

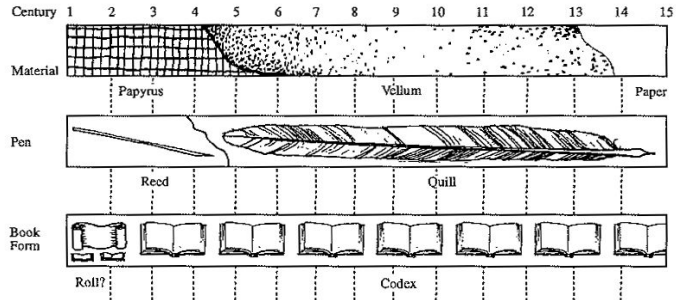
## Textual Criticism & the KJV

EMC Wednesday Night Bible Study - 4-20-16

**Textual Criticism** - The science of recovering the \_\_\_\_\_ of the GNT from the available evidence

Issues and process:

- Ancient writing materials, utensils, and forms (see graphic)
  - Papyrus (from plant)
  - Vellum (animal skin)
  - Parchment (paper)
- 2 types of errors (see Appendix I):
  - \_\_\_\_\_
    - Usually due to text being read aloud and scribe relying on their hearing
    - Sometimes due to misunderstanding, forgetfulness, etc.
  - \_\_\_\_\_
    - Corrections of apparent errors of fact
    - Harmonizations of parallel passages
    - Doctrinal corrections
    - Corrections of grammar, spelling, style
- General principles of TC
  - Principles of \_\_\_\_\_ evidence
    - Prefer the reading attested by the oldest manuscripts
      - Avoid blind preference
    - Prefer the reading supported in widely separated geographical areas
    - Prefer the reading supported by the greatest number of text types
  - Principles of \_\_\_\_\_ evidence
    - **Main:** The reading that best explains the origin of the other readings is probably the original.
    - Prefer the shorter reading
    - Prefer the more difficult reading
    - Prefer the reading that accords best with the author's style and vocabulary
    - Prefer the reading that best fits the context and/or the author's theology
    - Prefer the least harmonious reading in parallel passages
- Examples
  - Mark 1:2
    - #1 - "as it is written in Isaiah the prophet"
    - #2 - "as it is written in the prophets"
  - Ephesians 1:1
    - #1 - "in Ephesus"
    - #2 - omitted
  - Matthew 5:22
    - #1 - "Everyone who is angry with his brother is liable to judgement"
    - #2 - "Everyone who is angry with his brother **without a cause** [εἰκῆ] is liable to judgment"



## History of NT criticism

- Centuries 1-3
  - Copies were quick and widespread
  - Textual peculiarities and \_\_\_\_\_ developed leading to manuscript  
\_\_\_\_\_
    - Alexandrian, Western, and Byzantine
- Middle Ages and following
  - Greek language isolated to Byzantine Empire by the 7th century
  - First GNT printed and mass produced in early 1500s
  - Remained the main Greek text until 1881

## KJV (1611 AD)

- History
  - James VI - Bible in the common vernacular of 17th century England
  - Replace the Latin Vulgate, which dominated the Western church for 1,000 years
- Based on the *Textus Receptus*
  - Printed compilation of Greek texts of the NT first published in 1516
  - Compiled by the Dutch Catholic priest Erasmus
    - 6 Greek manuscripts from the 12th Century or later from the Byzantine family
    - The phrase “textus receptus” came in 1633 in a publisher’s preface - retroactively applied
- Problems
  - \_\_\_\_\_ evidence
    - Byzantine family - the largest family of manuscripts we have today, but not  
\_\_\_\_\_
      - Many textual discoveries in the 19th and early 20th centuries significantly predate
    - B.F. Westcott and F.J.A. Hort (188) - *NT in the Original Greek*.
    - Today’s standard critical GNT closely resembles the Westcott-Hort text
      - Nestle-Aland (28th edition) & United Bible Society’s (4th edition)
    - History of modern translations
      - RV (1885) & ASV (1905) - 1st major critical revisions of the KJV
      - RSV (1952) - 1st truly modern translation
        - NRSV (1990) & controversy (Isa. 7:14, gender inclusive pronouns)
      - Rise of “paraphrastic” translations (TEV, GNB, NEB, CEV, NCV)
      - Evangelicals response:
        - NASB (1971) - revision of the ASV - highly literal
          - ESV similar
        - NIV (1978) - blend of literal and dynamic equivalence
          - NLT (1996) - Convey the meaning by translating entire thoughts, not just words, into natural everyday English
      - Variety of translations today is both a blessing and a curse
    - \_\_\_\_\_
      - The English language has changed dramatically over the last 400 years
      - Original 1611 KJV: John 3:16 - “For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life”

