

Inspiration Includes Preservation

Ps 100:5. The Lord is good; his mercy is everlasting; and his truth endures to all generations. John 17:17. Thy word is truth.

Ps 119:89-160 (Berean Study Bible). Your word, O LORD, is everlasting; it is firmly fixed in the heavens. Your faithfulness continues through all generations; You established the earth, and it endures. Your ordinances stand to this day. Your promise is completely pure. ... Your testimonies are righteous forever. ... Long ago I learned from Your testimonies that You have established them forever. ... The entirety of Your word is truth, and all Your righteous judgments endure forever.

1 Chron 16:15-40. Be ye mindful always of his covenant; the word which he commanded to a thousand generations. Even of the covenant which he made with Abraham, and of his oath unto Isaac, And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.

1 Peter 1:24-25. The grass withers, and the flower thereof falls away, but the word of the Lord endures for ever. And this is the word which by the gospel is preached to you.

Psalms 12:6,7. The words of the LORD are pure words; as silver tried in a furnace of earth, purified seven times. You shall keep them, O LORD, you shall preserve them from this generation for ever.

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

Jehoiakim, Diocletian, Voltaire, Paine, Hegel, Hume and a thousand others have wielded their infidel arguments against the Word of God, and yet it endures. The floor of history is littered with the broken hammers of critics, but the anvil is unharmed!

Westminster Confession of Faith, Chapter 1: "The Old Testament in Hebrew ... and the New Testament in Greek ... being immediately inspired by God, and, by his ... providence, kept pure in all ages, are therefore authentic."

But modernists would have us believe that during the written manuscript period orthodox Christians corrupted the New Testament text, that the printed text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope's library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort [printed their New Testament]. But if the True New Testament Text was lost for 1500 years, how can we be sure it has ever been found again?

Verbal Inspiration

Matt. 5:18. Truly I say to you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled."

English	Jot	Titlle
Greek	ἰῶτα (iota)	κεραία (keraia)
Hebrew	yod	?

י	ו	ב	ג	כ	ס	מ	
I	V	N	G	KH	V	S	M
Jot							
ר	ד	ה	ח	ת			
R	D	H	CH	T			

Logically, what good would inspiration be without preservation?

Three text families:

Byzantine (Constantinople). Medium length, smooth Greek, simple. W&H claim conflated.

Egyptian (Alexandria). Short, with unique and difficult readings.

Western (Rome). Long, with additions and paraphrases.

Date / Type	Event
3xx BC	Septuagint
200 AD	Irenaeus France, Tertullian Carthage (Western quotes)
324	Constantine
382	Jerome, Latin Vulgate
400	Chrysostom, Constantinople (Byzantine quotes)
476	Fall of Rome. The Eastern Roman Empire or Byzantium, capital city Constantinople, survived continued to exist for an additional thousand years. During most of its existence, the empire was the most powerful economic, cultural, and military force in Europe. Its citizens continued to refer to their empire simply as the Roman Empire, and to themselves as Romans. The greater Byzantine area is where the original New Testament scriptures were either authored or initially sent to (like Romans from Corinth to Rome).
800 Byzantine	Miniscules. During the conversion period, once a minuscule copy of an uncial exemplar had been prepared,

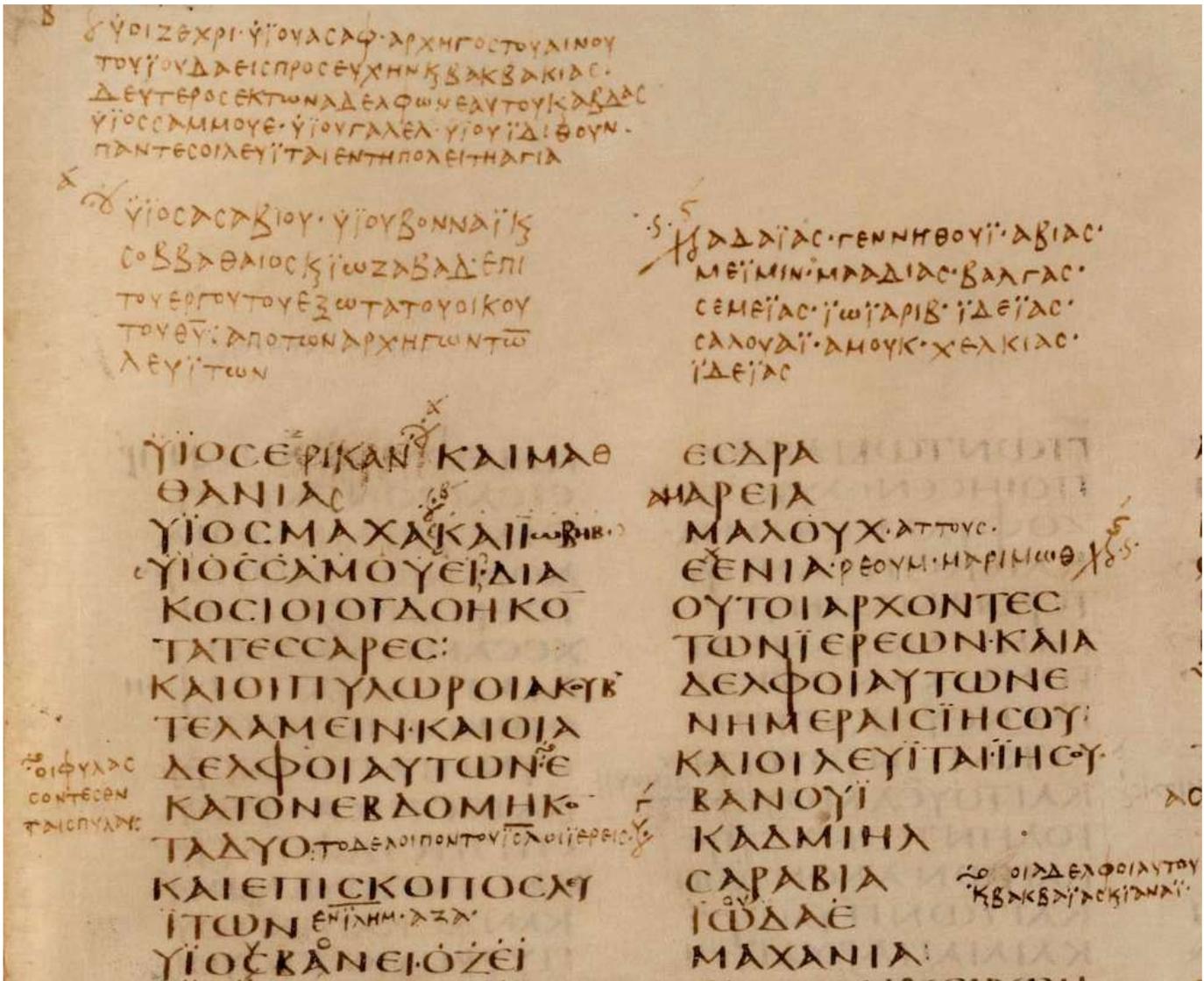
	the immediate uncial predecessor was disassembled and reused for other purposes. It was hard to copy a minuscule from a uncial.
1054	Split of Roman (Latin) and Orthodox (Greek) 'Churches'
1431 Byzantine	Basilensis A.N. III. 12, uncial 07 E, written 6xx-7xx, to West from Byz 1431
1440 Byzantine	Basilensis A. N. IV. 2, miniscule 1, written 9xx-11xx, 1440 (Dominicans to Friars)
1440	Printing press
1453	Fall of Constantinople to the Muslim Ottoman Empire
<1516 Byzantine	Basiliensis A. N. IV. 1, miniscule 2, written 10xx-11xx, Basil monks 2 florins- <u>red chalk</u>
1516	Erasmus Byzantine GNT, printed in such a hurry submitted marked Basiliensis
1520	Complutensian Polyglot, NT part <u>printed in 1514</u> but not published until after 1520. It was many years after movable type before a Greek New Testament was printed. The Greek minuscule of the late fifteenth century was extremely complicated, with many diverse ligatures and custom symbols. Cutting a Greek typeface required the creation of hundreds of symbols, far more than a Latin typeface. Printers probably did not relish the idea. The Complutensian Polyglot invented a new type of Greek print for its edition.
1539	Stefanno da Sabio first printed edition of the Gospel <u>lectionary</u> in Venice. With the fall of the Byzantine Empire, lectionary manuscript production became centered in other outlying Orthodox Strongholds. By the beginning of the 1500s, Greek settlement in Venice had resulted in the establishment of well-known Greek printing houses.
1545 Western	Bezae, 05 D, written 8xx
1550	Stephanus Byzantine GNT
1600 Byzantine	Boreelianus, 09 F, written 8xx-9xx, 1600 from the East
1627 gos Byzantine epi Egyptian	Alexandrinus, 02 A, written 4xx, 1627 to James from Constan., from Egypt 1621
1633	Elzevir Byzantine GNT, "Textum ergo habes, nunc ab omnibus receptum" -- "So [the reader] has the text which all now receive." Textus Receptus
1657	Walton Byzantine Polyglott Bible included the readings of fourteen hitherto unexamined MSS
1707	Mill Byzantine GNT Stephanus with various readings of nearly 100 manuscripts
1718 Byzantine	Seidelianus 1, 011 G, written 8xx, 1718 from the East

