

Section 2 History of Preservation

2

As we delve into this section, we will start to see the steps toward an English translation.

We will be looking at:

The Septuagint (LXX) Origin

NT Origin and Dissemination

The Tale of Two Cities

Westcott and Hort's "Oldest Manuscripts"

Early Predecessors to the KJV (Translation/Preservation)

Define some terms for this section:

3

Manuscripts - is any handwritten copy of a portion of the text of the Bible.

Codex – is a book constructed of a number of sheets of paper, vellum, papyrus, or similar materials, with hand-written contents.

Sinaiticus Codex - The codex is an Alexandrian text-type manuscript written in the 4th century in uncial letters on parchment.

4

Alexandrinus Codex - is a 5th century manuscript in uncial letters of the Greek Bible, containing the majority of the Septuagint and the New Testament.

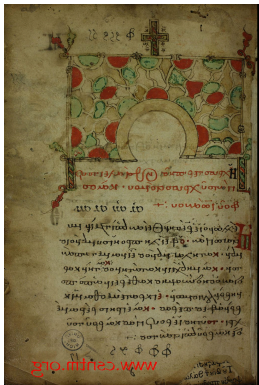
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Vaticanus Codex - is a 4th century extant manuscript of the Greek Bible (Old and New Testament).

Scroll – also known as a roll, is a roll of papyrus, parchment, or paper containing writing. (Older than codex, was replaced by codex)

Lectionaries - A New Testament Lectionary is a handwritten copy of a lectionary, or book of New Testament Bible readings. Lectionaries may be written in uncial or minuscule Greek letters, on parchment, papyrus, vellum, or paper. (Appear around 6th Century – forward)

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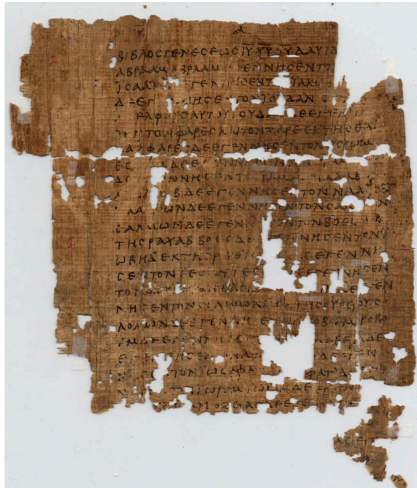


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Lectionary 223 The codex contains 28 lessons from the Gospels and Epistles (Evangelistarium, Apostolarium] on 174 paper leaves (21 cm by 15.4 cm). The text is written in Greek minuscule letters, in one column per page, 22 lines per page. https://en.wikipedia.org/wiki/List_of_New_Testament_lectionaries#/media/File:Lectionary_223_GA_0001a.jpg

Papyri – is a partial fragment of text or portion written on a material similar to thick paper (Pith of a papyrus plant) (Approximately 125~130 in existence, **150 AD – 6th Century**)

8



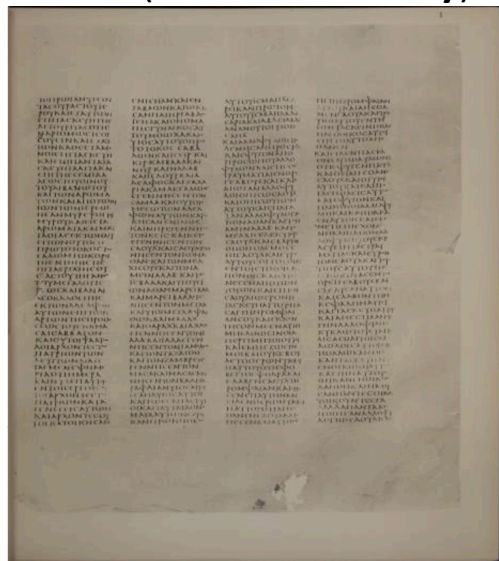
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Fragment: Matthew 1:1-9, 12-13, 1:14-20, 23 (250 AD)

http://www.csntm.org/Manuscript/View/GA_P1

Uncials – written in Large Upper case letters, on parchment or vellum. (4th – 10th Century)

