

# Byzantine text-type

In the [textual criticism of the New Testament](#), the **Byzantine text-type** (also called **Majority Text**, **Traditional Text**, **Ecclesiastical Text**, **Constantinopolitan Text**, **Antiocheian Text**, or **Syrian Text**) is one of the main [text types](#). It is the form found in the largest number of surviving [manuscripts](#) of the [Greek New Testament](#). The New Testament text of the [Eastern Orthodox Church](#), the [Patriarchal Text](#), as well as those utilized in the [lectionaries](#), are based on this text-type. Whilst varying in at least 1,830 places,<sup>[1]</sup> it also underlies the [Textus Receptus](#) Greek text used for most [Reformation-era](#) ([Protestant](#)) translations of the New Testament into [vernacular](#) languages. Modern translations (since 1900) mainly use [eclectic](#) editions that conform more often to the [Alexandrian text-type](#).

The Byzantine text is also found in a few modern Eastern Orthodox editions, as the Byzantine textual tradition has continued in the Eastern Orthodox Church into the present time. The text used by the Orthodox Church is supported by late minuscule manuscripts. It is commonly accepted as the standard Byzantine text.

## Manuscripts [\[ edit \]](#)

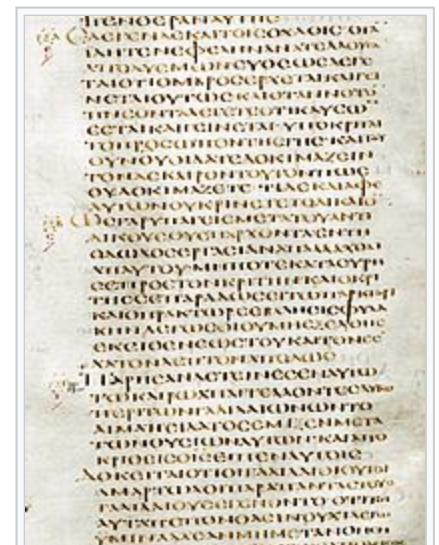
The earliest undisputed [Church Father](#) to witness to a Byzantine text-type in substantial New Testament quotations is [John Chrysostom](#) (c. 349 – 407); although the fragmentary surviving works of [Asterius the Sophist](#) († 341) have also been considered to conform to the Byzantine text,<sup>[2]</sup> though the version of the [Gospel of Matthew](#) used by [Basil the Great](#) (c. 330 – 379) has been argued to be an earlier substantial witness to the Byzantine text type.<sup>[3]</sup> The incomplete surviving translation of [Wulfila](#) (d. 383) into [Gothic](#) is often thought to derive from the Byzantine text type or an intermediary between the Byzantine and Western text types.<sup>[4]</sup> Chrysostom and Asterius used a text only 75% in agreement with the standard Byzantine text. The second earliest translation to witness to a Greek base conforming generally to the Byzantine text in the Gospels is the Syriac [Peshitta](#) (though it has many Alexandrian and Western readings);<sup>[5]</sup> usually dated to the beginning of the 5th century,<sup>[6]:98</sup> although in respect of several much contested readings, such as Mark 1:2 and John 1:18, the Peshitta rather supports the Alexandrian witnesses. Dating from the fourth century, and hence possibly earlier than the Peshitta, is the [Ethiopic](#) version of the Gospels; best represented by the surviving fifth and sixth century manuscripts of the [Garima Gospels](#) and classified by Rochus Zuurmond as "early Byzantine". Zuurmond notes that, especially in the Gospel of John, the form of the early Byzantine text found in the Ethiopic Gospels is quite different from the later Greek Majority Text, and agrees in a number of places with [Papyrus 66](#).<sup>[7]</sup>

## Notable manuscripts [\[ edit \]](#)

Sign	Name	Date	Content



[Codex Vaticanus 354 S \(028\)](#), 📄 an uncial codex with a Byzantine text, assigned to the Family K<sup>1</sup>



[Codex Alexandrinus](#), the oldest 📄 Greek witness of the Byzantine text in the Gospels, close to the Family Π (Luke 12:54-13:4)

