

(Volume 5) PART 3: Itemization & elucidation on variations between the *Textus Receptus* (TR) and Majority Byzantine Text (MBT) where the TR is something other than the MBT

(e.g., the MBT might be fairly evenly split between two readings).

Readings in Part 3 are in general areas of disagreement between neo-Byzantines of the *Textus Receptus* & Burgonites of the Majority Text (although where the MBT is fairly evenly split a Burgonite may potentially agree with the TR), and may or may not also be areas of disagreement between neo-Byzantines and neo-Alexandrians.

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) itemizations
that are not Majority Byzantine Text (MBT)
are discussed in Part 3,
whereas TR itemizations that are MBT are discussed in Volume 5, Parts 1 & 2.
(See also Appendices 1-3.)

Mark Chapter 1:

Mark 1:16b.

Mark Chapter 2:

Mark 2:9b; & Mark 2:26b.

Mark Chapter 3:

Mark 3:27d; & Mark 3:32c.

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.

Mark 1:16b “Simon and Andrew his brother” (TR & AV) {B}*Preliminary Textual Discussion.*

At Mark 1:16b, *Reading 2* is followed in von Soden’s K group of which over 90% are Byzantine text, other than a small number of itemized variants inside von Soden’s K group of *c.* 1,000 manuscripts (of which 860 include Gospel texts), and thus on any reasonable statistical projections *c.* 90% plus of the Byzantine text manuscripts overall. Von Soden’s generalist groups means we cannot be sure as to exactly what the relative strengths of the remaining *Readings 1, 3, 4 & 5* are, although we can say that the combined strength of these three readings in his K group is something between a figure of *c.* 10% to something less than *c.* 1%.

Though I have used von Soden’s very useful textual apparatus for most of the Greek manuscripts I cite for *Readings 1 & 4*, most of these Byzantine text manuscripts are from his I group. The combined strength of von Soden’s I and K groups is *c.* 1,500 manuscripts of which *c.* 1,300 or over 86% are completely Byzantine text (and *c.* 1,360 are Byzantine text including those that are Byzantine text only in parts), and there are 16 manuscripts from von Soden’s I and K groups in support of *Reading 1* (the TR’s reading). Therefore since 16 out of 1,300 is *c.* 1.23%, we can say that *Reading 1* (the TR’s reading) is supported by more than 1% of the Byzantine text manuscripts (as over 86% of these are Byzantine text, and 86% of 1.23 is over 1.05). On the one hand, such statistical calculations are most likely to be incorrect when dealing with such small numbers as these ones; but on the other hand, this is the best we can do on the limited data we presently have via von Soden’s textual apparatus, which in terms of a metaphor, I have previously described as “a great white stallion,” and “the most powerful horse under stable” that we have¹. Therefore, with this qualification, this figure of more than 1% for *Reading 1* (the TR’s reading), is thus a slight improvement on the statistical accuracy that we can obtain from von Soden’s K group alone of a figure of *c.* 10% to something less than *c.* 1%, *supra*.

Normally for my generalist purposes, I would not go beyond this type of figure (and indeed more commonly I would just use von Soden’s K group for statistical extrapolations of the Byzantine Greek text); but *prima facie* it may be possible to get an even more detailed figure by making projections on what percentage of the manuscripts are Byzantine text that von Soden has itemized which are otherwise unclassified outside of von Soden’s figures. For instance, here at Mark 1:16b von Soden says the TR’s reading is also followed by Minuscules 1216 (10th century, von Soden’s ε 1043 in his Iβ group, otherwise unclassified outside of von Soden’s system), 348 (11th century, von

¹ My Textual Commentaries Vol. 2 (Matt. 15-20) (2009; Printed by Parramatta Officeworks in Sydney, Australia) (<http://www.gavinmcgrathbooks.com>), Preface, at “Riding the great white stallion” that is “stabled” at von Soden’s “Ohio ranch.”

Soden's ε 121 in his Iβa group, otherwise unclassified outside of von Soden's system), 1279 (11th century, von Soden's ε 1178 in his Iβa group, otherwise unclassified outside of von Soden's system), 495 (12th century, von Soden's ε 243 in his Ii group, otherwise unclassified outside of von Soden's system), 513 (12th century, von Soden's ε 261 in his Iβ group, otherwise unclassified outside of von Soden's system), 829 (12th century, von Soden's ε 220 in his Iβ group, otherwise unclassified outside of von Soden's system), 152 (13th century, von Soden's ε 303 in his Iβ group, otherwise unclassified outside of von Soden's system), 184 (13th century, von Soden's ε 312 in his Iβ group, otherwise unclassified outside of von Soden's system), 693 (13th century, von Soden's ε 1388 in his Iβ group, otherwise unclassified outside of von Soden's system), 713 (13th century, von Soden's ε 351 in his Iσ group otherwise unclassified outside of von Soden's system), 1555 (13th century, von Soden's ε 1341 in his Ir group otherwise unclassified outside of von Soden's system), 1579 (13th century, von Soden's ε 1349 in his Iβb group, otherwise unclassified outside of von Soden's system), 2174 (13th century, von Soden's ε 1388 in his Iβ group, otherwise unclassified outside of von Soden's system), 16 (14th century, von Soden's ε 449 in his Iβb group, otherwise unclassified outside of von Soden's system), 1588 (14th century, von Soden's ε 1453 in his Iβb group, otherwise unclassified outside of von Soden's system), 1606 (14th century, von Soden's ε 1441 in his Iφb group, otherwise unclassified outside of von Soden's system), 17 (15th century, von Soden's ε 525 in his Iβb group, otherwise unclassified outside of von Soden's system), and 372 (16th century, von Soden's ε 600 in his Ia group, otherwise unclassified outside of von Soden's system).

This is an extra 19 "I" group manuscripts otherwise unclassified outside of von Soden's system. Thus on the basis of the Byzantine to non-Byzantine text percentages of the manuscripts that are itemized, one might increase the overall number of manuscripts from 16, *supra*. I.e., since more than 2/3rds of von Soden's I group are Byzantine, one might *prima facie* project that every two out of three I group manuscripts that von Soden here lists for the TR's reading should be added to the overall count, i.e., two-thirds of 19 is *c.* 12 manuscripts, and added to the 16 that we already have, this equals 28 manuscripts. If we then take 28 out of 1,300, this is *c.* 2.2%, so we can *prima facie* say that *Reading 1* (the TR's reading) is supported by at least *c.* 2% of the Byzantine text manuscripts, i.e., therefore somewhere between *c.* 2% and *c.* 10%. On the one hand, I find some appeal in such a *prima facie* calculation, since I too would like to make statistical projections as accurate as possible. But on the other hand, these type of projections are most likely to be wrong when the sample is small such as here, and so I see a potential problem with such a methodology, and I am not in a position to have manuscripts examined to see whether or not the problem does or does not exist.

While in the Preface of Volume 2, I am happy to do this type of thing of statistical projection from known Byzantine to non-Byzantine manuscripts in order to get a percentage to use for manuscripts otherwise unclassified outside of von Soden's system, so as to get THE BIG PICTURE of the K and I groups overall, I am more reluctant to do this for THE FINER DETAIL of more specific manuscripts inside the I and K groups even where the numbers of such manuscripts are larger because there may be disproportionate amounts of Byzantine to non-Byzantine manuscripts in this or that von

Soden subgroup, relative to the overall K or I group they are in. That is because I think the overall standard of text type classification we find between von Soden's very bad "I" group and his very good "K" group, *infra*, shows a very vacillating standard; and thus on the presently available data I would think it too hazardous to rest anything on the premise of his textual classification consistency inside his I groups reflecting a statistical microcosm of his macrocosm percentage break-ups of Byzantine to non-Byzantine manuscripts in his wider "I" group. Of course, in saying this I am open to review this if in the future more work is done on text-type classification of manuscripts with the consequence we can get a better idea of what is going on inside von Soden's I subgroups.

Hence my "rubbery" figures which look to find a base percentage figure from von Soden's clearly identifiable Byzantine text manuscripts, amidst a wider von Soden group of manuscripts in which some are classified as Byzantine, some as non-Byzantine, and some are otherwise unclassified outside of von Soden's system, necessarily produces estimates that might understate manuscript strength in a conservative direction. But they are therefore clearly reliable *as a base percentage figure*; and I generally prefer this to the alternative of assuming an even spread of Byzantine to non-Byzantine manuscripts inside von Soden's subgroups, from which one might *prima facie* make projections on manuscripts otherwise unclassified outside of von Soden on the basis of those that are so classified in the wider group. Hence e.g., here at Mark 1:16b I shall rest on the conclusion that a percentage of less than 10% of Byzantine texts support the TR's reading (on the basis of von Soden's K group figures), and that multiple techniques of uncertain statistical analysis of von Soden's figures indicate that the number is *c.* 1% (if von Soden's 16 I and K group Greek manuscripts are its full strength) or *c.* 2% (on an uncertain calculation of von Soden's I & K groups if the extra 19 "I" group manuscripts otherwise unclassified outside of von Soden's system conform to the same Byzantine to non-Byzantine text ratio percentages as does his overall group). Thus while we cannot be sure of exact figures due to the smallness of the sample, the support for the TR's reading in the Byzantine text is certainly present, and certainly at the lower end, and on the presently available limited data may be somewhere around *c.* 1% or *c.* 2%. But in fact we cannot be sure of its exact strength, which might be a bit more or less than these figure, because finer projections on von Soden's data must assume an even spread of Byzantine to non-Byzantine manuscripts inside von Soden's subgroups of otherwise unclassified manuscripts, and this is not a safe assumption to make when the numbers are very small such as here. Therefore the safest thing to say is that it could be anywhere between *c.* 1% and *c.* 10%, even though there is some uncertain statistical evidence indicating it *might* be *c.* 1% or *c.* 2%.

In elucidation of this position, I note that when one looks at the difference between von Soden's generally very good ability to classify text types as seen in his ability to put together more than 90% of Byzantine texts for his K group, in comparison with his generally very bad ability to classify text types as seen in the textual diversity in his fictionally held together "I" group (which includes e.g., the Western Text's D 05, a number of Byzantine Texts such as M 021 and Gamma 036, and the mixed text type Theta 038), I think I have some good grounds for this type of conservative caution with regard to what is clearly von Soden's very uneven skills in determining text types. If

von Soden's skills for classifying text type can vary as much as they do between his overall badly done "I" group and overall well done "K" group, then it is certainly reasonable to allow that such diversity *may* have further occurred in e.g., his I group subgroups. Indeed, it must be said that in looking at his I, K, and H groups, von Soden is clearly at his very worst in terms of classifying text types when he is at work in his I group, which lacks any real rhyme or reason. In short, when using von Soden one needs to be very careful about the usable limits of his work for statistical projections.

Of course, none of these cautions would concern a Burgonite revisionist who in the first instance like Hodges & Farstad or Robinson & Pierpont, revise Burgon's concept of a majority text count, so as to count just the Greek manuscripts; and who in the second instance, like Hodges and Farstad, make no distinction within the Greek manuscript count of text type. (By contrast, Robinson & Pierpont have what they called a "Byzantine priority" for Byzantine Greek text manuscripts as found in von Soden's K group.) Thus if one were to so look more generally at von Soden's I and K groups of *c.* 1500 manuscripts (of which more than 85% are Byzantine text), then one could add together 16 Byzantine manuscripts + 19 manuscripts otherwise unclassified outside of von Soden's system + 7 known non-Byzantine manuscripts² = 42 manuscripts. This count of 42 manuscripts out of 1,500 = 2.8%, and so one could say on such a Burgonite count that at least *c.* 2.5% of manuscripts support the TR's reading (*Reading 1*).

But this type of Burgonite Greek majority text count which gives a base figure for the TR's reading of *c.* 2.5% of manuscripts i.e., something between *c.* 2.5% and *c.* 10%, is not a base figure open to we of the neo-Byzantine School, who must rest instead in a base figure for the TR's reading of *c.* 1% of Byzantine manuscripts i.e., allowing something between *c.* 1% and *c.* 10%, even though there is some uncertain statistical evidence indicating it *might* be *c.* 1% or *c.* 2%. However, to this must be made the qualification that if more of von Soden's manuscripts which are presently unclassified outside of von Soden's system should be classified according to text type, with the consequence that we can increase our capacity to specify which ones are Byzantine text, then in turn more of von Soden's work will become of value to we neo-Byzantines, i.e., finer statistical projections for small numbers of manuscripts may then be made for a base figure percentage than what one presently can safely do on the available data. Perhaps the big lesson to come from this then, is the recognition that *there is still a huge amount*

² Codices D 05 (5th century, Western text; von Soden's δ5 in his Iα group); W 032 (5th century, Western Text in Mark 1:1-5:30; "Pre-Caesarean" text in Mark 5:31-16:20; Byzantine in Matthew & Luke 8:13-24:53; Alexandrian in Luke 1:1-8:12 & John; von Soden's 014 or δ5f in his Iα group); Theta 038 (9th century, the mixed text type; von Soden's 014 or δ5ff in his Iα group); and Minuscules 33 (9th century, mixed text type; von Soden's δ 48 in his H group); 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere; von Soden's δ 30 in his Iφα group), 28 (11th century, independent text type in Mark; Byzantine text elsewhere; von Soden's ε 168 in his Iα group), and 579 (13th century, mixed text; von Soden's ε 376 in his H group).

of manuscript classification work “out there” that is still potentially waiting to be done by requisitely skilled (and if possible, economically funded,) persons!

Principal Textual Discussion.

At Mark 1:16b, *Reading 1* (the TR’s reading), found in Scrivener’s Text is Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* (of him),” i.e., “Simon and Andrew his brother” (AV). This is a minority Byzantine reading with less than 10% support of the Byzantine texts which is possibly as low as *c.* 1%. It is supported by *Codex Seidelianus* (G 011, 9th century, Trinity College, Cambridge University, England, UK) and *Codex Oxoniensis Bodleianus* (Gamma 036, 10th century, Bodleian Library, Oxford University, England, UK); and Minuscules 880 (11th century; Vatican City State, Rome), 119 (12th century; Paris, France), 120 (12th century; Paris, France), 217 (12th century; Venice, Italy), 245 (12th century; Moscow, Russia), 1355 (12th century; Jerusalem, Israel), 2127 (12th century; Palermo, Italy, Byzantine outside Pauline Epistles); 477 (13th century; Trinity College, Cambridge University, England), 232 (14th century; Escorial, Spain), 578 (14th century; Arras, France), 70 (15th century; Cambridge University, England), 287 (15th century; Paris, France), 288 (15th century; Oxford University, England), and 745 (16th century; Paris, France).

Reading 1 is further supported as Latin, “*Simonem* (Simon) *et* (and) *Andream* (Andrew) *fratrem* (the brother) *eius* (of him),” i.e., “Simon and Andrew his brother,” in Jerome’s Latin Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), ff2 (5th century), t (5th / 6th century), f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); as well as the Book of Armagh (812 A.D., showing added letters in italics, as “*Symonem et Andream fratrem eius*”). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also manifested in both the Greek and Latin *Novum Testamentum* (New Testament) editions of Erasmus (1516 & 1522); and the Greek *Novum Testamentum* (New Testament) editions of e.g., Stephanus (1550), Beza (1598), and Elzevir (1633).

Reading 2, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* (‘of him,’ redundant in English translation) *tou* (‘of the,’ redundant in English translation) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is the majority Byzantine reading with the support of least *c.* 90% of the Byzantine text manuscripts. It is found in e.g., Codices Sigma 042 (late 5th / 6th century), K 017 (9th century), Y 034 (9th century), and S 028 (10th century).

Reading 3, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* (‘of him,’ redundant in English translation) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is a minority Byzantine reading found in Minuscule 2 (12th century).

Either *Reading 2* or *Reading 3* is also found as Latin, “*Simonem* (Simon) *et* (and) *Andream* (Andrew) *fratrem* (the brother) *Simonis* (of Simon),” i.e., “Simon and Simon’s

brother Andrew,” or “Simon and Andrew the brother of Simon,” in old Latin Versions a (4th century) and r1 (7th century).

Reading 4, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphou* (brother) *tou* (‘of the,’ redundant in English translation) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is a minority Byzantine reading found in Codex A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25); and Minuscles 443 (12th century) and 924 (12th century).

Reading 5, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphou* (brother) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is a minority Byzantine reading found in Codex M 021 (9th century).

There is a textual problem with the majority Byzantine reading (*Reading 2*) here at Mark 1:16b. But before considering Mark 1:16b in further detail, let us first consider the way Marcan Greek uses *kai* (and) and the genitive form of *autos*³, in connection with a name (proper noun).

