

**(Volume 5) PART 2: Itemizations of variations between
the neo-Byzantine *Textus Receptus* (TR) and
neo-Alexandrian NU Text (Nestle-Aland)
and / or old Latin Papists
where the TR is the Majority Byzantine Text (MBT)
& there is no good textual argument against the MBT which is thus correct.
Readings in Parts 1 & 2 are areas of agreement between
neo-Byzantines of the *Textus Receptus* & Burgonites of the Majority Text.**

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

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

*The Byzantine Text is the basic New Testament Greek text that was preserved over time and through time. Thus for those of the Neo-Byzantine School who recognize the teaching of the Divine Preservation of Holy Scripture (Pss. 12:6,7; 117:2; Isa. 40:8; Matt. 5:18; 24:35; I Peter 1:25), the starting point for a Greek New Testament neo-Byzantine textual analyst must always be the representative (or majority) Byzantine Text. Therefore neo-Byzantines of the *Textus Receptus* have a high regard for the Greek*

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

The following *Textus Receptus* (TR) & Majority Byzantine Text (MBT) itemizations are discussed with greater elucidation, with increased detail on the reason for a TR rating, and with larger itemizations of manuscripts outside the closed class of sources, in Volume 5, Part 1; and TR itemizations that are not MBT are discussed in Part 3. (See also Appendices 1-3.)

Mark Chapter 1:

Title: "The Gospel according to Mark" stylized within reasonable guidelines by adding "St." before "Mark" in the AV; Mark 1:1a; Mark 1:2b; Mark 1:2d; Mark 1:4; Mark 1:5; Mark 1:6c; Mark 1:8a; Mark 1:9a; Mark 1:11a; Mark 1:11b; Mark 1:13a; Mark 1:14c; Mark 1:15; Mark 1:16a; Mark 1:18; Mark 1:19; Mark 1:21; Mark 1:23; Mark 1:24a; Mark 1:24b; Mark 1:25; Mark 1:27c; Mark 1:28b; Mark 1:29a; Mark 1:31; Mark 1:34; Mark 1:37a; Mark 1:38a; Mark 1:39a; Mark 1:40; Mark 1:41a; Mark 1:41b; Mark 1:42a.

Mark Chapter 2:

Mark 2:20.

Mark Chapter 3:

Mark 3:5a; Mark 3:5b; Mark 3:7c,8a.

In this work, the *AUTHORIZED KING JAMES VERSION (AV) OF 1611* is used

as *the model neo-Byzantine version* to give the rendering of the neo-Byzantine *Textus Receptus* (TR), although reference may sometimes be made to other neo-Byzantine versions e.g., Tyndale (1526), the Geneva Bible (1560), and the Bishops' Bible (1568).

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

Preliminary Textual Discussion for Mark 2:1a.

The correct reading of the TR is not, on this occasion, found in Scrivener's Text (1894 & 1902), which in general, is a very good and useful compilation of the *Textus Receptus*. However, the TR's reading has been first determined in Appendix 1.

*Principal Textual Discussion at Mark 2:1a {with rating A}. Inside the closed class of Greek and Latin NT sources the TR's Greek, "eiselthen ('he entered,' word 1a, active indicative aorist, 3rd person singular verb, from eiserchomai) palin ('again,' word 2)," in the wider words said with reference to our Lord, "And again he entered into Capernaum" etc. (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), Pi 041 (9th century), V 031 (9th century), and Y 034 (9th century). It is also supported as Latin, "iterum ('again,' word 2) intravit ('he came' or 'he entered,' word 1, indicative active perfect, 3rd person singular verb, from intro)," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), f (6th century), and l (7th / 8th century), and the Book of Armagh (812 A.D.); or as "intravit ('he came' or 'he entered,' word 1) iterum ('again,' word 2)," in old Latin Version ff2 (5th century); or as "iterum ('again,' word 2) venit ('he came' or 'he entered,' word 1, indicative active perfect, 3rd person singular verb, from venio)," in old Latin Versions b (5th century) and q (6th / 7th century); or as "venit ('he entered,' word 1) iterum ('again,' word 2)," in old Latin Version e (4th / 5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*. And there is no good textual argument against the Majority Byzantine Text reading (cf. Mark 3:1).*

However, a variant (*Variant 2*¹) reading, Latin, "cum (when) introisset (syncopated from introivisset, 'he entered'², subjunctive active pluperfect, 3rd person singular verb, from introeo) iterum ('again,' word 2)," i.e., "when he entered again," is found in old Latin Version a (4th century). With reference to the Greek reading of the TR, this Latin variant could be reconstructed in the Greek by changing just one letter of the TR's reading, namely, the penultimate letter "e" (epsilon) of "eiselthen" to "o" (omega), and so reconstructed from the Latin with reference to the TR's Greek as "eiselthon ('when entering' = 'when he entered,' word 1b, masculine singular nominative, active aorist participle, from eiserchoma) palin ('again,' word 2)," i.e., "when he entered again" etc. .

Was the variant an accidental alteration? Did the variant originate in the Greek? Due to a paper fade or damage, did the "eiselthen (he entered) palin (again)" come to look something like, "eiselth:n palin"? Was this then "reconstructed from context" by a

¹ *Variant 1* of Mark 2:1a is discussed in Appendix 1.

² Cf. e.g., Wheelock's *Latin Grammar*, p. 203.

Greek scribe as “*eiselthon palin*,” possibly with some reference to the Marcan usage of “*eiselthon* (when entering)” in Mark 5:39; 7:24 (cf. Mark 3:27)? Did the variant originate in the Latin? In a given Latin manuscript, was there a stylistic paper space left before “*introisset* (he entered)” at the end of a line, with “*iterum* (again)” at the start of the next line? Due to a paper fade or loss, did the end of the first line come to look something like, “*Et intr:::~::~*”? Was this then “reconstructed from context” by a Latin scribe as, “*cum introisset*,” possibly with some reference to “*cum introisset*” at Mark 7:17 (e.g., Vulgate & old Latin a); 9:27 (e.g., Vulgate & old Latin a); 11:15 (e.g., Vulgate & old Latin a)? Or was the variant a deliberate alteration? Did either a Greek or Latin scribe arrogantly think it some kind of “stylistic improvement” to make this alteration?

Outside the closed class of NT Greek and Latin sources, at Mark 2:1a the correct reading of the TR, “again he entered,” in the wider words, “And again he entered into Capernaum after *some days*” (AV, showing AV’s italics for added word), is found in (the mixed text type) Codex C 04 (5th century) and (the independent) Codex Delta 037 (9th century). It is also found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent); as well as the Syriac Harclean Version, and Gothic Version (4th century).

And the erroneous variant (*Variant 2*), “when he entered again,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be “the external support” of e.g., the leading representative of the Western Text, Codex D 05 (5th century); (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century); as well as the Armenian Version (5th century), and Ethiopic Version (Dillmann, 18th / 19th centuries). Hence it is found in the NU Text *et al.*

Thus the ASV reads, “when he entered again” etc., in the wider words, “And when he entered again into Capernaum after some days” (ASV). So too at Mark 2:1a, the erroneous variant (*Variant 2*) is followed in the NASB, RSV, ESV, NRSV, and NIV.

What is one to make of the *Today’s English Version* reading at Mark 2:1a, “A few days later Jesus went back to Capernaum” (TEV)? A variant (*Variant 3*) we are not considering, at least in any detail, here adds, “Jesus (Greek, *o Iesous*),” to the TR’s reading (e.g., inside the closed class of sources, Minuscule 2, 12th century; or outside the closed calls of sources, Minuscule 1071, 12th century, independent). Is this the reading being adopted by the TEV? Sadly, due to its loose’n’liberal technique of “dynamic equivalents” we cannot be sure just exactly what the TEV is here doing relative to the Greek, and nor can any of their benighted devotees.

The erroneous variant (*Variant 2*) was also followed by the post Vatican II

Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, the post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) old Latin Papists, here followed the correct reading of the TR due to its strong attestation in the Latin textual tradition in the Clementine Vulgate and in their Douay-Rheims Version (NT, 1582, & OT 1610), which reads at Mark 2:1a, "And again he entered in Capharnaum after some days" etc. . Hence on this occasion, the old Latin Papists were more accurate than their Popish successors.

At **Mark 2:1c** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*kai* (and)" in the wider words, "and it was noised that he was in the house" (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), 074 (6th century, part of the 064 manuscript); E 07 (8th century), & Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin "*et* (and)," in Jerome's Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. e.g., Mark 1:5,9,10.)

However, a variant omitting "and" is found in old Latin Versions a (4th century), ff2 (5th century), and c (12th / 13th century). We know from Byzantine manuscripts that "*kai* (and)" was sometimes abbreviated by even shorter symbols e.g., at Matt. 15:36 in Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53). Was the Greek "*kai* (and)" or Latin "*et* (and)," either in an abbreviated or non-abbreviated form, the subject of an ink fade that was undetected by a copyist scribe and thus accidentally lost? Or was it deliberately omitted by a prunist scribe?

Outside the closed class of NT Greek and Latin sources, the TR's correct reading is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), and (the independent) Codex Delta 037 (9th century). And the erroneous variant is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and hence the NU Text *et al.* And thus the ASV reads, "it was noised that he was in the house."

So too at Mark 2:1c the erroneous variant is followed in the NASB, RSV, ESV, NRSV, and NIV. Is the TEV using its non-Alexandrian pincer arm and following the TR, or is it using a neo-Alexandrian text but due to its loose'n'liberal translation style then adding this word in, with its rendering, "and the news spread that he was at home"?

On the basis of its Latin support, the old Latin Papists of post-Trent Council (1546-1563) to Vatican II Council (1962-1965) times followed the TR here at Mark 2:1c with, "And," in the Douay-Rheims Version. By contrast, the post-Vatican II Council new neo-Alexandrian Papists *appear* to have followed the variant in their Roman *Catholic Revised Standard Version* (1965), *Jerusalem Bible* (1966) and *New Jerusalem*

Bible (1985). I say, “*appear* to have followed,” because the RSV and Papist modified RSV are not sufficiently literal to know if the conjunctive “and” is left out for their “stylistic reasons,” and this is even more the case with the even more loosely “translated” Romanists’ JB and NJB; although on the basis they are following a neo-Alexandrian text, it seems likely that on this occasion they are following the variant.

At **Mark 2:2** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*eutheos* (straightway)” in the wider words, “And straightway many were gathered together” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), and U 030 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, “*protinus* (straightway),” in old Latin Versions a (4th century), as “*confestim* (straightway),” in old Latin Versions d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), and c (12th / 13th century). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 1:10a and Mark 1:20 in Appendix 3, of this Volume 5.)

However, a variant omitting the TR’s reading is found in the Vulgate (5th century), and old Latin Versions b (5th century), aur (7th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). We know from Byzantine manuscripts that short words have sometimes inadvertently left out and then added back in by copyist scribes e.g., at Matt. 22:27 in Lectionary 2378 (p. 66b, columns 1 & 2). Was the variant such an accidental omission by a Greek or Latin scribe that was simply not added back in? Or was it a deliberate omission to make “a more succinct text”?

Outside the closed class of NT Greek and Latin sources, the TR’s correct reading is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), (the independent) Codex Delta 037 (9th century); and the Syriac Harclean h (616) Version. And the erroneous variant is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); and hence the NU Text *et al.* And thus the ASV reads, “And many were gathered together.” (Cf. discussion on Greek *eutheos* at Mark 1:10a & Mark 1:20 in Vol. 5, Appendix 3.)

So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV. The old Latin Papists of post Trent Council and pre-Vatican II Council times, “struck like a dagger” at the *Textus Receptus* here at Mark 2:2, omitting “straightway” in their Clementine Vulgate and Douay-Rheims Version on the basis of its absence from the Vulgate and some other Latin sources. The post-Vatican II new neo-Alexandrian Papists, guided by devils who were still smiling from ear to ear at the damage they had done via the old Latin Papists to the *Textus Receptus* here at Mark 2:2 ☹️, continued their assault on God’s Word by likewise omitting “straightway” in their Roman *Catholic RSV*, JB, and NJB ☹️.

At **Mark 2:3** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*erchontai* ('they come,' word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *pros* ('unto,' word 2) *auton* ('him,' word 3a) *paralutikon* ('one sick of the palsy,' word 4) *pherontes* ('bringing,' word 5)," i.e., "they come unto him, bringing one sick of the palsy" (AV), is MBT e.g., Codices A 02 (5th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), Pi 041 (9th century), U 030 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). Or the similar Greek word order, 1,2,3,5,4, which is translated the same into English in Sigma 042 (late 5th / 6th century) and G 011 (9th century). It is also supported as Latin, "*veniunt* ('they come,' indicative active present, 3rd person plural verb, from *venio*) *ad* ('unto,' word 2) *illum* ('that [one],' word 3b) *ferentes* ('bringing,' word 5)," in old Latin Version b (5th century); or as Latin, "*veniunt* ('they come,' indicative active present, 3rd person plural verb, from *venio*) *ad* ('unto,' word 2) *illum* ('that [one],' word 3b) *adferentes* ('bringing,' word 5)," in old Latin Version a (4th century); or as Latin, "*venerunt* ('they came,' word 1b, indicative active perfect, 3rd person plural verb, from *venio*) *ad* ('unto,' word 2) *eum* ('him,' word 3a) *adferentes* ('bringing,' word 5) *paralyticum* ('one sick of the palsy,' word 4)," in old Latin Versions d (5th century), ff2 (5th century), and q (6th / 7th century); or as Latin, "*venerunt* ('they came,' word 1b, indicative active perfect, 3rd person plural verb, from *venio*) *ad* ('unto,' word 2) *eum* ('him,' word 3a) *portantes* ('bringing,' word 5) *paralyticum* ('one sick of the palsy,' word 4)," in old Latin Versions f (6th century) and c (12th / 13th century, for Greek *kai* / 'And' prior to word 1, unlike the Vulgate & other old Latin Versions which use Latin *et* / 'And' prior to word 1, old Latin c uses *autem* / 'And' after to word 1, but with the same meaning in English translation); or as Latin, "*venerunt* ('they came,' word 1b, indicative active perfect, 3rd person plural verb, from *venio*) *ad* ('unto,' word 2) *illum* ('that [one],' word 3b) *portantes* ('bringing,' word 5) *paralyticum* ('one sick of the palsy,' word 4)," in old Latin Version e (4th / 5th century).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. *erchontai pros auton* in Mark 11:27; 12:18.)

However, a variant in word order 1,5,2,3,4 i.e., "they came, bringing unto him one sick of the palsy," is found in the Latin. The Latin reading, "*venerunt* ('they came,' word 1b, indicative active perfect, 3rd person plural verb, from *venio*) *ferentes* ('bringing,' word 5) *ad* ('unto,' word 2) *eum* ('him,' word 3a) *paralyticum* ('one sick of the palsy,' word 4)," is found in the Vulgate (5th century), and old Latin Versions aur (7th century) and l (7th / 8th century, word 5 is *offerentes* / 'bringing'), and the Book of Armagh (812 A.D., with words 2 & 3 as compound word, "*adeum*") i.e., "they came to him, bringing one sick of the palsy." Reconstructing what the Latin "*venerunt* ('they came,' word 1b, indicative active perfect, 3rd person plural verb, from *venio*)," would be in the Greek is not clear if this were looked at in a vacuum. E.g., most commonly in St. Mark's Gospel, e.g., at Mark 1:29; 3:8; 4:4; 5:1; 6:29; Greek, "*elthon* (indicative active

orist, 3rd person plural verb, from *erchomai*),” is rendered in the Latin Vulgate by “*venerunt*,” and in a similar way in a compound word at Mark 3:13, Greek, “*apelthon* (‘they came,’ indicative active aorist, 3rd person plural verb, from *aperchomai* =compound word, *apo* / ‘off’ = ‘away’ + *erchomai*),” is rendered in the Latin Vulgate by “*venerunt*.” However, at Mark 8:3, Greek “‘*ekasi* (indicative active perfect, 3rd person plural verb from ‘*eko*),” is rendered in the Latin Vulgate by “*venerunt*,” and notably at Mark 12:18, Greek, “*erchontai* (‘they come,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*), is rendered in the Latin Vulgate by “*venerunt*.” Though in St Mark’s Gospel, the Vulgate more commonly renders “*erchontai*” with “*veniunt* (‘they come,’ indicative active present, 3rd person plural verb, from *venio*)” (e.g., Mark 5:15,35; 10:46); given this usage of “*erchontai*” at Mark 12:18 in the Vulgate (cf., the rendering of the TR’s Greek *erchontai* at Mark 2:3 with the Latin *venerunt* in old Latin e, d, ff2, f, q, & c, *supra*), if one were to keep *as closely as possibly* to the TR’s reading when reconstructing the Greek form of the variant in the Latin Vulgate, then this variant might reasonably be reconstructed from the Latin as Greek, “*erchontai* (‘they come,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *pherontes* (‘bringing,’ word 5) *pros* (‘unto,’ word 2) *auton* (‘him,’ word 3a) *paralutikon* (‘one sick of the palsy,’ word 4)” i.e., “they come, bringing unto him one sick of the palsy.”

Outside the closed class of NT Greek and Latin sources, at Mark 2:3 the correct reading of the TR, Greek, “*erchontai* (‘they come,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *pros* (‘unto,’ word 2) *auton* (‘him,’ word 3a) *paralutikon* (‘one sick of the palsy,’ word 4) *pherontes* (‘bringing,’ word 5),” i.e., “they come unto him, bringing one sick of the palsy,” is found in e.g., (the independent) Codex Delta 037 (9th century), Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere) and 157 (12th century, independent). It is also found in Gothic Version (4th century), and Ethiopic Version (Dillmann, 18th / 19th centuries). Or the similar Greek word order, 1,2,3,5,4, which is translated the same into English is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); the original reading of (the mixed text type) Codex C 04 (5th century); and (the mixed text type) Codex Theta 038 (9th century).

And the erroneous variant, as Greek “*erchontai* (‘they come,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*,) *pherontes* (‘bringing,’ word 5) *pros* (‘unto,’ word 2) *auton* (‘him,’ word 3a) *paralutikon* (‘one sick of the palsy,’ word 4)” i.e., “they came, bringing unto him one sick of the palsy,” is found in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); (the mixed text type) Codex L 019 (8th century), and Minuscule 33 (9th century, mixed text type). And hence it is found in the NU Text *et al.* And thus at Mark 2:3 the ASV reads, “they came, bringing unto him a man sick of the palsy.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

The old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times followed the Latin found in the majority of old Latin Versions, and so rejecting the Latin of the Vulgate and a minority of old Latin Versions,

rendered Mark 2:3 in harmony with the TR as, “they came to him, bringing one sick of the palsy. By contrast, the post Vatican II Council new neo-Alexandrian Papists’ followed the erroneous variant in their Roman *Catholic RSV*, JB, and NJB.

At **Mark 2:4a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*prosengisai* (‘to come nigh’ = ‘when ... come nigh,’ infinitive active aorist, from *prosengizo*)” in the wider words, “And when they could not come nigh unto him” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), E 07 (8th century), G 011 (9th century); Minuscules 1505 (11th century, Byzantine in Gospels), 2 (12th century), 597 (13th century), 180 (14th century, Byzantine outside of Acts); and Lectionaries 2378 (11th century), and 1968 (1544 A.D.). It is also found in the similar minority Byzantine reading of Greek “*engisai* (‘to come nigh’ = ‘when ... come nigh,’ infinitive active aorist, from *engizo*)” in Lectionary 340 (13th century, for instance Mark 2:1-12; & 15th century). It is also supported as Latin, “*accedere* (come nigh) ... *possent* (they could),” in old Latin Versions a (4th century), d (5th century), and c (12th / 13th century); and also in other Latin forms in old Latin Versions e (4th / 5th century), b (5th century), ff2 (5th century), and q (6th / 7th century). And *there is no good textual argument against the Majority Byzantine Text reading.* (Greek *prosengizo* is a compound word from *pros* / “to” or “unto” e.g., Mark 1:32 & 14:10 + *eggizo* / “approach” or “come nigh” e.g., Mark 1:15 & 14:42³; and so St. Mark here simply uses these constituent parts found in other Marcan Greek either as a compound word in Mark 2:4a, or depending on the how one unravels continuous script manuscripts, possibly as two separate words in Mark 2:4a; and on the Marcan usage of the infinitive active aorist cf. e.g., Mark 1:7⁴; 1:24⁵; & 1:45⁶.)

However, a variant reading Greek, “*prosenegkai* (‘to bring unto’ = ‘when ... bring [the man],’ infinitive active aorist, from *prosphero*),” i.e., “And when they could not bring the man unto him,” is a minority Byzantine reading (Lectionary 48, 1055 A.D.). It is also found as Latin, “*cum* (when) ... *possent* (they could) *offerre* (present) *eum* (him) ... *prae* (in front of),” in Jerome’s Vulgate (5th century), old Latin Version I (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn supplying the last letter of *eum*, and also supplying *prae* as implied in what he thinks would be a compound word, “*praeturba*,” i.e., “in front of the multitude,”) i.e., “And when they could not present him

³ Greek “*engiken* (‘is at hand,’ indicative active perfect, 3rd person singular verb, from *engizo*).”

⁴ Greek “*lusai* (‘to unloose’ = ‘unloose,’ infinitive active aorist verb, from *luo*).” As I well recall from my days of studying New Testament Greek at College in 1979 & 1980, *luo* (/ λυω) is the standard Greek word used to show various declensions.

⁵ Greek “*apolesai* (‘to destroy,’ infinitive active aorist verb, from *apollumi*).”

⁶ Greek “*eiselthein* (‘to enter’ = ‘enter,’ infinitive active aorist verb, from *eiserchomai*).”

unto that *one in front of* the multitude;” and with these same key words with a different sentence structure in old Latin Versions f (6th century) and aur (7th century). It is also found in the ancient church Latin writer, Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

Was the variant an accidental alteration? Was the Greek, *prosengisai* written over two lines, with *prosen* on one line, and *ai* on the next? Due to a paper fade or paper loss, did the first line come to look like *prosen:::*? Did a scribe then “reconstruct this from context” as *prosenegkai*? Was the variant a deliberate alteration? Did an arrogant scribe think it to be “a stylistic improvement” to alter the text of Scripture?

Outside the closed class of NT Greek and Latin sources, the TR’s correct reading, “And when they could not come nigh unto him,” is found in e.g., leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex C 04 (5th century); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. And the erroneous variant is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); and hence the NU Text *et al*.

The main text of the ASV correctly reads at Mark 2:4a, “And when they could not come nigh unto him;” but an ASV footnote refers to the variant as found in what are misleadingly called, “Many ancient authorities,” which “read, ‘bring him unto him’.” The usage of a non-Alexandrian pincer arm in favour of the TR, as in the ASV’s main text, was followed by the NASB, RSV, ESV, and Moffatt (who would here have been most likely swayed by the Western Text); whereas the erroneous variant of the ASV footnote is found in the main text of the NRSV, NIV, TEV, NEB, REB, and TCNT.

The old Latin Papists of post Trent and pre-Vatican II times, here followed the variant as found in the Vulgate *et al* with their rendering of Mark 2:4a as, “And when they could not offer him unto him for the multitude,” etc.; and the post-Vatican II neo-Alexandrian Papists did likewise in their Romish JB and NJB. The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here at Mark 2:4a, “Lucifer, had successfully devil-possessed every Pope of Rome since the first Pope, Boniface III in 606 (on a 25 March Annunciation Day New Year’s Day Calendar) or 607 (on a 1 January New Year’s Day Calendar), on the basis that for the Bishop of Rome to claim he was ‘Vicar of Christ’ with a ‘universal’ jurisdiction as set forth in the decree of the emperor Phocas declaring him ‘universal bishop,’ meant he usurped the position of the Holy Ghost who alone is the universal representative of Christ (John 15:26); so that the Bishop Rome being guilty of the unforgivable sin of blasphemy against the Holy Ghost (Matt. 12:31,32), he became ‘the son of perdition’ (II Thess. 2:3) who puts himself

in the place of (anti) Christ (Christ) (e.g., I John 2:22), and so like that other ‘son of perdition’ (John 17:12), ‘Satan entered into him’ (John 13:27). The Office of Roman Papacy and Office of Antichrist thus simultaneously established in 607 A.D., there had, by the time of the Vatican II Council been ‘many’ ‘false Christs’ who said, ‘I am Christ’ in the form of a Vice-Christ or Vice-God as ‘Vicar of Christ’ with a ‘universal’ jurisdiction (Matt. 24:5,24), in the long train of the Roman Popes. Lucifer, sitting in the control panel of the Pope’s head, now had the Pope pat his new neo-Alexandrian Papists on the head. ‘Ah yes,’ mused Lucifer wryly, ‘with that sharp-blade of the neo-Byzantine King James Version now replaced with a blunted neo-Alexandrian blade as a fruit of my neo-Alexandrian brats corrupting so many Protestant Churches, it’s just so much easier to sustain my attack on the Bible, here at Mark 2:4a, and elsewhere’.

Meditation: From my neo-Byzantine perspective, the absence of a direct object, Greek, “*auton* (him),” or “*ton* (the) *anthropon* (man),” here indicates either the negligent accidental, or wilful and deliberate, fiddling of a clumsy Greek scribe who introduced the variant, “*prosenegkai*.” By contrast, the neo-Alexandrian NU Text Committee member, Bruce Metzger (d. 2007), says, “The absence of a direct object (*auton*) may have led to the substitution of *prosenegkai* ... for *prosenegkai* ...” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 77; 2nd ed., 1994, p. 66). So what is the difference in the fundamental analysis of the neo-Byzantine and neo-Alexandrian at this point? The neo-Alexandrians say they prefer “the harder reading,” a proposition that *acts to favour* a bumbling corrupter scribe, i.e., they here presume that the Bible writer is more likely to write in a less elegant or a more clumsy manner, and a later scribe is more likely to write in an more elegant or less clumsy manner; whereas a neo-Byzantine considers the Bible writer is more likely to write in a more elegant or a less clumsy manner, and a later “corrector” scribe is more likely to write in a less elegant or more clumsy manner.

So what is the difference? By the grace of God, the neo-Byzantine puts himself *under* the authority of God’s most holy Word as being the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Word of God; whereas the neo-Alexandrian likes to put himself *over* the Word of God, treating its textual transmission as he would any other written work. Dost thou think I speak of the neo-Alexandrians unfairly? Hear then a leading neo-Alexandrian, Metzger, who is also bold to speak favourably of how in “1831,” “a German classical scholar, Karl Lachmann,” decided “to apply” anti-supernaturalist secular categories of thought “to the New Testament,” and so he looked at it with the same “criteria that he had used in editing texts of the classics,” thus producing the philosophical basis for such subsequent “critical editions” as those of “Tischendorf” in his “eighth edition” of “1869-1872” or “Westcott and” “Hort” in “1881,” the “latter” of which “was taken as the basis for” the NU Text (Metzger’s *Textual Commentary*, 1971 & 1975, p. xxiii; 2nd ed., 1994, p. 10*). And thus with blasphemous audacity, as a representative neo-Alexandrian, Metzger treats the Bible’s transmission history in the same anti-supernaturalist terms as he does the uninspired writings of the classics. By contrast, a neo-Byzantine such as myself, recognizes that the Divine Inspiration (II Tim. 3:16) and Divine Preservation (I Peter 1:25) of God’s Word are the two sides of the one coin. What? Hast thou not heard? Or hath it not been told unto thee? *Verbum*

Domini Manet in Aeternum! “The Word of the Lord Endureth Forever”!⁷

At **Mark 2:5b** & **Mark 2:9a** (this type of variant is more commonly discussed in Appendix 3), *inside the closed class of Greek and Latin NT sources* the TR’s Greek at Matt. 2:5b {with rating **A**}, “*apheontai* (‘they be forgiven’ = ‘be forgiven,’ indicative passive perfect, 3rd person plural verb, from *aphiemi*),” in the wider words, “Jesus ... said ..., Son, thy sins be forgiven thee” (Mark 2:5b AV), and Christ’s citation of this at Mark 2:9a {with rating **A**} as “Thy sins be forgiven thee” (Mark 2:9a), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), Pi 041 (9th century), and Gamma 036 (10th century); Minuscules 1505 (11th century, Byzantine in the Gospels), 2 (12th century, with spelling, “*apheontai*”), 1292 (13th century, Byzantine outside of the General Epistles), and 1242 (14th century); and Lectionaries 2378 (11th century, with spelling *apheontai*), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported at Mark 2:5b as Latin, “*remissa* (remitted) *sunt* (they have been⁸),” in old Latin Versions b (5th century) and q (6th / 7th century); and as Latin, “*dimissa* (forgiven) *sunt* (they have been⁹),” in old Latin Version f (6th century). It is further supported by the ancient church Latin writer, Augustine (d. 430). And it is also supported at Mark 2:9a as Latin, “*remissa* (remitted) *sunt* (they have been),” in old Latin Versions b (5th century). It is further supported by the ancient church Latin writer, Augustine (d. 430). And *there is no good textual argument against the Majority Byzantine Text reading*. (Diverse readings here all accept that St. Mark uses the root word, *aphiemi*, cf. e.g., Mark 12:20,21,22. Diverse readings here all accept that St. Mark here uses a 3rd person plural verb, the issue being if he uses a perfect tense, *supra*, or present tense, *infra*. Though in the immediate context he uses it, such a declension is usually in the singular, it is certainly clear that Marcan Greek will use, when appropriate, an indicative passive perfect, 3rd person verb, as seen in the Marcan usage of e.g., *gegraptai* / “it is written¹⁰” at Mark 1:2; 9:12,13; or “Is it ... written” at

⁷ In its Latin form from the Vulgate, motto of the Lutheran or First Stage of the Reformation, taken from I Peter 1:25.

⁸ The Latin verb *to be, sum-esse*, is used with the perfect participle (here *remissa*) to form the perfect passive voice. See Allen & Greenough’s *New Latin Grammar*, For Schools & Colleges (1888, 1903, 2000), Pullins Company, Focus Publishing, Newbury, Massachusetts, USA, 2000, p. 72, section 158 c) 2); & Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895; Gildersleeve & Lodge’s 3rd edition, Macmillan & Company, 1895, reprint, Bolchazy-Carducci Publishers, Wauconda, Illinois, USA, 2000), pp. 165-6, section 250.

⁹ The Latin verb *to be, sum-esse*, is used with the perfect participle (here *dimissa*) to form the perfect passive voice (see previous footnote).

¹⁰ Greek “*gegraptai* (indicative passive perfect, 3rd person singular verb, from *grapho*).”

Mark 11:17; and various other indicative passive perfect, 3rd person verbs at, for instance, Mark 4:11¹¹; 5:29¹²; 9:42¹³; & 16:4¹⁴.)

However, a variant is found at Mark 2:5b as Latin, “*dimittuntur* (‘are forgiven,’ indicative passive present, 3rd person plural verb, from *dimitto*),” in Jerome’s Vulgate (5th century), and old Latin Versions d (5th century), aur (7th century), l (7th / 8th century), as well as the Book of Armagh (812 A.D., with variant spelling, *dimituntur*) and the ancient church Greek writer, Origen (d. 254) in a Latin translation; and also as Latin, “*remittuntur* (‘are forgiven,’ indicative passive present, 3rd person plural verb, from *remitto*),” in old Latin Versions a (4th century), e (4th / 5th century), ff2 (5th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It would be possible on this basis of the Latin variant at Mark 2:5b to “reconstruct” the variant with reference to the TR’s Greek as “*aphientai* (‘they are forgiven’ = ‘are forgiven,’ indicative passive present, 3rd person plural verb, from *aphiemi*).” And a variant is also found at Mark 2:9a as Latin, “*dimittuntur* (are forgiven),” in Jerome’s Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century), as well as the Book of Armagh (812 A.D.); and also as Latin, “*remittuntur* (are forgiven),” in old Latin Versions a (4th century), e (4th / 5th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*. Once again, it would be possible on this basis of the Latin variant at Mark 2:9a to “reconstruct” the variant as a Greek reading of “*aphientai*,” *supra*.

Were the variants at Mark 2:5b & 2:9a accidental Greek alterations? Did the original Greek readings of “*apheontai* (they be forgiven)” both suffer a paper loss so that they came to look like “*aph::ntai*”? Did a scribe then “reconstruct them from context” as “*aphientai* (they are forgiven)”? Were the variants at Mark 2:5b & 2:9a accidental Latin alterations? In one line of Latin manuscripts, did the “*remissa sunt*,” and on another line of Latin manuscripts, the “*dimissa sunt*,” due to paper fades or paper losses come to look something like “*remi::::*” and “*dimi::::*” respectively? Were these then “reconstructed from context” by Latin scribes variously as “*remittuntur*” and “*dimittuntur*”? Or were these deliberate alterations by Greek and / or Latin scribes who considered “it preferable to use a present tense emphasis for the forgiveness of sin”?

¹¹ Greek “*dedotai* (‘it is given,’ indicative passive perfect, 3rd person singular verb, from *didomi*).”

¹² Greek “*iatai* (‘she was healed,’ indicative passive perfect, 3rd person singular verb, from *iaomai*).”

¹³ Greek “*bebletai* (‘he were cast,’ indicative passive perfect, 3rd person singular verb, from *ballo*).”

¹⁴ Greek “*apokekulistai* (‘was rolled away,’ indicative passive perfect, 3rd person singular verb, from *apokuliō*).”

The fact that we have two contextually connected uses at both Mark 2:5b & 2:9a makes this a far more likely probability *if they happened simultaneously*. However, if one happened first, with the “corrector scribe” not realizing the stylistic tension thus created between Mark 2:5b and Mark 2:9a, then it is also possible that a later corrupter scribe again detected this incongruity, and “corrected” the correct TR reading in one of these verses so it would be the same as the incorrect variant reading of the other verse. The Greek, “*apheontai* (be forgiven)” is an indicative perfect, and the indicative perfect refers to an event completed in the past, but with results that exist in the present¹⁵. By contrast, the Greek “*aphientai* (are forgiven)” is an indicative present, and the indicative present looks at the action from inside the event or as a progressive event without regard to its beginning or end, as it is in the present¹⁶. Thus either negligently or willfully, and either in one instance with one corrupter scribe changing both verses; or over time, in two instances with two different corrupter scribes each changing one of these two verses; the corrupter scribe(s) changed our Lord’s emphasis here at Mark 2:5b & 2:9a, as did also corrupter scribe work at Matt. 9:2a & 9:5a.

Outside the closed class of NT Greek and Latin sources, the correct reading of the TR is found at Mark 2:5b in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century), with what neo-Alexandrians would regard as “external support” from e.g., the leading representative of the Western Text, Codex D 05 (5th century), and the mixed text type Codex L 019 (8th century). And the variant is also found at Mark 2:5b in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); with what neo-Alexandrians would regard as “external support” from e.g., Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and Minuscule 28 (11th century, Byzantine other than in Mark), and Ethiopic Version (c. 500). But the variant is followed at Mark 2:5b by the NU Text *et al.* And at Mark 2:9a, the correct reading of the TR is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), and the mixed text type Codex L 019 (8th century). And the variant is found at Mark 2:9a in the two leading Alexandrian texts, Codices Vaticanus (4th century) and Sinaiticus (4th century); 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and Ethiopic Version (c. 500). And the variant is followed at Mark 2:9a by the NU Text *et al.*

Thus in an example of how one error can compound another error, because at Matt. 9:2a both leading Alexandrian texts incorrectly read, “*aphientai* (are forgiven),” Metzger argues that “Mark’s use of the present tense” at Mark 2:5b & 2:9a, “was followed by Matthew (Mt. 9:2)” (Metzger’s *Textual Commentary*, 1971 & 1975, pp. 77-78; 2nd ed., 1994, p. 66). Of course, “the cocky confidence” of the NU Text Committee was also here bolstered at Mark 2:5b & 2:9a by the so called “Archaic Mark” Minuscule 2427 (“14th century”), which is here “glowingly” cited in both the UBS 4th Revised Edition (1993) and Nestle-Aland 27th Edition (1993), this being a manuscript which the

¹⁵ Wallace’s *Greek Grammar*, p. 572.

¹⁶ Wallace’s *Greek Grammar*, p. 513.

neo-Alexandrians were pinning so much on as proof of the Alexandrian text's later usage ☺, until, so tragically and distressingly for them, their "star-boy" manuscript Minuscule 2427 was shown to be a forgery which was possibly made after 1874, but which could not have been made earlier than 1874 ☹. But this very neo-Alexandrian deflating and damaging knowledge of 2006-2009 ☹, came too late for either the NU Text Committees or most of the neo-Alexandrian translators to know about. Thus with "the ego-boost" of "Archaic Mark" Minuscule 2427 ("14th century"), referred to in the UBS 4th Revised Edition (1993) and Nestle-Aland 27th edition (1993) textual apparatus in favour of the NU Text reading, the neo-Alexandrians here at Mark 2:5b felt themselves "very confident." Though we can understand the neo-Alexandrians agony over the "whistle-blower" revelations of 2006-2009, we cannot sympathize with their forlorn cause.

But when we come to the English translations, a potentially confusing element of this for the English reader, is that from the perspective of English translation, it is possible to render both forms as "are forgiven," as indeed is the indicative perfect in the AV at Luke 5:20; 7:47,48; I John 2:12¹⁷. Hence *this type of variant is more commonly discussed in Appendix 3 of this work, although on this occasion a more fulsome treatment has been given.* Therefore, what are we to make of Moffatt who reads at Mark 2:5b & 2:9a, "sins are forgiven"? On the one hand, Moffatt's NT is based on his revisions of von Soden's very bad main Greek text, which reads at Mark 2:5b & 2:9a, "*aphientai* (they are forgiven);" but on the other hand, it is possible that the semi neo-Alexandrian, Moffatt, at Mark 2:5b used the Western Text's D 05 as "the decider" between the two Alexandrian texts, in which instance he would have followed the TR's correct reading, albeit for the wrong reasons. And as a follow on, he may then have simply used the Western Text's D 05 at Mark 2:9a, or followed the Alexandrian text's here, since this religious liberal would not find a problem with an inconsistent text being written by Mark. Alas, with Moffatt one never knows for sure what this "mad rat" might be doing if it is not clear from the English. More straightforward is the rendering of "sins are forgiven" in e.g., the ASV, which in following the Westcott & Hort text at Mark 2:5b & 2:9a, would no doubt be here translating the variant. Likewise, through general reference to the neo-Alexandrian text type they use, one could say the erroneous variant is also followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

At **Mark 2:5c** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*sou* ('thy,' genitive singular, personal pronoun, from *su*)," in "*ai* (the) '*amartia* (sins) *sou* (of thee)" i.e., "thy (*sou*) sins;" and Greek, "*soi* ('thee,' dative singular, personal pronoun, from *su*)," in "*apheontai* (be forgiven) *soi* (thee)," i.e., "be forgiven thee," in the wider words of our Lord, "Son, thy (*sou*) sins be forgiven thee (*soi*)" (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century),

¹⁷ Cf. Textual Commentaries Vol. 1 (Matt. 1-14) (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2010) (<http://www.gavinmcgrathbooks.com>), at Matt. 9:2a.

