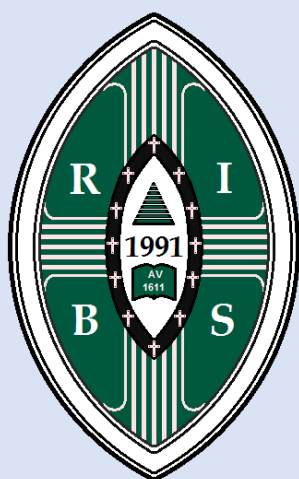


BAPTIST INTERNATIONAL

School of the Scriptures

Curricula of Teaching Offered by
Rhode Island Baptist Seminary



Baptist International School of the Scriptures
and Rhode Island Baptist Seminary
are Ministries under the Authority of
Historic Baptist Church
Wickford, Rhode Island 02852
www.HistoricBaptist.org
www.BaptistInternationalSeminary.org

Class Number

214B

Class Title

DOCTRINE OF THE SCRIPTURES –
APPENDIX

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

March 23, 2021

Credits

0

Level

Associates Level

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

This Appendix contains various material from various authors in respect to manuscripts, texts, and other related subjects. We consider the material valuable and helpful for further instruction in respect to the underlying manuscripts used in Bible translations. The material is generally easy to read and will help students get a better understanding of the issues. It is supplied as a valuable resource supporting Class 214.

The supplied material is written by human authors, so the student needs to think about what is written and judge it by the word of God. The editor has made some remarks in [] to advise students.

This Syllabus is the second part of Class 214 *Doctrine of the Scriptures*.

NOT FOR SALE

All Materials Offered by *Baptist International* are Free of Charge.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

DOCTRINE OF THE SCRIPTURES – APPENDIX

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International School of the Scriptures – 0 Credit.

March 23, 2021

Table of Contents

Scripture References	Page 4
Introduction	Page 6
Lesson 46: Essential Bible Doctrines	Page 7
Lesson 47: Origen's Hexalpa	Page 10
Lesson 48: Why the Septuagint Should Not Be Credited in the N. T.	Page 13
Lesson 49: Two Main Septuagint Manuscripts Online	Page 18
Lesson 50: Chronological List of Early Papyri and MSS for LXX/OG	Page 23
Lesson 51: Some Important Editions of the Masoretic Text	Page 25
Lesson 52: Introduction from the Hebrew Bible 2002	Page 28
Lesson 53: History of the Textus Receptus	Page 32
Lesson 54: The Genealogy of Jesus Christ and the New Testament	Page 37
Lesson 55: The Greek Text Underlying the English Authorized Version	Page 38
Lesson 56: Old Testament Underlying Texts – Illustration	Page 41
Lesson 57: The Old Testament Texts	Page 42
Lesson 58: The New Testament Manuscripts	Page 44
Lesson 59: Masoretic Text	Page 54
Lesson 60: The Story Followed by Supporters of the Septuagint	Page 58
Lesson 61: A Short Commentary on Psalm 22:16	Page 61
Lesson 62: Hypocrisy and the Septuagint	Page 62
Lesson 63: T. B. S. – Appendix to the Chinese Gospel of John	Page 92

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

This page intentionally left blank.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Scripture References

Matthew 4:4

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 24:35

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

Mark 13:31

31 Heaven and earth shall pass away: but my words shall not pass away.

Luke 21:33

33 Heaven and earth shall pass away: but my words shall not pass away.

Matthew 5:17-18

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 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.

Luke 16:16-17

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Psalms 119:89

89 For ever, O LORD, thy word is settled in heaven.

Psalms 12:6-7

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

2 Timothy 3:15

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
16 Because it is written, Be ye holy; for I am holy.

Romans 11

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Matthew 7

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Luke 11

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

John 14

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Romans 1

2 (Which he had promised afore by his prophets in the holy scriptures,)

Romans 7

12 Wherefore the law is holy, and the commandment holy, and just, and good.

1 Corinthians 3

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

2 Thessalonians 2

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Ephesians 1

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

that ye believed, ye were sealed with that holy Spirit of promise,

Ephesians 5

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

2 Peter 1

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 2

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Jude 1

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Revelation 15

4 Who shall not fear thee, O Lord, and glorify thy name?

for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 22

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Introduction

We supplied in Class 214A the teaching outlines for the class entitled *Doctrine of the Scriptures*. The reference material that follows in this *Appendix* is intended to be used as a resource and for further instruction in respect to manuscript research. The material is valuable, and any student of the word will profit by reading it.

We must also caution the readers that the material is man-generated, and therefore it is not infallible. We know the word of God is infallible, but human writings must be approached carefully and cautiously. Most of the information is basically correct based on historical facts, but some material by biased writers is known to be biased, but it intentionally supplied so students can learn the other side of the argument, however weak or untrue it is.

The student must use his mind and the understanding of the Holy Ghost to discern what is right and what is wrong, being guided by the instruction we received from the word of God.

For Lessons 1 – 45, please refer to Class 214A. For this syllabus, we start with Lesson 46.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 46: Essential Bible Doctrines

[Editor's Note: The following excerpts are from a document available online by Nathan Parker in respect to basic description of the texts available. Our thanks go to Mr. Parker. To see the full document, and the footnotes, please go to [https://www.academia.edu/32432103/Essential Bible Doctrines Part 1 Bibliology](https://www.academia.edu/32432103/Essential_Bible_Doctrines_Part_1_Bibliology) or simply search for the document. Although we appreciate the organized and straightforward manner of the material presented by the author – and for this reason we include it in our lesson – we do not agree with the author's statements on the *Septuagint* being generally quoted in the New Testament, which we will prove later by showing there was no Greek translation of the Old Testament available until the third century AD (Origen), and that in the fourth century AD being found in *Codex Vaticanus*, the oldest evidence of a Greek Old Testament. Furthermore, although there were a "few" Greek translations of *portions of the Law*, there is no compelling reason to assume the New Testament writers quoted from these. NSD.]

Essential Bible Doctrines

A Survey of the fundamental doctrines of the Bible
by Nathan Parker

The method by which the inspired Word of God was preserved in the collection of Scriptures (books) that comprise the Bible is what theologians refer to as *canonicity*. The word *canon* is derived from a Greek word (*kanōn*) which is derived from a Hebrew word (*kaneh*) which means "rule or standard". It is the standard by which the early church affirmed which Scriptures (books) should comprise the Bible.²⁰ The criteria for canonicity can be summarized into four words:

Apostolicity: The first criterion of canonicity is what scholars refer to as *apostolicity*. This means that an apostle (in the New Testament) or a prophet (in the Old Testament) was directly or indirectly associated with the writing of Scripture. In the New Testament, some of the apostles who directly contributed to the writing of the Bible include: Matthew, John, Peter, and Paul. Additionally, Peter and Paul were indirectly involved (providing the eyewitness accounts) in the writing of the New Testament Gospels of Mark and Luke.²¹

Orthodoxy: The second criterion of canonicity is what scholars refer to as *orthodoxy*. This means that the in order for the Scripture (book) to comprise the Bible, it was in agreement to the early church's "rule of faith" (for the New Testament) or the religion of Judaism (for the Old Testament). Only Scriptures that were in agreement to the teachings of the apostles (in the New Testament) or the prophets (in the Old Testament) were considered as orthodox by the early church (in the New Testament) or by Jews (in the Old Testament).²²

Antiquity: The third criterion of canonicity is what scholars refer to as antiquity. This does not mean whether the Scriptures (books) that would comprise the Bible were merely "old", but for the New Testament, it would determine whether the Scriptures (books) were written during the time of the apostles. Writings written during the second and third centuries of the early church, as well as other early church literature, while at times were beneficial and edifying to the church, were not included in the Bible because they failed both the criteria of antiquity and apostolicity.²³

Ecclesiastical (church) usage: The final criterion of canonicity is what scholars refer to as ecclesiastical usage. For the New Testament, this term means that the Scriptures (books) that would comprise the Bible were widely used in the early church. This criterion would build upon and be used in conjunction with the

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

other three criteria listed above. Scriptures (books) that fit the criteria of apostolicity, orthodoxy, antiquity, and were used widely in the church (ecclesiastical usage) comprised the New Testament portion of the Bible, in conjunction with the Old Testament already accepted by Jews and the early church.²⁴

One final word needs to be made regarding canonicity. Because the Scriptures (books) that comprise the Bible are inspired of God (2 Timothy 3:16), they were already canonical the moment God inspired the Scriptures. The early church leaders did not ascribe canonicity to the Scriptures (books) that comprise the Bible. They merely described and affirmed which books were inspired by God in order for Christians to know which Scriptures (books) comprised the Bible.²⁵

Transmission

The method by which the inspired Word of God has been preserved throughout history is what theologians refer to as transmission. The Old Testament was originally written in Hebrew (with portions of Daniel in Aramaic), and the New Testament was originally written in Greek. The original Scriptures containing the hand-written inspired Word of God are what scholars refer to as autographs. There are no autographs of Scripture in existence today.²⁶

However, there are thousands of hand-written copies of the original autographs of Scripture preserved today in the form of what scholars refer to as manuscripts. There are far more manuscripts (and the manuscripts are closer to the date of the original autographs) of Scripture than other comparable ancient literature.²⁷ The major groupings of manuscripts that have preserved the Old Testament through transmission include the following:

Masoretic Text: The majority of the Old Testament manuscripts preserved through transmission come through a grouping of manuscripts called the *Masoretic Text*. These manuscripts were written in Hebrew by a group of Jewish scribes (individuals who hand-copied ancient manuscripts before the invention of the printing press) called the Masoretes.²⁸ The Masoretes were extremely cautious and meticulous in their hand-copying of the Hebrew Old Testament, ensuring its accurate preservation through the centuries.²⁹ The oldest complete manuscript of the Masoretic Text in current existence is known as the Leningrad Codex, which forms the basis for the Biblia Hebraica Stuttgartensia (BHS) used as the standard Hebrew Old Testament for scholars today.³⁰ The BHS also forms the basis of the Hebrew Old Testament that the majority of modern English translations of the Bible have been translated from, one major exception being the King James Version which was translated using an edition of the Hebrew Old Testament (also based on the Masoretic Text) known as the Rabbinic Bible produced by two scholars known as Bomberg and Ginsburg.³¹

Septuagint (typically abbreviated as LXX in some scholarly writings): The *Septuagint* is actually a translation of the Hebrew Old Testament, but it is discussed in this section instead of the section on translation as it plays an important role in the transmission of the inspired Word of God. The Septuagint is the first complete translation of the Hebrew Old Testament. It was translated by a group of Jewish scholars, and it was used by both first-century Jews during the time of Jesus Christ, as well as by the early church. When the New Testament quotes Old Testament passages, it generally quotes from the Septuagint.³²

Dead Sea Scrolls: The most important discovery of Old Testament manuscripts in modern history is the discovery of the *Dead Sea Scrolls* in 1947, which provides Old Testament scholars with a grouping of Hebrew manuscripts which date 1,000 years closer to the original Hebrew autographs than what Old Testament scholars currently had in their possession. These scrolls were discovered in caves in the town of Qumran located near the Dead Sea in the Judean Desert. They provide fascinating insights into the

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

preservation and transmission of the Old Testament.³³

In addition to the Old Testament being preserved through transmission, the New Testament has also been preserved throughout history through transmission. The major grouping of manuscripts that have preserved the New Testament include the following:

Byzantine Text Family (Grouping): The majority of Greek New Testament manuscripts originate from a grouping (what scholars refer to as a *text family*) known as the *Byzantine* text family. The Byzantine Text family originated from the Byzantine Empire (which included Turkey, Bulgaria, Greece, Albania, and the former Yugoslavia). This text family is also known as the *Majority Text* family.³⁴ The Byzantine Text family forms the basis of the well-known edition of the Greek New Testament produced by the scholar Erasmus referred to as the *Textus Receptus*. The *Textus Receptus* forms the basis of the Greek New Testament upon which the King James Version has been translated.³⁵

Alexandrian Text Family: The earliest family of Greek New Testament manuscripts was hand-copied and preserved by scribes in Alexandria, Egypt, which is known by scholars as the *Alexandrian* text family.³⁶ One of the most well-known manuscripts of the Alexandrian text family was discovered by the scholar Tischendorf at St. Catherine's Monastery on the Sinai Peninsula is referred to as *Codex Sinaiticus*. The Alexandrian text family is the primary basis for the modern standard Greek New Testament used by scholars which is referred to as the *Nestle-Aland Greek New Testament* (currently in its 28th edition), as well as the modern standard Greek New Testament used in Bible translation known as (and produced by) the *United Bible Societies Greek New Testament* (currently in its fifth edition). The *Nestle-Aland Greek New Testament* and *United Bible Societies Greek New Testament* are identical in the Greek New Testament text, with the difference being the *Nestle-Aland Greek New Testament* is generally used by scholars whereas the *United Bible Societies Greek New Testament* is used by Bible translators. Most modern English translations of the New Testament are based on the *Nestle-Aland/United Bible Societies* edition of the Greek New Testament.³⁷

Western Text Family: The text family that includes Greek New Testament manuscripts from the western Mediterranean region (which included Gaul, Italy, and North Africa) is known by scholars as the *Western* text family. This text family influenced Latin translations of the Bible.³⁸

End of the excerpt.

[Editor's Note: The use for the word *family* for text-types is a good word, because it shows a relationship of the kinship between the various manuscripts in the family. Since all manuscripts are copies, these copies are *descendants* from the manuscript they were copied from. Although all claim to be a descendant of the common ancestor (i.e., the original autograph), some are close relatives and others are distant relatives. The relationship of the various families and their kinship is obvious through *text-type*. The Byzantine family has a Syrian text-type (i.e., Koine Greek – the language of the New Testament). The Western family is largely Latin and is found in the Old Latin and a few Greek/Latin diglot uncials (Codex Bezae, etc.). The Alexandrian family has the early Alexandrian text.

Westcott and Hort used the Alexandrian text-type from their two main witnesses (Codices B – *Vaticanus* and Aleph Ɑ – *Sinaiticus*). The W/H Greek New Testament is largely the basis for the UBS and NA Greek New Testaments.]

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 47: Origen's Hexapla

www.britannica.com

The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 CE, sought to remedy. In his Hexapla (“Sixfold”), he presented in parallel vertical columns the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (– or ÷) and asterisk (*) to mark, respectively, words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as about 600 CE. Today it survives only in fragments.

Manuscripts and printed editions of the Septuagint

The manuscripts are conveniently classified by papyrus uncials (capital letters) and minuscules (cursive script). The papyrus fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although written not on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal Ḥever from the last centuries BCE and first centuries CE, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyrus texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament; Sinaiticus, of the same period but less complete; and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets, written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions were printed.

The Vulgate

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The task of revision fell to Eusebius Hieronymus, generally known as St. Jerome (died 419/420), whose knowledge of Latin, Greek, and Hebrew made him the outstanding Christian biblical scholar of his time.

Jerome produced three revisions of the Psalms, all extant. The first was based on the Septuagint and is known as the Roman Psalter because it was incorporated into the liturgy at Rome. The second, produced in Palestine from the Hexaplaric Septuagint, tended to bring the Latin closer to the Hebrew. Its popularity in Gaul was such that it came to be known as the Gallican Psalter. This version was later adopted into the Vulgate. The third revision, actually a fresh translation, was made directly from the Hebrew, but it never enjoyed wide circulation. In the course of preparing the latter, Jerome realized the futility of revising the Old Latin solely on the basis of the Greek and apparently left that task unfinished. By the end of 405 he had executed his own Latin translation of the entire Old Testament based on the “Hebrew truth” (*Hebraica veritas*).

Because of the canonical status of the Greek version within the church, Jerome’s version was received at first with much suspicion, for it seemed to cast doubt on the authenticity of the Septuagint and exhibited divergences from the Old Latin that sounded discordant to those familiar with the traditional renderings. St. Augustine feared a consequent split between the Greek and Latin churches. The innate superiority of Jerome’s version, however, assured its ultimate victory, and by the 8th century it had become the Latin Vulgate (“the common version”) throughout the churches of Western Christendom, where it remained the chief Bible until the Reformation.

Jerome produced three revisions of the Psalms, all extant. The first was based on the Septuagint and is known as the Roman Psalter because it was incorporated into the liturgy at Rome. The second, produced in Palestine from the Hexaplaric Septuagint, tended to bring the Latin closer to the Hebrew. Its popularity in Gaul was such that it came to be known as the Gallican Psalter. This version was later adopted into the Vulgate. The third revision, actually a fresh translation, was made directly from the Hebrew, but it never enjoyed wide circulation. In the course of preparing the latter, Jerome realized the futility of revising the Old Latin solely on the basis of the Greek and apparently left that task unfinished. By the end of 405 he had executed his own Latin translation of the entire Old Testament based on the “Hebrew truth” (*Hebraica veritas*).

Because of the canonical status of the Greek version within the church, Jerome’s version was received at first with much suspicion, for it seemed to cast doubt on the authenticity of the Septuagint and exhibited divergences from the Old Latin that sounded discordant to those familiar with the traditional renderings. St. Augustine feared a consequent split between the Greek and Latin churches. The innate superiority of Jerome’s version, however, assured its ultimate victory, and by the 8th century it had become the Latin Vulgate (“the common version”) throughout the churches of Western Christendom, where it remained the chief Bible until the Reformation.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 48: Why the Septuagint Should Not Be Credited in the New Testament

N. Sebastian Desent, Ph.D.; Th.D., D.D.; Pastor, Historic Baptist Church

April 5, 2021

Comparing the New Testament quotations of Old Testament passages, we have some references that some say the LXX was followed rather than the Masoretic Text. The supporters of the LXX are trying to give credit and credibility to Origen's work. They want you to think the LXX is better than the Masoretic Text and that it was preferred by the new Testament writers. What madness!

Anyone reading the New Testament will see Jesus spoke of the Hebrew scriptures in Matthew 5:18 – 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 – for only Hebrew has jots and tittles (i.e., yods and tildes). Jesus said similarly in Luke 16:17: “And it is easier for heaven and earth to pass, than one tittle of the law to fail.”

God is concerned with fulfilling the *Hebrew* law, not a Greek law.

Then, as one compares the many readings of the Old Testament in the New Testament, we find almost all of them do not read perfectly alike – nor should they. The Hebrew Old Testament was well-known by the (Jewish) apostles, but just as people today, it was quoted according to the Hebrew-Aramaic language being used in that day, or as they translated it into Greek as they spoke or wrote. Jesus and his apostles have this authority to quote the Old Testament as they like. And as Bible-believers we ought to allow them that privilege. When Jesus was tempted in Matthew 4, he quoted Deuteronomy as follows:

Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Compare with Deuteronomy 8:3 – And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Notice the differences:

- Greek – “every word”
- Hebrew – “every ...” (i.e., the word for *word* is not in Hebrew).
- Greek – “out of the mouth of God”
- Hebrew – “out of the mouth of the LORD”

We also see the Hebrew rendering has added words that Jesus did not quote.

We learn here that when Jesus is *translating* and *quoting* the word of God, the words do not match up perfectly – but they are surely explained a lot better. Amen.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Septuagint Quoted by Paul?

Now we shall take for example the well-known verse of Hebrews 10:5-7, that is almost always used as an example of the LXX being used by the New Testament writers:

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:
6 In burnt offerings and sacrifices for sin thou hast had no pleasure.
7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

But Psalm 40:6 reads

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
7 Then said I, Lo, I come: in the volume of the book it is written of me,
8 I delight to do thy will, O my God: yea, thy law is within my heart.

Somebody says the LXX reads the same as Hebrews. Well, since the LXX was written in the fourth century then Origen could have just copied Hebrews. Whose to say Paul used the LXX when there is no evidence it existed in his day?

Why should we assume the differences in reading came from following the LXX? Maybe that was the typical translation for Psalm 40 in the day.

Since the earliest Greek manuscripts of the Old Testament were not available by the New Testament writers, nor would they have used them I think, to assume Paul quoted from the LXX is a leap of logic.

You will notice the Hebrews reading is generally shorter also:

- Hebrews – Sacrifice and offering thou wouldst not
- Psalms – Sacrifice and offering thou didst not desire
- Hebrews – but a body hast thou prepared me
- Psalms – mine ears hast thou opened
- Hebrews – In burnt offerings and sacrifices for sin thou hast had no pleasure
- Psalms – burnt offering and sin offering hast thou not required
- Hebrews – Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God
- Psalms – Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

The King James Translators wrote in the margin for Psalm 40:6 – [mine ears hast thou] digged. The literal

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

translation of Psalm 40:6 is the ears digged. 20 people would have 20 opinions of what this means.

Thus, “mine ears hast thou opened” could mean a lot of things:

- My ears you have opened (NIV)
- My ears you have pierced (NIV 1984)
- You have made me to listen (NLT)
- You have given me an open ear (ESV)
- My ears you have opened (BSB)
- My ears you have opened (NAS)
- You have prepared my ears to listen (ISV)
- You make that quite clear to me (NET)
- You have pierced the ears for me (Aramiac Bible in Plain English)
- You have dug out two ears for me (God’s Word Translation)
- Thou hast pierced ears for me (Douay-Rheims)
- Ears hast thou prepared for me (Darby)
- Mine ears hast thou opened (ERV)
- My ears hast thou opened (Websters)
- Ears Thou hast prepared for me (Youngs)

What is interesting with the above versions is that none of them says anything about a body being prepared. So, the King James Version is right again (and always). For even when the LXX says it should read differently, the modernist versions follow suit with the KJV. Even the Catholic Douay-Rheims follows the Masoretic Hebrew text. And this is the same for Hebrews 10:5 – all speak of a body being prepared.

So, the argument about Hebrews 10:5 is a weak attempt to uphold the LXX. Not even the liberal Bible translators use it.

And even though I am not wise enough to translate Psalm 40:6 into Greek, I will accept the apostle Paul’s version of it – if that is what it is – far above any version of a modernist supporter of the LXX.

Some people say Psalms speaks of Exodus 21:6, when a bond servant has an awl pierce his ears to show life-long loyalty and obedience to his master. To me, the context is speaking of a sacrifice, but not a normal sacrifice, but a man that delights to do the will of God.

Imagine for a moment if Psalm 40 deleted the portion about the ears (and I am in no way advocating taking away from the word of God), what would the implication be:

6 Sacrifice and offering thou didst not desire; ~~mine ears hast thou opened~~: burnt offering
and sin offering hast thou not required.
7 Then said I, Lo, I come: in the volume of the book it is written of me,
8 I delight to do thy will, O my God: yea, thy law is within my heart.

I think most readers would infer the author of the psalm delights to do the will of God in place of offering the normal sacrifices. He is sacrificing himself to obey God’s will.

This is more aligned to 1 Samuel 15:22 which says: “And Samuel said, Hath the LORD as great delight in

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” Maybe David learned from Saul’s failure.

Our ears need to be opened in order to hear and obey God’s word – For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Matthew 13:15). Also, Matthew 7:24: Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock....”

But what David and Paul said is clear in the KJV and it needs no revision. Anything to change the word of God is wrong. What we must do is read and believe.

Paul himself gave the answer in verse 5: “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me....”

Paul says when a certain person came into the world, **HE SAITH**: “Sacrifice and offering thou wouldest not, but a body hast thou prepared me.” Who is the **HE**? The speaker is Jesus. Jesus is the one who had the body prepared.

Again, just like Matthew 4, Jesus can requote his Psalms anyway he likes.

Compare to Hebrews 1:6: “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” Hebrews is all about the preeminence of Jesus Christ.

And, at the end of the long discussion, the argument for the superiority of the LXX is weak.

A Virgin or a Maid?

Another reading that some use to show the superiority of the LXX is Isaiah 7:14, a prophecy of the virgin birth.

Comparing with Matthew 1:23, let us see if there is a problem.

- 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.
- 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.

The King James Bible is shown to be correct, as expected. But did the translators follow the Greek LXX instead of the Hebrew Masoretic Text?

As with the previous study, we find all the modern versions use “virgin” in the verse in Isaiah except for the NET Bible. In the New Testament, all the versions use “virgin” except for the Weymouth version.

However, the scholars say the Hebrew Text uses the Hebrew word for a “young girl” (עלמה – *almah*) rather than “virgin” (בתולה – *bethulah*).

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Interestingly, we are now getting into opinions of word translations. We obviously know *almah* is supposed to be translated “a virgin” from the testimony of Matthew, and that anyone who says it should be “a young girl” is not a good translator. Those who say *almah* can only be translated “a young girl” show their bias or ignorance. Similarly, those who say *bethulah* can only be translated “a virgin” show the same.

Then you have Jerome who goes the opposite direction saying the Hebrew word *almah* in the MT (עלמה) means even more than just a simple virgin, but this young girl is “a cloistered girl who devoted her chaste life in the Temple which necessitates virginity.”

So, then again, the Masoretic Text has no fault and the word in the Hebrew MT and in the Greek T/R are both correct and both correctly translated in the KJV. And just because some modern-day translator says the MT word *almah* is not “a virgin,” we can argue the opposite with more than equal weighting – just show the many modern translations of the MT.

Interestingly, the Hebrew word used in Isaiah 7:14 (*almah*, Strong’s 5959) is also translated “virgin” in Genesis 24:43 and Song of Solomon 1:3; 6:8. And although the word is translated “maid” in Exodus 2:8; Psalm 68:25 and Proverbs 30:19; this does not take away from Isaiah 7:14

Strong’s 1330 (*bethulah*) is translated “virgin” in many places in the KJV (including Isaiah 23:4), but also translated “maiden” in Psalm 78:63; Psalm 148:12; 2 Chronicles 36:17; Judges 19:24; Exodus 22:16; etc. So this shows the context and the translators’ understanding of the context is necessary to rightly translate the word.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 49: Two Main Septuagint Manuscripts Online

www.seforimonline.org

July 16, 2016

The Septuagint (from the Latin septuaginta, “seventy”) is a translation of the Hebrew Bible and some related texts into Koine Greek. The title (Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, lit. “The Translation of the Seventy”) and its Roman numeral acronym LXX refer to the legendary seventy Jewish elders who solely translated the Five Books of Moses into Koine Greek at the time of Ptolemy Philadelphus, (285–247 BCE) for the library in Alexandria, Egypt and the Jewish Community of Alexandria in general, most of whom did not speak Hebrew. The story of the elders being invited to Egypt and writing the translation is mentioned in The Letter of Aristeas, Josephus (Ant. Jud., XII, ii), Philo (De vita Moysis, II, vi), and the Babylonian Talmud (Megillah 9a-9b).

Today, there are three main manuscripts of the Septuagint, in existence: Codex Alexandrinus, Codex Sinaiticus and Codex Vaticanus. The manuscripts include all of the Tanach and some additional apocryphal books that used to be in the Hebrew Bible but were removed from it during the Talmudic period. Two out of the three manuscripts, Codex Sinaiticus and Codex Vaticanus are available online now.

https://en.wikipedia.org/wiki/Septuagint_manuscripts

List of Septuagint manuscripts

The list of Septuagint manuscripts according to the classification of Alfred Rahlfs – a list of all known Septuagint manuscripts proposed by Alfred Rahlfs based on census of Holmes and Parsons.

The first list of Septuagint manuscripts was presented by Holmes and Parsons. Their edition ends with a full list of manuscripts known to them set out in the Annexes. It enumerates 311 codes (marked with Roman numerals I-XIII and Arab 14-311), of which the codes are designated by their siglum I-XIII, 23, 27, 39, 43, 156, 188, 190, 258, 262.

The codes marked with Roman numerals signify given letters from A to Z. There are currently over 2000 classified manuscripts of the Septuagint.[6]

Division in classification by Rahlfs

See also: Alfred Rahlfs’ edition of the Septuagint. The table of Septuagint manuscripts is divided into ten parts:

- Part I: A-Z (selected codes in majuscule).
- Part II: 13-311 (numbering given by Holmes and Parsons)
- Part III: 312-800 (manuscripts of the Old Testament, with the exception of the Psalms)
- Part IV: 801-1000 (small fragments of the Old Testament, with the exception of the Psalms)
- Part V: 1001-1400 (psalms from the twelfth century)
- Part VI: 1401-2000 (psalms uncertain dating younger)
- Part VII: 2001-3000 (small fragments psalter [to the eighth century])
- Part VIII: 3001-5000 (manuscripts of the Old Testament, with the exception of the Psalms)
- Part IX: 5001-7000 (small fragments of the Old Testament, with the exception of the Psalms)

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Part X: 7001-xxxx (psalms)

[Editor's Note: we show part IV below to show the "Septuagint's" BC manuscripts. The student will note numbers 801 – 805 are dated to the first century BC and are fragments (less than 4 chapters total) of Leviticus, Numbers, and Exodus. We then show numbers 847 and 848 that are dated between the first and second centuries BC and contain portions of Deuteronomy chapters 10 – 33. Lastly, we show number 957 from the second century BC and that fragment contains Deuteronomy 23 – 28.

This is the evidence of a "BC Septuagint" – portions from Exodus, Leviticus, Numbers, and Deuteronomy, amounting to less than 30 chapters. The Old Testament has 929 chapters, so the LXX pre-Christ evidence amounts to 3% of the Old Testament and limited to the Pentateuch.

But people say the New Testament quoted from the LXX, thereby giving authority to it. We have already shown this cannot be true.

But we have the mandate in Deuteronomy 6:5-9:

- 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
- 6 And these words, which I command thee this day, shall be in thine heart:
- 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
- 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
- 9 And thou shalt write them upon the posts of thy house, and on thy gates.

Is it not plausible that Hellenized Jews may have translated portions of the Law into Greek for their own use, and that some of these fragments are still extant? Can these few manuscripts be evidence of *a complete BC Greek translation of the Old Testament that was used by Jesus and the apostles*?

Then add to this possibility, the fact that "the evidence" of a Greek Old Testament is found primarily in *Codex Vaticanus* from the fourth century AD., and that this codex has been housed in the Vatican Library since at least AD 1475.

And what saith the scriptures of this city on seven mountains? Read Revelation 17:1-9:

- 1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
- 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
- 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
- 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
- 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
- 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
- 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Shall we use or take the word of the one who is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus” and of whom God says, “Rejoice over her (*desolation*), thou heaven, and ye holy apostles and prophets; for God hath avenged you on her ... And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Revelation 18:20, 24)? God forbid. NSD.]

