

**A TEXTUAL COMMENTARY ON THE  
GREEK RECEIVED TEXT**

**OF THE NEW TESTAMENT**

Being the Greek Text used in the

**AUTHORIZED VERSION**

also known as the

**KING JAMES VERSION**

also known as the

**KING JAMES BIBLE**

also known as the

**AUTHORIZED (KING JAMES) VERSION**

also known as the

**SAINT JAMES VERSION;**

being the translation set forth by His Majesty King James I's special command in 1611, and being "ordered to be read" or Authorized under His Majesty King Charles II in the Anglican 1662 *Book of Common Prayer* Preface, and thus as stated on its title page "Appointed to be read in [Anglican] Churches," it thus became the successor to the *Bishops' Bible* of 1568 which as stated on its title page was "Authorised and appoynted [/ appointed] to be read in [Anglican] Churches;" and thus the King James Bible became the version authorized by king, parliament, and convocation, being Authorized and Appointed to be read in Churches.

by

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**Textual Commentary, Volume: 6**

**St. Mark's Gospel**

**Chapters 4 & 5.**

*Verbum Domini Manet in Aeternum*

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

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

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P.O. Box 834, Nowra, N.S.W., 2541, Australia.

Volume 6 Dedication Sermon, preached at Mangrove Mountain Union Church,  
Mangrove Mountain, N.S.W., 2250, Australia, on Saturday 5 November, 2016.

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

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Basil McGrath.

Dedicated to Almighty God on Saturday 5 November 2016, being *PAPISTS' CONSPIRACY DAY*,  
 known in its night-time celebrations throughout England as *BONFIRE NIGHT*,  
 in which the Romanist plot in 1605 under Guy Fawkes to blow up the Protestant  
 KING JAMES I of the *Saint James Bible* of 1611 & also the Protestant Westminster PARLIAMENT  
 in London by gunpowder, was in God's good Providence thwarted.  
 Dedicated to "the Father," "Son," and "Holy Ghost," "one God in Trinity,  
 and Trinity in unity" (*Athanasian Creed*; 1662 *Anglican Book of Common Prayer*);  
 in memory and thanks for the proto-Protestant saint, *JEROME OF PRAGUE* (in modern Czech)  
 martyred in 1416, on this 600th anniversary year of his martyrdom  
 by Papists via the Romanist *Council of Constance* in Germany, 1416-2016.

Also in memory of the 350th anniversary of the GREAT FIRE OF LONDON (1666-2016) which was  
 a trouble that like all such "troubles" (Mark 13:8) is a general warning that types the future trouble  
 men will face if they do not accept the gospel (Mark 13:10), on Judgment Day (Mark 13:32-37),  
 when Christ "shall come to judge the quick and the dead" (*Apostles' Creed*; cf. II Tim. 4:1).  
 And also in memory of *FIVE PROTESTANT SAINTS MARTYRED AT BARLETTA*, Italy in 1866:  
 DOMENICO CROSCIOLICCHIO, an oil and wine merchant whose house was also burnt down,  
 RUGGIERO D'ACOSTINO (/ AGOSTINO) who as "he cried out that Christ was his Saviour," had  
 a Popish "hand thrust a dagger into his breast and he was barbarously killed" (*London Times*, 9  
 April 1866), GIUSEPPE (/ BEPPINO) DEL CURATOLO, who was thrown by from a balcony in  
 Nazareth Street onto a martyr's fire, ANNIBALE SALMINCI, & MICHELE VERDE, on this 150th  
 anniversary of their martyrdom by Papists at the terminus of the 1260 day-year prophecy (A.D. 607-  
 1866) of Daniel 7:25 *et al*, during the period when "the judgment" did "sit, and" "take away" the  
 Pope's Papal State "dominion, to consume and destroy it unto the end" (Dan. 7:25). So that even  
 though the Papal "deadly wound was healed" (Rev. 13:3) with the regaining of Papal temporal power  
 in the Vatican City State in 1929, this included a *Lateran Pacts* agreement that the "dominion" (Dan.  
 7:25) of the former Papal States of Italy were forever ceded to Italy. And the Protestant confessors  
 and martyrs of 1866 are a prophetic type of the Protestant confessors and martyrs in the "mark of  
 the beast" era in a future world-wide Romanist Inquisition ended by the 2nd Advent (Rev. 13:14-18).

“The noble army of martyrs: praise thee” “O God,”  
The Hymn, *Te Deum*, Mattins, Anglican 1662 *Book of Common Prayer*.

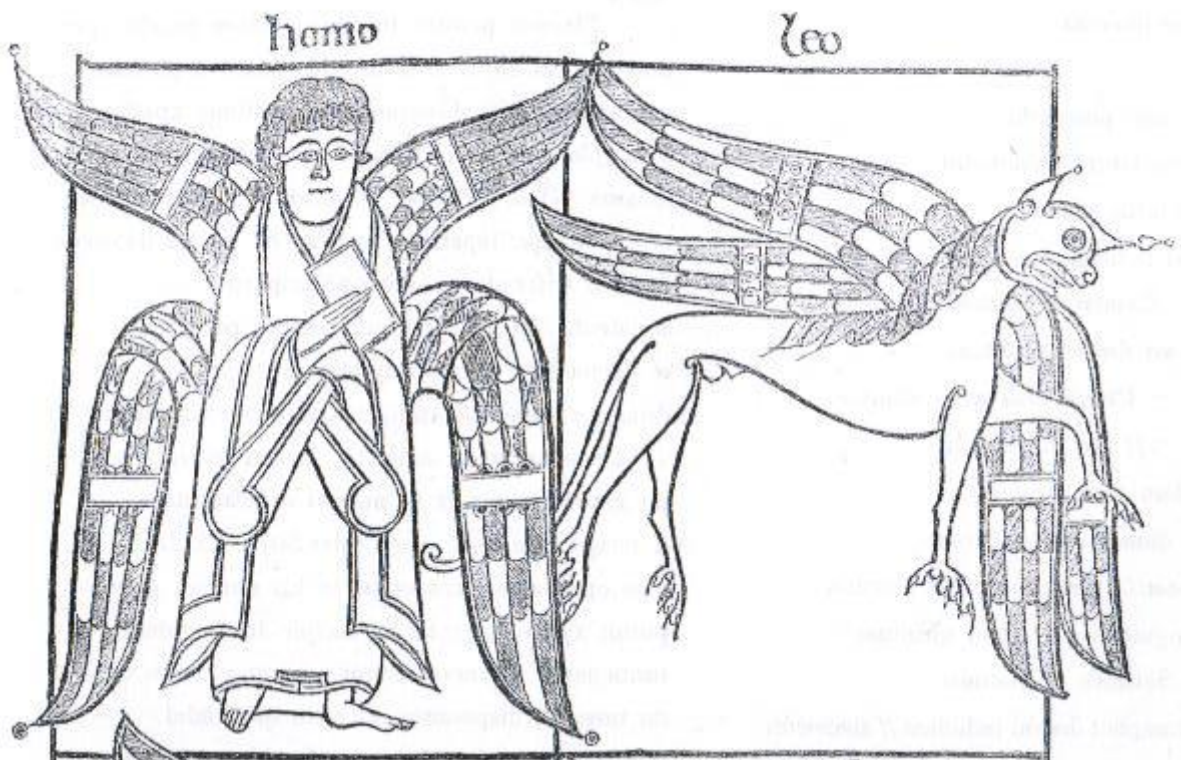
Queen Elizabeth the First issued injunctions that Foxe’s *Book of Martyrs* be “set up” in Anglican Churches. The original edition of Foxe’s *Book of Martyrs* (1563) was dedicated to Queen Elizabeth I, and is the classic Protestant hagiology of both Marian martyrs under the Papist queen, Bloody Mary (Regnal Years: 1553-1558), and other times. And so the Calendar of 1561, which is basically the Calendar now found in the 1662 Anglican *Book of Common Prayer*, was contextually meant to be a matching half to Foxe’s *Book of Martyrs* (Latin edition, 1554; 1st English edition, 1563). And the story of John Huss whose followers were known as the “Hussites,” can be found in various editions of Foxe’s *Book of Martyrs*.

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

“We read in *Foxe’s Book of Martyrs* of how Jerome of Prague was ‘seized’ and taken prisoner in connection with the events at the Romanist *Council of Constance* in Germany, and ‘conveyed in irons, and on his way, was met by the Elector Palatine, who caused’ him to be fast bound as ‘a long chain’ was ‘fastened’ upon him, ‘by which he was’ cruelly ‘dragged, like a wild beast, to the cloister, whence, after some insults and examinations,’ Jerome of Prague was ‘conveyed to a tower, and fastened to a block, with his legs in stocks,’ in which ‘he remained eleven days and nights, till, becoming dangerously ill, they, in order to satisfy their malice still further, relieved him from that painful state.’ Among other things, the Papist *Council of Constance* charged him with being ‘a derider of the Papal dignity,’ ‘an opposer of the Pope.’ And as further recorded in *Foxe’s Book of Martyrs*, ‘They had ... prepared for him a cap of paper painted with red devils, which being put on his head, he said, <Our Lord Jesus Christ, when he suffered death for me, a most miserable sinner, did wear a crown of thorns upon his head; and I, for his sake, will wear this cap.> ... On his way to the place of execution, he sang several hymns; and on arriving at the spot where Huss had suffered, kneeled down and prayed fervently,’ for he was martyred in 1416 at the same spot that Huss had been martyred at the previous year. ‘... When the flames enveloped him he sang a hymn; and the last words he was heard to say were’ in Latin, in which the word ‘flammis’ from ‘flamma’ is a *double entendre* meaning both literal ‘flames’ into which Jerome of Prague was going, and also ‘fires of love’ for he was being martyred because of his love of Christ. And so giving both my English translation of the Latin, and the original Latin, Jerome of Prague’s last words at the place of his martyrdom in 1416 were sung, ‘Hanc animam in flammis affero, Christe tibi;’ ‘This soul in the flames, in the fires of love, I bring unto thee, O Christ;’ ‘Hanc animam in flammis affero, Christe tibi;’ ‘This soul in the flames, in the fires of love, I bring unto thee, O Christ’.”

Dedicatory Sermon of Gavin McGrath  
Found in Appendix 5 of this Volume 6.  
*Papists’ Conspiracy Day*, Sat. 5 Nov. 2016.

By tradition “the four beasts” of Ezek. 1:10 & Rev. 4:7 are used to symbolize the four Gospels; and the relevant Gospel concept may also be used to manifest parts of the *Nicene Creed*. In the established Western tradition of St. Jerome, St. Gregory, *et al*, e.g., in the Latin Codex called the Book of Armagh, St. Matthew’s Gospel is symbolized by the “face” of “a man,” for it is “The book of the generation of Jesus Christ, the son of David, the son of Abraham” (Matt. 1:1), and the *Nicene Creed* says, “Jesus Christ ... was made man.” And St. Mark’s Gospel is symbolized by the “lion” (Mark 1:3), and St. Mark’s Gospel *roars like a lion in its presentation of Christ* in Mark 1:3, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight;” “behold, the Lion of the tribe of Juda, ... hath prevailed” (Rev. 5:5), and the *Nicene Creed* says, “Jesus Christ ... rose again” (Mark 16).



Above: from the Anglican work of the *Church of Ireland's* John Gwynn’s typed Latin manuscript copy (1913 A.D.) of the *Book of Armagh* (812 A.D.), page 64.

Left: Latin, “*homo*” meaning “man” for *the face of a man* symbolizing St. Matthew’s Gospel.

Right: Latin, “*leo*” meaning “lion,” for *the lion* symbolizing St. Mark’s Gospel.

