



# the Dean Burgon News

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NO. 22

OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY

MARCH—APRIL, 1981

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Our DEAN BURGON SOCIETY, a tax-exempt, non-profit, religious corporation, still NEEDS your GIFTS (tax exempt), your GIFT SUBSCRIPTIONS for the *Dean Burgon News*, and your MEMBERSHIPS (\$7.00) in our DEAN BURGON SOCIETY! Our GIVING was down a little during MARCH, so we have combined the MARCH-APRIL, 1981 issue. Let's GIVE to this cause NOW, so we can again have MONTHLY issues of this *Dean Burgon News*! Thank you for YOUR help!

### I.R.S. Gives D.B.S. Tax Exempt Status Indefinitely!

In a letter addressed to the DEAN BURGON SOCIETY, INCORPORATED, dated March 19, 1981, Cornelius J. Coleman, the District Director of INTERNAL REVENUE SERVICE (I.R.S.) of the Department of the Treasury, with offices in Newark, New Jersey, gave us some good news! Mr. Coleman's letter to us of March 7, 1979, had given us a ONE YEAR TRIAL PERIOD OF TAX EXEMPT STATUS, to be determined finally after the completion of that ONE YEAR or so. Among other things contained in this DETERMINATION LETTER, Mr. Coleman wrote:

"Your EXEMPT STATUS under section 501(c)(3) of the code is STILL IN EFFECT. GRANTORS AND CONTRIBUTORS MAY RELY ON THIS DETERMINATION until the Internal Revenue Service publishes notice to the contrary."

We are happy that our TAX EXEMPT status will continue under the I.R.S. indefinitely. Praise the Lord for this!

### D.B.S. President & Executive Committee Members Falsely Accused

A former member of D.B.S. wrote a letter of resignation to the DBS President, with copies to the Executive Committee of DBS. This letter was subsequently printed in a publication of a former Executive Committee member and Officer. This letter contains many false statements, facts, and opinions. Some of the lies and false statements are as follows:

"The DBS is operating under false pretenses, along with misleading Christians and mis-using their funds sent in to support without knowing or knowing the erroneous goals advocated by CERTAIN INDIVIDUALS IN ITS GOVERNING BODY. Therefore I cannot be a part of an organization whose GOVERNING BODY IS ALSO PLANNING A REVISION OF THE A.V. 1611 KING JAMES BIBLE and the Greek Textus Receptus. The project mentioned above is SECRETLY BEING WORKED ON BY YOU MR. WAITE, HOLLOWOOD, STROUSE, along with OTHER SUPPORTING MEMBERS OF THE SOCIETY which is using Dr. John W. Burgon as a FRONT TO COVER UP THE MEN WORKING BEHIND THE SCENE ON THE REVISION ITSELF."

This is a totally FALSE and LIBELOUS statement against DBS and its officers! (1) DBS is NOT operating under false pretenses! (2) DBS is NOT mis-using funds! (3) There are NO erroneous goals for DBS advocated by its governing body! (4) The DBS governing body is NOT planning a revision of the A.V. 1611 or the Greek Textus Receptus! (5) DBS Executive Committee members Waite, Hollowood, and Strouse or any other supporting DBS members are NOT using John W. Burgon for a front to cover up anything at all—and certainly not any behind the scene REVISION of either the KJV or the T.R.! (6) All of the

### Dean Burgon's "Revision Revised" Brought Back Into Print By Bible For Today—Now Available!!

We were grateful to the CONSERVATIVE CLASSICS people in Pennsylvania for bringing back into print during the last few years the classic book, *Revision Revised* by Dean John William Burgon. We were saddened, however, to have learned only a few months ago that the book was OUT-OF-STOCK and OUT-OF-PRINT from them, and that no firm plans to reprint had been made.

With this news in mind, THE BIBLE FOR TODAY of Collingswood, New Jersey, decided to invest in the project to REPRINT this #611 by Burgon and hence to keep its truth going out to the many who sorely need it!

It is NOW AVAILABLE from the DEAN BURGON SOCIETY for a GIFT to DBS of \$12.00, and consists of 591 pages of clearly printed text on white paper, with two pages per sheet of 8½ × 11" paper, bound firmly and permanently on the left edge. There are plastic covers on front and back, and it is a good-looking job, and will be quite useful until some other publisher ventures to reprint this masterpiece in a hard-bound or paper-bound book.

The description of this volume is given on  
[continued on next page]

GOALS and PURPOSES of the DBS as outlined in our ARTICLES OF FAITH are STILL the GOALS and PURPOSES of the DBS, and they DO NOT and WILL NOT include, either now, or in the future any REVISIONS either of the KJV or of the T.R.!