A (02)	Codex Alexandrinus	5th	Gospels
C (04)	Codex Ephraemi Rescriptus	5th	Gospels (mixed Byzantine/Alexandrian)
W (032)	Codex Washingtonianus	5th	Matt 1-28; Luke 8:13–24:53
Q (026)	Codex Guelferbytanus B	5th	Luke–John
061	Uncial 061	5th	1 Tim 3:15-16; 4:1-3; 6:2-8
E <sup>e</sup> (07)	Codex Basilensis	8th	Gospels
F <sup>e</sup> (09)	Codex Boreelianus	9th	Gospels
G <sup>e</sup> (011)	Codex Seidelianus I	9th	Gospels
H <sup>e</sup> (013)	Codex Seidelianus II	9th	Gospels
L (020)	Codex Angelicus	9th	Acts, CE, Pauline Epistles
V (031)	Codex Mosquensis II	9th	Gospels
Y (034)	Codex Macedoniensis	9th	Gospels
Θ (038)	Codex Koridethi	9th	Gospels (except Mark)
S (028)	Codex Vaticanus 354	949	Gospels
1241	Minuscule 1241	12th	only Acts
1424	Minuscule 1424	9th/10th	NT (except Mark)



Codex Boreelianus, Byzantine manuscript, member of the Family E □

## Other manuscripts [ edit ]

### Papyri

Ⲣ<sup>73</sup>

### Uncials

Codex Mutinensis (H), Codex Cyprius (K), Codex Mosquensis I (K<sup>ap</sup>), Campianus (M), Petropolitanus Purp. (N), Sinopensis (O), Guelferbytanus A (P), Guelferbytanus B (Q), Nitriensis (R), Nanianus (U), Monacensis (X), Tischendorfianus IV (Γ), Sangallensis (Δ) (except Mark), Tischendorfianus III (Λ), Petropolitanus (Π), Rossanensis (Σ), Beratinus (Φ), Dionysiou (Ω), Vaticanus 2066 (Uncial 046), Uncial 047, 049, 052, 053, 054, 056, 061, 063, 064, 065, 069 (?), 093 (Acts), 0103, 0104, 0105, 0116, 0120, 0133, 0134, 0135, 0136, 0142, 0151, 0197, 0211, 0246, 0248, 0253, 0255, 0257, 0265, 0269 (mixed), 0272, 0273 (?).

### Minuscules

More than 80% of minuscules represent the Byzantine text.<sup>[8]</sup>

2, 3, 6 (Gospels and Acts), 8, 9, 11, 12, 14, 15, 18, 21, 23, 24, 25, 27, 28 (except Mark), 29, 30, 32, 34, 35, 36, 37, 39, 40, 42, 44, 45, 46, 47, 49, 50, 52, 53, 54, 55, 57, 58, 60, 61 (Gospels and Acts), 63, 65, 66, 68, 69 (except Paul), 70, 73, 74, 75, 76, 77, 78, 80, 82, 83, 84, 89, 90, 92, 93, 95, 97, 98, 99, 100, 103, 104 (except Paul), 105, 107, 108, 109, 110, 111, 112, 116, 119, 120, 121, 122, 123, 125, 126, 127, 128, 129, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 146, 147, 148, 149, 150, 151, 155, 156, 159, 162, 167, 169, 170, 171, 177, 180 (except Acts), 181 (only Rev.), 182, 183, 185, 186, 187, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205 (Epistles), 206 (except Cath.), 207, 208, 209 (except Gospels and Rev.), 210, 212, 214, 215, 217, 218 (except Cath. and Paul), 219, 220, 221, 223, 224, 226, 227, 231, 232, 235, 236, 237, 240, 243, 244, 245, 246, 247, 248, 250, 254 (except Cath.), 256 (except Paul), 259, 260, 261, 262, 263 (except Paul), 264, 266, 267, 268, 269, 270, 272, 275, 276, 277, 278a, 278b, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 297, 300, 301, 302, 303, 304, 305, 306, 308, 309, 313, 314, 316, 319, 320, 324, 325, 327, 328, 329, 330 (except Paul), 331, 334, 335, 337, 342, 343,

