

The Transmission, Preservation, Canonization & Translation of the Scriptures

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish [*ought*] from it, that ye may keep the commandments of the LORD your God which I command you.

Joshua 1:7-8 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it [*to*] the right hand or [*to*] the left, that thou mayest prosper whithersoever thou goest. **8** This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Proverbs 30:5-6 Every word of God [*is*] pure: he [*is*] a shield unto them that put their trust in him. **6** Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, [*it is*] because [*there is*] no light in them.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [*and*] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isaiah 55:10-11 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [*in the thing*] whereto I sent it.

Matthew 13:3-4 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; **4** And when he sowed, some [*seeds*] fell by the way side, and the fowls came and devoured them up.

Matthew 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Matthew 13:37 He answered and said unto them, He that soweth the good seed is the Son of man; **38** The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [*one*];

Luke 8:11 Now the parable is this: The seed is the word of God.

Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.

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

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

I Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

I Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and [*to*] Apollos for your sakes; that ye might learn in us not to think [*of men*] above that which is written, that no one of you be puffed up for one against another.

II Timothy 3:16 All scripture [*is*] given by inspiration of God, and [*is*] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

II 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

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **2** Hath in these last days spoken unto us by [*his*] Son, whom he hath appointed heir of all things, by whom also he made the world

Hebrews 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Revelation 22:18-19 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: 19 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.

The theory of evolution formulated by Charles Darwin in his book "On the Origin of Species" came out in 1859 ... spawned the tares of doubt and unbelief in "colleges and universities" these were quickly picked up by a multitude of Bible "critical scholars" who all wanted to make a name for themselves sell a book, and get rich quick ... many began to say: The Bible has been written and re-written, translated and re-translated ...

Julius Wellhausen was an 18th century non believer who helped invent or more fully developed the theory that: The first 5 books of the Bible known as the books of Moses, the Pentateuch or the Torah were not written by Moses but rather by 4 sources he called J.E.P.D. and they were put together by redactors. J.E.P.D. also known as the Documentary Hypothesis The theory goes as follows:

J. The Yahwist or Jahwist (English Y is J in German) because of the use of YHWH when referring to God. Wellhausen theorized this was written 950 BC in Southern Kingdom Judah.

E. Elohist because of the use of Eloheim for God. Wellhausen theorized this was written about 850 BC in the Northern Kingdom of Israel.

P. Priestly writer. Wellhausen theorized this was written between 400 & 500 BC by Priests in exile in Babylon. Today liberals teach this strand was not written until 200 to 300 BC.

D. Deuteronomist writer. Wellhausen theorized this was written about 600 BC in Jerusalem during a period of religious reform.

That's all "hog wash" because we have found the silver scroll that we can prove the Old Testament was written prior to the Babylonian captivity. The silver scroll has Numbers 6:24-26 word for word in paleo - Hebrew on one side which is suppose to be P or the Priestly writing which would not be written yet for hundreds of years and Deuteronomy 7:9 which is suppose to be the D writer. We can prove the silver scroll was pre-Babylon captivity because it was found in a

burial cave bone repository that the ceiling had collapsed over making a new floor.

Numbers 6:24-27 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace.

Deuteronomy 7:9 Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Others began to say: The Old Testament claims to be written from 1,500 BC down to about 400 BC but the oldest copy is the Leningrad Codex from 1,009 AD how can we believe in the accuracy of the transmission and preservation of the Text?

Well we now have the Dead Sea Scrolls with copies of every book of the Bible but Ester and they preserve the very same Masoretic Text you have in your King James Bible. These scrolls were written from 300 BC up into the first century AD.

Likewise in the 18th century doubters said the New Testament internally claims to be written from 30 AD to 100 AD but the oldest copy you have of it were from about 700 AD how can we believe in the preservation of the Text.

These arguments sounded reasonable in the 18th Century but they have all been proven false today but non-believers continue to twist these and other facts ... such as: They say we don't have the originals we only have copies of copies of copies, of copies and on and on ... for example:

Professor Bart D. Ehrman was raised as an evangelical and he is now an apostate. Which means a person who has renounced his former Christianity. Of all things he is Professor of Religious Studies at the University of North Carolina at Chapel Hill. He has written many books with catchy Titles: "Misquoting Jesus, How Jesus became God, Did Jesus Exist? ..." to paraphrase some of his ostentatious verbosity of his arguments ... they are as follows:

There are 138,162 words in the New Testament but there are over 400,000 variants of those words ... that means there are 3 variants or different words for every word ... how can you trust documents so badly corrupted?

The truth is 99% of those variants are spelling and word order.

So actually there are 4,000 meaningful variants in the New Testament that is only 1 word for every 3 pages that are in question.

Yet only about half are really viable ... as an example: if a variant word is only found in a manuscript from 1,520 AD and no other of the 20,000 previous manuscript has that word what is the chance that reading is really viable? None. There is no chance at all.

There are 1,500 to 2,000 truly viable word variants that work's out to about 1 word for every 6 pages.

