

**(Volume 5) PART 1: Elucidation on some selected examples
of the type of itemizations found in Part 2.**

**Readings in Parts 1 & 2 are areas of agreement between
neo-Byzantines of the *Textus Receptus* & Burgonites of the Majority Text,
but areas of disagreement with the neo-Alexandrians of the NU Text *et al.***

There are rival New Testament texts, such as the Byzantine Text, Western Text, Alexandrian Text, and various independently corrupted texts. Thus when in the 16th century the great neo-Byzantine textual analyst of Protestant Geneva, Beza of Geneva (d. 1605) in Switzerland, considered certain readings in the Western Text, he drew the obvious conclusion that the leading Western Greek Text, Codex Bezae Cantabrigiensis (Codex D 05), and therefore the Western Text was a corrupt text, and rightly dismissed it. So too, when in the 16th century the great neo-Byzantine textual analyst, Erasmus of Rotterdam (d. 1536) in Holland, considered certain readings in one of the two leading Alexandrian Texts, he drew the obvious conclusion that Codex Vaticanus (Codex B 03) and therefore the Alexandrian Text was a corrupt text, and rightly dismissed it.

The New Testament Received Text of the Authorized King James Version of 1611 A.D., is a neo-Byzantine text. At the time of the Reformation in the 16th century, and then into the 17th century, Protestants defended, and Protestant Christian Bible translations were based on, a neo-Byzantine New Testament text. Initially the Roman Catholic Church allowed neo-Byzantines to flourish, as seen in the Complutensian Bible's New Testament (1514), or the Greek New Testament editions of the learned Erasmus of Rotterdam (e.g., 1516 & 1522). But once the Church of Rome saw the power of the Word of God as the Holy Ghost wrought through it the Reformation ignited by God under the great Protestant leader, Martin Luther in 1517, in fear and trembling of Biblical Christianity as recovered by the Protestants, they moved to close down the Neo-Byzantine School inside the Roman Church following the Council of Trent (1546-1563), and promote in its place the Papists' old Latin School which held sway in the Roman Church till the Vatican Two Council (1962-1965). Thereafter, the Papists joined with neo-Alexandrians seeking to promote the two main Alexandrian Texts of Rome Vaticanus (Codex B 03, 4th century) and London Sinaiticus (Codex Aleph 01, 4th century), as via the Neo-Alexandrian School they continued their post-Trent Council attack on the pure Word of God as found in the much hated Protestants' Bible.

*The Byzantine Text is the basic New Testament Greek text that was preserved over time and through time. Thus for those of the Neo-Byzantine School who recognize the teaching of the Divine Preservation of Holy Scripture (Pss. 12:6,7; 117:2; Isa. 40:8; Matt. 5:18; 24:35; 1 Peter 1:25), the starting point for a Greek New Testament neo-Byzantine textual analyst must always be the representative (or majority) Byzantine Text. Therefore neo-Byzantines of the *Textus Receptus* have a high regard for the Greek Byzantine Text of the New Testament which is the starting point, and USUALLY the finishing point for the Received Text. Thus the Received Text or *Textus Receptus* (TR) of the Greek New Testament follows the representative Byzantine Text UNLESS there is a CLEAR and OBVIOUS textual problem with it. If so, another reading may be selected*

which remedies the textual problem, that is found inside the closed class of sources that were Providentially preserved by God over time, and through time, namely, a minority Greek Byzantine text reading, and / or a Latin text reading from the Vulgate or old Latin Versions, and / or a reading from one or more Greek or Latin church writers. Given the Neo-Byzantine School's high regard for the representative Greek Byzantine Text of the New Testament, it therefore follows that the ONUS OF PROOF for any such departure from the majority Byzantine text is on the neo-Byzantine textual analyst discovering the textual problem to make out his case. For on the textual analysis rules of the Neo-Byzantine School, in the absence of any such GOOD textual argument against the representative Byzantine text, by default, the reading of the majority Byzantine text is therefore correct and so must stand.

The following *Textus Receptus* (TR) & Majority Byzantine Text (MBT) itemizations are discussed with less elucidation, generally without detail on the reason for a TR rating, and with less itemizations of manuscripts outside the closed class of sources, in Volume 5, Part 2; and TR itemizations that are not MBT are discussed in Part 3. (See also Appendices 1-3.)

Mark Chapter 2:

Mark 2:1a; Mark 2:1c; Mark 2:2; Mark 2:3; Mark 2:4a; Mark 2:5b & Mark 2:9a; Mark 2:5c; Mark 2:7b; Mark 2:9d; Mark 2:11b; Mark 2:12a; Mark 2:16b; Mark 2:16c; Mark 2:16d; Mark 2:16e; Mark 2:17b; Mark 2:18a; Mark 2:18c; Mark 2:18d; Mark 2:21a; Mark 2:21d; Mark 2:22a; Mark 2:22; Mark 2:22c; & Mark 2:26a.

Mark Chapter 3:

Mark 3:8b; Mark 3:8c; Mark 3:14; Mark 3:15; Mark 3:16; Mark 3:18b; Mark 3:19b; Mark 3:25a; Mark 3:27a; Mark 3:29a; Mark 3:29b; Mark 3:31a; Mark 3:33b; Mark 3:33c; Mark 3:35a; & Mark 3:35b.

In this work, the *AUTHORIZED KING JAMES VERSION (AV) OF 1611* is used as *the model neo-Byzantine version* to give the rendering of the neo-Byzantine *Textus Receptus* (TR), although reference may sometimes be made to other neo-Byzantine versions e.g., Tyndale (1526), the Geneva Bible (1560), and the Bishops' Bible (1568).

And the *AMERICAN STANDARD VERSION (ASV) OF 1901* is used as *the model neo-Alexandrian version* to give the rendering of a neo-Alexandrian text which in general is usually the rendering found in other neo-Alexandrian versions considered in this textual commentary e.g., the NASB, RSV, ESV, NRSV, NIV, and TEV.

Title: “**The Gospel According to Mark**” (TR) {A}
 stylized by adding “St.” before “Mark” in the KJV to read,
 “**The Gospel According to St. Mark**” (AV).

Preliminary Remarks & Textual Discussion.

The First Matter. For textual information on inscriptions such as e.g., the titles on the Gospels, or the subscripts at the end of various NT Books, the textual apparatus of Nestle-Aland’s 27th edition (1993) is generally very useful. E.g., it here itemizes the TR’s reading with its symbol, “**R**” for the “Majority text, including the Byzantine Koine text,” by which it “indicates readings supported by the majority of all manuscripts.” But since the overwhelming majority of such manuscripts are this “Byzantine Koine text,” it follows that the “**R**” symbol always “represents the witness of the Koine text type” i.e., the Byzantine Text¹.

But whereas Nestle-Aland show Manuscript London (Codex A 02) as part of the majority Byzantine text inscription, “*Euaggelion* (The Gospel) *kata* (according to) *Markon* (Mark);” by contrast, Swanson (1995)² first shows Manuscript London reading, “*tou* (-) *kata* (according to) *Markon* (Mark) *Euaggeliou* (of the Gospel) *ai* (The) *periochai* (contents)” i.e., “The contents of the Gospel according to Mark” in a preliminary section (p. 1), and then in the main section show its inscription as per Nestle-Aland, *supra*. This type of thing looks rather confusing.

Fortunately I have a photocopy of a photolithic copy of Manuscript London and so I am able to tell that there is a section between St. Matthew’s and St. Mark’s Gospel in A 02 which is headed, “*tou* (-) *kata* (according to) *Markon* (Mark) *Euaggeliou* (of the Gospel) *ai* (The) *periochai* (contents);” after which comes the actual Gospel of St. Mark which on my copy one can only read, “*ION* (which as a reconstruction would be ‘*EYAGΓEΛION*’ = ‘The Gospel’) *KA. .TA* (according to) *MAPKON* (Mark);” although there is also a subscript at the end of the Gospel likewise reading (with some limited stylistic paper artwork, of which I shall only reproduce the final “*ⲥ*”):

¹ Nestle-Aland’s 27th edition (1993), pp. 55* & 88. Where this symbol “**R**” is “not ... explicitly cited,” e.g., at the inscription on the Book of Acts, this means that “**R**” “agrees with *txt* (= the text)” of Nestle-Aland (*Ibid.*, pp. 55* & 320).

² Reuben Swanson (d. 2009) (Editor), *New Testament Greek Manuscripts ... Mark*, Foreword by Bruce Metzger (d. 2007), Sheffield Academic Press, Sheffield, England, UK & William Carey International University Press, Pasadena, California, USA, 1995.

EΥΑΓΓΕΛΙΟΝ
KATA
MAP
KO
N
⋈

This subscript contextually shows the correct meaning of the inscription, which thus conforms to the majority Byzantine text reading.

But without access to A 02, I would be left wondering, “What does it all mean?” While on the one hand, textual apparatuses such as Nestle-Aland and Swanson are very valuable and useful; on the other hand, they sadly do not always provide a sufficient level of information to inform the reader as to exactly what is going on in the Greek texts they itemize.

The Second Matter. For the purposes of the inscription here at St. Mark’s Gospel the two Sydney University Lectionaries of Australia do not help us beyond showing that it is from “*Markon* (Mark).” That is because they both use standard Lectionary preambles at various Gospel readings, so that Lectionary 2378 (11th century) here has the preamble, “*ek* (out) *tou* (of) *kata* (according to) *Markon* (Mark)³,” i.e., “According to Mark;” whereas Lectionary 1968 (1544 A.D.) here has the preamble, “*ek* (out) *tou* (of) *Markon* (Mark)” i.e., “Out of Mark.” There may also be red colouration in the inscriptions, for instance, in Lectionary 2378 at the start of the reading for Mark 2:1-12 (p. 58b) the “E” of “Ek” (*Ek*) is a red colour; and so likewise, in Lectionary 1968, for instance, at the start of the reading for Mark 1:35b-44 (p. 125a), the “C” of “Ck” (*Ek*) is a red colour.

So likewise, the British Library Lectionary of London, UK, Lectionary 340 (13th century; & 15th century, for instance Mark 1:1-8) uses a variety of Lectionary inscriptions. E.g., at the start of the reading for Mark 1:1-8 (see pp. 264a & 258b) this is, “*Ευαγγελιον* (*/ Euangelion*, ‘The Gospel’) *εκ του* (*/ ek tou* = ‘out of’) *κατα* (*kata*, ‘according to’) *μαρ*^K (*mar* with the *k* directly on top of the *r*, rather than slightly to the right as shown here, an abbreviation for *Markon*, ‘Mark’),” i.e., “According to Mark.” By contrast, at e.g., the start of the reading for Mark 1:9-11 (p. 69a), the inscription is, “*Εγ*” (*/ Eg*) with “α” directly above the “γ” (*/ g*) which is an abbreviation for “*Ευαγγελιον* (*/ Euangelion*, ‘The Gospel’),” followed by *κατα* (*kata*, ‘according to’) *μαρ* (*mar*)” with the “κ” (*k*) directly on top of the “ρ” (*r*), which is an abbreviation for *Markon*, “Mark,” i.e., “According to Mark.” There may also be red colouration in the inscriptions, for instance, at the start of the reading for Mark 2:23-28 (p. 86b), the inscription is a red colour.

³ In Lectionary 2378, “*kata* (according to)” is here abbreviated (at p. 106b) to “κα” (= *ka*) with “τ” (tau = *t*) above the line after the “α” (alpha = *a*) and before the next word of “*Markon* (Mark);” and the “*Markon* (Mark)” is also abbreviated to “μαρ (= *Mar*)” with a “κ” (kappa = *k*) on top of the “ρ” (rho = *r*).

Therefore no reference is made to these three Lectionaries, *infra*.

The Third Matter. I remind the reader at the start of Mark's Gospel that the readings looked at are often a selection. There are numerous variants for the title here, but I have selected only the representative Byzantine reading, as well as the main variant in terms of the one followed by the neo-Alexandrian texts. E.g., I make no reference to "*Euaggelion* (The Gospel) *to* ('the [thing],' redundant in English translation) *kata* (according to) *Markon* (Mark)," in which the minor variant addition of, "*to* (-)," is erroneously adopted in Scrivener's Text (see Appendix 1).

The Vulgate textual apparatus of Weber-Gryson (2007)⁴ says their Vulgate Codices use, "*Incipit* (It starteth) *secundum* (according to) *Marcum* (Mark)," at the start. However, at the end of Mark's Gospel they read, "*Explicit* (= *Explicavit*, 'He has unfolded' or 'He has unrolled' or 'He has explained,' the indicative active perfect, 3rd person singular verb, from *explico*⁵) *Evangelium* (The Gospel) *secundum* (according to) *Marcum* (Mark)," and so through reference to this subscript one finds the words, "*Evangelium* (The Gospel) *secundum* (according to) *Marcum* (Mark)."

Thus in the Vulgate, the title of St. Mark's Gospel is somewhat different to St. Matthew's Gospel. The Vulgate textual apparatus of Weber-Gryson (2007) says their Vulgate Codices generally use, "*Incipit* (It starteth) *Evangelium* (Gospel) *secundum* (according to) *Mattheum* (Matthew)."

While for my immediate purposes I am not interested in the Vulgate variant which adds, "*Incipit* (It starteth)," it thus follows that the Vulgate may be cited in favour of the TR's title for Matthew's Gospel as, "*Euangelium* (Gospel) *secundum* (according to) *Mattheum* (Matthew)."

By contrast, though once again, for my immediate purposes I am not interested in the Vulgate variant which adds, "*Incipit* (It starteth)," it follows that the Vulgate may be cited in favour of the variant for Mark's Gospel as, "*secundum* (according to) *Marcum* (Mark)."

Principal Textual Discussion.

At the title of St. Mark's Gospel, the TR's Greek title, "*Euaggelion* (The Gospel) *kata* (according to) *Markon* (Mark)," i.e., "The Gospel according to Mark," is supported by the majority Byzantine Text, e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th

⁴ Robert Weber & Roger Gryson (with the assistance of Bonifatius Fischer, John Gribomont, Hedley Fredrick Davis Sparks, & Walter Thiele), *Biblia [Bible] Sacra [Holy], Iuxta [Latin ambiguous, either 'according to' i.e., the same as, or 'close to'] Vulgatam [Vulgate] Versionem [Version]*, 1st edition 1969, 5th edition 2007, United Bible Societies, Stuttgart, Germany, 2008.

⁵ The syncopated perfect may drop the "v," and as here, quite often also contract the vowels, so that its shortened form is thus, *explicit*. Cf. my comments at Matt. 8:5.

century), E 07 (8th century), H 013 (9th century) and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, “*Evangelium* (The Gospel) *secundum* (according to) *Marcum* (Mark)” in old Latin Versions b (5th century), d (5th century)⁶, ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century).

However a variant reads simply, “*kata* (according to) *Markon* (Mark)” i.e., “According to Mark.” This is a minority Byzantine reading found in Codex F 09 (9th century). It is further found as Latin, “*secundum* (according to) *Marcum* (Mark),” in Jerome’s Latin Vulgate (5th century); and as Latin, “*kata* (= ‘cata’ with a ‘k’ replacing a ‘c,’ ‘by’) *Markum* (Mark)”⁷, in the Book of Armagh (812 A.D.).

There is no good textual argument against the representative Byzantine reading which thus must stand. (Cf. Mark 1:1,14,15; 13:10; 14:9; 16:15.) The origins of the variant are speculative.

Was the variant an accidental change? Was the “*Euaggelion* (The Gospel)” lost in a damaged manuscript, thus giving rise to the inscription, “*kata* (according to) *Markon* (Mark)”?

Was the variant a deliberate change? Was the “*Euaggelion* (The Gospel)” removed by a prunist scribe on the basis that it was “redundant,” thus giving rise to the inscription, “*kata* (according to) *Markon* (Mark)”?

Was this a deliberate or accidental omission? We cannot be sure. But we can be sure that it was a change to the text here Providentially preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support over time, and through time, in the Byzantine Greek textual tradition. It further enjoys support in the Latin textual tradition with eight old Latin Versions, once again, dating over time, and through time, from ancient times. By contrast, the variant has weak support in the Greek, though some

⁶ My general source for old Latin Versions from St. Mark’s Gospel is Adolf Julicher (*Italia*, II Marcus Evanglium, Walter de Gruyter & Co. Berlin, Germany, 1940, p. 1). But I know from Scrivener that this is abbreviated in old Latin d (and so possibly also other Latin manuscripts,) to “*EUANG SECUNDUM MARCUM*” (Scrivener, F.H., *Bezae Codex Cantabrigiensis*, Being an exact copy ... of the ... Graeco-Latin manuscript of the four gospel and Acts ..., presented to the University of Cambridge by Theodore Beza, A.D. 1581, Deighton, Bell, & Co., London, UK, 1864, p. 263.

⁷ Gwynn’s *Book of Armagh* (1913) shows this as the first title, but sometimes has, “*kata* (by) *Marcum* (Mark)” in other parts of this Gospel. I take the changing of the “c” to “k” in “cata (by) *Marcum* (Mark)” to reflect a local Irish dialect usage, with the “*kata* (by)” being a local dialect usage of this preposition with an accusative. I do not know if such forms were ever used more widely elsewhere.

better support in the Latin with the Vulgate. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading, "The Gospel according to Mark" an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Of course, Bible translators may to some extent stylise such titles, providing they are not thereby unfaithful to the basic meaning of the original. In all likelihood, this was the intent of the Clementine Vulgate (1592), which changes the title to, "*Sanctum* (Holy) *Iesu* (Jesus) *Christi* (Christ) *Evangelium* (Gospel) *secundum* (according to) *Marcum* (Matthew)," i.e., "The Holy Gospel of Jesus Christ according to Mark."

Anglicans sometimes use the honorific titular title "St." before the name of any NT saint; together with *prominent* "saints" from the second to five centuries in general, or less commonly till the sixth century (such as occurs with St. Gregory the Great who died in the early seventh century), and for "saints" after this time only in a localized context, for instance, a church dedicated to the glory of God and in memory of a saint (Philp. 3:17; I Thess. 1:7; II Thess. 3:9; Heb. 11; 12:1; James 5:10,11; I Peter 3:6). Here "saint" means any Christian in the universal sainthood of all believers (e.g., Eph. 1:1; Rev. 14:12). E.g., St. Mark's *Church of England* in Bristol, England, is the only privately owned church in England used by a city corporation; and following the Revocation of the *Edict of Nantes* (1598) in France by King Louis XIV in 1685 (Regnal Years: 1643-1715) which remained revoked till the end of the *Ancien Regime* in 1789, St. Mark's Bristol was also used by French Huguenots Protestants and their descendants from 1687 to 1722⁸.

⁸ For an account of the persecution of French Protestants by the *Ancien Regime* from 1685 to 1789 following the Revocation of the Edict of Nantes, see Bramley-Moore, W., *Foxe's Book of Martyrs*, 1563, revised folio edition, 1684, 3rd edition, Cassell, Patter, and Galpin, London, 1867, pp. 607-666. The persecution of Protestants in France following the restoration was selective to certain regions of France (e.g., Baron Georges Cuvier, d. 1832 in Paris, was not so persecuted.) For an account of some of the persecution of French Protestants after the restoration, especially in the south of France at Nimes (Nismes) from 1814-1820, see Forbush, W.B. (Ed.), *Foxe's Book of Martyrs*. A History of the lives, sufferings and triumphant deaths of the early Christian and the Protestant martyrs, revised edition 1926, Holt, Rinehart, & Winston, reprint: Zondervan, Grand Rapids, Michigan, USA, 1962, pp. 332-349. Or for the persecution of French Protestants *in some parts of France* leading up to the terminus of the 1260 day-year prophecy in 1866, see the Foreign Aid Society *Report for 1855* where we read, "The scenes of the last century, when the Church in France was in the wilderness [see Rev. 12:14], and in the clefts of the rocks of the Cevennes, have been renewed in the year 1854-5. Deprived of their places of worship, even the school-room taken away from them, the children of God have met in the woods for edification" in places such as "Alencon," "Villevard," and in "Upper Vienne" at "Limoges" and elsewhere. This *Report* records "these wrongs" by "local" government "authorities" were "instigated" "by the Romish hierarchy" against "the Reformed" "persecuted Protestants." Thus the

Or the Anglican Church of St. Philip's Church Hill in York Street (near the Harbour Bridge), inner city of Sydney (Diocese of Sydney), was originally named in 1802 in memory of the first (Anglican) New South Wales Governor, Arthur Phillip (1738-1814)⁹; though Phillip would not generally be called "St. Phillip" in this Anglican tradition. But when the new parish church was built, "St. Phillip's" with a double "l" in memory of Arthur Phillip, was renamed and consecrated in 1856 as "St. Philip's" with a single "l" in memory of the Apostle Philip. Since it was renamed "St. Philip's" in deference to the earlier name of "St. Phillip's," it is thus now named after the Apostle, Philip, in deference to Arthur Phillip.

Or the *Book of Common Prayer* (1662) Calendar places at 20 Jan., "Fabian" (d. 250) a "B[isho]p and M[artyr]." Foxe's *Book of Martyrs* gives an "Account of the Seventh General Persecution" that occurred "under the Roman Emperors," saying, "In the year 249, Decius being Emperor of Rome, a dreadful persecution was begun against the Christians. ... The heathens ... looked upon the murder of a Christians as a merit to be coveted. The martyrs were, therefore, innumerable"¹⁰ In the third century, *long before there were Popes in Rome* (Boniface III, First Pope, 607), Fabian was one of the good Bishops of Rome, and he was one of those who suffered martyrdom under this persecution of Decius. Though from the first five centuries, he is not sufficiently prominent to be generally called "Saint Fabian," one would nevertheless refer to 20 Jan. as "St. Fabian's Day." Likewise the 1662 *Book of Common Prayer* Calendar places at 6 Nov., "Leonard" of Limoges (d. 559) in France. Though far less commonly than for the first five centuries, Anglican hagiology will *occasionally* use the honorific titular prefix "Saint" for general references to a prominent sixth century saint, for instance, St. Gregory (d. 604, though dying in the early 7th century, he is still largely a 6th century figure); however, Leonard is far from meeting the criteria. Nevertheless, in a local context one would still use the honorific titular prefix "Saint" for him e.g., for a church named in his honour such as "St. Leonard's Shoreditch," an Anglican Church in London best known for being one of the "Oranges and Lemons" Churches, remembered in the words, "'When I get rich,' said the bells of Shoreditch."

Lutherans also sometimes follow this tradition, e.g., St. Mark's Lutheran Church at Epping in Sydney. Likewise, Presbyterians e.g., referring to David (d. c. 601), the national (motif) saint of Wales, have St. David's *Presbyterian Church of Australia*, Campbelltown (western Sydney), erected in 1842.

persecuting power was "the Romish hierarchy" acting through the instruments of "the Civil Government" (Blakeney, R.P., *Popery in its Social Aspects*, George McGibbon, Edinburgh, Scotland, UK, [late 19th century], pp. 112-3).

⁹ Bladen, F.M. (Editor), *Historical Records of New South Wales*, Printed by Authority, Charles Potter, Government Printer, Sydney, N.S.W., Australia, 1896, Vol. 4, p. 802.

¹⁰ Bramley-Moore, W., *Foxe's Book of Martyrs*, *op. cit.*, pp. 20-22.

An interesting Protestant example of the usage of the honorific titular prefix “Saint” is found in the King James Bible. King James was remembered in the red letter day with its own Office of *Gunpowder Treason Day* or *Papists’ Conspiracy Day* till 1859, and it is now remembered throughout England with Bonfire Night on 5 November. Though King James I (Regnal Years: 1603-1625) would not generally be called “St. James” in this Protestant tradition, in the localized context of the King James Version this may be referred to as the *Saint James Version*. E.g., in discussing and defending “the Authorized Version,” “that came into being” under “King James,” “when the English language had reached its peak of richness and beauty,” the former President of the USA, Ronald Reagan (President 1981-1989), referred to it as “the *Saint James Version*¹¹.”

Against this backdrop of Protestants using the honorific titular title “St.” or “Saint” before a name, we cannot doubt that stylizing the Greek reading, “The Gospel according to Mark,” to the AV’s “The Gospel according to St. Mark,” is perfectly reasonable. It should also be remembered, that the AV is not just a first class Bible translation. It is also a first class piece of English literature. When one says the names of the books of the NT in English, there would naturally be no assonance between “Luke” and “John,” or “John” and “Acts.” But by using the honorific titular title “St.”, not only is alliteration formed between the “St.” of the four gospels, but assonance is formed between the “S” and “t” of “Saint,” and the “t” and “s” of “Acts i.e., saying, “St. Matthew, St. Mark., St. Luke, St. John, Acts,” etc. .

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading of the Title, “The Gospel according to Mark,” is found in the leading representative of the Western text, Codex D 05 (5th century; *kat* = *kata* / “according to”). It is further found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1 (12th century, independent text in the Gospels, Byzantine elsewhere); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.*

¹¹ See Textual Commentaries Vol. 2 (Matt. 15-20) (2009; Printed by Parramatta Officeworks in Sydney, Australia), “Dedication: The Anglican Calendar” section “(7) Papists’ Conspiracy Day (5 Nov.),” subsection, “(b) Gunpowder Treason Day: 5 November.”

However, the variant, “According to Mark,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century).

The erroneous variant was adopted by the NU Text *et al.* Hence at the Title of Mark’s Gospel, the ASV reads, “ACCORDING TO MARK.” So too at the Title, the incorrect variant, rendered as simply “Mark” is further found in the ESV and NIV.

However, the correct reading of the TR is found in the NASB, RSV, NRSV, TEV, and Papists’ NJB. And the correct reading, stylized in a similar way as the AV is found in the Moffatt Bible and Papists’ JB e.g., Moffatt reads, “THE GOSPEL ACCORDING TO S. MARK.” Are one of more of these following the TR on the basis of “the lack of external support” for the variant beyond the two main Alexandrian texts? E.g., is Moffatt here being swayed by the Western Text and some other manuscripts? Or are one or more of these simply stylizing this title without specifically endorsing the underpinning Greek of the TR?

The correct reading of the TR is also here followed by the Burgonites’ NKJV since it is the Majority Text reading.

Meditation. In considering the holy Gospel according to Saint Mark, it should be remembered that the Four Gospels are written by the Four Evangelists. These were originally told orally by an evangelist who might e.g., stand up, first state, “The Gospel According to Mark,” and then go through this holy gospel; even though the Holy Ghost inspired the four Evangelists to put them in the written form we now have (II Tim. 3:16). St. Mark’s Gospel is designed by God so that people might be brought under conviction by “the Holy Ghost” (Mark 1:8), and recognize their sinfulness and inability to keep God’s law as chiefly found in the Ten Commandments to the required standard of perfection, for example, There is “one” “God,” who is “good,” found in Jesus Christ (1st commandment), we are not to have lust idols such as making material “possessions” a lust idol (2nd & 10th commandments; cf. Eph. 5:5; Col. 3:5), “Do not commit adultery” (7th commandment), “Do not kill” (6th commandment), “Do not steal” (8th commandment), “Do not bear false witness” (9th commandment), “Defraud not” (8th & 9th commandments), “Honour thy father and mother” (5th commandment) (Mark 10:17-22; cf. Exod. 20:1-17). When a sinner recognizes that he fails to meet this standard of the Ten Commandments as summarized in “love” of “God” and “love” of one’s “neighbour” (Mark 12:29-31), he must then “repent” and exercise saving faith so as to “believe the gospel” (Mark 1:15), having his “sins” “forgiven” (Mark 2:5,9-11), and being “converted” (Mark 4:12). He is to confess Jesus as “the Son of God” (Mark 15:39), who died in our place and for our sins, when he “gave his life a ransom for many” (Mark 10:45) at Calvary’s cross (Mark 15), at which time he gave his “body” and “blood of the new testament, which is shed for many” (Mark 14:22,24).

A man is to confess Christ as the God incarnate “Lord” (Mark 1:3; 9:24), who rose again the third day (Mark 16:1-18), and ascended “into heaven” where he “sat on the right hand of God” (Mark 16:19). He is to confess the Christ who rose again the third day (Mark 16:1-18) as a proof that he gives his believers life everlasting, and he will

come again with the souls of the faithful departed to judge both the quick and the dead, at which time his believers will experience the resurrection of the body (Mark 12:25-27; 13:26,27; 14:62). Christ's miracles of physical healing were object lessons in which he points to his power for spiritual healing. Hence e.g., when he said to "a certain woman, which had an issue of blood twelve years," "Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague" (Mark 5:25,34), he was not simply acting a supernatural medical physician to cure this woman's physical ailment. Rather, he was pointing to his power to spiritually heal people and make a person his spiritual "Son" (Mark 2:5) or "Daughter" (Mark 5:34). Hence when "he entered Capernaum" and "they come unto him, bringing one sick of the palsy;" "when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:1,3,5-12).

Good reader, St. Mark's Gospel teaches us that, "he that believeth and is baptized" "with the Holy Ghost" i.e., regeneration, "shall be saved; but he that believeth not shall be damned" (Mark 1:8; 16:16). Dost thou have this saving "faith" through which Christ says to thee, "Son, thy sins be forgiven thee" (Mark 2:5)?

Mark 1:1a "the Son of God" (TR & AV) {A}

The TR's Greek, "*uiou* (the Son) *tou* ('of the,' redundant in English translation) *Theou* (of God)," in the wider words, "The beginning of the gospel of Jesus Christ, the Son of God" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; abbreviated, *infra*), Sigma 042 (late 5th / 6th century), E 07 (8th century), and Gamma 036 (10th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 2378 (13th century, abbreviating the "*Theou*" / "*θεου*" to "*θυ*" with a bar on top), 340 (13th century; & 15th century, for instance Mark 1:1-8; abbreviating the "*Theou*" / "*θεου*" to "*θυ*" with a bar on top), and 1968 (1544 A.D., abbreviating the "*Theou*" / "*θεου*" to "*θυ*" with a bar on top). It is further supported as Latin, "*Filii* (the Son) *Dei* (of God)," in Jerome's Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions f (6th century) and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also found as Latin, "*Fili* (the Son)

Dei (of God),” in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century). It is further found in the ancient church Greek writer, Irenaeus (2nd century) in a Latin translation (c. 395); and the ancient church Latin writers, Ambrose (d. 397), Faustus of Milevis (d. 4th / 5th century), Chromatius (d. 407), Jerome (d. 420), and Augustine (d. 430).

However, a variant omitting the Greek words, “*uiou* (the Son) *tou* (-) *Theou* (of God),” and so reading simply, “The beginning of the gospel of Jesus Christ,” is found in the ancient church Greek writers, Asterius the Sophist (d. after 342), Serapion (d. after 362), Cyril of Jerusalem (d. 386), Severian (d. after 408), Hesychius (d. 450); the ancient church Greek writer, Origen (d. 254), in both the Greek and also a Latin translation; and the ancient church Latin writers Victorinus of Pettau (d. 304) and Jerome (d. 420).

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. Mark 3:11; 15:39.) The origins of the variant are conjectural.

Was the variant an accidental omission? Manuscript London (A 02) is written in capital letters (unicals) and continuous script, and in it, using the first and last letters of these words, with bars on top, the words, “*Iēsou* (‘Jesus’ = ‘IY’) *Christou* (‘Christ’ = ‘XY’), *uiou* (‘the Son’ = ‘YY’) *tou* (-, = ‘TOY’) *Theou* (‘of God’ = *θY*),” are abbreviated to, “*IYXYYYTOYθY*”. After writing “*IYXY*”, was a scribe distracted by an external stimulus? Did his eye then jump from the “*Y*” ending of “*YXY*” to the “*Y*” ending of “*YθY*”, and did he then keep writing, thus accidentally omitting the TR’s words?

Alternatively, was the “*IYXYYYTOYθY*” lost in a paper fade? Due to the size of the omission, did this give rise to the expansion of the next word at the start of Mark 1:2 from “*ος* (as)” to “*kathos* (as)” as a bewildered scribe wondered, “What’s missing from the text here?” (See Mark 1:2a in Appendix 3.)

Was the variant a deliberate omission? The variant appears to have originated with Origen. Origen was a Trinitarian heretic who denied that the Divine Persons of the Father and the Son are “equal” (John 5:18; Philp. 2:6), claiming instead that as touching his Godhead, the Son was inferior to the Father. This variant was thereafter adopted by the Arian heretic, Asterius the Sophist. These facts act to raise the question, “Were the words, ‘The beginning of the gospel of Jesus Christ, the Son of God,’ regarded as ‘giving Christ too elevated a status as the Son of God in this passage?’” Were they therefore pruned away by Origen, as later applauded by Asterius the Sophist, to deliberately, “trim Christ down” theologically?

Was the variant a deliberate or accidental omission? We cannot be sure. But we can be sure that it was an omission to the *Textus Receptus* here Providentially preserved for us in the representative Byzantine reading.

The TR’s reading has rock solid support in the Greek Byzantine textual tradition

over time, and through time, dating from ancient times. It likewise has rock solid support in the Latin textual tradition over time, and through time, dating from ancient times. Looking at the church writers, the TR's support includes a citation from the heretical Manichaean bishop, Faustus of Milevis (in modern Algeria, North Africa), a fact which reminds us that by preserving Biblical citations in such a heretic's works, "God" can make "the wrath of man" to "praise" him (Ps. 76:9,10). But on the orthodox side, the TR's support also includes the support of the ancient church fathers and doctors, St. Ambrose, St. Jerome, and St. Austin. By contrast, the variant has relatively weak support in the Greek and Latin, and no good textual argument to recommend it. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:1a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:1a, Greek "*uiou* (the Son) *tou* (-) *Theou* (of God)," i.e., "the Son of God," in the wider words, "The beginning of the gospel of Jesus Christ, the Son of God," is found in (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1243 (11th century, independent outside of the General Epistles), 1071 (12th century, independent), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Gothic Version (4th century); Georgian "2" Version (5th century); Ethiopic Version (c. 500); and Slavic Version (9th century).

It is also found in the similar reading, Greek "*uiou* (the Son) *Theou* (of God)," i.e., "the Son of God," in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex L 019 (8th century).

However, the variant which omits "the Son of God" and so reads simply, "The beginning of the gospel of Jesus Christ," is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as (the mixed text type) Codex Theta 038 (9th century).

The split in the two main Alexandrian texts "put the cat among the canaries" for

those of the neo-Alexandrian School at Mark 1:1a. Tischendorf somewhat predictably “resolved the dilemma” by following the reading of his “beloved” Codex Sinaiticus in Tischendorf’s 8th edition (1869-72). “After all,” on neo-Alexandrian principles, “Is not the shorter reading generally the better reading?” That same neo-Alexandrian principle, “The shorter reading is the better reading,” on this occasion gave Westcott & Hort some thought to pause, and no doubt with some pain, on this occasion they forsook the reading of their “beloved” Codex Vaticanus and followed Tischendorf in Westcott-Hort (1881), although they gave one of their relatively rare sidenotes showing the reading of their “beloved” Codex Vaticanus as an alternative, and say in their Appendix “Notes on Select Readings” at Mark 1:1a, that “neither reading can be safely rejected.” But then Erwin Nestle, though generally reluctant to disagree with Westcott & Hort, on this occasion concluded that “the shorter reading is the better readings,” and so the longer reading of Codex Vaticanus could “be safely rejected;” since he follows the variant of Codex Sinaiticus in Nestle’s 21st edition (1952), although he gives the TR’s reading of Codex Vaticanus in a footnote, but without the strength of endorsement given to it by Westcott & Hort, *supra*.

But then came “the nagging doubts” of the NU Text Committee. On the one hand, on neo-Alexandrian principles, “What about the ‘external support’ for Codex Vaticanus?” But on the other hand, on neo-Alexandrian principles, “Is not *the shorter reading* of Codex Sinaiticus the better reading?” Was this an example of a scribe “contracting” the text by getting confused with the letters and accidentally omitting the TR’s words? Or was this an example of a scribe “expanding” the text “because he liked to expand titles”? “Oh the pains and strains of being a neo-Alexandrian!” The “resolution” for Mark 1:1a adopted by the NU Text Committee in the UBS 3rd (1975) and 3rd corrected (1983) editions, and also the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993), was to put the words of Codex Vaticanus as supported by the so called “Archaic Mark” Minuscule 2427 dated to “the 14th century,” in square brackets i.e., making “*uiou* (the Son) *Theou* (of God)” optional. The NU Text Committee said in their 1975 & 1983 UBS editions, “that there is a considerable degree of doubt whether the text of the apparatus contains the superior reading;” and the NU Text Committee said in their 1993 UBS edition, “the Committee had difficulty in deciding which” of the two readings “to place in the text.”

The neo-Alexandrians much coveted “Archaic Mark” Minuscule 2427 was later shown to be a forgery which was possibly made after 1874, but which could not have been made earlier than 1874¹². But this “startling revelation” of 2006-2009 came too late for most of the neo-Alexandrian translators to know about. So what were the neo-Alexandrian translators to “make of it all” at Mark 1:1a?

“We know,” said the *American Standard Version* translators, who followed Codex Vaticanus in their main text at Mark 1:1a, and thus correctly read, “The beginning

¹² “Minuscule 2427,” *Wikipedia* (Oct. 2011), (http://en.wikipedia.org/wiki/Minuscule_2427).

of the gospel of Jesus Christ, the Son of God” (ASV); but who then incorrectly seek to subvert this by adding a footnote in favour of Codex Sinaiticus which says, “Some ancient authorities omit ‘the Son of God’” (ASV ftn). “That’s right” said the 1st edition (1960-1971) and 2nd edition (1977) *New American Standard Bible* translators, who followed this same format; as did the RSV, ESV, NRSV, NIV, TEV, and NEB. This solution was also followed by the post Vatican II Council new neo-Alexandrian Papists in their JB and NJB; who thereby moved away from what at Mark 1:1a is the better reading of the old Latin Papists of post Trent Council and pre-Vatican II Council times in both the Clementine Vulgate and Douay-Rheims, the latter of which correctly reads, “The beginning of the gospel of Jesus Christ, the Son of God.”

“No, we know,” said the 3rd edition (1995) *New American Standard Bible* translators, who were evidently impressed by “the external support” for Codex Vaticanus here at Mark 1:1a and so for the wrong reasons, got the right English translation (since the similar Greek reading of Codex Vaticanus produces the same English translation as the TR), with no reference to the variant of Codex Sinaiticus. That’s right” said the *Revised English Bible* revisers of the *New English Bible*, who followed this same format; as did Moffatt, who evidently here used the Western Text’s D 05 as “the decider” to mediate between the respective claims of Codices Vaticanus and Sinaiticus.

“No, no, you’re all wrong,” said the *Twentieth Century New Testament* (1904) translators, whose quirks included the placing of Mark’s Gospel at the start of the NT i.e., before Matthew’s Gospel. Thus the TCNT translators were evidently impressed by the neo-Alexandrian argument that “The shorter reading is the better reading,” and so followed Codex Sinaiticus with no footnote reference to Codex Vaticanus. Hence at Mark 1:1a the *Twentieth Century New Testament* reads simply, “The beginning of the Good News about Jesus Christ” (TCNT). (See commentary at Mark 1:1b.)

Mark 1:2b “in the prophets” (TR & AV) {A}

Preliminary Textual Discussion.

Variant 2 from old Latin r1 comes from a damaged manuscript that reads Latin, “...aie (?) *et* (and) *in* (in) *prophetis* (the prophets).” The UBS 4th revised edition (1993) takes the view that it supports a reconstructed Greek reading of, “*en* (in) *Hsaia* (‘Esaías’ / ‘Isaiah’) *kai* (and) *en* (in) *tois* (the) *prophetais* (prophets),” i.e., a conflation of the TR’s reading and *Variant 1*, *infra*.

If so, this would normatively read in Latin, either “*in* (‘in,’ preposition with accusative) *Esaia* / *Eseia* (‘Esaías’ / ‘Isaiah,’ masculine singular accusative, 1st declension noun, from *Esaías* / *Eseias*),” or “*in* (‘in,’ preposition with ablative) *Esaia* / *Eseia* (‘Esaías’ / ‘Isaiah,’ masculine singular ablative, 1st declension noun, from *Esaías* / *Eseias*);” although here it is to be then added to the further ablative, “*et* (and) *in* (‘in,’ preposition with ablative) *prophetis* (‘the prophets,’ masculine plural ablative noun, from *prophetes*).” Therefore, the UBS evidently regard this missing word ending with “...aie”

as “*Esaie*” i.e., a masculine singular accusative, 3rd declension noun.

If so, this is at best very unusual, and poses the question, What type of noun is this conjectured “*Esaie*”? In answer to which I shall now consider two speculations that I shall call *Speculation 1* and *Speculation 2* respectively.

*Speculation 1: “Esaie” is a 3rd declension noun*¹³. Since *Eseias* / *Esaías* / *Isaias* is normatively a *1st declension noun* (Stelten and Lewis & Short¹⁴), I know of no grammatical usage of it as a *3rd declension noun*; although a usage was made of “*Isaeus*” as a masculine second declension noun¹⁵. While I am open to being shown that it had some such usage in an unusual local dialect as a *3rd declension noun*, at this point in time, to the best of my knowledge, this as *an argument from silence*. Moreover, I find in Julicher that old Latin r1 uses “*Eseias*” as a normative *1st declension noun* both as the masculine singular nominative noun, “*Eseias*” (Mark 7:6; John 1:23; 12:39), and also as a masculine singular genitive noun, “*Eseiae*” (Luke 3:4; 4:17).

Therefore, for the UBS conjectured reconstruction to be correct on *Speculation 1* requires a chain-of-logic entailing a triple speculation. Firstly, it must be conjectured that the missing word is “*Isaiah*,” which it must be said is a reasonable *prima facie* possibility given the strength in the Latin tradition of the *Variant 1* (masculine singular ablative) 1st declension noun forms, “*Esaia*,” “*Eseia*,” and “*Ysaia*,” and (masculine singular accusative) 1st declension noun forms, “*Esaiam*” and “*Eseiam*,” *infra*. Secondly, it must be speculated that there was a local dialect of Latin that regarded this name as a third declension noun, rather than a first declension noun, for which, to the best of my knowledge, we have no specific proof. Thirdly, it must be conjectured that the scribe who used this form was adopting a form that was unusual even among his peers, since he must not have worked on any of the other sections of old Latin r1 which treats *Esaías* / *Isaiah* as a Latin a first declension noun, *Eseias* (nominative) – *ae* (genitive).

To my mind, the combination of the second and third speculations are far too strained to be “safe,” especially when one further takes into account the fact that this is all based on an initial conjecture that the missing word is (in English,) “*Esaías*” / “*Isaiah*” preceded by “in.”

Speculation 2: “Esaie” is “Esaia” in which the final “a” has been revowelled to

¹³ For an excellent summary chart of first to fifth declension nouns, see Wheelock’s *Latin Grammar*, p. 446. Cf. pp. 11-12 (1st declension nouns), 17-19, 24-25 (2nd declension nouns), 43-4, 89-91 (3rd declension nouns), 129-30 (4th declension nouns), & 141-2 (5th declension nouns).

¹⁴ Stelten’s *Dictionary of Ecclesiastical Latin* (1995), p. 140 (*Isaias*); Lewis, C.T. & Short, C., *A Latin Dictionary*, Oxford at the Clarendon Press, England UK, 1879, reprint 1975, pp. 659 (*Esaías*) & 1004 (*Isaias*).

¹⁵ *Ibid.*, p. 1004, *Isaeus* (nominative) – *i* (genitive).

an “e” in harmony with a local dialect of Latin. Certainly this type of potential local dialect revowelling of suffixes is known to us from the study of Greek suffixes¹⁶, although it does not *ipso facto* follow that we can therefore conclude that this is what has happened here in the Latin. On the one hand, in forming Latin words from roots or stems, there is a tendency for “a” to become “e;” but on the other hand, I know of no specific precedent for this to occur at the end of a word such as here¹⁷.

Once again, while I am open to being shown that in a particular unusual local dialect of Latin this did in fact occur, at this point in time, to the best of my knowledge, this as *an argument from silence*. Moreover, I find in Julicher that old Latin r1 uses the first declension feminine noun, *terra* (nominative) – *ae* (genitive), in the ablative as “*in* (‘in’ or ‘on’) *terra* (‘earth’ or ‘the earth’ or ‘the ground’)” in, for instance, Luke 2:14; 18:8; John 8:6. Therefore, this must again pose the question, Why was this not changed to “*in terre*” if in a local dialect used by the scribes of old Latin r1 this was a local dialect revowelling used in Mark 1:2?

Therefore, once again for the UBS conjectured reconstruction to be correct on *Speculation 2* requires a chain-of-logic entailing a triple speculation. Firstly, it must be conjectured that the missing word is “Isaiah,” which is a reasonable *prima facie* possibility, *supra*. Secondly, it must be speculated that there was a local dialect of Latin that revowelled an “a” suffix to an “e” suffix for the 1st declension noun’s ablative, thus changing “*Esaia*” to “*Esaie*,” for which, to the best of my knowledge, we have no specific evidence. Thirdly, it must be conjectured that the scribe who used this form was adopting a form that was unusual even among his peers, since he must not have worked on any of the other sections of old Latin r1 which treats the “a” suffix of a first declension noun in the normative way, and does not alter this to “e.”

Once again, I find the combination of the second and third speculations are far too strained to be “safe,” especially when one further takes into account the fact that this is all based on an initial conjecture that the missing word is (in English,) “*Esaías*” / “*Isaiah*” preceded by “*in*.”

Therefore, I consider the issue of speculatively reconstructing what the “*...aie*” of old Latin r1 might be here at Mark 1:2, is a too hazardous and unnecessary conjecture to be safely undertaken on the presently available data. Likewise, without this word we cannot be sure on the exact contextual meaning of the following “*et* (‘and’ / ‘also’ / ‘even’). Significantly, for my purposes these matters do not require a resolution.

¹⁶ See e.g., Textual Commentary Vol. 1 (Matt. 1-14) at Matt. 10:8 (Codex W 032 with altered localized dialect vowelling of *egeirete* to *egeiretai* = “ye raise”); or Vol. 2 (Matt. 15-20) at Matt. 16:8b, “Preliminary Textual Discussion,” “The First Matter.”

¹⁷ See Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895, *op. cit.*, pp. 3-4, section 8.

Rather, it is sufficient for my purposes to say that *Variant 2* is evidently a conflation of the TR's reading *with something else*, and what that *something else* is, does not really matter. That is because, *Variant 2* here gives a perverse witness to the presence of the TR's reading in the Latin textual tradition, and that is the salient point!

Principal Textual Discussion.

At Mark 1:2b the TR's Greek, "*en* (in) *tois* (the) *prophetais* (prophets)," i.e., "in the prophets," in the wider words, "as it is written in the prophets" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), and F 09 (9th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 2378 (11th century), 340 (13th century; & 15th century, for instance Mark 1:1-8¹⁸), and 1968 (1544 A.D.). It is further supported by the ancient church Greek writer, Asterius the Sophist (d. after 342); the ancient church Greek writer, Irenaeus (2nd century) in a Latin translation (c. 395); and the mediaeval church Greek writers, Photius (d. c. 895) and Theophylact of Ochrida (d. 1109).

Variant 1a reading Greek, "*en* (in) *Hsaia* ('Esaías' / 'Isaiah') *to* (the) *prophete* (prophet)," i.e., "in Isaiah the prophet," is a minority Byzantine reading found in Lectionary 253 (1020 A.D.). It is also found in the ancient church Greek writers, Irenaeus (2nd century), Origen (d. 254), Serapion (d. after 362), Epiphanius (d. 403), Severian (d. 408), and Hesychius of Jerusalem (d. after 450). *Variant 1b* reading Greek, "*en* (in) *to* (-) *Hsaia* ('Esaías' / 'Isaiah') *to* (the) *prophete* (prophet)," i.e., "in Isaiah the prophet," is a minority Byzantine reading found in Minuscule 924 (12th century). It is also found in the ancient church Greek writer, Origen (d. 254).

Variant 1 i.e., *Variant 1a* and / or *Variant 1b* is further found as Latin, "*in* (in) *Esaia* ('Esaías' / 'Isaiah') *propheta* (the prophet)," in Jerome's Latin Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), and 1 (7th / 8th century); or as Latin, "*in* (in) *Esaia* ('Esaías' / 'Isaiah') *profeta* (the prophet)," in old Latin Version q (6th / 7th century); or as Latin, "*in* (in) *Isaia* ('Esaías' / 'Isaiah') *profeta* (the prophet)," in the Book of Armagh (812 A.D.); or as Latin, "*in* (in) *Eseia* ('Esaías' / 'Isaiah') *propheta* (the prophet)," in old Latin Versions b (5th century) and ff2 (5th century); or as Latin, "*in* (in) *Ysaia* ('Esaías' / 'Isaiah') *propheta* (the prophet)," in old Latin Version c (12th / 13th century); or as Latin, "*in* (in) *Esaiam* ('Esaías' / 'Isaiah') *prophetam* (the prophet)," in old Latin Version d (5th century); or as Latin, "*in* (in) *Eseiam* ('Esaías' / 'Isaiah') *prophetam* (the prophet)," in old Latin Version a (4th century). From the Latin support for this reading, it is manifested in the Clementine

¹⁸ Coming at the end of a line, it is written as "*en tois prophēt*" with "*ais*" above the last word, with the "*a*" of "*ais*" above the "*t*" of "*prophēt*".

Vulgate (1592) as, “*in* (in) *Isaia* (‘Esaías’ / ‘Isaiah’) *propheta* (the prophet).” It is also found in the ancient church Greek writers, Irenaeus (2nd century) and Origen (d. 254) in Latin translations; and the ancient church Latin writers, Pseudo-Ambrose (d. after 384) and Augustine (d. 430).

Variant 2 reads Latin, “...*aie* (? manuscript damaged, *supra*) *et* (‘and’ / ‘also’ / ‘even’) *in* (in) *prophetis* (the prophets)” i.e., after the manuscript resumes from the damaged word ending in “...*aie* (?)” followed by “*et* (‘and’ / ‘also’ / ‘even’),” then come the words, “in the prophets.” This is found in old Latin Version r1 (7th century).

There is no good textual argument against the representative Byzantine reading which thus must stand. (Cf. Mark 6:15; 8:28; 9:12,13; 11:17; 14:21,27.) The origins of the variants are speculative. However, *Variant 2* is evidently some kind of conflation with the TR’s reading (Preliminary Textual Discussion, *supra*).

Which came first, *Variant 1a* or *Variant 1b*? We cannot be sure. But given that the issue I refer to, *infra*, of Matthean Greek sometimes inserting a parenthetical reference to another prophecy before the nominated prophecy (see Textual Commentary, Vol. 1, at Matt. 13:35; Vol. 3, at Matt. 21:5b, “Preliminary Remarks;” Vol. 4, at Matt. 27:10, “Meditation”) appears to account for this variant, I think the form at Matt. 27:19 which lacks a definite article before “*Ieremiou* (Jeremy)” was probably followed. Hence I shall conjecture in terms of *Variant 1a* preceding in time *Variant 1b*, *infra*.

Was *Variant 1* an accidental alteration? With “*en* (in) *tois* (the) *prophetais* (prophets)” written over two lines, and with the first line ending, “*en tois*” and the next line starting, “*prophetais*,” was a substance, e.g., ink from a ink bottle, accidentally spilt over a given manuscript so that the first line came to look something like “*en XXXXXXX*” and the second line something like, “*prophetXXX*”? Did a scribe, seeking to “reconstruct” this “from context,” and aware of the fact that Matthean Greek sometimes inserts a parenthetical reference to another prophecy before the nominated prophecy, inaccurately seek to duplicate this technique here in Mark 1:2 with the reading, “*en* (in) *Hsaia* (Esaías) *to* (the) *prophete* (prophet)” (*Variant 1a*)? Did a later scribe again, then see a stylistic paper space before the “*Hsaia* (Esaías),” and think that a “*to* (-)” before the “*Hsaia* (Esaías)” “must have been left out” (*Variant 1b*)?

Was *Variant 1* a deliberate alteration? Following, “As it is written in the prophets,” St. Mark quotes from both the prophet Malachi and the prophet Isaiah (see Textual Commentary at Mark 1:2d, *infra*). Therefore, did a semi-assimilationist scribe, aware of the fact that Matthean Greek sometimes inserts a parenthetical reference to another prophecy before the nominated prophecy, seek to duplicate this technique here in Marcan Greek at Mark 1:2 with the reading, “*en* (in) *Hsaia* (Esaías) *to* (the) *prophete* (prophet)” (*Variant 1a*)? Did then a later scribe think that a “*to* (-)” before the “*Hsaia* (Esaías)” would be “a stylistic improvement,” and so he then simply added it in (*Variant 1b*)?

Was *Variant 1* a deliberate or accidental alteration? We cannot be sure. But we

can be sure that it was an alteration to the text of Scripture here preserved for us in the representative Byzantine text.

Variant 1 has strong support in the Latin, but weak support in the Greek, and its Greek support splits between *Variant 1a* and *Variant 1b*. By contrast, the TR's reading has strong support in the Greek over time, and through time, dating from ancient times. However, it has relatively weak support in the Latin. The fact that Irenaeus in the Greek follows *Variant 1a* and in the Latin has the TR's reading, must raise the question as to, "Whether or not the Latin translator altered Irenaeus's Greek reading?" But the fact that there is also an instance of Irenaeus following *Variant 1* in the Latin, coupled with the fact that the Latin textual tradition so strongly follows *Variant 1*, makes it unlikely that that the Latin translation of Irenaeus in favour of the TR was so changed. And either way, this Latin translation of Irenaeus is still a Latin witness from ancient times of the TR's reading. Moreover, a perverse witness to the TR's reading is found in the early mediaeval Latin of *Variant 2*, which is evidentially some kind of conflation with the TR's reading. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on this occasion, I consider that the Latin support dating from both ancient times and early mediaeval times, is enough to *just bring* the TR's reading "over the line" of a high level "B" in the range of 71-74%, and into the range of a low level 75-76% "A." Thus on the system of rating textual variants A to E, I would give the TR's reading at Mark 1:2b an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

The TR's reading is supported by the mediaeval church Greek writers, Photius (d. c. 895), a Patriarch of Constantinople (858-867 & 877/8-886), and Theophylact of Ochrida (d. 1109), an Archbishop of Ochrida (Ohrid). The Patriarchate of Constantinople was incorporated into the Roman Catholic Church from 607 to 1054 A.D., by Decree of the Eastern or Byzantine Emperor, Phocus, who in 607 declared the Bishop of Rome "universal bishop" with a jurisdiction in the east over the Patriarchate of Constantinople. This essentially was the commencement of the Roman Papacy as we now know it (although its expansion to a temporal power from 756 is also significant), under the first Pope, Boniface III (Bishop of Rome: 607; First Pope of Rome: 607). The Decree of 607 established the Bishop of Rome's claims to a "universal" jurisdiction in a serious way, and thus is also the establishment of the Office of Antichrist (Matt. 24:5,23,24; II Thess. 2:3-12; I Tim. 4:1-5; I John 2:18,22; 4:3; II John 7). This Office of Pope and Antichrist thus established with a serious and credible claim to be claiming a "universal" jurisdiction in the catholic church, it continued even after the later loss of the Patriarchate of Constantinople at the time of *The Great Schism* of 1054 which saw the formation and separation of the Greek Orthodox Church under the Patriarchate of Constantinople, and then other Eastern Orthodox Churches.

Thus e.g., one of the mediaeval Greek writers who supports the TR's reading, Theophylact (d. 1109), coming after the events of 1054, was clearly independent from the Roman Catholic Church. He was the Greek Orthodox Archbishop of Ochrida, on the eastern shore of Ohrid (in modern Slavic Macedonia). Also known as Theophylact of Bulgaria (b. 1050-1055, d. c. 1107-1109), Ochrida was one of the capital cities of the

First Bulgarian Empire but was under Byzantine control from 1018 to 1185, and thus part of the Byzantine Empire or Eastern Roman Empire, during the time of Theophylact. Indeed, Theophylact was very much a Byzantine culturally, e.g., before becoming Archbishop of Ochrida he was a deacon at Hagia Sophia in Constantinople, the capital of the Byzantine Empire, and though he regarded the Bulgarians as somewhat “barbarian” (cf. Rom. 1:14), he was nevertheless generally well received by them¹⁹. He is from the same general era as Sydney University Lectionary 2378, which was sent to Bulgaria from Constantinople in the 11th century.

