**(Volume 6) PART 1: Itemizations of variations between
the neo-Byzantine *Textus Receptus* (TR) and
neo-Alexandrian NU Text (<u>N</u>estle-<u>A</u>land)
and / or old Latin Papists
where the TR is the Majority Byzantine Text (MBT)
& there is no good textual argument against the MBT which is thus correct.
Readings in Part 1 are areas of agreement between
neo-Byzantines of the *Textus Receptus* & Burgonites of the Majority Text.**

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

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

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

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

The following *Textus Receptus* (TR) itemizations that are
not Majority Byzantine Text (MBT) itemizations are discussed in Part 2.

(See also Appendices 1-3.)

Mark Chapter 4:
Mark 4:4; 4:9a; 4:30b; & 4:33 and associated Mark 5:3e.

Mark Chapter 5:
Mark 5:3e see 4:33; & 5:11.

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

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

See "*Rating the TR's textual readings A to E," in Preface.

General Policy on an "A" rating (75%-100% certainty) in Part 1. In Part 1, an "A" rating would generally be given for a reading of the TR which is: 1] majority Byzantine text; 2] has no good textual argument against it; and 3] has attestation from at least one Greek and / or Latin source in the closed class of New Testament sources dating back to ancient times.

General Policy on a "B" rating (65%-74% certainty) in Part 1. In Part 1, a "B" rating would generally be given for a reading of the TR which is: 1] majority Byzantine text; 2] has no good textual argument against it; and 3] has attestation from at least one Greek and / or Latin source in the closed class of New Testament sources (which date from the sixth to sixteenth centuries), but not, as far as I know, back to ancient times (first to fifth centuries. Due to time constraints, I am generally not checking e.g., Migne for ancient church writers, and so if attestation is not found from ancient times in the textual apparatuses I use such as Tischendorf 1869-1872, von Soden, 1913, Nestle-Aland, 1993, or manuscripts I have copies of, such as the Greek Gospels of Codex A 02 or the Latin of Cyprian, a "B" rating is given. But if perchance the reader should find such attestation from ancient times, he would know that in fact the rating should be an "A.") If a finer division breakup is given inside the "B" range then an explanation will accompany this.

At **Mark 4:1a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*synechthe* ('it was gathered' = 'there was gathered,' indicative passive <u>aorist</u>, 3rd person <u>singular</u> verb, from *sunago* / *synago*[1])" in the wider words spoken about our Lord, "and <u>there was gathered</u> unto him a great multitude" (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*congregata est* ('it was gathered' = 'there was gathered[2]')," in Jerome's Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and as Latin, "*collecta est* ('there were collected' or 'there were assembled')," in old Latin Version e (4th / 5th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*. It is further supported by the ancient church Greek writer, Origen (d. 254) in a

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[1] The Greek word, *synagoge*, meaning "synagogue" or "assembly" (e.g., Mark 1:21,23,29; 3:1; 6:2), is derived from *synago*.

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

Latin translation; and the ancient church Latin writer, Cyprian (d. 258, in the same form as in old Latin e, *supra*)[3].   And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. Mark 5:21.)

  Variant 1, "*syn<u>e</u>chth<u>e</u>san* ('they were gathered' = 'there were gathered,' indicative passive <u>aorist</u>, 3rd person <u>plural</u> verb, from *sunag<u>o</u> / synag<u>o</u>)," i.e., "<u>there were gathered</u> unto him" etc., is found in Codex A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25).

  Variant 1 appears to be an assimilation with Matt. 13:2.   Was *Variant 1* an accidental alteration?   Did the TR's "*syn<u>e</u>chth<u>e</u>* (there was gathered)" come at the end of the line, where there was later some paper damage e.g., an ink spill?   Did "a corrector scribe," wrongly thinking that something had been lost from Mark 4:1a, then "add back in" what he took to be "the last three letters" from Matt. 13:2 for this to become "*syn<u>e</u>chth<u>e</u>san* (there were gathered)"?   Or was *Variant 1* a deliberate alteration?   Did an assimilationist scribe, wanting "a more standard parallel gospel text" deliberately assimilate Mark 4:1a to Matt. 13:2?

  Outside the closed class of NT Greek and Latin sources, at Mark 4:1a the correct reading of the TR, "there was gathered (Greek, *syn<u>e</u>chth<u>e</u>*) unto him," is found in the leading representative of the Western Text, Codex D 05 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), and (the mixed text type) Codex Theta 038 (9th century).   It is also found in Minuscules 33 (9th century, mixed text type), 157 (12th century, independent), 1071 (12th century, independent); as well as a codex of the Syriac Harclean Version.

  Variant 1, "there were gathered (Greek, *syn<u>e</u>chth<u>e</u>san*) unto him," is found in Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the Gothic Version (4th century), Armenian Version (5th century), and Ethiopic Version (Dillmann, 18th / 19th centuries).

  Variant 2a, Greek "*synagetai* ('it is gathered' = 'there is gathered' = 'there gathered,' indicative passive <u>present</u>, 3rd person <u>singular</u> verb, from *sunag<u>o</u> / synag<u>o</u>)," i.e., "<u>there gathered</u> unto him" etc., is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with

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

the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). And the same Greek declension is also found in the similar reading of *Variant 2b*, Greek, "*synerchetai* ('it is assembled' = 'there is assembled' = 'there assembled,' indicative passive present, 3rd person singular verb, from *synerchomai*)," i.e., "there assembled unto him" etc., in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).

Variant 2a appears to be an Alexandrian School modification reflecting local dialect preferences somewhere in the area of ancient north-east Africa and Arabia. Was *Variant 2a* an accidental alteration? Due to a paper fade / loss / destruction, did the TR's "*synechthe* (there was gathered)" come to look something like, "*syn:::::*"? Was this then "reconstructed from context" by Alexandrian School scribes to a form familiar to them in "*synagetai* (there gathered)"? Or was *Variant 2a* a deliberate alteration? Did Alexandrian School corrupter scribes, wanting a more local dialect "sounding text," deliberately alter the TR's reading to *Variant 2a*? Was *Variant 2b* an accidental alteration? Did a manuscript with *Variant 2a* have "*synag*" written on one line, and "*etai*" on the next line? Due to an ink spill, did the first line come to look something like "*syn:::::*"? Was this then "reconstructed from context" as "*synerch*" in order to yield the *Variant 2b* "*synerchetai* (there assembled)"? Or was *Variant 2b* a deliberate alteration? Did corrupter scribes deliberately alter the *Variant 2a* of their manuscripts to *Variant 2b* as simply a root word they preferred for some reason?

The presence of the erroneous *Variant 2a* in the two leading Alexandrian texts, to some extent coupled with what from the Neo-Alexandrian School perspective would be its "external support," *supra*, meant that it was adopted in the NU Text *et al*. And thus at Mark 4:1a the ASV reads, "And there is gathered unto him" etc., or Moffatt reads "a crowd gathered round him" etc. . So too the erroneous variant is followed in the NASB (with a footnote in the NASB 1st ed., 1960-1971 & 2nd ed. 1977 giving the literal rendering of the ASV, *supra*), RSV, ESV, and NRSV. The NIV, TEV, NEB, REB, most likely follow this variant, although their texts are more obscure due to their higher levels of liberal "dynamic equivalence." And among the Romanists, *Variant 2a* is found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; which at this point are less accurate than the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council times (1962-1965) in the Douay-Rheims, which due to the strength of the Greek TR's reading in the Latin textual tradition, more accurately reads, "and a great multitude was gathered (Latin, *congregata est*) unto him."

At **Mark 4:1b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*polus* ('great,' masculine singular nominative adjective, from *polus-polle-polu*) multitude," in the wider words, spoken about our Lord, "and there was gathered unto him a great multitude" (Authorized Version), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also

supported as Latin, "*multa* ('great,' feminine singular nominative adjective, from *multus-a-um*)," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels[4]), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); the Book of Armagh (812 A.D.); and the ancient church Latin writer, Cyprian (d. 258). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported as Latin, "*magna* ('great,' feminine singular nominative adjective, from *magnus-a-um*)," in old Latin Version a (4th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 5:21,24.) The TR's reading is "the sweet smell" of both the Greek Byzantine Text of Eastern Europe and the Latin Text of Western Europe.

Outside the closed class of NT Greek and Latin sources, at Mark 4:1b the correct reading of the TR, "great (Greek, *polus*)," for "a great multitude" is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century). It is also found in e.g., (the mixed text type) Codex Theta 038 (9th century, spelt *pollus* from *pollus*); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent). It is further found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

However, an erroneous variant reading Greek "*pleistos* ('very great,' masculine singular nominative adjective, from *pleistos-e-on*, *pleistos* is the superlative of *polus*) multitude," i.e., "a very great multitude," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be "the external support" of e.g., (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century).