The stylistic rule of Marcan Greek is to use the proper noun (name) + *kai* + *autou*. Thus in Mark 8:27 the Marcan form is “*o* (-) *Iesous* (Jesus) *kai* (and) *oi* (the) *mathetai* (disciples) *autou* (of him)” i.e., “Jesus and his disciples;” NOT, “*o* (-) *Iesous* (Jesus) *kai* (and) *oi* (the) *mathetai* (disciples) *autou* (‘of him,’ redundant in English translation) *tou* (-) *Iesou*” i.e., “Jesus and Jesus’ disciples” or “Jesus and the disciples of Jesus.” (Cf. a similar type of stylistic form without the “*kai*” / “and” at Mark 8:1; 10:23.) So too we find, proper nouns (names) + *kai* + *autou* at Mark 6:17, where we read, “*gar* (For) *o* (-) *Hrodes* (Herod) ... *echratēse* (laid hold upon) *ton* (-) *Ioannen* (John), *kai* (and) ... *dia* (for ... sake) *tou* (-) *Hrodiada* (Herodias) *ten* (the) *gunaika* (wife) *Philippou* (of Philip) *tou* (the) *adelphou* (brother) *autou* (of him)” i.e., “For Herod ... laid hold upon John, ... for Herodias’ sake, his brother Philip’s wife” etc.; NOT, “*gar* (For) *o* (-) *Hrodes* (Herod) ... *echratēse* (laid hold upon) *ton* (-) *Ioannen* (John), *kai* (and) ... *dia* (for ... sake) *tou* (-) *Hrodiada* (Herodias) *ten* (the) *gunaika* (wife) *Philippou* (of Philip) *tou* (the) *adelphou* (brother) *autou* (‘of him,’ redundant in English translation) *tou* (-) *Hrodou*” i.e., “For Herod ... laid hold upon John, ... for Herodias’ sake, Herod’s brother Philip’s wife” etc. .

But to this stylistic rule of Marcan Greek there is a notable alternative Greek form conveying the same general idea, that may or may not apply, *in the context of James and John*. Though sometimes neither of these forms employing the terminology of “*ton* (the) *adelphou* (brother)” are used, i.e., the reference is simply to “James and John” (Mark 1:29; 10:35 - though the idea is here conveyed in “the sons of Zebedee;” 10:41); when the terminology of “*ton* (the) *adelphou* (brother)” is present for James and John, the key distinguishing factor in Marcan Greek is the presence or absence of the “*autou* (of him).”

³ Greek, “*autou* (‘of him,’ masculine singular genitive, personal pronoun from *autos-e-o*).”

Thus on the one hand, we see the Marcan Greek stylistic rule applied to James and John in Mark 1:19. Here where the “*autou* (of him)” is present with “*ton* (the) *adelphon* (brother),” we read, “*Iakobon* (‘Jacob,’ Anglo-Celtic form, ‘James’) *ton* (the [son]) *tou* (-) *Zebedaiou* (Zebedee), *kai* (and) *Iōannēn* (John) *ton* (the) *adelphon* (brother) *autou* (of him)” i.e., “James the *son* of Zebedee, and John his brother” (showing italics for added word); NOT, “*Iakobon* (James) *ton* (the [son]) *tou* (-) *Zebedaiou* (Zebedee), *kai* (and) *Iōannēn* (John) *ton* (the) *adelphon* (brother) *autou* (of him) *tou* (-) *Iakobou* (of James)” i.e., “James the *son* of Zebedee, and John the brother of James.”

But on the other hand, where the “*autou* (of him)” is NOT present with “*ton* (the) *adelphon* (brother),” we read at Mark 3:17, “*Iakobon* (James) ... *kai* (and) *Iōannēn* (John) *ton* (the) *adelphon* (brother) *tou* (-) *Iakobou* (of James)” i.e., “James ... and John the brother of James” etc. . So too at Mark 5:37 we read, “*Iakobon* (James) *kai* (and) *Iōannēn* (John) *ton* (the) *adelphon* (brother) *Iakobou* (of James)” i.e., “James and John the brother of James” etc. .

This stylistic difference between when the “*autou* (of him)” is or is not present with “*ton* (the) *adelphon* (brother)” in reference to “James and John;” and then when it is not, using the terminology of “James and John the brother of James,” poses the question, What does this Marcan nuance mean? The answer appears to be connected with the status of James and John as part of the inner three disciples, inside the wider group of twelve disciples. Its function appears to be to indicate a particular closeness to them in this qualified context, so as to give an internal priority to James over John.

This is seen in the contrast between the simple factual reference to the inner three in Mark 9:2 and Mark 14:33, when compared and contrasted with the addition of material contextually elucidating on the distinction between the inner three and the other twelve in Mark 3:17 and Mark 5:37. Hence at Mark 3:14-18 we read of how Jesus “ordained twelve” (Mark 3:13), but he only *gave surnames* to the inner three, i.e., “Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder.” Thus this extra biographical information on James and John which indicates that with Peter they are part of an inner three that is given surnames, here acts to bring into play the Marcan nuance of dropping the “*autou* (of him)” and adding “*ton* (the) *adelphon* (brother),” so as to emphasis a Jacobean priority over John i.e., “John” was “James brother,” NOT, “James” was “John’s brother.” This coupled with the order, Peter, James, and John, appears to indicate a priority pecking order inside the inner three. (But “a little knowledge can be a dangerous thing,” and this insight should not be abused as in Romanism to claim Peter was some kind of “Pope,” which he most assuredly was not, *infra*.)

This same point emerges in Mark 5:37 where we read that Christ “suffered no man to follow him, save Peter, and James, and John the brother of James.” I.e., in the first instance, the inner three are being singled out as having a higher pecking order priority than the others in the twelve; and in the second instance, the terminology of “James, and John the brother of James” acts to give a priority of James over John,

indicating the threefold order of “Peter, and James, and John” reflects a further positional priority. (Cf. commentary at Mark 1:29a.)

But lest the good reader should inadvertently misunderstand my point about Petrine priority, let me further say that all this is of no comfort to the Papists, who falsely claim that Peter was “the first Pope,” when in fact the first Pope was 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. For while Peter became apostle to the Jews, this is qualified by the fact that Paul became the apostle to the Gentiles (Gal. 2:7,8), so that the Papists overstate the significance of Peter’s priority since in the first place his jurisdiction was limited to Jewish Christians, whereas Paul’s was to the Gentile Christians (and sometimes Jewish Christians of the Dispersion found among the Gentiles such as at Corinth, Acts 18:1-8; I Cor. 12:13). It is also clear that among the Jewish Christians, Peter exercised this power in conjunction with James and John (Gal. 2:9), and the order of “James, Cephas [/ Peter], and John” in Gal. 2:9, when compared to the more common, “Peter, and James, and John” (Acts 1:13), seems to be making the contextual point that Peter’s priority over James as the Apostle to the Jews was a titular priority of honour, and that Peter and James were therefore governing equals, i.e., among Jewish Christians, James was therefore not of an inferior governing power in the church to Peter (cf. Acts 15:13-35; I Cor. 15:5,7; Gal. 1:18,19; Jas. 1:1; I Peter 1:1). Moreover, Peter could be, and was, overruled (Gal. 2:11-14). And so all of these three factors show that the Papists overstate the significance of Peter, and one cannot properly use this Petrine priority inside the inner three evident in Mark’s Gospel to advance Popish pretensions about Peter, since it is abundantly clear from e.g., Gal. 2:7-21 that *Peter was no Pope!*

Let us now consider Mark 1:16b. On the one hand, we find that in Marcan Greek the usage of the “*autou* (of him)” is the normative stylistic rule of Marcan Greek; and the dropping of the “*autou* (of him)” and adding “*ton* (the) *adelphon* (brother),” is the formulae of words used in Marcan Greek to indicate a Jacobean priority of James over John, in the context of the inner three, whose priority order was “Peter,” “James,” “and John” (Mark 3:16,17; 5:37; 9:2; 14:33), when there is additional material contextually elucidating on the distinction between the inner three and the other twelve (Mark 3:17; 5:37), as compared and contrasted with a simple factual reference to the inner three (Mark 9:2; 14:33). But on the other hand, we find in the majority Byzantine reading of Mark 1:16b, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* (‘of him,’ redundant in English translation) *tou* (‘of the,’ redundant in English translation) *Simonos* (of Simon),” incongruous terminology. In the first instance, contrary to Marcan Greek, this retains the “*autou* (of him)” when adding “*ton* (the) *adelphon* (brother).” In the second instance, contrary to Marcan Greek, this applies the terminology of the Jacobean priority of James over John from the context of the inner three, to a context of Simon and Andrew. Indeed, outside this context of the inner three, it is never applied to James and John when they are just by themselves (Mark 10:35,41), in a manner comparable to Peter and Andrew here in Mark 1:6c. *Something is clearly wrong with the majority Byzantine reading at Mark 1:16b! This is NOT Marcan Greek!!*

The representative Byzantine reading at Mark 1:16b thus looks to be a conflation

between *Readings 1 & 2*. While the reason for such a conflation is necessarily speculative, it looks very much like this was a scribal attempt to artificially create “an inner four” in conceptual parallelism with the inner three. I.e., Andrew is named fourth after “Simon,” James,” and “John” among Christ’s twelve apostles in Mark 3:16-18; and to some extent Andrew is sometimes depicted with the inner three on some occasions (Mark 1:29; 13:3); though this is not usually so (Mark 5:37; 9:2; 14:33). Thus it would seem that a scribe who knew enough about Marcan Greek to know that adding “*ton* (the *adelphon* (brother))” was a Marcan technique sometimes used for the inner three, but did not know enough about Marcan Greek to realize that the “*autou* (of him)” first had to be dropped, and that this showed a contextual prioritization within the inner three i.e., it is not used in Marcan Greek where there is only two such as here, “Simon and Andrew his brother,” set about to create a semi-assimilation with the terminology of Mark 3:17; 5:37, in the erroneous belief that he had used Marcan Greek in order to create an inner four. Given that the context in Mark 1:16 is “Simon and Andrew,” it is possible, though by no means certain, that this was also related to a desire to create an overemphasis on Simon (Peter) for a theological reason of creating a stronger Petrine priority.

Thus looking at all four readings, the only one that fits into the style of Marcan Greek is *Reading 1* (the TR’s reading); and so it looks to me that in time, most probably *Reading 2* came first as a deliberate conflation between *Reading 1* (the TR’s reading) and the terminology of Mark 3:17; 5:37.

Was *Reading 3* an accidental omission of the “*tou* (‘of the,’ redundant in English translation)” before “*Simonos* (of Simon)” of *Reading 2*? Was the “*tou* (-)” of *Reading 2* lost in an undetected paper fade so as to become *Reading 3*?

Was *Reading 3* a deliberate omission of the “*tou* (-)” before “*Simonos* (of Simon)” of *Reading 2*? Did a scribe consider the “*tou* (-)” before “*Simonos* (of Simon)” of *Reading 2* was “unnecessary” and “redundant,” and hence did he prune it away?

Was *Reading 4* an accidental omission of the “*autou* (of him)” of *Reading 2*? Was the “*autou* (of him)” of *Reading 2* lost in an undetected paper fade so as to become *Reading 4*?

Was *Reading 4* a deliberate omission of the “*autou* (of him)” of *Reading 2*? Did a later prunist scribe know enough about Marcan Greek to know that the “*autou* (of him)” of *Reading 2* could not be correct given the terminology of Mark 3:17; 5:37? But did this prunist scribe not know enough about Marcan Greek to realize that this terminology is contextually limited to the inner three as part of further defining an internal priority of Peter, James, and John, and so is inappropriate and non-Marcan in the context of “Simon and Andrew” because Andrew is not part of the inner three; nor know enough about Marcan Greek to perceive that this terminology is not ever used for two by themselves such as here at Mark 1:16b, even with James and John when they are just by themselves (Mark 10:35,41)? Did such a prunist scribe therefore deliberately prune away the “*autou* (of him)” of *Reading 2* so as to make it *Reading 4*?

Was *Reading 5* an accidental omission of the “*tou* (‘of the,’ redundant in English translation)” before “*Simonos* (of Simon)” of *Reading 4*? Was the “*tou* (-)” of *Reading 4* lost in an undetected paper fade so as to become *Reading 5*?

Was *Reading 5* a deliberate omission of the “*tou* (-)” before “*Simonos* (of Simon)” of *Reading 4*? Did a scribe consider the “*tou* (-)” before “*Simonos* (of Simon)” of *Reading 4* was “unnecessary” and “redundant,” and hence did he prune it away?

Was *Reading 3* an accidental or deliberate omission by a scribe working from *Reading 2*; was *Reading 4* an accidental or deliberate omission by a scribe working from *Reading 2*; and was *Reading 5* an accidental or deliberate omission by a scribe working from *Reading 4*? Or was one or two accidental, and the other two or one respectively deliberate? We cannot be sure, although I think we can safely conclude that most probably *Reading 2* came first as a deliberate conflation between *Reading 1* (the TR’s reading) and the terminology of Mark 3:17; 5:37, and in all likelihood this was sequentially followed in time by the other readings, and that *Reading 4* preceded *Reading 5*. We can also safely conclude that Marcan Greek stylistic factors require that *Reading 1* (the TR’s reading) is the only possible correct reading.

Inside the Byzantine textual tradition, the TR’s reading (*Reading 1*) has the support of between *c.* 1% and *c.* 10% of the Greek manuscripts (on the basis of von Soden’s K group figures); and though on the available data we cannot confidently say where in this range it falls, on the basis of uncertain statistical projections, it *might* be *c.* 1% (if von Soden’s 16 I and K group Greek manuscripts are its full strength) or *c.* 2% (on von Soden’s I & K groups if the extra 19 “I” group manuscripts otherwise unclassified outside of von Soden’s system conform to the same Byzantine to non-Byzantine text ratio percentages as does his overall group), *supra*. However, the TR’s reading (*Reading 1*) has strong support in the Latin textual tradition over time, and through time, dating from ancient times. It has the support of four-fifths or 80% of the old Latin Versions (8 out of 10), of which half or 50% (4 out of 8) are from ancient times. It further enjoys the support of the Latin Vulgate, known in Latin as the *Vulgata*, and thus in the Gospels *Codex Sangallensis* from ancient times (5th century, Weber-Gryson), being the Latin translation of the church father and doctor, St. Jerome, who is one of the four traditional ancient and early mediaeval doctors of the Western Church. Thus to the question, “Where was this reading through time, and over time, from ancient times?,” the most obvious answer is, “It was in the *Vulgata*!” Thus e.g., though it is unclear to what extent he was involved with his assistants such as Nicholas de Hereford at the level of translation, in the translation of the New Testament (1388) named after John Wycliffe (*c.* 1330-1384), the Morning Star of the Reformation, which was translated into English from the Latin Vulgate, Mark 1:16b reads, “Simon and Andrew his brother.” Importantly, under the strict scrutiny of textual analysis, this Latin Vulgate supported reading is the only available reading inside the parameters of Marcan Greek. Since the textual analysis is on the Greek, but the stronger manuscript support is from the Latin, we here see a good example of the servant maxim, *The Latin improves the Greek*, bowing down humbly, as well it should, to its natural lord, the master maxim, *The Greek improves the Latin*.

By contrast, *Reading 2* has strong support in the Greek as the majority Byzantine text, whereas *Reading 3* has weak support in the Greek; although one of these two readings, most probably *Reading 2*, gave rise to its further attestation in a couple of old Latin Versions, one ancient and one from early mediaeval times. *Readings 4 & 5* both have weak support in the Greek, and no support in the Latin; and like *Readings 2 & 3*, are clearly ruled out when put under the microscope of textual analysis.

Weighing up these factors, on this occasion the overall weak support for the TR's reading in the Greek, when coupled with such considerations as the absence of any Greek support from ancient times, or any ancient church Latin writers in citations, as opposed to attestation in the NT Latin text manuscripts, most notably that of St. Jerome's Latin Vulgate, is sufficient to inhibit the rating from going over the range of a high level "B." Thus on the system of rating textual readings A to E, I would give the TR's reading at Mark 1:16b a high level "B" (in the range of 71-74%), i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 1:16b, *Reading 1* (the TR's reading) Greek, "*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* (of him)," i.e., "Simon and Andrew his brother," is found in the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex Theta 038 (9th century); 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 further found in the Syriac Sinaitic (3rd / 4th century) and Pesitto (first half 5th century) Versions; some manuscripts of the Egyptian Coptic Bohairic Version; and the Ethiopic Version (Dillmann, 18th / 19th centuries).

Readings 2,3,4, & 5 read the same in English. This raises the question of how those compiling textual apparatuses distinguished between them e.g., Nestle-Aland (1993) say *Reading 2* is found in the Syriac Harclean Version? I do not know if, or how, the Syriac reflects Greek nuances, since this is not a tongue of any real interest to me as it operates outside the closed class of sources, and so consultation with Syriac manuscripts is purely optional and has no impact on the Received Text. Hence I shall simply follow the textual apparatuses I use on this matter.

Reading 2, Greek, "*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *autou* ('of him,' redundant in English translation) *ton* ('of the,' redundant in English translation) *Simonos* (of Simon)," i.e., "Simon and Simon's brother Andrew," or "Simon and Andrew the brother of Simon," is found in Minuscules 157 (12th century, independent) and 1071 (12th century, independent). It is also found in the Syriac Harclean h Version (616); and Gothic Version (4th century).

Reading 4, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *ton* (‘of the,’ redundant in English translation) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is found in (the independent) Codex Delta 037 (9th century) and Minuscule 1241 (12th century, Alexandrian corruption in General Epistles, Byzantine text in Acts, independent text elsewhere i.e., independent scribal corruption elsewhere e.g., in the Gospels). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.