*Table of Contents (\* indicates important reading before using commentary)*

**PREFACE**

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*Table of Contents pages.*

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*Scripture Citations of Bishop Gregory the Great in Mark 4 & 5.*

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*A] The 1260 years of Papal Power (607-1866):*

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*150th anniversary 1866-2016.*

*B] Jerome of Prague's 600th anniversary (1416-2016).*

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*ii] "The Offence of the Cross" (Gal. 5:11).*

*iii] Biography of Jerome culminating in his martyrdom.*

*iv] Do the best one can in the circumstances one finds oneself in.*

*C] The Great Fire of London 350th anniversary (1666-2016).*

***D] Gunpowder Treason Day 2016.***

**TEXTUAL COMMENTARY Mark 4 & 5.**

*Appendix 1: A Table of some instances where Scrivener's Text does not represent the properly composed Received Text. Appendix 2: Minor variants between Scrivener's Text and the Majority Byzantine Text (MBT) (or another possible reading), including references to the neo-Alexandrian Text in those instances where the neo-Alexandrian Texts agree with the MBT in such an alternative reading to Scrivener's Text; where such alternative readings do not affect, or do not necessarily affect, the English translation, so we cannot be certain which reading the AV translators followed. Appendix 3: Minor variants between the NU Text or MBT and Textus Receptus (or another relevant text and the TR) not affecting, or not necessarily affecting, the English translation (some more notable variants in Mark 4 & 5). Appendix 4: Scriptures rating the TR's textual readings A to E (Mark 4 & 5). Appendix 5: Dedication Sermon for Volume 6 (Mangrove Mountain Union Church, 5 Nov. 2016). Appendix 6: Corrigenda to Former Volumes 1-5. Appendix 7: A Sermon Bonus.*

\* *More Common Abbreviations*

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



Latin Vulgate John Wordsworth and Henry White's *Nouum Testamentum*  
or *Latine*, Secundum Editionem Sancti Hieronymi, Clarendon Press,  
Vulgate Oxford, England, UK, 1911 (New Testament only).  
or [An Anglican production by the Latin scholars:  
St. Jerome's *John Wordsworth* (1843-1911), Oriel Professor of Interpretation of Holy  
Latin Vulgate Scripture at Oxford University, UK (1883-1885), & *Church of England*  
Bishop of Salisbury (1885-1911); and  
*Henry Julian White* (1859-1934), an Anglican clergyman, sometime  
domestic chaplain to Bishop John Wordsworth, sometime Professor of  
Interpretation of the New Testament, King's College, London University,  
UK (1895-1905), and Dean of Christ Church, Oxford (1920-1934).]  
And / or  
Robert Weber & Roger Gryson, *Biblia Sacra, Iuxta Vulgatam Versionem*,  
1969, 5th edition, 2007, Deutsche Bibelgesellschaft / German Bible  
Society (in the United Bible Societies), Stuttgart, Germany (Old & New  
Testaments, with Apocrypha) [Mainly a production of Roman Catholic  
Benedictines, it also received some Anglican production assistance.  
Produced mainly by Weber & Gryson:  
*Robert Weber*, OSB (Order of St. Benedict), a monk of the Roman  
Catholic Benedictine *Pontifical Abbey of St. Jerome-in-the-City*, Rome; &  
*Roger Gryson*, Director of the *Vetus Latina Institute* (1998-2014), Beuron  
Roman Catholic Benedictine Order *Archabbey, Danube Valley* in  
Baden-Wurttemberg, Germany, & Professor Emeritus of the Roman  
Catholic University of Louvain-la-Neuve, Belgium.  
Produced by Weber & Gryson with the assistance of fellow Latin scholars:  
*Bonifatius Fischer* (1915-1977), a Roman Catholic Benedictine monk, and  
Director of *Vetus Latina Institute*, Germany, 1945-1973;  
*John Gribomont* (1920-1986), a Roman Catholic Benedictine monk of  
France;  
*Walter Thiele* (b. 1923, retired in 2006), a Roman Catholic Benedictine  
monk, of the *Vetus Latina Institute* where he was an Acting Director in the  
1970s; and  
*Hedley Fredrick Davis Sparks* (1908-1996), an Anglican clergyman, and  
sometime Cadbury Professor of Theology at Birmingham University, UK,  
& Oriel Professor of Interpretation of Holy Scripture at Oxford University,  
one of whose Oriel Professor predecessors was John Wordsworth, *supra*.]  
I generally follow the Douay-Rheims Version (NT 1582 & OT 1609/10) in  
English renderings I give from the Vulgate. Though the Douay-Rheims  
is generally a good and useful translation of the Latin, the reader should be  
warned that it sometimes has erroneous Romish theology injected into it.  
E.g., at Matt. 3:2, St. Jerome's Latin, "*paenitentiam* ('[Have] repentance'  
= 'Repent,' feminine singular accusative noun, from *paenitentia*)," means  
"Repent," in the words of Christ, "Repent, for the kingdom of heaven is at  
hand." But in harmony with Roman Catholic Ecclesiastical Latin, in the  
Douay-Rheims Version this is erroneously rendered as, "Do penance, for  
the kingdom of heaven is at hand."

- Liddell & Scott or Liddell & Scott's *Greek-English Lexicon* Henry Liddell and Robert Scott's *A Greek-English Lexicon* 1843, Clarendon Press, Oxford, England, UK, new ninth edition, 1940, with Supplement, 1996.
- Metzger's *Textual Commentary*, 1971 & 1975; & Metzger's *Textual Commentary*, 2nd ed., 1994. Metzger, B.M., *A Textual Commentary on the Greek New Testament*, first edition 1971 (A companion to the UBS Greek NT, 3rd ed. 1975 & 1983), Corrected Edition, 1975; & second edition 1994 (A companion to the UBS Greek NT, 4th revised edition, 1993), United Bible Societies, Bibelgesellschaft / German Bible Society, Stuttgart, Germany.
- Migne (pronounced, "Marnya") Paul Migne's (1800-1875) *Patrologiae Curses Completus*, Series Graeca (Greek Writers Series), and Series Latina (Latin Writers Series).
- Moffatt Bible or Moffatt *The Moffatt Translation of the Bible*, 1926, Revised edition, 1935, by James Moffatt.
- Moulton's *Grammar of NT Greek* James H. Moulton's *A Grammar of New Testament Greek* Vol. 1, 1906, 3rd ed. 1908; Vol. 2, J.H. Moulton & W.F. Howard, 1919-29; Vol. 3, N. Turner, 1963; Vol. 4, N. Turner, 1976; T. & T. Clark, Edinburgh, Scotland, UK.
- Mounce's *Analytical Lexicon to the Greek NT* Mounce, W.D., *The Analytical Lexicon to the Greek New Testament*, Zondervan (Harper-Collins), Grand Rapids, Michigan, USA, 1993.
- NASB *New American Standard Bible*, being a revision of the American Standard Version (1901). First edition, 1960-1971, second edition, 1977, third edition, 1995 (also known as the *New American Standard Version*). Scripture taken from the NEW AMERICAN STANDARD BIBLE (R), Copyright ©1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. Used by permission.
- NIV (2nd ed.) *New International Version*, 1st edition, 1978, first published in Great Britain in 1979; 2nd edition, 1984. Scripture taken from The HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved. (The NIV quoted from in Matt. 1-26 of textual commentaries; & when so specified from Matt. 27 onwards.)

- NIV  
(3rd ed.) Scripture quotations taken from The Holy Bible, New International Version NIV Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc. Used by permission. All rights reserved worldwide.  
(The NIV 3rd edition of 2011 is used in addition to the earlier NIV editions from Matt. 27. of textual commentaries onwards.)
- NJB New Jerusalem Bible, [Roman Catholic] Imprimatur: Cardinal Hume, Westminster, 18 June 1985; Darton, Longman, & Todd, London, 1985.
- NKJV *New King James Version*. [Being a Burgonite (Majority Text) revision of the Authorized (King James) Version of 1611.] Scripture taken from the New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
- NRSV *New Revised Standard Version*, being a revision of the Revised Standard Version (1952 & 1971). The Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by permission. All rights reserved.
- NU Text  
(pronounced,  
“New Text”) The text found in “N” i.e., Nestle-Aland’s 27th edition (1993) & “U” i.e., United Bible Societies’ (UBS) 4th revised edition (1993). Unless otherwise stated, these 1993 editions are used as the model NU Text.
- NU Text *et al* The NU Text as well as the text in Tischendorf’s *Novum Testamentum Graece* (8th edition, 1869-72); Westcott & Hort’s Greek NT (1881); Nestle’s 21st edition (1952); the UBS 3rd (1975) & 3rd corrected (1983) editions.
- Robinson &  
Pierpont Robinson, M.A., & Pierpont, W.G., *The New Testament ... According to the Byzantine / Majority Textform*, Original Word Publishers, Atlanta, Georgia, USA, 1991 (for Textual Commentaries Matt. 1-19); Robinson, M.A., & Pierpont, W.G., *The New Testament in the ... the Byzantine Textform*, Chilton Book Publishers, Southborough, Massachusetts, USA, 2005 (for Textual Commentaries Preface & Matt. 20 onwards; unless otherwise stated).

- RSV *Revised Standard Version*, being a revision of the American Standard Version. 1st edition 1946 & 1952, Collins, Great Britain, UK; 2nd edition, 1971, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Oxford University Press, 1977.
- RV *Revised Version*, 1881-1885 (also known as the *English Revised Version*). [Being a neo-Alexandrian revision of the Authorized (King James) Version of 1611.]
- Scrivener, or Scrivener's Text, or unless otherwise stated, NT *Textus Receptus* or TR. F.H.A. Scrivener's *The New Testament*, 1898 & 1902 (Cambridge University Press, UK), The Greek Text Underlying the English Authorized Version of 1611, reprint 2000 ("10M/11/00," "M" / Latin, *mille*, "10M" = 10,000 copies, "11" = November, "00" = 2000 A.D.), Published and sold by, The Trinitarian Bible Society, London, UK (<http://www.tbsbibles.org>). Frederick Scrivener (1813-1891), Graduate of Trinity College, Cambridge University, school teacher and Anglican clergyman, sometime Vicar of St. Mary's Hendon, London, and *Church of England* Prebendary of Exeter, Devon.
- Septuagint or LXX, or Brenton's Septuagint or LXX Brenton, L.C.L. (Editor & English translator), *The Septuagint With Apocrypha: Greek and English*, Samuel Bagster & Sons, London, UK, 1851; Reprint: Hendrickson, USA, 1986, fifth printing, 1995. Unless otherwise stated, all Greek Septuagint quotes are from this edition.
- Stelten's *Dictionary of Ecclesiastical Latin* (1995) Stelten, L.F., *Dictionary of Ecclesiastical Latin*, Hendrickson Publishers, Massachusetts, USA, 1995.
- Rahlfs-Hanhart's Septuagint or LXX *Septuaginta* edited by Alfred Rahlfs, 1935; second edition by Robert Hanhart, 2006, Deutsche Bibelgesellschaft, Stuttgart, Germany.
- TEV For Textual Commentaries Vol. 1 & Vol. 2 (only): *Today's English Version* or *Good News Bible*, 1961, 1971, 4th edition, 1976. British usage text first published 1976. The British & Foreign Bible Society, London, UK, 1976. (This edition used in Volumes 1 & 2 of textual commentaries.)

- TEV For Textual Commentaries Vol. 3 onwards (all references):  
*Today's English Version or Good News Bible or Good News Translation.* Scripture quotations are from the Good News Translation Revised Edition – © American Bible Society 1966, 1971, 1976, 1992. (2nd edition 1992, Australian usage text – revised edition of 1994.)
- TR *Textus Receptus* (Latin, Received Text). TR of New Testament generally, though not always, as found in Frederick Scrivener's Greek Text, see "Scrivener," *supra*.
- TCNT *The Twentieth Century New Testament, A Translation into Modern English Made from ... Westcott & Hort's Text ... , 1898-1901, Revised Edition 1904, The Sunday School Union, London, UK, & Fleming H. Revell Co., New York & Chicago, USA.*
- Wallace's *Greek Grammar* Daniel Wallace's *Greek Grammar Beyond the Basics*, 1996 (published by e.g., Galaxie Software, Garland, Texas, USA).
- Weber-Gryson or which Weber-Gryson (2007) See Latin Vulgate, *supra*. (A version of St. Jerome's Vulgate was mainly a production of Roman Catholic Benedictines, it also received some Anglican production assistance.)
- Wheelock's *Latin Grammar* or Wheelock's *Latin* Frederick Wheelock's *Latin Grammar* 1956 (1st ed., Barnes & Noble, New York, USA), Revised by Richard LaFleur, as Wheelock's *Latin* (6th edition, revised, Harper-Collins, New York, USA, 2005).
- Wordsworth & White or Wordsworth & White (1911) See Latin Vulgate, *supra*. (An Anglican produced version of the New Testament of St. Jerome's Vulgate.)
- Young's *Greek* Richard Young's *Intermediate New Testament Greek* 1994, Broadman & Holman, Nashville, Tennessee, USA.

\* *The Articles of the Creed* (named after, not written by, the apostles).