Was the variant an accidental alteration? In a given manuscript, did the original Greek, "*polus* (great)" come at the end of a line, and due to paper damage or loss, did it come to look something like "*p:::::*"? Was this "reconstructed from context" by an Alexandrian scribe as "*pleistos* (very great)," possibly with some reference to Matt. 21:8? Or was the variant a deliberate alteration? From the neo-Byzantine perspective, the

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[4] Weber-Gryson's Vulgate Gospels' *Codex Rescriptus*, 5th century & *Codex Sangallensis*, 5th century.

Greek scribes of the Alexandrian School are notoriously bad. As e.g., the smell of camel dung wafted through the air of some Alexandrian School scribe's window in the broad area of somewhere in north-east Africa or Arabia, did an Alexandrian School corrupter scribe think he had gotten "a brain wave" for some kind of "stylistic improvement" at Mark 4:1b, wherein he altered "*polus* (great)" to "*pleistos* (very great)," possibly with some reference to Matt. 21:8? If so, in fairness to such an Alexandrian School scribe, the corrupt variant does "have the odour of African or Arabian camel dung" on it.

The erroneous variant is found in the NU Text *et al*. And thus at Mark 4:1b the American Standard Version reads, "a very great multitude" (ASV). So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

At **Mark 4:1d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*ochlos* (multitude) … *en* ('it was' = 'was,' indicative imperfect, 3rd person singular verb, from *eimi*)," in the wider words, "and the whole multitude was by the sea on the land" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), and Pi 041 (9th century). It is also supported as Latin, "*erat* ('it was' = 'was,' indicative active imperfect, 3rd person singular verb, from *sum-esse*)," in Jerome's Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), i (5th century), q (6th / 7th century), aur (7th century), l (7th / 8th century); and the Book of Armagh (812 A.D.). And it is also supported in the similar singular verb readings of Latin "*sedebat* ('it was sitting' = 'sat,' indicative active imperfect, 3rd person singular verb, from *sedeo*)," in old Latin e (4th / 5th century); Latin, "*stabat* ('it was standing' = 'stood,' indicative active imperfect, 3rd person singular verb, from *sto*)," in old Latin Versions ff2 (5th century) and f (6th century); Latin, "*staret* ('[that] … it might stand' = '[that] … might stand,' subjunctive active imperfect, 3rd person singular verb, from *sto*)," in old Latin Versions c (12th / 13th century). It is further supported by the ancient church Greek writer, Origen (d. 254) in a Latin translation; and the ancient church Latin writer, Cyprian (d. 258, in the same form as in old Latin e, *supra*). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

However, a variant reading Greek "*ochlos* (multitude) … *esan* ('they were' = 'were,' indicative imperfect, 3rd person plural verb, from *eimi*)," is found in Lectionary 184 (1319 A.D., British Library, London, UK). It is also found as Latin, "*erant* ('they were' = 'were,' indicative active imperfect, 3rd person plural verb, from *sum-esse*)," in old Latin Version d (5th century).

Marcan Greek more commonly conceptualizes "*ochlos* ('multitude,' masculine singular nominative noun, from *ochlos*)," in a singular way (Mark 3:32; 9:25; 11:18; 12:37,41; 14:43;15:8), and less commonly in a plural way (Mark 2:13; 3:20), and so *there is no good textual argument against the Majority Byzantine Text reading*.

Was the variant an accidental alteration? In a continuous script manuscript, was the "*en* ('it was' = 'was')" written over two lines, with the "*e*" at then end of one line, and

the "*n*" at the start of the next line? Exhibiting the maxim, *A little knowledge is a dangerous thing*, did a bumbling "corrector scribe," aware of the Marcan plural usages with "*ochlos* (multitude)" at the nearby Mark 2:13 and / or Mark 3:20, wrongly conclude that "there must have been a paper fade," and then "reconstruct" this as "*esan* ('they were' = 'were')"? Or was the variant a deliberate alteration? Did a "corrector scribe" think it some kind of "stylistic improvement" to alter the singular form to the plural form here at Mark 4:1d?

Outside the closed class of NT Greek and Latin sources, at Mark 4:1d the correct reading of the TR, "was," in the wider words, "and the whole multitude <u>was</u> by the sea on the land" (Authorized Version), is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century). It is also found in Codices W 032 (5th century, which is Western Text in Mark 1:1-5:30) and (the mixed text type) Theta 038 (9th century); and Minuscule 157 (12th century, independent); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.

And the erroneous variant, "were," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). And it has what from the neo-Alexandrian perspective would be "the external support" of e.g., (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); as well as Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), and 1241 (12th century, independent in Gospels). The erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

At Mark 4:1d, the erroneous variant is found in the NU Text *et al*. And thus the ASV reads, "and all the multitude <u>were</u> by the sea on the land." So too the erroneous variant is followed in the NASB (1st edition, 1960-1971), NIV, and TCNT.

The incorrect variant of Codices Vaticanus and Sinaiticus was also followed by the post Vatican II Council new neo-Alexandrian Papists' in their Roman *Catholic RSV*, JB, and NJB. By contrast, the correct reading of the TR as generally found in the Latin textual tradition, e.g., the Vulgate, meant that the old Latin Papists of post Trent Council and pre-Vatican II Council times followed the correct reading in the Douay-Rheims, which reads at Mark 4:1d, "and all the multitude <u>was</u> upon the land by the sea side."

The issue of which reading was followed is lost in the looseness of the "dynamic equivalent" used in the vagaries of the TEV, NEB, REB, and Moffatt.   E.g., the Moffatt translation reads, "all the crowd stayed on shore."   *Prima facie* the "was" of the *Textus Receptus* (TR) is followed at Mark 4:1d in the NASB (2nd edition 1977 & 3rd edition, 1995), RSV, ESV, and NRSV.   Is this an example of Neo-Alexandrians using the non-Alexandrian text pincer arm at Mark 4:1d?   (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d in Volume 5; and in Volume 6 at Mark 4:9b; 4:16a; 4:19; 4:20a; 4:28a; 4:30a; 4:34; 4:36a & b; 4:37d; 4:40b; 5:9b; 5:12; 5:13a; 5:13b; 5:19a; 5:21a; 5:21b, 5:23a, 5:27; 5:40c, & Mark 5:41a.)   Or is this an example of the "fuzzy" looseness of these translations?

Mark 4:5b {a passing comment, with rating **A**}
"where it had not much earth" (AV).

The TR & AV's reading "where (Greek, *opou*) it had not much earth" (AV) is MBT (e.g., A 02, 5th century) with no good textual argument against it.   (Cf. *opou* / "where" without a *kai* / "and" before it in Mark 4:15; 9:48.)   But I here simply make a passing comment that at Mark 4:5b, the Alexandrian Text's Codex Vaticanus (4th century) conflates the text by adding "*kai* (and)" before "*opou* (where)," so as to read, "and where it had not much earth."   This addition was thought of with favour and regarded as correct by Lachmann (1842-1850), Tregelles (1857-1872), and interested Tischendorf in 1842, although after he broadly founded the Neo-Alexandrian School he did not keep following it as seen by Tischendorf's 8th edition (1869-1872).   Certainly it is not found in any of the neo-Alexandrian texts or versions generally considered in these commentaries, although Westcott-Hort (1881) refer to it in one of their fairly limited textual apparatus notes.   The fact that Lachmann followed it is of some further interest when we remember that in "singing his praises," Metzger (d. 2007) says that in "1831," "Karl Lachmann, ventured to apply to the New Testament the criteria that he had been using in editing texts of the" uninspired "classics;" and he sees this as an important starting point for later neo-Alexandrian "critical editions" (Metzger's *Textual Commentary*, 1971 & 1975, p. xxiii; 2nd ed., 1994, p. 10).

But for our immediate purposes, this addition to the text of Scripture by Codex Vaticanus thus reminds us yet again, that while the ancient Alexandrians scribes often pruned the text, they also sometimes conflated it.   (See also my comments on such conflation in e.g., Vol. 4 at Matt. 26:44b and Matt. 26:53b with regard to e.g., Acts 16:7; or Vol. 5 at Mark 1:4; 1:28b;1:38a; 3:14; 3:16; & in Vol. 6 at Mark 4:5b, *infra*.)

Mark 4:5d {a passing comment, with rating **A**}
"because it had no depth of earth" (AV).

