

TRANSFERENCE OF THE  
HEBREW & GREEK  
TEXTS OF SCRIPTURE

Introductory Studies

Teacher: Ron Merryman

Saturday, July 20, 2013 O.T. Text (3 Sessions)

**Saturday, July 27, 2013 N.T. Text (3 Sessions)**

PLEROMA BIBLE CHURCH  
R. Clay Ward, Pastor  
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# SPECTRUM OF TEXTUAL/TRANSLATIONAL VIEWS

Radical Eclecticism	Moderate Eclecticism	Majority Text/ Byzantine Text	Textus Receptus Only	King James Only
<p>J.K. Elliott G.D. Kilpatrick</p>	<p>Barbara Aland Kurt Aland Johannes A. Bengel Jose M. Bover F.F. Bruce D.A. Carson Ernest C. Colwell Philip Comfort Bart Ehrman Eldon J. Epp Gordon Fee Norman Geisler Harold J. Greenlee Johann J. Griesbach Charles Hodge Michael Holmes F.J.A. Hort Frederic G. Kenyon Karl Lachmann J. Gresham Machen Augustinus Merk Bruce Metzger Eberhard Nestle Erwin Nestle A.T. Robertson Alexander Souter Samuel Tregelles Heinrich J. Vogels Hermann Von Soden Constantine Von Tischendorf Benjamin B. Warfield Daniel Wallace B.F. Westcott James White</p>	<p>John W. Burgon Jacob Van Bruggen Art Farstad Zane Hodges Herman C. Hoskier Alfred Martin Edward Miller Wilbur Pickering William Pierpont Maurice Robinson F.H.A. Scrivener Harry Sturz</p>	<p>David Cloud David Otis Fuller Jay P. Green Edward F. Hills Theodore Letis Michael Maynard Jack Moorman Frederick Nolan Thomas Strouse Donald A. Waite Benjamin Wilkinson</p>	<p>Joseph Chambers Jack Chick Samuel Gipp William Grady Texe Marrs James Jasper Ray G.A. (Gail) Riplinger Peter Ruckman</p>

*Some of the Texts Used  
by the King James Version Translators*



Erasmus' TR  
esp. 1527 ed.



Bishop's Bible  
1568 English  
translation



Geneva Bible  
1560 English translation



Stephanus' TR  
1546-51 editions



Rheims NT  
1582-Catholic  
English  
translation



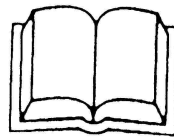
Complutensian  
and Antwerp  
Polyglots



4 current  
Hebrew Bibles



\*\*\*Beza's TR  
esp. 1598 edition



**King James Version**

\*\*\*This was the main edition of the Textus Receptus used by the KJV translators.

## Editions of the TEXTUS RECEPTUS or TRADITIONAL TEXT

1514	Cardinal Ximenes <u>Prints</u> Complutensian Polyglott
1516	Erasmus' 1st Edition Published
1519	Erasmus' 2nd Edition
1522	Erasmus' 3rd Edition
1522	Cardinal Ximenes <u>Publishes</u> Complutensian Polyglott
1527	Erasmus' 4th Edition
1534	Simon Colinaeus' Only Edition
1535	Erasmus' 5th Edition
1546	Stephanus' 1st Edition
1549	Stephanus' 2nd Edition
1550	Stephanus' 3rd Edition
1551	Stephanus' 4th Edition
1565	Beza's 1st Edition
1582	Beza's 5th Edition
1588	Beza's 6th Edition
1598	Beza's 8th Edition
1611	Beza's 10th Edition
1624	Elzevirs' 1st Edition
1633	Elzevirs' 2nd Edition
1678	Elzevirs' 7th Edition