10



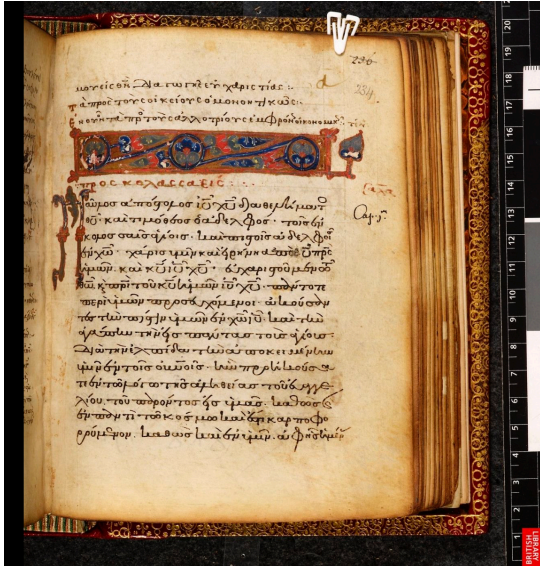
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Codex Sinaiticus 4th Century, Contains Complete NT

<http://codexsinaiticus.org/en/manuscript.aspx?book=10&lid=en&side=r&zoomSlider=0>

Minuscule - A New Testament minuscule is a copy of a portion of the New Testament written in a small, cursive Greek script (10th – 16th Century, Mostly the Gospel accounts)

12



First Page of Colossians Codex Harleianus 5557 minuscule 321
http://www.bl.uk/manuscripts/Viewer.aspx?ref=harley_ms_5557_f027r

The New Testament has been preserved in more manuscripts than any other ancient work. The dates of these manuscripts range from c. 125 (the P52 papyrus, oldest copy of John fragments) to the introduction of printing in Germany in the 15th century.

There are more manuscripts that preserve the New Testament than there are for any other ancient writing, the exact form of the text preserved in later manuscripts may not be identical to the form of the text as it existed in antiquity but are agreed by most scholars to be **99.5% identical in content, with the differing .5% attributed to minor variations such as spelling.**

Autographs – The original document penned by its human author. There are no Autographs in existence today.

Apographs – A copy of the original document or portion thereof.

Text – A compilation of manuscripts evidence that is used to form the Bible. (3 Major competing texts/ potentially 2 depending on how they are grouped/ 1. Received Text 2. Critical Text 3. Majority Text)

17

The Majority Text – the majority text is relatively a new thing put out by Dallas Theological Seminary in the early 1980s. It disagrees with the Received Text in the less than 1% of its readings. Before 1982 this term was used synonymously with “Received Text.”

18

The Textus Receptus (Syn. : Received Text, Traditional Text, Byzantine Greek Text, Antiochian 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.

19

20

The Critical Text (Syn. : Alexandrian Text, Minority Text, Westcott and Hort Text, Nestle-Aland Text, Eclectic Text) – This “new” Greek text put forth in the late 1800s, is an attempt to reconstruct or restore the true Bible text of the New Testament by assigning higher importance to the few “oldest manuscripts” rather than trusting the larger body of evidence in the Received Text.

21

The Septuagint (LXX) Origin

22

Was the first Greek translation of the Hebrew Old Testament.

The name Septuagint (from the Latin septuaginta, “70”) was derived later from the legend that there were 72 translators, 6 Jews from each of the 12 tribes of Israel, who worked independently to translate the whole Old Testament and ultimately produced identical versions.

Another legend holds that the translators were sent to Alexandria by Eleazar, the chief priest at Jerusalem, at the request of Ptolemy II Philadelphus (285–246 bce), though its source, the Letter of Aristeas, is unreliable.

23

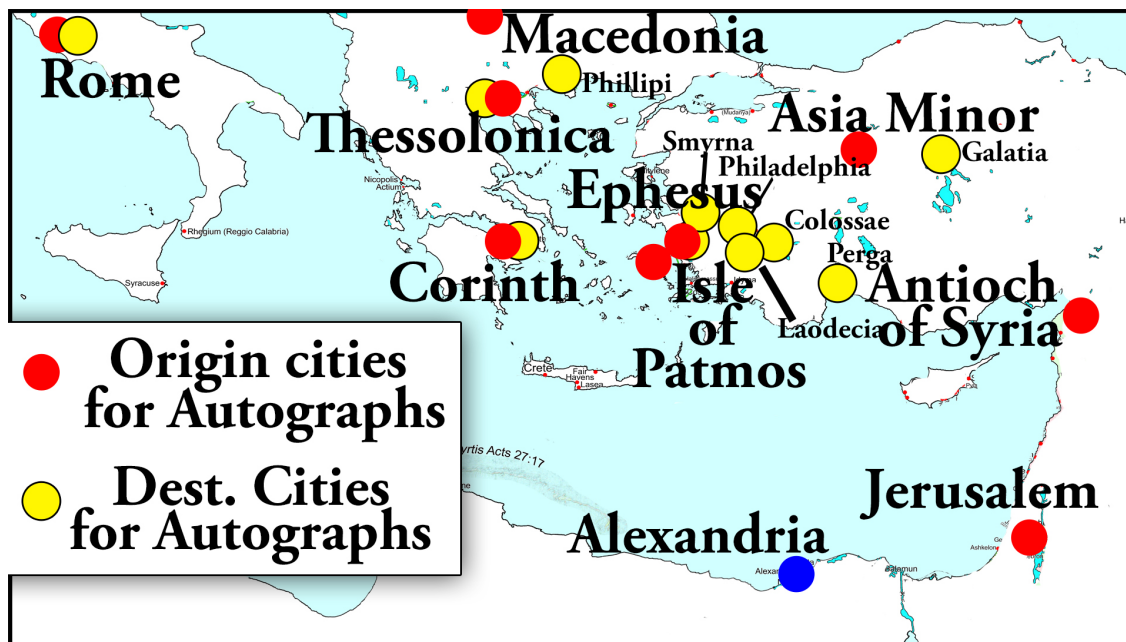
Understand then the Septuagint is a Greek translation of the original Hebrew text.