The TR & AV's reading Greek, "*ges* (feminine singular genitive noun, from *ge*)," in the wider words, "because it had no depth of earth" (AV), is MBT (e.g., A 02, 5th century) with no good textual argument against it.   (Cf. the absence of the definite article for *ge* earlier in this same verse of Mark 4:5 at "not much earth;" & at Mark 13:27.)   And

I here simply make a passing comment that at Mark 4:5d, the Alexandrian Text's Codex Sinaiticus (4th century) (and also the mixed text type, Codex Theta 038, 9th century), conflates the text by adding "*tes* ('the,' feminine singular genitive, definite article from *e*)" before "*ges* (earth)," so as to read, "because it had no depth <u>of the earth</u>."   This addition was thought of with favour and regarded as correct by Lachmann (1842-1850) and Griesbach (1796 & 1806), and interested Tischendorf in 1842, although after he broadly founded the Neo-Alexandrian School he did not follow it as seen by Tischendorf's 8th edition (1869-1872).   Certainly it is not found in any of the neo-Alexandrian texts or versions generally considered in these commentaries, although in Nestle's 21st edition (1952) Erwin Nestle refers to it in one of his relatively limited textual apparatus notes, together with a similar reading in the leading representative of the Western Text, Codex D 05 (5th century), of "*ten* ('the,' feminine singular accusative, definite article from *e*) *gen* ('earth,' feminine singular accusative noun, from *ge*)." Concerning Lachmann, see the comments at Mark 4:5b, *supra*.

But for our immediate purposes, this addition to the text of Scripture by Codex Sinaiticus thus reminds us yet again, that while the ancient Alexandrians scribes often pruned the text, they also sometimes conflated it.   (See also my comments on such conflation in e.g., Vol. 6 at Mark 4:5b, *supra*.)

It further reminds us of the recurring difficulty in deciphering the frustrating "dynamic equivalents" from loose "translations" such as the NIV and TEV.   Here at Mark 4:5d, the *New International Version* reads, "because <u>the</u> soil was shallow" (NIV); and the *Today's English Version* reads, "because <u>the</u> soil wasn't deep" (TEV).   Are these "translations" following Codex Sinaiticus in adding the definite article here, or are they following Codex Vaticanus in omitting the definite article, and simply adding it in as part of their "dynamic equivalence"?   We cannot tell.   We do not know.   And nor do their sadly misguided devotees.

At **Mark 4:8a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*allo* ('other,' neuter <u>singular</u> nominative adjective, from *allos-e-o*)," in the wider words, "And <u>other</u> fell on good ground" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century).   It is also supported as Latin, "*aliud* ('other,' neuter <u>singular</u> nominative adjective, from *alius-a-ud*[5])," in Jerome's Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).   It is further supported by the early mediaeval church Latin writer, Gregory the Great (d. 604).

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[5]   Our English word "alien" from the Old French, "*alien*," comes from Latin, "*alienus*," from "*alius*" meaning "other."

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Greek *allo* at Mark 4:5a & 7, "some," AV.)

However, a variant is also found as Latin, "*alia* ('others,' neuter <u>plural</u> nominative adjective, from *alius-a-ud*)," in old Latin Version e (4th / 5th century); and the ancient church Latin writer, Cyprian (d. 258). This may be reconstructed (if it ever existed in the Greek,) with reference to the TR's reading as Greek, "*alla* ('others,' neuter <u>plural</u> nominative adjective, from *allos-<u>e</u>-o*)."

Did the variant originate in the Greek or Latin?   Was the variant an accidental alteration?   Due to a paper fade or other damage, did a Greek manuscript reading "*allo* (other)" come to look something like "*all:*"?   Was this then "reconstructed from context" by a well-intentioned but none too competent Greek scribe as "*alla* (others)"?   Or due to a paper fade or other damage, did a Latin manuscript reading "*aliud* (other)," come to look something like "*ali::*"?   Was this then "reconstructed from context" by a well-intentioned but none too competent Latin scribe as "*alia* (others)"?   Or was the variant a deliberate alteration?   Did an impious and arrogant Greek or Latin scribe take it upon himself to make what he regarded as "a stylistic improvement" here at Mark 4:8a in which he wilfully altered the singular form to the plural form?

Outside the closed class of NT Greek and Latin sources, at Mark 4:8a the correct reading of the TR, "other," is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the independent) Codex Delta 037 (9th century); Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent).   It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Gothic Version (4th century); Armenian Version (5th century); Syriac Harclean h (616) Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, "others (Greek, *alla*)," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in e.g., (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type) and 892 (9th century, mixed text type).   It is also found in the Egyptian Coptic Bohairic Version (3rd century). Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) here uses a Diatessaron formatting in which Luke 8:8a attaches to the second part of Mark 4:8.

And in this context Luke 8:8a reads in Ciasca's Latin translation of the Arabic, "*alia* ('others,' neuter <u>plural</u> nominative adjective, from *alius-a-ud*)." There is thus a similar reading to that of the erroneous Mark 4:8a, albeit from Luke 8:8a as attached to the second part of Mark 4:8, in the Arabic Diatessaron.

At Mark 4:8a the erroneous variant was adopted by the NU Text *et al*. And thus the *American Standard Version* reads, "And <u>others</u> fell into the good ground" (ASV & Westcott-Hort Greek text). So too the erroneous variant is followed in the NASB, RSV, ESV, and TEV; as well as the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.

In order to convey the idea of a plural "others" (ASV), the NASB puts "seeds" in italics as added in its reading, "other *seeds*" (NASB, showing NASB italics for added word). But the English word "seed" is capable of being like our word "offspring," in that it can be a singular plural (this fact is relevant to understanding elements of Gal. 3:16). And so on the one hand, we find that using a neo-Alexandrian text with the plural form of "some" meaning "some other seeds," the *Twentieth Century New Testament* reads at Mark 4:8a, "<u>some</u> fell into good soil" (TCNT & Westcott-Hort text, Greek, *alla*, plural), in which "some" is meant to imply "seeds;" and on the other hand, we find that using a Latin text with the singular form of "some" meaning "some other seed," the old Latin Papists' *Douay-Rheims Version* reads at Mark 4:8a, "And <u>some</u> fell upon good ground" (Douay-Rheims & e.g., Clementine Vulgate, Latin, *aliud*, singular). And also reflecting such ambiguities, we find that "seed" with a plural connotation as a synonym for "seeds," as opposed to "seed" with a singular connotation, is found in the neo-Alexandrian *New Revised Standard Version* which reads at Mark 4:8a, "Other seed" (NRSV, NU Text, Greek, *alla*, plural), and the same type of rendering is also found in the NIV, NEB, and REB. And all this leaves us in some uncertainty as to what to make of the semi neo-Alexandrian James Moffatt (d. 1944)? He renders Mark 4:8a as "some other <u>seed</u>" (Moffatt's Translation); but this in turn poses the question, Has the semi neo-Alexandrian Moffatt here followed the leading Western Text reading of the TR, and so means "seed" with a singular connotation (Greek, *allo*, Western Text's D 05; & Syriac Harclean, *supra*); or has the semi neo-Alexandrian Moffatt here followed the Alexandrian Text reading, and so means "seed" with a plural connotation (Greek, *alla*, Alexandrian Text, *supra*)? With the benighted religiously liberal, Moffatt, either could be possible.

Mark 4:8b {a passing comment, with rating **A**} "increased" (AV).

Inside the closed class of sources, the TR & AV's reading "and did yield fruit that sprang up and <u>increased</u> (Greek, *auxanonta*, masculine accusative <u>singular</u>, active present participle, from *auxano*)," (AV) is MBT (e.g., Sigma 042, late 5th / 6th century; E 07, 8th century; G 011, 9th century; & Minuscule 2, 12th century) with no good textual argument against it, *infra*. It is also attested to from ancient times in the Latin as, "*crescentem* (common accusative <u>singular</u>, active present participle, from *cresco*)," in Jerome's Vulgate (Weber-Gryson's Vulgate Gospels' *Codex Rescriptus*, 5th century &

Codex Sangallensis, 5th century; & e.g., old Latin a, 4th century; d, 5th century; & ff2, 5th century).   Its singular form is harmonious with the singular form of Greek, "*allo* ('other,' neuter <u>singular</u> nominative adjective, from *allos-e-o*)" at Mark 4:8a, *supra*. And the grammatical appropriateness of its form is also seen in the stylistic parallelism of the fact that "fruit (Greek, *karpon*, masculine singular accusative noun, from *karpos*)," both "sprang up (*anabainonta*, masculine accusative <u>singular</u>, active present participle, from *anabaino*) and increased."