If you have only 1 copy of something how much confidence can you have in such a work? Likewise the more copies of something you have of something the more variants.

There are 5,780 cataloged Greek manuscripts of the New Testament averaging 200 pages each or 1,300,000 pages of hand copied text.

It is easy to see how variants could have occurred: Such as the movable nu in Greek is like the difference in a & an in English you have a variant Or ... you leave out the definite article translated "the" in English you have a variant ... or you add the definite article "the" and you have another variant.

Scribes would be hand coping in a dark smoke filled room with a feather quill, where wicks were burning in olive oil as candles. It could be hot summer with mosquitos or flies pestering them or freezing cold. Half the page they are writing on is the ruff half of papyrus and they've got to go to the potty ... you end with a word ending like ... ing in English and come back and accidently skip down the page to the same word ending in ... ing and skip a few lines and begin copying there: that's called a "scribal omission" ... and every word you skip creates a variant.

By the time of Christ there were many books not recognized as scripture, authoritative or canonical. Notice when Jesus asks the scribes and Pharisees:

Luke 10:26 He said unto him, What is written in the law? how readest thou?

Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

There was never any argument about what was scripture. You don't hear any thing about the book of Enoch, the odes of Solomon or Bell and the dragon. Everybody had come to the same conclusion what constituted the Old Testament Cannon. Indeed Josephus lists the very same books that are found in the King James Old Testament as recognized as scripture inspired by God.

By the 4th century the world wide Church as a whole had accepted the same 27-books of the New Testament as canonical that we use today, with very little disagreement. The Synod of Hippo in 393 AD finalized agreement and by 400, Jerome produced a definitive Latin edition of the Bible known as the Vulgate.

The other is called the Alexandrian text-type associated with Alexandria.

The Alexandrian text-type is the form of the Greek New Testament that is found in the earliest surviving documents, as well as the text-type used in Egyptian Coptic manuscripts. In later manuscripts, the Byzantine text-type became far more common and remains as the standard text in the Greek Orthodox church and also underlies most the King James Version and Protestant translations of the Reformation era.

Since the 18th century many lost Manuscripts have been found such as the Codex Alexandrus, the Codex Vaticanus and the Codex Sinaiticus.

Most modern New Testaments since the KJV are based on the Alexanderian text type Nestle-Aland Greek Translation in formulating a text.

The reason more ancient Alexandrian Text type survived is simply the fact Egypt is desert which is the only climate that preserves lost velum and papyrus.

Most Greek Uncial manuscripts were recopied in this period and their parchment leaves typically scraped clean for re-use. Consequently, surviving Greek New Testament manuscripts from before the 9th century are relatively rare; but nine — over half of the total that survive — witness a more or less pure Alexandrian text. These include the oldest near-complete manuscripts of the New Testament Codex Vaticanus and Codex Sinaiticus believed to date from the early 4th century AD.

A number of substantial papyrus manuscripts of portions of the New Testament survive from earlier still, and those that can be ascribed a text-type — such as 

⁶⁶ and ⁷⁵ from the early 3rd century — also tend to witness to the Alexandrian text.

The earliest translation of the New Testament into an Egyptian Coptic version of the late 2nd century — uses the Alexandrian text as a Greek base; although other 2nd and 3rd century translations — into Old Latin and Syriac tend rather to conform to the Western text-type.

It was used by Clement, Athanasius, and Cyril of Alexandria.

List of notable manuscripts represented Alexandrian text-type:

Sign	Name	Date	Content
⁴⁶	<u>Chester Beatty II</u>	c. 200	<u>Pauline Epistles</u>
⁶⁶	<u>Bodmer II</u>	c. 200	Gospels
⁷²	<u>Bodmer VII/VIII</u>	3rd/4th	1-2 Peter; Jude
⁷⁵	<u>Bodmer XIV-XV</u>	3rd	fragments of Luke — John
X	<u>Codex Sinaiticus</u>	330-360	NT
B	<u>Codex Vaticanus</u>	325-350	Matt. — Hbr 9, 14
A	<u>Codex Alexandrinus</u>	c. 400	(except Gospels)
C	<u>Codex Ephraemi Rescriptus</u>	5th	(except Gospels)
Q	<u>Codex Guelferbytanus B</u>	5th	fragments Luke — John
T	<u>Codex Borgianus</u>	5th	fragments Luke — John
I	<u>Codex Freerianus</u>	5th	<u>Pauline epistles</u>

Found Codex's & Papyrus copies going back to P 52 from 125 AD.

The Byzantine text-type also called Majority Text, Traditional Text, Ecclesiastical Text, Constantinopolitan Text, Antiocheian Text, or Syrian Text. It underlies the Textus Receptus Greek text used for most Reformation-era translations of the

New Testament into the languages of the people instead of just Latin as the Roman Church used.