1718 Byzantine	Seidelianus 2, 013 H, written 8xx, 1718 from the East
1775	Griesbach 1st non-TR GNT, based on Bentley's 1720 ideas
1845 gos Byzantine epi Egyptian	Ephraemi, 04 C, written 11xx, 12xx erased and overwritten with 38 Syriac sermons by Ephraem. After 1453 to Florence. Older writing first noticed in 1690+. 1835 potassium ferricyanide defaced the vellum from green and blue to black and brown
1850 Egyptian	Colbertinus, 33, written 8xx-10xx
1859	Sinaiticus, 01 Aleph, written 3xx, 1911 published, 1844 Tischendorf found some pages in <u>wastebasket</u> waiting to be burned at St. Catherine's Monastery at Mt. Sinai, 1859 near the end of a third visit was allowed to see the rest. One of the <u>most-corrected</u> manuscripts of all time. <u>Tischendorf counted 14,800 corrections</u> in what was then the Saint Petersburg portion alone! In 1922 during restoration work, the monks discovered a room beneath the chapel containing many parchment fragments. Kurt Aland analyzed these fragments in 1982 including twelve complete leaves from the Sinaiticus. Prior to Sept. 2009, the University of the Arts London PhD student, Nikolas Sarris, discovered the a previously unseen fragment of in the library of the Monastery containing Joshua 1:10.
1859	Darwin, Origin of Species ('science' of Evolution)
1861	Alford Critical GNT. His stated life work: "demolition of the unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God."
1862	Colenso ('science' of Biblical Criticism)
1881 gos Egyptian	Vaticanus, 03 B, written 3xx, 1475 known but no access, Tischendorf listed the readings based on a most cursory exam; the Vatican authorities went to extraordinary lengths to keep him from examining Vaticanus. Others, like Tregelles, were denied even the right to see it. First complete exam by Mai 1858 but one of the most incompetently executed editions of all time, 1904 full publish
1881	Wescott and Hort GNT ('science' of Textual Criticism) with little interest in the lectionary manuscripts or editions
1898	First of the German-based Nestle-Aland critical editions, also with little interest in the lectionary manuscripts or editions

1904	Patriarchal Greek New Testament. Professor Antoniadès commissioned to produce a new Greek NT edition. Text-type is Byzantine using 116 Eastern Orthodox Church lectionaries, 45 from Mount Athos and Constantinople, the rest from Athens and Jerusalem dating from 9-16th centuries. Met with criticism in the West for its alleged lack of critical methodologies. Antoniadès replied the Greek NT was not simply a book like any other, to be questioned, but was rather a holy book unlike any other, to be <u>preserved</u> . Its role within the Church had continued unaltered for millennia.
1908	Gregory Numbering
1950 Egyptian	Bodmer, p75 papyrus, written 2xx-4xx
1963	Aland Numbering

Too many major Byzantine manuscripts to include in the table above: K M S U V Y G P S etc. (gospels); H L P 049 056 0142 (Acts); K L 049 056, 0142 epi P 046 rev. 1879 Minuscules: over 80% are purely Byzantine, over 90% are primarily Byzantine, and not more than 2% can be considered entirely free of Byzantine. 2953 Lectionaries!

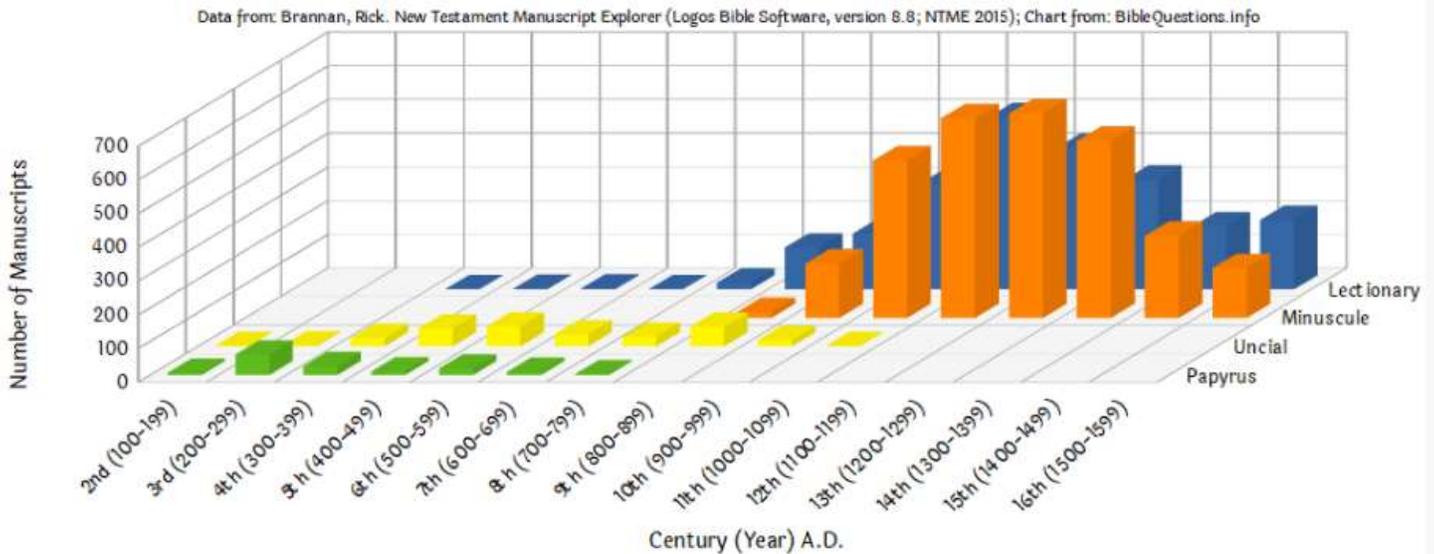
The Heavily Corrected Sinaiticus:



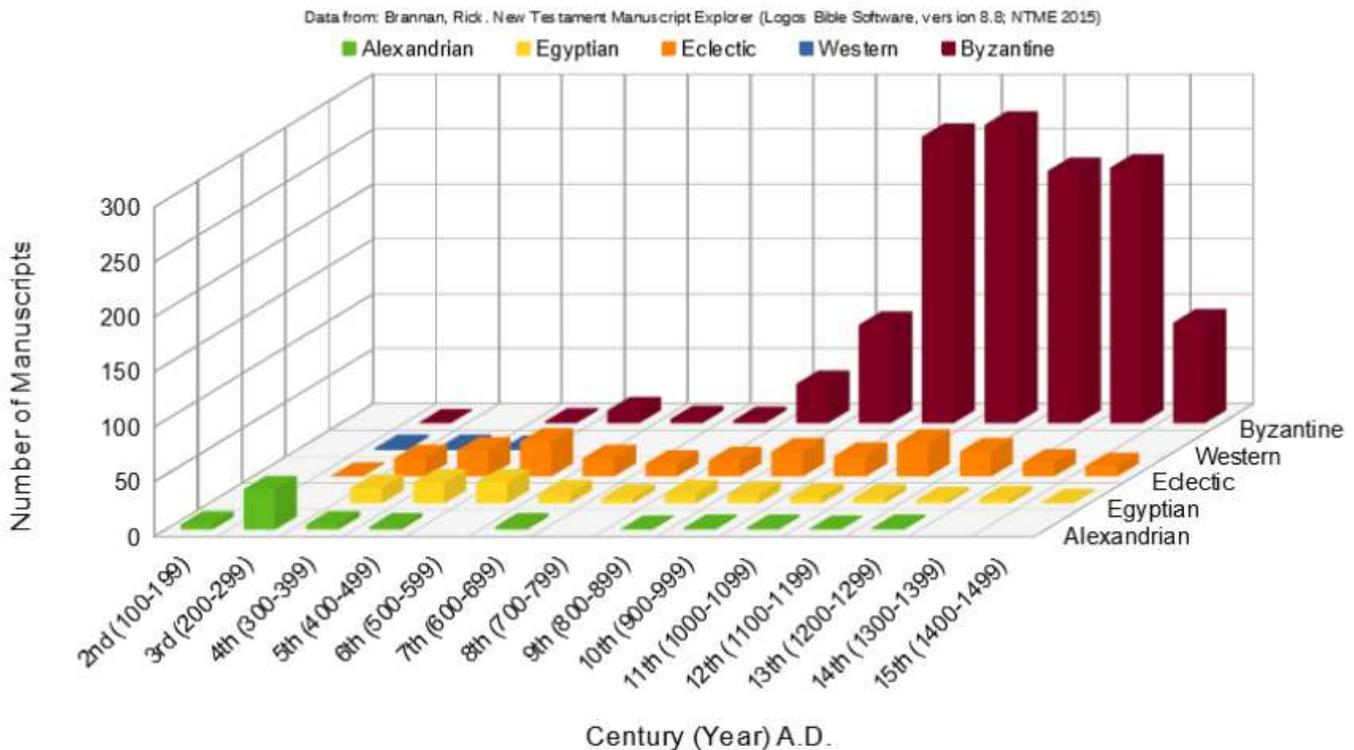
Manuscripts			Lectionaries			
Centur y	Papyr i	Uncial s	Minusc ules	Uncials	Minuscule s	
2nd	2	-	-	-	-	2
2nd/3rd	5	1	-	-	-	6
3rd	28	2	-	-	-	30
3rd/4th	8	2	-	-	-	10
4th	14	14	-	1	-	29
4th/5th	8	8	-	-	-	16
5th	2	36	-	1	-	39
5th/6th	4	10	-	-	-	14
6th	7	51	-	3	-	61
6th/7th	5	5	-	1	-	11
7th	8	28	-	4	-	40
7th/8th	3	4	-	-	-	7
8th	2	29	-	22	-	53
8th/9th	-	4	-	5	-	9
9th	-	53	13	113	5	184
9th/10th	-	1	4	-	1	6
10th	-	17	124	108	38	287
10th/11th	-	3	8	3	4	18
11th	-	1	429	15	227	672
11th/12th	-	-	33	-	13	46
12th	-	-	555	6	486	1047
12th/13th	-	-	26	-	17	43
13th	-	-	547	4	394	945
13th/14th	-	-	28	-	17	45
14th	-	-	511	-	308	819
14th/15th	-	-	8	-	2	10
15th	-	-	241	-	171	412
15th/16th	-	-	4	-	2	6
16th	-	-	136	-	194	330
	96	269	2667	286	1879	5197
	2%	5%	51%	6%	36%	####
			2953			