But I here simply make a passing comment that one textual corruption can lead to another.   *Outside the closed class of sources*, and labouring under both the erroneous plural variant of Mark 4:5, and also second rate scribes who evidently failed to understand the Greek singular parallelism of "sprang up (*anabainonta*) and increased (*auxanonta*)," seemingly in a curious, grammatically forced and unnatural way not wanting to properly construe the "*anabainonta* (sprang up)" with the "*karpon* (fruit)," we see how a plural variant here arose with "increased (Greek, *auxanomena*, neuter <u>plural</u> nominative, present participle from *auxano*)" (the two leading Alexandrian text's Codices Vaticanus, 4th century, and Sinaiticus, 4th century; & Egyptian Coptic Sahidic Version, 3rd century).   This looks like the change of Alexandrian "corrector scribes," quite possibly influenced in this by the earlier Egyptian Coptic Sahidic Version (3rd century), seeking to grammatically match this with the subject found in the erroneous plural variant of Mark 4:5, Greek, "*alla* ('others,' neuter <u>plural</u> nominative adjective, from *allos-e-o*)." So why did they not also alter the "*anabainonta* (sprang up)"?   Do not insist on a cogent rationale from corrupter scribes, which assumes they are necessarily competent.

Hence it was adopted in the NU Text *et al*, and an example of a spiritually blinded and intellectually crippled neo-Alexandrian "justification" for this erroneous variant can be found in Metzger's *Textual Commentary* (1971 & 1975, p. 83; & 2nd ed., 1994, p. 71). But it does not alter English language translation, and under normal circumstances this variant might have been dealt with in Appendix 3.   But on this occasion it has instead been dealt with here as "a passing comment," to highlight how one error, to wit, the erroneous variant of Mark 4:8a, can lead to another error, namely, the erroneous variant of Mark 4:8b, as there is *confusion confounded* among both the ancient Alexandrian School and modern Neo-Alexandrian School.   By contrast, let us thank God for the Neo-Byzantine School's *Textus Receptus* that here underpins our Saint James Bibles of 1611.

Mark 4:8c (& 4:20b) {a passing comment} "some … some … some" (AV).

Inside the closed class of sources, the TR & AV's reading at Mark 4:8c, "and brought forth, <u>some</u> (Greek, *'en / hen*, 'one' = 'some,' AV) thirty, <u>some</u> (Greek, *'en / hen*, 'one' = 'some,' AV) sixty, and <u>some</u> (Greek, *'en / hen*, 'one' = 'some,' AV) an hundred" (AV), reminds us that many Greek manuscripts lack breathings on the letters.   The accents found in Scrivener's Text (1894 & 1902) are the same as those found in Hodges & Farstad majority text (1985), namely, *'en* pronounced *hen*, meaning "one," whereas the accents found in Robinson & Pierpont's majority text (2005) are *'en*, meaning "in" or "with."   Going to the common source book of von Soden (1913), we find that the relevant textual data simply says "*en*" (Greek letters, "εν") are supported by *c.* 90% or

more of von Soden's K group, and thus on any reasonable statistical extrapolation of his *c*. 860 K group Gospel manuscripts, *c*. 90%+ of the Byzantine Greek manuscripts.

As seen from the following extract from Manuscript London (Codex A 02, 5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), here at Mark 4:8c there are Byzantine manuscripts with no accents, and so all we see in this manuscript are the capital letters or unicals, *EN*.
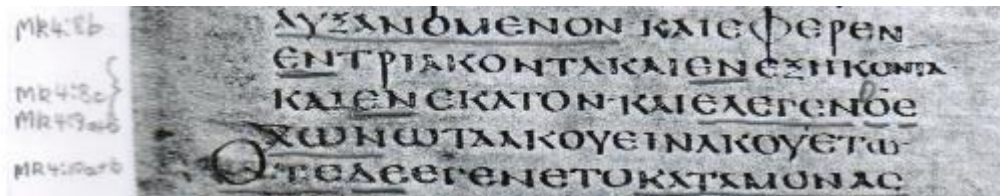
Byzantine text in Codex A 02, at Mark 4:8c, page 33, shows
"EN" in lines 2 (twice) and 3 (once) without any accents.
(Picture includes Gavin's pencil marks on his photocopy of
a facsimile published in 1879 by the British Library in
London, UK, held at Flinders University, South Australia.)

This means that Hodges & Farstad majority text (1985), and Robinson & Pierpont's majority text (2005), have interpreted the Greek manuscripts data differently at Mark 4:8c. The interpretation of Hodges & Farstad (1985) is the same as that of Scrivener's Text (1894 & 1902); and in turn, these are the accents earlier found in the Greek *Novum Testamentum* (New Testament) editions of the Neo-Byzantine School's Erasmus (1516 & 1522); and the Neo-Byzantine School's Greek *Novum Testamentum* (New Testament) editions of e.g., Stephanus (1550), Beza (1565), and Elzevir (1624).

In this context, it is notable that the Greek and Latin *Novum Testamentum* (New Testament) editions of the Neo-Byzantine School's Erasmus (1516 & 1522), shows in the page's right side Latin column next to the page's left side Greek column, the rendering of Latin "*unum*" (sometimes abbreviated as "*unū*") meaning "one." This reminds us that the Neo-Byzantine School recognizes that for the Divine Preservation of the New Testament, God selected two languages that had a general accessibility over time and through time, to wit, Greek and Latin. And in the Biblical tongue of Latin, we find that Mark 4:8c is thrice translated as Latin "*unum* (one)" in St. Jerome's Vulgate (5th century, Weber-Gryson's Gospel Codices N & S both from 5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), i (5th century), f (6th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D.). When one considers that in the first instance, none of the old Latin Versions translate this as "in (e.g., *in*)" or "with (e.g., *cum*)," so that Latin "*unum* (one)" was the generally understood meaning of the Greek *en* at Mark 4:8c; and when one considers in the second instance, the servant maxim, *The Latin improves the Greek*; then from the perspective of the Neo-Byzantine School of textual analysis, the *Textus Receptus* accenting of the Mark 4:8c Greek *en* as *'en* meaning "one," must surely stand as the most likely probability[6].

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[6] By contrast, the Neo-Alexandrian School's Bruce Metzger goes off on "a wild

(The Mark 4:20 triplet of Greek *en* has the same residual support of von Soden's K group, and also the same type of rendering of *unum* in the Latin textual tradition[7].)

At **Mark 4:9b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*'O* ('The [one]' = 'He,' masculine singular nominative, <u>definite article</u> from *'o / ho*) *echon* ('having' = 'that hath,' <u>masculine singular nominative, active present participle</u>, from *echo*)" i.e., "He that hath" in the wider words, "He that hath ears to hear, let him hear" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the Marcan Greek usage of *'o* + a masculine singular nominative, active present participle at Mark 7:10[8]; 14:18[9]; 15:29[10].)

The Latin textual tradition reads, Latin, "*Qui* ('Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u>, from *qui-quae-quod*) *habet* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *habeo*)," i.e., "Whosoever hath" in the wider words, "Whosoever hath ears to hear, let him hear." This is found in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century). It is further found in the early mediaeval church Latin writer, Gregory the Great (d. 604). From the Latin support for this reading, it is manifested in

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goose chase" theorizing what he speculates might have been the so called "underlying … Aramaic." And with a 50:50 chance of guessing the right answer, on this occasion he flukes the correct result, in spite of, rather than because of, his methodology (Metzger's *Textual Commentary*, 1971 & 1975, p. 83; 2nd ed., 1994, p. 71).

[7] Outside the closed class of sources, the absence of the second and third Greek *en* from one of the two leading Alexandrian texts, Codex Vaticanus, led the neo-Alexandrians Westcott & Hort to put this second and third occurrence in square brackets as optional. But the difference is not detectable in the Westcott-Hort based ASV or TCNT, which renders both Mark 4:8c (with *en* thrice) and Mark 4:20 (with *en* optional on the 2nd & 3rd occurrence) the same, e.g., "thirtyfold, and sixtyfold, and a hundredfold" (ASV).

[8] "<u>Whoso</u> [*'o*] <u>curseth</u> [*kakologon*, masculine singular nominative, active present participle, from *kakologeo*] father or mother, let him die the death".

[9] "One of you <u>which</u> [*'o*] <u>eateth</u> [*esthion*, masculine singular nominative, active present participle, from *esthio*] with me shall betray me".

[10] "Ah, <u>thou that</u> [*'o*] <u>destroyest</u> [*kataluon*, masculine singular nominative, active present participle, from *kataluo*] the temple".

the Clementine Vulgate (1592).

