

i
A TEXTUAL COMMENTARY

ON THE

GREEK RECEIVED TEXT

OF THE NEW TESTAMENT

Being the Greek Text used in the

AUTHORIZED VERSION

also known as the

KING JAMES VERSION

also known as the

KING JAMES BIBLE

also known as the

AUTHORIZED (KING JAMES) VERSION

also known as the

SAINT JAMES VERSION;

being the translation set forth by His Majesty King James I's special command in 1611,
and being "ordered to be read" or Authorized under His Majesty King Charles II
in the Anglican 1662 *Book of Common Prayer* Preface, and thus
Authorized and Appointed to be read in Churches.

by

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Textual Commentary, Volume: 5

St. Mark's Gospel

Chapters 1-3.

Verbum Domini Manet in Aeternum

"The Word of the Lord Endureth Forever" (I Peter 1:25).

McGrath, Gavin (Gavin Basil), b. 1960.

*A Textual Commentary on the Greek Received Text of the
New Testament, Volume 5 (Mark 1-3), 2015.*

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Volume 5 Dedication Sermon, preached at Mangrove Mountain Union Church, Mangrove
Mountain, N.S.W., 2250, Australia, on Thursday 5 November 2015.

Oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible> .

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This copy of Volume 5 (Mark 1-3) incorporates corrigenda changes from Appendix 6 of Volume
6 (Mark 4 & 5) © 2016 by Gavin Basil McGrath.

Dedicated to Almighty God on Thursday 5 November 2015,

being the 410th anniversary of *Papists' Conspiracy Day* (1605-2015), in which the Romanist plot under Guy Fawkes to blow up the Protestant King James I (Regnal Years: 1603-1625) of the *Saint James Bible* of 1611, & also to blow up the Protestant Westminster Parliament in London by gunpowder, was in God's good Providence thwarted.

Dedicated to "the Father," "Son," and "Holy Ghost," "one God in Trinity, and Trinity in unity" (*Athanasian Creed*; 1662 *Anglican Book of Common Prayer*);
in memory and thanks for the proto-Protestant saint,

John Huss of Bohemia (in modern Czech),

on this 600th anniversary year of his martyrdom by Papists via the Romanist *Council of Constance* in Germany, 1415-2015.

***The New Calendar of 1578* issued under Queen Elizabeth I (Regnal Years: 1558-1603) for usage together with the Cranmer's 1552 Protestant prayer book as revived in the 1559 edition of the Anglican prayer book included the following reference to the martyrdom of John Huss / Hus (modernizing some spellings):**
"July" "8. John Hus was burnt on this day, at the Council holden at Constance for professing the Gospel of our Lord Jesus. Anno 1415."

This 1578 Anglican Calendar for usage together with the 1559 Anglican prayer book reflects the wider Protestant tradition of remembering the work of John Huss, thus reminding us that he is a fitting saint to be remembered on e.g., All Saints' Day, or Papists' Conspiracy Day.

Queen Elizabeth the First issued injunctions that Foxe's *Book of Martyrs* be "set up" in Anglican Churches. The original edition of Foxe's *Book of Martyrs* (1563) was dedicated to Queen Elizabeth I, and is the classic Protestant hagiology of both Marian martyrs under the Papist queen, Bloody Mary (Regnal Years: 1553-1558), and other times. And so the Calendar of 1561, which is basically the Calendar now found in the 1662 Anglican *Book of Common Prayer*, was contextually meant to be a matching half to Foxe's *Book of Martyrs* of 1563. And the story of John Huss whose followers were known as the "Hussites," can be found in various editions of Foxe's *Book of Martyrs*.

Foxe's Book of Martyrs records that the Romanist *Council of Constance* having "condemned the doctrines of" John "Wickliffe;" then condemned Huss of Bohemia for following in Wycliffe's proto-Protestant teachings. And when "Huss" was asked to recant his proto-Protestant views which he had in broad terms gotten in connection with his study of the teachings of John Wycliffe, (d. 1384), *The Morning Star of the Reformation*; Huss's reply was to uphold an authoritative Bible. For as recorded in Foxe's *Book of Martyrs* "Huss replied, 'Let them send the meanest person of that council, who can convince me by argument from the Word of God, and I will submit my judgment to him'." And so Huss here upheld the supremacy of Biblical authority against any claim to an overriding human power.

English Churchman *Fridays, 21st & 28th August 2015*

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the holy Reformed faith.*

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THE ROMAN POPE IS THE ANTICHRIST (2006 & 2010).

Dedicated Eve of All Saints' Day or
Reformation Day, 2006 & 2010

With a Foreword by Sam McKay.

Secretary of the Protestant Truth Society 1996-2004

COMMENTARY ON THE RECEIVED TEXT

Being the text used in the Authorized (King James) Version

VOL.1 (MATT. 1-14), DEDICATED KING CHARLES I'S DAY 2008 & 2010;

VOL.2. (MATT. 15-20), DEDICATED PAPISTS' CONSPIRACY DAY 2009;

VOL.3 (MATT. 21-25), DEDICATED ROYAL OAK DAY, 2011;&

VOL.4. (MATT. 26-28), DEDICATED ACCESSION DAY, 1952-2012

DIAMOND JUBILEE OF QUEEN ELIZABETH II

CREATION, NOT MACROEVOLUTION- MIND THE GAP

An old earth creationist work.

VOL.1, DEDICATED ST. BASIL'S DAY 2014.

VOL.2 DEDICATED ALL SAINTS' DAY, 2014

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Click at the above home page for "Dedication Sermons" which together with other
sermons are also on line at

[www.sermonaudio.com/kingjamesbible.](http://www.sermonaudio.com/kingjamesbible)

By tradition "the four beasts" of Ezek. 1:10 & Rev. 4:7 are used to symbolize the four Gospels, and these also manifest parts of the *Nicene Creed*. In the established Western tradition of St. Jerome, St. Gregory, *et al*, e.g., the Latin Codex called the Book of Armagh, St. Mark's Gospel is symbolized by the "lion" (Mark 1:3), and the *Nicene Creed* says, "Jesus Christ ... rose again" (Mark 16; & Rev. 5:5).

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TEXTUAL COMMENTARY Mark 1-3.

Appendix 1: A Table of some instances where Scrivener's Text does not represent the properly composed Received Text. Appendix 2: Minor variants between Scrivener's Text and the Majority Byzantine Text (MBT) (or another possible reading), including references to the neo-Alexandrian Text in those instances where the neo-Alexandrian Texts agree with the MBT in such an alternative reading to Scrivener's Text; where such alternative readings do not affect, or do not necessarily affect, the English translation, so we cannot be certain which reading the AV translators followed. Appendix 3: Minor variants between the NU Text or MBT and Textus Receptus (or another relevant text and the TR) not affecting, or not necessarily affecting, the English translation (some more notable variants in Mark 1-3). Appendix 4: Scriptures rating the TR's textual readings A to E (Mark 1-3). Appendix 5: Dedication Sermon for Volume 5 (Mangrove Mountain Union Church, 5 Nov. 2015). Appendix 6: Corrigenda to Former Volumes 1-4. Appendix 7: A Sermons Bonus. Appendix 8: Tract / Pamphlet.

* *More Common Abbreviations*

- Allen's *Latin Grammar* Allen, J.B., *An Elementary Latin Grammar*, 1874, 1898 4th edition corrected, 1930, reprint 1962, Clarendon Press, Oxford, England, UK.
- AV *The Authorized (King James) Version*, 1611. Being the version revised by His Majesty, King James I's special command (KJV), and being the Authorized Version (AV), that is, the only version authorized to be read at the Lessons in Anglican *Church of England Churches* by the *Act of Uniformity*, 1662, which made it, in the words found in the title pages of the King James Version, "Appointed to be read in Churches." This authorization says in The Preface of the 1662 *Book of Common Prayer* that, "such portions of holy Scripture, as are inserted into the liturgy" of the 1662 prayer book, "are now ordered to be read according to the last translation" i.e., the King James Version of 1611. Thus from 1662 the King James Version of 1611 became the Authorized Version in place of the Bishops' Bible of 1558 which says in its title pages, "Authorised and appointed to be read in Churches."
- ASV *American Standard Version*, 1901 (also known as the *American Revised Version*). Being a revision of the Revised Version (1881-1885).
- ESV *English Standard Version*, being a revision of the Revised Standard Version (1952 & 1971). Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bible, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
- Green's Textual Apparatus Pierpont, W.G. (of Robinson & Pierpont, *infra*), in: Green, J., *The Interlinear Bible*, Hendrickson, Massachusetts, USA, 2nd edition 1986, pp. 967-974.
- Hodges & Farstad Hodges, Z. & Farstad, A., *The Greek New Testament According to the Majority Text*, Thomas Nelson, Nashville, Tennessee, USA, 1982, 2nd edition, 1985.
- JB Jerusalem Bible, [Roman Catholic] Imprimatur: Cardinal Heenan, Westminster, 4 July 1966; Darton, Longman, & Todd, London, 1966.

- Latin Vulgate or St. Jerome's Latin Vulgate John Wordsworth and Henry White's *Nouum Testamentum Latine*, Secundum Editionem Sancti Hieronymi, Clarendon Press, Oxford, England, UK, 1911 (New Testament only).
[An Anglican production by the Latin scholars, John Wordsworth (1843-1911), Bishop of Salisbury (1885-1911), and the Reverend Mr. Henry Julian White (1859-1934), an Anglican clergyman, sometime of King's College, London University];
and / or
Robert Weber & Roger Gryson, *Biblia Sacra, Iuxta Vulgatam Versionem*, 1969, 5th edition, 2007, Deutsche Bibelgesellschaft / German Bible Society (in the United Bible Societies), Stuttgart, Germany (Old & New Testaments, with Apocrypha.). [Produced by a number of Latin scholars, e.g., Robert Weber, a Roman Catholic Benedictine monk; and Hadley F.D. Sparks, an Anglican clergyman.]
I generally follow the Douay-Rheims Version (NT 1582 & OT 1609/10) in English renderings I give from the Vulgate. Though the Douay-Rheims is *generally* a good and useful translation of the Latin, the reader should be warned that it sometimes has erroneous Romish theology injected into it. E.g., at Matt. 3:2, St. Jerome's Latin, "*paenitentiam* ('[Have] repentance' = 'Repent,' feminine singular accusative noun, from *paenitentia*)," means "Repent," in the words of Christ, "Repent, for the kingdom of heaven is at hand." But in harmony with Roman Catholic Ecclesiastical Latin, in the Douay-Rheims Version this is erroneously rendered as, "Do penance, for the kingdom of heaven is at hand."
- Liddell & Scott or Liddell & Scott's *Greek-English Lexicon* Henry Liddell and Robert Scott's *A Greek-English Lexicon* 1843, Clarendon Press, Oxford, England, UK, new ninth edition, 1940, with Supplement, 1996.
- Metzger's *Textual Commentary*, 1971 & 1975; & Metzger's *Textual Commentary*, 2nd ed., 1994. Metzger, B.M., *A Textual Commentary on the Greek New Testament*, first edition 1971 (A companion to the UBS Greek NT, 3rd ed. 1975 & 1983), Corrected Edition, 1975; & second edition 1994 (A companion to the UBS Greek NT, 4th revised edition, 1993), United Bible Societies, Bibelgesellschaft / German Bible Society, Stuttgart, Germany.
- Migne (pronounced, "Marnya") Paul Migne's (1800-1875) *Patrologiae Curses Completus*, Series Graeca (Greek Writers Series), and Series Latina (Latin Writers Series).
- Moffatt Bible or Moffatt *The Moffatt Translation of the Bible*, 1926, Revised edition, 1935, by James Moffatt.

- Moulton's *Grammar of NT Greek* James H. Moulton's *A Grammar of New Testament Greek* Vol. 1, 1906, 3rd ed. 1908; Vol. 2, J.H. Moulton & W.F. Howard, 1919-29; Vol. 3, N. Turner, 1963; Vol. 4, N. Turner, 1976; T. & T. Clark, Edinburgh, Scotland, UK.
- Mounce's *Analytical Lexicon to the Greek NT* Mounce, W.D., *The Analytical Lexicon to the Greek New Testament*, Zondervan (Harper-Collins), Grand Rapids, Michigan, USA, 1993.
- NASB *New American Standard Bible*, being a revision of the American Standard Version (1901). First edition, 1960-1971, second edition, 1977, third edition, 1995 (also known as the *New American Standard Version*). Scripture taken from the NEW AMERICAN STANDARD BIBLE (R), Copyright ©1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. Used by permission.
- NIV (2nd ed.) *New International Version*, 1st edition, 1978, first published in Great Britain in 1979; 2nd edition, 1984. Scripture taken from The HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved. (The NIV quoted from in Matt. 1-26 of textual commentaries; & when so specified from Matt. 27 onwards.)
- NIV (3rd ed.) Scripture quotations taken from The Holy Bible, New International Version NIV Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide. (The NIV 3rd edition of 2011 is used in addition to the earlier NIV editions from Matt. 27. of textual commentaries onwards.)
- NJB *New Jerusalem Bible*, [Roman Catholic] Imprimatur: Cardinal Hume, Westminster, 18 June 1985; Darton, Longman, & Todd, London, 1985.
- NKJV *New King James Version*. [Being a Burgonite (Majority Text) revision of the Authorized (King James) Version of 1611.] Scripture taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

NRSV	<i>New Revised Standard Version</i> , being a revision of the Revised Standard Version (1952 & 1971). The Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by permission. All rights reserved.
NU Text (pronounced, “New Text”)	The text found in “N” i.e., Nestle-Aland’s 27th edition (1993) & “U” i.e., United Bible Societies’ (UBS) 4th revised edition (1993).
NU Text <i>et al</i>	The NU Text as well as the text in Tischendorf’s <i>Novum Testamentum Graece</i> (8th edition, 1869-72); Westcott & Hort’s Greek NT (1881); Nestle’s 21st edition (1952); the UBS 3rd (1975) & 3rd corrected (1983) editions.
Robinson & Pierpont	Robinson, M.A., & Pierpont, W.G., <i>The New Testament ... According to the Byzantine / Majority Textform</i> , Original Word Publishers, Atlanta, Georgia, USA, 1991 (for Textual Commentaries Matt. 1-19); Robinson, M.A., & Pierpont, W.G., <i>The New Testament in the ... the Byzantine Textform</i> , Chilton Book Publishers, Southborough, Massachusetts, USA, 2005 (for Textual Commentaries Preface & Matt. 20 onwards; unless otherwise stated).
RSV	<i>Revised Standard Version</i> , being a revision of the American Standard Version. 1st edition 1946 & 1952, Collins, Great Britain, UK; 2nd edition, 1971, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Oxford University Press, 1977.
RV	<i>Revised Version</i> , 1881-1885 (also known as the <i>English Revised Version</i>). [Being a neo-Alexandrian revision of the Authorized (King James) Version of 1611.]
Scrivener, or Scrivener’s Text, or unless otherwise stated, NT <i>Textus Receptus</i> or TR.	F.H.A. Scrivener’s <i>The New Testament</i> , 1898 & 1902, The Greek Text Underlying the English Authorized Version of 1611, reprint 2000 (“10M/11/00,” “M” / Latin, <i>mille</i> , “10M” = 10,000 copies, “11” = November, “00” = 2000 A.D.), Published and sold by, The Trinitarian Bible Society, London, UK (http://www.tbsbibles.org).
Septuagint or LXX, or Brenton’s Septuagint or LXX	Brenton, L.C.L. (Editor & English translator), <i>The Septuagint With Apocrypha: Greek and English</i> , Samuel Bagster & Sons, London, UK, 1851; Reprint: Hendrickson, USA, 1986, fifth printing, 1995. Unless otherwise stated, all Greek Septuagint quotes are from this edition.

- Stelten's *Dictionary of Ecclesiastical Latin* (1995) Stelten, L.F., *Dictionary of Ecclesiastical Latin*, Hendrickson Publishers, Massachusetts, USA, 1995.
- Rahlfs-Hanhart's Septuagint or LXX *Septuaginta* edited by Alfred Rahlfs, 1935; second edition by Robert Hanhart, 2006, Deutsche Bibelgesellschaft, Stuttgart, Germany.
- TEV For Textual Commentaries Vol. 1 & Vol. 2 (only):
Today's English Version or *Good News Bible*, 1961, 1971, 4th edition, 1976. British usage text first published 1976. The British & Foreign Bible Society, London, UK, 1976. (This edition used in Volumes 1 & 2 of textual commentaries.)
- TEV For Textual Commentaries Vol. 3 onwards (all references):
Today's English Version or *Good News Bible* or *Good News Translation*. Scripture quotations are from the Good News Translation Revised Edition – © American Bible Society 1966, 1971, 1976, 1992. (2nd edition 1992, Australian usage text – revised edition of 1994.)
- TR *Textus Receptus* (Latin, Received Text). TR of New Testament generally, though not always, as found in Frederick Scrivener's Greek Text, see "Scrivener," *supra*.
- TCNT *The Twentieth Century New Testament*, A Translation into Modern English Made from ... Westcott & Hort's Text ... , 1898-1901, Revised Edition 1904, The Sunday School Union, London, UK, & Fleming H. Revell Co., New York & Chicago, USA.
- Wallace's *Greek Grammar* Daniel Wallace's *Greek Grammar Beyond the Basics*, 1996, Galaxie Software, Garland, Texas, USA.
- Wheelock's *Latin Grammar* or Wheelock's *Latin* Frederick Wheelock's *Latin Grammar* 1956 (1st ed., Barnes & Noble, New York, USA), Revised by Richard LaFleur, as Wheelock's *Latin* (6th edition, revised, Harper-Collins, New York, USA, 2005).
- Young's *Greek* Richard Young's *Intermediate New Testament Greek* 1994, Broadman & Holman, Nashville, Tennessee, USA.