The Anglican *Short Catechism* of the 1662 *Book of Common Prayer* is a sixteenth and seventeenth century work in which the Christian Faith is explained through reference to, and elucidation upon, five great symbols of the faith: *The Apostles' Creed*, *Lord's Prayer*, *Ten Commandments*, and sacraments of Baptism and Holy Communion. Together with sections on these other four symbols of the Christian Faith, the *Apostles' Creed* is found as a symbol of the Christian Faith in e.g., Luther's (Lutheran) *Short Catechism* (1529); *Calvin's Catechism* (1545), the Anglican *Short Catechism* (largely written by Cranmer, the concluding section on the sacraments was added in 1604,) in the *Book of Common Prayer* (1662); and Westminster (Presbyterian) *Shorter Catechism* (*Church of Scotland*, 1648). The 12 Articles, one for each of the apostles, are:

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

The Anglican *Short Catechism* of the 1662 *Book of Common Prayer* asks with respect to the *Apostles' Creed*: "*Question*. What dost thou chiefly learn in the Articles of thy belief? *Answer*. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God." And the words, "God the Father," "God the Son," and "God the Holy Ghost" here are contextually qualified in the Anglican *Short Catechism* by the words of *The Ten Commandments* which say, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." "Thou shalt have none other gods but me" i.e., monotheism. And so these three Divine Persons of "God the Father," "God the Son," and "God the Holy Ghost" are understood to be in one Godhead, i.e., the doctrine of the Holy Trinity. Moreover, the fact that "Jesus Christ his only Son our Lord" (*Apostles' Creed*) is "God the Son" (Anglican *Short Catechism*), means that Articles 2, 3, & 4 teach the basic doctrine of the incarnation, that "Christ" is "both God and man" ("Exhortation," *The Communion Service*, 1662 *Book of Common Prayer*). And the words, "God the Son who hath redeemed me, and all mankind," supplies the implicit teaching of the *Apostles' Creed* which is found explicitly in both the *Athanasian Creed* which says Christ "suffered for our salvation," and the *Nicene Creed* which says, "Jesus Christ ... for us men and for our salvation came down from heaven, ... and was crucified also for us ... ."

\* *The Lord's Prayer* (Matt. 6:9-13) as found in the 1662 *Book of Common Prayer*. "Our Father which art in heaven, Hallowed by thy Name, Thy Kingdom some, Thy will be done, in earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen."

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

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

<p style="text-align: center;"><b>III</b></p> <p>Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</p> <p style="text-align: center;"><b>IV</b></p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.</p> <p style="text-align: center;"><b>V</b></p> <p>Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.</p> <p style="text-align: center;"><b>VI</b></p> <p>Thou shalt not kill.</p> <p style="text-align: center;"><b>VII</b></p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;"><b>VIII</b></p> <p>Thou shalt not steal.</p> <p style="text-align: center;"><b>IX</b></p> <p>Thou shalt not bear false witness against thy neighbour.</p> <p style="text-align: center;"><b>X</b></p> <p>Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p style="text-align: center;"><b>III</b></p> <p>Thou shalt not take the Lord's name in vain.</p> <p style="text-align: center;"><b>IV</b></p> <p>Remember the sabbath day, to keep it holy.</p> <p style="text-align: center;"><b>OR</b></p> <p>Remember to keep the Lord's day holy.</p> <p>[Latter form from, "Remember ... to keep ... holy ... the ... day ... of the Lord," cf. "Lord's day" in application to Sunday, Ps. 118:22-24 in John 12:13 ("Hosanna" = "Save now," on Palm Sunday, John 12:1,12; Luke 19:38 // Ps. 118:26 in Luke 19:28-48 Evensong Lesson of 1662 BCP;) &amp; Acts 4:10,11; Rev. 1:10]</p> <p style="text-align: center;"><b>V</b></p> <p>Honour thy father and mother.</p> <p style="text-align: center;"><b>VI</b></p> <p>Thou shalt not kill.</p> <p style="text-align: center;"><b>VII</b></p> <p>Thou shalt not commit adultery.</p> <p style="text-align: center;"><b>VIII</b></p> <p>Thou shalt not steal.</p> <p style="text-align: center;"><b>IX</b></p> <p>Thou shalt not bear false witness.</p> <p style="text-align: center;"><b>X</b></p> <p>Thou shalt not covet.</p>
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Since the Fall of man (Gen. 3), due to our fallen sinful nature (Ps. 51:5), no man, the sinless (II Cor. 5:21; I Peter 1:19) Christ except (Heb. 4:15), has ever been able to perfectly keep the Ten Commandments (Rom. 7:7-25). But they are nevertheless used to isolate sin for the dual purposes of repentance in the context of salvation (Luke 18:18-27;



Acts 3:19; I Tim. 1:8-10), and also for the purposes of sanctification or holiness of living in the justified believer's life (Rom. 7:7). Anglican, Lutheran, and Presbyterian Protestants have historically believed in the Establishment Principle (Ps. 2:10-12; Prov. 8:12-15; Isa. 49:22,23), i.e., a specifically Protestant Christian State, and considered that under this the Decalogue also has a triple function as a broad legal basis upon which the legal system should be based (Rom. 13:1-9) (e.g., Sir William Blackstone's *Laws of England* & Articles 7 & 37 of the Anglican *39 Articles*).

**\* Transliterations of Greek letters into English letters.**

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

English letters used for the Greek alphabet.

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

(pronounced z  
as in xenelasia)

**Lectionary readings potentially relevant to Vol. 6 (Mark 4 & 5) from  
the Harley manuscripts (Latin, Harleianus MMMMMDLXI)**

**GREEK LECTONARY 2378  
(11th century, Sidneiensi Universitatis)  
A Gospel (Evangelion) Lectionary**

<i>St. Mark</i>	<i>Pages</i>	<i>St. Mark</i>	<i>Pages</i>
<b>5</b>	24-34	102b-103a	<b>6</b> 14-30 (See Mark 6:19 discussed at Mark 4:33)
<b>14</b>	1-11	69b (See Mark 14:5a discussed at Mark 4:33)	<b>15</b> 43-47 85b-86a (See Mark 15:43 discussed at Mark 4:4)
<b>15&amp;16</b>	15:43-16:8	8b-9a (See Mark 15:43 discussed at Mark 4:4)	

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

<i>St. Mark</i>	<i>Pages</i>	<i>St. Mark</i>	<i>Pages</i>
<b>5</b>	("Matthew" <i>sic</i> ): 24-34	266a-266b	<b>6</b> 14-30 (See Mark 6:19 discussed at Mark 4:33)
<b>15</b>	43-47 (See Mark 15:43 discussed at Mark 4:4)	185b-186b	<b>15 &amp; 16</b> 15:43-16:8 10b-11b (See Mark 15:43 discussed at Mark 4:4)

**GREEK LECTIONARY 340**  
**(last quarter of the 13th century, e.g., Mark 5:24-34,**  
**& 15th century for folios 255-270,**  
**British Library, Harley 5561)**  
**A Gospel (Evangelion) & Apostolos (Acts – Jude) Lectionary**  
**from the Saturday before Ascension to the Feast of Saints Peter & Paul.**  
 (This Lectionary was inspected by myself in 2012 & 2013  
 on my sixth trip to London, UK from Oct. 2012-March 2013)

<i>St. Mark</i>	<i>Pages</i>	<i>St. Mark</i>	<i>Pages</i>
<b>5</b>	24-34	<b>51b-52a</b>	
		<b>15</b>	43-47 43-16:8 128b-129a 139b-140a
			(See Mark 15:43 discussed at Mark 4:4)

**GREEK LECTIONARY 19**  
**(13th century, Bodleian Library, Oxford University, England, UK)**  
 (A selective inspection of this Lectionary was made by myself in November 2012)

<i>St. Mark</i>	<i>Pages</i>
<b>4</b>	1-9 24-34
	181-182 187-188

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

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

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

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

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

Thus other textual apparatuses cite only the four great ancient doctors of the Eastern Church, St. John Chrysostom (d. 407), St. Athanasius (d. 373), St. Gregory

Nazianzus (d. c. 390), and St. Basil the Great (d. 379); and three of the four great ancient and early mediaeval doctors of the Western Church, St. Ambrose (d. 397), St. Jerome (d. 420), and St. Augustine (d. 430). Why then do they omit reference to the fourth great doctor of the Western Church, St. Gregory the Great (d. 604)? In fairness to these textual apparatuses, it must be said that Bishop Gregory has been badly misrepresented by the Roman Catholic Church; and possibly this factor made them reluctant to cite him. Let us consider two instances of this, the first with regard to “Gregory’s Office” (Church Service); the second with regard to the claim that Gregory was a “Pope.”

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

Thus the AV translators of 1611 here warn us of a nefarious web of Franciscan monkish “change” and “altering” to the *Officium Gregorianum*. This order has historically worked with the Jesuits to promote Popery and subvert the glorious truth of the Gospel found in Protestantism. Prominent Franciscans include the convicted Nazi war criminal, “Blessed” Cardinal Stepinatz (d. 1960, two years before the expiration of his prison sentence, having been released from prison in 1951 after serving 6 years of his 16 year sentence, and then serving the rest of his sentence under house-arrest at Krasic), who was “beatified” by Pope John-Paul II (Pope 1978-2005) in 1998. The Franciscan Order was established by Francis of Assisi (d. 1226), who was “canonized” less than two years after his death in 1228. He was a “stigmatic” and in fairness to the Papists, we cannot doubt or deny their claim that the stigmatic phenomenon of skin scars can only be reasonably explained as the exhibition of supernatural power. But given its unBiblical connection with works righteousness (Gal. 1:9; 2:16; 3:11) and Popery, we must further conclude that its supernatural source is not God, but the Devil. And little wonder, for St. Paul says the Pope’s “coming is after the working of Satan with all power and signs and

lying wonders” (II Thess. 2:9).

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

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

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

Furthermore, in I Peter 5:13 we also read, “Marcus” “saluteth you,” and St. Mark / Marcus, appears to have had some kind of go-between role between St. Peter and St. Paul. St. Mark is found with the holy Apostle, St. Peter, in “Judea” in Acts 12:12-19; and then he is found with the holy Apostle, St. Paul, when he “returned from Jerusalem,” in Acts 12:25. A rift involving Mark and Paul (Acts 15:37-41), was later healed, for when St. Paul was in Rome to be executed and die as a Christian martyr on the trumped up charges that he was some kind of so called “civil rights” type racial desegregationist who had taken a Gentile, Trophimus, over the segregation line at the Gate Beautiful (Acts 3:2,10) of the Jewish Temple; when in fact, after having some Christian fellowship with

the Gentile Trophimus, he had bade Trophimus farewell and gone for an act of segregated worship with Jewish Christians into the temple (Acts 21; 28:17); we find that Mark was once again with Paul. For when St. Paul was a prisoner in “Rome” (Acts 28:16), and “now ready to be offered” as a Christian martyr, saying, “the time of my departure is at hand” (II Tim. 4:6), he says to Timothy, “Take Mark and bring him with thee: for he is profitable to me for the ministry” (II Tim. 4:11). And also later when with a “fellowprisoner” in Rome, he says that “Marcus” is with him and “saluteth you” (Col. 4:10) (and also “Onesimus,” Col. 4:9); and again when still “a prisoner of Jesus Christ” at Rome (Philm. 9) he refers to one of “my fellowlabourers” as “Marcus,” being one of those who doth “salute thee” (Philm. 23,24) (and once again to “Onesimus,” Philm. 10). And so we know that St. Mark’s orbit of operation included Rome in connection with the holy Apostle, St. Paul; and hence when we read in connection with the holy Apostle, St. Peter, of how a “church that is at Babylon” “saluteth you; and so doth Marcus my son” (I Peter 5:13); in this wider context of St. Mark’s known movements and orbit of operations, it is contextually very natural to understand that by a “church that is at Babylon” (I Peter 5:13) is meant, a church that is at Rome.

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

In the New Testament, we find a threefold order of Ministry, with Apostle (I Tim. 1:1) sometimes known as Bishop (Acts 1:20), then Presbyter (I Tim. 4:14) also sometimes known as Bishop (I Tim. 3:1), and then Deacon (I Tim. 3:8). Protestants have historically had diverse views on issues of both how to understand this, and post



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

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

Therefore, it was not a case of St. Peter being “*the* first bishop of Rome” as anachronistically claimed by the Roman Catholic Church, but rather, it was a case of there being a collegiate of two bishops at Rome in which both St. Peter and St. Paul were the joint apostolic founding bishops of Rome. We thus see how in the first place, the Roman Catholic Church falsely claims there was a singular Bishopric of Rome that made Peter “*the* first Bishop of Rome” on the selective usage of I Peter 5:13; when in fact, if one also takes into account the wider Biblical picture evident from Gal. 2:8-15 and St. Paul’s Epistle to the Romans, it is clear that there was a *collegiate* of Apostolic Bishops of Rome in which St. Peter and St. Paul were *joint Bishops of Rome*, and so the first two Bishops of Rome were *jointly* the Apostles, Peter and Paul. (The martyrdoms of St. Peter and St. Paul are usually dated in the 60s A.D.; and by the ancient tradition recorded by Irenaeus, then the two jointly committed the bishopric of Rome to Linus before the first of them died, *infra*.) Moreover, in the second place, the Roman Catholic Church then

falsely claims that the successor Bishops of Rome also had some kind of intrinsic primacy, when in fact, the joint collegiate Bishopric of Rome was like any other churches set up under either St. Peter or St. Paul, in that once the apostolate died out, they were simply churches with a history of apostolic origins for their bishopric, but in no sense did their bishopric thereby carry any ongoing primatial powers over other bishoprics. Thus the apostolic origins of the joint collegiate Bishopric of Rome under St. Peter and St. Paul, no more entitles it to some kind of ongoing primacy, than the origins of, e.g., the church at Jerusalem under St. Peter (Acts 2), or the church at Corinth or Galatia under St. Paul, would entitle them to some kind of ongoing primacy.