Does this Latin rendering support the TR's Greek reading, or is it a variant reading?   On the one hand, given that translation is an imprecise art, this Latin form could be so translated from the Greek.   In support of such a proposition it is to be noted that on the on the one hand, certain events in the Gospel clearly are parallel accounts, for example, the resurrection of our Lord on Easter Sunday happened only once.   But on the other hand, our Lord repeated various parables and teachings in different contexts over his three and a half year Public Ministry, so that one needs to be careful of so called "parallel accounts" in the Synoptic Gospels which fail to do justice to the fact that our Lord's Public Ministry went for 3½ years, not 3½ months.   Furthermore, even where an account is a "parallel account," differences between them can arise because *on that occasion* our Lord may have repeated elements of the same thing to different people, or expanded on it more or less with some people present, and Gospel writers may give different abbreviated accounts resulting in slight differences.   E.g., in the account of the Parable of the Sower which our Lord gave when "he began again to teach by the sea side" from "a ship" (Mark 4:1), Did the ship move along to different points of the seashore, and our Lord repeat the same basic parable on multiple occasions, but with slight variations in it to multiple groups?   Nevertheless, it is notable that (without considering all instances of this terminology in the Gospels,) at e.g., Matt. 13:9 and Luke 8:8 we find the same Greek form, "*'O* ('The [one]' = 'He') *echon* ('that hath')" i.e., "He that hath," with no known Greek variants; and once again, the general Latin textual tradition renders this as "*Qui* ('Who' or 'Whosoever') *habet* ('he hath' = 'hath')," i.e., "Whosoever hath" at both Matt. 13:9 (Jerome's Vulgate, & old Latin e, k, b, d, ff2, f, aur, q, l, g1, ff1, & c[11]; Book of Armagh; & Cyprian; & manifested in the Clementine Vulgate); and Luke 8:8 (Jerome's Vulgate, & old Latin a, e, b, d, ff2, q, aur, r1, & l; Book of Armagh, with Gwynn's italics for his additions, reading, "qui*hab*et;" Sangallensis Latin Diatessaron, lxxi; & Cyprian; & manifested in the Clementine Vulgate).

But on the other hand, it would be theoretically possible to translate the Latin form, "*Qui* ('Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u>, from *qui-quae-quod*) *habet* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *habeo*)," i.e., "Whosoever hath;" into Greek, "*'Os* (/ *Hos*, 'Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u> from *'os-e-'o*) *echei* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *echo*)," i.e., "Whosoever hath" in the wider words, "Whosoever hath ears to hear, let him hear;" and then argue that "this was a reconstruction of the underpinning Greek."   However, on this particular occasion, balancing out the broad Latin textual tradition of Greek translation evident at e.g., Matt. 13:9 and Luke 8:8, I think it would be a most incompetent buffoon who tried to so argue this way at Mark 4:9b; and therefore I shall not entertain this as a serious variant possibility inside the closed class of sources on so supercilious a basis.

Outside the closed class of NT Greek and Latin sources, at Mark 4:9b the correct

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[11]   Although in place of Latin, "*Qui* (Whosoever)," a textual corruption in old Latin a has altered this to "*Quia* (Because)."

reading of the TR, "*'O* ('The [one]' = 'He') *ech<u>o</u>n* ('having' = 'that hath')" i.e., "He that hath," is found in e.g., Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30) and (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century); as well as Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text).   It is further found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

However an erroneous variant, Greek, "*'Os* (/ *Hos,* 'Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u> from *'os-<u>e</u>-'o*) *echei* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *ech<u>o</u>*)," i.e., "Whosoever hath" in the wider words, "Whosoever hath ears to hear, let him hear;" is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), as well as the leading representative of the Western Text, Codex D 05 (5th century).   It is also found in (the mixed text type) Codex C 04 (5th century), and (the independent) Codex Delta 037 (9th century).

The variant looks like it came into the Greek as a Latin translation.   In his textual apparatus, von Soden (1913) says the Latin follows this variant.   But as explained at the section "inside the closed class of Greek and Latin NT sources," *supra*, that is not a proposition I accept.   However, as I have also stated, *supra*, it would be theoretically possible to translate the Latin form, "*Qui* ('Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u>, from *qui-quae-quod*) *habet* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *habeo*)," i.e., "Whosoever hath;" into Greek, "*'Os* (/ *Hos,* 'Who' or 'Whosoever,' masculine singular nominative, <u>relative pronoun</u> from *'os-<u>e</u>-'o*) *echei* ('he hath' = 'hath,' <u>indicative active present, 3rd person singular verb</u>, from *ech<u>o</u>*)," i.e., "Whosoever hath" in the wider words, "Whosoever hath ears to hear, let him hear;" and then argue that "this was a reconstruction of the underpinning Greek."   On this occasion, I think this is the most likely origin of this variant which is found in both the Alexandrian School (Codex B 03, Rome Vaticanus, 4th century; & Codex Aleph 01, London Sinaiticus, 4th century), and one section of the Western School (Codex D 05, Bezae Cantabrigiensis, 5th century).   In the case of the Greek Western School, the fact that W 032 (5th century, which is Western Text in Mark 1:1-5:30) has the TR's reading, whereas D 05 (5th century, Western Text) has the variant's reading, when coupled with the strong Latin textual tradition of the Western School e.g., D 05 is itself a Greek-Latin diglot, means that this is a very reasonable explanation for the corruption of the Greek Western Text as found in D 05.   But what of the Alexandrian Text of North Africa and Arabia?   The implication must surely be the

same here at Mark 4:9b and so this indicates that among other influences, (e.g., a tendency to prune the text, or Egyptian Coptic Sahidic Version discussed at Mark 4:8b, *supra*,) the ancient Alexandrian School sometimes corrupted the Greek Text through reference to a Latin text.

In 1533 the Prefect of the Vatican Library in Papal Rome, John de Septueda, advised the great neo-Byzantine textual analyst, Erasmus of Rotterdam (1469-1536), of some 365 places where the Alexandrian Text's Codex Vaticanus and the Latin Vulgate both disagreed with Erasmus's New Testament Greek text. Erasmus drew the obvious conclusion that the Alexandrian Text's *Codex Vaticanus* was a corrupt text not worth worrying about, and so it quite rightly exerted no influence on the neo-Byzantine *Textus Receptus*. But these textual correlations of the same errors found in the readings of both Codex Vaticanus and the Latin Vulgate also acted to raise the question, Has Codex Vaticanus been corrupted, at least on some occasions, in connection with a corrupt Latin tradition of manuscripts that also sometimes came to influence the Vulgate? Here at Mark 4:9b, the answer seems to be a quite definite, "Yea." (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 5, Textual Commentaries, at Mk 2:22b and Mark 3:32c; & Vol. 6 at Mark 4:10d; Mark 4:15b, Mark 4:18a & 4:18c, Mark 4:19, Mark 4:22b, Mark 4:24, Mark 4:26, Mark 4:30a, *Component 2* Mark 4:31c at *Variant 4*; Mark 4:34, Mark 4:36a & b, Mark 4:37d, Mark 4:40b, Mark 5:2b, Mark 5:14b, Mark 5:21b, Mark 5:22a, Mark 5:23a, Mark 5:23d, Mark 5:36; Mark 5:40c; Mark 5:41a, *infra*; & Mark 4:28b & Mark 5:22b in Appendix 3.)

Was the variant a deliberate or accidental alteration? Due to a paper fade or damage, was the original Greek form "*'O* (He) *ech<u>on</u>* (that hath)" lost in a given manuscript somewhere in North Africa or Arabia? Did an Alexandrian School scribe then simply, "reconstruct this from the Latin" form, "*Qui* (Whosoever) *habet* (hath)," as the variant's Greek, "*'Os* (Whosoever) *echei* (hath)"? Or here at Mark 4:9b, did an Alexandrian School scribe, to some extent prefiguring in miniature the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, seek to elevate the servant maxim, *The Latin improves the Greek* above the master maxim, *The Greek improves the Latin*, with the consequence that on his erroneous understanding of how the Latin would be "reconstructed" in Greek, then deliberately tamper with the Word of God to produce the variant? We cannot be sure of the answers to this question. But we can be sure that the correct reading of the *Textus Receptus* here at Mark 4:9b has been Divinely Preserved for us in the representative Byzantine reading of the TR against which there is no good textual argument.

At Mark 4:9b, the erroneous variant was adopted by the Neo-Alexandrian School in the NU Text *et al*. And thus the ASV reads, "Who hath," in the wider words, "<u>Who hath</u> ears to hear, let him hear." So too at Mark 4:9b the erroneous variant is followed in the NIV (3rd ed. 2011) as "Whoever has".

And in a looser rendering, the variant is followed at Mark 4:9b in the NRSV as, "Let anyone with"; in the TCNT as "Let anyone who has"; and in Moffatt as "anyone who has"; with Moffatt's type of rendering then also followed by the post Vatican II

Council new neo-Alexandrian Papists' JB, and NJB. What is one to make of the TEV's "if you have"?, which is also the type of rendering one finds in the NEB and REB.