“They reflect a method of close adherence to the source text in word order, lexical consistency, phrasing, and parataxis (the placing of clauses or phrases one after another).” “The balance between consistency and formal equivalence on the one hand and a degree of freedom on the other is a marker of the Septuagint as much as the Egyptian translations.”¹²

24

NT Origin and Dissemination

25



26

¹² Aitken, James K. *The Septuagint and Egyptian Translation Methods* Munich, 2013

The Tale of Two Cities

Alexandria – One of the two competing “colleges” of thought.

27

According to Jerome the Alexandrian school was founded by Mark the Apostle. The earliest recorded dean was supposedly Athenagoras (176 AD)

31

The School at Alexandria held to an **allegorical interpretation** and was influenced by Gnosticism.

Gnosticism was perhaps the most dangerous heresy that threatened the early church during the first three centuries. Influenced by such **philosophers** as Plato, Gnosticism is based on two false premises. First, it espouses a dualism regarding spirit and matter. Gnostics assert that matter is inherently evil and spirit is good. As a result of this presupposition, Gnostics believe anything done in the body, even the grossest sin, has no meaning because real life exists in the spirit realm only. Gnostics seem to have originated in Alexandria and coexisted with the early Christians until the 4th Century AD.

32

33

The other problem with the school at Alexandria was a **purely allegorical interpretation method**. An Allegory is a figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances.

34

Example is Pilgrims Progress

In allegorical interpretation, the interpreter is left to really pull any meaning out of the text he so desires and thus destroy the literal sense.

35

This allegorical interpretation was an attempt to accommodate Greek philosophy alongside Biblical teaching. Allegorical interpretation states that the literal words are not as important as the hidden meaning to be found.

One of the notable men that came from that school was Origen. Origen believed that the ¹³“Scriptures are of little use to those who understand them as they are written.” His teachings on the pre-existence of souls, the final

36

¹³ “Origen” McClintock and Strong, Encyclopedia: Baker Academic, 1982

reconciliation of all creatures, including perhaps even the devil (the apokatastasis), and his possible belief that God the Son was subordinate to God the Father, were rejected by Christian orthodoxy.

Antioch - One of the two competing “colleges” of thought. The earliest mention of the school is around 170 AD. Those in Antioch held to a more literal and occasionally typological exegesis. This city also was in the region of the proliferation of manuscripts. Antioch would have had the closest ties to the early 1st century church as it developed in the early 1st century. Antioch is also the place where Christians were first called Christians. This city is the first place where missionaries were sent out from. ¹⁴“There is also a possibility that the church in this city translated the Greek text into the Syriac Peshitta as well as the Old Latin Itala. These Itala Christians would later become known as the Waldenses. These Christians were recognized by Theodore Beza as the remainder of the most pure primitive Christians church.”

Theodore Beza – Was the successor of John Calvin at Geneva. He also continued in the line of the Received Text editions. His 1598 Greek edition was also used heavily by the King James translators. Beza believed his manuscripts were influenced by Waldensian Christians – an early group of Christians, outside of Catholicism, dating back to 120 AD.”

The question arises from these two “areas”, where are we likely to have pure manuscripts and where are we likely to run into altered manuscripts?

Reference Preservation/Translation Chart

Westcott and Hort’s ‘Oldest Manuscripts’

Brooke Foss Westcott - (12 January 1825 – 27 July 1901) was a British bishop, biblical scholar and theologian, serving as Bishop of Durham from 1890 until his death. He is perhaps most known for co-editing *The New Testament in the Original Greek* in 1881.

¹⁴ Pg 88-89 Oullette, R.B. *A More Sure Word*. Lancaster: Striving Together Publications, 2008.