K 017 (9th century), U 030 (9th century), and Pi 041 (9th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as “*tua* (thy),” in “thy sins,” coupled with Latin, “*tibi* (thee)” in “forgiven thee,” in a minority of Latin Vulgate Codices, for instance, *Codex Illyricianus* (6th / 7th century, Codex P in Weber-Gryson, The Split, Croatia)¹⁸, and *Codex Sangermanensis* (9th century, Codex G in Weber-Gryson, Paris, France); and old Latin Versions a (4th century), d (5th century), f (6th century), q (6th / 7th century), and c (12th / 13th century); the Book of Armagh (812 A.D.); and the ancient church Greek writer, Origen (d. 254) in a Latin translation. From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the usage of a repeated Greek *su* for emphasis in Mark 2:11; 5:7; 6:18; 6:22,23; 12:30; 14:31).

However, a variant both omitting Greek “*sou* (thy)” for “thy sins;” and also altering the “*soi* (thee),” in “*apheontai* (be forgiven) *soi* (thee)” to “*sou* (thy)” which then grammatically attaches to “*ai* (the) ‘*amartia* (sins),” i.e., thus reading, “Son, thy (*sou*) sins be forgiven,” is a minority Byzantine reading, for instance, Codex G 011 (9th century). The variant is also found in most Vulgate Codices (and hence the main text of both Wordsworth & White’s *Novum Testamentum Latine*, and also Weber-Gryson’s *Biblia Sacra Vulgata*), and old Latin Versions e (4th / 5th century), b (5th century), ff2 (5th century), aur (7th century), and l (7th / 8th century).

On the previous word, “*amartiai* (sins),” in “*ai* (the) ‘*amartia* (sins) *sou* (of thee)” i.e., “thy sins” at Mark 5:2d, the scribe of Codex A 02 first wrote “*amartur*,” and then realizing his mistake, crossed out with two lines the letters “*tur*,” but then forgetting he had crossed out the “*t*” wrote after this just “*iai*”. We thus here have “a snapshot” in time of a scribal accident from the 5th century A.D., reminding us of the issue of scribal copying mistakes. Was the variant an accidental omission? In standard seminary Greek, such as I learnt at College in my late teens and early 20s, the TR’s “*sou* (of thee)” would be written as σου. But coming at the end of a line in Lectionary 340 (p. 89b), the last letter is “s (σ)” with the “ou” written on top of it in the cursive script, looking something like . Whether the *sou* was written in some kind of abbreviated manner, or more fully, it is a fairly short word, and so was it lost in an undetected paper fade? Did the scribe then look at the remaining Greek, “*soi* (thee),” which is written in Greek letters something like σοι, and then wrongly conclude that “there must have been a paper fade on the right hand side of the upsilon, changing σου to σοι,” so that he then “corrected” the remaining *soi* (/ σοι) to *sou* (/ σου)? Was the variant a deliberate omission? Given that our Lord says, “Son, thy (*sou*, genitive singular, personal pronoun, from *su*) sins be forgiven thee (*soi*, dative singular, personal pronoun, from *su*);” did an arrogant scribe consider “these repetitions of *su* are unnecessarily verbose,” and so alter

¹⁸ On the name of this manuscript, see Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Officeworks at Parramatta in Sydney, Australia, 2012, Preface, “Codex Illyricianus (Latin Codex P in Weber-Gryson) is named” (<http://www.gavinmcgrathbooks.com>).

this to the one *su* of the variant?

Outside the closed class of NT Greek and Latin sources, at Mark 2:5c the TR's correct reading, "thy (*sou*) sins be forgiven thee," is found in e.g., the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). And the erroneous variant is found in e.g., the prunist two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century); and hence the NU Text *et al.* And thus (together with the variant discussed at Mark 2:5b, *supra*) the ASV reads, "Son, thy sins are forgiven." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Meditation: The individual needs to have his sins forgiven through the atoning blood of Christ (Mark 10:45; 14:22,24). This need for individual salvation is wisely found in the singular forms of "I believe" in the Western liturgical form of the *Nicene Creed* as set forth in the 1662 Anglican *Book of Common Prayer*. Our Lord here puts an emphasis on this fact, saying to one who put saving "faith" in Christ (Mark 2:5), "Son, thy (*sou*) sins be forgiven thee (*soi*)" (AV). Hast thou been saved? The "one baptism" (Eph. 4:5) does not refer to the outward symbol of the mode of water baptism used in the administration of the sacrament of baptism, but rather, it refers to the spiritual baptism of regeneration by the power of the Holy Ghost (Mark 1:8; 16:16; John 3:1-17; Titus 3:5) i.e., being "born again" (John 3:7). Dost thou "acknowledge one baptism" (*Nicene Creed*, 1662 *Book of Common Prayer*)? Canst thou truly say, "I believe in ... the forgiveness of sins" (*Apostles' Creed*, 1662 *Book of Common Prayer*), or "I believe in ... the remission of sins" (*Nicene Creed*, 1662 *Book of Common Prayer*)? Hast thou been forgiven by the "the blood of the Lamb" (Rev. 7:14; 12:11) who "for us men and for our salvation ... was crucified ... for us" before "the third day he rose again," "and ascended into heaven," where he "sitteth on the right hand of the Father" (*Nicene Creed*, 1662 *Book of Common Prayer*)? Canst thou truly say the words of saving faith, acknowledging Christ as thy Saviour and Lord, "I believe in ... Jesus Christ" (*Apostles' & Nicene Creeds*, 1662 *Book of Common Prayer*)? Or art thou one of them that "Esaias prophesied of ..., as it is written, This people honoureth me with their lips, but their heart is far from me" (Mark 7:6; citing Isa. 29:13)?

At **Mark 2:7b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*blasphemias* ('blasphemies,' feminine plural accusative noun, from *blasphemia*)," in the wider words, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), M 021 (9th century), and Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century). It is also supported as Latin, "*blasphemias* ('blasphemies,' feminine plural accusative noun, from *blasphemia*)," in old Latin Version c (12th / 13th century). And *there is no good textual argument against the Majority*

Byzantine Text reading. (Cf. Greek root word, *blasphem \bar{a}* at Mark 3:28¹⁹; 7:22²⁰; 14:64²¹; and Marcan usage of a feminine plural accusative noun at e.g., Mark 1:3²² & 1:5²³.)

Variant 1 reading, Greek, “*blasphem \bar{a}* (‘unto blasphemy,’ feminine singular dative noun, from *blasphem \bar{a}*),” in the wider words, “Why doth this man thus speak unto blasphemy? Who can forgive sins but God only?;” is found in Lectionary 1968 (1544 A.D.). It is also found as Latin, “*blasfemia* (‘unto blasphemy,’ feminine singular ablative noun, from *blasfemia / blasphem \bar{a}*),” in old Latin Version e (4th / 5th century).

Variant 2 reading Greek “*blasphem \bar{e} i* (‘he blasphemeth,’ indicative active present, 3rd person singular verb, from *blasphem \bar{e} o*),” in the wider words, “Why doth this man thus speak? He blasphemeth: *for* who can forgive sins but God only?” (showing added word in italics); or “it [is] blasphemy” etc.; may be reconstructed from Latin, “*blasphem \bar{a} t / blasfemat* (‘he blasphemeth,’ indicative active present, 3rd person singular verb, from *blasphem \bar{a} / blasfemo*).” This variant is found as a reconstruction from Latin, “*blasphem \bar{a} t* (‘he blasphemeth,’ indicative active present, 3rd person singular verb, from *blasphem \bar{a} o*),” in the Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), aur (7th century), l (7th / 8th century); or with variant spelling, Latin, “*blasfemat*,” in old Latin Version q (6th / 7th century), and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

Was *Variant 1* an accidental alteration? Was the Greek, “*blasphem \bar{e} ias*” and possibly on a separate occasion the Latin, “*blasphem \bar{e} ies*,” subject to an undetected paper fade of the final “s,” resulting in scribes copying out the Greek “*blasphem \bar{a}* ” and Latin “*blasphem \bar{a}* ” respectively? Was *Variant 1* a deliberate alteration? Did a Greek and / or Latin scribe consider this terminology was “a stylistic improvement” and then wilfully and wickedly set about to change the text of Holy Writ?

Was *Variant 2* an accidental alteration? Did it occur first in the Greek, and then

¹⁹ Greek, “*blasphem \bar{e} iai* (‘blasphemies,’ feminine plural nominative noun, from *blasphem \bar{a}*).”

²⁰ Greek, “*blasphem \bar{a}* (‘blasphemy,’ feminine singular nominative noun, from *blasphem \bar{a}*).”

²¹ Greek, “*blasphem \bar{e} ias* (‘blasphemy,’ feminine singular genitive noun, from *blasphem \bar{a}*).”

²² Greek, “*eutheias* (‘straight,’ feminine plural accusative noun, from *euthus*);” & Greek, “*tribous* (‘path,’ feminine plural accusative noun, from *tribos*).”

²³ Greek, “*amartias* (‘sins,’ feminine plural accusative noun, from *amartia*).”

in the Latin, or did it originate in the Latin? Was the Greek, “*blasphemias*” and / or the Latin “*blasphemias*” subject to an undetected paper fade of the final “*as*”? Detecting this, did a Greek and / or Latin scribe then “reconstruct” this from context as Greek “*blasphemei*” with reference to Greek “*blasphemei*” in Matt. 9:2 and / or Latin “*blasphemat / blasfemat*” with reference to Latin “*blasphemat / blasfemat*” in Matt. 9:2? Was *Variant 2* a deliberate alteration? Did a Greek and / or Latin scribe seeking “a more standard gospel text” consider it was “a stylistic improvement” to assimilate this with Matt. 9:2, and then wilfully and wickedly set about to change the text of Holy Writ?

Outside the closed class of NT Greek and Latin sources, the erroneous *Variant 2* is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be “the external support” of e.g., the leading representative of the Western Text, Codex D 05 (5th century) and the mixed text type Codex L 019 (8th century); and hence the NU Text *et al.* Contextually, Codex Vaticanus made still wider changes to these words, changing the TR’s and MBT’s correct reading of “Why (*ti*) of “Why doth this man thus speak blasphemies,” to “that (*oti*),” i.e., “that this man doth thus speak”, and this variant is referred to in a sidenote in the neo-Alexandrian Westcott-Hort text. And thus in following *Variant 2* at Mark 2:7b, e.g., the ASV reads, “Why doth this man thus speak? He blasphemeth: who can forgive sins but one, *even* God?” (shewing added word in italics). So too the erroneous *Variant 2* is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV (rendering the Greek 3rd person singular verb in the form “it [is] blasphemy” in the RSV & NRSV, and in a more liberal way, in the TEV).

The old Latin Papists of pre-Vatican II Council times followed *Variant 2* on the basis of its support in the Latin in the Clementine, and so too the Douay-Rheims Version (NT, 1582) reads, “Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only?” And the new neo-Alexandrian Papists of post-Vatican II Council times, being very happy about this historic Popish attack on the neo-Byzantine *Textus Receptus* at Mark 2:7b did likewise, and so adopted the erroneous *Variant 2* in their Roman *Catholic* RSV, JB, and NJB.

At **Mark 2:9d** and **Mark 2:11b**, *inside the closed class of Greek and Latin NT sources*, at Mark 2:9d {with rating **A**} the TR’s Greek, “*kai* (and),” in the wider question of our Lord, “Arise, and take up thy bed ...?” (AV), is MBT e.g., Codices A 02 (5th century), Pi 041 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century) and 1968 (1544 A.D.). It is further supported by the ancient church Greek writer, Epiphanius (d. 403). It is also supported as Latin, “*et* (and),” in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), aur (7th century), and c (12th / 13th century). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. e.g., *kai* / “and take up his cross,” Mark 8:34; or *kai* / “and take your rest,” Mark 14:41.)

However, at Mark 2:9d a variant omitting Greek “*kai* (and),” is a minority

Byzantine reading e.g., Sigma 042 (late 5th / 6th century). The omission is also found in old Latin Versions f (6th century), q (6th / 7th century), l (7th / 8th century), and the Book of Armagh (812 A.D., Gwynn adds “*et*” in italics). It is also found in the early mediaeval church Latin writer, Gregory the Great (d. 604). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And at Mark 2:11b {with rating A} the TR’s Greek, “*kai* (and),” in the wider statement of our Lord, “Arise, and take up thy bed ...” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), Pi 041 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, “*et* (and),” in a minority of Latin Vulgate Codices, for instance, *Codex Mediolanensis* (6th century, Milan, Italy) and *Codex Durmachiensis* (7th century, Trinity College, Dublin, southern Ireland); and old Latin Versions d (5th century) and c (12th / 13th century). And *there is no good textual argument against the Majority Byzantine Text reading.* (See at Mark 2:9d, *supra.*)

However, at Mark 2:11b, a variant omitting Greek “*kai* (and),” is a minority Byzantine reading, for instance, Codex Gamma 036 (10th century); and Minuscules 1188 (11th / 12th century) and 1355 (12th century). The omission is also found in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Were the Mark 2:9d & Mark 2:11b variants accidental omission? Was the Greek “*kai* (and),” possibly abbreviated as in Mark 2:9d in Lectionary 2378²⁴, lost in an undetected paper fade? Or were they deliberate omission? Did an impious and arrogant scribe take it upon himself to tamper with the Word of God on the basis that, “a dynamic equivalent which omits the *kai* really means the same thing, and in this modern age” of late ancient or early mediaeval times, “we find it unnecessarily verbose to include this *kai*. So let’s get modern and prune down the words of Scripture”? Did both omissions occur at the same time? Does the fact that Codex Gamma 036 contains the Greek “*kai* (and)” at Mark 2:9d, but not at Mark 2:11b; or the fact that the Vulgate contains the Latin “*et* (and)” at Mark 2:9d, but most Vulgate codices lack it at Mark 2:11b; indicate Mark 2:9d was first lost as an accidental omission, and at a later point in time, a “corrector” scribe deliberately omitted it from Mark 2:11b so as to make it the same as Mark 2:9d?

Outside the closed class of NT Greek and Latin sources, at Mark 2:9d the TR’s reading is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century). It is also found in e.g., (the independent) Codex

²⁴ This is written at the end of a line in Lectionary 2378 (p. 59a) as an abbreviation in which the line coming down on the “K” is then joined by a lower cross bar “f”, so that it looks something like “^Ky” (see picture of it in Part 3 at Mark 2:9b).

Delta 037 (9th century), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text); Syriac Harclean h (616) Version, Gothic Version (4th century), and Ethiopic Version (Dillmann, 18th / 19th centuries). But the erroneous variant is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century²⁵), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 579 (13th century, mixed text). It is also found in some manuscripts of the Egyptian Coptic Bohairic Version, the Armenian Version (5th century), the Syriac Version (1708, Schaafius), and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century).

And at Mark 2:11b the TR's reading is found in e.g., (the independent) Codex Delta 037 (9th century); and Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent). It is also found in the Syriac Harclean h (616) Version, and Ethiopic Version (Dillmann, 18th / 19th centuries). However, the erroneous variant omitting the Greek "*kai* (and)" is also found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); with what from the neo-Alexandrian perspective would be "the external support" of e.g., the leading representative of the Western Text, Codex D 05 (5th century); Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 788 (11th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version, the Armenian Version (5th century), the Syriac Version (1708, Schaafius), and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century).

This matter caused some confusion for the neo-Alexandrians at Mark 2:9d. For on the one hand, is not "the shorter reading the better reading"? And does not the omission have "wide support" in different types of texts e.g., the Arabic Diatessaron (although some neo-Alexandrians lack the enthusiasm for this version found in e.g., the UBS 3rd Corrected edition of 1983)? But on the other hand, does not the TR's reading have the support of *both* main Alexandrian texts? And does it not have "external support" e.g., Dillmann's Ethiopic Version (although later neo-Alexandrians seem to generally lack the enthusiasm for this version found in e.g., Tischendorf)? At Mark 2:9d, Westcott & Hort (1881) put the "*kai* (and)" in square brackets, indicating uncertainty and optionality for either following it or omitting it. "After all," an observer

²⁵ The fact that this omission in the Greek Western text of D 05 of Greek "*kai*," is *not* so found in the Latin text of old Latin d which has Latin "*et*," once again reminds us that though both texts are found in the same Greek-Latin diglot, they are similar, but not identical texts; and while the Greek Western text of D 05 is outside the closed class of sources, the Latin text of old Latin d is inside the closed class of sources (cf. e.g., Mark 3:33c).

may muse, “who is to say one line of neo-Alexandrian reasoning is more screwed up than another line of neo-Alexandrian reasoning?” But most neo-Alexandrian texts resolved in favour of the latter propositions since neo-Alexandrians will rarely not follow a reading when it is in *both* leading Alexandrian Texts. Thus for the wrong reasons, the right reading was adopted by Tischendorf’s 8th edition (1869-72), Nestle’s 21st edition (1952), and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

But at Mark 2:11b the matter was a lot more straight forward for those of the confused neo-Alexandrian School. Is not the omission the shorter reading? Is not “the shorter reading the better reading”? Does not both main Alexandrian texts contain the omission? Does it not have “external support” in various other corrupt texts? And thus the variant which omits the Greek, “*kai* (and)” was adopted by the NU Text *et al.* And thus at Mark 2:11b the ASV reads, “Arise, take up the bed” The omission is also found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt. The omission is also found in the NKJV, though in its instance, seemingly as part of its far too non-literal translation style, so that at Mark 2:11b the NKJV replicates the error of a corrupt Greek text that it says it does not follow via a corrupt form of translation!

But when it came to the neo-Alexandrian versions another problem emerged with Mark 2:9d. For while the RV and ASV are unusual exceptions to this, being compiled when the cultural influence of the AV was so strong that it acted as a cultural force towards a more literal translation; most of the later neo-Alexandrian versions have become increasingly less literal. This poses the problem that like the corrupter scribe of the variant, a given neo-Alexandrian “translation” may well leave out a conjunction such as “and;” thus posing the question here at Mark 2:9d, Are they following the corrupt reading of the variant, or are they acting as corrupter “translators” in their own right? Thus at Mark 2:9d we find the ASV reads, “and,” and this correct reading is also found in the NASB, NRSV, TCNT; whereas the omission of the “and” is found in the RSV, ESV, NIV, TEV, NEB, REB, and Moffatt. The NKJV is meant to follow the TR in its main New Testament text with a footnote where this differs from the Majority Text, though it often fails to meet its own objectives. And (as at Mark 2:11b, *supra.*) at Mark 2:9d it also omits the “and” as part of “the hack and slash at God’s Word” approach of “modern translators.” So with regard to the neo-Alexandrian RSV, ESV, NIV, TEV, NEB, and REB; and semi neo-Alexandrian Moffatt, are the readings of these “modern” versions at Mark 2:9d indicating that they are following the variant, or are they simply reflective of the non-literal translation techniques of the so called “modern” versions. Probably the latter, though possibly the former, we cannot be sure, and nor can any of their benighted devotees. *But the plot thickens.* For through comparison of their same English renderings of Mark 2:9d and Mark 2:11b, similar questions might also be asked of what text underlies their rendering of Mark 2:11b? *Thus are the confusions confounded of these so called “modern” versions.*

Now at Mark 2:9d & 11b, let the reader consider in his mind the dignity of our Lord’s question at Mark 2:8,9 in the Authorized Version, “Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven

thee: or to say, Arise, and take up thy bed, and walk?” And then the gracious words our Lord in Mark 2:10,11, “But that ye may know that the Son of man hath power on earth to forgive sins, ... I say unto thee, Arise, and take up thy bed, and go thy way into thine house.” Let him now compare and contrast this with the rasping jargon sound of Moffatt’s “translation,” which (leaving aside the issue of the multiple meanings of “pallet” in this “clarification” of the AV’s “very hard to understand” word, “bed,”) could e.g., at Mark 2:9 misunderstand the word “lift” for “steal,” in “Rise, lift your pallet, and go?” Such is the loss of dignity of language in an increasingly debased culture. Would a dignified lady or gentleman be prepared to exchange the AV’s, “Arise, and take up thy bed, and walk?,” for the crass sound of Moffatt’s “Rise, lift your pallet, and go?”? ☺

At Mark 2:9d, the old Latin Papists of post Trent Council and pre-Vatican II Council times, had the great benefit of the Latin “*et* (and),” in Jerome’s Vulgate and most old Latin Versions; although some Latin manuscripts omit this, *supra*. However, they had the disadvantage of the omission of the Latin “*et* (and)” in the Vulgate and most old Latin Versions. So what is one to make of the Douay-Rheims which at Mark 2:9d reads, “Arise, take up thy bed, and walk?;” and then at Mark 2:11b reads, “I say to thee, Arise. Take up thy bed and go into thy house”? Thus at Mark 2:9d we are left to ask, Is this an example of the old Latin Papists following the variant, or are they taking it upon themselves to simply omit it in a manner comparable to later neo-Alexandrians? Once again, we cannot be sure. And so too, we find that the post-Vatican II Council new neo-Alexandrian Papists omit the “and” at both Mark 2:9d and Mark 2:11b in their Roman *Catholic RSV*, JB, and NJB, once again posing the same type of questions with respect to Mark 2:9d, and through comparison of Mark 2:9d and Mark 2:11b, also, Mark 2:11b. *Thus are the confusions confounded of these so called “modern” versions.*

Therefore let us thank God for our King James Versions of 1611 which became the Authorized Version through the 1662 *Book of Common Prayer* which says in its “Preface,” that “such portions of holy Scripture, as are inserted into the Liturgy; ... are now ordered to be read according to the last Translation.” And therefore the King James Version bears on its title page, “Appointed to be read in Churches” i.e., Anglican Churches. It is thus the version authorized by *Church of England* Convocation in 1661, Parliament in 1662, and via his Royal Assent to the Act of Uniformity, by King Charles II in 1662. (This is contrary to the poorly researched and highly erroneous claims of James Moffatt who in the Moffatt Bible’s “Introduction” alleges, “the so-called ‘Authorized Version’ ... was never authorized, by king, parliament, or convocation”) Let us thank God, that in our Authorized Versions (1611 & 1662) we have not only a most accurate translation, but also one that is put in fittingly dignified language for the lively Oracles of the Most High God, one God in Trinity, and Trinity in unity.

Preliminary Remarks for Mark 2:12a. In part, I consider the Authorized King James Bible of 1611 should be valued and used because it connects people to the cultural history of Protestant Christianity in Anglophone law and society. And in part, I consider the King James Bible is the best available English translation, and so the one that English speaking people should generally be using. However, I do not claim that the King James

Version is word perfect. This is seen in the fact that to bring out the Greek of Mark 2:12a, I need to refer to both the King James Bible (1611) and Geneva Bible (1560), since in one part of the verse the Geneva Bible is more literal than the King James Bible, and in another part of the verse the King James Bible is more literal than the Geneva Bible.

Principal Textual Discussion at Mark 2:12a {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek is, "Kai ('And,' word 1, Geneva Bible & AV) *egerthe* ('he arose,' word 2, Geneva Bible & AV) *eutheos* ('by and by,' Geneva Bible, or 'immediately,' word 3a, AV) *kai* ('and,' Geneva Bible, or regarded as redundant in English translation in the AV, word 4) *aras* ('taking up' = 'took up,' word 5, Geneva Bible & AV) *ton krabbaton*²⁶ (words 6 & 7, 'his bed,' Geneva Bible adding 'his' as part of translation; or 'the bed,' AV);" i.e., "And by and by he arose, and (*kai*) took up his bed" etc. (Geneva Bible, 1560), or "And immediately he arose, [and regarded as redundant in English translation] took up the bed" etc. (Authorized Version, 1611). We here see that the Geneva Bible is more literal than the AV at word 4 (*kai* / "and"), but the AV is more literal than the Geneva Bible at word 6 (*ton* / "the"). The TR's Greek words 3a & 4 in this word order at Mark 2:12a are MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), 090 (6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12; part of the wider Codex 064), K 017 (9th century), Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D., with words 3a & 4 separated by a scribal "+" at p. 127a).

It is also supported as Latin, "*Et* ('And,' word 1) *statim* ('immediately,' word 3) *ille* ('that one' = 'he,' an element of word 2) *surrexit* ('he arose,' word 2), *et* ('and,' word 4) *sublato* ('taking up' = 'took up,' word 5) *grabatto* (words 6 & 7, 'the bed')," i.e., "And immediately he arose, and took up the bed," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), and l (7th / 8th century), and the similar reading of the Book of Armagh (812 A.D., with Gwynn's italics for his addition of word 1 as "*et*" / "and"); and as Latin, "*Et* ('And,' word 1) *statim* ('immediately,' word 3) *surrexit* ('he arose,' word 2), *et* ('and,' word 4) *sublato* ('taking up' = 'took up,' word 5) *grabatto* (words 6 & 7, 'the bed')," i.e., "And immediately he arose, and took up the bed," in old Latin Version d (5th century). It is further supported in the similar reading of Latin, "*Et* ('And,' word 1) *ille* ('that one' = 'he,' an element of word 2) *confestim* ('immediately,' word 3) *surgens* ('arising,' word 2), *sublato* ('taking up' = 'took up,' word 5) *grabatto* (words 6 & 7, 'the bed')," i.e., "And immediately he arose, took up the bed" (which is the same rendering as the AV, and so arguably the Latin translator here lacks word 4 of *et* / 'and' because like the AV translators, he considered it redundant in translation), found in old Latin Versions a (4th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. E.g., with regard to the Marcan usage of Greek, *eutheos* (relevant to *Variant 1*, *infra*) cf. in Mark 1 & 2, e.g., Mark 1:10,18,20,29,30,42,43; 2:8. Or with regard to the

²⁶ Greek "*krabbaton* (bed)" or "*krabaton* (bed);" see Appendix 1.

Marcan grammatical style of “*kai* (‘and,’ Geneva Bible, word 4) *aras* (‘taking up’ = ‘took up,’ word 5, Geneva Bible & AV, masculine singular nominative, active aorist participle, from *airo*),” (relevant to old Latin a, *supra*,) cf. in Mark 1 & 2 in general, *kai* + a nominative participle (Mark 1:6,14,15,40,41,43; 2:6), and specifically, *kai* + nominative, active aorist participle in e.g., Mark 1:19²⁷, 26²⁸, 2:14²⁹,17³⁰ (singular) and Mark 1:20³¹; 2:4³² (plural); and with regard to the Marcan usage of *airo*, cf. Mark 2:9,11.

However, *Variant 1* omitting any Latin form of the Greek “*eutheos* (‘by and by,’ Geneva Bible, or ‘immediately,’ word 3a, AV),” e.g., Latin “*statim* (‘immediately,’ word 3),” is found in the omission of old Latin Versions e (4th / 5th century), b (5th century), ff2 (5th century), q (6th / 7th century), and c (12th / 13th century).

Was the variant an accidental omission? Did it originate in the Greek or Latin? Was either the Greek “*eutheos* (immediately)” or a Latin rendering of it e.g., “*statim* (immediately),” “squeezed in” at the end of a line? Was it then lost in an undetected paper fade? Or was it a deliberate omission? Did a Greek or Latin prunist scribe think it some kind of “stylistic improvement” to prune away this word?

Outside the closed class of NT Greek and Latin sources, at Mark 2:12a the correct reading of the TR, “And immediately he arose, and took up the bed” etc. (combining elements of the AV & Geneva Bible), is found in e.g., (the independent) Codex Delta 037 (9th century), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text); and the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is also found in the Gothic Version (4th century) and Ethiopic Version (Dillmann, 18th / 19th centuries). It is also found in a similar reading in Ciasca’s Latin-Arabic Diatessaron

²⁷ Greek, “*kai* (and) *probas* (‘when he had gone,’ masculine singular nominative, active aorist participle, from *probaino*).”

²⁸ Greek, “*kai* (and) *sparaxan* (‘when had torn,’ neuter singular nominative, active aorist participle, from *sparasso*).”

²⁹ Greek, “*kai* (and) *anastas* (‘he arose,’ masculine singular nominative, active aorist participle, from *anistemi*).”

³⁰ Greek, “*kai* (and) *akousas* (‘heard,’ masculine singular nominative, active aorist participle, from *akouo*).”

³¹ Greek, “*kai* (and) *aphentes* (‘they left,’ masculine plural nominative, active aorist participle, from *aphiemi*).”

³² Greek, “*kai* (and) *exoruxantes* (‘when they had broken,’ masculine plural nominative, active aorist participle, from *exorussō*).”

(Arabic 12th-14th centuries; Latin 19th century), which in Ciasca's 19th century Latin translation of the Arabic reads, Latin, "*Et* ('And,' word 1) *statim* ('immediately,' word 3) *surrexit* ('he arose,' word 2), *tulit* ('he bore,' word 5) *grabatum* ('bed,' words 6 & 7) *suum* ('his,' adding 'his' as part of translation, cf. Geneva Bible, *supra*)," i.e., "And immediately he arose, he bore his bed" etc. (Diatessaron chapter vii).

Variant 1, omitting Greek, "*eutheos* ('by and by,' Geneva Bible, or 'immediately,' word 3a, AV)," is found in W 032 (5th century, which is Western Text in Mark 1:1-5:30) and (the mixed text type) Codex Theta 038 (9th century).

Variant 2: see comments with regard to the Marcan grammatical style of "*kai* ('and,' Geneva Bible, word 4) *aras* ('taking up' = 'took up,' word 5, Geneva Bible & AV, masculine singular nominative, active aorist participle, from *airo*)," as relevant to old Latin a, *supra*, which is also relevant to *Variant 2, infra*. *Variant 2*, reading Greek, "*kai* ('And,' word 4) *euthus* ('immediately,' word 3b)," i.e., "and immediately," in the wider words, "And he arose, and immediately took up the bed" etc., is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be "the external support" of e.g., (the mixed text type) Codex C 04 (5th century, using word 3a), (mixed text type) Codex L 019; and Minuscules 33 (9th century, mixed text type) and 157 (12th century, independent). It is also found in the Armenian Version (5th century).

This looks like a typical Alexandrian School's tampering with the text of Scripture. But what motivated them to do this dastardly deed? The founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of "gnostic heresies." E.g., at I Tim. 3:16 the TR's "*Theos* (God)" is changed to "*os* ('which' = 'he who')" in the Alexandrian Text's Codex Sinaiticus, so that "God (*Theos*) was manifest in the flesh" (AV) becomes "He who was manifested in the flesh" (ASV). (Although Burgon himself allowed this could have been an accidental alteration due to a partial paper fade of θC [with a bar on top = an abbreviation of θEOC / *Theos* / "God"] to OC [= "he who"]³³; and I also allow for this as one possibility.) Waite considers this reflects a gnostic heresy which denied the Deity of Christ³⁴. In fairness to Waite, the nexus between gnosticism and ancient Alexandria must raise the possibility that the Alexandrian School scribes were influenced by some form of it. The gnostics claimed a special "knowledge (Greek, *gnosis*)" of God which was of a "secretive" nature. Might such a syncretic philosophy account for some of the Alexandrian textual corruptions? I.e., might these reveal purportedly "secret" knowledge that e.g., here at Mark 2:12a the man "immediately took up the bed"? If so, at best this indicates the presence of the deadly sin of heresy among the scribes of the ancient Alexandrian School; and at worst, it indicates the power of devils inciting some kind of "inspired revision" of

³³ Burgon, J.W., *The Revision Revised*, John Murray, London, UK, 1883, pp. 98-105,424-427.

³⁴ Donald Waite, "The History of the Received Text," Sermon 16 Feb. 2009 (59 mins), *Sermonaudio* (<http://www.sermonaudio.com>).

the text, reminiscent of the type of thing found in modern times with the false prophet of Mormonism, Joseph Smith (d. 1844), in *Smith's "Inspired Version" of the Bible*. So was this alteration simply the result of some kind of "secretive knowledge" of gnostic heretics, or was it specifically the work of devils on the minds of "foolish" and "bewitched" Alexandrian scribes (cf. Gal. 3:1)? We cannot be sure.

The erroneous *Variant 1* here at Mark 2:12a, is adopted by the *New International Version* whose translators here exhibit the exercise of the non-Alexandrian pincer arm; which as is usually the case, was not agreed with by other neo-Alexandrians. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Thus the NIV here reads, "He got up, took his mat and walked out in full view of them all" etc. .

The erroneous *Variant 2* here at Mark 2:12a was adopted by the NU Text *et al.* And thus the ASV reads, "And he arose, and straightway took up the bed" etc. . So too the erroneous *Variant 2* is followed in the NASB, RSV, ESV, NRSV, TEV (in a very loose'n'liberal rendering), NEB, REB, TCNT, and Moffatt.

Due to its strength in the Latin textual tradition, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times followed the correct reading here at Mark 2:12a in their Douay-Rheims Version which reads, "And immediately he arose and, taking up his bed" etc. . By contrast, the erroneous *Variant 2* was followed at Mark 2:12a in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.

Preliminary Remarks & Textual Discussion for Mark 2:16a. A further corruption to the text here found in e.g., Codex Sinaiticus, which I am not specifically considering and which not even the neo-Alexandrians take seriously, is the reading of Mark 2:15,16, "... for there were many. And the scribes and Pharisees followed him. And they saw him ..." etc. . This is referred to in the textual apparatus of e.g., the UBS 4th revised edition (1993); and dealt with by Metzger who here shows what, for him, is an uncharacteristically good sense of the Greek when he says, "in the Gospels the verb *akolouthein* ['to follow,' one type of lexicon form in active present infinitive, from *akoloutheo*]" found at the end of Mark 2:15, "is used of Jesus' disciples, never of those who were hostile to him," and so at the end of Mark 2:15 "a full stop should follow *auto* [him]. Unmindful of this usage, copyists" such as those of the Alexandrian text's Codex Sinaiticus, (the mixed text type) Codex L 019, or (mixed text type) Minuscule 33, as also found in old Latin b, "transferred the" full "stop to follow" the second "*polloi* [many]" at the end of Mark 2:15, "and inserted *kai* [And] before *idontes* [they saw]" (Metzger's *Textual Commentary*, 2nd ed., 1994, p. 67).

Yet somewhat paradoxically, the neo-Alexandrian, Bruce Metzger, also claims here at Mark 2:16a that the variant should be followed on the grounds that, "The more unusual expression of *grammateis* [scribes] *ton* [of the] *Pharisaion* [Pharisees] is to be preferred, since the tendency of scribes would" allegedly "have been to insert *kai* [and] after *oi* [the] *grammateis* [scribes] under the influence of the common expression 'the scribes and the Pharisees'" (*Ibid.*). Thus on the one hand, Metzger here argues for a

detailed knowledge by the scribes of NT Greek expressions such as “the scribes and the Pharisees” when for no good reason he thinks the terminology has been imported from somewhere else in the NT; but on the other hand, Metzger simultaneously argues for a very poor detailed knowledge by the scribes of NT Greek expressions when it comes to their understanding of *akoloutheo*, *supra*. Metzger has good grounds for arguing a poor knowledge of the NT Greek by those which did not understand the contextual meaning of *akoloutheo*, *supra* (let the interested reader look up the references to this Greek word in the Gospels); but he has no good grounds whatsoever for arguing that these type of bumbling and fumbling “corrector” scribes then suddenly acquired a good knowledge of the NT Greek so as to know that the TR’s reading of “the scribes and Pharisees” is the more common one in the Gospels. Indeed, the evidence is that in their creation of the variant that Metzger likes so much, they showed the same appalling lack of understanding of NT Greek that they did in their understanding of *akoloutheo*!

Principal Textual Discussion at Mark 2:16a. Inside the closed class of Greek and Latin NT sources, the TR’s Greek, “*Kai* (And) *oi* (the) *grammateis* (scribes) *kai* (‘and,’ word 1, a conjunction) *oi* (‘the,’ word 2a, masculine plural nominative definite article, from ‘*o* / *ho*, regarded as redundant in English translation by e.g., Tyndale 1526, Geneva Bible 1560, Bishops’ Bible 1568) *Pharisaioi* (‘Pharisees,’ word 3a, masculine plural nominative noun, from *Pharisaios*),” in the wider words, “And ... the scribes and Pharisees” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century³⁵), U 030 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, “*Et* (And) *scribae* ([the] scribes) *et* (‘and,’ word 1, a conjunction) *Pharisaei* (‘Pharisees’ = words 2a & 2b, masculine plural nominative noun, from *Pharisaeus*),” in Jerome’s Vulgate (5th century), and old Latin Versions d (5th century), f (6th century), q (6th / 7th century, with alternative spelling of word 2 as “*Farisaei*”), aur (7th century), and l (7th / 8th century)³⁶. From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And there is no good textual argument against the Majority Byzantine Text reading. (Cf. Mark 7:5.)

³⁵ Sigma 042 omits the “*Kai* (And)” before “*oi* (the) *grammateis* (scribes),” and then adds in “*de* (And)” before “*grammateis* (scribes),” which is a minority Byzantine variant that may be read the same as the TR which is the MBT.

³⁶ I here omit reference to the Book of Armagh (812 A.D.) which shewing Gwynn’s italics for added letters reads (at p. 105) in harmony with the TR, Latin, “*et* (And) *scribae* ([the] scribes) *et* (and) *farissei* (‘Pharisees’ masculine plural nominative noun, from *Farissaeus*);” but which could also be reconstructed in harmony with the variant as, Latin, “*et* (And) *scribae* ([the] scribes) *farissorum* (‘of the Pharisees,’ masculine plural genitive noun, from *Farissaeus*).”

However, a variant reading Greek “*Kai* (And) *oi* (the) *grammateis* (scribes) *ton* (‘of the,’ word 2b, masculine plural genitive definite article, from ‘*o*) *Pharisaion* (‘Pharisees,’ word 3b, masculine plural genitive noun, from *Pharisaios*),” i.e., “And ... the scribes of the Pharisees,” is a minority Byzantine reading found in Lectionary 547 (13th century, Rome, Vatican City State); and the variant is also found as Latin, “*Et* (And) *scribae* ([the] scribes) *Pharisaeorum* (‘of the Pharisees,’ masculine plural genitive noun, from *Pharisaeus*),” in old Latin Version b (5th century).