Reading 5, Greek, “*Simona* (Simon) *kai* (and) *Andrean* (Andrew) *ton* (the) *adelphon* (brother) *Simonos* (of Simon),” i.e., “Simon and Simon’s brother Andrew,” or “Simon and Andrew the brother of Simon,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century); and Minuscules 565 (9th century, depending on one’s view, either independently corrupted, or “Caesarean” text), 892 (9th century, mixed text type), and 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text). It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; and the Armenian Version (5th century).

The strength of the TR’s *Reading 1* in the Latin textual tradition, meant that for the wrong reasons, the right reading was adopted in the pre-Vatican II Council old Latin Papists’ Clementine Vulgate and Douay-Rheims Version. Hence at Mark 1:16b, the Douay-Rheims reads, “Simon and Andrew his brother” etc. .

At Mark 1:16b, the erroneous *Reading 5* was adopted by the NU Text *et al*. Neo-Alexandrian misplaced confidence in this reading was no doubt bolstered by its support in the “Archaic Mark” Minuscule 2427 which is listed in the Nestle-Aland’s 27th edition (1993) in support of *Reading 5*, before “the bubble burst” with work undertaken in 2006-2009 showing that it was a forgery that dated to 1874 or later. Hence the ASV reads, “Simon and Andrew the brother of Simon” etc. . So too, at Mark 1:16b this incorrect reading is also found in the NASB, RSV, ESV, and Moffatt Bible.

However, at Mark 1:16b, the correct *Reading 1* is found in the *New Revised Standard Version*, *New International Version*, *Today’s English Version*, *New English Bible*, *Revised English Bible*, *Twentieth Century New Testament*, and Papists’ *Jerusalem Bible*. E.g., the NRSV here reads, “Simon and his brother Andrew” etc. . Why this exercise of the non-Alexandrian pincer arm by these neo-Alexandrians? Seemingly “the magnetism” of “the shorter reading as the better reading;” when here coupled with their general dislike of the Byzantine text which for the wrong reasons they would on this occasion have rightly concluded had “conflated” readings; together with the “wide attestation” for *Reading 1* seen in the combination of the Western text’s D 05, the neo-

Alexandrians' "queen of Minuscules" - Minuscule 33, the Latin, and the Syriac, for the wrong general reasons (although in this instance, with the type of textual analysis they do not do, the support in the Latin would be a valid basis for this reading), on this occasion was enough to sway the NRSV and NIV translators to adopt the right reading. In doing so, it must be said that on this occasion their logic looks more like the type of thing that Moffatt would more commonly use (even though on this occasion he followed *Reading 5*). Thus we once again find that when neo-Alexandrians occasionally exercise their non-Alexandrian text pincer arm rather than their more normative Alexandrian text pincer arm, this generally causes a split among them, a fact on this occasion reflected in the split between the various neo-Alexandrian Versions. However, when this split occurs, more commonly the neo-Alexandrians who do so are "out on limb" relative to their fellow neo-Alexandrians, although on this occasion there was more of an even split between seven neo-Alexandrian Versions following *Reading 5* (ASV, NASB, RSV, Roman *Catholic RSV*, ESV, Moffatt – a semi neo-Alexandrian, & Papists' NJB), and seven following *Reading 1* (NRSV, NIV, TEV, NEB, REB, TCNT, & Papists' JB). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

At Mark 1:16b, the Majority Text Burgonites adopted the incorrect *Reading 2* in both the Greek Majority Texts of Hodges & Farstad (1985) and Robinson & Pierpont (2005). But the Burgonite translators of the *New King James Version* here failed to put a footnote stating that at Mark 1:16b the Majority Text follows *Reading 2* rather than the TR's *Reading 1*. Unlike the greater honesty of the Greek Majority Text compliers such as Hodges & Farstad and Robinson & Pierpont "at the academic end," whose Greek texts would never be read by most Burgonite supporters "at the church end;" this type of NKJV "sleight of hand" is *all too common* by Burgonites "at the popularist end," who like the NKJV translators are "dealing more closely with the people." Thus the NKJV translators here help to create the common fiction put out by Burgonites "at the church end" that the Majority Text and KJV Received Text are a lot closer than what they really are. Though such Burgonites love "to sing the praises" of John Burgon, the reality that they do not generally tell their people is that Burgon claimed, "the '*Textus Receptus*' ..., calls for ... revision," "upon the" basis of the "majority of authorities" (Burgon's *Traditional Text of the Holy Gospels*, pp. 13,15); and thus Burgon's proud boast was this, "Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction" (Burgon's *Revision Revised*, p. 21).

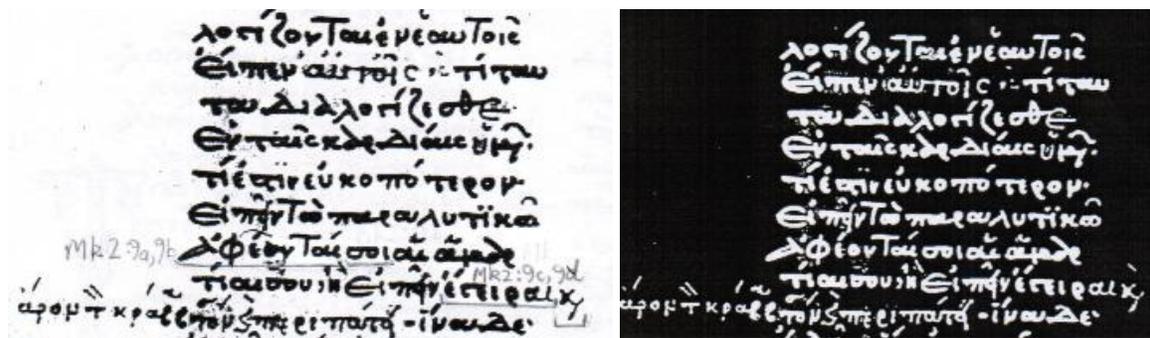
Mark 2:9b "*Thy sins be forgiven thee*" (showing italics for added word) (TR & AV) {B}

Preliminary Textual Discussion.

I thank God for the rich treasure store of von Soden's data on Byzantine Greek manuscripts, and those itemized in the Principal Textual Discussion, *infra*, are drawn from both his I and K groups. These contain *c.* 1,500 manuscripts of which *c.* 1,300 are completely Byzantine text (and *c.* 1,360 are Byzantine text including those that are Byzantine text only in parts) i.e., over 86% are completely Byzantine text. But looking at just von Soden's K group, of which over 90% are Byzantine text, there are 983

manuscripts, of which 860 are Gospel manuscripts. Here we find that the TR's reading is supported by 15 K group manuscripts (in the order of von Soden's listing of Codices & Minuscules: Codices A 02, 090, Gamma 036, S 028; & Minuscules 285, 1375, 726, 1555, 485, 1047, 998, 472, 1515, 1093, 1396). $15 \div 860 = c. 0.0175$, and $0.0175 \times 100 = 1.75$. And so on extrapolation of these figures, *c.* 1.75% of the Byzantine manuscripts support the reading of the *Textus Receptus*.

It is thus of some interest to note that my exciting original documentation of this reading in Lectionary 2378 (11th century), is the first actual recording of this reading in the Byzantine Greek Lectionary tradition. The following is my photocopy of the black'n'white positive microfilm form (left) and negative microfilm form (right), full copy of Lectionary 2378 (Sydney University, Call no: RB Add. Ms. No. 40, Micro 015), which I generally use for readings in this Lectionary, although where it is unclear I go into Sydney University to check the original held in Rare Books (RB). As seen by my markings on the positive microfilm form for Mark 2:9a & 2:9b at p. 59a, column 1, line 7, following the "Aph ϵ ontai" (Mark 2:9a, with spelling *apheontai*) is "soi (I σοι)" (Mark 2:9b).



On the one hand, *prima facie* this may seem like a relatively small number of Greek manuscripts in support of the TR. But on the other hand, it must be remembered that there are several thousand Byzantine manuscripts, and even on the those itemized at the Principal Textual Discussion, *infra*, (which exclude most of the Lectionaries), there are 25 manuscripts, and if we combine this with the additional 7 itemized manuscripts in the Preliminary Textual Discussion from just von Soden's K group (Minuscules 726, 1555, 1047, 472, 1515, 1093, 1396; to which in a wider count one might also add those itemized in von Soden's I group), *supra*, with those itemized in the Principal Textual Discussion, *infra*, this gives us 33 manuscripts, or at least 32 Byzantine Text manuscripts. Humbly relying upon the guidance and blessing of Almighty God, a neo-Byzantine textual analyst only needs from inside the closed class of New Testament sources, one Greek or Latin manuscript, or one Greek or Latin church writer, to potentially accept a given reading if it is supported by neo-Byzantine textual analysis.

Anyone who would wish to speak disparagingly of this relatively low number of at least 32 Greek Byzantine manuscripts here at Mark 2:9b, would do well to remember

that these numbers compare very favourably with the all up number of Greek Byzantine manuscripts that some of the great neo-Byzantine textual analyst of the 16th and 17th centuries had to work with in order to compose the New Testament's *Textus Receptus*. Indeed, here at Mark 2:9b, I would think it highly likely that in his Greek New Testaments of e.g., 1516 & 1522, *infra*, the learned Erasmus of Rotterdam reconstructed the TR's Greek "*soi* ('unto thee' = 'thee,' singular dative pronoun, from *su*)," from the Latin textual tradition, as seen in the "*tibi* ('unto thee' = 'thee,' singular dative pronoun, from *tu*)" of e.g., St. Jerome's Latin Vulgate. I.e., this was quite probably, though not definitely, a reconstruction of the Greek which was attained by changing the representative Byzantine Greek's "*sou* ('of thee' = 'thee,' singular genitive pronoun, from *su*)" to the equivalent Greek declension as that of the Latin Vulgate. Thus while the matter is speculative, Erasmus may well have had no Greek manuscripts with this *Reading 1*, and so too, the later Greek New Testaments of, e.g., Stephanus, Beza, and Elzevir which also followed this reading, *infra*, likewise may well be dependent on what is probably a reconstruction of the Greek from the Latin by Erasmus. But given that this is in a Lectionary reading, it is also *possible* that one or more of these neo-Byzantines also found this reading in a Lectionary, although once again, this is speculative. Furthermore, this relatively low number of 32 Greek Byzantine manuscripts here at Mark 2:9b, also compares most favourably with the numbers of Greek manuscripts neo-Alexandrians generally base their critical conclusions on, which in most instances involve further "external support" from other non-Byzantine Greek manuscripts arrived at after their initial conclusions are attained to which centre around the reading of one or both of their two main Alexandrian texts.

Thus here at Mark 2:9b this neo-Alexandrian figure of *c.* 30 Greek Byzantine manuscripts, and indeed, just in the von Soden's K group of manuscripts alone, half this number of 15 Greek Byzantine manuscripts, compares favourably with the numbers of manuscripts the neo-Alexandrians would use. And of course, to this must also be added the many Latin manuscripts in support of the Received Text's neo-Byzantine reading here at Mark 2:9b, for example, the many Latin Vulgate codices. *And so we find, that in fact, God has here graciously supplied us here at Mark 2:9b with more than enough manuscripts comprising of both Byzantine Greek manuscripts, and also Latin manuscripts*, for "my God shall supply all ... need according to his riches in glory by Christ Jesus" (Philp. 4:19). *Thanks be to God!*

Principal Textual Discussion.

At Mark 2:9b, *Reading 1* (the TR's reading), found in Scrivener's Text is Greek, "*Apheontai* (be forgiven) *soi* ('unto thee' = 'thee,' singular dative pronoun, from *su*) *ai* (the) '*amartiai* (sins)," "the sins unto thee be forgiven," i.e., "*Thy sins be forgiven thee*" (showing italics for added word). This is a minority Byzantine reading found in *c.* 1.75% of the Byzantine Greek manuscripts. It is supported by, e.g., *Codex Alexandrinus* (A 02, 5th century, Byzantine in Gospels, Matt. 25:6-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; British Library, London, England, UK), *Codex Porfirianus Chiovensis* (090, 6th century, Matt. 26:59-70; 27:44-56; Mark 1:34-2:12, St. Petersburg, Russia; part of the

wider Codex 064), the purple parchment *Codex Beratinus* (Phi 043, 6th century, Matthew & Mark, Tirana National Archives, Albania), *Codex Oxoniensis Bodleianus* (Gamma 036, 10th century, Bodleian Library, Oxford University, England, UK), *Codex Byzantinus Vaticanus* (S 028, 10th century, Rome, Vatican City State⁴); and Minuscles 1223 (10th century, St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabia), 880 (11th century; Vatican City State, Rome), 21 (Gospel manuscript, 12th century Byzantine, National Library, Paris, France), 119 (12th century; Paris, France), 120 (12th century; National Library, Paris, France), 217 (12th century; Venice, Italy), 485 (12th century, British Library, London, UK), 2127 (12th century; Palermo, Italy, Byzantine outside Pauline Epistles), 1375 (12th century; Moscow, Russia), 945 (13th century, Byzantine outside of Acts & General Epistles, Athos, Greece), 998 (13th century, Athos, Greece), 2633 (13th century, Spyridon Loverdou Library, Athens, Greece⁵), 232 (14th century; Escorial, Spain), 578 (14th century, Arras, France), 70 (15th century; Cambridge University, England), 285 (15th century; National Library, Paris, France), 287 (15th century; National Library, Paris, France), 288 (15th century; Bodleian Library, Oxford University, England), 745 (16th century; National Library, Paris, France); and the Sydney University Lectionary written in brown ink with colourful red illumination of key letters and section markers, to wit, *Sidneiensis Universitatis* Lectionary 2378 (11th century, Sydney, New South Wales, Australia; originally sent to Bulgaria in Europe from Constantinople in Asia Minor).

Reading 1 is further supported as Latin, “*Dimittuntur* (are forgiven) *tibi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *tu peccata* (sins),” “are forgiven unto thee the sins,” i.e., “*Thy* sins are forgiven thee” (showing italics for added word), in Jerome’s Vulgate (5th century). And in various Latin sentence forms, the “*tibi* (‘unto thee’ = ‘thee’)” is also found in 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); 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) in the same form as in Jerome’s Vulgate, *supra*. It is also manifested in both the Greek and Latin *Novum Testamentum* (New Testament) editions of Erasmus (1516 & 1522⁶);

⁴ *Codex Byzantinus* (Byzantine) *Vaticanus* (Vatican) is referred to by e.g., Tischendorf and Aland, as “Codex Vaticanus (Vatican).”

⁵ Geerlings, J., *Family E & its Allies in Mark*, Appendix A: Studies of Lectionary 767; & Appendix B: Codex 2633 (Spyridon Loverdou 4 Library, Kephissia, Athens, Greece), p. 93, in *Studies & Documents* (No. XXXI) edited by Jacob Geerlings, Utah University Press, Salt Lake City, Utah, USA, 1968. (A copy of Geerlings work is held at Newcastle University, New South Wales, Australia.)

⁶ Erasmus’s Latin from his 1516 & 1522 editions indicates he consulted both the Vulgate and wider Latin textual tradition; and it is quite probable, though not certain, that he here reconstructed Greek *Reading 1* from the Latin. His 1516 Latin reading is, “*dimittuntur* (are forgiven) *tibi* (‘unto thee’ = ‘thee’) *peccata* (sins);” and his 1522 Latin reading is, “*remittantur* (are forgiven) *tibi* (‘unto thee’ = ‘thee’) *peccata* (sins).”

and the Greek *Novum Testamentum* (New Testament) editions of e.g., Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

Reading 2 at Mark 2:9b is Greek, “*Apheontai* (be forgiven) *sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*) *ai* (the) ‘*amartiai* (sins),” “the sins of thee be forgiven,” i.e., “Thy sins be forgiven.” This is the majority Byzantine reading which is found in over *c.* 95% of the Byzantine text manuscripts. It is found in e.g., Codices Sigma 042 (late 5th / 6th century), E 07 (8th century), G 011 (9th century), V 031 (9th century), Pi 041 (9th century); Minuscule 2 (12th century); and Lectionaries 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.). It is also found as Latin, “*remissa* (remitted) *sunt* (they have been⁷),” i.e., “*Thy sins are forgiven*” (showing italics for added word), in old Latin Version b (5th century).

Let us compare and contrast some matters of Greek stylistic analysis of *Reading 1*, Greek, “*Apheontai* (be forgiven) *soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*) *ai* (the) ‘*amartiai* (sins),” i.e., “*Thy sins be forgiven thee*,” and *Reading 2*, Greek “*Apheontai* (be forgiven) *sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*) *ai* (the) ‘*amartiai* (sins),” i.e., “Thy sins be forgiven.” There are three relevant textual issues raised by these rival readings at Mark 2:9b.