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Part IV: 801-1000 [edit]
801-900 [edit]

Symbol #	Name #	Date	Content	Institution	City	Country
801	4Q119 (4Q LXXLev ^a)	1st century BCE	fragments of Leviticus 26:2-16	Rockefeller Museum, Gr. 1004 [4Q119]	Jerusalem	Israel
802	4Q120 (4Q LXXLev ^a)	1st century BCE	fragments of Leviticus 1:11, 2:3-6:5	Rockefeller Museum, 4Q120	Jerusalem	Israel
803	4Q121 (4Q LXXNum)	1st century BCE	fragments of Numbers 3:39-4:16	Rockefeller Museum, Gr. 265 [4Q121]	Jerusalem	Israel
804	7Q2 (7QLXXEplJer)	1st century BCE	fragments of Baruch 6:43, 44	Rockefeller Museum, Gr. 789 [7Q2]	Jerusalem	Israel
805	7Q1 (7Q LXXEx)	1st century BCE	fragments of Exodus 28:4-7	Rockefeller Museum, Gr. 789 [7Q1]	Jerusalem	Israel
806		5th century	Gen. 27:43-28:6 fragm.	ÖNB, P. Vindob. G 26101	Vienna	Austria
807		5th century	Gen. 43:16-17, 20-21 fragm.	ÖNB, P. Vindob. G 26112	Vienna	Austria
808		5th century	Exod. 16:32, 17:1-2 fragm.	ÖNB, P. Vindob. G 39210	Vienna	Austria
809		6th century	Lev. 8:14-15, 17-19 fragm.	ÖNB, P. Vindob. G 19893	Vienna	Austria
810		5th/6th century	Prov. 26:11, 16-18 fragm.	ÖNB, P. Vindob. G 3077	Vienna	Austria
811		5th century	Prov. 27:10-11, 15-16 fragm.	ÖNB, P. Vindob. G 39209	Vienna	Austria
812		5th/6th century	Prov. 30:32 - 31:1 3-6 fragm.	ÖNB, P. Vindob. G 30135	Vienna	Austria
813		5th century	Dan. o' 3:23-25 fragm.	ÖNB, P. Vindob. G 29255	Vienna	Austria
814		IIE	Gen. 14:5-8, 12-15 fragm.	YBR, P. CYBR Inv. 419	New Haven	United States
815		4th/5th century	Gen. 41:48-57 fragm.	Univ.-Bibl., P. Erl. Inv. 2	Erlangen	Germany
816		IIE	Jos 9:27-11:3 (with gaps)	Schøyen Coll., MS 2648	Oslo	Norway
817		4th century	Jer. 17:26-27, 18:8-11, 46:14-47:1 7-9 fragm.	University of Paris, Inv. 2250	Paris	France
818		3rd century	Ecd. 3:17f, 21f 6:3-5 8-11 fragm.	UML, P. Mich. Inv. 27; Univ. S. Cuore, P. Med. Inv. 151	Ann Arbor, Milan	United States; Italy
819	4Q122 (4Q LXXDeut)	2nd century BCE	fragments of Deut 11:4	Rockefeller Museum, Gr. 265 [4Q122]	Jerusalem	Israel

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

846		4th/5th century	Reg. I 24:11-17; 24:20-25:20; 31:12- II 2:4 fragm.	YBR, MS 544	New Haven	United States
847	Papyrus Fouad 266	2nd/1st century BCE	Deuteronomy 10:22; 11:1.10,11.16; 31:26-19; 32:2,4; 33:14-19.22-23.26-27	Sociandé Royale de Papyrologie, Gr. P. 458	Cairo	Egypt
848	Papyrus Fouad 266	2nd/1st century BCE	Deuteronomy 17:14 to 33:29 (with gaps)	Sociandé Royale de Papyrologie, Gr. P. 458	Cairo	Egypt
849		7th/8th century	Job 7:8-11 fragm.	John Rylands Library, P. Ryl. Copt. 3	Manchester	U. Kingdom
850		3rd/4th century	Is. 48:6-18 fragm.	Gr.-Röm. Mus., P. Alex. Inv 203	Alexandria	Egypt
851		4th century	Jer. 5:10-6:10	Bibl. Publ. and Univ., P. Gen. gr. Inv. 252	Geneva	Switzerland
852		5th century	Is. 1:22-2:2 fragm.	ItA, P.Colon. Inv. 2420	Cologne	Germany

955		4th century	Job 1:19-2:1.6-9b fragm.	Laurentian Library, PSI 1163	Florence	Italy
956		4th century	Jon. 1:10-4:1	Laurentian Library, PSI 1164; Ägyptisches Museum, P. 16354	Florence; Berlin	Italy; Germany
957	Papyrus Rylands 458	2nd century BCE	Deut 23:24(26)-24:3; 25:1-3; 26:12; 26:17-19; 28:31-33; 27:15; 28:2	John Rylands Library, Gr. P. 458	Manchester	U. Kingdom
958		4th century	Gen. 26:13-14; Deut. 28:8.11; Par. II 1:12; Is. 42:3-4; 52:15-53:3.6-7.11-12; 66:18-19 fragm.	John Rylands Library, Gr. P. 460; Univ.-Bibl., P. Inv. 22a/b	Manchester; Oslo	U. Kingdom; Norway
959		4th/5th century	Gen. 13:3-6.8-9 fragm.	Ägyptisches Museum, P. 16353	Berlin	Germany
[960]		5th/6th century	Exod. 23:10-13; 31:12-13 fragm.	Ägyptisches Museum, P. 13994	Berlin	Germany

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 50: Chronological List of Early Papyri and MSS for LXX/OG Study (plus the same MSS in Canonical Order appended)

collected by Robert A. Kraft (University of Pennsylvania)

First prepared for the conference on “The Bible as Book: The Transmission of the Greek Text” (Hampton Court, Herefordshire ENG; 27-30 May 1998), the papers from which are published in a volume by the same name, edited by Scot McKendrick and Orlaith A. O’Sullivan (British Library & Oak Knoll Press 2003). The following list has been revised and updated 18no2002, 20ap2004.

See also the full list of related presentations at <http://ccat.sas.upenn.edu/rs/rak/earlylxx/jewishpap.html>:

The Manuscript Fragments

There are various convenient lists and collections from which to gather these early witnesses to the development of LXX/OG. A new one was released on CD-ROM in August 1998 by Willy Clarisse at the papyrological congress in Florence (now updated and available on the web at <http://lhpc.arts.kuleuven.ac.be/index.html>). Otherwise, to my knowledge, the most complete is the catalog by Joseph van Haelst, which appeared in 1976. Van Haelst includes appendices in which he lists Jewish and Christian materials by date, from earliest to latest, and also provides statistics for what he has listed, roughly generation by generation (early 2nd century, 2nd c in general, late 2nd c, 2nd/3rd c, etc.). Around the same time, the respected papyrologist Eric G. Turner produced his study of the development of the Early Codex, which also provides similar chronological lists of all codices known to him. Finally, still from the late 1970s, the Schweich Lectures by Colin Roberts also in their own way survey much of the relevant material, partly in response to Kurt Treu’s list of possibly Jewish fragments from the appendix to his 1973 article. I’ve put those lists together in what follows, and have tried to adjust any controversial datings towards Turner’s judgment, on the belief that an experienced paleographer looking at the entire range of materials in a comparative way is more likely to be accurate than are individual editors who have seen only parts of the picture. Of course, paleographical judgments remain subject to modification, and are at best approximations based on certain assumptions about consistency, development, etc.

The list of Jewish and possibly Jewish fragments arranged in roughly chronological order (according to paleographical estimations) is most conveniently available in the aforementioned master file at <http://ccat.sas.upenn.edu/rs/rak/earlylxx/jewishpap.html>. The more inclusive summary chart given below lists all known materials (papyri, parchment, etc.) that provide texts of Jewish Greek scriptures (LXX/OG, including some secondary uses in excerpts, amulets, etc.) down to about the start of the 5th century, plus some later text of special interest for their connections to Judaism. Items are presented with the Göttingen (Rahlfs) number in brackets, when known, followed by the van Haelst number (vh ###), Turner’s “OT” number (t ###), the LDAB (Leuven Database of Ancient Books) number, and other relevant information.

THE COMPREHENSIVE LIST (ROUGHLY CHRONOLOGICAL)

The following list has been collated with Tov’s list in the Pietersma Festschrift, 127-135, although not all details noted by Tov have been included here. Generous assistance in locating additional fragments and in correcting details has been received from Matthew Hamilton, Moore Theological College Library, 1 King St Newtown NSW 2042 Australia [matthew.hamilton@moore.edu.au], and is gratefully acknowledged.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The coding for dates employs the minus sign “-” for “early” (e.g. “2-ce”) and the plus sign “+” for “late” (e.g. “1+bce”) with the forward slash “/” designating overlap (e.g. “3/4ce” = around 300ce) and “000” for the turn of the era. As noted above, paleographically determined dates are general estimates, and sometimes widely disputed; I’ve tended to follow Turner, when possible, or have averaged out the various claims.

2nd bce

Dt 11.4	4QLXXDeut = 4Q122 (“leather” roll) [E. Ulrich, Studies J.W. Wevers (1984), p.71-82 = Disc. Jud. 2bce Desert 09 122]	[#819] LDAB 3458 [K. Treu, Archiv 31 (1985), p.59 no.55b]
Dt 23-28	PRyl 458 (roll)(sp, high dot) [C.H.Roberts, Bull. J.Rylands Library 20 (1936), pp.219-245]	[#957] vh057 t039 LDAB 3459

2nd/1st bce

Ex 28	7QLXXEx (roll) [check dating; LDAB 000 (confused?)]	[#805] vh038 LDAB 3456 AlandAT18
Lev 26	4QLXXLev\A (“leather” roll)(blanks) [check dating; LDAB 000]	[#801] vh049 LDAB 3454
EpJer/Bar6	7QLXX EpJer (roll)	[#804] vh312 LDAB 3460 AlandAT144

1st bce

Gen 3-38	PFouad 266a (roll)(sp, blanks) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1bce 1980]	[#942] vh056a LDAB 3450 AlandAT3 [K. Treu, Archiv 28 (1982), p.91 no.5a]
Lev 2-5	4QLXXLev\B Jerusalem, Rockefeller Museum (roll)(sp, blanks, paragr, IAW)	[#802] vh046 LDAB 3452 AlandAT22
Dt 17-33	PFouad 266b (roll)(sp, blanks, paragr, Heb tetragr, stichometric in 32) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1bce 1980]	[#848] vh056b t037A LDAB 3451 Aland01 = AT27 [K. Treu, Archiv 28 (1982), p.91]

late 1st bce

Dt 10-33	PFouad 266c (roll)(sp) [Zaki Aly - L. Koenen, Three rolls of the Early Septuagint, 1980]	[#847] vh056c LDAB 3453 Aland01; [K. Treu, Archiv 28 (1982), p.91 no.55a]
	4Q127 (Greek paraphrase of Exod?)	1+bce
	4Q126 (unidentified Greek, skins)	1+bce

[Editor’s Note: We have included the above work from Robert A Kraft to show again the eight BC manuscripts of a so-called Old Testament in Greek. NSD.]

Lesson 51: Some Important Editions of the Masoretic Text

There have been very many published editions of the Masoretic Text, some of the most important being:

Daniel Bomberg, ed. Jacob ben Hayyim ibn Adonijah, 1524–1525, Venice

The second Rabbinic Bible served as the base for all future editions. This was the source text used by the translators of the King James Version in 1611, the New King James Version in 1982, and the New Cambridge Paragraph Bible in 2005.

Everard van der Hooght, 1705, Amsterdam and Utrecht

This was practically a reprint of the Athias-Leusden edition of 1667; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its preparation. Nearly all 18th and 19th century Hebrew Bibles were almost exact reprints of this edition.

Benjamin Kennicott, 1776, Oxford

As well as the van der Hooght text, this included the Samaritan Pentateuch and a huge collection of variants from manuscripts and early printed editions; while this collection has many errors, it is still of some value. The collection of variants was corrected and extended by Johann Bernard de Rossi (1784–8), but his publications gave only the variants without a complete text.

Wolf Heidenheim, 1818, Frankfurt-am-Main

This edition (called Me'or Enayim) included the Five Books of Moses, Haftarot and Megillot. It had many differences from earlier editions in vowels, notes and lay-out, based on a comparison with old manuscripts and a correction of misprints based on analysis of grammatical principles. There were extensive textual notes justifying all these alterations. Heidenheim also divided each weekly Sabbath reading into seven sections (seven people should be called up each Sabbath), as there had been considerable variation in practice about where to make the divisions, and his divisions are now accepted by nearly all Ashkenazi communities. Samson Raphael Hirsch used this text (omitting the textual notes) in his own commentary, and it became the standard text in Germany. It was frequently reprinted there, again without the textual notes, up to World War II, and the edition of Jack Mazin (London, 1950) is an exact copy.

Meir Letteris, 1852; 2nd edition, 1866 (published British and Foreign Bible Society)

The 1852 edition was yet another copy of van der Hooght. The 1866 edition, however, was carefully checked against old manuscripts and early printed editions, and has a very legible typeface. It is probably the most widely reproduced text of the Hebrew Bible in history, with many dozens of authorised reprints and many more pirated and unacknowledged ones.

Seligman Baer and Franz Delitzsch, 1869–1895 (Exodus to Deuteronomy never appeared)

Christian David Ginsburg, 1894; 2nd edition, 1908–1926

The first edition was very close to the second Bomberg edition, but with variants added from a number of manuscripts and all of the earliest printed editions, collated with far more care than the work of Kennicott; he did all the work himself. The second edition diverged slightly more from Bomberg, and collated more manuscripts; he did most of the work himself, but failing health forced him to rely partly on his wife and other assistants.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Biblia Hebraica, first two editions, 1906, 1912; virtually identical to the second Bomberg edition, but with variants from Hebrew sources and early translations in the footnotes

Biblia Hebraica, third edition based on the Leningrad Codex, 1937; later reprints listed some variant readings from the Dead Sea Scrolls.

Umberto Cassuto, 1953 (based on Ginsburg 2nd edition, but revised based on the Aleppo Codex, Leningrad Codex and other early manuscripts)

Norman Snaith, 1958 (published British and Foreign Bible Society)

Snaith based it on Sephardi manuscripts such as British Museum Or. 2626-28, and said that he had not relied on Letteris. However, it has been shown that he must have prepared his copy by amending a copy of Letteris, because while there are many differences, it has many of the same typographical errors as Letteris. Snaith's printer even went so far as to break printed vowels to match some accidentally broken characters in Letteris. Snaith combined the accent system of Letteris with the system found in Sephardi manuscripts, thereby creating accentuation patterns found nowhere else in any manuscript or printed edition.

Hebrew University Bible Project, 1965

Started by Moshe Goshen-Gottstein, this follows the text of the Aleppo Codex where extant and otherwise the Leningrad Codex. It includes a wide variety of variants from the Dead Sea Scrolls, Septuagint, early Rabbinic literature and selected early mediaeval manuscripts. So far, only Isaiah, Jeremiah and Ezekiel have been published.

The Koren Bible by Koren Publishers Jerusalem, 1962

The text was derived by comparing a number of printed Bibles, and following the majority when there were discrepancies. It was criticised by Moshe Goshen-Gottstein: "the publisher of the Koren Bible – who laid no claim to expertise in masoretic issues ... sought the help of three scholars, all of whom suffered from the same lack of masoretic expertise ... Basically, the Koren edition is hardly an edition like that of Dotan, but another rehash of the material prepared by ben Hayim."

Aron Dotan, based on the Leningrad Codex but correcting obvious errors, 1976

Biblia Hebraica Stuttgartensia, revision of Biblia Hebraica (third edition), 1977. The second edition of Stuttgartensia (published 1983) was the source text for the Old Testament portion of the English Standard Version, published in 2001.

Mordechai Breuer, based on the Aleppo Codex, 1977–1982

The Jerusalem Crown, 2001: this is a revised version of Breuer, and is the official version used in inaugurating the President of Israel

Biblia Hebraica Quinta, revision of Biblia Hebraica Stuttgartensia; volumes published so far are: Five Megilloth, Ezra and Nehemiah, Deuteronomy, Proverbs, Twelve Minor Prophets, Judges.

The Leningrad Codex (or *Codex Leningradensis*) is the oldest *complete* manuscript of the Hebrew Bible in Hebrew, using the masoretic text and Tiberian vocalization.^[1] It is dated 1008 CE (or possibly 1009 CE) according to its colophon.^[2] The Aleppo Codex, against which the Leningrad Codex was corrected, is several decades older, but parts of it have been missing since 1947, making the Leningrad Codex the oldest complete codex of the Tiberian mesorah that has survived intact to this day.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

In modern times, the Leningrad Codex is significant as the Hebrew text reproduced in *Biblia Hebraica* (1937) and *Biblia Hebraica Stuttgartensia* (1977). It also serves scholars as a primary source for the recovery of details in the missing parts of the Aleppo Codex.

The **Aleppo Codex** (Hebrew: כֶּתֶר אֲרָם צוֹבָא *Keter Aram Tzova* or **Crown of Aleppo**) is a medieval bound manuscript of the Hebrew Bible. The codex was written in the 10th century C.E.,^[1] and was endorsed for its accuracy by Maimonides. Together with the Leningrad Codex, it contains the Ben-Asher masoretic tradition, but the Aleppo Codex lacks most of the Torah section and many other parts.

Lesson 52: Introduction from the Hebrew Bible 2002

[Editor's Note: The Old Testament of the King James Version is based on the Hebrew Masoretic Text, specifically, the Second Rabbinic Bible, edited by Jacob Ben Chayyim and printed by Daniel Bomberg in 1525. Additionally, the KJV translators took the readings from the First Rabbinic Bible, edited by Felix Pratensis in 1517-1518, for Joshua 21:36-37 and Nehemiah 7:68 (the second edition omits these verses). Modernist versions of the Bible usually base their old Testament on the Hebrew Text (not on the LXX), but use the *Biblia Hebraica Stuttgartensia*, the third edition of the Masoretic text edited by Rudolph Kittel. There are eight places that differ between the two texts that affect translation: 1 Kings 20:38, Proverbs 8:16, Isaiah 10:16, Isaiah 27:2, Isaiah 38:14, Ezekiel 30:18, Zephaniah 3:15, and Malachi 1:12. For our students we have provided the Introduction to the digital version of the MT underlying the KJV. NSD.]

INTRODUCTION FROM THE HEBREW BIBLE 2002

Masoretic Text

according to Jacob ben Chayim and C.D. Ginsburg
with 4507 textual notes, based on the Masorah, ancient editions and targumim

Bibles.org.uk, London.

First Edition (draft)

All rights reserved. Copyright c. 2002–2005 Bibles.org.uk

Typeset with pdfLaTeX under Linux Thu 15th Dec 2005

The Hebrew Tiqwah fonts used to typeset this book were kindly donated
by Dr Yannis Haralambous <http://omega.enstb.org/fluxus-virus/>

Introduction

The Masoretico-Critical edition of the Hebrew Bible is based on the Received Text (*Textus Receptus*), namely that of the Second Rabbinic Bible prepared by Jacob ben Chayim in 1524–25 which was faithfully preserved by Dr Christian David Ginsburg and published in 1894 by the Trinitarian Bible Society in London. Both the text and the numerous footnotes found in Ginsburg's Major and Minor Editions published by the British and Foreign Bible Society for its Centenary were also extensively used in the preparation of this volume.

The main features of this edition are as follows:

- No variations, however strongly supported by the Hebrew manuscripts and printed editions have been introduced into the text but were relegated to the margins and the footnotes.
- The footnotes contain important information about the textual variants and facts from the printed Massorah preserved from perdition by Jacob ben Chayim and Dr. Ginsburg. The total number of footnotes in this revision is 4507.
- This is a very traditional ancient Masoretic text, which understands and abides by the strict rules of transmitting the Hebrew Scriptures down through the centuries. Thus, features include the correct display of closed and open sections, sedarim, parashiyot, large and small letters, dotted letters,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

inverted nun, the correct use of Raphe and the accents, the Masoretic summaries associated with the parashiyot and books of the Torah, etc.

- While the modern divisions of chapters and verses are noted for the sake of convenient reference, the text is arranged according to the ancient chapters and sectional divisions of the Masorah and the MSS., which are thus restored.
- Masoretic summaries at the end of each book are for the first time (in a Hebrew Bible edition as far as I know) given with their English translations.
- We uniformly reproduce the *Dageshed* and *Raphed* letters, which are found in all the best Masoretic Manuscripts, but which have been omitted in all the current printed editions of the Hebrew Bible.
- The ancient Masoretic chapters, called *Sedarim*, are also indicated in the margins against their respective places.
- In the Masoretic summaries for individual parashiyot of the Torah the signs found in Jacob ben Chayim's Second Rabbinic Bible 1524–25 (first printed Hebrew Bible with the Masorah) are given in addition to the standard signs usually found in the standard Codices.
- It is well known that in the printed Texts the variations called *Kethiv* and *Keri* are marked by the word in the Text (*Kethiv*) having the vowel-points belonging to the word in the margin (*Keri*). This produces hybrid forms, which are a grammatical enigma to the Hebrew student. But in this Edition the words in the Text thus affected (*Kethiv*) are left *unpointed*, and in the margin the two readings are for the first time given with their respective vowel-points.
- The footnotes contains the various readings of the different Standard codices which are *quoted in the Massorah itself*, but which have long since perished.
- It gives the various readings found in the Manuscripts and Ancient Versions.
- It gives the readings of the Eastern and Western Schools against those words which are affected by them; lists of which are preserved, and given in the Model Codices and in certain special Manuscripts.
- It also gives, against the affected words, the variations between *Ben-Asher* and *Ben-Naphtali*, hitherto not indicated in the footnotes of printed editions. These had been consigned to the end of the large Editions of the Bible which contain the Massorah of Jacob ben Chayim.
- It gives, in some instances, readings of the Ancient Versions which are *not* supported by Manuscript authority.
- It gives, for the first time, the class of various readings called *Sevirin* against every word affected by them. These *Sevirin* in many Manuscripts are given as the substantive textual reading, or as of equal importance with the official *Keri*. These readings have been collected from numerous Manuscripts.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Quotations from the Ancient Editions, such as the Septuagint, are translated into Biblical Hebrew. This is done to avoid frequent switching between Semitic and non-Semitic languages in the footnotes which
- increases fatigue of the eyes. This edition is designed to be read daily and not to gather dust on a book shelf as a “reference for scholar only”.

This is an open, collaborative project. Anyone/everyone is encouraged to download the latest version of tnk.pdf, to read it, use it, and to proofread it. If anyone has suggestions for footnotes or important variant readings with support from manuscripts or ancient printed editions, these will be considered. Rather than slavishly adopt a particular codex such as Aleppo or Leningrad (B19A) as the “correct” version or the “original” text, this edition takes the approach of *not* abandoning the traditional Rabbinic text and, instead, putting all known variant readings in the footnotes and letting the reader weigh up the evidence accordingly.

This work takes the BFBS and TBS editions of Ginsburg’s Massoretico-Critical edition of the Hebrew Bible as a useful starting point because they are of much better quality than any other existing or past edition (which I have examined), and in many ways this work can be considered a corrected and expanded version of Ginsburg’s work. A PDF version with the latest corrections and footnotes is available for download from the Bibles.org.uk website.

The type-setting of the Hebrew text in the traditional way is enormously complex, and this project uses modern state-of-the-art methods of doing this, including TEX, pdfLaTEX, Tiqwah, GNU sed, GNU flex and other text processing tools running under GNU Linux operating system.

The words which have a textual variant note are marked with the circle above the letter affected by the variant. In cases where the circle above the affected letter would be obscured by a vowel or an accent, it was shifted to one of the nearby letters.

Numerous printed editions of the Hebrew Bible were consulted for proofreading the base text of this edition. Namely, those of Snaith, Letteris, Keter Yerushalayim, Stone, BHS, BHK, Koren, Kennicott-DeRossi’s variants, Jacob ben Chayim’s 1524–25 Second Rabbinic Bible, Complutensian Polyglot and others were used. Also, extensive use of the manuscript facsimiles, such as the Aleppo Codex, Leningrad Codex, Lisbon Codex and many others was made.

I endeavored to create a compact and pleasant to read edition which can be used by every believer who loves the Lord and desires to keep all his commandments given to our fathers by the hand of Moses and to search out the deep things of God foretold by the prophets. What I did *not* try to accomplish was to embed the Massorah apparatus into the footnotes of this work. It properly belongs to be bound in separate volumes, as was already done by Dr C.D. Ginsburg in his “Massorah compiled from the Manuscripts”.

The electronic (PDF) version of this work has the following additional features compared to the printed version:

- Each chapter of the Bible can be listened to while reading, by clicking on the chapter number (Hebrew letter) in the margin. This feature is portable across Linux, Mac and Windows platforms and is supported by the Adobe Acrobat Reader 5.0 and later.
- There is a bookmark for every book and every chapter within a book to allow quick navigation of the text using a PDF viewer.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- There are hyperlinked references in the massoretic summaries at the end of each book which can be clicked to jump at the corresponding place in the Text.
- The page numbers in the Table of Contents are hyperlinks which can be followed in a PDF viewer.
- The Biblical Genealogy is presented in the form of a PDF bookmark tree. Following a bookmark in this tree brings up the verse describing the birth and naming of the corresponding person.
- A separate “pure consonantal” version is also available from our website which was produced from the same machine-readable text automatically.

May the Lord God of hosts use our labours of love to open the eyes of many in Israel that they may come to know the glory of their own people and the light to lighten the Gentiles. First and foremost, I thank the Lord God of Israel for graciously providing everything his servant needed for preserving his precious words in this generation.

It is my pleasure to acknowledge the helpful contributions from the following people (in alphabetical order by first name): Andreas Matthias, Anoush Yavrian, Donald Arseneau, Duane D. Miller, Eric Browning, Ewan MacLeod, Heiko Oberdiek, Jonathan Melville, Kirk Lowery, Mario Valente, Mark E. Shoulson, Reinhard Kotucha, Ricardo Shahda, Ron Stewart, Saul Levin, Sebastian Rahtz, Stefano Scaglione, Vladimir Volovich and Yannis Haralambous.

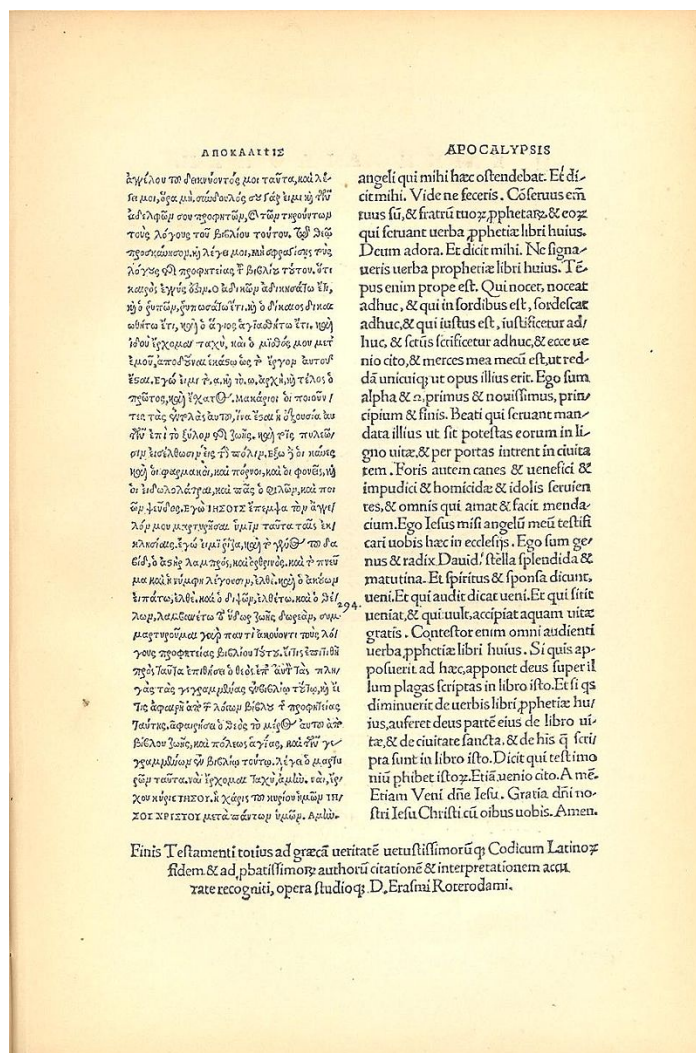
*Tigran Aivazian
London, England.*

Lesson 53: History of the Textus Receptus

www.Wikipedia

Erasmus had been working for years on two projects: a collation of Greek texts and a fresh Latin New Testament. In 1512, he began his work on a fresh Latin New Testament. He collected all the Vulgate manuscripts he could find to create a critical edition. Then he polished the Latin. He declared, “It is only fair that Paul should address the Romans in somewhat better Latin.”^[1] In the earlier phases of the project, he never mentioned a Greek text: “My mind is so excited at the thought of emending Jerome’s text, with notes, that I seem to myself inspired by some god. I have already almost finished emending him by collating a large number of ancient manuscripts, and this I am doing at enormous personal expense.”^[2]

The last page of the Erasmus New Testament (Revelation 22:8-21)



CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

While his intentions for publishing a fresh Latin translation are clear, it is less clear why he included the Greek text. Though some speculate that he intended on producing a critical Greek text or that he wanted to beat the Complutensian Polyglot into print, there is no evidence to support this. Rather his motivation may have been simpler: he included the Greek text to prove the superiority of his Latin version. He wrote, “There remains the New Testament translated by me, with the Greek facing, and notes on it by me.”^[3] He further demonstrated the reason for the inclusion of the Greek text when defending his work: “But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator’s clumsiness or inattention the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep.”^[4] Erasmus’ new work was published by Froben of Basel in 1516, becoming the first published Greek New Testament, the *Novum Instrumentum omne, diligenter ab Erasmo Rot. Recognitum et Emendatum*. He used manuscripts: 1, 1^{rk}, 2^e, 2^{ap}, 4^{ap}, 7, 817.^[5] The second edition used the more familiar term *Testamentum* instead of *Instrumentum*, and eventually became a major source for Luther’s German translation. In the second edition (1519) Erasmus used also Minuscule 3.