Was the variant an accidental alteration? In a continuous script manuscript, with an abbreviation for “*kai* (‘and,’ word 1)” followed by the “*oi* (‘the,’ word 2a),” were these words lost in a paper fade or by paper damage, as was also the suffix of “*Pharisaioi* (‘Pharisees,’ word 3a)”)? The tendency of a fumbling and bumbling “corrector” scribe, would be to *not* carefully consult more widely with St. Mark’s Gospel and see that the scribes and Pharisees were distinctive groups (Mark 7:1,5), as also recognized more widely in the Gospels (e.g., Matt. 23:2; Luke 5:21). Therefore, ignoring this fact, looking just at the immediate verse, and thinking of a way to “reconstruct” it, did a scribe, possibly also influenced by the presence of plural genitives in this same verse 16 with “*ton* (‘the,’ masculine plural genitive definite article, from ‘*o* / *ho*) *telonon* (‘publicans,’ masculine plural genitive noun, from *telones*) *kai* (and) ‘*amartolon* (‘sinners,’ masculine plural genitive adjective acting as a noun, from ‘*amartolos*),” then “reconstruct” this as “*ton* (of the) *Pharisaion* (Pharisees)”?

Or was the variant a deliberate alteration? Unlike a NT Bible writer under verbal inspiration (II Tim. 3:16); there are no grounds for presuming an adequate level of NT Greek competency by a “corrupter” scribe, unless the evidence of the corruption clearly requires this. But here at Mark 2:16a, the clumsy nature of the variant’s terminology, “*oi* (the) *grammateis* (scribes) *ton* (of the) *Pharisaion* (Pharisees),” points to a self-evident lack of such adequate competency as this is clearly not Marcan Greek (cf. Mark 7:1,5). Therefore, did a pretentious “corrector” scribe, take it upon himself to alter Mark 2:16a to a genitive, on the basis of the nearby double usage of plural genitives, in the twice used terminology in this verse of “*ton* (‘the,’ masculine plural genitive definite article, from ‘*o*) *telonon* (‘publicans,’ masculine plural genitive noun, from *telones*) *kai* (and) ‘*amartolon* (‘sinners,’ masculine plural genitive adjective acting as a noun, from ‘*amartolos*),” and then “reconstruct” this as “*ton* (of the) *Pharisaion* (Pharisees)”)? Certainly this would be an absurd basis for such “a stylistic improvement,” but if it was wilful and deliberate, its absurdity simply shows an incompetent corrupter scribe. Ought that to surprise us? Who, e.g., is to say that such a wilful corrupter scribe was even sober at the time of such a corruption? The reality is, *we simply do not have the detailed knowledge* of such things, but the evidence for competency left behind in the footprints of such corrupter scribes clearly do not paint a very impressive picture of them.

Outside the closed class of NT Greek and Latin sources, at Mark 2:16a the correct reading of the TR “And ... the scribes and Pharisees,” is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century³⁷), (the mixed text type)

³⁷ Codex D 05 here exhibits some textual corruption in the connected sentence.

Codex C 04 (5th century), and (the mixed text type) Codex Theta 038 (9th century). And the erroneous variant is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century) (the latter of which lacks the definite article, "oi" / "the" before "scribes")³⁸, with what from the neo-Alexandrian perspective would be "the external support" of e.g., Minuscules 33 (9th century, mixed text type), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); and hence the NU Text *et al.* And thus the ASV reads, "And the scribes of the Pharisees;" although an ASV footnote says at "of the Pharisees," "Some ancient authorities read 'and the Pharisees'." So too the erroneous variant is followed in the NASB, RSV (with a footnote to the TR's reading), ESV (with a footnote to the TR's reading), NRSV (with a footnote to the TR's reading), NIV, and TEV. The erroneous variant is also followed in the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; although the old Latin Papists rendered it more accurately from the Latin in their Douay-Rheims Version which here reads, "And the scribes and the Pharisees."

At **Mark 2:16b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*auton* ('him,' masculine singular accusative, personal pronoun from *autos-e-o*) *esthionta* ('eating' = 'eat,' masculine singular accusative, active present participle, from *esthio*)," in the wider words, "when the scribes and Pharisees saw him eat with publicans and sinners" etc. (AV), is MBT e.g., Codices A 02 (5th century³⁹), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century⁴⁰), and 1968 (1544 A.D.). It is also supported as Latin, "*illum* ('that [one]' = 'him,' masculine singular accusative, personal pronoun from *ille-a-ud*) *edentem* ('eating' = 'eat,' common [/ masculine⁴¹] singular accusative, active present participle, from *edo*)," in old Latin Version a (4th century); as Latin, "*illum* ('that [one]' = 'him,' masculine singular accusative, personal pronoun from *ille-a-ud*) *manducantem* ('eating' = 'eat,' common [/ masculine] singular accusative, active present participle, from *manduco*)," in old Latin Version q (6th / 7th century); and as Latin, "*eum* ('him,' masculine singular accusative, personal pronoun from *is-ea-id*) *manducantem* ('eating' = 'eat,' common [/ masculine] singular accusative, active present

³⁸ As stated in the "Preliminary Remarks & Textual Discussion," Codex Sinaiticus here also exhibits a further corruption that even the Alexandrians recognize.

³⁹ The TR's & MBT's word order, "*auton* ('him,' word 1) *esthionta* ('eat,' word 2) *meta* ('with,' word 3) *ton* ('the,' word 4, regarded as redundant in English translation in the AV) *telonon* ('publicans,' word 5) *kai* ('and,' word 6) '*amartolon* ('sinners,' word 7)," becomes in A 02 word order 1,3,4,5,6,7,2, but the meaning is the same.

⁴⁰ In Lectionary 340 the *auton* comes at the end of a line (at p. 90a), and so it is abbreviated with the *aut* (unlike standard seminary Greek, in running writing joining the letters together,) on the line, and then above the tau (*t / τ*) is "\\" for "*on*".

⁴¹ In a declension form common to diverse grammatical genders.

participle, from *manduco*),” in old Latin Version f (6th century). And *there is no good textual argument against the Majority Byzantine Text reading*. (While it is possible that one or both variants originated in the Latin, if these Latin variants originated in the Greek, then all the readings consider St. Mark here used the root Greek word, *esthiō*. On Marcan usage of the masculine singular accusative, active present participle, cf., for instance, Mark 5:15⁴²; 5:31⁴³; and 6:49⁴⁴.)

However, *Variant 1* might be reconstructed from old Latin c (in some consultation with the Vulgate *et al, infra*), with reference to the TR’s Greek as Greek, “*oti* (that) *esthien* (‘he was eating,’ indicative active imperfect, 3rd person singular verb, from *esthiō*),” i.e., “saw that he was eating,” and *Variant 2* might be reconstructed from old Latin d and b, *infra*, with reference to the TR’s Greek as Greek, “*oti* (that) *esthiei* (‘he is eating’ = ‘he was eating,’ indicative active present, 3rd person singular verb, from *esthiō*),” i.e., “saw that he was eating.” If so, of relevance to *Variant 1* is Latin, “*quia* (that) *manducaret* (‘he ate,’ subjunctive active imperfect⁴⁵, 3rd person singular verb, from *manduco*),” in the Vulgate (5th century), and old Latin Versions aur (7th century), l (7th / 8th century), and also the Book of Armagh (812 A.D.); and also “*quia* (that) *manducabat* (‘he was eating,’ indicative active imperfect, 3rd person singular verb, from *manduco*),” in old Latin Version c (12th / 13th century). And of relevance to *Variant 2* is Latin, “*quia* (that) *manducat* (‘he is eating’ = ‘he was eating,’ indicative active present, 3rd person singular verb, from *manduco*),” in old Latin Version d (5th century); and “*quoniam* (that) *manducat* (‘he is eating’ = ‘he was eating,’ indicative active present, 3rd person singular verb, from *manduco*),” in old Latin Version b (5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

Did these variants at Mark 2:16b originate in some corrupt theoretical Greek texts and were then translated into the Latin; or did these variants originate in the Latin, from where, in theory, they may have been translated back into some corrupt Greek manuscripts? There is no evidence inside the closed class of sources that these variants

⁴² Greek, “*sophronounta* (‘in his right mind,’ masculine singular accusative, active present participle, from *sophroneō*).”

⁴³ Greek, “*sunthlibonta* (‘thronging,’ masculine singular accusative, active present participle, from *sunthlibō*).”

⁴⁴ Greek, “*peripatounta* (‘walking,’ masculine singular accusative, active present participle, from *peripateō*).”

⁴⁵ The imperfect subjunctive may be used to indicate a point in time that is contemporaneous with a secondary main verb, here “*dicebant* (they said),” in the wider words, “And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?” (Douay-Rheims) (see John F. Collins, *A Primer of Ecclesiastical Latin*, [Roman] Catholic University of America Press, Washington, D.C., USA, 1985, p. 185).

ever existed outside of the Latin, although it is theoretically possible that they did. *In the final analysis, we neo-Byzantines are only interested in manuscripts inside the closed class of sources for the purposes of composing the Received Text of the New Testament; and we only ever look outside of the closed class of sources after we have done so, if there is a need to do so due to the external issue of addressing what the readings are in some corrupt or aberrant text that is outside the closed class of sources and therefore beyond the pale of a fit and proper manuscript to compose the New Testament text from* (for instance, some from a text type that lacked general accessibility over time, and through time, and looks like a generally pruned Greek text⁴⁶; or some text that might have had accessibility over time, but are clearly a generally conflated Greek text⁴⁷). Thus it only becomes *necessary* to look at corruptions found outside the closed class of NT Greek and Latin sources, (as opposed to looking at them out of some interest in the history of corrupt textual transmission,) when for some reason such textual corruptions have reared their ugly head to cause some kind of confusion or trouble in the church, and thus it is deemed necessary to address it in the defence of the truth of God's Word⁴⁸.

Were these variants accidental alterations? If these variants originated in the Latin, in given manuscript lines reading Latin, "*illum* (him) *manducantem* (eat)," or "*eum* (him) *manducantem* (eat)," were there paper fades or paper losses, resulting in these manuscript lines looking something like, "::::: *manduc*:::::"? Were these then "reconstructed from context" by Latin scribes as the different variants? Or if these variants originated in the Greek, in given manuscript lines reading Greek, "*auton* (him) *esthionta* (eat)," were there paper fades or paper losses, resulting in these manuscript lines looking something like, "::::: *:sthi*:::::"? Were these then "reconstructed from context" by Greek scribes as the different variants? Or were these variants deliberate alterations? Did certain arrogant and impious Latin and / or Greek scribes consider these variants were "stylistic improvements" that e.g., allegedly made the account "more vivid"? Were some variants accidental, and others deliberate?

*Outside the closed class of NT Greek and Latin sources, at Mark 2:16b the correct reading of the TR's Greek, "*auton* (him) *esthionta* (eat)," i.e., "saw him eat," is found in e.g., (the mixed text type) Codex C 04 (5th century), and the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).*

Variant 1 is found as Greek, "*oti* (that) *esthien* ('he was eating)," i.e., "saw that he

⁴⁶ Such, for instance, is the very bad Alexandrian Greek Text.

⁴⁷ Such, for instance, is the very bad Western Greek Text.

⁴⁸ Such, for instance, as has been necessitated by neo-Alexandrian texts such as the NU (pronounced "New") Text, which looks with primary favour on the very bad Alexandrian Greek Text, and also looks for potential "external support" in a variety of possible sources e.g., the very bad Western Greek Text.

was eating,” in one of the two leading Alexandrian texts Codex Sinaiticus (4th century), with what a neo-Alexandrian may consider is the “external support” of the leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex L 019 (8th century), Minuscule 892 (9th century, mixed text type), some manuscripts of the Egyptian Coptic Bohairic Version, Syriac Harklean Version, and Ethiopic Version (Dillmann, 18th / 19th centuries).

Variant 2 is found as Greek, “*oti* (that) *esthie* (‘he is eating’ = ‘he was eating’),” i.e., “saw that he was eating,” in one of the two leading Alexandrian texts Codex Vaticanus (4th century), with what a neo-Alexandrian may consider is the “external support” of Minuscules 33 (9th century, mixed text type) and 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), some manuscripts of the Egyptian Coptic Bohairic Version, and the Syriac Version (1708, Schaafius).

This Alexandrian textual split caused a split in the confused minds of neo-Alexandrians, so that *Variant 1* is found in Tischendorf’s 8th edition (1869-72) who somewhat predictably followed Codex Sinaiticus. By contrast, *Variant 2* is found in Westcott-Hort (1881) who somewhat predictably followed Codex Vaticanus, with “Erwin-boy” Nestle, as per usual, following Westcott-Hort in Nestle’s 21st edition (1952). *Variant 2* was also followed in the UBS 3rd (1975) and 3rd corrected (1983) editions, and contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993); and we are given an insight into the minds of the NU Text Committee in the textual apparatus of Nestle-Aland’s 27th edition which proudly displays in support of this variant the neo-Alexandrians’ “big baby” of the so called “Archaic Mark” Minuscule 2427 (“14th century”), although this “dud manuscript” was later shown to be a forgery.

But it did not matter for the neo-Alexandrian translators as to which of the two erroneous variants they chose, since either way, unlike the TR, they could be rendered the same. And thus at Mark 2:16b e.g., the ASV reads, “saw that he was eating”. So too an erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Preliminary Textual Discussion for Mark 2:16c. Inside the closed class of sources, the Sangallensis Latin Diatessaron (9th century) is a Vulgate Codex. *Though I do not usually do so*, to give the good Christian reader (and anyone else reading this commentary,) a better idea of how the Sangallensis Latin Diatessaron works, (and also the type of principles on which all Diatessarons operate,) on this occasion, I shall give greater detail of the readings in both the Latin Vulgate and Sangallensis Latin Diatessaron, in order to show how the relevant reading has been Diatessaron formatted.

In the Vulgate, Matt. 9:11 reads, Latin, “*et* (and) *vicentes* (‘seeing’ = ‘when ... saw [it]’) *Pharisaei* (the Pharisees) *dicebant* (they said) *discipulis* (unto disciples) *eius* (his), *Quare* (Why) *cum* (with) *publicanis* (publicans) *et* (and) *peccatoribus* (sinners) *manducat* (‘he eateth’ = ‘eateth’) *magister* (master) *vester* (your),” i.e., “And when the

Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?” And the Vulgate at Mark 2:16 reads, Latin, “*Et* (And) *scribae* (the scribes) *et* (and) *Pharisaei* (the Pharisees) *videntes* (seeing) *quia* (that) *manducaret* (he ate) *cum* (with) *peccatoribus* (‘sinners,’ word 3, *infra*) *et* (‘and,’ word 2, *infra*) *publicanis* (‘publicans,’ word 1, *infra*), *dicebant* (‘they said’ = ‘said’) *discipulis* (to disciples) *eius* (‘of him’ = ‘his’): *Quare* (How [is it]) *cum* (with) *publicanis* (publicans) *et* (and) *peccatoribus* (sinners) *manducat* (‘he eateth’ = ‘eateth’) *et* (and) *bibit* (‘he drinketh’ = ‘drinketh’) *magister* (master) *vester* (your),” i.e., “And the scribes and Pharisees seeing that he ate with sinners and publicans, said to his disciples, How *is it* your master eateth and drinketh with publicans and sinners?”

The Sangallensis Latin Diatessaron (chapter lvi) omits the “*videntes* (seeing)” from Mark 2:16, takes the “*et* (and) *vicentes* (‘seeing’ = ‘when ... saw [it]’)” from Matt. 9:11, and also takes the “*Et* (And),” from Mark 2:16, and then more generally follows the Vulgate’s reading at Mark 2:16. Thus it reads, “*Et* (and) *vicentes* (‘seeing’ = ‘when ... saw [it]’) *scribae* (the scribes) *et* (and) *Pharisaei* (the Pharisees) *quia* (that) *manducaret* (he ate) *cum* (with) *peccatoribus* (‘sinners,’ word 3, *infra*) *et* (‘and,’ word 2, *infra*) *publicanis* (‘publicans,’ word 1, *infra*), *dicebant* (they said) *discipulis* (to disciples) *eius* (‘of him’ = ‘his’): *Quare* (How [is it]) *cum* (with) *publicanis* (publicans) *et* (and) *peccatoribus* (sinners) *manducat* (‘he eateth’ = ‘eateth’) *et* (and) *bibit* (‘he drinketh’ = ‘drinketh’) *magister* (master) *vester* (your)?” I.e., “And when the scribes and Pharisees saw that he ate with sinners and publicans, they said to his disciples, How *is it* your master eateth and drinketh with publicans and sinners?”

There is also a reading in the Vulgate’s Luke 5:30 which was not the primary focus for this particular Diatessaron formatting in the Sangallensis Latin Diatessaron. Given that in the Vulgate at both Matt. 9:11 and Luke 5:30 the word order is Latin, “*publicanis* (‘publicans,’ word 1) *et* (‘and,’ word 2) *peccatoribus* (‘sinners,’ word 3);” given that at Mark 2:16 most Vulgate Codices follow the variant’s order of “*peccatoribus* (‘sinners,’ word 3, *infra*) *et* (‘and,’ word 2, *infra*) *publicanis* (‘publicans,’ word 1, *infra*);” and given that other than for the Vulgate’s words of Matt. 9:11 and associated omission of the Vulgate’s “*videntes* (seeing)” from Mark 2:16, the Sangallensis Latin Diatessaron is closely following the Vulgate’s reading of Mark 2:16, means that on this occasion, we can reasonably unravel its Diatessaron formatting constituent parts to the point of concluding that it is here following the Vulgate’s variant reading of Mark 2:16c, *infra*.

Principal Textual Discussion at Mark 2:16c {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*telonon* (‘publicans,’ i.e., public revenues’ collectors, word 1) *kai* (‘and,’ word 2) *amartolon* (‘sinners,’ word 3),” in the wider words spoken of our Lord, “How is it that he eateth and drinketh with publicans and sinners?” (AV), is Majority Byzantine Text (MBT) e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th

century), and 1968 (1544 A.D.⁴⁹). It is also supported as Latin, “*publicanis* (‘publicans,’ word 1) *et* (‘and,’ word 2) *peccatoribus* (‘sinners,’ word 3),” in a minority of Latin Vulgate Codices, for instance, *Codex Illyricianus* (Weber-Gryson’s P, 6th / 7th century, The Split, Croatia) and *Codex Willelmi* (Merk’s W, 1245 A.D., London, UK); and old Latin Versions ff2 (5th century), f (6th century), and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Sixtinam Vulgate (1590) and Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading* (cf. “publicans and sinners in Mark 2:15 just before this, and in Mark 2:16 just after this).

However, a variant in word order 3,2,1, i.e., “sinners and publicans,” is found as Latin, “*peccatoribus* (‘sinners,’ word 3) *et* (‘and,’ word 2) *publicanis* (‘publicans,’ word 1),” in the Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century); and Sangallensis Latin Diatessaron (9th century). And a similar reading is found in the Book of Armagh (812 A.D., omitting “*et*” / “*and*,” adding “*cum*” / “*with*” before word 1, and with a variant spelling for word 1, with Gwynn’s italics for his additions, reading, “*peccatoribus et cum publicanis*”). The variant may be reconstructed in the Greek with reference to both the Greek of the TR and the Latin of the variant, as Greek “*amartolon* (‘sinners,’ word 3) *kai* (‘and,’ word 2) *telonon* (‘publicans,’ word 1).”

Did the variant originate in the Greek or Latin? Was the variant an accidental alteration in the Greek? In a given Greek manuscript, did the words, “*ton* (‘the,’ redundant in English translation) *amartolon* (‘sinners,’ word 3) *kai* (‘and,’ word 2) *telonon* (‘publicans,’ word 1) appear on a line in which word 2 was abbreviated, something like, “*ton amartolon k, telonon*”? Was the abbreviation for “*kai* (‘and,’ word 2)” badly faded? Did a Greek scribe first write “*ton*,” and then his eyes jump from the “*on*” ending of “*ton*” to the “*on*” ending of “*amartolon*,” so that he then wrote “*telonon*,” and then suddenly realizing his error, *without thinking the matter through very carefully*, in a short moment of time, did he think, “It means the same either way,” and also realizing that a “*kai*” must have been originally present, and looking very closely he could now detect the remnants of a badly faded abbreviation for it, did he then write back in, “*kai* (‘and,’ word 2) *telonon* (‘publicans,’ word 1)””? Was the variant an accidental alteration in the Latin? In a given Latin manuscript, when a Latin scribe came to “*publicanis* (‘publicans,’ word 1) *et* (‘and,’ word 2) *peccatoribus* (‘sinners,’ word 3),” did his eyes jump from the “*p*” of “*publicanis*” to the “*p*” of “*peccatoribus*,” so that he then wrote “*peccatoribus*,” and then suddenly realizing his error, *without thinking the matter through very carefully*, in a short moment of time, did he think, “It means the same either way,” and did he then write back in, “*et* (‘and,’ word 2) *publicanis* (‘publicans,’ word 1)””?

⁴⁹ In Lectionary 1968 (p. 127b), the “*lon*” ending of word 3 is at the start of a line, and “*amartol*” at the end of the previous line, in which the “*t* (/ τ)” is placed in the line above the “*ol* (/ ω).”

Was the variant a deliberate alteration? Did a Greek or Latin scribe consider that, “To more easily distinguish the first reference to ‘publicans and sinners’ from the second reference to ‘publicans and sinners’” in Mark 2:16, “it would be a good idea to reverse the word order in the first reference”? Someone might object, “But isn’t that a silly idea?” To which I reply, “Who are you to stipulate that a corrupter scribe might not have some silly ideas? Who are you to stipulate that we should attribute positive intellectual qualities to the mind of a corrupter scribe? Do you likewise only attribute positive intellectual qualities to an uncontrollable murderer or an impulsive thief? Why then, follow the neo-Alexandrian delusion which tends to attribute positive qualities to corrupter scribes? Do you think them better than such a murderer or robber?” Then let me say, I for one do not. That is not because I have a low view of murder and robbery, but because I have a high view of Scripture. And here I note that Scripture not only pronounces damnation on wilfully unrepentant “thieves” (I Cor. 6:9,10) and “murderers” (Rev. 21:8), but also on wilfully unrepentant corrupters of God’s holy Word (Rev. 22:18,19⁵⁰).

Outside the closed class of NT Greek and Latin sources, at Mark 2:16c the correct reading of the TR, “publicans and sinners,” is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus, and (the mixed text type) Codex C 04 (5th century). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in all extant Syriac Versions; some manuscripts of the Egyptian Coptic Sahidic Version; some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century), and the Anglo-Saxon Version (8th to 10th centuries).

However the variant reading in word order 3,2,1, “sinners and publicans,” is found in one of the two leading Alexandrian texts Codex Vaticanus, and leading representative of the Western Text, Codex D 05 (with the addition of *ton* / “the” before word 1); (the mixed text type) Codex L 019 (8th century), and Minuscule 33 (9th century, mixed text type). It is also found in some manuscripts of the Egyptian Coptic Sahidic Version; some manuscripts of the Egyptian Coptic Bohairic Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

The split in the two main Alexandrian texts, both with what from the neo-

⁵⁰ Though Rev. 22:18,19 refers in the first instance to the Book of Revelation; it also contextually refers, in the second instance, to the entire Bible as the completed Word of God that came into existence when St. John penned the final “Amen” of Rev. 22:21, as being “the two candlesticks” of the Old and New Testaments (Rev. 11:4; cf. Ps. 119:105,130; Prov. 6:23), being “two witnesses” that “prophesy” (Rev. 11:3).

Alexandrian paradigm would be “external support” beyond the Alexandrian text, split the neo-Alexandrians. “I know,” said Constantin Tischendorf who generally followed his “great discovery” of Codex Sinaiticus in such situations, which on this occasion has the TR’s reading, “Codex Sinaiticus has broader and better ‘external support’ and so must be right.” Thus the Alexandrian text’s Codex Sinaiticus, was followed in Tischendorf’s 8th ed. . . “No way,” said Westcott and Hort, who generally followed their more “neutral” text of Codex Vaticanus in such situations, “the harder reading is generally the better reading, because we know that the more intelligent copyist scribes who didn’t even claim to be Divinely Inspired, were able to often spot the crudeness of the less intelligent Bible writers who claimed Divine Inspiration, and so they here ‘corrected’ the fact that Mark got these names back-the-front relative to the other references in this passage, and so Codex Vaticanus must be right.” Thus the Alexandrian text’s Codex Vaticanus, was followed in Westcott-Hort, Nestle’s 21st ed., and the NU Text.

But as these two rival neo-Alexandrian views stood eye-ball to eye-ball with each other here at Mark 2:16c, on this occasion, most of the neo-Alexandrian translators preferred the sound of Westcott & Hort *et al*, to that of Tischendorf. Thus the ASV reads, “sinners and publicans.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

What is one to make of the *Twentieth Century New Testament*’s “dynamic equivalent” of “in the company of such people” (TCNT), and similar “dynamic equivalents” in the NEB and REB? We do not know which of the two readings such versions are allegedly following in such loose’n’liberal “dynamic equivalents,” and nor do any of their benighted devotees.

The post Vatican II Council new neo-Alexandrian Papists’ Roman *Catholic RSV*, JB, and NJB also followed the variant. By contrast, the old Latin Papists of post Trent Council and pre-Vatican II Council times followed the TR’s reading in the Douay-Rheims due to its support in the Latin, and thus at Mark 2:16c correctly read, “publicans and sinners.”

At **Mark 2:16d** {with rock solid Greek support, but no Latin support, and so with the rating of a high level “B” in the range of 71-74%}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*ti* (how [it is]) *oti* (that),” in the wider words, “they said unto his disciples, How is it that he eateth ... with ... sinners” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), Pi 041 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Greek *ti*, at e.g., Mark 1:24,27; 2:7,8.)

However, *Variant 1*, which is Greek “*oti* (‘that,’ here redundant in English

translation⁵¹),” i.e., “they said unto his disciples, He eateth ... with ... sinners,” is a minority Byzantine reading found in Minuscule 246 (14th century, missing Mark 12:41-13:55 & John 17:24-18:20, Moscow, Russia). *Variant 2* which is Latin, “*Quare* (‘Why?’ = ‘Why doth?’),” i.e., “they said unto his disciples, Why doth” Jesus “eat ... with ... sinners,” is found in the Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). *Variant 2* might be reconstructed from the Latin as Greek, “*dia ti*” or “*diati* (‘Why?’ = ‘Why doth?’).”

Was *Variant 1* an accidental omission? When looking at “*ti oti*,” did a hurrying scribe’s eye pass from the “*ti*” to the “*ti*” ending of “*oti*,” then as he quickly looked back a bit saw the “*o*” and so wrote “*oti*,” thus inadvertently omitting the “*ti*”? Was *Variant 1* a deliberate omission? Did an arrogant and imprudent scribe think it some kind of “stylistic improvement” to here change a question to a statement?

Did *Variant 2* originate in the Latin or the Greek? Either way, the Mark 2:16d *Variant 2* looks like an assimilation with Latin “*Quare* (‘Why?’ = ‘Why doth?’)” at Matt. 9:11 and / or Luke 5:30 from Latin texts, for at not only Mark 2:16d, but also Matt. 9:11 and Luke 5:30, the Latin Vulgate and all old Latin Versions renders this as “*Quare* (‘Why?’ = ‘Why doth?’);” or an assimilation with Greek, “*dia ti*” or “*diati* (‘Why?’ = ‘Why doth?’)” at Matt. 9:11 and Luke 5:30 respectively⁵². Therefore, it looks like a Greek and / or Latin scribe “reconstructed” *Variant 2* from Matt. 9:11 and / or Luke 5:30. Was *Variant 2* an accidental alteration? Following a paper fade or loss at Mark 2:16d, did a Greek or Latin scribe “reconstruct” this as Greek “*dia ti*” or “*diati* (‘Why?’ = ‘Why doth?’)” or Latin as “*Quare* (‘Why?’ = ‘Why doth?’)” with reference to Matt. 9:11 and / or Luke 5:30? Was *Variant 2* a deliberate alteration? Did an assimilation scribe, seeking “a more standard” gospel text, simply take it upon himself to assimilate either the Greek reading of Mark 2:16d to Greek readings of Matt. 9:11 and / or Lucan Greek of Luke 5:30, or to assimilate the Latin reading of Mark 2:16d to Latin readings at Matt. 9:11 and / or Luke 5:30?

Outside the closed class of NT Greek and Latin sources, at Mark 2:16d the correct reading of the TR’s Greek, “*ti* (how [it is]) *oti* (that),” i.e., “How is it that ...?,” or “Why is it that ...?”⁵³, is found in e.g., (the independent) Codex Delta 037 (9th century), and

⁵¹ Under the rule of *oti recitativum*, “*oti* (that)” is never translated when it introduces a *direct discourse*. See Commentary Vol. 1 (Matt. 1-14), Appendix 3, section: “Introduction,” sub-section: “The conjunctions, for instance, ‘de’ (and) and ‘oti’ (that);” & Young’s *Greek*, p. 190.

⁵² Lucan Greek elsewhere uses this terminology (Luke 2:49; Acts 5:4,9); cf. Johannan Greek (John 14:22).

⁵³ See Mounce’s *Analytical Lexicon to the Greek NT* (1993), p. 452 (*tis, ti*).

Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); or the Syriac Harclean Version (616).

Variant 1, Greek "*oti* ('that,' here redundant)," i.e., "He eateth ...;" is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century); as well as Codex L 019 (8th century), and Minuscules 33 (9th century, mixed text type) and 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere). It is also found in some manuscripts of the Egyptian Coptic Bohairic Version.

Variant 2, Greek, "*dia ti*" or "*diati* (Why?)," i.e., "Why doth ...?," is found in one of the two leading Alexandrian texts Codex Sinaiticus (4th century); as well as the leading representative of the Western Text, Codex D 05 (5th century), and W 032 (5th century, which is Western Text in Mark 1:1-5:30). It is also found in the Egyptian Coptic Sahidic Version (3rd century), and some manuscripts of the Egyptian Coptic Bohairic Version.

The split in the two main Alexandrian texts here at Mark 2:16d, both with what from the Neo-Alexandrian School's view would be "external support" from e.g., some manuscripts of the Egyptian Coptic Bohairic Version, caused a splitting headache among neo-Alexandrians. On the one hand, the appeal of Codex Vaticanus's erroneous *Variant 1*, proved overwhelmingly strong for the neo-Alexandrian textual composers, and so it was adopted in the NU Text *et al.* The e.g., Nestle-Aland's 27th edition (1993) textual apparatus proudly lists in favour of its preferred main text reading of *Variant 1*, the neo-Alexandrians' once much coveted "booby prize" of the "Archaic Mark" manuscript known as Minuscule 2427 ("14th century"), since shown to be an Alexandrian textual forgery dating to no earlier than 1874 A.D. . But on the other hand, the appeal of Codex Sinaiticus's erroneous *Variant 2*, proved overwhelmingly strong for most, though not all, of the neo-Alexandrian translators.

Thus at Mark 2:16d, e.g., the neo-Alexandrian ASV main text considers the erroneous *Variant 1*'s "*oti* (that)," is to be followed, but not as a redundant "that" introducing a direct discourse (which is how it would usually be interpreted), but rather, implying the "*ti* (how [it is])" of the TR, so that it reads, "*How is it that he eateth ...?*" (shewing italics for ASV added words); although an ASV footnote thinks that this *Variant 1* might be a statement rather than a question, saying, "Or, 'He eateth ... sinners'." The ASV footnote view that *Variant 1* is a statement, not a question at Mark 2:16d, is also found as the reading adopted in the NEB and TCNT, e.g., the *Twentieth Century New Testament* reads, "they said to his disciples: 'He is eating ...'" (TCNT). But most neo-Alexandrian translators preferred the erroneous *Variant 2*'s "*dia ti*" or "*diati* (Why?)," i.e., "Why doth ...?" or "Why is ...?". Thus *Variant 2* is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, REB, and Moffatt; as well as the Roman *Catholic RSV*, JB, & NJB; as it had been earlier rendered from the Latin as "Why doth ...?" in the Romish Douay-Rheims Version. And thus in following "*dia ti*" or "*diati*" e.g., the semi neo-Alexandrian, Moffatt reads, "they said to his disciples, 'Why does he eat ...?"

At **Mark 2:16e** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*esthiei* ('he eateth,' indicative active present, 3rd person singular verb, from *esthiō*) *kai* (and) *pinei* ('he drinketh' = 'drinketh,' indicative active present, 3rd person singular verb, from *pinō*)," in the wider question asked about Christ, "How is it that he eateth and drinketh with publicans and sinners?" (AV), is MBT e.g., Codices A 02 (5th century), H 013 (9th century), Gamma 036 (10th century); Minuscules 2 (12th century), 597 (13th century), and 1242 (13th century); and Lectionaries 2378 (11th century, Sydney University, Australia), 340 (13th century, for instance Mark 2:1-12; & 15th century, British Library, London, UK), and 1968 (1544 A.D., Sydney University, Australia). It is also supported as Latin, "*manducat* ('he eateth,' indicative active present, 3rd person singular verb, from *manduco*) *et* (and) *bibit* ('he drinketh' = 'drinketh,' indicative active present, 3rd person singular verb, from *bibo*)," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century) and c (12th / 13th century). It is further supported in the ancient church Latin writer, Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. "eat" with "drink" at the institution of the Lord's Supper or Holy Communion, Mark 14:22-25.)

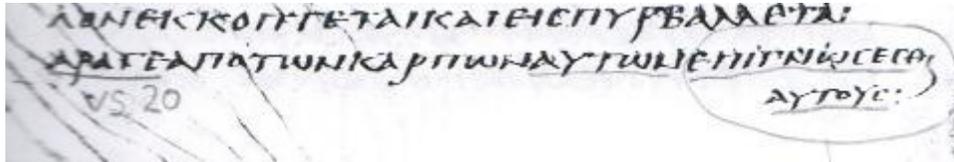
Variant 1 reading, Greek, "*esthiete* ('ye eateth,' indicative active present, 2nd person plural verb, from *esthiō*) *kai* (and) *pinete* ('ye drinketh' = 'drinketh,' indicative active present, 2nd person plural verb, from *pinō*)," in the wider question asked, "How is it that ye eat and drink with publicans and sinners?," is a minority Byzantine reading found, for instance, in Codices Sigma 042 (late 5th / 6th century) and G 011 (9th century); and Lectionaries 866 (1174 A.D., St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabia) and 547 (13th century, Rome, Vatican City State).

Variant 2 reading only, Greek, "*esthiei* ('he eateth,' indicative active present, 3rd person singular verb, from *esthiō*)," is a minority Byzantine reading found, for instance, in Minuscule 235 (14th century, Copenhagen, Denmark), and Lectionary 302 (15th century, General Theological Seminary, New York, USA). It is also found as Latin, "*manducat* (he eateth)," in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), aur (7th century); and the Book of Armagh (812 A.D.).

Variant 1 looks like an assimilation with the question about Christ's disciples in Luke 5:30, "Why do ye eat (*esthiete*) and (*kai*) drink (*pinete*) with publicans and sinners?" Was *Variant 1* an accidental alteration? Was there a stylistic paper space after "*esthiei* (he eateth)," or did "*esthiei* (he eateth)," come at the end of a line, and was there then a paper fade / loss / damage to the original of "*pinei*" which had either a stylistic paper space after it; and thus e.g., it came to look something like "*esthiei*" on one line, and on the next line something like, "*kai pin:::*"? Was this then "reconstructed from context" by a scribe with reference to Luke 5:30 as *Variant 1*? Was *Variant 1* a deliberate alteration? Did an arrogant and impious scribe, seeking "a more standard

Gospel text,” deliberately assimilate Mark 2:16e to Luke 5:30?

Variant 2 looks like an assimilation with the different question that Christ’s disciples were asked in Matt. 9:11, “Why eateth (*esthiei*) your Master with publicans and sinners?” Was *Variant 2* an accidental alteration? Were the words “*kai* (and) *pinei* (he drinketh)” tacked on underneath at the end of a last line, just like in Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53), we find at Matt. 7:20 the “*autous* (them)” is tacked on at the end of a last line?



In Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53) at Matt. 7:20 (p. 21) the “*autous* (/ ‘ΑΥΤΟΥΣ,’ ‘them’)” is tacked on at the end of the last line of the page after the “*epignoseste* (/ ‘ΕΠΙΓΝΩΣΕΤΕ ◻,’ – using a symbol that looks something like ◻ at the end of the line for the last letter, “E,” ‘ye shall know’).” (My pencil underlining, “vs. 20,” and circling are from my photocopy of this manuscript.)

Was “*kai* (and) *pinei* (he drinketh)” tacked on at the end of a last line, and then lost in an undetected paper fade? Did the matter not concern a copyist scribe because he considered this looked like “a plausible enough” reading through reference to Matt. 9:11? Was *Variant 2* a deliberate alteration? Did an arrogant and impious prunist scribe, seeking “a more standard Gospel text,” deliberately assimilate Mark 2:16e with Matt. 9:11? Or did an arrogant and impious prunist scribe, considering this was “unnecessarily wordy,” deliberately prune away these words, and possibly further “justify” this in his mind on the basis that his “stylistic improvement” of Mark 2:16e is found at Matt. 9:11?

Outside the closed class of NT Greek and Latin sources, at Mark 2:16e the correct reading of the TR, “How is it that he eateth and drinketh ...?,” is found in e.g., Minuscules 28 (11th century, Byzantine text other than in Mark; depending on one’s view, Mark 1:1-5:30 Western text & in Mark 5:31-16:20 “Caesarean” text; or an independently corrupted text throughout Mark); 33 (9th century, mixed text type), 157 (12th century, independent); as well as the Gothic Version (4th century), the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616).

Variant 1, “Why do ye eat and drink ...?,” is found in e.g., Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 1241 (12th century, independent in Gospels); as well as the Armenian Version (5th century); and the Georgian Version (5th century).

Variant 2, “How is it that he eateth ...?,” is found in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); and e.g., the leading

representative of the Western Text, Codex D 05 (5th century).