Fenton John Anthony Hort - (23 April 1828 – 30 November 1892) was an Irish-born theologian[1] and editor, with Brooke Foss Westcott of a critical edition of *The New Testament in the Original Greek*.

These two men used **45 out of 5,255 manuscripts** to come up with a ‘new Greek text’ and predominately used two particular manuscripts the **Vaticanus** [more so than the Sinaiticus] and the **Sinaiticus**. These two manuscripts disagree in 5,604 places with each other.¹⁵

46

“Vaticanus is said to be the oldest extant (existing) **vellum**, manuscript. It and the Codex Sinaiticus are the two oldest **uncial** manuscripts. They were probably written in the fourth century. The Vaticanus was placed in the Vatican library at Rome by Pope Nicolas V in 1448, its previous history unknown. Most likely it originally consisted of a complete copy of the Septuagint and of the New Testament. It is now imperfect, and consists of 759 thin, delicate leaves, of which the New Testament fills 142. Like the Sinaiticus, it is primarily of value to critical biblical scholars in aiding in the formation of a “correct text” of the New Testament. It is referred to by critics as Codex B.”¹⁶

The other ‘Oldest Manuscript’ was found by **Constatin Von Tischendorf**, “a man who had given his life to “restore” the text of the early church.”¹⁷ In his words after no satisfaction in his quest, “but we have at last hit upon a better plan even than this, which is to set aside the Textus Receptus altogether, and to construct a fresh text, derived immediately from the most ancient sources.”¹⁸

47

“With this “faith” in restoring God’s Word, he searched near and far for ancient manuscripts. In 1844, at St. Catherines’ Monastery at Mount Sinai, he found what would be known as the **Sinaiticus**. The librarian told him the pages were consigned to the fire as rubbish. To say it another way, this *Greek* Orthodox monastery saw no value in the *Greek* manuscripts that Tischendorf

48

¹⁵ Pg. 90 Oullette, R.B. *A More Sure Word*. Lancaster: Striving Together Publications, 2008

¹⁶ “Vaticanus” www.christiananswers.net/dictionary/vaticanuscodex.html

¹⁷ Pg. 91 Oullette, R.B. *A More Sure Word*. Lancaster: Striving Together Publications, 2008

¹⁸ Pg. 9 Ellicott, C.J. *Considerations on the Revision of the English Version of the New Testament* London, England. Longmans, Green, Reader, and Dyer: 1870.

“found.” It was these rejected pages that formed, along with the Vaticanus (whose history is unknown), the primary basis for the Critical Text.”¹⁹

In these oldest text a member of the ‘revision committee’ **Dr. F.H.A Scrivener** noted about the Sinaiticus, it “is covered with such alterations, brought in by **at least ten different revisers**, some of them systematically spread over every page... [Emphasis His].”²⁰

49

Speaking of these two “oldest and best manuscripts”
“...the Vatican, the Alexandrian, and now the Sinai. It is expressly admitted that **neither of these has an extant history**. No documentary external evidence exists as to the names of the copyists who transcribed them, the date, or the place of the writing. **Nobody knows when the Vatican MS came**

50

to the Pope’s library, or how long it had been there...Tischendorf himself was unable to trace the presence of his favorite Codex, in the monastery of St. Catherine on Mt. Horeb, by external witnesses, higher than the twelve century. Their early date is confessedly assigned by conjecture [in other words- “we guessed!”]...[emphasis added].”²¹

51

A couple of last notes concerning Westcott and Hort:²²

1. **Hort did not believe in the Scriptures are infallible.**

“If you make a decided conviction of the absolute infallibility of the New Testament practically a sine qua non [an essential] for cooperation, I fear I could not join you, even if you were willing to forget your fears about the origin of the Gospels. I am most anxious to find the New Testament infallible, and have a strong sense of Divine purpose guiding all its parts; but I cannot see how the exact limits of such guidance can be ascertained...I suppose you would say that any apparent errors discovered by criticism are only apparent, and that owing to the

52

¹⁹ Pg. 92 Oullette, R.B. *A More Sure Word*. Lancaster: Striving Together Publications, 2008

²⁰ Pg. xix Scrivener, F.H.A *A Full Collation of the Codex Sinaiticus With the Received Text of the New Testament*. Cambridge. Deighton, Bell, and Co: 1864.

²¹ Pg. 350-389 Dabney, R.L. *The Doctrinal Various Readings of the New Testament Greek* Carlisle, PA. The Banner of Truth: 1967.