Firstly, Christ says in Mark 2:5, Greek “*apheontai* (be forgiven) *soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*) *ai* (the) ‘*amartiai* (sins) *sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*),” “the sins of thee be forgiven thee,” i.e., “Thy sins be forgiven thee.” This means that Christ’s sub-quote of himself in Mark 2:9b is in a different word order to his original quote at Mark 2:5, for whereas the Mark 2:5 quote has the “*sou* (of thee)” at the end, after “*ai* (the) ‘*amartiai* (sins),” by contrast, the Mark 2:9b sub-quote of *Reading 2* has this after the “*apheontai* (be forgiven).” This is not just a difference in the word order of the *Reading 2* sub-quote, this is also a difference in emphasis, since in the Mark 2:5 quote there is an evangelical emphasis on the fact the individual has his sins forgiven in the words, “Thy sins be forgiven thee,” which is an emphasis not present in the *Reading 2* sub-quote of Mark 2:9b, “Thy sins be forgiven.” There thus seems to be a stylistic incongruity between Mark 2:5 and 2:9b in *Reading 2*, whereas by contrast, this incongruity does not exist in *Reading 1*, “Thy sins be forgiven thee.” *Therefore this first factor favours Reading 1 over Reading 2.*

Secondly, in wider Marcan Greek, we find that in a sub-quote, a special emphasis is always preserved, as seen by reference to Mark 10:17,18; Mark 12:36,37; and Mark 10:37-40. Thus in Mark 10:17,18, the rich young ruler says, “Good Master, what shall I do that I may inherit eternal life” (Mark 10:17). Our Lord later elucidates on the good

⁷ 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* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve’s *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

works that a man might do under the covenant of works in order to be justified by the law, through his citation of the Ten Commandments in terms of them needing to be perfectly kept in order to merit eternal life (Mark 10:19). However, the rich young ruler fails to recognize that since the fall of Adam, no man with a sinful human nature can so keep the covenant of works re-issued at Mount Sinai, and so he fails to recognize that “the law was our schoolmaster” teaching us that we fallen men cannot keep God’s laws to the required standard of perfection, and so it acts “to bring us unto Christ,” that we “might” cry out for mercy under the covenant of grace and so “be justified by faith” (Gal. 3:24). For in terms of these “two covenants” (Gal. 4:25), alas, this rich young ruler was looking to “the Mount Sinai” covenant” in seeking justification by works, and so he was “in bondage” (Gal. 4:25), “for by the works of the law shall no flesh be justified” (Gal. 2:16). Nevertheless, in this context, our Lord first picks up a special emphasis this rich young ruler made when he said, “Good (*agathe*, masculine singular vocative adjective, from *agathos*) Master” (Mark 10:17), and highlights it by asking him, “Why callest thou me good (*agathon*, masculine singular accusative adjective, from *agathos*)? There is none good but one (*eis*, masculine singular nominative adjective, from *eis*), that is God” (Mark 10:18). This clearly refers to the First Commandment, “I am the Lord thy God, Thou shalt have no other gods before me” (Exod. 20:2,3; Deut. 5:6,7), for “The Lord our God is one (*eis*, masculine singular nominative adjective, from *eis*) Lord” (Mark 12:29; citing Deut. 6:4, LXX). Thus in harmony with the Deity of Christ as the Second Person of the Holy Trinity taught elsewhere in St. Mark’s Gospel (Mark 1:3,10,11; 6:50), our Lord uses this to allow a response from the rich young man that he is speaking with Deity, and therefore in violation of the First Commandment by not worshipping Christ. But the spiritually dead rich young ruler fails to recognize he is in violation of the First Commandments, as he does other precepts of the Holy Decalogue in Mark 10:19-22. *But for our immediate purposes, the salient point is that Christ develops, and does not devalue, a special emphasis, in his contextual sub-quote.*

So too, in Mark 12:36,37, our Lord cites Ps. 100:1 in the Greek Septuagint, saying, “For David himself said by the Holy Ghost, The Lord [God the Father, cf. Mark 11:25,26; 13:32; 14:36] said to my Lord [*Kyriō*, masculine singular dative noun, from *Kyrios*; i.e., God the Son; cf. Mark 1:1,11; 15:39], Sit thou at my right hand [cf. Mark 16:19], till I make thine [*sou*, ‘of thee’ = ‘thine,’ singular genitive pronoun, from *su*] enemies thy [*sou*, ‘of thee’ = ‘thy,’ singular genitive pronoun, from *su*] footstool. David therefore calleth him Lord [*Kyrion*, masculine singular accusative noun, from *Kyrios*]; and whence is he then his son?” In the first place, it is to be here noted that our Lord preserves the Greek *sou* emphasis of “thine” and “thy” in his citation of Ps. 100:1, LXX, in a way that is stylistically incongruous with *Reading 2* of Mark 2:9b, *supra*. And in the second place, once again we find *that Christ develops, and does not devalue, a special emphasis, in his contextual sub-quote.*

And likewise in Mark 10:37-40 we read of how “James and John, the sons of Zebedee” (Mark 10:35), “said unto him, Grant unto us that we may sit, one on thy [*sou*, ‘of thee’ = ‘thy,’ singular genitive pronoun, from *su*] right hand, and the other on thy *sou*, ‘of thee’ = ‘thy,’ singular genitive pronoun, from *su*] left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? And

be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my [*mou*, ‘of me’ = ‘my,’ singular genitive pronoun, from *ego*] right hand and on my [*mou*, ‘of me’ = ‘my,’ singular genitive pronoun, from *ego*] left hand is not mine to give; but it shall be given to them for whom it is prepared.” Here we once again find, that in the first place, that our Lord preserves the Greek *sou* emphasis of “thy” (twice) in his usage of Greek *mou* for “my.” And in the second place, he also retains the emphasis features in both his sub-quote of James and John’s words, and also his sub-quote of his own words. Therefore, once again we find *that Christ develops, and does not devalue, a special emphasis, in his contextual sub-quote.*

Thus on the one hand, we find it a feature of our Lord’s sub-quotes in St. Mark’s Gospel, that in wider Marcan Greek, in a sub-quote a special emphasis is always preserved, as seen by reference to Mark 10:17,18; Mark 12:36,37; and Mark 10:37-40. And on the other hand, we find that this broad stylistic feature is inconsistent with *Reading 2* at Mark 2:9b, but consistent with *Reading 1* at Mark 2:9b. *Therefore this second factor favours Reading 1 over Reading 2.*

Thirdly, let us consider comparative analysis inside the Synoptic Gospels with Matt. 9:2,5 and Luke 5:20,23. In Luke 5:20,23, the full special emphasis is retained in a full quote of the words, Greek, “*apheontai* (be forgiven) *soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*) *ai* (the) ‘*amartiai* (sins) *sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*),” “the sins of thee be forgiven thee,” i.e., “Thy sins be forgiven thee.” And in Matt. 9:2,5, we find the same stylistic pattern that we find in Mark 2:5,9, namely, Matt. 9:2 (like Mark 2:5) reads, “*apheontai* (be forgiven) *soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*) *ai* (the) ‘*amartiai* (sins) *sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*),” “the sins of thee be forgiven thee,” i.e., “Thy sins be forgiven thee;” and then Matt. 9:5 (like *Reading 1* of Mark 2:9b) reads, “*Apheontai* (be forgiven) *soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*) *ai* (the) ‘*amartiai* (sins),” “the sins unto thee be forgiven,” i.e., “*Thy* sins be forgiven thee” (showing italics for added word). This means that like *Reading 1* of Mark 2:9b, the sub-quote implies the “Thy” of “Thy sins,” and so the emphasis is retained in the sub-quote. On the one hand, it must be stressed that one cannot elevate the readings in Matt. 9:2,5 and / or Luke 5:20,23 to a status that would require their adoption in Mark 2:5,9, since to do so would effectively act like an assimilationist scribe in arguing that Marcan Greek must follow Matthean Greek and / or Lucan Greek. But on the other hand, having first determined on the basis of the first two factors that *Reading 1* is consistent with Marcan Greek whereas *Reading 2* is not; it is reasonable to note that the same form found of the sub-quote in *Reading 1* of Mark 2:9b from Mark 2:5, is also found as the sub-quote of Matt. 9:5 of Matt. 9:2; *and that this shows from extra-Markan writings that it is a contextually appropriate way in wider New Testament Greek to abbreviate the quote while keeping its special emphasis.*

Therefore, when we take into account these three relevant textual factors, including the important qualification made for the third factor, *supra*, it follows that since

the textual turbulence created by *Reading 2* at Mark 2:9b is calmed and soothed by the healing peacefulness of *Reading 1* at Mark 2:9b, that *Reading 1* must therefore be the correct reading.

Was *Reading 2* an accidental alteration of the “*soi*”? Did a copyist scribe with a manuscript in which the final “*sou*” was gone in a paper fade, look at the “*apheontai soi ai ‘amartiai,*” and wrongly conclude that the “*soi* (σοι)” had undergone a partial paper fade and was meant to be a “*sou* (σου)”? Was *Reading 2* a deliberate alteration of the “*soi*” by an arrogant scribe who thought it “a stylistic improvement” to wilfully make this change? Was this a deliberate or accidental alteration? We cannot be sure. But I think we can fairly conclude that Marcan Greek stylistic factors point to *Reading 1* (the TR’s reading) as being the correct reading.

Reading 2 which is the majority Byzantine reading, has very strong support in the Greek where it is found in over *c.* 95% of the Byzantine text manuscripts, although it has correspondingly weak support in the Latin textual tradition where it is found in only one old Latin Version. But *Reading 2* is not supported by textual analysis. By contrast, the TR’s *Reading 1* is supported in textual analysis through reference to three salient factors, *supra*. It is a minority Byzantine Greek reading found in *c.* 1.75% of the Byzantine Greek manuscripts, although it is here supported over time, and through time, in about 2½ dozen known Greek manuscripts consisting mainly of Codices and Minuscules, though including one Lectionary, (and on statistical projections this number should further increase with *c.* 1.75% of the Evangelion Lectionaries, even though most of the 2,300-2,400 Evangelion and Apostolos Lectionaries have not to date had their readings itemized, and some are fragmentary,) and as seen by those manuscripts itemized above, these cover a period from ancient times in the 5th century up to the 16th century. However, *Reading 1* has rock solid support over time, and through time, in the Latin textual tradition, in which it is supported in all but one old Latin Version, and the Latin Vulgate of the church father and doctor, St. Jerome, who is one of the four traditional ancient and early mediaeval doctors of the Western Church. It is thus found in the Latin textual tradition from ancient times. Since the textual analysis is on what is the best Greek reading, we here see the perpetual superiority of the master maxim, *The Greek improves the Latin*. But since the overwhelming manuscript support for the TR’s reading at Mark 2:9b is in the Latin textual tradition; we here see the servant maxim, *The Latin improves the Greek*, dutifully bowing down, as well it should, to the master maxim, *The Greek improves the Latin*, and thus acting as an assistant to its master in the discovery and written synthesis of the *Textus Receptus*. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 2:9b a “B” i.e., the text of the TR is the correct reading and has a middling level of certainty.

It is very possible, though by no means certain, that the TR’s reading at Mark 2:9b was reconstructed by Erasmus in the Greek from the Latin. Certainly to the question, “Where was this reading through time, and over time, from ancient times?;” to a very large extent, the answer is, “Primarily it was in the *Vulgata!*” For it is in the near monolithic Latin textual tradition of both the Vulgate and most old Latin Versions, but pre-eminently in the Latin Vulgate of the Western Church father and doctor, Saint Jerome

(d. 420). Thus e.g., though it is unclear to what extent he was involved with his assistants such as Nicholas de Hereford at the level of translation, in the translation of the New Testament (1388) named after John Wycliffe (c. 1330-1384), the Morning Star of the Reformation, which was translated into English from the Latin Vulgate, Mark 2:9b reads, “Sins are forgiven to thee.” Let us therefore thank God both for the rich treasure-store of readings in Saint Jerome’s Latin Vulgate of the 4th / 5th centuries A.D.; and also thank God for the purity of text and clarity of English translation that we have in the highly accurate translation based on the best manuscripts found in the Saint James Bible of 1611 A.D. . “Thy word,” “O Lord,” “is a lamp unto my feet, and a light unto my path” (Ps. 119:105,107). “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them ... for ever” (Ps. 12:6,7).

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 2:9b, *Reading 1* (the TR’s reading) Greek, “*soi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *su*),” i.e., in “*Thy sins be forgiven thee,*” is found in the leading representative of the Western text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex C 04 (5th century), and (the independent) Codex Delta 037 (9th century); as well as Minuscule 1071 (12th century, independent). It is further found in the Egyptian Coptic Bohairic Version; Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries). It is also found in Ciasca’s Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), which in Ciasca’s 19th century Latin translation of the 12th-14th centuries Arabic reads, “*Dimissa sunt* (are forgiven) *tibi* (‘unto thee’ = ‘thee,’ singular dative pronoun, from *tu*) *peccata* (sins) *tua* (thy),” i.e., “Thy sins are forgiven thee” (Diatessaron chapter vii).

However, *Reading 2*, Greek, “*sou* (‘of thee’ = ‘thee,’ singular genitive pronoun, from *su*) *ai* (the) ‘*amartiai* (sins),” “Thy sins be forgiven,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is also found in (the mixed text type) Codex L 019 (8th century); and 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 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); 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).

At Mark 2:9b the erroneous *Reading 2* was adopted by the NU Text *et al.* Hence the ASV reads, “Thy sins are forgiven.” So too, at Mark 2:9b the incorrect *Reading 2* is found in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt. The incorrect *Reading 2* is also found in the post Vatican II Council new neo-

Alexandrian Papists' *Catholic RSV*, JB, and NJB; although this contrasts with the old Latin Papists of post Trent Council and pre-Vatican II Council times, who on the basis of its strength in the Latin textual tradition, followed the correct *Reading 1* at Mark 2:9b in their Douay-Rheims Version which here reads, "Thy sins are forgiven thee."

At Mark 2:9b, Majority Text Burgonites adopted the incorrect *Reading 2* in both the Greek Majority Texts of Hodges & Farstad (1985) and Robinson & Pierpont (2005). But once again, the Burgonite translators of the *New King James Version* followed the TR's correct reading i.e., *Reading 1*, while failing to put a footnote stating that at Mark 2:9b the Majority Text follows *Reading 2* rather than the TR's *Reading 1*. Thus once again, whether compiled on the Hodges & Farstad (1985) principles of using all Greek manuscripts of which more than 85% of von Soden's manuscripts are Byzantine text so that in effect a Byzantine text is produced, or on the Byzantine priority principles of Robinson & Pierpont (2005) which I prefer, in which more than 90% of Soden's manuscripts are Byzantine texts, we find that unlike the greater honesty of the Greek Majority Text compilers Hodges & Farstad and Robinson & Pierpont; by contrast, "where the rubber hits the road" of the Majority Text's plane in the local churches, this type of NKJV *understating of the differences between the Majority Text and the Received Text* acts to give people *the false impression that the Majority Text is a lot closer to the Textus Receptus (TR) than what it actually is.*

The reality is that John Burgon claimed, "the '*Textus Receptus*' ..., calls for ... revision," "upon the" basis of the "majority of authorities" (Burgon's *Traditional Text of the Holy Gospels*, pp. 13,15); and thus Burgon's proud boast was this, "Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction" (Burgon's *Revision Revised*, p. 21). But while such Burgonites like to wrongly promote the Majority Text as either constituting the Received Text of the King James Bible (for instance, the *Dean Burgon Society*), or wrongly promote the Majority Text as constituting something a lot closer to the Received Text of the Authorized (King James) Version than what it actually is (for instance, the 2008 *Trinitarian Bible Society* claim of Hembd that the TR is the majority text of the AV except for "Greek minority readings in eight places⁸"), the reality is that under the neo-Byzantine rules of textual analysis, the representative Byzantine text is the starting point, and it must be also said, frequently the ending point for the Received Text; however, there are also many instances where under textual analysis, the representative Byzantine text is the starting point, but not the finishing point, for the Received Text. Thus while Burgon and his Majority Text School was right to e.g., oppose the Neo-Alexandrian School's textual principles of the Westcott & Hort text, they were wrong to simultaneously oppose the Neo-Byzantine School's textual principles of the *Textus Receptus*.

⁸ See my Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Officeworks at Parramatta in Sydney, Australia, 2012, Preface "Defence of the Received Text from 'KJV friends in error' in both the Dean Burgon Society and Trinitarian Bible Society - A minor modification to Appendix 4 format" (<http://www.gavinmcgrathbooks.com>); and also Vol. 5, Preface, "A New Format in Parts of Textual Commentaries Volume 5."

Mark 2:26b “in the days of Abiathar the high priest” (TR & AV) {A}

Preliminary Textual Discussion.

The First Matter. This textual commentary generally selects variants of particular interest in the contemporary debate between neo-Byzantines and neo-Alexandrians, or less commonly, to the contemporary debate between neo-Byzantines and Majority Text Burgonites. On this occasion, both the neo-Alexandrians and Majority Text Burgonites join forces to argue for *Reading 2* in opposition to neo-Byzantines of the Received Text who uphold *Reading 1*. Thus a number of less relevant variants are omitted, e.g., here at Mark 2:26, the fact that a number of old Latin Versions (a, e, b, d, ff2, i, t, r1) omit these and other words (cf. Matt. 12:4; Luke 6:4) is not here considered in the primary discourse; although a secondary reference will be made to it when considering the possible origins of Reading 2, in connection with Metzger’s claims, *infra*. Moreover, the Latin lacks the definite article, “the,” and since this matter is relevant to the issue being considered at Mark 2:26b, even where these words are included (Vulgate, & old Latin q, l, & c), they are not here considered. Thus for our primary purpose, the Latin textual tradition is not being considered here at Mark 2:26b.