The TR's reading with wide "external support" was adopted by Tischendorf who is basically the founder father of the Neo-Alexandrian School, in Tischendorf's 8th edition (1869-72). He most probably did so on neo-Alexandrian principles because he could see that the most likely explanation for *Variant 1* is an assimilation with Luke 5:30, and the most likely explanation for *Variant 2* is an assimilation with Matt. 9:11. While the neo-Alexandrians tend to abuse this concept of possible assimilation by inappropriate over-use, here at Mark 2:16e it seems to have preserved Tischendorf from the error of *Variants 1 & 2*. The neo-Alexandrians have an Alexandrian pincer arm, which they generally use to establish their text from one or both main Alexandrian texts; and a non-Alexandrian pincer arm which they rarely use, in which they set aside the reading of both Alexandrian texts, although when done so in a given neo-Alexandrian text, it tends to be controversial with composers of other neo-Alexandrian texts not agreeing with it. As per usual, this is what happened here. Thus in contrast to Tischendorf, with the support of both main Alexandrian texts, *Variant 2* was adopted by Westcott-Hort (1881) – with a sidenote giving the TR's reading as an alternative, Nestle's 21st edition (1952), the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). And thus at Mark 2:16e diverse solutions were followed to this frustrating neo-Alexandrian dilemma.

Solution 1: the ASV follows the TR in the main text, "he eateth and drinketh;" but with a footnote referring to *Variant 2* saying, "Some ancient authorities omit 'and drinketh';" though of course what from the neo-Alexandrian perspective are such "authorities," are from the neo-Byzantine perspective corrupt manuscripts that are not really "authorities."

Solution 2: the NASB follows the TR in the main text, with no footnote alternative. *Solution 2* was also followed by Moffatt.

Solution 3: the RSV follows *Variant 2* in the main text with a footnote reference to the TR's reading. *Solution 3* was also followed by the ESV and NRSV.

Solution 4: the NIV follows *Variant 2* in the main text with no footnote alternative. *Solution 4* was also followed by the TEV, NEB, REB, and TCNT.

Due to its Latin presence in the Vulgate *et al*, the old Latin Papists' of pre-Vatican II times followed the TR in the Douay-Rheims at Mark 2:16e, with "eat and drink ...?" By contrast, the new neo-Alexandrian Papists of post Vatican II times followed *Solution 3* in the Roman *Catholic RSV*; and followed *Solution 4* in the Papists' JB and NJB.

Preliminary Remarks & Textual Discussion for Mark 2:17b. Bishop Gregory (d. 604) was the penultimate Bishop of Rome before the later formation of the Office of Roman Papacy which was simultaneously the Office of Antichrist in 607, with the decree of Phocas in favour of the claim of the Bishop of Rome to be "the vicar of Christ" with a

“universal” jurisdiction (Dan. 11:36-39; Matt. 24:5,24; II Thess. 2:3-12; I Tim. 3:13-4:5; I John 2:18,22; 4:3), which claim, St. Gregory was earlier opposed to⁵⁴. For the pious Bishop of Rome, Bishop Gregory the Great, held that bishopric before the “falling away” or great apostasy (II Thess. 2:3) that occurred in 607, after which, the Bishop of Rome did no longer “regard the God of his fathers,” “for he” did “magnify himself above all” (Dan. 11:37; cf. II Thess. 2:4). In what could be a citation of either Matt. 9:13 or Mark 2:17, the early mediaeval church Latin writer, Gregory the Great uses the exact words of the Vulgate followed by “*ad (to) paenitentiam (repentance)*,” saying, Latin “*Non (not) enim (for) venit (I came) vocare (to call) iustos (the just), sed (but) peccatores (sinners) ad (to) paenitentiam (repentance)*,” i.e., “For I came not to call the just, but sinners to repentance.” The Vulgate’s reading at Luke 5:32 is different to this in that it both lacks “*enim (for)*,” and also uses “*in (to)*” rather than “*ad (to)*,” thus reading, Latin “*Non (not) venit (I came) vocare (to call) iustos (the just), sed (but) peccatores (sinners) in (to) paenitentiam (repentance)*,” i.e., “I came not to call the just, but sinners to repentance.” The fact that one of the four Western Christian Church’s doctors, St. Gregory, here uses the exact Latin words in the Vulgate at Matt. 9:13 or Mark 2:17 of another of the four Western Christian Church’s doctors, St. Jerome, but then also includes the words of the *Textus Receptus* in a different form to those found in the Vulgate at Luke 5:32 with “*ad (to) paenitentiam (repentance)*,” looks to me like a commentary by St. Gregory on St. Jerome’s Vulgate, in which he wishes to indicate that at both Matt. 9:13 and Mark 2:17 he agrees with the Vulgate’s reading *as far as it goes*, but that *he also considers as correct the words of the TR absent in the Vulgate*. Therefore on the basis of this understanding of St. Gregory’s citation *vis-à-vis* the Latin Vulgate, I consider this citation by Gregory⁵⁵, may be fairly used to indicate that Bishop Gregory is supporting the TR at both Matt. 9:13 and Mark 2:17. (Given that this reading is MBT, has ancient attestation from old Latin a, and no good textual argument against it, it would receive the same “A” rating whether or not Gregory’s citation were included.)

Principal Textual Discussion at Mark 2:17b {with rating A}. Inside the closed class of Greek and Latin NT sources the TR’s Greek, “eis (to) metanoin (repentance),” in the wider gospel words of our Lord, “I came not to call the righteous, but sinners to repentance” (AV), is MBT e.g., Codices M 021 (9th century), U 030 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, “in (to) paenitentiam (repentance),” in old Latin Versions a (4th century), ff1 (8th century), g1 (8th / 9th century), and c (12th / 13th century); and as Latin, “ad (to) paeni[tentiam] (repentance),” in old Latin Version r1 (7th century); and the early mediaeval church Latin writer, Gregory the Great (d. 604). And there is no good textual argument against the Majority Byzantine Text reading (cf. Mark 1:4,15; 6:12).

⁵⁴ See Preface, “Scripture Citations of Bishop Gregory the Great in Mark 1-3.”

⁵⁵ St. Gregory the Great in: Migne (Latin Writers Series) (1849 Paris Edition), *PATROLOGIA*, Vol. 79, p. 222 (Latin). Migne ascribes this quote to just “Marc. ii, 17”.

However, a variant omitting Greek “*eis (to) metanoin* (repentance),” is a minority Byzantine reading found in e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), and Pi 041 (9th century). The omission is also found in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); the Book of Armagh (812 A.D.); and the ancient church Latin writer, Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental omission? In a given originating manuscript, were the words “*eis (to) metanoin* (repentance)” tacked on underneath at the end of a last line, like in Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53), we find at Matt. 7:20 the “*autous* (them)” is tacked on at the end of a last line (see picture at Mark 2:16e, *supra*)? Were they then lost in an undetected paper fade? Or was the variant a deliberate omission? Did an impious and arrogant scribe consider they were “unnecessarily wordy,” and then prune them away? Or did a scribe who was an antinomian i.e., one who is “opposed to the obligatoriness of moral law,” being “one who maintains that moral law is not binding on Christians” (Oxford Dictionary), due to his libertine views dislike what he wickedly considered to be “this unnecessary emphasis on ‘repentance’ from sin and associated usage of the Ten Commandments” of Exodus 20 in e.g., Mark 10:19? Did he therefore decide to prune away these words?

Outside the closed class of NT Greek and Latin sources, at Mark 2:17b the correct reading of the TR, “I came not to call the righteous, but sinners to repentance,” is found in e.g., (the mixed text type) Codex C 04 (5th century), Minuscule 33 (9th century, mixed text type); and the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). And the erroneous variant omitting “to repentance” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), the leading representative of the Western Text, Codex D 05 (5th century), Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). Hence it is found in the NU Text *et al.* And thus at Mark 2:17b the ASV reads simply, “I came not to call the righteous, but sinners.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Meditation. In the holy Gospel of Saint Mark, our Lord and Saviour, Jesus Christ, sent his disciples out and “they went out, and preached that men should repent” (Mark 6:12). A sinner must “repent ... and believe” i.e., have saving faith in “the gospel” (Mark 1:15) focus on Christ who died in our place and for our sins (Mark 10:45; 14:22-24) at Calvary (Mark 15), before rising again the third day (Mark 16:1-18), and ascending into heaven, where he sitteth at the right hand of God the Father (Mark 16:19). Only thus believing that, “Truly this man was the Son of God” (Mark 16:39; cf. 1:1), and God incarnate “Lord” (Mark 12:36, quoting Ps. 110:1; & Mark 1:3, quoting Isa. 40:3), can he have access to God the Father (Mark 14:36) and everlasting life (Mark 12:27).

Our Lord said, “I came not to call the righteous, but sinners to repentance” (Mark 2:17); and more widely, he isolated sin both through reference to the Ten Commandments (Mark 10:19), and sins cross-referrable to the Holy Decalogue. For instance, he said, “For from within, out of the heart of men, proceed evil thoughts [which includes the 10th commandment’s “Thou shalt not covet,” Exod. 20:17], adulteries, fornications [cf. the 7th commandment’s “Thou shalt not commit adultery,” Exod. 20:14], murders [cf. the 6th commandment’s “Thou shalt not kill,” Exod. 20:13], thefts [cf. the 8th commandment’s “Thou shalt not steal,” Exod. 20:15], covetousness [cf. the 10th commandment’s “Thou shalt not covet,” Exod. 20:17], wickedness [which includes all the Ten Commandments, Exod. 20:2-17, for “I had not known sin, but by the law,” Rom. 7:7], deceit [cf. the 9th commandment’s “Thou shalt not bear false witness,” Exod. 20:16], lasciviousness [which includes lust idols, Eph. 5:5, contrary to the 1st, 2nd, & 10th commandments, Exod. 20:2-6,17; for instance, “greediness,” Eph. 4:19], an evil eye [i.e., “envy,” sidenote Geneva Bible, 1560; or covetousness, or lust, cf. Prov. 23:6; Matt. 6:22,23; II Peter 2:14; contrary to the 10th commandment’s “Thou shalt not covet,” Exod. 20:17], blasphemy [cf. the 3rd commandment’s “Thou shalt not take the Lord’s name in vain,” Exod. 20:7], pride [i.e., the type of pride which comes from an excessive focus on oneself, and so is a form of narcissism, or excessive love for oneself that makes oneself a god in one’s own eyes, contrary to the 1st commandment’s “I am the Lord thy God,” “Thou shalt have no other gods before me,” Exod. 20:2,3; and which is ultimately contrary to the principles of “love” for “the Lord thy God” and “love” for “thy neighbour,” Mark 12:29-31, citing Lev. 19:18; Deut. 6:4,5 which summarize all of the Ten Commandments, Exod. 20:2-17], foolishness [this includes violation of any or all of the Ten Commandments, Exod. 20:2-17, for “whoso keepeth the law is a wise son,” Prov. 28:7]. All these evil things come from within, and defile the man” (Mark 7:21-23).

But we live in an antinomian age where some men claim they can preach the gospel with “no repentance from sin;” in which men allegedly “just accept Christ.” Are men free to so alter and “pervert the gospel of Christ” (Gal. 1:7)? (Read Gal. 1:6-9.) Our Lord says, “I came not to call the righteous, but sinners to repentance” (Mark 1:17).

At **Mark 2:18a & Mark 2:18c**⁵⁶, *inside the closed class of Greek and Latin NT sources* at Mark 2:18a {with rating **A**} the Textus Receptus’s (TR’s) Greek, “*Kai* (‘And,’ word 1) *esan* (word 2, with word 10 = ‘used to fast’) *oi* (‘the,’ word 3) *mathetai* (‘disciples,’ word 4) *Iouannou* (‘of John,’ word 5) *kai* (‘and,’ word 6) *oi* (‘the,’ masculine plural nominative, definite article from ‘*o / ho*, word 7 [disciples]) *ton* (‘of the,’ masculine plural genitive, definite article from ‘*o*, word 8a) *Pharisaion* (‘Pharisees,’ masculine plural genitive noun, from *Pharisaios*, word 9a) *nesteuontes* (word 10, with word 2 = ‘used to fast’),” i.e., “And the disciples of John and of the Pharisees used to fast” (AV), is MBT e.g., Codices Sigma 042 (late 5th / 6th century), U 030 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century, omitting word 6, redundant in English translation). It is also supported with words 8a & 9a as Latin, “*Pharisaeorum*

⁵⁶ These shall be considered together, as they show the same Marcan stylistic terminology.

(‘of the Pharisees,’ masculine plural genitive noun, from *Pharisaeus*),” in old Latin Versions a (4th century) and l (7th / 8th century). And *there is no good textual argument against the Majority Byzantine Text (MBT) reading*. (Cf. the same stylistic Marcan terminology at Mark 2:18c.)

However, at Mark 2:18a, a variant reading in Greek words 1,2,3,4,5,6,7, “*Pharisaioi* (‘Pharisees,’ masculine plural nominative noun, from *Pharisaios*, word 9b),” i.e., “And the disciples of John and the Pharisees used to fast,” is a minority Byzantine reading e.g., Codices A 02 (5th century) and Pi 041 (9th century). The variant is also found as Latin, “*Pharisaei* (‘Pharisees’ = words 8b & 9b, masculine plural nominative noun, from *Pharisaeus*),” in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century, with spelling variant *Farisei*, from *Fariseus*), aur (7th century), r1 (7th century, with spelling variant *Farisei*, from *Fariseus*), and c (12th / 13th century); and the Book of Armagh (812 A.D., with spelling variant *Farissei*, from *Farisseus*). It is also found in the ancient church Latin writer, Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And at Mark 2:18c {with rating A}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*oi* (‘the,’ word 1) *mathetai* (‘disciples,’ word 2) *Iōannou* (‘of John,’ word 3) *kai* (‘and,’ word 4), *oi* (‘the,’ masculine plural nominative, definite article from ‘*o* / *ho*, word 5 [disciples]) *ton* (‘of the,’ masculine plural genitive, definite article from ‘*o*, word 6a) *Pharisaion* (‘Pharisees,’ masculine plural genitive noun, from *Pharisaios*, word 7a⁵⁷),” i.e., “the disciples of John and of the Pharisees” (AV), is MBT⁵⁸ e.g., Codices Sigma 042 (late 5th / 6th century), K 017 (9th century), Pi 041 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century, omitting word 5, redundant in English translation). It is also supported with words 6a & 7a as Latin, “*Pharisaeorum* (‘of the Pharisees,’ masculine plural genitive noun, from *Pharisaeus*),” in Jerome’s Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the same Marcan stylistic terminology at Mark 2:18a.)

However, at Mark 2:18c a variant reading in Greek words 1,2,3,4, “*mathetai* (‘disciples,’ added word),” 5,6, i.e., “the disciples of John and the disciples of the Pharisees,” can be reconstructed from Latin, “*discipuli* (‘the disciples’ words 1 & 2)

⁵⁷ Though we are not further considering the variant words 6b & 7b, these could be reconstructed as either Greek, “*oi* (‘the,’ masculine plural nominative definite article, from ‘*o*, word 6b) *Pharisaioi* (‘Pharisees,’ masculine plural nominative noun, from *Pharisaios*, word 7b),” or just Greek word 7b; from the Latin, “*Pharisaei* (‘Pharisees,’ masculine plural nominative noun, from *Pharisaeus*),” in old Latin Versions a (4th century) and ff2 (5th century).

⁵⁸ Words 4, 5, 6a, 7a are omitted in Codex A 02 (5th century).

Iohannis ('of John,' word 3) *et* ('and,' word 4) *discipuli* ('the disciples' added words 5 & 6a in reconstructed Greek) *Pharisaeorum* ('of the Pharisees,' word 7a)," in old Latin Version e (4th / 5th century).

Was the variant at Mark 2:18a an accidental alteration? Sometimes in local dialects, omega ("ω") is revowelled to omicron ("ο"), or *vice versa*. E.g., at Matt. 27:4a in these textual commentaries, reference is made to the fact that in Lectionary 2378 (2nd reading p. 86b, column 2), the Greek "*athōon* (αθων / 'innocent')," is revowelled by local dialect to "*athoōn* (unlike the cursive script of Lectionary 2378, in standard seminary Greek letters, αθων);" or at Mark 1:5 reference is made to revowelling an omicron to an omega (Lectionary 1968). In a given manuscript, was the "*ton Pharisaiōn*" so revowelled to "*ton Pharisaiōn*"? Furthermore, where a word comes at the end of a line, the final "n" was sometimes replaced by a symbol e.g., this occurs a number of times in Codex A 02, for instance, at Matt. 27:14 (p. 28, column 2), where "*ton* (the)" comes at the end of a line and so it is written as something like "το~". Therefore, was this written at the end of a line as meaning "*ton Pharisaiō~*," but in a local dialect with some other symbol, perhaps peculiar to the scribe? Due to a paper fade was the "*ton* (the)" lost? Did a scribe, unfamiliar with elements of this then "reconstruct this from context" as "*Pharisaiōi*"? Alternatively, as in Codex A 02, for instance, at Matt. 27:16 (p. 28, column 2), where "*episemon* (notable)," is written with a symbolic bar for the last letter "n" that starts over the penultimate letter, "o", was the "*ton Pharisaiōn*" written with omega's as an abbreviated form of, "ΤΩΝ ΦΑΡΙΣΑΙΩΝ" in which the omega or Ω was poorly written, with a poorly written bar over it, looking something like ? Coupled with a paper fade or loss of the "ΤΩΝ", did a scribe, seeing the immediately preceding, "ΟΙ" (word 7), then inadvertently write this out as "ΤΟΙ ΦΑΡΙΣΑΙΟΙ"? Or was the variant at Mark 2:18a a deliberate alteration? Did an imprudent and arrogant scribe think it "an improvement" to make this change?

Was the variant at Mark 2:18c an accidental alteration? As a somewhat fatigued and bleary-eyed scribe wrote out "*oi* (the) *mathetai* (disciples) *Iōannou* (of John) *kai* (and), *oi* (the)," as his drowsy eyes moved around this verse, and saw three times the word, "*mathetai* (disciples)," did he simply add it in here without thinking, as in his drowsy mind he failed to realize that it was not here in the text? Or was the variant at Mark 2:18c a deliberate alteration? Given that the "*oi* (the)" here contextually refers to "*mathetai* (disciples)," did a "corrector" scribe wickedly think he could "improve upon the Word of God" by here adding in "*mathetai* (disciples)"?

Outside the closed class of NT Greek and Latin sources, at Mark 2:18a the correct reading of the TR, "And the disciples of John and of the Pharisees used to fast" (AV), is found in e.g., (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); Minuscule 33 (9th century, mixed text type); and the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as Ethiopic Version (Dillmann, 18th / 19th centuries). And the erroneous variant, "And

the disciples of John and the Pharisees used to fast,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be “the external support” of e.g., the leading representative of the Western Text, Codex D 05 (5th century) and (the mixed text type) Codex C 04 (5th century); as well as the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616). Hence at Mark 2:18a it is found in the NU Text *et al.* And thus the ASV reads, “And John’s disciples and the Pharisees were fasting” etc. .

And at Mark 2:18c the correct reading of the TR, “the disciples of John and of the Pharisees” (AV), is also found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); (the independent) Codex Delta 037 (9th century); the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* And the erroneous variant, “the disciples of John and the disciples of the Pharisees,” is also found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus; and (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and Minuscule 33 (9th century, mixed text type); as well as the Ethiopic Version (Dillmann, 18th / 19th centuries). Hence at Mark 2:18c it is found in the NU Text *et al.* And thus the ASV reads, “John’s disciples and the disciples of the Pharisees” etc. . So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Preliminary Textual Discussion for Mark 2:18d.

Diatessaron formatting. Inside the closed class of sources, the Sangallensis Latin Diatessaron (9th century) is a Vulgate Codex and reads, “*tui* (thine) *autem* (but) *edunt* (eat) *et* (and) *bibunt* (drink) [Luke 5:33 in the Vulgate] *et* (‘and,’ added as part of Diatessaron formatting) *non* (not) *ieiunant* (fast) [Matt. 9:14 & Mark 2:18d in the Vulgate]?” i.e., “but thine eat and drink, and not fast?” (Diatessaron chapter lvi). This follows the Vulgate’s readings at Matt. 9:14, Mark 2:18, and Luke 5:33. Therefore due to Diatessaron formatting, this reading was derived from a combination of Vulgate readings in such a way that it cannot be safely cited as supporting a reading at Mark 2:18d, and so no reference is here made to it, *infra*.

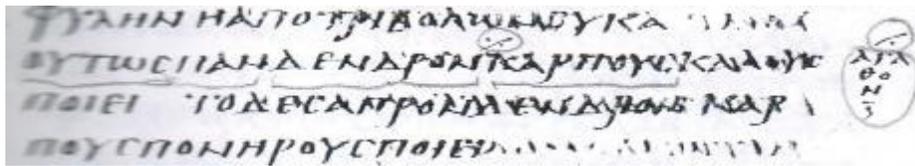
Principal Textual Discussion at Mark 2:18d {with rating A}. Inside the closed class of Greek and Latin NT sources the TR’s Greek, “*oi* (‘the,’ word 1, redundant in English translation) *de* (‘but,’ word 2) *soi* (‘thy,’ word 3, masculine nominative, 2nd person plural adjective, from *sos-e-on*) *mathetai* (‘disciples,’ word 4) *ou* (‘not,’ word 5) *nesteuosi* (‘they fast’ = ‘fast,’ word 6)” i.e., the words of a question, “but thy disciples fast not?” (AV), is MBT e.g., Codices A 02 (5th century, with the optional “*n*” at the end of word 5), Sigma 042 (late 5th / 6th century, with the optional “*n*” at the end of word 5),

K 017 (9th century), M 021 (9th century), Pi 041 (9th century), U 030 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, “*tui* (‘of thee’ = ‘thy’ = word 3) *autem* (‘but,’ word 2) *discipuli* (‘disciples,’ words 1 & 4) *non* (‘not,’ word 5) *ieiunant* (‘they fast’ = ‘fast,’ word 6),” in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century, with variant spelling for word 6, “*ieiunant*,” from *ieiuno*⁵⁹, as “*iaiunant*,” from *iaiuno*), d (5th century), f (6th century), q (6th / 7th century, reading in place of word 2, “*autem*,” “*vero*” / “but”), aur (7th century), l (7th / 8th century), and c (12th / 13th century, with words 3, 2, 1 & 4, in word order 1 & 4, 2, 3). And a similar reading is found in the Book of Armagh (812 A.D., omitting word 2, showing Gwynn’s additions in italics, “*tui autem discipuli ieiunant*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*. And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the Pharisees more general “Why” + “but” style of question in Mark 7:5.)

Variant 1, omits word 3, and then after word 4 adds “*sou* (‘of thee’ = ‘thy,’ genitive singular personal pronoun, from *su*)” i.e., with the same reading in English as the TR, “but thy disciples fast not?”. It is found in Codex E 07 (8th century).

Variant 2, omitting these words, is found in old Latin Version ff2 (5th century).

Was *Variant 1* an accidental alteration? We know that words can sometimes be accidentally left out. E.g., in a Byzantine text part of Codex W 032 (5th century, which is Byzantine in Matthew and Luke 8:13-24:53), we find that at Matt. 7:17 the scribe first wrote “ΔΕΝΔΡΟΝ [/ *dendron*, ‘tree,’ word 1]” then left out word 2 (showing his eye jumping from the “ON” ending of word 1 to word 2), and wrote “ΚΑΡΠΟΥΣ [/ *karpous*, ‘fruit,’ word 2],” and then realizing his mistake, put a mark between these two words, and putting the same mark at the side of his page as a side-note symbol, wrote, “ΑΓΑΘΟΝ [/ *agathon*, ‘good,’ word 3].”

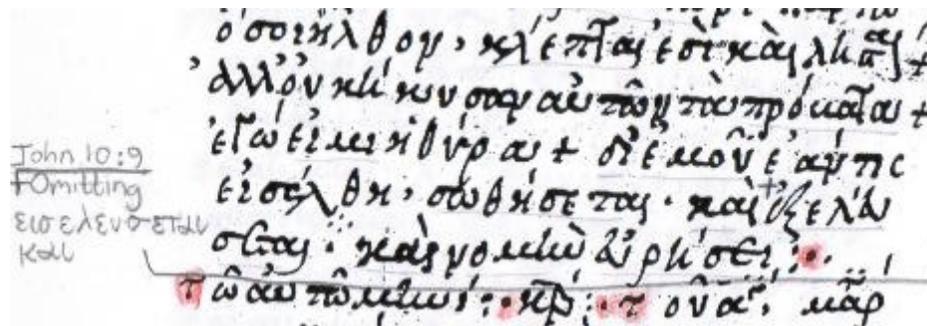


Byzantine text in Codex W 032, page 21, shows “ΑΓΑΘΟΝ (good),” added back in with a sidenote by a scribe after its accidental omission at Matt. 7:17. (Picture includes Gavin’s pencil marks on his photocopy.)

But scribes were not always so adroit as to pick up their mistake. Thus we find in the Byzantine text cursive script Lectionary 1968 (1544 A.D.) at John 10:9 (the reader only familiar with standard seminary Greek letters will find a number of the letters quite

⁵⁹ Latin, “*ieiunant*” / “*jejunant*” (‘they fast,’ indicative active present, 3rd person singular verb, from *ieiuno* / *jejunno*).”

different to what he is accustomed to⁶⁰), that after writing “*kai* (and),” the scribe omitted “*eiseleusetai* (shall go in) *kai* (and),” (showing his eye jumping from “*kai*” to “*kai*”), and then he wrote “*exeleusetai* (out)” etc., without detecting his error.



Snap-shot of a scribal accident as seen by Gavin’s pencil mark “+” (in 4th line), the words “*eiseleusetai* (shall go in) *kai* (and)” are accidentally omitted on page 311a of Byzantine text in Lectionary 1968, at John 10:9. (Picture includes Gavin’s pencil marks on his photocopy of a microfilm copy.)

Considering these facts, when coming to “*soi* (‘thy,’ word 3, masculine nominative, 2nd person plural adjective, from *sos-e-on*) *mathetai* (‘disciples,’ word 4) *ou* (‘not,’ word 5)” at Mark 2:18d, did a first scribe, *Scribe 1*, accidentally omit the short word “*soi* (thy)” (alternatively it may have been lost in an undetected paper fade,) and then keep writing? Did then a second scribe, *Scribe 2*, when copying out this manuscript detect that something was missing, and “reconstruct” this through reference to Matt. 9:14 which reads, “*mathetai* (disciples) *sou* (of thee),” by adding in the *Variant 1*’s “*sou* (of thee),” after word 4? Or was *Variant 1* a deliberate alteration? Did an impious scribe think it some kind of “stylistic improvement” of “moving to more standard Gospel language,” to introduce this change as a deliberate assimilation to the “*mathetai* (disciples) *sou* (of thee)” of Matt. 9:14?

Did *Variant 2* which omits the words of Mark 2:18d originate in the Greek or Latin? Was the variant (*Variant 2*) an accidental omission? Looking at the Greek words, “*nesteuosi* (fast) *oi* (the) *de* (but) *soi* (thy) *mathetai* (disciples) *ou* (not) *nesteuosi* (fast),” did a Greek scribe first write the word “*nesteuosi* (fast),” and then perhaps in connection with a distraction, look back and his eye jump to the second

⁶⁰ E.g., in the “*exeleusetai* (out)” after my “+” mark, written in standard seminary Greek letters as *εξελευσεται*, the first “c” shape = ε, joined to the next letter and then followed by *ζελ*, then a joined c + υ = ευ at the end of line 4. Going to line 5 (in continuous script manuscripts the words can just go from one line to the next without the clear spacing of words one finds in standard seminary Greek,) the word continues with σ followed by a “G” shape which is c + τ = ετ, followed by α, joined to an ι that looks something like a “j”. As one who has been privileged to examine a number of cursive script Greek manuscripts, I should also warn the reader that different scribes have elements of their own handwriting, and so some variation can occur both within a given cursive script Greek manuscript, and between different cursive script Greek manuscripts.

“*nesteuosi* (fast),” and then just keep writing, thus accidentally omitting the words of Mark 2:18d? Or looking at the Latin words, “*ieiunant* (fast) *tui* (of thee) *autem* (but) *discipuli* (disciples) *non* (not) *ieiunant* (fast),” did a Latin scribe first write the word “*ieiunant* (fast),” and then perhaps in connection with a distraction, look back and his eye jump to the second “*ieiunant* (fast),” and then just keep writing, thus accidentally omitting the words of Mark 2:18d? Or was *Variant 2* a deliberate omission by a Greek or Latin prunist scribe who arrogantly regarded this reading as “unnecessarily wordy”?

Outside the closed class of NT Greek and Latin sources, at Mark 2:18d the correct reading of the TR, “but thy disciples fast not?,” is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Minuscule 33 (9th century, mixed text type).

Variant 1, which omits word 3, and then after word 4 adds “thy,” i.e., with the same reading in English as the TR, “but thy disciples fast not?,” is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus (4th century), and (the mixed text type) Codex Theta 038 (9th century).

The erroneous *Variant 3* omits Greek “*mathetai* (‘disciples,’ word 4)” and so reads, “but thine fast not?” It is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century), and Minuscule 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), as well as the Anglo-Saxon Version (8th to 10th centuries). This variant appears to be a semi-assimilation with Luke 5:33 which reads, “but thine eat and drink?” Was *Variant 3* an accidental omission in the Anglo-Saxon Version? In a given manuscript line, did this word come on the end of a page, under the last line (see Codex W 032 picture at Mark 2:16e). Was it then lost in an undetected paper fade or page damage? Was *Variant 3* a deliberate omission in Codex Vaticanus? The Alexandrian scribes were generally prunists, and this looks like a typical Alexandrian pruning. Does this mean that it is just a quaint coincidence that both the Alexandrian (Codex Vaticanus) and Alexandrian influenced (Minuscule 565) line of manuscripts, happen to have the same *Variant 3* as the Anglo-Saxon Version?

The old Latin Papists’ Douay-Rheims Version here follows the reading of the TR which here has strong Latin support in the Vulgate and most old Latin Versions. But the neo-Alexandrians split between three solutions with those following the *Variant 1* of Codex Sinaiticus (*Solution 1*) and those following the *Variant 3* of Codex Vaticanus (*Solution 2*), both able to claim, what from the neo-Alexandrian paradigm, is some “external support” i.e., beyond the reading in at least one Alexandrian text manuscript.

Solution 1: Variant 1 (Codex Sinaiticus) was somewhat predictably adopted in Tischendorf’s 8th edition (1869-72) as Tischendorf liked to favour his “great discovery” of Codex Sinaiticus; and also adopted in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

Solution 2: The matter was made entirely optional at the level of translation by placing “*mathetai* (‘disciples,’ word 4)” in square brackets but with the “*soi* (‘thy,’ word 3)” of Codex Vaticanus before it, rather than the “*sou* (‘of thee’ = ‘thy’) of Codex Sinaiticus after it, by Westcott-Hort (1881), who generally favoured Codex Vaticanus, but in view of its very limited “external support” here at Mark 2:18d, evidently considered that on this occasion they could not go further than this in their promotion of Codex Vaticanus

Solution 3: Erwin Nestle generally follows the lead of Westcott & Hort, though on this occasion he showed some unusual difference. The neo-Alexandrians have two pincer arms in their textual criticism methodology, an Alexandrian text pincer arm which they use in most instances to follow one or both of the main Alexandrian texts, and a non-Alexandrian pincer arm which they only use very occasionally, and when they do, usually other neo-Alexandrians do not agree with them on its usage. On this occasion, in Nestle’s 21st edition (1952), Erwin Nestle decided to use the non-Alexandrian pincer arm and follows the TR’s reading which is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), and the Family 1 & 13 manuscripts.

Solutions 1, 2 selecting Option A, & 3. Solution 1: follow the Alexandrian Text’s Codex Sinaiticus with “thy disciples” and the same reading in English as the TR, “but thy disciples fast not?,” and *Solution 3:* follow the TR’s reading as an exercise of the non-Alexandrian pincer arm with reference to e.g., the Western Text, cannot be distinguished at the level of English translation. Therefore, while on general principles one can say that most of those following this reading most likely were following *Solution 1*, one cannot be sure if one or more of them were following *Solution 3*. E.g., it is quite possible, though by no means certain, that Moffatt was here swayed to *Solution 3* on the basis of a combination of the Western Greek Text and Latin texts, in his rendering of Mark 2:18d as, “and your disciples do not fast?” A further complicating factor is that because we know the ASV is Westcott-Hort based, they were evidently adopting *Solution 2, selecting Option A* i.e., follow the Alexandrian Text’s Codex Sinaiticus with “thy disciples.” Thus one of these three solutions is found in the ASV, NASB, RSV, ESV, NRSV, Moffatt; and Papists’ Roman *Catholic RSV*, JB, and NJB. E.g., the Westcott & Hort neo-Alexandrian text based *American Standard Version* (1901) reads, “but thy disciples fast not?” (ASV).

Solution 2, selecting Option B: follow the Alexandrian Text’s Codex Vaticanus and omit “thy disciples.” This solution is found in the NIV, TEV, NEB, REB, and TCNT. E.g., the Westcott & Hort neo-Alexandrian text based *Twentieth Century New Testament* (1904) reads, “while yours do not?” (TCNT).

At **Mark 2:21a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*kai* (‘also,’ word 1) *oudeis* (‘no,’ word 2),” in the wider words of either, “Also no man seweth a piece of new cloth” (Tyndale’s New Testament of 1526, & Geneva Bible of 1560), or “No man also seweth a piece of new cloth” (Bishops’ Bible of 1568, & King James Version of 1611), is MBT e.g., Codices E 07 (8th century), H 013

(9th century), U 030 (9th century), Y 034 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, “*autem* (also),” in old Latin Versions a (4th century), d (5th century), ff2 (5th century), and c (12th / 13th century)⁶¹. And a similar minority Byzantine reading (*Variant 1*) with the same English translation, Greek, “*oudeis* (‘no,’ word 2) *de* (‘and,’ added word 3),” is found in Codices Sigma 042 (late 5th / 6th century), G 011 (9th century), and M 021 (9th century). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 2:22; 5:3,4; 12:34.)

However, a variant (*Variant 2*) omitting Greek “*kai* (also),” is a minority Byzantine reading found in Codices A 02 (5th century), K 017 (9th century), and S 028 (10th century). And the omission is also found in the Latin Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., although Gwynn adds in italics, “*enim*” meaning “indeed”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

Were the variants accidental omissions? Was the “*kai* (‘also,’ word 1),” possibly in an abbreviated form, lost in an undetected paper fade in one minority Byzantine reading line of manuscripts (*Variant 2*)? Did a scribe who recognized “something was wrong,” then add “*de* (‘and,’ added word 3),” in one minority Byzantine reading line of manuscripts (*Variant 1*)? Or was it a deliberate omission? Did one type of arrogant scribe deliberately prune away the “*kai* (‘also,’ word 1)” (*Variant 2*), and another type of arrogant scribe change it to “*de* (‘and,’ added word 3)” (*Variant 2*), in both instances on the presumptuous and erroneous basis that these were “stylistic improvements”? Or is one of the two variants an accidental omission, and the other a deliberate omission?

Outside the closed class of NT Greek and Latin sources, at Mark 2:21a the correct reading of the TR, “No man also seweth a piece of ...” etc., is found in e.g., the Ethiopic Version (Dillmann, 18th / 19th centuries). The similar reading (*Variant 1*) with the same English translation, is found in the leading representative of the Western Text, Codex D 05 (5th century) and Minuscule 28 (11th century, Byzantine other than in Mark). And the erroneous variant (*Variant 2*) which omits “also,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in e.g., Minuscule 33 (9th century, mixed text type), Gothic Version (4th century), Armenian Version (5th century), and Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century).

⁶¹ The Sangallensis Latin Diatessaron (9th century) reads “*quia* (‘that,’ or ‘for’),” which does not look to be derived from Matt. 9:16 which in the Vulgate reads, “*autem* (also);” but as a consequence of Diatessaron formatting, it looks like it comes from Luke 5:36 which in the Vulgate also reads “*quia*.”

And hence it is found in the NU Text *et al.* And thus at Mark 2:21a the ASV reads, “No man seweth a piece of ...” etc. . So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

Preliminary Remarks & Textual Discussion for Mark 2:21d.

The relevant TR’s Greek at Mark 2:21 reads, “*ei de me* (else) *airei* (taketh away) *to* (‘the’ = ‘that’) *pleroma* (filled up) *autou* (it) *to* (the) *kainon* (‘new [thing]’ = ‘new piece’) *tou* (‘from the,’ neuter singular genitive, definite article, from *to*) *palaiou* (‘old,’ neuter singular genitive adjective, from *palaios-a-on*), *kai* (and) *cheiron* (worse) *schisma* (the rent) *ginetai* (‘it is made’ = ‘is made’)” i.e., “else the new piece that filled it up taketh away from the old, and the rent is made worse” (AV).

For our immediate purposes, selecting just the Latin Vulgate to make the relevant Latin point, the Vulgate reads at Mark 2:21, Latin, “*alioquin* (else) *aufert* (taketh away) *supplementum* (that filled [it] up) *novum* (‘the new [thing]’ = ‘the new piece’) *a* (‘from’ preposition + ablative) *veteri* (‘the old,’ neuter singular ablative adjective, from *vetus*) *et* (and) *major* (‘major’ or ‘greater’) *scissura* (tearing) *fit* (‘it is made’ = ‘there is made’),” i.e., “else the new piece that filled [it] up taketh away from the old, and there is made a greater tear.”

In these neo-Byzantine textual commentaries the corrupt readings of the neo-Alexandrian NU Text *et al* constitute my general, though not exclusive focus of interest, in addressing variants contrary to the Received Text. There is a Greek variant, *Variant 2*, here at Mark 2:21d which because it is not taken seriously by the neo-Alexandrians in their NU Text *et al*, I am not considering in the “Principal Textual Discussion,” *infra*, in which Greek *apo* is added before “*tou palaiou*” i.e., “*apo* (from) *tou* (the) *palaiou* (old).” This *Variant 2* is found inside the closed class of sources as a minority Byzantine reading in Minuscule 1188 (11th / 12th century). It is also found outside the closed class of sources where it generally appears to have been corrupted in some general connection with the very corrupt Greek Western Text⁶². At Mark 2:21d it is alleged in the Greek New Testament texts of both Hermann von Soden (1913) and Constantin Tischendorf (1869-72), that this corrupt Greek *Variant 2* is the one being followed in the Latin. The Latin of Mark 2:21d reads “*a* (from) *veteri* (the old)” (Vulgate; old Latin versions a, e, d,

⁶² This *Variant 2* is found in the Western Text (D 05, 5th century), and Western Text influenced parts of the (mixed “text type”) so called “Caesarean” Text (“Caesarean Proper”: Codex Theta 038, 9th century; & Minuscules 565, 9th century, & 700, 11th century; & “Pre-Caesarean” Family 13 manuscripts), together with Minuscule 28 (11th century, Byzantine text other than in Mark; depending on one’s view, Mark 1:1-5:30 Western text & in Mark 5:31-16:20 “Caesarean” text; or an independently corrupted text throughout Mark), and Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere).

ff2, f, q, aur; Book of Armagh; & Sangallensis Latin Diatessaron chapter lvi), or “*a* (from) *vetere* (the old)” (old Latin version b). Thus both von Soden and Tischendorf have made a simple equation of the Greek “*apo* (from)” with the Latin “*a* (from).”