²² Pg. 104 – 107 Oullette, R.B. *A More Sure Word*. Lancaster: Striving Together Publications, 2008

imperfection of knowledge. I fully believe that this is true of a large portion of what the rasher critics peremptorily pronounce to be errors; and I think that it may be true of all, but as far as my present knowledge goes, hardly probable.”²³

2. Hort firmly believed that no one ever attempted to change the Scripture in order to promote false doctrine.

“There are no signs of deliberate falsification of the text for dogmatic purposes.”²⁴

2 Peter 3: 15-16; 2 Corinthians 2:17; 2 Corinthians 4:2

3. Both Westcott and Hort believed that the *Traditional Text* could be explained by the ‘collective effort of the church.’

53

- This leads to the idea of ‘weighing’ the manuscripts

“Their theory was that there must have been some kind of deliberate but misguided editorial revision of the Greek Text, probably in Syria, possibly in Antioch, perhaps during the latter part of the fourth century....According to this theory, this edited text was wrongly permitted to eclipse the ‘pure’ text exhibited by B and Aleph – until these documents were rehabilitated in the nineteenth century.”²⁵

4. Westcott and Hort believed that the older manuscripts were more likely to be better.

5. Westcott and Hort also believed that the shorter reading is more likely to be accurate than the longer reading.

6. Westcott and Hort believed there were many errors and mistakes made by the scribes.

54

Think about the biased involved in ‘revising’ a text.



²³ Pg. 420 Hort, Arthur Fenton. *Life and Letters of Fenton John Anthony Hort*

²⁴ Pg. 41 Pickering, *The Identity of the New Testament Text* Nashville, TN. Nelson Publishing: 1977.

²⁵ Brown, Terrance *What is wrong with the Modern Versions of the Holy Scriptures?* Article No. 41. Trinitarian Bible Society: 1971.

Originals –

55

We start with autographs then copies of autographs (apographs). Two major languages to consider; Latin amongst the Romans, and then Greek (Koine) as the common language.



56/7

“Koine Greek had become a shared language around the eastern Mediterranean and into Asia Minor as a consequence of the conquests of Alexander the Great.²⁶ The “linguistic frontier” dividing the Latin West and the Greek East passed through the Balkan peninsula.²⁷ Educated Romans, particularly those of the ruling elite, studied and often achieved a high degree of fluency in Greek, which was useful for diplomatic communications in the East even beyond the borders of the Empire. The international use of Greek was one condition that enabled the spread of Christianity, as indicated for example by the choice of Greek as the language of the Epistles of Paul²⁸ and its use for the ecumenical councils of the Christian Roman Empire. With the dissolution of the Empire in the West, Greek became the dominant language of the Eastern Roman Empire, later known as the Byzantine Empire.”



Syrian Peshitta – “The Peshitta is a collection of Aramaic manuscripts of the Bible. Aramaic was the most common “shared language” among people of the Near East and Middle East for many centuries. This includes the years immediately before and after the earthly ministry of Jesus. For this reason, the Peshitta was an important early translation of the Bible, widely distributed and widely used. **The earliest available manuscripts date to the AD 400s. [There is much debate over 100 A.D. to 400 A.D. and no exact dating can be determined.]**

58

The Peshitta is the primary text used in Syriac churches, which use the Aramaic language during religious services. These churches are

²⁶ Fergus Millar, *A Greek Roman Empire: Power and Belief under Theodosius II (408–450)* (University of California Press, 2006), p. 279; Warren Treadgold, *A History of the Byzantine State and Society* (Stanford University Press, 1997), p. 5.

²⁷ Fergus Millar, *A Greek Roman Empire: Power and Belief under Theodosius II (408–450)* (University of California Press, 2006), p. 279; Warren Treadgold, *A History of the Byzantine State and Society* (Stanford University Press, 1997), p. 5.

²⁸ Treadgold, *A History of the Byzantine State*, p. 5.

often accused of holding to Nestorianism, though that description is often disputed.

Based on manuscript and language evidence, scholars are overwhelmingly convinced that the Peshitta dates from well after the time period of Jesus and the apostles. The Peshitta's language obscures certain types of metaphor or wordplay. This is common in translated texts but is abnormal in an original manuscript. The particular dialect of Aramaic used in the Peshitta is from an era later than that of Jesus. For these reasons among others, it is certain that the New Testament was not originally written in Aramaic, but in Greek."²⁹

There is deviation from the TR but for the most part the Syrian Peshitta lines up with the TR.



Old Latin and Syriac Translations (100 – 400 A.D.)