Though unlike Theophylact of Ochrida, Photius was during his time as Patriarch of Constantinople inside the Roman Catholic Church, he defended certain autonomous traditions of the Greek speaking eastern church against the Latin speaking Western Church, and he is remembered as a leading figure of a 9th century Byzantine renaissance e.g., he composed his *Bibliotheca*, a digest of Greek prose with over 270 articles. Conflict occurred between Photius and the Pope of Rome, Nicholas I (Pope: 858-867) over issues with regard to increased converts in Moravia, Croatia, and Bulgaria. E.g., Photius organized resistance among other eastern bishops over changes by Latin missionaries in Bulgaria, and at a *Council of Constantinople* in 867 he excommunicated the Pope, Nicholas I, in what is known as *The Photian Schism*. But the matter was to some extent diffused due to the fact that in that same year, Pope Nicholas I died and Photius was then deposed because he protested against the murder of the Emperor, Michael III (Regnal Years: 842-867), by a Macedonian. Michael III’s murder was followed by the reintroduction of idolatrous icons in the eastern church. Photius was reappointed as Patriarch of Constantinople in 877/8, and he worked co-operatively with Pope John VIII (Pope: 872-882), with whom he worked against the common enemy of the Mohammedans. In a council held at Hagia Sophia in Constantinople, a compromise was reached between Rome and Constantinople in which Bulgaria was under Rome’s immediate jurisdiction, but Greek Bishops continued to be present in Bulgaria so that it remained religio-culturally linked with the east, and used the Byzantine liturgy²⁰.

For our immediate purposes here at Mark 1:2b, the importance of Photius (d. c. 895) connects to his and the wider eastern church’s promotion and usage of Greek, also evident in Theophylact of Ochrida (d. c. 1109). Among other things this means we have two mediaeval references in the Greek to the TR’s reading, one from the 9th century and one from the 11th / early 12th centuries, for which we are grateful. Of course, the western church’s promotion and usage of Latin, among other things means we here have in a Latin translation of Irenaeus and the conflation of old Latin r1, two references in the Latin to the TR’s reading, one from ancient times in the 4th century and one from early

¹⁹ See *Encyclopedia Britannica* CD 99, Multimedia Edition, International Version, 1999, “Theophylactus of Ochrida;” & “Theophylact of Ohrid,” *Wikipedia* (Nov. 2011) (http://en.wikipedia.org/wiki/Theophylact_of_Ohrid).

²⁰ See *Encyclopedia Britannica* CD 99, *op. cit.*, “Photius, ...”; “Photian Schism,” “Iconoclastic Controversy” & “Michael III.”

mediaeval times in the 7th century, for which we are also grateful. For the Neo-Byzantine School's *Textus Receptus* draws upon, and thanks God for, the valuable contributions to textual transmission of the New Testament in the Christendom of both the Eastern Greek church and Western Latin church.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:2b, "in the prophets," in the wider words, "as it is written in the prophets," is found in Minuscles 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere) and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Syriac Harclean h Version (616); the Egyptian Coptic Middle Egyptian Version (3rd century), and a manuscript of the Egyptian Coptic Bohairic Version; Slavic (Slavonic) Version (9th century); and Ethiopic Versions (c. 500 & Dillmann, 18th / 19th centuries).

Variant 1a, Greek, "*en* (in) *to* (-) *Hsaia* ('Esaias' / 'Isaiah') *to* (the) *prophete* (prophet)," i.e., "in Isaiah the prophet," is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is also found in (the mixed text type) Codex L 019 (8th century) and (the independent) Codex Delta 037 (9th century); and Minuscles 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), and 1241 (12th century, Alexandrian corruption in General Epistles, Byzantine text in Acts, independent text elsewhere i.e., independent scribal corruption elsewhere e.g., in the Gospels).

Variant 1b, Greek, "*en* (in) *Hsaia* ('Esaias' / 'Isaiah') *to* (the) *prophete* (prophet)," i.e., "in Isaiah the prophet," is found in the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex Theta 038 (9th century); Minuscles 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1243 (11th century, independent outside of the General Epistles), 1071 (12th century, independent), and 205 (15th century, independent in the Gospels & Revelation); as well as the *Family 1 Manuscripts*, which contain Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.*

Variant 1 i.e., *Variant 1a* and / or *Variant 1b*, "in Isaiah the prophet," is also found in the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version); the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); Armenian Version (5th century); and the Georgian Version (5th century).

At Mark 1:2b the erroneous *Variant 1a* was adopted by the NU Text *et al.* Hence the ASV reads, “in Isaiah the prophet,” although a footnote says, “Some ancient authorities read ‘in the prophets’” (ASV ftn.). So too, the incorrect *Variant 1* is found at Mark 1:2b in the NASB, RSV (with a footnote to the TR’s reading), ESV (with a footnote to the TR’s reading), NRSV (with a footnote to the TR’s reading), NIV, and TEV. (Cf. commentary at Matt. 13:35a.)

The old Latin Papists of pre-Vatican II Council times also followed *Variant 1* in both the Clementine Vulgate and Douay-Rheims Version, the latter of which reads at Mark 1:2b, “in Isaias the prophet.” The new neo-Alexandrian Papists of post-Vatican II Council times, being well-pleased with this historic Romish attack on the neo-Byzantine *Textus Receptus* did likewise, and so adopted the erroneous *Variant 1* in their Roman Catholic RSV, JB, and NJB.

Mark 1:2d “before thee” (TR & AV) {A}

The TR’s Greek, “*emprosthen* (before) *sou* (thee),” i.e., “before thee” in the wider words, “Behold, I send my messenger before thy face, which shall prepare thy way before thee” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), M 021 (9th century), and Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century²¹), 340 (13th century; & 15th century, for instance Mark 1:1-8), and 1968 (1544 A.D.). It is also supported as Latin, “*ante* (before) *te* (thee),” in a minority of Latin Vulgate Codices, for instance, *Codex Vallicellanus* (6th century, Chiesa Nuova, Rome, Italy), *Codex Illyricianus* (6th / 7th century, The Split, Croatia), *Codex Harleianus* (7th century, British Library, London, UK), and *Codex Sangermanensis* (9th century, Paris, France); and old Latin Versions ff2 (5th century), f (6th century), and 1 (7th / 8th century); as well as *Codex Ardmachanus* (Book of Armagh, 812 A.D., Dublin, southern Ireland). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported in the ancient church Greek writer, Severian (d. after 408); the ancient church Latin writer, Jerome (d. 420); and the mediaeval church Greek writer, Photius (d. c. 895).

However, a variant omitting Greek, “*emprosthen* (before) *sou* (thee),” is a minority Byzantine reading found in e.g., Codices P 024 (6th century) and Pi 041 (9th century). It is further found in most Latin Vulgate Codices of Jerome’s Latin Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), t (5th / 6th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century). It is also found in the ancient church Greek writer, Origen (d. 254); the ancient church Greek writer, Irenaeus (2nd century) in a Latin translation (c. 395); and the ancient

²¹ In the variable handwritten script of Lectionary 2378, the initial epsilon of word 1 on this occasion, but not always, looks something like, “G”; although the epsilon in the penultimate letter of this word is written as “ε”.

church Latin writer, Jerome (d. 420).

There is no good textual argument against the representative Byzantine reading which is therefore correct. (N.b., the contextual stylistic parallelism of Mark 1:2 in “my messenger before thy face,” and “which shall prepare thy way before thee.” Cf. such stylistic parallelism in, for instance, the very next verse of Mark 1:3, “Prepare ye the way” and “Make ... paths straight.”) The origins of the variant are conjectural.

Was the variant an accidental omission? Looking at the words, “*ten* (the) *odon* (way) *sou* (of thee) *emprosthen* (before) *sou* (thee),” did a scribe first write down, “*ten odon sou*”? Did his eye then jump to the second “*sou* (thee),” and did he then just keep writing, thus accidentally omitting “*emprosthen sou*”?

Was the variant a deliberate omission? The possible origins of this variant with Origen (i.e., if the Latin translation of Irenaeus does not rightly reflect his original Greek quote,) increases the likelihood of this possibility.

Following, “As it is written in the prophets,” St. Mark quotes from both the prophet Malachi and the prophet Isaiah (cf. Textual Commentary at Mark 1:2b, *supra*). Putting in italics the relevant quotes from Mal. 3:1 and Isa. 45:2; that precede the further citation of Isa. 40:3 and Isa. 58:12 in Mark 1:3, the citations at Mark 1:2 are: “‘Behold, I send my messenger’ before thy face, ‘which shall prepare thy way’ ‘before thee’.” Here the Greek, “*pro* (before) *prosopou* (the face) *sou* (of thee),” are added for purposes of clarification, and also stylistically echoes and repeats in Hebraic poetical parallelism the words of Isa. 45:2 following Mal. 3:1 and preceding Isa. 40:3, which reads in the Septuagint “*emprosthen* (before) *sou* (thee)” (Isa. 45:2, LXX).

Isa. 45:2 reads in the Septuagint “*emprosthen* (before) *sou* (thee)” (LXX). The Lord’s going “before thee,” that is, “before” Cyrus in Isa. 45:1,2, in order to “make the crooked places straight” (Isa. 45:2), refers to the fact that Cyrus militarily took Babylon by going through the city’s inner gates on a dry river bed that connected with a river. The citation of Isa. 45:2 here at Mark 1:2 makes the point that this was a prophetic type of St. John the Baptist going “before thee” i.e., before “Christ,” to “‘make’ his ‘paths’ ‘straight’” (Mark 1:3; citing Isa. 40:3; 58:12). Cyrus was a Divinely sent and directed deliverer of God’s people (II Chron. 36:22,23; Ezra 1:1-4), and an associated destroyer of that which held them captive, namely, Babylon; and thus this usage of Isa. 45:2 in Mark 1:2 makes the point that Cyrus was a prophetic type pointing forward to Christ who was a Divinely sent and directed deliverer of God’s people, and an associated destroyer of that which held them captive, namely, sin (Mark 2:5,9-11) and death (Mark 12:25-27; 13:26,27; 14:62; 16:1-18). (Cf. Matt. 11:7-10; Luke 7:24-27.)

This citation of Mal. 3:1 and Isa. 45:2 in Mark 1:2, “‘Behold, I send my messenger’ before thy face, ‘which shall prepare thy way’ ‘before thee’;” is further connected in thought through reference to the “way” or road of Mal. 3:1 that goes from “the gates” of Isa. 45:1,2, to “the way” of Isa. 40:3 and Isa. 58:12, and hence Mark 1:3 reads, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make’

his ‘paths’ ‘straight’” i.e., the prophetic “highways” of the Lord’s First Advent in Isa. 40:3 point to the further “paths” of Isa. 58:12 to be restored after the Second Advent. *Thus at its commencement, St. Mark’s Gospel roars like a lion in its depiction of Christ!*²²

Now “spiritual” things are “spiritually discerned” (I Cor. 2:14,15). Therefore, at Mark 1:2d, did a prunist scribe, lacking “the Spirit of God,” consider this Marcan quote as “foolishness” (I Cor. 2:14), because he wrongly conceptualized it as “a misquote” of Mal. 3:1 i.e., without understanding its additional reference to Isa. 45:2? Acting as some kind of “corrector scribe,” did he then take it upon himself to prune away the “*emprosthen* (before) *sou* (thee)” of Mark 1:2d (citing Isa. 45:2)?

Was this variant at Mark 1:2d a deliberate or accidental omission? We cannot be sure. But we can be sure that it was an omission to the text of Scripture here Providentially preserved for us in the representative Byzantine reading.

The TR’s reading has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times. In the Latin textual tradition, it also enjoys the support of about one-third of the old Latin Versions dating from ancient times, as well as several Vulgate Codices. It further has a couple of citations from church writers from ancient times in both Greek and Latin, including one from the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Greek, but correspondingly strong support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:2d an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:2d, “before thee” in the wider words, “Behold, I send my messenger before thy face, which shall prepare thy way before thee,” is found in (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century,

²² On the historic application of the imagery of a “lion” (Ezek. 1:10; Rev. 4:7) to symbolize St. Mark’s Gospel (Mark 1:3), see Textual Commentary Vol. 4 (Matt. 26-28), “Dedication: The Anglican Calendar,” section “4) The 350th anniversary of the 1662 Book of Common Prayer (1662-2012).”

independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Syriac Harclean h Version (616); some manuscripts of the Egyptian Coptic Sahidic Version, and some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); and Armenian Version (5th century).

However, the variant which omits, “before thee” is found in the two leading Alexandrian texts, Rome Vaticanus (Codex B 03, 4th century) and London Sinaiticus (Codex Aleph 01, 4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscule 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in the Syriac Pesitto Version (first half 5th century); some manuscripts of the Egyptian Coptic Sahidic Version, and some manuscripts of the Egyptian Coptic Bohairic Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 1:2d the variant was adopted by the NU Text *et al.* Hence the ASV reads simply, “Behold, I send my messenger before thy face, who shall prepare thy way.” So too, the variant is adopted at Mark 1:2d in the NASB, RSV, ESV, NRSV, NIV, TEV, and Papists’ JB.

But at Mark 1:2d the new neo-Alexandrian Papists’ NJB follows the TR’s reading. This appears to be an exercise of the non-Alexandrian text’s pincer arm. (Cf. my comments on the non-Alexandrian text pincer arm at e.g., Vol. 4, Matt. 26:17a; and in Vol. 5 at Mark 1:4; Mark 1:5; Mark 1:6c; Mark 1:9a; Mark 1:13a; Mark 1:15; Mark 1:16a; Mark 1:16b; Mark 1:18; Mark 1:25; Mark 1:28b; Mark 1:31; Mark 1:37a; Mark 1:40; Mark 1:41a; Mark 1:41b; Mark 1:42a; 2:12a; Mark 3:8c; Mark 3:19b; Mark 3:25a; Mark 3:27a; Mark 3:27d?; Mark 3:31a?; Mark 3:32c; & Mark 3:35b?) Reflecting its strength in the Latin, the old Latin Papists followed the TR’s reading in both the Clementine Vulgate and Douay-Rheims, the latter of which reads, “before thee.” It seems that the combination of e.g., the Latin, Family 1 & 13 Manuscripts, Syriac (Harclean), and perhaps “Caesarean” (Armenian Version), on this occasion swayed the Papists of the NJB to revise their decision of the earlier JB and to here include the TR’s reading. Of course, as is often the case when neo-Alexandrians so exercise their non-Alexandrian text pincer arm, they are the only ones, (or less commonly one of only one of a small number of neo-Alexandrians,) to do so.

Mark 1:4 “John did baptize in the wilderness, and” (TR & AV) {B}

Preliminary Textual Discussion.

The textual apparatus of e.g., the UBS 4th revised edition (1993) seek to harness the Latin readings of the Vulgate *et al* to an aberrant word order of *Variant 1*, so that only old Latin f is said to follow the TR. But bearing in mind that word order can change as

part of the act of translation, it would be possible for the Latin Vulgate *et al* here to be following either the TR's reading, or that of *Variant 1*; and by the same logic, the fact that old Latin *f* then follows the TR's word order can not be regarded as necessarily reflecting the word order of its originating Greek text.

Principal Textual Discussion.

At Mark 1:4 the TR's Greek, "*Egeneto* ('he came' = 'did,' word 1a) *Iōannes* ('John,' word 2) *baptizōn* ('baptizing' = 'baptize,' word 3, masculine singular nominative, active present participle, from *baptizō*) *en* ('in,' word 4) *te* ('the,' word 5) *eremo* ('wilderness,' word 6), *kai* ('and,' word 7)," i.e., "John did baptize in the wilderness, and" (AV), in the wider words, "John did baptize in the wilderness, and preach the baptism of repentance (*metanoias*, see "Meditation on Mark 1:4," *infra*) for the remission of sins" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), P 024 (6th century), and M 021 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century; & 15th century, for instance Mark 1:1-8), and 1968 (1544 A.D.).

Variant 1, changes word order 3,4,5,6,7, to 4,5,6,3,7, Greek, "... *en* ('in,' word 4) *te* ('the,' word 5) *eremo* ('wilderness,' word 6) *baptizōn* ('baptizing' = 'baptize,' word 3) *kai* ('and,' word 7)," with no difference to English translation. This is found in the ancient church Greek writers, Eusebius (d. 339) and Cyril of Jerusalem (d. 386).

The same word order as the TR's reading in the Greek is found as Latin, "*Fuit* ('he was' word 1b) *Iohannes* ('John,' word 2) *baptizans* ('baptizing,' word 3) *in* ('in,' word 4) *deserto* ('the wilderness' = Greek words 5 & 6), *et* ('and,' word 7)," in old Latin Version *f* (6th century). And the same word order as *Variant 1* in the Greek, is found as Latin, "*Fuit* ('he was' word 1b) *Iohannes* ('John,' word 2) *in* ('in,' word 4) *deserto* ('the wilderness' = Greek words 5 & 6) *baptizans* ('baptizing,' word 3), *et* ('and,' word 7)" i.e., "John was baptizing in the wilderness, and," in Jerome's Latin Vulgate (5th century), and old Latin Versions *a* (4th century), *b* (5th century), *d* (5th century), *ff2* (5th century), *q* (6th / 7th century), *aur* (7th century), *l* (7th / 8th century), and *c* (12th / 13th century); as well as the Book of Armagh (812 A.D., making "*in deserto*" a compound word, "*indeserto*," & in Gwynn's edition adding in the final "*et*" in italics). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported by the ancient church Latin writers, Jerome (d. 420) and Augustine (d. 430); and the early mediaeval church Latin writer, Gregory the Great (d. 604). However, as stated in the "Preliminary Textual Discussion," *supra*, it is not possible here to safely deduce from the Latin, what the underpinning word order would be in the originating Greek.

There is no good textual argument against the representative Byzantine reading which must thus stand. Cf. the earlier location of the masculine singular nominative, active present participle, *kerussōn* / "preaching" from *kerussō*, later in this same verse; so

that the same broad stylistic usage of such a participle in this context looks like a Marcan stylistic balance here at Mark 1:4. Or see e.g., in Mark 1:4 the masculine singular nominative, active present participle, *baptizon* / “baptizing” followed by a preposition, *en* / “in;” and in Mark 1:10 the masculine singular nominative, active present participle, *anabainon* / “coming up” followed by a preposition, *apo* / “out of.” Or see e.g., in Mark 1:4 the masculine singular nominative, active present participle, *baptizon* / “baptizing” followed by a preposition, *en* / “in,” and a dative in a feminine singular dative definite article, from *e*, *te* / ‘the,’ with a feminine singular dative adjective, *eremo* from *eremos*; with Mark 1:16, “As he walked ... by the sea,” and “casting ... into the sea.” And bearing in mind Marcan stylistic usage of a masculine singular nominative, active present participle with a dative in “saying unto them,” Mark 8:27, see the Marcan style in a plural form of, a present participle + preposition + dative with “reasoning in ... hearts” at Mark 2:6 and “bought in the temple” at Mark 11:15; or the Marcan style of a singular present participle + preposition + dative with “coming in the clouds” at Mark 13:26. And amidst some differences, see also the points of intersecting stylistic similarity with “knowing in himself,” Mark 5:30; or “toiling in the rowing,” Mark 6:48; “talking with Jesus,” Mark 9:4; “that overshadowed them,” Mark 9:7; “beholding him,” Mark 10:21; and “that were crucified with him,” Mark 15:32.

On the one hand, such textual considerations of Marcan Greek are not in my opinion so strong as to require that this reading be adopted if it were a minority Byzantine reading; but on the other hand, I think they are sufficient to show that there is no good textual argument *against* the Greek style of the MBT at Mark 1:4, which is thus broadly inside the permissible limits of broad Marcan Greek style. My elucidation here at Mark 1:4 is more comprehensive than normal, for I regard this as a good example of how on the textual analysis rules of the Neo-Byzantine School, in the absence of any such *good* textual argument *against* the representative Byzantine text, by default, the reading of the majority Byzantine text is therefore correct and so must stand. By contrast, for those who do not accept this rule of the Neo-Byzantine School which is derived in connection with the doctrine of the Divine Preservation of Scripture (e.g., Ps. 12:7; Matt. 5:18; 24:35; I Peter 1:25) in a closed class of Greek and Latin sources which were the languages of learning with a general accessibility over time, and through time; and the associated issue of accessibility of the apographs over time, and through time, so that the Word of God as preserved in the apographs from the autographs cannot be lost; it would not, on this occasion, be possible to shew the necessity for this reading in contradistinction to that of *Variant 1* which would also be within Marcan Greek.

E.g., like *Variant 1*, Mark 14:49 has preposition + dative + present participle, with Greek, “*en* (‘in,’ preposition + dative) *te* (‘the,’ singular dative, definite article from *to*) *ierō* (‘temple,’ singular dative noun, from *ieron*) *didaskōn* (‘teaching,’ singular nominative, active present participle, from *didaskō*).” Therefore, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, would here be able to also construct a very reasonable argument from their paradigm in favour of the *Variant 1* word order of the Latin Vulgate *et al*, as not being *against* Marcan style, with the Vulgate’s reading at Mark 1:4 as Latin, “*in* (‘in,’ preposition + ablative) *deserto* (‘the wilderness,’ singular ablative noun, from *desertum*) *baptizans* (‘baptizing,’ singular

nominative, active present participle, from *baptizo*),” and Mark 14:49 as Latin, “*in* (‘in,’ preposition + ablative) *templo* (‘the temple,’ neuter singular ablative noun, from *templum*) *docens* (‘teaching,’ singular nominative, active present participle, from *doceo*).” But such old Latin Papists could not, by this argument, simultaneously argue successfully that the TR’s word order of old Latin f was *against* Marcan style.

Therefore this contrast between neo-Byzantines and old Latin Papists, shews how where stylistic arguments are not conclusive in terms of ruling out a given reading, the more general principles of the relevant school of textual analysis applies. Thus the irreconcilable differences here at Mark 1:4 as to the correct word order between the Neo-Byzantine School, and the Old Latin Papists’ School, must necessarily defy any agreed resolution. For whereas the old Latin Papists would most unnaturally elevate the servant maxim, *The Latin improves the Greek*, to a position of usurpation over the Greek; by contrast, we neo-Byzantines subordinate the servant maxim, *The Latin improves the Greek*, to its natural lord and master maxim, *The Greek improves the Latin*.

The origins of *Variant 1* are speculative. Was *Variant 1* an accidental change of word order? We know from Byzantine manuscripts that short words are sometimes inadvertently left out and then added back in. E.g., in Lectionary 2378 at Matt. 22:27 (p. 66b, columns 1 & 2), the scribe wrote “*de* (And)” at the end of the left-hand column of a page, then at the top of the right-hand column of this page, “*apethanen* (died).” But in the transition from the bottom of column 1 to the top of column 2, he somehow lost in his mind the intervening word “*panton* (of all),” which thus dropped out. Given that a scribe could so lose a word in the change from one column to the next, did a scribe come to the end of one line with the word “*Iōannes* (John),” then lose the word “*baptizon* (baptize)” as he changed columns or turned over to a new page, then wrote “*en* (‘in,’ word 4) *te* (the) *eremo* (wilderness),” and then suddenly realizing his error, write back in “*baptizon* (baptize)” before “*kai* (and),” thinking in his head, “It still means the same thing”?

Was *Variant 1* a deliberate change of word order? Did a scribe think it some kind of “stylistic improvement” to “put the emphasis” *first* on “*en* (‘in,’ word 4) *te* (the) *eremo* (wilderness),” and *only then* on “*baptizon* (baptize)”? Did he thus deliberately change this word order?

Was *Variant 1* a deliberate or accidental change of word order? So much is lost to us in the unrecorded dark ages history of textual transmission that we cannot now be sure. But we can be sure that the correct reading has been here preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in both the Greek, over time, and through time, dating from ancient times. By contrast, *Variant 1* has weak support in the Greek. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:4 a “B” i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:4, “*Egeneto* (‘he came’ = ‘did,’ word 1a) *Iōannes* (‘John,’ word 2) *baptizōn* (‘baptizing’ = ‘baptize,’ word 3, masculine singular nominative, active present participle, from *baptizō*) *en* (‘in,’ word 4) *te* (‘the,’ word 5) *eremo* (‘wilderness,’ word 6), *kai* (‘and,’ word 7),” i.e., “John did baptize in the wilderness, and” (AV), in the wider words, “John did baptize in the wilderness, and preach the baptism of repentance (*metanoias*, see “Meditation on Mark 1:4,” *infra*) for the remission of sins” (AV), is found in Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 1243 (11th century, independent outside of the General Epistles), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Syriac Harclean h (616) and Palestinian (c. 6th century) Versions; Gothic Version (4th century); Armenian Version (5th century); Ethiopic Version (c. 500), and some manuscripts of the Slavic Version.

Variant 1, which changes word order 3,4,5,6,7, to 4,5,6,3,7, with no difference to English translation, is found in the leading representative of the Western text, Codex D 05 (5th century); as well as (the mixed text type) Codex Theta 038 (9th century) and Minuscule 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in the Syriac Pesitto Version (first half 5th century).

Variant 2, reading, “*Egeneto* (‘he came’ = ‘did,’ word 1a) *Iōannes* (‘John,’ word 2) *o* (either ‘the [one]’ = ‘who,’ or ‘the,’ added word A) *baptizōn* (‘baptizing’ = either ‘baptized’ or ‘baptizer’ word 3) *en* (‘in,’ word 4) *te* (‘the,’ word 5) *eremo* (‘wilderness,’ word 6), [*kai* (‘and,’ word 7),]” i.e., “John who baptized in the wilderness, and” (retaining word 7), or “John the baptizer in the wilderness” (omitting word 7), is found in the two leading Alexandrian texts, Rome Vaticanus (4th century, spelling word 2 as “*Iōanes*” and omitting word 7) and London Sinaiticus (4th century, retaining word 7²³). It is further found in (the mixed text type) Codex L 019 (8th century, retaining word 7), (the independent) Codex Delta 037 (9th century, retaining word 7); and Minuscules 33 (9th century, mixed text type; omitting word 7), 892 (9th century, mixed text type,

²³ Though I am not considering this minor variant any further, Codex Sinaiticus also adds a “*kai*” / “and” before word 1a.

omitting word 7), and 205 (15th century, independent in the Gospels & Revelation; retaining word 7). It is also found in the Egyptian Coptic Bohairic Version (3rd century, retaining word 7); Georgian “1” Version (5th century, retaining word 7); and a manuscript of the Slavic Version (retaining word 7).

Variant 2 is an abstruse reading reflecting the curious machinations of those ancient Alexandrian scribes “which” did “corrupt the word of God” (II Cor. 2:17). The origins of *Variant 2* are conjectural, though on this occasion the addition of “o (‘the [one]’ = ‘who,’ added word A)” at Mark 1:4, appears on the balance of probabilities to be a deliberate addition, a fact that reminds us that while the ancient Alexandrians scribes often pruned the text, they also sometimes conflated it. (See also my comments on such conflation in e.g., Vol. 4 at Matt. 26:44b and Matt. 26:53b with regard to e.g., Acts 16:7; or Vol. 5 at Mark 1:28b; 1:38a; 3:14; 3:16.)

This conflation alters the TR’s “John did baptize” to a reading in the form of *Variant 2* which may be rendered as either, “John who baptized” (in which instance retaining word 7), or as a title, “John the baptizer” (in which instance omitting word 7). Notably, ancient Alexandria in north Africa was a hot-bed of gnostic heresy, and it is regarded by some as the originating place of gnosticism. Both gnostics and Christians co-existed at Alexandria, and Clement of Alexandria (d. before 215) says, “In the times of the Emperor Hadrian [Regnal Years: 117-138] appeared those who devised heresies, and they continued until the age of the elder Antonius [Regnal Years: 138-161].²⁴”

This type of testimony has led the founder of the *Dean Burgon Society* in the USA, Donald Waite, to argue that the Alexandrian Text shows the influence of “gnostic heresies.” E.g., at I Tim. 3:16 the TR’s “*Theos* (God)” is changed to “*os* (‘which’ = ‘he who’)” in the Alexandrian Text’s Codex Sinaiticus, so that “God (*Theos*) was manifest in the flesh” (AV) becomes “He who was manifested in the flesh” (ASV). (Although Burgon himself allowed this could have been an accidental alteration due to a partial paper fade of ̸C [with a bar on top = an abbreviation of ̸EOC / *Theos* / “God”] to 0C [= “he who”]²⁵; and I also allow for this as one possibility.) Waite considers this reflects a gnostic heresy which denied the Deity of Christ²⁶.

In fairness to Waite, the nexus between gnosticism and ancient Alexandria must raise the possibility that the Alexandrian School scribes were influenced by some form of it. The gnostics claimed a special “knowledge (Greek, *gnōsis*)” of God which was of a

²⁴ Huidekoper, F., *Judaism at Rome BC 76 to AD 140* (Harvard University, USA, 1891), in “Gnosticism,” *Wikipedia* (Nov. 2011) (<http://en.wikipedia.org/wiki/Gnosticism>).

²⁵ Burgon, J.W., *The Revision Revised*, John Murray, London, UK, 1883, pp. 98-105, 424-7.

²⁶ Donald Waite, “The History of the Received Text,” Sermon 16 Feb. 2009 (59 mins), *Sermonaudio* (<http://www.sermonaudio.com>).

“secretive” nature. Might such a syncretic philosophy account for some of the Alexandrian textual corruptions? I.e., might these reveal purportedly “secret” knowledge that e.g., at Mark 1:1a “Mark’s Gospel really doesn’t read ‘the Son of God’,” or at Mark 1:2b “‘in the prophets’ really means ‘in Isaiah the prophet’,” *supra*? In this context, does this emphasis here on “John who baptized” or “John the baptizer” link to an idea in a gnostic-Christian syncretism idea, namely, that one needs to “be rebaptized once one has learnt the secret knowledge of gnosticism” in a dark corner of some gnostic-Christian African cult at Alexandria linked to the Alexandrian School of scribes?

Alas, so much is lost to us in the unrecorded dark ages of textual history transmission that we can only guess about some things, such as what *might* have been in the head of an Alexandrian School corrupter scribe here at Mark 1:4. But we do not have to guess about the fact that *Variant 2* is an erroneous reading, for the validity of the TR here at Mark 1:4 has already been determined, *supra*.

The splits and deviations within the Alexandrian School’s *Variant 2*, coupled with its relatively “weak external support” beyond the two main Alexandrian texts, led to a variety of textual permeations and perversions in the neo-Alexandrian texts.

“Attracted by the magnetism” of his “beloved” Codex Sinaiticus, in Tischendorf’s 8th edition (1869-72), Tischendorf followed the form of *Variant 2* found in that manuscript i.e., retaining word 7 (“and”) and thus understanding “*o baptizon*” as “who baptized.” By contrast, “attracted by the magnetism” of their “beloved” Codex Vaticanus, in Westcott-Hort (1881), Westcott & Hort followed the form of *Variant 2* found in that manuscript i.e., omitting word 7 (“and”) and thus understanding “*o baptizon*” as “the baptizer.” Never anxious to disagree “too much” with Westcott & Hort, their lackey, “Erwin boy” Nestle here followed Westcott-Hort in Nestle’s 21st edition (1952).

But then came “the horrible doubt” as the NU Text Committee pondered such “problems” as the “weak external support;” coupled with the neo-Alexandrian’s general rule, “The shorter reading is the better reading,” and in this connection the possibility that the “*o*” was a semi-conflation with the definite article, “the,” in e.g., “*Ioannen* (John) *ton* (the) *Baptisten* (Baptist)” at Mark 8:28 (cf. Mark 6:26). Baffled and bewildered, the NU Text Committee put the “*o*” in optional square brackets in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). In doing so, the 1975 and 1983 Committee said, “there is a considerable degree of doubt whether the text or the apparatus contains the superior reading;” whereas the 1993 Committee, still shaking their heads in frustrated despair, said, “the Committee had difficulty in deciding which variant to place in the text.”

At Mark 1:4, what were the neo-Alexandrian translators to make of all this pain and strain from the neo-Alexandrian textual critics? “... It’s all very confusing!,” they exclaimed, with different NIV Committees deciding to “jump around” between *Solutions 1 & 4* in different NIV editions, *infra*; and the new neo-Alexandrian Papists deciding to

“switch around” between *Solutions 5 & 6* in different versions, *infra*.

*Solution 1: Adopt the NU Text option of not using Variant 2’s “the (o),” and so exercising a non-Alexandrian pincer arm on the basis “the shorter reading is the better reading,” follow either the TR’s text as found in e.g., the Latin, Syriac (Harclean & Palestinian), and “Caesarean” Text (Armenian Version) or Variant 1 as found in e.g., the Western Text and Syriac (Pesitto) (and some would claim also the Latin, see “Preliminary Textual Discussion,” *supra*). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Thus for the wrong reasons, the right reading was adopted at Mark 1:4 in the English Standard Version which reads, “John appeared, baptizing in the wilderness and proclaiming” etc. (ESV). *Solution 1* was also followed by the NIV (1st ed. 1978 & 2nd ed. 1984) and (quite possibly here following the Western Text’s *Variant 1*), Moffatt Bible.*

Solution 2: Adopt the TR’s reading but have a footnote referring to the reading of Variant 2 making no reference to the issue of word 7. At Mark 1:4 this was the solution followed in the Today’s English Version (also known as the “Good News Bible”).

Solution 3: Adopt the Codex Sinaiticus reading of Variant 2 (retaining word 7). At Mark 1:4 the American Standard Version reads, “John came, who baptized in the wilderness and preached” etc. (ASV).

Solution 4: Adopt the Codex Vaticanus reading of Variant 2 (omitting word 7). At Mark 1:4 the New American Standard Bible reads, “John the Baptist appeared in the wilderness preaching” etc. (NASB), and the Twentieth Century New Testament reads, “John the Baptizer appeared in the wilderness, proclaiming” etc. (TCNT). *Solution 4* was also followed by the NIV (3rd ed. 2011), NEB, and REB.

Solution 5: Adopt the Codex Vaticanus reading of Variant 2 with regard to the title “John the Baptist / Baptizer,” but add a footnote referring to the Codex Sinaiticus reading of Variant 2 which makes no reference to the additional issue of word 7 being omitted in the Codex Vaticanus reading. This is the form found in the RSV and NRSV.

Solution 6: Adopt the Codex Vaticanus reading of Variant 2 with regard to the title “John the Baptist / Baptizer,” but add a footnote referring to the Codex Sinaiticus reading of Variant 2 which makes reference to the additional issue of word 7 being omitted in the Codex Vaticanus reading. This is the form found in the Papists’ JB, *infra*.

At Mark 1:4, the old Latin Papists of pre Vatican II Council times followed the Latin of the TR’s reading in the Clementine Vulgate and Douay-Rheims, the latter of which reads, “John was in the desert, baptizing and preaching” etc. . The new neo-Alexandrian Papists of post Vatican II Council times followed *Solution 5* in their Roman Catholic RSV and New Jerusalem Bible, and *Solution 6* in their Jerusalem Bible.

Does all this neo-Alexandrian “huffing’n’puffing” at Mark 1:4 look just a bit confusing? Know this, “God is not the author of confusion, but of peace, ... in the

churches of the saints” (I Cor. 14:33). And there is no confusion in our neo-Byzantine *Textus Receptus* based Authorized (King James) Versions. For here we read at Mark 1:4 without any confusion, “John did baptize in the wilderness, and preach the baptism of repentance (*metanoias*, see “Meditation on Mark 1:4,” *infra*) for the remission of sins” (AV). Let us thank God for the clarity of our AVs!

Meditation on Mark 1:4. The word “penance” is open to different meanings depending on context. Thus with “penance” meaning “pain” or “sorrow,” it is found in the *Commination Service* of the Anglican Protestant 1662 *Book of Common Prayer* in reference to those “put to open penance, and punished in this world” (I Cor. 5:4-7,11,13; I Tim. 5:20; cf. Deut. 17:8-13; Matt. 18:15-18; John 9). This is a very different usage of the word “penance” to that found in the Romanist Douay-Rheims Version at Mark 1:4. The English word “penance” as used in the Roman Catholic Church (with contrition, confession, satisfaction, and absolution), is derived from the Latin word, “*paenitentia*.” The Douay-Rheims renders Latin, “*paenitentiae* (feminine singular genitive noun, from *paenitentia*)” as “of penance” i.e., “baptizing and preaching the baptism of penance, unto remission of sins.” However, the Latin, “*paenitentiae*” can also be more correctly rendered, “of repentance” as in the Greek. This correct meaning was without doubt its plenary meaning in e.g., St. Jerome’s Latin Vulgate. Thus on the one hand, like Martin Luther in the early days of his studies, one can get the correct meaning of “repentance” from the Latin Vulgate; but on the other hand, like the Papists one can also misinterpret it through reference to Roman Catholic usage of Romish Ecclesiastical Latin to mean “penance.” Of course, if one compares the Greek “*metanoias* (‘of repentance,’ feminine singular genitive noun, from *metanoia*)” in Mark 1:4 with the Latin “*paenitentiae*” (from *paenitentia*) in Mark 1:4, the correct meaning of the Latin is clear.

This fact meant that following the *Council of Trent* (1545-1563) the Roman Church moved to close down the Neo-Byzantine School and promote in its place the Papists’ old Latin School. This meant that such revealing comparisons between the Latin and Greek would not be made as Papists studied the Vulgate’s Latin of the New Testament in exclusion to the Greek of the New Testament. Hence, with the established background of Roman Catholic Ecclesiastical Latin in which *paenitentia* meant “penance,” they could then palm off their unBiblical teachings such as “penance” as “Biblical” in e.g., their Douay-Rheims Version (NT 1582 & OT & Apocrypha 1609/10). Thus the ambiguity that had come to be attached to the Latin noun, *paenitentia*, as a consequence of the Roman Church’s development of “penance” doctrine, meant the Roman Church could and did misuse such passages as Mark 1:4 to teach the Romish doctrine of “penance,” as found in their “sacrament” of auricular confession to a Popish priest, in opposition to the Protestant’s Biblical teaching of “repentance.”

Good Christian reader, remember the grace of God in giving us Protestants the Reformation ignited under Martin Luther when he nailed his 95 Theses to the Door of Wittenberg Castle on the Eve of All Saints’ Day, 1517. Let us, by the grace of God, not be among those who just take these things for granted, but let us thank God for the wonderful truths of salvation recovered by Protestant Christians at the time of the Reformation. Let us thank God for that great Protestant Bible of the King James

Version, which correctly reads at Mark 1:4, “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” Let us thank God for the Biblical truth of repentance in opposition to the heresies of Rome, together with semi-Romanists such as the Eastern Orthodox or Puseyites; for Rome has sought to obscure and hide this gospel, seen in her denial of the Biblical teachings of Protestant Christianity found in such passages as I Tim. 2:5,6 and I John 2:1,2, that we confess our sins to God alone, through Christ alone. Let us thank God for the Biblical truth of repentance which is denied by Rome after the Vatican II Council just as it was before the Vatican II Council, even if following that Romanist Council the Roman Church no longer uses the Douay-Rheims Version, for it nevertheless still makes the false claim found in the Papists’ Douay-Rheims Version with regard to penance in, e.g., Mark 1:4 which reads, “John was in the desert, baptizing and preaching the baptism of penance, unto remission of sins.” Let us remember that in the traditional imagery derived from Ezek. 1:10 and Rev. 4:7, St. Mark’s Gospel *roars like a lion in its presentation of Christ* in Mark 1:3, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight²⁷,” but that the Papists’ as seen in, e.g., the Douay-Rheims Version then pervert the gospel message about “repentance” and “the remission of sins” in the very next verse of Mark 1:4, so as “to gag” the gospel of St. Mark that *roars like a lion*, and instead, under the Romish errors of “penance,” to try and make it *squeal like a mouse*.

Mark 1:5 “and they of Jerusalem, and were all baptized of him
in the river of Jordan” (TR & AV) {A}

The TR’s Greek, “*kai* (‘and,’ word 1) *oi* (‘the [ones of]’ = ‘they of,’ word 2) *Ierosolimitai* (‘Jerusalem,’ word 3a), *kai* (‘and,’ word 4) *ebaptizonto* (‘they were baptized’ = ‘were baptized,’ word 5a) *pantes* (‘all,’ word 6) *en* (‘in,’ word 7) *to* (‘the,’ word 8) *Iordanē* (‘Jordan,’ word 9) *potamō* (‘river,’ word 10) *up*’ (‘by’ = ‘of’ word 11) *autou* (‘him,’ word 12),” i.e., “and they of Jerusalem, and were all baptized of him in the river of Jordan,” in the wider words, “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan” etc. (AV & TR) is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25, spelling word 3 as “*Ierosolumeitai*”), Sigma 042 (late 5th / 6th century), and Pi 041 (9th century); Minuscule 2 (12th century, spelling word 3 as “*Ierosolumeitai*”); and Lectionaries 2378 (11th century²⁸), 340 (13th century; & 15th century, for instance Mark

²⁷ On the historic application of the imagery of a “lion” (Ezek. 1:10; Rev. 4:7) to symbolize St. Mark’s Gospel (Mark 1:3), see Textual Commentary Vol. 4 (Matt. 26-28), “Dedication: The Anglican Calendar,” section “4) The 350th anniversary of the 1662 Book of Common Prayer (1662-2012).”

²⁸ Abbreviating “*autou* (‘him,’ word 12)” at the end (p. 264b) so that the last two letters are “*to*” written as a “*ʔ*” (written something like “*ʔ*”) on top of an “*o*” (written something like a leftwards facing i.e., \lrcorner , right angle triangle with rounded corners).

1:1-8²⁹), and 1968 (1544 A.D.³⁰). It is further supported in the mediaeval church Greek writer, Germanus II of Constantinople (d. 1240, partial quote ending with word 9)³¹.

Variant 1 in Greek word order 1,[2,] 3,A,4,5,11,12,7,8,9 [,10], “*kai* (‘and,’ word 1) *Ierosolomitais* (‘[they of] Jerusalem,’ word 3b³²) *pasi* (‘all,’ word A³³) *kai* (‘and,’ word 4) “*baptizomenois* (‘they were being baptized’ = ‘were baptized,’ word 5b³⁴)” *up* (‘by’ = ‘of’ word 11) *autou* (‘him,’ word 12) *en* (‘in,’ word 7) *to* (‘the,’ word 8) *Iordane* (‘Jordan,’ word 9³⁵),” i.e., “and all they of Jerusalem, and were baptized of him in the *river of Jordan*,” in the wider words, “And there went out unto him all the land of Judea, and all they of Jerusalem, and were baptized of him in the *river of Jordan*” etc., is found

²⁹ Abbreviating “*autou* (‘him,’ word 12)” at the end of a line (p. 106b, column 2), to “*auu*” (written something like, “*αυγ*”), with a “*ι*” (written something like “*τ*”) above the middle of the final letter, with this “*ι*” (“*τ*”) followed by two semi-circles that look something like “*∩∩*”.

³⁰ In Lectionary 1968, word 3 is at the end of a line (p. 283b), and written on the line as “*Ierosolumit*”, with the final “*ai*” (written something like “*aj*” without a dot on the second letter,) in the space above the line with the “*a*” on top of the “*i*” (written something like “*τ*”); spelling word 5a without the initial “*e*” (epsilon) (due to a stylistic paper space before word 5a, original checked at Sydney University and no paper fade was apparent); and revowelling word 10’s omicron to omega so as to read, “*potamo*.”

³¹ Germanus II, Patriarch of Constantinople: Migne (Greek Writers Series) (1887 Paris Edition), *PATROLOGIA*, Vol. 140, p. 756 (Homily in the Holy Innocents) (Greek).

³² Though Origen here omits “*oi* (‘the [ones of]’ = ‘they of,’ word 2, masculine plural nominative, definite article, from *o*),” and changes the declension from a nominative, “*Ierosolumitai* (‘Jerusalem,’ word 3a, masculine plural nominative noun, from *Ierosolumites*), to a dative, it still carries the same idea as “*Ierosolomitais* (‘[they of] Jerusalem,’ word 3b, masculine plural dative noun, from *Ierosolumites*).

³³ The adjective matches and agrees with the noun in gender, number, and case, and so since Origen has changed the noun from a nominative to a dative (see last footnote), he must likewise use the dative “*pasi* (‘all,’ word A, masculine plural dative adjective, from *pas-pasa-pan*),” rather than the nominative adjective (seen in word 6), “*pantes* (‘all,’ masculine plural nominative adjective, from *pas-pasa-pan*).”

³⁴ Origen here changes “*ebaptizonto* (‘they were baptized’ = ‘were baptized,’ word 5a, indicative passive imperfect, 3rd person plural verb, from *baptizo*)” to “*baptizomenois* (‘they were being baptized’ = ‘were baptized,’ word 5b, masculine plural dative, present passive participle, from *baptizo*).”

³⁵ Origen here omits “*potamo* (‘river,’ word 10),” which in English translation could either be left out i.e., “the Jordan,” or added in italics i.e., “the *river of Jordan*.”

in the ancient church Greek writers, Origen (d. 254)³⁶. This is further found as Latin, “*et* (‘and,’ word 1) *Hierosolymitae* (‘they of Jerusalem,’ words 2 & 3) *universi* (‘all,’ word A), *et* (‘and,’ word 4) *baptizabantur* (‘they were baptized’ = ‘were baptized,’ word 5) *ab* (‘by’ = ‘of’ word 11) *illo* (‘that [one]’ = ‘him,’ word 12) *in* (‘in,’ word 7) *Iordane* (‘the Jordan,’ words 8 & 9) *flumine* (‘river,’ word 10),” i.e., “and all they of Jerusalem, and were baptized of him in the river of Jordan,” in Jerome’s Latin Vulgate (5th century); and in similar Latin readings with the same basic meaning in old Latin Versions a (4th century, omitting word 10), b (5th century, omitting word 10), d (5th century, omitting word 10), ff2 (5th century, omitting word 10), t (5th / 6th century, omitting word 10), q (6th / 7th century, omitting word 10), l (7th / 8th century), and c (12th / 13th century, omitting word 10); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592, spelling words 2 & 3 as “*Jerosolymitae*”³⁷? & words 8 & 9 as “*Iordanis*” / “*Jordanis*”³⁸). It is also found in the ancient church Greek writer, Eusebius (d. 339, omitting word 10).

Variant 2a (Latin) if derived from the Greek, is derived from an uncertain Greek word order, and is found in Latin word order 1,2,3,4,5,11,12,7,8,9,10, as Latin, “*et* (‘and,’ word 1) *Hierosolymitae* (‘they of Jerusalem,’ words 2 & 3) *et* (‘and,’ word 4) *baptizabantur* (‘were baptized,’ word 5) *ab* (‘by’ = ‘of’ word 11) *illo* (‘that [one]’ = ‘him,’ word 12) *in* (‘in,’ word 7) *Iordane* (‘the Jordan,’ words 8 & 9) *flumine* (‘river,’ word 10),” i.e., “and all they of Jerusalem, and were baptized of him in the river of Jordan,” in old Latin Versions f (6th century) and aur (7th century, spelling words 8 & 9 as “*Iordanen*” & omitting word 10).

There is no good textual argument against the representative Byzantine reading

³⁶ Origen in: Migne (Greek Writers Series) (1862 Paris Edition), *PATROLOGIA*, Vol. 14, p. 245 (*Comment. In Joan. Tomus VI*, 126) (Greek), these words cited by Origen as being from “*Markos* (Mark).”

³⁷ Michael Tweedale’s internet Clementine (as last modified 16/10/2010) reads “*Jerosolymitae*” (<http://vulsearch.sourceforge.net/html/Mc.html>); but no such change is mentioned in the textual apparatus of Wordsworth & White (1913) which thus indicates the spelling is the same as the Vulgate’s “*Hierosolymitae*.” Is this an error by Tweedale, or an omission by Wordsworth & White, or are there rival editions of the Clementine Vulgate with regard to this spelling depending on different Latin editions? Sadly textual apparatuses available to me do not refer to e.g., which Latin Codices use “I,” “J,” or “Hi” here; but of course this type of thing has no impact on the text’s fundamental meaning. Notably, Merk’s revised Clementine (*Novum Testamentum*, Greek and Latin, Pontifical Biblical Institute, Rome, 9th edition, 1964) has the spelling “*Hierosolymitae*,” and neither Merk’s textual apparatus nor that of Weber-Gryson (2007) shows any Vulgate Codices with a variant spelling; and among the old Latin Versions only old Latin c has the spelling “*Ierosolymitae*” i.e., Tweedale’s “*Jerosolymitae*.”

³⁸ Wordsworth & White prefer “I” spellings here and elsewhere for the Clementine, whereas Tweedale prefers “J” spellings and elsewhere for the Clementine.

which is therefore correct. (Cf. e.g., Mark *oi* / “the [ones],” masculine plural nominative, from ‘*o* / *ho* = “they” at Mark 1:36; 2:17. And e.g., with regard to word 6, cf. Mark the earlier use of *pas* / “all” in this same verse of Mark 1:5; and e.g., Mark 1:37.) The origins of *Variants 1* & 2 are conjectural.

Was Variant 1 an accidental or deliberate alteration? The probable origin of *Variant 1* with Origen increases the likelihood that it was deliberate. But the unusual level of alteration of the word order to 1,2,3,A,4,5,11,12,7,8,9,10, and longer complexity of the quote, means that on this occasion I have gone beyond the reference to its citation by Origen (in Tischendorf’s 8th edition), and looked at Origen’s actual quotation in Migne (Greek Migne 14:245, Commentary on John, Volume 6:126), *supra*³⁹.

On the one hand, Origen specifically says his source is “*Markos* (Mark).” But on the other hand, in the portion of it cited above, (and also in other parts of it I have not specifically cited,) this is clearly a fairly “free quote” with the nominative case being change to the dative case, words 2 & 10 omitted, and words 11 & 12 brought forward. In this context, it looks to me as though Origen wrote the quote out with a fairly “lay-back” attitude to exact precision, probably adding in “*pasi* (‘all,’ word A)” not as a transference of word 6 from the later part of Mark 1:5, but rather as an additional amplification and poetical matching of “*Ierosolimitais* (‘[they of] Jerusalem,’ word 3b) *pasi* (‘all,’ word A),” with “all the land of Judah.” Having done so, he then followed this with a rearrangement of words 11 & 12 after words 4 & 5, continuing on in the stylistic form of a simple abbreviation of the words in Mark 1:5.

Therefore it looks to me from the general context of this Mark 1:5 citation in Origen’s writings, that on this occasion we can conclude that Origen is the originator of this variant. However, I do not think that Origen was here specifically trying to give an alternative or variant form of Mark 1:5 to that of the Received Text’s reading. Nevertheless, “truth is sometimes stranger than fiction.” And at a later point in time, the differences between this type of “lay-back” “free quote” of Origen with that of the *Textus Receptus*, led others in an originating group of scribes, (it seems mainly Latin ones, unless of course some relevant Greek manuscripts which had this reading were subsequently lost to us from the closed class of sources,) to conclude that Origen here gives a variant form of Mark 1:5. Such scribes clearly did not properly understand the temperament and disposition of Origen (which I admit is at best always difficult to follow due to his unstable mind and associated mood swings and enormous fluctuations in the standard of his writings), with the consequence that they took this reading of Origen’s in his *Commentary on John* to be a serious alternative form of Mark 1:5, and hence they modified their manuscripts accordingly. *So who is really to blame for this Variant 1? Origen its originator, or later scribes who failed to understand relevant elements of Origen’s temperament and connected writing style, and in this context failed to*

³⁹ While this may more widely be a beneficial practice on other occasions, time constraints mean I usually have to simply follow the data for such citations as presented in the textual apparatuses that I use, unless, as on this occasion, special circumstances indicate a pressing requirement to look the quote up.

understand that on this occasion, Origen's unstable mind and correspondingly unpredictable writing style, was in fact exhibiting a fairly "care-free" and "layback" style of "free quote" from Mark 1:5?

Was *Variant 2a (Latin)* an accidental alteration? In either a TR following Latin manuscript; or a *Variant 1* Latin manuscript semi-assimilated to the TR, was the “*universi* (‘all,’ word A in *Variant 1*, or equivalent as word 6 in TR following Latin manuscript)” lost in an undetected paper fade? Was *Variant 2a (Latin)* a deliberate alteration? Was this regarded as the pruning away of an “unnecessary word” by a prunist scribe?

Variant 2a (Latin) may be dismissed as having no support in the Greek, and weak support the Latin, with no good textual argument in its favour. The TR’s reading has rock solid support in the Byzantine Greek text over time, and through time, dating from ancient times. By contrast, *Variant 1* has weak support in the Greek, but very strong support in the Latin textual tradition. Under normal circumstances, the absence of the TR’s reading in any Latin sources would lead me to reduce the TR’s rating from an “A” to a high level “B” (in the range of 71-74%). However, on this occasion having considered the context of the originating “variant” in Origen’s writings, it seems to me that the later adoption of *Variant 1* as “an early variant found in Origen” represents an error of judgement on the part of a smaller number of Greek scribes, and a larger number of Latin scribes, both of whom were “seeking to reconstruct the correct text.” Therefore, taking this factor into account, and also bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:5 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

A Reflection. On the one hand, we of the holy Protestant Christian faith reject the errors of both the Roman Catholic and Eastern Orthodox Churches. Thus e.g., Article 19 of the Anglican *Thirty-Nine Articles* says, “As the” Eastern Orthodox “Church” with its Greek Orthodox Patriarchates “of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.” As to what is here meant by “their living and manner of ceremonies,” this clearly includes their idolatrous usage of images in connection with “invocation of saints,” which “is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God” (Article 22, Anglican 39 Articles). Thus in the Homilies of Article 34 of the *39 Articles*, we find both Eastern Orthodox icons and Roman Catholic statues are rightly condemned in Book 2, Homily 2, “Against peril of idolatry⁴⁰.” And as to what is meant in the words of Article 19, “in

⁴⁰ Some relevant elements of this Homily are discussed in Textual Commentaries Vol. 1 (Matt. 1-14) (2010; Printed by Parramatta Officeworks in Sydney, Australia), “Dedication: The Anglican Calendar,” section, “(c) i) Charles the First’s Day (30 Jan), Charles the Second’s Day (or Royal Oak Day) (29 May), & Papists’ Conspiracy Day (5 Nov),” subsection, “The immediate events of Charles I’s martyrdom;” and at Volume 2 (Matt. 15-20), Preface, “* Determining the representative Byzantine Text.”

matters of faith,” we read in Book 1, Homily 3, “we be justified by faith only, freely, and without works This faith the holy Scripture teacheth ..., this whosoever denieth is not to be counted for a *true Christian man*, nor for a setter forth of Christ’s glory, but for an adversary of Christ and his Gospel, and for a setter forth of men’s vainglory⁴¹.”

But on the other hand, we religiously conservative Protestant Christians who support the Neo-Byzantine School of the New Testament’s *Textus Receptus*, also recognize a debt of gratitude to both the Latin scribes of the Western Latin Church, and the Greek scribes of the Eastern Greek Church. We thank God for the diligent and important work of these Greek and Latin scribes in preserving, protecting, and valuing, Greek and Latin New Testament manuscripts; even though, paradoxically, these Greeks and Latins were often “at each other throats,” with the Western Latin Church rightly valuing the Latin manuscripts, but wrongly devaluing the Greek manuscripts, and the Eastern Greek Church rightly valuing the Greek manuscripts, but wrongly devaluing the Latin manuscripts.

In this context, we find one such example of the Greek manuscript support given for this reading of Mark 1:5 in the mediaeval church Greek writer, Germanus II (d. 1240). Before the sack of Constantinople in 1204 under the Roman Catholic’s Fourth Crusade, he served as a Greek Orthodox deacon at Hagia Sophia, Constantinople (modern Istanbul Turkey). Constantinople was known in ancient times as “Byzantium,” and thus Byzantium gave its name to the Byzantine (or Eastern Roman) Empire. Hence for the duration of time of the Latin Empire of Constantinople (1204-1261)⁴², the fragmented Byzantine Empire in its exile capital of Nicaea (Nicaea) (modern Iznik, Turkey, which I thank God I was privileged to visit in Oct. 2012 en route to my sixth trip to London, UK, Oct. 2012-March 2013,) is sometimes called the Nicean (Nicaean) Empire. The Byzantine Emperor in exile, i.e., the Nicean Emperor, John III Ducas Vatatzes (Regnal Years 1221/2-1254), later appointed Germanus II as the Greek (Eastern) Orthodox Patriarch of Constantinople (1223-1240) in exile at Nicaea. Among other things, John III Ducas Vatatzes made an alliance with Bulgaria against the Latin Empire of Constantinople, which in 1235 saw this Eastern (Greek) Orthodox Patriarch, Germanus II recognize a restored junior Patriarchate in the Eastern (Bulgarian) Orthodox Church, a move seen as necessary to help in the detachment of the Bulgarian Orthodox Church from its submission to Rome after 1204. This religio-political maneuver was cemented

⁴¹ Some relevant elements of this Homily are discussed in Textual Commentaries Vol. 1 (Matt. 1-14) (2010; Printed by Parramatta Officeworks in Sydney, Australia), Preface, section “10) Miscellaneous Matters,” subsection, “a) Christians: Professed Christians and True Christians.”