* *The Articles of the Creed.*

Together with, for instance, the Ten Commandments and Lord's Prayer, the Apostles' Creed (named after, not written by, the apostles), is found in e.g., Luther's (Lutheran) *Short Catechism* (1529); the Anglican *Short Catechism* (largely written by Cranmer, the concluding section on the sacraments was added in 1604,) in the (Anglican) *Book of Common Prayer* (1662); and the Westminster (Presbyterian) *Shorter Catechism* (*Church of Scotland*, 1648). The 12 Articles, one for each of the apostles, are as follows.

- (1) I believe in God the Father Almighty, maker of heaven and earth:
- (2) and in Jesus Christ his only Son our Lord,
- (3) who was conceived by the Holy Ghost, born of the Virgin Mary,
- (4) suffered under Pontius Pilate, was crucified, dead, and buried,
he descended into hell;
- (5) the third day he rose again from the dead,
- (6) he ascended into heaven,
- (7) and sitteth on the right hand of God the Father Almighty;
- (8) from thence he shall come to judge the quick (living) and the dead.
- (9) I believe in the Holy Ghost;
- (10) the holy catholic (universal) church;
the communion (fellowship) of saints (believers);
- (11) the forgiveness of sins;
- (12) the resurrection of the body, and the life everlasting.
Amen.

* *The Ten Commandments* or *Holy Decalogue* of Exodus 20:1-17 and Deut. 5:6-21 are sometimes used in this work in summary forms of its precepts. This is in harmony with New Testament custom and practice, which sometimes cites the fuller form (Eph. 6:2,3; citing Deut. 5:16), and sometimes cites a summary form (e.g., Matt. 19:18,19; Rom. 7:7; 13:9). When the summary form is followed in this work, it is that found in the following Table. Concerning the 3rd commandment, since NT times “the Lord’s name” includes for the Christian that of “the Lord Jesus Christ” (II Cor. 13:14). With regard to the 4th commandment, in the Greek the word, “*sabbaton*” has a contextual double meaning for both “week” and “sabbaths,” so the words that Christ rose on “the first of the week (*sabbaton*)” simultaneously mean, “the first of the sabbaths (*sabbaton*),” thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths (John 20:1,19,26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10 cf. Ps. 118:22-24 & Acts 4:10,11). Our Lord also reintroduced the earlier antediluvian ban on polygamy (Gen. 2:21-24; 4:19; 7:13; Matt. 19:9; I Cor. 7:2; I Tim. 3:1), and so the 7th commandment requires Christian monogamy.

The Ten Commandments of Exodus 20 in their full form.	The Ten Commandments of Exodus 20 in their summary form.
<p style="text-align: center;">I</p> <p>And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</p>	<p style="text-align: center;">I</p> <p>I am the Lord thy God, Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make, bow down to, nor serve, any graven image.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the Lord’s name in vain.</p>

IV	IV
Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.	Remember the sabbath day, to keep it holy.
V	OR
Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.	Remember to keep the Lord's day holy.
VI	[Latter form from, "Remember ... to keep ... holy ... the ... day ... of the Lord," cf. "Lord's day" in application to Sunday, Ps. 118:22-24 in John 12:13 ("Hosanna" = "Save now," on Palm Sunday, John 12:1,12; Luke 19:38 // Ps. 118:26 in Luke 19:28-48 Evensong Lesson of 1662 BCP;) & Acts 4:10,11; Rev. 1:10]
Thou shalt not kill.	V
VII	Honour thy father and mother.
Thou shalt not commit adultery.	VI
VIII	Thou shalt not kill.
Thou shalt not steal.	VII
IX	Thou shalt not commit adultery.
Thou shalt not bear false witness against thy neighbour.	VIII
X	Thou shalt not steal.
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	IX
	Thou shalt not bear false witness.
	X
	Thou shalt not covet.

Since the Fall of man (Gen. 3), due to our fallen sinful nature (Ps. 51:5), no man, the sinless (II Cor. 5:21; I Peter 1:19) Christ except (Heb. 4:15), has ever been able to perfectly keep the Ten Commandments (Rom. 7:7-25). But they are nevertheless used to isolate sin for the dual purposes of repentance in the context of salvation (Luke 18:18-27; Acts 3:19; I Tim. 1:8-10), and also for the purposes of sanctification or holiness of living in the justified believer's life (Rom. 7:7). Anglican, Lutheran, and Presbyterian Protestants have historically believed in the Establishment Principle (Ps. 2:10-12; Prov. 8:12-15; Isa. 49:22,23), i.e., a specifically Protestant Christian State, and considered that under this the Decalogue also has a triple function as a broad legal basis upon which the legal system should be based (Rom. 13:1-9) (e.g., Sir William Blackstone's *Laws of England* & Articles 7 & 37 of the Anglican *39 Articles*).

** Transliterations of Greek letters into English letters.*

A line under the eta i.e., “e,” means a long “e.” This is the e sound of “Green” in Jay Green Sr., or the e sound of “Beza” in Theodore Beza, or the e sound of “Received” in Received Text, or the sound of the first e of “Receptus” in Textus Receptus. This line distinguishes it from the epsilon i.e., “e,” which is a short “e.” This is the e sound of “Nestle” in Nestle-Aland, or the e sound of “Westcott” in Westcott & Hort, or the e sound of the first e of “Clementine” in Clementine Vulgate, or the e sound of “Text” in Received Text, or the e sound of “Textus” and the second e of “Receptus,” in Textus Receptus. Likewise, the absence of a line under the omicron means a short “o.” This is the o sound of “Constantine” and “von” in Constantine von Tischendorf, or the o sound of the first o in “Robinson” and the “o” in “Pierpont” of Robinson & Pierpont, or the o sound of “Hodges” in Hodges & Farstad. This distinguishes it from omega which is an o with a line under it i.e., “o,” which is a long “o.” This is the o sound of “Soden” in von Soden, or the o sound of “Jerome” in Saint Jerome’s Latin Vulgate.

English letters used for the Greek alphabet.

Alpha	A α =	A a	Omicron	O o =	O o
Beta	B β =	B b	Pi	Π π =	P p
Gamma	Γ γ =	G g	Rho	Ρ ρ =	R r
Delta	Δ δ =	D d			(sometimes P)
Epsilon	E ε =	E e	Sigma and	Σ σ	
Zeta	Z ζ =	Z z	final sigma	ς =	C or S c or s
Eta	H η =	H / <u>E</u> <u>e</u>	Tau	T τ =	T t
Theta	Θ / θ θ =	Th th	Upsilon	Υ υ =	Y u / y
Iota	I ι =	I i	Phi	Φ φ =	Ph ph
Kappa	K κ =	K k	Chi	X χ =	Ch ch
Lambda	Λ λ =	L l			(as in Christ)
Mu	M μ =	M m	Psi	Ψ ψ =	Ps ps
Nu	N ν =	N n	Omega	Ω ω =	<u>O</u> <u>o</u>
Xi	Ξ / ξ ξ =	X x			

(pronounced z
as in xenelasia)

**Lectionary readings potentially relevant to Vol. 5 (Mark 1-3) from
Sydney University (Latin, Sidneiensis Universitatis)
Greek Lectionaries 2378 & 1968.**

**GREEK LECTIONARY 2378
(11th century, Sidneiensis Universitatis)
A Gospel (Evangelion) Lectionary**

<i>St. Mark</i>	<i>Pages</i>	<i>St. Mark</i>	<i>Pages</i>
1	1-8 9-11 35b-44	2	1-12 14-17 58b-59a 59a
2&3	2:23-3:2		57b-58a

**GREEK LECTIONARY 1968
(1544 A.D., Sidneiensis Universitatis)
A Gospel (Evangelion) & Apostolos (Acts – Jude) Lectionary
for the Saturdays & Sundays of the year,
together with annual festival days.**

<i>St. Mark</i>	<i>Pages</i>	<i>St. Mark</i>	<i>Pages</i>
1	1-8 9-11 35b-44	2	1-12 14-17 126a-127a 127b-128a
2-3	2:23-3:2		122b-123a

**Lectionary readings potentially relevant to Vol. 5 (Mark 1-3) from
the Harley manuscripts (Latin, Harleianus MMMMMDLXI)**

GREEK LECTIONARY 340

**(last quarter of the 13th century in general, & 15th century for folios 255-270,
British Library, Harley 5561)**

**A Gospel (Evangelion) & Apostolos (Acts – Jude) Lectionary
from the Saturday before Ascension to the Feast of Saints Peter & Paul.**

<i>St. Mark</i>		<i>Pages</i>	<i>St. Mark</i>		<i>Pages</i>
1	1-8	264a-264b	2	1-12	89a-89b
	9-11	69a		14-17	90a-90b
	35-44	88b		23-28	86b-87a

GREEK LECTIONARY 19

(13th century, Bodleian Library, Oxford University, England, UK)

(A selective inspection of this Lectionary was made by myself in November 2012)

<i>St. Mark</i>		<i>Pages</i>
3	13-21	180
	20-27	81

Scripture Citations of Bishop Gregory the Great in Mark 1-3.

St. Gregory is traditionally celebrated as one of the four great ancient and early mediaeval church doctors of the Western Church.

The “apostles’ doctrine” (Acts 2:42) is of “one” “church” (Eph. 5:31,32; cf. Eph. 4:4; 5:23), that is “*kath*’ (throughout) *oles* (‘all,’ from ‘*olos / holos*)” (Acts 9:31) i.e., catholic (Greek *katholikos* = *katholou* = *kath*’ + ‘*olos*), thus constituting one catholic (Matt. 16:18; I Cor. 10:32; 15:9; Eph. 1:22; 3:2,10; 5:23-32; Philp. 3:6; Col. 1:18,24; Heb. 2:12) and apostolic (Matt. 10:2-4; Acts 1:2,15-26; 9:1-9; Luke 11:49; Acts 2:42; I Cor. 12:28,29; 15:9; Eph. 2:20; 3:5; 4:11; Rev. 21:14) church. However, this mystical one church thereafter contains lesser church divisions, whether by racial groupings (Rom. 16:4; Epistle to the Hebrews; Jas. 1:1), by geographical areas (I Cor. 16:1; Rev. 1:4), or by local city churches (I Cor. 1:2; I Thess. 1:1). Thus e.g., “The Preface” in the Anglican *Book of Common Prayer* (1662) continues this type of tradition in referring to Anglicans in the Kingdom of England, which comprised of both England and her dominions such as Wales, as the “Sons of the *Church of England*.”

The *Church of England* is a Western Church, and her Protestant *Book of Common Prayer* (1662) accordingly includes on the Calendar as black letter days the traditional four ancient and early mediaeval doctors of the Western Church, St. Ambrose of Milan (4 April), St. Augustine (28 Aug.), St. Jerome (30 Sept.), and St. Gregory the Great (12 March). Such is this latter doctor’s standing in the Western Church, that by convention, if one refers simply to “Gregory” or “St. Gregory,” without any other identifying comments then the reference is to St. Gregory the Great. (By contrast, a dissertation that is clearly on e.g., St. Gregory Nazianzus might *in that qualified context* sometimes use “St. Gregory” for Gregory Nazianzus; or a dissertation on a later Bishop of Rome, such as Gregory II, Gregory III etc., might *in that qualified context* sometimes use “Gregory” for one of these later figures; or reference to a “Gregory number,” being qualified by “number” refers to Caspar Gregory.)

A special feature of this textual commentary, not found in other textual apparatuses, are citations from St. Gregory. I find it staggering that while apparatuses such as Nestle-Aland and UBS will include citations from the early mediaeval church Latin writer, Primasius *of North Africa* (d. after 567); or both Tischendorf and UBS will include citations from the early mediaeval church Greek writer, John Damascus *of West Asia* (d. before 754); yet none of them have citations from the early mediaeval church Latin writer, Gregory the Great *of Western Europe* (d. 604), who is one of the four ancient and early mediaeval church doctors of the Western Church. On the one hand, I am in the first instance a son of the “one catholic and apostolick Church” (*Nicene Creed*) that knows no geographical boundaries of “east” and “west,” but is *universal* or *catholic* (Rev. 12:17). But in the second instance, in a more localized sense, I am a son of the Western Church. And as a son of the Western Church, I protest against this omission of St. Gregory!

Thus other textual apparatuses cite only the four great ancient doctors of the Eastern Church, St. John Chrysostom (d. 407), St. Athanasius (d. 373), St. Gregory Nazianzus (d. c. 390), and St. Basil the Great (d. 379); and three of the four great ancient and early mediaeval doctors of the Western Church, St. Ambrose (d. 397), St. Jerome (d. 420), and St. Augustine (d. 430). Why then do they omit reference to the fourth great doctor of the Western Church, St. Gregory the Great (d. 604)? In fairness to these textual apparatuses, it must be said that Bishop Gregory has been badly misrepresented by the Roman Catholic Church; and possibly this factor made them

reluctant to cite him. Let us consider two instances of this, the first with regard to “Gregory’s Office” (Church Service); the second with regard to the claim that Gregory was a “Pope.”

Concerning the first matter, the reader ought not to accept the veracity of the kind of thing that one finds in the Office (Service) under the name of “Gregory” in Migne’s Volume 78 (Paris, 1849), since it in fact contains alterations. Thus the King James Version’s prefatory address, “The Translators to the Reader” (Scrivener’s 1873 Cambridge Paragraph Bible, reprint in Trinitarian Bible Society’s *Classic Reference Bible*), refers to its “change” and “altering” in later mediaeval times. They say, “The service book supposed to be made by S. Ambrose (*Officium Ambrosianum* [Latin, ‘Ambrose’s Office’] was a great while in special use and request: but Pope Adrian [Pope: 772-795], calling a Council with the aid of Charles the Emperor [King of Franks, 768-814; Emperor of ‘Holy’ Roman Empire, 800-814], abolished it, yea burnt it, and commanded the service book of Saint Gregory universally to be used. Well, *Officium Gregorianum* [Latin, ‘Gregory’s Office’] gets by this means to be in credit; but doth it continue without change or altering? No, the very Roman service was of two fashions; the new fashion, and the old, the one used in one Church, and the other in another; as is to be seen in *Pamelius* a Romanist his Preface before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1277 Pope Nicolas the Third [Pope: 1277-1280] removed out of the *Churches of Rome* the more ancient books (of service) and brought into use the Missals of the [Franciscan] Friars Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when ... Radulphus happened to be at Rome, he found all the books to be ... of the new stamp.”

Thus the AV translators of 1611 here warn us of a nefarious web of Franciscan monkish “change” and “altering” to the *Officium Gregorianum*. This order has historically worked with the Jesuits to promote Popery and subvert the glorious truth of the Gospel found in Protestantism.

Prominent Franciscans include the convicted Nazi war criminal, “Blessed” Cardinal Stepinatz (d. 1960, two years before the expiration of his prison sentence, having been released from prison in 1951 after serving 6 years of his 16 year sentence, and then serving the rest of his sentence under house-arrest at Krasic), who was “beatified” by Pope John-Paul II (Pope 1978-2005) in 1998. The Franciscan Order was established by Francis of Assisi (d. 1226), who was “canonized” less than two years after his death in 1228. He was a “stigmatic” and in fairness to the Papists, we cannot doubt or deny their claim that the stigmatic phenomenon of skin scars can only be reasonably explained as the exhibition of supernatural power. But given its unBiblical connection with works righteousness (Gal. 1:9; 2:16; 3:11) and Popery, we must further conclude that its supernatural source is not God, but the Devil. And little wonder, for St. Paul says the Pope’s “coming is after the working of Satan with all power and signs and lying wonders” (II Thess. 2:9).

Therefore, with the King James Version translators sombre warning still ringing in our ears of such “change” and “altering” of the *Officium Gregorianum* being brought about through the monkish assistance of Popish Franciscans, I hope the reader will understand that for my purposes of Gregorian Bible citations, I shall generally omit reference to Migne’s Volume 78, which is the volume containing the relevant writings attributed to “Gregory.” Not that this will be a great loss anyway, for this Volume 78 contains far fewer references to Scripture than the other Migne Gregorian Volumes 75 to 77 & 79, all of which were first published by Migne at Paris, France, in 1849.

Another way the Roman Church has very badly misrepresented Bishop Gregory, has been the way it falsely claims that godly and pious Bishops of Rome such as St. Silvester (d. 335) and St. Gregory (d. 604) were “Popes.” (Alas, it has been joined in this anachronism by many shallow-minded secularist historians also.) Indeed they make this false claim right back to the holy Apostle, St. Peter, whom they falsely depict as “*the* Bishop of Rome” holding “*the* Bishopric of Rome,” and also allegedly being “Pope.” This sometimes includes fraudulent and anachronistic artistic depictions of e.g., Peter, Silvester, or Gregory, wearing a Papal tiara. Therefore, as a good Protestant, I wish to make the following clarification, lest my introduction of citations by Bishop Gregory the Great be misinterpreted.