As if such instances of looseness of rendering were not bad enough, we further find the converse issue of the original Greek to Latin translation in the Vulgate *et al*, *supra*, in that translating from the Latin, the old Latin Papists of post Trent Council and pre-Vatican II Council times rendered this in the Douay-Rheims as, "He that hath"; which is not a very literal rendering of the Latin, even though, paradoxically, it acts to accurately capture the original Greek sense. And there is then confusion confounded as the NASB reads, "He who has"; which is also the type of rendering one finds in the RSV, ESV, NIV (1st ed. 1978 & 2nd ed. 1984), and Papists' Roman *Catholic RSV*. Are the RSV, ESV, NIV (1st ed. 1978 & 2nd ed. 1984), and Papists' Roman *Catholic RSV* here rendering the Greek form of the variant with the same type of looseness that one finds in the old Latin Papists' Douay-Rheims rendering of the Latin? Or are the RSV, ESV, NIV (1st ed. 1978 & 2nd ed. 1984), and Papists' Roman *Catholic RSV* here exercising their non-Alexandrian pincer arm on the basis of such manuscripts as e.g., Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), and the neo-Alexandrians' "queen of minuscules," Minuscules 33 (9th century, mixed text type)? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) We cannot be sure. And nor can any of their benighted devotees.

Preliminary Remarks & Textual Discussion for **Mark 4:10d**.

A number of variants exist here at Mark 4:10 in both the Greek and Latin, e.g., another variant is found as Latin, "*Quae* (What) *esset* (it might be) *parabola* ('parable,' feminine <u>singular</u> nominative noun, from *parabola*) *haec* (this)" i.e., "What this parable might be?," in old Latin c. Any such variant looks like it was corrupted with reference to Luke 8:9. But for our immediate purposes, only the issue of the singular or plural forms of "parable" will be considered in detail, and so I shall refer to any such variants as examples of *a similar reading ... also found in the singular* in discussing the TR's reading, *infra*. This fact also acts to remind the reader that only a selection of variants are considered in these textual commentaries, with the guiding issue being where the TR has come under attack especially by either the neo-Alexandrians or Burgonites, and also to a lesser extent the old Latin Papists of post Trent Council and pre-Vatican II times.

Principal Textual Discussion at **Mark 4:10d** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*t<u>e</u>n* ('the,' feminine <u>singular</u> accusative, definite article from *<u>e</u>) *parabol<u>e</u>n* ('parable,' feminine <u>singular</u> accusative noun, from *parabol<u>e</u>*)," i.e., "the parable," in the wider words, "the twelve asked of" our Lord "<u>the parable</u>" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25[12]),

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[12] In Manuscript London (A 02), "*t<u>e</u>n* (the) *parabol<u>e</u>n* (parable)," written in capital letters or unicals, is "squeezed in" at the end of a line in a continuous script manuscript (with an abbreviation symbol for the last letter), and so looks something like,

Sigma 042 (late 5th / 6th century), Phi 043 (6th century, Matthew & Mark), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is further supported in a Latin singular form as Latin, "*de* ('about,' preposition with ablative) *parabola* ('[the] parable,' feminine <u>singular</u> ablative noun, from *parabola*)," in Latin Vulgate *Codex Illyricianus* (6th / 7th century, Codex P in Weber-Gryson, The Split, Croatia)[13]; as Latin, "*parabolam* ('[the] parable,' feminine <u>singular</u> accusative noun, from *parabola*)," in Latin Vulgate *Codex Willelmi* (1245 A.D., Codex W in Merk, London, UK[14]); and as Latin, "parabu*lam* ('[the] parable,' feminine <u>singular</u> accusative noun, from *parabula*)," in the Book of Armagh (812 A.D., shewing Gwynn's italics for his additions). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Latin Vulgate *Codex Willelmi*, *supra*. A similar reading is also found in the singular as Latin, "*parabola* ('parable,' feminine <u>singular</u> nominative noun, from *parabola*)," in old Latin Versions a (4th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), l (7th / 8th century), and c (12th / 13th century); and Latin, "*similitudo* ('parable,' feminine <u>singular</u> nominative noun, from *similitudo*)," in old Latin Version b (5th century). And a similar reading is also found in the singular in the ancient church Greek writer, Origen (d. 254) in a Latin translation.

And given it is stated after the Parable of the Sower in Mark 4:3-9, with later immediate reference by our Lord to "this <u>parable</u>" (*ten parabolen*, the same form as Mark 4:10d, *supra*), in contrast to "all parables" (*parabolas*, feminine <u>plural</u> accusative noun, from *parabola*) (Mark 4:13), *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 7:17; 12:12.)

However, a plural variant is also found as Latin, "*parabolas* (feminine <u>plural</u> accusative noun, from *parabola*)," in the Vulgate (5th century); and also in the plural as Latin, "*de* ('about,' preposition + ablative) *parabolis* ('parables,' feminine <u>plural</u> ablative noun, from *parabola*)" in old Latin Version aur (7th century).

This plural variant might be reconstructed from the Latin with reference to the TR's Greek as Greek, "*tas* ('the,' feminine <u>plural</u> accusative, definite article from <u>*e*</u>) *parabolas* ('parables,' feminine <u>plural</u> accusative noun, from *parabole*)," i.e., "the parables." If so, one might conjecture that the Latin was here rendered from such a Greek form, but there is no compelling reason to adopt such a speculation, as there is no evidence of such a Greek reading inside the closed class of sources, and there is no good textual argument against the TR's Greek reading. The TR's reading has rock solid

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"ΤΗΝΠΑΡΑΒολη‾"

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

[14] Augustine Merk's *Novum Testamentum*, Graece et Latine, 1933, Sumptibus Pontificii Instituti Biblici, Rome, 9th edition, 1964.

support in the Greek as the representative Byzantine reading from ancient times (*Codex Alexandrinus*, A 02). Though only *a similar reading* is found in the Latin from ancient times, and the relevant reading of the TR is found in the Latin only from early mediaeval times (*Codex Illyricianus*, 6th / 7th century), its attestation from ancient times in the Greek is sufficient for it to be rated as an "A." Thus on the system of rating textual readings A to E, I would give the TR's reading at Mark 4:10d an "A" i.e., the text of the TR is the correct reading and has a high level of certainty.

Did the variant originate in the Latin or the Greek? Was the variant an accidental alteration? Did the two itemized plural variants originate in the Latin? In a Latin manuscript reading like Codex P, *supra*, Latin, "*de* (about) *parabola* (the parable)," in which "*parabola*" came at the end of a line, was there a paper fade of the "*de*"? Was the paper fade taken by a later copyist Latin scribe as a stylistic paper space, and an "*s*" added to the "*parabola*" as "a reconstruction" to form "*parabolas* (feminine <u>plural</u> accusative noun, from *parabola*)"? Or in a Latin manuscript reading like Codex P, *supra*, Latin, "*de* (about) *parabola* (the parable)," in which "*parabola*" came at the end of a line, was there a paper fade of the final "*a*"? Was the paper fade detected by a later copyist Latin scribe who then "reconstructed" this as "*de* (about) *parabolis* (parables)"? Did the itemized plural variant originate in the Greek? In a given Greek manuscript, was there either paper fades or paper loss or other paper damage, so that the original Greek, "*t<u>e</u>n* (the) *parabol<u>e</u>n* 'parable)," came to look something like, "*t## parabol##*"? Possibly with some reference to the plural, "*parabolais* ('parables,' feminine plural dative noun, from *parabol<u>e</u>*)" at Mark 4:11, was this then "reconstructed" by a Greek scribe as "*tas* (the) *parabolas* (parables)"? Or are the itemized plural variants a deliberate alteration? Did one or more impious and arrogant Latin or Greek scribes, possibly with some reference to the plural form of Mark 4:11, deliberately alter the singular to the plural form as some kind of alleged "stylistic improvement"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:10d the correct singular reading of the TR, "*t<u>e</u>n* ('the,' feminine <u>singular</u> accusative, definite article from *<u>e</u>*) *parabol<u>e</u>n* ('parable,' feminine <u>singular</u> accusative noun, from *parabol<u>e</u>*)," i.e., "the parable," is found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*. It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); Armenian Version (5th century); Syriac Pesitto Version (first half 5th century), Syriac Harclean Version (616); and Ethiopic Version (Dillmann, 18th / 19th centuries).