⁴² The Latin Empire of Constantinople, also known as, The Latin Empire, refers to the feudal Crusader state set up under leaders of the Roman Catholic’s Fourth Crusade on land they had captured from the Byzantine Empire. It was set up after they captured the Byzantine capital city of Constantinople in 1204. It fell after being recaptured by the Niceans in 1261, thereby restoring it as the capital of the Byzantine Empire.

with the marriage of John III Ducas Vatatzes' son, Theodore II, to Elena of Bulgaria, who was the daughter of the Tzar of Bulgaria, Ivan Asen II (Regnal Years: 1218-1241). A year after these wedding celebrations, Tzar Ivan Asen II and Emperor John III Ducas Vatatzes united their military forces in a campaign against the Latin Empire of Constantinople. This connection between the mediaeval church Greek writer, Germanus II, and the history of Constantinople and Bulgaria, is of some added interest to us when we recall that in the 11th century, what is now Sydney University Lectionary 2378 was sent out from Constantinople to Bulgaria.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:5, Greek, “*kai* (‘and,’ word 1) *oi* (‘the [ones of]’ = ‘they of,’ word 2) *Ierosolimitai* (‘Jerusalem,’ word 3a), *kai* (‘and,’ word 4) *ebaptizonto* (‘they were baptized’ = ‘were baptized,’ word 5a) *pantes* (‘all,’ word 6) *en* (‘in,’ word 7) *to* (‘the,’ word 8) *Iordane* (‘Jordan,’ word 9) *potamo* (‘river,’ word 10) *up*’ (‘by’ = ‘of’ word 11) *autou* (‘him,’ word 12),” i.e., “and they of Jerusalem, and were all baptized of him in the river of Jordan” (AV), in the wider words, “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan” etc. (AV), is found in Minuscules 565 (9th century, independent; altering word order 5a,6 to 6,5a; changing words 7 & 8, to “*eis*” / “in” “*ton*” / “the,” respectively⁴³; & omitting word 10), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 700 (11th century, independent; omitting word 10). It is further found in the *Family I Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family I Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and altering word order 5a,6 to 6,5a in the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

Variant 1 in word order 1,2,3,6/A,4,5,11,12,7,8,9,10, is found in a form that appears to be a semi-assimilation of Origen’s originating form and the TR’s reading i.e., this follows the declensions and forms of the TR, and applies them to Origen’s reading, in this context probably confusing and conflating words A (Origen) and 6 (TR). The *Variant 1* reading, Greek, “*kai* (‘and,’ word 1) *oi* (‘the [ones of]’ = ‘they of,’ word 2)

⁴³ The change of “*to* (‘the,’ word 8, masculine singular dative, definite article from *o*)” to “*ton* (‘the,’ masculine singular accusative, definite article from *o*),” *prima facie* follows on from the change of “*en* (word 7, preposition + dative = ‘in’)” to “*eis* (preposition + accusative = ‘in’).” But this leaves the incongruity of an accusative definite article matched with a dative noun, “*Iordane* (‘Jordan,’ word 9, masculine singular dative noun, from *Iordanēs*),” rather than an accusative noun, “*Iordanen* (‘Jordan,’ masculine singular accusative noun, from *Iordanēs*).” Was this an accidental scribal oversight, or in the scribe’s local dialect was *Iordanēs* considered indeclinable to a specific accusative form? The latter possibility must be ruled out as just four verses later in Mark 1:9, we find Minuscule 565 uses the accusative form, “*Iordanen* (Jordan).”

Ierosolimitai ('Jerusalem,' word 3) *pantes* ('all,' word A confused by a semi-assimilating scribe with, and so assimilated to, the TR's form of word 6), [*kai* ('and,' word 4)] *ebaptizonto* ('were baptized,' word 5) *up* ('by' = 'of' word 11) *autou* ('him,' word 12) *en* ('in,' word 7) *to* ('the,' word 8) *Iordane* ('Jordan,' word 9) *potamo* ('river,' word 10)" i.e., "and all they of Jerusalem, and were baptized of him in the river of Jordan," is thus found in the two leading Alexandrian texts, Rome Vaticanus (4th century, spelling word 3 as "*Ierosolumetai*") and London Sinaiticus (4th century, spelling word 3, "*Ierosulumeite*," & omitting word 4); as well as the leading representative of the Western text, Codex D 05 (5th century, omitting word 2, spelling word 3 as "*Ierosulumeite*," omitting word 8, omitting word 10, & restoring words 11 & 12 to their position after word 9⁴⁴). It is also found in (the mixed text type) Codex L 019 (8th century); and Minuscule 33 (9th century, mixed text type).

Variant 2b (Greek) in Greek word order 1,2,3,4,5,7,8,9,[10],11,12, reads, Greek, "*kai* ('and,' word 1) *oi* ('the [ones of]' = 'they of,' word 2) *Ierosolimitai* ('Jerusalem,' word 3) *kai* ('and,' word 4) *ebaptizonto* ('were baptized,' word 5) *en* ('in,' word 7) *to* ('the,' word 8) *Iordane* ('Jordan,' word 9) *up* ('by' = 'of' word 11) *autou* ('him,' word 12)" i.e., "and they of Jerusalem, and were baptized of him in the *river of* Jordan," in the wider words, "And there went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the *river of* Jordan" etc. (showing italics for added word). This is found in (the mixed text type) Codex Theta 038 (9th century; omitting word 10, which in English translation could either be left out i.e., "the Jordan," or added in italics i.e., "the *river of* Jordan").

Was *Variant 2b (Greek)* an accidental alteration? In either a TR manuscript; or a *Variant 1* manuscript semi-assimilated to the TR, was the "*pantes* (all, word 6 in TR or word A in *Variant 1*)" lost in an undetected paper fade? It this also what happened to the "*potamo* ('river,' word 10)"? Was *Variant 2b (Greek)* a deliberate alteration? Were these regarded as the pruning away of "unnecessary words" by a prunist scribe?

At Mark 1:5 the erroneous *Variant 1* as found in its fuller Codex Vaticanus form was adopted by the NU Text *et al*; although dividing the NU Text *et al* into its constituent parts, the spelling of word 3 was followed in its Codex Vaticanus form in Tischendorf's 8th edition (1869-72) and Westcott-Hort (1881); whereas the spelling of word 3 was followed in its TR form as found in Codex L 019 and Minuscule 33 in Nestle's 21st edition (1952), the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).

The incorrect *Variant 1* was adopted at Mark 1:5 in the ASV which reads, "And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan" etc. . So too, at Mark 1:5 *Variant 1* is found in the

⁴⁴ Paradoxically, D 05's restoration of words 11 & 12 to their position after word 9 was probably brought about as a conflation of this reading with the TR, so that it here got back to something of the correct reading in a very round about and dubious manner.

NASB, RSV, ESV, NRSV, and NIV.

The erroneous *Variant 2* was *prima facie* adopted at Mark 1:5 in the TEV, NEB, and REB. E.g., the *Today's English Version* reads at Mark 1:5, "Many people from the province of Judea and the city of Jerusalem went out to hear John ..., and he baptised them in the Jordan River" (TEV). On the one hand, these neo-Alexandrians look to be following *Variant 2* i.e., the less common exercise of their neo-Alexandrian's non-Alexandrian text pincer arm in contrast with their more common exercise of their Alexandrian text pincer arm. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) But on the other hand, the monolithic usage of *Variant 1* in the neo-Alexandrian NU Text *et al*, coupled with the very loose'n'liberal theories of "translation" used in the TEV, NEB, and REB, means that they may well be using a *Variant 1* neo-Alexandrian text, but then pruning it down as part of their so called, "dynamic equivalence." So which are they doing? Probably the latter, but possibly the former. Alas, the exceedingly loose'n'liberal form of the TEV, NEB, and REB, "dynamic equivalents" means we just do not know, and nor do any of their sadly deceived devotees.

Following the strong attestation of *Variant 1* in the Latin textual tradition, the old Latin Papists of post Trent Council (1545-63) and pre-Vatican II Council times (1962-5) adopted *Variant 1* in both the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 1:5 the Douay-Rheims reads, "And there went out to him all the country of Judea and all they of Jerusalem and were baptized of him in the river of Jordan" etc. . So too the post Vatican II Council new neo-Alexandrian Papists adopted *Variant 1* in their Roman *Catholic RSV*, JB, and NJB.

The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here at Mark 1:5, "The devils behind Popery whispered into the ears of, and implored the new neo-Alexandrians, not to move away from the position of the old Latin Papists at Mark 1:5. The devils said one to another, 'It's so subtle a shift to shift the <all> from before <baptized> to before <they of Jerusalem,> that it hasn't even been noticed by some of those dum-cluck Protestants of the *Textus Receptus*. This is just the type of shifty thing that our puppet, the founder of Jesuitry, Ignatius Loyola, would really approve of!' And so they whispered into the new neo-Alexandrian Papists ears, 'Just look at all the neo-Alexandrian texts that have been produced in the last 100 years or more. Just look at all the academic literature in favour if these Alexandrian based texts. Can they all be wrong? ... All intelligent, thinking, smart people, understand that the text has now been improved from the time the *Textus Receptus* was composed. We're a lot smarter than those guys back in the 16th and 17th centuries were. We know a lot more. Now ... I don't want all those academic to think I'm stupid.' The new neo-Alexandrian Papists, thinking that these devil whisperings were the rumblings of their own 'brilliant' minds, replied, 'Um, ah, um, ... Well, um, ah, ... yea, um, ... I suppose if disagreeing with the *Textus Receptus* shows what an intelligent person I am, I'd better do what the neo-Alexandrians have been saying to do for so long.' 'Beautiful,' said one of the devils to another, 'We've got this sucker just where we want him, living up to the academic stereotypes we've created in the colleges and universities we control!' 'Ah yes,' replied the other devil, 'This shifty *Variant 1's* worked before in attacking the

Textus Receptus, so we should keep this shift in play to attack those religiously conservative Protestant *Christian's* of the *Textus Receptus* some more, and keep the humans thinking that their intellectual superiors and moral betters are really just a pack of narrow minded bigots! ... It's all just child's play in these days of the easy to control secular state!' And with that the Papists' Roman *Catholic RSV*, JB, and NJB stayed with *Variant 1*."

Mark 1:6c "camel's hair, and with a girdle of skin about his loins" (TR & AV) {A}

Preliminary Textual Discussion.

The Nestle-Aland (1993) and UBS (1993) textual apparatuses both show *Variant 2* here as Greek, "*derrin* (skin)," whereas Tischendorf (1869-72), von Soden (1913), and Swanson (1995) show it as "*derren*." The only Greek manuscript cited for either form is outside the closed class of sources in its Greek sections, being the Western Text's D 05 (although it is inside the closed class of sources in its Latin sections of old Latin d). Upon inspecting a copy of D 05, I found the Greek reading to be "*derren*"⁴⁵."

However, the Greek "*derrin* ('skin,' feminine singular accusative noun, from *derris*)" (*Variant 2*), of the Nestle-Aland (1993) and UBS (1993) textual apparatuses may be naturally reconstructed from the Latin, "*pellem* ('skin,' feminine singular accusative noun, from *pellis*)"⁴⁶." It is also the singular accusative form found in the Greek Septuagint (Exod. 26:9; Zech. 13:4). Therefore the Western Greek Text's *Variant 2* "*derren*" looks like a local dialect revowelling of "*derrin*"⁴⁷.

Given that the *Variant 2*'s Greek of D 05 is outside the closed class of sources we cannot use it to compose a Greek text, even though this may be the first Greek text i.e., it may have been exclusively inside the Latin textual tradition before D 05's Greek scribe brought it over from the Latin, we simply do not know. The fact that old Latin d here follows *Variant 1* in its reading, "*pilos* ('hair,' word 1) *camelli* ('of camel' = 'camel's,' word 2)," reminds us that we should not confuse, or regard as the same, the Greek Western Text's D 05 which is outside the closed class of sources, with the Latin text's old Latin d which is inside the closed class of sources, simply because they are in the

⁴⁵ Scrivener, F.H., *Bezae Codex Cantabrigiensis*, Being an exact copy, in ordinary type, of the ... Graeco-Latin manuscript of the four Gospels and Acts of the Apostles, ... presented to the University of Cambridge by Theodore Beza, A.D. 1581, Deighton, Bell, & Co., Cambridge, 1864, p. 263 (left column Greek; right column Latin.)

⁴⁶ Mounce's *Analytical Lexicon to the Greek NT* (1993), pp. 8 & 135.

⁴⁷ Concerning *e* (eta) and *i* (iota) interchanges, see Horrocks, G., *Greek: A History of the Language and its Speakers*, Longman, London, England, & New York, USA, 1997, p. 68.

same Greek-Latin diglot; any more than we should confuse Byzantine Greek text sections inside e.g., Codex A 02 (the Gospels) with non-Byzantine sections (elsewhere in A 02), simply because they are in the same codex. Therefore, for the purposes of my reconstruction of *Variant 2* from the Latin, I shall follow the form of Nestle-Aland (1993) and UBS (1993) with Greek, “*derrin* (skin),” *infra*.

Principal Textual Discussion.

At Mark 1:6c the TR’s Greek, “*trichas* (‘hair,’ word 1) *kamelou* (‘of camel’ = ‘camel’s,’ word 2), *kai* (‘and,’ word 3) *zonen* (‘with a girdle,’ word 4) *dermatinen* (‘of skin,’ word 5) *peri* (‘about,’ word 6) *ten* (‘the,’ word 7) *osphun* (‘loins,’ word 8) *autou* (‘of him’ = ‘his,’ word 9),” i.e., “camel’s hair, and with a girdle of skin about his loins,” in the wider words, “And John was clothed with camel’s hair, and with a girdle of skin about his loins,” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), and M 021 (9th century); Minuscule 2 (12th century; local dialect revowelling of word 2 as “*kamilou*”⁴⁸); and Lectionaries 2378 (11th century; local dialect revowelling of word 2 as “*kamilou*”) and 1968 (1544 A.D.). It is also supported as Latin, “*pilis* (‘hair,’ word 1) *cameli* (‘of camel’ = ‘camel’s,’ word 2), *et* (‘and,’ word 3) *zona* (‘with a girdle,’ word 4) *pellicia* (‘of skin,’ word 5) *circa* (‘about,’ word 6) *lumbos* (‘the loins,’ words 7 & 8) *eius* (‘of him’ = ‘his,’ word 9),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century), q (6th / 7th century; word 1 as “*pilos*” / “hair”), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century; word 1 as “*pilos*” / “hair”); as well as the Book of Armagh (812 A.D.; spelling word 2 as “*camelli*,” spelling words 7 & 8 as “*lubos*,” & Gwynn’s edition adding in implied words 3 & 9). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592)⁴⁹. It is further supported in one of two citations by the early mediaeval church Latin writer, Gregory the Great (d. 604)⁵⁰.

Variant 1 omits words 3,4,5,6,7,8,9; thus reading simply Greek “*trichas* (‘hair,’

⁴⁸ I.e., changing “*kamelou* (a singular genitive noun)” from *kamelos*, to “*kamilou*” from *kamilos*. A further complexity is that the noun *kamelos* may potentially be masculine or feminine gender (Mounce’s *Analytical Lexicon to the Greek NT*, p. 262).

⁴⁹ Wordsworth & White indicate no difference here between the Vulgate and Clementine. However, while these are simply variant spellings of the same words, Tweedale says the Clementine uses the variant spelling for the word 5 adjective of “*pellicea* (‘of skin,’ word 5, from *pelliceus*)” (the same as in one of two citations by Gregory), rather than “*pellicia* (‘of skin,’ word 5, from *pellicius*)”; and as is generally the case, he prefers the usage of “j” spellings with the word 9 personal pronoun written as “*ejus* (‘of him’ = ‘his,’ word 9).”

⁵⁰ Migne 79:247. There are some slight differences in the Latin form to the Vulgate (n.b., word 2 is plural, “*camelorum*” = ‘of camels’; & word 9 is implied in “*lumbis*” i.e., ‘the loins,’ words 7 & 8 = [his] loins).

word 1) *kamelou* ('of camel' = 'camel's,' word 2)," and may be reconstructed from the Latin, "*pilos* ('hair,' word 1) *cameli* ('of camel' = 'camel's,' word 2)," i.e., "camel's hair," in the wider words, "And John was clothed with camel's hair." This variant is found in old Latin Versions b (5th century), d (5th century; spelling word 2 as "*camelli*"), ff2 (5th century), and t (5th / 6th century).

In one of two citations in what is contextually only meant to be a partial quote of Mark 1:4-6 which ends with the words, "*pilis* ('hair,' word 1) *cameli* ('of camel' = 'camel's,' word 2)," Mark 1:6c is also found in the early mediaeval church Latin writer, Gregory the Great (d. 604)⁵¹. This further acts to support either the TR's reading or that of *Variant 1* against that of *Variant 2*.

Variant 2 omits words 3,4,5,6,7,8,9, and alters word 1 to word A; thus reading simply Greek "*derrin* ('skin,' word A, feminine singular accusative noun, from *derris*) *kamilou* ('camel's,' word 2)," and may be reconstructed from the Latin, "*pellem* ('skin,' feminine singular accusative noun, from *pellis*) *cameli*," i.e., "camel's skin" or "camel-skin" in the wider words, "And John was clothed with camel-skin." This variant is found in old Latin Version a (4th century).

There is no good textual argument against the representative Byzantine text which thus must stand. (Cf. e.g., the usage of *peri* / "about" at Mark 3:32,34; or in a compound word, *perichoros* = *peri* "about" + *chora* / "region" = "region round about," cf. 1:28; 6:55.) The origins of the two variants are speculative.

Was *Variant 1* an accidental omission? Highlighting in bold the relevant sections, did a Greek scribe have a manuscript that looked something like the following (although unlike the suggested scribe's manuscript, I shall here omit the words before "*trichas*")?

..... *trichas kamelou kai*
zonen dermatinen peri ten osphun autou kai

Did his eye inadvertently jump a line after he wrote Greek, "*trichas* ('hair,' word 1) *kamelou* ('of camel' = 'camel's,' word 2), *kai* ('and,' word 3)," thus accidentally omitting "*zonen* ('with a girdle,' word 4) *dermatinen* ('of skin,' word 5) *peri* ('about,' word 6) *ten* ('the,' word 7) *osphun* ('loins,' word 8) *autou* ('of him' = 'his,' word 9), *kai* (and)"?

Alternatively, highlighting in bold the relevant sections, did a Latin scribe have a manuscript that looked something like the following (although unlike the suggested scribe's manuscript, I shall here omit the words before "*pilos*")?

.....*pilos cameli et*
zona pellicia circa lumbos eius et

⁵¹ Migne 79:1177.

Did his eye inadvertently jump a line after he wrote Latin, “*pilos* (‘hair,’ word 1) *cameli* (‘of camel’ = ‘camel’s,’ word 2), *et* (‘and,’ word 3),” thus accidentally omitting “*zona* (‘with a girdle,’ word 4) *pellicia* (‘of skin,’ word 5) *circa* (‘about,’ word 6) *lumbos* (‘the loins,’ words 7 & 8) *eius* (‘of him’ = ‘his,’ word 9) *et* (and)”?

Was *Variant 1* an accidental omission? Did a prunist Greek or Latin scribe consider that following the words, “And John was clothed with camel’s hair,” that “the additional information of ‘and with a girdle of skin about his loins,’” was “unnecessarily wordy given that Luke gives no such detail” in Luke 3? Did he then prune away these “unnecessary words” as a semi-assimilation to Luke 3?

A preliminary question before considering whether Variant 2 was an accidental or deliberate alteration: Is there a relationship between *Variant 2* and the Greek, “*derrin* (skin)” of the Septuagint’s Zech. 13:4? Zech. 13: 4 (LXX) refers to a “day” in which “the prophets shall be ashamed every one of his visions,” “and they shall clothe themselves with a skin garment (Gr. *derrin*) of hair, because they have lied” (LXX)? I.e., these false prophets have sometimes deceitfully put on the clothes of a true prophet (II Kgs 1:8) so as to falsely palm themselves off as a true prophet.

Such a possibility has been argued by Moulton & Milligan⁵². If so, on the one hand, such a scribe may have had a positive view of St. John Baptist, and considered that one could work out elements of the dress of a true prophet in II Kgs 1:8 from this “look-alike” detail in Zech. 13:4 (LXX). But on the other hand, any such scribe evidently may have had an uncomplimentary view of St. John the Baptist, and wished to make his description closer to that of the false prophets in Zech. 13:4 (LXX). If this latter possibility, then it is possible that e.g., this scribe was an Arian heretic who dealt with the fact that in Mark 1:3 Christ is identified as “the Lord” of Isa. 40:3 who is the “Jehovah” (Hebrew, *J’hovah*) of the Old Testament, by claiming in further heresy subverting God’s Word that John Baptist was such a “false” prophet.

However, the origins of *Variant 2* may have been with a Latin scribe, rather than a Greek scribe. If so, the Latin Vulgate’s reading of Zech 13:4 as “*pallio* (a cover),” does not appear to have been consulted; although possibly the Vulgate’s reading of II Kgs 1:8 (IV Kgs 1:8 in the Vulgate) as “*zona* (with a girdle) *pellicia* (‘of skin’ or ‘of leather’)” was consulted. Of course, it also remains possible that any such Latin scribe consulted, and was influenced by, the Greek Septuagint reading of Zech. 13:4 which he then translated into Latin as “*pellem* (skin).”

Was *Variant 2* an accidental alteration? Was this originally a Greek variant? Did *Variant 1* precede *Variant 2*? In a manuscript line of *Variant 1*, did a Greek scribe see a damaged manuscript in which “*trichas* (‘hair,’ word 1)” was totally blotted out by a foreign substance at the end of a line? Did he then “reconstruct” this “from context,” possibly with some reference to the “*derrin* (‘skin,’ word A)” of Zech. 13:4 (LXX)?

⁵² Moulton & Milligan’s *Vocabulary of the Greek Testament*, London, UK, 1930, p. 142; referred to in Metzger’s *Textual Commentary*, 2nd ed., 1994, p. 63.

Was this originally a Latin variant? Did *Variant 1* precede *Variant 2*? In a manuscript line of *Variant 1*, did a Latin scribe see a paper faded manuscript in which either Latin “*pilis* (‘hair,’ word 1)” or “*pilos* (‘hair,’ word 1)” came at the end of a line and looked something like “*p:l::*”? Did he then “reconstruct” this “from context,” as “*pellem* (skin),” possibly with some reference to the “*zonam* (with a girdle) *pelliciam* (‘of skin’ or ‘of leather’)” of Matt. 3:4?

Was *Variant 2* a deliberate alteration? Did an Arian heretic deliberately alter the reading either from Greek “*trichas* (hair)” to Greek “*derrin* (‘skin,’ word A),” or from Latin “*pilis* (‘hair,’ word 1)” or “*pilos* (‘hair,’ word 1)” to Latin “*pellem* (skin)”? Did he do so in order to cast unwarranted aspersions upon St. John the Baptist by associating him with the false prophets of Zech. 13:4 (LXX), in a religiously perverted bid to “counteract” the statement of Mark 1:3 that the “Lord” Christ of the New Testament is the Isa. 40:3 “Lord” Jehovah of the Old Testament? If so, he somewhat decontextualized the fact that Mark 1:3 is *written by* St. Mark *about* St. John Baptist, not *said by* John Baptist. Nevertheless, we must allow for potential superficiality of reading in a passage by any such wicked Arian heretic, or for a lack of higher quality cognitive powers. Do I have any basis for speculating that any such Arian heretic might be “a bit thick”? Quite frankly, I think anyone who can look at passages like John 1:1-3, or John 5:18 with the declaration of faith in John 20:28, or Philp. 2:5,6, and then turn around and deny that the NT teaches the Deity of Christ, really is “a bit dense.” Thus intellectually mediocre persons evidently existed among the Arian heretics, who are one possible source to be counted among the “many which corrupt the Word of God” (II Cor. 2:17).

Were these two variants deliberate or accidental changes, or some combination thereof? We cannot now be sure. But we can be sure that they were both changes to the text of Holy Writ here preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Greek over time, and through time, dating from ancient times. It also has the support of several old Latin Versions, together with the impressive support of the Latin Vulgate of one of the Western Church’s four doctors, St. Jerome; and the further impressive support of another of the Western Church’s four doctors, St. Gregory the Great, in one of two citations which is contextually the only one in which St. Gregory is looking at the wider part of Mark 1:6c covered by all these words. By contrast, *Variant 1* has no support in the Greek, though is found in several old Latin Versions; and *Variant 2* also has no support in the Greek, though it is found in one old Latin Version. Moreover, though the second of two citations of Mark 1:6c by the church doctor St. Gregory is contextually a partial quote which cannot be used to judge between the respective merits of the TR’s reading and *Variant 1*, it can be used as further testimony against *Variant 2*. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:6c an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:6c, “camel’s hair, and with a girdle of skin about his loins,” in the wider words, “And John was clothed with camel’s hair, and with a girdle of skin about his loins” etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1071 (12th century, independent), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); as well as the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

Variant 2 which omits words 3,4,5,6,7,8,9, and alters “hair” (word 1) to “skin” (word A) i.e., “camel’s skin” or “camel-skin” in the wider words, “And John was clothed with camel-skin,” is found in the leading representative of the Western text, Codex D 05 (5th century).

At Mark 1:6c, for the wrong reasons of its support in the two main Alexandrian texts, the correct reading was adopted by the NU Text *et al.* By contrast, the erroneous *Variant 2* has been supported by e.g., Turner⁵³.

Hence for the incorrect reasons, the correct reading is found at Mark 1:6c in the ASV as, “camel’s hair, and *had* a leathern girdle about his loins” (showing ASV italics for added word). So too, for the wrong reasons the right reading is found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

But the neo-Alexandrians approach the text with two pincer arms. The Alexandrian Text pincer arm is “the big pincer arm,” and its usage means that usually they will follow the Alexandrian Texts, especially where the two agree with each other; and even where they do not, they will still usually follow one of the two. The non-Alexandrian Text pincer arm is “the little pincer arm,” and it is because James Moffatt uses this arm more than neo-Alexandrians normally use it, (even though his usage of it in the Moffatt Bible’s NT is still relatively rare,) that he is classified as a semi neo-Alexandrian rather than a neo-Alexandrian Proper. Moreover, when a neo-Alexandrian

⁵³ Turner, C.H., *Journal of Theological Studies*, XXVIII (1926-7), p. 151; referred to in Metzger’s *Textual Commentary*, 2nd ed., 1994, p. 63.

uses the non-Alexandrian Text pincer arm, as a general, though not absolute rule, other neo-Alexandrians disagree with him, so that different neo-Alexandrian texts or versions tend to have different occasional instances of such a usage of the non-Alexandrian Text pincer arm.

Here at Mark 1:6c we find a usage of the non-Alexandrian Text pincer arm in favour of *Variant 2* by the new neo-Alexandrian Papists of the post Vatican II Council (1962-1965) era, in both their *Jerusalem Bible* (1966) and *New Jerusalem Bible* (1985). On neo-Alexandrian principles it would be possible to argue that *Variants 1 & 2* are to be preferred over the TR here at Mark 1:6c because “the shorter reading is generally the better reading;” and then to further argue that of these two possibilities, *Variant 2* is to be preferred because “the harder reading is the better reading,” and so both the TR and *Variant 1* “show varying degrees of assimilation to, and conflation with, Matt. 3:4.” But given the slender “external support” beyond the Alexandrian texts for *Variant 2*, which comes down to the Western Text’s Greek Codex of D 05 and old Latin Version a, *it is extremely unlikely* that most neo-Alexandrians would so argue here at Mark 1:6c.

Nevertheless, the new neo-Alexandrian Papists adopted *Variant 2* in their JB of 1966, and then about 20 years later stayed with this selection in the NJB of 1985, in both instances providing a footnote referring to the TR’s reading as a ‘variant;’ so we here see a neo-Alexandrian usage of the non-Alexandrian text pincer arm. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Though I would not normally make reference to such a textually obscure and abstruse reading when even on neo-Alexandrian principles it is as clearly improbable as *Variant 2* is, (from the neo-Alexandrian paradigm, due to its lack of stronger “external support”), the fact that the new neo-Alexandrian Papists have twice exercised their non-Alexandrian text pincer arm to adopt it, in first the JB and then the NJB, means that I have here discussed it. On this occasion I think they have surpassed even Moffatt in their folly, since even he here follows the TR’s reading (albeit for the wrong reasons). Though I think that at Mark 1:6c these new neo-Alexandrian Papists were clearly “crazy,” that has never been an inhibition to other neo-Alexandrians adopting any number of “crazy readings” from “the crazy” Alexandrian texts, so that bearing in mind the afore mentioned neo-Alexandrian rules that “the shorter reading is generally the better reading,” and “the harder reading is the better reading” – which is a most bizarre way of favouring quirky corrupter scribes, there is perhaps a greater normativity of thinking within the neo-Alexandrian mindset in this JB and NJB adoption of *Variant 2* than one might *prima facie* think (even though the more normative neo-Alexandrian element of stronger “external support” is here absent).

Mark 1:8a “indeed” (TR & AV) {A}

The TR’s Greek, “*men* (indeed),” in the wider words of John the Baptist, “I indeed have baptized you with water” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (*Codex Alexandrinus*, 5th century, Byzantine in Gospels, Matt. 25:6-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25, London, UK); the magnificently

illuminated purple parchment, Sigma 042 (*Codex Rossanensis*, late 5th / 6th century, Rossano, Italy); P 024 (*Codex Guelferbytanus*, 6th century, Wolfenbuttel, Germany); and H 013 (*Codex Seidelianus II*, (9th century, Hamburg University, Germany, & Trinity College, Cambridge University, England, UK); Minuscule 2 (12th century; Basel, Switzerland); the two Sydney University Lectionaries written in brown ink with colourful bright red illumination of key letters and section markers, to wit, Lectionaries 2378 (11th century, *Sidneiensis Universitatis*⁵⁴) and 1968 (1544 A.D., *Sidneiensis Universitatis*); and the British Library Lectionary generally written in brown ink (although sometimes in black ink,) with some red illumination highlighting, to wit, Lectionary 340 (13th century; & 15th century, for instance Mark 1:1-8; *Harleianus MMMMMDLXI*). It is further supported as Latin, “*quidem* (indeed),” in old Latin Versions d (5th century), ff2 (5th century), f (6th century), and 1 (7th / 8th century).

However, a variant omits Greek, “*men* (indeed),” and so reads simply, “I have baptized you with water.” This is found in Jerome’s Latin Vulgate (5th century), and old Latin Versions b (5th century), t (5th / 6th century), aur (7th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also found in the ancient church Greek writer, Origen (d. 254); and ancient church Latin writer, Augustine (d. 430).

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. Mark 10:39; 14:21.) The origins of the variant are speculative, though the variant’s likely origins with Origen increases the probability that it was deliberate.

Was the variant an accidental omission? Was the “*men* (indeed)” either lost in a paper fade, or did the eye of a careless scribe simply skip over it as it was a short word?

Was the variant a deliberate omission? Did a scribe, if so, probably Origen, regard the “*men* (indeed)” as redundant and prune it away? Or did Origen give what he understood to be an abbreviated citation of Mark 1:8a, which later scribes misinterpreted to be a “variant” which they then preferred and adopted over the TR’s reading in harmony with their prunist proclivities?

Was the variant a deliberate or accidental omission? We do not know. But we do know that it was an omission to the text of Scripture here preserved for us in the representative Byzantine text.

The reading of the *Textus Receptus* (TR) has rock solid support in the Greek over time, and through time, dating from ancient times. It also has support in the Latin textual tradition from several old Latin versions, two of which are from ancient times. By contrast, the variant has weak support in the Greek, though stronger support in the Latin.

⁵⁴ In Lectionary 2378 the first letter of mu and last letter of nu are joined, and the epsilon (written as a “c”) is placed above the line joining these other two letters.

Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:8a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:8a, "indeed," in the wider words of John the Baptist, "I indeed have baptized you with water" etc., is found in the leading representative of the Western text, Codex D 05 (5th century); and (the independent) Codex Delta 037 (9th century). It is further found in Minuscles 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent). It is also found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); as well as the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscles 788 (11th century, independent text) and 13 (13th century, independent). It is further found in the Syriac Harclean h Version (616); Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

However, the variant omitting "indeed," and so reading simply, "I have baptized you with water" etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscles 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Armenian Version (5th century).

At Mark 1:8a the erroneous variant was adopted by the NU Text *et al.* Hence the American Standard Version reads, "I baptized you" etc. (ASV). So too, the incorrect variant is found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

The old Latin Papists of post Trent Council and pre-Vatican II Council times, followed the variant with their readings in both the Clementine Vulgate and Douay-Rheims Version. Thus the Latin text based Douay-Rheims reads at Mark 1:8a, "I have baptized you with water" etc. . The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here at Mark 1:8a, the old Latin Papists "struck like a dagger at the Received Text. The new neo-Alexandrian Papists of post Vatican II Council times smiled widely saying, 'We like all this blood-letting you guys undertook in your attack on the *Textus Receptus* that we of the Roman Church managed to put the lid on once that neo-Byzantine textual analyst, Erasmus of Rotterdam, was dead and gone, and which those Protestants then retained. Too much *Textus Receptus* blood has here

been shed at our Popish hands for us to go back now.’ And with that, the variant was also adopted in the Papists’ Roman *Catholic RSV*, JB, and NJB. ‘This time,’ they said, ‘with the apostate Protestants on our side, we might finally succeed in killing off the *Textus Receptus* at Mark 1:8a.’ But then ‘the two candlesticks’ of the Old and New Testaments were seen to be alight, and ‘fire’ proceeded ‘out of their mouth, and’ devoured ‘their enemies’ as foretold by St. John the Divine in Revelation 11:4,5, for the *Textus Receptus* and King James Bible was held up as a ‘banner ... of ... truth’ (Ps. 60:4) by godly Protestant Christians who would not kowtow down to the corrupt neo-Alexandrian texts and versions. ‘Oh no!,’ exclaimed the Papists, ‘some of the Protestants have managed to raise a ‘banner ... of ... truth,’ we’ve been foiled again!’”

Meditation. We are taught in Holy Writ that those of faith should be isolated to be examples or “ensamples to all that believe” (I Thess. 1:7); and e.g., that church leaders should be “ensamples to the flock” of Christ (I Peter 5:3). Such an example is surely found in the John the Baptist, also known as John Baptist, and in the Anglican 1662 *Book of Common Prayer* he is especially remembered on 24 June with the red-letter day of *Nativity of St. John Baptist’s Day*. Homily 2, Book 1, Article 35 of the Anglican 39 Articles refers to Mark 1:7,8, saying, “St. John the Baptist, being sanctified in his mother’s womb, and praised before he was born (Luke 1:15,67; Mal. 3:1; Matt. 11:9-11), called *an angel* and [was] *great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way for our Saviour Christ*; and [was] commended of our Saviour Christ to be *more than a prophet and the greatest that ever was born of a woman*, yet he plainly granteth that he *had need to be washed of Christ* (Matt. 3:11,14); he worthily extolleth and glorifieth his Lord and Master Christ, and humbleth himself as *unworthy to unbuckle his shoes* (Mark 1:7,8), and giveth all honour and glory to God.”

Mark 1:9a “And” (TR & AV) {A}

Preliminary Textual Discussion.

Though, for instance, both Sydney University Lectionaries 2378 (p. 108a, column 2) and 1968 (p. 286a) contain the reading of Mark 1:9-11, this lectionary reading starts later in the verse than the part covered by the reading under examination here at the start of Mark 1:9. In this sense they both are like Gregory’s selective citation of Mark 1:9,10 which likewise starts later in verse 9 (Latin Migne 1:1178, “Marc I, 2” *sic.*).

Principal Textual Discussion.

At Mark 1:9a the TR’s Greek, “*Kai (And)*,” in the wider words, “And it came to pass in those days” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), P 024 (6th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is further supported as Latin, “*Et (And)*,” in Jerome’s Latin Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), t (5th / 6th century), f (6th century), 1 (7th / 8th century), and c (12th / 13th

century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also supported as Latin, “*Autem* (And),” in old Latin Versions ff2 (5th century) and aur (7th century). It is further supported by the ancient church Greek writer, Origen (d. 254).

There is no good textual argument against the representative Byzantine text which must thus stand. (Cf. Mark 2:15,23; 4:4.) Hence while it is possible that some small number of manuscripts inside the closed class of sources might here contain a different reading, this would not affect anything. On the data presently available to me, the TR’s reading has the monolithic support of the Greek and Latin textual traditions itemized and categorized inside the closed class of sources. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:9a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:9a, “And,” in the wider words, “And it came to pass in those days,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 582 (12th century, independent Matt.-Jude) and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

However, a variant omitting Greek, “*Kai* (And),” is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). The origins of the variant are conjectural.

Was the variant an accidental omission? Was the “*Kai* (And)” lost in an undetected paper fade? Or being a short word, was it accidentally omitted when a scribe was momentarily distracted by an external stimulus e.g., the smell of camel dung wafting through his Alexandrian window?

Was the variant a deliberate omission? Did a prunist scribe of the Alexandrian School remove the “*Kai* (And)” on the basis that it was “redundant.”

At Mark 1:9a, the TR’s reading as found in Codex Sinaiticus was adopted by the

NU Text *et al*, although a footnote or sidenote to the variant as found in Codex Vaticanus is made in the textual apparatuses of Tischendorf's 8th edition (1869-72), Westcott-Hort (1881), Nestle's 21st edition (1952), and Nestle-Aland's 27th edition (1993).

Thus at Mark 1:9a, for the wrong reasons, the right reading of the TR as found in Codex Sinaiticus is found in the ASV which reads, "And it came to pass in those days" etc. . So too, for incorrect reasons, the correct reading is found in the NASB's first edition (1960-1971) and 2nd edition (1977). The TR's reading as also found in the Western Text's D 05, was also followed by the semi neo-Alexandrian Moffatt who sometimes uses the Western Text as "the clincher argument" when the two Alexandrian Texts are in disagreement such as here. Thus Moffatt reads, "Now (*Kai*) it was in those days" etc. (Moffatt Bible).

The "dynamic equivalent" of the *Twentieth Century New Testament* reads, "Now about that time" (TCNT). What is one to make of this loose "translation"? Is the "Now" of the TCNT rendering the Greek "*Kai*," or is the "Now" being added in as part of the "dynamic equivalence" of the variant?

Furthermore, at Mark 1:9a the variant of Codex Vaticanus is *prima facie* followed in the NASB's third edition (1995), RSV, ESV, NRSV, NIV, TEV, NEB, REB, and Papists' Roman *Catholic RSV*, JB, and NJB. But is this in one or more instances an example of the non-Alexandrian text pincer arm being brought into play (cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d), or is this in one or more instances an example of the loose "dynamic equivalents" of these neo-Alexandrian Versions? In favour of the latter possibility, it is to be noted that the looseness of the Burgonites' *New King James Version* also renders Mark 1:9a as, "It came to pass in those days" etc. (NKJV) i.e., like the variant even though it is using the TR's text here.

On the one hand, on the neo-Alexandrian paradigm the absence of "external support" for Codex Vaticanus which omits the "*Kai* (And)," means there would be a preference for Codex Sinaiticus which includes the TR's "*Kai* (And)." But on the other hand, the neo-Alexandrian School's general rule, "The shorter reading is the better reading," acts to favour Codex Vaticanus which omits the "*Kai* (And)." In further favour of the variant von Soden refers to Minuscule 472 (otherwise unclassified outside of von Soden's system, 13th century; von Soden's ε 1386 in his Ii group⁵⁵). Furthermore, the Nestle-Aland 27th edition of 1993 proudly brandishes "more support" for Codex Vaticanus here with Minuscule 2427. The neo-Alexandrians who composed all of the neo-Alexandrian Versions, *supra*, other than the NIV third edition (2010), went "gar-gar" and "floated in the air" over this Minuscule 2427 which was regarded as a 14th century Alexandrian text. But then this so called "Archaic Mark" Minuscule was finally put under a microscope, and between 2006 and 2009 A.D. was exposed as a forgery which could not possibly date earlier than 1874 A.D., and may indeed date from a later time than 1874. Thus the neo-Alexandrians who had been "floating in the air" over this

⁵⁵ Work on large numbers of Minuscules to specifically classify them with regard to text type is now long over-due. E.g., is this a Byzantine text?

so called “Archaic Mark” manuscript, suddenly came crashing down to the ground like lead balloons, “breaking their noses on the ground when they hit it hard.” But of course, all this was too late in time for the neo-Alexandrian translators who may have here been “hanging so much” on “the witness of the Archaic Mark Minuscule 2427” when they decided to follow Codex Vaticanus and omit the “*Kai* (And)” in their neo-Alexandrian Versions at Mark 1:9a.

At times a conjunction can be very important, as seen by the remorseless efforts of those opposed to creationists of the old earth Gap School (with all its internal diversities with regard to certain elements of Gen. 1 & 2⁵⁶), such as the NKJV, NASB, ESV, and NRSV “translators,” to remove the Hebrew vav (“v” / “v̄” or vowelised as v^e / v̄ = “And”) from the start of Gen. 1:2, so as to obscure and conceal the meaning of the Hebrew text to, “MIND THE GAP,” as further explained elsewhere in Scripture (Gen. 2:4; Job 38:4-7; Eccl. 1:4; Heb. 1:2; 11:3; cf. Isa. 15:1; 24:1-13; Jer. 4:23,27,28). Here at Mark 1:9a, how many neo-Alexandrian Versions are following Codex Vaticanus and omitting the “And,” and how many are following Codex Sinaiticus in substance, and Codex Vaticanus in form by joining with the prunist scribe of Codex Vaticanus and omitting the “*Kai* (And)”? Alas, most of these neo-Alexandrian Versions here at Mark 1:9a have put such a low premium on accurate Bible translation, and such a high premium on ignorance, that we simply do not know. How different this is the Authorized Version of 1611 which here at Mark 1:9a accurately conveys the meaning of God’s Word without any confusion, doubt, or obscuration of the underpinning correct Greek text!

Mark 1:11a “there came” (TR & AV) {A}

The TR’s Greek, “*phone* (a voice) *egeneto* (‘it came’ = ‘there came’),” in the wider words, “And there came a voice from heaven, *saying*” (AV, showing italics for added word), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), P 024 (6th century), E 07 (8th century), and F 09 (9th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th

⁵⁶ E.g., “Is the destruction event of Gen. 1:2 connected with the fall of angels?” Some Gap-men will say “Nay” (e.g., Thomas Chalmers, William Buckland, J. Pye Smith, & myself), and some will say “Yea” (e.g., George Pember & Arthur Custance). Or “While Gen. 1:1 refers to the universe and a global earth (Pss. 121:2; 124:8; 134:3), does Gen. 1:2-2:3 refer to a global earth or a local earth of Eden in West Asia (Gen. 2:10-14)?” One Gap-man will say “global” (e.g., Chalmers & Custance), and another Gap-man will say “local” (e.g., Pye Smith, Henry Alcock, & myself). See my work, *Creation, Not Macroevolution – Mind the Gap*, Volume 1 (2014, Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) & Volume 2 (2014 & 2015, Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2015) (<http://www.gavinmcgrathbooks.com>).

century, Byzantine in the Gospels), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 185 (11th century; Christ's College, Cambridge University, England, UK), 2378 (11th century; Sydney University, Australia), 44 (12th century; Copenhagen, Denmark), 69 (12th century; Paris, France), 70 (12th century; Paris, France), 76 (12th century, Paris, France), 1634 (12th century; Pierpont Morgan Library, New York, USA), 333 (13th century; British Library, London, UK), 547 (13th century; Vatican City State, Rome), 1761 (15th century; St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabian Peninsula), and 1968 (1544 A.D.; Sydney University, Australia). It is further supported as Latin, "*vox* (a voice) *facta est* (there came)⁵⁷," in Jerome's Latin Vulgate (5th century), and old Latin Versions *aur* (7th century), *l* (7th / 8th century), and *c* (12th / 13th century); as well as the Book of Armagh (812 A.D., reading in abbreviated form, "*uox fca*," to which Gwynn adds italics to read, "*uox factaest*" i.e., understanding "*facta est*" in this manuscript's abbreviation as a compound word). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also supported as Latin, "*venit* ('it came' = 'there came') *vox* (a voice)," in old Latin Version *a* (4th century); or Latin, "*vox* (a voice) *venit* ('it came' = 'there came')," in old Latin Version *f* (6th century). It is further supported by the early mediaeval church Latin writer, Gregory the Great (d. 604).

However, a variant omitting Greek, "*egeneto* (there came)," and so reading simply, "And a voice from heaven *said*" (showing italics for added word), is a minority Byzantine reading found in Codex S 028 (10th century) and Lectionary 184 (1319 A.D.). It is also found in old Latin Versions *d* (5th century), *ff2* (5th century), and *t* (5th / 6th century).

There is no good textual argument against the representative Byzantine reading which is thus correct. (Cf. Mark 4:39; 9:7; 15:33.) The origins of the variant are speculative.

Was the variant an accidental omission? In looking at a manuscript reading "*phone* (a voice) *egeneto* (there came) *ek* (from)," after writing out "*phone e*," was a scribe momentarily distracted from an external stimulus e.g., a person walking up to his desk to fill up his ink well? Did he then keep writing from the next word, forgetting he had not written the final "k" of "ek"?

Was the variant a deliberate omission? Matt. 3:17 reads, "*kai* (and) *idou* (lo), *phone* (a voice) *ek* (from) *ton* (-) *ouranon* (heaven), *legousa* (saying)." Therefore, did a

⁵⁷ In "*vox* ('a voice,' feminine singular nominative noun, from *vox*) *facta* ('having come,' feminine singular nominative, passive perfect participle, from *fio*) *est* (indicative active present, 3rd person singular verb, from *sum-esse*, usually = 'it is' or 'there is')," the perfect participle is used in conjunction with *sum-esse* in order to express the perfect passive voice i.e., "there came a voice." See Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250 (cf. section 235, p. 159).

scribe seeking “a more standard gospel text,” make a semi-assimilation of Mark 1:11a to Matt. 3:17 by dropping “the redundant” “*egeneto* (there came)”?

Was this a deliberate or accidental omission? We do not know. But we do know that it was an omission to the text Providentially preserved for us here at Mark 1:11a in the representative Byzantine text.

The TR’s reading has rock solid support in the Byzantine Greek textual tradition over time, and through time, dating from ancient times. In the Latin textual tradition, it has the support of just over half of the old Latin Versions, dating from ancient times; and it also enjoys the support of the Latin Vulgate of the church father and doctor, St. Jerome. It further enjoys the Latin support of the church doctor, St. Gregory the Great, who was Bishop of Rome from 590-604, before the formation of the Roman Papacy in 607, and indeed, Bishop Gregory was strongly opposed to the formation of any such office of Roman Papacy, describing it as the teaching of “Antichrist.” The variant has weak support in the Greek, together with the support of a few old Latin Versions. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:11a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:11a, “there came,” in the wider words, “And there came a voice from heaven, *saying*” (AV, showing italics for added word), is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1243 (11th century, independent outside of the General Epistles), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions; and some manuscripts of the Syriac Palestinian Version; the Egyptian Coptic Sahidic (3rd century) and Bohairic (3rd century) Versions; Gothic Version (4th century); Ethiopic Version (c. 500); and Slavic Version (9th century).

However, the variant omitting “there came,” and so reading, “And a voice from

heaven *said*” (showing italics for added word), is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in a manuscript of the Syriac Palestinian Version.

The split between the two major Alexandrian texts here at Mark 1:11a, caused some painful splits and ripping convulsions among the neo-Alexandrian textual critics. As this neo-Alexandrian “volcano exploded,” the NU Text Committee “ran for the shelter” of “the greater external support” for the TR’s readings of Codex Vaticanus which was thus adopted in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). But even here, internal division between different NU Text Committee’s arose. Thus the 1975 and 1983 UBS & NU Text Committee said that in adopting this reading, “that there is a considerable degree of doubt whether the text” of Codex Vaticanus “or the apparatus” reading of Codex Sinaiticus “contains the superior reading.” By contrast, the 1993 UBS & NU Text Committee said, “the text” of Codex Vaticanus “is almost certain.” So what happened between 1983 and 1993? ... Some of the Committee members changed, and that change brought different views. *Such are the changing “winds” of the neo-Alexandrian NU Text Committees as they are “tossed to and fro” with “every wind” of change (Eph. 4:14).*

Somewhat predictably, Tischendorf *was adamant* that his “beloved” Codex Sinaiticus which he found in a dark corner on the Arabian Peninsula “just had to be right.” Thus “as the volcano exploded,” he adopted the variant of Codex Sinaiticus in Tischendorf’s 8th edition (1869-72).

Westcott & Hort were buffeted and bewildered by this one. On the one hand, they wanted to favour their “beloved” Codex Vaticanus. But on the other hand, “then came the nagging doubt,” for “Is not the shorter reading the better reading”? Confused by the crashing roar of “this exploding volcano’s convulsions,” Westcott & Hort put the TR’s reading of “*egeneto* (there came)” in their main text, but surrounded it with square brackets so as to give the reader the “50:50 guess chance” that they had. “I like that 50:50 guesstimate idea⁵⁸,” said Erwin-boy Nestle, who liked to grovel on the ground in the presence of the Westcott-Hort (1881) text, and so the same idea was continued in Nestle’s 21st edition (1952).

What were the neo-Alexandrian “translators” to make of all this at Mark 1:11a? On this occasion, most of them followed the NU Text Committee into what from the perspective of a neo-Alexandrian mindset is “the safety of the greater external support” for the TR’s reading of Codex Vaticanus. Thus for the wrong reasons, the right reading was adopted at Mark 1:11a in the ASV, NASB, RSV, ESV, NRSV, NIV, TEV, TCNT, REB, and Papists’ JB & NJB. E.g., the ASV reads, “and a voice came” etc. .

⁵⁸ The term “guesstimate” is a colloquial compound word of “guess” + “estimate,” so that this colloquialism means “an estimate” or opinion of something derived principally or exclusively from a “guess.”

But from the perspective of a neo-Alexandrian mindset, bearing in mind both its “external support” from the Western Text’s D 05 and the fact that “the shorter reading is generally the better reading,” the variant was adopted as Mark 1:11a in the neo-Alexandrian *New English Bible* and semi neo-Alexandrian *Moffatt Bible*. This is a good example of how James Moffatt (d. 1944) sometimes used the Western Text as a “decider” between the two Alexandrian texts, though in his instance, he would have also taken into account the presence of the variant as a minority Latin reading, *supra*. Thus adding “said,” but unlike the AV’s “saying,” not putting “said” in italics to show it is added, Moffatt reads, “then said a voice from heaven” etc. (Moffatt Bible).

Mark 1:11b “whom” (TR & AV) {A}

Preliminary Textual Discussion.

Reference is made in the “Principal Textual Discussion,” *infra*, to the reading at Luke 3:22, which includes the words, “*en* (in) *soi* (thee) *eudokēsa* (I am well pleased).” One may decline the Greek *eudokeō* (“be pleased,” etc.) as a first aorist from either “*eudokēsa*” or “*eudokēsa*”⁵⁹. Robinson & Pierpont (2005) say the majority Byzantine text at Luke 3:22 is “*eudokēsa*,” Hodges & Farstad (1985) put “*eudokēsa*” in their main text but in a footnote say that the text here is “seriously divided” between this reading and “*eudokēsa*”⁶⁰, and Scrivener’s Text (1894 & 1902) uses “*eudokēsa*.” Scrivener’s form of “*eudokēsa*” is earlier found in Erasmus (1516 & 1522) and Stephanus (1550).

Consulting von Soden (1913) we find that inside the wider K group of c. 1,000 manuscripts with c. 860 Gospel manuscripts, the form “*eudokēsa*” has the support of K1 except 2 manuscripts, Ki, and 5 out of 12 manuscripts counted in Kr. Ki consists of 7 manuscripts, all Byzantine; and K1 has 37 Gospel Byzantine manuscripts. Kr group has 211 manuscripts but only 12 of them were counted on this occasion. 860 K group manuscripts minus 211 Kr manuscripts, plus 12 Kr manuscripts counted = 661 K group manuscripts. Therefore 7 Ki + 35 K1 + 5 Kr = 47 out of 661 K group manuscripts = c. 7%. With an error bar of plus or minus 10% for this, we have a support range for “*eudokēsa*” at Luke 3:22 of c. 7% + / - 0.7% i.e., a range of c. 6.3 to 7.7%. This sample of 661 K group Gospel manuscripts, of which more than 90% are Byzantine text-type, is clearly a large enough sample to project from this an extrapolation figure of c. 7% + / - 0.7% overall in the thousands of Byzantine text Gospel manuscripts. This means that with more than c. 92% of the Byzantine manuscripts supporting the reading of “*eudokēsa*” at Luke 3:22, this is clearly the majority Byzantine reading, and on this

⁵⁹ See Mounce’s *Analytical Lexicon to the Greek NT* (1993), pp. 21 & 222. Minuscule 2 & Lectionary 2378 (p. 108a, column 2) also has the local dialect form “*eudokēsa*.”

⁶⁰ Hodges & Farstad (1985), pp. xxi & 190.

occasion I concur with Robinson & Pierpont that no footnote is required of the Hodges & Farstad type claiming there is some kind of “seriously divided” text.

There is no good textual argument against the representative Byzantine text at Luke 3:22 which is thus correct. The reading at Luke 3:22 of “*eudokēsa*” which is found in Scrivener’s Text is thus an old Erasmian “textual trademark,” which the ever wily Erasmus of Rotterdam evidently found in one the *c.* 7% of manuscripts that use it, and integrated into his texts since it has no impact on translation, the combination of which “textual trademarks” act to identify an Erasmian text. Among those who “knew the secrets of the trade,” Stephanus here honoured the name of Erasmus by retaining this “textual trademark.” I too honour the Neo-Byzantine School textual work of the learned Erasmus of Rotterdam (d. 1536), even though I must recount with sadness in my breast that he submitted himself to the Roman obedience rather than the glorious Protestant obedience of the Holy Bible as proclaimed in his time by the learned Martin Luther (d. 1546); *but I march to the beat of a different drummer* on this issue of “textual trademarks” (other than in the case of optional letters or spellings of some proper nouns where we simply do not know what the precise majority Byzantine text form is).

Call me “an *arch-conservative*” or “an *uncompromising* Evangelical Protestant Christian” if you wish, but to the extent that the matter rests in my hands, I will permit no permeations, perversions, or deviations from, the representative Byzantine text of the NT unless there is a clear and obvious textual problem with that text which is remedied by a reading inside the closed class of Greek and Latin sources. And I include in that orbit, the so called “textual trademarks” which were “a secret of the trade” among my neo-Byzantine predecessors of the 16th and 17th centuries, to whom in general terms I doff my 21st century hat to, as my neo-Byzantine textual analyst seniors and betters. I thus maintain that Scrivener’s Text should here be amended and Luke 3:22 follow the majority Byzantine text reading (see Appendix 1).

Principal Textual Discussion.

At Mark 1:11b the TR’s Greek, “*ο* (whom),” in the wider words of God the Father concerning God the Son, “Thou art my beloved Son, in whom I am well pleased” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), and Y 034 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 1:9-11; & 15th century), and 1968 (1544 A.D.). It is further supported as Latin, “*quo* (whom),” in old Latin Versions b (5th century) and aur (7th century); and as Latin, “*quem* (whom),” in old Latin Version d (5th century).

However, a variant reading Greek, “*σοι* (thee),” in the wider words, “Thou art my beloved Son, in thee I am well pleased,” is found in Codex Sigma 042 (late 5th / 6th century). It is further found as Latin, “*te* (thee),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions a (4th century), ff2 (5th century), t (5th / 6th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine

Vulgate (1592). It is also found in the early mediaeval church Latin writer, Gregory the Great (d. 604).