59

**Waldensians [Latin Bibles] (1100 AD – 1300 AD)
(Precursors to the Reformation [1517] groups who separated from the growing apostasy in the Catholic Church) [Messalianam Euchites, Montanists, Novations, Paulicians, and Waldense, Albigenses, Vaudois, Cathari etc..]**

"It seems likely that the Old Latin was translated in Syrian Antioch by missionaries going to the West. Existing manuscripts certainly show a strong Syrian and Aramaic tendency. This being the case, the Old Latin is associated with that city which is the missionary center of the Book of Acts and had immediate concourse with those centers in Asia Minor which received the Epistles of Paul. History is so unanimous to Antioch being the fountainhead of the Traditional Text that it has been called the "Antiochan Text."³⁰

60

"It is the branch of the Old Latin used in northern Italy that attracts our interest most and establishes one of the crucial chapters in Bible transmissional history. This version, known as the Itala, is associated with the Christians of the Vaudois – the valleys of northern Italy and southern France. These noble believers withstood every attempt of Rome to "bring them into the fold." From the days of Pope Sylvester (early 300's) unto the massacres of 1655, they were slaughtered, their names

²⁹ <https://www.gotquestions.org/Peshitta.html>

³⁰ Moorman, Jack A. *Early Manuscripts and the Authorized Version. A Closer Look.* The Bible for Today. 1990

blackened and their records destroyed; yet they remained true to the Scriptures. They are known by a number of names, but best as the Waldensians. Research into the text and history of the Waldensian Bible has shown that it is a lineal descendent of the Old Latin Itala. In other words, the Itala has come down to us in the Waldensian form, and firmly supports the Traditional Text.”³¹

Erasmus Greek N.T. 1522 AD

“Erasmus was a Catholic Priest who saw and spoke against the corruption of Catholic doctrine. He considered his life purpose to be a quest for pure scholarship. This quest caused him to reject the teachings of Rome and also prevented him from aligning closely with the Reformers. [Why was this? Reformation was not a total break back to the Bible, but rather a reforming from within. As Baptist History indicates there were those ‘separatists’ who were not looking to renovate, but rather were separate.] His contribution to the textual issue is the Greek text he edited and printed in 1516, followed by four other editions. He led the way in going back to a Greek source, rather than a Latin source for the Bible.” [Explanation Mine]³² The motivation for Erasmus was to speak against the corrupt ‘Latin Vulgate’ widely used by the church of Rome which was translated by Jerome. (1517 – 1648 Protestant Reformation)

61

62

About the Latin Vulgate “...Pope Damasus I commissioned a scholar by the name Jerome to produce one standard Latin text of the Bible; there were as many different Latin versions of the Bible as there were different forms of the text, and Damasus wanted the church to have a standard version to promote universal doctrine. Jerome completed the translation in A.D. 400, and his version was known as the editio vulgate (the current text of Holy Scripture), because he used the common (or vulgar) language of early medieval times.”³³

Luther Bible (German) 1522 AD – 1534 AD

“He translated from the Greek text, using Erasmus' second edition (1519) of the Greek New Testament, known as the Textus Receptus. Luther did not translate directly from the Latin Vulgate translation, which was the Latin translation officially used by the Roman Catholic Church.”³⁴