A similar reading to the TR is also found in the singular as Greek, "*tis* (What) *<u>e</u>* ('the,' redundant in English translation) *parabol<u>e</u>* ('parable,' feminine <u>singular</u> nominative noun, from *parabol<u>e</u>*) *aut<u>e</u>* (this)?" i.e., "What this parable *might be*?" (using

italics for added words, cf. Luke 8:9), in the leading representative of the Western Text, Codex D 05 (5th century), and Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30). It is also found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 28 (11th century, which in Mark is independent text i.e., independently corrupted), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.

And the erroneous plural variant, "parables," is found as Greek, "*tas* ('the,' feminine plural accusative, definite article from *e*) *parabolas* ('parables,' feminine plural accusative noun, from *parabole*)," i.e., "the parables," in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). This once again prompts the question, Has the Alexandrian School's Codices Vaticanus and Sinaiticus been corrupted, at least on some occasions, in connection with a corrupt Latin tradition of manuscripts that also sometimes came to influence the Vulgate? (Cf. my comments in Vol 5, Textual Commentaries, at Mk 2:22b and Mark 3:32c; & Vol. 6 at Mark 4:9b, *supra*.) This variant is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 892 (9th century, mixed text type). It is also found in the Syriac Sinaitic Version (3rd / 4th century), and the generality of all extant Egyptian Coptic Versions; as well as Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it reads in Ciasca's Latin translation of the Arabic, "*parabolis* ('parables,' feminine plural ablative noun, from *parabola*)" (Arabic Diatessaron xvi).

The erroneous plural variant was adopted by the NU Text *et al*. And thus at Mark 4:10d the ASV reads, "the parables." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, and TCNT.

It was also adopted by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; who here at Mark 4:10d differ from the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims Version, which like the Clementine Vulgate, followed the correct singular form on the basis of it support in the Latin, thus reading, "asked him the parable." And the old Latin Papists were not the only ones who here at Mark 4:10d got the right reading of the TR for the wrong reasons. The semi neo-Alexandrian, James Moffatt (d. 1944), appears to have been here swayed by such factors as e.g., some of the Latin, the "Caesarean" text of Minuscule 700 or the Armenian Version, and the Syriac Pesitto and Harclean Versions; and given that he thought more highly of the Western Greek Text than would an Alexandrian Proper, the similar singular reading of the Western Text in Codices D 05 and W 032 (Western Text in Mark 1:1-5:30); with the consequence that at Mark 4:10d he followed the singular reading, "the twelve asked him about the parable" (Moffatt Bible).

Preliminary Remarks & Textual Discussion for **Mark 4:11**.

Here at Mark 4:11 there is disagreement between the two Latin Vulgates that I use, as to the reading of the Vulgate. On the one hand, the Anglican produced Vulgate of Wordsworth & White (1911) reads, Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given,' words 2a & 2b) *scire* ('to know,' Latin word 3a) *mysterium* ('[the] mystery,' words 4a & 5a)" i.e., "Unto you it is given to know the mystery of the kingdom of God;" with a footnote saying that in place of "*scire* ('to know,' Latin word 3a)," both the Roman Catholic Sixtinam Vulgate (1590) and Clementine Vulgate (1592) read, "*nosse* ('to know,' Latin word 3b)." But on the other hand, the mainly Roman Catholic produced Weber-Gryson Vulgate which also received some Anglican production assistance (1969, 5th edition, 2007) reads, Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given' = 'is given,' words 2a & 2b) *mysterium* ('[the] mystery,' words 4a & 5a)" i.e., "Unto you is given the mystery of the kingdom of God;" with a footnote saying that "*scire* ('to know,' Latin word 3a)," is added in Weber-Gryson's Vulgate Codices A, M, Z, P, & Phi; or "*nosse* ('to know,' Latin word 3b)," is added in Weber-Gryson's Vulgate Codices D & C; or "*cognuscere*" which I take to be a local dialect form of "*cognoscere* ('to know,' Latin word 3c, from *cognosco*)," is added in Weber-Gryson's Vulgate Codex G. Thus eight of Weber-Gryson Vulgate Codices include some form of Word 3, whereas four Weber-Gryson Latin manuscripts do not have it (F, N, S, s). Weber-Gryson's Latin Gospels' text preference for the residual support of their remaining Gospel Vulgate Codices of N (*Codex Rescriptus*) 5th century, S (*Codex Sangallensis*) 5th century, F (*Codex Fuldensis*) 547 A.D., and s (9th century), seems to be influenced with respect to these manuscripts by the earlier dates of N & S from the fifth century, and F from the mid sixth century; whereas Wordsworth & White (who used nine Vulgate Codices dating from the 6th to 10th centuries, Wordsworth & White's A,C,D,F,G,H,M,V,Z,) seem to have been influenced by the *prima facie* numerical manuscript support for the Latin reading *in their selected manuscripts* with word 3a, something also further seen in Weber-Gryson's footnote from their selected manuscripts.

The old Latin Papists who flourished when the Neo-Byzantines were closed down in the Roman Church from post Trent Council (1546-1563) times till the Vatican II Council, preferred the reading of "*nosse* ('to know,' Latin word 3b, from *nosco*), in the Sixtinam (1590) and Clementine (1592) Vulgates. And this is also found in the last Latin text of the old Latin Papists published before they in turn were closed down in connection with the post Vatican II Council (1962-1965) rise of the Neo-Alexandrians in the Roman Church, to wit, Augustine Merk's *Novum Testamentum* (9th edition, 1964). But a footnote by Merk, shows that of his twenty-nine Vulgate Codices for the Gospels that include Mark, only one has the omission favoured by Weber-Gryson (Merk's S *Codex Sangallensis*, which he dates at the 6th century rather than like Weber-Gryson in the 5th century); eight Vulgate Codices (Merk's A,B,D,H,I,Ma,U,V) and three old Latin Versions (Merk's s, f, & l) have the reading preferred by Wordsworth & White of "*scire* ('to know,' Latin word 3a, from *scio*);" leaving a *prima facie* residual twenty-one Vulgate Codices (Merk's Be,C,E,Ep,F,G,J,K,L,Ma,O,Q,R,T,Th,W,Wi,X,Y,Z, & gat), in favour of the old Latin Papists preferred reading of "*nosse* ('to know,' Latin word 3b, from *nosco*)." Looking purely at the Latin of Mark, on the one hand, there is some wider

Latin usage of the Mark 4:11 word 3b root word, *nosco*, at Mark 10:19 ("*nosti*," "thou knowest") and 14:68 ("*novi*," "understand"); although with respect to Mark 4:11 word 3a root word, *scio*, it should be noted that this is found far more commonly in the Vulgate Gospel of Mark (cf. Mark 1:24,34; 2:10; 5:33,43; 6:20; 7:24; 9:5,29; 10:42; 12:14,15,24; 13:29,32; 14:68; 15:10). (Cf. Latin "*nosse*" in the Vulgate at Matt. 13:11 & Luke 8:10.)

However, there is evidence that the above *prima facie* manuscript counts of Wordsworth & White and Merk are selections rather than comprehensive counts. For *Codex Fuldensis* (6th century) is both Wordsworth & White's "F" and Merk's "F," and *Codex Harleianus* (dated at 7th century in Wordsworth & White; & dated at 6th / 7th centuries in Merk,) is both Wordsworth & White's and Merk's "Z," yet they both follow different Latin readings in their main texts with no specific footnote reference to these manuscripts F & Z. Though we know from Weber-Gryson that in fact Z reads "*scire* ('to know,' Latin word 3a);" we do not know anything here about the reading of F. Sadly, the textual apparatuses of, for instance, Wordsworth & White or Merk, are not always comprehensive, and so one cannot be sure from the selections made in them, what the full manuscript support is for a given reading. Thus one the one hand, we are grateful to both God and man for what we have in the Latin with e.g., Julicher & Aland in the Gospels (1938-1963[15]), or textual apparatuses of Wordsworth & White (1911), Merk (1964), and Weber-Gryson, or the incomplete work of the Vetus Latina ["Old Latin"] Institute in Baden-Wurttemberg, Germany, in their *Vetus Latina* journal. But on the other hand, *we still await the production of a good Latin New Testament (and for that matter, Old Testament,) with a comprehensive textual apparatus of all Vulgate Codices, old Latin Versions, and Church writers; or at least a substantially better one than we presently have available to us; and it is to be hoped that such a noble work will yet be produced at some point in the future.*

Nevertheless, the somewhat patchy picture that appears to emerge from these three Latin textual apparatuses we now have, is that the Vulgate Codices are primarily split between "*nosse* ('to know,' Latin word 3b)" and "*scire* ('to know,' Latin word 3a)," with only a relatively small minority of them reading either "*cognuscere*" / "*cognoscere* ('to know,' Latin word 3c)," or omitting word 3. Given that for our immediate purposes, Latin words 3a, 3b, and 3c, all support the TR's Greek word 3, I shall refer to *a majority of Latin Vulgate Codices supporting the TR's reading*, and *a minority of Latin Vulgate Codices that follow the variant* by omitting word 3, *infra*.