Historically, there are two different views among religiously conservative Protestant Christians as to the origins of the Bishopric of Rome. The words of I Peter 5:13 referring to “Babylon” in the wider words, “The church that is at Babylon, ... saluteth you, and so doth Marcus my son,” are regarded in one Protestant tradition found in the Geneva Bible (1560) as referring to “a famous city in Assyria where Peter was the Apostle of the circumcision.” But they are regarded in another Protestant tradition, which I favour, found in Article 35 of the Anglican 39 Articles, Book 2, Homily 2, *infra*, as referring to Rome; although as we shall see in due course, *not* meaning thereby the St. Peter was some kind of “Pope,” and nor did he come to this bishopric as “*the sole* Bishop of Rome,” but rather, as a co-bishop with St. Paul. That a “church ... at Babylon” in I Peter 5:13 refers to a church at Rome, is supported by the wider context of the New Testament which clearly identifies Rome, the city of “seven mountains” or seven hills, as “Babylon” (Rev. 17:5,9), and clearly teaches there were Christians at Rome, as seen in *The Epistle of Paul the Apostle to the Romans*.

Furthermore, in I Peter 5:13 we also read, “Marcus” “saluteth you,” and St. Mark / Marcus, appears to have had some kind of go-between role between St. Peter and St. Paul. St. Mark is found with the holy Apostle, St. Peter, in “Judea” in Acts 12:12-19; and then he is found with the holy Apostle, St. Paul, when he “returned from Jerusalem,” in Acts 12:25. A rift involving Mark and Paul (Acts 15:37-41), was later healed, for when St. Paul was in Rome to be executed and die as a Christian martyr on the trumped up charges that he was some kind of so called “civil rights” type racial desegregationist who had taken a Gentile, Trophimus, over the segregation line at the Gate Beautiful (Acts 3:2,10) of the Jewish Temple; when in fact, after having some Christian fellowship with the Gentile Trophimus, he had bade Trophimus farewell and gone for an act of segregated worship with Jewish Christians into the temple (Acts 21; 28:17); we find that Mark was once again with Paul. For when St. Paul was a prisoner in “Rome” (Acts 28:16), and “now ready to be offered” as a Christian martyr, saying, “the time of my departure is at hand” (II Tim. 4:6), he says to Timothy, “Take Mark and bring him with thee: for he is profitable to me for the ministry” (II Tim. 4:11). And also later when with a “fellowprisoner” in Rome, he says that “Marcus” is with him and “saluteth you” (Col. 4:10) (and also “Onesimus,” Col. 4:9); and again when still “a prisoner of Jesus Christ” at Rome (Philm. 9) he refers to one of “my fellowlabourers” as “Marcus,” being one of those who doth “salute thee” (Philm. 23,24) (and once again to “Onesimus,” Philm. 10). And so we know that St. Mark’s orbit of operation included Rome in connection with the holy Apostle, St. Paul; and hence when we read in connection with the holy Apostle, St. Peter, of how a “church that is at Babylon” “saluteth you; and so doth Marcus my son” (I Peter 5:13); in this wider context of St. Mark’s known movements and orbit of operations, it is contextually very natural to understand that by a “church that is at Babylon” (I Peter 5:13) is meant, a church that is at Rome.

In broad general terms we know that St. Peter was the Apostle to the Jews, and St. Paul the Apostle to the Gentiles, and so there was a collegiate apostolic division of ministry shared between Peter and Paul (Gal. 2:8), although in an even wider collegiate of apostles, including the inner three disciples of St. Peter, St. James, and St. John (e.g., Mark 9:2), St. Paul rebuked St. Peter when he was in error (Gal. 2:9-15). Applying these known general principles to the specific data that we have on churches at Rome in the New Testament, would mean that when St. Peter says, “The church that is at Babylon, . . . saluteth you” (I Peter 5:13), this would be a Jewish Christian Church in Rome (comparable to such Jewish Christian Churches referred to in James 1:1; 2:2 or the Epistle to the Hebrews). By contrast, the church at Rome that St. Paul addressed in his Epistle to the Romans, would have been one of “the churches of the Gentiles” (Rom. 16:4). And thus e.g., it is notable that in the greetings of Rom. 16 no reference is made to greetings to, or from, Peter or Cephas. The fact that no greeting is sent *to* Peter in *The Epistle of Paul the Apostle to the Romans*, indicates in the first instance, that St. Peter was not geographically in Rome, i.e., though he held a joint-apostolic oversight of Rome with St. Paul, like St. Paul, St. Peter was not, at least usually, geographically in Rome, and so it would be inappropriate to send a greeting to him in Rom. 16:1-24. And the fact that no greeting is sent *from* Peter in *The Epistle of Paul the Apostle to the Romans* at Rom. 1:1,7, indicates in the second instance, that because this was a Gentile Church at Rome, it was broadly under Pauline oversight rather than Petrine oversight. Thus the implication is of at least two Christian churches at Rome, one a Jewish Christian Church under the immediate oversight of St. Peter (I Peter 5:13); and the other a Gentile Christian Church under the immediate oversight of St. Paul (Rom. 1:1,7; 16:1-24). Thus Christianity at Rome appears to have been jointly founded by both St. Peter and St. Paul.

In the New Testament, we find a threefold order of Ministry, with Apostle (I Tim. 1:1) sometimes known as Bishop (Acts 1:20), then Presbyters (I Tim. 4:14) also sometimes known as Bishops (I Tim. 3:1), and then Deacons (I Tim. 3:8). Protestants have historically had diverse views on issues of both how to understand this, and post New Testament church government. But after New Testament times, the loss of the Apostolate, resulted in a threefold division of Bishop, Presbyter (or Elder or Priest), and Deacon, in which the term “Bishop” came to be reserved for a Presbyter who had the pastoral oversight of other Presbyters in a given area. The Greek words, *episkopē* (I Tim. 3:1) or *episkopos* (I Tim. 3:2) means an overseer, and the Greek *episkopos* etymologically gives rise to our English word, “episcopal” for a system of church government with bishops; and our English word, “bishop,” also comes from the Greek, *episkopos*, via the Latinized form of this as Latin, *biscopus* (and also via some other tongues). While the post New Testament evolution of church government by Bishop, Priest (or Presbyter), or Deacon, is not Divine Law, it is Natural Law consonant with the Divine Law, and so one form of church government not “against God’s Word” and so valid, is that of the Reformation Anglican order of Bishops, Priests, and Deacons (Articles 34 & 36, Anglican 39 Articles). But given that this is “ordained only by man’s authority,” other Protestant Churches may “ordain” other “rites of the Church” for some alternative form of church government, providing they are also not “against God’s Word” (Article 34, Anglican 39 Articles). Thus e.g., on the one hand, God’s Word requires that those in such church government roles as “bishop” and “deacon” be adult males (I Tim. 2:11-3:12), and so the ordination of women to such positions is invalid. But on the other hand, fellow religiously conservative Protestant Christians with diverse forms of church government such as historically found in e.g., Lutheran, Presbyterian, Congregationalist, or Baptist Churches, also have valid Ministers and valid forms of church government, providing they too, do nothing “against God’s Word” (Article 34, Anglican 39 Articles).

In Acts 1:20 the Greek *episkopē* is used of the Apostolate, for we here read of the removal of Judas Iscariot and appointment in his place of St. Matthias, “his bishoprick let another take” (Acts 1:20,25,26). The Greek *episkopē* is here rendered “bishoprick” (/ bishopric) in, for example, Tyndale’s New Testament (1526), Matthew’s Bible (1537), the Bishops’ Bible (1568), and the King James Version (1611). If one was to use this terminology of a bishopric for the founding of the Christian Church at Rome by the Apostles Peter and Paul, it therefore follows that one would have to say that Rome was founded as a joint bishopric by St. Peter and St. Paul, who were jointly the first two bishops of Rome, in a collegiate of apostolic bishops.

Therefore, it was not a case of St. Peter being “*the* first bishop of Rome” as anachronistically claimed by the Roman Catholic Church, but rather, it was a case of there being a collegiate of bishops at Rome in which both St. Peter and St. Paul were the joint apostolic founding bishops of Rome. We thus see how in the first place, the Roman Catholic Church falsely claims there was a singular Bishopric of Rome that made Peter “*the* first Bishop of Rome” on the selective usage of I Peter 5:13; when in fact, if one also takes into account the wider Biblical picture evident from Gal. 2:8-15 and St. Paul’s Epistle to the Romans, it is clear that there was a *collegiate* of Apostolic Bishops of Rome in which St. Peter and St. Paul were *joint Bishops of Rome*, and so the first two Bishops of Rome were *jointly* the Apostles, Peter and Paul. (The martyrdoms of St. Peter and St. Paul are usually dated in the 60s A.D.; and by the ancient tradition recorded by Irenaeus, then the two jointly committed the bishopric of Rome to Linus before the first of them died, *infra*.) Moreover, in the second place, the Roman Catholic Church then falsely claims that the successor Bishops of Rome also had some kind of intrinsic primacy, when in fact, the joint collegiate Bishopric of Rome was like any other churches set up under either St. Peter or St. Paul, in that once the apostolate died out, they were simply churches with a history of apostolic origins for their bishopric, but in no sense did their bishopric thereby carry any ongoing primatial powers over other bishoprics. Thus the apostolic origins of the joint collegiate Bishopric of Rome under St. Peter and St. Paul, no more entitles it to some kind of ongoing primacy, than the origins of, e.g., the church at Jerusalem under St. Peter (Acts 2), or the church at Corinth or Galatia under St. Paul, would entitle them to some kind of ongoing primacy.

And this more Biblically sound understanding of the origins of the Bishopric of Rome, is also attested to in the early chronicles of post New Testament times church history. For the ancient church Greek writer, Irenaeus, writing in the second century A.D., in *Against Heresies* Book 3, Chapter 3, refers to, “that tradition derived from the apostles, of the ... church founded and organized at Rome by the two most glorious apostles, [1] Peter and [2] Paul” i.e., a joint apostolic founding is here recognized by both Peter and Paul as the joint first two bishops of Rome. “The blessed apostles,” i.e., Peter and Paul jointly, “then having founded and built up the church” at Rome, “committed into the hands of [3] Linus the office of the episcopate.” N.b., Peter and Paul jointly committed the bishopric of Rome to Linus before the first of them died, so that there was not a time when one of them became the successor sole bishop of Rome upon the other’s death. “Of this Linus, Paul makes mention in the Epistles to Timothy [II Tim. 4:21]. To him succeeded [4] Anacletus; and after him, in the third place from the apostles” n.b., plural “apostles” are the first two, so “the third place” is overall the fifth bishop of Rome, “[5] Clement was allotted the bishopric. This man, ... had seen the blessed apostles, and had been conversant with them [Philp. 4:3] To this Clement there succeeded [6] Evaristus. [7] Alexander followed Evaristus; then, sixth from the apostles” n.b., plural “apostles” are the first two, so “the sixth from the apostles” is overall the eighth bishop of Rome, “[8] Sixtus was appointed; after him, [9] Telephorus, who was gloriously martyred; then [10] Hyginus; after him, [11] Pius; then

after him, [12] Anicetus. [13] Soter having succeeded Anicetus. [14] Elutherius does now, in the twelfth place from the apostles” n.b., plural “apostles” are the first two, so “the twelfth place” is overall the fourteenth bishop of Rome, “hold the inheritance of the episcopate” (*Ante-Nicene Fathers*, Vol. 1, edited by Alexander Roberts *et al*, Christian Literature Publishing Company, Buffalo, New York, USA, 1885). We further know from the ancient church Greek writer, and church historian, Eusebius of Caesarea (d. 339), that Bishop Elutherius was succeeded by [15] Bishop Victor, and [16] Bishop Zephyrinus (e.g., Eusebius’s *History* 5:28; cf. the ancient church Latin writer, Jerome, d. 420; referred to in *Wikipedia*’s misnamed “List of Popes” & “Victor I”).

Therefore we read in the Anglican *Thirty-Nine Articles*, Article 35, Book 2, Homily 2, Part 3, entitled, “Against Peril of Idolatry” of “Zephyrinus, the sixteenth bishop of Rome.” But while these Anglican Homilies rightly refer to “Zephyrinus, the sixteenth bishop of Rome,” by contrast, the Roman Catholic Church, falsely alleges that Peter was the first bishop of Rome, Linus the second bishop of Rome, and Zephyrinus the fifteenth bishop of Rome (e.g., its *Annuario Pontifico*, published by the Roman Curia in 2001). Let the reader note well, how the Roman Church has deviously ignored both the testimony of Scripture and the ancient church, that the bishopric of Rome was *jointly founded by an apostolic collegiate* of both Peter and Paul (who by ancient tradition are said to have then handed it on while both were still alive to Linus); this being *one element* of the Roman Church’s *false claims* that Peter “was the first Pope,” when in fact, the first Pope was Boniface III, Bishop of Rome, and first Pope, in 607 A.D. . And indeed, the Bishopric of Rome first acquired a jurisdiction beyond Rome, only in the fourth century A.D., with Constantine’s creation of the four metropolitan patriarchates (Rome, Constantinople, Alexandria, and Antioch), which were later expanded to five (Jerusalem).

Wherefore, when the Calendar of the Anglican 1662 *Book of Common Prayer* refers with a black-letter day on 23 November to “S[aint] Clement” as a “Bishop,” it contextually understands him rightly to have been *the fifth* bishop of Rome. A matter of some further personal interest to me which I here note in passing, is that in 1952 my beloved parents were married at St. Clement’s Mosman in Sydney, an Anglican Church dedicated to God in memory and thanks for the life of Clement; and then in 1980, I was Confirmed by the Anglican Bishop of Parramatta in Sydney, on St. Clement’s Day. And without now further considering all relevant details of the matter, we cannot doubt that there were some other good Bishops of Rome such as those also found with black letter days on the Calendar of the Anglican 1662 *Book of Common Prayer*, e.g., Fabian on 20 Jan. (Bishop of Rome, 236-250), and Silvester (Sylvester) on 31 Dec. (Bishop of Rome, 314-355). For the later rise of Antichrist from the Bishopric of Rome was the rise of an apostate who came after “a falling away first” occurred (II Thess. 2:3), for Antichrist, as found in the later Bishopric of Rome from the time of Boniface III (Bishop of Rome, 607; First Pope, 607), does not “regard the God of his fathers” (Dan 11:37).

And after the Western Roman Emperors were “taken out of the way” (II Thess. 2:7) with the fall of Rome and the Western Roman Empire in 476 A.D., the Bishop of Rome, being “Patriarch of the West,” was then “revealed” “in the temple of God” (II Thess. 2:3,4), that is, the church (I Cor. 3:16; Eph. 2:21). He was found to be “shewing himself that he is God” (II Thess. 2:4) in the form of a vice-God; for the Greek “*Antichristos* (Antichrist)” (I John 2:18) means “in the place of Christ” and this perfectly equates the Latin papal title “*Vicarius Christi* (Vicar of Christ).” While *some* bad Bishops of Rome made claims to a *universal primacy* in the church, this was just “hot air.”

In 533 A.D., the Bishop of Rome who had expanded his powers to become a governing primate in four of the five Patriarchates (Antioch, Alexandria, Jerusalem, and Rome), (this still excluded governing power in more distant Western areas such as the British Isles,) was said in a letter, *not a legal enactment*, attached to Justinian's Code, to be "head of all the holy churches." This had no legal force, and was *an honorary titular primacy* of the Emperor, with no expanded jurisdictional power e.g., over the independent Patriarchate of Constantinople. Being nothing more than an exercise of the emperor's discretionary prerogative for the purposes of a titular priority; it lasted only till the death of Justinian in 565. But to the extent that the Bishops of Rome from 533 to 565 (John II, 533-535; Agapitus, 535-6; Silverius, 536-7; Vigilius, 537-555; Pelagius I, 556-561; and John III, 561-574, during the first part of his bishopric till 565), were given such a titular honour as "head of all the ... churches," they nevertheless were both a prophetic type of what was then the still future Office of Antichrist, and they also played an integral role as stepping stones to the ultimate formation of the Office of Papacy and Office of Antichrist in 607. Thus referring to this period of 533 to 565, Holy Daniel says two of "three" "horns" i.e., the Vandals (c. 533) and Ostrogoths (c. 556), were "plucked up;" even though the "little horn" had to wait till the formation of the Papacy in 607, before the third horn of the Lombards (c. 752) was "plucked up" (Dan. 7:8), and being subdued by Pepin's Frankish armies acting on the Pope's request in 754-756, the Papacy then got the first of its Papal States in 756.