Centur y	Category I	Category II	Category III	Category IV	Category V
II	3				
III	6				
III	25		1	2	
III/IV	8			2	
IV	5	8	10		
IV/V	1	7	7		
V	2	16	19	1	2
V/VI		6	6		
VI		15	31		12
VI/VII	1	4	3		
VII	2	8	17		4
VII/VIII		2	1		
VIII		6	12		5
VIII/IX		1	1		
IX	3	7	12		5
IX/X		1	2		2
X	1	5	18		10
XI	3	7	24		16
XI/XII		2	2		1
XII	1	5	24		16
XII/XIII			1		1
XIII	2	4	21		18
XIII/XIV			1		
XIV	1	4	17		12
XIV/XV			1		
XV		1	11		9
XVI			5		4
XVI/XVII			2		1
	64	109	249	5	118

Greek New Testament Manuscripts, Age and Gregory–Aland Types



Greek New Testament Manuscripts Age and Text Type



The graph above only contains about 30% of the total number Greek New Testament manuscripts available.

Amongst the bulk of later New Testament manuscripts it is generally possible to demonstrate a clear Byzantine majority reading for every variant; and a Greek New Testament text based on these majority readings—"The Majority Text"—has been produced by Zane C. Hodges and Arthur L. Farstad, although this text does not correspond to any one particular manuscript.

Modern translations (since 1900) mainly use Eclectic editions that conform more often to the Alexandrian text-type.

If one were to follow the daily readings of the Lectionary for a year he would read the entire New Testament (minus the book of Revelation because it wasn't universally accepted into the New Testament when the lectionary was completed in the fourth century)

<https://www.christianorthodox.net/an-orthodox-bible-reading-plan/>

The Woman Arrested for Adultery

At a very early date it had become customary throughout the Church to read John 7:37-8:12 on the day of Pentecost. This lesson began with John 7:37-39, verses very appropriate to the great Christian feast day in which the outpouring of the Holy Spirit is commemorated: In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink . . . But this spake He of the Spirit which they that believe on Him should receive. Then the lesson continued through John 7:52, omitted John 7:53-8:11, and concluded with John 8:12, Again therefore Jesus spake unto them, saying, I am the light of the world: he that follow eth Me shall not walk in darkness, hut shall have the light of life. Thus the fact that the pericope de adultera was not publicly read at Pentecost was an additional reason why the early Greek Church Fathers did not comment on it. Why was the story of the adulteress omitted from the Pentecostal lesson? Obviously because it was inappropriate to the central idea of Pentecost. Why did Chrysostom and Cyril, in publicly commenting on St. John's Gospel, pass straight from ch. 7:52 to ch. 8:12. How could they comment on what was not publicly read before the congregation?

"The great Eastern Church speaks out on this subject in a voice of thunder. In all her Patriarchates, as far back as the written records of her practice reach, — and they reach back to the time of those very Fathers whose silence was felt to be embarrassing, — the Eastern Church has selected nine out of these twelve verses to be the special lesson for October 8." The manuscripts connected with the Alexandrian tradition which habitually favored omissions reflect the tendency to omit a passage which had become offensive.

The passage is found in a majority of existing Greek manuscripts. But the disgusting wording of our new modernistic Bibles:

NIV Bible: The earliest and most reliable manuscripts do not have John 7:53-8:11.

NASB Bible: John 7:53-8:11 is not found in most of the old mss.

The Ryrie Study Bible: 7:53-8:11 This story is omitted in many mss. and may not have been originally a part of this gospel.

The New American Bible: The story of the adulteress is missing from the best early Greek MSS.

The NIV Study Bible: It is absent from almost all the early manuscripts.

New Scofield Study Bible: Christ's declaration, "I am the light of the world" (8:12) seems clearly to have its occasion in the conviction created in the hearts of the Pharisees as recorded in 8:9, and also helps to explain the Pharisees' words in 8:41 ("We be not born of fornication; we have one Father, even God.") It is therefore to be considered a genuine part of the Gospel.

The Ending of Mark

Mk 16:8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Many of those who hold that the Gospel of Mark ends at 16:8 endeavor to account for this alleged fact by supposing that Mark intended to finish his Gospel but was prevented from doing so, perhaps by death. Juelicher (1894) (70) and C. S. C. Williams (1951) (71) suggest that it was intentionally removed by certain of those who disapproved of its teaching concerning Christ's resurrection. Other scholars believe that the original conclusion of Mark's Gospel was lost accidentally. Since it was the last page, they argue, it might easily have been torn off.

They are found in all the Greek manuscripts except Aleph and B and in all the Latin manuscripts except k. In place of Mark 16:9-20 the Old Latin manuscript k has the so called "short ending" of Mark, which reads as follows: And all things whatsoever that had been commanded they explained briefly to those who were with Peter; after these things also Jesus Himself appeared and from the east unto the west sent out through them the holy and uncorrupted preaching of eternal salvation. Amen.

If Origen was the original author of the Epistle to Marinus, then the consequences for textual criticism are very important. For all documents that omit Mark 16:9-20 are in some way connected with Alexandria or Caesarea, the two localities in which Origen, the great textual critic of antiquity, lived and labored. The absence of Mark 16:9-20 from these documents and the doubts which Eusebius seems to have felt about them may all be due to an error of judgment on the part of Origen. the fact that k agrees with the Gospel of Peter in giving a docetic account of the resurrection of Christ indicates that Irenaeus (c. 180) was correct in pointing out a special connection between the Gospel of Mark and docetism. This ancient Father observed that docetic heretics "who separate Jesus from Christ, alleging that Christ remained incapable of suffering, but that it was Jesus who suffered," preferred the Gospel of Mark.

In chapter 16 of Mark, then, the Old Latin k contains a text which has been tampered with by docetic heretics who, like the author of the apocryphal Gospel of Peter, denied the reality of Christ's sufferings and of His human body. And this same k also omits the last twelve verses of Mark and substitutes in their place the so-called "short ending," which omits the post-resurrection appearances of Christ. Probably Gnostics, who expanded it by adding after Mark 16:14 a reading which was known to Jerome and which appears as follows in Codex W:

"And they answered and said, 'This age of lawlessness and unbelief is under Satan, who doth not allow the truth of God to prevail over the unclean things of the spirits. Therefore reveal thy righteousness now.' So spake they to Christ. And Christ answered them, 'The term of the years of Satan's dominion hath been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over unto death, that they may return to the truth and sin no more, that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.'"

Early Byzantine Supporting Manuscripts

Another witness to the early existence of the Traditional Text is Codex A (Alexandrinus). Although naturalistic textual critics differ from one another in regard to many matters, they all agree in regarding the Traditional Text, found in the vast majority of the Greek New Testament manuscripts, as a late invention. They believe that there were editors who deliberately created the Traditional Text by selecting readings (words, phrases, and sentences) from the various texts already in existence and then recombining these readings in such a way as to form an altogether new text. But when the Chester Beatty Papyri were published (1933-37), it was found that these early 3rd century fragments agree surprisingly often with the Traditional (Byzantine) Text against all other types of text. "A number of Byzantine readings," Zuntz (1953) observes, "most of them genuine, which previously were discarded as late', are anticipated by Pap. 46." And to this observation he adds the following significant note, "The same is true of the sister-manuscript Pap. 45; see, for example, Matt. 26:7 and Acts. 17:13." And the same is true also of the Bodmer Papyri (published 1956-62). Birdsall (1960) acknowledges that "the Bodmer Papyrus of John (Papyrus 66) has not a few such Byzantine readings." And Metzger (1962) lists 23 instances of the agreements of Papyri 45, 46, and 66 with the Traditional (Byzantine) Text against all other text-types. And at least a dozen more such agreements occur in Papyrus 75. One Traditional reading supported by the Sinaitic Syriac manuscript (200-250) is found in the angelic song of Luke 2:14. Here the Traditional Text and the Sinaitic Syriac read, good will among (toward) men, while the Western and Alexandrian texts read, among men of good will.