And this more Biblically sound understanding of the origins of the Bishopric of Rome, is also attested to in the early chronicles of post New Testament times church history. For the ancient church Greek writer, Irenaeus, writing in the second century A.D., in *Against Heresies* Book 3, Chapter 3, refers to, “that tradition derived from the apostles, of the ... church founded and organized at Rome by the two most glorious apostles, [1] Peter and [2] Paul” i.e., a joint apostolic founding is here recognized by both Peter and Paul as the joint first two bishops of Rome. “The blessed apostles,” i.e., Peter and Paul jointly, “then having founded and built up the church” at Rome, “committed into the hands of [3] Linus the office of the episcopate.” N.b., Peter and Paul jointly committed the bishopric of Rome to Linus before the first of them died, so that there was not a time when one of them became the successor sole bishop of Rome upon the other’s death. “Of this Linus, Paul makes mention in the Epistles to Timothy [II Tim. 4:21]. To him succeeded [4] Anacletus; and after him, in the third place from the apostles” n.b., plural “apostles” are the first two, so “the third place” is overall the fifth bishop of Rome, “[5] Clement was allotted the bishopric. This man, ... had seen the blessed apostles, and had been conversant with them [Philp. 4:3] ... . To this Clement there succeeded [6] Evaristus. [7] Alexander followed Evaristus; then, sixth from the apostles” n.b., plural “apostles” are the first two, so “the sixth from the apostles” is overall the eighth bishop of Rome, “[8] Sixtus was appointed; after him, [9] Telephorus, who was gloriously martyred; then [10] Hyginus; after him, [11] Pius; then after him, [12] Anicetus. [13] Soter having succeeded Anicetus. [14] Elutherius does now, in the twelfth place from the apostles” n.b., plural “apostles” are the first two, so “the twelfth place” is overall the fourteenth bishop of Rome, “hold the inheritance of the episcopate” (*Ante-Nicene Fathers*, Vol. 1, edited by Alexander Roberts *et al*, Christian Literature Publishing Company, Buffalo, New York, USA, 1885). We further know from the ancient church Greek writer, and church historian, Eusebius of Caesarea (d. 339), that Bishop Elutherius was succeeded by [15] Bishop Victor, and [16] Bishop Zephyrinus (e.g., Eusebius’s *History* 5:28; cf. the ancient church Latin writer, Jerome, d. 420; referred to in *Wikipedia*’s misnamed “List of Popes” & “Victor I”).

Therefore we read in the Anglican *Thirty-Nine Articles*, Article 35, Book 2, Homily 2, Part 3, entitled, “Against Peril of Idolatry” of “Zephyrinus, the sixteenth bishop of Rome.” But while these Anglican Homilies rightly refer to “Zephyrinus, the sixteenth bishop of Rome,” by contrast, the Roman Catholic Church, falsely alleges that Peter was the first bishop of Rome, Linus the second bishop of Rome, and Zephyrinus the fifteenth bishop of Rome (e.g., its *Annuario Pontificio*, published by the Roman Curia in

2001). Let the reader note well, how the Roman Church has deviously ignored both the testimony of Scripture and the ancient church, that the bishopric of Rome was *jointly founded by an apostolic collegiate* of both Peter and Paul (who by ancient tradition are said to have then handed it on while both were still alive to Linus); this being *one element* of the Roman Church's *false claims* that Peter "was the first Pope," when in fact, the first Pope was Boniface III, Bishop of Rome, and first Pope, in 607 A.D. . And indeed, the Bishopric of Rome first acquired a jurisdiction beyond Rome, only in the fourth century A.D., with Constantine's creation of the four metropolitan patriarchates (Rome, Constantinople, Alexandria, and Antioch), which were later expanded to five (Jerusalem).

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

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

In 533 A.D., the Bishop of Rome who had expanded his powers to become a governing primate in four of the five Patriarchates (Antioch, Alexandria, Jerusalem, and Rome), (this still excluded governing power in more distant Western areas such as the British Isles,) was said in a letter, *not a legal enactment*, attached to Justinian's Code, to be "head of all the holy churches." This had no legal force, and was *an honorary titular primacy* of the Emperor, with no expanded jurisdictional power e.g., over the independent Patriarchate of Constantinople. Being nothing more than an exercise of the emperor's discretionary prerogative for the purposes of a titular priority; it lasted only till the death of Justinian in 565. But to the extent that the Bishops of Rome from 533 to 565 (John II, 533-535; Agapitus, 535-6; Silverius, 536-7; Vigilius, 537-555; Pelagius I,

556-561; and John III, 561-574, during the first part of his bishopric till 565), were given such a titular honour as “head of all the ... churches,” they nevertheless were both a prophetic type of what was then the still future Office of Antichrist, and they also played an integral role as stepping stones to the ultimate formation of the Office of Papacy and Office of Antichrist in 607. Thus referring to this period of 533 to 565, Holy Daniel says two of “three” “horns” i.e., the Vandals (c. 533) and Ostrogoths (c. 556), were “plucked up;” even though the “little horn” had to wait till the formation of the Papacy in 607, before the third horn of the Lombards (c. 752) was “plucked up” (Dan. 7:8), and being subdued by Pepin’s Frankish armies acting on the Pope’s request in 754-756, the Papacy then got the first of its Papal States in 756.

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

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

Such Papal blasphemy as occurred from 607 onwards is unpardonable (Matt. 12:31,32), and makes the Pope “the son of perdition” (II Thess. 2:3 cf. John 13:26,27; 17:12). This gives the Devil the capacity to possess the Popes (II Thess. 2:9); and indeed, sitting in Rome (Rev. 17:9; 18:2), the Devil has personally Devil-possessed every Pope of Rome since 607 (Rev. 12:3,9; 13:1,2; 16:13,14), rather than as per normal, leaving his host of lesser devils to do such things. Unlike God, the Devil is not omnipresent (everywhere at once,) and so must generally work through his host of devils. He organizes everything from Rome (Rev. 17:9; 18:2). Thus in the same way that Isaiah could look “the king of Babylon” (Isa. 14:4) in the eye and address the Devil who possessed him (Isa. 14:12-15), or Ezekiel could look “the king of Tyrus” in the eye and address Lucifer who possessed him (Ezek. 28:12ff); so likewise one can look the every Pope since 607 in the eye, and address the Devil himself.

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

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

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

Thus the writings of Bishop Gregory are used like other church writers, i.e., *critically*, for only the Bible is infallible. But this only goes to enhance the fact that these same Homilies of Article 35 in the Anglican *39 Articles* refer to, and endorse St. Gregory’s teaching on the Antichrist. This was stated when the Bishop of Constantinople sought to become “universal bishop,” and Bishop Gregory argued that no

human being here on earth is “universal bishop,” and since only the Antichrist will be such a “universal bishop,” it follows that the Bishop of Constantinople was thus a “forerunner of Antichrist,” *infra*. Hence when the Bishop of Rome, Boniface III later got a decree from the Emperor Phocas, making him “universal bishop,” on St. Gregory’s teachings, the Popes of Rome became the Antichrist.

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

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

Thirdly, this Homily then refines the date of apostasy from somewhere in the seventh century A.D., to the decree of 607 A.D. (or on an Annunciation Day Calendar, 606 A.D.), by referring to the Papal claim that they “will be termed *Universal Bishops*

and *Heads of all Christian Churches* through the world,” which occurred with the Decree of the Emperor Phocas declaring the Bishop of Rome “universal bishop” in 607. “What shall we judge or think of the Pope’s intolerable pride?” “As for pride, St. Gregory saith ‘it is the root of all mischief.’ ... First, as touching that” “the Popes” “will be termed *Universal Bishops* and *Heads of all Christian Churches* through the world, we have the judgment of Gregory expressly against them; who writing to Mauritius the Emperor, condemneth John Bishop of Constantinople in that behalf, calling him ... the forerunner of Antichrist.” Thus this claim, which was found in the Bishopric of Rome after the formation of the Office of Roman Pope from the time of the Bishop of Rome, Boniface III, some three years after the death of this Gregory (d. 604) represents the teaching of “Antichrist” from 607. But it is to be noted, that this same Homily considers a Bishop of Rome before this time of 607 A.D., such as Gregory the Great (Bishop of Rome, 590-604) here cited, is not so regarded as holding the Office of Antichrist. And thus the 1662 *Book of Common Prayer* Calendar has black letter days favourably remembering a number of good Bishops of Rome from before 607 A.D., for example, Clement on 23 Nov. (Bishop of Rome around late first century A.D.), Fabian on 20 Jan. (Bishop of Rome, 236-250), and Silvester (Sylvester) on 31 Dec. (Bishop of Rome, 314-355). And this is also harmonious with Holy Scripture which teaches that Antichrist is an apostate who arises in connection with “a falling away” (II Thess. 2:3) in which “some shall depart from the faith” (I Tim. 4:1), so that “Neither shall he regard the God of his fathers” (Dan. 11:37), even though he impiously “sitteth in the temple of God” (II Thess. 2:4).

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

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

17:5,9) (Homily 21, Book 2).

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

What saith the three great doctors of the Reformation, Martin Luther (d. 1546), John Calvin (d. 1564), and Thomas Cranmer (Marian Martyr, m. 1556)? Luther refers to “when there were still bishops in Rome, before the Pope.” He says, “the Papacy did not exist before Emperor Phocas and Boniface III, and the church in the whole world knew nothing of it. St. Gregory, pious ... bishop of the Roman church, condemned it and would not tolerate it at all” (*Luther’s Works*, Vol. 41, p. 299). And Luther also says, the “Pope ... is the true Antichrist ..., who hath raised himself over and set himself against Christ .... This is called precisely, ‘setting oneself over God and against God,’ as St. Paul saith” (II Thess. 2:4) (*Luther’s Smalcald Articles* 4:9-11, upheld in the *Lutheran Formulae of Concord*, Epitome 3).

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



83).”

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

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

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

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

Scripture:	Migne reference
Mark 4:8	79:1181
Mark 4:9b	79:1182
Mark 4:26	76:241,960; 79:1182
Mark 4:27	76:960 (passing comment in Appendix 3)
Mark 4:28a,b	76:960
Mark 4:29a	76:960 (passing comment in Appendix 3)
Mark 5:19b	77:449 (passing comment in Appendix 3)
Mark 5:19d	77:449 (passing comment in Appendix 1)

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

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

“A” is the highest level of certainty (75%-100% certainty).

“B” is a middling level of certainty (65%-74% certainty).

“C” is a lower level of certainty (51%-64% certainty).

“D” means evidence for the TR's reading is about equally divided with the alternative reading(s), so that we cannot be entirely certain as to which is the better reading (50% certainty). Such a rating means the TR reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading is “passable.”

“E” means a reading in the KJV's underpinning text is wrong (0-49% likelihood) and does not represent the true TR. I.e., an alternative reading should be adopted. This is the only KJV textual fail grade.

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

A low level “A” (in the range of 75-76%).

A high level “B” (in the range of 71-74%).

A middling “B” (in the range of 69% +/- 1%).

A low level “B” (in the range of 66% +/- 1%).

A high level “C” (in the range of 63% +/- 1%).

A solid “C” (in the range of 60% +/- 1%).

A middling “C” (in the range of 56% +/- 2%).

A low level “C” (in the range of 52% +/- 1%).

The results are summarized at the end of the volume in Appendix 4: *Scriptures rating the TR's textual readings A to E*. In Volume 6 (Mark 4 & 5), almost all of the TR's readings have been found to be in the A to B range. However, while I do not usually give a textual rating for readings in Appendices, in Appendix 1 where the evidence between diverse readings has no impact on English translation, a “D” grade was found at Mark 4:10b (Appendix 1) and Mark 4:37c (Appendix 1). Therefore the *Textus Receptus* of the King James Version (1611) requires no changes in Mark 4 & 5. Nevertheless, I have itemized in the Appendix 1 some changes that need to be made to Scrivener's Text in order for it to properly reflect the best TR.

**QUALIFICATION TO RATINGS:** On the one hand, as touching upon godly reason with respect to evidential proofs, these ratings reflect the state of our evidential knowledge. But on the other hand, as touching upon faith that “the Word of the Lord endureth forever” (I Peter 1:25), we can be 100% confident with a triple “A” rating of “AAA” (100% certainty), that God has preserved his Word. And though it is not a word perfect translation, we can be confident that for English speaking religiously conservative Protestant Christians, the Authorized King James Version of 1611 is, and remains, by far the best available English translation of the Holy Scriptures, and the one we should generally be using.