Typographical errors (attributed to the rush to complete the work) abounded in the published text. Erasmus also lacked a complete copy of the book of Revelation and was forced to translate the last six verses back into Greek from the Latin Vulgate in order to finish his edition. Erasmus adjusted the text in many places to correspond with readings found in the Vulgate, or as quoted in the Church Fathers; consequently, although the Textus Receptus is classified by scholars as a late Byzantine text, it differs in nearly two thousand readings from the standard form of that text-type, as represented by the “Majority Text” of Hodges and Farstad (Wallace 1989). The edition was a sell-out commercial success and was reprinted in 1519, with most – though not all – the typographical errors corrected.^[6]

Erasmus had been studying Greek New Testament manuscripts for many years, in the Netherlands, France, England and Switzerland, noting their many variants, but had only six Greek manuscripts immediately accessible to him in Basel.^[5] They all dated from the 12th Century or later, and only one came from outside the mainstream Byzantine tradition. Consequently, most modern scholars consider his text to be of dubious quality.^[7]

With the third edition of Erasmus’ Greek text (1522) the Comma Johanneum was included, because “Erasmus chose to avoid any occasion for slander rather than persisting in philological accuracy”, even though he remained “convinced that it did not belong to the original text of 1 John.”^[8] Popular demand for Greek New Testaments led to a flurry of further authorized and unauthorized editions in the early sixteenth century, almost all of which were based on Erasmus’ work and incorporated his particular readings, although typically also making a number of minor changes of their own.^[9]

4th edition of New Testament of Robert Estienne

The overwhelming success of Erasmus’ Greek New Testament completely overshadowed the Latin text upon which he had focused. Many other publishers produced their own versions of the Greek New Testament over the next several centuries. Rather than doing their own critical work, most just relied on the well-known Erasmusian text.

Robert Estienne, known as Stephanus (1503–1559), a printer from Paris, edited the Greek New Testament four times, in 1546, 1549, 1550 and 1551, the last in Geneva. The first two are called *O mirificam*; the third edition is a masterpiece of typographical skill. It has critical apparatus in which quoted manuscripts referred to the text. Manuscripts were marked by symbols (from α to ις). He used *Polyglotta Complutensis*

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

(symbolized by α) and 15 Greek manuscripts. Among these are included: Codex Bezae, Codex Regius, minuscules 4, 5, 6, 2817, 8, 9. The first step towards modern Textual Criticism was made. The third edition is known as the Editio Regia. The edition of 1551 contains the Latin translation of Erasmus and the Vulgate. It is not nearly as fine as the other three and is exceedingly rare. It was in this edition that the division of the New Testament into verses was for the first time introduced.

The third edition of Estienne was used by Theodore Beza (1519–1605), who edited it nine times between 1565 and 1604. In the critical apparatus of the second edition he used the Codex Claromontanus and the Syriac New Testament published by Emmanuel Tremellius in 1569. Codex Bezae was twice referenced (as Codex Bezae and β' of Estienne).

The origin of the term *Textus Receptus* comes from the publisher's preface to the 1633 edition produced by Bonaventure and his nephew Abraham Elzevir who were partners in a printing business at Leiden. The preface reads, *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*, translated as, "so you hold the text, now received by all, in which (is) nothing corrupt." The two words *textum* and *receptum* were modified from the accusative to the nominative case to render *textus receptus*. Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.^[10]

Defense of the Textus Receptus

Frederick von Nolan, a 19th-century historian and Greek and Latin scholar, spent 28 years attempting to trace the Textus Receptus to apostolic origins. He was an ardent advocate of the supremacy of the Textus Receptus over all other editions of the Greek New Testament, and argued that the first editors of the printed Greek New Testament intentionally selected the texts they did because of their superiority and disregarded other texts which represented other text-types because of their inferiority.

It is not to be conceived that the original editors of the [Greek] New Testament were wholly destitute of plan in selecting those manuscripts, out of which they were to form the text of their printed editions. In the sequel it will appear, that they were not altogether ignorant of two classes of manuscripts; one of which contains the text which we have adopted from them; and the other that text which has been adopted by M. Griesbach.^[15]

Regarding Erasmus, Nolan stated:

Nor let it be conceived in disparagement of the great undertaking of Erasmus, that he was merely fortuitously right. Had he barely undertaken to perpetuate the tradition on which he received the sacred text he would have done as much as could be required of him, and more than sufficient to put to shame the puny efforts of those who have vainly labored to improve upon his design. [...] With respect to Manuscripts, it is indisputable that he was acquainted with every variety which is known to us, having distributed them into two principal classes, one of which corresponds with the Complutensian edition, the other with the Vatican manuscript. And he has specified the positive grounds on which he received the one and rejected the other.^[16]

The Textus Receptus was defended by John William Burgon in his *The Revision Revised* (1881), and also by Edward Miller in *A Guide to the Textual Criticism of the New Testament* (1886). Burgon supported his arguments with the opinion that the Codex Alexandrinus and Codex Ephraemi, were older than the

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Sinaiticus and Vaticanus; and also that the Peshitta translation into Syriac (which supports the Byzantine Text), originated in the 2nd century. Miller's arguments in favour of readings in the Textus Receptus were of the same kind.^[17] However, both Burgon and Miller believed that, although the Textus Receptus was to be preferred to the Alexandrian Text, nevertheless it still required to be corrected in certain readings against the manuscript tradition of the Byzantine text. In this judgement they have been criticised by Edward F. Hills. Hills argues that the principle that God provides truth through scriptural revelation, necessarily also implies that God must ensure a preserved transmission of the correct revealed text, continuing into the Reformation era of biblical translation and printing. For Hills, the task of biblical scholarship is to identify the particular line of preserved transmission through which God is acting; a line which he sees in the specific succession of manuscript copying, textual correction and printing, which culminated in the Textus Receptus and the King James Bible. Hills argues that the principle of providentially preserved transmission guarantees that the printed Textus Receptus must be the closest text to the Greek autographs; and consequently he rejects readings in the Byzantine Majority Text where these are not maintained in the Textus Receptus. He goes so far as to conclude that Erasmus must have been providentially guided when he introduced Latin Vulgate readings into his Greek text;^[18] and even argues for the authenticity of the Comma Johanneum.^[19]

Hence the true text is found not only in the text of the majority of the New Testament manuscripts but more especially in the Textus Receptus and in faithful translations of the Textus Receptus, such as the King James Version. In short, the Textus Receptus represents the God-guided revision of the majority text.^[20]

Hills was the first textual critic to defend Textus Receptus. Although others have defended the TR per se, they are either not acknowledged textual critics (e.g. Theodore Letis, David Hocking) or their works are not on a scholarly level (e.g., Terence H. Brown or D. A. Waite).^[21]

Relationship to the Byzantine text

The Textus Receptus was established on a basis of the Byzantine text-type, also called 'Majority text', and usually is identified with it by its followers. However, in addition, over many years, Erasmus had extensively annotated New Testament citations in early Fathers, such as Augustine and Ambrose, whose biblical quotations more frequently conformed to the Western text-type; and he drew extensively on these citations (and also on the Vulgate) in support of his choice of Greek readings.

F. H. A. Scrivener (1813–1891) remarked that Matt. 22:28, 23:25, 27:52, 28:3, 4, 19, 20; Mark 7:18, 19, 26, 10:1, 12:22, 15:46; Luke 1:16, 61, 2:43, 9:1, 15, 11:49; John 1:28, 10:8, 13:20 are under the influence of Minuscule 1 (Caesarean text-type).^[22] Scrivener showed that some texts were incorporated from the Vulgate (for example, Acts 9:6; Revelation 17:4.8). Daniel B. Wallace enumerated that in 1,838 places (1005 are translatable) *Textus Receptus* differs from the Byzantine text-type.^[23]

Dean Burgon, one of the main supporters of the Textus Receptus, declared that the Textus Receptus needs correction.^[24] He suggested 150 corrections in the *Textus Receptus* Gospel of Matthew alone.^[25]

Matthew 10:8 it has Alexandrian reading νεκρους εγειρετε (*raise the dead*) omitted by the Byzantine text.^{[26][27]}

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Acts 20:28 it has Alexandrian reading του Θεου (*of the God*) instead of Byzantine του κυριου και του Θεου (*of the Lord and God*).

English translations of the Textus Receptus

- Tyndale New Testament 1526–1530
- Coverdale Bible 1535
- Matthew Bible 1537
- Great Bible 1539
- Geneva Bible 1560-1644
- Bishops' Bible 1568
- Douay-Rheims Bible 1582, 1610, 1752. Base translation from the Vulgate but contains major borrowings from the Tyndale, Geneva and King James versions.^{[30][31][32]}
- King James Version 1611, 1613, 1629, 1664, 1701, 1744, 1762, 1769, 1850
- Quaker Bible 1764
- Webster's Revision 1833
- Young's Literal Translation (YLT) 1862, 1887, 1898
- Rotherham's Emphasized Bible (EBR) 1872 edition.
- Julia E. Smith Parker Translation 1876
- New King James Version (NKJV) 1982 (New Testament 1979). With an anglicized version originally known as the “Revised Authorized Version”.
- Green's Literal Translation 1985. Included in The Interlinear Translation 1986.
- Third Millennium Bible 1998
- Modern English Version 2014^[33]

Lesson 54: The Genealogy of Jesus Christ (The Word) and the New Testament (The Word)



CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 55: The Greek Text Underlying the English Authorized Version

[Editor's Note: This *Preface* is found in the Greek New Testament printed by the Trinitarian Bible Society. It is a good description of the Greek Text that was used by the Translators of the King James New Testament. The Translators first edited a Greek New Testament, and then translated the New Testament into English from that text. This is the reason it is called the *Greek Text Underlying the English Authorised Version of 1611*. Following the *Preface* are notes by this Editor in respect to Erasmus' New Testament.]

THE GREEK TEXT UNDERLYING THE ENGLISH AUTHORISED VERSION OF 1611 THE TRINITARIAN BIBLE SOCIETY

PREFACE

The Textus Receptus printed in this volume represents the Greek text followed by the translators of the English Authorised Version of the Bible first published in the year 1611. Its relationship to other editions of the Greek text printed in the 16th and 17th centuries is shown in the following paragraphs.

The first edition of the Greek text to be published was that of Desiderius Erasmus printed in Basle in 1516, which was followed by his edition of 1519, which was used by Martin Luther for his German translation. Erasmus also published editions in 1522, 1527, and 1535, the last two of which included some changes from the Complutensian Polyglot. The New Testament portion of this polyglot Bible of Complutum, or Alcala in Spain, was actually printed in 1514, but was not in circulation until 1522. Christopher Plantin reprinted the Complutensian Polyglot text in Antwerp in 1564, 1573, 1574, 1584 and 1590, and it was also printed in Geneva in 1609, 1619, 1620, 1628 and 1632.

Simon Colinaeus, a printer in Paris, published in 1534 an edition based upon those of Erasmus and the Complutensian Greek New Testament. This work of Colinaeus was never reprinted, but was superseded by the more famous editions of his step-son Robert Stephens, published in Paris in 1546, 1549, 1550 and 1551. The edition of 1550, known as the "royal edition" or editio regia, followed the text of the 1527 and 1535 editions of Erasmus, with marginal readings from the Complutensian Polyglot. The 1551 Geneva edition was a reprint of the 1550 text in which the present numbered verse divisions first appeared.

Theodore Beza published in Geneva four folio editions of the Stephens Greek text, with some changes and a Latin translation of his own, in 1565, 1582, 1588 and 1598. During this period Beza also published several octavo editions in 1565, 1567, 1580, 1590 and 1604. The editions of Beza, particularly that of 1598, and the two last editions of Stephens, were the chief sources used for the English Authorized Version of 1611.

The Elzevir partners, Bonaventure and Abraham, published editions of the Greek text at Leyden in 1624, 1633 and 1641, following Beza's 1565 edition, with a few changes from his later revisions. The preface to the 1633 Elzevir edition gave a name to this form of the text, which underlies the English Authorized Version, the Dutch Statenvertaling of 1637, and all of the Protestant versions of the period of the Reformation – "Textum ergo habes, nunc ab omnibus receptum..." The Elzevir text became known throughout Europe as the Textus Receptus or Received Text, and in the course of time these titles came to be associated in England with the Stevens text of 1550.

The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the Textus Receptus

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

underlying the English Authorized Version of 1611 follows the text of Beza's 1598 edition as the primary authority, and corresponds with the "New Testament in the Original Greek according to the text followed in the Authorised Version," edited by F. H. A. Scrivener, M.A., D.C.L., LL.D., and published by Cambridge University Press in 1894 and 1902.

Notes by NSD (7/27/2015):

1. Erasmus' N. T. was the first published Greek New Testament.

Erasmus had access to both families of manuscripts and chose these as his basis [W. W. Combs, Erasmus and the textus receptus, DBSJ 1 (Spring 1996), 45.]:

Codex Basilensis A. N. IV. 2, *Minuscule 1* (on the list of Gregory-Aland), δ 254 (in von Soden's numbering)[1] and formerly designated by 1^{ea} to distinguish it from minuscule 1^rK (which previously used number 1) is a Greek minuscule manuscript of the New Testament, usually dated palaeographically to the 12th century AD. It is written on 297 parchment leaves and contains the entire New Testament except the Book of Revelation.

Minuscule 2814 (in the Gregory-Aland numbering), Av20 (in von Soden numbering), formerly labelled as 1^rK in all catalogues, but subsequently renumbered as a 2814 by Aland, is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 12th century.

Codex Basiliensis A. N. IV. 1, known as Minuscule 2 (on the Gregory-Aland), ε 1214 (in Soden's numbering), is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 11th or 12th century. It was used by Erasmus in his edition of Greek text of the New Testament and became the basis for the Textus Receptus in the Gospels. The manuscript has complex contents.

Minuscule 2815 (in the Gregory-Aland numbering), α 253 (von Soden), formerly labelled as 2^{ap} in all catalogues, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, dated paleographically to the 12th century.

Minuscule 2816 (in the Gregory-Aland numbering), α597 (in von Soden numbering), formerly labelled as 4^{ap} in all catalogs, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, paleographically had been assigned to the 15th century.

Minuscule 7 (in the Gregory-Aland numbering), ε 287 (in von Soden numbering), is a Greek minuscule manuscript of the New Testament, on parchment. Palaeographically it has been assigned to the 12th century.

Minuscule 817 (in the Gregory-Aland numbering), Θε52 (von Soden), is a Greek minuscule manuscript of the New Testament written on paper, with a commentary. It was used by Erasmus. Palaeographically it has been assigned to the 15th century.

2. The Complutensian Polyglot Bible had the Greek New Testament.

The Complutensian Polyglot Bible is the name given to the first printed polyglot of the entire Bible,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

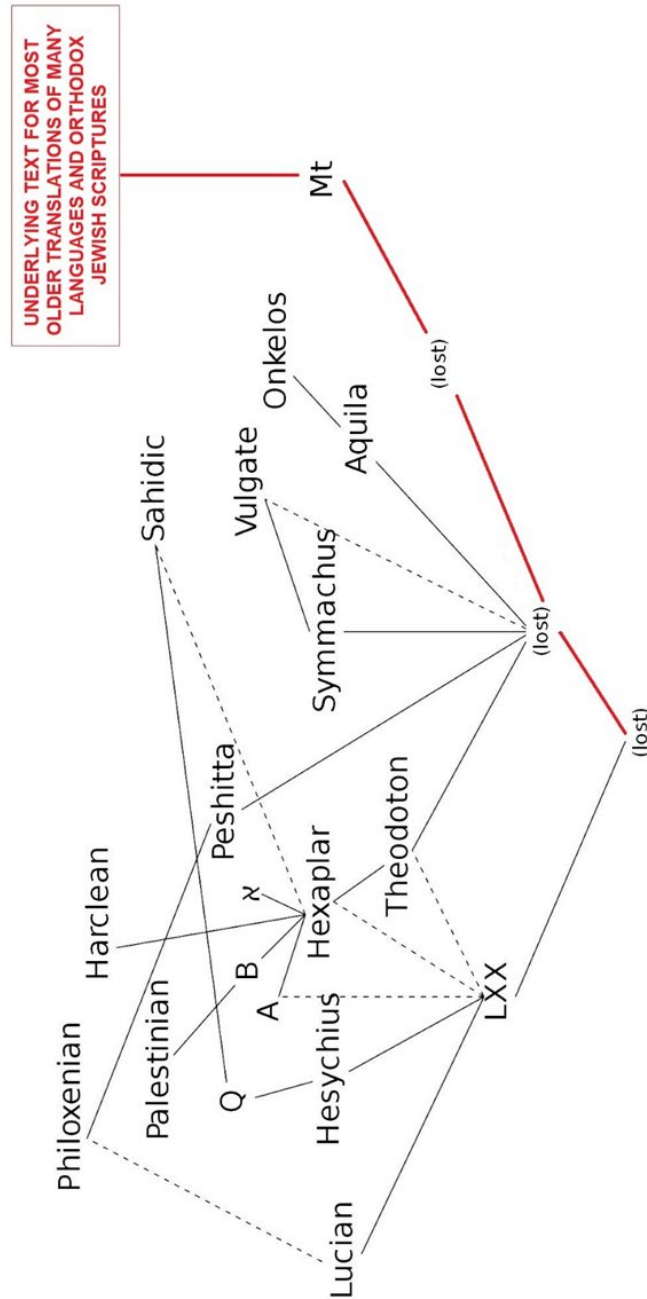
initiated and financed by Cardinal Francisco Jiménez de Cisneros (1436–1517) and published by Complutense University. It includes the first printed editions of the Greek New Testament, the complete Septuagint, and the Targum Onkelos. Of the 600 printed six-volume sets, only 123 are known to have survived to date.

The New Testament was completed and printed in 1514, but its publication was delayed while work on the Old Testament continued, so they could be published together as a complete work. In the meantime, word of the Complutensian project reached Desiderius Erasmus in Rotterdam, who produced his own printed edition of the Greek New Testament. Erasmus obtained an exclusive four-year publishing privilege from Emperor Maximilian and Pope Leo X in 1516. Theodore Beza's Greek NT Text was used primarily, along with Erasmus' Greek NT Text and with various readings from the Complutensian Greek NT Text to form the Textus Receptus published by the Elzevir Brothers in 1633, and Erasmus' later editions were a secondary source for the King James Version of the New Testament. The Complutensian Polyglot Bible was Tertiary source for the 1611 King James Version.

The Complutensian Polyglot Bible was published as a six-volume set. The first four volumes contain the Old Testament. Each page consists of three parallel columns of text: Hebrew on the outside, the Latin Vulgate in the middle (corrected by Antonio de Nebrija), and the Greek Septuagint on the inside. On each page of the Pentateuch, the Aramaic text (the Targum Onkelos) and its own Latin translation are added at the bottom. The fifth volume, the New Testament, consists of parallel columns of Greek and the Latin Vulgate. The sixth volume contains various Hebrew, Aramaic, and Greek dictionaries and study aids. For the Greek text, the minuscules 140, 234, and 432 were probably used.

Jerome's version of the Old Testament was placed between the Greek and Hebrew versions, thus the synagogue and the Eastern church, as the preface explains it, are set like the thieves on this side and on that, with Jesus (that is, the Roman Church) in the midst.

Lesson 56: Old Testament Underlying Texts -- Illustration



CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 57: The Old Testament Texts.

Av1611.com

In 1516, Daniel Bomberg published a text of the Old Testament under the name “First Rabbinic Bible.” This text was followed in 1524 by a second edition that had been compiled from ancient manuscripts by a Hebrew scholar and converted Jewish Rabbi named Abraham Ben Chayyim. Today this work is called the Ben Chayyim Masoretic Text and is the text that underlies the Old Testament of the King James Bible. The word “masoretic” comes from the Hebrew word “mesor” meaning traditional. The Masoretes were the scribes that were given the responsibility of guarding and keeping the text of the Old Testament, and keep it well they surely did, as we shall soon see.

The Ben Chayyim Masoretic text was the uncontested text of the Old Testament for over four hundred years. The Ben Chayyim text was used in the first two editions of “Biblia Hebraica” by Rudolph Kittel, usually referred to as BHK, published in 1906 and 1912. However, in 1937, Kittel changed his Hebrew text from the Ben Chayyim to the Ben Asher text.

The Ben Asher text was based on a text call the Leningrad Manuscript (B19a; also called simply L), which was dated around 1008 A. D. Using the peculiar logic of that day, which believed that older must always be better, Kittel published his 1937 edition based on this “older” text. His 1937 edition had about 20,000 changes (most of them minor but changes nevertheless) from the Ben Chayyim text. Both texts are still referred to as “Masoretic,” so care must be taken as to which text is being referred to. It had apparently not dawned on Kittel that the Ben Asher version was based on very few minor manuscripts similar to B19a, while the Ben Chayyim text followed the vast majority of the manuscripts available. Why would Kittel throw out the evidence provided by the vast majority of manuscripts to follow only a small minority of texts? May I suggest, very carefully, that profit may have been the motive? Kittel had not published a major work for many, many years, he was growing older, funds for his retirement were low, and he was living in the rapidly fading glow of past glory. One final work would not only propel him back into the limelight of scholarly recognition but would provide the funds for his impending retirement. He found a large and receptive market in the rapidly growing modernist camp that had grown to hate the traditional texts of both the Old and New Testaments.

In 1966 there was a further revision of Kittel’s “Biblia Hebraica” called “Biblia Hebraica Stuttgartensia,” which was also based on the “older” Ben Asher text. This new edition of Kittel is generally referred to as BHS. The revision was the work of unbelieving German rationalists and represents theologically liberal modernism in its worst form. The 1937 BHK and the newer BHS are not only based on a few minor Hebrew manuscripts which contain many erroneous footnotes, but “corrections” were often made to these already inadequate and corrupt texts by referring to such things as the “Septuagint” or “LXX”, which is nothing more than the Hebrew Scriptures translated into the Greek language. The “Septuagint” is a poor translation at best of the Hebrew due mainly to the fact that it does not follow the verbal and formal rules of translation, but is largely a paraphrase, changing the wording wherever the translators desired, seeking to “clarify” the meaning of the original.

The Syriac Version. This was a version of both the Old and New Testaments translated into the Syriac language. The source language is in doubt, some insisting it was translated by Jews from the Hebrew, and others insisting it was translated by early Christians from the Greek.

The Latin Version was the complete Bible translated into Latin, portions of which may date to the second century A. D. Jerome is generally credited with the first complete Latin version, called the Latin Vulgate,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

or Jerome's Vulgate, which dates to the fourth century.

God's appointed guardians of the Old Testament Text were the Jews according to Romans 3:1-2, "What advantage then hath the Jew? or what profit is there in circumcision? Much in every way: chiefly, because that unto them were committed the oracles of God." The methods used by the Jews in fulfilling their responsibilities as the guardians of these sacred texts is an interesting study. There were eight rules that the Jewish copyists used in the copying of the texts:

1. The parchment must be made from the skin of a clean animal (clean meaning ceremonially clean according to the Old Testament sanitary laws); must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.
2. Each column must have no less than forty-eight, nor more than sixty lines. The entire copy must be first lined.
3. The ink must be of no other color than black, and it must be prepared according to a special recipe.
4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it.
5. He must reverently wipe his pen each time before writing the word for "God" (Elohim), and he must wash his whole body before writing the name "Jehovah" (LORD in our King James Bibles), lest the Holy Name be contaminated.
6. Strict rules were given concerning forms of the letters, spaces between letters, words and sections, the use of the pen, the color of the parchment, etc.
7. The revision (to correct any errors) of a roll must be made within thirty days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the entire sheet. If three mistakes were found on any page, the entire manuscript was condemned.
8. Every word and every letter were counted, and if a letter was omitted, or if an extra letter was inserted, or if two letters touched one another, the manuscript was condemned and destroyed at once.

NOTE: H. S. Miller, writing in his book "General Biblical Introduction", says: "Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews, and they give us strong encouragement to believe that we have the real Old Testament, the same one that our Lord had, and which was given by inspiration of God."

So then, our only choice is between the traditional Hebrew Masoretic Text that has been the standard text of the Old Testament for well over two thousand years and is represented by the vast majority of the existing Old Testament manuscripts, or the new, modern text that has only a little minor manuscript support and leaves out or changes between 20,000 and 30,000 words in the Old Testament. The choice is obvious, only the Traditional (Ben Chayyim) Text can lay claim to uninterrupted use for all the generations from the time of David (Psalm 12) until now.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 58: The New Testament Manuscripts.

The Traditional Text. The Traditional text of the New Testament has existed from the time of Christ right down to the present. It has had many different names down through the years, such as Byzantine Text, Eastern Text, Received Text, Textus Receptus, Majority Text, and others. Although no complete Bible manuscripts have survived which would allow us to date the Traditional text to the first century, there is a strong witness to the early existence and use of the Traditional text by the early church in its lectionaries.

These lectionaries were portions of the Scripture that were read in the churches on certain days. Because modern printing technology had not yet been invented, many of the early Christians did not have personal copies of the Bible. It was a custom of the early church to read a portion of the Gospels, then a portion from the Epistles each day. This practice is similar to our reading a verse of Scripture from our daily devotional booklet, then starting the day in prayer, the only difference being, it was done in the church house rather than in your own house. Nearly every lectionary in existence contains Traditional readings, attesting to the very early existence and use of the Traditional text.

The early Baptist church, called “Waldensians” by their enemies, which can be dated to 120 A. D., was known to have quoted from the Traditional text in many of its writings. Also the vast majority of all existing manuscripts, somewhere around ninety percent, follow the Traditional text. The Greek Orthodox Church used, and still uses, the Traditional text, and they are experts in the Greek language, as it is their native tongue! (Allow me to say here that the attempt by some “scholars” to identify the Traditional Text as being merely the “liturgical text of the Greek Orthodox Church” is hypocritical at best, and deliberately deceptive at worst. Such a pathetically weak attempt to attach the word “liturgical” to the Traditional Text is sophomoric and moronic. It would be like saying the King James Bible is merely the liturgical text of the Anglican Church simply because it was used exclusively by them for over three hundred years. If such condemnation by association is valid, then the Revised Version (which they love so much) is the liturgical text of the Presbyterian Church, the New American Standard Version (which they also seem to love), and the New International Version are the liturgical texts of the New Evangelical Church, and the Living Bible is the liturgical text of the Charismatic Church. Such deliberately deceptive statements have no place in an honest inquiry into the true identity of the preserved text of the Holy Scriptures!)

The earliest translations of the Greek text into a foreign language produced versions that follow the traditional text. The Syriac Peshitta, which I mentioned earlier, bears such strong witness to the antiquity of the Traditional text of the New Testament, the early proponents of the Critical Text had to get it out of the second and third centuries (100-300 A. D.), where it has been historically agreed to have been produced, and make it appear as if it were of later origin. J. A. Hort theorized a late revision to account for it, and F. C. Burkitt went even farther than Hort and specified Rabbula, Bishop of Edessa (411-435 A. D.) as the author of the revision! The complete absence of even one shred of evidence to support any part of this theory has very conveniently been ignored by the proponents of the Critical text. The true evidence of course points in exactly the opposite direction, namely that Rabbula himself used the Old Syriac text in his earliest writings! Additional strong evidence against this poorly constructed fraud of a theory is found in the fact that one of the early sects, called the Nestorians, used the Peshitta extensively and thought of it as the authoritative Word of God. This would be unthinkable if the Peshitta were the work of Rabbula, who was a great adversary of the Nestorians and openly denounced them as heretics! I seriously doubt they would consider any of their greatest enemy’s work as being authoritative!

The Italic church in northern Italy in 157 A. D. was known to use a version based on the Traditional text, and the Gallic Church in what is now southern France was known to have used a Gallic version in 177 that

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

followed the Traditional text. The Gothic Version of the fourth century (300-400 A. D.) was also based upon the Traditional text. The Old Latin texts were texts that were translated into the Latin language, not only in North Africa, but also in the East, possibly even in Antioch. These Old Latin translations, going back in their earliest form to about the middle of the second century (150 A. D.), are very early witnesses to the Greek text from which they were translated. They are very literal translations, and the fact that they are often quoted by the church fathers of these areas, enables us to see which Greek text was generally in use in that area at that time. The vast majority of these Old Latin versions follow, in almost word-for-word format, the Traditional text.

Churches all down through the ages have used the Traditional text. The churches of the reformation period all used versions based on the Traditional text. Martin Luther's German Bible was based on the Traditional text. The French version of Oliveton was based on the Traditional text. The Czech Version and the Italian version of Diodati were based on the Traditional text. All of the early English versions including William Tyndale's Bible, The Coverdale Bible, The Matthews Bible, the Taverners Bible, The Great Bible, The Geneva Bible, and the Bishops' Bible were all based on the Traditional text.

When the Roman Catholic cleric Jerome was commissioned by the Bishop of Rome to produce a new Latin version, he wrote a letter in 383 A. D. to the person commissioning the translation stating: "Thou compellest me to make a new work out of an old so that after so many copies of the Scriptures have been dispersed throughout the whole world I am as it were to occupy the post of arbiter, and seeing they differ from one another am to determine which of them are in agreement with the original Greek. If they maintain that confidence is to be reposed in the Latin exemplars, let them answer which, for there are almost as many copies of the translations as manuscripts. But if the truth is to be sought from the majority, why not rather go back to the Greek original, and correct the blunders which have been made by incompetent translators, made worse rather than better by the presumption of unskillful correctors, and added to or altered by careless scribes." It was Jerome's contention that in his day a number of manuscripts existed that had been "altered," "corrected," and otherwise corrupted by "careless scribes" and "incompetent translators," and the only way to insure the new Latin translation was to be accurate was to allow him to go to the majority of the Greek manuscripts that were in common usage in his time. Unfortunately, the Roman masters did not allow him to do so, and his Vulgate was simply a revision of the already existing corrupt Latin versions.

The Greek manuscripts. There are at present about 5,255 manuscripts of the New Testament in existence, and approximately 90% of those manuscripts follow the Traditional text. Let us take a closer look at these manuscripts to see what they are.

1. The Papyrus fragments are small pieces of papyrus, which is a type of paper made from the papyrus plant which grows in Egypt. This paper is very brittle, and crumbles easily when handled. Most of these fragments are broken pieces with a few verses on them. The oldest existing manuscripts are these papyrus fragments, or papyri. These manuscripts date from the second century (100-200) A. D. to the seventh century (600-700). Frequently the earliest papyri support the distinctive Traditional readings. These Traditional readings caused a problem for those who hold to the Critical text, providing a strong witness for the early existence of the Traditional text. One of the oldest, the fragment called P66, which dates to the second century (100-200) A. D., gives strong support for the Traditional text in over 25% of its readings, thus destroying the theory of the proponents of the Critical text that states the Traditional text did not originate until the mid- fourth century (350 A. D.). However, care should be taken not to overstate the evidence of the papyri as they will often side with the Critical text against the Traditional text.
2. The Uncials are Greek manuscripts that are written in all capital letters. These uncials or majuscules

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

as they are sometimes called have no punctuation or spaces between the letters. As of this writing there are 274 uncials dating from between the third century (200-300 A. D.) to the tenth century (900-1000 A. D.). Over 85% of the readings from these uncials follow the Traditional text.