Rev. D. A. Waite, Th.D., Ph.D.

President, THE DEAN BURGON SOCIETY

THE DEAN BURGON SOCIETY, INC. proudly takes its name in honor of Rev. John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek New Testament Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible, we believe, have all been unsurpassed either before or since his time!

## "KING JAMES FANS" (?)

By E. L. Bynum

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[Installment #11]

### An Infallible Bible And The Commentaries

While many commentaries have been critical of the KJV in certain places, this has usually been the work of one man or a small number of scholars(?). However, this is not always the case, as the careful student can find some material in commentaries that will cheer the heart of the KJV defender. One of the problems with commentaries, is the fact that many who have written them have been liberal or semi-liberal in their theology, and they often write seemingly to impress the scholars(?). However, Dr. Rice seems to think that no commentary really supports the KJV.

The most famous Baptist preacher that has lived since the days of the New Testament was none other than Charles Haddon Spurgeon. More of his sermons and writings have been put into print than any other preacher of any denomination that has ever lived. Many of the things that Spurgeon said about the Bible, certainly can be quoted against the views held by Dr. John R. Rice.

We are going to give some to those quotes, as space permits. However, we do not hold the views that we hold, because of what Spurgeon said, or because of what we have read in the Confessions of Faith. Our belief is based squarely on the Word of God. But since Dr. Rice has challenged us on the basis of Confessions of Faith and Commentaries, we are going to give the reader a taste of the real truth on this issue!

### Charles H. Spurgeon And The Bible

"When we open this sacred Book, and say of that which is here recorded, **The mouth of the Lord hath spoken it**,' then it gives to the teaching a special character." He wasn't talking about the ASV, NIV or the originals. He went on to say, "Where are we if our Bibles are gone? Where are we if we are **taught to distrust them**? If we are left in doubt as to which part is inspired and which is not, we are as badly off as if we had no Bible at all." (Metropolitan Tabernacle Pulpit, Vol. 33, page 152). (Hereafter we will abbreviate as follows: C. H. Spurgeon to CHS and Metropolitan Tabernacle Pulpit to MTP).

I have in my library 56 volumes of the MTP, containing over 3,200 of Spurgeon's sermons,

plus his large unabridged commentaries on the Psalms, along with many other volumes of his works. Over and over again he affirms his belief in the plenary, verbal inspiration of the Scriptures. Many, many of his statements certainly do not support the statements made by Dr. Rice and other critics of the KJV.

"All Scripture, being inspired of the Spirit, is spoken by the mouth of God. However this sacred Book may be treated nowadays, it was not treated contemptuously, nor negligently, nor questioningly by the Lord Jesus Christ, our Master and Lord. It is noteworthy how he revered the written Word. The Spirit of God rested upon him personally, without measure, and he could speak out of his own mind the revelation of God, and yet he continually quoted the law and the prophets, and the Psalms; and always he treated the sacred writings with intense reverence, strongly in contrast with the irreverence of 'modern thought.' I am sure, brethren, we cannot be wrong in imitating the example of our divine Lord in our reverence for the Scripture, which cannot be broken" (CHS, MTP, Vol. 34, p. 145).

Please keep in mind that Christ and the Apostles did not have the **originals**, since some of them would have been approximately 1,500 years old. No doubt that what they had were copies of copies of copies, but yet you do not find Christ criticizing the Scriptures they had. What a vast difference between them and our modern day Bible teachers, who are all the time correcting the Bible.

"Dear brethren, because the mouth of the Lord hath spoken the truth of God, we therefore endeavour to preach it with **absolute fidelity**. We repeat the Word as a child repeats his lesson. It is not ours to correct the divine revelation, but simply to echo it. I do not take it to be my office to bring you new and original thoughts of my own; but rather to say, 'The word which ye hear is not mine, but the Father's which sent me.' Believing that 'The mouth of the Lord hath spoken it,' it is my duty to repeat it to you as correctly as I can after having heard it and felt it in my own soul. It is not mine to amend or adapt the gospel. What! Shall we attempt to improve upon what God has revealed? The Infinitely Wise—is he to be corrected by creatures of a day? Is the infallible revelation of the infallible Jehovah to be shaped, moderated, and toned down to the fashions and fancies of the hour? God forgive us if we have ever altered his Word unwittingly; wittingly we have not done so, nor will we" (CHS, MTP, Vol. 34, p. 147).