Conflations

Westcott and Hort found proof for their position that the Traditional Text was a "work of attempted criticism performed deliberately by editors and not merely by scribes" in eight passages in the Gospels in which the Western text contains one half of the reading found in the Traditional Text and the Alexandrian text the other half. These passages are Mark 6:33; 8:26; 9:38; 9:49; Luke 9:10; 11:54, 12:18, 24:53. Since Hort discusses the first of these passages at great length, it may serve very well as a sample specimen.

Mark 6:33 And the people saw them departing, and many knew Him, and ran together there on foot out of all the cities. Then follow three variant readings ...

(1) and outwent them and came together to Him. Traditional Reading.

(2) and came together there. Western Reading.

(3) and outwent them. Alexandrian Reading.

Hort argued that here the Traditional reading was deliberately created by editors who produced this effect by adding the other two readings together. If conflation was one of the regular practices of the makers of the Traditional Text, why could Westcott and Hort find only eight instances of this phenomenon? "Their theory," Burgon exclaimed, "has at last forced them to make an appeal to Scripture and to produce some actual specimens of their meaning. After ransacking the Gospels for 30 years, they have at last fastened upon eight."

They believed that from the very beginning the Traditional (Byzantine) Text was an official text with official backing and that this was the reason why it overcame all rival texts and ultimately reigned supreme in the usage of the Greek Church. They regarded the Traditional Text as the product of a thorough-going revision of the New Testament text which took place at Antioch in two stages between 250 A.D. and 350 A.D. They believed that this text was the deliberate creation of certain scholarly Christians at Antioch and that the presbyter Lucian (d. 312) was probably the original leader in this work. According to Westcott and Hort, these Antiochian scholars produced the Traditional Text by mixing together the Western, Alexandrian, and Neutral (B-Aleph) texts. "Sometimes they transcribed unchanged the reading of one of the earlier texts, now of this, now of that. Sometimes they in like manner adopted exclusively one of the readings but modified its form. Sometimes they combined the readings of more than one text in various ways, pruning or modifying them if necessary. Lastly, they introduced many changes of their own where, so far as appears, there was no previous variation." (21)

What would be the motive which would prompt these supposed editors to create the Traditional New Testament Text? According to Westcott and Hort, the motive was to eliminate hurtful competition between the Western, Alexandrian, and Neutral (B-Aleph) texts by the creation of a compromise text made up of elements of all three of these rival

texts. This emphasis on ecclesiastical authority, however, has been abandoned by most present-day scholars.

As Kenyon (1912) observed long ago, there is no historical evidence that the Traditional Text was created by a council or conference of ancient scholars. History is silent concerning any such gathering. "We know," he remarks, "the names of several revisers of the Septuagint and the Vulgate, and it would be strange if historians and Church writers had all omitted to record or mention such an event as the deliberate revision of the New Testament in its original Greek. "

Colwell (1935) gave voice to the same opinion and appealed for support to the investigations of von Soden and Kirsopp Lake. "This invaluable pioneer work of von Soden greatly weakened the dogma of the dominance of a homogeneous Syrian (Traditional) text. But the fallacy received its death blow at the hands of Professor Lake. In an excursus published in his study of the Caesarean text of Mark, he annihilated the theory that the middle ages were ruled by a single recension which attained a high degree of uniformity." (31) VS: "The substance of the text," he wrote, "remains intact throughout the whole period of perhaps 1,200 years. Only very sporadically do readings found in other text-types appear in one or another of the varieties." "Kappa 1 and Kappa x, " he reported, "each show a certain amount of individual variation, by which they can be identified — but it is surprisingly little. The scribes who were responsible for the variations in the Byzantine text introduced remarkably few and unimportant changes, they shunned all originality." This agreement, however, is not so close as to indicate that these manuscripts have been copied from each other. On this point Lake (1928) is very explicit. "Speaking generally," he says, "the evidence in our collations for the grouping of the codices which contain this text is singularly negative. There is extraordinarily little evidence of close family relationship between the manuscripts even in the same library. They have essentially the same text with a large amount of sporadic variation."

Aland (1964) has yielded the same result. He and his associates collated 1,000 minuscule manuscripts of the Greek New Testament in 1,000 different New Testament passages. According to him, 90% of these minuscules contain the Traditional (Byzantine) text, which he calls, 'the majority text.' They agree with one another closely enough to justify the contention that they all contain essentially the same text, but not so closely as to give any grounds for the belief that this uniformity of text was produced by the labors of editors, or by the decrees of ecclesiastical leaders, or by mass production on the part of scribes at any one time or place. It was not by any of these means that the vast majority of the Greek New Testament manuscripts came to agree with each other as closely as they do, but through the God-guided usage of the Church, through the leading of the Holy Spirit in the hearts of individual believers.

What Really Happened

If we accept the Traditional Text as the True New Testament Text, then the following historical reconstruction suggests itself: Beginning with the Western and Alexandrian texts, we see that they represent two nearly simultaneous departures from the True Text which took place during the 2nd century. The making of these two texts proceeded, for the most part, according to two entirely different plans. The scribes that produced the Western text regarded themselves more as interpreters than as mere copyists. Therefore they made bold alterations in the text and added many interpolations. The makers of the Alexandrian text, on the other hand, conceived of themselves as grammarians. Their chief aim was to improve the style of the sacred text. They made few additions to it. Indeed, their fear of interpolation was so great that they often went to the opposite extreme of wrongly removing genuine readings from the text. Because of this the Western text is generally longer than the True Text and the Alexandrian is generally shorter. As all scholars agree, the Western text was the text of the Christian Church at Rome and the Alexandrian text that of the Christian scribes and scholars of Alexandria.

The papyri with the True Text were read to pieces by the believing Bible students of antiquity. Lake found it "hard to resist the conclusion that the scribes usually destroyed their exemplars when they copied the sacred books." By the same token, the survival of old uncial manuscripts of the Alexandrian and Western type, such as Aleph, B. and D, was due to the fact that they were rejected by the Church and not read or copied but allowed to rest relatively undisturbed on the library shelves of ancient monasteries.

It was the Greek-speaking Church especially which was the object of God's providential guidance regarding the New Testament text because this was the Church to which the keeping of the Greek New Testament had been committed [like the Hebrew scriptures had been committed to the Jews!]. if the Traditional (Byzantine) Text had been the product of Greek monastic piety, it would not have remained orthodox, for this piety included many errors such as the worship of Mary, of the saints, and of images and pictures. If the Greek monks had invented the Traditional Text, then surely they would have invented readings favoring these errors and superstitions. But as a matter of fact no such heretical readings occur in the Traditional Text.

The Westcott and Hort GNT and the Revised Version

Being high Anglicans, they recognized only three ecclesiastical bodies as true Christian churches, namely, the Greek Catholic Church, the Roman Catholic Church, and the Anglican Church, in which they themselves officiated. Only these three communions, they insisted, had the "apostolic succession." the Textus Receptus had not been prepared by bishops but by Erasmus, who was an independent scholar. Still worse, from Burgon's standpoint, was the fact that the particular form of the Textus Receptus used in the Church of England was the third edition of Stephanus, who was a Calvinist. To decline to defend the Textus Receptus is to give the impression that God's providential

preservation of the New Testament text ceased with the invention of printing. It is to suppose that God, having preserved a pure New Testament text all during the manuscript period, unaccountably left this pure text hiding in the manuscripts and allowed an inferior text to issue from the printing press and circulate among His people for more than 450 years.

Many conservative Christians today distort the common faith by their adherence to the theories of naturalistic New Testament textual criticism. They smile at the legends concerning Ezra and the Septuagint, but they themselves have concocted a myth even more absurd, namely, that the true New Testament text was lost for more than 1,500 years and then restored by Westcott and Hort.