However, *this is far too superficial a look at both the Greek and Latin!* That is because the TR’s Greek, “*tou* (‘from the,’ neuter singular genitive, definite article, from *to*) *palaiou* (‘old,’ neuter singular genitive adjective, from *palaios-a-on*),” shows the usage of the Greek ablative genitive; and this indicates the idea of separation, and so may be translated as “from” e.g., Acts 15:29; Eph. 2:12; and I Peter 4:1⁶³. Thus we read at Acts 15:29, Greek, “*apechesthai* (‘to abstain’ = ‘that [ye] abstain’) *eidolothuton* (‘from meats offered to idols,’ neuter plural genitive adjective, from *eidolothutos*)”, in the wider words, “That ye abstain from meats offered to idols” etc. . Furthermore, where the Greek genitive case is a Greek ablative genitive, when translating it into Latin which has both a genitive case and ablative case, one may use the ablative “*a* (‘from’ preposition + ablative).” This is clearly seen in comparison of the *Textus Receptus* Greek and Vulgate Latin at Eph. 2:12 and I Peter 4:1. Thus the words of Eph. 2:12, Greek, “*apellotriomenoi* (being aliens) *tes* (‘from the,’ feminine singular genitive, definite article from *e*) *politeias* (‘commonwealth,’ feminine singular genitive noun, from *politeia*),” i.e., “being aliens from the commonwealth;” become in the Vulgate, Latin, “*alienati* (being aliens) *a* (‘from’ preposition + ablative) *conversatione* (‘the [cultural] manner of living’ = ‘commonwealth,’ feminine singular ablative noun, from *conversatio*),” i.e., “being aliens from the commonwealth”. And so too, the words of I Peter 4:1, Greek, “*pepautai* (‘he hath ceased’ = ‘hath ceased’) *amartias* (‘from sin,’ feminine singular genitive noun, from *amartia*),” i.e., “ceased from sin;” become in the Vulgate, Latin, “*desiit* (‘he hath ceased’ = ‘hath ceased’) *a* (‘from’ preposition + ablative) *peccatis* (‘sins,’ neuter plural ablative noun, from *peccatum*),” i.e., “ceased from sins.”

Given that the Greek genitive of Mark 2:21d is an ablative genitive whose meaning in Greek is found in the English rendering of “from,” raises the question, Why did the corrupter scribes of *Variant 2*, Greek “*apo* (from) *tou* (the) *palaiou* (old),” as found inside the closed class of sources in one Byzantine manuscript, and as found outside the closed class of sources in some general connection with the Greek Western Text, add in the redundant “*apo* (from),” here at Mark 2:21d? To this it can only be remarked that any such corrupter scribes lacked an adequate understanding of the Greek. And in this context, it should also be remembered that unlike the Western Latin scribes who corporately have a generally good historical reputation for their abilities in the transmission of the Latin text; by contrast, the Western Greek scribes corporately have a generally bad historical reputation for their abilities in the transmission of the Greek text, which has many conflations. *But to this must also be added the observation*, that given that both von Soden and Tischendorf show a similar lack of understanding of the Greek ablative genitive in their claim that the Latin is following this erroneous *Variant 2* at Mark 2:21d, *so too this claim must reflect poorly on both von Soden and Tischendorf*.

⁶³ Wallace’s *Greek Grammar*, pp. 107-109; cf. Young’s *Greek*, pp. 9 & 23.

Therefore, *prima facie* the Latin of the Vulgate *et al* could be following either the TR or this *Variant 2* at Mark 2:21d, but given that, as far as we know, it is a relatively late variant, it seems to me far more likely that, for instance, St. Jerome in the Latin Vulgate, was here following the Greek TR. But irrespective of when *Variant 2* originated, it is possible to reasonably cite the Latin textual tradition of the Vulgate *et al* in favour of the relevant section of the TR in the “Principal Textual Discussion,” *infra*, as opposed to the reading of the *Variant 1* there discussed, since the Latin certainly does not, like *Variant 1*, read, “from it.” And while the “it” is omitted in the Latin, I think it can be implied from context in terms of the grammatical similarity of the Latin to the originating Greek it was translated from, *infra*. Thus *one* possible way to render the Latin of the Vulgate is, “else the new piece that filled *it* up taketh away from the old, and there is made a greater tear” (shewing added word in italics), *infra*. By contrast, *other* possible renderings of the Latin without any reference to the originating Greek are found in the Douay-Rheims Version (NT, 1582, & OT 1609-1610) as, “otherwise the new piecing taketh away from the old, and there is made a greater rent;” and in Wycliffe (1388) as, “else he taketh away the new patch from the old and a more breaking is made.” Thus I consider the TR has more support in the Latin in terms of the Latin being in contrast to both *Variants 1 & 2*, than one would think from the textual apparatuses of von Soden and Tischendorf (cf. Mark 2:22c, *infra*). *Caveat lector!*⁶⁴ And so *with qualification* I shall cite the Vulgate *et al* in favour of the TR, *infra*. The qualification is that bearing in mind the support for the TR’s reading from ancient times is found in the Latin, not the Greek, and recognizing the ambiguity of the Latin, I shall reduce the TR’s rating from what, if the Latin lacked such ambiguity, would have been an “A” i.e., the text of the TR is the correct reading and has a high level of certainty; down to a “B” i.e., the text of the TR is the correct reading and has a middling level of certainty.

Principal Textual Discussion at Mark 2:21d {with rating **B**}. *Inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*ei de me* (else) *airei* (‘taketh away,’ indicative active present, 3rd person singular verb, from *airō*) *to* (‘the’ = ‘that,’ word 1) *pleroma* (‘filled up,’ word 2, neuter singular nominative noun, from *plerōma*) *autou* (‘of it’ = ‘it,’ word 3) *to* (the) *kainon* (‘new [thing]’ = ‘new piece’ neuter singular accusative adjective, from *kainos*) *tou* (‘from the,’ neuter singular genitive, definite article, from *to*⁶⁵) *palaiou* (‘old,’ neuter singular genitive adjective, from *palaios-a-on*),” i.e., “else the new piece that filled it up taketh away from the old” (AV), in the wider words of our Lord, “No man also seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is made worse” (AV), is the reading of the Majority Byzantine Text (MBT) e.g., Codices M 021 (9th century), U 030 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century).

⁶⁴ A Latin saying meaning, “Let the reader beware!”

⁶⁵ The ablative genitive indicates the idea of separation and so is commonly translated “from” e.g., Acts 15:29; Eph. 2:12 [Latin *a* = same]; I Peter 4:1 (Wallace’s *Greek Grammar*, pp. 107-109; Young’s *Greek*, pp. 9 & 23).

It is also supported as Latin, “*alioquin* (else) *aufert* (‘taketh away,’ indicative active present, 3rd person singular verb, from *aufero*) *supplementum* (‘that filled [it] up,’ neuter singular nominative noun, from *supplementum*) *novum* (‘the new [thing]’ = ‘the new piece,’ neuter singular accusative adjective, from *novus*) *a* (‘from’ preposition + ablative) *veteri* (‘the old,’ neuter singular ablative adjective, from *vetus*),” i.e., one possible way to render this, *supra*, is, “else the new piece that filled *it* up taketh away from the old” (showing added word in italics), in Jerome’s Vulgate (5th century), and old Latin Versions q (6th / 7th century) and aur (7th century), and the Sangallensis Latin Diatessaron (9th century). And it is supported as Latin, “*alioquin* (else) *tollit* (‘taketh away,’ indicative active present, 3rd person singular verb, from *tollo*) *supplementum* (that filled [it] up) *novum* (‘the new [thing]’ = ‘the new piece’) *a* (from) *veteri* (the old),” i.e., “else the new piece that filled *it* up taketh away from the old” (showing added word in italics), in old Latin Versions a (4th century) and ff2 (5th century); and with these same Latin words other than the final word which is “*vetere* (the old),” in old Latin version b (5th century). And it is found in similar readings in the same form as the Vulgate except for “*aufert*,” where it reads, “*aufferet* (‘shall take away,’ indicative active future, 3rd person singular verb, from *aufero*),” in old Latin Version d (5th century) and the Book of Armagh (812 A.D.); and except for “*aufert*,” where it reads, “*aufferat* (‘might take away,’ subjunctive active present, 3rd person singular verb, from *aufero*)” in old Latin Version f (6th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*. And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. usage of a nominative + *autou* in e.g., Mark 3:21,31.)

However, at Mark 2:21d, a variant (*Variant 1*) adding “*ap*” before “*autou*” and so reading Greek, “*ei de me* (for if [he does]) *airei* (taketh away) *to* (‘the,’ word 1) *pleroma* (‘fullness [of what is added]’ = ‘piece,’ word 2) *ap* (‘from’ = preposition + genitive) *autou* (‘it,’ word 3, neuter singular genitive personal pronoun, from *autos-e-o*) *to* (the) *kainon* (‘new [thing]’ = ‘new piece’) *to* (‘from the,’ neuter singular genitive, definite article, from *to*) *palaiou* (‘old,’ neuter singular genitive adjective, from *palaios-a-on*),” i.e., “for if *he does*, the piece taketh away from it, the new piece from the old,” is a minority Byzantine reading found in e.g., Codices A 02 (5th century, with word order *ap’ autou to pleroma*) and Sigma 042 (late 5th / 6th century).

Was the variant (*Variant 1*) an accidental alteration? Did a scribe, Scribe 1, writing out “*pleroma* (filled up) *autou* (it),” in a continuous script manuscript, i.e., “*pleromaaautou*,” accidentally put “*a*” thrice, rather than twice, as he wrote “*pleromaaautou*”? Did a second scribe, Scribe 2, copying out this manuscript detect the error, and wrongly conclude that Scribe 1 had “left off the ‘*p*’ after the second ‘*a*,” and so did he then “reconstruct this from context” as “*pleroma* (‘fullness [of what is added]’ = ‘piece’) *ap* (from) *autou* (it)””? Was the variant (*Variant 1*) a deliberate alteration? Did a presumptuous scribe consider it was some kind of “stylistic improvement” to so add in the “*ap* (from)””?

Outside the closed class of NT Greek and Latin sources, at Mark 2:21d the correct reading of the TR, “*to* (‘the’ = ‘that,’ word 1) *pleroma* (‘filled up,’ word 2) *autou* (‘it,’ word 3a, neuter singular genitive, personal pronoun from *autos-e-o*),” i.e., “that filled it

up,” in the wider words, “else the new piece that filled it up taketh away from the old,” is found in e.g., (the mixed text type) Codex C 04 (5th century), Codex Theta 038 (9th century, depending on one’s view, either mixed text type, or “Caesarean” text); and Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text) and 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in a similar reading in Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), as Latin, “*ne* (lest) *auferat* (might take away,’ subjunctive active present, 3rd person singular verb, from *aufero*) *supplementum* (that filled [it] up) *novum* (‘the new [thing]’ = ‘the new piece,’) *a* (‘from’) *veteri* (the old),” i.e., (though I have no knowledge of the underpinning Arabic,) *one* possible way to render this Latin translation is, “lest the new piece that filled *it* up might take away from the old” (showing added word in italics).

And the erroneous variant (*Variant 1*) “*to* (‘the,’ word 1) *pleroma* (‘fullness [of what is added]’ = ‘piece,’ word 2) *ap* (‘from,’ added word A, spelling 1) *autou* (‘it,’ word 3a),” i.e., “the piece ... from it,” is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus (4th century, omitting word 1), Minuscules 33 (9th century, mixed text type), (the mixed text type) Codex L 019 (8th century), the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude). It is also found in a similar reading in Codex Vaticanus (4th century), “*to* (‘the,’ word 1) *pleroma* (‘fullness [of what is added]’ = ‘piece,’ word 2) *aph* (= *ap* = *apo* ‘from,’ added word A, spelling 2) *eautou* (‘itself,’ word 3b, neuter singular genitive, 3rd person reflexive pronoun, from *eautou*).”

Hence this variant was adopted by the NU Text *et al.* And thus at Mark 2:21d the ASV reads, “else that which should fill it up taketh from it, the new from the old.” So too the erroneous variant is followed in the NASB, RSV, ESV, and NRSV. I greatly dislike both the underpinning neo-Alexandrian NT text-type, and non-literal translation style, of both the *New International Version* and *Today’s English Version*. What is one to make of e.g., the NIV’s “dynamic equivalent” rendering of Mark 2:21d, “If he does, the new piece will pull away from the old, making the tear worse” (NIV 1st edition of 1978, & 2nd edition of 1984), or “Otherwise, the new piece will pull away from the old, making the tear worse” (NIV, feminist language 3rd edition of 2011)? A similar issue here exists with the TEV.

At **Mark 2:22a** {with rating **B**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*ressēi* (‘it doth burst’ = ‘doth burst,’ word 1a, indicative active present, 3rd person singular verb, from *ressō*) *o* (‘the,’ word 2) *oinos* (‘wine,’ word 3) *o* (‘the,’ word 4, redundant in English translation) *neos* (‘new,’ word 5) *tous* (‘the,’ word 6) *askous* (‘bottles,’ word 7),” i.e., “the new wine doth burst the bottles,” in the wider words of our Lord, “And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled,” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century); and

Minuscule 2 (12th century). It is also supported as Latin, “*dirrumpit* (‘it doth burst’ = ‘doth burst,’ word 1a, indicative active present, 3rd person singular verb, from *dirrump*) *vinum* (‘the wine,’ words 2 & 3) *novum* (‘new,’ words 4 & 5) *utres* (‘the bottles,’ words 6 & 7),” in old Latin Version e (4th / 5th century). And word 1a is further supported as Latin, “*disrumpit* (‘it doth burst’ = ‘doth burst,’ word 1a, indicative active present, 3rd person singular verb, from *disrumpo*),” in old Latin Versions ff2 (5th century), q (6th / 7th century), and c (12th / 13th century); and words 4 & 5 are further supported as Latin, “*novum* (new),” in old Latin Version f (6th century).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Re: words 4 & 5, cf. Greek *oinos* / “new” before wine elsewhere twice in Mark 2:22a; & re: word 1a, cf. the usage of the indicative active present for *ballei* / “he putteth” = “putteth,” or *airei* / “it taketh away” = “taketh away” in Mark 2:21.)

However, a variant Greek, “*rexei* (‘it shall burst’ = ‘shall burst,’ word 1b, indicative active future, 3rd person singular verb, from *resso*) *o* (‘the,’ word 2) *oinos* (‘wine,’ word 3) *tous* (‘the,’ word 6) *askous* (‘bottles,’ word 7),” i.e., “the wine shall burst the bottles;” may be reconstructed from the Latin. The variant as Latin, “*disrumpet* (‘it shall burst’ = ‘shall burst,’ word 1b, indicative active future, 3rd person singular verb, from *disrumpo*) *vinum* (‘the wine,’ words 2 & 3) *utres* (‘the bottles,’ words 6 & 7),” i.e., “the wine shall burst the bottles,” is found in the Vulgate (5th century), old Latin Versions d (5th century, in word order 1b, 6 & 7, 2 & 3) and l (7th / 8th century), and the Book of Armagh (812 A.D.); or as Latin, “*rumpet* (‘it shall burst’ = ‘shall burst,’ word 1b, indicative active future, 3rd person singular verb, from *rumpo*) *vinum* (‘the wine,’ words 2 & 3) *utres* (‘the bottles,’ words 6 & 7),” in old Latin Version aur (7th century). And the omission of words 4 & 5, is further found in old Latin Versions a (4th century), b (5th century), ff2 (5th century), q (6th / 7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra* (with alternative spelling of word 1b as *dirumpet*).

We have no record of the variant in a Greek form inside the closed class of sources, though it is possible that either the Latin manifests an earlier Greek form, or an earlier Greek form was rendered from an earlier Latin form later preserved in the Vulgate *et al*, or a later Greek form was made from e.g., the Latin Vulgate. Therefore, did the variant originate in the Greek or the Latin? Was the variant an accidental alteration in the Greek? In a given Greek manuscript, did the “*ress*” of Greek, “*ressei* (doth burst)” come at the end of a line, with the “*ei*” on the next line? Due to a paper fade or damage, did the “*ress*” come to look something like, “*re::*”? Was this then “reconstructed from context” by a Greek scribe as “*rex*,” thus forming “*rexei* (shall burst)””? And in such a Greek manuscript line, was the “*o* (the) *neos* (new)” of “*o* (the) *oinos* (wine) *o* (the) *neos* (new),” further lost by ellipsis as after a Greek scribe wrote “*o oinos*,” his eye jumped from the “*os*” ending of “*oinos*” to the “*os*” ending of “*neos*,” and then he kept writing? Or e.g., in a given Latin manuscript, was the first “*r*” of “*dirrumpit* (‘doth burst,’ word 1a)” lost in a paper fade or damage? Was this then “reconstructed from context” by a Latin scribe as “*disrumpet* (‘it shall burst’ = ‘shall burst,’ word 1b)””? And in such a

Latin manuscript line, was the “*novum* (new)” of “*vinum* (the wine) *novum* (new),” further lost by ellipsis as after a Latin scribe wrote “*novum*” his eye jumped from the “*um*” ending of “*vinum*” to the “*um*” ending of “*novum*,” and then he kept writing? Or was this a deliberate alteration by a Greek or Latin scribe, who impiously thought of “the future” tense here as a “stylistic improvement,” and also removing “the unnecessary repetition” of the Greek “*o* (the) *neos* (new)” or Latin “*novum* (new)” respectively?

Outside the closed class of NT Greek and Latin sources, at Mark 2:22a the correct reading of the TR, “the new wine doth burst the bottles,” is found in e.g., Minuscules 33 (9th century, mixed text type) and 157 (12th century, independent); and the *Family I Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family I Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).

And the erroneous variant, “the wine shall burst the bottles,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); the leading representative of the Western Text, Codex D 05 (5th century); (the mixed text type) Codex C 04 (5th century), and (the mixed text type) Codex L 019 (8th century). And hence the NU Text *et al.*

Thus at Mark 2:22a the ASV reads, “the wine will burst the skins.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV. The old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, here at Mark 2:22a struck like a dagger against “the pure words” the “Lord” did “preserve” in the Received Text (Ps. 12:6,7), in their rendering of the Douay-Rheims as, “the wine will burst the bottles.” And the post Vatican II Council new neo-Alexandrian Papists’, here well pleased with the work of their fellow Romanists of yesteryear, also did likewise in the Roman *Catholic RSV*, JB, and NJB.

Preliminary Remarks & Textual Discussion for Mark 2:22b.

The First Matter. My View: I show the Vulgate following the TR’s reading, *infra*. This means I consider the Greek, “*ekcheitai* (‘is spilled,’ word 1a, indicative passive present, 3rd person singular verb, from *ekcheo*),” is rendered by the Latin, “*effunditur* (‘it is spilled’ = ‘is spilled,’ word 1a, indicative passive present, 3rd person singular verb, from *effundo*).”

NU Text Committee Rival View 1 (1975 & 1983). By contrast, the UBS 3rd (1975) and 3rd corrected (1983) editions, took the view that the TR’s reading is here supported by the reading which they say is manifested in the Clementine Vulgate, and found in old Latin Versions f, q, aur, 1, & c, i.e., “*effundetur* (‘will be spilled,’ word 1b, indicative passive future, 3rd person singular verb, from *effundo*). While I consider this is a similar reading which broadly supports the TR as opposed to the variant, I would not concur that it is an identical reading for which one can, as with the NU Text Committee in 1975 & 1983, simply say *without qualification* that it supports the TR’ reading.

NU Text Committee Rival View 2 (1993). Between 1983 and 1993 something happened on the NU Text Committee. While “the gang of three,” i.e., the more “up front show ponies” of Kurt Aland (d. 1994) and Bruce Metzger (d. 2007), together with the Popish Jesuit lurking in the shadows, Cardinal Carlo Martini (d. 2012), all stayed on the NU Text Committee, two former members left, and two new members came on. *And with a change of Committee members ... came ... a change of NU Text views ...* . Thus in the UBS’s 4th revised edition (1993), the view was taken that the reading which they say is manifested in the Clementine Vulgate, and found in old Latin Versions f, q, aur, l, & c, i.e., “*effundetur* (‘will be spilled,’ word 1b, indicative passive future, 3rd person singular verb, from *effundo*),” is in fact the same as found in a Greek manuscript which, from the neo-Byzantine perspective, is outside the closed class of sources, namely, Minuscule 579 (13th century, mixed text). This is Greek, “*ekchuthesetai* (‘will be spilled,’ word 1b, indicative passive future, 3rd person singular verb, from *ekcheo*).”

On the one hand, I would agree with the NU Text Committee of 1993, that these Greek and Latin words are equivalents. But on the other hand, by giving this a separate heading, and not stating this is a similar reading that broadly supports the TR, the effect of this presentation is to put *too much* distance between the TR’s reading and these Latin readings. And so whereas the NU Text Committee of 1975 & 1983 put *too little space* between this reading and the TR, by contrast, the NU Text Committee of 1993 put *too much space* between this reading and the TR. *So what happened* between 1983 and 1993 to bring about such an “up-down yo-yo” type disparity between these two NU Text editions of the UBS? *Simply that a couple of Committee members changed!* Let us thank God for the Authorized King James Bible (1611 & 1662) which is based on the Received Text, and is not subject to such uncertain and variable winds of change.

The Second Matter. I show the Vulgate following the TR’s reading, *infra*. This means I consider the Greek, “*apolountai* (‘will be marred,’ word 5a, indicative middle future, 3rd person plural verb, from *apollumi*),” is rendered by the Latin, *peribunt* (‘they will be marred’ = ‘will be marred,’ word 5b, indicative active future, 3rd person plural verb, from *pereo*).” Greek has three voices: active (subject produces, performs, or experiences the action), middle (subject performs or experiences the action with an emphasis on the subjects participation), and passive (subject is acted upon or receives the action)⁶⁶. By contrast, Latin has two voices: active and passive; and Gildersleeve says, “The Latin Passive corresponds to the Greek Middle⁶⁷.” However, here the subject is “the wine” (in nominative case), which in the Greek Middle performs the action; as it does in the Latin active; and so I would not agree with Gildersleeve that one could here say, “The Latin Passive corresponds to the Greek Middle,” since, *bearing in mind that translation is an imprecise art*, I think it would be more literal to use the Latin active, a view that St. Jerome evidently shared when he so rendered the Greek into Latin here at Mark 2:22b in the Latin Vulgate. (The imprecise nature of translation is also seen in

⁶⁶ Wallace’s *Greek Grammar*, pp. 410-441.

⁶⁷ Basil Gildersleeve’s *Latin Grammar*, 1st ed. 1867, 3rd ed. 1895, *op. cit.*, p. 150, section 212.

e.g., the different possible meanings of word 5, Greek “*apollumi*” and Latin “*pereo*” as “marred” or “destroyed,” *infra*.)

The Third Matter. The limits of a textual apparatus is here illustrated in the fact that the in general, very valuable textual apparatus of von Soden (1913), simply says that *Variant 2b* has a similar reading in Minuscule 1566 (14th century, vacant in Matt. 1:1-13 & 13:31-55, Athos, Greece). From the neo-Byzantine perspective *Variant 2b* is outside the closed class of sources, although Minuscule 1566 is a Byzantine text minuscule inside the closed class of sources. But what does von Soden mean by a similar reading? By not more specifically itemizing this reading, I am unable to include it in a specific Greek form inside the closed class of sources.

Principal Textual Discussion at Mark 2:22b {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*ekcheitai* (‘it is spilled’ = ‘is spilled,’ word 1a, indicative passive present, 3rd person singular verb, from *ekcheo*) *kai* (‘and,’ word 2) *oi* (‘the,’ word 3) *askoi* (‘bottles,’ word 4) *apolountai* (‘they will be marred’ = ‘will be marred,’ word 5a, meaning 1, indicative middle future, 3rd person plural verb, from *apollumi*),” i.e., “is spilled, and the bottles will be marred,” in the wider words, “else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred” (AV), is MBT e.g., Codices A 02 (5th century, Byzantine in Gospels), Sigma 042 (late 5th / 6th century), K 017 (9th century), Pi 041 (9th century), U 030 (9th century), Gamma 036 (10th century); and Minuscules 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 1010 (12th century), and 597 (13th century). It is also supported as Latin, “*effunditur* (‘it is spilled’ = ‘is spilled,’ word 1a, indicative passive present, 3rd person singular verb, from *effundo*) *et* (‘and,’ word 2) *utres* (‘the bottles,’ words 3 & 4) *peribunt* (‘they will be marred’ = ‘will be marred,’ word 5b, indicative active future, 3rd person plural verb, from *pereo*),” in Jerome’s Vulgate (5th century). It is further supported in a similar Latin reading, “*effundetur* (‘it will be spilled,’ word 1b, indicative passive future, 3rd person singular verb, from *effundo*) *et* (‘and,’ word 2) *utres* (‘the bottles,’ words 3 & 4) *peribunt* (‘they will be marred’ = ‘will be marred,’ word 5b),” in a minority of Latin Vulgate Codices, for instance, Vulgate Codices *Sangallensis* (5th / 6th century, St. Gall, Switzerland), *Illyricianus* (6th / 7th century, The Split, Croatia), *Durmachensis* (7th century, Trinity College, Dublin, southern Ireland), and *Sangermanensis* (9th century, Paris, France); and old Latin Versions f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). This minority Latin reading was manifested in the Sixtinam Vulgate (1590) and Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. *ekcheo* in the Marcan Greek of Mark 14:24; and the more general propriety of this Gospel terminology with *ekcheitai* at Matt. 9:17.)

However, a variant, *Variant 2a*, omitting word 1a and changing the meaning of word 5a, reads Greek, “*kai* (‘and,’ word 2) *oi* (‘the,’ word 3) *askoi* (‘bottles,’ word 4) *apolountai* (‘they will be destroyed’ = ‘will be destroyed,’ word 5b, indicative middle

future, 3rd person plural verb, from *apollumi*),” i.e., “will be destroyed, and *also* the bottles” (shewing italics for added word); may be reconstructed from the Latin. The variant as Latin, “*et* (‘and,’ word 2) *utres* (‘the bottles,’ words 3 & 4) *peribunt* (‘they will be destroyed’ = ‘will be destroyed,’ word 5a, meaning 2, indicative active future, 3rd person plural verb, from *pereo*),” is found in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), t (5th / 6th century), and l (7th / 8th century).

Variant 2a omits word 1a, and changes the meaning of word 5a, so that it is the same Greek form as Luke 5:37, to which it is evidently an assimilation. Did this variant originate in the Greek or Latin? Was *Variant 2a* an accidental alteration? Was word 1a, either in a Greek manuscript as “*ekcheitai* (is spilled),” or in a Latin manuscript as “*effunditur* (is spilled),” tacked on at the end of the last line of the page by itself on the far right, as in Codex W 032 at Matt. 7:20 (pictured at Mark 2:16e, *supra*). Was it then lost in an undetected paper fade or loss? Or was it a deliberate omission? Did a wicked and mischievous prunier scribe, take it upon himself to remove word 1a as some kind of “stylistic improvement” that was “more succinct” and “less verbose”?

Outside the closed class of NT Greek and Latin sources, at Mark 2:22b the correct reading of the TR, “the wine is spilled, and the bottles will be marred,” is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus (4th century); (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century); and Minuscule 33 (9th century, mixed text type); the Gothic Version (4th century), and the Armenian Version (5th century).

Variant 2a, “the wine will be destroyed, and also the bottles,” is found in the leading representative of the Western Text, Codex D 05 (5th century).

Variant 2b, omits word 1, and changes word 5a to word 5b, Greek, “*apollutai* (‘it is destroyed’ = ‘is destroyed,’ word 5b, indicative middle present, 3rd person singular verb, from *apollumi*) *kai* (‘and,’ word 2) *oi* (‘the,’ word 3) *askoi* (‘bottles,’ word 4)” i.e., “the wine is destroyed, and also the bottles” (shewing italics for added word). It is found in e.g., one of the two leading Alexandrian texts Codex Vaticanus (4th century), Minuscule 892 (9th century, mixed text type), and the Egyptian Coptic Bohairic Version (3rd century).

In 1533 the Prefect of the Vatican Library in Rome, John de Septueda, advised the great neo-Byzantine textual analyst, Erasmus of Rotterdam, of some 365 places where the Alexandrian Text’s Codex Vaticanus disagreed with his Greek text in preference to the Latin Vulgate. Erasmus drew the obvious conclusion that *Codex Vaticanus* was a corrupt text not worth worrying about. But this also raised the issue of whether or not Codex Vaticanus had been corrupted, at least on some occasions, in connection with a corrupt Latin tradition of manuscripts that also sometimes came to influence the Vulgate? It must be said that *whether or not it actually is*, *Variant 2b* certainly *looks like it could be*, a somewhat clumsy attempt to bring the Latin form of *Variant 2a* into the Greek. Did a second rate Alexandrian scribe fumble and bumble over the Latin, “*et* (‘and,’ word

2) *utres* ('the bottles,' words 3 & 4) *peribunt* ('they will be destroyed' = 'will be destroyed,' word 5a, meaning 2, indicative active future, 3rd person plural verb, from *pereo*)," and failing to recognize that word 5a should be reconstructed in the Greek as, "*apolountai* ('they will be destroyed' = 'will be destroyed,' word 5b, indicative middle future, 3rd person plural verb, from *apollumi*)," firstly corrupt word 5a to word 5b, Greek, "*apollutai* ('it is destroyed' = 'is destroyed,' word 5b, indicative middle present, 3rd person singular verb, from *apollumi*)," and then put in the rest? Some evidence of the scribe's incompetence arguably remains in the fact that by constructing it in this strange and contorted manner, the remaining words, "*kai* ('and,' word 2) *oi* ('the,' word 3) *askoi* ('bottles,' word 4)," look like they need a verb, yet they lack one.

It might be therefore reasonably asked, "Why would anyone be so silly as to possibly follow this clearly corrupt and freaky reading connected with the African School of Alexandria?" Yet at this point it should also be remembered, that one of the curious rules of the neo-Alexandrians is that the harder reading is to be generally preferred. By this perverse twist of logic, a fumbling and bumbling corrupter scribe is generally to be preferred by the neo-Alexandrians, and the Word of God is presumed to have been originally in some kind of crude or vulgar form, that a later scribe with a better grip of Greek than the Bible writer, then refined to a better Greek form. Thus, e.g., we find that the neo-Alexandrian "glamour-boy," Bruce "Baby" Metzger says, "The reading which best explains the origin of the others is that preserved in [Codex] B [/ Rome Vaticanus.] [Minuscule] 892 [and the] "Cop[itic] Bo[haric version]. Since ... *kai oi askoi* seems to require a verb, most witnesses moved *apollutai* (making it plural) after *oi askoi*. Furthermore, under the influence of the parallels in Mt. 9:17 and Lk 5:37, copyists introduced the verb *ekcheitai* as more appropriate than *apollutai* to describe what happens to wine" (Metzger's *Textual Commentary*, 1971 & 1975, p. 79; 2nd ed., 1994, p. 67).

The confidence of the neo-Alexandrians was further bolstered between the two associated editions of Metzger's *Textual Commentary* in 1971 & 1975, and 1994, and seen by the fact that following the UBS 3rd (1975) and 3rd corrected (1983) editions, both the UBS's 4th revised edition (1993) and Nestle-Aland's 27th edition (1993), then added in their textual apparatuses support for *Variant 2b* from the so called "Archaic Mark" Minuscule "2427" of the "14th century." Of course, as time rolled on, and someone finally suggested that the neo-Alexandrian "Archaic Mark" Minuscule "2427" be put under a microscope, as with bated breaths neo-Alexandrians wondered just when in the "14th century" their "Archaic Mark" Minuscule "2427" would prove to date from; following the deaths of Kurt Aland (d. 1994) and Bruce Metzger (d. 2007), in the fuller revelations of 2006-2009, it became clear that Minuscule 2427 was a forgery that was possibly made after 1874, but was certainly not made earlier than 1874 in the nineteenth century.

And so it was, that the erroneous *Variant 2b* was adopted by the NU Text *et al.* And thus at Mark 2:22b the ASV reads, "the wine perisheth, and the skins." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

On the one hand, the old Latin Papists of post Trent Council (1546-1563) and pre-

similar reading as Latin, “*sed* (but) *vinum* (wine) *novum* (new) *in* (into) *utres* (bottles) *novus* (new) *mittendum est* (‘it will have to be put’ = ‘will have to be put’),” i.e., “but new wine will have to be put into new bottles⁶⁹,” in old Latin Versions q (6th / 7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the stylistic Marcan usage of *alla* / ‘but’ + elucidation in Mark 3:29; 5:26; 6:9; 7:15; 10:8; 12:27.)

However a variant, *Variant 1*, omitting these words, is found in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), and t (5th / 6th century).

Did this variant originate in the Greek or Latin? Was the variant (*Variant 1*) an accidental omission? Did a given Greek manuscript line end on one line with “*apolountai* (will be marred)” followed on the second line by the words of the TR here omitted, followed by the “*Kai* (And)” which is the first word of the next verse? With “*kous*” at the start of this line, from “*askous*,” “*askous* (bottles) *kai* (and) *o* (the) *oinos* (wine) *ekcheitai* (is spilled) *kai* (and) *oi* (the) *askoi* (bottles) *apolountai* (will be marred) *alla* (but) *oinon* (wine) *neon* (new) *eis* (into) *askous* (bottles) *kainous* (new) *bleteon* (must be put) *kai* (and),” written in what was a one column page in continuous, did it thus look something like the following?

KOYCKAIOINOCEKXEITAIKAIIOIACKOIAIΠOΛΟΥΝΤΑΙ
ΑΛΛΑΟΙΝΟΝΝΕΟΝΕΙCACKOYCKAINOYCBΛΗΤΕΟΝΚΑΙ

Was the Greek scribe not as alert as he should be, perhaps working late at night? Did he first write “*ΑΠΟΛΟΥΝΤΑΙ* (will be marred),” and then in between yawns, did his eye jump with rapidity from the “*AI*” ending of line 1, to the “*AI*” ending of line 2, and as his eye looked back quickly did he see the “*K*” and then writ “*KAI* (And),” and keep going, thus accidentally omitting a line?

Or did a Latin scribe, following the Vulgate’s “*utres* (the bottles) *et* (‘and both,’ *et* here + *et*, 3 word later = ‘and both’) *vinum* (the wine) *effunditur* (is spilled) *et* (and) *utres* (the bottles) *peribunt* (will be marred) *sed* (but) *vinum* (wine) *novum* (new) *in* (into) *utres* (bottles) *novus* (new) *mitti* (be put) *debet* (must), *et* (and),” see a page that looked something like the following?

⁶⁹ In Ecclesiastical Latin, the combination of a future passive participle in the nominative case (*mittendum*, neuter singular nominative, future passive participle, from *mitto*), with the verb *sum* (‘to be,’ *est*, indicative active present, 3rd person singular verb, from *sum-esse*), is a passive periphrastic conjugation, here meaning, “it will have to be put” (Collins’ *Primer of Ecclesiastical Latin*, 1985, *op. cit.*, p. 145).

*utres et vinum effunditur et utres peribunt
sed vinum novum in utres novus mitti debet*

Was the Latin scribe not as alert as he should be, perhaps working late at night? Did he first write “*peribunt* (will be marred),” and then in between yawns, did his eye jump with rapidity from the “*t*” ending of line 1, to the “*t*” ending of line 2, and did his eye then drop to line 3, where he continued to write, “*et* (and)” etc.?

Or was the variant (*Variant 1*) a deliberate omission by a Greek or Latin prunist scribe who impiously thought that to prune it away would be some kind of “stylistic improvement” in “the interests of a more succinct text”? Alas, so much is lost to us in the unrecorded history of textual transmission, that we cannot be sure of such things, and can only speculate.

Outside the closed class of NT Greek and Latin sources, at Mark 2:22c the correct reading of the TR, “but new wine must be put into new bottles,” is found in e.g., (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is also found in the Armenian Version (5th century), and Slavic (Slavonic) Version (9th century).

The erroneous *Variant 1* which omits the TR’s words, is found in the leading representative of the Western Text, Codex D 05 (5th century); and as stated in the NU Text textual apparatuses of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993), in Minuscule “2427” i.e., the fraudulent “Archaic Mark” Minuscule allegedly from the “14th century.”

Variant 2 omits Greek “*bleteon* (must be put),” and so reads, Greek, “*alla* (but) *oinon* (wine) *neon* (new) *eis* (into) *askous* (bottles) *kainous* (new),” i.e., “but new wine *is put* into new bottles” (showing added words in italics). It is found exclusively in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), i.e., it lacks what neo-Alexandrians call “external support.” The Alexandrian Greek scribes were generally prunists and produced the Alexandrian text-type; and like the Western Greek scribes who were generally conflationists and produced the conflated Western text-type, both the Western Greek scribes and Alexandrian Greek scribes have the dubious distinction of ranking among the very worst scribes in the history of New Testament textual transmission. We can only conjecture as to why such Alexandrian scribes chose to prune the text here at Mark 2:22c. As the stench of camel dung wafted through a window in ancient Alexandria, did a prunist Alexandrian scribe looking at both a Greek Byzantine Text and a pruned down Latin manuscript shewing *Variant 1* think, “I

wouldn't go as far as that Latin scribe did in pruning down this text, but I guess I could get rid of this '*bleteon* (must be put)';" and did he then prune it away?

Due to its support in the Vulgate *et al*, the TR's reading is found in the old Latin Papists' Douay-Rheims Version (NT, 1582, & OT 1609-1610). The absence of "external support" for the two main Alexandrian texts here led to uncertainty and confusion among the neo-Alexandrian textual critics and translators. Hence different solutions were adopted.

Solution 1: Since on neo-Alexandrian principles, "The shorter reading is generally the better reading," and it could be then alleged that Mark 2:22c was "a gloss" from a combination of "*alla* (but) ... *oinon* (wine) *neon* (new) *eis* (into) *askous* (bottles) *kainous* (new)" in Matt. 9:17, and "*bleteon* (must be put)" in Luke 5:38; the erroneous *Variant 1* was adopted by Tischendorf's 8th edition (1869-72). Evidently influenced by a combination of the Western Greek Text and Latin, this solution was adopted by the semi neo-Alexandrian, James Moffatt, who entirely omits the TR's reading here, thus ending Mark 2:22 with, "... and both wine and wineskins are ruined;" to which he then put a footnote which says concerning the *Variant 2*, "omitting *alla* [but] *oinon* [wine] *neon* [new] *eis* [into] *askous* [bottles] *kainos* [new], a harmonistic addition from the parallel passage in Luke 5:38 and Matthew 9:17."