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## Distribution by century [[edit](#)]

### 9th century

461, 1080, 1862, 2142, 2500

### 9th/10th

399

### 10th

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### 10th/11th

994, 1073, 1701

### 11th

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2306 (composite of parts from the 11th to the 14th centuries)

### 11th/12th

665, 657, 660, 1013, 1188, 1191, 1309, 1358, 1340, 1566, 2389, 2415, 2784

### 12th

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632 and 1227 (composites of parts from the 12th to the 14th centuries)

### **12th/13th**

905, 906, 1310, 1341, 1897, 2311

### **13th**

52, 55, 60, 74, 107, 121, 128, 136, 141, 147, 167, 170, 192, 198, 204, 219, 220, 227, 248, 260, 284, 291, 292, 293, 303, 305, 309, 327, 328, 342, 359, 361, 362, 384, 388, 390, 410, 449, 469, 473, 477, 479, 482, 483, 484, 496, 500, 501, 511, 519, 533, 534, 546, 553, 554, 558, 573, 574, 592, 593, 597, 601, 663, 666, 677, 684, 685, 689, 691, 696, 705, 714, 715, 725, 729, 737, 757, 759, 775, 811, 820, 825, 830, 835, 840, 897, 898, 900, 912, 914, 966, 969, 970, 981, 995, 997, 999, 1000, 1004, 1008, 1011, 1015, 1016, 1031, 1050, 1052, 1053, 1057, 1069, 1070, 1072, 1087, 1089, 1094, 1103, 1107, 1129, 1148, 1149, 1150, 1161, 1177, 1201, 1205, 1206, 1208, 1213, 1215, 1226, 1238, 1255, 1285, 1339, 1352a, 1400, 1594, 1597, 1604, 1622, 1717, 1717, 1728, 1731, 1736, 1740, 1742, 1772, 1855, 1858, 1922, 1938, 1941, 1956, 1972, 1992, 2111, 2119, 2140, 2141, 2236, 2353, 2376, 2380, 2390, 2409, 2420, 2423, 2425, 2457, 2479, 2483, 2502, 2534, 2540, 2558, 2568, 2584, 2600, 2624, 2627, 2631, 2633, 2645, 2646, 2658, 2660, 2665, 2670, 2696, 2699, 2724, 2761

### **13th/14th**

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### **14th**

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### 16th/17th

1371

### 17th and later

289, 868, 956, 963, 988, 1044, 1063, 1101, 1104, 1303, 1748, 1869, 2267, 2450, 2497, 2581, 2619, 2656.<sup>[12]</sup>

## Characteristics [ edit ]

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See also: *Textual variants in the New Testament*

Compared to [Alexandrian text-type](#) manuscripts, the distinct Byzantine readings tend to show a greater tendency toward smooth and well-formed Greek, they display fewer instances of textual variation between parallel [Synoptic Gospel](#) passages, and they are less likely to present contradictory or "difficult" issues of [exegesis](#).<sup>[13]</sup>

## *Textus Receptus* [ edit ]

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The first printed edition of the Greek New Testament was completed by [Erasmus](#) and published by [Johann Froben](#) of Basel on March 1, 1516 ([Novum Instrumentum omne](#)).<sup>[6]:143</sup> Due to the pressure of his publisher to bring their edition to market before the competing [Complutensian Polyglot](#), Erasmus based his work on around a half-dozen manuscripts, all of which dated from the twelfth century or later; and all but one were of the Byzantine text-type.<sup>[6]:143–146</sup> Six verses that were not witnessed in any of these sources, he back-translated from the Latin [Vulgate](#), and Erasmus also introduced many readings from the Vulgate and [Church Fathers](#).<sup>[6]:143–146</sup> This text came to be known as the *Textus Receptus* or *received text* after being thus termed by [Bonaventura Elzevir](#), an enterprising publisher from the Netherlands, in his 1633 edition of Erasmus' text.<sup>[6]:152</sup> The New Testament of the [King James Version](#) of the Bible was translated from editions of what was to become the *Textus Receptus*.<sup>[6]:152</sup> The different Byzantine "Majority Text" of [Hodges & Farstad](#) as well as [Robinson & Pierpont](#) is called "Majority" because it is considered to be the Greek text established on the basis of the reading found in the vast majority of the Greek manuscripts. The *Textus Receptus* differs from the Majority Text in 1,838 Greek readings, of which 1,005 represent "translatable" differences.<sup>[14]</sup>