Nevertheless, for all of that, upon the death of the Emperor Justinian, this *honorary titular primacy* of 533 to 565 ceased, and so the Bishopric of Rome from 565 in fact then reverted back under John III to its pre 533 status. It remained so up till 607 (John III, 561-574, during the second part of his bishopric from 565; Benedict I, 575-579; Pelagius II, 570-590; Gregory, 590-604; & Sabinian, 604-606). Indeed, during this 565 to 607 period, such claims of a "universal" primacy were specifically repudiated by an incumbent Bishop of Rome, Bishop Gregory the Great (Bishop of Rome 590-604). For "Christ is the head of the church" universal (Eph. 5:23,32), and universal "Bishop" (I Peter 2:7,25).

But in time the claims came again, and this time were given *legal force*, as by decree of Phocas the Emperor in Constantinople, the Bishop of Rome, Boniface III, was made "universal bishop," and so at last the Bishop of Rome gained a governing primacy over the hitherto independent Patriarchate of Constantinople (which he held for c. 450 years till 1054); and from this base, also extended his jurisdiction in the West. Thus when the claim to be "Vicar of Christ" is added to the serious claim of "universal" jurisdiction from 607, the Bishops of Rome blasphemed against the Holy Ghost, who alone has such a universal jurisdiction as Christ's representative (John 14:26; 15:26; I John 2:27). This is the origin of the Roman Papacy as we know it; although its absolute form came with its gain of temporal power with the first of the Papal States from 756 A.D., and it associated spiritual *and temporal* control of Rome.

Such Papal blasphemy as occurred from 607 onwards is unpardonable (Matt. 12:31,32), and makes the Pope "the son of perdition" (II Thess. 2:3 cf. John 13:26,27; 17:12). This gives the Devil the capacity to possess the Popes (II Thess. 2:9); and indeed, sitting in Rome (Rev. 17:9; 18:2), the Devil has personally Devil-possessed every Pope of Rome since 607 (Rev. 12:3,9; 13:1,2; 16:13,14), rather than as per normal, leaving his host of lesser devils to do such things. Unlike God, the Devil is not omnipresent (everywhere at once,) and so must generally work through his host of devils. He organizes everything from Rome (Rev. 17:9; 18:2). Thus in the same way that Isaiah could look "the king of Babylon" (Isa. 14:4) in the eye and address the Devil who possessed him (Isa. 14:12-15), or Ezekiel could look "the king of Tyrus" in the eye

and address Lucifer who possessed him (Ezek. 28:12ff); so likewise one can look the every Pope since 607 in the eye, and address the Devil himself.

Thus e.g., on the one hand, the Devil through his legion of unholy angels tempts men to commit such sins as atheism (1st commandment), fornication (7th & 10th commandments), or abortion (6th commandment). But on the other hand, if they look like they want to repent, he is there, with his great deception, the Roman Catholic Church, to say, "I'm so glad you're now repenting, you know, the Pope has always opposed these things. It's a very good work you're now doing." Thus he presents his false gospel of faith and works, and tries to get them to think that their repentance etc. is a good work meriting favour with God. Hence by either his false gospel of Roman Catholicism (Gal. 1:8,9; 3:11), or by an overt appeal to worldly lusts, he hogs-ties them for hell either way. Very few see through the two-pronged deception i.e., they think of the Pope and Devil as opposites.

St. John Chrysostom (d. 407) and St. Jerome (d. 420) both taught that "the temple of God" in which the Antichrist sits, is the church of God (Eph. 2:21; II Thess. 2:4). St. Chrysostom taught that the Antichrist's rise must come shortly after the fall of the Western Roman Empire, which occurred in 476. St. Gregory the Great (d. 604) was a Bishop of Rome before the formation of the Roman Papacy (Boniface III, Bishop of Rome, 607; First Pope, 607, procured a decree from Phocas making him, "universal bishop"). St. Gregory stated that he was opposed to any claims of a so called "universal bishop," and he denounced the claim of a bishop to "universal" primacy as the teaching and goal of the "Antichrist." Therefore the subsequent adoption of this title and claim by the Bishop of Rome from 607, does, on the teaching of the church doctors, St. Chrysostom, St. Jerome, and St. Gregory, require the conclusion that from the establishment of the Office of Pope in 607, every Bishop of Rome has held nothing less than the Office of Antichrist, foretold in Holy Writ.

The Anglican *Book of Common Prayer* (1662) Calendar remembers Bishop Gregory with a black letter day on 12 March. In doing so, it recognizes that like all men, Christ except, no saint (believer) of God is perfect. Thus in the dispute between Bishop Gregory and Bishop Serenus (Bishop of Marseille, France, 596-601), in which Gregory "didst forbid images to be worshipped," but did not want Serenus to "break them" as he had in his Diocese (Homily 2, Book 2, Part 2), the Homily says of the "two bishops," "Serenus," "for idolatry committed to images, brake them and burned them; Gregory, although he thought it tolerable to let them stand, yet he judged it abominable that they should be worshipped But whether Gregory's opinion or Serenus' judgment were better herein consider ye, I pray you; for experience by and by confuteth Gregory's opinion. For ... images being once publicly set up in ... churches, ... simple men and women shortly after fell ... to worshipping them ..." (Homily 2, Book 2, Part 3). Thus Gregory is certainly not regarded as being beyond criticism. Yet for all that, he was a saintly man.

Thus the writings of Bishop Gregory are used like other church writers, i.e., *critically*, for only the Bible is infallible. But this only goes to enhance the fact that these same Homilies of Article 35 in the Anglican *39 Articles* refer to, and endorse St. Gregory's teaching on the Antichrist. This was stated when the Bishop of Constantinople sought to become "universal bishop," and Bishop Gregory argued that no human being here on earth is "universal bishop," and since only the Antichrist will be such a "universal bishop," it follows that the Bishop of Constantinople was thus a "forerunner of Antichrist," *infra*. Hence when the Bishop of Rome, Boniface III later got a decree from the Emperor Phocas, making him "universal bishop," on St.

Gregory's teachings, the Popes of Rome became the Antichrist.

Article 35 of the Anglican 39 Articles, Book 2, Homily 16, "Of the Gifts of the Holy Ghost," is a Homily "For Whitsunday" (also known as "Pentecost" at the "Tables and Rules" of the 1662 *Book of Common Prayer*). This Homily first says, "the Church of Rome, not as it was at the beginning, but as it is presently and hath been for the space of nine hundred years and odd, you shall well perceive ... to be far wide from the nature of the true Church" The "space of nine hundred years and odd" means "about 900 years," and since this is clearly a rounded number to the nearest hundred, it allows an initial error bar of plus or minus (+/-) 99 years, depending on whether "900 years" is being rounded up or down; and then a bit of further leeway is allowed as "and odd" means "about" for its starting point, which on such broad figures would in my opinion be covered by about a further 30 years i.e., an all up error bar of +/- 129 years. From the promulgation of the 39 Articles in 1562 (first published in Latin in 1563, then promulgated in English in 1570, and published in English in 1571), "the space of nine hundred years and odd," meaning "about 900 years," takes us back to about 662-672 A.D. +/- 129 years i.e., sometime between about 533 A.D. and 801 A.D. . The student of history will note that these broad dates cover the era of the rise of the Roman Papacy in prophetic type from 533 to 565, *supra*, and ends with the era of the "Holy" Roman Empire's formation in 800 A.D. . From somewhere in this very broad general period, "the Church of Rome" "intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away."

Secondly, this Homily then isolates the issue of Christ's headship of the universal or catholic church (Eph. 2:22; 4:4) as opposed to Papal claims. "To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel (Matt. 15:3,6; Mark 7:9,13), the same may we boldly and with conscience pronounce of the Bishops of Rome, namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's Word must needs confess, we may well conclude, according to the rule of Augustine [d. 430], that the Bishops of Rome and their adherents are not the true Church of Christ, much less then to be taken as chief heads and rulers of the same. 'Whosoever,' saith he, 'do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church.' A plain place, concluding directly against the Church of Rome. ... Whereof it followeth, that the Popes, in not hearing Christ's voice, as they ought to do, but preferring their own decrees before the express Word of God, do plainly argue to the world that they are not of Christ nor yet possessed with his Spirit."

Thirdly, this Homily then refines the date of apostasy from somewhere in the seventh century A.D., to the decree of 607 A.D. (or on an Annunciation Day Calendar, 606 A.D.), by referring to the Papal claim that they "will be termed *Universal Bishops* and *Heads of all Christian Churches* through the world," which occurred with the Decree of the Emperor Phocas declaring the Bishop of Rome "universal bishop" in 607. "What shall we judge or think of the Pope's intolerable pride?" "As for pride, St. Gregory saith 'it is the root of all mischief.' ... First, as touching that "the Popes" "will be termed *Universal Bishops* and *Heads of all Christian Churches* through the world, we have the judgment of Gregory expressly against them; who writing to Mauritius the Emperor, condemneth John Bishop of Constantinople in that behalf, calling him ... the forerunner of Antichrist." Thus this claim, which was found in the Bishopric of Rome after the formation of the Office of Roman Pope from the time of the Bishop of Rome, Boniface III, some three years after the death of this Gregory (d. 604) represents the teaching of

“Antichrist” from 607. But it is to be noted, that this same Homily considers a Bishop of Rome before this time of 607 A.D., such as Gregory the Great (Bishop of Rome, 590-604) here cited, is not so regarded as holding the Office of Antichrist. And thus the 1662 *Book of Common Prayer* Calendar has black letter days favourably remembering a number of good Bishops of Rome from before 607 A.D., for example, Clement on 23 Nov. (Bishop of Rome around late first century A.D.), Fabian on 20 Jan. (Bishop of Rome, 236-250), and Silvester (Sylvester) on 31 Dec. (Bishop of Rome, 314-355). And this is also harmonious with Holy Scripture which teaches that Antichrist is an apostate who arises in connection with “a falling away” (II Thess. 2:3) in which “some shall depart from the faith” (I Tim. 4:1), so that “Neither shall he regard the God of his fathers” (Dan. 11:37), even though he impiously “sitteth in the temple of God” (II Thess. 2:4).

Fourthly, this Homily then recognizes that Bishops of Rome since this time of 607 (or on a 25 March New Year’s Day Annunciation Day Calendar, from 606), hold the Office of Antichrist. “Therefore, dearly beloved, according to the good counsel of St. John, ‘believe not every spirit, but first try them whether they be of God or no’ (I John 4:1). ‘Many shall come in my name,’ saith Christ (Matt. 24:5), and shall ‘transform themselves into’ angels of ‘light’ (II Cor. 11:13-15), ‘deceiving,’ ‘if it were possible’ ‘the very elect’ (Matt. 24:24). ... They shall have an outward shew of holiness and innocency of life But the rule ye must follow is this, to *judge them by their fruits* (Luke 6:43-45).” And “all the Popes ... of Rome ... are worthily accounted among the number of ... ‘false Christs’ (Matt. 24:24) which [have] deceived the world a long while. The ‘Lord of heaven and earth’ (Matt. 11:25) defend us from their tyranny and pride And he of his great mercy so work ... the ... Gospel ... truly preached, truly received, and truly followed ..., to the beating down of sin, death, the Pope, the Devil, and all the kingdom of Antichrist” (Book 2, Homily 16, Part 2).

And so, this Article 35 of the Anglican 39 Articles teaches that all the Popes of Rome since 607 have held the Office of Antichrist (Matt. 24:24; II Thess. 2:1-12; I John 2:18; Rev. 13 & 17). Thus Article 35 further states, “King Henry the Eighth,” “put away” “superstitious pharisaical sects by Antichrist invented and set up” by, e.g., “Papistical superstitions,” “Councils of Rome,” and “laws of Rome” (Homily 5, Book 1). The “bishop of Rome” “ought” “to be called Antichrist” (Homily 10, Book 1). “‘Many (Matt. 24:5,24) shall come in my name,’ saith Christ,” “all the popes” “are worthily accounted among the number of” “‘false Christs’ (Matt. 24:24)” (Homily 16, Book 2, *supra*). The “bishop of Rome” is “the Babylonical beast of Rome” (Rev. 13:1-10; 17:5,9) (Homily 21, Book 2).

This type of Anglican Protestant teaching is also reflected in the Dedicatory Preface of the King James Version and prefatory remarks in the “Translators to the Reader,” *supra*. For on the one hand, these Anglican translators refer to Gregory the Great as “Saint Gregory” and defend him against changes made by the Roman Church to the *Officium Gregorianum*, *supra*. And on the other hand, in “A paraphrase upon the Revelation of ... S. John,” King James I said Rev. 13 refers to “the Pope’s arising;” and the Dedicatory Preface to the King James Version refers to how “Your Majesty’s” “writing in defence of the Truth ... hath given such a blow unto that man of sin [II Thess. 2:3], as will not be healed.”

What saith the three great doctors of the Reformation, Martin Luther (d. 1546), John Calvin (d. 1564), and Thomas Cranmer (Marian Martyr, m. 1556)? Luther refers to “when there were still bishops in Rome, before the Pope.” He says, “the Papacy did not exist before Emperor Phocas and Boniface III, and the church in the whole world knew nothing of it. St. Gregory,

pious ... bishop of the Roman church, condemned it and would not tolerate it at all” (*Luther’s Works*, Vol. 41, p. 299). And Luther also says, the “Pope ... is the true Antichrist ..., who hath raised himself over and set himself against Christ This is called precisely, ‘setting oneself over God and against God,’ as St. Paul saith” (II Thess. 2:4) (*Luther’s Smalcald Articles* 4:9-11, upheld in the Lutheran *Formulae of Concord*, Epitome 3).

In his *Institutes*, Calvin’s most commonly cited writer among the ancient and early mediaeval church writers is the doctor, St. Augustine (over 300 times), and his second most commonly cited writer is the doctor, St. Gregory (over 50 times) (Lester Little’s “Calvin’s Appreciation of Gregory the Great, *Harvard Theological Review*, Vol. 56, 1962, p. 146). As with the Anglican Homilies, *supra*, Calvin disagrees with Gregory’s view on images (*Institutes* 1:11:5); makes the same qualification that “Gregory” taught “they ought not to be worshipped;” and like Luther describes him as “a pious man” (*Calvin’s Commentary on Jeremiah*, Jer. 10:8). Thus Calvin too looks with general favour on Gregory. John Calvin refers to how “the title of ‘Universal Bishop’ arose ... in the time of Gregory Gregory ... strongly insisted that the appellation is profane; nay, blasphemous; nay, the forerunner of Antichrist.” And of “the vile assassin Phocas” (Byzantine Emperor: 602-610), Calvin says, “At length Phocas, who had slain Maurice, and usurped his place ... conceded to Boniface III ... that Rome should be the head of all the churches.” “Hence have sprung those famous axioms which have the force of oracles throughout the Papacy in the present day ..., that the Pope is the universal bishop of all churches, and the chief Head of the Church on earth.” Concerning “these ... defenders of the Roman See ... [who] defend the title of ‘Universal Bishop’ while they see it so often anathematised by Gregory,” Calvin then says, “If effect is to be given to his [Gregory’s] testimony, then they [the Romanists], by making their Pontiff ‘universal,’ declare him to be Antichrist. The name of ‘head’ was not more approved. For Gregory thus speaks: ‘... All ... are under one head members of the Church ..., the saints under grace, all perfecting the body of the Lord, are constituted members: none of them ever wished to be styled <universal>’ (Gregory, Book 4, Epistle 83).”

Calvin further says, “We call the Roman Pontiff Antichrist.” “I will briefly show that” “Paul’s words” “can only be understood of the Papacy. Paul says that Antichrist would *sit in the temple of God* (II Thess. 2:4). Hence ... his nature is such, that he abolishes not the name either of Christ or the Church, but rather uses the name of Christ as a pretext, and lurks under the name of Church as under a mask. But ... Paul foretells that defection will come, ... that that seat of abomination will be erected, when a kind of universal defection comes upon the Church, though many members of the Church scattered up and down should continue in the true unity of the faith.” “Neither,” “was” “this calamity ... to terminate in one man.” “Moreover, when the mark by which he distinguishes Antichrist is, that he would rob God of his honour and take it to himself, he gives the leading feature which we ought to follow in searching out Antichrist: especially when pride of this description proceeds to the open devastation of the Church. Seeing then ... the Roman Pontiff has impudently transferred to himself the most peculiar properties of God and Christ, there cannot be a doubt that he is the leader and standard-bearer of an impious and abominable kingdom.” (*Calvin’s Institutes*, 4:7: Sections Introduction; & 4:7:4,17,20,21,25). And in *Calvin’s Commentaries* on I John 2:18 and II Thess. 2, he further declares the Roman Papacy to be the Antichrist.