TERM

TEXTUSRECEPTUS

FIRST USED

### Footnotes:

- 1) The total # of published editions classified as being "Textus Receptus" in character varies between 27-28 for the years 1516-1678. The total is 22-23 if one only includes the years 1516-1633, with 1633 being the year that the phrase "Textus Receptus" was first coined. The total of 28 would include Ximenes (1), Erasmus (5), Colinaeus (1), Stephanus (4), Beza (10), Elzevirs (7). The total of 27 would derive from the fact that Beza's 1st & 2nd editions were essentially the same, both being published in 1565, one in a folio edition & the other in an octavo edition. Included is the Ximenes Polyglott, considered a Traditional/Received Text even by ardent TR Only advocate D.A. Waite. This information was obtained chiefly from F.H.A. Scrivener's *A Plain Introduction To The Criticism Of The New Testament*, Vol.2, pp.175-195. It is noteworthy that Scrivener was opposed to Westcott & Hort's Critical-Text theory and he was a proponent of the Traditional Text. Most of the following information, especially on collation, was also obtained from Scrivener.
- 2) Though Ximenes' Polyglott included the first printed Greek Text, Erasmus' 1516 edition was actually the first printed & published.
- 3) Erasmus' first 2 editions did not contain 1 John 5:7-8. It was introduced in his 3rd edition.
- 4) Stephanus' 3rd edition of 1550 was the first Greek Text to include variant-reading footnotes for the 14-16 mss. he used as well as marginal notes indicating verses at variance with the Ximenes Polyglott. This edition also became the standard TR version used in Britain & America, while Europe predominantly used the Elzevirs' 1624 edition.
- 5) Stephanus' 4th edition was the first Bible to include verse divisions.
- 6) Beza's 8th edition of 1598 was the principal Greek text employed by the KJV translators, followed by Stephanus' 1550 edition.
- 7) Beza's 10 editions published by year: 1565\*, 1565, 1567, 1580, 1582\*, 1588\*, 1591, 1598\*, 1604, and 1611 (published posthumously). \*Indicates major folio editions.
- 8) There are far more variants among the 28 TR editions than is often admitted. Colinaeus' edition varies over 150x from both Erasmus and Ximenes. The Elzevir 1624 edition varies from Ximenes a whopping 2,780x. Erasmus' 2nd edition varies 400x from his 1st edition. His 3rd edition varies 118x from his 2nd edition. His 4th edition has 106 variants from his 3rd edition, 90 of which being in Revelation alone, which he based on Ximenes' version of Revelation. Stephanus' 2nd edition varies from his 1st edition 139x. His 3rd edition varies from his 2nd edition 334x with 61 changes in Revelation alone. Stephanus' 3rd edition varies from Ximenes 2,300x. Stephanus' 3rd edition varies from the Elzevir 1624 edition 287x. Stephanus' 4th edition varies from Beza's 1st edition at least 25x. Beza made relatively few changes among his own various editions, probably numbering around 50 according to one collator named Reuss. Similarly, the Elzevir editions were essentially the Beza text with little variation. Bonaventura Elzevir and his nephew Abraham ran a family publishing company, thus their interest was primarily commercial not text-critical

# "THE TEXTUAL ISSUE & T.R./M.T. ONLYISM"

## I. THE THREE POSITIONS ON THE GREEK TEXT

A. **The Textus Receptus** - The Received Text is the name for any one of approximately \_\_\_\_\_ editions of the Greek N.T. appearing in the 16th-17th Centuries. It is based on late Byzantine Minuscules with some \_\_\_\_\_ readings and is one form of the Majority Text.

*Handwritten notes:*  
 better "Texti Recepti",  
 THERE IS NO ONE TEXTUS  
 Receptus

B. **The Majority Text** - The type of Greek text found in the \_\_\_\_\_ of extant Greek mss. It is the form of the Greek text popular during the \_\_\_\_\_ and currently represented in 2 modern editions by Art Farstad & Zane Hodges (1982) and Maurice Robinson & William Pierpont (1991).

C. **The Critical Text** - The type of text based primarily on \_\_\_\_\_ but \_\_\_\_\_ Greek mss. It is represented by *most* modern Greek editions, most popularly the UBS 4th (United Bible Societies' 4th ed.) and the NA27th (Nestle-Aland 27th ed.).

## II. THE PROBLEMS OF T.R./M.T. ONLYISM

### A. The BIBLICAL Problems

### B. The HISTORICAL & LOGICAL Problems

#### 1. The Problems of Continuous Usage & Public Accessibility

a) There is no unambiguous evidence for the existence of the Byzantine text-type before approximately \_\_\_\_\_ A.D.

\* How do TR/MT advocates account for this silence?

b) Several readings in the Textus Receptus are found in either \_\_\_\_\_ Greek mss. or very late mss.

#### 2. The Problems of Majority Representation

a) The assumption that God would necessarily preserve His Word among the Majority of mss. begs the following questions . . .

1) \_\_\_\_\_ do we count as the majority?

2) \_\_\_\_\_ do we count for the majority?

3) \_\_\_\_\_ do we count the majority?

b) The \_\_\_\_\_ & \_\_\_\_\_ of Byzantine Greek mss. can be readily explained by the concurrence of historical factors, such as . . .

1) the restriction of Greek as the lingua franca to the region of \_\_\_\_\_ around Constantinople from the end of the 3rd cent. until its fall in 1453.