There was no man in all Europe better prepared than Erasmus for the work of editing the first printed Greek New Testament text, and this is why, we may well believe, God chose him and directed him providentially in the accomplishment of this task. No one at that time drew the logical but unpalatable conclusion that the Greek Church rather than the Roman Church had been the providentially appointed guardian of the New Testament text. But this view, though vaguely apprehended, was widely held, so much so that it may justly be called the common view. ... Through his study of the writings of Jerome and other Church Fathers Erasmus became very well informed concerning the variant readings of the New Testament text. Indeed almost all the important variant readings known to scholars today were already known to Erasmus more than 460 years ago and discussed in the notes (previously prepared) which he placed after the text in his editions of the Greek New Testament. Here, for example, Erasmus dealt with such problem passages as the conclusion of the Lord's Prayer (Matt. 6:13), the interview of the rich young man with Jesus (Matt. 19:17-22), the ending of Mark (Mark 16:9-20), the angelic song (Luke 2:14), the angel, agony, and bloody sweat omitted (Luke 22:43-44), the woman taken in adultery (John 7:53 - 8:11), and the mystery of godliness (1 Tim. 3:16)

The critics picture the Textus Receptus as merely a money-making venture on the part of Froben the publisher. Froben, they say, heard that the Spanish Cardinal Ximenes was about to publish a printed Greek New Testament text as part of his great Complutensian Polyglot Bible. In order to get something on the market first, it is said Froben hired Erasmus as his editor and rushed a Greek New Testament through his press in less than a year's time. But those who concentrate in this way on the human factors involved in the production of the Textus Receptus are utterly unmindful of the providence of God. For in the very next year, in the plan of God, the Reformation was to break out in Wittenberg, and it was important that the Greek New Testament should be published first in one of the future strongholds of Protestantism by a book seller who was eager to place it in the hands of the people and not in Spain, the land of the Inquisition, by the Roman Church, which was intent on keeping the Bible from the people.

1860 Apr. 3rd – Hort: “But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. I must work out and examine the argument in more detail, but at present my feeling is strong that the theory is unanswerable.” (Life, Vol.I, p.416).

1890 Mar. 4th – Westcott: “No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history – I could never understand how any one reading them with open eyes could think they did.”

Alexandrian Gnosticism

Wikipedia, Philo of Alexandria: Philo's deployment of allegory to harmonize Jewish scripture with Greek philosophy was the first documented of its kind

Wikipedia, Gnosticism: In a religious context, gnosis is mystical or esoteric knowledge based on direct participation with the divine. In most Gnostic systems, the sufficient cause of salvation is this "knowledge of" ("acquaintance with") the divine. ... Clement of Alexandria speaks of the "learned" (gnostikos) Christian in complimentary terms. ... Alexandria was of central importance for the birth of Gnosticism. The Christian ecclesia was of Jewish–Christian origin, but also attracted Greek members, and various strands of thought were available, such as "Judaic apocalypticism, speculation on divine wisdom, Greek philosophy, and Hellenistic mystery religions."

Wikipedia, Origen: Origen draws heavily on the teachings of Plato. ... One of Origen's main teachings was the doctrine of the preexistence of souls, which held that before God created the material world he created a vast number of incorporeal "spiritual intelligences" (ψυχαι). All of these souls were at first devoted to the contemplation and love of their Creator, but as the fervor of the divine fire cooled, almost all of these intelligences eventually grew bored of contemplating God, and their love for him "cooled off". When God created the world, the souls which had previously existed without bodies became incarnate. Those whose love for God diminished the most became demons. Those whose love diminished moderately became human souls, eventually to be incarnated in fleshly bodies. Those whose love diminished the least became angels. One soul, however, who remained perfectly devoted to God became, through love, one with the Word (Logos) of God.

Jn 6:69. KJV And we believe and are sure that thou art that Christ, the Son of the living God. NIV We have come to believe and to know that you are the Holy One of God.” Critics maintain, John 6:69 was harmonized to Matt. 16:16, which reads, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. " But in John 20:31 the evangelist states that his purpose in writing his Gospel is that his readers "may believe that Jesus is the Christ, the Son of God." Such being his intention, he surely would

not have made Peter confess Jesus as the Holy One of God rather than as the Christ the Son of the living God. Also, some of the documents which favor this reading have quite evidently gone astray in John 1:34. Here instead of the Son of God (which is the reading of most of the New Testament documents) Papyrus 5, etc. read the Chosen One of God. This reading is accepted by N.E.B. and placed in the margin by WH, but most critics reject it as false. John 1:34. KJV And I saw, and bare record that this is the Son of God. NIV I have seen and I testify that this is God's Chosen One. The Gnostic papyri discovered in 1945 at Nag-Hammadi in Egypt seem to indicate that these 2nd-century heretics regarded the term Son of God as a mystic name which should not be pronounced except by the initiated, and so it may have been they who introduced these substitutes Chosen One of God and Holy One of God into the text of John.

In Mark 9:29, Acts 10:30 and 1 Cor.7:5 Aleph B and their allies omit fasting. These omissions are probably due to the influence of Clement of Alexandria and other Gnostics, who interpreted fasting in a spiritual sense and were opposed to literal fasting (Strom. 6:12, 7:12). In 1 Cor. 11:24 Aleph B and their allies read, This is My body which is for you, omitting broken, either for Gnostic reasons or to avoid a supposed contradiction with John 19:33ff. Many denominations have adopted this mutilated reading in their communion liturgies, but it makes no sense. Even Moffatt and the R.S.V. editors recognized this fact and so retained the traditional reading, broken for you.

In Matt. 19:16-17, according to the Traditional Text, Matthew agrees with Mark and Luke in stating that Jesus answered the rich man's question, What good thing shall I do that I may have eternal life, with the counter-question, Why callest thou Me good. But according to Western and Alexandrian texts, Matthew disagrees here with Mark and Luke, affirming that Jesus' counter-question was, Why askest thou Me concerning the good, which reminds us strongly of the interminable discussions of the philosophers concerning the summum bonum (the highest good). It has all the earmarks of a "Gnostic depravation." The R.V., A.S.V., R.S.V., N.E.B. and other modern versions, therefore, are to be censured for serving up to their readers this stale crumb of Greek philosophy in place of the bread of life.

In his comment on this passage Origen gives us a specimen of the New Testament textual criticism which was carried on at Alexandria about 225 A.D.

KJV: Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments." He said to Him, "Which ones?" Jesus said, "'You shall not murder,' [etc] and, 'You shall love your neighbor as yourself.'" The young man said to Him, "All these things I have kept from my youth. What do I still lack?" Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, ... and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions.

Origen reasons that Jesus could not have concluded his list of God's commandments with the comprehensive requirement, Thou shalt love thy neighbor as thyself. For the reply of the young man was, All these things have I kept from my youth up, and Jesus evidently accepted his statements as true. But if the young man had loved his neighbor as himself, he would have been perfect, for Paul says that the whole law is summed up in this saying, Thou shalt love thy neighbor as thyself. But Jesus answered, If thou wilt be perfect, etc., implying that the young man was not yet perfect. Therefore, Origen argued, the commandment, Thou shalt love thy neighbor as thyself, could not have been spoken by Jesus on this occasion and was not part of the original text of Matthew. This clause, he believed, was added by some tasteless scribe. Thus it is clear that this renowned Father was not content to abide by the text which he had received but freely engaged in the boldest sort of conjectural emendation. And there were other critics at Alexandria even less restrained than he who deleted many readings of the original New Testament text and thus produced the abbreviated text found in the papyri and in the manuscripts Aleph and B.

In the 1860's Sinaiticus and Vaticanus were made available and in 1881 Westcott and Hort published their celebrated Introduction in which they endeavored to settle the New Testament text on the basis of this new information. They propounded the theory that the original New Testament text has survived in almost perfect condition in these two manuscripts, especially in the Vaticanus. As early as 1908 Rendel Harris declared that the New Testament text had not at all been settled but was "more than ever, and perhaps finally, unsettled." Two years later Conybeare gave it as his opinion that "the ultimate (New Testament) text, if there ever was one that deserves to be so called, is for ever irrecoverable." And in 1941 Kirsopp Lake after a lifetime spent in the study of the New Testament text, delivered the following judgment: "In spite of the claims of Westcott and Hort and of von Soden, we do not know the original form of the Gospels, and it is quite likely that we never shall." G. Zuntz (1953) remarks, "the optimism of the earlier editors has given way to that scepticism which inclines towards regarding 'the original text' as an unattainable mirage." H. Greeven (1960) also has acknowledged the uncertainty of the naturalistic method of New Testament textual criticism. "In general," he says, "the whole thing is limited to probability judgments; the original text of the New Testament, according to its nature, must be and remain a hypothesis." And R. M. Grant (1963) expresses himself still more despairingly. "The primary goal of New Testament textual study," he tells us, "remains the recovery of what the New Testament writers wrote. We have already suggested that to achieve this goal is well nigh impossible."

Jesus denied explicitly the theories of the higher critics. He recognized Moses (Mark 12:26), by name as the author of the writings assigned to him. KJV Defended

Eclectic Versions

Critical versions are called eclectic because they are collated from many different manuscripts, and so end up looking like no actual manuscript in existence, and so almost certainly can never represent the original. But modern eclecticism creates a text which, within repeated short sequences, rapidly degenerates into one possessing no support among manuscript, versional, or patristic witnesses. The problem with the resultant sequential aspect of modern eclectic theory is that its preferred text repeatedly can be shown to have no known MS support over even short stretches of text - and at times even within a single verse.

Most critical editions of the Greek New Testament give precedence to the Sinaiticus and Vaticanus that represent the Egyptian text, and the majority of translations are based on their text. But according to Dean Burgon: "It is in fact easier to find two consecutive verses in which these two MSS differ the one from the other, than two consecutive verses in which they entirely agree." Whereas Robinson, "Dichotomy," noted that, among the Byzantine witnesses, "most MSS ... have large blocks of consecutive verses without significant variation"; also, when a random group of 20 Byzantine MSS was examined, only rarely did "more than one or two MSS [depart] from the Byzantine norm" at any point.