## Appendix I - Examples of Manuscript Errors in the GNT

### I. Accidental Errors

#### A. Faulty Word Division

Example. 1 Timothy 3:16: ὁμολογοῦμεν ὡς μέγα (“we acknowledge how great”) for ὁμολογουμένως μέγα (“confessedly great”).

#### B. Homoeoteleuton (“similar ending”)—skipping from one letter or word to the same letter or word farther down the page.

Example. 1 John 2:23: here many manuscripts skip from the first occurrence of τὸν πατέρα ἔχει to the second.

#### C. Haplography (“single writing”)—writing a letter or word once when it should be written twice.

Example. 1 Thessalonians 2:7: ἐγενήθημεν ἡπιοὶ (“we became gentle”) for ἐγενήθημεν νήπιοι (“we became infants”).

#### D. Dittography (“double writing”)—writing a letter or word twice instead of once.

Example. Mark 12:27: ὁ θεὸς θεὸς for θεὸς.

#### E. Metathesis (“change of place”)—changing the order of letters or words.

Example. Mark 14:65: ἔλαβον (“received”) for ἔβαλον (“struck”).

#### F. Itacism—confusing vowel sounds.

Example. Romans 5:1: ἔχωμεν (“let us have”) for ἔχομεν (“we have”).

### II. Intentional Errors

#### A. Grammatical Improvements

Example. Mark 6:29: ἦλθον for ἦλθαν.

#### B. Liturgical Changes

Example. Matthew 6:13: addition/omission of the doxology in the Lord’s Prayer.

#### C. Elimination of Apparent Discrepancies

Example. Mark 1:2: ἐν τοῖς προφήταις (“in the prophets”) for ἐν τῷ Ἡσαΐα τῷ προφήτῃ (“in Isaiah the prophet”).

#### D. Harmonization of Parallel Passages

Example. Matthew 19:17 (cf. Mark 10:18).

#### E. Conflation—combining two or more variants into one reading.

Example. Luke 24:53: αἰνουντες and εὐλογούντες may have been conflated to produce the reading αἰνοῦντες καὶ εὐλογούντες (though it is also possible that homoeoteleuton can account for the shorter readings).

#### F. Doctrinal Changes

Example. 1 John 5:7–8: This “Heavenly Witnesses” passage has no nonsuspect Greek manuscript support.

## **Appendix II - Major Differences Between the *Textus Receptus* and Modern Critical Text**

1. The omission or addition of substantial passages
  - Matthew 16:2b, 3
  - Mark 16:9-20
  - Luke 22:19b, 20, 43, 44
  - John 7:53-8:11
  - I John 5:7, 8
2. The omission or addition of shorter passages
  - Matthew 6:13, 17:21, 18:11, 21:44
  - Mark 9:44, 46
  - Luke 9:56
  - Acts 8:37
  - Romans 16:24
3. The substitution of a word (or words) for another
  - I Timothy 3:16
  - Revelation 22:14
4. The omission or addition of a single word or group of words
  - Matthew 6:4, 6
  - I Corinthians 6:20, 11:24
  - I John 3:1

Most, if not all, modern English translations based on critical GNTs will list these variations in their notes.