## Modern critical texts [ edit ]

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[Karl Lachmann](#) was the first New Testament textual critic to produce an edition that broke with the *Textus Receptus*, ignoring previous printings and basing his text on ancient sources, therefore discounting the mass of late Byzantine manuscripts and the *Textus Receptus*.<sup>[15]:21</sup> The critical Greek New Testament texts of today (represented by [UBS/NA](#)

Greek New Testaments) are predominantly **Alexandrian** in nature,<sup>[16]</sup> but there are some critics such as **Robinson** and **Hodges** who still favor the Byzantine Text, and have produced Byzantine-Majority critical editions of the Greek New Testament.<sup>[17]</sup> Around 6,500 readings differ between the Majority text and the modern critical text (represented by **UBS/NA** Greek New Testaments), although the two still agree 98% of the time.<sup>[18]</sup>

The Byzantine type is also found in modern **Greek Orthodox** editions. A new scholarly edition of the Byzantine Text of John's gospel, (funded by the **United Bible Societies** in response to a request from Eastern Orthodox Scholars), was begun in **Birmingham**, UK. and in 2007, as a result of these efforts, *The Gospel According to John in the Byzantine Tradition* was published.<sup>[19]</sup>

Von Soden divided manuscripts of the Byzantine text into five groups:

- K<sup>x</sup>: no uncials, hundreds of minuscules, among them codex **2, 3, 8, 14, 45, 47, 49, 51, 54, 56, 58, 59, 60, 61, 73, 75, 76, 78, etc.**
- K<sup>r</sup>: no uncials, no early minuscules, hundreds of minuscules: **18, 35, 55, 66, 83, 128, 141, 147, 155, 167, 170, 189, 201**
- K<sup>1</sup> (subfamily of K<sup>x</sup>): **S V Ω 461**
- K<sup>i</sup> (Family E): **E F G H**
- I<sup>k</sup> (also K<sup>a</sup>), now Family Π: (A) **K Y Π**; this subgroup is the oldest, but only 5% of manuscripts belong to it. Majority of them have text mixed with other Byzantine subfamilies.<sup>[20]</sup>

Since the discovery of **ⲡ<sup>45</sup>**, **ⲡ<sup>46</sup>**, and **ⲡ<sup>66</sup>**, there is occasionally an early witness to some Byzantine text readings.<sup>[21]:55–61</sup><sup>[22]:38</sup> Examples:

Luke 10:39

Ιησου: **ⲡ<sup>45</sup> ⲡ<sup>75</sup>** A W Byz b

κυριου: **Ⲭ** B D L **Ξ** 579 892 cop<sup>bo</sup> syr<sup>c</sup><sup>[23]:229</sup>

Luke 10:42

ενος δε εστιν χρεια: **ⲡ<sup>45</sup> ⲡ<sup>75</sup>** A C W Byz

ολιγων δε χρεια εστιν η ενος: B

ολιγων δε εστιν η ενος: **Ⲭ**

ολιγων δε εστιν χρεια: 38 syr<sup>pal</sup><sup>[24][23]:229</sup>

Luke 11:33

φῶς: **Ⲭ** B F **Θ** *f*<sup>1</sup> *f*<sup>13</sup>

φέγγος: **ⲡ<sup>45</sup>** 33 Byz<sup>[23]:233</sup>

John 10:29

ὃ ... μεῖζον: B it

ὃς ... μεῖζων: **ⲡ<sup>66</sup>** *f*<sup>1</sup> *f*<sup>13</sup> Byz<sup>[23]:334</sup>