And the third great doctor of the Reformation, Thomas Cranmer, also thinks highly of Gregory. For in opposing the Romish doctrine of transubstantiation and consubstantiation, and

upholding “the [true] profession of the catholic faith,” he favorably cites a number of church fathers and doctors, including in this list what “St. Gregory writeth” (“The Third Book ...,” *The Work of Thomas Cranmer*, Edited by G.E. Duffield, Sutton Courtney Press, Berkshire, England, 1964, pp. 131-3). Yet he also says, “After all ... sprung up the Pope, that triple-crowned monster [Dan. 7:8,23,24], and great Antichrist [I John 2:18], which took upon him authority, not only over the clergy, but also climbed above kings and emperors, deposing them at his pleasure [see ‘above all that is called God,’ II Thess. 2:4, with rulers called ‘gods’ in Exod. 22:28; Ps. 82:1; John 10:34,35], and settled himself in the temple of God, ... extolling himself above God [II Thess. 2:4].” And “now Antichrist [I John 2:18] of Rome ... hath extolled himself above his fellow-bishops, as God’s vicar, yea, rather, as God himself; ... and sitteth in the temple of God [II Thess. 2:4]... , and causeth his decrees to be more regarded than God’s laws [Dan. 7:25].” “But ... the Pope’s authority ... be very Antichrist [I John 2:18] For ... he ... advanced himself above all emperors and kings [II Thess. 2:4] ... ; and ... the stories make mention of his intolerable and insolent pride [cf. Dan. 11:36 & usage of ‘pride’ by St. Gregory, *supra*] [And] not only ... above kings and princes [II Thess. 2:4], but [he] hath presumed to sit in the seat of Almighty God [II Thess. 2:4] ...” (Archbishop Cranmer’s *Works: Miscellaneous Writings & Letters*, The Parker Society, Cambridge University Press, UK, 1846, pp. 15,39,222). And in his profession of faith that proceeded his martyrdom by being burnt to death at Oxford in 1556 at the hands of the Romish Queen, Bloody Mary (Regnal Years: 1553-1558); Foxe’s *Book of Martyrs* records that this first Protestant Archbishop of Canterbury and Marian Martyr, among other things, recited the *Apostles’ Creed*, and said, “And as for the Pope, I refuse him, as Christ’s enemy and Antichrist, with all his false doctrine.”

See then, good Christian reader, how no man, Christ except, is perfect, and that Gregory erred on the issue of images. For though he rightly said they should not be worshipped (Exod. 20:4-6), which thing occurs in Popery; nevertheless, God gave an OT crucifix as an object lesson to us (Num. 21:8,9; John 3:14), so that upon matured reflection we might see how substantial numbers of weaker brethren are drawn into idolatry by images (II Kgs 18:4), and thus the Lord teaches us that we must ban images altogether (Rom. 14 & I Cor. 8). Therefore Bishop Serenus’ judgment is to be preferred over Bishop Gregory’s opinion on this issue of images. But see too, good Christian reader, how notwithstanding such imperfections and blemishes in Gregory, nevertheless, in general terms, the three great doctors of the Reformation, all speak favourably of Gregory; and all condemn the Roman Papacy which was formed in 607 under Boniface III as the Office of Antichrist. And this teaching is also found at a Protestant Confessional level in Article 35 of the Anglican *Thirty-Nine Articles*. So with this historic Protestant spirit found in the Anglican *Thirty-Nine Articles* and the teachings of Luther, Calvin, and Cranmer, let us remember with favour St. Gregory. For he was one of the last of the good Bishops of Rome, and referring back to such men, Daniel says the Antichrist who arises from 607, “shall” not “regard the God of his fathers” (Dan. 11:37) i.e., he shall be a religious apostate. Now in saying this, he also bears witness that earlier pious Bishops of Rome both before 533 and between 565 and 607, like e.g., Bishop Gregory, did indeed have “regard” for, and worship, “God” (Dan. 11:37).

The following are Scripture citations from St. Gregory the Great (d. 604). I shall itemize hereunder their citation from Migne’s *Patrologiae Curses Completus* (Latin Writers Series) in Volumes 75 to 79 (Paris Editions of 1849); in which the Volume Number is followed by the page number. I have generally followed Migne’s citation references; but where in these textual commentaries I consider a Gregory quotation may be either a Marcan quote or another Gospel quote, the Migne reference shall be marked with an asterisk, *, and Gregory is not referred to in

the commentary on the basis of such a reference.

Scripture: Migne reference

Mark 1:4	79:1177
Mark 1:6c	79:247; 79:1177 (partial quote).
Mark 1:9,10	79:1178 (“Marc. I, 2” <i>sic.</i>).
Mark 1:11a	79:1178
Mark 1:11b	79:1178
Mark 1:24a	79:1179
Mark 1:24b	79:1179
Mark 2:9c	79:1180
Mark 2:9d	79:1180
Mark 2:17b	79:222 (see Mark 2:17b “Preliminary Remarks & Textual Discussion”).
Mark 3:14	79:1180 (see Mark 3:14 “Preliminary Remarks & Textual Discussion”).
Mark 3:16	79:1181 (“Marc. III, 15” <i>sic.</i> , Mark 3:16-19a).
Mark 3:17	76:503 & 79:1181 (“Marc. III, 15” <i>sic.</i> , Mark 3:16-19a).
Mark 3:18b	79:1181 (“Marc. III, 15” <i>sic.</i> , Mark 3:16-19a; see Mark 3:18b “Preliminary Remarks”).
Mark 3:19a	79:1181 (“Marc. III, 15” <i>sic.</i> , Mark 3:16-19a).
Mark 3:27a	76:684; 79:862
Mark 3:27b	76:684; 79:862

***Rating the TR's textual readings A to E.**

The evaluation of evidence for the King James Versions' Textus Receptus (TR) uses the following rating system.

- “A” is the highest level of certainty (75%-100% certainty).
- “B” is a middling level of certainty (65%-74% certainty).
- “C” is a lower level of certainty (51%-64% certainty).
- “D” means evidence for the TR's reading is about equally divided with the alternative reading(s), so that we cannot be entirely certain as to which is the better reading (50% certainty). Such a rating means the TR reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading is “passable.”
- “E” means a reading in the KJV's underpinning text is wrong (0-49% likelihood) and does not represent the true TR. I.e., an alternative reading should be adopted. This is the only KJV textual fail grade.

Though not always used, finer break-ups may be made in the A to C ranges.

- A low level “A” (in the range of 75-76%).
- A high level “B” (in the range of 71-74%).
- A middling “B” (in the range of 69% +/- 1%).
- A low level “B” (in the range of 66% +/- 1%).
- A high level “C” (in the range of 63% +/- 1%).
- A solid “C” (in the range of 60% +/- 1%).
- A middling “C” (in the range of 56% +/- 2%).
- A low level “C” (in the range of 52% +/- 1%).

The results are summarized at the end of the volume in Appendix 4: *Scriptures rating the TR's textual readings A to E*. In Volume 5 (Mark 1-3), almost all of the TR's readings have been found to be in the A to B range. However, while I do not usually give a textual rating for readings in Appendices, in Appendix 1 where the evidence between diverse readings has no impact on English translation, a “D” grade was found at Mark 1:10c and Mark 2:4c,9d,11c,12b. Therefore the *Textus Receptus* of the King James Version (1611) requires no changes in Mark 1-3. Nevertheless, I have itemized in the first appendix some changes that need to be made to Scrivener's Text in order for it to properly reflect the TR.

A New Format in Parts of Textual Commentaries Volume 5.

Under the textual analysis rules of the Neo-Byzantine School, the Greek text that had a general accessibility over time, and through time, and therefore the starting point for the Greek Received Text that recognizes “the word of the Lord endureth for ever”(I Peter 1:25), is the representative Byzantine text which circulated in Eastern Christendom under the Byzantine Empire (which finally fell in 1453), and thereafter as well. This starting point of the representative Byzantine text may be determined from a lesser number of manuscripts (e.g., Erasmus of Rotterdam, Stephanus of Geneva, or Beza of Geneva in the 16th century), or a greater number of Greek manuscripts such as I use (for Matt. to Jude based on consultation, from the 20th century on, with Hodges & Farstad’s Majority Text which is based on more than 85% Byzantine text manuscripts, and Robinson & Pierpont’s Byzantine priority Majority Text which is based on more than 90% Byzantine text manuscripts, or with the common 20th century source book for both of these majority Greek texts which is von Soden).

If there is no good textual argument against the majority or representative Byzantine reading it is therefore correct. Given the Neo-Byzantine School’s high regard for the representative Greek Byzantine Text of the New Testament as the starting point for the *Textus Receptus*, 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. Therefore, while it is not necessary for me to do so, and generally in Volumes 1 to 4 I did not give such itemizations, starting from this Volume 5 onward, some reference will be made in the main part of the commentary (though not usually in the Appendices) to some relevant verses to consider in a more positive way shewing that the Majority Byzantine Text (MBT) is harmonious with the relevant Greek, in the case of St. Mark’s Gospel, Marcan Greek.

On the one hand, this is not as comprehensive a discussion of Marcan Greek as one finds in Part 3 of this work, where a reading that is something other than the Majority Byzantine Text is adopted. And this is quite reasonable as it should also be borne in mind that in the Neo-Byzantine School the evidential standard is lower in defence of a majority Byzantine text reading; than it is for setting aside a majority Byzantine reading in favour of another reading inside the closed class of Greek and Latin sources. But on the other hand, these verses referred to give the reader some better idea of the fact that the MBT reading is harmonious with the relevant Greek, e.g., in this Volume 5, Marcan Greek. E.g., at Mark 1:1a, I say, “There is no good textual argument against the representative Byzantine reading which is therefore correct”; and then unlike in Volumes 1-4, I add “(Cf. Mark 3:11; 15:39.)” *This is the first format change.*

Thus in the first instance, the onus of proof is on anyone challenging the MBT to make out his case, so that the MBT stands by default even without a specific defence if this is not done satisfactorily within the paradigm of the Neo-Byzantine School (such as is generally done in Volumes 1-4). And in the second instance, where such a specific defence is additionally mounted for the MBT (such as is now done in the main part of the Commentary for Volume 5 onwards), in the absence of any serious challenge on Neo-Byzantine School rules of stylistic analysis, it is *only necessary to show by a lesser standard of the general stylistic Greek* of e.g., St. Mark, that the MBT does not pose a clear and obvious textual problem. Thus it is certainly sufficient to show in some general Greek syntactical and stylistic manner, that the MBT is congruous with e.g., Marcan Greek here in Volume 5 on St. Mark’s Gospel. While this is “an

optional extra” since the ONUS OF PROOF for any departure from the MBT is on the one claiming there is a textual problem to demonstrate that claim inside the paradigm of the Neo-Byzantine School, starting from Volume 5 I have decided to include this extra information which I hope the good Christian reader will appreciate and find helpful.

There is *also a second format change*. Part 1 follows the same broad style as Volumes 1 to 4. Part 2 is a more abbreviated style e.g., less information in the section “Outside the closed class of NT Greek and Latin sources” which from the neo-Byzantine perspective is an entirely optional section that one could in fact omit altogether; and it is really only put in response to the challenge posed by the Neo-Alexandrian School, and in this sense, also generally guides which variants are selected for specific consideration (although for these purposes, some reference is also made to the old Latin Papists’ School of pre-Vatican II Council times).

There is *also a third format change*. Part 3 is now set aside as a separate section, rather than integrated as in Volumes 1-4. Part 3 deals with readings in the main part of the commentary that affect English translation, where the *Textus Receptus* (TR) or Received Text is something other than the Majority Byzantine Text (MBT). Readings in this section are in general areas of disagreement between neo-Byzantines of the TR and Burgonites of the Majority Text, and may or may not also be areas of disagreement between neo-Byzantines and neo-Alexandrians. This is a further response to the issues that have confused and bedevilled a number of persons who wrongly think that the Received Text of the Authorized Version of 1611 *either is the same as* a Majority Text calculated on Burgon’s ideas as revised and limited to Greek New Testament texts (for instance, the *Dean Burgon Society* of the USA), *or alternatively think that it is a lot closer to* a Greek Majority Text calculated on such ideas than what it actually is (for instance, the 2008 *Trinitarian Bible Society* of the UK’s claim of Hembd that the TR is the majority text of the AV except for “Greek minority readings in eight places¹”).

But there is also continuity within change, as broadly these textual commentaries continue much that is in the format at Volumes 1-4. E.g., 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. And the Appendices basically remain as they were in the earlier Volumes 1-4 also.

¹ See my Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Officeworks at Parramatta in Sydney, Australia, 2012, Preface “*Defence of the Received Text from ‘KJV friends in error’ in both the Dean Burgon Society and Trinitarian Bible Society - A minor modification to Appendix 4 format” (<http://www.gavinmcgrathbooks.com>); citing Hembd, A., “An Examination of the New King James Version,” *Trinitarian Bible Society Quarterly Record*, January to March 2008, Part 2, p. 39.

Book of the Chronicles of Neo-Byzantine Defence of the Received Text.

Reference is sometimes made in these commentaries to various “sword fights” or “battles” (e.g., Matt. 8:13 in Vol. 1, Appendix 3). E.g., “the *Book of the Chronicles of Neo-Byzantine Defence of the Received Text*” (e.g., Matt. 21:7c, Matt. 22:13b, & Mark 1:5). Of course, such references, including the existence of any such “book” or “chronicles” are written in an allegorical or metaphoric literary *genre*.

Sydney University Lectionaries.

It is clear from Matt. 1-28 and Mark 1-3, that in broad terms both Lectionaries 2378 and 1968 fit the general picture of Greek Lectionaries following the representative Byzantine Greek Text. But I also state in Volume 2 (Matt. 15-20) that, “I am open to the possibility that if a careful study of the Lectionaries was undertaken, then some readings may be increased in number as minority Byzantine readings, or come into existence as minority variants not previously documented in the Byzantine textual tradition².” Here in Volume 5 (Mark 1-3) we have some further evidence of this type of thing. Thus the UBS 3rd (1975) and 3rd corrected (1983) editions record a fairly obscure variant at Mark 1:39a, which is found inside the closed class of sources only in Lectionary 632 (see commentary at Mark 1:39a); or the UBS 4th revised edition (1993) record a fairly obscure variant at Mark 1:41b in Lectionary 866 (see commentary at Mark 1:41b, *Variant 1*).

Or, for instance, in a previously unknown variant, Lectionary 2378 adds “*gar* (for)” (p. 106b, column 1), and so reads at Mark 1:2c, “*idou* (behold) *gar* (for) *ego* (I) *apostello* (I send)” (Appendix 3). See also at Mark 1:9b, (App. 3, Lectionaries 2378 & 1968), Mark 1:9d (App. 3, Lectionary 2378), Mark 1:10a (App. 3, Lectionaries 2378 & 1968); Mark 1:11b (with regard to the variant form of the connected word, “*eudokesa*” / “I am well pleased,” in Lectionary 2378).

More Lectionaries, for example, Greek Lectionary 340.

Though the New Testament Greek text of Baron Hermann von Soden (1852-1911) is very bad; his textual apparatus is very good; and since one cannot understand the textual apparatus without his text, it follows that his overall work remains extremely valuable³. And I thank both God and man for the material I am able to obtain from von Soden, both in a second-hand form from the majority texts of Hodges & Farstad (1985) and Robinson & Pierpont (2005); and also in a first-hand form when I consult my full photocopied copy of his four volumes that I obtained from Sydney University’s Fisher Library; as well as some other aids compiled on this work.

² Textual Commentary Volume 2 (Matt. 15-20), Preface, “*Determining the representative Byzantine Text;” and Volume 3 (Matt. 21-25), Preface, “Sydney University Lectionaries.”

³ *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, Vanderhoeck & Ruprecht, Göttingen, Germany, 1913.

The German Baron's team of *c.* 40 research assistants worked for *c.* 15 years collating the data on *c.* 2500 manuscripts consisting primarily of codices and minuscules. However, out of *c.* 2,300 to 2,400 Lectionaries, von Soden only used 9 Evangelion Lectionaries for Matthew to John, 8 of which were Byzantine Text, and he used no Apostolos Lectionaries for Acts to Jude. And while *c.* 180 have been looked at in the United Bible Societies' neo-Alexandrian Greek New Testaments i.e., about 8% of Lectionaries, their selections are fairly piecemeal. This means that less work has been done on the Lectionaries than the other Greek manuscripts of codices and minuscules. And so the reality is that there is still a huge amount of work to be done on collating and recording textual readings and variants in the Byzantine Greek Lectionaries.

This means that under God, my own work on Sydney University Lectionaries 2378 and 1968 is an important collation contribution, since it represents *c.* 1%-2% of all Lectionaries ever collated, and when complete, will be a far more comprehensive collation of textual readings and variants in these Lectionaries than anyone else has done on the lectionaries they have itemized readings on. But there is yet more to come with regard to my lectionary work. My last trip to London (Oct. 2012-March 2013) had a special focus on lectionaries, some greater details of which shall be further discussed in future volumes. Among other things, I have now further itemized readings from GREEK LECTONARY 340 (last quarter of the 13th century in general, & 15th century for folios 255-270, British Library, *Harleianus MMMMMDLXI* = Latin, Harley 5561), A Gospel (Evangelion) & Apostolos (Acts – Jude) Lectionary; by comparing its reading with the textual variants shown in the apparatus of Hodges & Farstad's *Majority Text* (1985) This means that it is not as complete as my work on University Lectionaries 2378 and 1968 where I compare readings from my photocopies as I work through a given volume, since I limited my work to the variants found in the textual apparatus of Hodges & Farstad's *Majority Text*. It is nevertheless a valuable contribution, and in a future Volume, I shall include an appendix showing the relevant readings from Lectionary 340 in St. Matthew's Gospel.