The Second Matter. The MBT here at Mark 2:26b has the residual support of von Soden’s K group which has 983 manuscripts, of which c. 860 are Gospel manuscripts, and over 90% of K group manuscripts are Byzantine text. Therefore, on any reasonable statistical extrapolation from this large sample, the Majority Byzantine Text’s *Reading 2* is here followed in over 90 per cent of the Byzantine manuscripts.

Principal Textual Discussion.

At Mark 2:26b, *Reading 1* (the TR’s reading), found in Scrivener’s Text is Greek, “*epi* (*epi* + genitive, word 1 = ‘when’ = ‘in the days of,’ AV) *Abiathar* (‘Abiathar,’ word 2, indeclinable proper noun here contextually used as a genitive) *tou* (‘the,’ word 3, masculine singular genitive, definite article, from ‘*o*) *archieqs* (‘high priest,’ word 4a, masculine singular genitive noun, from *archieus*)” i.e., “in the days of Abiathar the high priest” in the wider words of our Lord, “Have ye never read ... How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread ...?” (AV). This is a minority Byzantine reading found in less than c. 10% of the Byzantine Greek manuscripts. It is supported by, e.g., *Codex Alexandrinus* (A 02, 5th century, Byzantine in Gospels, Matt. 25:6-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25; British Library, London, England, UK); the magnificently illuminated purple parchment, *Codex Rossanensis* (Σ / Sigma 042, late 5th / 6th century, Rossano, Italy); the purple parchment, *Codex Beratinus* (Φ / Phi 043, 6th century, St. Matthew’s & St. Mark’s Gospels, Tirana, Albania); *Codex Porfirianus Chiovensis* (074, 6th century, Matt, 25-28; Mark 1, 2, & 5; from St. Catherine’s Greek Orthodox Monastery, Mount Sinai, Arabia; part of the wider Codex 064); *Codex Petropolitanus* (Π / Pi 041, 9th century, St.

Petersburg Public Library, Russia); and Minuscules 1207 (11th century, Mount Sinai, Arabia), 270 (12th century, National Library, Paris, France), 485 (12th century, British Library, London, England, UK), 924 (12th century, Athos, Greece), 1200 (12th century, St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabia), 1375 (12th century, Moscow, Russia), and 482 (13th century, British Library, London, England, UK). There is also a similar reading in Minuscule 584 (10th century, Parma, Italy). It is also manifested in the Greek *Novum Testamentum* (New Testament) editions of e.g., Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

Reading 2 at Mark 2:26b, omits word 3, Greek “*tou* (the),” and so reads Greek, “*epi* (*epi* + genitive, word 1 = ‘when’ = ‘in the days of,’ AV) *Abiathar* (‘Abiathar,’ word 2, indeclinable proper noun here contextually used as a genitive) *archieiros* (‘high priest,’ word 4, masculine singular genitive noun, from *archieiros*),” i.e., it thus possibly reads, 1) “when Abiathar *was* high priest” (*Translation 1*, shewing added word in italics), or 2) “in the days of Abiathar *the* high priest” (*Translation 2*, shewing added word in italics), or 3) “in the days of Abiathar *who was* a high priest” (*Translation 3*, shewing added words in italics). This is the majority Byzantine reading which is found in over c. 90% of the Byzantine Greek text manuscripts. It is found in e.g., Codices K 017 (9th century), M 021 (9th century), and Gamma 036 (10th century); Minuscules 2 (12th century), 1010 (12th century) and 1242 (13th century); and Lectionaries 2378 (11th century), 340 (13th century, for instance Mark 2:1-12; & 15th century), and 1968 (1544 A.D.).

However the representative or majority Byzantine text found in *Reading 2* at Mark 2:26b, presents two clear textual problems.

Textual problem 1 with the MBT of Mark 2:26b. The first textual problem with the MBT's reading (*Reading 2*), is that in Marcan Greek the usage of *epi* when it means “in” (Mark 4:31; 11:4), “into” (Mark 4:26) “on” (Mark 2:10; 4:1; 6:47; 8:6; 9:20,31; 13:15; 14:35), or “upon” (Mark 6:48,49; 7:30) with a genitive, always attracts a definite article. Thus e.g., we read in St. Mark's Gospel of “a grain of mustard seed,” “when it is sown” “*epi* (‘in’ + genitive) *tes* (‘the,’ feminine singular genitive, definite article from *e*) *ges* (‘earth,’ feminine singular genitive noun, from *ge*);” or of how Christ was “alone” “*epi* (‘on’ + genitive) *tes* (‘the,’ feminine singular genitive, definite article from *e*) *ges* (‘land,’ feminine singular genitive noun, from *ge*).” And with regard to Mark 2:26b this is the sense of *epi* with a genitive as it means, “in the days of.” While Marcan Greek will allow *epi* with a genitive to not attract a definite article where the meaning of *epi* is “about” (Mark 14:51) or “before” (Mark 13:9), this is not the sense of it in Mark 2:26b. While the absence of a definite article at Mark 2:26b thus presents a textual problem for *Reading 2*, by contrast, this textual problem is remedied by adopting *Reading 1*.

Textual problem 2 with the MBT of Mark 2:26b. The second textual problem with the MBT's reading (*Reading 2*), is that Marcan Greek always makes reference to “*the* high priest,” not “*a* high priest” i.e., a definite article with the meaning of “the” is always found in St. Mark's “high priest” references which are always to “the high priest” (Mark 14:47,53,54,60,61,63,66). Thus e.g., we read in St. Mark's Gospel of how in

Mark 14:66, “as Peter was beneath in the palace, there cometh one of the maids” “*tou* (‘of the,’ masculine singular genitive, definite article from ‘*o*’) *archie ρ os* (‘high priest,’ masculine singular genitive noun, from *archie ρ us*.)” Thus the absence of a definite article in reference to the “high priest” at Mark 2:26b thus presents a textual problem for *Reading 2*, whereas by contrast, this textual problem is remedied by adopting *Reading 1*.

Since the storm waves of textual turbulence created by *Reading 2* can only be remedied inside the parameters of Marcan Greek by the textual tranquillity of *Reading 1*, it follows that for two good reasons *Reading 1* is the correct reading. It also follows that because these two reasons compliment each other, we have a third good reason, namely, the complimentary effect of the first two reasons; so that we find that the sum of the total strength of the textual analysis in favour of *Reading 1*, has a combined strength which exceeds the simple sum of its two constituent parts.

Was *Reading 2* an accidental omission? Word 3, Greek “*tou* (the),” is a fairly short word. Was it lost in an undetected paper fade?

Or was *Reading 2* a deliberate omission? We shall return to this question in due course. But firstly let us consider some relevant matters. In this following discussion, some reference will be made to neo-Alexandrians (MacArthur & Metzger), who are usually only discussed in the section “Outside the Closed Class of Sources.” But they are referred to here as a relevant example of religiously liberal heresy, since heresy is sometimes discussed in the section “Inside the Closed Class of Sources” where it is relevant, as here it is.

Our blessed Lord here says “David” “went into the house of God, in the days of Abiathar the high priest.” We read in the First Book of Samuel that “Ahimelech the priest” was in the temple when “David” came and ate “the shewbread” (I Sam. 21:1-6), and that “one of the sons of Ahimelech” was “named Abiathar” (I Sam. 22:20), and he is also referred to as, “Abiathar the priest” (I Sam. 23:9).

There are different ways to understand this reference to “Abiathar” in Mark 2:26b. Firstly, let us considered three religiously conservative views which are within the limits of orthodoxy in recognizing the absolute authority of Holy Scripture as the Divinely Inspired Word of God (I Tim. 3:16). And while I shall not here state a specific preference for one of these three religiously conservative possibilities, I will state that I think one of these three views must be correct, for “I believe in the Holy Ghost ... who spake by the prophets” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*).

Religiously Conservative Possibility 1 (within orthodoxy): When the high priest Aaron was about to die, just before his death, the office of high priest passed to his oldest living son, Eleazar (Num. 20:22-28; Deut. 10:6). And we also know that priests other than the high priest could serve in the temple (I Sam. 1:3), although the retirement age was 50 (Num. 4:3). Therefore, was there a provision for a high priest to go into early retirement for some reason? If so, did e.g., Ahimelech go into early retirement due to ill-health of a type and kind that was sufficient for him to retire from the more onerous

duties of high priest, but not sufficient for him to have to cease from the less onerous duties of being one of the many serving temple priests (cf. I Sam. 22:18), who happened to be rostered on for duty on the day when David came in I Sam. 21:1-6? Thus had his son, Abiathar, taken over as high priest at the time of I Sam. 21:1-6. *Religiously Conservative Possibility 2 (within orthodoxy)*: A Geneva Bible (1560) sidenote says at “Abiathar” in Mark 2:26, “He was so called Achimelech, as his father was, so that both the father and the son were called by both these name, I Chron. 24:2; II Sam. 8:17 & 15:29; I King[s] 2:26.” I.e., though we read of “Ahimelech the son of Ahitub” (I Sam. 22:9), we also read of “Ahimelech the son of Abiathar” (II Sam. 8:17) or Ahimelech ben Abiathar, and so this indicates “Abiathar” was a family name. Therefore was the Ahimelech of I Sam. 21 being referred to by a family name of “Abiathar” in Mark 2:26b? *Religiously Conservative Possibility 3 (within orthodoxy)*: In *Brown’s Study Bible* (1778), in the 19th century revised edition with added notes, Henry Cooke (d. 1868) says at Mark 2:26, “As this occurred not in the high priesthood of Abiathar, but of his father Ahimelech, ‘Abiathar’ has been considered [1] the error of the transcriber [see this religiously liberal view, *infra*], or [2] a second name of Ahimelech [e.g., Geneva Bible, *supra*]. The first [religiously liberal] supposition is utterly unsupported by the authority of MSS [/ manuscripts], the second [- a religiously conservative view,] is unnecessary, for [3] the transaction literally occurred ‘in the days of Abiathar (who became) the high priest’ I Sa[m]. 22:20-23⁹.” If so, “David” “went into the house of God,” *not necessarily* when Abiathar was high priest, but “in the days of Abiathar the high priest” i.e., at some point during his life-time. Therefore, something like one might say, “The King James Bible’s King James the First of Great Britain was born in 1566,” even though in 1566 he was not a king, and in 1567 he became King James the Sixth of Scotland, and did not become King James the First of Great Britain till 1603; is the meaning of Mark 2:26b that this event occurred “in the days of Abiathar,” who is then referred to by his later designation as “the high priest”?

There have also been a number of religiously liberal views expressed in connection with Mark 2:26b, none of which can possibly be correct, for in upholding the Divine Inspiration and authority of Holy Scripture (I Tim. 3:16), “I believe in the Holy

⁹ Brown’s *Study Bible* of 1778, also known as *The Self-Interpreting Bible*, a Study Bible of the Authorized King James Version (1611), by the Reverend Mr. John Brown (1722-1787) of Haddington in Scotland, a Presbyterian Minister; Revised Edition with the appended notes of the Rev. Dr. Henry Cooke of Ireland (1788-1868) (Author of *The Voluntaries of Belfast*) and the Rev. Dr. Josiah Porter (1823-1889) (Author of *Five Years in Damascus, Handbook of Syria & Palestine, Pentateuch & the Gospels, Great Cities of Bashan, &* a contributor to the *Encyclopaedia Britannica*), published by Gresham, London & Glasgow, UK [undated but on the year of birth of Porter in 1823, would not have been produced earlier than the 1840s or 1850s i.e., mid nineteenth century, and must have been first produced before the death of Henry Cooke in 1868, though may have had reprints after 1868; printing year undated, on basis of its transmission history known to me, could be later 19th or early 20th century printing] (emphasis mine).

Ghost” (Article 9, *Apostles’ Creed*, Anglican 1662 *Book of Common Prayer*).

Religiously Liberal Possibility 1 (outside orthodoxy): On the one hand, I have previously noted that “John MacArthur (b. 1939) of Grace Community Church and The Master’s College, California, USA,” “endorses a neo-Alexandrian NT text” in e.g., his “NASB *MacArthur Study Bible* (1997 & 2006),” and that he “is an independent Reformed Baptist, and stands at the more religiously conservative end of neo-Alexandrians, whereas James Moffatt ... stands at the more religiously liberal end of neo-Alexandrians, and there is a range of neo-Alexandrians between these two types of men.” But on the other hand, I also say of him, “I have heard him refer on radio in London (‘Grace To You’ broadcasts), to Alexandrian texts as, ‘the better’ manuscripts. So too in his neo-Alexandrian following *MacArthur Study Bible*, he casts unwarranted doubts over e.g., Mark 16:9-20 and John 7:53-8:11.”¹⁰

And this same type of thing in which MacArthur is generally at the more conservative end of the neo-Alexandrians, but still shows some liberal views, emerges in his comments on Mark 2:26b, where he says in the New American Standard Bible (NASB) *MacArthur Study Bible* (1997 & 2006), “The phrase ‘in the time’ [= ‘in the days,’ AV] can mean ‘during the life time. According to I Sa[m]. 21:1, Ahimelech was the priest who gave the bread to David. Abiathar was Ahimelech’s son, who later was the High-Priest during David’s reign.” Up to this point, MacArthur is clearly taking a discernibly conservative view of Scripture. But he then makes a liberal comment which both undermines the verbal inspiration of Scripture (II Tim. 3:16), and casts unwarranted aspersions on the fact that Christ actually said these words, by alleging, “Since Ahimelech died shortly after this incident (cf. I Sa[m]. 22:19,20) it is likely that Mark simply added this designation to identify the well known companion of David who later became the High-Priest along with Zadok (2 Sa[m]. 15:35)” (emphasis mine). The idea “that Mark simply added” in these words is a religiously liberal heretical attack on the veracity of Scripture, since in effect, this means St. Mark was lying, and that Christ never said these words. While I can accept that both St. Matthew (Matt. 12:4) and St. Luke (Luke 6:4) give abbreviated accounts of Christ’s words that omit reference to “in the days of Abiathar the high priest” (Mark 2:26b), I cannot accept “that Mark simply added” them in and falsely attributed them to Christ. For “I believe in the Holy Ghost ... who spake by the prophets” (*Nicene Creed*), and upholding the verbal inspiration of Holy Scripture, the author is really God the Holy Ghost (II Tim. 3:16), and “God” “cannot lie” (Titus 1:2), since his perfect character is such that it is “impossible for God to lie” (Heb. 6:18); and so he condemns dishonesty in the ninth commandment of the Holy Decalogue, saying, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9).

Religiously Liberal Possibility 2 (outside orthodoxy): Another religiously liberal

¹⁰ My Textual Commentaries, Vol. 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, 2008, revised edition 2010, Preface, section 9, “Usage of ASV, RSV, NASB, RSV, NRSV, ESV, NKJV, NIV & Moffatt Bible in this commentary” (<http://www.gavinmcgrathbooks.com>).

view of Mark 2:26b is put forth by the NU Text Committee in the UBS 3rd (1975) and 3rd corrected (1983) editions, which gives *Reading 2* their highest rating of “A,” by which they claim, “the text is virtually certain.” And in elucidation on this, Bruce Metzger (d. 2007), referring to both *Readings 1 & 2*, and also a *Reading 3* which omits these words altogether (e.g., old Latin a, e, b, d, see “Preliminary Textual Discussion,” *supra*), alleges, “According to I S[a]m. 21 it was Ahimelech, not Abiathar, who was high priest when David ate the bread In order to avoid the historical difficulty,” some manuscripts “omit *epi* [‘when’ or ‘in the days of’] *Abiathar* [Abiathar] *archiereos* [high priest], thereby conforming the text to Mt. 12:4 and Lk 6:4. Other” manuscripts, “reluctant to go so far as to delete the phrase, inserted *tou* [the] before *archiereos* [high priest] ... in order to permit the interpretation that the event happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who, was afterward) the high priest” (Metzger’s *Textual Commentary*, 1971 & 1975, p. 79). It is to be noted, that Metzger’s religiously liberal circular presupposition is that the Bible writer, here St. Mark, or possibly Christ himself if Mark is considered to be accurately quoting him, made some kind of mistake, and that later copyist scribes, understanding the Scripture better than St. Mark and / or Christ himself, “corrected” it.