3. The Cursives, sometimes called minuscules, are Greek manuscripts written in what we would call “longhand”, or cursive writing. During the ninth century (800-900 A. D.) the scribes who were responsible for the copying of the New Testament abandoned the uncial (all capital letters) script in favor of the small-lettered cursive (minuscule) script. There are about 2800 of these cursive manuscripts, and the overwhelming majority of these (90%) side with the Traditional text. The textual implication of this change of writing style has often been overlooked in the textual debate. Jakob van Braggen says: “It is assumed that after this transliteration process the majuscule was taken out of circulation.... The import of this datum has not been taken into account enough in the present New Testament textual criticism, for it implies, that just the oldest, best, and most customary manuscripts come to us in the new uniform (cursive style).” (From “The Ancient Text of the New Testament”, pages 26, 27; as cited in “The Identity of the New Testament Text,” Wilbur Pickering, Nelson Publishing Company, 1980, page 131.)

It seems only logical and reasonable to understand that the scribes of the ninth century would be in a better position to decide on what constitutes the “oldest and best” manuscripts than the textual critics of the twentieth century! Why, during this period of change-over from the uncial to cursive style, did the scribes decisively reject the Critical text in favor of the Traditional text, if they did not realize the Traditional text represented the best readings available. It becomes obvious to any honest researcher that the scribes of the ninth century knew the Traditional text was the inspired, inerrant, preserved text of the New Testament Scriptures!

4. The Lectionaries. The word lection means “to read,” and the Lectionaries were portions of Scripture that were read in the churches on certain days. Of the 2,143 Lectionaries, every one attests to the Traditional text. 100% of the evidence from the Lectionaries supports the Traditional text as being the text used by the early churches.

What about the other texts of the New Testament? It is generally agreed among textual critics that accept the “critical” viewpoint that there are four basic types of texts represented in the manuscript evidence. However, upon closer careful examination, we find that the evidence for the existence of these so-called “text types” is very thin, if not non-existent! Although J. A. Hort claimed the results of his genealogical evidence proved to an absolute certainty that the manuscripts could be grouped into four basic “families” or “types,” it is now clear to the careful researcher that Mr. Hort’s “results” were either wishful thinking at best, or pure fabrication at worst. How could there be a “result” if his method for gathering of genealogical evidence was never applied to the manuscripts? Yet, Hort’s “results” have been accepted as fact by many of the so-called textual scholars of today, without the slightest thought being given to his rules of evidence, and the non-application of those rules to the manuscripts! M. M. Parvis, in his article “The Nature and Task of New Testament Textual Criticism,” (“The Journal of Religion,” XXXII, 1952, Page 173) states. “We have reconstructed text-types and families and sub-families and in so doing have created things that never before existed on earth or in heaven. We have assumed that manuscripts reproduced themselves according to the Mendelian law. But when we have found that a particular manuscript would not fit into any of our nicely constructed schemes, we have thrown up our hands and said that it contained a ‘mixed text’.”

Bruce Metzger (no friend to the Traditional text) stated in his book “*Chapters in the History of New Testament Textual Criticism*,” (Grand Rapids: Wm. B. Eerdmans Publishing, 1963, page 67) the “Caesarean” text-type is disintegrating. By this he did not mean the material upon which the text was written

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

was crumbling, but rather, the concept of a “Caesarean text-type” was itself now largely understood to have been a false assumption. He went on to ask: “Was there a fundamental flaw in the previous investigation which tolerated so erroneous a grouping?” The evidence says there is indeed a fundamental flaw in the theory concerning the existence of “text-types.” Those men who have done the most extensive collating of manuscripts, as a rule, have not accepted the idea of such groups or families. Let us look at the so-called “text-types” themselves and see what we can discover.

1. The Western Text is now generally agreed, even among the proponents of the Critical Text, to have been the result of the over-active imagination of Hermann von Soden, and did not, in fact, ever exist.
2. The Caesarean Text, as we have already seen, is now understood to have been based on less-than-ideal scholarship.
3. The Alexandrian Text. E. C. Colwell, in his article entitled “The Significance of Grouping of New Testament Manuscripts,” (New Testament Studies IV,” 1957-1958, pages 86, 88) stated, “After a careful study of all alleged Beta Text-type (Alexandrian) witnesses in the first chapter of Mark, six Greek manuscripts emerged as primary witnesses: Aleph, B, L, 33, 892, and 2427. Therefore, the weaker Beta manuscripts C, delta, 157, 517, 579, 1241, and 1342 were set aside. Then on the basis of the six primary witnesses an “average,” or mean, text was reconstructed including all the readings supported by the majority of the primary witnesses. Even on this restricted basis the amount of variation recorded in the apparatus was dismaying. In this first chapter, each of the six witnesses differed from the “average” Beta Text-type as follows: L, nineteen times (Wescott and Hort twenty-one times); Aleph, twenty-six times; 2427, thirty-two times; 33, thirty-three times; B, thirty-four times; and 892, forty-one times. These results show convincingly any attempt to reconstruct an archetype of the Beta text-type on a quantitative basis is doomed to failure. The text thus reconstructed is not reconstructed but constructed; it is an artificial entity that never existed.”

So then we now see that it is generally agreed, even among those who hold to the Critical text position, that the so-called “text-types” were (1) the result of over-active imaginations, (2) the result of very poor scholarship, and (3) the result of constructing an artificial entity that never existed! There are only two types of texts, the correct text, and the corrupt text! The overwhelming majority of the evidence indicates the correct text is best represented by the Traditional text that has been preserved by God, and all others represent the corrupt, heretical text that has been decimated by the attacks of Satan and his unbelieving hoards.

The Guardians of the New Testament. Just as God appointed the Jews to be the guardians of the Old Testament, so also, he has appointed guardians of the New Testament. In 1 Timothy 3:14, 15, the Bible says, “These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth”, and in John 17:17, the Lord Jesus Christ identifies what exactly that truth is, “Sanctify them through thy truth, thy word is truth.” The Bible clearly teaches that the local church is the pillar and ground of the truth, and that the truth is the Word of God. Therefore, the local church is the pillar and ground, the guardian, of the Word of God, the Bible. Unfortunately, in this modern age when even so-called fundamentalists have adopted the methodology of the New Evangelicals, and do not practice the primacy of the local church, the God-given guardianship of the Bible has passed by default to the so-called scholars in the Colleges and Seminaries that are not under the authority of the local church, or the leader of the local church, the God-called, God-gifted, and God-ordained pastor! These men may be members of a good local church, but their work done in the schools is not under their pastor’s authority and

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

control, and these so-called scholars have usurped the responsibility and authority away from the God-ordained repository of the truth of His Word, the local church.

When we look at the gifts that the Lord has given to the local church for the work of the ministry and the edifying of the body of Christ, we see in Ephesians 4:11-12, “And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” There are a couple of things I would like to point out here. First, the gifts of these specially equipped men is given to the local church, for the work of the local church ministry, and for the building up of the local church. Nowhere is the so-called para-church organization, or College, or Seminary mentioned, and nowhere is the “Scholar” mentioned as a specially equipped man who has been given the guardianship of the oracles of God! Second, when you read the description of the last specially gifted man who is given to the local church for its benefit, you will see that man is called a pastor/teacher. There is no semicolon between pastor and teacher, as there is between all of the other titles, because it is all one gift, vested in one man. Therefore the scholars may not usurp the title “teacher” in this context unless they are also bearers of the title and office of pastor.

I am of the opinion that we must guard very carefully the office and title of pastor. I have heard camp directors and nursing home chaplains referred to as “pastor” so-and-so. A pastor is a pastor only if he is the shepherd of a flock of born-again, baptized believers, organized, and assembled together, having the ordinances, and officers of a true New Testament Church. In reference to that term “scholar,” do not get me wrong, I have no problem with scholarly thinking. The men that I studied under, Dr. Richard V. Clearwaters, and Dr. George W. Dollar were, and still are, two of the most scholarly men who have ever lived. Dr. Dollar is, in my opinion, the world’s foremost expert on Church History, especially as it pertains to fundamentalism in America. However, both of these good and Godly men also held the office of pastor. Dr. Clearwaters was pastor of Fourth Baptist Church in Minneapolis for over forty years, and Dr. Dollar was co-pastor of that same great church during his entire tenure at Central Baptist Seminary. The “scholar” that I am referring to is the man who does not hold the office of pastor, but usurps the duties of that office, and often looks down upon the mere pastor from the lofty heights of academia, thanking God he is not like other men, such as this lowly pastor!

Getting back to our subject, we see that the preponderance of the evidence clearly points to the antiquity and superiority of the Traditional Hebrew and Greek texts. These Traditional texts are the only texts that have been in uninterrupted use from the time of the close of the canon of Scripture (about 100 A. D.) until the present, thus fulfilling the requirement of being “preserved” for every generation.

Why is it, then, that so many otherwise good pastors do not take the Traditional text position? I believe there are two reasons for this. The first is ignorance. Many pastors have been educated in the Critical text position in Bible College and Seminary, and almost every College and Seminary in the country has been infected with the Modernist position that the Scriptures are somehow less than God says they are. Almost every school today has bowed the knee to a Modernistic Baal in the area of Manuscript Evidence, and joined hands with the enemy of our souls in his attempt to continue asking his lying question “Yea, hath God said?” These deceived men have accepted all that they have been taught as if it were the Gospel itself. They may have heard of the other position, but have not given it any serious thought, nor have they investigated for themselves to find the truth. They have put their faith in their College and Seminary professors, and that is that! The second reason is less widespread, but much worse. There are men who are aware of the other position, and even have much of the evidence available to them, but because of their pig-headed stubbornness and sinful pride they are incapable of admitting that they may have been wrong. There are none so blind as they who will not see.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

So, we may conclude, based upon the evidence, that any translation, in order to be a correct and accurate rendering of the inspired words of God must be based on the Traditional texts of the Old and New Testament, which brings me to my next point.

The Translators.

The King James Bible was not translated by any one man, or even by one group of men, but by six groups, or committees, meeting in the cities of Cambridge, Westminster, and Oxford, England. These men began their work in 1604 and completed it in 1611. In the cities of Westminster and Oxford there was one committee on the New Testament in each city. In Cambridge there was a committee on the Old Testament and one for the Apocrypha. Yes, the original committee for the translation of the King James Bible included the Apocrypha, however, the translators did not believe the Apocrypha was inspired, but translated these non-canonical books because of their historical significance. These six committees were made up of fifty-seven men altogether, each committee having about ten men on it. I believe these fifty-seven men were superior to any man or committee of men that has translated any Bible since the translation of the King James Bible. By way of illustration let us look at the qualifications of just a few of these great men.

- Dr. John Hardinge headed up the Oxford Group. Dr. Hardinge was Regius Professor of Hebrew at Oxford.
- Dr. John Reynolds, the originator of the translation project, who presented the idea to the commission appointed by King James to study divisions in the Church of England, died before the Authorized Version was published.
- Dr. Richard Brett was one of the world's foremost experts in Latin, Greek, Chaldee, Arabic and Ethiopic languages.
- Dr. John Harmer, Professor of Greek at Oxford was a noted linguist having mastered not only Greek, but Latin and Hebrew as well.
- Dr. Edward Lively, Regius Professor of Hebrew at Cambridge, died in 1605 before the work was truly begun.
- Dr. Lawrence Chaderton was skilled in Greek and Hebrew, and a student of the ancient Jewish writings called "The Rabbis."
- Dr. Thomas Harrison was noted for his skill in Hebrew and Greek idioms.
- Dr. Robert Spalding, successor to Dr. Lively as Professor of Hebrew at Cambridge.
- Dr. Lancelot Andrews was selected to work on the Old Testament at Westminster, and worked on twelve books, Genesis to 2 Kings. Dr. Andrews spoke almost all of the languages spoken in Europe in the seventeenth century. He majored in language at Cambridge University, especially studying the Oriental tongues. Dr. Andrews is said to have been completely fluent in fifteen languages, and had his private devotions in the Greek New Testament, and kept a journal of his devotions written entirely in Greek.
- Dr. William Bedwell was also selected to work on the Old Testament at Westminster, working on

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

the same books as Dr. Andrews. Dr. Bedwell was not only fluent in Hebrew and other Oriental languages, but produced a translation of the Epistles of John in Arabic and Latin. He also wrote an entire Arabic dictionary by himself! At the time of his death Dr. Bedwell was working on a Persian dictionary which is still in the Bodlian Library at Oxford. Dr. Bedwell's knowledge of the Shemitic and Cognate languages of Hebrew, Persian, Arabic, Syriac, Aramaic, and Coptic made him an uncontested expert on the translation of the Hebrew Old Testament into English.

- Dr. Miles Smith was in the Old Testament group meeting at Oxford, and was selected to translate the books from Isaiah through Malachi. Dr. Smith was so familiar with the Hebrew, Syriac, and Arabic languages that they were as familiar to him as his native English.
- Dr. Henry Savile was selected to work with the group that was to translate the New Testament at Oxford. He was chosen to translate the Gospels, the Book of Acts, and the Revelation. Dr. Savile was said to be as great a mathematician as he was a Greek scholar. He was chosen to tutor Queen Elizabeth in both mathematics and Greek. Dr. Savile was not only famous for his translation of the great history of Tacitus from Latin into English, but also translated the mathematical work of Euclid on geometry from Greek into English. However, Dr. Savile was most famous for his editing and translating of the complete works of John Chrysostom, one of the most famous of the early Greek church fathers, from the Greek into English. This was a work similar in size to eight very large dictionaries!
- Dr. John Bois was a New Testament translator at Cambridge. At the age of five he had read the entire Bible in Hebrew. At the age of six he could write the Hebrew language in "a fair and elegant" hand. He was equally skilled in Greek. He was one of the twelve, two from each committee, who were sent to make the final revision at Stationer's Hall in London. On top of all of his other duties, he was the secretary for the final revision committee, taking notes on all of the meetings. It is largely through his notes that we have knowledge of the inner workings of the committee in this day and age.

The above cited men were of such stature that they cannot be equaled today. Our system of education is not nearly as thorough as was the educational system that produced these great men. There is not a single translator of any modern version that can even come close to the stature of these great men. Our King James Bible is superior to all others not only because it is translated from superior texts, but because it was translated by superior translators.

Their Superior Technique. It is important to understand that the King James Bible was translated quite differently from the other English versions that are on sale today. Here is a brief overview of the technique used to translate our English Bible.

Team Effort. Each translator had to translate all of the books assigned to his group by himself, then all of the translators from the group would meet together to discuss which of the translations was best. After all of the committee, working together, had decided which translation was the best, a copy of the translation of the book would be sent to one of the other cities where another committee was working, and they would meet and review the other committees' translation, while the first committee was reviewing the second committee's translation. This process would continue until all six committees had reviewed every book that had been translated. Then the book would be reviewed again by the committee of twelve, two from each of the six committees. If they found any problems, they would send word to the committee responsible for the translation, and their reasons for translating the problem passage in that way would be reviewed. In the end, all of the people on all of the committees would have to be in total agreement before the translation was

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

considered to be complete, and they would go on to the next book! Such a painstaking team effort is unheard of today, which probably explains why there is so much disagreement as to the proper translation of the Bible today. There is almost a “Bible of the Month” club, bringing out some “new,” “better,” and “easier” version before the last one has had a chance to be read.

Verbal Equivalence. The King James Bible Translators used a translation technique that is known as “verbal and formal equivalence.” This simply means that when a word was to be translated, the translator would find the “verbal equivalent” in English. This does not imply that the King James Bible is always a “word-for-word” translation, for there are many Greek words that cannot be accurately translated into one English word. Sometimes it takes two, three, four, and even five English words to give us the proper meaning of the single Greek or Hebrew word being translated. A perfect example of this is found in 2 Timothy 3:16, where one Greek word *qeopneustos* (*theopneustos*) is translated using five English words, “given by inspiration of God.” Many of the so-called “scholars” love to point out that the “correct” translation of this word is “God-breathed.” WRONG! The correct translation is “given by inspiration of God!” The term “God-breathed” is not action specific. In other words when you read “God-breathed” it does not tell you anything about the action. “God breathed His Word” gives us very little information. Did God breath out, or in? And how did God breathing affect His Word? But when you read “given by inspiration of God,” you realize that God has breathed into His Word the breath of life, making the Word of God a living thing! Everything that God breathes the breath of life into becomes an eternally living entity. When God breathed into Adam (mankind in federal headship) he became an eternally living entity (every person that was ever born is alive today, somewhere!). So also with His Word. You can see then that the term “God-breathed” focuses our attention on God, when He, in this context, wants us to focus our attention on His Word, thus the correct translation “given by inspiration of God!”

Formal Equivalence means that when a word is translated from the Greek into English, the form of the word must be carried into the new language. In other words, if the Greek word is a noun, the English word must take the same form, that is, a noun. If the Greek word is a verb, the English word must be a verb. If the Greek word is a pronoun, the English word must be a pronoun, and so on. Also, implicit in formal equivalence is the number of the word, such as singular or plural. If the Greek is singular, then the English must also be singular, if plural, the translation must also be plural. Past tense must always be translated as past tense, future tense as future, perfect tense as perfect, and so on. There is a fellow in Los Angeles who has circulated a tape in which he claims that the word “is” in 2 Timothy 3:16 is in italics, and therefore has no support in the Greek, and it is perfectly alright to change it to “was.” According to this fellow’s less than brilliant deduction, the passage should read “All scripture “was” given by inspiration of God.” He does not believe the Bible which we have today is inspired. He must think it has expired. The problem with this fellow is that he does not have a clue about the Greek language. The reason the King James Translators added the word “is” keeping the passage in question in the present tense (as is the Greek), is that they understood that everything that God breathes into is eternal. You will notice that the second “is” before the word “profitable” is also in italics. Does anyone in their right mind suggest we change this word to “was,” indicating the Scriptures are no longer profitable? All Scripture is inspired, and all Scripture is profitable.

None of the modern English versions follow this verbal and formal rule of translation, but rather use a system of translation they refer to as Dynamic Equivalence. Dynamic is a word that means moving or changing. The idea behind Dynamic Equivalence is that the modern translators feel free to change the words that God inspired anytime they feel like it to produce a “better” translation. If the translators feel like changing a noun to a pronoun, they just do it. If they feel like changing a word from singular to plural, they just do it. If they feel like changing an article from definite to indefinite, they just do it. They add to, subtract from, and change the words to “better preserve the idea, or meaning, or sense, or concept of the original”, while ignoring the words that the Holy God of Heaven has inspired. Did God say that His ideas, or meaning,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

or sense, or concepts were inspired, or did he say that His words were inspired? I believe His words are inspired, and no man can presume to change the words of God with impunity.

Our present-day English Bible, the Authorized Version, is the culmination of over seven hundred years of refinement and purification (Psalm 12:6; 19:8). The first known Word of God in English was the Lindisfarne Gospels dating to about 700 A.D. These were in Latin with an Anglo-Saxon interlinear translation added about 950 A.D. In about 1000 A.D., Aelfric translated a condensed version of the first seven books of the Old Testament. However, due to the Norman invasion in 1066, French became the dominant language of England, and the Anglo-Saxon tongue became obsolete. In the fourteenth century, English was again dominant, and by the fifteenth century French had almost disappeared.

In about 1300 the Ormulum appeared, translated by Orm, an Augustinian monk. This work was originally the Gospels, but later Genesis and Exodus were translated into English.

About the same time, Richard Rolle translated the Psalms into Early Middle English, of which 170 manuscripts still survive.

John Wycliffe (1330-1384) was the first known translator of the entire Bible into English. His first translation was published in about 1400, and a later edition, revised by John Purvey, appeared at a somewhat later time.

Tyndale, born in 1494, translated the Bible out of the Greek and Hebrew and published a New Testament in 1525, based on the first printed Greek New Testament, published by Erasmus in 1516. Tyndale was betrayed by a friend, and was martyred on October 6, 1536, for the crime of giving the people the Word of God in their own language. It has been claimed that as much as eighty percent of the King James Bible is taken from the Tyndale Bible, and thus he has been called the Father of the English Bible. The ecclesiastical authorities hated this Bible so much that only a small fragment of the 1525 edition still exists, in the British Museum, and only two copies of the second edition, published in 1533 are known to exist today. All the rest were burned by the ecclesiastical authorities of that dark day.

Myles Coverdale published a work called “The First Complete Bible to be Printed in the English Tongue” in about 1535. This was mostly based on Tyndale’s work, with Martin Luther’s German translation used for comparison. This work also contains some corruptions from the Latin Vulgate.

In 1537 a Bible was published with a title page suggesting that the translator was Thomas Matthew. The publisher is now known to have been John Rogers, who was an associate of Tyndale, and much of the work had probably been done by Tyndale prior to his death, and the balance was done by John Rogers working from Tyndale’s notes. Later editions in 1540 and 1541 contained a preface by Archbishop Cranmer and became known as the Cranmer Bible.

Coverdale revised the Matthew Bible into what became known as the Great Bible, due to its large size (9 by 15 inches). This Bible was used in most Anglican churches from about 1538 until it went out of print in 1569. Ironically, this Great Bible was widely received, while at the same time John Rogers (Thomas Matthews) was imprisoned and later martyred (in 1555). It was through this Matthew’s - Cranmer - Great Bible (all of which was just a republication of Tyndale’s 1535 edition) that the most influence was exerted on future English versions.

During the reign of Catholic Queen Mary (1553-1558) no Bible was printed in England, but a group of men in Geneva, Switzerland, produced an English version called The Geneva Bible in 1560, with a second

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

edition published in 1562. The New Testament was edited by William Whittingham, who was married to John Calvin's sister. Calvin wrote an introduction to this work. The Geneva Bible was the Bible used by Shakespeare, John Bunyan, Oliver Cromwell, and which was carried to America by the Puritans. Called "The People's Bible", it was pre-eminent among English Bibles for seventy-five years. From 1560 until 1644, 140 editions were published. The first Bible printed in Scotland, and used to start the Scottish Revivals under John Knox, was the Geneva Bible. The verse divisions of Roberre Estienne (also called Robert Stevens and Stefanus), originally employed in his Greek New Testament of 1551, were used in the Geneva Bible.

The popularity of the Geneva Bible motivated the ecclesiastical authorities of the Church of England, after the crowning of Queen Elizabeth, to publish a Bible which could enjoy the authority of the Church of England. Archbishop Parker appointed a committee to work on the new version. This committee was to use the Great Bible as their starting point and were to compare it to the Greek and Hebrew. Unfortunately, these men were not of the caliber of those who had produced the Geneva Bible. Their finished product was called The Bishop's Bible, and contained very few changes from the earlier work, relying heavily on the Great Bible, and the Geneva Bible, which were, of course, the Tyndale Bible published under other names. Nineteen editions were printed from 1568 until 1606.

The next, and last, Bible of real importance was now ready to arrive on the scene, The Authorized Version of 1611, which we have already dealt with. As you can see, the English Bible has been the product of over seven hundred years of preparation, purification, and publication.

Conclusion.

The Bible itself teaches that it is the Words of God that are inspired, and not just the thoughts, ideas, and concepts, as the proponents of the Critical text argue. Those inspired words have been preserved by God in the Traditional Hebrew and Greek texts, and those superior texts have been translated by superior men using superior techniques to give us an inspired, inerrant, infallible Bible. The unfortunate conclusion we are forced to come to is that the proponents of the Critical text do so due to the influence of Modernists, and Modernistic thinkers and educators in the Colleges, Seminaries, and Bible schools where these men received their educations.

The Bible debate is not new. It is the latest battle in the continuing war between the Modernists and the Fundamentalists, and the sooner we identify the enemy, who will snatch away our Bibles, the sooner our erring brothers will become aware of the fact that they have come under the influence of the malignant spirit of Modernism and take the necessary steps to cleanse their minds, hearts, and pulpits of the poison that is destroying otherwise good men everywhere we look.

We as Baptists believe the Bible is the very foundation of our faith. It is the Bible that tells us of Jesus, our Savior. It is the Bible that tells us of heaven, our eternal home. It is the Bible that tells us of the unquenchable fire of hell, reserved for all those who die without Christ. It is the Bible that tells us of the coming time of great tribulation, and of the coming glorious Millennial Kingdom. If we lose our Bibles, we lose all of these great doctrines of our faith. If we begin to doubt the absolute trustworthiness of our Bibles, we will begin to doubt all of the doctrines taught therein. We must guard our Bibles. We must be defenders of the faith. If not, we will surely forfeit everything we hold most dear. As David asked, "Is there not a cause?" Think about it.

Lesson 59: Masoretic Text

From Wikipedia, the free encyclopedia

The Masoretic Text [a] (MT or **מסורה**) (נוסח המסורה) is the authoritative Hebrew and Aramaic text of the 24 books of Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalization and accentuation known as the Masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries of the Common Era (CE).

The oldest extant manuscripts date from around the 9th century. [b] The Aleppo Codex (once the oldest-known complete copy but since 1947 missing the Torah) dates from the 10th century.

The ancient Hebrew word mesorah (מסורה, alt. מסורת) broadly refers to the whole chain of Jewish tradition (see Oral law), which is claimed (by Orthodox Judaism) to be unchanged and infallible. Referring to the Masoretic Text, mesorah specifically means the diacritic markings of the text of the Hebrew Scriptures and the concise marginal notes in manuscripts (and later printings) of the Tanakh which note textual details, usually about the precise spelling of words.

Modern scholars seeking to understand the history of the Old Testament use a range of sources other than the Masoretic Text.[2] These include early Greek (Septuagint) and Syriac (Peshitta) translations, the Samaritan Pentateuch, the Dead Sea Scrolls and quotations from rabbinic manuscripts. Most of these are older than the oldest surviving Masoretic text and occasionally present notable differentiations.[3] Which of the three commonly known versions (Septuagint, Masoretic Text, Samaritan Pentateuch) is closest to the theoretical Urtext is disputed.[4] The text of the Dead Sea Scrolls and Peshitta reads somewhat in-between the Masoretic Text and the old Greek.[5] Although the consonants of the Masoretic Text differ little from some Qumran texts of the early 2nd century, it has many differences of both great and lesser significance when compared to the manuscripts of the Septuagint, a Greek translation (about 1000 years older than the MT made in the 3rd to 2nd centuries BCE) of a more ancient Hebrew Scriptures that was in popular use by Jews in Egypt and the Holy Land (and matches the quotations in the New Testament of Christianity, especially by Paul the Apostle).[6] A recent finding of a short Leviticus fragment, recovered from the ancient En-Gedi Scroll, carbon-dated to the 3rd or 4th century CE, is completely identical with the Masoretic Text.[c]

The Masoretic Text was used as the basis for translations of the Old Testament in Protestant Bibles such as the King James Version and American Standard Version and (after 1943) for some versions of Catholic Bibles, replacing the Vulgate translation, although the Vulgate had itself already been revised in light of the Masoretic text in the 1500s.

The Age of the Masoretes

The current received text finally achieved predominance through the reputation of the Masoretes, schools of scribes and Torah scholars working between the 7th and 11th centuries, based primarily in the cities of Tiberias, Jerusalem, and in Babylonia under the Rashidun, Umayyad, and Abbasid Caliphates. According to Menachem Cohen these schools developed such prestige for the accuracy and error-control of their copying techniques that their texts established an authority beyond all others.[11] Differences remained, sometimes bolstered by systematic local differences in pronunciation and cantillation. Every locality, following the tradition of its school, had a standard codex embodying its readings. In Babylonia the school

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

of Sura differed from that of Nehardea; and similar differences existed in the schools of the Land of Israel as against that at Tiberias, which in later times increasingly became the chief seat of learning. In this period living tradition ceased, and the Masoretes in preparing their codices usually followed the one school or the other, examining, however, standard codices of other schools and noting their differences.[9]

Ben Asher and Ben Naphtali

In the first half of the 10th century Aaron ben Moses ben Asher and Ben Naphtali were the leading Masoretes in Tiberias. Their names have come to symbolise the variations among Masoretes, but the differences between ben Asher and ben Naphtali should not be exaggerated. There are hardly any differences between them regarding the consonants, though they differ more on vocalization and accents. Also, there were other authorities such as Rabbi Pinchas and Moshe Moheh, and ben Asher and ben Naphtali often agree against these others. Further, it is possible that all variations found among manuscripts eventually came to be regarded as disagreements between these figureheads. Ben Asher wrote a standard codex [9] (the Aleppo Codex) embodying his opinions. Probably ben Naphtali did too, but it has not survived. [citation needed]

It has been suggested that there never was an actual “ben Naphtali”; rather, the name was chosen (based on the Bible, where Asher and Naphtali are the younger sons of Zilpah and Bilhah) to designate any tradition different from ben Asher’s.[citation needed]

Ben Asher was the last of a distinguished family of Masoretes extending back to the latter half of the 8th century. Despite the rivalry of ben Naphtali and the opposition of Saadia Gaon, the most eminent representative of the Babylonian school of criticism, ben Asher’s codex became recognized as the standard text of the Bible.[9] See Aleppo Codex, Codex Cairensis.

Masorah

See also: Tiberian vocalization

A page from the Aleppo Codex, showing the extensive marginal annotations.

By long tradition, a ritual Sefer Torah (Torah scroll) could contain only the Hebrew consonantal text – nothing added, nothing taken away. The Masoretic codices however, provide extensive additional material, called masorah, to show correct pronunciation and cantillation, protect against scribal errors, and annotate possible variants. The manuscripts thus include vowel points, pronunciation marks and stress accents in the text, short annotations in the side margins, and longer more extensive notes in the upper and lower margins and collected at the end of each book.