Satan's successful attempt to undermine the authority of the word of God. The King James Version Defended, Hills. The Battle for the Bible, Lindsell. Which Bible, Otis. <https://archive.org/details/TheKingJamesVersionDefended/page/n95/mode/1up?view=theater>

English versions

Justification by Faith

Luther did not recover the doctrine of justification by faith; it has always been here. All he did was find monarchs who would go to war to allow it to be proclaimed without persecution and death. Wikipedia, The European Wars of Religion: were a series of wars waged in Europe during the 16th, 17th and early 18th centuries. Fought after the Protestant Reformation began in 1517. Wikipedia, The Peace of Westphalia: is the collective name for two peace treaties signed in October 1648 that ended the Thirty Years' War (1618–1648) and Eighty Years' War (1568–1648), and brought peace to the Holy Roman Empire, closing a calamitous period of European history that killed approximately eight million people.

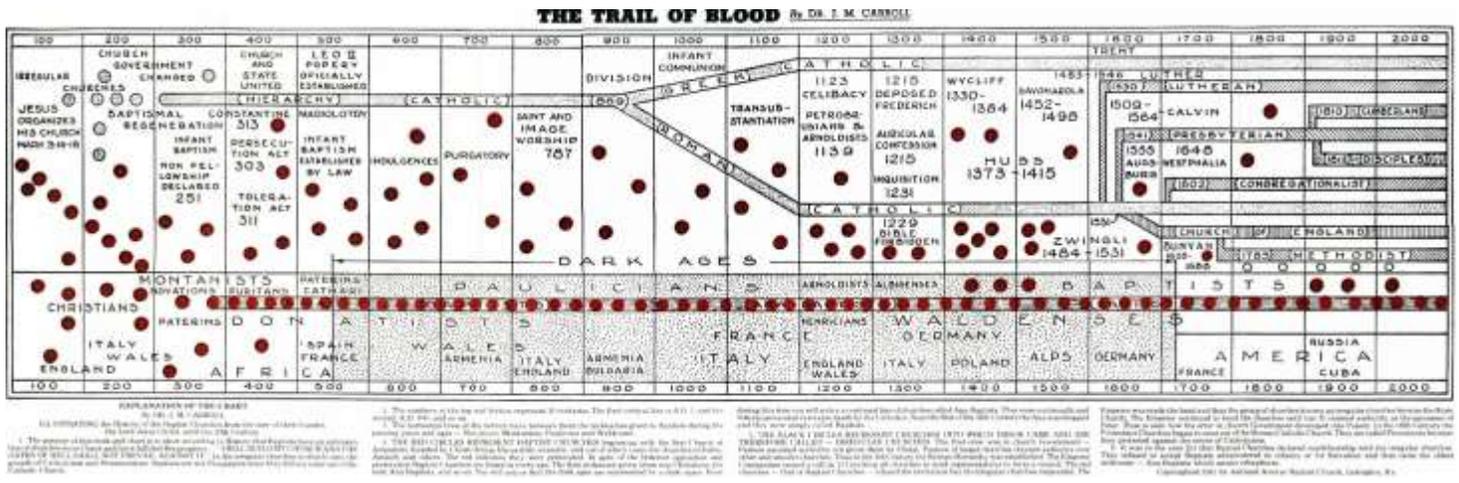
If you want to know who believed in justification by faith in each period, follow the trail of blood of those killed by the government sponsored Roman Catholic religion. But much can't be known because the only writings that survived were the ones the RCC allowed.

Parallels have been drawn between Montanism and modern-day movements such as Pentecostalism (including Oneness Pentecostals) and the Charismatic movement. Because much of what is known about Montanism comes from anti-Montanist sources [the RCC], it is difficult to know what they actually believed and how those beliefs differed from the Christian mainstream of the time.

817 Claudius. his views prefigure those expressed by both the Waldensians and Protestants centuries later. How sad that we hear Augustine praised in so many Baptist churches today. He was the enemy of truth and the cause of thousands of Donatists (and Baptists later on) being martyred.
<http://baptisthistoryhomepage.com/hisel.bapt.hst.ntbk.chpt1.html>

1175 As early as 1631, Protestant scholars and Waldensian theologians began to regard the Waldensians as early forerunners of the Reformation, who, they believe, had maintained the apostolic faith in the face of Catholic oppression. Most modern knowledge of the medieval history of the Waldensians originates almost exclusively from the records and writings of the Roman Catholic Church, the same body that was condemning them as heretics. Between 1175 and 1185, Waldo either commissioned a cleric from Lyon to translate the New Testament into the vernacular or was himself involved in this translation work.

1382 Wycliffe's Bible is the name now given to a group of Bible translations into Middle English that were made under the direction of John Wycliffe. They appeared over a period from approximately 1382 to 1395. These Bible translations were the chief inspiration and chief cause of the Lollard movement, a pre-Reformation movement that rejected many of the distinctive teachings of the Roman Catholic Church. Lollardy, also known as Lollardism or the Lollard movement, was a Proto-Protestant Christian religious movement that existed from the mid-14th century until the 16th-century English Reformation. It was initially led by John Wycliffe.



Catholicism

You can't trust the Vaticanus or the Western Text family because its custodian was the RCC.

ROMAN CATHOLIC VIEW OF SALVATION

Initial 'Justification' by Faith via RC Baptism	Subsequent Increase of 'Justification' by Works of Love and Charity	Eternal Life Merited as a Reward for Good Works
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BIBLICAL VIEW OF SALVATION

Glorification (Eternal Security) Because of Justification (though the amount determined by the amount of sanctification)
Sanctification (Good Works) by the Spirit for Works for Rewards
Justification by Faith for Eternal Life and the Receipt of the Spirit

It's not possible to believe the doctrine of the Roman Catholic religion and also be a born-again believer, because Catholicism teaches salvation by works. You have to be good to go to heaven. But the Bible teaches "He that believes on the Son [not he that is good or he that goes to church] has everlasting life," Jn 3:36.

Catholicism teaches that initial justification is by faith, by which they mean baptism, but that subsequent 'justification' is by works, and in the end, the judgment to determine eternal life, heaven or hell, will be based on works. They teach that justification is not being 'declared righteous' but by being turned into a person who does righteousness and is thereby actually justified by their works, though after baptism they get gracious help by the Roman 'church' passing help to them through the Roman sacraments. The small sins don't matter re eternal life, but the big ones need a 're-justification' via the sacrament of confession.

RCC 6th Trent. If anyone say that after the reception of ... justification the guilt is so remitted and the debt of eternal punishment so blotted out ... that no debt of temporal punishment remains to be discharged ... before the gates of heaven can be opened, let him be anathema.

RCC 7th Trent. If any one says ... men obtain ... through faith alone the grace of justification, ... [or] that [Roman Catholic] baptism is ... not necessary unto salvation, let him be anathema.] [RCC Catechism 1992. Justification is conferred in Baptism, the

sacrament of faith. ... No one can merit ... initial ... justification. ... We can then merit ... the increase of ... love ... for the attainment of eternal life.

RCC Catechism 1991. Justification is ... the acceptance of God's righteousness through faith. ... Righteousness (or "justice") here means ... rectitude [morally correct behavior]. ... With justification ... love is poured into our hearts, and obedience to the divine will is granted us.] [RCC 6th Trent. Christ Jesus ... infuses strength ... [for] good works. ... By those very works ... [we] satisf[y] the divine law ... and ... merit[] eternal life. ... Man [will] be ... judged ... by the judgment of ... God, ... who, it is written, will render to every man according to his works. ... If anyone says that men are justified ... by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of ... love which is poured forth in their hearts by the Holy Ghost, ... let him be anathema.

RCC 6th Trent. If anyone says that he will for certain ... have that great gift of perseverance even to the end, ... let him be anathema.

RCC 6th Trent. It must not be maintained, ... that no one is absolved from sins and justified except he that believes with certainty that he is absolved and justified, ... as if he who does not believe this, doubts the promises of God. ... If anyone says that in order to obtain the remission of sins it is necessary ... to believe with certainty ... that his sins are forgiven him, let him be anathema.

1992 Justification has been *merited for us by the Passion of Christ* who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith.

2010 *No one can merit the initial grace* of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, *we can then merit* for ourselves and for others the graces needed ... for the increase of grace and charity, and for the attainment of eternal life.

1116 Sacraments are "powers that comes forth" from the Body of Christ

1127 Celebrated worthily in faith, the sacraments confer the grace that they signify.

1129 The Church affirms that for believers the sacraments of the New Covenant are *necessary for salvation*.⁵¹ "Sacramental grace" is the grace of the Holy Spirit, given by Christ and proper to each sacrament.

1131 The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.

CANON IV.-If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification;... let him be anathema.

Augustine was a Roman Catholic leader and he believed the Catholic doctrine of salvation by works, per the following:

We feel that we should advise the faithful that they would endanger the salvation of their souls if they acted on the false assurance that faith alone is sufficient for salvation or that they need not perform good works in order to be saved.