"We have a more sure word of testimony, a rock of truth upon which we rest, for our infallible standard lies in, 'It is written.' Of this inspired Book we say—'This is the judge that ends the strife when wit and reason fail.' It is said that it is hard to be understood, but it is not so to those who seek the guidance of the Spirit of God. There are in it great truths which are above our comprehension, placed there on purpose to let us see how shallow are our finite minds, but concerning vital and fundamental points the Bible is not hard to be understood, neither is there any excuse for the multitudes

of errors which men pretend to have gathered from it. A babe in grace taught by the Spirit of God may know the mind of the Lord concerning salvation, and find its way to heaven by the guidance of the word alone. But be it profound or simple, that is not the question; **it is the word of God, and is pure, unerring truth. Here is infallibility, and nowhere else.** I wish to speak this morning upon this grand, infallible book, which is our sole court of appeal . . ." (CHS, MTP, Vol. 20, p. 699).

"To me it is an intense joy to search diligently in my Father's book of grace. It grows upon me daily. **It was written by inspiration in old times, but I have found while feeding upon it, that not only WAS it inspired when written, but it is so still.** It is not a mere historic document, **it is a letter fresh from the pen of God to me.** It is not a sermon once delivered and ended; it speaks still. It is not a flower dried and put by in the **hortus siccus**, with its beauty clouded and its perfume evaporated; but it is a fresh blooming flower in God's garden, **as fragrant and as fair as when he planted it** (Emphasis ours) (CHS, MTP, Vol. 20, p. 702). Keep in mind that CHS is talking about the Bible that he had in his possession, not the originals or something that was only written in heaven.

"How are we to handle this sword of 'It is written'? First, with **deepest reverence**. Let every word that God has spoken be law and gospel to you. Never trifle with it; never try to evade its force or to change its meaning. God speaks to you in this book as much as if again he came to the top of Sinai and lifted up his voice in thunder" (CHS, MTP, Vol. 20, p. 706). "Here is the only infallibility;—the Holy Ghost's witness in this book" (CHS, MTP, Vol. 20, p. 708).

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Psa. 12:6. In a sermon on the preceding text, Spurgeon had the following to say: "**We believe that we have the words of God preserved for us in the Scriptures. We are exceedingly grateful that it is so. If we had not the words of the Lord thus recorded we should have felt that we lived in an evil time, since neither voice nor oracle is heard today.** I say, we should have fallen upon evil days if the words that God spake of old had not been recorded under his superintendence. With this Book before us, what the Lord spake two thousand years ago he virtually speaks now: for 'He will not call back his words' (Isa. 31:2). His word abideth for ever; for it was spoken, not for one occasion, but for all ages. The Word of the Lord is so instinct with everlasting life and eternal freshness, that it is as vocal and forceful in the heart of the saint to-day as it was to the ear of Abraham when he heard it in Canaan; or to the mind of Moses in the desert; or to David when he sang it to his harp. I thank God that many of us know what it is to hear the divine word re-spoken in our souls! By the Holy Ghost the words of Scripture come to us with a present inspiration: **not only has the Book been inspired, IT IS inspired**" (CHS, MTP, Vol. 35, p. 254, 255).

"If I did not believe in the infallibility of the Book, I would rather be without it. If I am to judge the Book, it is no judge of me. If I am to sift it, like the heap on the threshing-floor, and

the cover of the reprint as follows: "A HUNDRED-YEAR-OLD ANSWER TO THE GREEK TEXT & THEORIES OF WESTCOTT & HORT AND ALL TRANSLATIONS ESSENTIALLY BASED UPON THEM INCLUDING THE E.R.V., A.S.V., N.E.B., R.S.V., N.A.S.V., N.I.V., AND MANY OTHERS!!" Get your copy NOW! 1/\$12.00 GIFT; quantity prices on request. Ask for #611.

## The Supernatural Approach to Textual Criticism

by T. M. Strouse, Ph.D.  
 Maranatha Graduate School of Theology  
 Watertown, WI 53094  
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[Continuation of Chapter Two:  
 THE MATERIALS OF TEXTUAL CRITICISM]

### The Paleography of the NT (continued)

#### Writing Instruments of the Text

Several instruments were used in the ancient world to inscribe writing on writing materials. Depending on the material to receive the writing, the appropriate writing instrument was used.

1. *Stilus*—This instrument was used for writing on waxed tablets, and consequently it was made of a hard substance, such as bones or metal or sometimes ivory. The stylus had a sharp end and a blunt end, the former for making the impression on the waxed tablet and latter to smooth over the impressed wax, as an erasure.