There is no good textual argument against the representative Byzantine text which must thus stand. (Cf. Mark 10:40; 13:20; 14:21,71; 15:12,40.) The origins of the variant are conjectural. However, it is clear that the variant is some kind of assimilation of Mark 1:11 to Luke 3:22.

Was the variant an accidental alteration? With the “*en q̄*” possibly coming at the end of a line, due to a paper fade did the TR’s “*en (in) q̄ (whom) eudokēsa* (I am well pleased)” at Mark 1:11b come to look something like, “*en eudokēsa*”? Did a scribe, comparing this to both Matt. 3:17 and Luke 3:22, *infra*, conclude that the Marcan form “must be the same as” the Lucan form, “*en (in) soi (thee) eudokēsa* (I am well pleased)”? Did he thus “reconstruct” the missing “*q̄ (whom)*” as “*soi (thee)*”?

Was the variant a deliberate alteration? The sequence of the TR’s words, “*en* (‘in,’ word 1) *q̄* (‘whom,’ word 2) *eudokēsa* (‘I am well pleased,’ word 3 indicative active aorist, 1st person singular verb, from *eudokeō*),” becomes in Sigma 042, “*en* (‘in,’ word 1) *soi* (‘thee,’ word A) *eudokēsa* (‘I am well pleased,’ a variant form of word 3).” The fact that following word 3, “*eudokēsa* (I am well pleased),” is declined in the TR as “*eudokēsa*” from the 1st aorist form of “*eudokēsa*,” but in Sigma 042 as “*eudokēsa*” from the alternative 1st aorist form of “*eudokēsa*⁶¹,” may indicate that on the originating manuscript line a scribe simultaneously undertaking a number of so called “stylistic improvements.” Was this therefore some kind of scribal “stylistic improvement” in which a deliberate assimilation was made to Luke 3:22 by a scribe seeking “a more standard” Gospel text?

Was this a deliberate or accidental assimilation of Mark 1:11b to Luke 3:22? We do not know. We cannot now know. But we can know that this was an alteration to the text of Scripture here preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times, against which there is no good textual argument. It further enjoys the support of three out of five or just under half of the old Latin Versions, two of which date from ancient times, and one of which dates from early mediaeval times. By contrast, the variant has weak support in the Greek, although stronger support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:11b an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

⁶¹ Minuscule 2 & Lectionary 2378 (p. 108a, column 2) also has been changed to the local dialect form “*eudokēsa*.”

Meditation. Sometimes Scripture uses a threefold repetition to point to the three Divine Persons of the Holy Trinity. This is seen in the *Sanctus*, “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” in Isa. 6:3; or the depiction “in heaven” (Rev. 4:1) of the angels that “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” in Rev. 4:8. The combination of which gives theological justification to the first part of the *Sanctus* in The Communion Service of the Anglican *Book of Common Prayer* of 1662, “Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory” etc. . This is recognized in the Lectionary of the 1662 prayer book since on Trinity Sunday one of the Lessons (or readings) for Mattins is Isa. 6:1-10; and at Communion the reading for the Epistle is Rev. 4:1-11.

When we compare the Synoptic Gospel accounts of Matt. 3:17, “This is (*outos*) my beloved Son, in whom (*o*) I am well pleased;” Mark 1:11, “Thou (*su*) art (*ei*) my beloved Son, in whom (*o*) I am well pleased;” and Luke 3:22, “Thou (*su*) art (*ei*) my beloved Son, in thee (*soi*) I am well pleased;” we again find a threefold repetition of certain key words. Unlike the *Sanctus* which has a threefold repetition to each of the Divine Persons, the threefold repetition here is by one of the three Divine Persons, God the Father, first to the people watching the baptism of Christ (Matt. 3:17), and then twice to God the Son (Mark 1:11 & Luke 3:22). The transition from “This is ... whom ...” (Matt. 3:17) to “Thou art ... whom ...” (Mark 1:11) to “Thou art ... thee ...” (Luke 3:22), indicates to me that the sequence we have in the three Synoptic Gospels most likely replicates the threefold repetition sequence at Christ’s baptism. It is clear from all three Gospel accounts the words, “my beloved Son” show it is God the Father speaking to God the Son; in all three Gospel accounts the Deity of Christ is first referred to by virtue of the fact that the “Lord” Christ (Matt. 3:3; Mark 1:3; Luke 3:4) is the Isa. 40:3 “Lord” Jehovah of the Old Testament; and in all three Gospel accounts God the “Spirit” or “Holy Ghost” is depicted as “a dove” who descended “upon him” (Matt. 3:16; Mark 1:10; Luke 3:22), thus showing the double procession of the Holy Ghost from the Father (John 14:26) and the Son (John 15:26; 16:7). Thus the threefold repetition of the Father’s similar words at Christ’s baptism has a threefold echo effect; and this threefold echo acts to reinforce our thinking in a threefold manner when we consider the three Divine Persons in the Godhead of the Holy Trinity pictured in this baptismal scene; for “we worship one God in Trinity, and Trinity in unity; neither confounding the Persons: nor dividing the Substance” (*Athanasian Creed*, 1662 *Book of Common Prayer*).

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:11b, “whom,” in the wider words, “Thou art my beloved Son, in whom I am well pleased,” is found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text).

However, the variant which replaces “whom” with “thee” and so reads, “Thou art my beloved Son, in thee I am well pleased,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the

leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscles 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text). It is further found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscles 788 (11th century, independent text) and 13 (13th century, independent). It is also found in the Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 1:11b the erroneous variant was adopted by the NU Text *et al.* Thus the ASV reads, "Thou art my beloved Son, in thee I am well pleased." So too at Mark 1:11b, the incorrect variant is found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Forsaking the wisdom of the earlier Roman Catholic Neo-Byzantines such as the Complutensians of Spain or Erasmus of Rotterdam in Holland, since support for the Neo-Byzantine School was halted by the Roman Church following the Council of Trent; the old Latin Papists of post Trent Council (1545-63) and pre-Vatican II Council times (1962-5), here followed the variant in both the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:11b the Douay-Rheims reads, "Thou art my beloved Son, in thee I am well pleased." So too, the new neo-Alexandrian Papists of post Vatican II Council times adopted the variant in the Papist's Roman *Catholic RSV*, JB, and NJB.

Mark 1:13a "there" (TR & AV) {B}

Preliminary Textual Discussion.

At Matt. 28:19 ("Preliminary Textual Discussion," "The Third Matter"), I refer to the difficulty confronting me due to time constraints of having to generally accept citations from church writers in the textual apparatuses I use, relative to the problem that when I sometimes do look them up, I am sometimes unable to agree with the proposition that they are being correctly used, since it seems to me that contextually the writer is abbreviating a Scriptural quote for his immediate purposes, rather than stating a variant. Of course, I am simultaneously open to the possibility that just as the modern textual apparatus compiler missed this point, so too, an ancient scribe may have missed this, and so what a church writer intended to be an abbreviated form of the TR then became a variant in the mind of a prunist scribe who "justified" his pruning of the text with some reference to such as "quote."

Let us consider this issue with regard to three church writers I have consulted for Mark 1:13a from the Greek Writers Series of Migne's *Patrologia*. We shall consider three Greek church writers, Origen, Eusebius, and Zigabenis.

With regard to Origen, Tischendorf's 8th edition (1869-1872), von Soden (1913), and Nestle's 27th edition (1993), all take the view that Origen supports *Variant 2* in omitting "*ekei* ('there,' word 1)." In his *Commentary on the Gospel According to John*, Origen says that we read from, "*Markos* (Mark), '*Kai* (<And>, word 1) *en* (<he was,> = word 2),' *phesin* (saith he), '*en* (<in,> word 2) *te* (<the,> word 3) *eremo* (<wilderness,> word 4) *tessarakonta* (<forty,> word 5) *emerazomenos* (<days,> word 4) *kai* (and) *tessarakonta* (forty) *nuktas* (nights)," etc. (Greek Migne 14:308). This quote from Mark 1:13-15 further omits "*tes* (of the) *basileias* (kingdom)" (see Mark 1:14c, *infra*), "*kai* (and) *legon* (saying)" (see Mark 1:15, *infra*), and the "*en* ('in,' redundant in English translation)" before "*te* (the) *euangelion* (gospel)" (Mark 1:15). The usage of "*phesin* (saith he)," the contextual presence of four omissions from Mark 1:13-15, and the addition of "*kai* (and) *tessarakonta* (forty) *nuktas* (nights)" which looks like a semi-assimilation with Matt. 4:2, acts to raise the question of whether or not Origen was deliberately giving a somewhat "free quote." He lacked the option of using dots ("...") for omitted words, or separate quotation marks, and so I am suspicious that Origen is simply here giving a free quote of Mark 1:13-15. This means using Origen for the variants at Mark 1:14c, *infra* and Mark 1:15, *infra* is *in dubio*, even though he is so cited in favour of variants omitting these words in the textual apparatuses of Tischendorf's 8th edition (1869-1872), von Soden (1913), and Nestle's 27th edition (1993). While I am prepared to leave it as an open question as to whether or not Origen here follows the variants at Mark 1:14c and Mark 1:15, *infra*, I think his usage of "*phesin* (saith he)" i.e., "saith" Mark, at the point where we would expect to see "*ekei* ('there,' word 1)" at Mark 1:13a, clearly shows he is introducing his own stylistic breaker at his point, rather than following a precise quote as it is found in Mark's Gospel; and so unlike the three afore mentioned textual apparatuses, I make no reference to Origen following *Variant 2*, *infra*.

With regard to Eusebius, Tischendorf's 8th edition (1869-1872), von Soden (1913), and Nestle's 27th edition (1993), all take the view that Eusebius supports *Variant 2* in omitting "*ekei* ('there,' word 1)." In his *Commentary on the Psalms*, Eusebius says, "*Kai* (And) *en* ('in,' word 2) *te* ('the,' word 3) *eremo* ('wilderness,' word 4) *m* ('40,' word 5, abbreviated 'numerical' form) *emerazomenos* ('days,' word 4) *kai* (and) *m* ('40,' abbreviated 'numerical' form) *nuktas* (nights) *peirazomenos* (tempted), *kai* (and) *en* (he was) *meta* (with) *ton* (the) *therion* (wild beasts)" (Greek Migne 23:1152). Eusebius is here clearly giving a partial quote that omits the end part of Mark 1:13a. Furthermore, he omits "*en* (he was) *ekei* (there)" before "*en* ('in,' word 2);" abbreviates "*tessarakonta* ('forty,' word 5)" to "*m* ('40,' word 5); adds of "*kai* (and) *tessarakonta* (forty) *nuktas* (nights)," though abbreviates "*tessarakonta* (forty)" to "*m* (40)" in what looks like a semi-assimilation with Matt. 4:2, possibly accomplished via reference to Origen, *supra*; and omits "*upo* (of) *tou* (-) *Satana* (Satan)" after "*peirazomenos* (tempted)." Under the circumstances, it is once again quite reasonable to conclude that Eusebius is giving a "free quote." Given that Eusebius omits the "*en* (he was)" before "*ekei* (there)," he is once again clearly not rigidly following the text at this point, and so unlike the three afore mentioned textual apparatuses, I once again make no reference to Eusebius following *Variant 2* at Mark 1:13a, *infra*.

Let me assure the reader that I exercise much greater care in my citations from Gregory, than is here apparent in the type of looseness we find at Mark 1:13a in Tischendorf's 8th edition (1869-1872), von Soden (1913), and Nestle's 27th edition (1993), with respect to Origen and Eusebius. This greater diligence includes the fact that any such citations of Gregory by myself can be easily cross-checked by a reader from the Latin Migne references I give in the Preface of each volume at "Scripture Citations of Bishop Gregory the Great" etc. .

With regard to Euthymius Zigabenis (d. after c. 1118) at Mark 1:13a, "Ziggy" was "an old mate" of the Byzantine Emperor, Alexius I Comnenus (Regnal Years: 1081-1118). Citation of him was of no interest to those compiling the neo-Alexandrian textual apparatuses I use; and so I have simply consulted Migne first hand for his citation (Greek Migne 129:173 & 357). Their lack of interest in Zigabenis, and my corresponding interest in him, reflects different views on the value of mediaeval church writers from the respective paradigms of neo-Alexandrians (who would tend to consider later writers "show accumulated errors," and have a religious belief that God did not preserve his Word by supernatural means over time, and through time,) and neo-Byzantines (who while allowing for the possibility that later writers "show accumulated errors," also have a religious belief that God preserved his Word by supernatural means over time, and through time, which for the NT is so preserved by reference to both the Greek and Latin).

In his *Commentary on Matthew* (chapter 4), Zigabenis cites "*Markos* (Mark)" as saying, "*Kai* (And) *en* (he was) *ekei* ('there,' word 1) *meta* (with) *ton* (the) *therion* (wild beasts)" (Greek Migne 129:173). While this is clearly an abbreviation, it also clearly includes the TR's key word, "*ekei* ('there,' word 1)," and so it is not *Variant 2*. But it could be *prima facie* taken to support either the TR's reading or that of *Variant 1, infra*, the latter of which omits, "*en* ('in,' word 2) *te* ('the,' word 3) *eremo* ('wilderness,' word 4)." However, in this same *Commentary on Matthew* (chapter 11), Zigabenis again partially cites Mark 1:13a, on this second occasion as, "*en* ('in,' word 2) *te* ('the,' word 3) *eremo* ('wilderness,' word 4) *meta* (with) *ton* (the) *therion* (wild beasts)" (Greek Migne 129:357). The combined effect of these two partial quotes from Mark 1:13a is that I think one can fairly and confidently say that Zigabenis supports the TR's reading at Mark 1:13a, as indeed I show him so doing, *infra*.

Principal Textual Discussion.

At Mark 1:13a the TR's Greek, "*ekei* ('there,' word 1) *en* ('in,' word 2) *te* ('the,' word 3) *eremo* ('wilderness,' word 4)," in the wider words spoken of Christ, "And he was there in the wilderness forty days" etc. (AV), are supported by the majority Byzantine text e.g., Codices Sigma 042 (late 5th / 6th century), E 07 (8th century), H 013 (9th century), M 021 (9th century), U 030 (9th century), V 031 (9th century), S 028 (10th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported by the mediaeval church Greek writer, Euthymius Zigabenis (d. after c. 1118).

Variant 1 omitting words 2,3, & 4, and so reading simply, "And he was there forty days" etc., is a minority Byzantine reading found in Codices K 017 (9th century)

and Pi 041 (9th century). A similar reading is found in old Latin Version a (4th century).

Variant 2 omitting word 1, and so reading simply, “And he was in the wilderness forty days” etc., is a minority Byzantine reading found in Codex A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25). The omission is further found in Jerome’s Latin Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), ff2 (5th century), t (5th / 6th century), f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). It is also found in the early mediaeval church Latin writer, Pseudo-Theophilus (c. 7th century)⁶². From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. e.g., *ekei* / “there” in Mark 2:6; 3:1; 5:11; and e.g., “in the wilderness” in Mark 1:3,4.) The origins of the variants are conjectural.

Was *Variant 1* an accidental omission? In a given manuscript, were words 2,3, & 4, “squeezed in” at the end of a page, being written by themselves under the last line? Were they then subsequently lost in an undetected paper fade, or lost due to page damage?

Was *Variant 1* a deliberate omission? Did a scribe, possibly in semi-assimilation with Luke 4:2, regard words 2,3, & 4, as “redundant”? Did he then deliberately prune them away?

Was *Variant 2* an accidental omission? As a scribe looked at the words, “*en* (he was) *ekei* (there) *en* (in),” after he first wrote the “*e*” of “*ekei*,” possibly following a momentary distraction, did his eye then jump to the “*e*” of “*en*” so that he kept writing from this point on, thus accidentally omitting the “*ekei* (there)”?

Was *Variant 2* a deliberate omission? In the Septuagint one finds the same five Greek words, only with the Mark 1:13a words 4 & 5 in word order 5,4, at Exod. 34:28, “*Kai* (‘And,’ word 1) *en* (‘he was,’ = ‘was,’ word 2) *ekei* (‘there,’ word 3) ... *tessarakonta* (‘forty,’ word 5) *emeraz* (‘days,’ word 4),” in the wider words, “And Moses was there before the Lord forty days” etc. (LXX), with regard to Moses’ fast in connection with the giving of the Ten Commandments. And if one filters this Septuagint reading through the Hebrew which lacks, “Moses,” the reading of Exod. 34:28 is even more like Mark 1:13a as, “And he was there before the Lord forty days” etc. . This raises the question of whether or not an antinomian scribe wanted to subvert a usage being made by orthodox Christians of an OT typology of Moses in Exod. 34:28 which was understood as being fulfilled in Christ in Mark 1:13a? I.e., like Moses’ who after

⁶² Pseudo-Theophilus in: Migne (Latin Writers Series) (A. Hamman, Éditions Garnier Frères, Paris, 1963), PATROLOGIAE, *Series Latina Supplementum* Vol. 3, p. 1308 (Latin).

“he was there ... forty days” “wrote ... the ten commandments,” and “came down from Mount Sinai” (Exod. 34:28,29), so Christ after “he was there ... forty days” “came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:13-15). “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). Did such an antinomian scribe then deliberately expunge the “*ekei* (there),” so as to try and stop Mark 1:13-15 from being used to say the same type of thing as John 1:17? If so, he was certainly wrong to do so; and we cannot doubt that in the wider context of St. Mark’s Gospel, Christ upheld the Ten Commandments given at Mt. Sinai (Mark 10:19).

Were these a deliberate or accidental omission? We cannot be sure, but we can be sure that this was an omission to the text of Scripture here preserved for us in the representative Byzantine text.

Variant 1 has weak support in both the Greek and Latin. *Variant 2* has weak support in the Greek, but corresponding strong support as the monolithic reading of the Latin textual tradition. The TR’s reading has strong support in the Greek as the representative Byzantine reading; however it lacks any definite preserved ancient support that I know of, (unless that is, unlike myself, someone were to conclude that Codex Sigma 042 from the late 5th / 6th century is in fact definitely from the late 5th century,) and so for the purposes of showing a reading over time, and through time, dating from ancient times, this absence means the rating of the TR cannot here go beyond a “B.” Moreover, the absence of any Latin support must further inhibit the TR’s reading here. Thus on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:13a a middling “B” (in the range of 69% +/- 1%), i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:13a, “there in the wilderness,” in the wider words, “And he was there (word 1) in (word 2) the (word 3) wilderness (word 4) forty days,” is found in (the independent) Codex Delta 037 (9th century); and Minuscules 157 (12th century, independent) and 1071 (12th century, independent). It is further found in the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions.

Variant 1 which omits words 2,3, & 4, and so reads simply, “And he was there (word 1) forty days” etc., is found in Minuscule 1 (12th century, independent text in the Gospels, Byzantine elsewhere).

Variant 2 which omits word 1, and so reads simply, “And he was in (word 2) the (word 3) wilderness (word 4) forty days,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed

text type), and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 1:13a the erroneous *Variant 2* was adopted by the NU Text *et al.* Hence the ASV reads, “And he was in the wilderness forty days” etc. . So too, at Mark 1:13a the incorrect variant is found in the NASB, RSV, ESV, NRSV, NIV, and TEV (in a loose “dynamic equivalent”).

But exercising their non-Alexandrian Text pincer arm at Mark 1:13a, the new neo-Alexandrian Papists of post-Vatican II Council times adopted *Variant 1* in the Papists’ JB and NJB. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) This was thus a shift from the position of the old Latin Papists of pre-Vatican II Council times who followed *Variant 2* in the Clementine Vulgate and Douay-Rheims Version, the latter of which reads at Mark 1:13a, “And he was in the wilderness forty days” etc.⁶³. But in this shift, the shifty Papists both before and after the Vatican II Council (1962-5) were consistent in their attack upon the much hated *Textus Receptus* “of those Protestants”!

Mark 1:14c “of the kingdom” (TR & AV) {A}

The TR’s Greek, “*tes* (of the) *basileias* (kingdom),” in the wider words describing “Jesus ... preaching the gospel of the kingdom of God” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscles 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles). It is also supported as Latin, “*regni* (of the kingdom),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions a (4th century), d (5th century), f (6th century), aur (7th century; omitting the following “*Dei*” / “of God”), r1 (7th century), and 1 (7th / 8th century); as well as the Book of Armagh (812 A.D. omitting the following “*Dei*” / “of God”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported by the ancient church writer, Jerome (d. 420).

⁶³ The Clementine and Douay add after “forty days,” “and forty nights.” This is a minority Byzantine reading (M 021) also found in the Latin (Vulgate, old Latin aur, l, & c; and manifested in the Clementine). It looks to be a semi-assimilation with Matt. 4:2. (Cf. Origen at Mark 1:13a “Preliminary Textual Discussion,” *supra*.)

However, a variant omits this and so reading simply, “the gospel of God.” This is found in old Latin Versions b (5th century), ff2 (5th century), t (5th / 6th century), and c (12th / 13th century). It is also possibly found in the ancient church Greek writer, Origen (d. 254) (see Origen at Mark 1:13a “Preliminary Textual Discussion,” *supra*).

There is no good textual argument against the representative Byzantine text which thus must stand. (Cf. the context of the following verse of Mark 1:15 which refers to “the kingdom of God” and “the gospel.”) The origins of the variant are speculative.

Did the variant originate in the Greek or Latin? As a Greek scribe came to copy out, “to (the) *euangelion* (I ‘*euaggelion*,’ gospel) *tes* (of the) *basileias* (kingdom) *tou* (-) *Theou* (of God),” did he first write, “to *euangelion t*”? Was he then momentarily distracted, perhaps on a hot summer’s night by the flickering light of a candle in a cool breeze coming through his window, that blew the candle-light readability of his manuscript back’n’forth into its light and shadow? As the light of the candle returned to his manuscript and he looked back and saw the “*t*” he had written, did his eye move with rapidity to the “*t*” of “*tou Theou*,” and so did he write this, and keep going, thus accidentally omitting “*tes basileias*”? Or in a Latin manuscript, did the “*regni* (of the kingdom),” come at the end of a line, and was then lost in an undetected paper fade?

Was the variant a deliberate omission? The probable origins of the variant with Origen increases this probability, though by no means makes it certain. Did the originating scribe, probably Origen (cf. Origen at Mark 1:13a “Preliminary Textual Discussion,” *supra*), deliberately give “a free quote” of Mark 1:14c in which he simply left out the words, “*tes* (of the) *basileias* (kingdom),” i.e., without intending to cast any aspersions upon them. Did a subsequent Greek or Latin prunist scribe misinterpret Origen’s citation (Greek Migne 14:308) and then “correct” the TR’s reading in harmony with his prunist proclivities, citing “Origen” in support of this?

Alternatively, did a scribe, if so, probably Origen, himself deliberately prune away the words, “*tes* (of the) *basileias* (kingdom)”? If deliberate, we can only make educated guesses as to the warped rationale of such a scribal corrupter. The basic terminology of “to (the) *euangelion* (gospel) *tou* (-) *Theou* (of God),” is found in both the Pauline Epistles (Rom. 1:1, “*euangelion Theou*”; 15:16, *to euangelion tou Theou*; II Cor. 11:7, *to tou Theou euangelion*; I Thess. 2:2,9, *to euangelion tou Theou* – twice,) and Petrine Epistles (I Peter 4:17, *to tou Theou euangelio*). Origen’s mind is a very slippery thing to try and grab hold of. His theology is of a very uneven standard, fluctuating between some great insights in areas of orthodoxy, and some arrant nonsense in areas of heresy; and his propounding of Scripture greatly fluctuates in standard between sound exegesis and unsound eisegesis. Did Origen consider that it would assist him in some of his many far-fetched and fanciful allegorical interpretations of Scripture, if he could assimilate the terminology of Mark 1:14c to that of the Pauline and / or Petrine terminology of the “gospel of God,” so as to more easily unite some of his allegorical interpretations from Mark’s Gospel with allegorical interpretations from other parts of the New Testament? Did he thus deliberately corrupt Mark 1:14c as “a cross-reference aid”

for these purposes? Alas, we can but guess at what might be in the minds of the “many which corrupt the Word of God” (II Cor. 2:17).

Was this a deliberate or accidental omission? We cannot be sure. But we can be sure that it was an omission to the text of Scripture, here Providentially preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Greek over time, and through time, dating from ancient times. It also has the support of about half the old Latin Versions, as well as St. Jerome’s Vulgate. It further enjoys the support of a specific citation by the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Greek, with better support in the Latin; and it looks like it might well be the work of one of Origen’s “great brainwaves.” Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:14c an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:14c, “of the kingdom,” in the wider words, “the gospel of the kingdom of God,” is found in the leading representative of the Western text, Codex D 05 (5th century); and (the independent) Codex Delta 037 (9th century). It is also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1243 (11th century, independent outside of the General Epistles), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is further found in the Syriac Pesitto Version (first half 5th century), and a manuscript of the Syriac Harclean Version; some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); some manuscripts of the Slavic Version; and Ethiopic Versions (c. 500 & Dillmann, 18th / 19th centuries).

However, the variant which omits of “the kingdom,” and so reads simply, “the gospel of God,” is found in the two leading Alexandrian texts, Rome Vaticanus (Codex B 03, 4th century) and London Sinaiticus (Codex Aleph 01, 4th century). It is also found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 892 (9th century, mixed text type), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th

century, independent), *et al.* It is also found in the Syriac Sinaitic (3rd / 4th century) and Harclean h (616) Versions; the Egyptian Coptic Sahidic Version (3rd century), and some manuscripts of the Egyptian Coptic Bohairic Version; Armenian Version (5th century); Georgian Version (5th century); and some manuscripts of the Slavic Version.

At Mark 1:14c the erroneous variant was adopted by the NU Text *et al.* Hence the ASV reads, “the gospel of God.” So too, at Mark 1:14c the incorrect variant is found in the NASB, RSV, ESV, NRSV (with a footnote referring to the TR’s reading), NIV, and TEV.

The Biblical doctrine that “the word of the Lord endureth forever” (I Peter 1:25), requires that God’s Word could be found at any time, over time, and through time. This requires that the manuscripts God preserved the New Testament in, had an appropriate general accessibility to be so used, and this requires that the manuscripts be limited to the Greek and Latin. The old Latin Papists denied that part of this truth which deals with the Byzantine Greek manuscripts, but not that part of this truth that deals with the Latin manuscripts. Hence the old Latin Papists of pre-Vatican II Council times, for the wrong reasons of its relative strength in the Latin textual tradition, here at Mark 1:14c followed the right reading of the Vulgate and most old Latin Versions in both the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 1:14c the Douay-Rheims reads, “the gospel of the kingdom of God.” However, the new neo-Alexandrian Papists of post-Vatican II Council times, wishing to intensify their opposition to the doctrine of Divine Preservation, not only deny the truth that God preserved the Byzantine Greek manuscripts as their predecessor old Latin Papists had done; but also deny the truth that God preserved the Latin manuscripts, something their predecessor old Latin Papists had not done. The practical effect of this intensification of opposition to the doctrine of the Divine Preservation of Scripture, was that here at Mark 1:14c the new neo-Alexandrian Papists adopted the variant in the Papists’ Roman *Catholic RSV*, JB, and NJB.

Meditation. In Mark 1:14,15 we read of “Jesus ... preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” The standard of God is perfection (Mark 10:17,21,22), but due to original sin, man who since the fall has “hardness of heart” (Mark 10:5,6), and an associated sinful “heart” from which “proceed evil” things (Mark 7:20-23), can never attain to this standard of God’s perfection. Hence the words of God the Father concerning God the Son, “in whom I am well pleased” (Mark 1:11), require that in his humanity Christ had the sinless human nature of Adam before the Fall, else God would not say of him, “I am well pleased.”

We are thus reminded at the very start of this Gospel of St. Mark, of our need of him who came “to give his life a ransom for many” (Mark 10:45), through the “blood of the new testament, which is shed for many” (Mark 14:24); who thus died in our place and for our sins when he died on the cross at Calvary (Mark 15); before rising again the third day and ascending into heaven at God’s right hand (Mark 16), from whence he shall return to judge the living (/ quick) and the dead (Mark 13; 14:62). Our Lord says, “I came not to call the righteous, but sinners to repentance” (Mark 2:17). A sinner must,

“Repent ... and believe the gospel” (Mark 1:15) i.e., to “believe” here requires saving faith in Jesus Christ as “the Son of God” (Mark 15:39) and “Lord” (Mark 1:3; 10:51,52) in which “Lord” refers to his Deity (Isa. 40:3; cited in Mark 1:3) as the Second Person of the Trinity, together with the “Father” (Mark 14:36) and “Holy Ghost” (Mark 1:8-10).

We need to “repent” of our sins (Mark 6:12), as found chiefly in the Ten Commandments (Mark 10:19; cf. Exod. 20:1-17) as summarized in “love” for “God” and our “neighbour” (Mark 12:29-31). We must “repent,” “and believe the gospel” (Mark 1:15), turning in saving “faith” to Christ to be “made” “whole” (Mark 10:52), of which Christ’s miracles about physical healing were object lessons and types pointing to this greater spiritual healing. Thus in “faith” (Mark 5:34) we are to accept Christ as Saviour (Mark 10:45; 14:24) and Lord (Mark 12:35-37). But to accept Christ as “Lord” in this Biblical sense also requires a recognition of his Divinity, and so in this first chapter of Mark we also read that John the Baptist came in fulfilment of that which “is written in the prophets,” “crying,” “Prepare ye the way of the Lord” (Mark 1:2,3). It is clear that the “Lord” of this passage from Isa. 40:3 is the Old Testament “Jehovah” or God; and so in our acceptance of Christ as Saviour and Lord, we profess and declare his Deity when we say, “Truly this man was the Son of God” (Mark 15:39). For “he that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16); for through Christ we have our “sins” “forgiven” (Mark 2:5), and are “baptized” (Mark 16:16) “with the Holy Ghost” (Mark 1:8) i.e., regeneration.

Good reader, Dost thou “believe the gospel” (Mark 1:15)? Dost thou believe in the Deity of Christ (Mark 1:3; citing Isa. 40:3)? Dost thou believe in the Trinity of “one Lord” (Mark 12:29) in three Divine Persons of God the Father (Mark 11:25,26), God the Son, and God the Holy Ghost, in which the Holy Ghost proceeds from the Father and the Son (Mark 1:9-11)? Dost thou “believe” (Mark 1:15), meaning to have saving faith in “Jesus Christ, the Son of God” (Mark 1:1; 15:39), as “Lord” (Mark 12:35-37) and Saviour who died in thy place and for thy sins (Mark 2:17; 10:45; 14:24) as chiefly seen in the Ten Commandments (Mark 10:19; cf. Exod. 20:1-17), and as summarized by “love” of “God” and “thy neighbour” (Mark 12:29-31)? Dost thou believe Christ died and rose again the third day, is seated at the Father’s right hand (Mark 15 & 16); and returning to judge the quick and the dead (Mark 13:31-37; 14:62)? Then know this, the Lord thou dost believe in “is not the God of the dead, but the God of the living” (Mark 12:27), wherefore thou hast access to God the Father (Mark 11:25,26) and everlasting life, and thou shalt never die, and he shall raise up thy body in the “resurrection” of life (Mark 12:23,26,27).

Mark 1:15 “and saying” (TR & AV) {A}

Preliminary Textual Discussion.

Tischendorf (1869-1872) shows 9 Byzantine codices in favour of *Variant 1*, prompting the question, How strong is the support for this variant, and the other variant?

Von Soden (1913) says the TR's reading has the residual support of his K group, other than the support for *Variant 1* in 3 K1 manuscripts and his Ki group; and he shows no K group support for *Variant 2*. Inside the wider K group of c. 1,000 manuscripts with c. 860 Gospel manuscripts, the K1 has 37 Gospel Byzantine manuscripts and Ki consists of 7 manuscripts, all Byzantine. Therefore *Variant 1* has the support of 7 K1 + 3 Ki = 10 manuscripts, out of c. 860 K group manuscripts, or c. 1.2%. However, such statistical calculations are at their most potentially inaccurate when the number is so small.

Bearing in mind that an error bar of c. 10% must be applied, we can with confidence say that the TR's reading has the support of c. 90% plus of the K group, and so on any reasonable statistical projections, about 90% + of the Byzantine manuscripts overall. But as to the exact figures in the range of less than c. 10% the combined strength of *Variants 1 & 2* is, or what the relative strength of *Variant 1* to *Variant 2* might be, is something we cannot say with certainty on von Soden's generalist and "rubbery" figures. Von Soden is good and useful for "the big picture," but it would be a serious error to use von Soden for anything more detailed than saying the TR's reading here has the support of c. 90% + of the Byzantine manuscripts.

Principal Textual Discussion.

At Mark 1:15 the TR's Greek, "*kai* ('and,' word 1) *legon* ('saying,' word 2)," in the wider words of Christ, "and saying, The time is fulfilled" etc. (AV), are supported by the majority Byzantine text e.g., Codices K 017 (9th century), M 021 (9th century), and Pi 041 (9th century). It is further found as Latin, "*et* ('and,' word 1) *dicens* ('saying,' word 2)," in Jerome's Latin Vulgate (5th century), and old Latin Versions aur (7th century) and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Variant 1 omitting word 1 and so reading simply, "*legon* ('saying,' word 2)," in the wider words, "saying, The time is fulfilled" etc., is a minority Byzantine reading found in e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), and S 028 (10th century). It is also found as Latin, "*dicens* ('saying,' word 2)," in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), t (5th / 6th century), and f (6th century); as well as the Book of Armagh (812 A.D., Gwynn adds word 1 and some lettering of word 2 in italics i.e., "*et dicens*").

Variant 2 omitting words 1 & 2 and so reading simply, "The time is fulfilled" etc., is found in old Latin Version c (12th / 13th century). It is also possibly found in the ancient church Greek writer, Origen (d. 254) (see Origen at Mark 1:13a "Preliminary Textual Discussion," *supra*).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. e.g., "*kai legon*" in Mark 1:40; and in broad terms, cf. "*kai ... legon*" in Mark 1:7; 8:15; 14:60.) The origins of the variants are conjectural.

Was *Variant 1* an accidental omission? Being a short word, possibly abbreviated, was the “*kai* (and)” accidentally passed over by a copyist scribe? Or was it lost in an undetected paper fade?

Was *Variant 1* a deliberate omission? On the one hand, St. Mark nowhere else specifically uses “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2);” but on the other hand, he frequently uses “*kai*” as a conjunctive, with e.g., another participle at Mark 1:21, and in many other contexts, and he also uses *legon* (‘saying,’ word 2)” elsewhere (e.g., Mark 1:24). Hence there is no broad stylistic incongruity with St. Mark here using “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2)” at Mark 1:15. But “a little knowledge is a dangerous thing.” Did a hacker scribe with just “a little knowledge” to the effect that St. Mark nowhere else uses “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2);” but without *the bigger knowledge* of the consistency of this with wider Marcan Greek usage of the two constituent words, wrongly conclude that word 1 was “added,” and so prune it away?

Was *Variant 2* an accidental omission? Was the “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2)” lost in an undetected paper fade?

Was *Variant 2* a deliberate omission? Did the originating scribe, probably Origen (cf. Origen at Mark 1:13a “Preliminary Textual Discussion,” *supra*), deliberately give “a free quote” of Mark 1:15 in which he simply left out the words, “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2);” i.e., without intending to cast any aspersions upon them. Did a subsequent prunist scribe subsequently misinterpret Origen’s citation (Greek Migne 14:308) and then “correct” the TR’s reading in harmony with his prunist proclivities, citing “Origen” in support of this?

Alternatively, for the same type of reasons mentioned at, “Was *Variant 1* a deliberate omission?,” *supra*, did a scribe, if so, probably Origen, prune away the “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2)”?” Alternatively, did a prunist scribe, if so, probably Origen, regard the “*kai* (‘and,’ word 1) *legon* (‘saying,’ word 2)” as “unnecessarily wordy”? Did he then prune away words 1 & 2 in order to make “a more succinct text” that “was in better keeping with these later quicker and faster modern times in which we live,” back in ancient times?

Were these two variants deliberate or accidental omissions? Or was one deliberate and the other accidental? We do not know. But we do know that these were omissions to the text of Scripture here preserved for us in the representative Byzantine text.

The TR’s reading has strong support in the Greek as the representative Byzantine reading against which there is no good textual argument, and enjoys some further Latin support from early mediaeval times in two old Latin Versions. The Vulgate is an ancient Latin document, and the earliest Gospel Vulgate Codex itemized in the textual apparatus of Weber-Gryson (2007) is *Codex Sangallensis* (St. Gall, Switzerland), dated by them to the 5th century A.D. (Weber-Gryson’s Codex “S,” although other parts of this Vulgate

Codex from outside the Gospels are from later centuries⁶⁴). Thus a Vulgate citation from the Gospels which is, like this one here, found in Weber-Gryson (2007), has support in the Latin from ancient times, so that any such citation in these textual commentaries from the Gospels which is found in the Latin Vulgate, is by virtue of that fact deemed to have ancient manuscript support. Thus the TR's reading here at Mark 1:15 has support from ancient times in the Vulgate of the church father and doctor, St. Jerome (d. 420). By contrast, *Variant 1* has weak support in the Greek, though some stronger support in the Latin; and *Variant 2* has weak support in both the Greek and Latin, and looks like it may have originated in the unstable mind of Origen. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:15 an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:15, "and (word 1) saying (word 2)" in the wider words, "and saying, The time is fulfilled," is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). It is also found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions; and some manuscripts of the Egyptian Coptic Bohairic Version.

Variant 1 omitting word 1 and so reading simply, "saying (word 2)," in the wider words, "saying, The time is fulfilled" etc., is found in the leading representative of the Western text, Codex D 05 (5th century); and Minuscule 1071 (12th century, independent). It is also found in some manuscripts of the Egyptian Coptic Sahidic Version; a manuscript of the Egyptian Coptic Bohairic Version; and the Gothic Version

⁶⁴ Vulgate Codex S was formerly dated by Merk to the 6th century (Merk's *Novum Testamentum*, 1964, p. 43). Thus if Merk's dates were used, the rating here at Mark 1:15 would have to be lowered from an "A" to a high level "B."

(4th century).

Variant 2 omitting words 1 & 2 and so reading simply, “The time is fulfilled” etc., is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century). It is also found in the Syriac Sinaitic Version (3rd / 4th century); and some manuscripts of the Egyptian Coptic Sahidic Version.

At Mark 1:15, the split between the two main Alexandrian texts caused some consternation for the neo-Alexandrians. Before he founded the Neo-Alexandrian School in what in broad terms is its modern form⁶⁵, Tischendorf’s 2nd edition criticized Stephanus (1550) for following the TR’s reading rather than *Variant 2*. Hence imagine Tischendorf’s smugness when he discovered his “beloved” Codex Sinaiticus and learnt that it too follows *Variant 2*! Thus *Variant 2* is also found in the neo-Alexandrian Tischendorf’s 8th edition (1869-72).

But Westcott & Hort were not so sure. On the one hand they wanted to support their “beloved” Codex Vaticanus and thus the TR’s reading at Mark 1:15. But on the other hand, “Is not the shorter reading of Codex Sinaiticus the better reading?” As Westcott and Hort looked at each other, befuddled and confused, perhaps they both decided “to toss a coin.” Perhaps Westcott said, “My coin’s come down heads;” and perhaps Hort retorted, “Mine’s come down tails.” ... The solution? In Westcott-Hort (1881) the TR’s reading of Codex Vaticanus was put in the main text, but encased in square brackets as optional. Perhaps Erwin-boy Nestle then said, “I like the way Westcott & Hort preserved the ambiguity in the two main Alexandrian texts,” as he to adopted “the Westcott-Hort solution” in Nestle’s 21st edition (1952).

“Wait a minute, wait a minute” perhaps said the NU Text Committee. “What about all this much better ‘external support’ for Codex Vaticanus in e.g., L 019, Delta 037, Theta 038, and that ‘queen of minuscules,’ 33? What about the fact that in Minuscule 2427 we find that ‘Archaic Mark’ agrees with Codex Vaticanus here”? Bearing in mind that this was some years before the neo-Alexandrian’s much coveted “Archaic Mark” Minuscule 2427 was shown to be a forgery dating from 1874 or later, “the logic seemed impeccable!” Thus for the wrong reasons, the right reading of the TR as found in Codex Vaticanus was adopted in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

At Mark 1:15 most of the neo-Alexandrian translators were swayed by the NU Text Committee type of logic. “After all,” perhaps they mused, “with Archaic Mark on its side, how could Codex Vaticanus possibly be wrong?” And so at Mark 1:15, for the wrong reasons, by a fluke the right reading was adopted in the ASV, NASB, RSV, ESV, and NRSV. Thus e.g., the *American Standard Version* reads, “and saying” (ASV).

At Mark 1:15 the *New International Version* and *Today’s English Version* have

⁶⁵ His predecessors included e.g., Griesbach, Lachmann, and Treggelles.

similar “translations.” Thus the NIV reads, “‘The time has come,’ he said. ‘The kingdom of God has come near’ (NIV) etc., and the TEV reads, “‘The right time has come,’ he said, ‘and the Kingdom of God is near!’” etc. . Is “he said” (NIV & TEV) following *Variant 1* as an exercise of the non-Alexandrian pincer arm? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Or is this an example of the NIV’s and TEV’s loose’n’liberal dynamic equivalents “translating” either the TR’s reading of Codex Vaticanus or the *Variant 2* of Codex Sinaiticus? Such are the *international* confusions of the *New International Version*, and *today’s English* confusions in the *Today’s English Version*, two “modern” neo-Alexandrian versions which have succeeded in making the Word of God most obscure not only here at Mark 1:15, but elsewhere also.

At Mark 1:15 the TCNT, NEB, and REB follow the *Variant 2* reading of Codex Sinaiticus. E.g., the *Twentieth Century New Testament* reads, “The time has come, and the Kingdom of God is at hand” etc. (TCNT).

At Mark 1:15 the new neo-Alexandrian Papists of post-Vatican II Council times appear to have followed *Variant 1* in the Papists’ JB and NJB; although the same type of issue exists with these loose’n’liberal “translations” as with the NIV and TEV, *supra*. By contrast, at Mark 1:15 the old Latin Papists of pre-Vatican II Council times had much greater clarity and accuracy in both the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:15 the Douay-Rheims correctly reads, “and saying.”

In contrast to all the confusions and contortions of these “modern” neo-Alexandrian versions, let us thank God for the elegant simplicity and great literal accuracy of our King James Versions. Here at Mark 1:14,15 our wonderful Authorized Versions read that “Jesus came” “preaching the gospel,” “and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Mark 1:16a “Now as he walked” (TR & AV) {B}

The TR’s Greek, “*Peripaton* (‘walking’ = ‘as he walked,’ word 1, masculine singular nominative, active present participle, from *peripateō*) *de* (‘Now’ or ‘And,’ word 2a),” i.e., “Now as he walked” in the wider words, “Now as he walked by the sea of Galilee” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century).

However a variant is found as Latin, “*Et* (‘And,’ word 2b) *praeteriens* (‘passing forth’ = ‘as he passed forth,’ word 1, masculine singular nominative, active present participle, from *praetereo*),” i.e., “And as he passed forth,” in Jerome’s Latin Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), ff2 (5th century), f (6th century), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.); or as Latin, “*Et* (‘And,’ word 2b) *transiens* (‘passing

forth' = 'as he passed forth,' word 1, masculine singular nominative, active present participle, from *transeo*)," in old Latin Version a (4th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. *peripaton* / "walking" in Mark 6:48; and the general stylistic structure of Marcan Greek at Mark 6:16 with the combination of a singular nominative active present participle in *akousas* / "hearing" = "when ... heard"⁶⁶," followed by *de* / "But;" and likewise at Mark 9:25 with the combination of a singular nominative active present participle in *idon* / "seeing" = "when ... saw"⁶⁷," followed by *de* / "And" / untranslated in the AV.) The origins of the variant are speculative.

Was the variant an accidental alteration? Was this reconstructed after a paper fade? Or was this a deliberate alteration by an impious scribe?

The TR's reading has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times. By contrast, the variant has very weak support in the Greek, but correspondingly strong support in the Latin where it is the monolithic Latin reading. Weighing up these factors, and recognizing the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:16a a high level "B" (in the range of 71-74%), i.e., the text of the TR is the correct reading and has a middling level of certainty.

Meditation: The *Apostles' Creed* was named after, not written by, the Apostles, being an expression of "the apostles' doctrine" (Acts 2:42); and the *Nicene Creed* was partly written by, and in its final form named after, the *General Council of Nicea* in 325 A.D. . Both creeds may be found in the Anglican *Book of Common Prayer* (1662), and "ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture" (Article 8, Anglican 39 Articles). Both the *Apostles' Creed* and *Nicene Creed* say, "I believe in the Holy Ghost." The Third Divine Person of the Holy Trinity, the Holy Ghost, speaking through King David (II Tim. 3:16) declared, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them ... for ever" (Ps. 12:6,7).

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:16a, "Now as he walked" in the wider words, "Now as he walked by the sea of Galilee" etc., is found in

⁶⁶ Greek, *akousas* is a masculine singular nominative, active aorist participle, from *akouo*.

⁶⁷ Greek, *idon* is a masculine singular nominative, active aorist participle, from *eidon*.

(the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 579 (13th century, mixed text); as well as the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude). It is further found in the Syriac Harclean h Version (616), and Syriac Version (1708, Charles Schaafius).

However, the variant reading, Greek, “*Kai* (‘Now’ or ‘And,’ word 2b) *paragon* (‘passing forth’ = ‘as he passed forth,’ word 1, masculine singular nominative, active present participle, from *parago*),” i.e., “And as he passed forth,” in the wider words, “And as he passed forth by the sea of Galilee” etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century); Minuscule 33 (9th century, mixed text type); and the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is also found in the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version); Egyptian Coptic Bohairic Version (3rd century); and Armenian Version (5th century).

Looking at the Greek form of the variant, was the variant an accidental alteration? Due to an external substance such as ink spilling on a page, in a given manuscript were the words “*Peripaton* (as he walked) *de* (Now)” obscured so the manuscript was clearly missing text? Looking at the nearby “*Kai* (And) *paragon* (as he passed forth)” of Mark 2:14, did a scribe “reconstruct” these same words “from context” and then supply them for Mark 1:16a?

Was the variant a deliberate alteration? Did a scribe consider that the words “*Kai* (And) *paragon* (as he passed forth)” constituted some kind of “stylistic improvement”? Did he arrive at this “brilliant deduction” after looking at the presence of these words at Matt. 9:9 and / or Mark 2:14 and / or John 9:1? Unfortunately, these are the crazy’n’stupid kind of things that “wacko” corrupter scribes may do, as they join the infamous ranks of the “many which corrupt the Word of God” (II Cor. 2:17).

The neo-Alexandrian School has a two pincer arm approach to their “textual criticism.” Normally they employ the Alexandrian pincer arm, though occasionally they employ their non-Alexandrian text pincer arm. When they do so, it is most commonly “a one-off” in which other neo-Alexandrians do not agree with them, although less commonly a group of neo-Alexandrians concur with one another. (The fact that Moffatt employs this non-Alexandrian pincer arm with a higher frequency makes him a semi neo-Alexandrian rather than a neo-Alexandrian Proper.) (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) On this occasion, impressed by the textual

support in e.g., the Syriac (Harclean), Family 1 Manuscripts (“Pre-Caesarean” text), and Byzantine textual tradition, a number of neo-Alexandrians chose to exercise their non-Alexandrian text pincer arm. Thus at Mark 1:16a the *New International Version*, *Today’s English Version*, *New English Bible*, *Revised English Bible*, and Papists’ *Jerusalem Bible* and *New Jerusalem Bible*, all follow the TR’s reading. Hence e.g., the NIV reads that Christ, “walked beside the Sea of Galilee” (NIV).

The strength of the variant in the Latin textual tradition, meant that the old Latin Papists of pre-Vatican II Council times adopted it in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:16a the Douay-Rheims reads, “And passing by the Sea of Galilee” etc. . While some of the new neo-Alexandrian Papists of post-Vatican II Council times maintained this reading in their Roman *Catholic RSV*, by contrast, those of the JB and NJB followed the TR’s reading, *supra*.

At Mark 1:16a, impressed by the textual support for the two main Alexandrian texts in e.g., the Syriac (Harclean in an asterisk marked out text), Family 13 Manuscripts (“Pre-Caesarean” text), and Latin textual tradition, a number of neo-Alexandrians stayed with the variant. Thus at Mark 1:16a the incorrect variant was adopted by the NU Text *et al.* Hence the ASV reads, “And passing along by” etc. . So too the erroneous variant is found in the NASB, RSV, ESV, and NRSV.

Mark 1:18 “their nets” (TR & AV) {A}

The TR’s Greek, “*ta* (the) *diktua* (nets) *auton* (of them),” i.e., “their nets” in the wider words, “And straightway they forsook their nets, and followed him” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), U 030 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, “*retibus* (nets) *suis* (their),” in old Latin Versions f (6th century) and 1 (7th / 8th century);

Variant 1 reads Latin, “*omnibus* (all)” i.e., “they forsook all.” This is found in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), and c (12th / 13th century).

Variant 2 is found as Latin, “*retibus* (the nets),” i.e., “they forsook the nets,” in Jerome’s Latin Vulgate (5th century), and old Latin Versions t (5th / 6th century) and aur (7th century); as well as the Book of Armagh (812 A.D.) From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). This might be reconstructed from the Latin with reference to the TR’s Greek as “*ta* (the) *diktua* (nets),” i.e., “they forsook the nets.”

There is no good textual argument against the representative Byzantine text i.e., in the Neo-Byzantine School’s paradigm, the onus is on anyone challenging a majority Byzantine reading in St. Mark’s Gospel to show that there is a textual problem with it

that puts it outside of Marcan Greek, yet here there is no such clear and obvious textual problem with it here at Mark 1:18, and so the representative Byzantine reading must thus stand. (Cf. “*ta diktua*” / “the nets” in Mark 1:19; and the usage of *auton* / “of them” in e.g., Mark 1:20,23.) The origins of the variants are conjectural.

Variant 1 appears to be a conflation of Mark 1:18 with Mark 10:28, where “Peter” says to Jesus, “Lo, we have left all (Greek, *panta*; Latin, *omnia* in Vulgate *et al* & *omnibus* in old Latin a), and have followed thee.”

Was *Variant 1* an accidental alteration? E.g., in a Greek manuscript with the TR’s reading, after the word “*ta* (the) *diktua* (nets)” at the end of the line on a page, was the “*auton* (of them)” then “squeezed in” at the far right of the page under the “*diktua* (nets)”? Due to a paper fade or paper damage of the far right hand bottom part of the page, did this come to look something like, “:~::~:a”? Was this then “reconstructed from context” by a Greek scribe with reference to Mark 10:28 as, “*panta* (all)”?

Or e.g., in a Latin manuscript following *Variant 2*, due to a paper fade, did the “*retibus* (the nets),” come to look something like, “:~::~:ibus”? Was this then “reconstructed from context” by a Latin scribe with reference to Mark 10:28 as, “*omnibus* (all)”?

Was *Variant 1* a deliberate alteration? Did a Greek or Latin scribe, desire to make a theological point related to Mark 10:28, namely, that the Christian needs to “forsake all” and follow Christ? Did he then deliberately alter Mark 1:18 so as to conflate it with Mark 10:28? If so, such a Greek or Latin scribe clearly failed to heed his own theological message, since he needed to “forsake all” his arrogant pride that first considered one may so touch and tamper with the Word of God!

Did *Variant 2* originate in the Greek or Latin? Was *Variant 2* an accidental alteration? Perhaps coming at the end of a line, and perhaps abbreviated (e.g., at Matt. 26:22, Lectionary 2378 has a mark something like “~” above the “o” of an “*auton*” to symbolize the “n”, and possibly this or something similar existed in such an ancient times manuscript), was the Greek “*auton* (of them)” lost in an undetected paper fade? Or looking at “*retibus* (nets) *suis* (their),” did the eye of a Latin scribe jump from the final “s” of “*retibus*” to the final “s” of “*suis*,” thus accidentally omitting it?

Was *Variant 2* a deliberate alteration? Did an assimilationist scribe seeking “a more standard” Gospel text, deliberately conflate Mark 1:18 with Matt. 4:20 which reads simply, Greek “*ta* (the) *diktua* (nets)” or Latin “*retibus* (nets)”? Or did a prunist scribe who considered Mark 1:18 was “too wordy,” deliberately prune away the Greek “*auton* (of them)” or Latin “*suis* (their)” of Mark 1:18, justifying this in his warped mind with some reference to Matt. 4:20?

Were these deliberate or accidental alterations? We do not know. We cannot now know. But we can know that these were changes to the Received Text Providentially preserved for us here at Mark 1:18 in the representative Byzantine text.

The TR's reading has strong support in the Greek as the representative Byzantine text reading over time, and through time, dating from ancient times. It further enjoys the support of a couple of early mediaeval old Latin Versions. By contrast, *Variant 1* has no support in the Greek, but strong support in the Latin; whereas *Variant 2* has weak support in the Greek, but some stronger support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, I consider that the testimony of two early mediaeval old Latin Versions when coupled with the ancient Greek testimony of *Codex Alexandrinus* (A 02), is sufficient to bring the TR's reading "over the line" from a high level "B" in the range of 71-74%, and into the range of a low level 75-76% "A." Thus on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:18 an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:18, "their" in the wider words, "they forsook their nets," is found in (the independent) *Codex Delta 037* (9th century); and *Minuscules 157* (12th century, independent) and *1071* (12th century, independent). It is also found in the *Family 1 Manuscripts*, which contain *Minuscules 1* (12th century, independent text in the Gospels, Byzantine elsewhere), *1582* (12th century, independent Matt.-Jude), *209* (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is further found in all extant Syriac Versions; the Egyptian Coptic Sahidic Version (3rd century), some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

Variant 1, which omits "their" and adds "all" in the wider words, "they forsook all," is found in the leading representative of the Western text, *Codex D 05* (5th century).

Variant 2 which omits "their" and so reads, "the nets" in the wider words, "they forsook the nets," is found in the two leading Alexandrian texts, *Rome Vaticanus* (4th century) and *London Sinaiticus* (4th century). It is also found in (the mixed text type) *Codex C 04* (5th century), (the mixed text type) *Codex L 019* (8th century), and (the mixed text type) *Codex Theta 038* (9th century). It is further found in *Minuscules 33* (9th century, mixed text type), *565* (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), *892* (9th century, mixed text type), *1424* (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and *1241* (12th century, independent in Gospels); as well as the *Family 13 Manuscripts*, which contain *Minuscules 788* (11th century, independent text), *346* (12th century, independent), *543* (12th century, independent), *826* (12th century, independent), *828* (12th century, independent), *983* (12th century, independent), *13* (13th century, independent), *et al.* It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; and the Armenian Version (5th century).

At Mark 1:18 the incorrect *Variant 2* was adopted by the NU Text *et al.* Hence

at Mark 1:18, the *American Standard Version* of 1901 reads, “the nets” in the wider words, “And straightway they left the nets, and followed him” (ASV). So too, this inaccurate rendering is found at Mark 1:18 in the NASB (1st ed., 1960-1971 & 2nd ed. 1977).

Before further considering the other neo-Alexandrian versions at Mark 1:18, let us first consider the issue of whether or not context acts to create an implied personal pronoun of “their” that an English translator should therefore add at Matt. 4:21 and Mark 1:19, and also at Mark 1:18 if one is following the erroneous *Variant 2*.

The Greek of Matt. 4:20 and Mark 1:19 reads “*ta* (the) *diktua* (nets)” i.e., this is the same as *Variant 2* at Mark 1:18. Both Matt. 4:20 and Mark 1:19 are rendered “the nets” in the neo-Alexandrian *American Standard Version* of 1901. However, the translation, “their nets” is found at Matt. 4:20 (*ta diktua*), Mark 1:18 (*ta diktua auton*), and Mark 1:19 (*ta diktua*) in e.g., Tyndale’s *New Testament* of 1526 and *Matthew’s Bible* of 1537 (combining the translations of William Tyndale and Myles Coverdale, as edited by John Rogers); whereas in the *Geneva Bible* of 1560, Matt. 4:20 (*ta diktua*) is rendered, “the nets,” but Mark 1:18 (*ta diktua auton*) and Mark 1:19 (*ta diktua*) are both rendered, “their nets.” This clearly indicates that a number of reputable translators have formed the view that at Mark 1:19 the “their” is an *implied* personal pronoun that contextually should be added for the purposes of translation. The Protestant advance to using italics for such added words had not yet been achieved under these versions of 1526, 1537, and 1560, but by the grace of God, this standard of translation accuracy was generally attained to with the King James Version of 1611.