*Some of the potential dangers of a College or University education:  
attacks on the Received Text and King James Bible of 1611.*

In the Preface of Volume 1 (Matt. 1-14) of these textual commentaries<sup>1</sup>, I refer to how when I was a young College man of 18 to 20 years old in 1978 to 1980, though there were conservative College teachers who promoted the Authorized Version of 1611, there were also liberal College teachers who strongly promoted the Revised Standard Version (RSV) of the Bible. E.g., the claim was made that “the RSV was ‘the most accurate’ translation.” And then when I was 21 in 1981, I attended another College, and as I also previously record, “the College strongly promoted the religiously liberal Revised Standard Version, although at the time, I was sadly not sufficiently mature in the faith to be opposed to this, and so I was happy to use the RSV.” And so too, when I was at another College referred to in the next section, (*Moore Theological College*), at 32 to 34 years of age in 1992 to 1994, once again, neo-Alexandrian versions were used and promoted, with no promotion of the Received Text or Authorized Version of 1611 by any of the College teachers. But by the grace of God, I finally came back to the Authorized King James Version and Received Text.

However, my story of corrupting College teacher influences to pull me away from the AV is by no means unique. For example, in the *English Churchman*, Alex Lennox reports in Aug. 2016 that, “For decades many Bible students on entering” this or that “College have been persuaded by their professors to part with the KJV in favour of the ESV” or English Standard Version, “or one of the other” so called modern versions. “Sadly this has produced a breed of pastors who are ... out of touch with” the “inspired preserved word” of God<sup>2</sup>.

In an age of great religious apostasy and religious compromise, we need to be weary of the encroachment of what St. John calls, “love” of “the world” (I John 2:13), or what St. Paul calls, “worldly lusts” (Titus 2:12); and by the grace of God, we need to heed the warning of St. Peter, “abstain from fleshly lusts, which war against the soul.” The “pull of the world” includes any and every attempt to question God’s word, asking, “Yea, hath God said?” (Gen. 3:1). For on the one hand, we are warned of the “many, which corrupt the Word of God” from apostolic times onwards (II Cor. 2:17); but on the other hand, we are told that “The words of the Lord are pure words ... Thou shalt keep them, O Lord, thou shalt preserve them ... for ever.” Let us be careful then not to be led astray by those who would cast aspersions upon the Divine Preservation of Holy Writ (I Peter 1:25), or the Divine Inspiration of Holy Writ (II Tim. 3:16). For the Divine Inspiration of Holy Scripture and the Divine Preservation of Holy Scripture are the two sides of the one coin, one cannot have one without the other. *It is as simple as that!*

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<sup>1</sup> Textual Commentaries, Vol. 1 (Matt. 1-14), Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2010, (presently available at <http://www.gavinmcgrathbooks.com> which incorporates corrigenda changes).

<sup>2</sup> Lennox, A., “A Warning to keep clear of new ... Bibles,” *English Churchman*, (EC 7956) 19 & 26 Aug. 2016, p. 10.

*Solo Christo: “I believe one Catholick and Apostolick Church” (Nicene Creed).*

I attended the Annual Moore College Lectures from an old *Alma Mater* of mine, Moore Theological College, Sydney, in 2015. From what I saw of this event, it could be divided into: The good, the bad, and the ugly. The good were the five solas being broadly upheld and celebrated, *infra*. The bad were the general departures from Reformation Anglicanism evident in e.g., the failure to uphold the 1662 Anglican *Book of Common Prayer* and 1611 Authorized Version, for instance, there was a reading from the English Standard Version (ESV). As for the ugly, I shall come to that in due course, at the end of this section.

The good in the Annual Moore College Lectures of 2015 were the five solas being broadly upheld and celebrated. This series was entitled, “Mere Protestant Christianity: How Singing *sola* renews Biblical Interpretation (and Theology).” They were conducted in August 2015 with the speaker being, Kevin J. Vanhoozer, a Research Professor of Systematic Theology at Trinity Evangelical Divinity School Deerfield, Illinois, USA. His lectures were on “the five solas,” “*Sola gratia* (‘by grace alone’),” “*Sola fide* (‘Through Faith Alone’),” “*Sola Scriptura* (‘According to Scripture Alone’),” “*Solus Christus* (‘In Christ Alone<sup>3</sup>),” and “*Sola Dei gloria* (‘For the glory of God Alone’).”

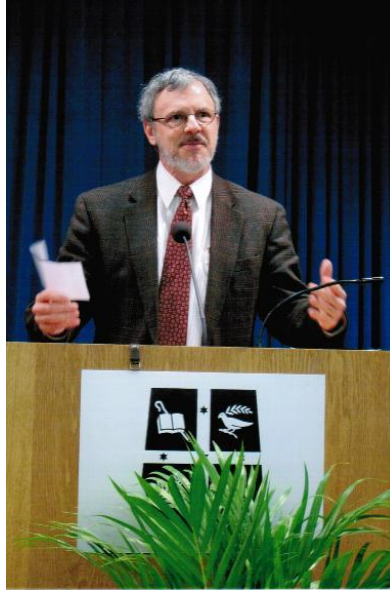


I attended the lecture on “Christ Alone” in the Knox Lecture Theatre (named after former College Principal, D. Broughton Knox, d. 1994). I spoke to Kevin Vanhoozer after this lecture on “*Solus Christus* (‘In Christ Alone’),” and our discussion included

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<sup>3</sup> Latin, “*Solus* (‘alone,’ masculine singular nominative adjective, from *solus*) *Christus* (‘Christ,’ masculine singular nominative noun, from *Christus*).” I also use, “*Solo* (‘alone,’ masculine singular ablative adjective, from *solus*) *Christo* (‘Christ,’ masculine singular ablative noun, from *Christus*),” in which “Christ Alone” may also be rendered as, “In Christ Alone,” or “By Christ Alone;” and people are familiar with the meaning of the Latin “*solo*” from the English derived word, “solo” for “alone.”

some reference to old earth creationist, Local Earth Gap Schoolman, John Sailhamer, who was also formerly of Trinity Evangelical Divinity School in Deerfield, Illinois, USA<sup>4</sup>.



Kevin Vanhoozer of Trinity Evangelical Divinity School, USA, lecturing on “Christ Alone” at Moore Theological College, in Sydney, Australia. Thurs. 13 Aug. 2015.

Kevin Vanhoozer’s lecture covered a number of matters, including, for instance, the fact that sometimes it is because a problem arises in the church that a particular matter has to be more carefully thought through, to the greater benefit of the church; and in this context he referred to the benefit gained in the definition of Christ’s Deity in the *Council of Nicea* (325 A.D.). He also referred to the teaching of Heb. 4:15 that Christ is perfect man; and that of Col. 2:9 that he is perfect God. Speaking in an Evangelical Protestant tradition, he also gave a number of citations from both Luther and Calvin.

Furthermore, one of the points that Kevin Vanhoozer made with reference to the terminology of Article 10 of the *Apostles’ Creed*, which affirms belief in “the holy catholic (/ universal) church” and “the communion (fellowship) of saints (believers);” was that Latin “*Solus Christus*” (“In Christ Alone”) must be understood in connection with Latin “*Corpus Christi*” (“The body of Christ”) i.e., the church. Thus he referred to

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<sup>4</sup> See my work, *Creation, Not Macroevolution – Mind the Gap* (2014 & 2015), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2015.) Volume 2, Part 3, Chapter 6, section h], subsection iv], subdivision B] “Case Study on John Sailhamer (b. 1946).”

the “catholick” church, and referred to Calvin’s comments that there cannot be two or three churches unless Christ is torn asunder. That is, because Christ is “the head over all things to the church” (Eph. 1:22), and so among other things, *Solus Christus* (or *Solo Christo*, “Christ Alone) requires there is *one* “head;” it also requires that there is *one* “body” (Eph. 1:23; 4:4), namely, the “catholick church.” And he further referred to a “communion of saints,” in which union with Christ (I John 1:6) also means union with saints / believers at the level of local church fellowship (John 1:7). Vanhoozer contrasted this correct “Protestant” understanding with the erroneous “Roman Catholic” view, which e.g., puts the church under “the Bishop of Rome” or “Pope<sup>5</sup>.”

While Kevin Vanhoozer’s lecture included a number of things, I think this basic nexus that he made in which “Christ alone” requires not only *one* “head;” but also *one* “body” i.e., the mystical universal or “catholick church,” is a most important Biblical and theological insight when we consider the work of both proto-Protestant reformers such as John Wycliffe, Huss of Bohemia, and Jerome of Prague, as well as the Protestant Reformers of the Reformation. That is because, though Vanhoozer made no specific reference to either Huss of Bohemia or Jerome of Prague, it was in connection with a perverted concept of the doctrine of Article 10 of the *Apostles’ Creed*, that the Roman Church falsely alleged that she was “the catholic church,” and that she therefore had the authority under God’s law to claim men such men as, for example, Huss of Bohemia (martyred 1415) or Jerome of Prague (martyred 1416), were “heretics,” and then have them put to death by being burnt at the stake. The reality, of course, was that under *Christ alone*, men such as Huss of Bohemia or Jerome of Prague were part of the *one body* of Christ here on earth, and part of the universal sainthood of all believers; so that their slaying by the Roman Church means they may be fairly characterized as proto-Protestant Christian martyrs, as e.g., set forth in *Foxe’s Book of Martyrs*.

But while I found at these Annual Moore College of 2015 both the good of the five solas being broadly upheld and celebrated, *supra*; and the bad of the general departures from Reformation Anglicanism evident in e.g., the failure to uphold the 1662 Anglican *Book of Common Prayer* and 1611 King James Version, there was also present, the ugly.

The ugly consisted in the compromise with “love” of “the world” (I John 2:15) evident in, for example, the values of the ecumenical compromise (Gal. 1:8) “heresies” (Gal. 5:20), as manifested in, for instance, the blocking of the gospel of Jesus Christ to Puseyites involved in “idolatry” (Gal. 5:20). The matter I now discuss is painful to me, since as an Evangelical Anglican I am grieved and hurt by the inroads of the neo-Evangelicals among Evangelicals, and would wish that this wickedness did not exist.

In connection with a point made by Kevin Vanhoozer with regard to the need for a church to distinguish itself from unorthodox churches, I raised in the question time the

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<sup>5</sup> See e.g., “Dogmatic Constitution on the Church,” 1:8, in Flannery, A. (Editor), *Vatican Council II, The Conciliar and Post Conciliar Documents*, Costello, New York, USA 1977, pp. 357-358 at p. 357.

issue of Puseyism, making reference to the well known Puseyite Church in the generally Evangelical Diocese of Sydney of Christchurch Church St. Lawrence; saying that as an Evangelical Protestant I did not agree with what went on at that church. With regard to the connected issue of how the Diocese of Sydney should therefore deal with such an unorthodox church, Vanhoozer was reluctant to be drawn on this issue, though he conveyed the issue of possible ecclesiastical separation through reference to an example in North America. He thus effectively pointed to some form of religious separation, but deliberately did not develop this as he evidently considered that he was going as far along the right road as he possibly could in the circumstances in which he found himself.

I also spoke to Kevin Vanhoozer after this lecture, *supra*. He was standing near the incumbent Principal of Moore Theological College (MTC), Mark Thompson<sup>6</sup>. As I walked away from Vanhoozer, with the incumbent Principal of MTC standing to his left, the voice of an unknown person called out to me to stop and talk to him. I turned around with the incumbent Principal of MTC not far to my right and in earshot. He identified himself as a student of MTC who was at Christchurch Church St. Lawrence in the City. He was standing with a fellow student who typifies the demasculinized, pro-race mixing, neo-Evangelical, “I’m NOT a man, because I’m a male person” type. The Puseyite then alleged that I knew nothing about Christchurch Church St. Lawrence, and so I was speaking about that of which I was ignorant. He said he was offended by my comments, and further alleged that I lacked Christian love in my condemnation of Puseyism at Christ Church St. Lawrence, as his sickly smiling neo-Evangelical friend stood sheepishly by, seeking to support him. I told him that he was incorrect to allege that that I knew nothing about Christchurch Church St. Lawrence, as I had been there on a number of occasions and my claims had been investigated, though he kept alleging I did not have any idea of what goes on there. For instance, I referred to the fact that at Christchurch Church St. Lawrence the Angelus is said, in which Mary is invoked, and I asked him if this was correct, and he said it was. I then spoke about how this Mariolatry was contrary to *Christ alone*, the very thing the Kevin Vanhoozer lecture has just been on, as this relates to *Christ alone* as our redeemer (Gal. 3:13), and mediator (I Tim. 2:5)!