This type of religiously liberal view of Metzger, is blasphemous, and thus a wicked violation of the third commandment of the Holy Decalogue, “Thou shalt not take the Lord’s name in vain” (Exod. 20:7; Rom. 2:24; I Tim. 1:20; Titus 2:5; Jas. 2:7). And whereas “I believe in the Holy Ghost ... who spake by the prophets” (*Nicene Creed*), and uphold the verbal inspiration of Holy Scripture, this is really a blasphemy against the ultimate author of Scripture who is in fact God the Holy Ghost (II Tim. 3:16), since it is a claim that the Third Person of the Holy Trinity, God the Holy Ghost, made a mistake in putting this into Scripture, and possibly also the Second Person of the Holy Trinity, God the Son made a mistake in saying this originally if this is regarded as an accurate quotation. And while “the abominable” in Rev. 21:8 includes a number of sins, we cannot doubt that one of the sins it includes is that of blasphemy (Rev. 2:9; 13:1,5,6,9; 16:9,11,21; 17:3); and in this context we read that “the abominable” “shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). It should be further noted with Metzger’s type of claims, that there is no serious stylistic analysis of Marcan Greek. Rather, there is an imposition onto Marcan Greek of a number of anachronistic neo-Alexandrian rules, such as, “the shorter reading is generally the better reading.”

We now return to the originating question, Was *Reading 2* a deliberate omission? Did a heretic in ancient times deliberately remove the Greek “*tou* (the),” so as to try and create a situation in which it was read as, “when Abiather *was* high priest” (showing added word in italics), in order to try and create “a Bible blunder” that was really a corrupter scribe blunder? For dating from New Testament times, there have been “many, which corrupt the word of God” (II Cor. 2:17).

Was the loss of the Greek “*tou* (the),” in the majority Byzantine text’s *Reading 2* a deliberate or accidental omission? We cannot be sure. But we can be sure that it was a change to the text here Providentially preserved for us over time, and through time, in the minority Byzantine text’s *Reading 1*. For “I believe in the Holy Ghost” (Article 9,

Apostles' Creed).

The TR's reading (*Reading 1*), clearly exists in the Byzantine Greek textual tradition in 12 identifiable Greek manuscripts (with a similar reading in a 13th Greek manuscript from the 10th century), ranging in time from ancient times (Codex A 02, 5th century), and then over time to the 13th century (Minuscule 482), and through time in the late 5th / 6th century (Codex Sigma 042), to the 6th century (Codices Phi 043 & 074), 9th century (Codex Pi 041), 11th century (Minuscule 1207), and 12th century (Minuscules 270, 485, 924, 1200, & 1375). This is not its full strength, since in the first instance, there are up to a dozen or so itemized Byzantine Greek Lectionaries that also have this reading¹¹; and in the second instance, it is further found in some manuscripts unclassified other than in von Soden's system in his I group, some of which may well prove to be Byzantine text if they were further studied and classified¹². However, the fact that *Reading 2* has the residual support of von Soden's K group, means that whatever the full strength of the TR's *Reading 1*, it is clearly below *c.* 10% of the Byzantine Greek manuscripts, and thus clearly a minority Byzantine reading. (And on the incomplete presently available data, it is *possibly* in less than 1% of Byzantine Greek manuscripts.) Nevertheless, in a number that is in between about one to two dozen Byzantine Greek manuscripts, the TR's reading (*Reading 1*) has clear support in the Greek textual tradition over time, and through time, dating from ancient times. Furthermore, the TR's *Reading 1* is clearly supported by textual analysis of Marcan Greek, which disallows *Reading 2* but allows *Reading 1*. Were these factors the same, *except* there was no clear manuscript support from ancient times for the TR's *Reading 1* i.e., no manuscript support earlier than e.g., the 6th century with Codices Phi 043 & 074, then on the system of rating textual readings A to E, I would give the TR's reading at Mark 2:26b, a high level "B" (in the range of 71-74%), i.e., the text of the TR is the correct reading and has a middling level of certainty. *But as it is*, given that these factors *include the fact* that the TR's *Reading 1* has ancient support from *Codex Alexandrinus* (A 02, 5th century, Byzantine in Gospels), on the system of rating textual readings A to E, I would give the TR's reading at Mark 2:26b an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

¹¹ It was also found in a majority of the *c.* 150 Greek Lectionaries considered by the United Bible Societies 3rd corrected edition (1983). I am unaware of how many of these less than *c.* 150 Lectionaries have Mark 2:26b in their readings; and *c.* 100 of these Lectionaries are only sporadically used by the UBS Committee, which generally used only 52 Lectionaries. Of the 52 Lectionaries generally used, only 26 contain Gospel readings, of which three are said to be "fragmentary;" and 9 of these Lectionaries are listed in favour of *Reading 2*. Therefore of these 26 Lectionaries, no more than 15, and probably no more than 12, support the TR's *Reading 1*.

¹² E.g., it is found in Minuscule 1573 (δ 398 in von Soden's I^r group), which Kurt Aland thinks is "probably" Byzantine text outside the Pauline Epistles (Kurt Aland *et unum, The Text of the New Testament*, Eerdmans, Michigan, USA, 1989, p. 135).

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 2:26b, *Reading 1* (the TR's reading) Greek, "*epi* ('when' = 'in the days of,' word 1) *Abiathar* ('Abiathar,' word 2) *tou* ('the,' word 3) *archiereos* ('high priest,' word 4a)" i.e., "in the days of Abiathar the high priest," is found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 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), 579 (13th century, mixed text), 1071 (12th century, independent), 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*; as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Egyptian Coptic Sahidic (3rd century) and Bohairic (3rd century) Versions.

However, *Reading 2*, which omits word 3, Greek "*tou* (the)," and thus reads, Greek, "*epi* ('when' word 1) *Abiathar* ('Abiathar,' word 2) *archiereos* ('high priest,' word 4a)," i.e., it thus possibly reads, "in the days of Abiathar *the* high priest" (showing added word in italics), or "in the days of Abiathar a high priest," or "when Abiathar *was* high priest" (showing added word in italics), is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is further found in (the mixed text type) Codex L 019 (8th century), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 157 (12th century, independent).

At Mark 2:26b the erroneous *Reading 2* was adopted by the NU Text *et al*. But two different renderings of *Reading 2* were the used.

Reading 2, Translation 1. The American Standard Version reads, "How he entered the house of God when Abiathar was high priest" (ASV), although an ASV footnote refers to *Reading 1*, saying, "Some ancient authorities read 'in the days of Abiathar the high priest'." So too, at Mark 2:26b the incorrect *Reading 2* is rendered in a similar manner in the RSV, NRSV, TEV; as well as the Papists' Roman *Catholic RSV*, JB, and NJB. This is also the meaning of Moffatt's "Abiathar was high priest then."

Reading 2, Translation 2. The New American Standard Bible reads, "how he entered the house of God in the time of Abiathar the high priest" (NASB, showing NASB's italics for added word). So too, the incorrect *Reading 2* is *probably* rendered in a similar manner in the ESV, NIV, NEB, REB, TCNT; e.g., the Twentieth Century New Testament reads, "in the time of Abiathar the High Priest" (TCNT). However the lack of italics for added words in these versions means one cannot be absolutely sure if they are

following *Reading 2* (most likely possibility) or *Reading 1* (highly unlikely possibility).

And at Mark 2:26b, we also find that the Majority Text Burgonites adopted the incorrect *Reading 2* in both the Greek Majority Texts of Hodges & Farstad (1985) and Robinson & Pierpont (2005). But once again, the Burgonite translators of the *New King James Version* showed great confusion at Mark 2:26b in their reading, “how he went into the house of God *in the days of Abiathar the high priest*” (NKJV). In the first place, the usage of italics for “in the days” but not “of,” for word 1, “*epi* (*epi* + genitive, word 1 = ‘when’ = ‘in the days of,’ AV), is at best awkward, difficult to justify, and certainly not in harmony with the best standards of italics usage for added words. And in the second place, the NKJV translators claim that their symbol “M stands for whatever reading is printed in the published *Greek New Testament According to the Majority Text*” of Hodges & Farstad. And in this context, “the Byzantine Text ... largely supports the Textus Receptus,” but “those readings in the Textus Receptus which have weak support are indicated in the footnotes as being opposed by both” “the Alexandrian” “and Majority Texts;” and though the “Majority Text is similar to the Textus Receptus, ... it corrects those readings which have little or no support in Greek manuscript tradition” (NKJV Preface). Therefore, like the neo-Alexandrian NASB, *supra*, on their Majority Text Burgonite principles, they should place “the” before “high priest” in italics, and / or have a footnote stating that their “M” or Majority Text does not have “the” here.

Thus we yet again find, that in varying degrees, a number of Majority Text Burgonites like to give the inaccurate impression that the Majority Text is a lot closer to the Received Text than what it is. While this is not the case for all Majority Text advocates, as seen in the Greek Majority Texts of Hodges & Farstad (1985) and Robinson & Pierpont (2005); it is the case that *at the point of translation*, the NKJV translators greatly understate the disparities between their NT Majority Text and the *Textus Receptus*. And in turn, the *Trinitarian Bible Society* have understated even more, claiming in a 2008 by Hembd that the TR is the majority text of the AV except for “Greek minority readings in eight places¹³”; and similar issues exist with Majority Text Burgonites of the *Dean Burgon Society*¹⁴. The reality is that John Burgon claimed, “the ‘*Textus Receptus*’ ..., calls for ... revision,” “upon the” basis of the “majority of authorities” (Burgon’s *Traditional Text of the Holy Gospels*, pp. 13,15); and thus Burgon’s proud boast was this, “Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction” (Burgon’s *Revision Revised*, p. 21). *It is one*

¹³ See my Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Officeworks at Parramatta in Sydney, Australia, 2012, Preface “*Defence of the Received Text from ‘KJV friends in error’ in both the Dean Burgon Society and Trinitarian Bible Society - A minor modification to Appendix 4 format” (<http://www.gavinmcgrathbooks.com>); and also Vol. 5, Preface, “A New Format in Parts of Textual Commentaries Volume 5.”

¹⁴ See my Textual Commentaries, Vol. 2 (Matt. 15-20) (2009; Printed by Parramatta Officeworks in Sydney, Australia), Preface, section “* Determining the representative Byzantine Text,” (<http://www.gavinmcgrathbooks.com>).

thing for the Majority Text Burgonites of the New King James Version et al to disagree with neo-Byzantines of the Textus Receptus, it is quite another thing for them to claim that their methodological principles yield a much higher agreement between their Majority Text and the Received Text than what they actually do!

Mark 3:27d “he will spoil” (TR & AV) {A}

Preliminary Remarks & Textual Discussion.

The First Matter: The Greek. At Mark 3:27d Hodges & Farstad’s majority text considers the text is “seriously divided” between their preferred main text reading of “*diarpase* (‘he may spoil,’ a subjunctive active aorist, from *diarpazo*)” (*Reading 2*), and their footnote reading of “*diarpasei* (‘he will spoil,’ an indicative active future, from *diarpazo*),” (*Reading 1*) which is found in Scrivener’s text; and Robinson & Pierpont’s majority text likewise regards the text as “significantly divided” between their preferred main text reading of “*diarpase* (he may spoil)” (*Reading 2*), and their sidenote reading of “*diarpasei* (he will spoil)” (*Reading 1*)¹⁵. Going to the common source book of von Soden (1913), and using a K group Byzantine priority methodology, von Soden says that inside his K group, “*diarpase*” has the support of his Kx and Kr subgroups. Of c. 860 K group Gospel manuscripts, von Soden’s Kx group contains c. 500 Gospel manuscripts; and his Kr group contains c. 175 Gospel manuscripts. This means that c. 675 manuscripts (c. 500 Kx + c. 175 Kr) out of c. 860 manuscripts, or c. 78.5%, which as a rounded number is about 80% or four-fifths of the K group, support “*diarpase*” (*Reading 2*) which is therefore clearly the MBT, with the residual c. 20% supporting “*diarpasei*” (*Reading 1*) as found in Scrivener’s Text. Therefore on any reasonable extrapolation of these figures from such a large sample of Byzantine manuscripts as found in K group, one can fairly say that these results more generally represent the percentages of the Byzantine text’s many more manuscripts.

The Second Matter: The Latin. In the Latin Vulgate, at Mark 3:27d the Greek “*dese* (‘he will bind,’ subjunctive active aorist, 3rd person singular verb, from *deo*),” is rendered by the Latin, “*alliget* (‘he will bind,’ subjunctive active present, 3rd person singular verb, from *alligo*),” or other subjunctives in some of the old Latin Versions. By contrast, the final word of this verse is rendered in the Vulgate and old Latin Version as Latin, “*diripiet* (‘he will spoil,’ indicative active future, 3rd person singular verb, from *diripio*);” and so I think it can be fairly said that this is contextually manifesting a contrast found in the Greek, “*diarpasei* (‘he will spoil,’ indicative active future, 3rd person singular verb, from *diarpazo*)” of *Reading 1, infra*. However, a number of textual apparatuses I generally regard as being valuable for their textual data, even though they are harnessed to bad New Testament texts, on this occasion, appear to be shy about

¹⁵ Hodges & Farstad (1985), pp. xxi & 115; Robinson & Pierpont (2005), pp. xviii & 76.

stating the Latin support for *Reading 1* (Tischendorf's 8th edition, 1869-72; von Soden, 1913; & Nestle-Aland's 27th edition, 1993).

The Third Matter. Cf. these Textual Commentaries, Vol. 1 (Matt. 1-14), at Matt. 12:29.

Principal Textual Discussion.

At Mark 3:27d, *Reading 1* (the TR's reading), as found in Scrivener's Text is Greek, "*diarpasei* ('he will spoil,' indicative active future, 3rd person singular verb, from *diarpazo*)." This is a minority Byzantine reading found in *c.* 20% of the Byzantine Greek manuscripts. It is supported by, e.g., *Codex Seidelianus* (H 013, 9th century, Trinity College, Cambridge University, England, UK), *Codex Campianus* (M 021, 9th century, National Library, Paris, France), *Codex Romanus* (S 028, 10th century, Rome, Vatican City State); and Minuscule 2 (12th century; Basel, Switzerland). It is further supported as Latin, "*diripiet* ('he will spoil,' indicative active future, 3rd person singular verb, from *diripio*)," 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), 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.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also manifested in the Greek and Latin *Novum Testamentum* (New Testament) editions of e.g., Erasmus (1516 & 1522); and the Greek *Novum Testamentum* (New Testament) editions of e.g., Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633).

Reading 2 at Mark 3:27d, is Greek, "*diarpase* ('he may spoil,' subjunctive active aorist, 3rd person singular verb, from *diarpazo*)" (*Reading 2*). This is the majority Byzantine reading found in *c.* 80% of the Byzantine Greek manuscripts. It is found in e.g., 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 Gamma 036 (10th century); and Lectionary 19 (13th century, Bodleian Library, Oxford University, England, UK).

Reading 2 is the only Greek reading shown in Elzevir's Textual Apparatus (1624) (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; & z, Evangelistarium, Christ's College, Cambridge, F. i. 8). This raises, though does not confirm, the possibility that at least some of the great neo-Byzantine textual analysts of the 16th and 17th centuries reconstructed the Greek *Reading 1* at Mark 3:27d from the Latin.

Prima facie the representative Byzantine text's *Reading 2* appears to be inside of Marcan Greek. This is seen in the fact that in Mark 3:27 we see a grammatical structure of "*tote* (then)" + subjunctive active aorist (*diarpase* / "he may spoil"). This is *prima facie* consistent with Marcan Greek, as seen in comparative analysis with Mark 13:21, which also has the same grammatical style of "*tote* (then)" + subjunctive active aorist

(*eipe* / 'he shall say' = 'shall say,' subjunctive active aorist, 3rd person singular verb, from *eipon*). However, it must also be said that the minority Byzantine text's *Reading 1*'s structure of *tote* + indicative active future, is also found in Marcan Greek at Mark 2:20 & 13:27, and thus is clearly within the parameters of Marcan Greek¹⁶.

In the immediate context of Mark 3:27, Marcan Greek uses a subjunctive active aorist with "*dese* ('he will bind,' subjunctive active aorist, 3rd person singular verb, from *deo*)," and so it is *prima facie* stylistically consistent with this to have this followed by another subjunctive active aorist in "*diarpase* ('he may spoil,' subjunctive active aorist, 3rd person singular verb, from *diarpazo*)" (*Reading 2*); so that in both instances, the subjunctive would indicate that the action of the verb is uncertain, but probable¹⁷. However, such a *prima facie* congruity for *Reading 2* is upon more careful inspection not sustainable. That is because in the instance of the first subjunctive aorist, this is preceded with the words, "*ean* (if) *me* (not)" i.e., "except" (AV), and so the uncertainty of the following subjunctive of *Reading 2* is reasonable. So likewise at Mark 13:21, where we find "*tote* (then)" + subjunctive active aorist (*eipe* / 'shall say,' subjunctive active aorist, 3rd person singular verb, from *eipon*), we find that this is preceded with "*ean* (if)" i.e., "And then (*tote*) if (*ean*) any man shall say (subjunctive active aorist) to you." This means that at Mark 3:27d, *Reading 2*'s "*diarpase* ('he may spoil,' subjunctive)" is incongruous with Marcan Greek, given the absence of a qualifier such as "*ean* (if)" in the words, "and then (*tote*) he may spoil his house." Thus *Reading 2*'s grammatical structure clangs on the ears as not being Marcan Greek.