Yet we find some notably inconsistency on the issue of italics for such an implied personal pronoun in the *King James Version* of 1611 when we compare and contrast the “*ta* (the) *diktua* (nets)” of Matt. 4:20 with Mark 1:19. For whereas the “*ta* (the) *diktua* (nets)” Matt. 4:20 reads, “And they straightway left *their* nets, and followed him,” so that the AV’s italicized “their” shows this as an added word, and then in Matt. 4:21, “*ta* (the) *diktua* (nets) *auton* (of them),” is fairly rendered “their nets;” by contrast, in Mark 1:18 “*ta* (the) *diktua* (nets) *auton* (of them),” is fairly rendered “their nets,” but then in Mark 1:19, “*ta* (the) *diktua* (nets)” is rendered *without italics* for “*their*” as “their nets.” While I can accept that there is a translator’s argument for an *implied* personal pronoun for the contextual purposes of English translation at Mark 1:19, I cannot accept that this should be so rendered *without italics*. I thus consider that our King James Version translators here erred, and should have been more diligent in supplying italics for the “their” of Mark 1:19.

But while such a criticism of the King James Version translators at Mark 1:19 is a criticism as to their tardiness in not applying the rules of italics to Mark 1:19; such a criticism pales into insignificance when compared to the many modern versions that do not use italics at all! And this, of course, is glaringly apparent here at Mark 1:18.

Thus we find at Mark 1:18, that the Authorized Version’s correct rendering of “their nets” (AV), is *prima facie* not departed from in the NASB (3rd ed. 1995), RSV,

ESV, NRSV, NIV, TEV, NEB, REB, Moffatt, and new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. E.g., Moffatt reads, "they dropped their nets" etc. . A similar thing occurs with the old Latin Papists who at Mark 1:18 read "*retibus* (the nets)" in the Clementine Vulgate, and "their nets" in the Douay-Rheims. A curious inconsistency is found in the Westcott & Hort NT text based *Twentieth Century New Testament* (Revised ed., 1904), which renders Mark 1:18 (*ta diktua*, *Variant 2*) as "their nets," and then Mark 1:19 (*ta diktua*) as "the nets" (TCNT).

Are these neo-Alexandrian versions, or the semi neo-Alexandrian Moffatt, following the TR's reading at Mark 1:18, or the *Variant 2* reading in which they are supplying the "their" not in italics? On the one hand, the monolithic support of the neo-Alexandrian texts for *Variant 2* indicates that most, and possibly all of them, are following *Variant 2*. But on the other hand, it is possible that a small number of them, are here exercising their non-Alexandrian pincer arm and following the TR's reading. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) It was to avoid such confusions that we advanced from the earlier neo-Byzantine translations such as *Tyndale's New Testament* (1526), *Matthew's Bible* (1537), and the *Geneva Bible* (1560), *supra*, to the italics as found in the *King James Bible* (1611), even though the KJV translators were inconsistent with their usage of this device in a relatively small number of passages such as Mark 1:19. Alas, in their bid "to reinvent the wheel" by replacing the neo-Byzantine KJV with neo-Alexandrian "modern" version, we here find that the neo-Alexandrians have come up with "a square wheel," and "it's a very bumpy ride" one gets in their "translations" here at Mark 1:18.

Mark 1:19 "thence" (TR & AV) {A}

The TR's Greek, "*ekeithen* ('thence' or 'from there')," in the wider words spoken of Christ, "And when he had gone a little farther thence" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), M 021 (9th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, "*inde* ('thence' or 'from there')," in Jerome's Latin Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However, a variant omitting Greek, "*ekeithen* (thence)," is a minority Byzantine reading found in Minuscule 924 (12th century). The variant is also found in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), and t (5th / 6th century).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. Greek, *ekeithen* at e.g., Mark 6:1 – "from thence," Mark 6:10 – "from that place," & Mark 6:11 – "thence".) The origins of the variant are speculative.

Was the variant an accidental omission? Was the “*ekeithen* (thence),” perhaps coming at the end of a line, lost in an undetected paper fade? Or was it inadvertently passed over by a hasty scribe?

Was the variant a deliberate omission? Did a prunist scribe consider that the “*ekeithen* (thence)” here at Mark 1:19 was “unnecessarily wordy”? Did he then arrogantly tamper with the Word of God by pruning it away to make “a more succinct text”?

Was this a deliberate or accidental omission? We cannot be sure. But we can be sure that it was an omission to the text of Scripture here Providentially preserved for us in the representative Byzantine text.

The TR’s reading has strong support in the Greek over time, and through time, dating from ancient times. It also has the support of about half the old Latin Versions dating from early mediaeval times; and further enjoys the support of the Latin Vulgate of the church father and doctor of the Western Church, St. Jerome. By contrast, the variant has weak support in the Greek, though better support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:19 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:19, “thence” in the wider words, “And when he had gone a little farther thence,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century). It is also found in (the mixed text type) Codex C 04 (5th century) and (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 157 (12th century, independent), 1071 (12th century, independent); as well as the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in the Syriac Harclean h Version (616); Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

However, the variant which omits “thence” and so reads, “And when he had gone a little farther,” is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine

elsewhere), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude). It is also found in the Egyptian Coptic Bohairic Version (3rd century).

At Mark 1:19, struggling, straining, panting, and fuming, under the neo-Alexandrian School's general rule, "the shorter reading is the better reading," when coupled with the "external support" beyond the Alexandrian Text in e.g., L 019 or the Bohairic Version, meant that on this occasion at least, there was a general neo-Alexandrian consensus in favour of the erroneous variant which was adopted by the NU Text *et al.* Hence the ASV reads simply, "And going on a little further," etc. . So too, at Mark 1:19 the incorrect reading is found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, and TCNT. Moffatt reads, "Going on a little further" etc. (Moffatt Bible), and for this semi neo-Alexandrian, an additional consideration would have been the Western Text's D 05 acting as "the clincher argument" in favour of the variant in the context of the divided Alexandrian Text's readings of Codex Aleph 01 (London Sinaiticus) in favour of the TR's reading, and Codex B 03 (Rome Vaticanus) in favour of the variant.

The strength of the TR's reading in the Latin textual tradition, especially the Vulgate, meant that for the wrong reasons, the right reading was adopted by the post-Trent Council and pre-Vatican II Council old Latin Papists in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:19 the Douay-Rheims reads, "And going on from thence a little farther" etc. . But the fatal attraction of the neo-Alexandrian's rule in which "the shorter reading is the better reading," meant that the new neo-Alexandrian Papists of post-Vatican II Council times adopted the variant in their Roman *Catholic* RSV, JB, and NJB.

Mark 1:21 "he entered" (TR & AV) {A}

The TR's Greek, "*eiselthon* ('entering' = 'he entered,' word 1) *eis* ('into,' word 2) *ten* ('the,' word 3⁶⁸) *synagogen* ('synagogue,' word 4), *edidaske* ('he taught' = 'and taught,' word 5)," i.e., "he entered into the synagogue, and taught" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), 074 (6th century, part of the 064 manuscript, 074 contains portions of Matt. 25,26,28; & Mark 1,2,5), K 017 (9th century), M 021 (9th century), and Omega 045 (9th century); Minuscles 2 (12th century), 1010 (12th century), and 1242 (13th century); and Lectionaries 185 (11th century; Christ's College, Cambridge University, England, UK), 76 (12th century; Paris, France), 80 (12th century; Paris, France), 1127 (12th century; Athos, Greece), 10 (13th century; Paris, France), 1642 (13th century; Chicago University,

⁶⁸ Word 3 is omitted in a Bezan "textual trademark" found in Beza's 2nd (1565), 3rd (1582), 4th (1589), and 5th (1598) Greek NT editions.

USA), and 313 (14th century; Michigan University, USA). It is further found as Latin, “*ingressus* (‘entering’ = ‘he entered,’ word 1) *in* (‘into,’ word 2) *synagoga* (‘the synagogue,’ words 3 & 4), *docebat* (‘he taught’ = ‘and taught,’ word 5),” in old Latin Version t (5th / 6th century).

Variant 1 adds word 6, and is Latin, “*ingressus* (‘entering into’ = ‘he entered into,’ words 1 & 2) *synagogam* (‘the synagogue,’ words 3 & 4), *docebat* (‘he taught’ = ‘and taught,’ word 5) *eos* (‘them,’ word 6),” i.e., “he entered into the synagogue, and taught them.” It is found in Jerome’s Latin Vulgate (5th century), old Latin Version aur (7th century), and the Book of Armagh (812 A.D., showing added letters in italics, as “*ingressus synagogam docebat eos*”). Similar Latin readings with the same basic meaning are also found in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), r1 (7th century), and l (7th / 8th century). E.g., old Latin Version r1 reads, “*ingressus* (‘entering’ = ‘he entered’) *in* (into) *synagogam* (the synagogue), *docebat* (‘he taught’ = ‘and taught’) *eos* (them),” and from the Latin support for this reading, it is manifested in this same form as old Latin r1 in the Clementine Vulgate (1592). It is also found in the ancient church Latin writer, Augustine (d. 430).

Variant 2 omits word 1, and is found in word order 5,2,3,4, as Greek, “*edidaske* (‘he taught’ or ‘he began to teach,’ word 5⁶⁹) *eis* (‘in,’ word 2) *ten* (‘the,’ word 3) *synagogen* (‘synagogue,’ word 4),” i.e., “he taught in the synagogue” or “he began to teach in the synagogue.” This is found in the ancient church Greek writer, Origen (d. 254).

There is no good textual argument against the representative Byzantine text which must thus stand. (Unlike *Variant 1* cf. the specific Marcan usage of *edidaske* / “he taught” from *didasko* in Mark 11:17, and the more general Marcan usage of *didasko* in Mark 6:30; 12:35; & unlike *Variant 2* cf. Greek *eiselthon* / “entering” in the Marcan Greek of Mark 3:27; 5:39; 7:24; 11:15.) The origins of the two variants are conjectural.

Was *Variant 1* an accidental alteration? Manuscript London (A 02) here reminds us that a form of unnumbered verse divisions used from the time of Stephanus in 1551, in fact frequently predate Stephanus who evidently often used pre-existing unnumbered verse divisions. Thus in A 02 we here find there is a stylistic paper space of about 3 letter spaces after Greek “*edidaske* (‘[and] taught,’ word 5),” before the start of the following verse 22. In a given manuscript line, did a Greek or Latin manuscript leave such a stylistic paper space as an ancient unnumbered verse divider? Did a Greek or Latin scribe then misinterpret this stylistic paper space as “a paper fade”? Did he then add in “them (Greek, *autous*; Latin, *eos* or *illos*, word 6)” on the basis that the following

⁶⁹ Greek, “*edidaske* (‘he taught’ or ‘he began to teach,’ indicative active imperfect, 3rd person singular verb, from *didasko*),” may be rendered with the inceptive imperfect “he began to teach” etc. . See Wallace’s *Greek Grammar*, pp. 544-5 (inceptive / ingressive / inchoative imperfect); Young’s *Greek*, p. 115 (inceptive imperfect).

verse 22 says Jesus “taught (Greek, *didaskōn*; Latin, *docens*) them (Greek, *autous*; Latin, *eos*)”?

Was *Variant 1* an accidental alteration? Did a Greek or Latin “corrector scribe,” influenced by the terminology of the following verse 22 which says Jesus “taught (Greek, *didaskōn*; Latin, *docens*) them (Greek, *autous*; Latin, *eos*),” deliberately add in “them (Greek, *autous*; Latin, *eos* or *illos*, word 6)” as “a stylistic balance” between verses 21 and 22?

In the case of *Variant 2*, I think that we can safely stipulate that on the balance of probabilities it was a deliberate alteration, quite likely at the hand of Origen. Why did a “corrector scribe” deliberately create *Variant 2*? Did a prunist scribe consider that “it was unnecessarily wordy” to say, Christ “*eiselthōn* (‘entering’ = ‘he entered’) *eis* (into) *ten* (the) *synagōgen* (synagogue),” since he was clearly “*eis* (in) *ten* (the) *synagōgen* (synagogue)”? Or did a “corrector scribe” consider it was “an awkward construction” to say, “*eis* (‘into,’ word 2) *ten* (‘the,’ word 3) *synagōgen* (‘synagogue,’ word 4), *edidaske* (‘he taught’ or ‘he began to teach,’ word 5)”? Either way, did he therefore prune away word 1, and create word order 5,2,3,4, as “a stylistic improvement”?

While we can stipulate that on the balance of probabilities *Variant 2* was a deliberate alteration, was *Variant 1* a deliberate or accidental alteration? What is clear is that both *Variants 1 & 2* were alterations to the text as Divinely preserved for us here at Mark 1:21 in the representative Byzantine Greek text.

The TR’s reading has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times, with no good textual argument against it. *Prima facie* its only support in the Latin is one early mediaeval old Latin Version. However, this is a somewhat misleading conceptualization. Were one only considering the TR’s reading of Greek “*eiselthōn* (‘entering’ = ‘he entered’)” as opposed to *Variant 2*, (i.e., considering in a separate section as “Mark 1:21b,” the difference between the TR & *Variant 1*), then the Latin readings of *Variant 1* would be cited in support of the TR’s reading as “Mark 1:21a,” i.e., Greek “*eiselthōn* (‘entering’ = ‘he entered’) *eis* (into) *ten* (the) *synagōgen* (synagogue).” Hence in the more limited sense of the issue of whether or not the text should read, “he entered (Greek, *eiselthōn*; Latin, *ingressus*)” (TR & *Variant 1*), or omit word 1 and use word order 5,2,3,4 (*Variant 2*), there is a qualified sense in which *Variant 1* supports the TR’s reading, notwithstanding the fact that it is evidently a conflated form of the TR’s reading that then adds “them (Greek, *autous*; Latin, *eos*),” quite possibly in some relationship to the usage of this personal pronoun in the following verse of Mark 1:22. *Variant 1* has no Greek support but is the near monolithic reading of the Latin textual tradition; and *Variant 2* has weak Greek support, no Latin support, and looks like a typical Origen “correction.” Weighing up these factors, bearing in mind that to a large extent *Variant 1* supports the TR’s reading as against *Variant 2*, and recognizing the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:21 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:21, “he entered into the synagogue, and taught,” is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). It is also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 579 (13th century, mixed text), and 1241 (12th century, independent in Gospels); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is further found in the Syriac Harclean Version (616); and some manuscripts of the Egyptian Coptic Bohairic Version.

Variant 1, “he entered into the synagogue, and taught them,” is found as Greek, “*eiselthon* (‘entering’ = ‘he entered,’ word 1) *eis* (‘into,’ word 2) *ten* (‘the,’ word 3) *synagogen* (‘synagogue,’ word 4), *edidasken* (‘he taught’ = ‘and taught,’ word 5) *autous* (‘them,’ word 6),” in the leading representative of the Western text, Codex D 05 (5th century); (the mixed text type) Codex Theta 038 (9th century); and Minuscule 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version); Gothic Version (4th century); Armenian Version (5th century); Georgian “2” Version (5th century); and Ethiopic Version (c. 500).

Variant 2, “he taught in the synagogue” or “he began to teach in the synagogue,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century); Minuscule 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text); and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is also found in the Syriac Palestinian Version (c. 6th century); and some manuscripts of the Egyptian Coptic Sahidic Version.

At Mark 1:21, for the incorrect reason of its presence in Codex Vaticanus, the correct reading of the TR was adopted by Westcott-Hort (1881), although Westcott & Hort gave one of their relatively rare sidenotes showing as an alternative the *Variant 2* reading of Codex Sinaiticus. The Westcott-Hort text was then followed, as it generally tends to be, by Erwin Nestle in Nestle’s 21st edition (1952). And for the wrong reasons of its presence in Codex Vaticanus together with “external support” in e.g., the Syriac and some manuscripts of the Egyptian Coptic Bohairic Version, the TR’s reading was adopted by the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

But given its presence in Codex Sinaiticus together with “external support” in e.g., the Syriac and some manuscripts of the Egyptian Coptic Bohairic Version, the incorrect *Variant 2* was adopted by Tischendorf’s 8th edition (1869-72).

At Mark 1:21, the neo-Alexandrians are clearly struggling as to whether they should follow the TR’s reading of Codex Vaticanus or the *Variant 2* reading of Codex Sinaiticus. This is seen in the Westcott-Hort footnote, *supra*. Furthermore, the UBS 3rd (1975) and 3rd corrected (1983) editions Committee claims, “there is a considerable degree of doubt whether the text” following Codex Vaticanus, “or the apparatus” which has the *Variant 2* reading of Codex Sinaiticus in fact “contains the superior reading.” Their “considerable degree of doubt” is elucidated on in Metzger’s *Textual Commentary* (1971 & 1975, pp. 74-75). Metzger claims, “It is difficult to decide whether ... *eiselthon* [word 1] was accidentally omitted in copying because of the following *eis* [word 2] (with the consequent transposition of *edidasken* [word 5] before *eis* ...), or whether the word was inserted in order to ameliorate what was felt to be an awkward construction In view of the balance of transcriptional probabilities, a majority of the Committee preferred to adopt the reading supported by the predominant weight of external evidence (A [Byzantine Text] B [Alexandrian Text] D [Western Text, *Variant 1* which is like the TR rather than *Variant 2* at this point] W [Western Text in Mark 1:1-5:30] Theta [mixed text type, *Variant 1* which is like the TR rather than *Variant 2* at this point], f[amily] 1 [“Pre-Caesarean” text] 700 [“Caesarean Proper” text, *Variant 1* which is like the TR rather than *Variant 2* at this point] ...).”

Thus at Mark 1:21, for the wrong reason of its support in Codex Vaticanus *et al*, the right reading of the TR is found in the ASV as, “he entered into the synagogue and taught.” So too, for incorrect reasons, the correct reading of the TR is found at Mark 1:21 in the NASB *infra*, RSV, ESV *infra*, NRSV, NIV, TEV, NEB, REB, TCNT, and Papists’ Roman *Catholic RSV*, JB, and NJB.

As already noted, Greek, “*edidaske* (‘he taught’ or ‘he began to teach),” may be rendered with the inceptive imperfect, “he began to teach,” *supra*. It is so rendered as an inceptive imperfect tense in the *New American Standard Bible*, *New International Version*, *Today’s English Version*, *New English Bible*, *Revised English Bible*, *Twentieth Century New Testament*, and Papists’ *Jerusalem Bible* and *New Jerusalem Bible*. E.g., the TCNT reads Christ “went into the Synagogue and began to teach.” In the NASB this reads, “He entered the synagogue and *began* to teach” (NASB; showing italics for “added” word). But if this is so rendered as the inceptive imperfect, one would not use italics for “began to,” though the NASB uses italics for the “began” as added, and non-italics for the “to” as not added. This is confusion confounded! The NASB translators have here made themselves look pretty silly. In the first place, no such italics are needed if one renders this as the inceptive imperfect; and in the second place, to suggest that the “began” of “began to” is added, whereas the “to” of “began to” is not, is just plain ridiculous! It is a distinction without merit!

Mark 1:21 is rendered in the *English Standard Version* as what is clearly a

progressive (or descriptive) imperfect tense⁷⁰. The progressive imperfect is used to describe something which from the speaker or writer's perspective is in progress from a point in past time, and thus shows the *progressive* nature of the past event e.g., "he was asleep" at Matt. 8:24, *infra*⁷¹. Another element of a progressive imperfect is that it refers to either the action being simultaneously in kilter with another action, or it shows vividness in connection with another action. E.g., the vividness of the fact Jesus "was asleep" in Matt. 8:24, "And behold, there arose a great tempest in the sea, ... but he was asleep (*ekatheude*, indicative active imperfect, 3rd person singular verb, from *katheudo*)" (AV). Yet even here, the issue of whether one should render the Greek nuance of this progressive imperfect into English as "was sleeping" (Matt. 8:24, NIV & Moffatt Bible) or "was asleep" (Matt. 8:24, AV & ASV), is itself a debatable point.

Christ's action at Mark 1:21 in which he "taught" is not simultaneous with his entering the synagogue. Is it a vivid action? If here at Mark 1:21 we read something like, "he entered into the synagogue and cast out (*eballen*, indicative active imperfect, 3rd person singular verb, from *ballo*) the scribes," then I would accept we would have a vivid action. But given that he "taught" is not a notably vivid action for a known teacher (or rabbi) (Mark 1:14,15) when he "entered into" a "synagogue" "on the sabbath day" (Mark 1:21), I think the ESV are here "drawing a long bow" to insist on this as a progressive imperfect. Of course, it would be possible for those supporting the ESV translation to argue a theological point, namely, *everything Christ did was a vivid action* because he is "the Son of God" (Mark 1:1). If so, while I would agree with them on one theological level, I would still consider that they were making an unwarranted intrusion of theology into Greek grammar; one which if pursued to its logical conclusion would require that all such imperfects were always rendered as progressive imperfects with reference to Christ, a proposition that is clearly a fundamental grammatical absurdity.

Another issue raised by the ESV rendering at Mark 1:21 is the issue of how to render a progressive imperfect into English, either here or elsewhere. I think the ESV translators have created an awkward English semantic construction with their rendering at Mark 1:21, "He entered the synagogue and was teaching" (ESV). Hence I prefer the Authorized Version's "he entered into the synagogue, and taught" (AV). Such are some of the Greek grammarian "scholastic differences," and English translation "scholastic differences," that may sometimes arise.

Variant 1 at Mark 1:21 has strong support in the Latin. Hence it was adopted by the old Latin Papists of pre-Vatican II Council times in both the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 1:21, *Variant 1* is found in the Douay-Rheims as, "going into the synagogue, he taught them."

Variant 2 at Mark 1:21 was adopted by the semi neo-Alexandrian, James Moffatt,

⁷⁰ Wallace's *Greek Grammar*, pp. 543-4; Young's *Greek*, pp 113-114.

⁷¹ This is Greek, "*autos* (he) ... *ekatheude* ('he was asleep' = 'was asleep'), but for my immediate purposes I shall ignore the presence of the "*autos* (he)" at Matt. 8:24.

who understood “*edidaske* (‘he taught’ or ‘he began to teach),” as an inceptive imperfect, “he began to teach,” *supra*. Hence he reads of Christ at Mark 1:21, “he began to teach in the synagogue” (Moffatt Bible).

Mark 1:23 “And there was” (TR & AV) {A}

The TR’s Greek, “*Kai* (‘And’ or ‘also’) *en* (there was),” in the wider words, “And there was in their synagogue a man with an unclean spirit,” is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), U 030 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is also found as Latin, “*Et* (And) *erat* (there was),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions d (5th century), t (5th / 6th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further found as Latin, “*Erat* (There was) *autem* (also),” in old Latin Versions b (5th century), ff2 (5th century), and c (12th / 13th century).

However, a variant adding Greek, “*euthus* (adverb, ‘straightway’ or ‘immediately’),” i.e., “And straightway there was,” is found in the ancient church Greek writer, Origen (d. 254).

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. *kai en* / “and there was,” without *euthus* / “straightway” at e.g., Mark 1:13; 3:1; & 4:38.) The origins of the variant are speculative, but on this occasion it seems that on the balance of probabilities this was a deliberate addition, and most probably came from the hand of that notorious textual corrupter and heretic, Origen.

Why did Origen make this addition? Did Origen think of it as some kind of “stylistic match” with the “*eutheos* (adverb, ‘straightway’ or ‘immediately’)” of verse 21, “and straightway (*eutheos*) on the sabbath day,” in which he borrowed the precise terminology from the “*euthus* (adverb, ‘straightway’ or ‘immediately’)” of verse 28, “And immediately (*euthus*) his fame spread abroad”? Did Origen think that the addition of “*euthus* (straightway)” at Mark 1:23 acted to “keep the action alive” in verse 23 as it “flowed on” from verse 21? If so, he was wrong to do so, since *the action is very much alive* in the representative Byzantine text reading which refers to “a man with an unclean spirit” who “cried out.”

The TR’s reading has rock solid support in the Greek over time and through time, dating from ancient times; and correspondingly strong support in the Latin over time and through time, dating from ancient times. By contrast, the variant has no support in the Latin, and weak support in the Greek. Moreover, it looks like once again, “Origen has been caught with his sticky finger in the pie” of this textual corruption. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:23 an “A” i.e., the text of the TR is the correct reading and has a high

level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:23, “And there was,” is found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 157 (12th century, independent), and 1071 (12th century, independent); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in all extant Syriac Versions; Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

However, the variant which adds, “straightway” i.e., “And straightway there was,” is found in the two leading Alexandrian texts, Rome Vaticanus (Codex B 03, 4th century) and London Sinaiticus (Codex Aleph 01, 4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century); Minuscules 33 (9th century, mixed text type) and 579 (13th century, mixed text); and the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Egyptian Coptic Bohairic Version (3rd century).

At Mark 1:23 the erroneous variant was adopted by the NU Text *et al.* Hence the ASV reads, “And straightway there was” etc. . So too, at Mark 1:23 the incorrect variant is found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

On the one hand, the monolithic support for the TR’s reading in the Latin, meant that for the wrong reasons, the old Latin Papists of post Trent Council and pre-Vatican II Council times adopted the right reading of the TR in both the Clementine Vulgate and Douay-Rheims Version, the latter of which reads, “And there was” etc. . But on the other hand, the monolithic support for the variant’s reading in the two main Alexandrian texts, when coupled with some “external support,” meant that the new neo-Alexandrian Papists of post-Vatican II Council times adopted the variant in their Roman *Catholic RSV*, JB, and NJB. What was the commonality here between the old Latin Papists and the new neo-Alexandrian Papists? Simply this. They lacked requisite skills of textual analysis, and so they were guided by their own lusts and devils to adopt bizarre “rules” of textual analysis, that the Devil knew would keep them away from the real thing of neo-Byzantine textual analysis as found in the *Textus Receptus*. After all, the great neo-

Byzantine work of the pre-Trent Council Roman Catholics in the Complutensians and Erasmus had been integral to unleashing the Protestant Reformation, and neither the Devil nor the Papists wanted that to happen again, now did they?

The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here “at Mark 1:23, one of the neo-Alexandrians was heard to ask, ‘What about our common claim against those neo-Byzantines of the Received Text that ‘the shorter reader is the better reading’? ‘Ahhh, don’t worry about that,’ retorted a fellow neo-Alexandrian, ‘when we’ve got both Alexandrian texts on our side, and some external support like here, who cares about that rule? ... And don’t forget this,’ the neo-Alexandrian continued gleefully, ‘this reading is found in our beloved, Ar-r-r-rchaic Mark, Minuscule 2427, so it must be right! ... It floats like a balloon!’ But while Nestle-Aland’s 27th edition (1993) itemized 2427 in favour of the variant, then came ‘the startling revelations’ of 2006-2009 A.D. that this, ‘Ar-r-r-rchaic Mark, Minuscule 2427,’ was in fact, ‘a lead balloon,’ it was a forgery that could not date earlier than 1874 A.D., and indeed may be later. ‘The splatter’ of the fallout ‘made a great mess.’ The neo-Alexandrians were most disconsolate. Nevertheless, neo-Alexandrian texts and versions continued to follow this apocryphal embellishment.”

Mark 1:24a “Let *us* alone” (TR & AV) {A}

The TR’s Greek, “*Ea* (Let [us] alone),” i.e., “Let *us* alone” (AV, showing italics for added word), in the wider words of the unclean spirit in a devil-possessed man, “Let *us* alone; what have we do with thee?” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; with local revowelling of “*aia*”), Sigma 042 (late 5th / 6th century), E 07 (8th century), and K 017 (9th century); and Minuscule 2 (12th century). It is further supported by the ancient church Greek writers, Origen (d. 254) and Eusebius (d. 339).

However, a variant which omits, “Let *us* alone (Greek, *Ea*; Latin, *Sine*),” and so reads simply, “What have we do with thee?” etc., is a Latin reading. It is found in Jerome’s Latin Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also found in the early mediaeval church Latin writer, Gregory the Great (d. 604).

There is no good textual argument against the representative Byzantine text which thus must stand. (Cf. in general terms, a broad stylistic similarities with a devil’s prefatory words seeking to make Christ desist from his exorcism in, “What have I to do with thee” in Mark 5:7.) The origins of the variant are conjectural.

Was the variant an accidental omission? We know that sometimes a scribe might

inadvertently miss short words, and then add it back in as a sidenote. E.g., at Matt. 24:2 the scribe of Manuscript Washington (W 032, 5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53), first missed the short word, “*ode* (here),” and then, suddenly realizing he had made a mistake, he wrote the missing word back in above the line, starting the “*o*” of “*ode* (here)” above the line at the exact point where it should have been written i.e., just left to the lambda (“*l*”) of the following word, “*lithos* (stone).” Reminding us that human nature has not changed since The Fall, this is very similar to modern techniques of writing, except that in modern convention one would also put a “^” under the line pointing up to the word(s) left out. Therefore, given that Greek, “*Ea* (Let [us] alone)” or Latin “*Sine* (Let [us] alone)” is a short word, was it inadvertently so omitted by a Greek or Latin scribe?

Was the variant a deliberate omission? Reminding us that human nature has not changed since The Fall, did a shallow-minded scribe who liked to “take the easy way out,” have a philosophy which said e.g., “The shorter reading’s the better reading, ‘cause it’s less work,” or “The shorter reading’s the better reading for these rapidly moving modern times when people have less time to read or listen to these Gospel stories” in the ancient Greco-Roman world?

Alternatively, in a similar wider reading to the variant, Gregory reads Latin, “*Quid* (What) *nobis* ([have] we), *et* (and) *tibi* (thou), *Fili* (‘[thou] Son,’ vocative) *Dei* (of God)?” i.e., “What have we to do with thee, *thou* Son of God?” (Latin Migne 79:1179). The fact that Gregory uses the same words at Mark 1:24a that we find in the Vulgate at Matt. 8:29 and Mark 5:7, namely, Latin, “*Fili* (‘[thou] Son,’ vocative) *Dei* (of God),” rather than those of the Vulgate at Mark 1:24a, “*Iesu* (‘[thou] Jesus,’ vocative) *Nazarene* (of Nazareth),” shows a scribal desire to semi-assimilate Mark 1:24a with Matt. 8:29 and / or Mark 5:7. (Although in Gregory’s instance this was possibly an unintentional error flowing from the fact he was writing down the verse from memory, or partially from memory.) Therefore, was a Greek or Latin scribe attracted by the idea of a semi-assimilation with Matt. 8:29 and / or Mark 5:7 in order to produce a text with “a more standard Gospel language”? Did he thus deliberately prune away the Greek, “*Ea* (Let [us] alone)” or Latin “*Sine* (Let [us] alone)”?

Was this a deliberate or accidental omission? We do not know. We cannot now know. But we can know that this was an omission from the text of Scripture here preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Byzantine Greek textual tradition, over time and through time, dating from ancient times with Manuscript London (A 02). It further has the support of two ancient Greek writers. By contrast, the variant has the support of the Latin textual tradition. Thus whereas the TR’s reading has the monolithic support of the Greek textual tradition, the variant has the monolithic support of the Latin textual tradition. The absence of any Latin support for the TR would more commonly inhibit its reading from rising above a “B.” However, on this occasion we have support for the TR’s reading from Origen and Eusebius. *When Origen is good, he can be very good; when Origen is bad, he can be very bad; and Origen can be anything in between!*

But here, where Origen's 3rd century citation clearly conforms with the representative Byzantine text, his value as an early writer cannot be doubted. Taking into account therefore the early presence of the TR's reading in the Greek of both Origen (d. 254) and Eusebius (d. 339), the absolute lack of any Greek support for the variant, and the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:24a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:24a, "Let *us* alone" in the wider words, "Let *us* alone; what have we do with thee?" etc., is found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Syriac Harclean h Version (616).

However, the variant which omits "Let *us* alone," and so reads simply, "What have we do with thee?" etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 157 (12th century, independent). It is also found in the Syriac Sinaitic (3rd / 4th century) and Pesitto (first half 5th century) Versions; Egyptian Coptic Middle Egyptian Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 1:24a the erroneous variant is found in the NU Text *et al*. Hence the ASV reads simply, "What have we do with thee?" etc. . So too, at Mark 1:24a the incorrect variant is also found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

The monolithic support for the variant in the Latin textual tradition, meant that the old Latin Papists of pre-Vatican II Council times, followed it in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:24a the Douay-Rheims reads simply, "What have we do with thee?" etc. . The monolithic support for the variant in the two main Alexandrian texts, and its presence in other "external support" such as the Latin,

Western Text, and Syriac, meant that the new neo-Alexandrians of post Vatican II Council times, followed it in the Roman *Catholic RSV*, *JB*, and *NJB*. Are the minds of the old Latin Papists fundamentally different to the minds of the new neo-Alexandrian Papists, or have they simply been programmed differently with regard to “the important texts,” from which they use discernibly simply minds to consistently achieve the wrong result? One thing is clear, both before and after the Vatican II Council (1962-5), the Papists are joined with forces seeking to attack the neo-Byzantine *Textus Receptus*. In both instances “their marching orders” are the same, and come directly from the Devil who has personally devil-possessed every Pope of Rome since the formation of the Roman Papacy in 607 A.D. . They are the orders to take the Oracles of God, and “cut it with the penknife, and cast it into the fire,” “until all the roll” on which it is written is “consumed” (Jer. 36:23). But to this, the Word of the Lord is emphatic, “Take thee again another roll, and write in it all the former words that were in the first roll which” “hath” been “burned” (Jer. 36:27). What? Hast thou not heard? Or hath it not been told unto thee? *Verbum Domini Manet in Aeternum!* “The Word of the Lord Endureth Forever”!⁷²

Mark 1:24b “I know” (TR & AV) {A}

The TR’s word, Greek “*oida* (‘I know,’ indicative active perfect, 1st person singular verb, from *oida*),” in the wider words of the unclean spirit in a devil-possessed man, “I know thee who thou art, the Holy One of God” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), H 013 (9th century), and Gamma 036 (10th century). It is also supported as Latin, “*Scio* (‘I know,’ indicative active present, 1st person singular verb, from *scio*),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However, a variant reads, Greek “*oidamen* (‘We know,’ indicative active perfect, 1st person plural verb, from *oida*),” or Latin, “*Scimus* (‘We know,’ indicative active present, 1st person plural verb, from *scio*).” It is found in the ancient church Greek writer, Origen (d. 254), in both the Greek and also a Latin translation; the ancient church Greek writers, Eusebius (d. 339), Basil the Great (d. 379), Cyril of Jerusalem (d. 386), and Chrysostom (d. 407); the ancient church Greek writer, Irenaeus (2nd century) in a Latin translation (c. 395); the ancient church Latin writers, Tertullian (d. after 220), Hilary (d. 367), and Augustine (d. 430); and the early mediaeval church Latin writer, Gregory the Great (d. 604).

⁷² In its Latin form from the Vulgate, motto of the Lutheran Reformation, or the first stage of the Protestant Reformation, taken from I Peter 1:25.

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. *oida* / “I know” in Mark 14:68,71.) The origins of the variant are speculative. But before considering the variant’s origins, it is first necessary to consider the issue of devil-possession, as it relates to assistant devils.

In the realm of devil possession, one main devil (Mark 5:2,15,16,18) can have assistant devils (Mark 5:9,12,13) who gain some access to a person in a derivative way from the primary way the main devil obtained access (Matt. 12:43-45). Thus e.g., the blasphemy against the Holy Ghost (Matt. 12:31,32), committed by Popes of Rome since the first Pope in 607 (or 606 on a 25 March Annunciation Day New Year’s Day Calendar), Boniface III, in which they claim to be “the vicar of Christ” with a “universal” jurisdiction, a position which belongs exclusively to the Holy Ghost (John 14:26; 15:26; 16:7-13), gives Lucifer access to personally control these “many” “false Christs” (plural, Matt. 24:5,24) who hold the Office (singular) of Antichrist and Pope of Rome, who is “the son of perdition” and devil-possessed by Lucifer himself (II Thess. 2:3; cf. Luke 22:3; John 13:26; 17:12). Thus the image of the Devil (Rev. 12:3) is found in the Antichrist Pope (Rev. 13:1), for “the dragon” of “the Devil, and Satan,” who first worked through pagan Roman Emperors (Rev. 12:3-5), e.g., Nero and Caligula, then “gave” Papal Rome “his power, and his seat, and great authority” (Rev. 12:9; 13:2).

Yet in Rev. 16 we read that “three unclean spirits” were seen coming “out of the mouth of the dragon” i.e., Satan, “the beast” i.e., the Papal Antichrist, and “the false prophet” i.e., Romish “ecumenical Councils” summoned and under the control of the Pope in his two-horned Papal mitre with his cardinals and bishops in their two horned bishops’ mitres (Rev. 13:11), which “ecumenical Councils” culminated in their greater development from the time of the *First Lateran Council* in 1123, since from that time the Roman Pontiff came to be the one who called and presided over them. Therefore, the presence of “three unclean spirits,” i.e., one breathed out by Lucifer himself (the dragon) who is thus some kind of assistant devil used by Lucifer; one from the Papal beast devil-possessed by the dragon Lucifer who is here itemized separately, and so this unclean spirit from the Papal beast is evidently another assistant devil of Lucifer; and one from the false prophet which has the Pope at its head who is devil-possessed by the dragon Lucifer who is here itemized separately, and so once again this unclean spirit from the false prophet is evidently another assistant devil of Lucifer; acts to create a picture which when taken with Rev. 12 & 13 depicts Lucifer acting with three assistance devils, all of whom derivatively have access to the Pope via Lucifer’s access. At a practical level, this means that the Devil who is not omnipresent, and generally organizes things from Rome (Rev. 17:9; 18:2), can sometimes leave the Pope in the hands of one or more lesser devils who have a derivative access to him via Lucifer, if Satan wishes to go somewhere else on the planet. Moreover, the words of Jesus that a devil can leave one he possesses and go and get “seven other spirits” to assist him (Matt. 12:45), means that this depiction of Lucifer with a triumvirate of three assistant devils in Rev. 16:13,14, may be only part of the picture, and Satan may be able to use even more assistant devils than these three for his purposes of controlling the Devil-possessed Antichrist Pope of Rome.

Therefore the Biblical principle that one main devil can first gain access to a

person, and then call on assistant devils who gain access in a derivative way from the main devil (Matt. 12:43-45), can be illustrated from 607 A.D. through to our own time, and then up till the Second Coming, in the example of the Roman Pope (II Thess. 2:3; Rev. 12:3,9; 13:1,2; 16:13,14). This is relevant to our passage here at Mark 1:23,24, since we read of one main devil who is “an unclean spirit (Greek, *pnemati*, neuter singular dative noun, from *pneuma*),” who then uses plural forms, saying, e.g., “what have we (*emin*, dative, 1st person plural, personal pronoun from *ego* – in plural from declined from *emeis*) to do with thee, thou Jesus of Nazareth? Art thou come to destroy us (*emas* / *hemas*, accusative, 1st person plural, personal pronoun from *ego*). I know (*oida*, indicative active perfect, 1st person singular verb, from *oida*) thee who thou art, the Holy One of God.”

This Biblical teaching about devil-possession is important, since it is clear that whether the alteration here at Mark 1:24b was accidental or deliberate; the scribe making the change did not understand this basic and important principle of devil-possession. I.e., he wrongly seems to have used categories of thought which would make it a contradictory stylistic tension for a devil to say, “I know (*oida*),” with simultaneous plural references to him referring to multiple devils as “we (*emin*)” or “us (*emas*).”

Was the variant an accidental alteration? Did the “*oida* (I know)” come at the end of a line? Due to the plural forms of the devils as “we (*emin*)” and “us (*emas*),” did a scribe then wrongly conclude that “there must have been a paper fade,” and then “reconstruct this from context” in the plural by adding on “*men*” i.e., thus forming, “*oidamen* (‘We know,’ indicative active perfect, 1st person plural verb, from *oida*)”?

Was the variant a deliberate alteration? Did a scribe looking at the plural forms of the devils as “we (*emin*)” and “us (*emas*),” consider there was a “confusion of plural and singular forms used here by Mark, who must have fumbled the details in his head”? Did this arrogant religiously liberal “corrector” scribe then deliberately make “a stylistic improvement” by adding in “*men*” i.e., thus forming, “*oidamen* (‘We know,’ indicative active perfect, 1st person plural verb, from *oida*)”?

Was this a deliberate or accidental alteration? We cannot be sure. But we can be sure that it was an alteration to the text of Holy Scripture here Divinely preserved for us in the representative Byzantine reading.

The TR’s reading has the monolithic support of the Byzantine Greek textual tradition over time and through time, dating from ancient times. It also has the monolithic support of the Latin textual tradition as found in all old Latin Versions and the Vulgate of the church father and doctor, St. Jerome. By contrast, the variant is found in no Greek or Latin codices or minuscules, but is found in three-quarters of a dozen citations of Greek and Latin church writers from ancient and early mediaeval times. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:24b an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:24b, “I know,” in the wider words, “I know thee who thou art, the Holy One of God,” is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 788 (11th century, independent).

However, the variant, “We know,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 892 (9th century, mixed text type). It is also found in the Egyptian Coptic Bohairic Version (3rd century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 1:24b the conflict between the two main Alexandrian Text’s was somewhat predictably resolved by Westcott & Hort following their “beloved” Codex Vaticanus and thus the TR in Westcott-Hort (1881), although in one of their relatively rare sidenote alternatives they also give the variant of Codex Sinaiticus. Somewhat predictably, “Erwin-boy” Nestle “tagged along” and followed Westcott-Hort in Nestle’s 21st edition (1952). And with the support of writers like the heretics Origen and Tertullian; and such “external support” as the Western Text (D 05, & W 032 which is Western Text in Mark 1:1-5:30), or “Caesarean Proper” text (Theta 038), so too did the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

By contrast, at Mark 1:24b the conflict between the two main Alexandrian Text’s was somewhat predictably resolved by Tischendorf following his “beloved” Codex Sinaiticus and thus the variant in Tischendorf’s 8th edition (1869-72).

This diversity of solution with a neo-Alexandrian preference towards “the shorter reading” of the TR as found in Codex Vaticanus, also emerged among the neo-Alexandrian and semi neo-Alexandrian versions. Thus at Mark 1:24b the ASV follows Codex Vaticanus, and thus for the wrong reasons the right reading of the TR, with “I know.” So too, for incorrect reasons, this correct reading is found in the NASB, RSV, ESV, NRSV, NIV, TEV, and Papists’ JB and NJB.

By contrast, at Mark 1:24b the incorrect reading of Codex Sinaiticus and thus the variant, is found in Moffatt’s Bible. Thus the semi neo-Alexandrian Moffatt reads, “We know” in the wider words, “We know who you are, you are God’s holy One!”

Meditation. The devil “cried out,” “I know thee who thou art, the Holy One of God” (Mark 1:23,24). This devil knew Christ was the Messianic “Holy One” who when

dead in the “flesh” would not have his “soul” left “in hell,” but before his body saw “corruption” would rise to “life” (Ps. 16:9-11; cf. Acts 2:25-32). He knew that Christ whom John the Baptist had preached in Mark 1:3 as the Old Testament “Lord” or Jehovah of Isa. 40:3, was the Second Divine Person of the Holy Trinity; for Isaiah refers to God the Father and God the Son, saying, “Thus saith the Lord, the Redeemer of Israel, and his Holy One,” “the Lord that is faithful, and the Holy One of Israel” (Isa. 49:7). Thus in crying out, “I know thee who thou art, the Holy One of God,” this devil recognized Christ as the God incarnate Messiah.

Yet he believed these things in the same way that he believed in the existence of God, for St. James says, “Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (Jas. 2:19). For it is not simply enough to believe in the reality of the Trinity or the fact that Christ was the God incarnate Messiah or Christ, rather, one must have *a saving faith* that seeks forgiveness of sins (Mark 2:5) with repentance from sin as most chiefly set forth in the *Ten Commandments* (Mark 10:19; 12:29-31); a faith that seeks forgiveness of sins (Mark 2:5) through the saving merits of Christ who died in our place and for our sins in a vicarious substitutional atonement at Calvary (Mark 10:45; 14:22-24; 15), before rising from the grave the third day, and sitting down at God’s right hand (Mark 16). A Christ who is coming again (Mark 13; 14:62). Only those who know such “power of God” “shall rise from the dead” at the resurrection (Mark 12:24-27).

Good reader, is thy faith like this? Is it the saving faith of one who so responds to Christ words, “repent ... and believe the gospel” (Mark 1:15)? Is it the saving faith of one who recognizes “Jesus Christ” is “the Son of God” (Mark 1:1; 15:39)? Or is it the faith of devils, which though recognizing the fact that as “the Holy One of God” (Mark 1:24) Jesus was the Second Person of the Trinity and the God incarnate Christ (Ps. 16:10; Isa. 49:7), has no saving faith in Christ as “Lord” (Mark 12:36)? Either a non-saving belief in the historical reality of the God incarnate Christ who died and rose again; or a saving belief in a Saviour and Lord who is the God incarnate Christ who died and rose again? Which is thy belief or faith?

Mark 1:25 “saying” (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter. Looking at my photocopy of a photolithic copy of Manuscript London (A 02), this manuscript seems to follow the TR’s reading. However, the textual apparatuses of Tischendorf (1869-72), von Soden (1913), and Nestle-Aland (1993), all say that the codex originally supports the variant here, and that a corrector scribe then added in the TR’s reading. Thus there is evidently evidence of a corrector scribe more readily apparent in the original manuscript (or a more detailed copy than my one); and hence I show this codex following the variant, *infra*.

The Second Matter. The general lack of interest in this reading and variant in the textual apparatuses I use, and the fact that it is not a Lectionary reading and hence not in, for instance, Sydney University Lectionaries 2378 and 1968, means that I have less manuscript data than normal, both inside and outside the closed class of sources.

The Third Matter. The fact that John of Damascus followed both the TR and variant on different occasions, reminds us that rival texts have circulated at different times. His citation of both texts on different occasions raises certain questions, applicable to not only him, but any writer who so cites both readings. Did he simply cite the text he had in front of him at the time, without realizing there was a textual issue at stake? Or did he deliberately cite different texts at different times because he was not sure which one was correct? Or did he cite different texts at different times because his view on which text was the correct one changed over time?

Principal Textual Discussion.

At Mark 1:25 the TR's Greek, "*legon* (saying)," in the wider words with regard to Christ's exorcism of the unclean spirit, "And Jesus rebuked him, saying, "Hold thy peace, and come out of him" (AV), is supported by the majority Byzantine text e.g., Codex Sigma 042 (late 5th / 6th century). It is also supported as Latin, "*dicens* (saying)," in Jerome's Latin Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D., abbreviated as "dcs," showing letters added in Gwynn's edition in italics, "*dicens*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported in the ancient church Greek writer, Origen (d. 254); and the early mediaeval church Greek writer, John of Damascus (d. before 754).

The TR's reading is also supported in the similar Latin reading, "*et* (and) *dixit* (he said)," in old Latin Versions e (4th / 5th century) and b (5th century).

However, a variant omitting Greek, "*legon* (saying)," is a minority Byzantine reading found in Codex A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25). It is also found in the early mediaeval church Greek writer, John of Damascus (d. before 754).

There is no good textual argument against the representative Byzantine reading which must thus stand. (Cf. *legon* / "saying" at e.g., Mark 1:7,24,40.) The origins of the variant are conjectural.

Was the variant an accidental loss? Manuscript London (A 02) originally here followed the variant, but the words of the TR were later added in by a corrector scribe (see "Preliminary Textual Discussion," *supra*). It is clear from my copy of A 02 that they fit "quite nicely" into the space of what was originally a stylistic paper space. This therefore shows that the converse may have occurred i.e., a paper fade of "*legon*

(saying),” may have been taken as a stylistic paper before Christ’s words, and thus accidentally passed over by a copyist scribe. Therefore, in a given manuscript was the original “*legon* (saying)” lost in an undetected paper fade?

Was the variant a deliberate loss? Did a prunist scribe consider that the “*legon* (saying)” was “unnecessarily wordy” and “redundant”? Did he then prune it away as “a stylistic improvement”?

Was the variant a deliberate or accidental loss? We cannot be sure. But we can be sure that it was a loss of the text preserved for us in the representative Byzantine text.

The TR’s reading has strong support in the Greek as the representative Byzantine text over time, and through time, dating from either ancient or early mediaeval times (Sigma 042). Its ancient support in the Greek is here attested to by Origen, who when he so follows the TR is a valuable witness to the antiquity of such a reading. The TR also enjoys strong support in the Latin textual tradition, dating from ancient times in a couple of old Latin Versions, and is also found in the Latin Vulgate of the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Greek and no support in the Latin. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:25 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:25, “saying,” in the wider words, “And Jesus rebuked him, saying, “Hold thy peace” etc., is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century); as well as Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text) and 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere). It is further found in the Egyptian Coptic Bohairic Version (3rd century).

It is also found in the similar Greek reading, “*kai* (and) *eipen* (he said),” found in W 032 (Western Text in Mark 1:1-5:30).

However, the variant which omits “saying,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century).

At Mark 1:25 three solutions were adopted in the neo-Alexandrian texts. *Solution 1: adopt the reading of Codex Vaticanus and thus the TR’s reading.* This was done in the UBS 3rd (1975) and 3rd corrected (1983) editions, and contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). *Solution 2: adopt the reading of Codex Sinaiticus and thus the variant.* This was done in Tischendorf’s 8th edition (1869-72). *Solution 3: put the reading of the TR in the main*

text in square brackets, making its adoption in harmony with Codex Vaticanus, or its omission in harmony with Codex Sinaiticus, optional. This was done in Westcott-Hort (1881) and Nestle's 21st edition (1952).

For the wrong reasons of its presence in Codex Vaticanus, the right reading of the TR is found in the *American Standard Version* as "saying" (ASV). So too, at Mark 1:25, for incorrect reasons, the correct reading is found in the NASB, RSV, ESV, NRSV, and Papists' NJB.

A similar reading to the TR is "he said," *supra*. *Prima facie* this is found in the NIV, Moffatt, NEB, REB, and Papists' JB. E.g., the *New International Version* reads at Mark 1:25, "'Be quiet!' said Jesus sternly, 'Come out of him!'" (NIV); or the Moffatt Bible reads, "But Jesus checked it; 'Be quiet,' he said, 'come out of him'." Are these neo-Alexandrian NIV, NEB, REB, and JB translators, and this semi neo-Alexandrian Moffatt Bible translator, here exercising their non-Alexandrian pincer arm and following the reading similar to the TR (W 032, old Latin e & b), *supra*? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Or are they following the TR's reading found in Codex Vaticanus, but obscuring this under one of their loose'n'liberal "dynamic equivalents"? Probably the latter, although in the case of "the mad rat" Moffatt, one can never be sure exactly what he might do. Alas, neither we nor their benighted devotees can answer this question conclusively. Such are the vagaries and obscurations of these "modern" versions which paradoxically claim to be "making clearer" the Word of God.

At Mark 1:25 the variant of Codex Sinaiticus was followed in the *Today's English Version*, "Jesus ordered the spirit, 'Be quiet, and come out of the man!'" (TEV) (although it would be possible to argue that the reading of Codex Vaticanus was simply lost in the TEV's loose'n'liberal "dynamic equivalent"). So too, the *Twentieth Century New Testament* which is based on Westcott-Hort, took up the option of that text to follow the variant in its reading, "But Jesus rebuked the spirit: 'Be silent! come out of him'" (TCNT).

On the one hand, to date a number of the neo-Alexandrian versions have followed the correct reading of the TR, albeit for the wrong reasons of its presence in Codex Vaticanus. But on the other hand, the obscurity of a number of the neo-Alexandrian versions means we cannot be sure exactly which reading they are following; and it is also clear from the TCNT and the *prima facie* reading of the TEV, that some have followed the variant of Codex Sinaiticus. When these facts are considered against the chequered backdrop of ever-changing and varying neo-Alexandrian texts here are at Mark 1:25, it is a case of "watch this spot" for any future neo-Alexandrian versions, or any future revisions of presently existing neo-Alexandrian versions.

At Mark 1:25, given the strong presence of the TR's reading in the Latin textual tradition, for the wrong reasons, the old Latin Papists of post-Trent Council and pre-Vatican II Council times, adopted the correct reading in the Clementine Vulgate and Douay-Rheims Version. But the correct text for this reading is one issue, a good translation is something else again. Let the reader consider the beauty and dignity of the

Greek New Testament text based Authorized Version here at Mark 1:25, “And Jesus rebuked him, saying, Hold thy peace, and come out of him.” Now in contrast, let the reader consider the cruder rasping ring of the Latin New Testament text based Douay-Rheims, “And Jesus threatened him, saying, Speak no more, and go out of the man.”

Let us thank God for our Authorized King James Versions, which are not only based on the most accurate text, but are also translated into English in a fit style for the proper dignity of God’s most holy Word.

Mark 1:27c “What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits” (TR & AV) {A}

Preliminary Textual Discussion.

I remind the reader at this point that only a sample of relevant variants are selected; and that generally my selections are made with reference to, *The neo-Byzantine Received Text verses the neo-Alexandrian texts debate* and *The neo-Byzantine Received Text verses the Burgonite Majority Text debate*, and to a lesser extent (generally only where there is an overlap with one of these other two debates), *The neo-Byzantine Received Text verses the old Latin Papists debate*. And I also remind the reader at this juncture, that the Clementine Vulgate is useful for manifesting various Latin readings, but that one must still show the relevant underpinning Latin from a relevant Latin source.

Thus e.g., here at Mark 1:27c, using the Vulgate as their starting point, the compilers of the Clementine Vulgate (1592) replaced the Vulgate’s “*Quae* (‘What,’ word 4)” with the *Variant 1*’s “*Quaenam* (What then)” (also found in old Latin Version’s b, f, q, aur, & 1); and further replaced the Vulgate’s “*et* (‘even,’ word 13)” with the “*etiam* (even now)” of Vulgate Codex W (*Codex Willelmi*, 1245 A.D., London, UK). Thus the Clementine here reads, Latin, “*Quidnam* (‘What [thing],’ word 1) *est* (‘it is’ = ‘is,’ word 2) *hoc* (‘this,’ word 3)? *Quaenam* (What then) *doctrina* (‘doctrine,’ words 5 & 6) *haec* (‘[is] this,’ word 9) *nova* (‘new,’ words 7 & 8)? *Quia* (‘For,’ word 10) *in* (‘with,’ word 11) *potestate* (‘authority,’ word 12) *et* (‘even,’ word 13) *spiritibus* (spirits) *inmundis* (the unclean) *imperat* (commandeth he),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century, word 11 = “*cum*” / “with”), aur (7th century), and 1 (7th / 8th century, word 11 = “*cum*” / “with”) i.e., “What thing is this? What then is this new doctrine? For with authority commandeth he even now the unclean spirits” etc. .

Principal Textual Discussion.

At Mark 1:27c the TR’s Greek, “*Ti* (‘What [thing],’ word 1) *esti* (‘it is’ = ‘is,’ word 2) *touto* (‘this,’ word 3) ; (?) *Tis* (‘What,’ word 4) *e* (‘the,’ word 5, redundant in English translation) *didache* (‘doctrine,’ word 6) *e* (‘the,’ word 7, redundant in English translation) *kaine* (‘new,’ word 8) *aute* (‘[is] this,’ word 9) ; (?) *oti* (‘For,’ word 10) *kat’* (‘with,’ word 11) *exousian* (‘authority,’ word 12) *kai* (‘even,’ word 13) *tois* (‘the,’ redundant in English translation) *pneumasi* (spirits) *tois* (the) *akathartois* (unclean)

epitassei (commandeth he),” i.e., “What thing is this? What new doctrine *is* this? For with authority commandeth he even the unclean spirits” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; in word order 1,2 – with the optional “n” at end, 3,4,5,8,9,6,10,11,12,13⁷³), Sigma 042 (late 5th / 6th century; with the optional “n” at end of word 2), E 07 (8th century), and F 09 (9th century); and Minuscles 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 185 (11th century, Christ’s College, Cambridge University, UK), 80 (12th century, Paris, France), 1127 (12th century, Athos, Greece), 299 (13th century, Cambridge University, England, UK), 950 (1289/90 A.D., Uppsala University, Sweden), 1642 (13th century, Chicago University, USA), and 1761 (15th century, St. Catherine’s Greek Orthodox Monastery, Mt. Sinai, Arabia). It is also supported as Latin, “*Quidnam* (‘What [thing],’ word 1) *est* (‘it is’ = ‘is,’ word 2) *hoc* (‘this,’ word 3)? *Quae* (‘What,’ word 4) *doctrina* (‘doctrine,’ words 5 & 6) *haec* (‘[is] this,’ word 9) *nova* (‘new,’ words 7 & 8)? *Quia* (‘For,’ word 10) *in* (‘with,’ word 11) *potestate* (‘authority,’ word 12) *et* (‘even,’ word 13) *spiritibus* (spirits) *inmundis* (the unclean) *imperat* (commandeth he),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century, word 11 = “*cum*” / “with”), aur (7th century), and 1 (7th / 8th century, word 11 = “*cum*” / “with”). It is further supported by the ancient church Latin writer, Jerome (d. 420).