I could have further spoken to him about more, much more, e.g., the chasuble “mass vestment” hung up on the wall, or the blue Marian lamp also hung up on the wall in connection with Mariolatry. I could have referred to the idolatrous adoration of a Communion wafer in a monstrance (evening service of corrupted “Evensong”), or of the idolatrous adoration of the consecrated Communion elements e.g., noddings or genuflecting in idolatrous adoration of the consecrated Communion elements, for instance, in the “tabernacle” over the “altar” which is the deadly sin of “idolatry” (Gal. 5:20,21). All of which I have seen there, so that I did not, as alleged, speak about that which I had not properly investigated. But I did not have an opportunity to further speak to this Puseyite MTC student about how such “idolaters” “shall not inherit the kingdom of God” (I Cor. 6:9,10) precisely because they do not believe in the *Christ alone* of the lecture we had just heard, but have a substitute false focus in their idolatry which is

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<sup>6</sup> Principal of MTC, and Head of the Department of Theology, Philosophy, & Ethics.



contrary to the First Commandment (Exod. 20:2,3) and Second Commandment of the Holy Decalogue (Exod. 20:4-6), and the words of the holy Apostle St. John, who is sometimes called *the apostle of love* (not that the other apostles were unloving), “Little children, keep yourselves from idols” (I John 5:21).

That is because at this point in which I had only spoken to this Puseyite student at MTC who approached me about how the Angelus with e.g., its words, “Holy Mary, mother of God, pray for us sinners now and at the hour of our death,” was contrary to the Biblical teaching of *Christ alone* in the lecture we had just heard; at this point, the incumbent Principal of MTC who had been in earshot of this conversation, turned around and said that “I’ve heard enough.” He was visibly very angry, and said he did not want to have this student subjected to what I was saying to him. He then directed this Puseyite student to go with him, and he escorted him away lest he should hear the gospel of Christ alone from me, as specifically and cuttingly and appropriately applied to the issue of Puseyite idolatry (cf. Mark 7:5-7) with respect to Mariolatry.

After they went, the Puseyite student’s so called, “SNAG” friend, i.e., “Sensitive New Age Guy,” then went through his neo-Evangelical views in support of his Puseyite friend’s allegations. I sought to help untangle this young man from the chains of “worldly lusts” (Titus 2:12) in neo-Evangelicalism that so deeply bound him, but he did not want to be unchained. He was a willing prisoner-of-war who thought of me as some kind of unloving person; even though he said that he *personally* did not believe in such things as invocation of Mary. *If a man is walking towards a dangerous precipice, am I unloving to warn him? Am I unloving to “call a spade a spade” and idolatry, idolatry?* According to the neo-Evangelicals in the ecumenical compromise, I evidently am; but I am bound to, and captive to what God has declared in his infallible book, the Holy Bible, and I too am a willing captive, in my instance, by the grace of God, a captive to the Word of God. The conversation with this young man was going around in circles, with neither of us prepared to give an inch, as I stood for the Evangelical Protestant truths of Holy Scripture, and he stood for the neo-Evangelical compromise packaged under the misleading name of “love” or “Christian love.”

The incumbent Principal of MTC then returned. He said that he accepted that this Puseyite student would be a “sacramentalist,” and that he simply hoped that by attending Moore College he would be a more Biblical “sacramentalist.” Given that what he was calling a “sacramentalist,” I would also call an idolater, a position specifically recognized and endorsed in, for instance, the Final Rubric of *The Communion Service* in the Anglican 1662 *Book of Common Prayer* which says, “That ... no adoration ... ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ’s natural flesh and blood. For the sacramental bread and wine remain still in their very substances, and therefore must not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one” (emphasis mine); I responded that he would need to also forsake such “sacramentalism.” We could not agree on this matter. On the one hand, both the incumbent Principal and the SNAG male person at

MTC sought to convey the idea that I was welcome there; but on the other hand, they also wanted to convey the idea that I should not have raised the question I did with Kevin Vanhoozer in the form I did. The incumbent Principal specifically said to me that ‘You should not have mentioned Christchurch St. Lawrence.’ And I made reference to the incumbent Principal of the words of Christ concerning those who “honoureth me with their lips, but their heart is far from me” (Mark 7:6).

This all happened in the Knox Lecture Theatre, named after former College Principal, D. Broughton Knox (1916-1994), a man whom I personally knew, and whose funeral I attended; and I cannot imagine that he would have at all agreed with the actions of the incumbent Principal on this matter. I regard this clash between myself as an Evangelical, and these two neo-Evangelicals at Moore College as *the ugly* that occurred at these Annual Moore College of 2015. The holy Apostle St. Paul says, “if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (I Cor. 14:8). When our Lord and Saviour, Jesus Christ, saw a flagrant violation of the Holy Decalogue (Exod. 20:1-17) by “the Pharisees and the scribes” (Mark 7:5), he did not seek to sidestep the issue, but said to them, “Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honour thy father and thy mother . . . . But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free” from his relevant obligation to his parents under the Fifth Commandment (Mark 7:9-11; quoting Exod. 20:12). For our Lord isolated sin by the standards of the Holy Decalogue (Mark 10:18,19), as part of his proclamation, “Repent ye, and believe the gospel” (Mark 1:15). And so too, with respect to the First and Second Commandments, I was isolating sin that needs to be repented of in connection with the proclamation of the holy gospel. In the words of the holy Apostle, St. Paul, “flee from idolatry” (I Cor. 10:14); and in the words of the holy Apostle, St. John, “keep yourselves from idols” (I John 5:21).

I thus leave the reader to ponder this question. How can men who profess to be Evangelicals, come straight from a lecture on the Biblical Reformation teaching of *Christ alone*, and then seek to ferry away a student at MTC who approached and asked me a question on this matter, so that his sin of idolatry, which stood between himself and the Biblical teaching of *Christ alone*, could be circumvented, and the one seeking to fairly present this element of the Gospel in myself be regarded as having done the wrong thing?

As a postscript to this matter, I also note the fact that in the Diocese of Sydney Anglican magazine, *Southern Cross* of October 2016, there are two notable articles. One is by the Principal of Moore College, Mark Thompson in which he says many of the right things about the Reformation e.g., “The stories of Bilney, Tyndale, Ridley, Latimer and Cranmer, immortalised in John Foxe’s *Book of martyrs* . . . continue to inspire Christian men . . . today . . . . We are justified by faith apart from works. . . . Does the protest of Protestantism still need to be made? In the centuries that have followed the Reformation the Roman Catholic Church has changed . . . . The liturgy is no longer primarily in Latin. There have been concerted attempts to tackle corruption . . . . However, there has been no movement on the doctrine that divided us in the 16th century. The Pope is still presented as the authoritative interpreter of Scripture . . . . Church tradition is still

accorded such a high place that is in not easily disentangled from Scripture. Justification is by faith but not by faith alone. Our access to God is not direct but mediated through the saints and even the virgin Mary. ... A close examination of every statement made by Roman Catholics with Lutherans or Anglicans or the [Eastern] Orthodox reveals that in every case it is the Lutherans, Anglican, or the [eastern] Orthodox that have moved. The Roman Catholic teaching of the 16th century remains intact. The teaching behind the abuses that fired the Reformation flames continues as the official teaching of the Roman Church ...<sup>7</sup>” *All this sounds very good. But his words in Southern Cross are a lot better than his practice at Moore College* (cf. Matt. 23:2,3). For on the one hand he says, “Justification is by faith but not by faith alone. Our access to God is not direct but mediated through the saints and even the virgin Mary;” but on the other hand, he inhibits me proclaiming this to a semi-Romanist Puseyite student at Moore College seeking to justify Mariolatry in antitheses to Christ alone. *For he is one of those that “honoureth” Christ “with their lips, but their heart is far from” the Lord* (Mark 7:6).

And a second article in the Diocese of Sydney Anglican magazine, *Southern Cross* of October 2016, comes from the incumbent Archbishop of Sydney, Glenn Davies. It is concerned with the unsavoury subject of sodomy and sapphism, to wit, “them” “God ... gave up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves,” as with “vile affections” “their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly” (Rom. 1:24,26,27). Archbishop Glenn Davies, refers to those seeking to change the law of Australia and make such filthiness the basis of “marriages,” and in this context, a proposed plebiscite. The Archbishop says, “In recent weeks we have discovered who the perpetrators of ‘hate speech’ ... are. When it became known that the Australia Christian Lobby, Marriage Alliance, Sydney Anglicans and” others “were holding a meeting to discuss the ‘No’ case for the proposed plebiscite” on this issue, “a torrent of abuse and vitriol poured forth from proponents of the ‘Yes’ case ([www.samesame.com.au](http://www.samesame.com.au)). Abusive phone calls to the hotel in which the planned meeting was to take place, together with threats of violence to the staff and guests, caused the meeting to be transferred to another venue.” The Archbishop also gives some examples of the type of things being said against those upholding the heterosexual institution of marriage, which are most wicked, and I shall not here inflict the hurt of these words upon the good Christian reader, but shall shield him from them<sup>8</sup>.

But the big point I wish to make is that this type of thing being launched by the pro-Sodomite and pro-Sapphist groups is nothing new. It has been launched against the

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<sup>7</sup> Mark Thompson’s “Is the Reformation still necessary?,” *Southern Cross*, The news magazine for Sydney Anglicans, (Published by Anglican Media, Sydney,) Vol. 22, No. 9, October 2016, pp. 25-27 (emphasis mine).

<sup>8</sup> Archbishop Glenn Davies’ “Plebiscite Problems,” *Southern Cross*, Vol. 22, No. 9, October 2016, p. 24.

godly on a host of other issues in the past history of the secular state, as intensified in the post World War Two era. And it is also found inside the secularized Church on a number of issues in echo of the secular state's agenda. This is seen in e.g., permissive views of incest of the type and kind that Henry VIII broke with Rome over (Lev. 18:16; 20:21; Mark 6:18; under the NT laws of monogamy the Levirate rule dispensation for this being now repealed, Matt. 19:9; 22:23-30; Eph. 2:15), such incest wickedly allowed in the revised Table of Kindred and Affinity of the *Church of England* of 1946, and Anglican Church of Australia since 1981 as shamefully adopted by the Diocese of Sydney in 1982. These revised incest tables shockingly set aside *Parker's Table* i.e., the *Table of Kindred and Affinity* drawn up by the Archbishop of Canterbury, His Grace Matthew Parker, in 1563; and thereafter attached to the Anglican prayer book, which recognizes the same prohibited degrees of consanguinity and affinity as found in the Presbyterian's *Westminster Confession* which says, "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word." "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own" (24:4). Or anti-patriarchal sex role perversion, commonly called feminism, tragically found in the Diocese of Sydney with women Deacons and preachers contrary to Scripture (I Tim. 2:11-15; 3:8-13); or their failure to adequately promote the desirability house-wife values (e.g., "keepers at home," Titus 2:5,) as e.g., they fail to speak out against the values of feminist "career" women in traditionally male areas, and indeed employ such women in various Diocesan positions.

Or the ecumenical compromise with those preaching another gospel than the gospel of "grace" (Gal. 5:4), "The just shall live by faith" (Gal. 3:11), e.g., Roman Catholics and Eastern Orthodox (Gal. 1:8,9; 3:11-13), sadly now found in the Diocese of Sydney. Or under the name of being "modern" in a secular state hostile to the historic cultural nexus with Protestant Christianity in law and society; assisting the State in this disconnection of people from the historic Protestant Christianity of the wider white Christian culture by e.g., especially in the post World War II era, getting rid of the Authorized King James Version of 1611; and in this connection, also in an Anglican context, especially in the last 40 or so years, getting rid of the 1662 *Book of Common Prayer* - removed and disliked in many parts of the Anglican Church of Australia by semi-Romanists who dislike its Protestantism, much like the Romanists disliked it for its Protestantism when they took away Cranmer's 1552 prayer book under Bloody Mary, before it was restored as a symbol of Protestantism in 1559; and also removed in many parts of the Diocese of Sydney by semi-Puritans who dislike its Anglicanism, much like the Puritan revolutionary republicans under Oliver Cromwell *et al* of the 1640s & 1650s interregnum disliked it for its Anglicanism when they took away Cranmer 1552 prayer book as revised in 1559 & 1604, before it was restored as a symbol of *Anglican* Protestantism in 1660 and then brought out in the 1662 edition. (And such semi-Puritans also in a number of instances have a Congregationalist Puritan view of Baptism which only administers this sacrament to regular attendees of their local church, contrary to the teaching of The Establishment Principle of a national church goal, Ps. 2:10-12; Isa. 49:23; Article 37, Anglican 39 Articles.) Or under the name of being "modern" and "multicultural" in a secular state hostile to the historic monocultural nexus with Protestant Christianity in law and society; assisting the State in this via the inter-faith

compromise with infidels and heathens e.g., “welcoming” infidel Mohammedans “refugees” or heathen Hindus and Buddhists into Australia, rather than calling for their ethnic cleansing in harmony with one element of Ezra 9 & 10 and Neh. 13. Or in a further dereliction of duty, prominent Protestant churchman failed to publicly speak out against the glorification of heathenism as found in the Aboriginal heathenism shockingly glorified at the opening of the Olympic Games in Sydney in 2000, which included a heathen corroboree and “awakening” dance; rather than a reminder that these heathens were lawfully dispossessed of their land under the white supremacist mandate of Gen. 9:27, with a religiously conservative Protestant Christian ceremony thanking God for the coming of the Gospel to Australia in 1788, and his enlarging of Japheth’s race in fulfillment of the Biblical prophecy and mandate of Gen. 9:27 under the British Empire. Or permissive views of divorce contrary to Scripture (Deut. 24:1-4; Judg. 19:2; Jer. 3:8; Mal. 2:14-16; Matt. 5:32; 19:9; I Cor. 7:1-5,15); *et al.*