2) the spread of \_\_\_\_\_ in the 7th century.

3) the growth of \_\_\_\_\_ as the language of the Roman/Western Church.

4) the growing influence of the \_\_\_\_\_ Church.

5) the popularity of the Greek father \_\_\_\_\_.

\* Are the Byzantine Greek mss. really as *uniform & homogenous* as claimed?

### 3. The Problems of **Believer Perpetuation**

a) Myth #1: Gnostic & Arian \_\_\_\_\_ corrupted the earliest Greek mss. underlying the Critical Text, but the TR/MT mss. were perpetuated by faithful \_\_\_\_\_.

b) Myth #2: The faithful men of the \_\_\_\_\_ deliberately chose the mss. underlying the TR while rejecting the mss. underlying today's Critical Text.

\* Was Erasmus a Protestant?

\* Was Erasmus "conservative" in his Bibliology?

\* Was Erasmus eclectic in his practice of "textual criticism?"

c) Myth #3: Those who prefer the Critical Text today are \_\_\_\_\_, rationalistic, & heterodox in their theology, while only those who accept the TR/MT are consistently \_\_\_\_\_ and orthodox in their theology.

## III. THE PROBLEMS OF THE CRITICAL TEXT

A. The Problem of **Unsaved Scholars** - We should be like the \_\_\_\_\_ when it comes to the textual decisions of unbelieving textual critics.

B. The Problem of **Subjective Methodology** - Many textual critics give \_\_\_\_\_ to the more subjective canons of internal evidence over external evidence.

C. The Problem of **Manuscript Bias** - Many scholars today rely too heavily on Uncials \_\_\_\_\_ & \_\_\_\_\_.

# "THE TRANSLATIONAL ISSUE & KJV ONLYISM"

## I. THE CONSTITUENTS OF KJV ONLYISM

- A. Adherents to Only the KJV **TRADITION**: adherents to this view believe English translations, other than the KJV, \_\_\_\_\_ be done today, so long as they're translated from the same \_\_\_\_\_ of Greek & Hebrew mss. current in the 16th-17th centuries (i.e. - mainly Majority Text proponents)
- B. Adherents to Only the KJV **Hebrew/Greek/Latin TEXTS**: adherents to this view believe a new English translation \_\_\_\_\_ be done; but if a new translation were done, it should only be based on the \_\_\_\_\_ manuscripts used by the KJV translators. (i.e. - mainly Textus Receptus proponents)
- C. Adherents to Only the KJV **English TRANSLATION**: adherents to this view believe that the original Hebrew & Greek texts aren't \_\_\_\_\_ because the English translation of the KJV was \_\_\_\_\_ by God in 1611.

## II. THE CLAIMS OF KJV ONLYISM

**Claim #1:** The King James Version is a divinely inspired translation.

**Claim #2:** The King James Version is perfect and does not contain *any* translation errors.

**Claim #3:** The Authorized/King James Version of today is the same as the 1611 edition.

**Claim #4:** The modern versions weaken the doctrine of Christ's deity when compared to the KJV.

**Claim #5:** The modern versions weaken the doctrine of Christ's atonement when compared to the KJV.

**Claim #6:** God has shown His approval of the KJV by using it more than any other translation.

**Claim #7:** The translators of the King James Version have never been equaled for their scholarship & spirituality.

**Claim #8:** The King James Version preserves the highest form of the English language so that modern English translations will only contribute to the "dumbing down" of English speaking people.

**Claim #9:** The King James Version is actually more readable than modern versions.

**Claim #10:** The King James Version is a literal translation, but modern versions are non-literal and therefore not accurate.

### III. SOME CONCLUSIONS ON KJV ONLYISM

#### A. Some CONCLUSIONS on KJV Onlyism

1. KJV Onlyism \_\_\_\_\_ all attempts to translate God's Word into more understandable, contemporary English.
2. In some cases of KJV Onlyism, people have made an \_\_\_\_\_ out of an excellent, but imperfect, 17th century Anglican translation.
3. KJV Onlyism is truly \_\_\_\_\_, leading to condemnation of fellow believers in Christ, and eventual \_\_\_\_\_ within the Church.

#### B. Some CONCLUSIONS on the King James Version

1. A Church or individual's decision to use the KJV is strictly a matter of \_\_\_\_\_, and should never be used as a measure of orthodoxy or spirituality.
2. As believers, we should view the KJV with tremendous \_\_\_\_\_ because it is a faithful translation of God's Word which He has providentially blessed.