

## Quiz #8 History of the Bible

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<http://www.bftbc.org/historyofthebible>

*Forever Settled* by Jack Mooran

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### Three Or More Families 71-84

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. What percentage of extant manuscripts can be categorized with the Received Text (Moorman, 71)?
2. How many textual families do the naturalistic “scholars” Westcott, and Hort identify (Moorman, 71)?
3. According to Kenyon, which manuscript or text has no representation (Moorman, 72)?
4. According to Colwell, which textual family is not recognized in Nestle’s 25<sup>th</sup> edition (Moorman, 72)?
5. According to Hoskier, how often do Aleph and B differ with one another in just the Gospels (Moorman, 73)?
6. Which textual family demonstrate remarkable unity (Moorman, 74)?
7. What does Pickering’s textual research tell us about the *Textus Receptus* class of manuscripts (Moorman, 75)?
8. What do the manuscripts within Received Text grouping represent (Moorman, 76)?
9. Which textual manuscript is longer than the others (Moorman, 76)?
10. How many instances of conflation were Westcott and Hort able to cite (Moorman, 76)?
11. What is another name for the Syrian text (Moorman, 77)?
12. What text is generally accepted by the Greek church (Moorman, 78)?
13. Does Kenyon believe the *Textus Receptus* was created by a conference of churches (Moorman, 79)?
14. When does Scrivener believe the worst corruptions found in the eclectic text took place (Moorman, 81)?
15. Who said, "Vanquished by THE WORD INCARNATE, Satan next directed his subtle malice against THE WORD WRITTEN" (Moorman, 81)?
16. What became of the papyri on which the true text of Scripture was written (Moorman, 81)?
17. What rejected manuscripts were seldom read or re-copied (Moorman, 83)?
18. With what people group did the trend toward the Traditional Text begin (Moorman, 83)?
19. What text has no representation outside of Egypt (Moorman, 84)?
20. What is something you can appreciate about the *Textus Receptus*