Thus when the Archbishop of Sydney refers in 2016 to “a torrent of abuse and vitriol poured forth from proponents of” homosexual marriage, it reminds me of the earlier torrent of abuse against those upholding white race based Christian cultural nationalism in e.g., Australia under the *White Australia Policy* (Gen. 9:27; 10:2-5), or opposing racially mixed marriages (Gen. 6; Dan. 2:43; Matt. 24:37-39). Indeed, exactly 50 years afore 2016, the Dutch Reformed Church of South Africa’s *Bloemfontein General Synod* of 1966, meeting at Bloemfontein (Dutch, “Fountain of Flowers”), the capital city of the Orange Free State (later renamed the Free State in 1995); held that, “Ethnic diversity is in agreement with God’s will. The process of differentiation ... received particular emphasis at Babel (Gen. 11) ... .” (*Mixed Marriages*, Canon 7) (“Gen. 10 and 11;” “Gen. 10:32;” “Deut. 32:8;” “Acts 17:26”). “A mixed marriage” “between people of different races,” “cannot fulfill all the essential requirements laid down for marriage by Holy Scripture, and must be rejected as impermissible;” and in the canons, “A mixed marriage cannot fulfill all the essential conditions which Scripture lays down for marriage, and must be rejected as impermissible” (*Mixed Marriages*, Canon 8) (“Gen. 10:32;” “Gen. 11;” “Gen. 24:3-4;” Gen. 28:1-2;” “Ezra 9:1-5; 12-15;” “Acts 17:26”). “In the interests of the peoples concerned and for the welfare of the whole community, the Christian state can, under given circumstances, prohibit racial mixing through legislation. This would happen especially if there was a fundamental danger of whittling down and deliberate obliteration of lines of division, and the level of civilisation and moral values and distinctive character of the people, is endangered by the number of ‘strangers.’ In the interests of self-preservation, steps may be taken to maintain the continued existence of the character and characteristics and distinctive identity of the people” (*Mixed Marriages*, Canon 10) (“Ezra 9:1-5; 12-15;” “Neh. 13:25-27;” “Acts 17:26”)⁹.

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⁹ *Human Relations in South Africa*, Information Bureau of the Dutch Reformed Church, Johannesburg, South Africa, 1966, pp. 1-10. The Synod’s section, “Human Relations in the Light of Scripture” is divided into two sub-sections, “(a) Race, People and Nation in the Light of Scripture” at pp. 1-5, with this sub-section’s 12 canons at pp. 5-6; and “(b) Mixed Marriages” at pp. 6-9, with this sub-section’s 11 canons at pp. 9-10. Where Biblical references are quoted after the canon number, this means the Scripture

In connection with these values and those of racial segregation, there was published a work of the *Dutch Reformed Church of South Africa's* Clerk and Director of the Information Bureau, entitled, *A Plea For Understanding* (1968)<sup>10</sup>. This book's weak and whimperish title exhibits a failure to do justice to the enormity of a sin such as racially mixed marriages which attacks the God ordained integrity of the races that underpins the racial and linguistic cultural based nationalism ordained by God as found in *The Table of Nations* (Gen.10; cf. 9:25-27). It fails to do justice to the fact that racial desegregation and connected racially mixed marriages (Gen. 6:1-4,9,10)<sup>11</sup> were major sins (together with murderous violence comparable to our present abortion slaughter, Gen. 6:11,13; 9:6,) for which God destroyed the antediluvians and created new races after Noah's Flood (Gen. 6, 9-10); and the fact that God again acted to uphold the integrity of races when attempts were made under "Nimrod," "the beginning of" whose "kingdom was Babel" (Gen. 10:8-10), to make "the people ... one" (Gen. 11:6) at the Tower of Babel (Gen. 6:4 "and also after that, when the sons of God came in unto the daughters of men," with Gen. 11:1-9); and the fact that miscegenation will also be one of the sins that Christ will come to judge at the Second Advent (Dan. 2:43,44; Matt. 24:37-39).

And so too, in the present Anglican Diocese of Sydney's advertisements on Sodomite and Sapphist unions, "Can we talk about ..." it?<sup>12</sup>, we find that such a weak and whimperish title exhibits a failure to do justice to the enormity of a sin such as sodomy, the tolerance to which attacks in the people's minds their belief in *a base unit of society* which is culturally Christian (even if they are unsaved,) between a white man and white woman in a marriage that generally has children, being the only proper forum for sexual

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was not referred to in the canon itself, but used earlier in the section. I do not consider this Synod to have been without error, but I endorse those of its canons and those parts of its associated sections that I quote. This Synod is further discussed in my book, *The Roman Pope is the Antichrist* (2006), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004), Part 3, Chapter 1 (<http://www.gavinmcgrathbooks.com>).

<sup>10</sup> Landman, W.A., *A Plea For Understanding: A Reply to the Reformed Church in America*, Published by the Dutch Reformed Church in South Africa, Cape Town, South Africa, 1968.

<sup>11</sup> Gen. 4:16-24 – Cain's race, Gen. 4:25-32 – Seth's race, & Gen. 6:1-3 with "the sons of God" in Gen. 6:2 being the elect national race in the same way that ancient Israel became "the children of ... God," Deut. 14:1, n.b., not to be confused with election to salvation under the covenant of grace which was always made on an individual basis with only *some* of the elect national race, e.g., Rom. 2:28,29.

<sup>12</sup> Advert for 19 Oct. 2016 meeting at Moore College entitled, "Can we talk about same sex marriage?," in *Southern Cross*, The news magazine for Sydney Anglicans, (Published by Anglican Media, Sydney,) Vol. 22, No. 9, October 2016, p. 26.

relationships. It fails to do justice to the fact that sodomy either with man, or cross species sodomy (cf. Lev. 18:22,23; 20:13,15,16), were major sins for which God destroyed two cities in ancient times, to wit, Sodom and Gomorrah (Gen. 18 & 19), being “set forth for an example, suffering the vengeance of eternal fire” (Jude 7). And so the *Dutch Reformed Church of South Africa’s* Clerk and Director of the Information Bureau’s “Plea For Understanding” of some 50 years ago, now sounds very much like the Anglican Diocese of Sydney’s 2016 advertisements on Sodomite and Sapphist unions, “Can we talk about ...” it?, with the Archbishop of Sydney referring to “a torrent of abuse and vitriol poured forth from proponents of” homosexual marriage.

And so the type of thing that I experienced from the Principal of Moore College last year in 2015, where I was depicted in negative terms for proclaiming the Gospel of Christ to a Puseyite who denied the Biblical teaching of *Christ alone* in his defence of Mariolatry at a semi-Romanist Puseyite Church (which also engages in other forms of Romish idolatry such as the adoration of the consecrated Communion elements), is simply just one more example. In fairness to Mark Thompson his negative characterization of my proclamation of the Gospel of Jesus Christ to an idolater who had not “turned to God from idols” (I Thess. 1:9), were not put in terms anything like as hostile to me as those referred to by the Archbishop of Sydney in his concerns about those promoting unnatural acts. Nevertheless, *let us not minimize these misrepresentations of those upholding godly Biblical values simply to the issue of homosexuals in the form of gruesome pro-Sodomites and pro-Lesbians; but let us look to how this situation came about with a host of other issues afore it, with the Sodomites and Sapphists now simply just “jumping on the band-wagon”!*

*“Death Be Not Proud ... death, thou shalt die” (John Donne).*

As a consequence of Adam’s eating the apple in the Garden of Eden, we are now living in a world of, and are subject to, sickness and death (Gen. 3; Rom. 5-8). With regard to sickness, just this year, I have been involved with matters to do with my much loved Mother (b. 1924) who had a right knee replacement in June 2016 aged 91; and she has been advised that she will have to have a right hip replacement shortly. And with regard to death, last year my beloved Father (1921-2015) fell on life’s battlefield on 9 April 2015, and was buried at St. James’ Anglican Cemetery, Pitt Town, in military uniform in connection with a 1662 *Book of Common Prayer* funeral service St. Matthew’s Windsor in Sydney. His grave is maintained by the *Department of Veterans Affairs’* Office of Australian War Graves.



Official war service grave of Father, Major (Norman Keith De Mainson) McGrath, with a couple of succulent pot plants presently on grave, 18 month centenary of his falling on life's battlefield on 9 April 2015. Sunday, 9 October 2016.

One of Father's brothers, Basil (1922-1943), died in World War Two (1939-1945) in the *Royal Australia Air Force* (RAAF), in memory of whom I received my middle name, so that I was baptized as "Gavin Basil McGrath" (in 1960), and "Basil" was then also used by me as a Confirmation name (in 1980) in reference to the church father and doctor, St. Basil the Great (d. 379). A memorial plaque honouring the memory of Basil McGrath (1922-1943, aged 20) has been placed on the grave of his father, my patrilineal grandfather, Norman McGrath (1896-1993, aged 97). A veteran of World War One (1914-1918), Grandfather Norman McGrath also has an official war service grave (maintained by the *Department of Veterans Affairs'* Office of Australian War Graves). I attended Grandfather Norman McGrath's funeral conducted in an Albury Church in 1993.



Official war service grave of Grandfather Norman McGrath (right) with a plaque in the middle to remember Uncle Basil McGrath; and the grave of Grandmother McGrath (left), at Waugh Road Cemetery, Albury, N.S.W., Nov. 2015.



At the time of my Father's falling (1921-2015, aged 94), none of his three remaining brother's were able to attend his funeral as they were all themselves quite ill, although I kept them informed by phone, sent them photographs, and they comforted me in phone conversations. Then around the six month anniversary of Father's falling, his brother, Uncle Brian McGrath of Newcastle (1925-2015, aged 90) died, and I attended his funeral. And now, around the eighteen month anniversary of Father's falling, his two remaining brothers have died in quick succession in October 2016.

David McGrath of Albury (1935-2016, aged 81), who had been seriously ill for some time, died. And as he "gave up the ghost" (Gen. 25:8), his daughter, Jane, prayed out loud, *The Lord's Prayer*, so that Uncle David's last recollection here on earth was of this prayer, and by the time she had finishing praying it, his "spirit" had departed in order to "return unto God who gave it" (Eccl. 12:7). "Our Father which art in heaven, Hallowed by thy Name, Thy Kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen." (Matt. 6:9-13, *The Lord's Prayer* as found in the Anglican 1662 *Book of Common Prayer*).

And then shortly later, Denzil McGrath of Brisbane, Queensland (1931-2016, aged 85), formerly in the *Royal Australia Air Force* (RAAF), who had been seriously ill for some time, also died. I flew up and back from Sydney to Brisbane to attend Uncle Denzil's funeral in early November 2016. The eulogy was conducted by a Chaplain who had spoken to Denzil for about an hour in recent times, just weeks before his death, and who had said to him at that time, "Would you like ... to have a reading" from the Bible, and for him to "give a prayer," to which the then seriously ill Denzil replied, "Yes." He then read to him, *The Shepherd Psalm*. As found in the King James Version this is, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anoinest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Ps. 23; as found in the Authorized King James Version of 1611 & 1662).

And amidst sickness and death, for the religiously conservative Protestant Christian believer, the words of the Anglican Protestant Christian clergyman, John Donne (1572-1631) are surely apt in expressing the Christian truth spoken by our Lord when "Jesus said ..., I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25,26).

Death be not proud, though some have called thee  
 Mighty and dreadful, for thou are not so,  
 For, those, whom thou think'st, thou dost overthrow,  
 Die not, poor death, nor yet canst thou kill me. ...  
 ... death shall be no more; death, thou shalt die."

And those closing words of this holy sonnet, echo the words of Christian comfort for those with saving faith in Christ as Lord, and man's only Saviour from sin (Mark 15:39; Acts 4:10,12; I Cor. 8:6; 12:3; 15:3,4). For as stated by St. Paul in I Corinthians 15:54-57, "Death is swallowed up in victory. O death, where is thy sting. O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For in the words of the *Apostles' Creed*, "I believe ... Jesus Christ ... was crucified, dead, and buried, ... the third day he rose again from the dead ... . I believe in the resurrection of the body, and the life everlasting. Amen."

