

History of the Received Text

The Two Textual Families

Study Pak 5A

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"**NO COMPROMISE WITH THE CRITICAL TEXT:** During the 2000-year long church age dispensation, _____ have flowed down the river of professing Christianity: the Traditional Text, perhaps the best termed the 'received' text and the 'critical' text that is most aptly portrayed today as the Westcott-Hort based text.

The Traditional 'Received' Text is so designated because it was the basic text 'received' by the Bible-believing churches down through the centuries in contrast to the critical text, the manuscript stream that has been rejected as corrupt and unreliable by God's saints throughout the Christian ages.

The Received Word traces its origins to Antioch and the faithful Antiochian believers where God's Word was accepted and received, Acts 11:22-30, 13:1-3, while the critical text bases its origins on Alexandria and the heretical Alexandrians, Acts 6:9. The Received Text is based on _____ of the available manuscripts that were carefully copied over and over again because of use, while the critical text bases its feeble foundation on the _____ ejected manuscripts that never were accepted or used by any Bible-believing churches until about 125 years ago.

The KJV, an accurate and reliable translation that is wholly trustworthy, is based on the Received Text, while the modern versions issue out of the inferior, liberal, critical text. For the F.D. editor, the textual issue is not complex, it is simple: the KJV is the preserved version—the unadulterated Word of God in the English language, while the modern English versions are the polluted translations. No compromise is desirable or possible between the two textual streams and their consequent translations."

~~ Evangelist Don Jasmin, *The Fundamentalist Digest*, April-May 2003 ~~

I. A MULTITUDE OF NAMES

There is a great deal of confusion about the two textual families because each of the two families is known by a number of names.

A. The following terms are more or less synonyms for the true-text Scripture:

| | | |
|-----------------|-----------------|---------------------|
| fuller text | Trinitarian | Syrian Text |
| Byzantine Text | Majority Text | Traditional Text |
| Received Text | Common Text | Apostolic Text |
| Textus Receptus | Antiochian Text | Ecclesiastical Text |
| TR | | |

B. The following terms are synonymous for the corrupt text:

| | | |
|-----------------------------|------------------|--------------------|
| shorter text | critical text | Catholic text |
| Westcott-Hort text | Alexandrian text | Liberal text |
| Nestles text | Aland text | Nestles-Aland text |
| United Bible Societies text | Minority text | eclectic text |
| neutral text | | |

II. TWO STREAMS OF CHRISTIANITY

John Gill, *Body of Divinity*, Vol. I, p. xvii, 1978 reprint, describes the development of _____:

"The doctrines of divine revelation, Satan, by his emissaries, sets himself against to undermine and destroy, were the doctrines of the Trinity; the incarnation of Christ of a virgin; his proper deity, as by some, and his real humanity, as by others; his eternal Sonship, or his being begotten of the Father before all worlds. The school at Alexandria, from whence came several of the Christian doctors, as Pantaneus, Clement, Origen, etc., served very much _____

_____ : for though it mended the platonic philosophy, it marred the Christian doctrine, and laid the foundation for Airanism and Pelagianism, which in after-times so greatly disturbed the church of God. As many of the fathers of the Christian church were originally Pagans, they were better skilled in demolishing Paganism than in building up Christianity; and indeed they set themselves more to destroy the one than to illustrate and confirm the other; there was a purity in their lives, but a want of _____

_____ : it would be endless to relate how much the Christian doctrine was obscured by the heretics that rose up in the latter part of the first century, and in the second, as well as after, by Sabellians, Photinians, Samosatenians, Arians, Eutychians, Nestorians, Macedonians, Pelagians, etc.; though God was pleased to raise up instruments to stop their progress and preserve the truth, and sometimes very eminent ones; as Athanasius against the Arians, and Augustine against the Pelagians."

A. The conflict between the school of Alexandria and the school of Antioch.

1. They acknowledged different _____.
2. They taught different interpretations of Scripture:
 - a. Alexandria—allegorical.
 - b. Antioch—liberal.

3. They had different views on the deity of Christ.
 - a. Alexandria—Christ was god in _____.
 - b. Antioch—Christ was God in _____.
4. Antioch taught salvation by faith, Alexandria taught salvation _____.
5. Alexandria taught that the Greek philosophers were inspired by God. Antioch taught that they were _____.

B. Origen (185 A.D.-254 A.D.).

1. Origen became the most noted writer and theologian of the Alexandrian school. His father was a martyr; he was persecuted and later executed as a Christian. He became head of the school at Alexandria when he was 18. He had a brilliant mind and wrote over 1,000 books. He wrote a commentary on every book of the Bible. He was branded as a heretic and forced to flee to Alexandria.
2. Many historians believe that Origen was very influential in developing the apostate stream of Christianity.

"His reputation as a great introducer of mysticism, allegory and Neo Platonism into the Christian Church, is too well known to need recital. Those who are best acquainted with the history of Christian opinion know best, that Origen was the _____, and the source, or at least earliest channel, of nearly all the speculative errors which plagued _____."

~~ *Discussions of Robert Louis Debney, I, p. 383 V* ~~

"Origen is described by Mosheim (in his *Corn. De Rebus Christ*, Vol. II, p. 144) as 'a compound of contraries, wise and unwise, acute and stupid, judicious and injudicious; the enemy of superstition, and its patron; a strenuous defender of Christianity, _____; energetic and irresolute; one to whom the Bible owes much, and from whom it has suffered much.' While he gained, amidst the superstitious contemporaries who then gave character to Eastern Christianity, a splendid reputation for sanctity, as well as learning, his character was evidently dishonest and tricky, and his judgment most erratic. . . As a controversialist, he was wholly unscrupulous."