Solution 2: Since on neo-Alexandrian principles, "The shorter reading is generally the better reading," and it could then be alleged that Mark 2:22c was "a gloss" from "*bleteon* (must be put)" in Luke 5:38; the erroneous *Variant 2* was adopted by the NU Text Committee in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). This solution is found in the ASV which reads, "but *they put* new wine into fresh wine-skins" (showing added words in ASV italics). It was also followed in the NASB, NIV, NEB, REB, TCNT; and Papists' JB and NJB.

Solution 3: In view of the ambiguities in *Solutions 1 & 2*, on neo-Alexandrian principles the words of *Variant 2* could be placed in square brackets and thus made entirely optional. This solution was adopted by Westcott & Hort (1881) and Nestle's 21st edition (1952). It is also found with *Variant 2* in the main text and a footnote reference to *Variant 1* in the RSV, ESV, NRSV; and Papists' Roman *Catholic RSV*.

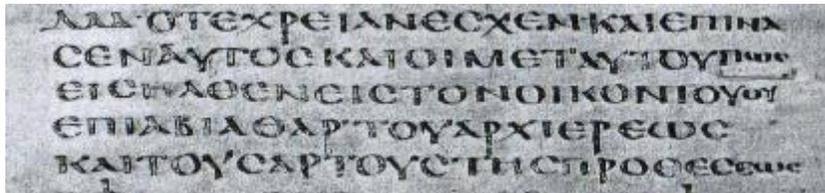
What is one to make of the *Today's English Version* which reads at Mark 2:22c, "new wine must be poured into fresh wineskins"? On the one hand, the usage of "must" coupled with the TEV's non-usage of italics for added words, means that this could be the reading of the TR. But on the other hand, on the basis of the textual principles generally followed by the TEV, this would be characterized as *Solution 2, supra*. The problem is that neo-Alexandrians have two pincer arms, an Alexandrian text pincer arm following one or both main Alexandrian texts which they use in most instances, and a non-Alexandrian pincer arm which they use occasionally, and when they do, usually other neo-Alexandrians do not agree with them on its usage. Therefore, how does one know whether or not this is an instance of the TEV translators using the non-Alexandrian

pincer arm at Mark 2:22c? We cannot know for sure, and nor can their benighted readers.

At **Mark 2:26a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*Πως* (How ...?)," in the wider words of our Lord, "How he went into the house of God ...?" etc. (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), Pi 041 (9th century), Gamma 036 (10th century); and Lectionaries 2378 (11th century) and 1968 (1544 A.D.). It is also supported as Latin, "*Quomodo* (How ...?)," in Jerome's Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., shewing Gwynn's added letters in italics as, "*quomodo*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (See "*Πως*" / "How ...?," in Mark 3:23 & 12:35; cf. in Mark 4:13.)

However, a variant is found omitting Latin, "*Quomodo* (How ...?)," in old Latin Versions d (5th century), t (5th / 6th century), and r1 (7th century). This could therefore be reconstructed as a Greek reading omitting Greek, "*Πως* (How ...?)"

Did the variant originate in Greek manuscripts now lost to us, and was later translated into the Latin; or did the variant originate in the Latin, and *possibly* was later translated at some point into Greek manuscripts now lost to us? Was the variant an accidental omission? Sometimes a short word, or the final letters of a longer word, are "squeezed in" at the end of line in a manuscript. E.g., here at Mark 2:26a in Manuscript London (A 02), the short word of Greek, "*Πως* (in unicals / capitals, ΠΩC, 'How ...?)," is so "squeezed in".



Byzantine text in Codex A 02, Mark 2:26a, page 31, shows "ΠΩC (/ *Πως*, 'How ...?)," squeezed in at end of line 2 in smaller writing (cf. end of line 3, smaller "ΘΥ" = *ΘΕΟΥ* / *Theou* / 'of God;' and end of line 5, the ΕΩC of *ΠΡΟΘΕΣΕΩC* / *protheseos* / 'shewbread'). (Picture includes Gavin's pencil marks on his photocopy.)

In a given Greek or Latin manuscript, was the Greek, "*Πως*" or Latin "*Quomodo*" – possibly abbreviated something like in the Book of Armagh which reads, "qmo", then lost in undetected paper fade? Or was it a deliberate omission? Did a Greek or Latin prunist scribe think it some kind of "stylistic improvement" to prune away the Greek, "*Πως*" or Latin "*Quomodo*" in the interest of "a more succinct text"?

Outside the closed class of NT Greek and Latin sources, at Mark 2:26a the correct reading of the TR, “How he went into the house of God ...?” is found in one of the two leading Alexandrian texts Codex Sinaiticus (4th century); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). And the erroneous variant which omits “How ...?” is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century) and W 032 (5th century, which is Western Text in Mark 1:1-5:30).

At Mark 2:26a, the split between the two main Alexandrian texts, caused a splitting headache for the neo-Alexandrians. After all, with “so much riding” on just two texts, what does one do if they disagree, and both have some “external support”? On the one hand, the Alexandrian text’s Codex Sinaiticus, and thus the TR’s reading was followed in Tischendorf’s 8th edition (1869-72) – who generally favoured his “great discovery” of Codex Sinaiticus in such instances; and also the UBS 3rd (1975) and 3rd corrected (1983) editions, and contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). But on the other hand, the issue of whether to follow the Alexandrian text’s Codex Sinaiticus, the TR’s reading; or the Alexandrian text’s Codex Vaticanus and thus the variant, was made entirely optional as “Pos (How ...?)” was placed in square brackets in both Westcott-Hort (1881), and their lackey “Erwin-boy” Nestles’ text of Nestle’s 21st edition (1952).

What were the neo-Alexandrian translators to make of all this?

Solution 1: Follow Codex Sinaiticus (Aleph / Ⲁ 01). From the neo-Alexandrian perspective, Is not “the wider external support” with Codex Sinaiticus? This solution and thus for the wrong reasons, the TR’s correct reading, was adopted in the ASV, NASB, RSV, ESV, TCNT; and Papists’ Roman *Catholic RSV*, JB, and NJB. E.g., the American Standard Version reads, “How he entered into the house of God ...?”

Solution 2: Follow Codex Vaticanus (B 03). From the neo-Alexandrian perspective, Is not “the shorter reading generally the better reading” as found in Codex Vaticanus? This solution and thus the erroneous variant omitting “How ...?” was adopted in the NRSV, NIV, TEV, NEB, REB, & Moffatt. E.g., with the variant being found in the Greek Western Text and some old Latin Versions, Moffatt was attracted to the omission of Codex Vaticanus, and thus the Moffatt Bible reads, “He went into the house of God”

At **Mark 3:8b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*oi* (‘the [ones]’ = ‘they,’ masculine plural nominative, definite article from ‘*o / ho*’)” in the wider words, “and they about Tyre and Sidon” (AV), is Majority Byzantine Text (MBT) e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), Pi 041 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, “*qui* (‘which [ones]’ = ‘they,’ masculine plural

nominative pronoun, from *qui*),” in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), aur (7th century), and l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn’s italics for his addition, reading, “*qui*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. e.g., Mark 1:5; 2:17 – twice; 3:4; 4:10.)

However, a variant omitting Latin, “*qui* (‘which [ones]’ = ‘they’) is found in old Latin versions e (4th / 5th century), d (5th century), ff2 (5th century), q (6th / 7th century), and c (12th / 13th century). Thus a variant omitting Greek “*oi* (‘the [ones]’ = ‘they’),” can be reconstructed from the Latin with reference to the TR’s Greek as reading, “and about Tyre and Sidon.”

Was the variant an accidental omission? Did this variant originate in the Greek? If so, did a Greek scribe looking at, “*kai* (and) *oi* (they) *peri* (about),” first write out “*kai*”? Did his eye then jump from the last “*i*” (iota) of “*kai*” to the last “*i*” (iota) of “*oi*”, and then did he keep writing, thus accidentally omitting the “*oi*” and writing “*kai peri*”? Did this variant originate in the Latin? If so, in a given manuscript, did one line end with the words, “*et* (and) *qui* (they),” and the next line start with the word, “*circa* (about)”? Was the “*qui*” then lost in an undetected paper fade, so that a copyist Latin scribe simply wrote out, “*et circa*”? Or was it a deliberate omission? Did an impious and arrogant Greek or Latin prunist scribe, take it upon himself to decide that the Greek “*oi* (they)” or Latin “*qui* (they)” respectively, was “unnecessarily wordy”? Did he then prune this word away to produce the variant?

Outside the closed class of NT Greek and Latin sources, at Mark 3:8b the correct reading of the TR, “and they about Tyre and Sidon,” is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 157 (12th century, independent). It is also found in the Syriac Harclean h (616) Version, Gothic Version (4th century), and Armenian Version (5th century).

And the erroneous variant, “and about Tyre and Sidon,” is found in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 892 (9th century, mixed text type). It is also found in the Egyptian Coptic Sahidic Version (3rd century) and Ethiopic Version (Dillmann, 18th / 19th centuries). Hence it is found in the NU Text *et al.* And thus the ASV reads, “and about Tyre and Sidon.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

As a consequence of its strength in the Latin textual tradition in the Vulgate *et al.*, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council

(1962-1965) times followed the TR's reading in their Douay-Rheims Version, which reads at Mark 3:8b, "And they about Tyre and Sidon" etc. . By contrast, the post Vatican II Council new neo-Alexandrian Papists' followed the variant in their Roman *Catholic RSV*, JB, and NJB.

At **Mark 3:8c** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*plethos* (a multitude) *polu* (great)," i.e., "a great multitude," in the wider words, "But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him" (showing AV italics for added words)," (AV), is MBT e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), P 024 (6th century), K 017 (9th century), and Gamma 036 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), 1292 (13th century, Byzantine outside of the General Epistles). It is also supported as Latin, "*multitudo* (a multitude) *magna* (great)," i.e., "a great multitude," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), l (7th / 8th century); and the Book of Armagh (812 A.D.); and as Latin, "*multa* (great) *turba* (a multitude)," i.e., "a great multitude," in old Latin Version e (4th / 5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 3:7.)

However, a Latin variant omitting these words is found in old Latin Versions a (4th century), b (5th century), and c (12th / 13th century). It may be reconstructed in the Greek with reference to the TR's Greek as reading, "... Tyre and Sidon, when they had heard" etc. .

Was the variant an accidental omission? Did the variant originate in the Greek or in the Latin? Either way, in a given manuscript, were the relevant Greek or Latin words tacked on underneath at the end of a last line on a page, such as we find in the Byzantine Greek manuscript of Codex W 032 (5th century, which is Byzantine in Matt. 1-28; Luke 8:13-24:53), at Matt. 7:20 (see picture at Mark 2:16e, *supra*)? Were they then lost in an undetected paper fade? Or was the variant a deliberate omission? Mark 3:7,8 reads, "But Jesus withdrew himself with his disciples to the sea. And a great multitude from Galilee, and from Judea, and from Jerusalem, and from Idumaea, and *from* beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him" (AV) (showing AV's italics for added word). Did an impious and arrogant Greek or Latin prunist scribe, consider that because the immediately preceding verse of Mark 3:7 refers to "a great multitude," as either Greek, "*polu* (great) *plethos* (a multitude)," or e.g., Latin, "*multa* (great) *turba* (a multitude)" (e.g., Latin Vulgate) respectively, that "therefore it was redundant to refer to suchlike

again” in Mark 3:8? Did he then deliberately prune away these words in an act of deadly sin? For what saith the Word of God in the first place with respect to the Book of Revelation, but in the second place with respect to the completed Word of God in the Old and New Testaments (Rev. 11:4; cf. Ps. 119:105,130; Prov. 6:23) that occurred when the final “Amen” of the Book of Revelation was penned by St. John (Rev. 22:21)? “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book” (AV) (Rev. 22:19, showing AV’s italics for added word).

Outside the closed class of NT Greek and Latin sources, at Mark 3:8c the correct reading of the TR, “a great multitude,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), the leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscule 33 (9th century, mixed text type); the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616); the Armenian Version (5th century); Georgian Version (5th century); Slavic Version (9th century); and Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century). Hence it is found in the NU Text *et al.*

And the erroneous variant which omits “a great multitude,” is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), the Syriac Sinaitic Version (3rd / 4th century), and Ethiopic Version (the Takla Haymanot, c. 500).

The neo-Alexandrian School’s textual criticism methodology has two pincer arms. An Alexandrian text based pincer arm which is generally followed; and a non-Alexandrian text pincer arm which is rarely followed, and when it is, it is usually only done so *in a given instance by a small number of neo-Alexandrians*, with whom the other neo-Alexandrians usually disagree with *on that given instance*. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Here at Mark 3:8c, most neo-Alexandrian translators followed the Alexandrian text based pincer arm of the NU Text *et al.*, and so for incorrect reasons, got the correct reading of the TR. Thus the ASV reads, “a great multitude.” So too, for the wrong reasons, the right reading is here followed in the NASB, RSV, ESV, NRSV, and NIV.

What is one meant to make of the *Today’s English Version* (1994) loose’n’liberal rendering of Mark 3:8c as, “All these people” (TEV)?

On the one hand, the NU Text Committee said in the United Bible Societies’ 4th revised edition (1993), that the TR’s reading at Mark 3:8c “is certain.” But on the other hand, the NU Text Committee in the United Bible Societies’ 3rd (1975) and 3rd corrected (1983) editions, said of the TR’s reading at Mark 3:8c, “that there is some degree of doubt” about it. So what happened between 1983 and 1993 to produce this change of view? Simply that some old NU Text Committee members went (M. Black & A. Wikgren), and some new NU Text Committee members came (B. Aland & J.

Karavidopoulos), and the effect of this on the debased minds of those who stayed (Kurt Aland, Bruce Metzger, and Cardinal Carlo Martini, S.J.), resulted in this turn about.

Such fluctuations of thinking in different NU Text Committees, was also replicated in the neo-Alexandrian versions. For we find that the non-Alexandrian text pincer arm was here employed by the “translators” (I use the word loosely), of the *New English Bible* (1st ed. 1961, 2nd ed. 1970) and its successor, the *Revised English Bible* (1989), who here followed the variant. Their reliance on, for instance, several old Latin Versions, the Western Text’s Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), and the Syriac Sinaitic Version, *supra*, was evidently regarded by them as a manifestation of the Neo-Alexandrian School’s rule, “The shorter reading is generally the better reading.” However, as generally occurs when the non-Alexandrian pincer arm is used by neo-Alexandrians, most other neo-Alexandrians disagreed with them.

Preliminary Remarks & Textual Discussion for Mark 3:14.

The First Matter - Greek. Von Soden (1913) here says that the variant is found in e.g., Minuscule 1012 (11th century, Athos, Greece), a manuscript which otherwise is unclassified outside of von Soden’s system (as ε1132 on his I^σ group); and that a similar reading is found in Minuscule 1566 (14th century, Athos, Greece), which is a Byzantine text manuscript (von Soden’s ε1426 in his A^k group). However, von Soden does not give the actual reading of Minuscule 1566 and so to merely know that it is similar is not sufficient detail to itemize this manuscript’s reading in the closed class of sources. Moreover, it is possible, though by no means certain, that if Minuscule 1012 were examined, it might be Byzantine text, or Byzantine text in parts. Thus once again, this points to the need for more work to be done on the manuscripts.

The Second Matter - Latin. St. Jerome’s Latin Vulgate reads at Mark 3:14, “And he ordained that twelve should be with him,” as Latin, “*Et (And) fecit* (‘he made’ = ‘he ordained’) *ut* (that) *essent* (should be) *duodecim* (twelve), *cum* (with) *illo* (him),” i.e., “And he ordained that twelve should be with him.” St. Gregory the Great’s citation of Mark 3:14 is, “Latin, “*Et (And) fecit* (‘he made’ = ‘he ordained’) *Dominus* (Lord) *Iesus* (Jesus) *ut* (that) *essent* (should be) *duodecim* (twelve), *cum* (with) *illo* (him),” i.e., “And the Lord Jesus ordained that twelve should be with him.” There is no known variant in either Greek or Latin that inserts the proper nouns, “Lord Jesus,” at this point (unless this is regarded as it), and so it looks to me as though St. Gregory was taking a title of Christ found e.g., in the Latin Vulgate at Acts 1:21 as “*Dominus* (Lord) *Iesus* (Jesus),” and simply adding it in as a clarification i.e., using appropriate quotation marks, Bishop Gregory is saying, “‘And’ the Lord Jesus ‘ordained that twelve should be with him’.” On this basis I consider that Gregory can be cited in favour of the Vulgate’s reading, *infra*, but if a reader should disagree with my assessment, then he would still have to accept that it is a *similar* reading to the Vulgate, and that Bishop Gregory’s reading clearly does not support the variant discussed outside the closed class of sources, *infra*.

Principal Textual Discussion at Mark 3:14 {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the Textus Receptus's (TR's) Greek, "Kai (And) epoiese ('he made' = 'he ordained') dodeka (twelve), ina (that) oisi (they should be) met' (with) autou (him)," i.e., "And he ordained twelve, that they should be with him" (AV), is Majority Byzantine Text (MBT) e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), Gamma 036 (10th century); and Minuscules 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 1010 (12th century), 597 (13th century), and 1242 (13th century); and Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK⁷⁰). It is also supported as, "And he ordained twelve, that they should be with him," as Latin, "Et (And) fecit ('he made' = 'he ordained') duodecim (twelve), ut (that) essent (they should be) cum (with) eo (him)," in old Latin Version f (6th century); and as Latin, "Et (And) fecit ('he made' = 'he ordained') duodecim (twelve), ut (that) secum (compound word = se + cum = cum se, cum / 'with' + se / 'him' = 'with him') essent (they should be)," in old Latin Versions b (5th century) and q (6th / 7th century).

It is further supported in a similar reading as Latin, "Et (And) confirmavit (he confirmed) duodecim (twelve), ut (that) secum (with him) essent (they should be)," i.e., "And he confirmed twelve, that they should be with him," in old Latin Version e (4th / 5th century). And it is also supported in a similar reading as Latin, "Et (And) fecit ('he made' = 'he ordained') ut (that) essent ('they should be' = 'should be') duodecim (twelve), cum (with) illo ('that [one]' = 'him')," i.e., "And he ordained that twelve should be with him," in Jerome's Vulgate (5th century), and old Latin Versions ff2 (5th century), t (5th / 6th century), i (5th century), aur (7th century), r1 (7th century), l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, suppling, "et", and duodecim written in Roman Numerals as "xii"), Sangallensis Latin Diatessaron (9th century, chapter 22:5); and in the early mediaeval church Latin writer, Gregory the Great (d. 604), *supra*. "And he ordained that twelve should be with him," is also supported as Latin, "Et (And) fecit ('he made' = 'he ordained') ut (that) essent ('they should be' = 'should be') duodecim (twelve), cum (with) eo (him)," in old Latin Version a (4th century); or as Latin, "Et (And) fecit ('he made' = 'he ordained') ut (that) essent ('they should be' = 'should be') duodecim (twelve), cum (with) ipso ('himself' = 'him')," in old Latin Version d (5th century). And it is further supported in a similar reading of, "And he ordained them, that twelve should be with him," as Latin "Et (And) fecit ('he made' = 'he ordained') eos (them), ut (that) essent ('they should be' = 'should be') duodecim (twelve) secum (with him)," in old Latin Version c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. e.g., the similar usage of *ina* / "that" immediately after an itemized number of *polloi* / "many" in Mark 10:48, or *tinis* / "any" at Mark 11:25. N.b., the immediate internal stylistic parallelism in Mark 3:14 of, *ina* / "that they should be with him" and *ina*

⁷⁰ Lectionary 19 (Bodleian Library No: Auct. D inf. 212).

/ “that he might send them forth to preach;” and cf. a similar internal stylistic parallelism in Marcan usage of *ina* at Mark 4:21; and in a more extended form at Mark 15:20,21.)

Outside the closed class of NT Greek and Latin sources, at Mark 3:14 the correct reading of the TR, “And he ordained twelve, that they should be with him” (AV), is found in e.g., (the mixed text type) Codex L 019 (8th century); and Minuscles 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1241 (12th century, independent in Gospels); as well as the *Family 1 Manuscripts*, which contain Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Gothic Version (4th century), Armenian Version (5th century), Georgian “2” Version (5th century), and Slavic Version (9th century). It is further found in a similar reading in Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), which reads in Ciasca’s Latin translation, “*Et (And) hos (these) duodecim (twelve) elegit (he chose), ut (that) essent (they should be) cum (with) illo (‘that [one]’ = ‘him’),*” i.e., “And these twelve he chose, that they should be with him” (Diatessaron chapter viii).

However, a variant adding words 1,2,3,4, i.e., “whom he also named apostles” and thus reading Greek, “*Kai (And) epoiese (‘he made’ = ‘he ordained’) dodeka (twelve), ous (‘whom,’ added word 1) kai (‘also,’ added word 2) apostolous (‘apostles,’ added word 3) onomasen (‘he named’ = ‘named,’ added word 4) ina (that) asi (they should be) met’ (with) autou (him),*” i.e., “And he ordained twelve, whom he also named apostles, that they should be with him,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex Theta 038 (9th century); and the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is also found in the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version), some manuscripts of the Egyptian Coptic Sahidic Version, the Egyptian Coptic Bohairic Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

The variant at Mark 3:14 looks to be a semi-assimilation brought over from Luke 6:13 which has these exact words. It is a variant that comes from highly unreliable manuscripts that are outside the closed class of NT Greek and Latin sources, and reminds us that while the Alexandrian scribes were more generally prunists, they also sometimes conflated the text. Why did the corrupter scribes of the Alexandrian School here choose to conflate the text of Mark 3:14 with this reading from Luke 6:13? (Cf. my comments on the Alexandrian text conflation at e.g., Mark 1:4, at “Outside the Closed Class of Sources,” *Variant 2.*) Seemingly they wanted to create a clear “connector link” for “harmonization of the Gospels” at this point between Mark 3:14 in Mark’s Gospel and

Luke 6:13 in Luke's Gospel. Why they would do this is very speculative, and it is perhaps best to simply remind the reader that to try and reach inside the mind of another man to determine suchlike, is not something we can do with any confidence; and so any possibility one may raise is at best a guess, even if in a given instance it is deemed "an educated guess." But for our immediate purposes, it is sufficient for us to once again be reminded, that the ancient Alexandrian School of scribes are among the "many, which corrupt the Word of God" (II Cor. 2:17), in their instance, more usually by subtraction from the Word of God, though on this occasion by addition to the Word of God. But to these Alexandrian scribes and anyone else the command of God is clear, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4:2), and this includes God's commands against tampering with his holy Word, and fearful warnings for those who disregard this (Rev. 22:18,19).

Neo-Alexandrian textual critics use "two pincer arms." Most commonly they use an Alexandrian text pincer arm which looks to one or both main Alexandrian texts, and they then look to "external support" to bolster this. But occasionally they employ a non-Alexandrian pincer arm in favour of a reading not found in the Alexandrian texts. Working on the neo-Alexandrian rule that "the shorter reading is generally the better reading," on this occasion, for the wrong reasons, the right reading was adopted by an exercise of the non-Alexandrian pincer arm in Tischendorf's 8th edition (1869-72) and Nestle's 21st edition (1952). But when a neo-Alexandrian uses the non-Alexandrian pincer arm, generally, other neo-Alexandrians disagree with him. And Mark 3:14 was no exception to that. Hence, following what from the Neo-Alexandrian School's faulty paradigm would be their preference for the variant as found in both main Alexandrian texts, with what from the neo-Alexandrian perspective would be "the external support" of a number of manuscripts, the erroneous variant was adopted by Westcott-Hort (1881). And then to further add to this neo-Alexandrian confusion, the NU Text Committee were unable to say if "the shorter reading is the better reading" and so, on the one hand, to say in Metzger's words, if this should "be regarded as an interpolation from Luke (6:13);" and on the other hand, from their neo-Alexandrian paradigm the NU Text "Committee was of the opinion that the external evidence is too strong ... to warrant their ejection from the text. In order to reflect the balance of probabilities, the words were retained but enclosed within square brackets" i.e., as entirely optional (Metzger's *Textual Commentary*, 1971 & 1975, p. 80; 2nd ed., 1994, p. 69). And thus the NU Text Committee of the UBS 3rd (1975) and 3rd corrected (1983) editions said, "there is a considerable degree of doubt whether the text or apparatus contains the superior reading;" and the NU Text Committee of the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993) said, "the Committee had difficulty in deciding which variant to place in the text."

Now "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). So what were the neo-Alexandrian translators to make of all this confusion? Confusion reigned among neo-Alexandrian versions, with the NIV "changing horses" and "going in the opposite direction" between editions; some using diverse footnotes alternatives (ASV, RSV, NRSV, NIV), and others simply following diverse readings (ESV, NEB, REB, TEV, TCNT, Moffatt, JB & NJB); and the NASB

“changing horses” on the issue of whether or not to use footnotes alternatives between editions. Thus on the one hand, the TR’s reading is followed in the ASV main text which reads, “And he appointed twelve, that they might be with him.” So too the TR’s reading is found at Mark 3:14 in the NASB (3rd ed. 1995), main text of the NASB (1st ed., 1960-1971 & 2nd ed. 1977), main text of the RSV, in an NRSV footnote, in an NIV footnote (1st ed. 1978 & 2nd ed. 1984), in the NIV (3rd ed. 2011), NEB, REB, and Moffatt; and also the new neo-Alexandrian Papists’ JB and NJB. But on the other hand, the variant is followed in an ASV footnote which says before “that they,” “Some” so called “ancient authorities add ‘whom also he named apostles’.” So too the variant is found at Mark 3:14 in an NASB footnote (1st ed., 1960-1971 & 2nd ed. 1977), an RSV footnote, ESV, main text of the NRSV, main text of the NIV (1st ed. 1978 & 2nd ed. 1984), and in an NIV footnote (3rd ed. 2011), TEV, and TCNT.

At **Mark 3:15** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*therapeuein* (‘to heal,’ infinitive active present verb, from *therapeuo*) *tas* (‘the,’ redundant in English translation, feminine plural accusative, definite article from *e*) *nosous* (‘sicknesses,’ feminine plural accusative noun, from *nosos*), *kai* (and),” i.e., “to heal sicknesses, and” in the wider words spoken of our Lord’s ordination of the twelve apostles, “And to have power to heal sicknesses, and to cast out devils” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), P 024 (6th century), K 017 (9th century), M 021 (9th century), Pi 041 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionary 19 (13th century). It is also supported as Latin, “*curandi* (to heal) *infirmitates* (sicknesses), *et* (and),” in Jerome’s Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn’s italics for his additions, reading, “*curandi infirmitates et*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And it is further supported in similar Latin readings in old Latin Versions a (4th century), e (4th / 5th century, “*curandi omnem valitudinem*” / “to heal all sickness”), b (5th century), d (5th century), ff2 (5th century), t (5th / 6th century), i (5th century), q (6th / 7th century), and c (12th / 13th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (See the same root Greek word for heal, *therapeuo* at Mark 3:2; 6:5,13; and the same root Greek word for sickness or disease, *nosos* at Mark 1:34. And note the same syntactical stylistic form of Marcan Greek at Mark 3:15 with an infinitive active present verb, *therapeuein* / “to heal” + a plural accusative definite article *tas* / “the” + a plural accusative noun *nosous* / “sicknesses,” paralleling, an infinitive active present verb {from *ekballo*}, *ekballein* / “to cast out” + a plural accusative definite article {neuter} *ta* / “the” + a plural accusative noun {neuter} *daimonia* {from *daimonion*} / “devils.” Cf. the Marcan usage of an infinitive active present verb + accusative noun earlier in Mark 3:15 with *echein* / “to have” + *exousian* / “power;” and a similar usage at e.g., Mark 2:12; 4:6).

Outside the closed class of NT Greek and Latin sources, at Mark 3:15 the correct reading of the TR, “to heal sicknesses, and,” in the wider words, “And to have power to

heal sicknesses, and to cast out devils” (AV), is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 1241 (12th century, independent in Gospels). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Gothic Version (4th century); Armenian Version (5th century); and Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), in Ciasca’s Latin translation as, “*curandi* (to heal) *infirmitates* (sicknesses), *et* (and)” (Arabic Diatessaron, chapter viii).

However, a variant omitting Greek “*therapeuein* (to heal) *tas* (-) *nosous* (sicknesses),” is found in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); the original reading of (the mixed text type) Codex C 04 (5th century); (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Minuscule 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in the Egyptian Coptic Bohairic Version.

The variant looks like a typical Alexandrian pruning of the text. But why was it done? The founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of “gnostic heresies.” E.g., at I Tim. 3:16 the TR’s “*Theos* (God)” is changed to “*os* (‘which’ = ‘he who’)” in the Alexandrian Text’s Codex Sinaiticus, so that “God (*Theos*) was manifest in the flesh” (AV) becomes “He who was manifested in the flesh” (ASV). (Although Burgon himself allowed this could have been an accidental alteration due to a partial paper fade of θC [with a bar on top = an abbreviation of θEOC / *Theos* / “God”] to OC [= “he who”]⁷¹; and I also allow for this as one possibility.) Waite considers this reflects a gnostic heresy which denied the Deity of Christ⁷². In fairness to Waite, the nexus between gnosticism and ancient Alexandria must raise the possibility that the Alexandrian School scribes were influenced by some form of it. The gnostics claimed a special “knowledge (Greek, *gnosis*)” of God which was of a “secretive” nature. Might such a syncretic philosophy account for some of the Alexandrian textual corruptions? I.e., might these reveal purportedly “secret” knowledge that e.g., here at Mark 3:15, “devils cause disease, and so it is redundant to

⁷¹ Burgon, J.W., *The Revision Revised*, John Murray, London, UK, 1883, pp. 98-105,424-7.

⁷² Donald Waite, “The History of the Received Text,” Sermon 16 Feb. 2009 (59 mins), *Sermonaudio* (<http://www.sermonaudio.com>).

here include the words, ‘to heal sicknesses, and,’ since if the devils are cast out, a person will be well again”? If so, this alleged “secretive knowledge” that “to have devils” is synonymous with “to be sick,” is most assuredly incorrect, as it fails to make the clear distinction found in the gospels between devil possession and non-devil possession related instances of illness. So was this omission the result of some kind of “secretive knowledge” of gnosticism as found in a spiritually dirty and dark corner of some heretical gnostic-Christian African cult at Alexandria connected with the African School of Alexandria scribes? We cannot be sure, but it certainly *might* have been in the head of an Alexandrian School corrupter scribe here at Mark 3:15.

But while we can only guess as to why corrupter scribes of the Alexandrian School altered the text of Scripture, we do not have to guess about the fact that under the Divine Preservation of Scripture (Ps. 12:6,7; Matt. 5:18; I Peter 1:25), the neo-Byzantine Received Text has faithfully preserved this reading. For this we humbly thank God.

Given that the erroneous variant is found in the textual corruptions of both of the two main Alexandrian Texts, Rome Vaticanus (Codex B 03, 4th century) and London Sinaiticus (Codex Aleph 01, 4th century), with what from the Neo-Alexandrian School’s paradigm is “the external support” of some other manuscripts – which from the Neo-Byzantine School’s paradigm are also clearly corrupt manuscripts; we should not be surprised that the erroneous variant is found in the NU Text *et al.* And thus the variant is found in the *American Standard Version* which makes this omission and so reads at Mark 3:15, “and to have authority to cast out demons” (ASV). So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, & Moffatt.

Due to its strength in the Latin textual tradition, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times had the correct reading in both the Latin of the Clementine Vulgate (1592), and the English of the Douay-Rheims Version (NT, 1582, & OT 1609-1610) which reads, “And he gave them power to heal sicknesses, and to cast out devils.” By contrast, due to its presence in the Alexandrian texts, the post Vatican II Council (1962-1965) new neo-Alexandrian Papists’ adopted the erroneous variant in their Roman *Catholic Revised Standard Version* (1965), *Jerusalem Bible* (1966), and *New Jerusalem Bible* (1985).

At **Mark 3:16** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*kai* (‘and,’ word 1) *epetheke* (‘he placed upon,’ word 2) *to* (‘to the,’ word 3, redundant in English translation) *Simoni* (‘Simon,’ word 4) *onoma* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Petron* (‘Peter,’ word 6),” i.e., in describing the actions of our Lord, “and Simon he surnamed Peter” (AV), is MBT e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), P 024 (6th century), M 021 (9th century), Gamma 036 (10th century); and Minuscules 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles). It is also supported, with the same English translation, in word order 1,2 (with optional “n” on the

end of word 2), 5,3,4,6, in Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK).

It is further supported as Latin, “*Et* (‘And,’ word 1) *inposuit* (= *imposuit*, ‘he imposed’ or ‘he put upon,’ word 2) *Simoni* (‘to Simon’ = ‘Simon,’ word 4) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Petrus* (‘Peter,’ word 6),” i.e., “and Simon he surnamed Peter,” in Jerome’s Vulgate (5th century), old Latin Versions d (5th century), i (5th century), f (6th century), aur (7th century), r1 (7th century, without word 1), and l (7th / 8th century); as “*Et* (‘And,’ word 1) *inposuit* (= *imposuit*, ‘he imposed’ or ‘he put upon,’ word 2) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Simoni* (‘to Simon’ = ‘Simon,’ word 4) *Petrus* (‘Peter,’ word 6),” i.e., “and Simon he surnamed Peter,” in old Latin Version c (12th / 13th century); as Latin “*Et* (‘And,’ word 1) *inposuit* (= *imposuit*, ‘he imposed’ or ‘he put upon,’ word 2) *Simoni* (‘to Simon’ = ‘Simon,’ word 4) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Petrum* (‘Peter,’ word 6),” i.e., “and Simon he surnamed Peter,” in old Latin Versions a (4th century), b (5th century), and q (6th / 7th century); as Latin “*Et* (‘And,’ word 1) *inposuit* (= *imposuit*, ‘he imposed’ or ‘he put upon,’ word 2) *Symoni* (‘to Simon’ = ‘Simon,’ word 4) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Petrum* (‘Peter,’ word 6),” i.e., “and Simon he surnamed Peter,” in the Book of Armagh (812 A.D.); and as Latin, “*Et* (‘And,’ word 1) *posuit* (‘he put,’ word 2) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Simoni* (‘to Simon’ = ‘Simon,’ word 4) *Petrum* (‘Peter,’ word 6),” i.e., “and Simon he surnamed Peter,” in old Latin Version ff2 (5th century). It is also supported by the ancient church Latin writer, Augustine (d. 430). And it is further supported in the similar reading of Latin, “*Et* (‘And,’ word 1) *inposuit* (= *imposuit*, ‘he imposed’ or ‘he put upon,’ word 2) *Dominus* (‘the Lord,’ added word A) *Simoni* (‘to Simon’ = ‘Simon,’ word 4) *nomen* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *Petrus* (‘Peter,’ word 6),” i.e., “and Simon, the Lord surnamed Peter,” in the early mediaeval church Latin writer, Gregory the Great (d. 604). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra* (with alternative spelling of word 2 as *imposuit*).

However, *Variant 1* is found in a Latin variant which adds in some words immediately before word 1. For instance, *Variant 1a* is Latin, “*et* (and) *circumirent* ([that] they might go around) *praedicantes* (preaching) *evangelium* (the gospel),” i.e., “and *that* they might go around preaching the gospel,” is found in old Latin Version a (4th century). And similar *Variant 1* readings are found in old Latin Version e (4th / 5th century) (*Variant 1b*), and old Latin Version c (12th / 13th century) (*Variant 1c*).

But *there is no good textual argument against the Majority Byzantine Text reading*. This is seen in the following similarity of Marcan Greek style between Mark 3:14-16 and Mark 6:7,8. In both instances, St. Mark: 1) refers to Christ acting upon the “twelve” (Greek, *dodeka*), 2) says he did “send” them “forth” (Greek, *apostello*), 3) gave them “power” (Greek, *exousian*, from *exousia*) over devils / unclean spirits, 4) ends this with a plural noun, and then 5) commences the next part with “*kai* (and)” plus an indicative active aorist, 3rd person singular verb. This clearly shows that the MBT and

TR's Mark 3:14-16 is within Marcan Greek style without any insertion of words after the 4) plural noun, and before 5) the *kai* + indicative active aorist, 3rd person singular verb, such as occurs with the Latin variants of the three old Latin Versions, *supra*.

Mark 3:14-16.	Mark 6:7,8.
<p>“And he ordained <u>twelve</u> (Greek, <i>dodeka</i>), ... that <u>he might send</u> them <u>forth</u> (Greek, <i>apostelle</i>, subjunctive active present, 3rd person singular verb, from <i>apostello</i>) ..., to have <u>power</u> (Greek, <i>exousian</i>, feminine singular accusative noun, from <i>exousia</i>) ... to cast out devils (Greek, <i>daimonia</i>, neuter <u>plural</u> accusative <u>noun</u>, from <i>daimonion</i>), <i>kai</i> (and) <i>epetheke</i> (‘he placed upon,’ <u>indicative active aorist</u>, <u>3rd person singular verb</u>, from <i>epitithemi</i>) Simon a name (combination of <i>epetheke</i> + <i>onoma</i> / ‘a name’ = ‘surnamed’) Peter”</p>	<p>“And he called <i>unto him</i> the <u>twelve</u> (Greek, <i>dodeka</i>), and began <u>to send</u> them <u>forth</u> (Greek, <i>apostellein</i>, infinitive active present, from <i>apostello</i>) ..., and gave them <u>power</u> (Greek, <i>exousian</i>, feminine singular accusative noun, from <i>exousia</i>) over unclean spirits (Greek, <i>pneumatōn</i>, neuter <u>plural</u> genitive <u>noun</u>, from <i>pneuma</i>), <i>kai</i> (and) <i>pareggeilen</i> (‘commanded,’ <u>indicative active aorist</u>, <u>3rd person singular verb</u>, from <i>paraggello</i> / <i>parangello</i>) them that they should take nothing”</p>

Outside the closed class of NT Greek and Latin sources, at Mark 3:16 the correct reading of the TR, “and Simon he surnamed Peter,” is found in e.g., (the mixed text type) Codex L 019 (8th century, in Greek word order words 1,2,5,3,4,6), and Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere,) and 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in the *Family I Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* And it is further found in the Syriac Sinaitic (3rd / 4th century), Pesitto (first half 5th century), and Harclean h (616) Versions; the Gothic Version (4th century), Armenian Version (5th century), and Georgian Version (5th century).