However, *Variant 1* reads, Latin, “*Quaenam* (What then) *est* (‘it is’ = ‘is’) *doctrina* (‘doctrine,’ words 5 & 6) *ista* (this) *nova* (‘new,’ words 7 & 8) *haec* (‘this,’ word 9) *potestas* (authority) *quia* (‘For,’ word 10) *et* (‘even,’ word 13) *spiritibus* (spirits) *inmundis* (the unclean) *imperat* (he commandeth),” i.e., “What then is this new doctrine, this authority? For he commandeth even the unclean spirits,” etc. . It is found in old Latin Version d (5th century).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. e.g., *Ti esti* at Mark 5:14; 9:10.) The origins of the variant are speculative.

The difference between *Variant 1* and the TR’s reading indicate that on the balance of probabilities this was a deliberate alteration. Did a scribe think that by this “stylistic improvement” he was thereby “making the reading more vivid for modern readers and listeners” back in ancient times? Alas, such appear to be the deluded and deranged day-dreamings of so “many which corrupt the Word of God” (II Cor. 2:17).

⁷³ The eye of the scribe appears to have jumped from word 5 to word 7, so that word 5 acted in the place of word 7, thus accidentally omitting words 6 & 7. Then after writing words 8 & 9, he realized his error, but took the view that the meaning would be the same if he just added in word 6, and so no “*e* (the)” is here found before word 6.

The TR's reading has rock solid support in the Greek over time, and through time, dating from ancient times. It also has the support of St. Jerome's Latin Vulgate and a few old Latin Versions; and further enjoys the support of a citation from the church father and doctor, St. Jerome. By contrast, *Variant 1* has no support in the Greek, and weak support in the Latin. On the system of rating textual readings A to E, I would give the TR's reading at Mark 1:27c an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:27c, "What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits" etc., is found in (the mixed text type) Codex C 04 (5th century) and (the independent) Codex Delta 037 (9th century); and Minuscles 892 (9th century, mixed text type), 1243 (11th century, independent outside of the General Epistles), and 157 (12th century, independent). It is further found in the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions.

Variant 1 is "What then is this new doctrine, this authority? For he commandeth even the unclean spirits," etc. . A similar reading is Greek, "tis (What) e ('the,' word 5, redundant in English translation) didache ('doctrine,' word 6) ekeine (this) e ('the,' word 7, redundant in English translation) kaine ('new,' word 8) aute ('this,' word 9) e (-) exousian ('authority,' word 12) oti ('For,' word 10) kai ('even,' word 13)," etc., i.e., "What is this new doctrine, this authority? For ... even" etc. . This is found in the leading representative of the Western text, Codex D 05 (5th century).

Variant 2, omitting words 4,5,7,9,10, & 13, is Greek, "Ti ('What,' word 1) estin ('it is' = 'is,' word 2) touto ('this,' word 3) ; (?) didache ('doctrine' or 'teaching' word 6) kaine ('new,' word 8) kat ('with,' word 11) exousian ('authority,' word 12) kai ('even,' word 13) tois ('the,' redundant in English translation) pneumasi (spirits) tois (the) akathartois (unclean) epitassei (commandeth he)," i.e., "What is this? A new doctrine! With authority commandeth he even the unclean spirits" etc. (*Translation Form 1*); or "What is this? A new teaching given with authority! He even commandeth the unclean spirits" etc. (*Translation Form 2*) (showing italics for added word). It is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as (the mixed text type) Codex L 019 (8th century) and Minuscule 33 (9th century, mixed text type).

The differences between both the TR on the one hand, and *Variant 1* (Western Text) and *Variant 2* (Alexandrian Text) on the other hand, indicate that on the balance of probabilities these were deliberate alterations in both the Western Greek Text of the *Variant 1* manuscript line and Alexandrian Greek Text of the *Variant 2* manuscript line. Sadly, this type of thing is all too common in both the Western Text and Alexandrian Text. In broad terms they are both clearly very corrupt texts. Hence when in the 16th century the great neo-Byzantine textual analyst, Beza of Geneva, considered certain readings in the Western Text, he drew the obvious conclusion that *Codex Bezae*

Cantabrigiensis (Codex D 05) was a corrupt text, and rightly dismissed it. So too, when in the 16th century the great neo-Byzantine textual analyst, Erasmus of Rotterdam, considered certain readings in the Alexandrian Text, he drew the obvious conclusion that *Codex Vaticanus* (Codex B 03) was a corrupt text, and rightly dismissed it.

Though on Neo-Alexandrian School principles *Variant 2* has little “external support,” as the neo-Alexandrians were still smarting with glee over the fact that *Variant 2* was found in the “Archaic Mark” Minuscule 2427, as this was some years before the 2006-2009 “bombshell dropped” that exploded “Archaic Mark” to pieces as a forgery dating to either 1874 or later, the neo-Alexandrians evidently “felt secure” with this reading. Thus at Mark 1:27c, the erroneous *Variant 2* was adopted by the NU Text *et al.* Hence in following *Translation Form 1*, the *American Standard Version* reads, “What is this? a new teaching! with authority he commandeth even the unclean spirits” etc. (ASV). Or at Mark 1:27c, following *Translation Form 2*, the *New American Standard Bible* reads, “What is this? A new teaching with authority! He commands even the unclean spirits” etc. (NASB). So too, at Mark 1:27c the incorrect *Variant 2* was followed in *Translation Form 1* by the RSV, and TEV; and in *Translation Form 2* by the ESV, NRSV (with footnote referring to alternative *Translation Form 1*), and NIV.

The Latin support for the TR’s reading in the Vulgate *et al* at Mark 1:27c, meant that for the wrong reasons, the right reading was adopted by the old Latin Papists in the Douay-Rheims Version which reads, “What thing is this? What is this new doctrine? For with power he commandeth even the unclean spirits” etc. . By contrast, the new neo-Alexandrian Papists, no doubt bolstered by their mistaken confidence in both the “Archaic Mark” Minuscule 2427, and equally unreliable two main Alexandrian texts, Codices Vaticanus and Sinaiticus, adopted *Variant 2* in *Translation Form 1* in the Papists’ Roman Catholic RSV; and in *Translation Form 2* in the Papists’ JB & NJB.

Mark 1:28b “immediately ... throughout all” (TR & AV) {A}

The TR’s Greek, “*euthus* (immediately) *eis* (‘throughout’ or ‘into’) *olen* (‘*olen* / *holen*, all),” in the wider words about Christ, “And immediately his fame spread abroad throughout all the region round about Galilee,” are supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, “*statim* (immediately) *in* (‘throughout’ or ‘into’) *omnem* (all),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions d (5th century), f (6th century), aur (7th century), and 1 (7th / 8th century); as well as the Book of Armagh (812 A.D., from preposition “*in*” + noun “*omnem*,” forming a compound word of “*inomnem*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Variant 1a (Latin), reads, Latin, “*ubique* (everywhere) *in* (‘throughout’ or ‘into’) *omnem* (all),” i.e., “everywhere in all.” It is found in old Latin Version e (4th / 5th

century).

There is no good textual argument against the representative Byzantine reading which must thus stand. (Cf. *eis olen* / “throughout all,” just 11 verses later in Mark 1:39.)

The origins of *Variant 1a (Latin)* are speculative. Was *Variant 1a (Latin)* an accidental alteration? Was the Latin “*statim* (immediately)” Did a Latin scribe, realizing that something was missing, reconstruct this as “*ubique* (everywhere),” possibly with reference to the Latin “*ubique* (everywhere),” of Mark 16:20 and / or Luke 9:6? Is this the origin of the reading found in old Latin e? Was *Variant 1a (Latin)* a deliberate alteration? Did an assimilationist scribe first wrongly conclude that Mark 1:28 and Luke 9:6 were “parallel accounts”? Did this buffoon then deliberately conflate the Latin “*ubique* (everywhere),” of Luke 9:6 with Mark 1:28b so that in conjunction with his “brilliant deduction” he would further “help standardize” the “gospel language” of these two stories? If so, the realization that these are not parallel accounts was evidently lost on this corrupter scribe, but of course, one cannot assume or presume levels of requisite Biblical competence among any who “corrupt the Word of God” (II Cor. 2:17).

Was *Variant 1a* a deliberate or accidental alteration? We cannot be sure. But we can be sure that it was an alteration to the Word of God here Providentially preserved for us in the representative Byzantine text.

The TR’s reading has strong support in the Greek over time and through time, dating from ancient times. It further enjoys the support of several old Latin Versions dating from ancient times, as well as the Latin Vulgate of one of the Western Church’s four ancient and early mediaeval doctors, Saint Jerome. By contrast, *Variant 1* has weak support in the Greek, and both weak and qualified support in the Latin. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:28b an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:28b, “immediately ... throughout all” in the wider words, “And immediately his fame spread abroad throughout all the region round about Galilee,” is found in the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the independent) Codex Delta 037 (9th century); and Minuscules 157 (12th century, independent) and 1071 (12th century, independent). It is further found in the Syriac Pesitto (first half 5th century) and Harclean h (616) Versions.

Variant 1a (Latin), is similar to *Variant 1b*, but relative to *Variant 1b* it omits, “*statim* (immediately),” and then adds “*ubique* (everywhere)” and so reads, Latin, “***ubique (everywhere)*** in (‘throughout’ or ‘into’) *omnem* (all),” i.e., “everywhere in all.” A Greek form of *Variant 1a*, which omits Greek, “*euthus* (immediately),” and then adds “*pantachou* (everywhere)” and so *Variant 1a (Greek)* reads, “*pantachou* (everywhere) *eis*

(‘throughout’ or ‘into’) *olen* (all),” “everywhere in all.” This is found in Minuscule 579 (13th century, mixed text).

Variant 1b (Greek) is similar to *Variant 1a (Latin)*, but whereas *Variant 1a (Latin)* reads Latin “*ubique* (everywhere),” *Variant 1b (Greek)* reads Greek “*pantachou* (everywhere)” and so reads, “*euthus* (immediately) ***pantachou* (everywhere)** *eis* (throughout) *olen* (all),” i.e., “And immediately his fame spread abroad **everywhere** throughout all the region round about Galilee.” It is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century); and Minuscles 892 (9th century, mixed text type); as well as the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is also found in some manuscripts of the Egyptian Coptic Sahidic Version; and some manuscripts of the Egyptian Coptic Bohairic Version.

The origins of *Variant 1b (Greek)* are speculative. Was *Variant 1b (Greek)* an accidental alteration? In a given manuscript line, was the Greek, “*euthus* (immediately)” lost in a paper fade? Did a scribe, realizing that something was missing, reconstruct this as “*pantachou* (everywhere),” possibly with reference to the Greek, “*pantachou* (everywhere)” of Mark 16:20 and / or Luke 9:6? Is this the origin of the reading found in old Latin e?, *supra*. Did a later scribe with a manuscript line containing this reading such as is now found in old Latin e, together with a TR’s manuscript line, then think that both manuscripts lines “must have lost a word”? Did this later scribe then conflate the TR’s reading with the old Latin e line reading, to give rise to the variant?

Was *Variant 1b (Greek)* a deliberate alteration? Did an assimilationist scribe first wrongly conclude that Mark 1:28 and Luke 9:6 were “parallel accounts”? Did this buffoon then deliberately conflate the “*pantachou* (everywhere)” of Luke 9:6 with Mark 1:28b so that in conjunction with his “brilliant deduction” he would further “help standardize” the “gospel language” of these two stories? If so, the realization that these are not parallel accounts was evidently lost on this corrupter scribe, but of course, one cannot assume or presume levels of requisite Biblical competence among any who “corrupt the Word of God” (II Cor. 2:17).

Variant 2 which omits Greek “*euthus* (immediately),” and so reads, “*eis* (‘throughout’ or ‘into’) *olen* (all),” in the wider words, “And his fame spread abroad throughout all the region round about Galilee,” is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century), which further corrupts this reading by changing “*Galilaias* (Galilee)” to “*Ioudaias* (Judah).” It is further found in (the mixed text type) Codex Theta 038 (9th century); Minuscles 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 1241 (12th century, Alexandrian corruption in General Epistles, Byzantine text in Acts, independent text elsewhere i.e., independent

scribal corruption elsewhere e.g., in the Gospels); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Syriac Sinaitic Version (3rd / 4th century); and a manuscript of the Egyptian Coptic Bohairic Version.

A similar reading to *Variant 2*, but which also omits the word, “*olen* (all),” is found in Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere).

At Mark 1:28b the incorrect *Variant 1* was adopted by the NU Text *et al.* This appears to reflect a neo-Alexandrian belief that in the type of reading found in Codex Vaticanus “*autou* (his) *euthus* (immediately) *pantachou* (everywhere),” the eye of a scribe jumped from the “*ou*” ending of “*autou*” to the “*ou*” ending of “*pantachou*,” and then the scribe kept writing. Such a view may of course be correct i.e., Codex Sinaiticus may first have been corrupted to a Codex Vaticanus type reading, and then “*euthus* (immediately) *pantachou* (everywhere)” lost in this manner. This might also explain why a later “corrector” scribe of the Alexandrian School, wrote these words into Codex Sinaiticus, but rather than making this “*euthus* (immediately) *pantachou* (‘everywhere,’ an adverb),” he made it “*euthus* (immediately) *pantache* (‘everywhere,’ an adverb),” i.e., selecting a slightly different adverb with the same meaning which would inhibit any future loss from the eye of a scribe jumping on the “*ou*” endings of “*autou*” and “*pantachou*.” Hence with “external support” beyond Codex Vaticanus from e.g., the Alexandrian School’s “queen of Minuscules,” Minuscule 33, and the Syriac, there was a general agreement on the desirability of adopting the Codex Vaticanus conflation here at Mark 1:28b. Once again, this reminds us that while more commonly the ancient Alexandrian School pruned the text, they sometimes also added to it. (Cf. my comments on the Alexandrian text conflation at e.g., Mark 1:4, at “Outside the Closed Class of Sources,” *Variant 2*.)

At Mark 1:28b, in an exercise of their non-Alexandrian pincer arm, the NIV translators followed the TR’s reading as found in e.g., the Western Text (D 05) and Syriac (Pesitto & Harclean). Thus at Mark 1:28b the *New International Version* reads, “News about him spread quickly over the whole region of Galilee” (NIV; emphasis mine). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

In harmony with both the Vulgate and Clementine, the old Latin Papists followed the TR at Mark 1:28b. Thus the Douay-Rheims reads, “And the fame of him was spread forthwith into all the country of Galilee” (emphasis mine).

At Mark 1:28b the erroneous *Variant 1* is found in the ASV as, “And the report of him went out straightway everywhere into all the region of Galilee round about” (emphasis mine). So too, at Mark 1:28b the incorrect *Variant 1* is also found in the NASB, RSV, ESV, and the new neo-Alexandrian Papists Roman *Catholic RSV*, JB, and NJB.

In an exercise of their non-Alexandrian pincer arm, the TEV translators largely followed the *Variant 1* reading of Codex Vaticanus. But they also adopted the omission of “*olen* (all),” as found outside the closed class of sources in Minuscule 1424, *supra*; and inside the closed class of sources in Minuscule 1188 (11th / 12th century, Byzantine text), and old Latin b (5th century) and q (6th / 7th century). Thus the *Today’s English Version* reads at Mark 1:28b, “And so the news about Jesus spread quickly everywhere in the province of Galilee” (TEV; emphasis mine).

Also in an exercise of their non-Alexandrian pincer arm, the NRSV translators largely followed the TR’s reading as found in e.g., the Western Text (D 05) and Syriac (Pesitto & Harclean). But they also adopted the omission of “*olen* (all),” as found outside the closed class of sources in Minuscule 1424, *supra*; and inside the closed class of sources in Minuscule 1188 (11th / 12th century, Byzantine text), and old Latin b (5th century) and q (6th / 7th century). Thus the *New Revised Standard Version* reads at Mark 1:28, “At once his fame began to spread throughout the surrounding region of Galilee (NRSV; emphasis mine). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

Mark 1:29a “when they were come out of the synagogue, they entered” (TR & AV) {A}

Preliminary Textual Discussion.

Prima facie Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) partially supports the variant in its reading of Ciasca’s Latin translation, “*Et* (And) *venit* (‘he came’ = ‘he entered,’ indicative active perfect, 3rd person singular verb, from *venio*) *Iesus* (Jesus) *in* (into) *domum* (the house) *Simonis* (of Simon) *et* (and) *Andraeae* (Andrew),” etc. (Arabic Diatessaron, chapter 6). But given the usage of the singular at Matt. 8:14 and Luke 4:38, *infra*, this might also reflect Diatessaron formatting. Therefore no reference is made to the Arabic Diatessaron, *infra*.

Principal Textual Discussion.

At Mark 1:29a the TR’s Greek, “*ek* (of) *tes* (the) *synagoges* (synagogue) *exelthontes* (‘those coming out’ = ‘when they were come out,’ masculine plural nominative, active aorist participle, from *exerchomai*) *elthon* (‘they came’ = ‘they entered,’ indicative active aorist, 3rd person plural verb, from *erchomai*),” i.e., “when they were come out of the synagogue, they entered” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Pi 041 (9th century), and Gamma 036 (10th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles). It is further supported as

Latin, “*egredientes* (‘those coming out’ = ‘when they were come out,’ masculine plural nominative, present participle, from *egredior*) *de* (of) *synagoga* (the synagogue) *venerunt* (‘they came’ = ‘they entered,’ indicative active perfect, 3rd person plural verb, from *venio*),” in Jerome’s Latin Vulgate (5th century); and as “*egredientes* (‘when they were come out,’ masculine plural nominative, present participle, from *egredior*) *desynago*[ga] (compound word, *de* + *synago*[ga] = ‘of the synagogue’) *venierunt* (‘they came’ = ‘they entered,’ indicative active perfect, 3rd person plural verb, from *veneo*),” in the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

However, a variant reading Greek, “*ek* (of) *tes* (the) *synagoges* (synagogue) *exelthon* (‘he coming out’ = ‘when he came out,’ masculine singular nominative, active aorist participle, from *exerchomai*) *elthen* (‘he came’ = ‘he entered,’ indicative active aorist, 3rd person singular verb, from *erchomai*),” i.e., “when he came out of the synagogue, he entered” etc., is a minority Byzantine reading found in Codex Sigma 042 (late 5th / 6th century, transferring the *exelthon* to the start of the verse after *Kai* / “And;” and changing *eutheos* / “forthwith” to *euthus* “forthwith”); and Minuscule 1242 (13th century). It is also found as Latin, “*egrediens* (‘he coming out’ = ‘when he came out,’ masculine singular nominative, present participle, from *egredior*) *de* (of) *synagoga* (the synagogue) *venit* (‘he came’ = ‘he entered,’ indicative active perfect, 3rd person singular verb, from *venio*),” in old Latin Versions f (6th century); and in various singular Latin forms in old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. *exelthontes* as “they departed” for Christ and his disciples in Mark 9:30.) The origins of the variant are conjectural.

Was the variant an accidental alteration? In a given manuscript, did an ink spill or other paper damaging substance over the words “*exelthontes* (when they were come out) *elthon* (they entered),” result in them looking something like, “*exelth##### elth#n*”? Did a scribe then “reconstruct this from context” as “*exelthon* (when he came out) *elthen* (he came)”? Was such a scribe influenced in this by the singular in “the parallel” accounts of Matt. 8:14, “And when Jesus was come (*elthon*, masculine singular nominative, active aorist participle, from *erchomai*) into Peter’s house,” and / or Luke 4:38, “and he arose (*anastas*, masculine singular nominative, active aorist participle, from *anistemi*) out of the synagogue, and entered ([and] entered,’ *eiselthen*, indicative active aorist, 3rd person singular verb, from *eiserchomai*) into Simon’s house”?

Was the variant a deliberate alteration? St. Mark’s Gospel recognizes the inner three disciples, Peter / Simon, James and John in various ways (cf. commentary at Mark 1:16b). Here at Mark 1:29a, we have what is a plural statement of a group, “*exelthontes* (when they were come out) *elthon* (they entered),” the full size of which is not specified. But as “they entered (plural, *elthon*),” into the house of one of the inner three, “Simon,” although it was jointly “the house of Simon and Andrew,” a special emphasis is here given to both James and John in the words, “*meta* (with) *Iakobou* (James) *kai* (and)

Ioannou (John).” In the wider stylistic context of St. Mark’s Gospel (Mark 3:16,17; 9:2; 14:33), this acts to put an emphasis on the inner three, “Simon ... James and John.”

Therefore, to a scribe who did not understand such subtleties of Marcan literary style, did the terminology, “when they were come (*exelthontes*) ... they entered (*elthon*) ... with James and John,” appear to him to be “strange”? Did he then deliberately set about to “correct” the text by changing this to, “when he came out (*exelthon*) ... he entered (*elthen*) ... with James and John”? Was such a scribe influenced in this by the singular in “the parallel” accounts of Matt. 8:14 and / or Luke 4:38, *supra*?

Was this a deliberate or accidental alteration? We cannot now be sure. But we can be sure that it was an alteration to the text here Providentially preserved for us in the representative Byzantine reading.

The TR’s reading has rock solid support in the Greek over time, and through time, dating from ancient times. It further enjoys impressive Latin support in the Vulgate of the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Greek, though strong support in the Latin of the old Latin Versions. Weighing up these factors, and taking into account the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:29a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:29a, “when they were come out of the synagogue, they entered” etc., is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century). It is also found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century; reading *elthan* / “they entered” for *elthon* / “they entered,” *infra*); as well as Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1243 (11th century, independent outside of the General Epistles), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is further found in the Syriac: Pesitto (first half 5th century), Palestinian (*c.* 6th century), and Harclean h (616) Versions; Gothic Version (4th century); and Slavic Version (9th century).

However, the variant, “when he came out of the synagogue, he entered” etc., is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century; omitting *eutheos* / “forthwith,” changing *kai* to *de* / “And,” putting *exelthon* / “when he came out” before *de* / “And” *ek* / “of” *tes* / “the” *synagoges* / “synagogue”). It is also found in Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere; putting *exelthon* / “when he came out” before *ek* / “of” *tes* / “the” *synagoges* / “synagogue”), 700 (11th century, depending on one’s

view, either independently corrupted, or “Caesarean” text), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Armenian Version (5th century); Georgian “2” Version (5th century); and Ethiopic Versions (c. 500 & Dillmann, 18th / 19th centuries).

Given that like the variant it had “external support,” the TR’s reading of Codex Sinaiticus was more appealing to most neo-Alexandrians, most likely because it was different to the singular forms at Matt. 8:14 and Luke 4:38. Thus at Mark 1:29a the TR’s reading of Codex Sinaiticus was adopted by the NU Text *et al*. However, Westcott & Hort (1881) gave one of their relatively rare sidenote alternatives to the reading of the TR as found in Codex Vaticanus; and they also followed (the mixed text type) Codex L 019, *supra*, and changed the second aorist (or “strong aorist”) of “elthon (‘they entered,’ indicative active 2nd aorist, 3rd person plural verb, from *erchomai*, declined from the aorist stem of *elthon*),” to the first aorist (or “weak aorist”) of “elthan (‘they entered,’ indicative active 1st aorist, 3rd person plural verb, from *erchomai*, declined from the aorist stem of *eltha*)⁷⁴”.

The old Latin Papists of pre-Vatican II Council times followed the Vulgate and Clementine in adopting the TR’s reading. Hence for the wrong reasons, the right reading is found in the Douay-Rheims as, “going out of the synagogue they came” etc. .

The split between the two main Alexandrian texts caused a splitting headache for the neo-Alexandrian translators.

Solution 1: Adopt the reading of Codex Sinaiticus and thus the TR’s reading, and give no footnote alternative. At Mark 1:29a, *Solution 1* was adopted by the NASB, NIV, TEV, TCNT, NEB, REB, and Moffatt Bible.

Solution 2: Adopt the reading of Codex Sinaiticus and thus the TR’s reading, but give the reading of the variant as found in Codex Vaticanus as a footnote alternative. At Mark 1:29a, *Solution 2* was adopted by the ASV which reads, “when they were come out of the synagogue, they came” etc., but an ASV footnote gives the variant of Codex Vaticanus, saying, “Some ancient authorities read ‘when he was come out of the synagogue, he came & c’ (ASV ftn). So too, *Solution 2* was adopted by the NRSV.

Solution 3: Adopt the reading of Codex Vaticanus and thus the variant, and give

⁷⁴ Mounce’s *Analytical Lexicon to the Greek NT* (1993), pp. 21 & 216.

no footnote alternative. At Mark 1:29a, *Solution 3* was adopted by the new neo-Alexandrian Papists' JB. "After all," they possibly mused, "is not the reading of our Romish Codex Vaticanus also found in the 'Archaic Mark' Minuscule 2427?" (Cf. comments on Minuscule 2427 at e.g., Mark 1:1.)

Solution 4: Adopt the reading of Codex Vaticanus and thus the variant, but give the reading of the variant as found in Codex Sinaiticus as a footnote alternative. At Mark 1:29a, *Solution 4* was adopted by the RSV, ESV, and the new neo-Alexandrian Papists' Roman Catholic RSV and NJB. "After all," they possibly mused, "is not the reading of Codex Vaticanus also found in the 'Archaic Mark' Minuscule 2427?" (Cf. comments on Minuscule 2427 at e.g., Mark 1:1.)

Mark 1:31 "and took her by the hand, ... and immediately" (TR & AV) {A}

Preliminary Textual Discussion.

For the general issue in St. Mark's Gospel of the TR's usage of Greek, "*eutheos* ('straightway,' adverb)," rather than "*euthus* ('straightway,' adverb)," see Mark 1:10a and Mark 1:20 in Appendix 3, of this Volume 5.

Principal Textual Discussion.

At Mark 1:31, the TR's Greek, "*kratesas* ('taking' = '[and] took') *tes* ('of the' = 'by the') *cheiros* (hand) *autes* ('of her' = 'her'), *kai* (and) ... *eutheos* (immediately)," i.e., "and took her by the hand, ... and immediately," in the wider words spoken of Jesus, "And he came and took her by the hand, and lifted her up; and immediately the fever left her," etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century; placing the *eutheos* earlier just after *kai*), K 017 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, "*adprehensa* ('taking' = '[and] took') *manu* (the hand) *eius* ('of her' = 'her'), *et* (and) *continuo* (immediately)," i.e., "and took her by the hand, ... and immediately" etc., in Jerome's Latin Vulgate (5th century) and the Book of Armagh (812 A.D.). The same basic reading is found in a variety of Latin forms in old Latin Versions d (5th century), ff2 (5th century), f (6th century), aur (7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Variant 1 omits "her (Greek, *autes*; Latin, *eius* or *eam*)," but not "immediately (Greek, *eutheos*; Latin, *continuo* or *statim*)" (*Variant 2*), and so reads, "and took *her* by the hand" (showing / showing italics for added word). It is found in old Latin Versions b (5th century) and q (6th / 7th century).

Variant 2 omits "immediately (Greek, *eutheos*; Latin, *continuo* or *statim*)," but not "her (Greek, *autes*; Latin, *eius* or *eam*)" (*Variant 1*). It is a minority Byzantine

reading found in Minuscles 1188 (11th / 12th century) and 924 (12th century). It is also found in old Latin Version e (4th / 5th century).

There is no good textual argument against the representative Byzantine text which thus must stand. (Cf. Greek, *autēs* / “her” at e.g., Mark 1:30; 5:29; & Greek, *eutheōs* / “immediately” at e.g., Mark 1:10,42; 2:8.) The origins of the variants are speculative.

Was *Variant 1* an accidental omission? Was the “her (Greek, *autēs*; Latin, *eius* or *eam*),” lost in an undetected paper fade?

Was *Variant 1* a deliberate omission? Was the “her (Greek, *autēs*; Latin, *eius* or *eam*),” removed by a prunist scribe who regarded it as “unnecessary” and “redundant”?

Was *Variant 2* an accidental omission? Was the “immediately (Greek, *eutheōs*; Latin, *continuo* or *statim*)” lost in an undetected paper fade?

Was *Variant 2* a deliberate omission? Did an assimilationist scribe seeking a “more standard Gospel text,” first note the absence of “immediately (Greek, *eutheōs*; Latin, *continuo* or *statim*)” at Matt. 8:14 and / or Luke 4:38? Did he then prune it away here at Mark 1:31?

Were these deliberate or accidental omissions? We do not know. We cannot now know. But we can know that these were omissions from the text of Holy Writ here Divinely Preserved for us in the representative Byzantine text.

The TR’s reading has strong support in the Greek over time, and through time, dating from ancient times. In the Latin, it is once again also supported over time, and through time, dating from ancient times, in the majority of old Latin Versions; and it further enjoys the support of the Latin Vulgate of the one of the Western Church’s four ancient and early mediaeval doctors, St. Jerome. By contrast, *Variant 1* has no support in the Greek, and weak support in the Latin; and *Variant 2* has weak support in the Greek and Latin. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:31 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:31, “and took her by the hand, ... and immediately,” in the wider words about Christ, “And he came and took her by the hand, and lifted her up; and immediately the fever left her,” etc., is found in (the independent) Codex Delta 037 (9th century); and Minuscles 157 (12th century, independent) and 1071 (12th century, independent). It is also found in the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Syriac Pesitto (first half 5th

century) and Harclean h (616) Versions.

Variant 2 omitting “immediately,” but not “her” (*Variant 1*), is found in the leading representative of the Western text, Codex D 05 (5th century); as well as (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Egyptian Coptic Bohairic Version (3rd century).

Variants 1 & 2 combined. *Variant 1* omits “her (Greek, *αυτης*),” and *Variant 2* omits “immediately (Greek, *ευθεως*).” *Variants 1 & 2* combined read, Greek, “*kratesas* (‘taking’ = ‘[and] took’) *tes* (‘of the’ = ‘by the’) *cheiros* (hand), *kai* (and) ...,” i.e., “and took *her* by the hand, and” in the wider words, “And he came and took *her* by the hand, and lifted her up; and the fever left her,” (showing italics for added word). *Variants 1 & 2* combined are found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as (the mixed text type) Codex L 019 (8th century).

At Mark 1:31, *Variants 1 & 2* combined were adopted by the NU Text *et al.* The textual apparatus of Nestle-Aland’s 27th edition (1993) refers to the fact that the combined *Variants 1 & 2* are also found in the subsequently discredited Alexandrian text-type “Archaic Mark” Minuscule 2427, which not having been shown to be a forgery dating to either 1874 or later, till 2006-2009, evidently had an important influence as one of only four manuscripts that followed the combined *Variants 1 & 2* reading.

Variants 1 & 2 combined reads, “And he came and took *her* by the hand, and lifted her up; and the fever left her,” (showing italics for added word). Unfortunately, the lack of consistency applied in the usage of italics in those neo-Alexandrian versions which employ them, such as the ASV and NASB; and the absence of italics in most neo-Alexandrian or semi neo-Alexandrian Versions, creates an insurmountable difficulty for us in terms of determining whether or not they are following *Variant 1*. On the one hand, the fact that the NU Text *et al* follow the combined *Variants 1 & 2* is a good basis for saying one, some, or all do. But on the other hand, what from the neo-Alexandrian paradigm would be the small “external support” for the *Variant 1* reading as found in only two old Latin Versions; compared with the much stronger “external support” for *Variant 2* omitting “immediately,” but not “her” (*Variant 1*), as found in e.g., the Western Text (D 05), Byzantine Text minority reading (Minuscules 1188 & 924), an old Latin Version (e), the Family 1 Manuscripts, and Bohairic Version; is a good basis for saying one, some, or all may be following *Variant 2* omitting “immediately,” but not “her” (*Variant 1*) i.e., exercising their non-Alexandrian text pincer arm. (Cf. my comments on

the non-Alexandrian text pincer arm at Mark 1:2d.)

Thus at Mark 1:31, Moffatt reads, “and taking her hand ..., the fever left her at once” (Moffatt Bible, emphasis mine). Is Moffatt here exercising a non-Alexandrian text pincer arm and rejecting both *Variants 1 & 2*, or is Moffatt here exercising a non-Alexandrian text pincer arm in rejecting *Variant 2* omitting “immediately” / “at once” but not “her” (*Variant 1*) i.e., simply adding in the “her” as part of English translation. Is Moffatt here following the TR’s reading, or *Variant 1* which omits “her” but not “immediately” / “at once” (*Variant 2*)? His lack of italics for added words means we simply do not know.

Or at Mark 1:31 the ASV reads, “and he came and took her by the hand, ... and the fever left her” etc. (ASV, emphasis mine). Does this mean the ASV is following the combined *Variants 1 & 2* but failing to supply italics for the “her,” or does it mean that it is simply following *Variant 2* omitting “immediately,” but not “her” (*Variant 1*)? This same issue exists at Mark 1:31 for the NASB. Sadly, the lack of consistency in the ASV and NASB on this issue of italics means we simply do not.

What of those neo-Alexandrian Versions which do not even attempt to use italics? Once again we find that while *Variant 2* was followed, it is unclear if *Variant 1* was also followed in accordance with the Alexandrian text pincer arm found in the combined *Variants 1 & 2* of Codices Vaticanus and Sinaiticus, or if their non-Alexandrian text pincer arm is being used to reject *Variant 1*. This is the situation at Mark 1:31 in the RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCN; and the new post Vatican II neo-Alexandrian Papists Roman *Catholic RSV*, JB, and NJB. Are these neo-Alexandrian Versions here following *Variant 2* simply adding in the “her” as part of English translation, or are they following the combined *Variants 1 & 2*? Their lack of italics for added words means we simply do not know.

These problems are nothing new for we Protestant Christians of the Neo-Byzantine School. The old post-Trent Council and pre-Vatican II Council Latin Papists, rendered Mark 1:31 in their Douay-Rheims Version as, “taking her by the hand, and immediately the fever left her” (emphasis mine). Are these old Latin Papists following the TR’s reading as found in the Latin of e.g., the Vulgate and Clementine, or are they following the *Variant 1* of old Latin Versions b and q, and simply adding in the “her” as part of English translation? Their lack of italics for added words means we simply do not know.

In the Bible we read, “God is not the author of confusion, but of peace, as in all churches of the saints” (I Cor. 14:33). For while God may confuse or “confound” the ungodly (Gen. 11:7-9), he “is not the author of confusion” among the “churches of the saints” (I Cor. 14:33). Yet here at Mark 1:31 we find there are many confusions caused for the English reader by either the inconsistent usage of italics (ASV & NASB), or more commonly the non-usage of italics in the neo-Alexandrian Versions (RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCN, Roman *Catholic RSV*, JB, and NJB,) or a semi-neo Alexandrian Version (Moffatt); as well as the old Latin Papists’ Douay-Rheims Version.

It seems that like the old Latin Papists' Douay-Rheims Version; all of these "modern" neo-Alexandrian or semi neo-Alexandrian translators, have "laboured like an elephant" to produce "clearer" Bible translations; but after much "huffing and puffing" and "moaning and groaning," these "huge elephants in travail" have simply "brought forth a very small ant"! So much noise and commotion over these neo-Alexandrian and semi neo-Alexandrian Versions, but such little satisfactory result comes from them!

What a contrast this all is to our Authorized Versions of 1611. Not only are the New Testaments of our King James Bibles based on the best Greek text, to wit, the *Textus Receptus*, but they also speak to us with great clarity. How clear and eloquent are these words spoken about Christ at Mark 1:31, "And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them" (AV; emphasis mine)? *Let us thank God for our Authorized King James Bibles!* "Thy word," "O Lord," "is a lamp unto my feet, and a light unto my path" (Ps. 119:105,107).

Mark 1:34 "they knew him" (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter. On the one hand, based on von Soden's "I" and "K" groups of c. 1,500 manuscripts of which c. 1,300 are completely Byzantine text (and c. 1,360 are Byzantine text including those that are Byzantine text only in parts), Hodges & Farstad (1985) consider that the TR's reading is supported by their majority text without any qualification in their footnotes. On this basis, since more than 85% of their manuscripts are Byzantine text, it follows that the majority Byzantine text supports the TR's reading. But on the other hand, based on von Soden's "K" group of c. 1,000 manuscripts of which more than 90% are Byzantine, Robinson & Pierpont (2005) place the TR's reading in their main text, but consider the majority Byzantine text is "significantly divided" between this reading and the variant⁷⁵. Therefore it is necessary for me to consult the common source book of von Soden (1913) here at Mark 1:34.

At Mark 1:34, von Soden says the TR has the residual support of his K group, other than one K group manuscript which he itemizes for the variant (G 011; von Soden's ε 87 in his Ki group). This means that on von Soden's generalist group figures, the TR's reading has the support of about 90% plus of the K group, and hence on any reasonable statistical projections, the support of c. 90%+ of the larger body of Byzantine text manuscripts. Hence on this occasion, I think Robinson & Pierpont (2005) are unwarranted in their claim that the majority Byzantine text is "significantly divided."

The Second Matter: Christ's Deity in the Holy Trinity.

The TR's Greek is a pluperfect in "edeisan ('they knew,' indicative active pluperfect, 3rd person plural verb, from *oida*) *auton* (him).'" This is rendered as an

⁷⁵ Robinson & Pierpont (2005), pp. xviii & 71.

imperfect in the Vulgate as Latin, “*sciebant* (‘they knew,’ indicative active imperfect, 3rd person plural verb, from *scio*),” or in old Latin c as, “*cognoscebant* (‘they knew,’ indicative active imperfect, 3rd person plural verb, from *cognosco*);” or in the variant’s old Latin l, “*sciebat* (‘they knew,’ indicative active imperfect, 3rd person plural verb, from *scio*).” However, it is rendered more accurately with the pluperfect in old Latin b as, “*noverant* (‘they had known’ = ‘they knew,’ indicative active pluperfect, 3rd person plural verb, from *novi*) *eum* (him).”

In both Greek and Latin, the idea of the pluperfect is that one is isolating an action that was previously completed from the time-frame of a past time. E.g., “Last Saturday I got the bus into the city to go to the New South Wales State Library, and just before the bus left *I bought a ticket* (pluperfect).” This means that here at Mark 1:34, the pluperfect in the TR’s Greek and old Latin b’s Latin, is making an important point, namely, that these “devils” already “knew him” from a previous time (Mark 1:34), as “the Holy One of God” (Mark 1:24; cf. Ps. 16:10; Isa. 49:7). Why? Because he is *the pre-existent* “Son of God” (Mark 1:1). Thus when one unites Mark 1:24 with Mark 1:34 and Mark 1:3, recognizing that Christ is the Divine “Holy One” of Isa. 49:7 and the “Lord” or “Jehovah” of Isa. 40:3 (Mark 1:3), this recognition in St. Mark’s Gospel of Christ’s Deity and thus *pre-existence*, is comparable in type to the better known and more widely cited words of Christ in John 5:58, “Before Abraham was, I am” (cf. Exod. 3:14).

Principal Textual Discussion.

At Mark 1:34 the TR’s Greek, “*edeisan* (‘they had known,’ pluperfect tense = ‘they knew,’ from *oida*) *auton* (him),” i.e., “they knew him,” in the wider words spoken of the devils Christ exorcised, that he “suffered not the devils to speak because, they knew him” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), E 07 (8th century), K 017 (9th century), and S 028 (10th century); Minuscles 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 292 (9th century; Carpentras, France), 514 (10th century; Messina University, Italy); 1552 (985 A.D., St. Petersburg, Russia); 185 (11th century; Christ’s College, Cambridge University, England, UK), 1642 (13th century; Chicago University, USA), and 313 (14th century; Michigan University, USA). It is further supported as Latin, “*noverant* (‘they had known,’ pluperfect tense = ‘they knew’) *eum* (him),” in old Latin Version b (5th century); and Latin, “*cognoscebant* (‘they knew,’ imperfect tense),” in old Latin Version c (12th / 13th century). It is also supported as Latin, “*sciebant* (‘they knew,’ imperfect tense) *eum* (him),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported by the ancient church Greek writer, Victor of Antioch (d. 5th century), in both the Greek and also a Latin translation; and is the most probable reading of the ancient church Latin writer,

Pseudo-Ambrose (d. after 384) where stylistic and contextual factors do not permit complete certainty.

However, a variant, Greek, “*edeisan* (they knew) *auton* (him) *Christon* (the Christ) *einai* (to be),” i.e., “they knew him to be the Christ,” is a minority Byzantine reading found in Codices Sigma 042 (late 5th / 6th century), G 011 (9th century), M 021 (9th century); and Minuscles 262 (10th century), and 1242 (13th century). It is further found as Latin, “*sciebat* (they knew) *eum* (him) *Christum* (the Christ) *esse* (to be),” in old Latin Version 1 (7th / 8th century). It is also the most probable reading of the ancient church Latin writer, Pseudo-Ambrose (d. after 384) where stylistic and contextual factors do not permit complete certainty.

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. with the same type of meaning, not from *oida* but from *epigontes*, “they knew him” at Mark 6:54.) The origins of the variant are conjectural. However it appears to be a conflation with Luke 4:41 which reads Greek, “*edeisan* (they knew) *ton* (‘the’ may be translated or may be regarded as redundant in English translation) *Christon* (Christ) *auton* (‘him’ or ‘he’) *einai* (‘to be’ an infinitive verb from *imi*, it may be also rendered here as ‘was’),” i.e., “they knew him to be the Christ” or “they knew *that* he was Christ” (AV, showing italics for added word).

Was the variant an accidental conflation with Luke 4:41? The verse divisions which we have in our King James Bible New Testaments and which were first so compiled by Stephanus in 1551, frequently follow much older unnumbered verse divisions evident in the manuscripts. E.g., Mark 1:34 in the fifth century Manuscript London (A 02) here has a stylistic paper space of about 3-4 letter spaces after the Greek “*auton* (him).” And on the same page (containing Mark 1:30-2:13), Manuscript London has a paper space of about 6 letter spaces at the end of verse 40; a paper space of about 7 letter spaces at the end of verse 45; and a paper space of about 11 letter spaces at the end of verse 45. Therefore, in a given manuscript line, did a Greek manuscript leave a paper space which a later scribe wrongly interpreted to be “a paper fade”? After looking at Luke 4:41, did he then “reconstruct the missing words” as the variant?

Was the variant a deliberate conflation with Luke 4:41? Did a scribe seeking “a more standard gospel text,” deliberately conflate Luke 4:41 with Mark 1:34 as some kind of “stylistic improvement”?

Was this a deliberate or accidental conflation with Luke 4:41? We do not know. We cannot now know. But we can know that this was an alteration to the text of Mark 1:34, here preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Greek, over time, and through time, dating from ancient times. It also has rock solid support in the Latin, over time, and through time, dating from ancient times. This includes support from the Latin Vulgate of the church father and doctor, St. Jerome. Both the TR’s reading and variant probably have ancient attestation from the ancient church Latin writer, Pseudo-Ambrose

(also known as “Ambrosiaster”). But overall, the variant has weak support in both the Greek and Latin, and no good textual argument to commend it. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:34 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:34, “they knew him,” is found in one of the two leading Alexandrian texts, London Sinaiticus (Codex Aleph 01, 4th century). It is also found in Codices Delta 037 (9th century, independent text type) and 0130 (9th century, Mark 1:31-2:16; Luke 1:20-31,64-79; 2:24-48; largely independent text type but influenced by Byzantine text); and Minusculs 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is further found in the Syriac Sinaitic (3rd / 4th century) and Pesitto (first half 5th century) Versions; a manuscript of the Egyptian Coptic Sahidic Version; Gothic Version (4th century); and Slavic Version (9th century).

However, the variant, “they knew him to be the Christ,” is found in one of the two leading Alexandrian texts, Rome Vaticanus (Codex B 03, 4th century). It is also found in (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century); and Minusculs 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere; adding *ton* / “the” before *Christon* / “Christ”), 700 (11th century, independent; adding *ton* / “the” before *Christon* / “Christ”), 1243 (11th century, independent outside of the General Epistles; adding *ton* / “the” before *Christon* / “Christ”), and 205 (15th century, independent in the Gospels & Revelation). It is further found in the *Family 1 Manuscripts*, which contain Minusculs 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, in all instances adding *ton* / “the” before *Christon* / “Christ,” which contain Minusculs 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also the most probable reading of Minuscule 33 (9th century, mixed text type), although the manuscript’s state of preservation makes complete verification of this uncertain. It is also found in the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version); Egyptian Coptic Bohairic Version (3rd century), and a manuscript of the Egyptian Coptic Sahidic Version; Armenian Version (5th century); Georgian Version (5th century); Anglo-Saxon Version (8th to 10th centuries); and Ethiopic Versions (c. 500 & Dillmann, 18th / 19th centuries).

The split between the two main Alexandrian texts at Mark 1:34 caused some splitting headaches for the neo-Alexandrians who *hang so much on so little* in hanging so much on these two very corrupt Alexandrian texts. The split was somewhat predictably resolved by Tischendorf in favour of his “beloved” Codex Sinaiticus, and so for the

wrong reasons, the right reading of the TR was adopted in Tischendorf's 8th edition (1869-72). The *prima facie* tendency of Westcott & Hort was to go the other way and favour their "beloved" Codex Vaticanus. But Westcott & Hort were evidently worried about the ramifications of the Neo-Alexandrian School's general rule, "The shorter reading is the better reading." They resolved "their painful dilemma" in Westcott-Hort (1881) by putting the words of the variant in square brackets thus making their adoption or rejection optional. Westcott & Hort's general lackey, Erwin Nestle, occasionally liked to take a different view to Westcott and Hort, "just to prove that he wasn't really their lackey;" and so on this occasion, given that Westcott & Hort had said either view was possible, and given the Neo-Alexandrian School's general rule, "The shorter reading is the better reading," he adopted the reading of Codex Sinaiticus and thus the right reading for the wrong reasons in Nestle's 21st edition (1952). On this occasion, that type of logic also appealed to the NU Text Committee, who confronted with a shorter and longer reading, both of which have "external support," also felt compelled to adopt the shorter reading of Codex Sinaiticus, and thus for incorrect reasons the correct reading of the TR in the UBS 3rd (1975) and 3rd corrected (1983) editions, and contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).

At Mark 1:34, the strength of the TR's reading in the Latin textual tradition meant that for the wrong reasons, the right reading was adopted by the old Latin Papists' Clementine Vulgate and Douay-Rheims Version. Hence the Douay-Rheims reads, "they knew him."

At Mark 1:34 three solutions were adopted by the neo-Alexandrian Versions.

Solution 1: Adopt the TR's reading of Codex Sinaiticus in the main text, and make no reference to the variant of Codex Vaticanus. This solution was adopted by the NASB (3rd ed. 1995), RSV, ESV, NRSV, NIV, TEV, and new neo-Alexandrian Papists' JB and NJB.

Solution 2: Adopt the TR's reading of Codex Sinaiticus in the main text, but have a footnote referring to the variant of Codex Vaticanus. This solution was adopted by the ASV which reads at Mark 1:34 "they knew him" in the main text, but a footnote says, "Many ancient authorities add 'to be Christ'" (ASV ftn). It is also found in the NASB (1st ed. 1960-1971 & 2nd ed. 1977).

Solution 3: Adopt the variant of Codex Vaticanus in the main text, and make no reference to the TR's reading of Codex Sinaiticus. This solution was adopted by the *Twentieth Century New Testament* which reads at Mark 1:34, "they knew him to be the Christ" (TCNT).

Mark 1:37a "when they had found him, they said unto him" (TR & AV) {A}

Preliminary Textual Discussion.

The textual apparatuses of Tischendorf's 8th edition (1869-72) and von Soden (1913), take the view that the Latin "*cum* (when) *invenissent* (they had found)" of the

Vulgate *et al* as e.g., found in the Vulgate's "*cum* (when) *invenissent* ('they had found,' subjunctive active pluperfect, 3rd person plural verb, from *invenio*) *eum* (him), *dixerunt* (they said) *ei* (unto him)," is rendering the Greek as found in the leading representative of the Western text, Codex D 05 (5th century), "*ote* (when) *euron* ('they found,' indicative active aorist, 3rd person plural verb, from *eurisko*) *auton* (him), *legousin* (they said) *auto* (unto him)." I consider this to be a most unlikely possibility. I think the more likely and natural explanation is that the Latin "*cum* (when) *invenissent* (they had found)" is here rendering the TR's Greek, "*eurontes* ('finding' = 'when they had found')," and that in looking at this Latin in old Latin d, the Greek scribe of D 05 "reconstructed" what he took to be the underpinning Greek reading as "*ote* (when) *euron* (they found)." Thus the Western Greek scribe of D 05 acting as "a corrector scribe," may well be the originator of this Greek variant. Thus e.g., at John 6:25 we find the Greek "*eurontes*" so rendered as Latin "*cum* (when) *invenissent* (they had found)" in the Vulgate. Hence I show this Latin reading of the Vulgate *et al* supporting the TR, *infra*.

Principal Textual Discussion.

At Mark 1:37a the TR's Greek, "*eurontes* ('finding' = 'when they had found,' masculine plural nominative, active aorist participle, from *eurisko* / *heurisko*) *auton* (him), *legousin* ('they say' = 'they said,' indicative active present, 3rd person plural verb, from *lego*) *auto* (unto him)," i.e., "when they had found, they said unto him" in the wider words, "And when they had found him" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; written with a line abbreviating the "n" over 2 lines, with 1st line ending as "*euro~*" and the 2nd line continuing with "*tes*"), K 017 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 1:35-41; & 15th century), and 1968 (1544 A.D.). It is further supported as Latin, "*cum* (when) *invenissent* (they had found) *eum* (him), *dixerunt* ('they said,' indicative active perfect, 3rd person plural verb, from *dico*) *ei* (unto him)," in Jerome's Latin Vulgate (5th century), and old Latin Versions a (4th century), d (5th century), ff2 (5th century; reading "*illum*" / "that [one]" = "him," rather than "*eum*" / "him"), f (6th century), q (6th / 7th century; reading "*dicunt*" / "they say," indicative active present, 3rd person plural verb, from *dico*, rather than "*dixerunt*" / "they said"), aur (7th century), and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

It is also found in a similar minority Byzantine reading as, Greek, "*eurontes* ('finding' = 'when they had found') *auton* (him), *eipon* ('they said,' indicative active aorist, 3rd person plural verb, from *lego*) *auto* (unto him)," i.e., "when they had found, they said unto him," in Codex Sigma 042 (late 5th / 6th century).

However, a variant is found as Latin, "*invenerunt* ('they found,' indicative active perfect, 3rd person plural verb, from *invenio*) *eum* (him) *et* (and) *dicunt* ('they say' = 'they said,' indicative active present, 3rd person plural verb, from *dico*) *illi* ('unto that [one]' = 'unto him,' masculine singular dative, demonstrative pronoun, from *ille-illa-illud*)," in old Latin Version e (4th / 5th century). This may be reconstructed with

reference to the Greek of the TR's reading as Greek, "*euron* ('they found,' indicative active aorist, 3rd person plural verb, from *eurisko*) *auton* (him) *kai* (and) *legousin* ('they say' = 'they said,' indicative active present, 3rd person plural verb, from *lego*) *auto* ('unto him,' masculine singular dative, personal pronoun, from *autos-aute-auto*)" i.e., "they found him and said unto him" etc. .

There is no good textual argument against the representative Byzantine reading which thus must stand. (Both the TR's reading and the variant use *eurisko*. While the variant is not contrary to Marcan Greek as seen by *euron* at Mark 11:4; 14:16; nor is the TR's reading, as seen by the Marcan usage of various other masculine plural nominative, active aorist participles at e.g., Mark 1:18,20⁷⁶; 1:29⁷⁷; and 2:4⁷⁸.) The origins of the variant are speculative.

Was the variant an accidental alteration? In a given Greek manuscript line, with the "*auton* (him)" coming at the end of a line, did an undetected paper fade of "*eurontes* ('finding' = 'when they had found') *auton* (him)" as "*euron auton*" result in it being copied out by a Greek scribe as "*euron* (they found) *auton* (him);" with a scribe then thinking that a "*kai* (and)" "must have been lost in a paper fade," so that he "added it back in," perhaps as a one-letter space abbreviation?

Or in a given Latin manuscript line like that of old Latin q, with the "*ei* (unto him)" coming at the end of a line, did a combined paper fade of "*cum* (when)" and part of "*invenissent* (they had found) *dicunt* (they say) *ei* (unto him)," as something like "*inven dicunt* ", result in a scribe "reconstructing this from context" as "*invenerunt* (they found) *et* (and) *dicunt* ('they say' = 'they said') *illi* ('unto that [one]' = 'unto him')"?

Was the variant a deliberate alteration? Did a Greek or Latin scribe consider it some kind of "stylistic improvement" to change Greek "*eurontes* ('finding' = 'when they had found') *auton* (him), *legousin* ('they say' = 'they said') *auto* (unto him)" to "*euron* (they found) *auton* (him) *kai* (and) *legousin* ('they say' = 'they said') *auto* (unto him)," or Latin "*cum* (when) *invenissent* (they had found) *eum* (him), *dicunt* ('they say' = 'they said') *ei* (unto him)" to "*invenerunt* (they found) *eum* (him) *et* (and) *dicunt* ('they say' = 'they said') *illi* ('unto that [one]' = 'unto him')," respectively?

Was this a deliberate or accidental alteration? We cannot now know. But we can know that it was an alteration to the text of Mark 1:37a here preserved for us in the

⁷⁶ Greek "*aphentes* ('they forsook,' verse 18, or 'they left,' verse 20, masculine plural nominative, active aorist participle, from *aphiemi*)."

⁷⁷ Greek "*exelthontes* ('when they were come out,' masculine plural nominative, active aorist participle, from *exerchomai*)."

⁷⁸ Greek "*exoruxantes* ('when they had broken [it] up,' masculine plural nominative, active aorist participle, from *exorussō*)."

representative Byzantine text.

The TR has rock solid support in the Greek, over time, and through time, dating from ancient times. It also has strong support in the Latin, over time, and through time, dating from ancient times; and this includes the impressive support of the Vulgate of the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Latin, and no support in the Greek. On the system of rating textual readings A to E, I would give the TR's reading at Mark 1:37a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:37a, "when they had found him, they said unto him," is found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Syriac Harclean Version (616); Gothic Version (4th century); Armenian Version (5th century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it is found in Ciasca's Latin translation of the Arabic as, "*cum* (when) *invenissent* (they had found) *eum* (him), *dixerunt* (they said) *ei* (unto him)" (Arabic Diatessaron, chapter 7).

However, the variant "they found him and said unto him," is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as (the mixed text type) Codex L 019 (8th century) and Minuscule 892 (9th century, mixed text type). It is also found in a manuscript of the Egyptian Coptic Bohairic Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

The strength of the TR's reading in the Latin textual tradition, meant that for the wrong reasons, the right reading was here adopted by the old Latin Papists in the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 1:37a, the Douay-Rheims reads, "when they had found him, they said to him."

On the one hand, on the neo-Alexandrian School's paradigm the so called "external support" for the variant beyond the two main Alexandrian Texts is quite small

here at Mark 1:37a. But on the other hand, the neo-Alexandrians could be “buoyed up” on the basis that the so called “Archaic Mark” Minuscule 2427 also supported the variant. But after Minuscule 2427 was proudly shown in the Nestle-Aland’s 27th edition (1993) in favour of the variant, then came “the big let down,” when it was later found that it was a forgery that could not date earlier than 1874.

