

The Basics

Wayne Stewart

The doctrine of Christ

- BT 2 John 1:9 πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
- KJV 2 John 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

The doctrine of Christ

- TBT Hebrews 6:1 Διό, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,
- KJV Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

The deity of Christ

- TBT 1 Timothy 3:16 καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.
- KJV 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

“God” or “who” or “he who”

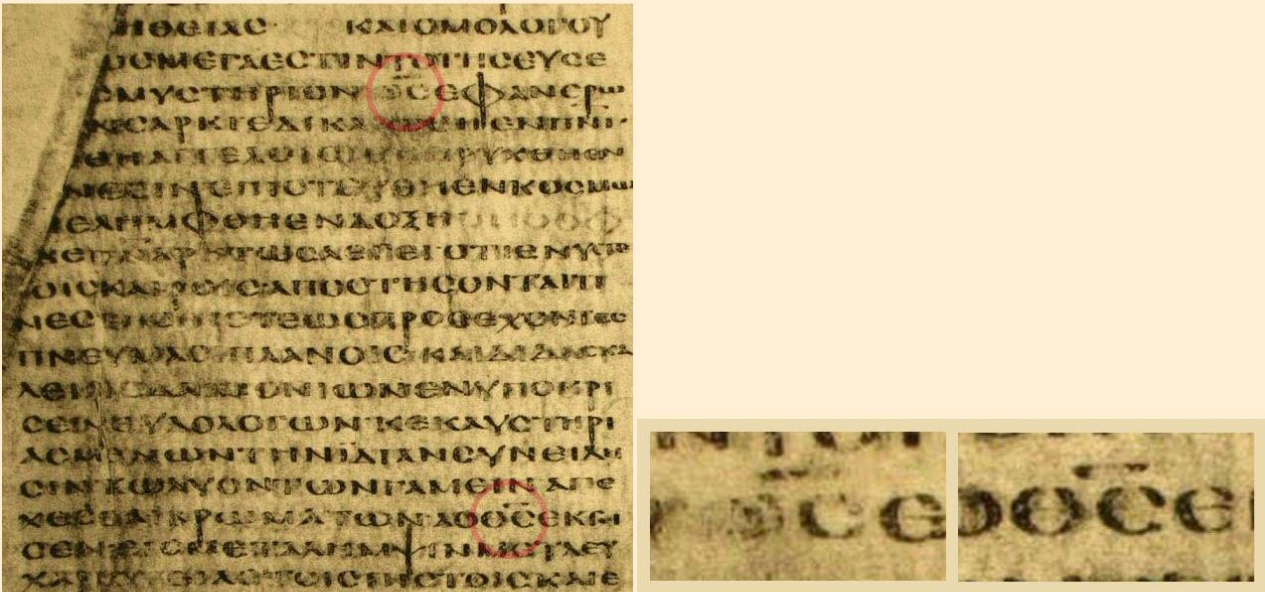
Codex Alexandrinus, 1 Timothy 3:16 - Google Chrome

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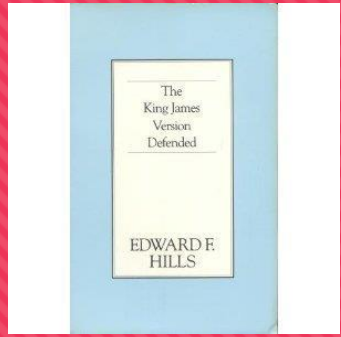
1 Timothy 3:16 in Codex Alexandrinus

Reproduced below is the text of 1 Timothy 3:16–4:3 from Codex A, as presented in the photographic facsimile volume published by the British Museum in 1879. Of particular interest here is the reading in 3:16, where it may be seen that the manuscript reads ΘC "God was manifested in the flesh," employing the usual abbreviation ΘC for ΘEOC, with a stroke over the letters to indicate an abbreviation. However, textual critics believe that the ink in the center of the Θ and the stroke above were added by a corrector in modern times. Reasons for this belief are the color of the ink, and the fact that a "dot" has been placed in the Θ instead of a line. [Tregelles](#) writes, "The ink in which this has been done in A is sufficiently modern and black to declare its recent application" (*An Account of the Printed Text of the Greek New Testament*, London, 1854). Without these marks, the manuscript originally read OC "He who was manifested in the flesh." In the photograph below the ΘC in 3:16 is circled. Further down, in verse 4:3, there is another ΘC circled for comparison. Click on the circled areas for a larger view.



Nestle-Aland: καὶ ὁμολογούμενος μέγα ἐστὶν τῆς εὐσεβείας μυστήριον. Ὁς ἐφανέρωθ' ἐν σαρκί, ἐδικαιώθ' ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ. Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυστριασμένων τὴν ἰδίαν συνείδησιν, καλυπνύων γαμῆν, ἀπέχουσαι βρωμάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

The King James Defended by EF Hills



(8) In 1 Tim. 3:16 the Traditional Text reads, *God was manifest in the flesh*, with *A* (according to Scrivener), *C* (according to the "almost supernaturally accurate" (73) Hoskier), (Ignatius), (Barnabas), (Hippolytus), Didymus, Gregory of Nyssa, and Chrysostom. The Alexandrian text (represented by *Aleph*) reads, *who was manifest in the flesh*, and the Western text (represented by D2 and the Latin versions) reads, *which was manifest in the flesh*. Undoubtedly the Traditional reading, *God was manifest in the flesh*, was the original reading. This was altered by the Gnostics into the Western reading, *which was manifest in the flesh*, in order to emphasize their favorite idea of mystery. Then this Western reading was later changed into the meaningless Alexandrian reading, *who was manifest in the flesh*.

Rightly dividing

- TBT 2 Timothy 2:15 σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
- KJV 2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.