John 11:32

πρός: **Ⲭ** B C\* D L X

εἰς: **ⲡ<sup>66</sup>** **Θ** Byz<sup>[23]:338</sup>

John 13:26

βάψας: **ℵ** B C L X 33

καὶ ἐμβάψας: **ⲩ**<sup>66c</sup> A Θ<sup>[23]</sup>:349

Acts 17:13

ταράσσοντες:

omitted: **ⲩ**<sup>45</sup> E Byz<sup>[23]</sup>:441

1 Corinthians 9:7

τὸν καρπὸν: **ℵ**\* A B D\* G P

ἐκ τοῦ καρποῦ: **ⲩ**<sup>46</sup> Byz<sup>[23]</sup>:534

Ephesians 5:9

φωτὸς: **ℵ**\* A B D\* G P

πνεύματος: **ⲩ**<sup>46</sup> Byz<sup>[23]</sup>:598

Philippians 1:14

του θεου: **ℵ** A B (D\*) P Ψ 33 81 104 326 365 629 1175 1241 2464

omitted: **ⲩ**<sup>46</sup> D<sup>2</sup> Byz<sup>[23]</sup>:604

Other examples of Byzantine readings were found in **ⲩ**<sup>66</sup> in John 1:32; 3:24; 4:14, 51; 5:8; 6:10, 57; 7:3, 39; 8:41, 51, 55; 9:23; 10:38; 12:36; 14:17.<sup>[22]:38</sup> fn. 2 This supports the views of scholars such as Harry Sturz (1984) and **Maurice Robinson** (2005) that the roots of the Byzantine text may go back to a very early date.<sup>[21]:62–65</sup> (In 1963 Bruce Metzger had argued that early support for Byzantine readings could not be taken to demonstrate that they were in the original text.)<sup>[22]:38</sup> Some authors have interpreted this as a rehabilitation of the Textus Receptus.<sup>[25]</sup> Many of these readings have substantial support from other text-types and they are not distinctively Byzantine. Daniel Wallace found only two agreements distinctively between papyrus and Byzantine readings.<sup>[26]</sup>

**See also**  [[edit](#)]

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**Families of the Byzantine text-type**  [[edit](#)]

- [Family Π](#)
- [Family E](#)
- [Family K<sup>1</sup>](#)
- [Family K<sup>Γ</sup>](#)
- [Family K<sup>X</sup>](#)

**Families associated with the Byzantine text**

- [Family 1424](#)
- [Family 1739](#)

**Other text-types**  [[edit](#)]

- [Categories of New Testament manuscripts](#)
- [Alexandrian text-type](#)
- [Caesarean text-type](#)
- [Western text-type](#)



- [Textus Receptus](#)

## Critical text [ edit ]

- [Novum Testamentum Graece](#)
- [Textual Criticism](#)
- [Conflation of Readings](#)