These notes were added because the Masoretes recognized the possibility of human error in copying the Hebrew Bible. The Masoretes were not working with the original Hebrew manuscripts of the Bible and corruptions had already crept into the versions they copied.[18]

Etymology

The Hebrew word Masorah is taken from the Book of Ezekiel 20:37 and means originally “legcuffs”. The fixation of the text was considered to be in the nature of legcuffs upon its exposition. When, in the course

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

of time, the Masorah had become a traditional discipline, the term became connected with the verb מסר “to hand down” and acquired the general meaning of “tradition.” [9]

Language and form

The language of the Masoretic notes is primarily Aramaic but partly Hebrew. The Masoretic annotations are found in various forms: (a) in separate works, e.g., the Oklah we-Oklah; (b) in the form of notes written in the margins and at the end of codices. In rare cases, the notes are written between the lines. The first word of each Biblical book is also as a rule surrounded by notes. The latter are called the Initial Masorah; the notes on the side margins or between the columns are called the Small (Masora parva or Mp) or Inner Masorah (Masora marginalis); and those on the lower and upper margins, the Large or Outer Masorah (Masora magna or Mm [Mas. M]). The name “Large Masorah” is applied sometimes to the lexically arranged notes at the end of the printed Bible, usually called the Final Masorah,[9] (Masora finalis), or the Masoretic Concordance. [citation needed]

The Small Masorah consists of brief notes with reference to marginal readings, to statistics showing the number of times a particular form is found in Scripture, to full and defective spelling, and to abnormally written letters. The Large Masorah is more copious in its notes. The Final Masorah comprises all the longer rubrics for which space could not be found in the margin of the text, and is arranged alphabetically in the form of a concordance. The quantity of notes the marginal Masorah contains is conditioned by the amount of vacant space on each page. In the manuscripts it varies also with the rate at which the copyist was paid and the fanciful shape he gave to his gloss.[9]

There was accordingly an independent Babylonian Masora which differed from the Palestinian in terminology and to some extent in order. The Masora is concise in style with a profusion of abbreviations, requiring a considerable amount of knowledge for their full understanding. It was quite natural that a later generation of scribes would no longer understand the notes of the Masoretes and consider them unimportant; by the late medieval period they were reduced to mere ornamentation of the manuscripts. It was Jacob ben Chayyim who restored clarity and order to them.[19]

In most manuscripts, there are some discrepancies between the text and the Masorah, suggesting that they were copied from different sources or that one of them has copying errors. The lack of such discrepancies in the Aleppo Codex is one of the reasons for its importance; the scribe who copied the notes, presumably Aaron ben Moses ben Asher, probably wrote them originally. [citation needed]

Numerical Masorah

In classical antiquity, copyists were paid for their work according to the number of stichs (lines of verse). As the prose books of the Bible were hardly ever written in stichs, the copyists, in order to estimate the amount of work, had to count the letters.[9] For the Masoretic Text, such statistical information more importantly also ensured accuracy in the transmission of the text with the production of subsequent copies that were done by hand. [citation needed]

Hence the Masoretes contributed the Numerical Masorah.[9] These notes are traditionally categorized into two main groups, the marginal Masorah and the final Masorah. The category of marginal Masorah is further divided into the Masorah parva (small Masorah) in the outer side margins and the Masorah magna (large

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Masorah), traditionally located at the top and bottom margins of the text. [citation needed]

The Masorah parva is a set of statistics in the outer side margins of the text. Beyond simply counting the letters, the Masorah parva consists of word-use statistics, similar documentation for expressions or certain phraseology, observations on full or defective writing, references to the Kethiv-Qere readings and more. These observations are also the result of a passionate zeal to safeguard the accurate transmission of the sacred text. [citation needed]

Even though often cited as very exact, the Masoretic “frequency notes” in the margin of Codex Leningradiensis contain several errors.[20][21][h]

The Masorah magna, in measure, is an expanded Masorah parva. Biblia Hebraica Stuttgartensia (BHS) includes an apparatus referring the reader to the large Masorah, which is printed separately.[22]

The final Masorah is located at the end of biblical books or after certain sections of the text, such as at the end of the Torah. It contains information and statistics regarding the number of words in a book or section, etc. Thus, Book of Leviticus 8:23 is the middle verse in the Pentateuch. The collation of manuscripts and the noting of their differences furnished material for the Text-Critical Masorah. The close relation which existed in earlier times (from the Soferim to the Amoraim inclusive) between the teacher of tradition and the Masorete, both frequently being united in one person, accounts for the Exegetical Masorah. Finally, the invention and introduction of a graphic system of vocalization and accentuation gave rise to the Grammatical Masorah.[9]

The most important of the Masoretic notes are those that detail the Qere and Ketiv that are located in the Masorah parva in the outside margins of BHS. Given that the Masoretes would not alter the sacred consonantal text, the Kethiv-Qere notes were a way of “correcting” or commenting on the text for any number of reasons (grammatical, theological, aesthetic, etc.) deemed important by the copyist.[23]

History of the Masorah

The history of the Masorah may be divided into three periods: (1) creative period, from its beginning to the introduction of vowel-signs; (2) reproductive period, from the introduction of vowel-signs to the printing of the Masorah[9] (1525); (3) critical period, from 1525 to the present time.[citation needed]

The materials for the history of the first period are scattered remarks in Talmudic and Midrashic literature, in the post-Talmudical treatises Masseket Sefer Torah and Masseket Soferim, and in a Masoretic chain of tradition found in ben Asher’s Dikduke ha-Te’amim, § 69 and elsewhere.[9]

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 60: The Story [*i.e., Fable*] Followed by the Supporters of the Septuagint

Frmilovan.wordpress.com

[Editor's Note: We have included for our students this paper by "father" Milovan Katanic (Matthew 23:9 – And call no man your father upon the earth: for one is your Father, which is in heaven.), who is a "priest" at St. Petka Serbian Orthodox Church in San Marcos, California. He supports the "standard story" of the Septuagint and favors it over the Masoretic Text. I contend the story is not true. Considering the Serbian Orthodox, the Greek Orthodox, and the Eastern Orthodox are all connected; and they generally favor the Septuagint for the Old Testament, we have found an advocate of the LXX. Keep in mind there are 79 books in the Greek Orthodox Bible. That "Bible" contains all the Catholic books and appendix, plus Psalm 151 and 3 Maccabees. We should "consider the source" when reading his work. When studying the list of differences between the Masoretic Text and the LXX as supplied below, and determining which are right and which are wrong, I would tend to favor the Hebrew over the Greek considering Jesus' words in Luke 16:17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Of course, everyone is entitled to follow who they wish. As for me, I will go with Jesus. NSD.]

Once upon a time there was a tribe living in the Middle East that had a collection of sacred texts written in Hebrew, Chaldean and Aramaic. It is the nature of sacred texts to be venerated and transmitted from generation to generation unaltered.

As time passed members of this tribe emigrated to areas where Hebrew and Aramaic and Chaldean were not spoken. A large community settled and prospered in the city of Alexandria in Egypt. Greek replaced their tribal language. They needed an accurate translation of their venerated documents into Greek.

Around 250 B.C. seventy rabbis translated the sacred texts into Greek. This translation was not a bootleg edition. The project was approved by the High Priest and the Sanhedrin in Jerusalem. The Septuagint, the translation of the seventy, was an official document.

A Hebrew Bible exists today. It is used by Jews everywhere. It is called the Masoretic text. It was compiled around 700 A.D. It is almost one thousand years newer than the Septuagint. The rabbis who compiled the Masoretic text were not accountable to the High Priest in Jerusalem. There no longer was a High Priest. The rabbis who compiled the Masoretic text were not accountable to the Sanhedrin in Jerusalem. There no longer was a Sanhedrin.

The Septuagint predates the first appearance of the Masoretic text by almost ten centuries. The Septuagint is based upon Hebrew texts at least twelve centuries older than the texts upon which the Masoretic version is based. Yet, modern Christian translations of the Old Testament rely on the Masoretic Text, not the Septuagint.

Where is the problem?

Most of the quotations from the Old Testament in the New Testament used the Septuagint as their primary source. The integrity and truthfulness of the Septuagint is completely dependent on the Septuagint being a truthful translation. Discredit the Septuagint and there is no New Testament.

There was no controversy about the integrity of the Septuagint from 250 B.C. until 135 A. D.

What had happened to provoke dissatisfaction with the Septuagint among the Jews?

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Annas and Caiaphas and the Sanhedrin had rejected the messianic claims of Jesus. The New Testament documents had been written and were circulating by A.D. 70. The Jews knew that the credibility of the Christian Gospels depended on the credibility of the Septuagint. Something had to be done.

Around 95 A.D. Rabbi Akiva, who later proclaimed Bar Kochba as the messiah, hired a man named Aquila to translate a Hebrew to Greek version of the Old Testament that would undermine the messianic claims of Jesus found in the Septuagint. Some scholars believe that the Masoretic text was based in part on this tendentious translation by Aquila.

How is the Masoretic Text different from the Septuagint?

- Psalm 22:16 the word “pierced” has been replaced by “lion”.
- Psalm 145: 13 omitted entirely.
- Isaiah 53:11 the word “light” is omitted.
- On 134 occasions the Tetragrammaton, the name of God, has been replaced by “Adonai”.
- Psalm 151 was omitted entirely. (It is now omitted by almost all Christian Bibles!)
- Exodus 1: The number 75 replaced by 70
- Genesis 10:24 some generations removed.
- Deuteronomy 32:8 “Angels of Elohim” replaced with “children of Israel.”
- Jeremiah 10 verses 6 and 7 have been added in the Masoretic.
- Psalm 96:10 “Say among the nations, YHWH reigns from the wood” omitted.
- Isaiah 19:18 “city of righteousness” changed to the “city of the sun” or in some versions “the city of destruction.”

The Masoretic scribes purposely and willfully rearranged the original chapter order in the prophetic Book of Daniel, so that the chapters make no sense chronologically.

Isaiah 61:1 “recovery of sight to the blind.” Omitted.

In Psalm 40:6 “a body you have prepared for me” was replaced by “you opened my ears.”

Deuteronomy 32:43 ‘Let all the messengers of Elohim worship him.’” Omitted.

Genesis 4:8: “Let us go into the field” is omitted.

Deuteronomy 32:43. Moses’ song is shortened.

Isaiah 53 contains 10 spelling differences, 4 stylistic changes and 3 missing letters for light in verse 11, for a total of 17 differences.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Isaiah 7:14. “Virgin” replaced by “young woman.”

(When Aquila made his Greek translation of the Old Testament at the behest of Rabbi Akiva, he changed the Septuagint’s “virgin” into “young woman.” The Masoretic compilers may have followed his lead.)

The Masoretic text differs from the Septuagint in hundreds of places.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 61: A Short Commentary on Psalm 22:16

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

April 6, 2021

Psalm 22:16 says: “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”

We know this is correct. We know this is a Messianic Psalm.

Even modernist versions use pierce, dug, or gouge or a similar word in respect to the hands and feet. I could find no version that mentioned a lion in the text.

But, according to some “translators” the phrase should be more like “*like a lion* my hands and my feet” because the Masoretic Text uses the Hebrew word כָּאֲרִי (*ka’ari*) meaning “like a lion.” Others say the word ought to have been written in the MT as כָּאֲרוּ (*ka’aru*) meaning “to dig” or “to pierce.”

The difference of the Hebrew words should be understood – first, the word in the MT is כָּאֲרִי (*ka’ari*). The root word is *ari* meaning lion, and then adding the prefix כ (*k*) meaning “like.” (remember Hebrew reads right to left). The last letter (on the left) is a *jod*.

Then some say the word that should be there is כָּאֲרוּ (*ka’aru*). This word is the Hebrew verb כָּאֲר (*kar*) meaning “to dig” or “to pierce.” When the letter *vau* (ו) is added to the end of a verb, it (supposedly) makes the verb a perfect tense and the subject of the verb a third person, masculine, plural. So this verb would be translated as “they dug” or “they pierced.” (Other Hebrew language experts say that the *vau* would never be added to the end of that word. That there would be no such word. This is further supported that the word is nowhere found in *the text* of the MT used for the KJV. But some say it should read like that anyway, and making it used only once. What madness!)

This is all very convenient for the opposers of the MT (and the supporters of the LXX) because they can just say the scribe should have put a *vau* instead of a *jod*. It is a simple mistake, right? The letters are so close, and the only difference is the length of the down-stroke.

Furthermore Jacob Ben Chayyim, the editor of the Second Rabbinic Bible, in his Massorah Finalis of the fourth volume of the Second Rabbinical Bible states: “In some correct Codices I have found כָּאֲרוּ as the *Kethiv* [the textual reading] and כָּאֲרִי as the *Keri* [the marginal reading]. So, there are “some” other readings that have the *vau* instead of the *jod*?”

So even the editor is allowing for an argument against the little *jod*, even though he rightly leaves the *jod* in the text.

So, since a reading by some translators that say the text should read “*Like a lion* my hands and my feet” is so absurd, the MT must be incorrect – and they proceed to thank God for the LXX, telling you to throw out the MT for their Greek versions. According to Christian D. Ginsburg, in his Introduction to the Massoretico-Critical Edition of the Hebrew Bible (1896, p. 972) the Aramaic Targum rendered the phrase, “Like a lion they tore my hands and my feet,” thus straddling the line.

... ***But then I read the words of Jesus.*** He said in Matthew 5:18: “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.”

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

A Messianic Psalm

Psalm 22:16 is speaking of the crucifixion of Jesus Christ and how his hands and feet were pierced (they looked like a lion had pierced them). Jesus has not yet been crucified and this prophecy in Psalms is yet to be fulfilled. That little “jot” my friend is the center of Jesus promise! The King James Version has 783,137 words, but only once mentions the word “jot” – and it comes from the mouth of our Savior. That is referring to the letter beginning the verses of Psalm 119:73-80. It is the smallest letter of the Hebrew alphabet. It is barely a mark – more like an apostrophe than a letter. But Jesus says even a *jot* will not pass from the law till all be fulfilled.

Some may say Jesus was speaking only of the Law and not meaning Psalms. To this we look at John 10:34: “Jesus answered them, Is it not written in your law, I said, Ye are gods?” He was referring to Psalm 82:6. Jesus said again in John 15:25: “But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” Jesus was referring to either Psalm 35:19 or Psalm 69:4. Both these references in John prove Jesus included the Psalms in the law.

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

John 12:34 says, “The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?” The margin note in the KJV says this refers to Psalm 89:4.

A Pictorial Language

We understand the Hebrew language is pictorial. Imagine if a lion attacked your hands and feet – would they not be pierced? Imagine what Jesus’ hands and feet looked like after being scourged and crucified – I think we would all say it looked like a lion attacked his hands and feet.

Friends, I believe the KJV, *and* I believe the MT had it right. Yes, it says “*like a lion*,” in the Hebrew but properly translated, it would read “*they pierced*” – which is what almost every translation reads. Idiomatically, this is a correct translation.

Take for example Exodus 34:6: “And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,” which uses the word *longsuffering*. The Hebrew words for this word is אָרַךְ אַפַּיִם (pronounced: *erech apaim*). Literally, this means “*he has long noses*.” But no one would translate this that way. Instead, they write “*slow to anger*” or “*longsuffering*.” Why, because that is what the phrase means, and people familiar with the language understand things others do not. The visual picture is that when God gets angry the redness or enlargement that would travel to the end of his nose takes a long time because he has a long nose. To translate it literally would be incorrect.

I hope this paper is a help to the readers.

The End.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 62: Hypocrisy and The Septuagint

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor Historic Baptist Church

April 7, 2021

The Septuagint (also referred to as the LXX in critical apparatus) is a Greek *translation* (or *paraphrase*) of the Old Testament. The earliest manuscripts of this Greek “translation” of the Old Testament Hebrew text (not portions) are found in *Codex Vaticanus*, which is a whole bible from the fourth century A.D. *Codex Vaticanus* also includes the apocrypha. This Codex has been kept in the Vatican Library for at least 600 years, probably much longer. This same Codex is the basis for the Greek New Testaments used by modernists in their study and translation work.

Modernists use *Codex Vaticanus* as their primary source for correcting the *Masoretic Text* (MT) of the Old Testament and the *Textus Receptus* (T/R) of the New Testament. Westcott and Hort used the New Testament portion of *Vaticanus* when creating their revised Greek New Testament in 1881. Almost all the modernist translations of the New Testament use a form of this Greek New Testament as their basis. It has been edited, adjusted, and revised numerous times, and has been manifested as the Nestle Text (editions 1 – 25), Nestle-Aland (editions 26 – 27), the United Bible Society Greek (essentially the NA²⁶ text), Swanson (the UBS now replaced by *Vaticanus*), etc. These newer Greek texts are referred to as “*Critical Editions of the New Testament*.” Trinitarian Bible Society refers to this as the MCT – *Modern Critical Text*.

Curiously, at the same time critics correct the Old Testament with the LXX, not many modernist bibles use the *Septuagint* as the basis for their Old Testament translation. They use the *Masoretic Text*. They will use *Vaticanus* for the New Testament, but not use it for the Old Testament. Makes one wonder why.

In my mind, “*what is good for the goose is good for the gander*,” so if *Codex Vaticanus* makes a “great” New Testament, why not use it for the Old Testament also? I mean, pick a side.

We find many modernists today prefer the *Septuagint* to the MT and tend to promote it and to defend it, even saying that *it is superior* to the Hebrew Masoretic Text. They use it to correct the *Masoretic Text*. They claim it is older (because the LXX is found in *Vaticanus*, 4th century A.D., or fragments dated second century B.C.; while the MT evidence goes back to the 6th – 7th century A.D.), they claim it is more accurate (filling gaps in the MT, which is opinion), and they claim it was quoted by Jesus and the Apostles.

But it is easy to quote what the writers of the New Testament wrote *after the fact* (Origen’s fifth column – which is the basis for the *Vaticanus* New Testament – was written over a hundred years after the New Testament, so they can easily match the O. T. verses with the N. T. verses), then say these quotes were translated *before Christ*, and then say Christ and the apostles quoted from the LXX, and then say because of these quotations, we should all prefer it over the Hebrew Text.

Furthermore, supporters of the *Septuagint* say that it was preferred by early “Christians” (not by *Bible-believing Baptists*, that is, but by Romanists and Orthodox believers) because of its exaltation of Christ. The storyline is that six Jews from each of the twelve tribes translated it in the third century B.C. (where Ptolemy II found six scholars from the lost tribes of Israel is still to be explained), and that the Hebrew Old Testament is not reliable (because it does not match the LXX), and that overall the LXX is a better representation of the Old Testament than the Hebrew *Masoretic Text*.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

When looking at a catalogue of the extant LXX manuscripts, we find the only evidence of Greek translations of the O. T. before Christ amounts to eight manuscripts from four portions the Pentateuch, and *not* the whole Old Testament.

How Do We Decide Who is Right?

Supporters of the LXX *say* a lot of things, but in answer to all these statements, I will simply quote my Savior, who said in Matthew 5:18:

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.

When Jesus used the phrase “*one jot or one tittle*,” he is referring to the *Hebrew text* of the Old Testament. Only Hebrew has *jots* and *tittles*. Greek writing does not. Jesus made no promise regarding a Greek Old Testament; therefore I shall take Jesus’ word over all others and believe that the Old Testament is preserved perfectly in the Hebrew Text.

It is hard for me to believe that Jesus would quote a Greek Old Testament, but say he fulfills the Hebrew Old Testament (Matthew 5:17) – as though Jesus does one thing and says another. ***Jesus is consistent.*** Notice the chapter 5 verses together and consider how they show Jesus will fulfill the Hebrew scriptures:

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 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.

Secondly, Paul confirmed in Romans 3:1-2:

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

If the Apostle says the oracles of God (i.e., Greek *Logia*, the divine utterances, the Old Testament) were committed to the Jews, I say we go to the Jews for the Old Testament text, and not to the *Vatican* (or Alexandria Egypt). Jesus was a Jew, the apostles were Jews, and I am convinced they used the text that was committed unto them.

This reason may seem rather simplistic, but this is the position of a *Bible-believer*, not a textual critic.

If you were to gather *all the arguments* and *every reason* of *all the scholars* throughout *all time* that prefer the LXX over the Hebrew, and heap them up on one side, and on the other have Matthew 5:18 – *I would still go with Jesus.*

Their Position Clarified

In general, we find:

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Baptists and Protestants use the Masoretic Text
- Catholics and Orthodox followers prefer the Septuagint, though their bibles are usually translated from the *Masoretic Hebrew Text*.

The position of the Orthodox church is clear and a matter of record:

In the “*Encyclical of the Eastern Patriarchs*” of 1848, which was a letter issued in May of that year by the four eastern patriarchs of the Eastern Orthodox Church in response to and against the *Epistle to the Easterns* (January 1848) by Pope Pius IX, the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, along with the other assembled bishops stated:

Our Church holds the infallible and genuine deposit of the Holy Scriptures: of the Old Testament a true and perfect version, of the New the divine original itself.

The “Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem” appear fully persuaded of their conviction that they have the word of God. They hold “a true and perfect version” of the Old Testament, and they even hold the “*divine original*” of the New Testament.

But what is this “true and perfect version” of the Old testament?

Referring to this Encyclical, “father” John Whiteford says, “And so we have always held that the Septuagint is the authoritative version of the Old Testament.” (see johnthemiciful.org and www.orthodoxinfo.com.)

Hilarion Alfeyev is a bishop of the Russian Orthodox Church, who holds the title of Metropolitan of Volokolamsk. This “*Eminence, the Most Reverend Metropolitan*,” notes:

...the basis of the Old Testament text in the Orthodox tradition is the Septuagint, a Greek translation by the “seventy interpreters” made in the third to second centuries BCE for the Alexandrian Hebrews and the Jewish diaspora. The authority of the Septuagint is based on three factors. First of all, though the Greek text is not the original language of the Old Testament books, the Septuagint does reflect the state of the original text as it would have been found in the third to second centuries BCE, while the current Hebrew text of the Bible, which is called the “Masoretic,” was edited up until the eighth century CE. Second, some of the citations taken from the Old Testament and found in the New mainly use the Septuagint text. Third, the Septuagint was used by both the Greek Fathers of the Church, and Orthodox liturgical services (in other words, this text became part of the Orthodox church Tradition). Taking into account the three factors enumerated above, St. Philaret of Moscow considers it possible to maintain that “in the Orthodox teaching of Holy Scripture it is necessary to attribute a dogmatic merit to the Translation of the Seventy, in some cases placing it on equal level with the original and even elevating it above the Hebrew text, as is generally accepted in the most recent editions (Orthodox Christianity, Volume II: Doctrine and Teaching of the Orthodox Church, (New York: St. Vladimir Seminary Press, 2012) p. 34).

Accordingly, the Orthodox position gives three reasons why they consider the Septuagint authoritative:

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

1. The Septuagint reflects “the state of the original text as it would have been found in the third to second centuries BCE, while the current Hebrew text of the Bible, which is called the ‘Masoretic,’ was edited up until the eighth century CE.”
2. That “some of the citations taken from the Old Testament and found in the New mainly use the Septuagint text.”
3. The Septuagint was used by both the Greek Fathers of the Church, and Orthodox liturgical services (in other words, this text became part of the Orthodox church Tradition).

The second reason is easily discounted. Even if “some of the ... citations... mainly use the Septuagint text,” that does not mean *all of the citations fully use* the Septuagint text? And if the Greek Old Testament was translated after the New Testament was given, it is pretty simple to match the citations as they please.

The third reason is even easier to discount. Just because the Orthodox church used it and it became a part of their tradition; that really “*cuts no ice*” from a bible-believer’s position. (But who am I – a sinner saved by grace – compared to a *Most Reverend Metropolitan*.)

But a person’s or a group’s affection for a particular set of writings does not make them inerrant or inspired. I mean, just because *The Satanic Bible* is the religious text of LaVeyan Satanism, and they make it the foundation of their philosophy and dogma; that does not mean it is right or perfect. I am not comparing the two books – I am simply giving an example of the absurdity of that reason.

But we can agree that the fruit of a book – its believers – can say a lot about the book it follows.

The Orthodox followers have Matthew 23:9 just as we do: “And call no man your father upon the earth: for one is your Father, which is in heaven”; but you find all kinds of “fathers” in the Orthodox and Romanist religions. This fruit is *hypocrisy*. If they are a product of the book they claim to believe, this particular fruit makes me wonder how much they believe and practice their *Divine Original*.

However, their first reason why they consider the Septuagint authoritative merits some discussion. They say their Greek *Septuagint* reflects the state of the original [Hebrew] text as it would have been found in the third to second centuries Before Christ. That is quite a feat if their translation was made in the second to third centuries *after* Christ.

They also say the Hebrew text was edited up until the eighth century A.D. Their assumption comes from their belief that the Greek is right, and the Hebrew is wrong. Since they do not match, the Hebrew must have been changed along the way.

Yet they produce no evidence of the Hebrew text going through editions. They have no examples of how the Hebrew text changed over the centuries. They simply *assume* (and push the narrative) that because the LXX is different *now*, and that it was *supposedly* translated perfectly from the Hebrew text *then*, but now because the two do not match, it must be that the Hebrew changed.

But their argument goes against the promise of Scripture in Psalms 12:6-7:

6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

David wrote this Psalm (in Hebrew) a thousand years before Christ, promising God's preservation upon his words. So, when considering the Hebrew and the Greek differences, it is easier (and I say much more believable using Occam's razor) to believe the Greek was never translated correctly, or that it was the text that changed along the way.

It is interesting to note they do admit the Hebrew was intact and in perfect form in the third century B. C.

There are Differences

Upon further investigation we find the Orthodox LXX has 53 books that they consider inspired. The MT gives us 39 books as found in the KJV. Those 14 extra books are not mentioned too often, though, when pushing the LXX over the MT.

According to the Orthodox narrative, the Hebrew text must have been edited so much over 1,000 years *that 14 books have been removed!* That is some scribal error! But again, no proof of these editions.

Then we are given a general list of "problem areas" in the MT that the LXX supposedly got right. Quoting from a "father" Milovan Katanic (Frmilovan.wordpress.com), we read:

How is the Masoretic Text different from the Septuagint?

- Psalm 22:16 the word "pierced" has been replaced by "lion".
- Psalm 145:13 omitted entirely.
- Isaiah 53:11 the word "light" is omitted.
- On 134 occasions the Tetragrammaton, the name of God, has been replaced by "Adonai".
- Psalm 151 was omitted entirely. (It is now omitted by almost all Christian Bibles!)
- Exodus 1: The number 75 replaced by 70
- Genesis 10:24 some generations removed.
- Deuteronomy 32:8 "Angels of Elohim" replaced with "children of Israel."
- Jeremiah 10 verses 6 and 7 have been added in the Masoretic.
- Psalm 96:10 "Say among the nations, YHWH reigns from the wood" omitted.
- Isaiah 19:18 "city of righteousness" changed to the "city of the sun" or in some versions "the city of destruction."
- The Masoretic scribes purposely and willfully rearranged the original chapter order in the prophetic Book of Daniel, so that the chapters make no sense chronologically.
- Isaiah 61:1 "recovery of sight to the blind." Omitted.
- In Psalm 40:6 "a body you have prepared for me" was replaced by "you opened my ears."
- Deuteronomy 32:43 'Let all the messengers of Elohim worship him.'" Omitted.
- Genesis 4:8: "Let us go into the field" is omitted.
- Deuteronomy 32:43. Moses' song is shortened.
- Isaiah 53 contains 10 spelling differences, 4 stylistic changes and 3 missing letters for light in verse 11, for a total of 17 differences.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Isaiah 7:14. “Virgin” replaced by “young woman.”

The Masoretic text differs from the Septuagint in hundreds of places.

I challenge any researcher to do the due diligence to investigate these differences to see if the fault lies with the Hebrew or with the Greek. Based on what my Savior promised in Matthew 5:18, I say if there are differences – whether one or hundreds – the problem lies with the Greek LXX. And with just a little investigation, we can eliminate any concern with the MT (or the KJV that faithfully translates it).

We have already shown elsewhere that the “issues” with Psalm 22:16 (*Lesson 61: A Short Commentary on Psalm 22:16*) and Psalm 40:6 and Isaiah 7:14 (*Lesson 48: Why the Septuagint Should Not Be Credited in the New Testament*) are straw arguments.

But we shall look at some others.

Psalm 145

In respect to Psalm 145:13-14, critics say the verse is obviously missing because the acrostic of the Hebrew alphabet is used. There are only 21 verses in the Psalm, and each verse begins with a letter of the Hebrew alphabet. Until you reach verse 13 and 14 – it skips the letter *nun*.

Correcting the Hebrew with the LXX, the critics say a verse that begins with “*nun*” should be there (to use all 22 letters of the Hebrew alphabet), so it is added in the Septuagint. It reads: “*Faithful is God in His sayings, and Honest in all His works.*” Some translations add the verse, but to keep the verse numbering system of the Bible, they add the verse to the end of verse 13. Some modern translations such as the NRSV, NIV, ESV, NLT, Berean, Holman, etc., for example; add the verse to the end of verse 13.

On the surface this sounds like the *Masoretic Text* missed the verse. Most people will agree that an acrostic *should use* all the letters. But what if David’s *Psalm of Praise* wanted to *deliberately* call attention to the missing letter. Sometime saying *nothing* speaks much louder than words.

According to Wikipedia:

By the 3rd century C.E., Rabbi Johanan Ha-Nappah is quoted in the Talmud (Berakhot 4b) as asking why is there no verse in Psalm 145 beginning with nun, and the explanation is given (presumably by the same Rabbi Johanan) that the word “fallen” (נפלה, *nawfla*) begins with nun, as in the verse of Amos 5:2 (“Fallen is the Maiden of Israel, she shall arise nevermore”), and thus it is incompatible with the uplifting and universal theme of the Psalm. Since verse 14, the samech verse, contains the word “נפלים” (the fallen), the Talmud conjectures that King David foresaw the destruction (“fall”) of Israel and omitted a verse starting with nun, while nevertheless hinting to it in the next verse (c.f. the pattern of verse 12, ending with “מלכותו” (His kingship), and verse 13, starting with “מלכותך” (Your kingship)). The explanation may not satisfy modern readers (it did not satisfy Rabbi David Kimhi of the 13th century), but it demonstrates that the absence of a verse beginning with that letter was noticed and was undisputed even in antiquity.

This shows antiquity, but does the reason why the *nun* verse is not there really “*hold water*”?

I like the Trinitarian Bible Society's explanation:

The Supposed Missing 1 Verse in Psalm 145

As many of our readers will know, several of the Psalms and other passages in the Old Testament are acrostics; that is, in the Hebrew each verse or group of verses begins with a consecutive letter of the alphabet. Probably the most famous of these is Psalm 119, in which each of the first eight verses starts with א (aleph), the second group with ב (beth) the third group with ג (gimel) and so on through the twenty-two letters of the Hebrew alphabet.

Psalm 145 is another such Psalm, but this one has a difference: in the Masoretic Text it appears to skip the letter נ (nun), which would occur after verse 13, leaving the Psalm with only twenty-one verses.