Variant 1 is found in W 032 (5th century, which is Western Text in Mark 1:1-5:30).

The same stylistic considerations which show that the MBT and TR’s reading is within Marcan Greek with respect to Latin *Variant 1* inside the closed class of sources, *supra*, also show that the MBT and TR’s reading is within Marcan Greek with respect to Greek *Variant 2* outside the closed class of sources, *infra*.

Variant 2, inserting before word 1, Greek “*kai* (‘and,’ added word A) *epoisen* (‘he made’ = ‘he ordained,’ added word B) *tous* (‘the,’ added word C) *dodeka* (‘twelve,’ added word D) *kai* (‘and,’ word 1) *epetheke* (‘he placed upon,’ word 2) *onoma* (‘a name,’ word 5, combination of words 2 + 5 = ‘surnamed’) *to* (‘the,’ word 3, redundant in English translation) *Simoni* (‘Simon,’ word 4) *Petron* (Peter),” i.e., “and he ordained twelve, and Simon he surnamed Peter,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century). It is also found in the original reading of (the mixed text type) Codex C 04 (5th century), and (the independent) Codex Delta 037 (9th century); and Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text) and 579 (13th century, mixed text); as well as some manuscripts of the Egyptian Coptic Sahidic Version, and a manuscript of the Ethiopic Version (Dillmann, 18th / 19th centuries).

Variant 2 appears to be a conflation through repetition of the earlier words of Mark 3:14, “*kai* (and) *epoisen* (‘he made’ = ‘he ordained’) *dodeka* (twelve),” to which is also added the definite article “*tous* (the)” before “*dodeka* (twelve).” Was *Variant 2* an accidental alteration? Did a somewhat vague Alexandrian School scribe, perhaps daydreaming about going on a camel-ride to the Alexandrian bazaar, clumsily repeat the words of Mark 3:14, “*kai* (and) *epoisen* (‘he made’ = ‘he ordained’) *dodeka* (twelve),” i.e., dittography; but as he did so, scratching his dopy head, accidentally think he should just add in “*tous* (the)” before “*dodeka* (twelve)”)? Sadly, the evidence is that the scribes of the ancient Alexandrian School were of a very poor quality indeed, and so something like this cannot be confidently ruled out. Or was *Variant 2* a deliberate alteration? The Alexandrian School scribes were more commonly prunists, but they also sometimes conflated the text. (Cf. my comments on the Alexandrian text conflation at e.g., Mark 1:4, at “Outside the Closed Class of Sources,” *Variant 2*.) So why might the corrupter scribes of the Alexandrian School here choose to conflate the text of Mark 3:14 with this reading from Mark 3:14? Was the Alexandrian corrupter scribe of a fairly low intellectual quality, so that the strain on his little mind of the relatively short amount of information following, “and he ordained twelve,” namely, “that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils” (Mark 3:14,15), seemed too much for his intellectually crippled mind to bear? If so, did he then conclude that “the clause seems to be needed in order to pick up the thread” from verse 14?

The erroneous *Variant 2* was adopted by Tischendorf’s 8th edition (1869-72), Westcott-Hort (1881), and Nestle’s 21st edition (1952). But *Variant 2* was placed in square brackets as entirely optional in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993). The neo-Alexandrians of the NU Text Committee were uncertain as to whether at Mark 3:16 the words *Variant 2*, “have come into the text as the result of scribal oversight (dittography with ... ver. 14),” or if “the clause seems to be needed in order to pick up the thread of ver. 14.” And so the NU Text Committee placed these words in square brackets (Metzger’s *Textual Commentary*, 1971 & 1975, pp. 80-81; 2nd ed., 1994, p. 69). In doing so, the NU Text Committee of 1975 and 1983

(which included Kurt Aland, Bruce Metzger, and Carlo Martini, S.J.) said, “There is a considerable degree of doubt whether the text or the apparatus contains the superior reading;” and the NU Text Committee of 1993 (which included Kurt Aland, Bruce Metzger, and Carlo Martini, S.J.) said, “The Committee had difficulty in deciding which variant to place in the text.”

At Mark 3:16, what were the neo-Alexandrian translators to make of this neo-Alexandrian mess?

Solution 1: Follow the TR’s reading with no footnote reference to Variant 2. This solution was followed in the RSV (1st edition, 1946 & 1952) and Moffatt. (Moffatt is actually a Semi Neo-Alexandrian, and he would probably have been more open to being influenced in his adoption of the TR’s reading here by the Latin and Syriac, in conjunction with e.g., Codex L 019, than a Neo-Alexandrian Proper would generally be. Although like the first edition RSV translators, and to a lesser extent those following *Solution 2*, he evidently here followed the neo-Alexandrian rule, “The shorter reading is generally the better reading.”)

Solution 2: Follow the TR’s reading’s in the main text, and place the erroneous Variant 2 in a footnote as an alternative. This solution was followed in the ASV and RSV (2nd edition, 1971).

Solution 3: Adopt the erroneous Variant 2 with a footnote reference to the TR’s reading. This solution was followed in the NRSV.

Solution 4: Adopt the erroneous Variant 2 with no footnote reference to the TR’s reading. This solution was followed in the NASB, ESV, NIV, TEV, NEB, REB, and TCNT; as well as the Papists’ JB and NJB. (This is clearly the majority neo-Alexandrian view of the translators we consider in this commentary, and like to a lesser extent those following *Solution 3*, it reflects the general neo-Alexandrian reluctance to depart from the two main Alexandrian texts, which would here be considered from the neo-Alexandrian paradigm to be bolstered by “the external support” of e.g., Codices C 04 and Delta 037.)

Preliminary Remarks for Mark 3:18b. “Canaanite” in Matt. 10:4 and Mark 3:18 is a *double entendre*, meaning both a Jewish person from the promised land of “Canaan,” and also one who is “zealous” or a “Zealot.” In its second sense, it thus broadly equates “Simon called Zelotes” in Luke 6:15 (Greek, *Zeloten*), or “Simon Zelotes” in Acts 1:13 (Greek *Zelotes*). Thus Simon was the member of an organization *zealously* committed to the removal of Roman dominion from the promised land of *Canaan*. Though the Vulgate sometimes uses Latin *Chananytes* for Hebrew *k^ena’aniy* (Gen. 46:10; Exod. 6:15; & I Chron. 2:3), it also sometimes uses Latin *Chananaeus* for Hebrew *k^ena’aniy* (e.g., Gen. 12:6; Exod. 3:18; & Josh. 24:11). Therefore I consider the Vulgate’s usage of Latin *Cananaeus* at Matt. 10:4 and Mark 3:8, could have come from either the Greek *Kananites* of the TR or the Greek *Kananaios* of the variant. Hence though at Mark 3:18b the name is rendered by St. Jerome in the Latin Vulgate as “*Cananaeum*,” and by

St. Gregory in Migne as “*Chananaeum*,” I consider these could be translated from Greek into Latin from either the TR or variant, and so no reference will be made to the Latin, *infra*. See Textual Commentaries Vol. 1 (Matt. 1-14) at Matt. 10:4, “Preliminary Textual Discussion.”

I attend 1662 *Book of Common Prayer* Sunday Services in Low Church Evangelical Churches that are both inside the Anglican Communion and outside the Anglican Communion, but in either instance, I seek to practice a suitable level of religious separation from the wider religious apostasy clearly evident in the Anglican Communion. And the matter is complicated by the fact that I have also found varying levels religious apostasy in Anglican Churches that are outside the Anglican Communion e.g., the *Free Church of England*, *Church of England (Continuing)*, and *Church of England in South Africa*. This matter involves very difficult issues with regard to the fact that on the one hand, an Anglican Church outside the Anglican Communion is in some ways better off; but on the other hand, we want and desire reformation and change inside the Anglican Communion, and how can that occur if no-one who is orthodox stays in it? And what about the fact that there are also varying levels of apostasy in the Anglican Churches that have left the Anglican Communion? Thus wherever one goes, in the end there must be some level of religious separation from the apostasy; and I have found good men on both sides of this divide of either staying in, or leaving, the apostate Anglican Communion. And over the years I have “done a bit of both,” i.e., attended both better Low Church Evangelical Churches inside the Anglican Communion that use the 1662 *Book of Common Prayer*; and also Low Church Evangelical Churches outside the Anglican Communion that use the 1662 *Book of Common Prayer*.

On my last trip to London, UK (Oct. 2012 to March 2013), there were two Anglican Churches in London that I regularly attended 1662 *Book of Common Prayer* Sunday services at, one was St. John’s *Church of England (Continuing)* South Wimbledon, and the other was St. Simon Zelotes *Church of England* in Upper Chelsea (near the Royal Chelsea Hospital that annually celebrates Oak Apple Day as its Founder’s Day). And I also attended some occasional 1662 prayer book services at other Anglican Churches, as well as visiting some non-Anglican fellow Protestant Churches from time to time as well. I left Sydney, Australia, on Monday 1 Oct. 2012 (and I thank God, travelled via Hong Kong in China, India, Bulgaria, and Turkey). I thank God I arrived safely in London on Wed. 24 Oct. 2012, and the next Sunday, 28 Oct. 2012, was *Saint Simon and Saint Jude’s Day*, and so I attended a 1662 *Book of Common Prayer* service of Mattins at St. Simon Zelotes, London (with the Evangelical Minister, the Reverend Mr. Mike Neville). This Church is named in memory of the Christian life and example of the holy Apostle known variously as Simon the Canaanite or Simon Zelotes.



St. Simon Zelotes Church of England, London, UK,
on Saint Simon and Saint Jude's Day, 28 Oct. 2012.

The Collect for *Saint Simon and Saint Jude's Day* in the Anglican 1662 *Book of Common Prayer* is, "O Almighty God, who hast built thy Church upon the foundations of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen."

Principal Textual Discussion at Mark 3:18b {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*Kananiten* ('Canaanite,' masculine singular accusative noun, from *Kananites*)" in the wider words, "Simon the Canaanite" (AV), is MBT e.g., Codices A 02 (5th century, with variant spelling, *Kananeiten* from *Kananeites*), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the usage in Marcan Greek of another masculine noun with a singular nominative stem ending in *es*, and a singular accusative ending in *en* with the masculine noun, *'upokrites / hypokrites* for "hypocrite" in Mark 7:6. Given that the onus is on anyone disputing the MBT to show that it is stylistically incongruous, in the absence of any such clear textual evidence, the MBT must stand.)

Outside the closed class of NT Greek and Latin sources, at Mark 3:18b the correct reading of the TR, "Canaanite," is found in e.g., (the mixed text type) Codex Theta 038 (9th century), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century,

independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in the Syriac Harclean h (616) Version, Gothic Version (4th century), and Armenian Version (5th century).

However, a variant reading Greek “*Kananaion* (‘Cananaean,’ masculine singular accusative noun, from *Kananaios*),” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Minuscles 33 (9th century, mixed text type), and 579 (13th century, mixed text). It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

Was the variant an accidental alteration? Due to a paper fade, did the original “*Kananiten* (Canaanite),” come to look something like, “*Kanan::n*”? Was it then “reconstructed from context” as “*Kananaion*”? Or was it a deliberate alteration? There is a similar corruption in the same main corrupt manuscripts as Mark 3:18b at Matt. 10:4. Does this accumulative effect indicate that corrupter scribes of the notoriously bad Alexandrian School, set about to deliberately make this change as some kind of alleged “stylistic improvement”?

The erroneous variant is found in the NU Text *et al.* The issue of “Cananaean” and “Zealot” was resolved in different ways by the neo-Alexandrian Versions at Mark 3:18b, with the NASB going through three different solutions in three successive editions.

Solution 1, put “Canaanaean” in the main text, with no footnote alternative. This solution was followed in the RSV, ESV, and NRSV.

Solution 2, put “Canaanaean” in the main text, and “Zealot” in a footnote. This solution was followed in the ASV and NASB (1st ed., 1960-1971).

Solution 3, put “Zealot” in the main text, and “Canaanaean” in a footnote. This solution was followed in the NASB (2nd ed. 1977).

Solution 4, put “Zealot” in the main text, with no footnote alternative. This solution was followed in the NASB (3rd ed. 1995), NIV, TEV (in an interpretative dynamic equivalent of “Simon the Patriot”), NEB, REB, TCNT, and Moffatt; as well as the Papists’ JB and NJB.

Preliminary Remarks for Mark 3:19b. This reading is classified as part of Mark 3:19 in the AV, and hence as Mark 3:19b in these textual commentaries. But the reader should be made aware, that while some have classified it as part of Mark 3:19 (e.g.,

Tischendorf's 8th edition, Robinson & Pierpont's Byzantine Majority Text, and the *American Standard Version*); some others have classified it as part of Mark 3:20 (e.g., the NU Text in Nestle-Aland's 27th edition and UBS's 4th revised edition, Hodges & Farstad's Majority Text, and the *New American Standard Bible*).

Principal Textual Discussion at Mark 3:19b {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "erchontai ('they went,' indicative middle present, 3rd person plural verb, from *erchomai*)" in the wider words spoken of our Lord and his apostles, "and they went into an house" (AV), is MBT e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), K 017 (9th century), Pi 041 (9th century), U 030 (9th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles); and Lectionary 19 (13th century). It is also supported as Latin, "veniunt ('they went,' indicative active present, 3rd person plural verb, from *venio*)," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D.). It is further supported as Latin, "venerunt ('they went,' indicative active perfect, 3rd person plural verb, from *venio*)," in old Latin Version f (6th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

And there is no good textual argument against the Majority Byzantine Text reading. (Cf. *erchontai* in Mark 10:46; 11:15; 11:27 – first occurrence; & 14:32.)

However, a variant reading Greek, "erchetai ('he went,' indicative middle present, 3rd person singular verb, from *erchomai*)," is a minority Byzantine reading found in Codex Gamma 036 (10th century), and Minuscules 1223 (10th century), 1207 (11th century), and 1355 (12th century); and Lectionaries 80 (12th century, National Library, Paris, France,) and 211 (12th century, Christ Church College, Oxford University, UK). The variant is also found as Latin, "venit ('he went,' indicative active perfect, 3rd person singular verb, from *venio*)," in old Latin Version b (5th century).

Was the variant an accidental alteration? In a given manuscript, did the "erchontai (they went)," go over two lines with "erchon" on the first line, and "tai" on the next line? Due to paper fade, did the first line come to look something like "erch:."? Did a scribe then "reconstruct" this "from context" as "erchetai (he went)"? Or was the variant a deliberate alteration? Did an ungodly an impious scribe think it some kind of "stylistic improvement" to change the plural form "erchontai (they went)" to the singular form "erchetai (he went)"?

Outside the closed class of NT Greek and Latin sources, at Mark 3:19b the correct reading of the TR, "they went," is found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta

037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 579 (13th century, mixed text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in e.g., some manuscripts of the Egyptian Coptic Bohairic Version; some manuscripts of the Armenian Version; the Gothic Version (4th century); the Georgian Version (5th century); Slavic (Slavonic) Version (9th century); and Ethiopic Version (Pell Platt, based on the Roman edition of Rome 1548-9). It is also found in a similar reading, Greek, "*eiserchontai* ('they went into,' indicative middle present, 3rd person plural verb, from *eiserchomai*)," in the wider words, "and they went into an house," in the leading representative of the Western Text, Codex D 05 (5th century).

However, the erroneous variant, "he went," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); and Minuscules 157 (12th century, independent) and 1241 (12th century, independent in Gospels). It is also found in e.g., some manuscripts of the Egyptian Coptic Bohairic Version; some manuscripts of the Armenian Version; the Syriac Sinaitic Version (3rd / 4th century); and Ethiopic Version (the Takla Haymanot, c. 500); and hence the NU Text *et al*.

The fact that the erroneous variant is followed by the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century;" is specified in the NU Text textual apparatuses of the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). Of course, the neo-Alexandrians' "star-boy" manuscript of "Archaic Mark" in Minuscule 2427 which made the neo-Alexandrians squeal with delight 😊, was, to the painful chagrin of the neo-Alexandrians, later shown to be a forgery that was made in or after 1874, but could not have been made earlier than 1874 ☹️. But this "bombshell" which shattered neo-Alexandrian shibboleths between 2006 to 2009 A.D. 😊, came too late for most of the neo-Alexandrian translators to know about ☹️.

Seemingly influenced at Mark 3:19b by the support of the TR's reading in the Latin Vulgate and other Latin manuscripts, the leading representative of the Western Text, Codex D 05, and other manuscripts outside the closed class of sources, *supra*; coupled with the fact that von Soden's main text (1913) here reads "*erchontai* (they went);" on this occasion the semi neo-Alexandrian, James Moffatt (d. 1944), exercised his non-Alexandrian pincer arm, and for the wrong reasons, followed the right reading of

the TR. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Hence he renders Mark 3:19b as, “Then they went indoors” (Moffatt Bible).

Following the erroneous variant at Mark 3:19b, the American Standard Version (1901) reads, “And he cometh into a house” (ASV). So too the erroneous variant is followed in the NASB, RSV, ESV, and NRSV.

Though the erroneous variant lies behind the loose dynamic equivalent of the *Twentieth Century New Testament*, it is rendered at Mark 3:19b in that “translation” as “Jesus” i.e., “Jesus went into a house” (TCNT). This same type of idea of “translation” was also followed by the notoriously loose’n’liberal NIV and TEV.

The strength of the TR’s reading in the Latin Vulgate and other Latin manuscripts meant that the correct reading was followed by the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Douay-Rheims which reads at Mark 3:19b, “And they came to a house.” By contrast, the erroneous variant was followed by the post Vatican II Council new neo-Alexandrian Papists’ Roman *Catholic RSV*, JB, and NJB.

At **Mark 3:25a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*ou dunatai* (‘it cannot’ = ‘cannot,’ *ou* / ‘not’ + *dunatai*, indicative middle present, 3rd person singular verb, from *dunamai*)” in the wider words, “And if a house be divided against itself, that house cannot stand” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), M 021 (9th century), Pi 041 (9th century), U 030 (9th century), Gamma 036 (10th century); Minuscule 2 (12th century); and Lectionary 19 (13th century). It is also supported as Latin, “*non potest* (‘it cannot’ = ‘cannot,’ *non* / ‘not’ + *potest*, indicative active present, 3rd person singular verb, from *possum*),” in a minority of Latin Vulgate Codices, for instance, *Codex Amiatinus* (7th / 8th century, Florence Italy, & Northumbria, England, UK), *Codex Kenanensis* (7th / 8th century, Dublin, southern Ireland), and *Codex Willelmi* (1245 A.D., London, UK); and also old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Sixtinam Vulgate (1590) and the Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the contextual stylistic parallel in Mark 3:26 of “*ou dunatai*” with reference to “Satan” as “he cannot stand.”)

However, a variant reading Latin, “*non poterit* (‘it will not’ = ‘will not,’ *non* / ‘not’ + *poterit*, indicative active future, 3rd person singular verb, from *possum*),” is found in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), i (5th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., with Gwynn’s italics for his additions, reading as a compound word, “*nonpoterit*”). This variant might be either translated into the Greek from the Latin, or reconstructed from the Latin with reference to

the TR's Greek as, "*ou dunesetai* ('it will not' = 'will not,' *ou* / 'not' + *dunesetai*, indicative middle future, 3rd person singular verb, from *dunamai*)," i.e., "And if a house be divided against itself, that house will not stand."

Did the variant originate in the Greek or Latin? If it originated in the Greek, was it made in reference to the Marcan usage of Greek, *dunesetai* in Mark 8:4 and /or 9:39? If it originated in the Latin, was it made in reference to the Marcan translation usage of Latin *poterit* in Mark 8:4 as found in the Latin textual tradition in the Vulgate and old Latin Version I; and / or Mark 9:39 as found in the Latin textual tradition in old Latin Versions a, k, b, d, ff2, i, q, & c? Was the variant an accidental alteration? Did it originate in the Greek? If so, in a given Greek manuscript, was *dunatai* written over two lines, with *duna* at the end of the first line, and *tai* at the start of the next line? Due to a paper fade, did the first line come to look something like *dun:?* Was this then "reconstructed from context" by a Greek scribe as the *dunese* of *dunesetai*, possibly with some reference to Mark 8:4 & 9:39? Did it originate in the Latin? If so, in a given Latin manuscript, did the *potest* come at the end of a line? Due to a paper fade, did it come to look something like *pote::?* Was this then "reconstructed from context" by a Latin scribe as *poterit*, possibly with some reference to Mark 8:4 & 9:39? Or was the variant a deliberate alteration? Did an impious and arrogant Greek or Latin scribe, take it upon himself to tamper with the Word of God on the basis that it was some kind of alleged "stylistic improvement"?

Outside the closed class of NT Greek and Latin sources, at Mark 3:25a the correct reading of the TR, "that house cannot stand," is found in e.g., the Western Text's Codices D 05 (5th century) and W 032 (5th century, which is Western Text in Mark 1:1-5:30). It is also found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1241 (12th century, independent in Gospels), 1582 (12th century, independent Matt.-Jude); as well as the *Family 13 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee*) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in the Gothic Version (4th century).

And the erroneous variant, "that house will not stand," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Minuscule 1071 (12th century, independent). And hence the erroneous variant is found in the NU Text *et al.*

And thus at Mark 3:25a the ASV reads, "that house will not be able to stand." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, TEV, NEB, and TCNT; and the new neo-Alexandrian Papists' Roman *Catholic RSV*.

However, on this occasion, a number of neo-Alexandrian translators were unhappy with the level of “external support” for the variant, and so chose to exercise their non-Alexandrian pincer arm. And in the case of semi neo-Alexandrian Moffatt, he was evidently here impressed by the combination of the Western Text, Latin text, and some other manuscripts. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Thus for the wrong reasons, the right reading of the TR is found in the NIV, REB, and Moffatt; and also the new neo-Alexandrian Papists’ JB, and NJB. Thus e.g., Moffatt reads, “that household cannot stand.”

And due to its strength in the Latin textual tradition, for incorrect reasons, the correct reading at Mark 3:25a was found in the old Latin Papists’ Douay-Rheims Version as, “that house cannot stand.”

Preliminary Remarks & Textual Discussion for Mark 3:27a.

As discussed in Appendix 1 of this work, the correct reading of Mark 3:27b which follows immediately on from Mark 3:27a, is “*Oudeis* (‘no [man],’ word 1) *dunatai* (‘he can’ = ‘can,’ word 2),” i.e., “No man can;” and not the reading found in Scrivener’s Text, “*ou* (no) *dunatai* (‘can,’ word 2) *oudeis* (‘no [man],’ word 1),” i.e., “No man can.”

*Principal Textual Discussion at Mark 3:27a {with rating A}. Inside the closed class of Greek and Latin NT sources the TR’s Greek, “*Oudeis* (no [man]) *dunatai* (‘he can’ = ‘can’)” i.e., “No man can,” in the wider words, “No man can enter into a strong man’s house” etc. (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), Gamma 036 (10th century); and Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK). It is also supported as Latin, “*Nemo* (no man) *potest* (‘he can’ = ‘can’),” in Jerome’s Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with Gwynn’s italics for his additions, reading, “*Nemo potest*”). It is further supported by the early mediaeval church Latin writer, Gregory the Great (d. 604). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).*

And *there is no good textual argument against the Majority Byzantine Text reading.* (See Marcan usage of *oudeis* at the start of a sentence in a wider dialogue sequence in Mark 10:18; & cf. Mark 10:29.)

However, a variant adding Greek “*all*’ (but),” before this, i.e., “But no man can,” is a minority Byzantine reading, for instance, Minuscule 220 (13th century, Vienna, Austria). The variant is also found as Latin, “*Nemo* (no man) *autem* (But) *potest* (‘he can’ = ‘can’),” i.e., “But no man can,” in old Latin Versions a (4th century), d (5th century), and ff2 (5th century).

Was the variant an accidental alteration? Was the standard of copyist scribes such that it was always fully satisfying and always left nothing to be desired? After writing the ending of Mark 3:26, Greek, “*alla* (but) *telos* (an end) *echei* (‘he hath’ = ‘hath’) i.e., “but hath an end,” did a feather head scribe, looking back quickly first at this “*alla* (but),” copy it out a second time, before then going on to right out Mark 3:27? Did a later “corrector scribe” then change this “*alla* (but)” to “*all*’ (but)””? Or was the variant a deliberate alteration? Did a copyist scribe take it upon himself to insert this “*all*’ (but)” as some kind of alleged “stylistic improvement”?

Outside the closed class of NT Greek and Latin sources, at Mark 3:27a the correct reading of the TR, “No man can,” is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); and Minuscles 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 157 (12th century, independent). It is further found in the Gothic Version (4th century); some manuscripts of the Egyptian Coptic Bohairic Version; and all extant Syriac Versions, for instance, the main text of the Syriac Harclean h (616) Version.

And the erroneous variant “But no man can,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and Minuscule 892 (9th century, mixed text type). It is further found in the *Family 1 Manuscripts*, which contain Minuscles 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscles 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; the Armenian Version (5th century); and the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version). And hence the erroneous variant is found in the NU Text *et al*.

And thus at Mark 3:27a the ASV reads, “But no man can” etc. . So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV (in a loose’n’liberal rendering).

On the one hand, the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims rendered Mark 3:27a in harmony with the TR on the basis of its strength in the Latin textual tradition as, “No man can.” But on the other hand, the variant was followed by the post Vatican II Council new neo-Alexandrians Papists’ in the Roman *Catholic* RSV, JB, and NJB.

Prima facie, the TR’s reading is followed at Mark 3:27a in the TEV, TCNT, and

Moffatt. For example, the *Twentieth Century New Testament* renders this as, “No man who has” (TCNT); and Moffatt renders this as, “No one can” etc. . But these are such loose’n’liberal “translations,” one is left to ask, Have they left out the “But” of their manuscripts in a so called “dynamic equivalent,” or is this an exercise of the non-Alexandrian pincer arm on the basis that from the neo-Alexandrian paradigm, “the shorter reading is generally the better reading”? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) This is not something we can confidently guess on, and nor can any of their benighted devotees.

Preliminary Remarks for Mark 3:29a.

Though the primary concern in these textual commentaries are those readings where neo-Byzantines and neo-Alexandrians disagree (and to the extent that Tischendorf follows the variant, there is something of this element here at Mark 3:29a); there is a secondary concern with the old Latin Papists. The concern with the old Latin Papists is deemed secondary as the Romanists closed down the School of Latin Papists following the Vatican II Council (1962-1965), of which a closing example is Augustine Merk’s *Novum Testamentum* (Pontifical Biblical Institute, Rome, 9th edition, 1964), in order to adopt neo-Alexandrianism, thus exchanging one erroneous New Testament textual school for another. But for many centuries, Mark 3:29a was one of the front-line battle-grounds between the Protestants of the neo-Byzantine Greek Received Text, and the Roman Catholic old Latin Papists of the Latin textual tradition.

*Principal Textual Discussion at Mark 3:29a {with rating A}. Inside the closed class of Greek and Latin NT sources the TR’s Greek, “estin (‘he is’ = ‘is,’ indicative present, 3rd person singular verb, from *eimi*)” in the wider words, “but is in danger of eternal damnation” (AV), is MBT e.g., Codices A 02 (5th century), 074 (6th century, part of the 064 manuscript), 0134 (8th century, Mark 3:15-32; 5:16-31, Oxford University, UK), K 017 (9th century), M 021 (9th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscules 2 (12th century), 1010 (12th century), and 1242 (13th century). It is also supported as Latin, “est (indicative active present, 3rd person singular verb, from *sum-esse*),” in old Latin Version b (5th century). It is further supported in the ancient church Greek writer, Athanasius (d. 373); and the ancient church Latin writer, Cyprian (d. 258).*

And there is no good textual argument against the Majority Byzantine Text reading. (For Marcan subjunctive active aorist + indicative present, compare the Mark 3:29a subjunctive active aorist of blasphemese / “shall blaspheme⁷³” + estin / “is;” with the immediately following Mark 3:35 subjunctive active aorist of poiese / “shall do⁷⁴” +

⁷³ Greek, “blasphemese (‘he shall blaspheme’ = ‘shall blaspheme,’ subjunctive active aorist, 3rd person singular verb, from *blasphemeo*).”

⁷⁴ Greek, “poiese (‘he shall do’ = ‘shall do,’ subjunctive active aorist, 3rd person singular verb, from *poieo*).”

esti / “is.”)

However, a variant reading Greek “*estai* (‘he shall be’ = ‘shall be,’ indicative future, 3rd person singular verb, from *eimi*),” is a minority Byzantine reading, e.g., Codex Sigma 042 (late 5th / 6th century), Minuscule 898 (13th century, Edinburgh University, Scotland), and Lectionaries 48 (1055 A.D., Moscow, Russia) and 184 (1319 A.D., British Library, London, UK). The variant is also found as Latin, “*erit* (indicative active future, 3rd person singular verb, from *sum-esse*),” in the Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also found in the ancient church Latin writers, Cyprian (d. 258) and Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

The variant looks like it could be some kind of semi-assimilation with Greek *estai* in Matt. 5:21, “shall be (*estai*) in danger of the judgment.” Was the variant an accidental alteration? In a given manuscript, due to a paper fade / loss / damage, did the original “*estin* (is)” come to look something like “*est:*”? Possibly with some reference to Matt. 5:21, did a copyist scribe then “reconstruct this from context” as “*estai* (shall be)”? Or was the variant a deliberate alteration? Did an arrogant and impious “corrector” scribe, consider it some kind of “stylistic improvement” to tamper with the Word of God?

Outside the closed class of NT Greek and Latin sources, at Mark 3:29a the correct reading of the TR, “is,” is found in e.g., one of the two main Alexandrian text’s Codex Vaticanus; (the mixed text type) Codex C 04 (5th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 157 (12th century, independent), 1071 (12th century, independent). It is further found in a manuscript of the Egyptian Coptic Sahidic Version; the Gothic Version (4th century); and the Persian Diatessaron.

And the erroneous variant, “shall be,” is found in e.g., one of the two main Alexandrian text’s Codex Sinaiticus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century); and (the mixed text type) Codex L 019 (8th century). It is also found in Minuscules 892 (9th century, mixed text type); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in a manuscript of the Egyptian Coptic

Sahidic Version; the Egyptian Coptic Bohairic Version (3rd century); and Armenian Version (5th century).

What were the confused neo-Alexandrians to do when so much depends on the two corrupt Alexandrian texts they hang so much on, disagree?

The correct reading of the TR, Greek, “*estin* (he is),” as found in the Alexandrian text’s Codex Vaticanus was adopted by Westcott-Hort (1881) who generally favoured Codex Vaticanus in such two-way Alexandrian text splits; and thereafter Nestle’s 21st edition (1952), as Erwin “boy” Nestle *usually* follows Westcott & Hort in such matters; and thereafter the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

The erroneous variant, Greek “*estai* (he shall be),” as found in the Alexandrian text’s Codex Sinaiticus was adopted by Tischendorf’s 8th edition (1869-72) who generally favoured Codex Sinaiticus in such two-way Alexandrian text splits.

What were the neo-Alexandrian translators to make of all this at Mark 3:29a? They generally appear to have been persuaded by the type of logic expressed by Metzger who states the NU Text Committee’s rational was, “In view of the preceding clause, it is more probable that the text developed from the present tense to the future tense than vice versa” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 82). Thus they followed the correct reading of the TR, “is,” as found in Codex Vaticanus. This was the solution adopted by the ASV, NASB, RSV, ESV, NRSV, NIV (the feminist language 3rd edition, corrupts this to a plural form of “are” to avoid the usage of patriarchal language with “he”), NEB, REB, TCNT, and Moffatt.

The TEV here corrupts this to a past tense as part of its “dynamic equivalence.”

The post Vatican II Council new neo-Alexandrian Papists’ Roman *Catholic* RSV, JB, and NJB; followed the same solution as the other neo-Alexandrian translators, *supra*, in following Codex Vaticanus. This meant that on this particular occasion, they improved upon the work of the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, which like the Clementine Vulgate (1592), followed the variant due to its strength in the Latin textual tradition. And thus at Mark 3:29a the Douay-Rheims Version reads, “but shall be.”

At **Mark 3:29b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*kriseos* (‘damnation,’ feminine singular genitive noun, from *krisis*)” in the wider words, “but is in danger of eternal damnation” (AV), is MBT e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), F 09 (9th century), G 011 (9th century), and Gamma 036 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the

Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), 1242 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles). It is also supported as Latin, “*judicii* (‘damnation,’ neuter singular genitive noun, from *judicium*),” in old Latin Versions f (6th century) and r1 (7th century).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. the Marcan usage of *kriseos* from *krisis* in Mark 6:11.)

Variant 1a reading Greek “*amartias* (‘a ... sin’ = ‘an ... sin,’ feminine singular genitive noun, from *amartia*),” is found in the ancient church Greek writer, Athanasius (d. 373).

Variant 1 is also found as Latin, “*delicti* (‘a ... sin’ = ‘an ... sin,’ neuter singular genitive noun, from *delictum*),” in the Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with local spelling, “*dilicti*”); and as Latin, “*dilecti* (‘a ... sin’ = ‘an ... sin,’ masculine singular genitive noun, from *delictus*),” in old Latin Version ff2 (5th century); and as Latin, “*peccati* (‘a ... sin’ = ‘an ... sin,’ neuter singular genitive noun, from *peccatum*),” in old Latin Versions a (4th century) and e (4th / 5th century). It is also found in the ancient church Latin writers, Cyprian (d. 258) and Augustine (d. 430). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Did *Variant 1* originate in the Greek or Latin? Greek *amartia* is found in plural form as “sins” both in Mark 2:7 where it is linked with the power to “forgive,” Greek, *aphiemi*; and also in Mark 2:10 where it is again linked with the power to “forgive,” Greek, *aphiemi*⁷⁵. Then in the so called “parallel” passages of Matt. 12:31,32 and Luke 12:10 we find that reference is made in Matt. 12:31,32 to the issue of being “forgiven,” Greek, *aphiemi* four times; and in Luke 12:10 reference is again made to the issue of being “forgiven,” Greek, *aphiemi* two times. I take the natural implication to draw from this being that a scribe manufactured the corrupt reading of *Variant 1* as a deduction after consulting the Greek of Matt. 12:31,32; Mark 2:7,10; Luke 12:10. In the Latin of old Latin Version a which uses “*peccati* (‘a ... sin’ = ‘an ... sin’)” from *peccatum* at Mark 3:29b, we find that at Mark 2:7,10 is also used Latin “*peccata* (sins)” from *peccatum*, and Latin “*peccatum* (sin)” is also found once in old Latin a at Matt. 12:31; and so it is also *prima facie* possible that this corrupt reading came into the Latin from a scribe who first consulted Matt. 12:31; Mark 2:7,10. However, given that this nexus is a lot stronger in the Greek than the Latin in terms of the numbers of references in the Greek of Matt. 12:31,32; Mark 2:7,10; Luke 12:1; whereas any such linkage can only be shown by *one* old Latin Version with Matt. 12:31; Mark 2:7,10; in broad terms it seems to me *on the presently available data*, that on the lower standard of evidence of shewing something *on the balance of probabilities*, it more likely than not, that the variant originated in the

⁷⁵ Cf. Mark 1:5, where the plural form as “sins” of Greek *amartia* is linked in Mark 1:4 with “remission” as Greek, *aphesis*.

Greek; even though, paradoxically, we now find the variant only in *one* Greek source (Athanasius), and find it generally throughout the Latin textual tradition other than for *two* old Latin Versions (f & r1).

Therefore, while I join with the Anglican clergyman and old earth creationist Local Earth Gap Schoolman, Henry Jones Alcock (1837-1915), in saying that, *I am as infallible as the Pope*, i.e., I am *not* infallible; and while on the above logic one could not say that *Variant 1* originated in the Greek if one applied the higher standard of evidence of something being *beyond a reasonable shadow of a doubt*, nevertheless, I shall for our immediate purposes now proceed on the basis that it did in fact originate in the Greek. Was the variant an accidental alteration? Due to a very badly damaged Greek manuscript in which a part of the page had been lost, either by an unusually bad paper loss, or it being torn, or a substance such as ink from an ink bottle spilt on it that made it unreadable, was the original Greek, “*kriseos* (damnation)” lost? Did a copyist scribe “reconstruct this from context” as “‘*amartias* (‘a ... sin’ = ‘an ... sin’) (*Variant 1a*), after consultation with Matt. 12:31,32; Mark 2:7,10; Luke 12:1? Or was the variant a deliberate alteration? Did a misguided gospel semi-assimilationist scribe, looking for some more “unified gospel language” from “parallel accounts,” deliberately and wickedly set about to create a semi-assimilation of Mark 3:29b with Matt. 12:31,32; Mark 2:7,10; Luke 12:1?

Outside the closed class of NT Greek and Latin sources, at Mark 3:29b the correct reading of the TR, “damnation (Greek, *kriseos*),” in the wider words, “but is in danger of eternal damnation” (AV), is found in e.g., Minuscules 157 (12th century, independent) and 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is further found in the Syriac Pesitto (first half 5th century) and Harclean (616) Versions, some manuscripts of the Egyptian Coptic Bohairic Version; Ethiopic Versions (c. 500), and Slavic Version (9th century).

The erroneous *Variant 1a*, “a ... sin = an ... sin (Greek ‘*amartias*),” is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in some manuscripts of the Egyptian Coptic Sahidic Version; and some manuscripts of the Egyptian Coptic Bohairic Version. It is also the most probable original reading of (the mixed text type) Codex C 04 (5th century), although the manuscript’s state of preservation makes complete verification of this uncertain.

Variant 1b is Greek, “‘*amartematos* (‘a ... sin’ = ‘an ... sin,’ neuter singular genitive noun, from ‘*amartema*).’” *Variant 1b* could also be reconstructed in the Greek

from the Latin *Variant 1*, or translated into the Greek from the Latin *Variant 1*. *Variant 1b* looks like it was *most probably* a further corruption of Greek “*amartias*” (*Variant 1a*), introduced as a modification of *Variant 1a* due to the peculiar penchants of some Alexandrian School corrupter scribes. Their choice for a less familiar term than one finds elsewhere in the New Testament, was possibly motivated by an embrace of gnosticism, in which the gnostics claimed a special “knowledge (Greek, *gnōsis*)” of God which was of a “secretive” nature. Might this have led them to substitute a less familiar term in “*amartematos*” (*Variant 1b*) for the more familiar term of “*amartias*” (*Variant 1a*)? (Cf. comments on gnostics at ancient Alexandria in Mark 1:4; 2:12a; 3:15.) To the type of objection to this that would be raised by neo-Alexandrians such as Bruce Metzger (d. 2007), who would argue the other way and claim, “*amartias* [*Variant 1a*] was substituted ... as being more familiar than ‘*amartematos* [*Variant 1b*]’” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 82; 2nd ed., 1994, p. 70); I would ask, “Who is to say that one corrupter scribe is less of screwball, than another corrupter scribe?”