Influenced by such concerns about “the lack of wide external support,” coupled with the neo-Alexandrian’s general rule, “The shorter reading is the better reading” so they would tend to think the “*kai* (and)” had been added, and if so, the stylistically connected “*euron* (they found)” must therefore have been altered from “*eurontes* (finding),” meant that for the wrong reasons, the right reading was adopted by the NRSV. Thus in exercising the non-Alexandrian text pincer arm here at Mark 1:37a, the *New Revised Standard Version* reads, “When they found him, they said to him” (NRSV). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

These same type of NRSV concerns may have underpinned the *New International Version* translators, *Today’s English Version* translators, *Revised English Bible* translators, *Twentieth Century New Testament* translators, and both *Jerusalem Bible* and *New Jerusalem Bible* new neo-Alexandrian Papist translators, *prima facie* usage of their non-Alexandrian text pincer arm here at Mark 1:37a. E.g., the TCNT reads, “and, when they found him, they exclaimed” etc. . I say, “*prima facie*,” because the NIV’s, TEV’s, REB’s, TCNT’s JB’s, and NJB’s “dynamic equivalents” mean they are such loose’n’liberal “translations,” one is often in the position where one cannot really be sure exactly what the underpinning text is in the NIV, TEV, REB, TCNT’s, or Papists’ JB and NJB.

On the one hand, Mark 1:35-37 says of Jesus, that he “[vs. 35] ... there prayed. [vs. 36] And Simon and they that were with him followed after him. [vs. 37] And when they had found him, they said unto him” etc. . But what is one to make of Moffatt’s loose’n’liberal “translator’s license” here at Mark 1:37a, where e.g., in blurring the boundary between verses 35 to 37, he reads, “He was praying there when Simon and his companions hunted him out and discovered him; they told him” etc. (Moffatt Bible; emphasis mine)?

At Mark 1:37a the incorrect variant was adopted by the NU Text *et al.* Thus the ASV reads, “they found him, and say unto him” etc. . So too at Mark 1:37a, the erroneous variant is found in the NASB, RSV, and ESV. It is also *prima facie* found in the *New English Bible*, although once again, the NEB’s “dynamic equivalents” make it such a loose’n’liberal “translation,” one is often in the position where one cannot really be sure exactly what the underpinning text of the NEB is.

Mark 1:38a “Let us go into” (TR & AV) {A}

The TR's Greek, "*Agomen* (Let us go) *eis* (into)," i.e., "Let us go into" in the wider words of Christ, "Let us go into the next towns" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), Pi 041 (9th century), and Gamma 036 (10th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 1:35-41; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, "*Eamus* (Let us go) *in* (into)," in Jerome's Latin Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). It is further supported as Latin, "*Eamus* (Let us go) *ad* (into)" in old Latin Version e (4th / 5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

There are no variants I am aware of inside the closed class of sources; and so clearly no good textual argument against the representative Byzantine text which can only be potentially altered by variants inside the closed class of sources. The TR's reading is the monolithic reading of both the Greek and Latin textual traditions. On the system of rating textual readings A to E, I would give the TR's reading at Matt. 1:38a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:38a, Greek, "*Agomen* (Let us go) *eis* (into)," i.e., "Let us go into," in the wider words, "Let us go into the next towns," is found in the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the independent) Codex Delta 037 (9th century); and Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 788 (11th century, independent). It is further found in the Gothic Version (4th century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it is found in Ciasca's Latin translation of the Arabic as, "*Eamus* (Let us go) *in* (into)" (Arabic Diatessaron, chapter 7).

However, a variant adding Greek "*allachou* ('elsewhere,' adverb)," and so reading Greek, "*Agomen* (Let us go) *allachou* (elsewhere) *eis* (into)," i.e., "Let us go elsewhere into," in the wider words, "Let us go elsewhere into the next towns," is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century); as well as Minuscules 33 (9th century, mixed text type) and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version (3rd century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

This looks like a typical Alexandrian gloss in which Alexandrian School scribes sought to give “a stylistic improvement” to the text. For while these Alexandrians more commonly subtracted from the Word of God, they also sometimes added to the Word of God. (Cf. my comments on the Alexandrian text conflation at e.g., Mark 1:4, at “Outside the Closed Class of Sources,” *Variant 2*.) It is not possible with any confidence to reach into the dark recesses of the depraved mind of an Alexandrian School scribe or any others “which corrupt the Word of God” (II Cor. 2:17). Thus any explanation for this gloss is necessarily speculative. Was it motivated by a desire “to clarify” the fact that Christ who had been in the “Capernaum” “synagogue” (Mark 1:21) on the east-side of the Sea of Galilee i.e., east of Galilee, from where his “fame spread abroad throughout all the region about Galilee” (Mark 1:28) and thus e.g., westward of Capernaum; was now NOT going “into the next towns” (Mark 1:38) on the east coast of the Sea of Galilee e.g., Bethsaida (Mark 6:45; 8:22) or Decapolis (Mark 5:20; 7:31), but “elsewhere (*allachou*)” (variant reading) since he then went westward to the other side of the Sea of Galilee and “throughout all Galilee” (Mark 1:39)? If so, such “a clarification” is entirely unnecessary and undesirable since the words of Mark 1:39 are a sufficient clarification, “And he preached in their synagogues throughout all Galilee, and cast out devils.”

At Mark 1:38a, the erroneous variant was adopted by the NU Text *et al.* Hence the *American Standard Version* reads, “Let us go elsewhere into the next towns” etc. (ASV; emphasis mine), or the *English Standard Version* reads, “Let us go on to the next towns” (ESV; emphasis mine), or Moffatt reads, “Let us go somewhere else, to the adjoining country-towns” (Moffatt Bible; emphasis mine). So too, at Mark 1:38a the incorrect variant is also found in the NASB, RSV, NRSV, NIV, and TEV.

At Mark 1:38a, the correct reading was adopted for the correct reasons by the Neo-Byzantine Roman Catholics as found in both the Complutensians of Spain (NT, 1514) and also Erasmus of Rotterdam in Holland (e.g., 1516 & 1522). The strength of the TR’s reading in the Latin textual tradition, meant that for the wrong reasons, the right reading was adopted by the old Latin Papists of post Trent Council (1545-1563) and pre-Vatican II Council (1962-5) times in the Clementine Vulgate (1592) and Douay-Rheims Version (NT 1582 & OT 1609/10). Thus at Mark 1:38a the Douay-Rheims’ New Testament (1582) reads, “Let us go into” etc. . By contrast, the new neo-Alexandrian Papists of post-Vatican II Council (1962-5) times adopted the variant in their Roman Catholic RSV (1965), *Jerusalem Bible* (1966), and *New Jerusalem Bible* (1985). So much for the claim of the Roman Catholic Church to be “*semper* (Latin, ‘always’) *eadum* (the same);” although in fairness to her, once she saw how the *Textus Receptus* was used by God to unleash the Protestant Reformation, from the time of the *Council of Trent* on, she has been *always the same* in her desire to attack the much hated *Textus Receptus*.

Mark 1:39a “And he preached in” (TR & AV) {A}

The TR's Greek, "*Kai (And) en* ('he was' = 'he,' indicative active imperfect, 3rd person singular verb, from *eimi*) *kerussōn* ('preaching' = 'preached')," i.e., "And he preached," in the wider words spoken about Christ, "And he preached in their synagogues, throughout all Galilee, and cast out devils" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 1:35-41; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, "*Et (And) erat* ('he was' = 'he,' indicative active imperfect, 3rd person singular verb, from *sum-esse*) *praedicans* ('preaching' = 'preached') *in* (in)," in Jerome's Latin Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported by the ancient church Latin writer, Augustine (d. 430).

However, a variant reading Greek, "*Kai (And) elthen* ('he came' = 'he went,' indicative active aorist, 3rd person singular verb, from *erchomai*) *kerussōn* ('preaching' = 'and preached') *eis* ('in' or 'into'⁷⁹)," i.e., "And he went and preached in," or "And he went into ... preaching," in the wider words, "And he went and preached in their synagogues throughout all Galilee, and cast out devils," or "And he went into their synagogues throughout all Galilee, preaching and casting out devils," respectively, is a minority Byzantine reading. It is found in Lectionary 632 (13th century, Athos, Greece).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. *en* / "he was" + masculine nominative singular, active present participle⁸⁰, at Mark 1:22⁸¹.) The origins of the variant are conjectural. However, it looks like it was probably introduced as an idea in the scribe's mind by the *erchomai* in the compound word *exerchomai* (*ex* / 'out' or 'forth' + *erchomai* / 'come'), in "*exelelutha* ('came I forth,' indicative active perfect, 1st person singular verb, from *exerchomai*)," of the immediately preceding Mark 1:38c (see commentary at Mark 1:38c in Appendix 3). Having first gotten the idea from Mark 1:38c, is it then a further semi-assimilation with the "*periegen* ('went about,' indicative active imperfect, 3rd person singular verb, from *periego*)," of Matt. 4:23?

⁷⁹ See Mark 1:39b in Appendix 3.

⁸⁰ TR's Greek at Mark 1:39a, "*en* ('he was' = 'he') *kerussōn* ('preaching' = 'preached,' masculine nominative singular, active present participle, from *kerussōn*)."

⁸¹ Greek, "*en* ('he was' = 'he') ... *didaskōn* ('teaching' = 'he taught,' masculine nominative singular, active present participle, from *didaskō*)."

Is the variant an accidental alteration? Did the “*en* (‘he was’ = ‘he’)” come at the end of a line? Was the “*n*” then lost in a paper fade or damage due to a foreign substance? Did a scribe then “reconstruct this from context” as “*elthen* (‘he came’ = ‘he went’)” with reference to Mark 1:38c and possibly also Matt. 4:23?

Is the variant a deliberate alteration? Did a second rate scribe think it to be “stylistically needed to carry on the idea of the *erchomai* in the compound word *exerchomai*” of the previous verse? Did he thus introduce this as “a stylistic improvement” with reference to Mark 1:38c and possibly also Matt. 4:23?

Was this a deliberate or accidental alteration? We cannot be sure. But we can be sure that it was an alteration to the text here Providentially preserved for us in the representative Byzantine reading.

The TR’s reading has rock solid support in the Greek textual tradition, over time and through time, dating from ancient times. It likewise has rock solid support in the Latin textual tradition, over time and through time, dating from ancient times with both old Latin Versions (a, e, b, d, & ff2), and the Vulgate of the church father and doctor, St. Jerome (see comments on *Codex Sangallensis*, 5th century, at Mark 1:15). It further enjoys the support of the church father and doctor, St. Augustine. By contrast, the variant has weak support in the Greek, and no support in the Latin. On the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:39a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:39a, the TR’s “And he preached,” in the wider words, “And he preached in their synagogues, throughout all Galilee, and cast out devils,” is found in the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex 0233 (8th century), and (the independent) Codex Delta 037 (9th century); as well as Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1243 (11th century, independent outside of the General Epistles), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983

(12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Gothic Version (4th century); and Slavic (Slavonic) Version (9th century).

However, the variant “And he went and preached in,” or “And he went into ... preaching,” in the wider words, “And he went and preached in their synagogues throughout all Galilee, and cast out devils,” or “And he went into their synagogues throughout all Galilee, preaching and casting out devils,” respectively, is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century), (the mixed text type) Codex Theta 038 (9th century), and Minuscule 892 (9th century, mixed text type). It is also found in the Syriac Palestinian Version (c. 6th century); Egyptian Coptic Sahidic (3rd century) and Bohairic (3rd century) Versions; and Ethiopic Versions (c. 500 & Dillmann, 18th / 19th centuries).

At Mark 1:39a the variant was adopted by the NU Text *et al.* On the one hand, from the neo-Alexandrian paradigm the variant has small “external support” beyond the two main Alexandrian texts; but on the other hand, the neo-Alexandrians of the contemporary NU Text were evidently bolstered in their decision to adopt it by the presence of the variant in the so called “Archaic Mark” (Alexandrian text type) Minuscule 2427, which is proudly cited in favour of the variant in the contemporary NU Text textual apparatuses of both Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). Thus e.g., Kurt Aland (1989) says of Minuscule 2427 that it is in a group of “Manuscripts of a very special quality which should always be considered in establishing the ... text,” and lest the reader be in any doubt, he adds, “e.g., the Alexandrian text belongs here.⁸²” Of course, at a later time between 2006-2009 the Alexandrian Text’s so called “Archaic Mark” 2427 was shown to be thoroughly bogus, being a forgery that could not date before 1874, and might well date after 1874.

At Mark 1:39a the erroneous variant is found in the ASV which reads, “And he went into ... preaching,” in the wider words, “And he went into their synagogues throughout all Galilee, preaching and casting out demons” (emphasis mine); or the Moffatt Bible which reads, “And he went preaching in,” in the wider words, “And he went preaching in their synagogues, throughout the whole of Galilee, casting out daemons” (emphasis mine). So too, at Mark 1:39a the incorrect variant is found in the NASB, RSV, ESV, NRSV, NIV, and TEV. (See also Mark 1:39b in Appendix 3.)

At Mark 1:39a, the strength of the TR’s reading in the Latin, meant that for the wrong reasons, the right reading was adopted by the old Latin Papists of pre-Vatican II Council times in the Clementine Vulgate and Douay-Rheims Version. Thus the Douay-Rheims reads, “And he was preaching in their synagogues and in all Galilee and casting out devils” (emphasis mine). By contrast, the new neo-Alexandrian Papists of post-Vatican II Council times adopted the variant in the Papists’ Roman *Catholic RSV*, JB, and

⁸² Kurt Aland *et unum*, *The Text of the New Testament*, An Introduction to the Critical Editions & to the Theory & Practice of Modern Textual Criticism, translated by E.F. Rhodes, 2nd ed., Eerdmans, Michigan, USA, 1989, pp. 106 & 137.

NJB.

Meditation. Homily 1, Book 2, Article 35 of the Anglican 39 Articles, entitled, “Of the right use of the church,” refers to Mark 1:14 & 39. “It is written in the stories of the Gospel, in divers[e] places, that *Jesus went round about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom* (Mark 1:14,39; Luke 4:15,44; Matt. 13:54; Mark 6:2; Luke 13:20); in which places is his great diligence in continual preaching and teaching of the people most evidently set forth.” “And thus we have ... declared by God’s Word, that the temple or church is the house of the Lord, for that service of the Lord,” for example, “as teaching and hearing of his holy Word”

Mark 1:40 “and kneeling down to him” (TR & AV) {B}

The TR’s Greek, “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down to,’ word 2) *auton* (‘him,’ word 3a)” (*Reading 1a*), i.e., “and kneeling down to him” (AV), in the wider words of the leper coming to Christ, “there came a leper to him, beseeching him, and kneeling down to him, and saying” etc. (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), K 017 (9th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 180 (12th century, Byzantine other than in Acts), 597 (13th century), 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 2378 (11th century, Sydney University, Australia⁸³), 340 (13th century, for instance Mark 1:35-41; & 15th century, British Library, UK), and 1968 (1544 A.D., Sydney University, Australia). It is further supported by the ancient church Greek writer, Basil the Great (d. 379).

The TR’s reading (*Reading 1a*) is also supported in a similar reading (*Reading 1b*). This replaces the TR’s word 3a, Greek “*auton* (‘him,’ masculine singular accusative, personal pronoun from *autos-e-o*),” with word 3b to read Greek, “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down,’ word 2) “*auto* (‘to him,’ word 3b, masculine singular dative, personal pronoun from *autos-e-o*)” (*Reading 1b*), and so like the TR reads “and kneeling down to him” etc. . This is a minority Byzantine reading found in Minuscule 1010 (12th century); and Lectionaries 253 (1020 A.D., St. Petersburg, Russia), 751 (11th century, Athos, Greece), and 384 (12th century, Athens, Greece).

Variant 1 omitting word 3a and so reading simply, Greek “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down,’ word 2)” i.e., “and kneeling down,” in the wider words,

⁸³ Lectionary 2378 (p. 58b, column 1) here revowells word 2’s omicron (*o*) as an omega (*ω*), and with word 2 coming at the end of a line, abbreviates the last two letters with a symbol something like “~” which is placed over the epsilon (*e*) and tau (*t*) of “*gonupeton*.”

“there came a leper to him, beseeching him, and kneeling down, and saying” etc., is a minority Byzantine reading found in Minuscules 300 (11th century) and 1242 (13th century); and Lectionaries 1074 (1290 A.D., Athos, Greece) and 890 (1420 A.D., St. Catherine’s Greek Orthodox Monastery, Mt. Sinai, Arabia). It is further found as Latin, “*et* (and) *genu* (knee) *flexo* (bending)” i.e., “and genuflecting” or “and kneeling down,” in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century) and 1 (7th / 8th century); as well as the Book of Armagh (812 A.D., original lacking “*et*” & Gwynn’s edition adding the “*et*” as an implied word,) and Sangallensis Latin Diatessaron (9th century); and as Latin, “*et* (and) *genibus* (knee) *volutans* (rolling),” i.e., “and kneeling down,” in old Latin Version e (4th / 5th century); and as Latin, “*et* (and) *adgeniculans* (kneeling down) *se* (‘himself,’ redundant in English translation),” i.e., “and kneeling down,” in old Latin Version q (6th / 7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*. It is also found in the ancient church Latin writer, Augustine (d. 430).

Variant 2 omitting words 1, 2, & 3a, in the wider words, “there came a leper to him, beseeching him, and saying” etc., is a minority Byzantine reading found in Codices G 011 (9th century) and Gamma 036 (10th century); and Lectionaries 514 (10th century, Messina University, Italy), 1627 (11th century, Chicago Lutheran Theological Seminary, Maywood, Illinois, USA), 211 (12th century, Christ Church College, Oxford University, UK), 303 (12th century, Princeton Theological Seminary, New Jersey, USA), 524 (12th century, Messina University, Italy), 952 (1148 A.D., Drew University, Madison, New Jersey, USA), 26 (13th century, Bodleian Library, Oxford University, UK), 547 (13th century, Rome, Vatican City State). It is also found in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), aur (7th century), and c (12th / 13th century).

There is no good textual argument against the representative Byzantine text which must thus stand. (With regard to both *Variants 1* & 2, cf. Mark 10:17.) The origins of the variants are speculative.

Was *Reading 1b* an accidental alteration? Due to a paper fade, or paper damage, did word 3a “*auton* (him)” come to look something like, “*aut* (him)”? Was this then “reconstructed from context” by a scribe who was possibly influenced by the subsequent words, “*kai* (and) *legon* (saying) *auto* (unto him),” in “reconstructing” this as “*auto* (him)”? Was he also influenced by the “*auto* (him)” of the Matt. 8:2 reading, “*prosekune* (worshipped) *auto* (him)”?

Was *Reading 1b* a deliberate alteration? Did a scribe consider it “a stylistic improvement” to in some sense “stylistically balance” the formulae of words: *kai* + a masculine nominative singular active present participle + *auto*, with the TR’s “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down to,’ word 2, masculine nominative singular, active present participle, from *gonupeteo*) *auton* (‘him,’ word 3a)” (*Reading 1a*) and the following “*kai* (and) *legon* (‘saying,’ masculine nominative singular, active present participle, from *lego*) *auto* (unto him),” by changing word 3a to word 3b “*auto* (him)”?

Was *Variant 1* an accidental alteration? Was word 3a “*auton* (him)” lost in an undetected paper fade?

Was *Variant 1* a deliberate alteration? Was word 3a “*auton* (him)” deliberately removed by a prunist scribe on the basis that it was “redundant”?

Was *Variant 2* an accidental alteration? Looking at “*parakalon* (beseeching) *auton* (him) *kai* (‘and,’ word 1) *gonupeton* (‘kneeling down to,’ word 2) *auton* (‘him,’ word 3a),” did a scribe first write “*parakalon* (beseeching) *auton* (him)”? Distracted by an external stimulus, as he looked back quickly, did his eye jump from the first “*auton* (him)” of “*parakalon* (beseeching) *auton* (him)” to the second “*auton* (him)” of “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down to,’ word 2) *auton* (‘him,’ word 3a),” and did he then just keep writing, thereby accidentally omitting words 1, 2, & 3a?

Was *Variant 2* a deliberate alteration? Looking at either St. Matthew’s words, “*prosekune* (worshipped) *auto* (him)” (Matt. 8:2), or St. Luke words, “*peson* (‘falling’ = ‘fell’) *epi* (on) *prosopon* ([his] face)” (Luke 5:12), but not both of these accounts, did a semi-assimilationist scribe deliberately prune away the “*kai* (‘and,’ word 1) *gonupeton* (‘kneeling down to,’ word 2) *auton* (‘him,’ word 3a)” at Mark 1:40 in order to create a “more standard Gospel text”? If so, the fact that he looked at one other Synoptic Gospel account, but not both other Synoptic Gospel accounts, bespeaks his general lack of diligence. But of course, one must never assume or presume competence among any of the “many which corrupt the Word of God” (II Cor. 2:17).

The TR’s reading (*Reading 1a*) has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times. And although it has no support in the Latin textual tradition, it further enjoys the support from ancient times of the Greek writing church father and doctor, Basilus Magnus (Latin, “Basil the Great”). *Reading 1b* which is similar to the TR’s reading (*Reading 1a*) has weak support in the Greek, and no support in the Latin. *Variants 1 & 2* both have weak support in the Greek, and correspondingly strong support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on this occasion the absence of any support for the TR’s reading in the Latin must preclude it from the possibility of an “A,” but it’s excellent support in the Greek including its citation by St. Basil must push it up to a high level “B;” and thus on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:40 a high level “B” (in the range of 71-74%), i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:40, the TR’s *Reading 1a* “and kneeling down to him” (AV), in the wider words, “there came a leper to him, beseeching him, and kneeling down to him, and saying” etc., is found in (the mixed

text type) Codex C 04 (5th century), (the independent) Codex 0233 (8th century), (the independent) Codex Delta 037 (9th century), and Codex 0130 (9th century, Mark 1:31-2:16; Luke 1:20-31,64-79; 2:24-48; largely independent text type but influenced by Byzantine text). It is also found in Minuscules 33 (9th century, mixed text type), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Syriac Palestinian (c. 6th century) and Harclean h (616) Versions; Georgian "2" Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

Reading 1b which is similar to the TR's *Reading 1a*, but which replaces word 3a, Greek "*auton* (him)," with word 3b, Greek "*auto* (to him)," and so like the TR reads "and kneeling down to him," is found in Minuscule 1071 (12th century, independent).

Variant 1 which omits word 3a and so reads simply, "and kneeling down," in the wider words, "there came a leper to him, beseeching him, and kneeling down, and saying" etc., is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as (the mixed text type) Codex L 019 (8th century) and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 1243 (11th century, independent outside of the General Epistles), 1241 (12th century, independent in Gospels), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Armenian Version (5th century); Georgian "1" Version (5th century); Slavic Version (9th century); and Ethiopic Version (c. 500).

Variant 2 which omits the TR's words 1, 2, & 3a, and so reads simply, "there came a leper to him, beseeching him, and saying" etc., is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in a manuscript of the Egyptian Coptic Sahidic Version.

The split between the two main Alexandrian Texts caused splits and consternations amongst the neo-Alexandrians. Somewhat predictably, Tischendorf "ran to the comfort zone" of his "beloved" Codex Sinaiticus and adopted the erroneous *Variant 1* in Tischendorf's 8th edition (1869-72); and on this occasion, Erwin Nestle "came running after" in Nestle's 21st edition (1952). The Puseyite idolaters, Westcott and Hort, were baffled by this split. On the one hand, these semi-Romanists wanted to "run to the comfort zone" of their "beloved" Codex Vaticanus's *Variant 2*, since they

considered that when Codices Vaticanus and Sinaiticus agreed they generally had “a neutral text,” and when they disagreed, Codex Vaticanus was generally “more neutral” than Codex Sinaiticus. But on the other hand, their usage of Codex Vaticanus as “the decider” in splits between these two Alexandrian texts was a tendency, not an absolute “rule-of-thumb.” After all, believing that the Alexandrian Text was “a neutral text,” how could one have “a neutral text” when Codex Sinaiticus follows *Variant 1*? Their solution was to put *Variant 1* in the main text, but encase it in square brackets making its adoption entirely optional.

Although the same solution as Westcott & Hort was also adopted by the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993), their thinking would have been somewhat different to Westcott & Hort. In their instance, the “external support” beyond the Alexandrian Text for *Variant 2* of e.g., the Western Text; compared to the “external support” beyond the Alexandrian Text for *Variant 1* of e.g., L 019 and the Armenian Version; would have been important factors. On this occasion, the NU Text were also swayed by “the parallel passages” of “Mt. 8:2” and “Luke 5:12,” which they concluded “seem to support the originality of the idea of kneeling in Mark’s account” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 76; 2nd ed., 1994, p. 65). The 1975 and 1983 NU Text Committee considered, “there is a very high degree of doubt concerning the reading selected for the text;” whereas the 1993 NU Text Committee said “the Committee had difficulty in deciding which variant to place in the text.”

What were the neo-Alexandrian Versions to make of this neo-Alexandrian textual muddle?

Solution 1: Follow the TR’s reading. I.e., in an exercise of the non-Alexandrian Text pincer arm (cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d); take the view that the original reading was that of the TR and was lost as a copyist’s eye jumped from “auton (him)” to “auton (him)” (see “Was Variant 2 an accidental alteration?,” *supra*). At Mark 1:40, this was the solution adopted by the NASB.

Solution 2: Put the TR’s reading in the main text, and a footnote to Variant 2 which omits the TR’s reading altogether. I.e., the view that either the original reading was that of the TR and was lost as a copyist’s eye jumped from “auton (him)” to “auton (him)” (see “Was Variant 2 an accidental alteration?,” *supra*), or Variant 2 is to be preferred as “the shorter reading is generally the better reading.” Thus at Mark 1:40 the ASV put the TR’s reading in the main text as, “and kneeling down to him,” but a footnote says of *Variant 2*, “Some ancient authorities omit ‘and kneeling down to him’” (ASV ftn.).

Solution 3: Adopt Variant 1, “and kneeling down.” I.e., “the better external support” for *Variant 1* over *Variant 2* makes it “the better reading.” At Mark 1:40, this was the solution adopted by the RSV, ESV, NIV, and TEV.

Solution 4: Adopt Variant 1, “and kneeling down,” in the main text, but put Variant 2 which omits the TR’s reading altogether as a footnote. I.e., “the better external support” for *Variant 1* over *Variant 2* probably makes it “the better reading;” but since “the shorter reading is generally the better reading, we cannot be sure,” and so *Variant 2* “deserves a mention.” At Mark 1:40, this was the solution adopted by the NRSV.

In harmony with the support of *Variant 1* in the Latin textual tradition, the old Latin Papists of post-Trent Council and pre-Vatican II Council times, adopted *Variant 1* in both the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:40 the Douay-Rheims reads, “and kneeling down.” While the post-Vatican II Council new neo-Alexandrian Papists would have considered the same Latin as part of “the external support” in favour of Codex Sinaiticus’s reading, for essentially quite different reasons, *Variant 1* was also adopted by them in the Roman *Catholic RSV*, JB, & NJB. So why did the old Latin Papists and new neo-Alexandrian Papists here concur? It was simply a case of, “bad minds sometimes think alike in making the same types of errors,” and “their daddy the Devil ‘whispered in their ear,’ and told them *NOT* to follow that *Textus Receptus* reading.” So why the hatred of the TR’s reading here at Mark 1:40? Seemingly *the emphasis* on the fact that this man not only came “kneeling down,” but “kneeling down *to him*” who is Lord of heaven, Lord of earth, and Lord of hell, must have just absolutely infuriated the devils here at Mark 1:40, who were presumably sent into some kind of frenzy in which they just wanted “it out!” of their Popish Bibles.

Mark 1:41a “And Jesus” (TR & AV) {A}

Preliminary Textual Discussion.

The Latin readings divide between those using, “*Iesus* (Jesus)” with “*autem* (And)” in support of the TR’s reading, and those using “*Et* (And)” without “*Iesus* (Jesus)” in support of the variant. The textual apparatuses of Tischendorf’s 8th edition (1869-72), von Soden (1913), and Nestle-Aland’s 27th edition (1993), take the view that the Latin “*Et* (And)” of the variant is rendering the Greek “*Kai* (And),” rather than the Greek, “*de* (And).”

The Latin *autem* can mean, “And,” but because it is a stronger conjunction, it usually does not mean “And,” and so more commonly is rendered by e.g., “but,” “however,” “indeed,” etc., and so it is more like the stronger Greek conjunction, *de*. By contrast, the Latin *et* tends to mean “and,” “also,” “even,” more like the Greek *kai*; although to this must be made the qualification that the Greek *kai* is a most elastic term with many possibilities of meaning depending on context. Therefore, the position adopted in the textual apparatuses of Tischendorf (1869-72), von Soden (1913), and Nestle-Aland (1993), may well be correct. Nevertheless, it still remains possible that one or more of the old Latin versions using the Latin “*Et* (And)” might be rendering the Greek “*de* (And).” Furthermore, the assumption that the variant originated in the Greek may be wrong, as it might have originated in the Latin, or come into existence in the Greek and Latin autonomously. We simply do not know.

Under the circumstances, I shall refer to the Latin form inside the closed class of sources as *Variant 1 (Latin)*, and the Greek form outside the closed class of sources as *Variant 1 (Greek)*. And for the purposes of textual analysis inside the closed class of sources, I shall allow for the Latin to be possibly rendering either the Greek *kai* or *de*, even though *on the balance of probabilities*, but *not beyond a reasonable shadow of a doubt*, if the Latin is a rendering of the Greek, then in the context of Mark 1:41a I think the Latin *et* is *most probably* rendering the Greek *kai*.

Principal Textual Discussion.

At Mark 1:41a the TR's Greek, "'o ('the,' word 1, redundant in English translation) *de* ('And,' word 2a) *Iēsous* ('Jesus,' word 3)," i.e., "And Jesus" in the wider words, "And Jesus moved with compassion" (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; abbreviating word 3 as *Is* with a bar on top), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), K 017 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century; abbreviating word 3 as *Is* with a bar on top), 340 (13th century, for instance Mark 1:35-41; & 15th century; abbreviating word 3 as *Is* with a bar on top), and 1968 (1544 A.D.; abbreviating word 3 as *Is* with a bar on top). It is further supported as Latin, "*Iesus* ('Jesus,' for Greek words 1 + 3) *autem* ('And,' word 2)," in Jerome's Latin Vulgate (5th century), and old Latin Versions f (6th century), q (6th / 7th century, in word order 2, 1 + 3), aur (7th century), 1 (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D., shewing Gwynn's added letters not in this manuscript in italics, as "*iheresus autem*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However, a Latin variant reading simply "*Et* (And)," i.e., "And moved with compassion," is found in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), and ff2 (5th century).

There is no good textual argument against the representative Byzantine text which is therefore correct. (Cf. "'o *de Iēsous*" at e.g., Mark 5:36; 9:27,39.) The origins of the variants are conjectural.

Did this variant originate in the Greek or the Latin? If the Greek, is the Latin variant "*Et* (And)," rendering Greek "*de* ('And,' word 2a)" or "*Kai* ('And,' word 2b)"? Or is one or more Latin reading rendering one of these Greek forms while one or more other are rendering the other of these Greek forms? (See "Preliminary Textual Discussion," *supra*.)

Was the variant an accidental alteration? In a given line of Latin manuscripts, was the "*Iesus* (Jesus) *autem* (And)," lost in a paper fade? Was it then "reconstructed from context" by a Latin scribe as "*Et* (And)," possibly with some reference to one of the surrounding instances of "*Et* (And)" at e.g., Mark 1:40 or Mark 1:42? Or in a given line

of Greek manuscripts, was the “*o* (= O, -) *de* (= ΔΕ, ‘And’) *Iēsous* (= ΙΗCOYC, abbreviated as IC with a bar on top, ‘Jesus’)” written abbreviating word 3 so as to look something like, “ΟΔΕΙC”? Due to an undetected paper fade did this come to look something like “ΔΕ ”? Or due to a paper fade, did it come to look something like “ I ”? Was this then “reconstructed from context” by a Greek scribe as “*KAI* (And),” possibly with some reference to one of the surrounding instances of “*KAI* (And)” at e.g., Mark 1:40 or Mark 1:42? Or is the “*de*” to “*kai*” distinction the consequence of a Greek scribe using an abbreviation for “*de*,” which was taken by a later scribe to mean “*kai*”?

Was the variant a deliberate alteration? Did a Latin or Greek prunist scribe consider the reference to Jesus’ name here “was unnecessary and redundant”? Did he then deliberately prune it away? If so, if he was a Greek scribe, did he simultaneously make what he regarded as “a stylistic improvement” by also changing the “*de*” to “*kai*”?

Or was the variant a combination of a deliberate and accidental alteration? I.e., did one scribe first deliberately change the reading to simply “*de* (And)”? Did a later scribe abbreviate this with a symbol? Did a third later scribe take this abbreviation to mean “*kai*” when he decided to “write it back out in long-hand?”

Was this a deliberate or accidental alteration, or some combination thereof? We do not know. We cannot now know. But we can know that this was a change to the text here Divinely Preserved for us in the representative Byzantine text.

The TR’s reading has rock solid support in the Greek as the representative Byzantine reading over time, and through time, dating from ancient times. It further has good support in the Latin textual tradition with about half the old Latin Versions, and also the impressive support of the Latin Vulgate of the church father and doctor, St. Jerome. By contrast, the variant has no support in the Greek, though some good support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 1:41a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:41a, “*o* (‘the,’ word 1) *de* (‘And,’ word 2a) *Iēsous* (‘Jesus,’ word 3),” i.e., “And Jesus,” in the wider words, “And Jesus moved with compassion” etc., is found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century, in word order 2a,1,3), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text

in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in all extant Syriac Versions; a manuscript of the Egyptian Coptic Sahidic Version; the Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries). It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it is rendered in Ciasca's Latin translation of the Arabic as, "*Iesus (Jesus) autem (And)*" (Arabic Diatessaron, chapter 22).

However, the variant as Greek, "*Kai* ('And,' word 2b)," is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century); and Minuscule 892 (9th century, mixed text type). It is also found in some manuscripts of the Egyptian Coptic Sahidic Version; and some manuscripts of the Egyptian Coptic Bohairic Version.

The TR's strength in the Latin, meant that it was adopted by the old Latin Papists of pre-Vatican II Council times in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:41a, the Douay-Rheims reads, "And Jesus, having compassion" etc. .

At Mark 1:41a the erroneous variant was adopted by the NU Text *et al*. "After all," some of the neo-Alexandrians may have mused, "even though it does not have a lot of 'eternal support,' it does have the support of the 'Archaic Mark' Minuscule 2427." Of course, any such musings occurred before "the startling revelations" of 2006-2009 that the so called "Archaic Mark" Minuscule 2427 was bogus and a forgery.

At Mark 1:41a, in an exercise of the non-Alexandrian pincer arm, and seemingly concerned about the weak "external support" for the neo-Alexandrian reading, the correct reading was adopted by the NASB (3rd ed. 1995), NIV, TEV, and TCNT. It was likewise adopted by the new neo-Alexandrian Papists of post-Vatican II Council times in the JB and NJB. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

At Mark 1:41a the incorrect variant was adopted by the ASV which reads, "And," in the wider words, "And being moved with compassion" etc. . So too, the erroneous variant is found in the NASB (1st ed. 1960-1971 & 2nd ed. 1977).

The penchant of pruning away the text even further by so many neo-Alexandrians which refuse to translate so many conjunctions, meant that the variant was followed but the "And" pruned away in the RSV, ESV, NRSV (reading "Jesus" in the main text, but with a footnote saying, "G[ree]k 'he'"), and Moffatt.

Mark 1:41b “moved with compassion” (TR & AV) {A}

The TR’s Greek, “*splagchnistheis* (or in standard seminary transliteration convention for *σπλαγχνισθεις*, *splanchnistheis*, ‘being moved with compassion’ = ‘moved with compassion’),” in the wider words spoken about our Lord with regard to the leper, that Christ, “moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), M 021 (9th century); Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionaries 2378 (11th century) and 1968 (1544 A.D.)⁸⁴. It is also supported as Latin, “*misertus* (being moved with compassion’ = ‘moved with compassion’),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century), q (6th / 7th century), 1 (7th / 8th century), and the Book of Armagh (812 A.D.); or Latin, “*misertus est* (moved with compassion⁸⁵),” in old Latin Versions aur (7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*. It is further supported by the ancient church Greek writer, Basil the Great (d. 379); and it is the most probable reading of the ancient church Latin writer, Ambrose (d. 397), where stylistic and contextual factors do not permit complete certainty.

⁸⁴ Written in both Lectionaries 2378 and 1968 with sigma as “c” (in standard seminary Greek, σ) and closed bottom pi (in standard seminary Greek, π) that looks like a closed top omega, “ω,” i.e., something like “∞”. But the union of ∞ with the bar on top of the pi extending over both of these first two letters so that it juts out slightly in Lectionary 2378 means it is more difficult to decipher than in Lectionary 1968, where the same union exists but without a bar jutting out to the top left of the “c.” This is all very different to the clear and easy to read standard seminary Greek taught in Colleges which renders these two letters in clear type as “σπ,” and so those who like myself, have first learnt Greek at a College, must then learn afresh how to decipher “the real thing” in such cursive script Greek manuscripts. (Although a different Greek script again exists with unicals or capital letters in e.g., Codex A 02.)

⁸⁵ A perfect participle (masculine singular nominative, passive perfect participle, from *misereor*) + *est* (indicative active present, 3rd person singular verb, from *sum-esse*, usually = “it is” or “there is”). The perfect participle is used in conjunction with *sum-esse* in order to express the perfect passive voice (in which the subject receives the action) i.e., Jesus “having been moved with compassion” = “moved with compassion.” See Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250 (cf. section 235, p. 159).

Variant 1 omits the TR's Greek "*splagchnistheis* (moved with compassion)," and is a minority Byzantine reading found in Lectionary 866 (1174 A.D.). It is also found in old Latin Version b (5th century).

Variant 2 reads Latin, "*iratus* (being angry)." It is found in old Latin Versions a (4th century), d (5th century), ff2 (5th century), and r1 (7th century).

There is no good textual argument against the representative Byzantine reading which must thus stand. (Cf. Mark 9:22.) The origins of the variants are speculative.

Was *Variant 1* an accidental omission? In a given manuscript, was the "*splanchnistheis* (moved with compassion)" "squeezed in at the bottom" of a page on the far right where it stood by itself under the penultimate line? (See the *autous* / "them" so "squeezed in" at Matt. 7:20 in Codex W 032, p. 21, pictured in these textual commentaries at Mark 2:16e.) Was it then lost in an undetected paper fade?

Was *Variant 1* a deliberate omission? Did an assimilationist scribe, seeking a "more standard Gospel text," prune away the "*splanchnistheis* (moved with compassion)" in order to make the Mark 1:41b reading more like Matt. 8:3 and / or Luke 5:13?

Was *Variant 2* an accidental alteration? In a given line of Latin manuscripts, due to a paper fade, did "*misertus* (moved with compassion)" come to look something like "*tus*"? Possibly with some reference to Mark 3:5 where because of the Jews' "hardness of" "hearts," Jesus exhibited righteous "anger (Greek, *orge*; Latin, *ira*)⁸⁶;" did a somewhat incompetent Latin scribe then "reconstruct" Mark 1:41b as "*iratus* (being angry)"?

Was *Variant 2* a deliberate alteration? Did a corrupter scribe who was unhappy with the leper's response which was to "to publish" "much" of what had happened (Mark 1:45) after Christ had told him, "See thou say nothing" (Mark 1:44); presume that Christ had therefore healed him in Mark 1:41 while being "angry" with his "hardness of" "heart" on some kind of analogy with a poor reading of both Mark 1:41 and Mark 3:5? Did this arrogant corrupter scribe then take it upon himself to make "a stylistic improvement" by deliberately changing the text of Mark 1:41b to *Variant 2*?

Were these deliberate or accidental changes, or was one deliberate and the other accidental? We do know. We cannot now know. But we can know that they were changes to the text Providential preserved for us here in the representative Byzantine text.

The TR's reading has strong support in the Greek as the representative Byzantine reading, over time, and through time, dating from ancient times. It also has good support in the Latin textual tradition with about half the old Latin Versions, together with the

⁸⁶ Greek, "*met'* (with) *orges* (feminine singular genitive noun, from *orge*);" & Latin Vulgate, "*cum* (with) *ira* (feminine singular ablative noun, from *ira*)."

impressive Latin support of the Vulgate of the western church father and doctor, St. Jerome. It further enjoys the Greek support of the eastern church father and doctor, St. Basil the Great. By contrast, *Variant 1* has weak support in both the Greek and Latin; and *Variant 2* has no support in the Greek, but some better support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:41b an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:41b, "moved with compassion (Greek, *splagchnistheis*, masculine nominative singular, passive aorist participle, from *splagchnizomai*)," in the wider words that Christ, "moved with compassion, put forth his hand" etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1243 (11th century, independent outside of the General Epistles), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), 579 (13th century, mixed text), and 205 (15th century, independent in the Gospels & Revelation). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Syriac: Sinaitic (3rd / 4th century), Pesitto (first half 5th century), Palestinian (c. 6th century), and Harclean h (616) Versions; Egyptian Coptic Sahidic (3rd century) and Bohairic (3rd century) Versions; Gothic Version (4th century); Armenian Version (5th century); Georgian Version (5th century); Ethiopic Version (c. 500); and Slavic Version (9th century). It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it is rendered in Ciasca's Latin translation of the Arabic as, "*misertus* (moved with compassion)" (Arabic Diatessaron, chapter XXII).

Variant 2, as "being angry (Greek, *orgistheis*, masculine singular nominative, passive aorist participle, from *orgizō*)," i.e., Christ "being angry, put forth his hand" etc., is found in the leading representative of the Western text, Codex D 05 (5th century).

At Mark 1:41b, its good support in the Latin, including the Vulgate, meant that for the wrong reasons, the right reading of the TR was adopted by the old Latin Papists in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:41b the Douay-Rheims reads, “And Jesus, having compassion on him.”

At Mark 1:41b, for the wrong reason of its presence in the two main Alexandrian texts, the right reading was adopted by the NU Text *et al.* But in doing so, Westcott & Hort (1881) give one of their relatively rare sidenote alternatives referring to *Variant 2*. The NU Text Committee of 1975 & 1983 said, “there is a very high degree of doubt concerning the reading selected for the text;” whereas the NU Text Committee of 1993 said, “the text is almost certain.” Why such a difference of view between these NU Text Committees separated by 10 years between 1983 and 1993? In the interim some members had changed on the NU Text Committee; and those that stayed in Metzger (d. 2007), Aland (d. 1994), and the Romish Cardinal Martini (d. 2012), had evidently become more used to it. Will a future NU Text Committee change its view again? Quite possibly.

To the question of “Why?” there is such an attraction by some neo-Alexandrians to the reading of the Western Text’s D 05 as also found in some old Latin Versions, the answer lies in the fact that *it is the harder reading*. Hence Metzger says, “It is difficult to come to a firm decision concerning the original text,” since it is “not easy to account for” a “change” to *Variant 2* (Metzger’s *Textual Commentary*, 1971 & 1975, pp. 76; 2nd ed., 1994, p. 65). Of course, as so often occurs with the neo-Alexandrians, this is premised upon attributing high skills of reason and ability to corrupter scribes whose absurd changes such as this one are then given *a high regard*, with a connected attributing of low skills and ability to Bible writers whom they love to ridiculously criticize and attribute all sorts of foolishness and ignorance to. By contrast, we neo-Byzantines go the other way, and attribute high skills of competence and ability to the Bible writers, whom we understand to be Divinely Inspired and under verbal inspiration in which God selected from their vocabularies and writing styles the very words they employed to be God’s pen-men (Jer. 1:7; II Tim. 3:16; II Peter 1:21). And when, such as here at Mark 1:41b, we see a silly reading by a corrupter scribe, we expose the buffoon. *Let the reader note how reticent the neo-Alexandrian is to criticize or attribute low skills to a corrupter scribe, and how quick he is to attribute low skills to a Bible writer, so that e.g., it is here thought very possible that the Bible writer, St. Mark, would foolishly say Christ “was angry” and so say to the leper, “be thou clean;” whereas it is only with great reluctance that these same neo-Alexandrians could allow for the possibility that a corrupter scribe might be so foolish. Thus Metzger then says that perhaps this poor corrupter scribe suffered “from” some “confusion between similar words in Aramaic (compare Syriac ethraham, ‘he had pity,’ with ethra‘em, ‘he was enraged’” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 77; 2nd ed., 1994, p. 65). What has Aramaic or Syriac got to do with a Greek or Latin corrupter scribe? The evidence, such as we have it, is that it was either a Latin scribe who made the corruption of *Variant 2*, and a Western Greek scribe then gave a Greek form of this in D 05; or possibly it originated in the Greek. But either way, there is no reason to try and “find excuses” for “the poor corrupter scribe” by attributing to him some “confusion” on the basis of “Aramaic” or*

“Syriac” words.

At Mark 1:41b, what were the neo-Alexandrian “translators” to make of all this? On the one hand, they were strongly attracted to the two main Alexandrian texts, and thus for the wrong reasons, the right reading of the TR. But on the other hand, a number of them were also attracted to the idea that the Bible writer was a buffoon who would say something silly like Christ “was angry,” whereas the corrupter scribe of *Variant 2* was “of course,” a highly competent individual who would never make a silly stupid textual corruption such as we find in *Variant 2*. This type of tension in the neo-Alexandrian mind resulted in some reference to both readings.

Solution 1: Follow the two main Alexandrian texts as per normal, and thus on this occasion the TR, and make no reference to Variant 2. At Mark 1:41b, *Solution 1* was adopted by the ASV, NASB, RSV, ESV, NIV (1st ed. 1978 & 2nd ed. 1984), TCNT, and Moffatt; as well as the new neo-Alexandrian Papists in their JB and NJB. Thus e.g., the *American Standard Version* reads, “being moved with compassion” (ASV).

Solution 2: Follow the two main Alexandrian texts as per normal, and thus on this occasion the TR, but refer in a footnote to Variant 2. At Mark 1:41b, *Solution 2* was adopted by the NRSV and TEV. Thus e.g., the *New Revised Standard Version* reads in the main text, “Moved with pity” (NRSV), but a footnote reads, “Other ancient authorities read ‘anger’” (NRSV ftn.).

Solution 3: Exercise the non-Alexandrian pincer arm by following Variant 2 in the main text, but refer to the TR’s reading as found in the two main Alexandrian texts in a footnote. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) At Mark 1:41b, *Solution 3* was adopted by the NIV (3rd ed. 2011), NEB, and REB. Thus e.g., the *New International Version* (3rd ed. 2011) reads in the main text, “Jesus was indignant” (NIV), but a footnote reads, “Many manuscripts ‘Jesus was filled with compassion’” (NIV ftn.).

Let the reader note the change in reading between the NIV’s first and second editions (*Solution 1*), compared with that of its third edition (*Solution 3*). And what will it read in any future fourth edition? We do not know. But we do know what the *Textus Receptus* and Authorized Version will continue to read, namely, “And Jesus, moved with compassion” etc. . *Let us thank God for our Saint James Bibles!*

Meditation. The physical healings of Christ in the gospels are object lessons to show his power of spiritual healing. Christ here refers to the Levitical law, saying to the cleansed leper, “shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them” (Mark 1:44). Under the Levitical law, “if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean,” “and the priest shall command that one of the birds be killed;” and “as for the living bird, he shall take it,” “and dip” it “in the blood of the bird that was killed,” and “shall let the living bird loose in the open field” (Lev. 14:3-7). Thus by two birds, the typology shows that the coming Messiah of Isaiah

53 was to both *die for our sins* like the bird killed (Lev. 14:5), and also *to carry our sins far from us* like the bird that flew away (Lev. 14:7; cf. Ps. 103:12). This same basic typology is found in the Day of Atonement service in Lev. 16, where two goats (Lev. 16:8) rather than two birds were used. Thus the priest was to “kill” one “goat” for a “sin offering” (Lev. 16:15), pointing to Christ’s sacrificial death at Calvary (cf. Isa. 53:5,10,12); and to “send” the other “goat” “away” “into the wilderness” (Lev. 16:22) as part of the “atonement” (Lev. 16:10), symbolizing that Christ was to bear our griefs and carry our sorrows (Isa. 53:4), and so carry our sins far from us and “justify many; for” it was prophesied of him aforetime that “he shall bear their iniquities” (Isa. 53:11) at Calvary’s cross. Thus by the typology of two birds (Lev. 14) or two goats (Lev. 16), the Lord declares through reference to the completed atonement of Christ on the cross, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Isa. 43:25).

Thus the words of Christ to this leper for his physical healing, “be thou clean” (Mark 1:41), in fact point to Christ’s forgiving power to make a man spiritually “clean” through the forgiveness of sins. For the “Lord Jesus Christ, the only-begotten Son of God,” “God of God,” “begotten, not made,” “for us men and for our salvation came down from heaven,” “and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.” Thus in conjunction with the spiritual “baptism” of regeneration, we have “remission of sins” through him. Canst thou say of this Saviour, “I believe ... in one Lord Jesus Christ”? (*Nicene Creed*, 1662 *Anglican Book of Common Prayer*, emphasis mine.)

Mark 1:42a “as soon as he had spoken” (TR & AV) {A}

The TR’s Greek, “*eipontos* (‘having said’ = ‘as soon as ... had spoken,’ masculine singular genitive, active aorist participle, from *eipon*) *autou* (he),” i.e., “as soon as he had spoken” (AV) in the wider words about Christ having spoken, “And as soon as he had spoken, immediately the leprosy departed from” the leper (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 1:35-41; & 15th century), and 1968 (1544 A.D.). It is further supported as Latin, “*cum* (when) *dixisset* (he had spoken),” by Jerome’s Latin Vulgate (5th century), old Latin Versions *aur* (7th century) and *l* (7th / 8th century), and the Book of Armagh (812 A.D.); or Latin “*cum* (when) ... *dixisset* (he had spoken),” in old Latin Version *f* (6th century); or Latin, “*cum* (when) *diceret* (he had spoken),” in old Latin Version *q* (6th / 7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

However, a variant omitting these words, and so reading simply, “And immediately the leprosy departed from” is found in old Latin Versions *a* (4th century), *e* (4th / 5th century), *b* (5th century), *d* (5th century), *ff2* (5th century), and *c* (12th / 13th

century).

There is no good textual argument against the representative Byzantine text which is therefore correct. (With respect to the Marcan usage of *eipon*, cf. e.g., Mark 1:17; 2:8,19. With respect to Marcan usage of the masculine singular genitive, active aorist participle, cf. his general usage of an active aorist genitive participle at Mark 6:22⁸⁷; 6:54 and 11:12⁸⁸; and cf. his specific usage of a masculine singular genitive, active aorist participle at Mark 5:21⁸⁹ and 16:2⁹⁰. And with respect to the Marcan usage of *autou* / “he,” cf. e.g., Mark 1:5,6,7.) The origins of the variant are conjectural.

Did the variant originate in the Greek or Latin? Was the variant an accidental omission? Sometimes scribes “squeezed in” words on the far right of a bottom line (see the *autous* / “them” so “squeezed in” at Matt. 7:20 in W 032, p. 21, pictured in these textual commentaries at Mark 2:16e). In a given Greek or Latin manuscript, was the Greek “*eipontos* (as soon as ... had spoken) *autou* (he)” or Latin “*cum* (when) *dixisset* (he had spoken)” respectively, so “squeezed in at the bottom” of a page, on the far right where it stood by itself under the penultimate line? Was it then lost in an undetected paper fade?

Was the variant a deliberate omission? Did a Greek or Latin prunist scribe think it was “redundant” to say, the Greek “*eipontos* (as soon as ... had spoken) *autou* (he)” or Latin “*cum* (when) *dixisset* (he had spoken)” respectively, given the presence of the next word as Greek “*eutheos* (immediately)” or Latin “*statim* (immediately)”?

Failing to recognize that this was part of the Marcan literary style to emphasis both the rapidity of the healing and also *the authority of Christ’s word and thus more widely the authority of God’s Word* (cf. the recognition of Christ’s Deity in Mark 1:3 citing Isa. 40:3; placed in the Trinitarian context of Three Persons and one God in Mark 1:9-11), did this Greek or Latin prunist scribe then arrogantly prune away these words?

Was this a deliberate or accidental omission? We cannot be sure. But we can be sure that this was an omission of the full text of Scripture here preserved for us in the representative Byzantine reading.

The TR’s reading has rock solid support in the Greek as the representative

⁸⁷ Greek “*eiselthouses* (‘when came in,’ feminine singular genitive, active aorist participle, from *eiserchomai*).”

⁸⁸ Greek “*eiselthouses* (‘when were come in’ at Mark 6:54 or ‘when were come’ at Mark 11:12; masculine plural genitive, active aorist participle, from *exerchomai*).”

⁸⁹ Greek “*diaperasantos* (‘when ... was passed over,’ masculine singular genitive, active aorist participle, from *diaperao*).”

⁹⁰ Greek “*anateilantos* (‘at the rising of,’ masculine singular genitive, active aorist participle, from *anatello*).”

Byzantine text over time, and through time, dating from ancient times. It also has good support in the Latin with several old Latin versions, and further enjoys the impressive support of the Latin Vulgate of the church father and doctor, St. Jerome. By contrast, the variant has weak support in the Greek, but some good support in the Latin. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:42a an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:42a, "as soon as he had spoken," in the wider words about Christ having spoken, "And as soon as he had spoken, immediately the leprosy departed from" the leper etc., is found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), (the mixed text type) Codex Theta 038 (9th century), and Codex 0130 (9th century, Mark 1:31-2:16; Luke 1:20-31,64-79; 2:24-48; largely independent text type but influenced by Byzantine text). It is also found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family I Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is further found in the Syriac Harclean h Version (616); Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

However the variant which omits these words and so reads simply, "And immediately the leprosy departed from" the leper etc., is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century); Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 892 (9th century, mixed text type); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is also found in the Syriac Sinaitic (3rd / 4th century) and Pesitto (first half 5th century) Versions; Egyptian Coptic Bohairic Version (3rd century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century).

At Mark 1:42a, the erroneous variant was adopted by the NU Text *et al.* Hence the ASV reads, "And straightway the leprosy departed from him" etc. . So too, the incorrect variant is also found in the NASB, RSV, ESV, NRSV, NIV, and TEV.

On this occasion, the semi neo-Alexandrian, James Moffatt (d. 1944), chose to use the non-Alexandrian text pincer arm. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Moffatt's starting point for the NT text was always von Soden's highly unreliably main text (1913), although on this occasion, von Soden has the correct reading of the TR. From this starting point, Moffatt appears to have been impressed by e.g., the TR's reading in the Syriac (Harclean Version), Latin (Vulgate *et al*), Armenian Version ("Caesarean Text"), C 04, and the Alexandrian's "queen of minuscules," Minuscule 33. As so often happens when a neo-Alexandrian Proper or in Moffatt's case a semi neo-Alexandrian, uses their non-Alexandrian text pincer arm, other neo-Alexandrians do not agree with him. Nevertheless, on this occasion, for the wrong reasons Moffatt adopted the right textual reading. Thus at Mark 1:42a the Moffatt Bible reads, "As he spoke, he leprosy at once left the man" etc. .

Due to the TR's strength in the Latin textual tradition, for incorrect reasons, the correct reading of the TR was adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:42a the Douay-Rheims reads, "And when he had spoken, immediately the leprosy departed from him" etc. . By contrast, the new neo-Alexandrian Papists of post-Vatican II Council times adopted the variant in their Roman *Catholic RSV*, JB, and NJB. Thus once "the false prophet" (Rev. 13:11-14; cf. 16:13; 19:20; 20:10) i.e., Romish "ecumenical councils" spake from 1962 to 1965, among other things, the *Church of Rome* intensified her attack on the Word of God here at Mark 1:42a as an outgrowth of the *Vatican II Council*. Such are the nasty twists and turns of the old Roman whore (Rev. 17:1-9), as guided by the Roman Antichrist of the Pope (Rev. 13:1-10) and Romanist false prophet of "ecumenical councils" under the Pope (Rev. 13:11-14) – dressed up in their mitres of "two horns" (Rev. 13:11).

Mark 2:20 "those days" (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter (Diatessaron formatting). Inside the closed class of sources, the Sangallensis Latin Diatessaron is a Vulgate Codex and reads, "*in (in) illis (those) diebus (days)*" at Mark 2:20 (Diatessaron chapter lvi). This follows the Vulgate's reading at Mark 2:20 except for these words, and these words are then found in a similar reading at Luke 5:35. Therefore due to Diatessaron formatting, this reading may have been derived from Mark 2:20 and / or Luke 5:35, and so no reference is here made to it, *infra*.