The lack of the נ verse has caused some to question whether the verse may have fallen out of the Masoretic Text of the Psalm due to scribal error. They seek to justify this view on the basis that the נ verse is found in one medieval Hebrew manuscript, the Dead Sea Scrolls, the Septuagint and the Syriac. Indeed, some modern versions, such as the ESV and NIV, add the supposed missing נ verse to Psalm 145 because of its presence in these witnesses. However, we believe that the omission of the נ verse is intentional and not at all due to scribal error, and that the evidence for the proposed נ verse is insubstantial and the verse is rightly omitted.

[Portion on *Textual witnesses* omitted for space. Go to tbsbibles.org/page/psalm145 for the complete section.]

A survey of the Acrostic Psalms

Other acrostic Psalms in the Hebrew Old Testament are 9 and 10, 25, 34, 37, 111, 112, 119. The last three of these Psalms, 111, 112 and 119, are all complete and show no irregularities in the acrostic pattern. Each letter of the Hebrew alphabet is present, beginning a half verse (in the Hebrew) in Psalms 111 and 112, and a set of eight verses in Psalm 119. The other acrostic Psalms, 9 and 10, 25, 34, 37, 145 (all except 10 definitely ascribed to David), show irregularities in the acrostic pattern. Psalms 9 and 10 display the greatest degree of irregularity, omitting seven letters; Psalm 25 omits two letters, doubles up on another letter and adds an extra letter at the end; Psalm 34 omits a letter and adds an extra letter at the end; and Psalm 37 omits a letter. Hence, the irregularity in Psalm 145 is not at all unusual. As is evident, the Psalmist, in choosing the acrostic pattern, does not necessarily bind himself absolutely to it, but does at times vary from it.

In Psalm 25, for example, there are two verses which begin with the Hebrew letter ר (resh). (It should be borne in mind when reading this that Hebrew reads from right to left; thus, the first letter of a word would appear to be the last to English readers.) The first is רֹאֵה עֲנִי ('Look upon mine affliction', v18) and the next is רֹאֵה אֹיְבֵי ('Consider mine enemies', v19). Why did the Psalmist double up on the use of the letter ר? It is natural to suppose that the earnestness of his entreaty to God regarding his affliction on the one hand and his enemies

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

on the other, who were no doubt in large part the cause of that affliction, impelled him to do so. Thus, the Psalmist modifies the form when his purpose requires it. He has chosen the literary form of the acrostic, but he does not absolutely bind himself to it; when the need of his subject matter impels him, he freely modifies the form, and in fact uses the variation in the set form for an intended effect. The Psalmist ‘pauses’, so to speak, on the letter ך and on the Hebrew word that best expresses his present afflicted condition, רָאָה ‘look’, ‘consider’. The subject matter impels a variation from the normal acrostic form, while that normal form itself gives the variation all the greater impact.

Psalm 145 shows the same deliberate variation from the normal form of the acrostic pattern for an intended purpose. The Psalm is one of praise to God. The acrostic pattern is probably chosen to bring to bear the full resources of the Hebrew language upon this expression of praise. It is to be full-orbed praise where every letter of the Hebrew alphabet evokes a Hebrew word which strikes a new chord in that praise. So verse 3 is ג and the Psalmist thinks of גָּדוֹל (‘great’), ‘great is the LORD’; verse 9 is ט and the Psalmist thinks of טוֹב (‘good’), ‘the LORD is good’, and so on. When he comes to verse 13, the letter is מ and the Psalmist thinks of מַלְכוּתְךָ (‘thy kingdom’), ‘thy kingdom is an everlasting kingdom’. This verse completes a distinct section of the Psalm and is a climax point in the Psalm.

The last part of Psalm 145 begins at verse 14 and continues to the end of the Psalm, in which David praises the Lord for His condescending love. The Psalmist had to decide how to begin this section. The next letter in the alphabet is נ; what word would this evoke for the Psalmist? נָפַל (‘fall’ or ‘fail’) perhaps? But the Lord does not ‘fall’ or ‘fail’. It is men who ‘fall’ and ‘fail’. So what does the Psalmist do? He makes a striking point by omitting the נ verse and then writing the next verse, the ס (samekh) verse, as:

סוּמָךְ יְהוָה לְכָל הַנִּפְלִיִּים
(‘The LORD upholdeth all that fall’)

Every Hebrew reader of the Psalm will notice something striking at this point: it is the Psalmist himself who ‘falls’ (נָפַל) in the omission of the נ verse. What more graphic way to highlight the frailty of men and the condescending love of God than by omitting the נ verse and following with a verse that speaks of the Lord upholding ‘all that fall’ (לְכָל הַנִּפְלִיִּים)? The structure of the Psalm ‘chimes’, as it were, to the thought expressed by the words of the Psalm.

Thus, the omission of the נ verse is deliberate and for an intended effect, an effect that relies on a slight variation from an otherwise closely followed acrostic form.

The purpose of the variation, or apparent irregularity, from the normal acrostic form is not the same in all acrostic Psalms, but Psalms 25 and 145 plainly demonstrate that such variation is a deliberate literary device employed for a particular purpose. Clearly, if the Psalmist chooses the acrostic pattern for a purpose, any variation from that pattern is also likely to be for a purpose.

Conclusion

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

It may, therefore, be concluded that there is positive evidence that the 1 verse is intentionally omitted from Psalm 145. The inspired authors of the Old Testament use the Hebrew language with great skill and they sometimes employ literary devices to enhance their message.

It may also be concluded that the evidence for a supposed missing 1 verse is very dubious. The witnesses to the verse do not agree among themselves but give an inconsistent testimony to the wording of the verse.

The proposed verse looks like an addition by a scribe who merely noticed a superficial deficiency in an acrostic Psalm but looked no further, nor considered that the omission might be intentional. If the verse had indeed been dropped from the Psalm, it is remarkable that more scribes did not attempt to discover the missing verse and restore it to the Psalm since the deficiency in the acrostic must have been obvious to all. So why are the witnesses to the verse so few and inconsistent? A reasonable explanation is that most scribes knew that the verse was never originally present. Despite the inconsistency of omitting the verse, they had sufficient reverence for the text not to boldly supply what they could not be certain was authentic. However, a less cautious scribe, supposing the verse to have dropped out, perhaps supplied his conjectured version of the missing verse in the margin of the manuscript on which he worked, which was picked up in a pair of ancient translations. This explains both the paucity of witnesses and the inconsistency of their testimony.

It may be asked why, if the evidence for the supposed missing 1 verse is slight, the ESV and the NIV and other modern versions should include the verse. In the case of other verses, such as 1 John 5.7,8, the modern versions readily exclude the verses on the basis of the supposed paucity of manuscript and early version evidence. Why then should there be a difference in the case of the supposed missing verse in Psalm 145? A possible explanation is that the inclusion of the verse in the modern versions is simply an implicit aspersion on the complete reliability of the traditional Masoretic text, which underlies the Old Testament of the Authorised (King James) Version and other Reformation-era translations.

We agree with the TBS commentary. But the reasoning can be a lot simpler. First, any copyist or owner of a manuscript that had the *nun* verse deleted would immediately notice it. It stands out like a sore thumb. It would not pass muster if it were wrong. The manuscript would have been discarded. Not only so, but for the last three thousand years (David lived 1040 – 970 BC, reigning 1010 – 970 BC) the “supposed” missing verse has been preserved for us, while probably being challenged or considered every time it was translated or copied. But Psalm 145 – *with the supposed omission* – still survives intact.

Furthermore, the King James Translators (among others) have obviously had to consider the verse when translating, and these much-more-learned men than the critics whom we have today knew the psalm should stand as is. They intentionally rejected adding in a *nun* verse, as do many other versions. I mean, they do not even add a margin note about it. If not having the *nun* verse was a mistake, I expect it would have been corrected once and for all somewhere. People do not intentionally copy or translate obvious mistakes.

Then we have the testimony of even modernist translations for Psalm 145. We know the KJV got it right, but versions such as the New American Standard, the New English Translation, American Standard Version, the Douay-Rheims, Darby, English Revised Version, Young’s Literal Translation, and most

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

foreign translations follow suit and do not include the *nun* verse. If the case is so strong and obvious for the *nun* verse, why do not the majority of bible versions have it?

We can conclude then that the addition of a *nun* verse to Psalm 145 is adding to the word of God, which the *Septuagint* (i.e., *Vaticanus*) did. And when adding the *nun* verse in a few versions, they added it to verse 13 instead of making it verse 14 and having Psalm 145 have 22 verses instead of 21. I mean, if the verse is supposed to be there, why not correct the psalm all the way? I mean, *pick a side*.

Psalm 151

This “psalm” is not found in most bibles. It is not found in Protestant, Catholic, or Jewish bibles. It is found in some Eastern Orthodox bibles. It is found in *Sinaiticus*, but both codices *Vaticanus* and *Alexandrinus* held it to be non-canonical.

“Psalm” 151 is not in the *Masoretic Text*.

It is included in some manuscripts of the *Peshitta*.

Jerome did not include “psalm” 151 in his 4th century Latin version when translating from the Hebrew *Masoretic Text*.

Among the Dead Sea Scrolls, the first portion of “psalm” 151 was discovered in the last column of the of the large psalms scroll, found in Cave Eleven at Qumran.

In the Greek Bibles, Psalm 151 reads as follows (James A. Sander’s translation):

- 1 I was small among my brothers, And the youngest in my father’s house. I tended my father’s flock
- 2 My hands made a musical instrument and my fingers fashioned a lyre.
- 3 And who shall proclaim for my Lord? The Lord himself, he hears everything.
- 4 He himself sent his messenger and took me from my father’s sheep, and anointed me with his with the oil of his anointing.
- 5 My brothers were handsome and tall, but the Lord was not pleased with them.
- 6 I went out to meet the Philistine, and he cursed me by his idols.
- 7 But drawing his sword from him I removed shame from the sons of Israel.

I suppose some people say this is the word of God, but my spirit, and the Holy Ghost, and this passage do not agree.

The *New Revised Standard Version* (one of the few bibles to have the “psalm.” Others include the *Revised Standard Version*, *English Standard Version*, *Orthodox Study Bible*, *Contemporary English Versions*, *Common English Bible*, etc.) includes the “psalm.” Interestingly, *Charles Thomson’s Translation* omits “psalm” 151. Charles Thompson made the first English translation of the Septuagint in 1808.

But maybe the NRSV reading will give the “psalm” more authority:

- 1 I was small among my brothers, and the youngest in my father’s house; I tended my father’s sheep.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

2 My hands made a harp; my fingers fashioned a lyre.
3 And who will tell my Lord? The Lord Himself; it is He who hears.
4 It was He who sent His messenger and took me from my father's sheep, and anointed me with His anointing oil.
5 My brothers were handsome and tall, but the LORD was not pleased with them.
6 I went out to meet the Philistine, and he cursed me by his idols.
7 But I drew his own sword; I beheaded him, and took away disgrace from the people of Israel.

Mmmmm, *not really*....

Well, maybe the New English Translation will help:

1 I was the smallest among my brothers, and the youngest in my father's household. I used to take care of my father's sheep.
2 My hands constructed a musical instrument; my fingers tuned a harp.
3 Who will announce this to my Lord? The Lord himself – he is listening.
4 He himself sent his messenger and took me from my father's sheep, and anointed me with his anointing oil.
5 My brothers were handsome and big, but the Lord did not approve of them.
6 I went out to meet the foreigner; he called down curses on me by his idols.
7 But I pulled out his own sword; I beheaded him and thereby removed reproach from the Israelites.

Mmmmm, *nothing*.

Both versions have a similar title (i.e., *disclaimer*):

NRSV: This psalm is ascribed to David as his own composition (though it is outside the number*), after he had fought in single combat with Goliath. [* means non-canonical.]

NET: This psalm was written by David himself (even though it lies outside the accepted number of psalms) after he fought single-handedly with Goliath.

We can read 1 Samuel 16 – 17 for the actual account. But my opinion is that this “psalm” is unlike David.

It is similar to Psalm 96:10 mentioned above as a case for omission in the MT. The priest implies, “Say among the nations, YHWH reigns from the wood,” has been omitted. Justin Martyr implied the Jews corrupted the reading. But the Greek *Septuagint* does not mention the LORD reigning from the wood. What people find is the verse was used as part of the Sunday Vespers *prokeimenon* (a canticle sung during their liturgy) or in translations from the Coptic psalms. The *agpeya* (the Coptic Orthodox *Prayer Book of the Hours*) has it, but not their Orthodox Bible.

Supposedly, “father” Athanasius Iskander (a Coptic Orthodox priest serving in Canada) translated the Psalm from the Coptic and included the part about a tree.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Supposedly, a rare 2008 English translation and edition by the nuns of the St. Demiana Coptic Orthodox Convent in Egypt, made directly from various ancient Coptic manuscripts, reads in Psalm 95:10: “Say among the nations: the Lord reigns on Wood. For He has set up the world which shall not be moved; He will judge peoples with uprightness.”

But should these writings be used to correct the Hebrew *Masoretic Text*? Should we take the word of Justin Martyr, a *venerated saint* by the Catholic Church, the Anglican Church, the Eastern Orthodox Church, and the Oriental Orthodox Churches? Justin Martyr taught that true religion predated Christianity, and this allowed him to claim Greek Philosophers were “unknowing Christians.” To be frank, I have a difficult time trusting the man’s opinion. As for the Coptic (i.e., *Egyptian*) renderings, I have a difficult time accepting as authoritative anything coming out of Egypt.

But let us compare English Bible translations from the two sources:

King James Version: “Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.”

The Orthodox Study Bible: “Say among the Gentiles, “The Lord is King, For He established the world, which shall not be shaken. He shall judge the peoples with uprightness.”

Brenton’s Septuagint Translation: “Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness.”

Apparently, the LORD reigning “*from the wood*” or “*reigning on wood*” is not in the Septuagint, but in the Coptic.

I am not sure of the sense of the phrase and what it is supposed to mean. I do not think they are implying that Jehovah reigns for the woods, for we know God’s throne is in heaven (Isaiah 66:1; Acts 7:49). It may be the wood of the cross, saying in a prophetic way that Jesus reigns from the cross – **but Jesus came off that cross** and he is seated at the right hand of the Father (Hebrews 1:3; 8:1; 10:12; Romans 8:34; Colossians 3:11 Peter 3:22, etc.)

Regardless, it should be obvious this problem with Psalm 96:10 in the MT is not a problem.

Referring back to the issue of “psalm” 151, even if David did write the “psalm” – with no evidence of such – the argument to include it as part of the sacred canon has not been made. Furthermore, overall, the translations omit it, so modernist culture is not so much persuaded in favor of Psalm 151.

David, when writing his Psalms, tends to exalt and praise the LORD (Hebrew Yahweh) in a way that shows David highly esteeming him. He also speaks making mention of the wonderful things the LORD has done for him. A review of the Psalms of David shows this.

David wrote 73 Psalms showing his name in the title: 3 – 41; 51 – 66; 68 – 70, 86, 101, 103, 108 – 110, 122, 124, 131, and 138 – 145. The New Testament attributes to David Psalms 2 (Acts 4:25) and Psalm 95 (Hebrews 4:7). (Psalm 30 is curious as it appears David wrote the Psalm and it may have been used to

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

dedicate the Temple before it was built, or it was used later at the dedication, or the house of David may be his lineage and not the temple at all. Regardless, there is nothing in the Psalm pointing to the Temple.) So we can say 75 (half of the Psalms) were written by David. And David highly exalts the LORD. Notice these things:

Psalm 3 – salvation belongeth unto the LORD
Psalm 4 – the LORD will hear when I call upon him
Psalm 5 – Lead me, O LORD, in thy righteousness
Psalm 6 – have Mercy upon me, O LORD
Psalm 7 – I will praise the LORD according to his righteousness
Psalm 8 – O LORD our Lord, how excellent is thy name
Psalm 9 – I will praise thee, O LORD, with my whole heart
Psalm 10 – the LORD is King for ever and ever
Psalm 11 – In the LORD put I my trust
Psalm 12 – the words of the LORD are pure words
Etc.

Thirteen of David's Psalms show the context:

Psalm 3 – When he fled from Absalon
Psalm 7 – concerning the words of Cush
Psalm 30 – the dedication of the house of David
Psalm 34 – before Abimelech
Psalm 51 – Nathan the prophet
Psalm 52 – Doeg the Edomite
Psalm 54 – Ziphites and Saul
Psalm 56 – the Philistines seize Gath
Psalm 57 – Saul in the cave
Psalm 59 – Saul wanting to kill David
Psalm 60 – Aram-naharaim, Joab,
Psalm 63 – wilderness of Judah
Psalm 142 – a prayer in the cave

But why stop psalms at 151? A light search of the web shows there are psalms from the Dead Sea Scrolls numbering 151-160. These ten “psalms” are from the Peshitta and/or the Dead Sea Scrolls. One place records a longer Psalm 151, so someone has it wrong:

Psalm 151A

A Praise Yahweh of David, son of Jess.

1 I was the smallest of my brothers and the youngest of the sons of my father.

He made me shepherd of his flock and ruler over his kids. And I discovered a lion and a wolf, and I killed and rent them.

2 My hands made a flute, and my fingers a lyre, and so I offered glory to Yahweh. I said in my soul:

3 the mountains do not witness to him, nor do the hills proclaim; the trees praise my words and the flock my deeds.

4 For who can announce and who can speak of, and who can recount his deeds?

5 The Lord of all saw, the God of all – he heard and he listened to everything.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

6 He sent his prophet Samuel, and removed me from the sheep of my father to anoint me, to make me great.

7 My brothers went out to meet him, they were handsome of figure, handsome of appearance.

8 Although they were tall of stature with beautiful hair, Yahweh God did not choose them.

9 But he sent and fetched me from behind the flock and anointed me with holy oil; and he made me a leader of his people, and a ruler over the sons of his covenant.

Psalm 151B

David's first mighty deed after the prophet of God had anointed him. When he fought Goliath in single combat.

10 Then I saw the Philistine uttering insults from the ranks of the enemy.

11 In the strength of Yahweh I cast three stones at him. I smote him in the forehead, and felled him to the earth.

12 But I drew out his own sword and with it cut off his head, and thereby removed reproach from the sons of Israel.

We find some of these ten “psalms” showed up later:

- Psalm 151 – Septuagint, Peshitta, and the Dead Sea Scrolls (all vary)
- Psalm 152 – Peshitta, Dead Sea Scrolls
- Psalm 153 – Peshitta, Dead Sea Scrolls
- Psalm 154 – Peshitta, Dead Sea Scrolls
- Psalm 155 – Peshitta, Dead Sea Scrolls
- Psalm 156 – Dead Sea Scrolls 11Q5 and 4Q88 with significant gaps, words added.
- Psalm 157 – Dead Sea Scrolls 11Q5 and 4Q88 with significant gaps, words added.
- Psalm 158 – Dead Sea Scrolls 11Q5 and 4Q88 with significant gaps, words added.
- Psalm 159 – Dead Sea Scrolls 11Q5 and 4Q88 with significant gaps, words added.
- Psalm 160 – Dead Sea Scrolls 11Q5 and 4Q88 with significant gaps, words added.

Since anybody can say anything, and add any psalm they like, and patch gaps in them anyway they like, should we just accept them all and say the MT is wrong? Why does it matter that some of these Psalms were not known until 1952 – 56 when they were discovered in caves in Qumran near the Dead Sea?

Or should we have a standard *Hebrew* text Jesus says *will not pass away*, and simply use that for our authority? This being the Hebrew text that was available from the beginning, through the Old Testament, through the times of Jesus, and continuing to us today. It is the latter we should follow.

Jesus said we should “live by every word that proceedeth out of the mouth of God” (Matthew 4:4). I believe we have it. And when Jesus said those words, he was referring to the Hebrew text. That means “*every word*.” We do not need a 151st “psalm” to show up after the Lord so we can have every word.

Anyway...

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

We can through the Orthodox priest Milovan's list *ad nauseum*, but we will still find his objections to the Masoretic Text do pass the muster of genuine study. His type of arguments only works if people refuse to think and study them through.

But we looked at some of the weightier arguments. And if this is the best the "father" can supply – a man who is very supportive of the Septuagint and shows no like of the MT – then we have no worries. If we have shown his best examples to be lame, we need not care too much for the rest.

Manuscripts show the Septuagint 1,000 years older than the Masoretic Text

Well, if a group never used their *corrupt version* of the scriptures, and kept it under glass in a sealed environment, and allowed only very few people to even look at it, I suppose it would last over a thousand years. At the same time, if you used your bible daily and regularly for study and the life-giving authority it provides – that is, living "by every word that proceedeth out of the mouth of God" (Matthew 4:4) – we would find it would not last but a few years. It would need to be copied over and over.

The Proof the Pudding

But what people say and what they do are often two different things. Many of the modernists find fault with the MT, and uphold the LXX, but what is their practice in actual Bible translation?

The Wikipedia page for "List of English Bible translation" lists 103 whole Bible versions, Catholic, Protestant, Orthodox, and Other; and all but three are said to use the Hebrew Text or Latin for the Old Testament. The three that they say use the Greek for the Old Testament are the *Concordant Literal Version*, the *Moffat New Translation*, and the *Thomson's Translation*. All the others (many are well-known) do not use the *Septuagint* for the Old Testament. In fact, of the 103 Bibles listed, Wiki shows over 80 of them using the Hebrew for the Old Testament. Many do not show what they used, but the chances are they used the Hebrew. But even using the worst-case scenario given by Wikipedia, we can say more that 95% of the English Bibles use the Hebrew for the basis of their Old Testament translation. If someone were to do the work and check every version, I expect the percentage to be higher. But we can say *roughly*, for the Old Testament, 95% use Hebrew, 3% supposedly use the Greek, and 2% use other (Latin, Peshitta).

Some of the modernist versions use the Hebrew *Biblia Hebraica Stuttgartensia* (BHS) for their text, and many versions use the *Septuagint* to correct their Hebrew text. And although this is not the best Hebrew text to use, it is still considered a variation of the MT. They may not like it, but they have to use it.

For example, the *New American Bible – Revised Edition* has this note:

New American Bible Revised Edition: Biblia Hebraica Stuttgartensia for the Hebrew Bible, Dead Sea Scrolls consulted and referenced, Septuagint also consulted and compared for the OT and Deuterocanonicals, the Latin Vulgate for some parts of the Deuterocanonicals, and the United Bible Societies 3rd edition (UBS3) cross referenced to the 26th edition of the Greek New Testament (NA26) for the New Testament.

What a bunch of *mumbo-jumbo* to say, "we just used the *pick and choose* method to build our text." Anyway, I do not think the New American Bible is a big seller. By the way, this is a "Catholic Translation of the Bible." It has a "*fully revised Old Testament approved by the United States Conference of Catholic*

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Bishops in 2020.” That with a dollar might buy a cup of coffee. And they had to find a source for the *Deuterocanonicals*. These are the “*second canon of books*.”

These are listed here (notice that only 2 of the 17 were originated in Hebrew):

DEUTEROCANONICAL BOOKS			
1	Letter of Jeremiah	Greek	
2	Psalms 151	Hebrew (DSS) then Greek	
3	1 Esdras	Greek	
4	Sirach (Ecclesiasticus)	Hebrew then Greek in Septuagint	Written 200 to 175 BC, by the Jewish scribe Ben Sira of Jerusalem
5	Tobit	probably Aramaic	
6	Wisdom of Solomon	Greek	
7	Judith	Greek	
8	2 Maccabees	Greek	
9	1 Maccabees	Greek	No Hebrew manuscripts. Found in codices of Septuagint: Sinaiticus, Alexandrinus, and Vaticanus.
10	Additions to Daniel	Greek	
11	Prayer of Manasseh	Greek	
12	Baruch	Greek	
13	3 Maccabees	Greek	
14	Additions to Esther	Greek	
15	4 Maccabees	Greek	
16	2 Esdras	Latin	
17	Odes	Greek Codex Alexandrinus	

Wiki describes the sources for the three English Versions that supposedly use Greek for the Old Testament basis as follows:

Concordant Literal Version: Restored Greek syntax. A concordance of every form of every Greek word was made and systematized and turned into English. The whole Greek vocabulary was analyzed and translated, using a standard English equivalent for each Greek element.

Moffatt, New Translation: Greek text of Hermann von Soden. [*For the New Testament it appears.*]

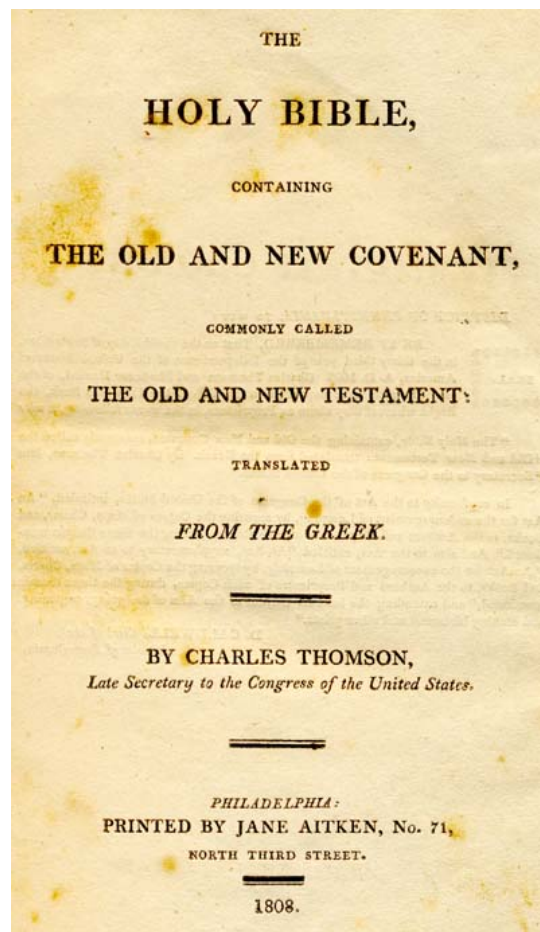
Thomson’s Translation: Codex Vaticanus (according to the introduction in the reprint edition by S. F. Pells) of the Septuagint (but excluding the Apocrypha) and of the New Testament.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

But we shall dig a little deeper....

Thomson's Translation

Charles Thomson (1729 – 1824) made the first English translation of the Septuagint, published in 1808. He excluded the Apocryphal books intermixed in the Septuagint when making his Old Testament version. I suppose he knew it would not be so well accepted if he included them. Anyway, giving credit to whom it is due, we have the first translation of the Septuagint in English thanks to this man's labors. I do not think his version is very well known though, but I can see the use of an English translation of the Septuagint for study purposes. I can use it without believing it correct. David used Goliath's sword to remove Goliath's head.



Moffat's Translation

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

James Moffatt (1870 – 1944) first published a whole Bible in 1926, the title reads: *The Holy Bible Containing the Old and New Testaments, a New Translation by James Moffatt*. According to Wiki, “he rearranged the biblical texts (usually by switching chapter orders), based on his judgments about the content, authorship, and historicity of the texts. For example, John 14 comes after John 15 and 16 in the Moffatt Bible.”

According to bible-researcher.com:

But Moffatt’s version was controversial in several respects. His preface put forth skeptical views concerning the truthfulness of the Bible. In the Old Testament he indicated by the use of different type fonts the hypothetical source documents of the Pentateuch (J, E, P, D), and frequently rearranged passages according to his idea of how they might have originally stood. For the New Testament he used the Greek text of Hermann von Soden, which was generally regarded as an eccentric text, and he often substituted conjectural emendations for the text of both Testaments. In the New Testament alone he adopts some thirty conjectures unsupported by any manuscripts. The translation throughout was highly readable, but often embodied interpretations that were objectionable to some. Roman Catholics and Lutherans were especially offended with Matthew 26:26, “Take and eat this, it means my body.”

In his *Introduction* of the 1935 edition, Moffatt writes:

Now the traditional or “massoretic” text of the Old Testament, though of primary value, is often desperately corrupt. At a number of places, for example in Genesis xxxv, 22, Judges iii. 7, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, It is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (...). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty, even with the help of the versions. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But, wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader for whom this version is designed would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

One can infer from the introduction that Moffatt was no supporter of the Hebrew text – but he still used it. Notice his sentence above that reads, “But, wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader for whom this version is designed would have a proper dislike of gaps.”

So, we can say this translation also used the Hebrew text for the Old Testament, although liberally “*modified by Moffit.*”

The Concordant Literal Version

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Upon reading the *Introduction* to the Concordant Version of the Old Testament, it says this:

The traditional Hebrew text is generally referred to as the Masoretic Text (MT). Although it has been remarkably well preserved, there are places in it which bear the mark of early textual corruption. With this in view, we have endeavored to reconstruct the Hebrew text in accord with several non-masoretic sources as well as contextual considerations. The principal sources are the ancient Greek Version of the Hebrew Bible called the Septuagint (LXX), the Syriac Version, the Samaritan Pentateuch, other medieval Hebrew manuscripts and the Dead Sea Scrolls. In the case of the Greek and Syriac versions, the renderings adopted in the CVOT are not direct translations from these sources, but are concordant translations of the reconstructed Hebrew text based upon these sources. Where such emendations to the Masoretic Text are used, an English translation of the reading given in the Masoretic text is provided in a footnote.

They are basically saying they translated from a reconstructed Hebrew text.

The Numbers Adjusted

As with any presentation that attempts to show the superiority of the LXX over the MT, a person only needs to do the due diligence and research to really investigate the facts.

According to Wiki's list of English Bibles, we were to assume three used the Greek for the Old Testament. But in reality, only Charles Thomson did that. And he plainly says such. Thank God for honesty.

So, we can further adjust our numbers and say that, of the 103 English versions listed in Wiki, *roughly*, for the Old Testament, 97% use Hebrew, 1% uses the Greek, and 2% use something other (Latin, Peshitta).

Modernists are very quick to speak evil of the Masoretic Text, and exalt the Septuagint in its place, but in practice we see it is the general practice of modernists is to use the MT and modify it with the LXX and other sources. This is the same pattern used by the translators of the New Testament – they took the TR and made changes to it from *Vaticanus* and *Sinaiticus*, and proceeded to make their own corrupt New Testament, then they translate from that. Hence, we have Greek New Testaments from Westcott and Hort, Nestle-Aland, Griesbach, United Bible Society, etc.

Some Notable Characters

Many have heard of Westcott and Hort, and of Scrivener, and of Erasmus, etc. But let us look at a few names not so common.