*The new Rector at St. Matthew's Windsor discontinues 1662 Book of Common Prayer Sunday Services (as at Nov. 2016).*

We read in "The Preface" of the Anglican 1662 *Book of Common Prayer* of how during the interregnum of the 1640s and 1650s, under Puritan revolutionary republicans, "the use of the Liturgy" of Cranmer's 1552 Protestant prayer book (in its 1559 & 1604 edition) "came, during" these "unhappy confusions, to be discontinued," because of its Anglicanism; though "upon His Majesty's happy Restoration" under Charles the Second in 1660 "the use of the Liturgy" did "return," first with the 1559 & 1604 edition, and then with the 1662 edition of Cranmer's 1552 prayer book. And we also read in the associated Act of Primo Elizabethae (Latin for the First Regnal Year of Elizabeth the First,) "*The Book of Common Prayer*" of 1552 "was ... taken away" because of its Protestantism under the Romish queen, Bloody "Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion," and how it was then again "enacted by the Authority of" "Parliament" in Elizabeth I's first regnal year (Regnal Years: 1558-1603). Together with the 39 Articles, Cranmer's 1552 prayer book in its various editions of 1552, 1559, 1559 & 1604, and 1662, are defining doctrinal standards of historic Anglicanism.

The old Rector, Aleks Pinter, left St. Matthew's Windsor in April 2015. I last attended a 1662 *Book of Common Prayer* service at St. Matthew's on Sunday 30 Aug. 2015, when Brian Higginbotham was taking the service, and when I rang him earlier at the Rectory, he said he would have a *Book of Common Prayer* service because he was simply doing a *locum-tenens-Rectoris* (Latin, "holding the place of the Rector"), and he

had promised the Bishop he would make “no changes.”

A new Minister then came in Sept. 2015. The church nominators got an agreement from him before his appointment, that he too would make *no changes* to the 8 am Sunday Service. But he then said he was unaware that his promise included a commitment to the 1662 *Book of Common Prayer* services on the 5th Sunday of the month. But whose fault is that? Surely if a man is asked to make a commitment to “no changes” he needs to find out what that means, and either say at the time he will not comply to such a requirement, and if he makes no qualifications, to honour his word.

In October 2016 a photo of him was placed in the church foyer, standing at the lectern, exhibiting “worldly lusts” (Titus 2:12) by wearing jeans (a most worldly dress derived from the culture of Big Beat Music<sup>13</sup>). While the new Rector has said he does not rule out the possibility of having a 1662 *Book of Common Prayer* Sunday Service in the future, he has not had any to date, and there is a concern that he is “just stringing people along” with his words.

Following the theft of a photo at St. Matthew’s of the Queen’s Visit in 1970, I supplied a copy that was a positive made from a photo I had on the internet (see web-page for Textual Commentaries Volume 3). On the back the following words (dated 11 Dec. 2015) included the following to which I add an underlining emphasis not on the original:

Presented to Parish Council of St. Matthew’s Windsor as a gift from Gavin McGrath, for their consideration to use as a replacement, after the original was wickedly stolen in 2015. Though I understand that some reference has been made by persons at St. Matthew’s to possibly getting a copy of this from my copy of this photograph on the internet, this one would be of better quality as it is made directly from the camera memory card it was taken on. This photograph of a photograph was taken by me on *Royal Oak Day*, 29 May 2011 (celebrating the Restoration of the monarchy under King Charles the Second in 1660 and associated restoration of Cranmer’s Protestant Anglican prayer book in its 1662 Caroline edition ...). My family has a long connection with St. Matthew’s, one of my four-times great matrilineal grandfathers being Captain John Brabyn (1758-1835) of the NSW Corps who is buried in the churchyard; and since a boy, I have known this church. My beloved father, Major Keith McGrath, who has a war service grave at St. James’ Cemetery Pitt Town, had his burial service at St. Matthew’s earlier this year on 15 April 2015, according to the Burial of the Dead Service in the 1662 *Book of Common Prayer*.

St. Matthew’s Windsor has a long-standing tradition and heritage of

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<sup>13</sup> See my comments on jeans in *The Roman Pope is the Antichrist* (2006 & 2010), Part 2, Chapter 11, at “‘Giving heed to seducing spirits’ and ‘Forbidding to marry’ (I Tim. 4:1,3): Romish religious orders cannot marry” (<http://www.gavinmcgrathbooks.com>).

regular 1662 *Book of Common Prayer* services spanning about 200 years, up to, and including, this year of 2015. This photograph was taken in connection with what had been my regular attendance at the 1662 *Book of Common Prayer* Sunday services (when in Australia, though I have sometimes been in London, UK,) which by local tradition at St. Matthew's were regularly held on the 5th Sunday of the month, until this tradition was sadly discontinued in recent times as changes to the 8.30 am [*sic.*, 8.00 am] Sunday service introduced by the new Rector, ... (who advises me he *might* have some 1662 BCP services at irregular times in the future, although he is presently undecided as to whether or not to do so). ...

Then on Sunday 13 March 2016 when I was at St. Matthew's Windsor at a time when there was no church service on, I saw the new Rector in the church who said the matter had been referred to him by the Parish Council, and that he was not prepared to put up this photo because of my comments on the back which he described as "controversial" i.e., those underlined above (which included his name, which I have here withheld). Paradoxically, he did not regard his discontinuation of 1662 *Book of Common Prayer* Sunday Services as "controversial," but any conservative Anglican desire to disagree with this and state plainly what has happened as "controversial." He also then insisted there had been "no changes" to the 8.30 am service as he had promised. I said to him, 'Of course there have been changes if the 1662 *Book of Common Prayer* Sunday Service has not once been held since his arrival on the 5th Sunday of the month as it had been formerly.' He replied, "There's been no changes," and walked off. So has sadly ended, at least for the moment, 1662 *Book of Common Prayer* Sunday Services at St. Matthew's Windsor after a tradition dating back about 200 years.

As a Low Church Evangelical Anglican who uses the 1662 *Book of Common Prayer*, I must say that this new Rector reminds me of the Puritan revolutionary republicans of the interregnum who took away Cranmer's 1552 prayer book (as revised in 1559 & 1604); and I would wish that godly Anglican men were in power who would eject him on the basis that he is a semi-Puritan. Although to this I add that I would also desire the semi-Romanist Puseyites who remind me of the taking away of Cranmer's 1552 prayer book under the Romish queen, Bloody Mary, would also be ejected; together with the religious liberals. Alas the days of a godly Protestant Christian Church and State are not now with us, for this is an age of gross apostasy and ungodliness in both Church and State.

The second of the below photos is a picture of the new Rector at a Saturday morning "Bible Study" which was pinned up in the foyer of St. Matthew's Windsor in October 2016.



The old Rector, the Reverend Mr. Aleks Pinter with liturgically green lectern book marks, & surplice, at a 1662 *Book of Common Prayer* Sunday Service at Saint Matthew’s Windsor on *Royal Oak Day*, Sunday 29 May 2011.



The new Rector in 2016 at eagle lectern who exhibits worldly lusts by wearing jeans at a “Bible Study,” has to date discontinued 1662 *Book of Common Prayer* Sunday Services, but he insists he has kept his promise of “no changes” to this Sunday service.

What saith St. John the Divine of willfully unrepentant liars? “But ... all liars, shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). On the eastern wall of St. Matthew’s Windsor, above the Chancel Table, are written *The Ten Commandments* (together with the *Lord’s Prayer* and *Apostles’ Creed*). This new Rector will one day answer to God with regard to e.g., the ninth of these precepts, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9). “For we must all appear before the judgement seat of Christ” (II Cor. 5:10). And so while I am saddened by these events, and I pray God for his repentance, I must leave the matter in the hands of this infinitely wise and good Trinitarian God to deal with in his time, in his way.

*Sydney University Lectionaries.*

I thank God for the two Sydney University Greek New Testament Lectionaries,

Lectionary 2378 and Lectionary 1968. And I draw the reader's attention to the fact that at Mark 5:25b in Appendix 3 we have the first recording of a variant in Lectionary 2378. This once again shows the value in *more work being done* on the Lectionaries than to date has been done, as the readings of the vast majority of them have not to date been itemized.

*A New Format Development since Volume 5 in Textual Commentaries Volume 6.*

The format found in Part 1, Volume 1 of Volume 5, has now been discontinued. Part 1 in Volume 6 is the same as Part 2 in Volume 5, and Part 2 in Volume 6 is the same as Part 3 in Volume 5. The Appendices remain the same.

*Trinitarian Bible Society (TBS):*

*A] Visit of Director of TBS (Australia).*

*B] A good TBS article on Formal Equivalence not "Dynamic Equivalence."*

*Trinitarian Bible Society (TBS):*

*A] Visit of Director of TBS (Australia).*

Notwithstanding my constructive criticisms of the United Kingdom based *Trinitarian Bible Society* (TBS) in e.g., the Dedicatory sermon for this Volume 6 of these textual commentaries, I also state in that sermon, "overall, the *Trinitarian Bible Society* does a lot of good work for the King James Bible and Received Text, and so I do pray for, and in a general way, selectively support elements of their work<sup>14</sup>."

As a Low Church Evangelical Anglican guest, on Sabbath 16 October, 2016, I attended a Sunday Church Service at Ryde Congregational Church in Sydney. The Minister, the Reverend Robert Aiken, facilitated the presence of the special guest preacher, the Director of TBS (Australia), the Reverend David Silverside, Minister of Loughbrideland Reformed Presbyterian Church, County Devon, Northern Ireland, UK.

The Church Service readings were from the Authorized (King James) Version of 1611; and the preacher upholds the New Testament Received Text of Holy Writ. The Reverend Silverside also reminded me of the fact that we had met some years before, at St. John's *Church of England (Continuing)* at Wimbledon in London (in Nov. 2008).

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<sup>14</sup> "Dedication Sermon" (5 Nov. 2016), in Appendix 5 of this Volume 6.



Minister, Rev. Robert Aiken, 16/10/16. Guest preacher, Rev. David Silverside of TBS.

*Trinitarian Bible Society (TBS):*

*B) A good TBS article on Formal Equivalence not “Dynamic Equivalence.”*

The issue of the translation style of formal equivalence, such as found in the neo-Byzantine New Testament text based Authorized King James Bible of 1611, as opposed to “dynamic equivalence,” such as found in, e.g., the neo-Alexandrian New Testament text based New International Version, was recently discussed in the *Trinitarian Bible Society’s Quarterly Record* (July-Sept. 2016). In this very good article, Larry Brigden says, “Formal equivalence means that a translation follows as closely as possible the form of the original languages of Scripture, even to imitating the grammar and syntax ... provided ... that no serious and genuinely objectionable distortion of the receptor language results. The principle is often expressed by the statement: ‘as literal as is possible and only as free as is necessary.’ Formal equivalence is clearly exemplified in the Authorised (King James) Version.” By contrast, a form “of translation called ‘dynamic equivalence,’ is” an “alternative” form “of translation.” “proponents of this ... say that they are more concerned with the meaning of a verse and seek to chiefly to convey that, without any particular regard for the form by which that meaning is expressed in the original languages ... . So why is it that we firmly adhere to the principle of formal equivalence ...? The simply answer ... is that form and meaning cannot be so easily separated as the proponents of dynamic equivalence suppose. If we do not convey the form of that written revelation by which God reveals himself, how may we be sure that we have accurately conveyed its meaning? ... Moreover, why should we not be concerned with that very form of words by which God has revealed himself? ... Why do we presume a liberty to interpret God’s words for the reader by giving their ‘supposed’ meaning, rather than” giving an accurate translation of “those words”?

“The difference ... between ... formal equivalence and dynamic equivalence may be clearly seen in” various versions such as e.g., “the NRSV ... . Should we translate ‘he’ or ‘man’ when that is the accurate translation of the original languages, or should we render these words with more” sex role perverted anti-patriarchal language terminology “perhaps using the plural pronoun ‘they’ even though the original is singular” so as to

pander to sex role perverts who are given over to worldly lusts being infected by feminist ideology? Thus under “dynamic equivalence ... a part of ‘all the counsel of God’ (Acts 20:27) is held back.” “Let us, therefore, hold fast the principle of formal equivalence, being fully persuaded of its great importance, and let us be thankful to the Lord for the Authorised (King James) Bible, whose translators adhered to that principle and gave us a translation of the Word of God faithful to the original languages of Scripture and one which now bears a testimony against the ungodly ‘philosophies’ of a backsliding age<sup>15</sup>.”

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<sup>15</sup> Brigden, L., “The principle of ‘formal equivalence’,” *Trinitarian Bible Society Quarterly Record*, No. 616, July to Sept. 2016, pp. 28-29.