Lectionary 340 has 237 folios; and is generally written in brown ink, although sometimes in black ink (pp. 158a-160a), and it has some red illumination highlighting in it (though notably less so than one finds in Sydney Universities Lectionaries 2378 and 1968). It contains readings from the Gospels and Epistles from the Saturday before Ascension to the Feast of Saints Peter & Paul. It is dated to the 4th quarter of the 13th century other than folios 255-270, and to the 15th century for folios 255-270. It is thought to have most likely come from the western part of the Byzantine Empire, for instance, *perhaps* Greece. The fact that it has both Evangelion (Matt. to John) and Apostolos (Acts to Jude) readings, with selected readings stretching from St. Matthew's Gospel to the First Epistle of St. John, means that reference will continue to be made to it in these textual commentaries for some time into the future. The British Library cover I saw on Lectionary 340 which comes from a much later date, reads on the front of it in Latin, "VIRTUTE · ET · FIDE" i.e., "In virtue and faith⁴."

Lectionary 340 at the British Library is not the only one I worked on during my last trip to London (Oct. 2012-March 2013), but for the Gospels, it was the main one, since other

⁴ Rendering the ablatives of both "virtute ('virtue,' feminine singular ablative noun, from *virtus*)" and "fide ('faith,' feminine singular ablative noun, from *fides*)" with "In," although with the lack of any qualifying ablative preposition e.g., "*in* (in)" or "*ab* (by)," it might also be rendered differently e.g., "By virtue and faith."

Lectionaries on Gospel readings I looked at were selective to particular readings of interest to me.

Though its limitations to the readings shown in the apparatus of Hodges & Farstad (1985) means it is not as comprehensive as my wider work, it is nevertheless quite comprehensive, and certainly far more comprehensive than anyone else has ever done on Lectionary 340. Thus both Lectionary 340 and other Lectionaries I looked at in varying degrees during my last trip to London, both in the UK and in Bulgaria's capital city of Sophia, are part of the rich treasures of Byzantine Text Greek Lectionaries that will be further unveiled in forthcoming volumes of my textual commentaries.

I also made a selective inspection of, for instance, Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK) in November 2012, at which time I also celebrated *Papists' Conspiracy Day* at an Oxford *Bonfire Night* (by local tradition transferred to the nearest Saturday night when not falling on the weekend, which in 2012 was Saturday 3 Nov.). In the section itemized, "Lectionary readings potentially relevant to Vol. 5," *supra*, it should be understood that once again, I did so by comparing its reading with the textual variants shown in the apparatus of Hodges & Farstad's *Majority Text*. And due to time constraints, at times I looked only at those in a Lectionary in the first or main apparatus of Hodges & Farstad, with the consequence that even at those readings I looked at, my selections are not complete.

Variations in Latin letters.

In my comments at Matt. 15:30b, I make reference to some different usages of Latin letters. The reader should be aware that these do not affect the meaning.

This variation is well illustrated through reference to e.g., the semi-formal papal title, "*Vicarius (Vicar) Filii (of the Son) Dei (of God).*" Protestant historicists such as myself⁵, have a particular interest in the formal papal titles, "*Vicarius (Vicar) Christi (of Christ),*" "*Vicarius (Vicar) Jesu (of Jesus) Christi (Christ),*" and its further manifestation in the semi-formal papal title, "*Vicarius (Vicar) Filii (of the Son) Dei (of God).*" That is because we see the claim by the Pope of Rome to be the "Vicar of Christ," which stands at the very heart of the claim to Papal authority, to be a blasphemy against the Holy Ghost, for we maintain that the Holy Spirit of God is Christ's vicar or representative here on earth (John 14:26 15:26).

In the Latin, *Vicarius Christi*, *vicarius* means "instead of another," a "substitute," or a "deputy;" and *Christi* means "of Christ." Thus the papal title *Vicarius Christi* means the pope puts himself *in the place of*, or *instead of*, *Christ* i.e., as his representative here on earth. But at this point we come to the very core of the meaning of the Greek word *antichristos* (antichrist), since the Greek *anti* also means *in place of* or *instead of*, and so an antichrist is one who puts himself *in the place of* or *instead of* Christ. Thus the Latin, "*Vicarius Christi*" perfectly equates the Greek, "*Antichristos*" (I John 2:18).

It is by this claim to be the "Vicar of Christ," coupled with the claim to universal

⁵ McGrath, G.B. (Myself), *The Roman Pope is the Antichrist* (2006), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004). Available on the internet via yahoo or direct (<http://www.gavinmcgrathbooks.com>).

jurisdiction in the church as represented by the Decree of the murderous Emperor, Phocas, to the first Pope of Rome, Boniface III in 607, that makes the Pope “the son of perdition” (II Thess. 2:3). I.e., like Judas Iscariot who is also called, “the son of perdition” (John 17:12), from 607 onwards, the Bishops of Rome as the Popes are guilty of the unpardonable sin of blasphemy against the Holy Ghost (Matt. 12:31,32). For as the “Vicar of Christ” or “Vicar of God,” the Pope, is a vice-God⁶. In this sense of a vice-God, “he as God sitteth in the temple of God, shewing himself that he is God” (II Thess. 2:4) from 607 A.D. .

And so it is, that for good cause, we Protestant historicists have a particular interest in the semi-formal papal title, “*Vicarius Filii Dei*.” The title is first found in the fraudulent *Donation of Constantine*, where St. Peter is falsely depicted as the first pope, and the Popes of Rome as his successors⁷. This title is later used by e.g., Cardinal Manning, the Cardinal Archbishop of Westminster, England (1875-92), who thrice refers to the Pope by the papal title, “the Vicar of the Son of God⁸.” In its Latin form, this semi-formal papal title is e.g., found in a work by Gaetano Moroni (1802-83), a member of the Papal Household of both Gregory XVI (Pope 1831-1846) and Pius IX (Pope 1846-1878). In his *Dizionario*, we read⁹, “If you want to be in the Vatican you must make an application, that appeals to the Pope, the *Vicarius Filii Dei*.¹⁰”

⁶ In e.g., Ferraris’ *Bibliotheca canonica*, VI (Rome 1890), under the word “*Papa* (Pope),” the Roman Pontiffs are described as both a “vice-Christ” (Latin, *Christi vices*), and also as “vice-God on earth” (Latin, *in terris Dei vices*) (this is a plural form, i.e., referring to a succession of Popes as vice-Christ or vice-Gods). Though the specific papal title, “vicar of God” or “vice-God” has now been replaced by “vicar of Christ,” the concept that the Pope is a Vice-Christ or Vice-God continues to be an intrinsic element of his claim to be “the Vicar of Christ” on earth. Thus in the same way that a vice-roy exercises regal powers in the absence of a monarch, or a Vice-President in the absence of a President, the Pope, as a vice-God, claims to exercise the powers of Christ in his physical absence before the Second Advent. But the Lord “shall destroy” him “with the brightness of his coming” (II Thess. 2:8).

⁷ Bettenson, H., *Documents of the Christian Church*, 1943, 2nd edition, 1963, Oxford University, UK, 1977 (hereafter called, “Bettenson’s *Church Documents*,”), pp. 98-101, at p. 99; “*vicarius filii Dei*” in Karl Zeumer’s text in Haller, J., *Die Quellen zur Geschichte Entstehung des Kirchenstaates*, Druck and Verlag Von B.G. Teubner, Leipzig and Berlin, Germany, 1907, pp. 241-250, at 246.

⁸ Manning, H.E., Cardinal Archbishop of Westminster, *The Temporal Power of the Vicar of Jesus Christ*, 1860, 3rd edition, Burns & Oats, London, UK, 1880, pp. 141,231,232.

⁹ Moroni, G., *Dizionario Di Erudizione Storico-Ecclesiastica*, compilato dall’autore stesso, Cav. Gaetano Moroni Romano, Ajutante di Camera Dei Some Pontefici Gregorio XVI e Pio IX, Tipografia Emiliana, Venezia (Venice), Italy, 1860, Volume XCIX, p. 21.

¹⁰ Original in Italian with Latin papal title for “Vicar of the Son of God.” Italian, “Si [If] vuole [you want] esistere [to be] nel [in] Vaticano [(the) Vatican] un’iscrizione [you must make an application], che [that] appella [appeals to] il [the] Papa [Pope (who is the), Latin], *Vicarius Filii Dei*.” Translation by Joe Lenton (1924-2012; at the time of translation, a semi-retired Australian Protestant Missionary to Verona, Italy, where he established an independent Reformed Baptist Church. *Centro Cristiano Evangelico, Via A. Sciesa 25, 37100, Verona*).

But the semi-formal papal title, “*Vicarius Filii Dei*,” is of interest because it demonstrates the interchangeability of certain Latin letters. In Latin the letters “U” and “V” are interchangeable since the older Latin has only “V,” and “I” and “J” are also interchangeable as the older Latin has only “I.” Examination of various editions of *Gratian’s Decretum*, reveals that over the centuries different Roman Catholic scholars have preferred the usage of these different alternative spellings. For example, various fifteenth and sixteenth century editions of *Gratian’s Decretum* reflect the tradition that where there is a double “ii” the last “i” may be made a “j.” For instance, the 1591 edition published in Venice, Italy, at *Decreti prima pars, Distinctio 96, Canon 14*, the pope is called “*Vicarius filij Dei*”¹¹. “*Vicarius filij Dei*” is also used in, for instance, two Swiss editions from 1481 and 1500 (Basel), Italian 1490 (Venice) and French 1547 (Paris) editions, with an associated variation in 1511 (Lugduni / Lyons, France) where a high “j” which looks like a single quotation mark (’), is used and the papal title is written as “*vicarius fili’ dei*.”¹² Then in a 1478 edition (Rome) and German 1879-1881 edition (Leipzig), one finds that the letter “u” is preferred, and so the Roman “pontiffs” are called the “*uicarius Filii Dei*.”¹³ But the better known form, “*vicarius Filii Dei*” can be found in an 1855 edition of *Gratian’s Decretum*¹⁴.

This later spelling is also used in Labbe’s, Mansi’s, and Ferraris’ works. The 1728 edition (Venice) of Labbe¹⁵, together with the 1759 and 1901-1927 editions of Mansi, use a lower case “v” and “f,” writing this papal title as “*vicarius filii Dei*,”¹⁶ whereas the 1885-92 edition of

¹¹ *Decretvm Gratiani, Emendatvm et Notationibvs, Illvstratvm, vna cum glossis, Gregorio XIII. Pont. Max, iussu editum, Venetiis, 1591, p. 444* (copy obtained at British Library, London); compare also “*vicarius filij dei*” in *Gratian’s Decretum*, Barth. Brixens, Super Decret. Venice, 1493 (copy obtained at British Library, London).

¹² *Gratiani Decretum*, Michael Weasler, Basilia, 1481; *Gratian, P, Georgiu Arrivabene, Venetiis, 1490; Decretum Gratian*, edited by S. Brant, per Johannem Amerbach, Johannem froben de Hamelburg, Basilea, 1500; *Gratianus Decreti*, N. De Benedictis, Lugdungi [Lyon, France], 1511; and *Decretum* (in 2 volumes), Prefixes sunt ab A. Demochare, C. Guillard & G. Desbois, [Paris], 1547 (all five at British Library, London).

¹³ *G. Decretum* (with the commentary of Bartholomaeus Brixienensis), Barbatum, Rome, 1478 (copy at British Library); and Friedberg and Richter (Editors), *Gratian’s Corpis Juris Cononici, op. cit.*, (1879-1881) Volume 1, p. 342 (copies at British Library, London; and Veech Library, Australian [Roman] Catholic University, Sydney, Australia).

¹⁴ *Decretum Gratiani, Emenddatum et noationibus illustratum Gregorii XIII Pont, Max, in Richter, A.L. (Editor), Migne Patrologiae Cursus Completus, Vol. 187, Gratianus, Paris, France, 1855, p. 461* (copy at British Library).

¹⁵ Labbe, P., & Cossart, G., *Sacrosancta Concilia*, 1671-2, Paris, reprint, Venice, 1728, column 1568 (copy at Fisher Library, Sydney University).

¹⁶ Mansi’s *Sacrorum Conciliorum*, Florence, Italy, 1759, Vol. 2, p. 607 (copy at British Library); and Mansi’s *Sacrorum Conciliorum*, H. Welter, Paris, France, and Leipzig, Germany, 1901-1927, Vol. 2, p. 607.

Ferraris uses a lower case “v,” expressing this as “vicarius Filii Dei.” One finds the usage of a capital “V,” “F,” and “D” for “Vicarius Filii Dei” in Ferraris’s original edition of 1757-61, and subsequent editions of 1767-68, 1782, and 1844-55. It is in this form, sanctioned by imprimaturs in 1757-61 and 1767-8, the Approval of the General Inquisitor in 1782, and the patronage of Cardinal Lambruschini in 1844-55, that it is best known¹⁷, and traditionally used by Protestant historicists¹⁸. For in Roman numerals “VICARIUS FILII DEI” tallies 666 (Rev. 13:18).

Thus we see from this Papal title, that letters such as “u” and “v” or “i” and “j” may be used interchangeably, as may a number of instances of lower and upper case letters.

*Is there any real difference between the “dynamic equivalence” of the NIV
& corrupter scribes?*

Among Evangelical Protestants, the three main Bible versions of contemporary times are the Authorized King James Version of 1611, the *unauthorized* New King James Version (NKJV), and the New International Version (NIV). While the AV exhibits some minimal level of dynamic equivalence when it is simply not possible to have a literal rendering, by contrast, the level of these in something like the NIV acts to raise the question, Is there any real difference between the “dynamic equivalence” of the NIV & corrupter scribes? The idea that translators can allegedly “take the idea in a Scripture” and then re-express it in their own words in “dynamic equivalent” such as occurs at a gratuitous level throughout the NIV, raises the issue of what happens when this “dynamic equivalence” produces a perverted text of Scripture? Put simply, what, if anything, is the fundamental difference between an erroneous “dynamic equivalent” and

¹⁷ Lucio Ferraris’s *Bibliotheca*, “Papa” Section 2:20; Rome 1757-61, Imprimatur D. Archiepiscop. Nicomediae Vicesg. & Fr. Thomas Aug Ricchinius Sac. Palatii Apostolici Magister, Ordin. Praedicatorum (Vatican Library Reference: Chigi. I. 669); Rome 1767-68, Imprimatur Dom. Patriarch. Antiochen, Vicesg. & Fr. Thom. Augustin. Ricchinius Ord. Praedicator. Sacri Palatii Apostolici Magist (Vatican Library Reference R.G.Dir.Can.I.162); 1782, Approvazione del F. Gio, Tommas, Mascherom Inquisitor General del Santo Offizio di Venezia nel Libro initolato, 15 Settembre 1781 (for location of copies see below); Patrono et auspice Viro Eminentissimo Aloisio S.E.R. Cardinali Lambruschini, Rome, 1844-55 (copy of 1844-55 edition at British Library, London); and Rome 1885-1892, Imprimatur, Fr. Augustinus Bausa O.P.S.P.A. Magister & Iulius Lenti Archiep. Siden. Vicesg. (copy of 1885-92 edition Veech Library, Australian [Roman] Catholic University, Sydney & also Vatican Library Reference Dir.Can.II.2 [1-8]).

¹⁸ Fleming, R., *The Rise and Fall of Rome Papal*, With notes, preface, and a memoir of the author, 1701, 1848 edition, reprinted H.V. Dorp, Gisborne, New Zealand, 1987, pp. 47-8 (Fleming’s Editor, 1793); Paisley, I.R.K. (later Baron Bannside), *The Pope is the Antichrist*, A Demonstration from Scripture, History, and his own lips, Martyrs Memorial Productions, Belfast, Northern Ireland, UK, 1988,1989, p. 67; Berg, J.F., *The Great Apostasy, Identical with Papal Rome; or An Exposition of the Mystery of Iniquity, and the Marks and Doom of Antichrist*, J.B. Lippincott & Co., Philadelphia, Pennsylvania, USA, 1842, pp. 156-8,163.

a corruptor scribe?

Let the reader compare this with the type of thing one finds corrupter scribes doing at Mark 2:14. Here the AV says of our Lord, “And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.” Then we read that Christ “ordained twelve,” “Simon” whom “he surnamed Peter; and James the son of Zebedee, and John the brother of James; . . . : and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon . . . , and Judas Iscariot . . .” (Mark 3:14-19). Comparing these Scriptures, some corrupter scribes appear to have drawn the conclusion that “Levi (Greek, *Leuin*) the son of Alphaeus” in Mark 2:14 is therefore “James (Greek, *Iakobon*) the son of Alphaeus” in Mark 3:18.

Hence in a “dynamic equivalent,” Mark 2:14 then also becomes “James (Greek, *Iakobon*) the son of Alphaeus” in the Greek of e.g., the Western Text’s D 05 (5th century); or among those who consider there is a “Caesarean” Text (broadly said to be drawn from the Alexandrian and Western Texts, though also sometimes the Byzantine Text), the “Caesarean” Text’s Family 13 Manuscripts (regarded as “pre-Caesarean”), or “Caesarean” Text’s Codex Theta 038 (9th century) and Minuscule 565 (9th century, independent). And this is also in the Latin in e.g., old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), and c (12th / 13th century). From the perspective of those who consider this is “the true meaning” of Mark 2:14, such a “dynamic equivalent” is regarded as valid.