When St. Paul says that man is justified by faith and not by the observance of the law, he does not mean that good works are not necessary or that it is enough to receive and to profess the faith and no more. What he means rather and what he wants us to understand is that man can be justified by faith, even though he has not previously performed any works of the law. For the works of the law are meritorious [for what: eternal life or simply rewards?] not before but after justification.

Faith, he says, that works by charity. As for that faith which some think is sufficient for salvation, he says that it profits nothing: If I should have all faith, so that I could remove mountains, and have not charity, I am nothing. On the other hand, where faith is joined to charity, there without doubt you will find a good life, for charity is the fulfilment of the law.

He was aware of the fact that certain unrighteous men had interpreted certain rather obscure passages of St. Paul to mean that they did not have to lead a good life, since they were assured of salvation as long as they had the faith. He warns them that, although there are certain passages in the epistles of St. Paul which are hard to understand - which passages some have misinterpreted, as they have other passages of Sacred Scripture, but to their own ruin - nevertheless, St. Paul has the same mind on the question of eternal salvation as have all the other apostles, namely, that eternal salvation will not be given except to those who lead a good life.

St. James: What shall it profit, my brethren, if a man say he has faith, but has not works? Shall faith be able to save him? This likewise: Do not err; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor etc.

All these, then, are false. For if all one has to do is believe and be baptized, though he continues to commit such sins as these ...

But then I do not see why the Lord said: If you will enter into life, keep the commandments, or why, after He had said this, He listed those which one must keep in order to live a good life if one can obtain eternal life without keeping the commandments, by faith alone.

And then, too, how will the Lord be able to say to those whom He will place on His left hand: Go you into everlasting fire, which was prepared for the devil and his angels? For it is evident that He rebukes them, not because they did not believe in Him, but because

they did not perform good works. In fact, this is why He said that He will separate all who were united together by the same faith, in order that no one might think that faith alone, or a dead faith, that is, a faith without works, is sufficient for eternal life.

It is evident, therefore, that the punishment will be eternal the same as the fire, and that the Truth has said that they will suffer this punishment who, though they had faith, did not perform good works.

Furthermore, if we must have faith in Christ, then certainly it must be that faith which, as the Apostle has defined it, works by love.

Consider the man who asked the good Lord what he should do to obtain eternal life. And when the Lord said to him that, if he wished to come to life, he should keep the commandments.

[We don't say to the wicked] all that is necessary is that you believe in Christ and receive His sacrament of baptism, and you will be saved, even though you continue to lead very wicked lives.

For the faith that saves is not the faith which the devils have and which is correctly called a dead faith, but the faith which works by charity.

The hour comes wherein all that are in the graves shall hear His voice. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. Notice that he does not say here "they who have believed" and "they who have not believed," but they that have done good things and they that have done evil. For a good life is inseparable from faith, from that faith that works by charity; in fact, they are one and the same.

Let us take care, therefore, with the help of the Lord God, not to make men falsely secure by saying to them that, as long as they are baptized in Christ and have the faith, they will be saved, no matter what kind of life they lead.

Eternal life should not be promised to anyone who is either not baptized or not leading a good life.

That opinion which says that they who live most evil and most disgraceful lives, even though they continue to live in this way, will be saved and will gain eternal life as long as they believe in Christ and receive His sacraments. This is a flat contradiction of what the Lord said to the man who asked what he must do to gain eternal life: If you will enter into life, keep the commandments. The Lord then went on to enumerate the commandments which he must keep. But our opponents, strange to say, promise eternal life to those who commit the very sins which these commandments forbid, provided they have faith, even though it is a dead faith, a faith without works.

We should not tell the faithful that they will obtain eternal life if their faith is dead, if it is without works and therefore cannot save, but rather that they will obtain eternal life if they have that faith of grace that works by charity.

Of Faith and Works, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith which saves us is that which the Apostle Paul clearly enough describes when he says: For in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith which works by love.

Further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, But he himself shall be saved, yet so as by fire; then faith without works can save a man, and what his fellow-apostle James says must be false. And that must be false which Paul himself says in another place: Be not deceived: neither fornicators, nor idolaters, nor adulterers, ...

He can say, Our Father which art in heaven, seeing that to such a Father he is now born again of water and of the Spirit. And this prayer certainly takes away the very small sins of daily life.

Now he could not mean to contradict himself in saying, The doers of the law shall be justified, [Romans 2:13] as if their justification came through their works, and not through grace; since he declares that a man is justified freely by His grace without the works of the law, intending by the term freely nothing else than that works do not precede justification. For in another passage he expressly says, If by grace, then is it no more of works; otherwise grace is no longer grace. [Romans 11:6] But the statement that the doers of the law shall be justified [Romans 2:13] must be so understood, as that we may know that they are not otherwise doers of the law, unless they be justified, so that justification does not subsequently accrue to them as doers of the law, but justification precedes them as doers of the law. For what else does the phrase being justified signify than being made righteous [actually doing the law] - by Him, of course, who justifies the ungodly man, that he may become a godly one.

For Christ is the end of the law for righteousness to every one that believes. [Romans 10:3-4] Then are we still in doubt what are those works of the law by which a man is not justified, if he believes them to be his own works, as it were, without the help and gift of God, which is by the faith of Jesus Christ?

It is God that works in you both to will and to do of His own good pleasure, [Philippians 2:13] belongs already to that grace which faith secures, in order that good works may be within the reach of man - even the good works which faith achieves through the love which is shed abroad in the heart by the Holy Ghost which is given to us.

When the righteous King shall sit upon His throne to render to every man according to his works, who shall then boast of having a pure heart? Or who shall glory of being clean from sin? It was therefore necessary to mention God's loving-kindness and tender mercy

there, where one might expect debts to be demanded and deserts recompensed so strictly as to leave no room for mercy. He crowns, therefore, with loving-kindness and tender mercy; but even so according to works. For he shall be separated to the right hand, to whom, it is said, I was an hungered, and you gave me meat. [Matthew 25:35] There will, however, be also judgment without mercy; but it will be for him that has not showed mercy.

Such sins do not cease daily to be committed, as are daily remitted to those who pray in faith and work in mercy. This is the soundness of the catholic faith.

By grace are you saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast; [Ephesians 2:8-9] saw, of course, the possibility that men would think from this statement that good works are not necessary to those who believe, but that faith alone suffices for them.

God has before ordained that we should walk in them. It follows, then, dearly beloved, beyond all doubt, that as your good life is nothing else than God's grace, so also the eternal life which is the recompense of a good life is the grace of God; ... in order that it may be true, because it is true, that God shall reward every man according to his works [regarding eternal life].

He says that a man is justified by faith and not by works, because faith itself is first given, from which may be obtained other things which are specially characterized as works, in which a man may live righteously.

<http://www.romanreligion.info/>

Notes

Metzger, Bruce M.; Ehrman, Bart D. (2005). The Text of the New Testament: Its Transmission, Corruption and Restoration:

1627 4xx **Alexandrinus** A 02 A contains a significant number of corrections, both from the original scribe and by later hands, but it has not undergone the sort of major overhaul we see in \aleph or D or even B (which was retraced by a later hand). A has been in England since 1627. It is first encountered in Constantinople in 1624, though it is likely that Cyril Lucar (recently translated from the Orthodox Patriarchate of Alexandria to that of Constantinople) brought it with him from Egypt. A is Byzantine in the gospels; there can be no question of this. It is, in fact, the oldest Byzantine manuscript in Greek. (The Peshitta Syriac is older, and is Byzantine, but it obviously is not Greek.) But it is not a "normal" Byzantine witness -- that is, it is not directly related to the Kx type which eventually became dominant. We are nonetheless left with the question of the relationship between A and the rest of the Byzantine text. The best explanation appears to me to be that A is derived from a Byzantine text very poorly and sporadically corrected

against an Alexandrian document (most likely not systematically corrected, but with occasional Byzantine readings eliminated as they were noticed in an environment where the Alexandrian text dominated). But other explanations are certainly possible. The situation in the rest of the New Testament is simpler: A is Alexandrian throughout. It is not quite as pure as Aleph or B or the majority of the papyri; it has a few Byzantine readings.

1845 1835 1710 1690 1453 4xx 11xx **Ephraemi** C 04 The first to more or less completely read the manuscript was Tischendorf 1845, but it is likely that it will never be fully deciphered. It is not unfair to say that C is mixed in the Gospels and almost purely non-Byzantine elsewhere. The original writing of C is dated paleographically to the fifth century, and is quite fine and clear (fortunately, given what has happened to the manuscript since). It was probably in the twelfth century that the manuscript was erased and overwritten; the upper writing is a Greek translation of 38 Syriac sermons by Ephraem. After the fall of Constantinople in 1453, the codex was brought to Florence. The older writing was first noticed by Pierre Allix (1690+). Jean Boivin, supervisor of the Royal Library, made the first extracts of various readings of the codex (under the notation of Paris 9) to Ludolph Küster, who published Mill's New Testament in 1710. In 1834–1835 potassium ferricyanide was used to bring out faded or eradicated ink, which had the effect of defacing the vellum from green and blue to black and brown.

