



## The NASB

### **Summary**

This report examines the development and significance of two major Greek New Testament traditions: the *Textus Receptus* (TR) and the *Nestle-Aland* (NA) text. It also explores two critical ancient manuscripts, *Codex Sinaiticus* and *Codex Vaticanus*, and evaluates the *King James Only* (KJVO) movement's claims. These topics show how manuscript evidence and scholarly methods have shaped modern Bible translations such as the NASB.

### **1. Textus Receptus (TR) and Nestle-Aland**

The *Textus Receptus* originated with Erasmus in 1516, compiled from a small number of late Byzantine manuscripts. Subsequent editors like Stephanus, Beza, and the Elzevir brothers refined it, culminating in the 1633 edition that coined the term *Textus Receptus* ("Received Text"). It became foundational for Reformation Bibles, particularly the *King James Version* (KJV). However, it lacked access to earlier, more diverse manuscripts.

In contrast, the *Nestle-Aland Greek New Testament* (first published in 1898 by Eberhard Nestle and later refined by Kurt Aland) draws from over 5,800 manuscripts, including early papyri and Alexandrian texts. This critical edition underpins most modern translations (NASB, ESV, NIV) and employs an eclectic method, favoring the earliest and most reliable readings.

### **2. Codex Sinaiticus and Codex Vaticanus**

*Codex Sinaiticus* (c. AD 330–360) and *Codex Vaticanus* (c. AD 300–325) represent the Alexandrian text type and are key witnesses to the early New Testament. Discovered at St. Catherine's Monastery and preserved in the Vatican Library respectively, they lack many verses found in the TR, such as Matthew 17:21 and Acts 8:37.

Textual critics like Bruce Metzger affirm that scribes often added clarifications over time. Therefore, modern versions like the NASB omit, footnote, or bracket verses absent in the earliest manuscripts to reflect the original apostolic writings more faithfully.

### **3. NASB Omissions Compared to the Textus Receptus**

The NASB omits, footnotes, or brackets several verses found in the TR and KJV due to their absence in Sinaiticus, Vaticanus, and early papyri. Examples include Matthew 18:11 and John 5:4. These omissions arise not from theological bias but from a commitment to earlier manuscript evidence.

Verse	Status in NASB	Reason for Omission
Matthew 17:21	Footnoted	Absent in early Alexandrian manuscripts
Acts 8:37	Omitted	Found only in later Western manuscripts

#### **4. The King James Only Movement**

The KJVO movement claims the KJV is the only legitimate English Bible and regards the TR as divinely preserved. Leaders like Peter Ruckman even asserted that the KJV corrects Greek manuscripts. However, scholars like Daniel Wallace and James White point out that such claims ignore historical evidence. No translation, including the KJV, should be elevated above the Greek and Hebrew originals.

KJVO adherents and sympathizers frequently criticize Westcott and Hort—editors of the 1881 critical Greek text, foundational in the development of the NASB—accusing them of heresy or spiritualism. Yet scholars like D.A. Carson and James White demonstrate these accusations are unfounded and based more on emotional loyalty to the KJV than on historical textual facts.

#### **5. Major Contributors to the NASB**

The NASB was produced by evangelical scholars committed to faithfulness to the original texts. Key figures included:

- **Dr. Dewey M. Beegle** (Old Testament scholar, Wesley Theological Seminary)
- **Dr. Frank E. Gaebelein** (Editor, *Expositor's Bible Commentary*)
- **Dr. Charles Lee Feinberg** (Dean, Talbot Theological Seminary)
- **Dr. S. Lewis Johnson** (Professor, Dallas and Trinity Evangelical Seminaries)

The *Lockman Foundation* ensured the NASB adhered rigorously to the earliest manuscript evidence while remaining theologically conservative.

#### **6. Conclusion**

The history of the Greek New Testament shows a steady progression toward earlier and more reliable textual bases. The *Textus Receptus*, though invaluable in its time, was limited in its sources. The *Nestle-Aland* text, grounded in broader and older evidence, provides a more accurate reflection of the apostolic writings.

Codex Sinaiticus and Vaticanus demonstrate that certain KJV verses are later additions. Modern translations like the NASB aim to present Scripture as closely as possible to the original autographs.

While the KJV remains beloved for its literary and spiritual beauty, its exclusive use is neither historically nor textually justified. Life-Changing Faith Church (Frisco, Texas) rightly prioritizes the NASB in its teaching and preaching to align with the earliest available biblical text.