~~ *Discussions of Robert Louis Dabney, I, p. 383* ~~

"Origen championed the method of Bible interpretation known as allegorizing, by which the literal meaning of Scripture is rejected for a `deeper meaning' discovered by the interpreter. Such a method makes the mind of the teacher authoritative over the plain meaning of Scripture;

because if the plain sense of Scripture is not the true meaning, it is impossible to determine exactly what it does mean, and every man is therefore left to his own devices. Origen's voluminous commentaries contain a wealth of fanciful interpretations, abounding 'in references to apocryphal works and heretical revisals of Scripture."

~~ Nolan, *Inquiry into the Integrity of the Greek Vulgate*, p. 367 ~~

Of Origen's textual efforts, Nolan makes the following important observation:

“HE CONTRIBUTED TO WEAKEN THE AUTHORITY OF THE RECEIVED TEXT OF THE NEW TESTAMENT. In the course of his Commentaries, he cited the versions of Aquila, Symmachus, and Theodotion, on the former part of Canon, he appealed to the authority of Valentinus and Heracleon on the latter. WHILE HE THUS RAISED THE CREDIT OF THOSE REVISALS, WHICH HAD BEEN MADE BY THE HERETICS, HE DETRACTED FROM THE _____

Some difficulties which he found himself unable to solve in the Evangelists, he undertook to remove, *BY EXPRESSING HIS DOUBTS OF THE INTEGRITY OF THE TEXT*. In some instances he ventured to impeach the reading of the New Testament on the testimony of the Old, and to convict the copies of one Gospel on the evidence of another; *thus giving loose to his fancy, and indulging in many wild conjectures. HE CONSIDERABLY IMPAIRED THE CREDIT OF THE VULGAR OR COMMON EDITION*, as well as in the New as in the Old Testament” (emphasis added).

~~ Nolan, *Inquiry into the Integrity of the Greek Vulgate*, pp. 432-434 ~~

C. Two Bibles.

As a result of the two streams of Christianity (Orthodox and Apostate) two textual families of the Bibles developed.

III. THE EVIDENCE FOR THE TRADITIONAL TEXT

Edward Miller (Dean Burgon's editor) said: "As far as the Fathers who died before 400 A.D. are concerned, the question may now be put and answered, Do they witness to the Traditional Text as existing from the first, or do they not? The results of the evidence, both as regards the quantity and the quality of the testimony, enable us to reply, not only that the Traditional Text was in existence, but that it was predominant, during the period under review."

~~ David Otis Fuller, *Which Bible?* p. 116 ~~

"There are a number of versions that show evidence for the early use of the Traditional Text. Westcott and Hort attempted to rewrite the history to get away from this early date. These Latin Bibles were the Bibles of the Waldenses of northern Italy. The churches of this group date from apostolic times. Dr. Allix, an outstanding scholar, says the enemies had corrupted many manuscripts, while the Italic Latin Bible was translated from the Received Greek Text, and that the Latin Vulgate of Jerome is the Itala with the readings of the Received Text removed.

The Traditional Text was also found in the Gothic Version, 4th Century; in P45, 3rd Century, in Codex W, 5th Century; in Codex A, 5th Century and the Traditional Text is found in 90% of extant manuscripts of the 9-10th centuries.

The Gothic Version mentioned above was the first translation into a European tongue.

This version was done by Ulifals. This version is in agreement with the Traditional Text and it was on the scene a full two decades before Sinaiticus or Vaticanus."

~~ Edward Hills, *The King James Defended*, 4th ed., p. 174

The Old Latin (A.D. 157) was the first Latin version of the Bible and was used throughout the Italian Alps. This version also closely agreed with the Traditional Text.

The vast majority of available Greek and Latin manuscripts are of the _____.

IV. THE MODERN SIGNIFICANCE OF THIS DEBATE

The modern debate over the Bible is totally dependent upon this issue. Do you understand that there are two families of Bibles? Do you believe one of them to be the preserved Word of God? If so, which one?

V. TERMINOLOGY

A. Biblical Introduction is the science which treats of the literature of the Bible, its text, language, inspiration, canonicity, genuineness, authenticity, authority, and contents. It is the science which treats of the critical questions concerning the Bible.

Biblical Introduction has two branches: General Introduction and Special Introduction.

1. General Introduction deals with the Bible as a whole, and shows (1) how it came into existence, (2) how it has come down to us. It discusses (1) the inspiration of the Bible; whether it is from God or from man; (2) its canonicity; the origin, extent, and preservation of the canon; (3) its languages and text, (4) its genuineness and integrity; the manuscripts,

versions, quotations from the Fathers, and the critical editions of its text, (5) its authenticity and credibility, and (6) its authority.

2. Special Introduction deals with the individual books of the Bible, and discusses their canonicity, integrity, authorship, time and place of composition, contents, purpose, and peculiarities.
- B. Criticism (Greek *krino*, to judge) is the process of judging, testing, sifting, proving; the result being that of establishing, of modifying, or of reversing former teaching.
- C. Biblical Criticism is the science which seeks, by careful and detailed inquiry, to secure the exact words of the original manuscripts of the Bible from the external evidence of manuscripts, versions, and quotations, and to determine the composition, date, authorship, and historical value as judged by internal evidence.

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