The Second Matter. As the son of an army officer I enjoyed a highly mobile lifestyle, attending nine different schools in south-eastern Australia, before proceeding to College. I remember how when I left a Sydney Primary School in New South Wales for a Melbourne Primary School in Victoria⁹¹, my Class 4 teacher in 1969, Mr. Crowley, said

⁹¹ Kingswood Park Public School (1967-8, Sydney, Years 2 & 3), for Watsonia Heights State School (1969-70, Melbourne, Years 4 & 5).

I had to stop writing the letter “s” as it was taught in NSW schools’ running writing (S), and start writing it as it was done in Victorian schools’ running writing (ſ). This type of geographical local diversity bespeaks wider historical differences of script, spelling, and for tongues such as Greek and Latin, also sometimes declension.

From time to time, the study of Greek and Latin takes us into esoteric philosophical questions with regard to abstract questions of Greek grammar and Latin grammar in terms of, “Who determines how a given word should be declined?” What is a legitimate local dialect, or variation, as opposed to “a spelling mistake.” We have previously touched upon this issue with respect to both Latin (Matt. 13:8, Textual Commentaries Vol. 1, *fructus*), and Greek (Matt. 25:26, Vol. 2, *phronimoi*; and Matt. 15:23 in Vol. 2, Appendix 3, *eroton*). And though I do not discuss this issue in my work, *Creation, Not Macroevolution – Mind the Gap*, Volume 1 (2014) & Volume 2 (2014 & 2015), a similar issue arose in that work with my references to *caelum* (heaven) as a second declension neuter noun, and also *caelus* (heaven) as a second declension masculine noun (*Oxford Latin Dictionary*, 1968-82, p. 252, *caelum* & *caelus*)⁹².

This issue also arises here at Mark 2:20 with regard to the Latin *dies*, as found in Latin readings for both the *Textus Receptus* (TR) and variant. For unlike Classical Latin in which *dies* is a fifth declension masculine noun⁹³, in Ecclesiastical Latin *dies* is a fifth declension common noun⁹⁴, i.e., it can be either masculine or feminine. And here at Mark 2:20 it is feminine as the demonstrative pronoun acts like an adjective on the noun, and thus agrees with it in gender (in the TR & variant, feminine), number (in the TR, plural; & in the variant, singular), and case (in the TR & variant, ablative)⁹⁵.

⁹² *Creation, Not Macroevolution – Mind the Gap*, Volume 1 (2014), Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014, Part 1, Chapter 2, section a & Part 1, Chapter 7, section a, subsection c (*caelum* as a neuter noun); & Volume 2 (2014 & 2015), Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2015, Part 3, Chapter 5, section b, subsection iii (*caelum* as a neuter noun) & Part 3, Chapter 6) section a, subsection v, St. Gregory the Great, subdivision B] “What St. Gregory says” (*caelum* as a neuter noun by both St. Jerome and St. Gregory, & *caelus* as a masculine noun by St. Jerome), Part 3, Chapter 6, section 4 (*caelum* as a neuter noun by St. Jerome) (available at <http://www.gavinmcgrathbooks.com>).

⁹³ Woodhouse, S.C., *The Englishman’s Pocket Latin-English & English-Latin Dictionary*, Routledge & Kegan Paul, London, UK, 1913; reprint 1983, p. 52; & Wheelock’s *Latin Grammar*, pp. 143 & 446.

⁹⁴ Stelten’s *Dictionary of Ecclesiastical Latin*, p. 74; & Collins’ *Primer of Ecclesiastical Latin*, *op. cit.*, p. 156.

⁹⁵ Wheelock’s *Latin Grammar*, pp. 12, 55-57.

Principal Textual Discussion.

At Mark 2:20 the TR's Greek, "*en* (in) *ekeinai*s ('those,' feminine plural dative demonstrative pronoun, from *ekeinos-e-o*) *tais* ('the,' feminine plural dative definite article, from *e*, redundant in English translation) '*emera*i's ('days,' feminine plural dative noun, from '*emera*),' i.e., "those days," in the wider words, "and then they shall fast in those days" (AV), is supported by the majority Byzantine text e.g., Codices M 021 (9th century), U 030 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, "*in* ('in,' preposition with ablative) *illis* ('those,' feminine plural ablative demonstrative pronoun, from *ille-a-ud*) *diebus* ('days,' common plural ablative noun, from *dies*)," in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), f (6th century), aur (7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However, a variant reading Greek, "*en* (in) *ekeine* ('that,' feminine singular dative demonstrative pronoun, from *ekeinos-e-o*) *te* ('the,' feminine singular dative definite article, from *e*, redundant in English translation) '*emera* ('day,' feminine singular dative noun, from '*emera*),' i.e., "in that day," is a minority Byzantine reading found in Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century) and Pi 041 (9th century). The variant is also found as Latin, "*in* ('in,' preposition with ablative) *illa* ('that,' feminine singular ablative demonstrative pronoun, from *ille-a-ud*) *die* ('day,' common singular ablative noun, from *dies*)," in the Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions d (5th century), ff2 (5th century), q (6th / 7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D.)

There is no good textual argument against the representative Byzantine reading which is therefore correct. (Cf. Mark 1:9; 8:1; 13:19.) The origins of the variant are speculative.

The TR's terminology of "those days" is clearly Marcan Greek (cf. Mark 1:9; 8:1; 13:19,24), whereas Matthean Greek may use either this plural form (Matt. 3:1) or the singular form "*ekeine te* '*emera*" i.e., "that day" (Matt. 7:22); and likewise Lucan Greek might also use the singular (Luke 6:23; 10:12; 17:31; 21:34) or plural (Luke 2:1; 4:2; 5:35; 9:36; 20:1) forms. Therefore, since neither form is found in Matt. 9:15, and the same plural form as Mark 2:20 is found in Luke 5:35; it looks like the variant was imported into Mark 2:20 from Matthean and / or Lucan Greek by some indirect route. Was the variant an accidental alteration? Due to paper fades, possibly stemming from an originating scribe not well dipping his pen in the ink-well when composing the manuscript, did "*en* (in) *ekeinai*s (those) *tais* (-) '*emera*i's (days)," come to look something like "*en ekein*::: :::: '*emera*:::"? Did a scribe then "reconstruct this from context" as "*en* (in) *ekeine* (that) *te* (-) '*emera* (day)," with some reference to "similar Gospel terminology in Matthew or Luke"? Or was this a deliberate alteration? Did a scribe find that the singular terminology somehow "tickled his fancy" as "better

sounding,” and so did he then modify Mark 2:20 with some reference to the singular terminology in Matthew or Luke?

Was this a deliberate or accidental omission? We cannot be sure. But we can be sure that this was an omission of the text of Scripture here preserved for us in the representative Byzantine reading.

The TR’s reading has strong support in the Greek as the representative Byzantine text, though does not date from ancient times in the Greek. But it also enjoys strong Latin support where it does date from ancient times. By contrast, the variant has relatively weak support in the Greek, but some better support in the Latin. Weighing up these factors, and bearing in mind the dutiful subservience of the servant maxim, *The Latin improves the Greek* with the Latin manuscripts here showing the TR’s reading from ancient times; and also the support for the TR in the majority Byzantine text, and the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 2:20 an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 2:20, “those days,” is found in e.g., Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 1071 (12th century, independent). It is also found in the Egyptian Coptic Bohairic Version.

However the variant which reads, “that day,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is also found in the Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 2:20, the erroneous variant was adopted by the NU Text *et al.* Hence the ASV reads, “in that day.” So too, the incorrect variant is found in the NASB, RSV, ESV, NRSV, and NIV. The *Today’s English Version* is so loose here in its rendering, that it entirely omits these words, “But the day will come when the bridegroom will be taken away from them, and then they will fast” (TEV).

Mark 3:5a “thine hand” (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter (Diatessaron formatting). Inside the closed class of sources, the Sangallensis Latin Diatessaron is a Vulgate Codes and reads, “*extende* (Stretch forth) *manum* (hand) *tuam* (thine)” (Diatessaron chapter Ixix). But this same reading is found in the Vulgate at Matthew 12:13, Mark 3:5, and Luke 6:10. Hence we cannot be sure from which of these three readings, or what combination of these three readings, these words have been derived under Diatessaron formatting rules. Therefore no reference is made to the Sangallensis Diatessaron, *infra*.

Outside the closed class of sources, Ciasca’s Latin-Arabic Diatessaron also reads “*extende* (Stretch forth) *manum* (hand) *tuam* (thine)” (Diatessaron chapter vii). Hence for the same reasons, no reference is made to the Arabic Diatessaron, *infra*.

The Second Matter. The (mixed text type) Codex L 019 (8th century) is outside the closed class of sources, and so like other manuscripts outside the closed class of Providentially preserved New Testament Greek and Latin manuscripts, it has no impact on the discovery and composing of the neo-Byzantine Greek Received Text; although it is more influential in the misguided minds of the neo-Alexandrians. Tischendorf’s 8th edition (1869-72) says L 019 here follows the TR’s reading, whereas Swanson (1995) says it follows the variant. Therefore, no reference is made to L 019, *infra*.

Also outside the closed class of sources, Nestle-Aland (1993) says Minuscule 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text) follows the TR’s reading, whereas Swanson (1995) says it follows the variant. Thus once again, no reference is made to 565, *infra*.

Principal Textual Discussion.

At Mark 3:5a the TR’s Greek, “*ten* (the) *cheira* (hand) *sou* (‘of thee’ = ‘thine,’ genitive second person singular, personal pronoun, from *su*),” i.e., “thine hand,” in the wider words, “Stretch forth thine hand” (AV), is supported by the majority Byzantine text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), G 011 (9th century), H 013 (9th century), and Pi 041 (9th century). It is further supported as Latin, “*tuam* (‘thine,’ feminine singular accusative, possessive adjective from *tuus*),” in Jerome’s Latin Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However, a variant omitting the Greek word, “*sou* (thine),” and so reading simply, “the hand,” is a minority Byzantine reading found in e.g., Codices M 021 (9th century) and S 028 (10th century); and Minuscule 2 (12th century).

There is no good textual argument against the representative Byzantine reading which thus must stand. (Cf. Mark 9:43.) The origins of the variant are speculative.

Was the variant an accidental change? Short words like “*sou* (thine)” may sometimes be missed as the eye of a copyist scribe jumps over them. E.g., at Matt. 24:2 the scribe of Manuscript Washington (W 032, 5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53), first missed the short word, “*ode* (here),” and then he realized his error and wrote the word back in. Is this what happened at Mark 3:5a, but with a less adroit scribe who did not detect his error?

Was the variant a deliberate change? Did a prunist scribe consider the “*sou* (thine)” was “redundant,” and thus remove it in the purported interests of “a more concise text”?

Was the variant a deliberate or accidental omission? We cannot be certain. But we can be certain that this variant was a change to the Divinely preserved *Textus Receptus* (TR) which here preserves the correct reading for us in the representative Byzantine text.

The TR’s reading has rock solid support over time, and through time, dating from ancient times, in both the Byzantine Greek textual tradition and the Latin textual tradition. This includes the impressive Latin support of one the Western Church’s four ancient and early mediaeval church doctors, the ancient church father and doctor, St. Jerome. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 3:5a an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 3:5a, “thine hand,” in the wider words, “Stretch forth thine hand” (AV), is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century); as well as the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 892 (9th century, mixed text type), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in all extant Syriac Versions; and the Egyptian Coptic Bohairic Version (3rd century).

However, the variant which omits “thine” and so reads simply, “The hand,” is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century). It is

also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 13 (13th century, independent).

What to the neo-Alexandrian ear is “the painful screeching noise” of their two main Alexandrian texts disagreeing, caused some level of neo-Alexandrian pain here at Mark 3:5a. After all, when so much hangs on *just two* manuscripts, which having been secreted in secretive places for so long are then meant to be the basis for the neo-Alexandrian attack on the neo-Byzantine Received Text, it is clearly a rather difficult position to be in when these two manuscripts disagree with each other. But broadly speaking, the neo-Alexandrians general rule, “The shorter reading is the better reading,” tended to “win out.” Many of those so deciding were no doubt “buoyed up” by the fact that their “Archaic Mark” Minuscule 2427 dated to “the 14th century” also followed the variant; after all, “how was anyone to know” about the later “startling revelations” of 2006-2009 that “Archaic Mark” was a dud manuscript, forged no earlier than 1874?

Hence the erroneous variant was adopted by Tischendorf’s 8th edition (1869-72) – on this occasion forsaking his beloved Codex Sinaiticus in order to choose “the shorter and therefore the better reading;” and also Nestle’s 21st edition (1952), and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). But Westcott & Hort were not so sure. After all, “Are not these Alexandrian texts, all two of them, a neutral text-type? So who can be entirely sure?” Their perplexed and baffled solution adopted in Westcott-Hort (1881) was to put “*ten* (the) *cheira* (hand) *sou* (of thee)” in their main text; and then in one of their relatively rare sidenote to put the alternative of “*ten* (the) *cheira* (hand).”

Reuben Swanson (d. 2009) whose generally very useful textual apparatus (1995) includes a Foreword by one of “the darlings” of the neo-Alexandrians, Bruce Metzger (d. 2007), chose to avoid the frustration of this lack of support for what from the neo-Alexandrian perspective’s general rule would be “the shorter and therefore the better reading” in Codex Sinaiticus, by simply not referring to it at this reading. *This is an extraordinary omission and concealment of the text!* We neo-Byzantines can appreciate Swanson’s neo-Alexandrian frustration, but we cannot condone or endorse his solution of wilfully shutting his eyes to such data. The combination of Codex Sinaiticus’s support as one of the two Alexandrian texts, coupled with what from the neo-Alexandrian perspective would be the “eternal support” of the Western Text’s D 05, would on other occasions be enough for neo-Alexandrians to support a given reading (see e.g., Mark 1:32 & Mark 3:4 in Appendix 3 of this volume 5). But then the circular reasoning of the neo-Alexandrian’s general rule, “The shorter reading is the better reading,” is clearly here militating against their adoption of the TR’s reading as found in the Alexandrian Text’s Codex Sinaiticus (Aleph 01) and Western Text’s Codex Bezae Cantabrigiensis (D 05); and hence the neo-Alexandrians general, though not absolute support here, for the corruptly pruned reading of the Alexandrian Text’s Codex Vaticanus (B 03).

At Mark 3:5a, *prima facie* the preferred reading of Westcott & Hort’s text in the TR’s correct reading of “*ten* (the) *cheira* (hand) *sou* (of thee)” as found in Codex Sinaiticus, is found at Mark 3:5a in the American Standard Version as, “thy hand”

(ASV). It is also found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt; together with the Papists' Roman *Catholic* RSV, JB, and NJB. But these "new versions" either do not use italics for added words, or use them with some level of inconsistency; although we can only assume that the ASV and NASB which are meant to use italics for added words, have here followed Westcott-Hort in preferring the TR's reading of the Alexandrian Text's Codex Sinaiticus and Western Text's Codex D 05. But what of these other "modern" versions e.g., Moffatt's "Stretch out your hand" – which in failing to distinguish between the singular "thine" and plural "your," *prima facie* raises the question of whether Christ was here addressing one or more people? While general context indicates one person, it is much clearer, much more quickly, in our Authorized Version's "Stretch forth thine hand" (AV). But returning to the basic issue of which Alexandrian text is here being followed, are these modern neo-Alexandrian Versions following Codex Sinaiticus which has the correct reading of the Received Text; or are they following Codex Vaticanus which omits the "thine (*sou*)," and then adding it back in as part of translation, but not showing this as they do not use italics for added words? We do not know; and nor do their benighted readers. Such are some of the many confusions and instances of decreased clarity in the so called "modern" versions which paradoxically claim to be making the text clearer.

In the words of a song (in which local Protestant tradition and usage inserts some different names on different occasions, e.g.): Refrain "*Give me that old time religion, give me that old time religion, give me that old time religion, it's good enough for me.*" "It was good for Holy Noah, it was good for holy Noah, it was good for holy Noah, and it's good enough for me." Refrain. "It was good for the Apostle Saint Paul, it was good for the Apostle Saint Paul, it was good for the Apostle Saint Paul, and it's good enough for me." Refrain. "It was good for Martin Luther, it was good for Martin Luther, it was good for Martin Luther, and it's good enough for me." Refrain.

Mark 3:5b "whole as the other" (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter. The three old Latin Version readings cited in favour of the Greek TR's reading, *infra*, "open the lid on a can of worms" to do with translation. It looks to me as though they all considered the idea of the Greek word "*apokatestathe*" ('it was restored' = 'was restored,' from *apokathistemi*)" coupled with Greek word, "*ugies*" ('whole' from *ugies*)," was fully captured in the Latin word, "*restituta*" ('having been restored' = 'was restored,' from *restituo*);" so that it was redundant to render the Greek "*ugies* (whole)" "a second time." This implies that these Latin scribes considered that the Greek "*apokathistemi*" could refer to a partial restoration or a complete restoration, and that it here needed the added Greek "*ugies*" to indicate a complete restoration, whereas the Latin "*restituo*" was a more robust word, requiring no such qualification. If this is the correct reconstruction of these Latin scribes thinking (and, of course, we cannot be entirely sure of this,) then it is also clear that other Latin scribes disagreed with them as seen in the reading of the *Sangallensis Latin Diatessaron* (see "The Second Matter, *infra*); and so too, other Greek scribes disagreed with them, as seen in the pruned down

variant which omits these words here and evidently considers the Greek “*apokathistemi*” is a contextually powerful enough word to convey the idea of full restitution. Such a weaker view of the Greek “*apokathistemi*” is *possibly* intended in the ambiguity of Moffatt’s rendering, “and his hand was quite restored” (Moffatt Bible); though the stronger view of Greek “*apokathistemi*” is clearly present in the New International Version’s rendering, “and his hand was completely restored” (NIV).

Given that I consider the omitted TR’s words here exhibit literary qualities of deliberate repetition in their usage of “*apokatestathe* (was restored,’ from *apokathistemi*)” and “*ugies* (‘whole’ from *ugies*),” I consider that any view by Latin scribes that its translation at Mark 3:5b is redundant, to be a failure on their part to properly translate an element of literary beauty and style that ought not to have been omitted by them. Nevertheless, there appears to here be an example of an interesting philosophical, theological, and philological debate in the background that was going on between at least some Greek and some Latin scribes. But notwithstanding such issues, whatever one thinks of the difference between the Greek and these three old Latin Versions, it is clear that in broad-brush terms they support the TR’s reading, and that for our purposes is the primary point that should not be lost sight of.

The Second Matter (Diatessaron formatting).

Inside the closed class of sources, the *Sangallensis Latin Diatessaron* reads, “*restituta* (‘having been restored’ = was restored’) *est* (‘it was’ = ‘was’) *sanitati* (to health) *manus* (hand) *eius* (‘of him’ = ‘his’) *sicut* (as) *et* (even) *altera* (the other),” i.e., “his hand was restored to health even as the other” (Diatessaron chapter lxix). But the Vulgate reads as Matt. 12:13, “*restituta* (‘having been restored’ = was restored’) *est* (it was) *sanitati* (to health) *sicut* (as) *altera* (the other),” i.e., “it was restored to health even as the other;” and at Luke 6:10, “*restituta* (‘having been restored’ = was restored’) *est* (‘it was’ = ‘was’) *manus* (hand) *eius* (‘of him’ = ‘his’),” i.e., “his hand was restored.” Thus it is possible that the reading of the *Sangallensis Diatessaron* is the result of Diatessaron formatting between these three gospel readings, rather than as a result of using the TR’s reading at Mark 3:5b from a Latin source. Hence no reference is made to the *Sangallensis Latin Diatessaron*, *infra*.

Outside the closed class of sources, Ciasca’s Latin-Arabic Diatessaron (Diatessaron chapter vii) also presents certain difficulties due to the issue of Diatessaron formatting across Matt. 12:13; Mark 3:5; and Luke 6:10. Thus no reference is made to the Arabic Diatessaron, *infra*.

Principal Textual Discussion.

At Mark 3:5b the TR’s words, Greek “*hugies* / ‘*ugies* (whole) *hos* / ‘*os* (as) *he* / ‘*e* (the) *alle* (other),” i.e., “whole as the other” in the wider words, “and his hand was restored whole as the other,” is supported by the majority Byzantine text e.g., Codices M 021 (9th century), U 030 (9th century), Y 034 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is further supported in the similar readings

of Latin, “*sicut* (as) *alia* (the other),” in old Latin Version b (5th century); or “*sicut* (as) *et* (even) *alia* (the other),” in old Latin Version a (4th century); or “*sicut* (as) *et* (even) *altera* (the other),” in old Latin Version c (12th / 13th century).

Variant 1a omitting Greek “*ugies* (whole) *os* (as) *e* (the) *alle* (other),” and so reading simply, “and his hand was restored,” is a minority Byzantine reading found in e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), and K 017 (9th century). The omission is also found as, Latin, “*restituta* (‘having been restored’ = was restored) *est* (‘it was’ = ‘was’) *manus* (hand) *eius* (‘of him’ = ‘his’),” i.e., “his hand was restored” (*Variant 1b*) in old Latin Version e (4th / 5th century); as Latin “*restituta* (‘having been restored’ = was restored) *est* (‘it was’ = ‘was’) *manus* (hand) *illi* (‘unto that [one]’ = ‘unto him’),” i.e., “the hand was restored unto him” (*Variant 1c*) in Jerome’s Latin Vulgate (5th century), and old Latin Versions f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century), and the Book of Armagh (812 A.D., in Gwynn’s edition adding in the “*est*” in italics); as Latin, “*restituta* (‘having been restored’ = was restored) *est* (‘it was’ = ‘was’) *manus* (hand) *eius* (‘of him’ = ‘his’) *statim* (immediately),” i.e., “his hand was restored immediately” (*Variant 1d*) in old Latin Versions ff2 (5th century), i (5th century), and r1 (7th century); and as Latin, “*restituta* (‘having been restored’ = was restored) *est* (‘it was’ = ‘was’) *manus* (hand) *illi* (‘unto that [one]’ = ‘unto him’) *statim* (immediately),” i.e., “the hand was restored unto him immediately” (*Variant 1e*) in old Latin Version d (5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

There is no good textual argument against the representative Byzantine reading which is therefore correct. (In Marcan Greek, with respect to the usage of ‘*ugies* / “whole” cf. Mark 5:34; on the usage of ‘*os* / “as” cf. e.g., Mark 1:22 – twice; 4:26; and on a contrast usage of *alle* from *allos-e-o* / “other,” cf. *alla* from *allos-e-o* / “other” in Mark 4:36, or *allai* from *allos-e-o* / “other” in Mark 15:41.)

The origins of the variant are conjectural. Was *Variant 1* an accidental omission? In Manuscript London (Codex A 02, British Library) there is a stylistic paper space following the words, “*apekatestathe* (third letter epsilon / “e” rather than omicron / “o” is a spelling variant, ‘it was restored’ = ‘was restored,’ from *apokathistemi*) *e* (‘the,’ redundant in English translation) *cheir* (hand) *autou* (‘of him’ = ‘his’)” i.e., “his hand was restored;” before the commencement of verse 6. This reminds us that though our numbered verse divisions date from the work of Stephanus in 1551, he clearly often used pre-existing unnumbered verse divisions. Therefore, were the words “*ugies* (whole) *os* (as) *e* (the) *alle* (other)” lost in a paper fade? Did a subsequent scribe consider that the space so created was simply part of the stylistic paper space coming at the end of verse 5 as a marker before verse 6?

Was *Variant 1* a deliberate omission? Did a prunist scribe take the view that the words, “*ugies* (whole) *os* (as) *e* (the) *alle* (other)” were “unnecessarily flowery and redundant”? Did he then prune them away “in the interests of a more succinct text”?

With regard to the Latin variants using “*statim* (immediately)” (*Variants 1d & 1e*). Due to a paper fade / loss, did the Latin “*sicut* (as) *alia* (the other),” “*sicut* (as) *et* (even) *alia* (the other),” or “*sicut* (as) *et* (even) *altera* (the other),” come to look something like “*s t*”? Was most of this taken by a subsequent scribe to be “a stylistic paper space,” and the “*s t*” then “reconstructed from context” as “*statim* (immediately),” perhaps with reference to the Marcan terminology of the following verse 6 which refers in e.g., the Vulgate and old Version r1 to how the Pharisees went out “*statim* (immediately)”?

Was this a deliberate or accidental omission? We cannot be sure, but we can be sure that it was an omission of the text as Divinely Preserved for us here at Mark 3:5b in the representative Byzantine Greek text.

The TR’s reading has rock solid support in the Greek as the representative Byzantine reading against which there is no good textual argument. Through reference to both the Byzantine Greek and Latin textual traditions, the TR’s reading clearly has support over time, and through time, dating from ancient times. By contrast, the variant has weak support in the Greek, but stronger support in the Latin, although the Latin readings which have this omission are somewhat divided over what the reading should be. Weighing up these factors, and bearing in mind the perpetual superiority of the master maxim, *The Greek improves the Latin*, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 3:5b an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the TR’s correct reading at Mark 3:5b, “whole as the other,” in the wider words, “and his hand was restored whole as the other” (AV), is found in (the mixed text type) Codex L 019 (8th century), and as a marginal reading in (the mixed text type) Codex Theta 038 (9th century); as well as Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1071 (12th century, independent). It is further found in the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

However, the variant which omits “whole as the other” and so reads simply, “and his hand was restored,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century); and as Greek, “*apokatestathe* (‘it was restored’ = ‘was restored’) *e* (-) *cheir* (hand) *autou* (‘of him’ = ‘his’) *eutheos* (immediately)” i.e., “his hand was restored immediately” (*Variant 1d*) in the leading representative of the Western text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), and the main text of (the mixed text type) Codex Theta 038 (9th century); as well as in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on

one's view, either independently corrupted, or "Caesarean" text), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude), and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 3:5b the variant was adopted by the NU Text *et al.* Hence the ASV reads simply, "and his hand was restored." So too, the variant is adopted at Mark 3:5b in the NASB, RSV, ESV, NRSV, NIV, and TEV.

The old Latin Papists of post-Trent Council and pre-Vatican II Council times followed the same reading as the Clementine's Latin "*restituta* ('having been restored' = was restored') *est* ('it was' = 'was') *manus* (hand) *illi* ('unto that [one]' = 'unto him')," i.e., "and the hand was restored unto him" (*Variant 1c*), in their Douay-Rheims which reads, (adding "his"), "his hand was restored unto him." By contrast, the new neo-Alexandrian Papists of post-Vatican II Council times followed the reading of the Alexandrian texts and so lack the addition of "unto him," in their Roman *Catholic* RSV, JB, and NJB. What is the commonality of the old Latin Papists and new neo-Alexandrian Papists here at Mark 3:5b? Simply this, they do not care what the reading is, *just so long as it is not the reading of the Protestants' much hated Received Text!*

But our response must be the same to both groups of such Papists, and also to religiously liberal Protestants who deny the Divine Preservation of Holy Scripture with accessibility over time, and through time, for in the approving words of the neo-Alexandrian Bruce Metzger (d. 2007), they follow in the ideological footsteps of the 1831 work of Karl Lachmann, who "ventured to apply to the New Testament the criteria that he had used in editing texts of the classics⁹⁶." And our response to these and any others following in their ways is this, *The Protestants' much loved Received Text bears upon it this Divine stamp of approval, "The Word of the Lord endureth forever" (I Peter 1:25)!*

Mark 3:7c,8a "followed him" (TR & AV) {B}

Preliminary Textual Discussion.

The First Matter. At Mark 3:7c, Hodges & Farstad (1985) which is a Byzantine majority text based on von Soden's I and K groups, (of about 1,500 of von Soden's manuscripts from these two groups, more than 85% are Byzantine Text⁹⁷), consider there

⁹⁶ Metzger's *Textual Commentary*, 2nd ed., 1994, p. 10.

⁹⁷ See Commentary Volume 2 (Matt. 15-20), Preface, section, "*Robinson & Pierpont's (1991) new edition Byzantine Textform (2005)."

is here “a substantial division within the Majority Text” or a “seriously divided” text⁹⁸. And Robinson & Pierpont (2005) which is a “Byzantine priority” Byzantine majority text based on von Soden’s K group, (of about 1,000 of von Soden’s manuscripts from this group, more than 90% are Byzantine Text⁹⁹), consider the text is here “significantly divided¹⁰⁰.” In this context both Hodges & Farstad and Robinson & Pierpont refer to this division being between two readings, namely, “*ekolouthēsan* (‘they followed’ = ‘followed’) and “*ekolouthēsen* (‘they followed’ = ‘followed’).

Contextually, the relevant part of Mark 3:7c reads, Greek, “*polu* (‘great,’ neuter singular nominative adjective, from *polus*) *plethos* (‘a multitude,’ neuter singular nominative noun, from *plethos*¹⁰¹) ... *ekolouthēsan* (‘they followed’ = ‘followed,’ indicative active aorist, 3rd person plural verb, from *akoloutheō*),” i.e., “a great multitude ... followed” (*Reading 1*); or Greek, “*polu* (‘great,’ neuter singular nominative adjective, from *polus*) *plethos* (‘a multitude,’ neuter singular nominative noun, from *plethos*) ... *ekolouthēsen* (‘they followed’ = ‘followed,’ indicative active aorist, 3rd person singular verb, from *akoloutheō*) *auto* (him) *kai* (and) *apo* (from) *tes* (‘the,’ redundant in English translation) *Ioudaias* (Judea)” (*Reading 2*).

While the subject here is a singular noun, it is a plural subject of “a multitude.” In classical Greek, a neuter plural subject always has singular verbs; whereas in Koine Greek and thus the New Testament, a neuter plural subject can take either plural or singular verbs¹⁰²; but a neuter plural subject usually, though not always, has singular verbs. Thus either of these verbs are *prima facie* possible readings.

Given that Hodges & Farstad say the text is “seriously divided,” and Robinson & Pierpont say the text is “significantly divided;” it is necessary to consult the common source book of the USA North American born German baron, Baron von Soden (1913), whose textual apparatus is most excellent and without peer for its consultation of virtually all Greek Codices and Minuscules, even though the main text he seeks to “reconstruct” from this data is extremely bad and unreliable (although one must consult it to make sense of his textual apparatus).

Von Soden says the reading, “*ekolouthēsan* (‘they followed’ = ‘followed,’ plural verb),” has the support of his K group; other than the support for “*ekolouthēsen* (‘they followed’ = ‘followed,’ singular verb)” in his K group which has the support of one

⁹⁸ Hodges & Farstad (1985), pp. xiv, xxi & 113.

⁹⁹ See Commentary Volume 2 (Matt. 15-20), Preface, section, “*Robinson & Pierpont’s (1991) new edition Byzantine Textform (2005).”

¹⁰⁰ Robinson & Pierpont (2005), pp. xviii & 75.

¹⁰¹ As a collective singular noun, *plethos* here takes a singular adjective, *polu*.

¹⁰² Whittaker’s *New Testament Greek Grammar*, *op. cit.*, p. 13.

manuscript from his Ki sub-group, one manuscript from his K1 sub-group, together with his Kr sub-group. Von Soden's Kr sub-group has 211 manuscripts. Hence the total K group manuscript strength of the "*ekolouthesen*" reading is 211 Kr manuscripts + 2 other K group manuscripts = 213 out of a total of 983 K group manuscripts, i.e., in approximate terms (since the vast majority of K group has gospel manuscripts), about one-fifth or *c.* 20% of the K group follows this reading. Given the very large size of K group which has about 1,000 manuscripts, one can reasonably make a statistical projection or extrapolation from this K group figure to the effect that about 20% of the larger Byzantine manuscripts numbering some thousands also therefore have this reading.

Therefore, methinks both Hodges & Farstad and Robinson & Pierpont here "protest too much." Even factoring in a error-bar margin of 10% for von Soden's generalist groups, I do not consider that about a 20% minority support for "*ekolouthesen* ('they followed' = 'followed,' singular verb)," as against about an 80% majority support for "*ekolouthesan* ('they followed' = 'followed,' plural verb)," is a sufficiently large departure from the majority reading to justify the grandiose claim that the text here has "a substantial division" or is "seriously divided" (Hodges & Farstad) or is "significantly divided" (Robinson & Pierpont). Thus the majority Byzantine reading here at Mark 3:7c is clearly, "*ekolouthesan* ('they followed' = 'followed,' plural verb)."

The UBS's 4th revised edition (1993) textual apparatus shows Codex Sigma 042 following the TR other than for this word, which it claims reads "*ekolouthesen* (they followed)" in this manuscript. However, my copy of *Codex Rossanensis* typed out in standard seminary Greek letters by Adolf von Harnack (1882)¹⁰³ clearly shows it fully following the TR's reading with "*ekolouthesan* (they followed)." And so in the absence of the UBS textual apparatus saying the original manuscript had been looked at by them, and it was found that Harnack's typed copy was in error, I would therefore have to take Harnack's typed copy over the UBS textual apparatus in my listing of manuscripts, *infra*.

The Second Matter. There are quite a number of variants at this reading, which the interested reader can find further itemized in e.g., the UBS 3rd (1975), 3rd corrected (1983), and 4th revised (1993) editions. But for our immediate purposes, I am only considering a lesser number of these.

Principal Textual Discussion.

At Mark 3:7c,8a the TR's words, Greek "*ekolouthesan* ('they followed' = 'followed,' word 1a, plural verb, *supra*) *auto* ('him,' word 2), *kai* ('and,' word 3) *apo*

¹⁰³ Adolf von Harnack's *Die Überlieferung Der Griechischen Apologeten Des Zweiten Jahrhunderts In Der Alten Kirche Und Im Mittelalter*, 1882 / 1883, Reprint Akademie Verlag, Berlin, Germany, 1991 (ISBN 3-05-001822-4), "Codex Rossanensis," p. 64 [pp. 257-260].

(‘from,’ word 4) *tēs* (‘the,’ redundant in English translation, word 5) *Iouaias* (‘Judea,’ word 6), *kai* (‘and,’ word 7) *apo* (‘from,’ word 8) *Ierosolumon* (‘Jerusalem,’ word 9) *kai* (‘and,’ word 10) *apo* (‘from,’ word 11) *tēs* (‘the,’ redundant in English translation, word 12) *Idoumaias* (‘Idumea,’ word 13),” in the wider words, “But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon” etc. (showing AV italics for added words); are supported by the majority Byzantine text e.g., Codices Sigma 042 (late 5th / 6th century), E 07 (8th century), K 017 (9th century) and U 030 (9th century); and Minuscules 2 (12th century), 180 (12th century, Byzantine other than in Acts), and 597 (13th century).

Variant 1a is Greek, “*ekolouthesēn* (‘they followed’ = ‘followed,’ word 1b, singular verb, *supra* *auto* (‘him,’ word 2), *kai* (‘and,’ word 3) *apo* (‘from,’ word 4) *tēs* (‘the,’ redundant in English translation, word 5) *Iouaias* (‘Judea,’ word 6), *kai* (‘and,’ word 7) *apo* (‘from,’ word 8) *Ierosolumon* (‘Jerusalem,’ word 9) *kai* (‘and,’ word 10) *apo* (‘from,’ word 11) *tēs* (‘the,’ redundant in English translation, word 12) *Idoumaias* (‘Idumea,’ word 13),” i.e., “followed him, and from Judea, and from Jerusalem, and from Idumaea.” This is a minority Byzantine reading found in e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), P 024 (6th century), G 011 (9th century); Minuscules 1010 (12th century) and 1242 (13th century); and Lectionaries 514 (10th century, Messina University, Italy), 1552 (985 A.D., St. Petersburg National Library, Russia), and 950 (1289 / 1290 A.D., Uppsala University, Sweden). It is also found in the ancient church Greek writer, Victor of Antioch (d. 5th century).

Variant 2a is found in its Latin form as, “*a* (from) *Galilaea* (Galilee) *et* (‘and,’ word 3) *Iudaea* (‘Judea,’ words 5 & 6) *secuta est* (‘followed’¹⁰⁴ = Greek word 1) *eum* (‘him,’ word 2) *et* (‘and,’ word 7) *ab* (‘from,’ word 8) *Hierosolymis* (‘Jerusalem,’ word 9) *et* (‘and,’ word 10) *ab* (‘from,’ word 11a) *Idumea* (‘Idumea,’ word 13),” i.e., “followed him from Galilee and Judea, and from Jerusalem, and from Idumaea.” It is found in the Latin Vulgate (5th century), and old Latin Versions f (6th century) and aur (7th century, with word 5 as *a* / “from” & word 6 as *Iudaea* / “Judea”); and in old Latin Version l (7th / 8th century, with word 1 as *secutae sunt* / “followed”¹⁰⁵). A similar reading to the

¹⁰⁴ The Latin verb *to be*, *sum-esse* (here found as an indicative active present, 3rd person singular verb, *est*), is used with a perfect participle (“*secuta*,” feminine singular nominative perfect participle, from *secor*,) to form the perfect passive voice. See Allen & Greenough’s *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

¹⁰⁵ The Latin verb *to be*, *sum-esse* (here found as an indicative active present verb, 3rd person plural verb, *sunt*), is used with a perfect participle (“*secutae*,” feminine plural nominative perfect participle, from *secor*,) to form the perfect passive voice. See last footnote.

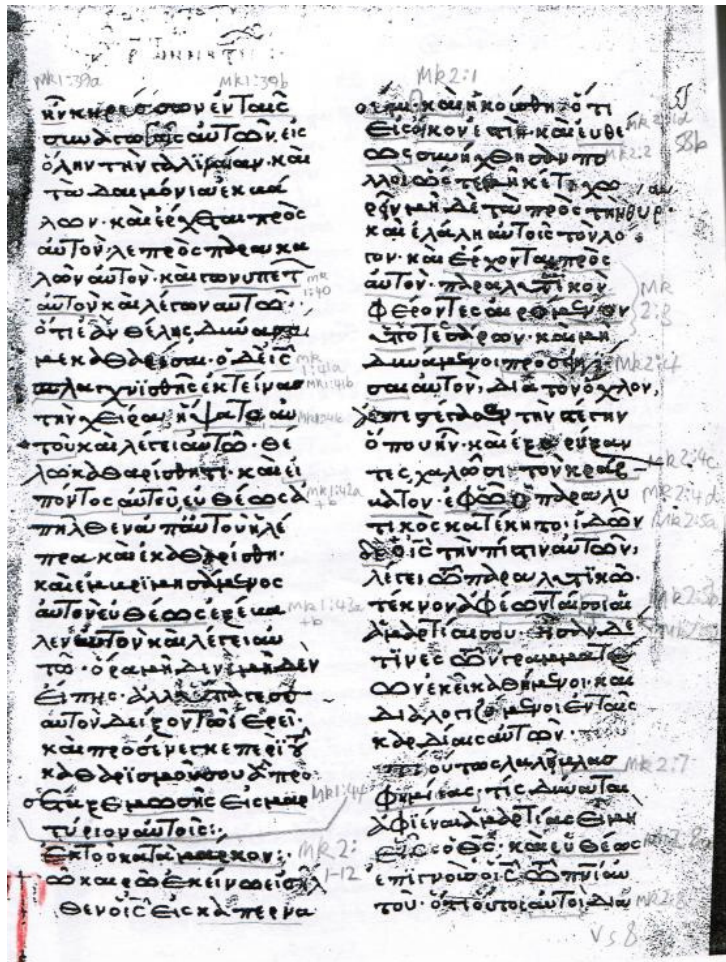
Vulgate is also found in the Book of Armagh (812 A.D., shewing Gwynn's additions in his italics,) as Latin, "agalilea [local dialect compound word] *et iudea secutaest* [local dialect compound word for word 1] *eum et abhierusolimis* [local dialect compound word for words 8 & 9 with variant spelling of] *et* ['and,' word 11b] *idumia* [variant spelling word 13]."

Variant 3a omits words 1 (whether understood as the TR's Greek word 1a, or *Variant 1a*'s Greek word 1b), and 2, found as Latin, "*secuta est* ('followed' = Greek word 1) *eum* ('him,' word 2)" in e.g., the Latin Vulgate (5th century), *supra*. This omission is found in old Latin Versions a (4th century), e (4th / 5th century), d (5th century), ff2 (5th century), and i (5th century).

There is no good textual argument against the representative Byzantine reading which thus must stand. (Cf. "*ekolouthesan auto*" / "they followed him," at Mark 1:18; 2:15.) The origins of the variants are speculative

Variant 1a's "*ekolouthesen* ('they followed' = 'followed,' word 1b, singular verb, *supra*) *auto* ('him,' word 2)" looks like it was brought in from the nearby Mark 2:14, possibly also with some further reference to this terminology in Mark 14:54 and / or Matt. 9:9 and / or Matt. 20:29. Was *Variant 1a* an accidental alteration? Due to a paper fade / loss / damage, did Greek "*ekolouthesan* ('they followed' = 'followed,' word 1a, plural verb, *supra*)" come to look something like, "*ekolouthes:n*"? Did a scribe then "reconstruct this from context," after he quickly looked back and saw "*ekolouthesen* ('they followed' = 'followed,' word 1b, singular verb, *supra*) *auto* ('him,' word 2)" at Mark 2:14 (and / or possibly due to some familiarity on his part with Mark 14:54 and / or Matt. 9:9 and / or Matt. 20:29)? Was *Variant 1a* a deliberate alteration? Did a Greek scribe think it some kind of "stylistic improvement" to move the plural form of the *Textus Receptus* (TR) over to the singular form of *Variant 1a*?

Did *Variant 2a* originate in the Greek or Latin? Was *Variant 2a* an accidental alteration? The column width of manuscripts may vary considerably, e.g., the columns in Sydney University Lectionary 2378 are quite thin at 2 per page, whereas the page size columns of Sydney University Lectionary 1968 are quite wide. In the following copy of my microfilm copy of Lectionary 2378, (with my pencil markings,) at p. 58b, each of these two columns are c. 5 to 5.5 centremetres wide, or c. 2 inches to 2¹/₅th inches wide.



In a given Greek manuscript, were the words, Greek, “*apo* (from) *tes* (‘the,’ redundant in English translation) *Galilaias* (Galilee) *ekolouthesan* (‘they followed’ = ‘followed,’ word 1a, plural verb, *supra*) *auto* (‘him,’ word 2), *kai* (‘and,’ word 3) *apo* (‘from,’ word 4) *tes* (‘the,’ redundant in English translation, word 5) *Iouaias* (‘Judea,’ word 6),” written in fairly thin columns something like the following?

apo tes Galilaias

ekolouthesan auto

kai apo tes Iouaias

Did a Greek scribe first copy out, “*apo tes Galilaias*,” and then did he miss a line, writing out, “*kai apo tes Iouaias*”? Did he then suddenly realize his mistake, and without giving the matter sufficient thought, decide “it means the same thing if I put that line back in here,” and so then write out “*ekolouthesan auto*”? Or in a given Latin manuscript, were the words, Latin “*turba* (multitude) *a* (from) *Galilaea* (Galilee) *secuta est* (‘followed’ = Greek word 1) *eum* (‘him,’ word 2) *et* (‘and,’ word 3) *a* (from) *Iudaea* (‘Judea,’ words 5 & 6) written in fairly thin columns something like the following?

turba a Galilaea

secuta est eum

et a Iudaea

Did a Latin scribe first copy out, “*turba a Galilaea*,” and then did he miss a line, writing

out, “*et a Iudaea*”? Did he then suddenly realize his mistake, and without giving the matter sufficient thought, decide “it means the same thing if I put that line back in here,” and so then write out “*secuta est eum*”? Or was this a deliberate change by an impious Greek or Latin scribe regarding it as some kind of “stylistic improvement”?

Did *Variant 3a* originate in the Greek or Latin? Was *Variant 3a* an accidental alteration? Were either the Greek words, “*ekolouthesan* (‘they followed’ = ‘followed,’ word 1a, plural verb, *supra*) *auto* (‘him,’ word 2),” or the Latin words, “*secuta est* (‘followed’ = Greek word 1) *eum* (‘him,’ word 2),” squeezed in on the bottom of a page by themselves (such as pictorially shown in Part 2 at Mark 2:16e). Were these words then lost either in an undetected paper fade, or due to damage to the bottom of the page, in which the scribe wrongly thought no text had been lost? Was *Variant 3a* a deliberate alteration? Did a prunist Greek or Latin scribe regard this as some kind of “stylistic improvement” of the text, *possibly* with some cursory reference to Luke 6:17?

Were these deliberate or accidental alterations? We cannot be sure, but we can be sure that *Variants 1, 2, & 3* were alterations of the text as Divinely Preserved for us here at Mark 3:7c,8a in the representative Byzantine Greek text.

On the one hand, the TR’s reading has rock solid support in the Greek as the representative Byzantine reading against which there is no good textual argument. But on the other hand, the issue of whether or not it can be shown in ancient times depends on whether one thinks *Codex Rossanensis* (Sigma 042, late 5th / 6th century) comes from ancient times (late 5th century) or early mediaeval times (6th century), but either way, the matter is *in dubio*¹⁰⁶. Furthermore, on this occasion the Latin textual tradition does not help us with regard to, for instance, the issues that divide the TR’s reading from *Variant 1a*. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 3:7c,8a a high level “B” (in the range of 71-74%), i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the TR’s correct reading at Mark 3:7c,8a, “followed (Greek, *ekolouthesan*, word 1a) him, and from Judea, and from Jerusalem, and from Idumaea,” is found in Minuscules 157 (12th century, independent text), 1241 (12th century, Alexandrian corruption in General Epistles, Byzantine text in Acts, independent text elsewhere i.e., independent scribal corruption elsewhere e.g., in the Gospels), and 13 (13th century independent text). It is also found in the Syriac Harklean h (616) Version and Gothic Version (4th century). And a similar reading to which is added the interpolation “in order that they might pray,” is found in Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century); in which Ciasca’s 19th century Latin translation of the Arabic Diatessaron reads, “*secutus est* (‘followed’¹⁰⁷, =

¹⁰⁶ Latin, “in doubt.”

¹⁰⁷ The Latin verb *to be*, *sum-esse* (here found as an indicative active present

Greek word 1) *eum* ('him,' word 2) *ut* ('in order that,' added word A) *oraret* ('they might pray,' added word B), *et* ('and,' word 3) *a* ('from,' word 4) *Iuaea* ('Judea,' words 4 & 5), *et* ('and,' word 6) *ab* ('from,' word 7) *Ierosolymis* ('Jerusalem,' word 8) *et* ('and,' word 9) *ab* ('from,' word 10) *Idumaea* ('Idumea,' words 11 & 12)," i.e., "followed him, in order that they might pray, and from Judea, and from Jerusalem, and from Idumaea" etc. .

Variant 1a "followed (Greek, *ekolouthēsen*, word 1b) him, and from Judea, and from Jerusalem, and from Idumaea," is found in Minuscules 892 (9th century, mixed text type), and the Syriac Pesitto Version (first half 5th century).

Variant 1b is like *Variant 1a* in using Greek, *ekolouthēsen* (word 1b), but it then omits "*auto* ('him,' word 2)," i.e., "followed (Greek, *ekolouthēsen*), and from Judea, and from Jerusalem, and from Idumaea." It is found in one of the two leading Alexandrian texts, Rome Vaticanus (4th century); as well as (the mixed text type) Codex L 019 (8th century), Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text); and the Slavic Version (9th century).

Variant 2a is found in its Greek form as, "*apo* (from) *tes* ('the,' redundant in English translation) *Galilaias* (Galilee), *kai* ('and,' word 3) *apo* ('from,' word 4, lacking in the Latin form of *Variant 2a*, *supra*.) *tes* ('the,' redundant in English translation, word 5) *Iouaias* ('Judea,' word 6), *ekolouthēsan* ('they followed' = 'followed,' word 1a, plural verb, *supra*) *auto* ('him,' word 2a), *kai* ('and,' word 7) *apo* ('from,' word 8) *Ierosolumon* ('Jerusalem,' word 9) *kai* ('and,' word 10) *apo* ('from,' word 11) *tes* ('the,' redundant in English translation, word 12) *Idoumaias* ('Idumea,' word 13)," i.e., "followed him from Galilee and from Judea, and from Jerusalem, and from Idumaea." It is found in (the independent) Codex Delta 037 (9th century, with word 2b, *auton* / 'him'); and Minuscule 1071 (12th century, independent).

Variant 2b is like *Variant 2a* but it omits word 2. It is found in the altered reading of the Alexandrian text's, London Sinaiticus at the hand of a "corrector" scribe who added in words 10,11,12,& 13; as well as (the mixed text type) Codex C 04 (5th century). And a similar reading in part, is found in one of the two leading Alexandrian texts, London Sinaiticus (4th century), which further omits words 10,11,12,& 13.

Variant 3b is like *Variant 3a* in omitting Greek words 1 (*ekolouthēsan* / "followed") and 2 (*auto* / "him"); but it also omits Greek words 4 (*apo* / "from") and 11 (*apo* / "from"). This reads, "*kai* ('and,' word 3) *tes* ('from the,' feminine singular genitive, definite article from *e*, 'the' is redundant in English translation, word 5) *Iouaias* ('Judea,' word 6, feminine singular genitive noun, from *Iouaia*¹⁰⁸), *kai* ('and,' word 7) *apo* ('from,' word 8) *Ierosolumon* ('Jerusalem,' word 9) *kai* ('and,' word 10) *tes* ('from

verb, *est*), is used with a perfect participle ("*secutus*," masculine singular nominative perfect participle, from *secor*.) to form the perfect passive voice. See two footnotes back.

¹⁰⁸ As a genitive of separation it may be rendered with "from," see Wallace's *Greek Grammar*, pp. 107-109; Young's *Greek*, pp 34-35.

the,’ feminine singular genitive, definite article from ε, ‘the’ is redundant in English translation, word 12) *Idoumaias* (‘Idumea,’ word 13, feminine singular genitive noun, from *Idoumaia*¹⁰⁹),” in the wider words, “followed him, and from Judea, and from Jerusalem and from Idumaea.” It is found in the leading representative of the Western text, Codex D 05 (5th century).

The confusion in the texts, especially those outside the closed class of sources, which are not regarded as relevant or authoritative for composing the New Testament text by neo-Byzantines, but which are regarded as relevant and authoritative for composing the New Testament text by neo-Alexandrians, led to confusion confounded for the benighted neo-Alexandrians ☹ ☹ ☹. Reflecting their well known bias for the Alexandrian text’s, Rome Vaticanus (Codex B 03, 4th century), *Variant 1b* is found in Westcott-Hort (1881) and Nestle’s 21st edition (1952). With qualification, *Variant 1b* is also found in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). However, the qualification is that the NU (pronounced, “new”) Text is also influenced by *Variant 3* (whether *Variant 3a* or *Variant 3b*), in that it is uncertain about word 1a, Greek, “*ekolouthēsan* (followed),” which it places in square brackets as entirely optional. And reflecting his well known bias for the Alexandrian text’s, London Sinaiticus (Codex Aleph 01, 4th century), *Variant 2b* is found in Tischendorf’s 8th edition (1869-72).

What were the neo-Alexandrian translators of “modern” versions to make of this neo-Alexandrian text confusion confounded at Mark 3:7c,8a?

Solution 1. Either the TR’s reading or *Variant 1a* is found in the NRSV and Moffatt (*Solution 1a*). With a footnote saying the punctuation is uncertain, and putting a full-stop after either the TR’s Greek “*ekolouthēsan* (‘followed,’ word 1a, plural verb, *supra*) *auto* (‘him,’ word 2), or *Variant 1a*’s Greek, “*ekolouthēsen* (‘followed,’ word 1b, singular verb, *supra*) *auto* (‘him,’ word 2),” either the TR’s reading or *Variant 1a* is also found in new neo-Alexandrian Papists’ JB and NJB (*Solution 1b*). And likewise in its loose’n’liberal “dynamic equivalent” style perhaps to some extent influenced by *Variant 2a*, found in the placing Greek, “*apo* (from) *tes* (‘the,’ redundant in English translation) *Galilaias* (Galilee),” after Greek “*ekolouthēsen* (‘they followed’ = ‘followed,’ word 1b, singular verb, *supra*) *auto* (‘him,’ word 2),” which has a full-stop after it, either the TR’s reading or *Variant 1a* (as possibly influenced by *Variant 2a*) is also found in the TEV (*Solution 1c*, with possible influence from *Variant 2a*). E.g., Moffatt reads, “followed him; also a large number came to him from Judea, Jerusalem Idumaea” etc. (*Solution 1a*).

Solution 2. The erroneous *Variant 1b* is found in the Westcott & Hort text based *American Standard Version* (1901) which reads “followed; and from Judea, and from Jerusalem, and from Idumea” etc. (ASV). It is also found in the NASB, RSV, ESV, TCNT; and the post Vatican II Council new neo-Alexandrian Papists’ Roman *Catholic*

¹⁰⁹ See previous footnote.

RSV (*Solution 2a*). E.g., in a loose'n'liberal translation style the *Twentieth Century New Testament* reads, "Then Jesus went away ... followed by a great number of people from Galilee. And a great number, hearing of all that he was doing, came to him from Judaea, from Jerusalem, from Edom" etc. (TCNT). And putting a full-stop after *Variant 1b*'s Greek, "ekolouthesen ('followed,' word 1b, singular verb, *supra*) auto ('him,' word 2)," it is also found in the NIV (*Solution 2b*).

Solution 3. *Variant 3* in some form is found in the NEB and REB, which while *prima facie* following *Variant 3b*, could also as a consequence of their loose'n'liberal dynamic equivalent" style be following *Variant 3a* and themselves omitting in "translation" Greek words 4 (*apo* / "from") and 11 (*apo* / "from").

Solution 4. This is not a neo-Alexandrian solution, but rather that followed by the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Douay-Rheims Version. They followed *Variant 2a* as found in the Latin, and so the Douay-Rheims reads, "followed him from Galilee and Judea, and from Jerusalem, and from Idumea."

Good Christian reader, dost all this sound just a little confusing? Be thou assured of this, that "in all the churches of the saints," "God is not the author of confusion, but of peace" (I Cor. 14:33). The confusion comes from the neo-Alexandrians and old Latin Papists, in not humbly submitting themselves to God's holy Word, and thus following the Neo-Byzantine School's *Textus Receptus* or Received Text, such as we are most fortunate to have in the Authorized King James Version of 1611.

An Evangelical Meditation. Though for the purposes of English translation the two readings of "ekolouthesen ('they followed' = 'followed,' singular verb)," and "ekolouthesan ('they followed' = 'followed,' plural verb)," are both rendered, "followed," *supra*; it should be understood that in the Greek there is a difference of nuance. For while in NT Greek a neuter plural subject usually, though not always, has singular verbs; it less commonly has a plural verb such as here at Mark 3:7 when one wants to *emphasize the individuality of each subject in the plural subject*. Hence the TR's words of Mark 3:7, "But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him" (AV) etc., is stressing the individuality of each of those in this multitude. This is then further developed in Mark 3:10, "For he healed many; insomuch that they pressed upon him for to touch him, as many as had plagues." Thus Jesus individual concern and care for *each individual* in the multitude is here an element of the correct reading of the Received Text.

Jesus' physical healings were object lessons designed to show that he has power to spiritually heal people. Hence he says before this in Mark 2:9-12, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth" etc. . Hence the individual emphasis in the TR's plural verb in Mark 3:7 as linked

with Mark 3:10, is making the point that our Lord has *an individual concern for the salvation of every sinner*, as typed by his individual concern for the healings of so many in the Mark 3:7 multitude. For in St. Mark's Gospel we read that "the Son of man came" "to give his life a ransom for many" (Mark 10:45); saying of the red wine in the holy sacrament of the Lord's Supper which symbolized his blood shed at Calvary, "This is my blood of the new testament, which is shed for many" (Mark 14:24). For Christ addresses the individual sinner when he calls them to "repent" "and believe the gospel" (Mark 1:15), for to "believe" in this sense is to have saving faith in "Jesus Christ" as "the Son of God" (Mark 1:1), as Saviour (Mark 10:45; 14:24) and "Lord" (Mark 1:3); who died in our place and for our sins (Mark 10:45; 14:24) when he hung on Calvary's "tree" (Gal. 3:13) or cross, before rising again the third day, and ascending into heaven where he "sat down on the right hand of God" (Mark 15 & 16); and from whence he shall come to judge the quick and the dead (Mark 13 & 14:62).

Good reader, Hast thou rightly understood the usage of the TR's plural Greek verb "*ekolouthesan* ('they followed' = 'followed,' plural verb)," here at Mark 3:7? Dost thou, perchance, *quite wrongly* think of salvation as some kind of corporate thing that thou dost somehow acquire by church attendance or other corporate association with the visible church of God? Hast thou *personally* accepted Jesus Christ as *thy* Saviour and Lord? "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).