Variant 1b is found in the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); and (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 892 (9th century, mixed text type). It is further found in what, when Metzger made the above comments, was the neo-Alexandrians much vaunted “Archaic Mark” Minuscule 2427 (“14th century”), which is here “proudly presented” in support of *Variant 1b* in the textual apparatuses of both the UBS 4th Revised Edition (1993) and Nestle-Aland 27th Edition (1993). Of course, it was later shown between 2006 and 2009 A.D., that Minuscule 2427 was a neo-Alexandrian school supporting forgery which was possibly made after 1874, but which could not have been made earlier than 1874. And I would ask of such modern neo-Alexandrian School corrupter scribes the same question I have already asked of ancient Alexandrian School corrupter scribes, to wit, “*Who is to say that one corrupter scribe is less of screwball, than another corrupter scribe?*”

The erroneous *Variant 1b* was somewhat predictably adopted by the NU Text *et al.* Hence at Mark 3:29b the ASV reads, “but is guilty of an eternal sin.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, REB, TCNT, and Moffatt. Or without the indefinite article, “an,” it is found in the NEB.

Due to its strength in the Latin textual tradition, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times of the Douay-Rheims Version, like those of the Clementine Vulgate, *supra*, rendered Mark 3:29b as, “but shall be guilty of an everlasting sin.” The post Vatican II Council new neo-Alexandrian Papists’ did likewise in adopting the erroneous *Variant 1b* in their Roman Catholic RSV, JB, and NJB.

Meditation. Homily 19, Book 2, Article 35 of the Anglican Protestant 39 *Articles*, entitled, “Of Repentance,” refers to Mark 3:29. “Whereupon we do not without

just cause detest and abhor the damnable opinion of them which do most wickedly go about to persuade the simple and ignorant people, that, if we chance, after we be once come to God and grafted in his Son Jesu Christ, to fall into some horrible sin, repentance shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And, that they may give the better colour into their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews and the second chapter of the second Epistle of Peter (Heb. 6:4-6; 10:26-29; II Pet. 2:20,21); not considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto, but of the final falling away from Christ and his Gospel: which is a sin against (Matt. 12:31; Mark 3:29) the Holy Ghost, that shall never be forgiven; because that they that do utterly forsake the known truth do hate Christ and his Word, they do crucify and mock him (but to their utter destruction), and therefore fall into desperation, and cannot repent. And, that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures, which promiseth unto all true repentant sinners, and to them that with their whole heart do return unto the Lord their God, free pardon and remission of their sins. For the probation hereof we read this (Jer. 4:1): *O Israel, saith the holy prophet Jeremy, if thou return, return unto me, saith the Lord; and, if thou put away thine abominations out of my sight, then shalt thou not be moved* For as set forth in the 1662 *Book of Common Prayer*, in the words of Article 11 of the *Apostles' Creed*, “I believe in ... the forgiveness of sins.”

At **Mark 3:31a** {with rating of a high level **B** in the range of 71-74%, as it is MBT and attested to in the Greek over time, and through time, from ancient times, but is reduced from an “A” as it lacks support in the Latin}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*Erchontai* (‘they do come’ = ‘there came,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *oun* (‘Then,’ word 2) *oi* (‘the,’ word 3) *adelphoi* (‘brethren,’ word 4) *kai* (‘and,’ word 5) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’ word 8),” i.e., in the wider words spoken of our Lord’s half-brothers via Mary (Matt. 1:25 – “firstborn son,” with 12:46,47; Luke 2:7 – “firstborn son,” with 8:19,20; Ps. 68:8,9 – “my brethren” stylistically paralleling “my mother’s children,” with John 2:17), and his earthly mother Mary, to wit, “Then there came his brethren and his mother” (AV), i.e., with the King James’ translators considering that the Greek “*eius* (‘of him,’ word 8)” is working double-time as a reference to both Jesus’ mother and brethren, and so can be rendered twice in translation without using italics. This is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), Pi 041 (9th century), U 030 (9th century), Gamma 036 (10th century); and Minuscule 2 (12th century).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. *erchontai* in e.g., Mark 2:3,18; 5:15. And contrary to the claims of Romanists and semi-Romanists who allege Mary is a “co-mediator,” the fact that his earthly mother *had no special access to him* is theologically taught in this passage at Mark 3:33-35, so that to have a singular linguistic priority to Mary as found in *Variants I & 2, infra*, is also contextually incongruous. And hence for this same reason we also

find plural forms in Matt. 12:46 and Luke 8:19. “For” our Lord says in Mark 3:35, “whosoever shall do the will of God, the same is my brother, and my sister, and mother.”)

Variant 1a is found as Latin, “*Et* (‘And,’ added word A) *veniunt* (‘they do come’ = ‘there came,’ word 1a, indicative active present, 3rd person plural verb, from *venio*) *mater* (‘mother,’ = Greek words 6 & 7) *eius* (‘of him,’ word 8) *et* (‘and,’ word 5) *fratres* (‘brethren,’ = Greek words 3 & 4),” i.e., “And there came his mother and brethren,” in Jerome’s Vulgate (5th century), and old Latin Versions *aur* (7th century) and *l* (7th / 8th century). This can be reconstructed from the Latin with reference to the Greek of the TR, *supra*, and *Variant 2, infra*, as Greek, “*Kai* (‘And,’ added word A) *erchontai* (‘they do come’ = ‘there came,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’ word 8) *kai* (‘and,’ word 5) *oi* (‘the,’ word 3) *adelphoi* (‘brethren,’ word 4).” A form of this is also found in the Book of Armagh (812 A.D., although with Gwynn’s italics for his additions he adds word 8 twice as in old Latin *f* & *c, infra*, thus reading, “*Et veniunt mater eius et fratres eius*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome’s Vulgate, *supra*.

And a similar Latin reading to *Variant 1a* is found as Latin, “*Et* (‘And,’ added word A) *venerunt* (‘they came’ = ‘there came,’ word 1b, indicative active perfect, 3rd person plural verb, from *venio*) *mater* (‘mother,’ = Greek words 6 & 7) *eius* (‘of him,’ word 8) *et* (‘and,’ word 5) *fratres* (‘brethren,’ = Greek words 3 & 4) *eius* (‘of him,’ word 8),” to wit, “And there came his mother and his brethren,” i.e., with the Latin translators considering that the Greek “*eius* (‘of him,’ word 8)” is working double-time as a reference to both Jesus’ mother and brethren and so can be rendered twice in translation. This is found in old Latin Versions *f* (6th century) and *c* (12th / 13th century).

Variant 2 uses a singular verb acting to put a greater emphasis on “his mother,” and repeating word 8 after word 4, as Greek, “*Kai* (‘And,’ added word A) *erchetai* (‘she comes’ = ‘there came,’ word 1c, indicative middle present, 3rd person singular verb, from *erchomai*) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’ word 8) *kai* (‘and,’ word 5) *oi* (‘the,’ word 3) *adelphoi* (‘brethren,’ word 4) *autou* (‘of him,’ word 8),” i.e., And there came his mother and his brethren.” This is a minority Byzantine reading, for instance, Codex G 011 (9th century). *Variant 2* is also found as Latin, “*Et* (‘And,’ added word A) *venit* (either, *Variant 2a, venit*, ‘she comes’ = ‘there came,’ word B1, indicative active present, 3rd person singular verb, from *venio*; or *Variant 2b, venit*, ‘she came’ = ‘there came,’ word B2, indicative active perfect, 3rd person singular verb, from *venio*) *mater* (‘mother,’ = Greek words 6 & 7) *eius* (‘of him,’ word 8) *et* (‘and,’ word 5) *fratres* (‘brethren,’ = Greek words 3 & 4) *eius* (‘of him,’ word 8).” This is found in old Latin Versions *b* (5th century), *d* (5th century), *ff2* (5th century), and *q* (6th / 7th century); and the ancient church Latin writer, Cyprian (d. 258). Similar readings are also found in old Latin Version *a* (4th century, instead of first word 8, “*illius*” / ‘of that [one],’ & lacks second word 8); and old Latin Version *e* (4th / 5th century, lacks second word 8).

Did *Variant 1a* originate in the Latin or the Greek? If it originated in the Greek, was *Variant 1a* an accidental alteration? Looking at Greek, “*Erchontai* (there came) *oun*

(‘Then’) *oi* (the) *adelphoi* (brethren) *kai* (and) *e* (the) *meter* (mother) *autou* (of him),” did Greek Scribe 1 first leave a small paper space to start this sentence, and then write “*erchontai*,” due to a distraction, did his eye then jump from the “*ai*” ending of this word, to the “*ai*” ending of “*kai*,” and did he then right out, “*e* (the) *meter* (mother) *autou* (of him)”)? Suddenly realizing his mistake, did he then think, “I’ll just add the rest back in here as it basically means the same,” and did he then put in, “*kai* (and) *oi* (the) *adelphoi* (brethren),” and keep writing? Did a later “corrector scribe,” Greek Scribe 2, seeing this conclude, “A conjunction is missing from this,” and seeing the paper space before “*erchontai*,” did he then put in “*Kai* (And),” possibly in this originating manuscript as a one letter abbreviation, which in time was later expanded out to all three letters, or possibly as the three letter of “*Kai*”? If it originated in the Latin, looking at Latin, “*Veniunt* (there came) *tunc* (‘then,’ or perhaps another Latin word) *fratres* (brethren) *et* (and) *mater* (mother) *eius* (of him),” did Latin Scribe 1 first leave a small paper space to start this sentence, and then write “*veniunt*,” due to a distraction, did his eye then jump from the “*t*” ending of this word, to the “*t*” ending of “*et*,” and did he then right out, “*mater eius*”? Suddenly realizing his mistake, did he then think, “I’ll just add the rest back in here as it basically means the same,” and did he then put in, “*et* (and) *fratres* (brethren) and keep writing? Did a later “corrector scribe,” Latin Scribe 2, seeing this conclude, “A conjunction is missing from this,” and seeing the paper space before “*veniunt*,” did he then put in “*Et* (And)”)? Or was *Variant 1a* a deliberate alteration? Did an assimilationist Greek or Latin scribe, looking for a “more standard gospel text,” noting that “mother” came before “brother” in Matt. 12:46 and Luke 8:19, deliberately change the word order here at Mark 3:31a?

Variant 1 appears to predate *Variant 2*, and be a further corruption of it, or possibly a further corruption of the similar reading to *Variant 1* in which Latin “*eius* (of him)” is also added in after “*fratres* (brethren).” Given that *Variant 2* is found in the ancient church Latin writer, Cyprian (d. 258)⁷⁶, *Variant 1* must be earlier than this, and so we are reminded that for about 200 years before the death of Cyprian there were even in New Testament times, “many, which corrupt the word of God” (II Cor. 2:17). Thus only a fool would presume to say as a general rule, “The older manuscripts are the better manuscripts,” since one must look to the apographs Divinely preserved from the autographs (I Peter 1:25), in consultation with neo-Byzantine textual analysis. Thus what we presently have access to of these apographs may be later manuscripts, such as certainly occurs here at Mark 3:31a.

Did *Variant 2* originate in the Latin or the Greek? Was *Variant 2* an accidental alteration? If in the Greek, understood as a three-step corruption, was the Greek, “*erchontai* (‘they do come’ = ‘there came,’ word 1a),” of a *Variant 1* manuscript, written

⁷⁶ My direct knowledge of Cyprian when he is not in textual apparatuses, such as here, usually comes from Adolf Harnack & Carl Schmidt’s *Text Und Untersuchungen Zur Geschichte Der Altchrislichen Literatur*, Hans Freiherr von Soden’s (1881-1945) *Das Lateinische Neue Testament in Afrika Zur Zeit Cyprians*, J.C. Hinrichs’sche Buchhandlung, Leipzig, Germany, 1909 (a copy of this valuable work may be found in the British Library, London, UK, shelf mark 3628.d.1/33).

over two lines, with the “*erchon*” on one line, and the “*tai*” on the next? Due to a paper fade, did the “*erchon*” of the first line, come to look something like, “*erch:.*”? Was this then “reconstructed from context” by a scribe as “*erche*” thus producing the *Variant 2* reading of “*erchetai* (‘she comes’ = ‘there came,’ word 1c)”? As previously stated, the Latin translators considered that the Greek “*eius* (‘of him,’ word 8)” is working double-time as a reference to both Jesus’ mother and brethren and so can be rendered twice in translation. But did a Greek scribe seeing such a Latin manuscript, wrongly conclude that “the second Greek ‘*eius* (of him)’ must have fallen out in transmission, and so wrongly ‘reconstruct’ it from the Latin?”

Were these accidental alterations in the Latin? If in the Latin, understood as a two-step corruption, was the Latin, “*veniunt* (‘they do come’ = ‘there came,’ word 1a)” of a *Variant 1* manuscript written over two lines, with the “*veniu*” on one line, and the “*nt*” on the next? Due to a paper fade, did the “*veniu*” of the first line, come to look something like, “*ven:.*”? Was this then “reconstructed from context” by a scribe as “*veneru*” thus producing the *Variant 1a* reading of “*venerunt* (‘they came’ = ‘there came,’ word 1b)”? In another *Variant 1* manuscript, was the Latin, “*veniunt* (‘they do come’ = ‘there came,’ word 1a)” written over two lines, with the “*veniun*” on one line, and the “*t*” on the next? Due to a paper fade, did the “*veniun*” of the first line, come to look something like, “*veni:.*”? Was this undetected by a scribe, thus giving rise to the reading of *Variant 2*, “*venit* (‘she came’ = ‘there came’)”?

Or were these deliberate alterations. Did arrogant and impious Greek and / or Latin corrupter scribes consider that such changes were desirable “stylistic improvements”?

Outside the closed class of NT Greek and Latin sources, at Mark 3:31a the correct reading of the TR is Greek, “*Erchontai* (‘they do come’ = ‘there came,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *oun* (‘Then,’ word 2) *oi* (‘the,’ word 3) *adelphoi* (‘brethren,’ word 4) *kai* (‘and,’ word 5) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’ word 8),” i.e., “Then there came his brethren and his mother” (AV). This is found in Minuscule 157 (12th century, independent); and the Syriac Harclean h (616) Version.

Variant 1a is Greek, “*Kai* (‘And,’ added word A) *erchontai* (‘they do come’ = ‘there came,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’ word 8) *kai* (‘and,’ word 5) *oi* (‘the,’ word 3) *adelphoi* (‘brethren,’ word 4)” i.e., “And there came his mother and brethren.” This is found in (the mixed text type) Codex Theta 038 (9th century); and Minuscule 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text).

Variant 1b repeats word 8 after word 4, Greek, “*Kai* (‘And,’ added word A) *erchontai* (‘they do come’ = ‘there came,’ word 1a, indicative middle present, 3rd person plural verb, from *erchomai*) *e* (‘the,’ word 6) *meter* (‘mother,’ word 7) *autou* (‘of him,’

word 8) *kai* ('and,' word 5) *oi* ('the,' word 3) *adelphoi* ('brethren,' word 4) *autou* ('of him,' word 8)" i.e., "And there came his mother and brethren." This is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Syriac Pesitto Version (first half 5th century).

Variant 2 is Greek, "*Kai* ('And,' added word A) *erchetai* ('she comes' = 'there came,' word 1c, indicative middle present, 3rd person singular verb, from *erchomai*) *e* ('the,' word 6) *meter* ('mother,' word 7) *autou* ('of him,' word 8) *kai* ('and,' word 5) *oi* ('the,' word 3) *adelphoi* ('brethren,' word 4) *autou* ('of him,' word 8)" i.e., And there came his mother and his brethren." This is found in one of the two leading Alexandrian texts Codex Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century).

The split in the two main Alexandrian texts at Mark 3:31a, caused splitting headaches for the neo-Alexandrians, who very largely consider that where the two leading Alexandrian texts agree, they have their neo-Alexandrian text. Somewhat predictably, as is *usually the case*, the split was resolved in favour of Codex Vaticanus (4th century) and thus *Variant 1b* by Westcott-Hort (1881). And also somewhat predictably, as is *usually the case*, Erwin "boy" Nestle said he "wanted to tag along" with Westcott & Hort in Nestle's 21st edition (1952). And somewhat predictably, as is *usually the case*, the split was resolved in favour of Codex Sinaiticus and thus *Variant 2* by Tischendorf's 8th edition (1869-72). And at least on this occasion, seemingly impressed by the combination of one of the two leading Alexandrian texts coupled with the leading representative of the Western Text, *Variant 2* was also followed in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).

Variants 1a, 1b, & 2 are all rendered the same into English as, "And there came his mother and brethren." This means that on the one hand, it is possible to detect that a given neo-Alexandrian version is following either *Variant 1b* or *Variant 2* in harmony with neo-Alexandrian texts, or *Variant 1a* as an exercise of the non-Alexandrian pincer arm (cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d); but one does not know for sure which of these three variants are specifically being followed in any given instance. Thus at Mark 3:31a, one of the three erroneous variants, *Variant 1a*, *Variant 1b*, or *Variant 2*, is adopted by the ASV (which is most likely following Westcott-Hort's *Variant 1b*), which reads, "And there came his mother and his brethren." So too, one these three erroneous variants is followed in the NASB (3rd edition of 1995 rendering the added word A, *Kai*, as "Then"), RSV, ESV, NRSV (rendering the added word A, *Kai*, as "Then"), NIV (rendering the added word A, *Kai*, as "Then"), and TEV (rendering the added word A, *Kai*, as "Then").

Variant 1a is found in the Latin of e.g., the Vulgate, and was followed by the old Latin Papists of post Trent Council and pre-Vatican II Council times in both the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 3:31a the Douay-

Rheims Version reads, “And his mother and his brethren came.” As for the post Vatican II Council new neo-Alexandrian Papists’, we are once again left to ask, Did they follow *Variant 1a*, *Variant 1b*, or *Variant 2*, in their Roman Catholic RSV, JB, and NJB?

Variant 1a is found in the main text of Von Soden (1913) and so *prima facie* may have been used by Moffatt (1935), who says in his “Introduction,” “The text from which the present translation has been made approximates to that of H. von Soden of Berlin,” although he also says he makes some “departures from it.” And making such a departure on this occasion, the semi neo-Alexandrian James Moffatt was evidently influenced by the general textual confusion here in the Alexandrian texts, so that he decided to follow the TR’s reading as attested to not only by Byzantine manuscripts, but also e.g., the Syriac (Syriac Harclean Version). Thus for a mix of right and wrong reasons, on this occasion, Moffatt fluked the right textual reading, and hence Moffatt reads at Mark 3:31a, “Then came his brothers and his mother.”

Preliminary Remarks & Textual Discussion for Mark 3:33b.

The First Matter: The Greek. The von Soden “I” and “K” groups based Hodges & Farstad’s majority text (1985) (in which of *c.* 1,500 I and K manuscripts, *c.* 1,300 are completely Byzantine text and *c.* 1,360 are Byzantine text including those that are Byzantine text only in parts, so that more than 85% of manuscripts are Byzantine text,) considers the text is “seriously divided” between their preferred main text reading of “*ε* (or),” and the variant “*kai* (and);” whereas the von Soden “K” group based Robinson & Pierpont’s majority text (2005) (in which of 983 K group manuscripts, more than 90% of manuscripts are Byzantine text,) regards the MBT to be “*ε* (or)” without any qualification⁷⁷. Going to the common source book of von Soden (1913), and like Robinson & Pierpont using the K group Byzantine priority methodology, we find that inside the K group, of 860 K group Gospel manuscripts, the variant “*kai* (and)” is followed by 4 manuscripts of the K1 subgroup + 1 manuscript of the Ki subgroup + 59 out of 151 Kx manuscripts counted = 119 manuscripts. There are 515 Kx Gospel manuscripts, so that 860 (the number of K group Gospel manuscripts) minus 515 (the number of Kx manuscripts) = 345 manuscripts, and 345 + 151 (the number of Kx manuscript counted) = 496 manuscripts. Thus the variant has the support of 119 out of 496 K group manuscripts, or *c.* 24%, whereas the TR’s reading has the residual support of *c.* 76%. A count of 496 manuscripts, i.e., about 500 manuscripts, is certainly a sufficiently large sample to make reasonable statistical extrapolations from, so that one can conclude that in round terms, the TR’s reading has the support of *c.* 75% or three-quarters of the Byzantine text manuscripts, and the variant is followed by *c.* 25% or one-quarter of the Byzantine text manuscripts. Therefore the TR’s reading is clearly the majority Byzantine text.

The Second Matter: The Latin. In the Book of Armagh (812 A.D.) are many

⁷⁷ Hodges & Farstad, pp. xxi & 116; Robinson & Pierpont, pp. xviii & 76.

abbreviations. Gwynn adds in italics “*et* (and),” here so that the reading conforms with the Vulgate. Given that the Book of Armagh is a Vulgate Codex, Gwynn has made a reasonable speculation. But in view of the fact one could also conjecture this was meant to be, or at least allowed for a reading of, “*aut* (or),” as influenced by an old Latin Version, no reference will be made to the Book of Armagh, *infra*.

The Third Matter: Texts Outside the Closed Class of Sources. Swanson (1995) shows the Family 13 Manuscripts following the TR’s reading, whereas Nestle-Aland (1993) shows the Family 13 Manuscripts following the variant. Therefore, no reference will be made to them, *infra*. On the one hand, from the enlightened neo-Byzantine perspective, what manuscripts outside the closed class of sources read does not really matter, as they have absolutely no impact on the discovery of the text of Scripture in the *Textus Receptus*. But on the other hand, from the benighted neo-Alexandrian perspective, such manuscripts outside the closed class of sources are regarded as important for the purposes of constructing a critical neo-Alexandrian text.

Principal Textual Discussion at Mark 3:33b {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR’s Greek, “e (or),” in the wider words of our Lord, “Who is my mother, or my brethren?” (AV), is MBT with the support of *c.* 75% of Byzantine manuscripts e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), E 07 (8th century), H 013 (9th century), K 017 (9th century), M 021 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, “*aut* (or),” in old Latin Versions e (4th / 5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), r1 (7th century), and c (12th / 13th century). It is further supported by the ancient church Latin writer, Cyprian (d. 258).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. e / “or” in “father or mother” at Mark 7:10-12; and in “brethren, or sisters, or father, or mother,” in Mark 10:29.)

However, a variant reading Greek “*kai* (and),” is a minority Byzantine reading found in *c.* 25% of Byzantine manuscripts e.g., Codices G 011 (9th century), U 030 (9th century), V 031 (9th century), Y 034 (9th century), and Gamma 036 (10th century). The variant is also found as Latin, “*et* (and),” in the Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), aur (7th century), and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

The Greek “*kai* (and)” looks to have been brought in from Matt. 12:48. Of course Christ said both, “Who is my mother? And (*kai*) who are my brethren?” as recorded in Mark 12:48; as well as “Who is my mother, or (e) my brethren?” as recorded in Mark 3:33b. For despite the claims of those arguing for so called “parallel” accounts in the Gospels, Christ repeated e.g., different parables on different occasions, and put them a slightly different way on different occasions during the course of his 3½ year public ministry, so that we need to be weary of so called “parallel” accounts, even though

some events e.g., Christ's death and resurrection, clearly only occurred once. E.g., he gave a form of the Lord's Prayer with a doxology in his Sermon on the Mount in Matt. 6:9-13; and in a very different context, he again gave a slightly different form of the Lord's Prayer without a doxology in Luke 11:1-4. Was the variant an accidental alteration? In a given manuscript, was the Greek, "ε (or)" either lost in a paper fade or paper loss? Was it then "reconstructed from context" with some reference to Matt. 12:48 as Greek "*kai* (and)" in which a letter or symbol was used for "*kai*" that reduced it to one letter space? Or did the word come at the end of a line, so that "*kai*" could be added in with all three letters? Or was the variant a deliberate alteration? Did a semi-assimilationist scribe looking for "a more standard gospel text," take it upon himself to so semi-assimilate the text here at Mark 3:33b to the "*kai* (and)" of Matt. 12:48?

Outside the closed class of NT Greek and Latin sources, at Mark 3:33b the correct reading of the TR, "or," in the wider words, "Who is my mother, or my brethren?" (AV), is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); Minuscules 33 (9th century, mixed text type), 28 (11th century, Byzantine other than in Mark), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 157 (12th century, independent). It is also found in the Gothic Version (4th century); Armenian Version (5th century); Syriac Sinaitic (3rd / 4th century) and Harclean h (616) Versions; and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, "and," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 892 (9th century, mixed text type). It is also found in the Egyptian Coptic Bohairic Version (3rd century).

The variant is also found in what was the neo-Alexandrians much vaunted "Archaic Mark" Minuscule 2427 ("14th century"), until, that it, it was found between 2006-2009 to be fraudulent, and not dating earlier than 1874. The erroneous variant is found in the NU Text *et al.*

And thus at Mark 3:33b the *American Standard Version* reads, "Who is my mother and ...brethren" (ASV). So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, and NIV.

What is one to make of the non-literal translation vagaries of the NEB and TEV here at Mark 3:33b? E.g., the *Today's English Version* reads, "Who is my mother? Who are my brothers?" (TEV).

The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records how at Mark 3:33b, "the devils who blinded the old Latin Papists gloatingly complimented themselves on how the New Testament text had been successfully

corrupted here with the Latin ‘*et*’ or English ‘and’ in both the Clementine Vulgate and Douay-Rheims Version. One devil said to another, ‘As long as they believe *something other* than the truth of God, that’s all that really matters.’ Then when their new neo-Alexandrian Popish minions of post-Vatican II Council times came to this same verse, the same devils said to one another, ‘For old time sake, we’ll make sure this textual corruption is kept in the Roman *Catholic RSV*, JB, and NJB. ... And it was.”

Preliminary Remarks & Textual Discussion for Mark 3:33c.

We here see a different reading for the Greek Western Text Codex D 05 (following the variant) outside the closed class of sources; and the old Latin text d (following the TR) inside the closed class of sources (cf. e.g., Mark 2:9d). This reminds us that while the Greek Western scribes often conflated the text, they also sometimes pruned it (cf. e.g., Mark 2:9d). We are thus also reminded once again, that though they form part of one Greek-Latin diglot, the Latin of this diglot is what really interests us, not the Greek; in the same way that the Byzantine Greek of Codex A 02 is what really interests us for that manuscript, rather than its later non-Byzantine text parts.

Principal Textual Discussion at Mark 3:33c {with rating A}. Inside the closed class of Greek and Latin NT sources the TR’s Greek, “oi (the) adelphoi (brethren) mou (of me)” i.e., “my brethren,” in the wider words, of our Lord, “Who is my mother, or my brethren?” (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), E 07 (8th century), G 011 (9th century), H 013 (9th century), Pi 041 (9th century), and Gamma 036 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, “mei (‘of me’ / ‘my’),” in Jerome’s Vulgate (5th century), and old Latin Versions old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). It is further supported in the ancient church Latin writer, Cyprian (d. 258). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And there is no good textual argument against the Majority Byzantine Text reading. (Cf. the double mou of “my mother and my brethren” in Mark 3:34.)

Outside the closed class of NT Greek and Latin sources, at Mark 3:33c the correct reading of the TR, “my brethren,” is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is further found in the Egyptian Coptic Bohairic Version; Gothic Version (4th century); and all extant Syriac Versions.

However, a variant omitting Greek “*mou* (of me),” i.e., “my” before “brethren,” and so reading simply, “brethren,” is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century). It is also found in the Armenian Version.

Was the variant an accidental omission? Was the Greek “*mou* (of me),” coming at the end of a line, lost in an undetected paper fade? Or was the variant a deliberate omission? Was it removed by a prunist scribe who regarded it as “redundant”?

The split in the two main Alexandrian texts caused concomitant splits among the neo-Alexandrians. Somewhat predictably, Tischendorf followed Codex Sinaiticus and thus included the Greek “*mou* (of me)” in Tischendorf’s 8th edition (1869-72); and also somewhat predictably, Westcott & Hort followed Codex Vaticanus and omitted the Greek “*mou* (of me)” in Westcott-Hort (1881); and as usually, though not always occurs, “Erwin-boy” Nestle followed Westcott & Hort and so also omitted the Greek “*mou* (of me)” in Nestle’s 21st edition (1952). But those of the NU Text Committee were thoroughly baffled by the matter. After all, from the neo-Alexandrian paradigm, does not Codex Vaticanus have diverse “external support” from the Western Text (D 05) and “Caesarean” Text (Armenian Version)? But then again, is not “the shorter reading generally the better reading” as here found in Codex Sinaiticus; and does it not have much wider “external support”? And so the Greek “*mou*” was placed in square brackets as entirely optional in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

What were the neo-Alexandrian Versions to make of all this neo-Alexandrian textual confusion at Mark 3:33c?

Solution 1: Follow Codex Sinaiticus and include the “my.” The ASV reads, “my brethren.” So too, this solution was adopted in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt; as well as the Papists’ Roman *Catholic RSV*, JB, and NJB.

Solution 2: Follow Codex Vaticanus and exclude the “my.” Among the neo-Alexandrian versions considered in these commentaries, this was a purely theoretical option only, as none of them either followed *Codex Vaticanus* or had a footnote reference to the *Codex Vaticanus* reading here at Mark 3:33c. But given the underpinning disputation among neo-Alexandrians as seen in the omission of Westcott-Hort (1881), Nestle’s 21st edition (1952), and the optional square brackets of the NU Text (1993), it is possible, though by no means certain, that a future neo-Alexandrian Version, or a future edition of one of the present neo-Alexandrian versions considered in these commentaries, will either adopt it, or at least have a footnote reference to it. Time will tell.

At **Mark 3:35a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "gar (For)" in the wider words, "For whosoever shall do the will of God" etc. (AV), is MBT e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), H 013 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "enim (For)," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And there is no good textual argument against the Majority Byzantine Text reading. (Cf. "os gar an" / "For whosoever," at Mark 8:35; 9:41.)

Variant 1 lacks Latin, "enim (For)," and instead reads Latin, "Et (And)." It is found in old Latin Versions a (4th century) and c (12th / 13th century). It is also found in the ancient church Latin writers, Cyprian (d. 258) and Augustine (d. 430). *Variant 1* might be reconstructed from the Latin as Greek, "Kai (And)."

Variant 2 lacks Latin, "enim (For)," and is found in old Latin Versions e (4th / 5th century) and b (5th century).

Did *Variant 1* and / or *Variant 2* originate in the Greek or Latin? Was *Variant 1* and / or *Variant 2* an accidental alteration? Did *Variant 1* originate in the Latin? In a given manuscript, did the Latin, "enim (For)" come at the end of a line? Due to a paper fade or loss, did it come to look something like, "e:::"? Was this then "reconstructed from context" by a Latin scribe as "et (and)"? Did *Variant 1* originate in the Greek? In a given manuscript, due to paper fades and / or losses, did the Greek, "gar (For)" come to look something like, "a:"? Was this then "reconstructed from context" by a Greek scribe as "kai (and)"? Did *Variant 1* originate in either the Latin or Greek due to an undetected paper fade of Latin, "enim (For)" or Greek, "gar (For)" respectively?

Was *Variant 1* and / or *Variant 2* a deliberate alteration? Did arrogant and impious Latin and / or Greek scribes take it upon themselves to tamper with the Word of God as alleged "stylistic improvements"?

Outside the closed class of NT Greek and Latin sources, at Mark 3:35a the correct reading of the TR, "For," is found in e.g., one of the two leading Alexandrian texts Codex Sinaiticus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscule 33 (9th century, mixed text type). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th

century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in all extant Syriac Versions; the Egyptian Coptic Sahidic Version (3rd century); some manuscripts of the Egyptian Coptic Bohairic Version; and the Gothic Version (4th century).

Variant 1, “And,” is found in W 032 (5th century, which is Western Text in Mark 1:1-5:30).

Variant 2 which lacks either the TR’s “For” or *Variant 1*’s “And,” is found in one of the two leading Alexandrian texts Codex Vaticanus (4th century). It is also found in the Egyptian Coptic Bohairic Version (3rd century). *Variant 2* is also found in “the dud” “Archaic Mark” Minuscule 2427 (“14th century”), that since its exposure as a forgery in 2006-2009 as not dating earlier than 1874, the neo-Alexandrians have been seeking to “side-shuffle away from” as “they look up towards the ceiling.”

The split in the two main Alexandrian text’s between the TR’s reading of “For” followed in Codex Sinaiticus, and the *Variant 2* omission in Codex Vaticanus, caused painful splits among the neo-Alexandrians, who consistently hang *so much*, on *so little*, in these two leading Alexandrian texts which very largely existed in historical obscurity till the nineteenth century (even though Codex Vaticanus readings were known by Erasmus in the sixteenth century).

On this occasion, unusually for Tischendorf, he did not follow the “For” of Codex Sinaiticus, but rather, took the view that “the shorter reading is generally the better reading,” and so adopted Codex Vaticanus’s *Variant 2* in Tischendorf’s 8th edition (1869-72). More predictably, Westcott & Hort also followed *Variant 2*, though added one of their relatively rare sidenotes showing the reading of Codex Sinaiticus as an alternative in Westcott-Hort (1881); and “Erwin-boy” Nestle impliedly said he, “just wanted to tag along with Westcott and Hort”, and so he did likewise in Nestle’s 21st edition (1952). Successive NU Text Committees appear to “have fretted and fumed” over Mark 3:35a, and in the end they put the TR’s Greek “*gar* (For)” of Codex Sinaiticus in square brackets, making it entirely optional in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised edition (1993).

What then were the neo-Alexandrian translators to do?

Solution 1: Follow the TR’s reading of “gar (For)” found in Codex Sinaiticus. This was the solution adopted by the *American Standard Version* which reads, “For whosoever shall do” etc. (ASV). So too, this is the reading found at Mark 3:35a in the NASB.

Solution 2: Follow the Variant 2 omission of “gar (For)” found in Codex Vaticanus. This was the solution adopted by the *Twentieth Century New Testament*

which reads, “Whoever does” etc. (TCNT). So too, this is the reading found at Mark 3:35a in the RSV, ESV, NRSV, NIV, TEV, NEB, REB, and Moffatt.

On the one hand, the old Latin Papists of post Trent Council and pre-Vatican II Council times followed the TR’s reading on the basis of its support in the Latin textual tradition in both the Clementine and Douay-Rheims, which at Mark 3:35a reads, “For whosoever shall do” etc. . But on the other hand, the post Vatican II Council new neo-Alexandrian Papists’ followed *Solution 2* in the Roman *Catholic RSV*, JB, and NJB.

At **Mark 3:35b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR’s Greek, “*kai* (and) *adelphē* (sister) *mou* (‘of me’ = ‘my’)” in the wider words of our Lord, “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (AV), is Majority Byzantine Text (MBT) e.g., Codices K 017 (9th century), M 021 (9th century), S 028 (10th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, “*mea* (my),” in Jerome’s Vulgate (5th century), and old Latin Versions a (4th century), l (7th / 8th century), ff1 (8th century), and g2 (10th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading.* (Cf. Mark 3:33,34, “my brethren” as patriarchal language generics, so that when stylistically this is divided in singular gender specific entities there is a corresponding balance of “my brother and my sister.” This is also harmonious with a Marcan stylistic balance of *sou* / “thy” in Mark 7:10 “thy father and thy mother,” and Mark 10:37, “thy right hand, and ... thy left hand;” so that this type of Mark 3:35 stylistic balance of “my brother and my sister” is within the parameters of Marcan Greek.)

However, a variant omitting Greek “*mou* (my)” before “*adelphē* (sister),” and thus reading simply, “my brother, and sister, and mother,” is a minority Byzantine reading e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), and Gamma 036 (10th century). The variant is also found in old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). It is also found in the ancient church Latin writer, Cyprian (d. 258).

Was the variant an accidental omission? Was the Greek, “*mou* (my)” lost in an undetected paper fade? Or was the variant a deliberate omission? Did a prunist scribe, not understanding the Marcan Greek writing style of creating a balance between “my brother and my sister,” think the second “*mou* (my)” redundant because there was a “*mou* (my)” before the preceding “brother,” and no “*mou* (my)” before the following “mother”? Did this crass and crude neo-barbarian “hacker” scribe then prune the “*mou* (my)” away as some kind of alleged “stylistic improvement”?

Outside the closed class of NT Greek and Latin sources, at Mark 3:35b the

correct reading of the TR, “and my sister,” is found in e.g., (the mixed text type) Codex C 04 (5th century), and Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 1071 (12th century, independent), and 157 (12th century, independent). It is further found in all extant Syriac Versions; the Egyptian Coptic Bohairic Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant omitting “my” and so reading simply, “and sister,” is found in e.g., the two leading Alexandrian text’s Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 892 (9th century, mixed text type), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Gothic Version (4th century), and the Armenian Version (5th century).

And hence the erroneous variant is found in the NU Text *et al*. And thus at Mark 3:35b the ASV reads, “and sister.” So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, REB, TCNT, and Moffatt.

Due to its strength in the Latin textual tradition, the TR’s reading was followed by the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Clementine and Douay-Rheims, the latter of which reads, “and my sister.” By contrast, the post Vatican II Council new neo-Alexandrian Papists’ followed the variant in their Roman *Catholic* RSV, JB, and NJB.

What is one to make of the TEV and NEB at Mark 3:35b? E.g., the *Today’s English Version* reads, “my brothers, my sister, my mother” (TEV). There is a variant not being generally considered in these textual commentaries which reads at Mark 3:35c, “my mother⁷⁸.” Are the readings of the TEV and NEB an exercise of the non-Alexandrian pincer arm in which they first follow the TR’s reading and then also this Mark 3:35c variant to produce this reading? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) Or does this simply reflect the loose’n’liberal translation style of these very bad religiously liberal “translations”? Probably the latter, but

⁷⁸ It is found inside the closed class of sources in old Latin a & l, & Book of Armagh; and outside the closed class of sources in Minuscule 1071.

possibly the former. We cannot be sure. And nor can any of their benighted devotees. By contrast, let us thank God for the clarity of the *Textus Receptus* reading as found at Mark 3:35b in the *Saint James Version* of 1611, “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (AV). Concerning these and other so called “modern” English versions, let us be finished with the rest, and satisfied with the best; for among English translations, the Authorized King James Version (translated in 1611 & Authorized in 1662,) remains the best.