2. *Reed Pen*—This instrument takes its name (*κάλαμος, kalamos*) from the word for reed stalk (cf. Mt. 6:7) and was used with black ink (*μέλανος, melanos*) as found in 2 Cor. 3:3 and 3 Jn. 13. The pen was either frayed or sharpened on the end and was received by papyrus (*χάρτης, chartes*; hence our 'chart,' cf. 2 Jn. 12).

3. *Quill Pen*—The history of the quill pen seems to parallel that of the parchment. Papyrus was a poor material to receive the quill, but the

learned the truth on the matter.) Spurgeon fought hard against the modernism in the Baptist Union of England, which he called the "down grade" movement. When they refused to take a stand, he withdrew from the Baptist Union. The Church of England was also swamped with modernism, and it was two modernists from that denomination, by the names of Westcott and Hort, who led with the translation of the Revised Version from their corrupt Greek text based on the corrupt Vaticanus and Sinaiticus manuscripts. If they had been just half as sound on the Scriptures, as was Spurgeon, then we would have been spared from their Greek text and the Revised Version.

[TO BE CONTINUED]

### TWO PLACES FOR A "TRIAL OF STRENGTH"

DEAN BURGON SAID IT: "But it is absolutely necessary to begin by clearing the ground. WE MAY NOT GO ON DOUBTING FOR EVER. The 'ANGELIC HYMN,' [Luke 2:14] and 'THE LAST TWELVE VERSES' of S. Mark's Gospel, are CONVENIENT PLACES FOR A TRIAL OF STRENGTH. It has now been proved that the commonly RECEIVED TEXT of S. Luke 2:14 is the TRUE TEXT,—the Revisionists' emendation of the place, a PALPABLE MISTAKE" (*Revision Revised*, p. 47).

parchment was ideal in receiving the quill pen. Often colors were mixed with the ink to produce beautiful vellum MSS. The Morgan Golden Gospels MS, for example, is a Latin Vulgate MS with entirely gold lettering on purple parchment, producing a beautiful extant MS.

#### Forms On Which Writing Was Received

There are two basic forms on which writing was received, the scroll and the book forms. The latter followed the former historically, and for good reason.

1. *Roll Form*—This form was used with either papyrus or parchment, and it has its roots in OT usage. Sometimes it was rolled on itself, giving the bearer a compact form on which to carry literature of all kinds. Usually, however, for formal use the scroll was wound around a stick or rod, producing a 'volume.'<sup>4</sup> The scroll was used horizontally left to right (Greek or Latin) and right to left for Hebrew. The papyrus sheets were glued together, producing long rolls, especially in the case of Luke and Acts (35 ft. each). Several obvious disadvantages of the scroll form were that the scroll did not facilitate quick references or rapid comparisons. Hence, the proverb *mega biblion mega kakon* ("a great book, a great evil"). These disadvantages no doubt lead the early Christians to another form—the codex or book form. In fact, some suggest that the Gentile Christians may have adopted the codex form to differentiate from the Jewish scroll.<sup>5</sup>

2. *Codex Form*—Originally, the codex consisted of blocks of wood fastened together. Then it advanced to wooden tablets hinged together, and then to sheets of papyrus or parchment. The codex became the standard form from the second century on, culminating with our paper codices (modern books). As previously mentioned, the advantages of the codex over the scroll form were numerous and pragmatic, and no doubt the codex form was popularized by Christian Missionaries.

Codices were often formed by folded sheets called "quires." Often a codex would contain

4. Cf. Luke 4:20.

5. Jack Finegan lists some statistics which support this position, *Encountering NT Manuscripts* (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1974), p. 29.

lay THIS aside and only accept THAT, according to my own judgment, then I have no guidance whatever, unless I have conceit enough to trust to my own heart. The new theory denies infallibility to the words of God, but practically imputes it to the judgments of men; at least, this is all the infallibility which they can get at" (CHS, MTP, Vol. 35, p. 257).

"Unchanged, unchangeable are the words of the Ever Blessed. They are as silver without dross, which will continue from age to age. This we do believe, and in this we do rejoice. Nor is it a tax upon our faith to believe in the permanence of Holy Scripture, for these words were spoken by him who is Omniscient, and knows everything; therefore there can be in them no mistake. They were spoken by him who is omnipotent, and can do everything; and therefore his words will be carried out. Spoken by him who is immutable, these words will be carried out. Spoken by him who is immutable, these words will never alter. The words which God spake thousands of years ago are true at this hour, for they come from him who is the same yesterday, to-day, and for ever. He that spake these words is infallible, and therefore they are infallible" (CHS, MTP, Vol. 35, p. 259).