## Notes [ edit ]

- <sup>^</sup> Daniel B. Wallace, *The Majority Text Theory: History, Methods, and Critique* in *Journal of the Evangelical Theological Society* 37/2 (June 1994) pp. 194 fn. 59
- <sup>^</sup> Gordon D. Fee, "The Use of Greek Patristic Citations in New Testament Textual Criticism: The State of the Question," pp. 344–359 in *Studies in the Theory and Method of New Testament Textual Criticism* (ed. Eldon J. Epp and Gordon D. Fee; Studies & Documents 45; Grand Rapids: Eerdmans, 1993), p. 358.
- <sup>^</sup> Racine, Jean-François (2004-04-29). *The Text of Matthew in the Writings of Basil of Caesarea* ↗. Brill. ISBN 978-90-04-13076-0.
- <sup>^</sup> Bennett, William, 1980, *An Introduction to the Gothic Language*, pp. 24-25.
- <sup>^</sup> Metzger, Bruce M. (1977). *The Early Versions of the New Testament: Their Origin, Transmission and Limitations*. New York; Oxford: Clarendon Press. p. 61. ISBN 0-19-826170-5.
- <sup>^</sup> abcdef Metzger, Bruce M.; Ehrman, Bart D. (2005). *The Text of the New Testament: Its Transmission, Corruption and Restoration* ↗. New York; Oxford: Oxford University Press. ISBN 978-0-19-516122-9.
- <sup>^</sup> Zuurmond, Rochus; Niccum, Curt (2013). "The Ethiopic Version of the New Testament" in Bart D. Ehrman and Michael W. Holmes eds "The Text of the New Testament in Contemporary Research" 2nd edn. Brill. pp. 231–252. ISBN 978-90-04-23604-2."One would say that the Ethiopian *Versio Antiqua* is basically a Byzantine text, with some Western elements and some remnants of the early Egyptian text. For lack of a better term one could coin this "early Byzantine".
- <sup>^</sup> Aland, Kurt; M. Welte; B. Köster; K. Junack (1994). *Kurzgefasste Liste der griechischen Handschriften des Neues Testaments*. Berlin, New York: Walter de Gruyter. p. 128. ISBN 3-11-011986-2.
- <sup>^</sup> Aland, Kurt; M. Welte; B. Köster; K. Junack (1994). *Kurzgefasste Liste der griechischen Handschriften des Neues Testaments*. Berlin, New York: Walter de Gruyter. pp. 129–140. ISBN 3-11-011986-2.
- <sup>^</sup> Kurt Aland, "Synopsis Quattuor Evangeliorum. Locis parallelis evangeliorum apocryphorum et patrum adhibitis edidit", Deutsche Bibelgesellschaft, Stuttgart 1996, p. XXXII.
- <sup>^</sup> Nestle, Eberhard et Erwin (2001). *Novum Testamentum Graece*. communiter ediderunt: B. et K. Aland, J. Karavidopoulos, C. M. Martini, B. M. Metzger (27 ed.). Stuttgart: Deutsche Bibelgesellschaft. p. 714.
- <sup>^</sup> Kurt Aland, and Barbara Aland, "The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism", trans. Erroll F. Rhodes, *William B. Eerdmans Publishing Company*, Grand Rapids, Michigan, 1995, pp. 140-142.
- <sup>^</sup> "The Syrian text has all the appearance of being a careful attempt to supersede the chaos of rival texts by a judicious selection from them all." Brooke Foss Westcott, Fenton John Anthony Hort. *The New Testament In The Original Greek*, 1925. p. 551
- <sup>^</sup> Michael D. Marlowe states:[1] ↗ yet it differs from the Received Text in about a thousand places, most of them being trivial. while Daniel B. Wallace [2] ↗ Archived 2007-08-05 at the Wayback Machine has counted 1,838 differences between it and the Textus Receptus.
- <sup>^</sup> Colwell, Earnest Cadman (1952). *What is the Best New Testament?*. Chicago: University of Chicago Press.
- <sup>^</sup> Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform*, p. v fn. 2.
- <sup>^</sup> Maurice A. Robinson, *New Testament Textual Criticism: The Case for Byzantine Priority*, in "Rethinking New Testament Textual Criticism" p. 139.