But what of those who do not agree with the presupposition that this is in fact the meaning of Mark 2:14? Thus like a number of others, I would say the parallelism between Mark 2:14 and Luke 5:27 on the one hand, and Matthew 9:9 on the other hand, indicates that this apostle was known variously as “Levi” (Mark 2:14; Luke 5:27) or “Matthew” (Matt. 9:9). Thus the parallelism in Mark 2:14 is with “Matthew,” and not “James,” in Mark 3:18.

Without now pursuing the details of Mark 2:14 further, the big point is that the frequent type of “dynamic equivalents” found in e.g., the *New International Version* (NIV) or *Today’s English Version* (TEV), presume certain views are correct which then become part of their “dynamic equivalents,” but in reality this involves the exercise of various levels of discretion that really go beyond the work of a translator, and into the realm of an interpreter or commentary. Rather than pretentiously setting oneself *over* the Word of God, such as occurs with the e.g., the NIV or TEV “translations,” we of the holy Protestant faith should, by the grace of God, be putting ourselves *under* the Word of God. And without in any way wanting to denigrate the importance of studying the Biblical languages of Hebrew, Aramaic, Latin, and Greek; the reality is, that to do that, we English speaking religiously conservative Protestant Christians need a good literal translation such as we find in the AV.

Dedication: The Anglican Calendar.

1) *The 350th Anniversary of the Book of Common Prayer (1662-2012) comes and goes.*

*2) ***Papists’ Conspiracy Day 2015.***

A] *Wycliffe and the Wycliffe New Testament of 1388.*

B] *Huss of Bohemia’s 600th anniversary (1415-2015).*

C] *Gunpowder Treason Day’s 410th anniversary (1605-2015).*

Dedication: The Anglican Calendar.

1) *The 350th Anniversary of the Book of Common Prayer (1662-2012) comes and goes.*

In the time between the last Volume 4 of these textual commentaries in 2012 (Matt. 26-28), and this volume 5 in 2015 (Mark 1-3), the 350th anniversary of the Anglican *Book of Common Prayer* (1662-2012) has come and gone. The name of an “Authorized” Bible Version was taken over from the preceding Bishops’ Bible of 1558, which was the Bible largely used by Anglican Protestants before the King James Version of 1611. (By contrast, the Geneva Bible was the Bible largely used by Puritan Protestants before the King James Version of 1611.) Thus the title page of the Bishop’s Bible says it is, “Authorised and appointed to be read in Churches.”

But then the 1662 Anglican *Book of Common Prayer* says in the “Preface” that “such portions of holy Scripture, as are inserted into the liturgy” of the 1662 prayer book, “are now ordered to be read according to the last translation” i.e., the King James Version of 1611. Hence in the traditional Anglican terminology found in the preceding Bishops’ Bible, this made the King James Version of 1611 “the Authorized Version” because as stated on the title page of the King James Version, it is “Appointed to be read in Churches” i.e., in *Church of England Churches* by virtue of the 1662 *Book of Common Prayer*. (And it was also so authorized in *Church of Ireland Churches* by virtue of the 1666-1800 Irish *Book of Common Prayer*, which largely replicated the 1662 English *Book of Common Prayer*.) Hence the 350th anniversary celebration of the 1662 Anglican *Book of Common Prayer* in 2012, was also a celebration of the King James Version as the Authorized Version.



Gavin at College Court, the Royal Chelsea in London, which annually celebrates Oak Apple Day or Royal Oak Day. College Court is where King James Bible translator, Daniel Featly, lived out his final days after being imprisoned by republican Puritans for being a Royalist Anglican. October 2012.



In the 350th anniversary year of the 1662 *Book of Common Prayer* (1662-2012) which made the King James Bible the Authorized Version, Gavin at Savoy Chapel with a 1662 BCP (right hand), and 1611 AV Diamond Jubilee of Queen Elizabeth II (1952-2012) Trinitarian Bible Society Edition, Savoy Chapel, Nov. 2012.



Savoy Chapel, Corner of Savoy Hill & Savoy Street, London, WC2, in central London, UK. This is where the Prayer Book Conference of 1661 decided to revive Cranmer's 1552 prayer book, as revised with a small number of revisions in 1559 & 1604, with a new revision in 1662 with a small number of revisions. This Chapel was connected with the *Savoy Palace* which no longer exists, and so only the *Savoy Chapel* remains. Its Anglican symbolism *being at the Savoy in London* meant that the *Savoy Prayer Book Conference* of 1661 was reviving Anglicanism as opposed to Puritanism, evident in the Congregationalist *Savoy Declaration* produced during the Interregnum *at the Savoy in London* in 1658. Gavin at the *Queen's Chapel of the Savoy*, the private chapel of the Sovereign in her right as the Duke of Lancaster & the Chapel of the Royal Victorian Order, in the 350th anniversary year of the 1662 *Book of Common Prayer* (1662-2012) which made the King James Bible the Authorized Version (1611 & 1662), stating, "such portions of holy Scripture, as are inserted into the Liturgy ... are now ordered to be read according to the last translation" (1662 *Book of Common Prayer* "Preface"). Thus the AV bears on its title page, "Appointed to be read in Churches" i.e., Anglican Churches; being authorized by *Church of England* Convocation in 1661, and Parliament and King in 1662 (Act of Uniformity). Thus contrary to the claims of the religiously liberal, James Moffatt, who alleges, "the so-called 'Authorized Version' ... was never authorized, by king, parliament, or convocation ..." (Moffatt Bible's "Introduction"), the King James Bible is indeed the version authorized by king, parliament, and convocation! *Left photo:* Stained glass window reading at bottom, "The Prayer Book Conference At The Savoy 1661". *Right photo:* Gavin under this Savoy Prayer Book Conference stained glass window, holding a 1662 *Book of Common Prayer* (right hand) and Authorized King James Version (1611 & 1662), at the Savoy Chapel, London, UK, November 2012.

As I state in a Letter to the Editor (Peter Ratcliffe) of *English Churchman* (EC 7845) of 18 & 25 May 2012 (p. 2) under the title, "The 1662 Question,"

I refer to your Editorial (EC 7840) and Puritan Protestant Allan Clifford's response (EC 7841). Cranmer's 1552 prayer book was hated by the Romanists because of its Protestantism, and so taken away by the Papists under Bloody Mary, but then joyously restored as a symbol of Protestantism under Elizabeth I in 1559. Hence the 1662 BCP Preface refers with favour to "the Church of England" "liturgy" "in the reigns of several Princes of blessed memory since the Reformation;" and you are quite right to reject Clifford's claim that "it would amount to a denial of the Gospel" to assent to the Act of Uniformity of 1662. Cranmer's 1559 & 1604 prayer book was hated by the

revolutionary Puritans because of its Anglicanism, and so taken away under what the 1662 BCP Preface calls the “unhappy confusions” that occurred when “the Liturgy was “discontinued” under a revolutionary Puritan Interregnum Ordinance of 1645. Thus it is with great joy in this 350th anniversary year of 1662-2012 that we remember how the 1662 Anglican Protestant prayer book is a symbol of both Protestantism - by the grace of God restored to us in 1559, and Anglicanism - by the grace of God restored to us in 1662.

While I would have preferred to see the type of religious tolerance granted to Puritans from 1689 come in the 1660s; it should also be clearly understood that many of them had sought to close down the Anglican Church under the illegal *Solemn League and Covenant*, as during the Interregnum five to ten times more Anglican Ministers, school teachers, and others were ejected in the *Greater Ejection* than the 800-2,000 Puritans ejected under the 1660s *Lesser Ejection*. Many of the Great Rebellion showed no remorse for the sin of murdering a king in 1649 (Matt. 22:21; Rom. 13:2,9; Gal 5:20,21; I Peter 2:17), Charles I, Supreme Governor of the Anglican Church and King of England, Scotland, and Ireland; and attempting to murder another, Charles II in 1651, or for other acts of persecuting and killing Anglicans during the Interregnum

Yet notwithstanding this Anglican heritage in which Cranmer’s Protestant prayer book of 1552 in its various editions of 1552, 1559, 1604, and 1662 is rich in symbolism of being *Protestant not Papist* (1559 restoration with a small number of revisions of Cranmer’s 1552 prayer book,) and *Anglican not Puritan* (1662 restoration with a small number of revisions of Cranmer’s 1552 prayer book), we sadly find that it has come under attack, this time by professedly Anglican persons in e.g., the so called “new” liturgies. And so it is with great sadness in this Anglican breast I report that it has not only become increasingly difficult to find Low Church Anglican Churches which have 1662 *Book of Common Prayer Services*, it has also become increasingly difficult to simply purchase a copy of the 1662 *Book of Common Prayer*!

This is poignantly illustrated by the fact that for some years I have attended 1662 *Book of Common Prayer Services* on the fifth Sunday of the month i.e., several times a year (for that is as often as they have them,) at St. Matthew’s Windsor in western Sydney. This church has been without a Rector since April 2015; for while the Reverend Mr. Aleks Pinter had agreed that if my Father should fall, he would take my Father’s funeral from the 1662 *Book of Common Prayer*, it transpired that my beloved Father fell on life’s battlefield on Thurs. 9 April 2015, and was buried on Wed. 15 April; so that just after Aleks Pinter left, and was scheduled to be out of town for a week before going to his new church, was the time of Father’s funeral on 15 April. But the Lord wonderfully provided for the Rector of St. Philip’s Church Hill, York Street, City of Sydney, a city I also attend 1662 *Book of Common Prayer Services* at, the Reverend Mr. Justin Moffatt, to so conduct my beloved Father’s funeral from the 1662 *Book of Common Prayer*. St. Matthew’s Windsor was still without a Rector when it was announced in the Parish Bulletin notices of a 1662 *Book of Common Prayer Service* I attended there on Sunday 30 Aug. 2015 (with Brian Higginbotham as Acting Rector), that Stuart Abrahams (b. 30 May 1927, d. 20 Aug. 2015, aged 88), had died, and that his funeral had been on the previous Friday, 28 Aug. 2015. In his retirement or semi-retirement, the Reverend Mr. Stuart Abrahams had formerly been an Honorary Assistant Minister at St. Matthew’s Windsor. E.g., he assisted at a service I attended on *King Charles the Martyr’s Day*, 2011, *infra*.

In the historic *Church of England* tradition this was a fast day afore 1859 and so

transferred to the following Monday the 31st of January if it fell on a Sunday, whereas in the historic *Church of Ireland* tradition this was never a fast day (although the *Church of Ireland* otherwise used the same office for *Charles I's Day* as the *Church of England* in the Irish prayer book of 1666-1800), so that if it fell on a Sunday it was remembered on a Sunday. And thus e.g., at the time of the American Revolution, before he was driven out of town by republican revolutionaries, the son of a *Church of Ireland* clergyman, Charles Inglis of Holy Trinity, Wall Street, New York, preached, a *King Charles the Martyr's Day Sermon* in New York, on *Sunday* 30 January, 1780¹⁹; a fact reflecting his *Church of Ireland* background since the day was not transferred to Monday 31 January as a fast day. And since the revival of *King Charles I's Day* as an optional black letter day on the Anglican Calendar in Australia in 1978, it likewise is not a fast day, and so if it is remembered, the calendar does not say it is to be transferred to Monday 31 Jan. when it falls on a Sunday.



From left to right: Aleks Pinter (Rector), Gavin, Stuart Abrahams (Honorary Assistant Minister) & his wife; after a 1662 *Book of Common Prayer* service at St. Matthew's Windsor in Sydney, *King Charles the First's Day*, Sunday 30 January 2011.

On this particular *King Charles the Martyr's Day*, 2011, the Reverend Mr. Stuart Abrahams told me of the difficulty he had encountered in trying to buy a new 1662 *Book of Common Prayer*. Hence I told him they could be purchased on line and I would email him the details; and then I sent him an email on Monday 31 Jan. 2011 (for which he sent back an email giving me "Many thanks"), in which I said in part, "Per our conversation at St. Matthew's Windsor on Sunday 30 Jan. 2011, King Charles I's Day, and your wife's query, you can purchase on-line with a credit card, new 1662 Books of Common Prayer from "HolisticPage" at www.holisticpage.com.au, which are then mailed out to you. ... The one I have which your wife saw is called, 'BCP Standard Edition Prayer Book Black Imitation Leather Hardback 601B

¹⁹ See Sermon in Appendix 5 of Textual Commentaries, Vol. 3 (Matt. 21-25).

(Book),’ but there are others that may interest either of you. Though not used for orders, their email query address is: micahel@holisticpage.com.au; and their phone no. is 9988-4215, at 33 Bromley Ave, Pymble. See you at the next 1662 BCP service at St. Matthew’s on Sunday 29 May 2011 (Royal Oak Day or Restoration Day)”

Dedication: The Anglican Calendar.

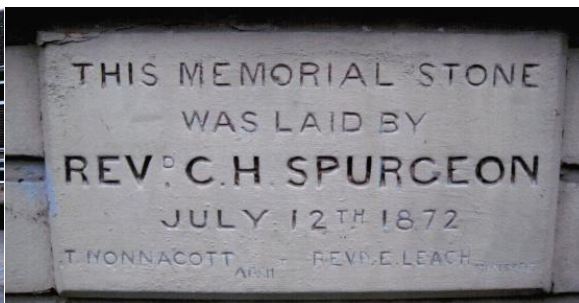
***2) Papists’ Conspiracy Day 2015.**

AJ Wycliffe and the Wycliffe New Testament of 1388.

On my sixth trip to London, in February 2013 I was privileged to visit *Wycliffe’s Oak* at the edge of Windsor Forest, in Crouch Oak Lane, at Addlestone in Surrey. I got there by train, it being about a half hour train trip from Waterloo Station in London. *Wycliffe’s Oak* is *possibly* the oldest tree, and it is certainly one of the oldest, in London and its environs. It is known as *Wycliffe’s Oak* because John Wycliffe (d. 1384), the Morning Star of the Reformation, preached here. And much later, so did Charles Haddon Spurgeon (1834-1892) in 1872; who also laid the foundation stone for Addleston Baptist Church in the same street.



Wycliffe’s Oak at the edge of Windsor Forest, in Crouch Oak Lane, at Addlestone in Surrey, just out of London, England, UK, Feb. 2013.



Gavin at Addleston Baptist Church, also in Crouch Oak Lane, where the Baptist Protestant Minister, the Reverend Charles Spurgeon, laid the foundation stone in 1872, and he also preached at *Wycliffe’s Oak*. Surrey, England, United Kingdom, Feb. 2013.

As further discussed in the Dedicatory sermon of this Volume, in Appendix 5, the work of Wycliffe is linked to that of John Huss, as both Huss of Bohemia and Jerome of Prague were students of the writings of John Wycliffe, the Morning Star of the Reformation. Furthermore, in 1414 the Romish *Council of Constance* (1414-1418) condemned both John Wycliffe and John Huss, and recognized the nexus between their teachings. Thus e.g., the *Protestant Alliance* of the UK in their magazine, *The Reformer*, of January / February 2015 (p. 2), says, “2015” is “The 800th anniversary of the ... blasphemous Roman Catholic doctrine of transubstantiation. The 600th anniversary of the ... arrest and martyrdom of John Huss by the Roman Catholic Church. [And] The 600th anniversary of John Wycliffe being declared a ‘heretic’ by the Roman Catholic Church.”

Wycliffe’s precise role in the translation known as *Wycliffe’s Bible* is disputed. There are three broad views. One view considers Wycliffe’s teachings fostered a desire to translate the Bible by his followers. For instance, Cooper sees it purely in terms of “Wycliffe’s followers ... after the ... death of John Wycliffe²⁰.” Or the *Encyclopaedia Britannica* says, “The exact degree of Wycliffe’s personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words ‘Here ends the translation of Nicholas of Hereford’ is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain²¹.” A second view, is found with those producing the film, *John Wycliffe: The Morning Star* (1981), who formed the opinion that Wycliffe personally supervised at least some parts of the earlier translation work undertaken by some of Wycliffe’s followers, including Nicholas de Hereford (/ Nicholas of Hereford)²². And a third view considers Wycliffe was involved in parts of the actual translation work himself, and this view is found e.g., on a town memorial pylon to Wycliffe which I saw at Lutterworth when I visited this town for the first time in April 2003 (returning to Lutterworth again in October 2003). Erected in 1897 it refers to “John Wycliffe,” “The Morning Star of the Reformation,” and “The first translator of the Bible into the English language.”

²⁰ *The Wycliffe New Testament 1388*, An edition in modern spelling with an introduction, the original prologues and the Epistle to the Laodiceans, Edited for The Tyndale Society, and Transcribed by W.R. Cooper with modern spelling; first published in 2002 by The British Library, London, UK, in association with The Tyndale Society; and reprinted in 2009 (ISBN 978-07123-47280), p. vi.

²¹ *Encyclopedia Britannica Computer Disc (CD) 99*, Multimedia Edition, International Version, 1999, “Biblical Literature and its critical interpretation: Old Testament canon, texts, and versions: TEXTS AND VERSIONS: Later and modern versions: English,” at “The Wycliffite Versions.”

²² *John Wycliffe: The Morning Star* produced in 1981 by “Faith For Today,” at Worcester, Pennsylvania, USA. (Originally a cassette video, then a Digital Video Disc / DVD.)