63

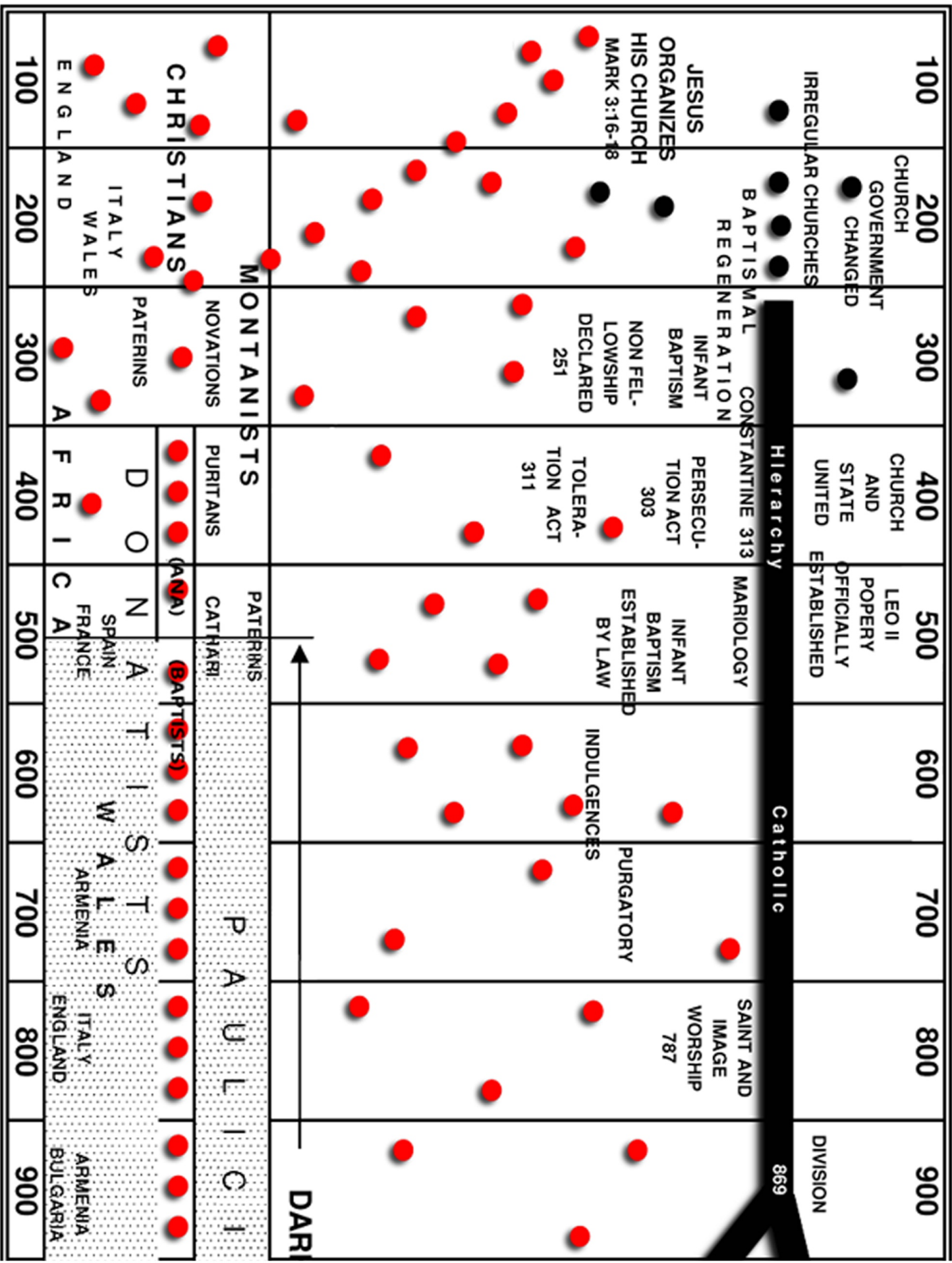
English Translations

³¹ John William Burgon *Institute for Study of Ancient Manuscripts, Texts and Papyri*

³² Pg 191- 192 Oulette, R.B. *A More Sure Word* Striving Together Publications. Lancaster, CA: 2008

³³ <https://www.gotquestions.org/Latin-Vulgate.html>

³⁴ https://en.wikipedia.org/wiki/Luther_Bible



rejected this doctrine, believing that good works alone could not allow one to enter heaven. Rather, Protestants rely on the doctrines of sola scriptura and sola fide.”³⁵

Tyndale’s N.T Translation 1525 A.D.

William Tyndale “was the first to translate the Bible into English from Greek (Byzantine) source. Nearly 90% of his work is still retained in the King James Bible. He died as a martyr for translating the Bible for common man.”³⁶ “Tyndale's Bible is credited with being the first English translation to work directly from Hebrew and Greek texts. Furthermore, it was the first English biblical translation that was mass-produced as a result of new advances in the art of printing.”³⁷

69

Coverdale Bible 1535 AD [Miles Coverdale]

The Coverdale Bible contained both the Old and New Testament. The Coverdale Bible was basically a compilation of Tyndale's published works, combined with English translations of several German and Latin versions. Coverdale was martyred as well.

70

Matthews Bible 1537 AD

Combines the work of Coverdale (which is some of the Old Testament), Tyndale (the bulk of the New Testament and much of the Old Testament).

Great Bible 1539 AD

The Great Bible includes much from the Tyndale Bible, with the objectionable features revised. As the Tyndale Bible was incomplete, Coverdale translated the remaining books of the Old Testament and Apocrypha from the Latin Vulgate and German translations, rather than working from the original Greek, Hebrew and Aramaic texts. Although called the Great Bible because of its large size, it is known by several other names as well: the Cromwell Bible, since Thomas Cromwell directed its publication; Whitchurch's Bible after its first English printer; the Chained Bible, since it was chained to prevent removal from the church. It has less accurately been termed Cranmer's Bible, since although Thomas Cranmer was not responsible for the translation, a preface by him appeared in the second edition.³⁸

Geneva Bible 1560 AD

The Geneva Bible is one of the most historically significant translations of the Bible into English, preceding the King James Version by 51 years. It was the primary Bible of 16th-century English Protestantism and was used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of *The Pilgrim's Progress* (1678). It was one of the Bibles taken to America on the Mayflower (Pilgrim Hall Museum has collected several Bibles of Mayflower passengers). The Geneva Bible was used by many

71

72

³⁵ “Early Reformation” https://en.wikipedia.org/wiki/Protestantism_in_the_United_Kingdom

³⁶ Pg 195 Oulette, R.B. *A More Sure Word Striving Together* Publications. Lancaster, CA: 2008

³⁷ https://en.wikipedia.org/wiki/Tyndale_Bible

³⁸ https://en.wikipedia.org/wiki/Great_Bible

English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War, in the booklet "Cromwell's Soldiers' Pocket Bible".