By contrast, when we look at *Reading 1*'s grammatical structure of *tote* + indicative active future, as also found in Marcan Greek at Mark 2:20; 13:27, we find that there is a clear definiteness, both with, "then (*tote*) shall they fast (*nesteousin*, indicative active future, 3rd person plural verb, from *nesteuo*)" (Mark 2:20), and also with, "And then (*tote*) shall he send (*apostelei*, indicative active future, 3rd person singular verb, from *apostello*) his angels." Therefore, in terms of Marcan usage of *tote* with the subjunctive active aorist as found in *Reading 2*, and *tote* with the indicative active future as found in *Reading 1*, it must be said that while the "*diarpase* (he may spoil)" of *Reading 2* is incongruous with Marcan Greek, by contrast, the "*diarpasei* (he will spoil)" of *Reading 1* is congruous with Marcan Greek. Therefore, since the minority Byzantine reading's of "*diarpasei* (he will spoil)" (*Reading 1*) relieves the stylistic tension caused by the MBT's reading of "*diarpase* (he may spoil)" (*Reading 2*), it follows that *Reading 1* is the correct reading.

Was the *Reading 2* an accidental alteration? In a given manuscript, did the "*diarpasei* (he will spoil)" (*Reading 1*) suffer from a paper fade or paper damage e.g., a hole in the page, and so come to look something like "*diarpas:.*"? Was this then

¹⁶ And of course, Marcan Greek also allows others combinations such as *tote* + imperative active present (Mark 13:14), or *tote* + indicative middle future (Mark 13:26).

¹⁷ Wallace's *Greek Grammar*, pp. 461-463; Young's *Greek*, pp. 137-138.

“reconstructed from context” by a scribe as “*diarpase* (he may spoil)” (*Reading 2*), possibly with some superficial reference to the preceding subjunctive active aorist (*diarpase* / “he may spoil”), *supra*? Or was *Reading 2* a deliberate alteration? Did some arrogant and impious scribe think it some kind of “stylistic improvement” to so tamper with the Word of God? Alas, there is so much unknown in the “dark ages” history of textual transmission, that we are left with many educated guesses.

The TR’s *Reading 1* has strong minority support in the Byzantine Greek textual tradition, with about 20% or one-fifth of the manuscripts, tallying some hundreds of Greek manuscripts; although as far as I know, it is not found in any Greek manuscripts we now have from ancient times. But in harmony with the master maxim, *The Greek improves the Latin*, we find that when the textual analysis is placed on the Greek, *Reading 1* is clearly the correct reading. Furthermore, in harmony with the dutiful servant maxim, *The Latin improves the Greek*, the TR’s *Reading 1* is supported in the Latin textual tradition with the Vulgate of the ancient church father and doctor, St. Jerome (d. 420), as well as half a dozen old Latin versions from ancient times (a, e, b, d, ff2, & i). The Latin manuscripts further show the preservation of *Reading 1* through time from the 6th to 8th centuries (old Latin Versions f, q, aur, l; & Book of Armagh), till we come to the Byzantine Greek manuscripts of the 9th to 12th centuries (H 013, M 021, S 028, & 2), and then an old Latin version of the 12th / 13th century (c). This means that at Mark 3:27d the Greek and Latin manuscripts compliment each other well in showing the preservation of the TR’s *Reading 1* over time, and through time, dating from ancient times. Therefore I would give the TR’s reading at Mark 3:27d an “A” i.e., the text of the TR is the correct reading and has a high level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 3:27d, *Reading 1* (the TR’s reading) Greek, “*diarpasei*” i.e., “he will spoil,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (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), 157 (12th century, independent), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts* (Swanson), which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee*), Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); 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 *Reading 2*, Greek, “*diarpase*” i.e., “he may spoil,” is found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one’s view, either independently corrupted, or “Caesarean” text), and 1071 (12th century,

independent).

The presence of *Reading 1* in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century), *et al*, meant that at Mark 3:27d for the wrong reasons, the right reading was adopted by the NU Text *et al*. Thus the ASV correctly reads, “he will spoil.” So too the correct *Reading 1* was followed in the NASB. Though the rendering “he will spoil” (e.g., ASV) is to be preferred, and this type of rendering was followed by the NASB and TCNT; it was rendered by Moffatt as “then he can,” and this type of rendering was followed by the NRSV, NIV, and TEV.

The English word “may” is capable of referring to an *ability* or *power*, although this meaning has now generally come to be replaced by “can;” and so in a context like Mark 3:27d “may” more commonly refers to a possibility. At Mark 3:27d, the *English Standard Version* reads, “Then indeed he may plunder his house” (ESV), and this type of rendering is also found in the RSV. Are the RSV and ESV here following *Reading 1* or *Reading 2*? (If so, presumably on the basis of the neo-Alexandrian rule, “The harder reading is generally the better reading.” Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.) We cannot be sure, and nor can any of their benighted devotees.

The Greek Majority Text Burgonites’ *New King James Version* follows *Reading 1* at Mark 3:27d. We earlier found that at Mark 3:27d the Greek Majority Text composers of Hodges & Farstad (1985) and Robinson & Pierpont (2005) recognize that *Reading 1* is not the majority reading, but they both use language indicating that the majority text is more seriously split than what it really is in favour of *Reading 2* (“Preliminary Remarks & Textual Discussion,” *supra*). And once again, we find that *at the point of translation*, the NKJV translators greatly understate the disparities between their NT Majority Text and the *Textus Receptus*, as they have no footnote stating that they are not here following the Majority Text, but rather a minority Byzantine reading which has the support of about 20%, or between 20% and 25% of the Greek manuscripts. Thus yet again, we find that at Mark 3:27d professed Majority Text Burgonites are shying away from telling their readers of the real ramifications of their textual theory. They are trying to make their Majority Text look more like the Received Text than is warranted. For the reality is that Burgon claimed, “the ‘*Textus Receptus*’ ..., calls for ... revision,” “upon the” basis of the “majority of authorities¹⁸,” and thus his proud boast was , “Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction¹⁹.”

¹⁸ Burgon’s *Traditional Text of the Holy Gospels*, pp. 13,15.

¹⁹ Burgon’s *Revision Revised*, p. 21.

Mark 3:32c “thy mother and thy brethren” (TR & AV) {B}*Preliminary Remarks & Textual Discussion.*

The First Matter: The Greek. Inside von Soden’s K group of 860 Gospel manuscripts, von Soden only itemizes one K group manuscript in support of the TR’s reading, to wit, G 011. However, inside his I group von Soden lists a further 18 classified Byzantine manuscripts (Sigma 042, K 017, Pi 041, Phi 043; 250, 325, 443, 485, 718, 924, 980, 1188, 1375, 1521, 1545, 1604, 1828, & 1862). The combined strength of von Soden’s I and K groups is *c.* 1,500 manuscripts of which *c.* 1,300 or over 86% are completely Byzantine text (and *c.* 1,360 are Byzantine text including those that are Byzantine text only in parts), and there are 16 manuscripts from von Soden’s I and K groups in support of *Reading 1* (the TR’s reading). Therefore since 18 out of 1,300 is *c.* 1.38%, we can say as a broad general calculation that *Reading 1* (the TR’s reading) is supported by at least *c.* 1.38% of the Byzantine text manuscripts. On the one hand, such statistical calculations are most likely to be incorrect when dealing with such small numbers as these; but on the other hand, this is the best we can do on the limited data we presently have via von Soden’s textual apparatus. Therefore, this figure of *c.* 1.38% is thus a slight improvement on the statistical accuracy that we can obtain from von Soden’s K group alone of a figure of *c.* 10% to something less than *c.* 1%, *supra*. However, von Soden also refers to some other manuscripts that are unclassified outside of von Soden’s system, and he may also use only selections within his K group, so that we remain uncertain as to what the full strength of the TR’s reading is among the Byzantine manuscripts, inside the range of *c.* 1.38% to *c.* 10%. (The fact that we can add a further 4 manuscripts from the UBS textual apparatuses and Swanson, to wit, 2, 597, 1292, & 1505, underscores the point that the calculation is “rubbery” in terms of the exact overall percentage.) Nevertheless, these calculations help give us a base figure, since we can say that in broad statistical terms, the strength of the TR’s reading will be under *c.* 10% and *at least c.* 1.38%.

The Second Matter: The Latin. The Sangallensis Latin Diatessaron (9th century) is a Vulgate Codex. While it contains the Latin Vulgate’s words of Mark 3:32c, “*mater* (mother) *tua* (thy) *et* (and) *fratres* (brethren) *tui* (thy)” at Diatessaron chapter LIX, these same words are found in the Vulgate’s Matt. 12:47, where the larger quote of this Diatessaron fits the Matthean, rather than the Marcan, words. Hence while it is possible that both verses were consulted, it is essentially a Matthean quote, and so no reference will be made to this Diatessaron, *infra*.

Principal Textual Discussion.

At Mark 3:32c, *Reading 1* (the TR’s reading), found in Scrivener’s Text is Greek, “*ē* (the) *metēr* (mother) *sou* (of thee) *kai* (and) *oi* (the) *adelphoi* (brethren) *sou* (of thee),” i.e., “thy mother and thy brethren” (AV). This is a minority Byzantine reading supported in less than *c.* 10% of, and at least *c.* 1.38% of, the Byzantine Greek manuscripts. It is supported by the purple parchment *Codex Rossanensis* (Sigma 042, late 5th / 6th century, Rossano, Italy), the purple parchment *Codex Beratinus* (Phi 043, 6th century, St.

Matthew's & St. Mark's Gospels, Tirana, Albania), *Codex Seidelianus* (G 011, 9th century, Trinity College, Cambridge University, England, UK), *Codex Cyprius* (K 017, 9th century, National Library, Paris, France), and *Codex Petropolitanus* (Pi 041, 9th century, St. Petersburg Public Library, Russia); and Minuscules 325 (11th century, Bodleian Library, Oxford University, England, UK), 250 (11th century), 1505 (11th century, Byzantine in the Gospels, Athos, Greece), 1521 (11th century, Athos, Greece), 1545 (11th century), 1188 (11th / 12th century, St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabia), 2 (12th century, Basel, Switzerland), 443 (12th century, Cambridge University, England, UK), 485 (12th century, British Library, London, UK), 924 (12th century, Athos, Greece), 980 (12th century, Athos, Greece), 1375 (12th century, Moscow, Russia), 1828 (12th century), 1862 (12th century, Commentary of Ocuemenius), 291 (13th century, National Library, Paris, France), 597 (13th century, St. Mark's Library, Venice, Italy), 718 (13th century, Cambridge University, England, UK), 1292 (13th century, Byzantine outside of the General Epistles, National Library, Paris, France), and 1604 (13th century, Athos, Greece).

Reading 1 (the TR's reading), is further supported as Latin, "*mater* (mother) *tua* (thy) *et* (and) *fratres* (brethren) *tui* (thy)," i.e., "thy mother and thy brethren," in Jerome's Vulgate (5th century), and old Latin Versions e (4th / 5th century), aur (7th century), r1 (7th century), and l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "*mater tua et fratres tui*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

It is further supported by the ancient church Greek writer, Hegemonius (4th century²⁰); and the ancient church Latin writers, Cyprian (d. 258) and Faustus of Riez (4th century). *Reading 1* is also manifested in the Greek and Latin *Novum Testamentum* (New Testament) editions of e.g., Erasmus (1516 & 1522); and the Greek *Novum Testamentum* (New Testament) editions of e.g., Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). *Reading 1* is found in a minority of 2 out of 5 manuscripts referred to in Elzevir's Textual Apparatus (1624) (Gospel manuscripts: w, Trinity College, Cambridge, B. x. 16; & L, Codex Leicestrensis).

Reading 2 at Mark 3:32c, is Greek, "*e* (the) *meter* (mother) *sou* (of thee) *kai* (and) *oi* (the) *adelphoi* (brethren) *sou* (of thee) *kai* (and) *ai* (the) *adelphai* (sisters) *sou* (of thee)," i.e., "thy mother and thy brethren and thy sisters" (*Reading 2*). This is the majority Byzantine reading found in at least *c.* 90% of the Byzantine Greek manuscripts. It is found in e.g., A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25, abbreviating *meter* to *mer*), E 07 (8th century), U 030 (9th century), and Gamma 036 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 180 (12th century, Byzantine other than in Acts),

²⁰ Hegemonius (*c.* 350 A.D.) was a Greek writer, parts of his work are preserved in Greek in Epiphanius's (d. 403) *Panarion* ("Medicine Chest," late 4th century); and from near contemporary times there is a full Latin translation. The UBS (1975 & 1983) textual apparatus from which I got this citation does not specify if it is in Greek or Latin.

1010 (12th century), and 1242 (13th century); and Lectionaries 292 (9th century, Carpentras, France), 514 (10th century, Messina, Italy), 185 (11th century, Christ's College, Cambridge University, UK), 184 (1319 A.D., British Library, London, UK), and 1761 (15th century, St. Catherine's Greek Orthodox Monastery, Mt. Sinai, Arabia). It is also found as Latin, "*mater* (mother) *tua* (thy) *et* (and) *fratres* (brethren) *tui* (thy) *et* (and) *sorores* (sisters) *tuae* (thy)," i.e., "thy mother and thy brethren and thy sisters," in a (4th century), b (5th century, omitting *tui* / thy), d (5th century), ff2 (5th century), f (6th century), q (6th / 7th century, reading *tui* rather than *tuae*), and c (12th / 13th century). *Reading 2* is found in a majority of 3 out of 5 manuscripts referred to in Elzevir's Textual Apparatus (1624) (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; & z, Evangelistarium, Christ's College, Cambridge, F. i. 8).

Let us consider Marcan Greek in the immediate context of Mark 3:32c, in the wider passage of Mark 3:31-35. Here we find reference in Mark 3:31 to, Greek, "*oi* (the) *adelphoi* (brethren) *kai* (and) *e* (the) *meter* (mother) *autou* (of him)," i.e., "his brethren and his mother" (AV); in Mark 3:33 to, Greek, "*e* (the) *meter* (mother) *mou* (of me) *e* (or) *oi* (the) *adelphoi* (brethren) *mou* (of me);" in Mark 3:34 to, Greek, "*e* (the) *meter* (mother) *mou* (of me) *kai* (and) *oi* (the) *adelphoi* (brethren) *mou* (of me); and then in Mark 3:35 to, "*adelphos* (brother) *mou* (of me) *kai* (and) *adelphē* (sister) *mou* (of me) *kai* (and) *meter* (mother) *esti* (is)." These are part of the wider words, "[Verse 31] There came then his brethren and his mother, and, standing without, sent unto him, calling him. [Verse 32] And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. [Verse 33] And he answered them, saying, Who is my mother, or my brethren? [Verse 34] And he looked round about on them which sat about him, and said, Behold my mother and my brethren! [Verse 35] For whosoever shall do the will of God, the same is my brother, and my sister, and my mother" (AV).

It is clear that Marcan Greek is using patriarchal language in the plural references to "brethren (Greek, *adelphoi*):" "There came then his brethren and his mother" (Mark 3:31); and in our Lord's question, "Who is my mother, or my brethren?" (Mark 3:33), and in our Lord's statement, "Behold my mother and my brethren!" (Mark 3:34); and *only when the constituent parts of the plural "brethren (adelphoi)" are itemized in the singular*, is "brethren (Greek, *adelphoi*)," then subdivided into Greek, "*adelphos* (brother) *mou* (of me) *kai* (and) *adelphē* (sister) *mou* (of me)" i.e., "my brother, and my sister" (Mark 3:35). Thus excluding Mark 3:32c, in the immediate context of Mark 3:31-35, Marcan Greek thrice uses the plural "brethren (Greek, *adelphoi*)" in a corporate usage of patriarchal or masculine gendered generic language. Therefore, when considering this in the context of Mark 3:32, on the one hand, *Reading 1's* Greek, "*e* (the) *meter* (mother) *sou* (of thee) *kai* (and) *oi* (the) *adelphoi* (brethren) *sou* (of thee)," i.e., "thy mother and thy brethren" (Mark 3:32), is stylistically congruous with this contextual Marcan usage of "brethren (Greek, *adelphoi*)" (minority Byzantine reading); but on the other hand, *Reading 2's* Greek, "*e* (the) *meter* (mother) *sou* (of thee) *kai* (and) *oi* (the) *adelphoi* (brethren) *sou* (of thee) *kai* (and) *ai* (the) *adelphai* (sisters) *sou* (of thee)," i.e., "thy mother and thy brethren and thy sisters" (Majority Byzantine Text), is stylistically incongruous with this contextual Marcan usage of "brethren (Greek, *adelphoi*)."

Moreover, the reply of our Lord, “Who is my mother, or my brethren?” (Mark 3:33), and “Behold my mother and my brethren!” (Mark 3:34), contextually looks to stylistically presuppose the statement of *Reading 1*, “Behold, thy mother and thy brethren without seek for thee” (Mark 3:32), rather than the statement of *Reading 2*.