Without now considering the respective merits of these three broad views, we cannot doubt that *Wycliffe's Bible* was produced as an outgrowth of his teaching in which he rightly saw the open Bible as central to any true reform. His commitment to Biblical Christianity, and the need for faithful Christians in a faithful church to be under the authority of Scripture, also meant that *Wycliffe's Bible* was sent out by preachers, in the work continued by the English Lollards. Though the work of teaching and preaching the Scriptures from *Wycliffe's Bible* was from an English translation of the Latin, rather than from an English translation of the original languages of Hebrew, Aramaic, and Greek (including some Received Text reconstructions / or some support for minority readings, in these languages from the Latin); Latin is certainly one of the Biblical languages at the point of the Divine Preservation of Scripture, and so an important Biblical tongue. Thus Luther first learnt the doctrine of justification by faith via the Latin Vulgate, as reflected in the *sola fide* or “faith alone” terminology of the Reformation; and it should be remembered that St. Jerome’s Latin Vulgate was compromised by certain later meanings found in Roman Catholic Ecclesiastical Latin, so that when the Latin Vulgate is freed of these anachronistic meanings, one can still find the gospel in it. Furthermore, “one must crawl before one can walk,” and Wycliffe was *The Morning Star of the Reformation* as opposed to the later Reformation ignited by God under Martin Luther in the 1517. Thus *Wycliffe's Bible* of the 14th century was preliminary to the greater work of the Protestant Reformation from the 16th century on, which then translated the Holy Bible from the original tongues of Hebrew, Aramaic, and Greek (including some Received Text reconstructions / or some support for minority readings, in these languages from the Latin).

On my last trip to London (Oct. 2012-March 2013); upon one of my many visits to the British Library where I was chiefly looking at Byzantine Greek Lectionaries, I found for sale in the British Library shop, and in January 2013 purchased a copy of, *The Wycliffe New Testament 1388*, as Transcribed by W.R. Cooper with modern spelling²³. Though this work of modernizing contains certain defects, it is still a useful print of the Wycliffe New Testament (1388). And it is also useful to this day for providing an English rendering of the Latin Vulgate. E.g., Eph. 2:8,9 reads, “For by grace ye are saved by faith, and this not of you, for it is the gift of God, not of works, that no man have glory” (Wycliffe Bible). Or I Cor. 15:3,4, reads, “For I betook to you at the beginning that thing which also I have received, that Christ was dead for our sins by the Scriptures, and that he was buried, and that he rose again in the third day ...” (Wycliffe Bible).

For the gospel can be found in St. Jerome’s Latin Vulgate, and we ought not to allow that fact to be obscured as it was under the old Latin Papists of the Douay-Rheims Version. E.g., the word “penance” can be a synonym for “repentance” (Commination Service, Anglican 1662 *Book of Common Prayer*); but it appears to have been selected in the Romish Douay-Rheims so as to allow a cross-application to the Romanists’ giving of a works’ righteousness penance in connection with auricular confession to a Popish priest. Thus, for instance, at Mark 1:4 the Douay-Rheims Version reads “baptism of penance,” whereas the Wycliffe Bible reads, “John was in desert baptizing and preaching the baptism of repentance into remission of sins.” Or *Wycliffe's Bible* as translated into English from the Latin Vulgate, at Mark 2:9b reads the gospel message, “Sins are forgiven to thee.”

²³ *The Wycliffe New Testament 1388*, op. cit., 2002 reprint of 2009.

And so from time to time, starting with this Volume 5, I shall sometimes quote from this 2002 British Library edition of *Wycliffe's Bible* (1388) (possibly sometimes modifying some of this 2002 edition's "modern" language forms).

Dedication: The Anglican Calendar.

***2) Papists' Conspiracy Day 2015.**

B] Huss of Bohemia's 600th anniversary (1415-2015).

A series of photos on Huss sites I have visited are on the main website page for this Volume 5, Textual Commentaries which match the following information for *Photos 1-28* (and there will be some further relevant photos in Volume 6). *Photos 1 & 2*: At Beroun, Bohemia, in modern Czech, near Prague, the town square is known as "Huss Square" and includes a statue of John Huss. *Photo 3*: Old Town Hall Square, Prague, Czech. Left: Old Town Hall; Past Town Hall, turn left to John Huss Statue; Centre: The Twin Towers of the Teynkirche where Huss sometimes preached; Turn right via Husova (Huss) Street to get to Wenceslas Square; Far top right goes to Prague (/ Charles) University where both Huss of Bohemia and Jerome of Prague were teachers. *Photo 4*: Husova (Huss) Street, Prague. *Photos 5 & 6*: There is statue of John Huss in Old Town Hall Square, Prague, Czech, which I saw in April 2004. *Photos 7 & 8*: Charles University (Czech, "Univerzita Karlova") also known as Prague University, is where both Huss of Bohemia and Jerome of Prague were teachers. *Photos 9-14 (Bethlehem Chapel)*: Bethlehem Chapel in Prague was an independent chapel founded in 1391, and not a Romanist parish church.

This meant that John Huss was free to preach here without the same immediate constraints of the Roman Church upon him. *Photos 15 & 16*: The teachings of the proto-Protestants, John Wycliffe, *The Morning Star of the Reformation*, Huss of Bohemia, and Jerome of Prague, were picked up and manifested in their fullness with the Protestant Reformation. This triumph is symbolized by these pictures of St. Michael's Lutheran Protestant Church, Prague, Czech, April 2004.

Photos 17-21 (Huss's House): Huss of Bohemia's House, Constance, Germany, April 2004. This is where Huss lived at Constance before his arrest and trial by the Roman Church in 1415. This house is now the *John Huss Museum*. *Photo 22*: Building where the Romanist *Council of Constance* (1414-1418) sat, and wickedly condemned the proto-Protestants: Wycliffe, Huss of Bohemia, and Jerome of Prague. *Photo 23*: About a 5 minute walk up the road from where the *Council of Constance* sat; right: Romanist Dominican Monastery (now a hotel and restaurant,) where John Huss was imprisoned during his trial; & left: Hall of the Papist Cathedral which was used as the court house where John Huss was tried by the Church of Rome before he was executed as a Christian martyr. *Photo 24*: Roman Catholic Cathedral used as a court house for the trial John Huss. Constance, Germany, 2004. *Photos 25 & 26*: Block of stone at 2 Hussentein Street, Constance, Germany, marking the spot where John Huss of Bohemia was martyred on 8 July 1415 (and the opposite side of the stone marks the spot where Jerome of Prague was martyred the following year). *Photos 27 & 28*: About 5 minutes walk from the place of the martyrdom of Huss of Bohemia (1415) and Jerome of Prague (1416) their proto-Protestant teachings were picked up and manifested in their fullness with the Protestant Reformation. This triumph is symbolized by these pictures of this Lutheran Protestant Church in "Lutherplatz" [German, "Luther's Square"]. This Lutheran Church's foundation stone was laid on 6 July 1865 to mark 450 years from the sentencing and martyrdom of John Huss in 1415.

As further discussed in the Dedicatory sermon of this Volume, in Appendix 5, 2015 is the 600th anniversary of the martyrdom of John Huss. Huss upheld proto-Protestant teachings such as the authority of Scripture and our direct access to God through Christ, for which, like Jerome of Prague, and John Wycliffe whose writings they both studied, they were condemned by the Romanist *Council of Constance* (1414-1418).



Huss at the stake

The martyrdom by burning of John Huss in 1415²⁴

Huss was born in Hussentitz in Bohemia, Czech, about 1380; and so while the matter is conjectural, on the available evidence he was most probably called “John of Hussentitz” and this was shortened to “John Huss.” Notably, in the Bohemian language, the similar word, “*husca*” (*hustza*) means a “goose,” and John Huss sometimes referred to himself as “The Goose²⁵.” And so when Romanist members of the *Council of Constance* later bragged to the followers of Huss in Prague and elsewhere, “Your goose is cooked,” their response was, “You’ve cooked your own goose,” which was a proto-Protestant statement against the pretentious claims of the Roman Catholic *Council of Constance* and Roman Papacy²⁶.

And we read in *Foxe’s Book of Martyrs*, that Huss “then said to the executioner, ‘You are

²⁴ Picture from “Background to the Reformation,” “The Persecution of John Huss,” (<http://www.theologynetwork.org/unquenchable-flame/background-to-the-reformation/the-persecution-of-john-huss.htm>).

²⁵ Hallihan, C.P., “*John Hus* (Jan Husinec) 1369-1415,” *Trinitarian Bible Society Quarterly Record*, No. 612, 2015, pp. 40-49, at p. 43

²⁶ “Your goose is cooked,” *Rejoice Always* (<http://www.rejoicealways.org/your-geese-is-cooked/>).

now going to burn a goose, but in a century you will have a swan whom you neither roast nor boil²⁷.” Of course, the gift of prophecy existed only in, and around Bible times. Thus in Luke 11:49-51, our Lord and Saviour, Jesus Christ, referred to “the blood of all the prophets” being “required of this generation;” which included New Testament prophets in the nexus he made between “prophets and apostles;” and also the canonical Old Testament prophets i.e., Hebrew and Aramaic Scriptures in “from the blood of Abel” at the start of the Book of Genesis in the Pentateuch “unto the blood of Zacharias” at the end of the Book of II Chronicles in the Hagiographa, in the Jewish breakup up of the 39 canonical books into the Pentateuch, Prophets, and Hagiographa (Luke 24:44). But if “the blood of all the prophets” was to be “required of this generation,” then this means there would be not more prophets after “this generation.” Since Jesus spoke this in about 30 A.D., and the average age of men is 70 or 80 years (Ps. 90:10), it follows that dating this from a baby in c. 30 A.D., the gift of prophecy would have to end by about 100 to 110 A.D. . Furthermore, the Apostle, St. Paul, foretold of a time when “prophecies ... shall fail” (I Cor. 13:8, Authorized Version, 1611) or “prophesyings be abolished” (I Cor. 13:8, Geneva Bible, 1560); and he further dates “prophets” to the same period as “apostles,” namely, the “foundation” period of the New Testament Church (Eph. 2:20). Therefore, this requires that the gift of prophecy ends around the same time as the apostolate ends, i.e., with the last Biblical prophet, St. John, writing the Book of Revelation written in c. 96 A.D., this once again indicates the gift of prophecy went sometime around c. 100-110 A.D.; i.e., allowing that a small group of prophets would have verified to the body of believers that the Book of Revelation was canonical, before the gift of prophecy ended c. 100-110 A.D. .

Therefore, when John Huss spoke these words in 1415 A.D., there is no way that he could have had the gift of prophecy, which is strictly limited to the period in, and around, Bible times. Hence given that we have had the completed Word of God since St. John the Divine or St. John the Theologian penned the final “Amen” in the Book of Revelation, it follows that these words of Huss were not a Divinely inspired prophecy, but rather, they were a *pious hope*. However God graciously honoured this pious hope, for we further read in *Foxe’s Book of Martyrs*, of how “Martin Luther” then came “about a hundred years after” this, “and had a swan for his” coat of “arms²⁸.”

Dedication: The Anglican Calendar.

***2) Papists’ Conspiracy Day 2015.**

C] Gunpowder Treason Day’s 410th anniversary (1605-2015).

Some photos relevant to *Papists’ Conspiracy Day* or *Bonfire Night* (5 Nov.) are on the main website page for this Volume 5, Textual Commentaries which match the following information for *Photos 29 & 30*: St. John’s Wood Road Baptist Church, 39 St. John’s Wood Road, London, NW8, where I attended the 400th anniversary of *Papists’ Conspiracy Day*

²⁷ Foxe’s *Book of Martyrs*, 1563, Revised Folio Edition, 1684; Third Edition by Bramley-Moore, W., Cassell, Patter, and Galpin, London, 1867, pp. 152-159, at p. 159; & Foxe’s *Book of Martyrs*, as edited by William Forbush in 1926, abridged edition of 2004, Hendrickson, Massachusetts, USA, pp. 176-180, at. p. 180.

²⁸ *Ibid.*

celebrations. This was held as the *United Protestant Council* Autumn Conference, on *Gunpowder Treason Day*, Saturday, 5 November, 2005, and I am pictured with the Speaker and his wife, Ian Paisley, later Baron Bannside²⁹. *Photos 31-46*: By the grace of God, I have undertaken six trips to London where I have worked as a schoolmaster or school teacher³⁰. On a number of these trips I lived near Wimbledon which is a suburb of London (internationally known for its tennis courts and tennis games). In England, some celebrate Bonfire Night by an older tradition on 5 November, and as a more recent tradition, others transfer it to the nearest Saturday night, (or some transfer it to the Saturday night if it falls on a Mon. to Fri., but not if it falls on either of the two weekend days,) and in the Wimbledon area diverse traditions are followed so that they have two Bonfire Nights, with the Saturday night bonfire near 5 November at nearby Morden Park, and the 5 November bonfire at nearby Wimbledon Park. And so I include some relevant photos of Bonfire Nights at Wimbledon in 2008 (Bonfire Night adverts) and 2012 (Bonfire Night season material & Bonfire Night).

Those seeking to disconnect people from the Authorized King James Version of 1611, and connected works that use compatible language e.g., in Anglican circles seeking to replace the 1662 *Book of Common Prayer* with “modern” liturgies; or in Presbyterian circles seeking to replace the 1650 Caroline Psalter with a “modern” Psalter; or broadly in Protestant circles seeking to replace hymnals that use such language as the hymn, “How great thou art;” are among other things, acting to disconnect English speaking people from their cultural history of Protestantism. This has many bad ramifications. But let us consider just one such example. After King James I (Regnal Years: 1603-1625) put the process in place for the translation of the King James Bible at the *Hampton Court Conference* of 1604, the very fury of hell was unleashed in the Papists’ conspiracy of Guy Fawkes and other Romanists to blow up the Protestant King and Parliament in the Gunpowder Treason Plot, which was thwarted on 5 November 1605. And thereafter, the usage of gunpowder on Bonfire Day became a great Protestant celebration annually held on 5 November (or nearest Saturday night, *supra*,) and retained to this day throughout England. In the words of a traditional *Bonfire Day* ditty:

Remember, remember the fifth of November,
 The gunpowder treason and plot,
 I know of no reason why the gunpowder treason,
 Should ever be forgot.
 Guy Fawkes, Guy Fawkes, ’twas his intent,
 To blow up the King and Parlia-ment.
 Three score barrels of powder below,
 Poor old England to overthrow:
 By God’s Providence he was catch’d,
 With a dark lantern and burning match.
 Holloa boys, holloa boys, makes the bells ring,

²⁹ The Baron (1926-2014) was a mix of “good and bad,” as more fully stated in my comments on “Ian Paisley” in *English Churchman* (EC 7907), 3 & 10 Oct. 2014, p. 2.

³⁰ I went to London, UK, April 2001-April 2002 (1st trip); Dec. 2002-July 2003 (2nd trip); August 2003-April 2004 (3rd trip); Oct. 2005-April 2006 (4th trip); Sept. 2008-March 2009 (5th trip); & Oct. 2012-March 2013 (6th trip).

Holloa boys, holloa boys, God save the King!
Hip hip, Hoorah! Hip hip, Hoorah!

It is now ten years since I attended the 400th anniversary of *Papists' Conspiracy Day* celebrations with the *United Protestant Council* Autumn Conference, held at St. John's Wood Road Baptist Church in London, UK. The conference was held on *Papists' Conspiracy Day*, Saturday, 5 November, 2005, and the speaker was the Right Honourable, the Reverend Dr. Ian R.K. Paisley, Member of Parliament, Privy Counsellor, and Moderator of the Free Presbyterian Church of Ulster, Northern Ireland, UK. Ian Paisley later became in 2010, Baron Bannside of North Antrim in County Antrim, Northern Ireland. (A couple of photos of this event are on the main website page for this Volume 5, Textual Commentaries.) One of the hymns sung was "'K' in Rippon's Selection 1787," for which I here reproduce the first, fifth, and final verses we sung.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he has said,
You, who unto Jesus for refuge have fled? ...

When through fiery trials thy pathways shall lie,
My grace all-sufficient shall be thy supply,
The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

The soul that on Jesus has leaned for repose
I will not, I will not desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake!

Though ten years have past, and it is now the 410th anniversary of *Papists' Conspiracy Day*, I still recall, and thank God for, the excellent Protestant Christian spirit that was upheld, maintained, and celebrated, at that *United Protestant Council* 400th anniversary (1605-2005), which included some fine Biblical words and teaching about *Papists' Conspiracy Day* or *Gunpowder Treason Day* or *Bonfire Day* by the speaker, Ian Paisley of Northern Ireland.

And with such thoughts in mind, I humbly dedicate this Volume 5 of my textual commentaries on Mark 1-3 to Almighty God: Father, Son, and Holy Ghost, "one God in Trinity, and Trinity in unity; neither confounding the Persons: nor dividing the substance" (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*), on *Papists' Conspiracy Day*, 2015.

Papists' Conspiracy Day,
on the 410th anniversary (1605-2015),
Thursday 5 November, 2015.
Mangrove Mountain Union Church,
New South Wales, Australia.