This version of the Bible is significant because, for the very first time, a mechanically printed, mass-produced Bible was made available directly to the general public which came with a variety of scriptural study guides and aids (collectively called an apparatus), which included verse citations that allow the reader to cross-reference one verse with numerous relevant verses in the rest of the Bible, introductions to each book of the Bible that acted to summarize all of the material that each book would cover, maps, tables, woodcut illustrations and indices.³⁹

73

74

Bishops Bible 1568 AD

The Bishops' Bible is an English translation of the Bible which was produced under the authority of the established Church of England in 1568. It was substantially revised in 1572, and the 1602 edition was prescribed as the base text for the King James Bible that was completed in 1611. In the 1568, some names were different such as Aser being spelled Asher in the 1611.⁴⁰[This Bible was really in protest of the popular Geneva Bible.]

Beza's Greek N.T. 1598 AD

Theodore Beza was the successor of John Calvin at Geneva. He also continued in the line of Received Text editions. His 1598 Greek edition was used heavily by the King James translators. Beza believed his manuscripts were influenced by Waldensian Christians- an early group of Christians, outside of Catholicism, dating back to AD 120.⁴¹



Robert Stephanus 1550 AD

Robert Estienne (a.k.a. Stephanus) published four Greek New Testaments in the sixteenth century (1546, 1549, 1550, and 1551). The first three editions of his Novum Testamentum were published in Paris, the fourth in Geneva. His third edition of 1550 was affectionately known as Editio Regia, because of the magnificent Greek font and large folio size of the codex. Not only the most handsome, the 1550 Stephanus is also the most important of his texts. This was the first published Greek New Testament to have a textual apparatus. Stephanus examined 15 manuscripts and listed several of their readings in the margins of his Editio Regia. Stephanus's fourth edition was the first to have verse divisions in it, a feature that Stephanus invented to help the reader more easily compare the two Latin translations and the Greek that are found in the fourth edition. Though the text of the third and fourth editions was virtually identical, the fourth became the basis for the Geneva Bible, **the first Bible translation to have verse**

³⁹ https://en.wikipedia.org/wiki/Geneva_Bible

⁴⁰ https://en.wikipedia.org/wiki/Bishops%27_Bible

⁴¹ Pg 191 Oulette, R.B. A More Sure Word Striving Together Publications. Lancaster, CA: 2008

divisions. The 1550 Stephanus also became the standard text to be used as a collating base for countless collations of Greek New Testament manuscripts.

King James Translation –

76

King James Version (KJV), also called Authorized Version or King James Bible, English translation of the Bible published in 1611 under the auspices of King James I of England. The translation had a marked influence on English literary style and was generally accepted as the standard English Bible from the mid-17th to the early 20th century.

The reign of Queen Elizabeth I (1558–1603) succeeded in imposing a high degree of uniformity upon the Church of England. Protestantism was reinstated as the official religion of England after the short reign of Mary I (1553–58), who had attempted to restore Roman Catholicism in the country. In 1604, soon after James’s coronation as king of England, a conference of churchmen requested that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” The Great Bible that had been authorized by Henry VIII (1538) enjoyed some popularity, but its successive editions contained several inconsistencies. The Bishops’ Bible (1568) was well regarded by the clergy but failed to gain wide acceptance or the official authorization of Elizabeth. The most popular English translation was the Geneva Bible (1557; first published in England in 1576), which had been made in Geneva by English Protestants living in exile during Mary’s persecutions. Never authorized by the crown, it was particularly popular among Puritans but not among many more-conservative clergymen.

77

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Not since the Septuagint—the Greek-language version of the Hebrew Scriptures (Old Testament) produced between the 3rd and the 2nd centuries BCE—had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure the translation’s scholarly and nonpartisan character. In contrast to earlier practice, the new version was to use vulgar forms of proper names (e.g., “Jonas” or “Jonah” for the Hebrew “Yonah”), in keeping with its aim to make the Scriptures popular and familiar. The translators used not only extant English-language translations, including the partial translation by William Tyndale (c. 1490–1536), but also Jewish commentaries to guide their work. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the original Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in their translation of the Hebrew Scriptures.⁴²

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⁴² <https://www.britannica.com/topic/King-James-Version>