Since with respect to both the Marcan Greek usage of patriarchal language in the plural references to “brethren (Greek, *adelphoi*),” and also the contextual reply of our Lord in Mark 3:33,34 to the words of Mark 3:32c; we find that the textual turbulence caused by the non-Marcan Greek of the majority Byzantine *Reading 2* can only be remedied by adopting the Marcan Greek of the minority Byzantine *Reading 1*, it follows that *Reading 1* is the correct Greek reading at Mark 3:32c.

The representative or majority Byzantine text’s *Reading 2* has strong support in the Greek with more than *c.* 90% of the Byzantine Greek manuscripts, and dates in the Greek from ancient times (A 02). It also has strong support in the Latin textual tradition from ancient times (old Latin a, b, d, & ff2), through to later times (old Latin f, q, & c). However, it “clangs on the ears” as bad Marcan Greek, and does not hold up under the rigours of stylistic textual analysis. By contrast, the TR’s *Reading 1* has relatively weak support in the Greek manuscripts, with a support base possibly as low as *c.* 1.38%, and certainly less than *c.* 10% of the Byzantine Greek manuscripts. However, it is well attested to over time, and through time, in these Greek manuscripts, and these date from ancient times with the Greek writer Hegemonius (4th century), irrespective of whether his citation is preserved in the Greek or Latin or both. Furthermore, the TR’s *Reading 1* has strong support in the Latin textual tradition, being found in old Latin Versions dating from ancient times (old Latin e) through to later times (old Latin aur, r1, l, & the Book of Armagh); and in the Latin Vulgate of one of the four ancient and early mediaeval church doctors of the Western Church, “St. Hierome” (Book 1, Homily 7), or “St. Jerome” (Book 2, Homily 2) (d. 420). And so over time, and through time, the correct reading was *in the Vulgata*. It is also early found from ancient times in the Latin of “that holy father” of the Church (Book 2, Homily 11), and “holy martyr of God, St. Cyprian” (Book 2, Homily 19, Article 35, Anglican 39 Articles) (d. 258). And it is clearly supported by textual analysis as the correct reading. Since the textual analysis is on the Greek, full credit is given to the master maxim, *The Greek improves the Latin*; and since *Reading 1* has strong textual support in the Latin, we here see the servant maxim dutifully bowing down low to its master when *The Latin improves the Greek*. Weighing up these factors, on the system of rating textual readings A to E, I would give the TR’s reading at Mark 3:32c a “B” i.e., the text of the TR is the correct reading and has a middling level of certainty.

Textual History Outside the Closed Class of Three Witnesses.

Outside the closed class of sources the correct reading at Mark 3:32c, *Reading 1* (the TR’s reading), “thy mother and thy brethren,” is found in the two leading Alexandrian texts, Rome Vaticanus (4th century) and London Sinaiticus (4th century). It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type)

Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 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 Syriac Sinaitic (3rd / 4th century), Pesitto (first half 5th century), and Harclean h (616) Versions; the Egyptian Coptic Sahidic (3rd century) and Bohairic (3rd century) Versions; Armenian Version (5th century); Georgian Version (5th century); and some manuscripts of the Slavic Version (9th century); and Ethiopic Versions (c. 500; & Dillmann, 18th / 19th centuries).

And *Reading 2*, "thy mother and thy brethren and thy sisters," is found in the leading representative of the Western Text, Codex D 05 (5th century); as well as Minuscule 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), Gothic Version (4th century); the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version); and some manuscripts of the Slavic Version (9th century).

For the wrong reasons, namely its presence in the two main Alexandrian texts, coupled with what from the neo-Alexandrian paradigm would be "the external support" of various manuscripts outside the closed class of sources, *supra*, the right reading was adopted by Westcott-Hort (1881); although in doing so, they gave as one of their relatively rare sidenotes, *Reading 2* as an alternative.

However, in a what is a relatively rare exercise of the non-Alexandrian pincer arm by neo-Alexandrians, the erroneous *Reading 2* was adopted in Tischendorf's 8th edition (1869-72), and Nestle's 21st edition (1952); and placed in square brackets as 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).

These readings here at Mark 3:32c are a good example of how both Majority Text Burgonites, and also neo-Alexandrians, lack the requisite qualities of textual analysts, wherefore they bear testimony against themselves that they are not called by God to the task they undertake of composing a New Testament text. In the case of the Majority Text Burgonites, it is simply a crude count of the manuscripts, which for the contemporary Burgonites of Hodges & Farstad (1985) and Robinson & Pierpont (2005), is a count of just the Greek manuscripts (though Burgon himself included others as well), in favour of the Majority Byzantine Text (MBT), irrespective of the fact that there is a

clear obvious textual problem with it. So too the Majority Text Burgonites of the *New King James Version* (1979 & 1982), who claim “those readings in the Textus Receptus which have weak support are indicated in the footnotes,” and the “Majority Text ... corrects those readings which have little or no support in Greek manuscript tradition” (NKJV Preface); have such an alleged “corrector” footnote at Mark 3:32c saying, “NU-Text and M[ajority]-Text add ‘and your sisters’.” Thus here at Mark 3:32c they follow in the footsteps of their deluded leader, John Burgon (d. 1888), who claimed, “the ‘*Textus Receptus*’ ..., calls for ... revision,” “upon the” basis of the “majority of authorities” (Burgon’s *Traditional Text of the Holy Gospels*, pp. 13,15); and thus his proud boast was this, “Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction” (Burgon’s *Revision Revised*, p. 21).

Then when we come to Westcott & Hort, we find that they here followed the correct reading for the wrong reason, namely, the allegation that some kind of so called “neutral” text existed at Mark 3:32c for *Reading 1* because it was followed by both of the two main Alexandrian texts. In their “Notes on Select Readings” “Appendix” to their 1881 text, among other things they allege that the erroneous *Reading 2* was “neglected by Erasmus, doubtless as unsupported by [the] Lat[in] V[ul]g[ate], and hence absent from the ‘Received Text’.” Of course, both Erasmus and later neo-Byzantine textual analysts were aware of the fact that *Reading 1* was a minority reading, as seen by, for example, the manuscripts cited in Elzevir’s Textual Apparatus (1624), *supra*. Moreover, the claim that Erasmus would not follow a Greek reading because it was “unsupported by [the] Lat[in] V[ul]g[ate],” is contrary to the basic fact that 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 agreed with the Latin Vulgate in disagreeing with Erasmus’s Greek text. Erasmus then drew the obvious conclusion that the Alexandrian text *Codex Vaticanus* was a corrupt text not worth worrying about. However, it also raised a lingering question, namely, whether or not the Alexandrian text had been corrupted, at least in part, in connection with assimilations to Latin manuscripts, some of which later came to influence the Latin Vulgate? Without now discussing that issue further, the “big point” for our immediate purposes is that Erasmus specifically rejected Latin Vulgate readings where they intruded into the Greek by not being supported through textual analysis of the Byzantine Greek text. Thus the fundamental claim of Westcott & Hort here at Mark 3:32c, to wit, the erroneous *Reading 2* was “neglected by Erasmus, doubtless as unsupported by [the] Lat[in] V[ul]g[ate], and hence absent from the ‘Received Text’;” acts to show that they had none of the requisite skills of textual analysis, and hence they could not understand men who did like e.g., Erasmus of Rotterdam (d. 1536), Stephanus of Geneva (d. 1559), or Beza of Geneva (d. 1605). And thus in these ridiculous comments, Westcott & Hort once again bear testimony against themselves that they are not called by God to the task they undertake of composing a New Testament text.

And then we come to those neo-Alexandrians who have here adopted *Reading 2*, to wit, Tischendorf’s 8th edition (1869-72) and Nestle’s 21st edition (1952); or in the NU Text Committee, have placed it in square brackets as entirely optional in e.g., the contemporary NU Text of Nestle-Aland’s 27th edition (1993) and UBS’s 4th revised

edition (1993). In the warped neo-Alexandrian paradigm, the neo-Alexandrians have two pincer arms. First and foremost, an Alexandrian text pincer arm, which they generally use to establish their text in which at least one, and usually both of the two main Alexandrian texts, namely, Codices Vaticanus and Sinaiticus, follow a given reading. However, the neo-Alexandrians also have a non-Alexandrian text pincer arm that 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; for instance, here at Mark 3:32c neither Westcott and Hort, *supra*, nor Metzger, *infra*, agreed with this departure from the reading of the two leading Alexandrian texts. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d.)

Commenting on the NU Text Committee's thinking at Mark 3:32c, Metzger's *Textual Commentary* firstly says, "A majority of the Committee considered it probable that the words *kai* [and] *ai* [the] *adelphai* [sisters] *sou* [of thee] were omitted from most witness either (a) accidentally through an oversight in transcription (the eye of the scribe passing from *sou* to *sou*), or (b) deliberately because neither in ver[se] 31 nor ver[se] 34 (nor in the parallel passages) are the sisters mentioned." Concerning this first claim, it is to be noted that these NU Text speculations from the perspective of the Neo-Alexandrian School's NU Text Committee about a copyist's eye passing from the "*sou* (of thee)" in the words, "*adelphoi* (brethren) *sou* (of thee) *kai* (and) *ai* (the) *adelphai* (sisters) *sou* (of thee)," are made in a complete stylistic vacuum with reference to Marcan Greek. And thus what from the Neo-Byzantine School is the primary issue of whether or nor this *Reading 2* poses a stylistic textual problem relative to Marcan Greek, that the alternative *Reading 1* does not, is entirely disregarded. Given that from my neo-Byzantine perspective the issue of what is Marcan Greek is "the horse" that pulls "the cart" of some explanation as to how a variant may have arisen, this is a good example of neo-Alexandrians putting "the cart before the horse" in conjecturing such an issue.

Secondly, Metzger's *Textual Commentary* says the NU Text Committee's thinking at Mark 3:32c was, "Had the words been interpolated, the addition would probably have been made already in ver[se] 31." This requires the presupposition that a corrupter scribe would have a good stylistic feel for a passage, and would not interpolate a corrupt reading that was incongruous to Marcan Greek, so that he would therefore have had to also made a matching interpolation of "and his sisters" at Mark 3:31. This again is a very circular argument, typical of the neo-Alexandrians, and found in their rule, "the harder reading is generally the better reading," in that it assumes that while a Bible writer might have stylistically incongruous statements, by contrast, a corrupter scribe would always have a better grip on the Greek than a New Testament Bible writer, and so he would not make such stylistically incongruous corruptions. I reject absolutely this circular neo-Alexandrian type of thinking; and unapologetically embrace a circular neo-Byzantine type of thinking, which recognizes that "all Scripture is given by inspiration of God" (II Tim. 3:16), and that therefore the Bible's true author is the Third Divine Person of the Holy Trinity, the Holy Ghost. And so while I can accept that within the confines of verbal inspiration, the Holy Spirit of God chose words from St. Mark's vocabulary, with the consequence that we can refer to a specifically Marcan Greek, I would also

maintain that the Lord who is the Holy Spirit of God, makes no textual blunders when he Divinely inspires the holy Gospel according to St. Mark, or any other book of canonical Scripture. Thus unlike these neo-Alexandrian textual critics, as a neo-Byzantine textual analyst, in the words of Article 9 of the *Apostles' Creed*, "I believe in the Holy Ghost." Or in the words of the *Nicene Creed*, "I believe in the Holy Ghost, ... who spake by the prophets" (Anglican 1662 *Book of Common Prayer*). And so I entirely reject the circular reasoning of the neo-Alexandrian School paradigm at this point, and I also freely accept that the neo-Byzantine School paradigm embraces a different circular reasoning at this point. For in the words of the Holy Ghost speaking through the holy Apostle St. Paul in Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

The third matter in Metzger's *Textual Commentary* at Mark 3:32c, is a statement of the NU Text Committee's thinking, "Nevertheless, in view of the weight of attestation for the shorter text, it was thought best to enclose the disputed words within square brackets." Thus we find that though they have exercised the non-Alexandrian text pincer arm, they have "cold feet" about it, and so want to use square brackets to say that maybe the Alexandrian text is correct here. Why such confusion on their part? Simply because they are spiritually blinded men, who are not called by God to be textual analysts, and so they cannot "spot the wood from the trees" here at Mark 3:32c.

The fourth matter in Metzger's *Textual Commentary* at Mark 3:32c, is a dissenting opinion by him, as to why, as one of the five neo-Alexandrian School NU Text Committee Members, he disagreed with the other four NU Text Committee members here at Mark 3:32c in their exercising of the non-Alexandrian text pincer arm; and correspondingly why, like Westcott & Hort, he considered the two main Alexandrian texts should here be followed. Metzger says, "The shorter text should be adopted; the longer reading, perhaps of Western origin, crept into the text through mechanical expansion. From a historical point of view, it is extremely unlikely that Jesus' sisters would have joined in publicly seeking to check him in his ministry" (Metzger's *Textual Commentary*, 2nd ed., 1994, p. 70). Here we see the crude application of a circular neo-Alexandrian rule, "The shorter reading is generally the better reading," which presumes textual corruption will generally be in the direction of additions, rather than subtractions. In fact, it can be in either direction, and so, from the Neo-Byzantine School's paradigm which I embrace, the Western Greek text has a tendency to add to Scripture, or conflate the text, whereas the Alexandrian Greek text has a tendency to subtract from Scripture, or prune the text. While on this particular occasion here at Mark 3:32c, I would agree that it is the shorter reading that is the better reading, that is as a consequence of first considering whether or not the longer *Reading 2* is, or is not, congruous with Marcan Greek, and finding that it is not. Thus once again, we find this fundamental issue of examining Marcan Greek is absent in Metzger's comments, as once again, in a complete stylistic vacuum with reference to Marcan Greek, he simply applies a circular Neo-Alexandrian School rule that, "The shorter reading is generally the better reading."

As for Metzger's claim that "it is extremely unlikely that Jesus' sisters would

have joined in publicly seeking to check him in his ministry,” this is pure supposition on Metzger’s part both as to who was there of Jesus’ brethren, and why they were there, with no serious corroborating support for either assertion. By contrast, if one understands the Marcan Greek usage of patriarchal language or masculine gendered generics here at Mark 3:31-35, the plural references to “brethren (Greek, *adelphoi*),” only changes in the singular reference of verse 35 to “my brother, and my sister,” *supra*, and so in fact, the contextual inference is that present on this occasion was at least one half-brother and one half-sister of Christ, via their common mother of St. Mary. Once again, Metzger misses this salient point, because he has no real grip on Marcan Greek, because he is not called by God to be a textual analyst.

In II Peter 2:1, the Third Divine Person of the Holy Trinity, the Holy Spirit of God, speaking through the holy Apostle, St. Peter, warns us of both “false prophets” and “false teachers.” And while most “false teachers” do not claim to be “prophets” and so are not simultaneously “false prophets,” we nevertheless here learn that both “false prophets” and “false teachers” have something in common, namely, they are seeking to lead people astray. And so while the words of our Lord and Saviour, Jesus Christ, as found in the holy Gospel of St. Matthew 7:15-20 are said of “false prophets” rather than false teachers *per se*, bearing in mind this point of overlap between them in II Peter 2:1, I consider that we can reasonably cross-apply the basic idea taught about “false prophets” in Matthew 7:15-20, more generally to false teachers. And thus our Lord says in Matt. 7:16 & 20, “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” “Wherefore by their fruits ye shall know them.” It is clear from the fruits of both Majority Text Burgonites, and Neo-Alexandrians here at Mark 3:32c, that by their fruits, we know them to be false teachers, who are not called by God to be textual analysts. And so when they touch and tamper with the Word of God, they touch and tamper with, *they know not what*.

What then were the so called “modern” neo-Alexandrian versions to make of all this neo-Alexandrian disagreement on whether to follow either the correct *Reading 1* or the incorrect *Reading 2* here at Mark 3:32c.

Solution 1: Follow the TR’s Reading 1 with no footnote alternative as found in the two main Neo-Alexandrian Texts in harmony with the Neo-Alexandrian School rule, “The shorter reading is generally the better reading,” as advocated by Westcott & Hort, and Metzger; and allowed as one of two uncertain possibilities by the NU Text Committee. This was adopted by the American Standard Version which reads at Mark 3:32c, “thy mother and thy brethren” (ASV). So too, this solution is found in the NASB (3rd. ed. 1995), NIV, NEB, REB, and TCNT.

Solution 2: Follow Reading 2 in harmony with the Neo-Alexandrian School rule, “The harder reading is generally the better reading,” as advocated by Tischendorf, Nestle; and allowed as one of two uncertain possibilities by the NU Text Committee. This solution was followed by Moffatt and the TEV e.g., Moffatt reads at Mark 3:32c, “your mother and brothers and sisters.” It was also followed in the post Vatican II Council new neo-Alexandrian Papists’ JB and NJB, which here swerved from the correct

reading that had been adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times, who on the basis of its support in the Latin textual tradition followed the correct Reading 1 in both the Clementine and Douay-Rheims.

Solution 3: Follow Reading 1 in the main text, per Solution 1, supra, but with a footnote reference to Reading 2, per Solution 2, supra. This solution was followed by the NASB (1st ed., 1960-1971 & 2nd ed. 1977), RSV, and ESV.

Solution 4: Follow Reading 2 in the main text, per Solution 2, supra, but with a footnote reference to Reading 1, per Solution 1, supra. This solution was followed by the NRSV.