The Textus Receptus in Latin means: "the received text" is the name subsequently given to the succession of printed Greek texts of the New Testament which was first collated by Erasmus in the 16th century. It constituted the translation base for the translation of the New Testament into English by William Tyndale, the King James Version, and most other Reformation-era New Testament translations throughout Western and Central Europe.

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.

The Textus Receptus is the received text behind the King James translation of the Bible.

“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.

The original editors of the [Greek] New Testament were not wholly destitute of a plan in selecting those manuscripts, out of which they were to form the text of their editions ... they were not altogether ignorant of two the classes of manuscripts ...”

English translations of the Textus Receptus

John Wycliffe is credited with the first translation of the Bible into English, in fact The Bible was first translated from the Latin Vulgate into Old English by a few select monks and scholars many years before Wycliff.

Elizabethan English the English of Shakespeare developed just in time for:

Tyndale New Testament 1526-1530

Miles Coverdale's Bible 1535

Matthew's Bible 1537

The Great Bible 1539

Geneva Bible 1560-1644

The Bishops' Bible 1568

King James Version 1611

The Majority Text represents the Byzantine text-type, which was used in Eastern Greek speaking churches and was dominant from the late middle ages onwards.

The modern critical text is close to the Alexandrian text-type, which accounts for some of the earliest New Testament manuscripts; it stands behind most modern English translations of the New Testament including the American Standard Version, New International Version, Revised Standard Version, New Revised Standard Version, New American Standard Bible and English Standard Version.

Variations between Majority Text or Textus Receptus and the critical text

The only major differences are:

The KJV ending of the Gospel of Mark 16:9-20 the Long ending is found in the Codex Alexandrus and the old Latin. Several Church fathers quote from it and there is nothing taught in it that is not taught fully other places in scripture.

The woman taken in adultery John 8:1-11 is not found in the critical text but in some is appended to the end of John as an appendix. In my opinion if Jesus did not do and say these things it is definitely something Jesus would have said or done because it has the ring of scripture and is just like Him.

These are examples of major textual variants in the New Testament, with a focus on differences between the 2 major categories of New Testament manuscript.

MT = Majority Text. CT = Critical text

Matthew 5:44

MT: But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.

CT: But I say to you, love your enemies, and pray for those who persecute you.

Matthew 6:13

MT: And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

CT: And do not lead us into temptation, But deliver us from the evil one.

Matthew 17:21

MT: However, this kind does not go out except by prayer and fasting.

CT: *Verse omitted*

Matthew 18:11

MT: For the Son of Man has come to save that which was lost.

CT: *Verse omitted*

But Luke 19:10 says For the Son of man is come to seek and to save that which was lost.

Matthew 20:16

MT: So the last will be first, and the first last. For many are called, but few chosen.

CT: So the last will be first, and the first last.

Matthew 23:14

MT: Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

CT: *Verse omitted*

Matthew 24:36

MT: But of that day and hour no one knows, not even the angels of heaven, but My Father only.

CT: But of that day and hour no one knows, not even the angels of heaven, nor the Son, but My Father only.

Pauline epistles

Rom 8:1

MT: There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

CT: There is therefore now no condemnation to those who are in Christ Jesus.

But Romans 8:4 has that clause

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 10:15

MT: And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

CT: And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who bring glad tidings of good things!"

1 Peter 2:2

MT: as newborn babes, desire the pure milk of the word, that you may grow thereby

CT: as newborn babes, desire the pure milk of the word, that you may grow thereby up to salvation

2 Peter 1:21

MT: for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

CT: for prophecy never came by the will of man, but men spoke from God as they were moved by the Holy Spirit.

The Comma Johanneum or Heavenly Witnesses is a short clause in which critical scholars say that the passage is a Latin corruption that entered the Greek manuscript tradition through copying.

1 John 5:7-8 (KJV), with the Comma in bold print, reads:

7. For there are three that bear record

In heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8. And there are three that bear witness in earth,

the spirit, and the water, and the blood: and these three agree in one.

We don't need this verse to prove the Trinity.

Matthew 28:18-19 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name(singular) of the Father, and of the Son, and of the Holy Ghost:

Psalms 19:1-14 The heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 [*There is*] no speech nor language, [*where*] their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which [*is*] as a bridegroom coming out of his chamber, [*and*] rejoiceth as a strong man to run a race.

6 His going forth [*is*] from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD [*is*] perfect, converting the soul: the testimony of the LORD [*is*] sure, making wise the simple.

8 The statutes of the LORD [*are*] right, rejoicing the heart: the commandment of the LORD [*is*] pure, enlightening the eyes.

9 The fear of the LORD [*is*] clean, enduring for ever: the judgments of the LORD [*are*] true [*and*] righteous altogether.

10 More to be desired [*are they*] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.⁶

11 Moreover by them is thy servant warned: [*and*] in keeping of them [*there is*] great reward.

12 Who can understand [*his*] errors? cleanse thou me from secret [*faults*].

13 Keep back thy servant also from presumptuous [*sins*]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Sources: KJV Bible, www.theWord.com, Wikipedia