18. <sup>^</sup> Daniel Wallace, *The Majority Text and the Original Text: Are They Identical* in "Bibliotheca Sacra", Volume 148, 1991, p. 158.
19. <sup>^</sup> Mullen, Roderic L.; Crisp, Simon; Parker, D. C., eds. (14 July 2008). *The Gospel According to John in The Byzantine Tradition*. Hendrickson Pub. ISBN 978-1598563078.
20. <sup>^</sup> [Appendix III: Von Soden's Textual System](#) at the Encyclopedia of New Testament Textual Criticism.
21. <sup>^</sup> <sup>a</sup> <sup>b</sup> Sturz, Harry A (1984). *The Byzantine Text-Type & New Testament Textual Criticism*. New York; Nashville; Camden: Thomas Nelson. ISBN 0-8407-4958-9.
22. <sup>^</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> Metzger, Bruce M (1963). *Chapters in the History of New Testament Textual Criticism*. Grand Rapids: Eerdmans.
23. <sup>^</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> Aland, Barbara; Aland, Kurt; Karavidopoulos, Johannes; Martini, Carlo M.; Metzger, Bruce M., eds. (2012). *Novum Testamentum Graece* (28 ed.). Germany: The German Bible Society. ISBN 978-3-438-05156-1.
24. <sup>^</sup> Gordon D. Fee, *P75, P66, and Origen: The Myth of Early Textual Recension in Alexandria*, p. 253.
25. <sup>^</sup> Edward F. Hills, *Dean Burgon in the Light of Recent Research*; D. A. Waite, *Defending the King James Bible*, Bible For Today, Collingswood, New Jersey 2004.
26. <sup>^</sup> D. Wallace, *The Majority Text Theory: History, Methods, and Critique*, in *Studies & Documents* 1995, p. 303

## Further reading [ [edit](#) ]

- *The New Testament in the Original Greek: Byzantine Textform 2018*, edited by [Maurice A. Robinson](#) and William G. Pierpont, VTR Publications. ISBN 978-3-95776-100-2.
- *The Greek New Testament for Beginning Readers: Byzantine Textform*, The Greek Text & Verb Parsing as Compiled by Maurice A. Robinson & William G. Pierpont, Lexical Information & Layout by John Jeffrey Dodson, VTR Publications, 2010. ISBN 978-3-941750-24-1.
- Harry A. Sturz, *The Byzantine Text-Type & New Testament Textual Criticism* (1984).
- *The Greek New Testament According to the Majority Text*, Second Edition, edited by Zane C. Hodges and Arthur L. Farstad, Thomas Nelson Publishers, Nashville, 1985. ISBN 0-8407-4963-5.
- *The New Testament in the Original Greek: Byzantine Textform 2005*, Edited by [Maurice A. Robinson](#) and William G. Pierpont, Chilton Book Publishing. ISBN 0-7598-0077-4.
- *The King James Only Controversy 2009*, James R White, Bethany House. ISBN 0-7642-0605-2.
- "Some Second Thoughts on the Majority Text", Daniel B. Wallace, *Bibliotheca Sacra*, vol. 146, 1989. 270–290.
- *The Identity of the New Testament Text II*, Wilbur N. Pickering, <http://www.revisedstandard.net/text/WNP/>
- *What About the Majority Text?*, Michael D. Marlowe [www.bible-researcher.com](#)
- Bruce M. Metzger, Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption and Restoration*, 1968 etc., Oxford University Press.
- B. M. Metzger, *A Textual Commentary of the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament*, 1994, United Bible Societies, London & New York, pp. 7\*-9\*, 15\*-16\*.
- M. A. Robinson, "The Case for Byzantine Priority", in: "Rethinking New Testament Textual Criticism", ed. D. A. Black, Baker Academic, Grand Rapids: 2002, pp. 125–139
- Klaus Wachtel, *Der Byzantinische Text Der Katholischen Briefe* (Universität Münster, 1994).
- "The Byzantine Priority Hypothesis" [At the Encyclopedia of Textual Criticism](#)
- [The Gospel According to John in the Byzantine Tradition](#)
- Paulo José Benício, *O Texto Bizantino na Tradição Manuscrita do Novo Testamento Grego*  (in Portuguese)
- Ernst Boogert, *The Origin of the Byzantine Text: New Perspectives in a Deadlocked Debate*

## External links [ [edit](#) ]

- [Online version of \*The New Testament in the Original Greek: Byzantine Textform 2005\*, Edited by Maurice A. Robinson and William G. Pierpont](#)
- [Comparison of the Byzantine/Majority Text with other manuscript editions](#) on the Manuscript Comparator
- [Center for Study and Preservation of the Majority Text](#)

Categories: [Bible versions and translations](#) | [Christian terminology](#) | [New Testament text-types](#)  
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