Hermann von Sodden (bible-researcher.com)

1913. Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte* [The Writings of the New Testament restored to their earliest attainable Text-form on the Basis of their textual History]. Göttingen: Vandenhoeck & Ruprecht,

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

volume I *Untersuchungen* [i.e. Prolegomena, issued in three parts] 1902, 1907, 1910. 2,203 pages. volume II *Text mit Apparat* 1913. Manual edition: *Griechisches Neues Testament, Text mit Apparat* (Göttingen, 1913).

Von Soden's text is based upon a theory of the manuscript tradition which divides witnesses into three basic groups: the Koine text (from Asia Minor), the Hesychian text (from Egypt), and the Jerusalem text. These three are reconstructed by von Soden and put on the same level as witnesses to the original text. Wherever two agree upon a reading he adopts that reading in his text. Consequently, von Soden's text approaches much more closely to the Received Text than any other modern critical edition. His text had a strong influence upon Merk 1933 and upon other texts published by Roman Catholic scholars in the 20th century. It was also used by James Moffatt as the basis for his popular English version, *The New Testament: A New Translation* (New York: Doran, 1913). It is collated in the appendix of Aland et al. 1979.

Rudolf Kittel (Wikipedia)

He produced commentaries and histories of the Israelites and the Near East, but his most enduring work was his critical edition of the Hebrew scriptures, *Biblia Hebraica*, which has remained a standard text.

Kittel's son was the theologian and Nazi apologist Gerhard Kittel.

Gerhard Kittel (Wikipedia)

Gerhard Kittel (23 September 1888 – 11 July 1948) was a German Lutheran theologian and lexicographer of biblical languages. He was an enthusiastic supporter of the Nazis and an open antisemite. He is known in the field of biblical studies for his *Theologisches Wörterbuch zum Neuen Testament* (Theological Dictionary of the New Testament).

A Professor of Evangelical Theology and New Testament at the University of Tübingen, he published studies depicting the Jewish people as the historical enemy of Germany, Christianity, and European culture in general. In a lecture of June 1933 *Die Judenfrage* (The Jewish Question), that soon appeared in print, he spoke for the stripping of citizenship from German Jews, their removal from medicine, law, teaching, and journalism, and to forbid marriage or sexual relations with non-Jews – thus anticipating by two years the Nazi government, which introduced its Nuremberg Racial Laws and took away Jewish rights of German citizenship in 1935. A close friend of Walter Frank, Kittel joined Frank's *Reichsinstitut für Geschichte des neuen Deutschlands*, a politicized organization that claimed to be involved in scholarship, upon its foundation in 1935. Within this institute he was attached to the highly antisemitic *Forschungsabteilung jüdenfrage*. [Editor's Note: the German here means "Jewish Studies." The institute was Frank's "Reich Institute for the History of the New Germany" and on the research by Tübingen professors on the "Jewish Question". NSD.]

William F. Albright wrote that, "In view of the terrible viciousness of his attacks on Judaism and the Jews, which continues at least until 1943, Gerhard Kittel must bear the guilt of having contributed more, perhaps, than any other Christian theologian to the mass murder of Jews by Nazis."

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Griesbach

Johann Jakob Griesbach (January 4, 1745 – March 24, 1812) was a German textual critic who is known for his work in New Testament criticism. The Griesbach hypothesis has become known as the two-gospel hypothesis.

Griesbach edition of the New Testament appears in three volumes 1774 – 1775. The first volume contained the three gospels synoptically arranged. The second volume contained the epistles and the Revelation. The third contained the historical books. The critical text was based on Elzevir's edition. Griesbach placed readings in the margin and marked them with weightings of what he thought the probability of the reading was. He developed the weighting based on dividing the manuscripts into three main groups – Alexandrian, Byzantine, and Western. Two or three readings that matched were considered the genuine reading.

The Old “Story”

This is the story we are fed about the Septuagint. Keep in mind the earliest witness of a Greek Old Testament is found in Vaticanus.

Septuagint – Jewish legend (Wikipedia)

Beginning of the Letter of Aristeas to Philocrates (Biblioteca Apostolica Vaticana, 11th century):

According to the legend, seventy-two Jewish scholars were asked by Ptolemy II Philadelphus, the Greek king of Egypt, to translate the Torah from Biblical Hebrew to Greek for inclusion in the Library of Alexandria. This narrative is found in the pseudepigraphic Letter of Aristeas to his brother Philocrates, and is repeated by Philo of Alexandria, Josephus (in *Antiquities of the Jews*), and by later sources (including Augustine of Hippo). It is also found in the Tractate Megillah of the Babylonian Talmud:

King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: “Write for me the Torah of Moshe, your teacher.” God put it in the heart of each one to translate identically as all the others did.

Philo of Alexandria, who relied extensively on the Septuagint, writes that the number of scholars was chosen by selecting six scholars from each of the twelve tribes of Israel. Caution is needed here regarding the accuracy of this statement by Philo of Alexandria, as it implies that the twelve tribes were still in existence during King Ptolemy's reign, and that the Ten Lost Tribes of the twelve tribes were not forcibly resettled by Assyria almost 500 years previously. According to later rabbinic tradition (which considered the Greek translation as a distortion of sacred text and unsuitable for use in the synagogue), the Septuagint was given to Ptolemy two days before the annual Tenth of Tevet fast.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The Eastern Orthodox Church prefers to use the Septuagint as the basis for translating the Old Testament into other languages, and uses the untranslated Septuagint where Greek is the liturgical language. Critical translations of the Old Testament which use the Masoretic Text as their basis consult the Septuagint and other versions to reconstruct the meaning of the Hebrew text when it is unclear, corrupted, or ambiguous. According to the New Jerusalem Bible foreword, “Only when this (the Masoretic Text) presents insuperable difficulties have emendations or other versions, such as the LXX, been used.” The translator’s preface to the New International Version reads, “The translators also consulted the more important early versions (including) the Septuagint Readings from these versions were occasionally followed where the MT seemed doubtful.”

Note the essay begins with “According to the legend....” Then the essay says, “seventy-two Jewish scholars were asked by Ptolemy II Philadelphus ... to translate the Torah from Biblical Hebrew to Greek for inclusion in the Library of Alexandria.

Wiki also makes a comment that caution is needed because selecting six scholars from each of the twelve tribes implies the twelve tribes were still in existence. Wiki also says, “This narrative is found in the pseudepigraphic Letter of Aristeas...,” and then repeated by others.

Elsewhere Wiki defines *Pseudepigrapha*: Pseudepigrapha (also anglicized as “pseudepigraph” or “pseudepigraphs”) are falsely attributed works, texts whose claimed author is not the true author, or a work whose real author attributed it to a figure of the past.

This is a fancy way of saying, that Aristeas never wrote that letter to his brother Philocrates.

But the word is even more revealing. Thefreedictionary.com defines *pseudepigrapha* thusly:

1. Spurious writings, especially writings falsely attributed to biblical characters or times.
2. A body of texts written between 200 BC and AD 200 and spuriously ascribed to various prophets and kings of the Hebrew Scriptures.

Dictionary.com defines *pseudepigrapha* as:

“certain writings (other than the canonical books and the Apocrypha) professing to be Biblical in character.”

So, it does not matter how many others quote it or “swear to it” – something not true is still untrue.

But there are some other observations. First, Ptolemy II Philadelphus reigned from 264 – 246 BC. This puts the “Torah from Biblical Hebrew” existing up to the third century BC by their own admission. Secondly, it mentions the Torah of Moshe – which is only part of the Old Testament – not the whole. Thirdly, this Greek translation was intended “for inclusion in the Library of Alexandria.”

This causes me to think the purpose of the Greek translation of the Torah was for the library’s use. Britannica.com says under the name of Ptolemy:

Under Ptolemy II, Alexandria also played a leading role in arts and science. Throughout the whole Mediterranean world the King acquired a reputation for being a generous patron

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

of poets and scholars. Surrounding himself with a host of court poets, such as Callimachus and Theocritus, he expanded the library and financed the museum, a research centre founded as a counterweight to the more antimonarchial Athenian schools.

So, the most we have for a “BC Septuagint” may be portions of the Torah translated into Greek for use by scholars in Alexandria. And, with the evidence supplied elsewhere (Lesson 49, pp. 21 - 26) showing only eight BC manuscripts amounting to less than 30 chapters from Exodus – Deuteronomy; we can safely assume the library of Alexandria at best got four partial books from “the Torah of Moshe” in Greek.

This is a long way from claiming the [whole] Old Testament was translated into Greek. And the supporters of the *Septuagint* know this, but they (like Milovan Katanic) use generalities like, “Around 250 B.C. seventy rabbis translated the sacred texts into Greek”; and, “Most of the quotations from the Old Testament in the New Testament used the Septuagint as their primary source.” They may not say it directly, but they imply the Old Testament was translated into Greek 250 BC and used by Jesus and the apostles.

What A *Bible* the Septuagint Makes

As said previously, most modernist bibles pretty much follow the canon of the King James Version for what books are included, the order of the books, the verse numbering, etc. But there are a few that are forthright in their following of the *Septuagint*. These “bibles,” usually found among the Eastern and Greek Orthodox followers, can have up to 80 books (53 Old Testament and 27 New Testament). What a “bible” that is. And, because the *Septuagint* is *the prime example* of adding to the word of God, you can add to it another 10 “psalms” if you like.

Wiki’s article on the Orthodox Tewahedo biblical canon says this:

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom.

Wiki also lists the books in this bible. It contains *Josippon* in the O. T. and adds four books (*Sinodos*, etc.) to the N. T.

Here is a list of the “Old Testament” Books that can be found in the Eastern Orthodox bibles.

	Law
1	Genesis
2	Exodus
3	Leviticus
4	Numbers
5	Deuteronomy
	History
6	Joshua
7	Judges

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

8	Ruth
9	Kings I (I Samuel)
10	Kings II (II Samuel)
11	Kings III (I Kings)
12	Kings IV (2 Kings)
13	Chronicles I
14	Chronicles II
15	1 Esdras
16	Ezra-Nehemiah
17	Tobit
18	Judith
19	Esther with additions
20	Maccabees I
21	Maccabees II
22	Maccabees III
	Wisdom
23	Psalms
24	Psalms 151
25	Prayer of Manasseh
26	Job
27	Proverbs
28	Ecclesiastes
29	Song of Songs or Song of Solomon or Canticle of Canticles
30	Wisdom or Wisdom of Solomon
31	Sirach or Ecclesiasticus
32	Psalms of Solomon
	Prophets
33	Minor Prophets
34	Hosea
35	Amos
36	Micah
37	Joel
38	Obadiah
39	Jonah
40	Nahum
41	Habakkuk
42	Zephaniah
43	Haggai
44	Zachariah
45	Malachi

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

46	Isaiah
47	Jeremiah
48	Baruch
49	Lamentations
50	Letter of Jeremiah
51	Ezekiel
52	Daniel with additions
	Appendix
53	4 Maccabees

But, though many tout the benefits of the Septuagint, they – at the very same time – use bibles based on the on the MT and the TR. For an example of this hypocrisy, wiki speaks about the ***Orthodox Study Bible***:

The Orthodox Study Bible (OSB) is an Eastern Orthodox study Bible published by Thomas Nelson. It features an English translation of the St. Athanasius Academy Septuagint for the Old Testament and utilizes the New King James Version for the New Testament. This publication is not an official text of the Eastern Orthodox Church. *[Editor's Note; But it is recommended by them – see goarc.org. NSD.]*

The OSB's Old Testament (2008 edition) is an eclectic text combining elements of the Greek Septuagint and the Hebrew Masoretic Text. One important feature of the OSB is that all New Testament quotations of the Old Testament are identical in wording between the Old and New Testaments (e.g. Genesis 1:27; Matthew 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31). Although the Orthodox Church does respect the Hebrew Old Testament, it also believes the Septuagint tradition should be studied by the church, out of respect for both the New Testament writers and the Eastern Church tradition.

The Old Testament was prepared under the auspices of the academic community of St. Athanasius Academy of Orthodox Theology, using clergy and lay scholars. The overview committee included fourteen archbishops, metropolitans, and bishops from various Orthodox jurisdictions, as well as eight priests and seven lay scholars. The Old Testament includes a new translation of the Psalms by Donald Sheehan of Dartmouth College.

The New Testament is the New King James Version (NKJV), which uses the Textus Receptus.

The original edition of the OSB, released in 1993, included only the New Testament and Psalms, both NKJV. The NKJV text of the Psalms were replaced in the 2008 edition by the Psalms of the new OSB translation of the Old Testament.

This bible boasts an “English translation of the St. Athanasius Academy Septuagint for the Old Testament,” and even gives copyright information on the frontmatter of the book:

The Orthodox Study Bible
Copyright © 2008 by St. Athanasius Academy of Orthodox Theology

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Old Testament Text:

St. Athanasius Academy Septuagint™

Copyright © 2008 by St. Athanasius Academy of Orthodox Theology

The text of the St. Athanasius Academy Septuagint™ (SAAS™) may be quoted or reprinted without prior written permission with the following qualifications:

(1) Up to and including 1,000 verses may be quoted in printed form as long as the verses quoted amount to less than 50% of a complete book of the Bible and make up less than 50% of the total work in which they are quoted; (2) all SAAS quotations must conform accurately to the SAAS text.

Any use of the SAAS text must include a proper acknowledgment as follows:

“Scripture taken from the St. Athanasius Academy Septuagint™. Copyright © 2008 by St. Athanasius Academy of Orthodox Theology. Used by permission. All rights reserved.”

However, when quotations from the SAAS text are used in church bulletins, orders of service, Sunday School lessons, church newsletters and similar works in the course of religious instruction or services at a place of worship or other religious assembly, the following notice may be used at the end of each quotation: “SAAS.”

All of this is impressive. But as we read the *Introduction*, we read this:

The last decade of the twentieth century saw an historic event. In 1993, *The Orthodox Study Bible: New Testament and Psalms* was released as the first English Bible with study material reflecting the ancient faith of the Eastern Orthodox Church.

St. Athanasius Academy, which had organized this effort, began receiving requests for the completion of the Old Testament – a monumental task which involved not only preparation of the study notes and outlines, but also the presentation of an acceptable Old Testament text. Though the Orthodox Church has never officially committed itself to a single text and list of Old Testament books, it has traditionally used the Greek Old Testament of the Septuagint (LXX). However, in Orthodoxy’s 200-year history in North America, no English translation of the LXX has ever been produced by the Church.

The contributors used the Alfred Rahlfs edition of the Greek text as the basis for the English translation. To this base they brought two additional major sources. The first is the Brenton text, a British translation of the Greek Old Testament, published in 1851. The availability of this work, and the respect accorded it, made it an obvious choice as a source document. Secondly, Thomas Nelson Publishers granted use of the Old Testament text of the New King James Version in the places where the English translation of the LXX would match that of the Masoretic (Hebrew) text. The development team at St. Athanasius Academy carefully studied these sources, along with other documents, to produce an English Old Testament text suitable for the project.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The organization of the Old Testament books, that is, their canonical order, was taken from *The Old Testament According to the Seventy*, published with the approval of the Holy Synod of the Church of Greece. The first edition was released in June, 1928. The Old Testament text presented in this volume does not claim to be a new or superior translation. The goal was to produce a text to meet the Bible-reading needs of English-speaking Orthodox Christians.

In some Old Testament books, including the Psalms, the numbering of chapters, and sometimes individual verses is different in the LXX version from the English translation of the Hebrew text (such as the New King James Version and New Revised Standard Version). To help the reader, the LXX psalm number appears first, followed by the alternate number in parentheses, such as Psalm 50 (51).

We underlined for emphasis the part of the *Introduction* that shows they also used the *Masoretic Text* “in the places where the English translation of the LXX would match that of the *Masoretic* (Hebrew) *text*.” We do not know where all this happens, but I think it is probably the majority of the non-apocryphal text, excepting Psalms.

We can sum up their position as follows:

So, “Though the Orthodox Church has never officially committed itself to a single text and list of Old Testament books, it has traditionally used the Greek Old Testament of the Septuagint (LXX)...” But, “The Old Testament text presented in this volume does not claim to be a new or superior translation...” But, “Thomas Nelson Publishers granted use of the Old Testament text of the New King James Version in the places where the English translation of the LXX would match that of the Masoretic (Hebrew) text.”

Got it!

This Orthodox bible has 49 books in the O.T. and 151 psalms. Notice the madness we find once we give credit to the *Septuagint*:

The Books of the so-called Apocrypha (from orthodoxwiki.org)

Apocrypha may have different meanings depending on how it is applied to the Old or New Testaments and whether it is being used by Catholics, Protestants or Orthodox Christians. For the most part, the term apocrypha refers to any collection of scriptural texts that falls outside the canon. Since most English language bibles are from non-Orthodox sources, they sometimes are subtitled with Apocrypha meaning that it includes the Old Testament, so called Deuterocanonical Books that in the Orthodox Church are considered to be genuine parts of the Bible.

Since mostly all of Christianity accept the same 27 books of the New Testament, the term apocrypha is used for both apocryphal books, and pseudoepigrapha books.

Old Testament

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The Apocrypha/Deuterocanonical Books are books of the Old Testament that are accepted by the Orthodox Christian Church but are not accepted by Protestants as part of its official canonical contents, but of close association with the Bible.

The word Deuterocanonical comes from the Greek words *Deutero* and *canona* meaning “second canon.” The word apocrypha comes from the Greek word ἀπόκρυφα, meaning “hidden.” They are included in the Orthodox Bible because they were included in the Septuagint which was in use at the time of Jesus, and the authors of the New Testament. They are not called apocrypha by the Orthodox Church.

The Books of the so-called Apocrypha

- I Esdras
- The portion of II Esdras called the “Prayer of Manasseh”
- Tobit
- Judith
- Portions of Esther
- Wisdom of Solomon
- Wisdom of Sirach (Ecclesiasticus)
- Baruch
- Epistle of Jeremiah
- The portions of Daniel:
 - Song of the Three Children
 - Susanna
 - Bel and the Dragon
- Psalm 151
- I Maccabees
- II Maccabees
- III Maccabees
- IV Maccabees

The Psalms are also numbered and divided up differently.

The Apocrypha in Roman Catholicism and Protestant churches

In an Orthodox Bible there are 49 books in the Old Testament canon. Roman Catholics only accept seven so called Deuterocanonical books, so their Old Testament has a total of 46 books (sometimes counted as 47). Because Protestants mistakenly reject the *Septuagint* altogether, their Old Testament canon has only 39 books.

True Old Testament Apocrypha

There are examples of false books from the Old Testament, these books are: Assumption of Moses, Ascension of Isaiah, Apocalypse of Elijah, Book of Enoch, Testament of the Twelve Patriarchs, and another Book of Maccabees. These books are not in the Old Testament canon of any church.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

You may notice some things they admit to:

1. The apocrypha mean “hidden.” God said in 2 Corinthians 4:2 – But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
2. The word Deuterocanonical comes from the Greek words *Deutero* and *canona* meaning “second canon.” Well, I will stick with the “first canon.”
3. The Orthodox bible includes the apocrypha “because they were included in the *Septuagint* which was in use at the time of Jesus, and the authors of the New Testament.” We can agree the apocrypha were included in the *Septuagint* – no problem. We do not agree it was “in use” at the time of Jesus – but notice they did not say Jesus used it, they just implied it. And, even if the *Septuagint* was in use (which *en toto* it was not) at the time of Jesus, just because the apocrypha were *in use* does not mean they are entitled to any respect. Think about it. Just because someone rode a mule in your town while you lived there, that does not mean you should buy one and ride it.

In the end, we can see the hypocrisy everywhere. Basically, no one can get away from the word of God no matter how hard they try. They corrupt it, they add to it, they take away from it. They disparage it. They change it. But in the end, they all come back to it at some point. As Jesus said in Matthew 23:27-28:

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

As Baptists, we will stick with the old book – the King James Version. And we uphold the underlying *Masoretic Text* for the Old Testament and the underlying *Textus Receptus* for the New Testament. And we will find that any attack on these inspired writings will not abide the light of study. May God continue to bless his word.

I shall end with the lyrics from *I'll Stick with the Old Stuff* by the Gospel group the Rochesters:

I'll Stick with the Old Stuff

So many religions, everywhere
Say send me your money
And you'll have wealth beyond compare.
Others say a prayer cloth
That's all that you need.
Well you can have all that
I'll just take Jesus, he's sufficient for me

So I'll stick with the old stuff

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Cause it works every time.
From Genesis to Revelation
There's Power divine.
I was filled with the spirit
When He Saved my soul.
And I'll stick with the old stuff
All the way, til I get home.

What makes the difference
Between the Buddhists and me,
Is their god was born of sinful man –
Mine was holy ghost conceived.
Now brother let me tell you
What settles it all,
When you go to the grave
There old Buddha still lays –
Christ lives forever more.

So I'll stick with the old stuff
Cause it works every time.
From Genesis to Revelation
There's Power divine.
I was filled with the spirit
When He Saved my soul.
And I'll stick with the old stuff
All the way, til I get home.

I was filled with the spirit
When He Saved my soul.
And I'll stick with the old stuff
All the way, til I get home.

The End.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Lesson 63: Trinitarian Bible Society – Appendix to the Chinese Gospel of John

New Testament Manuscripts

Trinitarian Bible Society

Excerpts from the Appendix of *The Gospel According to John Chinese/English*

[Editor's Note: The Trinitarian's Chinese Gospel of John (2016) appears to be a wonderful translation done rightly according to the requirements of the Bible. The valuable notes from the appendix of their Gospel are provided here for reference to our students. These notes summarize the Society's methods, but more importantly, they show the truth in respect to the available Greek texts and why the TR is preferred.

We do not have the author's name who wrote the Introduction and the Appendix, but we are thankful for his presentation.

Baptist International teaches along the same lines in respect to the Greek texts and the principles of translation, with three exceptions: 1. We teach it is the churches' responsibility to do the work of translation and scripture distribution. However, if the church is unwilling or unable, we are thankful for groups such as the TBS who stand for the truth and have a part in preserving the *Godly Seed* (Matthew 1:3, 5, 6). 2. We teach that all readings should have the testimony of two or three witnesses (Matthew 18:16, 20; 1 Corinthians 14:29; 2 Corinthians 13:1); which the TBS may or may not require – we do not know. 3. We teach that if a faithful and accurate text *is* God's word (i.e., scripture), then it is given by inspiration of God and it merits all the honor that God's word deserves, even if it is a copy or a translation. For example, the English verse of John 11:35 "Jesus wept" is just as inspired, infallible, and inerrant as the Scrivener's 1894 or Stephanus' 1550 "ἐδάκρυσεν ὁ Ἰησοῦς."

The Trinitarian Bible Society is less than 200 years old, while the churches (i.e., *Baptist* churches) trace themselves to the sunny shores of Galilee when the Lord built the first *Baptist* church of Jerusalem.

The Appendix from the TBS Chinese Gospel is an excellent read. For this reason we supply it to our readers. We can learn much from their knowledge.]

Appendix

Introduction

This translation has two features. First, among modern Chinese versions of the scriptures this translation of the Gospel according to Jon is the only one translated directly from the Textus Receptus. All other modern Chinese scripture versions are translated from a Greek Modern Critical Txt. Second, our main translation principle is "as literal as possible and only as free as necessary" – more about this will be found below under Translation Philosophy. This preface serves to explain the biblical foundation of these two features.

The Doctrine of Verbal and Plenary Inspiration

The Holy Bible is the infallible and inerrant Word of God inspired by the Holy Spirit: that inspiration was in Koine Greek in the New Testament and Hebrew in the Old Testament.¹ The nature of inspiration of the

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

holy Bible determines the infallibility and inerrancy of the Holy Bible. “The doctrine of divine inspiration is that the Holy Spirit supernaturally guided the human authors of Scripture so that what they wrote was the very Word of God, free from all error and all omission.” ² This doctrine of the inspiration of Scripture is confirmed firmly in the Word of God itself.

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:20-21). ³

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17).

Inspiration is not only infallible and inerrant by nature but also “*verbal* (i.e., extends to the actual words)” and “*plenary* (i.e., extends to every word and to all parts)” ⁴ in form. This is against “the conceptual (or dynamic) view of inspiration” which teaches “that God’s revelation in Scripture is limited to the doctrines and concepts contained therein and does not extend to the actual words of the text.” ⁵ According to this view, “the actual words used in the Bible are not essential to our faith: only the ideas or doctrines are necessary. Therefore ... men are bound only to what the Bible intends to teach and not to the words that the Apostles and Prophets actually used.” ⁶

The conceptual or dynamic view of inspiration is not Biblical. Firstly, while the thoughts are important, the words as the medium and format to convey the thoughts are fundamental. When the thoughts are focused and the words are ignored, the Word of God is free and open to “private interpretation” (2 Peter 1:20). Secondly, every word is inspired by the Holy Spirit and cannot be neglected. “It should also be noted that in the Bible, the entire argument in a passage is often based on a single word or even a single letter” (see, for example, Matthew 22:32; Galatians 3:16). ⁷ Thirdly, in the process of inspiration it is exactly the words that are given to the Apostles and Prophets.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth (Jeremiah 1:9).

Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual (1 Corinthians 2:13).

Finally, the Bible severely warns against the subtraction, addition, or changing of the Word of God.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it (Deuteronomy 12:32).

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Revelation 22:18-19).

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

The Doctrine of Providential Preservation

“The doctrine of inspiration demands the corollary doctrine of divine preservation ... God not only inspired His Word, but He has also providentially preserved it so that His Word has not passed away, but has been kept in its essential purity throughout all generations.”⁸ “God has not left His church for centuries without an authoritative copy of the Word of God, but ... God’s people down through the ages have faithfully copied and recopied copies of the original autographs.”⁹ As John Owen put it, “the whole Word of God, in every letter and tittle, as given from Him by inspiration, is preserved without corruption.”¹⁰

By faith we know that God has preserved His Word for us in the existing manuscripts of the Hebrew Old Testament and the Greek New Testament ... As Turretin says, the chief reason we believe in the integrity of the Scriptures and the purity of the original sources “is the providence of God (Who as He wished to provide for our faith by inspiring the sacred writers as to what they should write, and by preserving the Scriptures against the attempts of enemies who have left nothing untried that they might destroy them), so He should keep them pure and uncorrupted in order that our faith might always have a firm foundation”.¹¹

It therefore follows that without divine preservation, divine inspiration would be meaningless.

The doctrine of providential preservation is also clearly witnessed in the Bible.

Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever (Psalm 119:160).

... the word of God, which liveth and abideth for ever (1 Peter 1:23).

But the word of the Lord endureth for ever (1 Peter 1:25).

God inspired, transmitted, and preserved His Word through His people: in the time of the Old Testament the Jews, and in the time of the New Testament the church. Regarding the prior, “What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God” (Romans 3:1-2). Regarding the latter, “the church of the living God” is “the pillar and ground of the truth” (1 Timothy 3:15).

Textus Receptus (TR or Received Text) and the Byzantine Text Type

The doctrine of verbal and plenary inspiration and the doctrine of providential preservation are the necessary foundations for a proper approach to the Word of God. Although the originally inspired autographs of the Hebrew Old Testament and the Greek New Testament do not exist today, by faith we know that the Hebrew Masoretic Text and the Greek Received Text (Textus Receptus) are the pure Word of God preserved by God throughout the long history of copying and transmission among His people.¹² “Today the term Textus Receptus is used generically to apply to all editions of the Greek New Testament which follow the early printed editions of Desiderius Erasmus.” “The term was first used, however, to refer to the edition of the Greek New Testament published by the Elzevirs in 1633.” Over time, “this term has

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

been expanded to include numerous editions of the Greek New Testament which come from the same Byzantine textual family representing the majority of the handwritten Greek manuscripts before the 16th century.”¹³

The name “Byzantine” is applied to this text [the Textus Receptus] because it is the text-type found in the family of NT Greek manuscripts that were used, transmitted, and preserved by the eastern Greek-speaking church. Because it was handed down and preserved by the church, it is also referred to as the “traditional text” or the “ecclesiastical text.” This text was in continuous use in the Greek Church from at least the 4th century until the time of the Reformation when Erasmus made this text the basis for the first printed edition of the Greek NT.¹⁴

“The work of John Burgon has established that the basic text used by numerous Church Fathers is the same as the text now known as the Byzantine Text.”¹⁵ Among the various Greek New Testament witnesses, there are 5,813 extant manuscripts in Greek, 8,000 in Latin, and 1,000 in other languages. Among the Greek manuscripts “as many as 95 percent” follow the Byzantine text-type.¹⁸

These MSS [manuscripts] vary greatly in the extent of their content. About 200 contain all or most of the NT, about 50 contain all except the Gospels. Approximately 1500 contain part or all of the Gospels alone. A great number contain only part of a book or a few verses.

¹⁹

“The Byzantine text-type was the first Greek text to appear in a printed edition. Erasmus, using manuscripts of the Byzantine textual family, edited and published his Greek NT in 1516.”²⁰ Besides Erasmus’ five editions (1519-1535), significant printed Textus Receptus editions include four editions (1546-1551) of Robert Stephanus, ten editions (1565-1611) of Theodore Beza, and three editions of Elzevir (1624, 1633, and 1641). “One of the most important editions of the Textus Receptus is the Beza edition of 1598. This edition, in addition to the Stephens 1550 and 1551 editions, was used as the Greek basis of the Authorized Version of 1611.”²¹ “Therefore the TR is that printed text of the Byzantine text-type that is based on the editorial labors of Erasmus, Stephanus, and Beza.”²² “There were approximately thirty distinct editions of the Textus Receptus made over the years. Each differs slightly from the others. There have been over 500 printings.”²³

“These editions differ slightly from one another but still are regarded as the same basic text”²⁴ – the differences are few and very minor. Therefore, the Textus Receptus is a long-established and stable text based on the Byzantine text family that comprises the great majority of the manuscripts. It “came to be recognized by all ‘Protestants’ as the authentic NT text” and “is a ‘consensus text that has served as the Protestant canonical standard’.”²⁵ It “was the text used by Tyndale and in turn by the translators of the English Authorised (King James) Version of 1611 and other Reformation era translations.”²⁶

Modern Critical Text (MCT) and the Alexandrian Text Type

“The Modern Critical Text represents a printed Greek Text that is the result of the work of textual scholars reaching from Griesbach (1775) to Nestle-Aland”²⁷ – the latest edition of the latter was published in 2012. “The Greek Text that underlay the English versions of the sixteenth century, the so-called Textus Receptus (TR), remained the dominant text until the end of the nineteenth century.”²⁸ Under the historical dramatic upheaval of the Renaissance, Reformation, Enlightenment, Industrial Revolution and two World Wars, humanism, individualism, rationalism, scientism, positivism, and skepticism are gaining more and more

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

influence. Consequently, people more and more naturally, easily, and instinctively accept the so-called ‘scientific’ and ‘modern’ innovations whilst questioning all tradition, orthodoxy, and authorities.