1904 1858 1475 3xx **Vaticanus** B 03 all that is known is that the manuscript has been in the library since the compiling of the first catalog in 1475. This is the manuscript. The big one. The key. It is believed that every non-Byzantine edition since Westcott and Hort has been closer to B than to any other manuscript. There is general consensus about the nature of its text: Westcott and Hort called it "Neutral" (i.e. Alexandrian). B has been published several times, including several recent photographic editions (the earliest from 1904-1907; full colour editions were published starting in 1968). It is important to note that the early editions are not reliable. Tischendorf, of course, listed the readings of the manuscript, but this was based on a most cursory examination; the Vatican authorities went to extraordinary lengths to keep him from examining Vaticanus. Others who wished to study it, such as Tregelles, were denied even the right to see it. The first edition to be based on actual complete examination of the manuscript was done by Cardinal Mai 1858 but this was one of the most incompetently executed editions of all time, actually less reliable than Tischendorf,

1911 2009 1982 1975 3xx ✎ 01 **Sinaiticus** It was not until 1859, near the end of a third visit, that Tischendorf was allowed to see the rest of the old manuscript. Sinaiticus is one of the most-corrected manuscripts of all time. Tischendorf counted 14,800 corrections in what was then the Saint Petersburg portion alone! The complete publication of the Sinaiticus was made by Lake in 1911 (New Testament), and in 1922 (Old Testament). during restoration work, the monks of Saint Catherine's Monastery discovered a room beneath the St. George Chapel which contained many parchment fragments. Kurt Aland

and his team from the Institute for New Testament Textual Research were the first scholars who were invited to analyse, examine and photograph these new fragments of the New Testament in 1982. Among these fragments were twelve complete leaves from the Sinaiticus. July 2009, 800 more pages of the manuscript were made available, showing over half of the entire text, although the entire text was intended to be shown by that date. The complete document is now available online in digital form and available for scholarly study. The online version has a fully transcribed set of digital pages, including amendments to the text, and two images of each page, with both standard lighting and raked lighting to highlight the texture of the parchment. Prior to 1 September 2009, the University of the Arts London PhD student, Nikolas Sarris, discovered the previously unseen fragment of the Codex in the library of Saint Catherine's Monastery. It contains the text of Book of Joshua 1:10. Along with Codex Vaticanus, the Codex Sinaiticus is considered one of the most valuable manuscripts available, as it is one of the oldest and likely closer to the original text of the Greek New Testament. It is the only uncial manuscript with the complete text of the New Testament, and the only ancient manuscript of the New Testament written in four columns per page which has survived to the present day. With only 300 years separating the Codex Sinaiticus and the lifetime of Jesus, it is considered by some to be more accurate than most New Testament copies in preserving readings where almost all manuscripts are assumed by them to be in error. For the Gospels, Sinaiticus is considered among some people as the second most reliable witness of the text (after Vaticanus); in the Acts of the Apostles, its text is equal to that of Vaticanus; in the Epistles, Sinaiticus is assumed to be the most reliable witness of the text. In the Book of Revelation, however, its text is corrupted and is considered of poor quality, and inferior to the texts of Codex Alexandrinus, Papyrus 47, and even some minuscule manuscripts in this place (for example, Minuscule 2053, 2062). Until the discovery by Tischendorf of Sinaiticus, Vaticanus was unrivaled. It was extensively used by Westcott and Hort in their edition of The New Testament in the Original Greek in 1881.

1550-51 the Received Text is not actually a single edition, but a sort of text-type of its own consisting of hundreds of extremely similar but not identical editions. such a noble undertaking was so badly handled (all the more so since it became the basis of Luther's German translation, and later -- with some slight modifications -- of the English King James Version). The speed with which the book went through the press meant that it contained literally thousands of typographical errors. What is more, the text was hastily and badly edited from a few late manuscripts. Erasmus, having little time to prepare his edition, could only examine manuscripts which came to hand. His haste was so great, in fact, that he did not even write new copies for the printer; rather, he took existing manuscripts, corrected them, and submitted those to the printer. (Erasmus's corrections are still visible in the manuscript 2.) The result is a text which, although clearly Byzantine, is not a good or pure representative of the form. It is full of erratic readings - some "Caesarean" (Scrivener attributes Matt. 22:28, 23:25, 27:52, 28:3, 4, 19, 20; Mark

7:18, 19, 26, 10:1, 12:22, 15:46; Luke 1:16, 61, 2:43, 9:1, 15, 11:49; John 1:28, 10:8, 13:20 to the influence of 1eap), some "Western" or Alexandrian (a good example of this is the doxology of Romans, which Erasmus placed after chapter 16 in accordance with the Vulgate, rather than after 14 along with the Byzantine text), some simply wild (as, e.g., the inclusion of 1 John 5:7-8). Even accepting that the KJV derives from the TR, and has most of its faults, it is reasonable to ask which TR it is based on. The usual simplistic answer is Stephanus's or Beza's. F.H.A. Scrivener, however, who studied the matter in detail, concluded that it was none of these. Rather, it is a mixed text, closest to Beza, with Stephanus in second place, but not clearly affiliated with any edition.

Greek never entirely vanished from the knowledge of scholars, as Hebrew did, but the language evolved. At the time the KJV was translated, classical Greek -- the Greek of Homer and the tragic playwrights -- was considered the standard. Koine Greek -- the Greek of the New Testament -- was forgotten; the Byzantine empire had undergone a sort of Classic Revival. People referred to the Greek of the New Testament as "the Language of the Holy Spirit" -- and then sneered at its uncouth forms. Over the past century and a half, the koine has been rediscovered, and we know that the New Testament was written in a living, active language.

1525 The Tyndale New Testament had been published in 1525, followed by his English version of the Pentateuch in 1530; but both employed vocabulary, and appended notes, that were unacceptable to English churchmen, and to the King. Tyndale's books were banned by royal proclamation in 1530. 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. Tyndale stayed away from using Wycliffe's Bible as a source because he did not want his English to reflect that which was used prior to the Renaissance

1539 / 1611 here wasn't much standardization of vocabulary; a word might be translated two or three or even half a dozen different ways. Plus the committee was under instructions to stay as close as possible to the previous standard, the so-called Bishop's Bible, which in turn had been created based on the Great Bible. And even it was derived largely from Tyndale's work. The Great Bible had been created some 75 years earlier,

Erasmus's third edition of 1522 contained one truly unfortunate innovation: The "Three Heavenly Witnesses" in 1 John 5:7-8. It was not until 1550 that the next great edition of the Textus Receptus was published. This was the work of Robert Stephanus (Estienne), whose third edition became one of the two "standard" texts of the TR. (Indeed, it is Stephanus's name that gave rise to the common symbol *s* for the Textus Receptus.) Stephanus included the variants of over a dozen manuscripts -- including Codices Bezae (D) and Regius (L) -- in the margin. In his fourth edition (1551), he also added the verse numbers which are still used in all modern editions.

1624 / 1633 / 1873 The next great edition of the Textus Receptus is the Elzevir text already mentioned in the Introduction. First published in 1624, with minor changes for the edition of 1633, it had the usual minor variants from Stephanus (of which Scrivener counted 287), but nothing substantial; the Elzevirs were printers, not critics. the 1873 Oxford edition, which forms the basis of many modern collations

It will thus be observed that the Alands have only one way to measure the nature of a manuscript: By its ratio of Type 1 (Byzantine) to Type 2 (Alexandrian) readings. The Type S readings are unclassified; they might be "Western," "Cæsarean" -- or anything else imaginable (including simple errors).

The Elzevir text, which became the primary TR edition on the continent, was the last version to be significant for its text.

In textual criticism of the New Testament, the Western text-type is one of the main text types. It is the predominant form of the New Testament text witnessed in the Old Latin and Syriac Peshitta translations from the Greek, and also in quotations from certain 2nd and 3rd-century Christian writers, including Cyprian, Tertullian and Irenaeus. The Western text had many characteristic features, which appeared in text of the Gospels, Book of Acts, and in Pauline epistles. The Catholic epistles and the Book of Revelation probably did not have a Western form of text. It was named "Western" by Semmler (1725–1791), having originated in early centers of Christianity in the Western Roman Empire. The main characteristic of the Western text is a love of paraphrase: "Words and even clauses are changed, omitted, and inserted with surprising freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness."^[1] One possible source of glossing is the desire to harmonise and to complete: "More peculiar to the Western text is the readiness to adopt alterations or additions from sources extraneous to the books which ultimately became canonical." Only one Greek Uncial manuscript is considered to transmit a Western text for the four Gospels and the Book of Acts, the fifth century Codex Bezae; the sixth century Codex Claromontanus is considered to transmit a Western text for the letters of Saint Paul. Although the Western text-type survives in relatively few witnesses, some of these are as early as the earliest witnesses to the Alexandrian text type. Nevertheless, the majority[citation needed] of text critics consider the Western text in the Gospels to be characterised by periphrasis and expansion; and accordingly tend to prefer the Alexandrian readings.