### Spurgeon And Preservation

"Furthermore, these words of God are TO BE PRESERVED. Give up no line of God's revelation. You may not know the particular importance of the text assailed, but it is not for you to assess the proportionate value of God's words: if the Lord has spoken, be prepared to die for what he has said. . . . This Book deserves the sacrifice of our all for the maintenance of every line of it" (CHS, MTP, Vol. 35, p. 264).

In *The Sword And The Trowel* (CHS's monthly paper), we find the following quotation along with Spurgeon's comments: "In *The Sunday School Chronicle*, of April 12, occurs an editorial note, which concludes as follows:—'Almost all writers now recognize the human element in the Bible, and see that this brings human infirmity in matters of detail. We had a letter from a friend the other day, and there were several mistakes of spelling in it, but the letter quite full conveyed to us our friend's thought. And if there are some inexactness, and even some mistakes, in the Bible, it carries to us, nevertheless, the mind and will of God. A lamp may give light to the feet on a dark night, even if the tin is a little bent in, and one of the panes is cracked.' Is the Sunday School Union going to teach our youth that the Bible is like an old cracked lantern? To this we call the attention of those who are charged with the superintendence of the Union literature. Surely there are members of the Committee who cannot allow such teaching to pass unchallenged" (CHS, *The Sword And The Trowel*, May 1889).

So what if Spurgeon did quote from some other version on very rare occasions; it does not nullify what he preached in the above sermons and many more. He was not perfect, but he believed in an infallible Bible, and he preached the KJV throughout his ministry. (Some of us today, quoted from some of the other versions on a few occasions, before we

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many quires for larger books, and one quire for a brief book. On these quires were columns of the text, ranging from four columns to one column. For instance, Codex Sinaiticus is a parchment MS with four columns of uncial letters. However, the normal number of columns seems to be one or two, certainly in the case of papyrus MSS.

*Writing Styles*

The writing style of the literary Greek works was the bookhand or capital letters called "uncials." This style of writing gained its name from the Latin word *uncialis*, meaning "inch high" or *uncia* meaning "a twelfth part." These letters were formed individually, lacking in

punctuation, and were *scriptio continua*, that is, they had no space between the words. These uncials or majuscules followed the erect letters of stone inscriptions, and though rounded somewhat for writing, they were nevertheless an awkward handwriting style.

The writing style of the uncial continued until about the ninth century. Several uncials of this period came to be known as the "five great uncials," codices Sinaiticus, Vaticanus, Alexandrinus, Ephraemi, and Bezae.<sup>6</sup> After this time the other writing style flourished, due mainly to its inherent practicality. This running hand or "cursive" writing style was written in smaller letters, hence "minuscule," and the letters were connected frequently to one

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another. This informal style had been used in personal writings for centuries;<sup>7</sup> now it was used for literary writing. The advantages of this style are obvious: small size, less parchment usage, more economical, and the rapidity of reproduction. Thus, the majority of extant Greek MSS are cursive rather than uncial in style.

*Writing Helps*

Certain helps were used by the scribes to facilitate in the writing and reading of MSS.

1. *Nomina Sacra*—It is apparent from the extant Greek MSS that many different writing helps were used by the scribes. The *nomina sacra* ("sacred names") are special and frequently used words which are abbreviated. The form of this help, called a contraction, is a horizontal line over the initial and terminal letters of certain words. These certain words then are: *theos* (θς), *kurios* (κς), *uios* (υς), *Iesus* (ις), *christos* (χς), *pneuma* (πνα), *stauros* (στυς), *mater* (μηρ), *pater* (πηρ), *soter* (σηρ), *anthropos* (ανος), *ouranos* (ουνος), *dauid* (δαδ), *Israel* (ιηλ), *Ierusalem* (ιληρ). Many of the uncials contain varying degrees of the use of the *nomina sacra*.<sup>8</sup>

<sup>6</sup> C. F. Sitterly, *The Canon, Text and Manuscripts of the NT* (N.Y.: The Methodist Book Concern, n.d.), p. 85.

<sup>7</sup> Perhaps the NT autographs, being personal letters, were written in cursive on papyrus scrolls.

<sup>8</sup> Codex Washingtonianus uses the *nomina sacra* in a significant passage. In the first verse of Mark's Gospel, this MS reads "Son of God" in uncial script utilizing *nomina sacra* for both words. Incidentally, this is an early testimony to the authenticity of these words in God's Word.

[TO BE CONTINUED]