At the end of the nineteenth century, this influence also extended to the field of the Biblical text and translation. People began to question and challenge the foundation of our faith, the Word of God, the Received Text, and the traditional English translation, the Authorised (King James) Version. They began to accept the so-called ‘scientific and objective’ tenets of the modern critical text and the new translations produced by the so-called ‘scientific and objective’ research of scholars. Before the nineteenth century, men sought answers in science, but it was science which was based upon the Scriptures as the ultimate truth. However, during the nineteenth century theories came to the fore, which were derived from scientific discoveries that resulted from the abandonment of belief in the truth of the Scripture.²⁹

Such trends originated in the West and affected the Chinese Union Version and the vast majority of the Chinese New Testament translations through universities, seminaries, various institutions, and the academic world as a whole. Under this trend, the study and scholarship of the Scripture began to “be divorced from a belief in the God of those scriptures. Even some Christian scholars turned over the text of their Bible to men who believed it to be nothing more than another ancient book.”³⁰

Specifically, as more diverse and more ancient manuscripts found their way to the west, scholars began to wrestle with the differences between the newly discovered text and the familiar printed editions.

The Greek texts of Griesbach (1775-1777) and Lachmann (1831) finally broke with the TR and printed their own reconstructions of the Greek, with TR readings among the variants rather than in the text. However, it was not until 1881, with the appearance of the Greek Text edited by B. F. Westcott and F. H. A. Hort, that a major Bible translation was based on a Greek text other than the TR. The British Revised Version (1885) and the American Standard Version (1901) were both based on this epochal work, as was the Amplified NT (1958).³¹

Of the twentieth-century Greek texts that followed the lead of Westcott and Hort but did not slavishly adhere to all of their decisions, the most successful are those of Nestle and Aland (NA) and of the United Bible Society (UBS).³² So far, all the modern English translations except some attempted updates of the Authorised Version, the New King James Version (NKJV), and the Modern English Version (MEV) are based on the Modern Critical Text. All the modern Chinese versions are translated from the Modern Critical Text (or an English translation of it), including the Chinese Union Version, the Contemporary Chinese Version, the Chinese Standard Bible, Today’s Chinese Version, the Lu Chen-Chung Version, and the Studium Biblicum Version. A slight variation is the Chinese King James Version (CKJV) which is translated from the English Authorised (King James) Version rather than the original Greek TR.

“The MCT is an eclectic text; this means that it is a text that has been determined by scholars who employ certain ‘canons’ (rules) of textual criticism” and the majority vote of a committee of scholars “on a variant-by-variant basis to decide on which reading among the viable witnesses is to be considered the true reading of the NT text.”³³

Three major principles are being employed in modern textual criticism:

1. The older reading is preferred.
2. The more difficult reading is preferred.
3. The shorter reading is preferred.³⁴

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

The first principle means that the Alexandrian text-type is preferred because scholars generally hold that it is older than the Byzantine text-type. The Alexandrian text-type “*originated from Alexandria, in Egypt*”³⁵ and accounts for “only 10 – 15% of available manuscripts.”³⁶

Readings from this type of text are to be found among the early Egyptian papyri (e.g., P46, P47). Its chief representatives, however, are Codex Sinaiticus (or Codex Aleph) and Codex Vaticanus (or Codex B). Support for this text-type comes from the Alexandrian Fathers, most notably from Origen (AD 185-254) and Cyril (376-444).³⁷ In summary, the TR is based on the Byzantine text-type while the MCT is based on the Alexandrian text-type.

The Majority Text

Along with the TR and the MCT another text, called the Majority Text (MT), has in recent years found limited popularity. The editions of the MT, including *The Majority Text Greek New Testament* by Zane Hodges and Arthur Farstad in 1980 and *The New Testament in the Original Greek: Byzantine Textform* by Maurice A. Robinson and William G. Pierpont in 1991 and 2005, are based solely on Byzantine text-type manuscripts. The TR, on the other hand, is “any form of the Greek text that goes back to the edition of Erasmus and the several late manuscripts that he used”³⁸ and “is a more restricted and limited form of the Byzantine text.”³⁹ “Daniel Wallace notes that Hodges and Farstad’s edition of the Majority Text differs from the Textus Receptus in 1,838 places.”⁴⁰ The Society does not use the Majority Text because of the following reasons. The Majority Text is not the text used by the catholic (universal) church. The modern textual criticism scholars do not have the authority to decide for the church what is the word of God. Second, it still uses many modern textual criticism philosophy and methods which are not biblical (this will be explained in detail later). Third, the majority reading is open to constant change as new manuscripts are discovered, examined, or assessed. By contrast the Received Text represents a stable text-type, representing the text that has been used by the church since the time of the apostles.

Textus Receptus (TR) vs. Modern Critical Text (MCT)

The Greek text used in this translation of the Chinese Gospel according to John is the Trinitarian Bible Society (TBS) edition of F. H. A. Scrivener’s 1894 text, “which reflects the Textus Receptus underlying the English Authorized Version.” Since “the AV was not translated from any one printed edition of the Greek Text,” Scrivener chose the Beza edition of 1598 as his basis, identified its differences from the AV, and “examined eighteen editions of the Textus Receptus to find the correct Greek rendering.”⁴¹ He found

approximately 190 differences between the Scrivener text and the Beza 1598. There are 283 differences between the Scrivener text and the Stephanus 1550. These differences are minor, and pale into insignificance when compared with the approximately 6,000 differences – many which are quite substantial – between the Critical Text and the Textus Receptus.⁴²

There are various crucial reasons why TBS chooses the TR instead of the MCT as the basis for all its New Testament translations, including this new Chinese edition of the Gospel according to John.

First of all, in conformity to the doctrine of the providential preservation of Scripture, the TR has been transmitted and preserved by God through the centuries in the church of Christ, “As many as 95 percent”

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

of “the 5,813 today extant Greek New Testament manuscripts follow the Byzantine text.”⁴³ According to Burgon, “God in his wisdom has provided the church with abundant external evidence ‘for the establishment of the truth of His written Word’.”⁴⁴

The TR conforms to the majority of the existing manuscripts because it has been used by the church down through centuries. “The church all over the world has used the Traditional Text in all of its various forms, and God has seen fit to multiply multitudes of copies and has brought salvation to many generations through this preservation process.”⁴⁵

... It was the text used by the church because it was the text *recognized* by the church as being the authentic Word of God. The text of the TR is not, therefore, based on the theories and votes of textual scholars, but upon the clear and consistent testimony of the great majority of existing Greek manuscripts – manuscripts that were preserved for us because of their usage and acceptance by the Greek-speaking church.⁴⁶

Because the text-type reflected in the TR was handed down and preserved in the churches, it can rightly be called the ‘church text.’ The TR represents the only NT Greek text that has been in circulation and use in the church throughout the entire era of church history.⁴⁷

The TR as the “church text” can also be demonstrated from its being “*associated with the city of Antioch in Syria*” where the first Gentile church was born through the ministries of Barnabas and Paul (Acts 11:22-26) and where believers were first called Christians (Acts 11:26). “Antioch became the mother city of Gentile Churches and, after the fall of Jerusalem in 70 AD, it became the true undisputed centre of Christianity. A text proceeding from Antioch would be the text approved by the apostles and the early Christian Church.” Later, “*during the fourth century when this text became supreme, the church was blessed with exceptional scholars* such as Methodius (AD 260-312), Athanasius (296-373), Hilary of Poitiers (315-67), Cyril of Jerusalem (315-386), and Gregory of Nazianzen (330-394)” who had “access to many early and invaluable manuscripts which long since have perished” and “were involved in formularizing orthodox doctrine and ratifying the canon of the New Testament.” “The emergence of a predominant text from this period is highly significant. It was obviously considered the genuine, uncorrupted, and authorized text.”⁴⁸

“The TR was the first printed form of the Greek NT to be publishes” and remained the dominant printed Greek text “in approximately 160 editions over the next 150 years.”⁴⁹ Furthermore, “the Byzantine text was the underlying text of all the great English Protestant Bibles, including those associated with the names of William Tyndale (1525), Mile Coverdale (1535), John Rogers (1537), and Richard Taverner (1539), as well as those known as The Great Bible (1539), The Geneva Bible (1560), The Bishop’s Bible (1568), and, of course, the Authorized Version (1611).”⁵⁰

Thus, just as Jews were appointed the guardians of the divine revelations imparted to them” (Romans 3:2), “*the New Testament Scriptures were committed to professing Christians, or to the professing Christian church*” which, from earliest times has “recognized and propagated” the Byzantine text-type.⁵¹ In the knowledge that Jesus Christ is the head of the church and that He preserves the Word of God through His church, we acknowledge the Textus Receptus as the choice for the translation of the Word of God because it is the choice of the church. “It is inconceivable that God would give a totally corrupt and mutilated text to His people and then allow that text to be used by them for over eighteen centuries.”⁵²

Some may argue that Erasmus’ first edition of TR “used only a handful of manuscripts which were readily available,” and he “may well have been in a hurry to produce a Greek text to accompany his Latin.” But

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

the manuscripts he used “were a valid representation of the majority of the manuscripts available at that time.” Additionally, his was not the last, nor the definitive edition of the TR: he and other scholars carrying on his work accessed more manuscripts and dedicated long hours – and years – to produce the TR editions available today.⁵³

The printed editions of the Greek New Testament which were published during the 1500s and 1600s were produced by men who understood what the glory of God meant and the importance of having accurate copies of the Bible. From the work known as the Complutensian Polyglot to the various editions of Erasmus... and ultimately to the work of F. H. A. Scrivener in the 1870s and ‘80s, we have scholarship in textual criticism and the most faithful and careful attitude toward the manuscripts that one can image.⁵⁴

No doubt they spent as much time and energy as current scholars can claim to spend, and did not have many of the distractions which are common in today’s fast-paced, politically-correct world.⁵⁵

In the great contradiction to the belief that the Word of God is preserved by God in the church throughout all ages, the Alexandrian text manuscripts, which are the principal contributors to the MCT, were available for general use only during the last few centuries. Codex Sinaiticus was discovered in the 1840s in a wastepaper basket in the monastery of St Catherin in Sinai, and Codex Vaticanus lay in the Vatican library in Rome untouched and untouchable until the mid-19th century.

Many of today’s scholars “treat the Word of God as just another book that can be submitted to the whims and changing norms of modern scientific methods. Many of the destructive forms of higher criticism of the 19th century have come from a lack of belief that the Bible is a supernatural book.”⁵⁶

Some scholars who have taken upon themselves the editing and finalizing of the Modern Critical Text do not accept the inerrancy and infallibility of the Bible. Yet, such ungodly men surely do not have the authority to decide what is and what is not the Word of God for the church of Jesus Christ! For instance, when a well-respected textual scholar like Kurt Aland denies “the apostolic authorship of the Four Gospels, the Catholic Epistles, the Pastoral Epistles, and Hebrews” and doubts the canonicity of several books,” specifically Hebrews, 1 Peter, James, 1, 2, and 3 John, Jude, and Revelation⁵⁷ – thus making both the Bible and the Author of the Bible, the Holy Spirit, liars – how can we legitimately trust him to determine what should be in our Bible?

The Word of God is the foundation of our faith. In this respect God’s children should honor the headship of Jesus Christ. It is not in accordance with the Bible and the will of God to allow unbelievers to edit and decide what is the Bible.

Secondly, the Byzantine text-type, it can be argued, is as early as or earlier than the Alexandrian text-type. The Byzantine text-type is “the standard text of the Christian Church throughout the Byzantine period, 312-1453 AD (and actually long after that).”⁵⁸ Also, “even the strongest critics of the Byzantine text believe that the age of this text-type goes back to the end of the 3rd or the beginning of the fourth century.”⁵⁹ Besides, “in the early papyri there is an impressive number of distinctively Byzantine readings” that indicate that the Byzantine text-type “can be traced as far back as the second century.”⁶⁰

The antiquity of the Byzantine text is also supported by early Bible translations such as the old Syriac (or Aramaic), Latin Versions and the Peshitta, and confirmed by the early Church Fathers (including Justin Martyr (100 – 165), Irenaeus (130 – 200), Clement of Alexandria (150 – 215), Tertullian (160 – 220),

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Hippolytus (170 – 236), and even Origen (185 – 254) from their quotations of Scriptures in their writings. ⁶¹ Finally, the date of one text-type or manuscript “says nothing in itself concerning the age of the text” in the text-type or manuscript. ⁶² In other words, the later manuscripts may contain an earlier text.

Verses and passages which are found in the writings of Church Fathers from around AD 200 to 300 are missing in the Alexandrian Text manuscripts which date from around AD 300 to 400. In addition, these early readings are found in manuscripts in existence from AD 500 onwards. An example of this is Mark 16:9-20: this passage is found in the writings of Irenaeus and Hippolytus in the 2nd century, and is in almost every manuscript of Mark’s Gospel from AD 500 onwards. It is missing in two Alexandrian manuscripts, the Sinai and the Vatican.” ⁶³

Thirdly, another problem with modern textual scholarship is that the so-called earliest manuscripts in the Alexandrian text-type are not necessarily the best manuscripts but probably the worst manuscripts. It is highly possible that these early manuscripts are preserved until today just because, rather than deteriorating through use, they were discarded by the early church. By contrast the manuscripts which led to the Received Text were worn out through use and no longer exist. It is like a good book which a person reads over and over again: it falls apart with use and becomes difficult to preserve.

However, the acceptance of these early manuscripts in the church cannot be demonstrated. For instance, the Alexandrian text-type originated in Alexandria, Egypt, where Scripture and history give no indication of an apostolic presence; on the contrary, “church history reveals that many notorious heretics lived and taught there including such Gnostics as Basilides, Isidore, and Valentinus.” ⁶⁴ Also, “it has never been proven that these few Alexandrian manuscripts ever existed outside of Alexandria, Egypt.” ⁶⁵

Moreover, “the two great representatives of this text-type, Codices Aleph (Sinaiticus) and B (Vaticanus) are *exceeding poor in quality*. When examined by Dr. F. H. A. Scrivener, Codex Aleph was declared to be ‘roughly written’ and ‘full of gross transcriptural blunders’ such as ‘leaving out whole lines of the original’.” In addition, “these principal manuscripts [of the Alexandrian text-type] show their corruption by *disagreeing with themselves in literally thousands of places* (3,000 times in the Gospels alone)” while “the text attested by Aleph (Sinaiticus) and B (Vaticanus) is *at variance with the overwhelming majority of the Greek manuscripts*.” ⁶⁶ Finally, “the fact that *very few copies were indeed made*” from the Alexandrian manuscripts strongly testifies their poor quality and doubtful credibility. ⁶⁷

In summary, God preserved his word through His church. His word is preserved in his church not in a cave. So-called ancient manuscript found by archaeology are likely to have been deserted by the early church because of their serious problems. We believe in the preservation of God and also respect the authority of the church granted by God.

Fourthly, the other principles of modern textual criticism, such as the shorter reading is the better reading and the more difficult reading is the better reading, cannot stand objective scrutiny. The shorter reading may lack genealogical support and the principle may rule out a whole chapter of the New testament or even a book. Also, the resultant “preferred text *repeatedly* can be shown to have no known MS support over even *short* stretches of text – and at times even within a single verse.” ⁶⁸ Moreover, since the Alexandrian text-type normally contains shorter readings than the Byzantine text-type, the principle of preferring the shorter reading unduly favors the Alexandrian text-type. ⁶⁹ Besides, the more difficult reading may be a scribe’s errors and usually does not make sense grammatically and semantically. In addition, divine “preservation provides that no one local text, such as the one from Alexandria, Egypt, would become the dominant text. It took liberalism and unbelief to challenge this preservation process.” ⁷⁰

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

Besides the lack of widespread geographical witnesses, the MCT is based on a handful of manuscripts that differ from the majority of the manuscripts, thus lacking convincing quantitative support.

Finally, the textual choice in textual criticism is subject to personal judgment, prejudice, and change. New archaeological evidence is being unearthed constantly, and scholars continually absorb the archaeological discoveries into the Critical Text; thus their judgments and conclusions are also changing all the time. For instance, the United Bible Societies (UBS) have published five Greek New Testament editions (1966, 1968, 1975, 1983, 2014). The textual apparatus of the five edition contains the editing committee's evaluation of certainty of their textual choice among textual variants. Apparently, the evaluation is quite different throughout the five editions.⁷¹ Thus the Critical Text, produced at a huge cost of financial and human resources, can never settle on what actually is the word of God, making the Word of God ever uncertain or open and in a constant process of change and evolution. To these scholars, even after two thousand years of church history the text is uncertain. Undoubtedly it will be increasingly unstable as the future unfolds.

What is the most significant point, however, is that in the MCT – based on the decisions of textual critics – a great number of important texts are deleted, changed, or bracketed as not in the 'ancient manuscripts' or 'ancient scrolls.' David Blunt notes that "the devil seeks to alter the Word of God. We have noted three major types of textual change he sponsors: omission, addition, and substitution" among which omission "is the **main** type of alteration found in the modern versions."⁷² Compared to the TR, "the Vatican manuscript omits 2,877 words in the gospels; the Sinai manuscript 3,455 words in the Gospels."⁷³ By some estimates the omissions in the entire New Testament text can equate to as much as 200 verses (the equivalent of 1 and 2 Peter).⁷⁴ Some may argue that most of the omitted material and the doctrines affected by omission in one verse are still in the NT,⁷⁵ "but these other occasions are often truncated and do not express as succinctly the doctrine as the omitted passage." Such is the case with 1 John 5:7-8, and material in John 7:53 – 8:11 is found nowhere else.⁷⁶

Some examples of the problems produced by modern textual criticism (bold added) are provided here:

1. Omission

- Matthew 6:13

TR: ... For thine is the kingdom, and the power, and the glory, for ever. Amen.

MCT deletes this benediction.

- Mark 16:9-20 about the disciples' unbelief and the Great Commission is bracketed in MCT and not considered to be in the original Greek New Testament.

- Luke 23:34

TR: Then said Jesus, Father, forgive them; for they know not what they do.

MCT does not have this sentence.

- In John 4:42 "the Christ" is omitted in the MCT.

TR: we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

MCT: we have heard *him* ourselves, and know that this is indeed the Saviour of the world.

- John 7:53 – 8:11 about the woman caught in adultery is bracketed in the MCT and is considered not to be in the original Greek New Testament.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Acts 8:37

TR: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God.

MCT does not have this verse.

- Romans 16:25 - 27

TR: 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

MCT brackets these three verses and does not classify them as original.

- 1 Corinthians 11:29

TR: For he that eateth and drinketh **unworthily**, eateth and drinketh damnation to himself, not discerning the Lord's body.

MCT omits "unworthily"

- Colossians 1:14

TR: In whom we have redemption through his blood, *even* the forgiveness of sins:

MCT does not have "through his blood"

- 1 John 5:7-8

TR: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth

MCT: For there are three that testify

- Revelation 1:11

TR: Saying, I am Alpha and Omega, the first and the last

MCT omits this sentence.

2. Addition

- Acts 16:7

TR: After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

MCT: After they came to Mysia, they were attempting to go into Bithynia, but the Spirit **of Jesus** did not allow them.

3. Substitution

- John 6:69

TR: And we believe and are sure that thou art that **Christ, the Son of the living God.**

MCT: And we believe and know that thou art **the Holy One of God.**

- Luke 2:33 about virgin birth:

TR: And **Joseph and his mother** marvelled at those things which were spoken of him.

MCT: **His father and his mother** marvelled at those things which were spoken of him.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- Romans 14:10

TR: ...for we shall all stand before the judgment seat of **Christ**.

MCT: for we shall all stand before the judgment seat of **God**.

- Ephesians 5:9

TR: For the fruit of the **Spirit** *is* in all goodness and righteousness and truth

MCT: For the fruit of the **light** *is* in all goodness and righteousness and truth.

- 1 Timothy 3:16

TR: And without controversy great is the mystery of godliness: **God** was manifest in the flesh

MCT: And without controversy great is the mystery of godliness: **He** was manifest in the flesh

As is obvious from even a cursory look, many of these verses relate to Christology and are vital to our Christian faith. The fact that the earliest manuscripts do not contain these texts exhibits the noticeable impact of early heresies such as Gnosticism. We must give thanks to God that the early creeds such as the Apostles' Creed and the Nicene Creed were not established on so called "ancients manuscripts" discarded by the early church and picked up by many modern versions.

The believer today must choose between a modern reconstructed text based essentially on two manuscripts from the 4th century, which omits the deity of Christ in many places and is estimated by some to leave out approximately 200 verses (the equivalent of 1 and 2 Peter), or he must choose as a text one which God has used through the centuries. Do we use the text which God has blessed, and which best honours and glorifies the Lord, or do we not? ⁷⁷

Translation Philosophy

Generally, there are two kinds of translation philosophy. One is "literal... word-for-word ... form-oriented ... formal equivalence" while the other is "para-phrase ... thought-for-thought ... content-oriented ... dynamic equivalence." ⁷⁸ Using the Scrivener Greek New Testament, the translation philosophy employed in this new Chinese edition of the Gospel according to John is to be "as literal as possible, as free as necessary" – that is, formal equivalence rather than dynamic equivalence – "so that every word of the text is taken into account in translation." ⁷⁹

Literal translation is governed by the doctrine of "*verbal* (i.e., extends to the actual words)" and "*plenary* (i.e., extends to every word and to all parts) inspiration." ⁸⁰ On the other hand, dynamic equivalence and paraphrase translations are based on "the *conceptual* or *dynamic* view of inspiration", "that God's revelation in Scripture is limited to the doctrines and concepts contained therein and does not extend to the actual words of the text." ⁸¹ As discussed earlier, this view is not Biblical because doctrines and concepts can only be known and conveyed through words. Also, "modern man does not have the thoughts of the writers of Scripture" and it is only through faithfully keeping and translating every word of God that we received from him that we can understand, convey and transfer the thoughts of the writers of Scripture. ⁸²

All translation involves some degree of interpretation. However, in the FE [Formal Equivalence] method, the element of interpretation is deliberately kept to a minimum. In FE, the role of the translator is not that of 'an exegete who is interpreting the Bible for the

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

church.’ Rather, “The proper role of the translator is to give the church an accurate translation upon which it may do exegesis.”⁸³

In this Chinese edition of the Gospel according to John, the translators have attempted to parallel as closely as possible the wording and grammatical structure of the original Greek and have sought to render nouns, verbs by verbs, etc. The translator “is not only concerned with *what* God said in the original, but also with *how* He said it. This is because the form of the text is part of the transfer of meaning”⁸⁴ and part of divine inspiration. Some of our translations in this Gospel are distinctive, and readers may at first find some readings in the Gospel unfamiliar. Please note that this is because we seek to be as faithful to the original text as possible.

[Editor’ Note: *Baptist International* teaches that in translation, we should be careful not to introduce a whole new reading that has no other witnesses, either in previous same-language versions or in other language translations. We should not invent a whole new reading. If a previous version had a correct reading, we would use that reading and bring it into the new translation. If there is no previous same-language reading that is correct, we should parallel the reading to another language translation. We should always require two or three witnesses for anything we present as true – Matthew 18:16, 20; 1 Corinthians 14:29; 2 Corinthians 13:1.]

However, it should also be noted that we do not “advocate an absolutely literal translation, for there are elements of Hebrew and Greek that have no formal equivalence in English” or Chinese; thus “a strictly literal translation would be, at times, nearly unintelligible to English” or Chinese readers.⁸⁵ “Thus idioms, figures of speech and different vocabulary are translated carefully and with reverence. The Bible is, after all, the holy Word of God, and must be treated as such”⁸⁶ For concepts such as faithfulness, expressiveness, and elegance, we first seek faithfulness while keeping in mind expressiveness and elegance in seeking to achieve the goal of accuracy and readability.

Conclusion

The doctrine of verbal and plenary inspiration and the doctrine of divine providential preservation determine that the TR (Textus Receptus) – used by the true church throughout history for the last two thousand years – rather than the MCT (Modern Critical Text) – edited by scholars in the past two hundred years – should be the Greek New Testament textual basis for our translation. The doctrine of verbal and plenary inspiration also requires that formal equivalence instead of dynamic equivalence is our translation philosophy.

Please pray for the translation team as they continue to prepare the rest of the New Testament in the same God-honouring way. It is also the Society’s intention, once work on the New Testament has been completed, for the Old Testament to be translated into Chinese from the Hebrew Masoretic Text. It is thus the desire of the Trinitarian Bible Society that within the next decade the millions of Chinese-speaking peoples around the world may have a faithful and accurate translation of the entire Word of God in their own tongue. May God lift up His own Word and use this translation to bless the Chinese churches and glorify His name. All glory be to God forever. Amen!

Endnotes

1 Malcolm H. Watts, *The Lord Gave the Word* (London, England: TBS, 1998), p.13.

2 William O. Einwechter, *English Bible Translations: By What Standard* (Pensacola, FL, USA: Chapel Library, 2010), 7.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

www.chapellibrary.org/files/5014/0485/0884/cbtb.pdf, p.7.

3 [Reference in Chinese]

4 Einwechter, p.8.

5 Ibid.

6 Ibid.

7 Ibid.

8 Ibid.

9 Trinitarian Bible Society, *What Today's Christian Needs to Know about the Greek New Testament* (London, England: TBS, 2007), p.5.

10 Einwechter, 10, quoting John Owen, *The Divine Original, Authority, Self-Evidencing Light, and Power of Scriptures*, in *The Works of John Owen*, 16 vols. (Edinburg, Scotland: The Banner of Truth Trust, reprint ed., 1968), 16:301.

11 Einwechter, 11, quoting Francis Turretin, *Institutes of Elenctic Theology*, 3 vols., trans. George M. Giger, ed. James T. Dennison, Jr. (Phillipsburg, PA, USA: P&R Publishing, 1992), 1:72.

12 Malcolm Watts discusses this on pp.7-11, 21-25.

13 G. W. Anderson and D. E. Anderson, *The Received Text: A Brief Look at the Textus Receptus* (London, England: TBS, 1999), from www.tbsbibles.org/pdf_information/202-1.pdf, p.2.

14 Einwechter, p.21.

15 TBS, p.2.

16 Stanley E. Porter, *How we Got the New Testament: Text, Transmission, Translation* (Grand Rapids, MI, USA: Baker, 2013), p.56.

17 J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (Peabody, MA, USA: Hendrickson, 1995), p.7.

18 Porter, p.56.

19 Greenlee, p.7.

20 Einwechter, p.22.

21 Anderson and Anderson, p.3.

22 Einwechter, p.22.

23 Anderson and Anderson, p.2.

24 TBS, p.2.

25 Einwechter, p.22, quoting Theodore P. Letis, *The Majority Text: Essays and Reviews in the Continuing Debate* (Grand Rapids, MI, USA: Institute for Biblical Textual Studies, 1987), p.17.

26 TBS, p.2.

27 Einwechter, p.23.

28 John R. Kohlenberger III, *The Precise Parallel New Testament* (New York: Oxford, 1995), p. xvii.

29 Debra E. Anderson, *The Validity of the Received Text* (London, England: Trinitarian Bible Society, 2002), p.2.

30 Anderson, p. 2. One of the most notable examples of this is J. N. Darby who strongly held to the infallibility and inerrancy of the Bible but used an early form of the MCT in his translation.

31 Kohlenberger, p. xvii.

32 Ibid.

33 Einwechter, p.23. Focus in this article is on the Alexandrian text-type manuscripts, the primary manuscripts which comprise the Modern Critical Text. There are other text-types: the Caesarean features “a mere mixture,” and the Western text which shows a “radical difference from others” (Watts, p. 20). These two types are not discussed here.

34 Kohlenberger, p. xvii.

35 Watts, p. 24.

36 Einwechter, p. 24.

37 Watts, p.24.

38 Porter, p. 48

39 Ibid., p. 52.

40 Ibid., from Daniel Wallace, “Majority Text Theory,” 302n28.

41 Anderson and Anderson, p.3.

42 Ibid., p.4.

43 Porter, p. 56.

44 Einwechter, p.25, quoting John W. Burgon, *The Revision Revised* (Paradise, Pa, USA: Conservative Classics, reprinted.), p. 56.

45 TBS, p. 5.

46 Einwechter, p. 25.

47 Ibid., p. 26.

48 Watts, p. 23.

49 Einwechter, p. 26.

50 Watts, pp. 22-23.

51 Ibid., p. 23.

52 Ibid., p. 24.

CLASS 214B DOCTRINE OF THE SCRIPTURES – APPENDIX

- 53 Anderson, p. 2.
54 54 TB S, p. 7.
55 Anderson, p. 2.
56 TBS, pp. 5-6.
57 A. Hembd, *What Today's Christian Needs to Know about Dr. Kurt Aland* (London, England: Trinitarian Bible Society, 2007), pp. 5-7.
58 Watts, p. 21.
59 Einwechter, pp. 21-22, referring to Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Erroll F. Rhodes (Grand Rapids, MI, USA: Eerdmans, 1989), pp. 50-51.
60 Watts, p. 21.
61 Ibid., p. 21.
62 Einwechter, p. 21.
63 TBS, p. 3.
64 Watts, pp. 24-25.
65 TBS, p. 6.
66 Watts, p. 25.
67 Ibid.
68 Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform* (Southborough, MA, USA: Chilton, 2005), p. 536.
69 Ibid., pp. 542-543.
70 TBS, p. 6.
71 Aland and Aland, et al, eds., *The Greek New Testament* (Stuttgart, Germany: United Bible Societies, 1966, 1968, 1975, 1983, 2014).
72 David Blunt, *Which Bible Version: Does it Really Matter?* (London, England: Trinitarian Bible Society. 2007), p. 3.
73 TBS, p. 3.
74 Ibid., p. 6.
75 Kohlenberger, p. xviii.
76 Anderson, p. 2.
77 Anderson and Anderson, p. 6.
78 Einwechter, p. 12.
79 Trinitarian Bible Society, *An Introduction to the Society's Principles* (London, England: Trinitarian Bible Society, 1992, 1997), p. 4.
80 Ibid.
81 Ibid.
82 TBS, Introduction, p. 4.
83 Einwechter, p. 14, quoting Jakob van Bruggen, *The Future of the Bible* (Nashville, TN, USA: Thomas Nelson Inc., 1978), p. 106.
84 Einwechter, p. 13.
85 Ibid., p. 14.
86 TBS, *Introduction*, p. 4.