Principal Textual Discussion at **Mark 4:11** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*'Umin* (/ *Humin* / *Hymin*, 'Unto you,' word 1) *dedotai* ('it is given,' word 2) *gnonai* ('to know,' active aorist infinitive verb, from *ginosko*, word 3) *to* ('the,' word 4a) *mysterion* ('mystery,' neuter singular accusative noun, from *mysterion*, word 5a)," in the wider words of our Lord, "Unto you it

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[15]   Adolf Julicher's and Kurt Aland's *Italia*, *Das Neue Testament* (Walter De Gruyter & Co., Berlin, Germany, 1938-63)

<u>is given to know the mystery</u> of the kingdom of God" (AV), is Majority Byzantine Text e.g., Codices M 021 (9th century), U 030 (9th century), and Minuscule 2 (12th century). There is also a majority of Latin Vulgate Codices supporting the TR's reading with diverse Latin words used for word 3. It is supported as Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given[16],' words 2a & 2b) *scire* ('to know,' Latin word 3a) *mysterium* ('[the] mystery,' words 4a & 5a)," in e.g., the Vulgate Codices *Codex Amiatinus* (A in Wordsworth & White who date it to the 7th & 8th centuries, & Weber-Gryson who date it to the 8th & 9th centuries, Florence, Italy, & Northumbria, England, UK), *Codex Mediolanensis* (M in Weber-Gryson, 6th century, Milan, Italy), *Codex Harleianus* (Z in Wordsworth & White who date it to the 7th century, & Weber-Gryson who date it to the 6th century, British Library, London, UK), *Codex Illyricianus* (P in Weber-Gryson, 6th / 7th century, Codex P The Split, Croatia), and *Codex Martini-Turonensis* (Ma in Merk, 8th century, Tours, France); as well as old Latin Versions f (6th century) and l (7th / 8th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "Vobis datum*est* scire mist*er*ium"). It is further supported as Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given,' words 2a & 2b) *nosse* ('to know,' Latin word 3b) *mysterium* ('[the] mystery,' words 4a & 5a)," in e.g., the Vulgate Codices *Codex Durmachensis* (D in Weber-Gryson, 7th century, Trinity College, Dublin, southern Ireland) and *Codex Cavensis* (C in Weber-Gryson, 9th century, produced in Spain, now at La Cava, Salerno, southern Italy); as well as old Latin Versions ff2 (5th century), aur (7th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is also supported as Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given,' words 2a & 2b) *cognuscere* (local dialect form of *cognoscere*, 'to know,' Latin word 3c, from *cognusco* a local dialect form of *cognosco*) *mysterium* ('[the] mystery,' words 4a & 5a)," in Vulgate *Codex Sangermanensis* (G in Weber-Gryson, 9th century, Paris, France); as well as with word 3c as "*cognoscere* (from *cognosco*)," in old Latin Versions a (4th century), b (5th century), d (5th century), i (5th century), and q (6th / 7th century). Word 3 is further supported as Latin, "*intellegere* ('to know,' Latin word 3d, from *intellego*)," in the ancient church Latin writer, Cyprian (d. 258).

With regard to the inclusion of word 3, the TR is also supported in the similar reading of Greek, "'*Umin* (/ *Humin* / *Hymin*, 'Unto you,' word 1) *dedotai* ('it is given,' word 2) *gn<u>o</u>nai* ('to know,' active aorist infinitive verb, from *gin<u>o</u>sko*, word 3) *ta* ('the,' word 4b) *myst<u>e</u>ria* ('mysteries,' neuter <u>plural</u> accusative noun, from *myst<u>e</u>rion*, word 5b)," in the wider words of our Lord, "<u>Unto you it is given to know the mysteries</u> of the kingdom of God" in Codices Sigma 042 (late 5th / 6th century) and G 011 (9th century).

And *there is no good textual argument against the Majority Byzantine Text*

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[16] The Latin verb *to be*, *sum-esse*, is used with the perfect participle (here *datum*, from *do*) to form the perfect passive voice. See Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

reading.   (Cf. the Marcan Greek usage of "*gnonai*" at Mark 7:24.)   The TR's reading in the Greek is necessarily solid as it is the representative Byzantine reading, although it only has manuscript support from mediaeval times.   But its attestation from ancient times in the Latin is sufficient for it to be rated as an "A."

However, *Variant 1a* omitting word 3 (*gnonai*, 'to know'), and reading in word order 1,2,4,5, Greek "*'Umin* ('Unto you,' word 1) *dedotai* ('it is given' = 'is given,' word 2) *to* ('the,' word 4) *mysterion* ('mystery,' word 5)," i.e., "Unto you is given the mystery of the kingdom of God," is a minority Byzantine reading, for instance, Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), K 017 (9th century), and Pi 041 (9th century).   There are a minority of Latin Vulgate Codices that also follow the variant. It is followed as Latin, "*Vobis* ('Unto you,' word 1) *datum est* ('it is given' = 'is given' words 2a & 2b) *mysterium* ('[the] mystery,' words 4a & 5a)," in, for instance, *Codex Rescriptus* (N in Weber-Gryson, 5th century, Paris, France), *Codex Sangallensis* (S in Weber-Gryson who date it to the 5th century, & Merk who dates it to the 6th century, St. Gall, Switzerland), *Codex Fuldensis I* (F in Weber-Gryson, 547 A.D., Fulda, Germany), and *Codex Fuldensis II* (s in Weber-Gryson, 9th century, Fulda, Germany).

Was the *Variant 1a* an accidental omission?   Copying out "*dedotai* ('it is given,' word 2) *gnonai* ('to know,' active aorist infinitive verb, from *ginosko*, word 3)," did a scribe first write "*dedotai*," and did his eye then jump from the "*ai*" ending of "*dedotai*" to the "*ai*" ending of "*gnonai*," and did he then keep writing, thus accidentally omitting "*gnonai*"?   Or was *Variant 1a* a deliberate omission?   Did an impious and arrogant prunist scribe, form the opinion that "in these modern times" back in ancient times, the TR's reading was "too wordy," and "needed to be made more succinct" in "these faster moving times"?   Did he then wickedly prune away "*gnonai* (to know)"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:11 the correct reading of the TR, Greek, "*'Umin* ('Unto you,' word 1) *dedotai* ('it is given,' word 2) *gnonai* ('to know,' word 3) *to* ('the,' word 4a) *mysterion* ('mystery,' singular, word 5a)," in the wider words of our Lord, "Unto you it is given to know the mystery of the kingdom of God" (AV), is found in the leading representative of the Western Text, Codex D 05 (5th century); and (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century).   It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; the Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

With regard to the inclusion of word 3, the similar reading of Greek, "*'Umin* ('Unto you,' word 1) *dedotai* ('it is given,' word 2) *gnonai* ('to know,' word 3) *ta* ('the,' word 4b) *mysteria* ('mysteries,' plural, word 5b)," in the wider words of our Lord, "Unto

you it is given to know the mysteries of the kingdom of God," is found in Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the Syriac Harclean h (616) Version. It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), in which Ciasca's 19th century translation of the Arabic reads Latin, "*Vobis* ('Unto you,' word 1) *data est* ('is given,' words 2a & 2b) *scientia* ('knowledge,' Latin word 3e,) *mysterium* ('of mysteries,' words 4b & 5b)" (Arabic Diatessaron xvi).

Variant 1a omitting word 3 and reading in word order 1,2,4,5, Greek "*'Umin* ('Unto you,' word 1) *dedotai* ('it is given,' word 2) *to* ('the,' word 4) *myst̲e̲rion* ('mystery,' word 5)," i.e., "Unto you is given the mystery of the kingdom of God," is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30).

Variant 1b omitting word 3 and reading in word order 1,4,5,2 Greek "*'Umin* ('Unto you,' word 1) *to* ('the,' word 4) *myst̲e̲rion* ('mystery,' word 5) *dedotai* ('it is given,' word 2)," i.e., "Unto you is given the mystery of the kingdom of God," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be "the external support" of e.g., (the mixed text type) Codex C 04 (5th century), and (the mixed text type) Codex L 019 (8th century). It is further found in some manuscripts of the Egyptian Coptic Bohairic Version. *Variant 1b* looks like a deliberate "stylistic" change by Alexandrian School scribes operating in the area of north-east Africa and Arabia. Was this "a stylistic change" based on the TR's reading which specifically pruned away "*gn̲o̲nai* ('to know,' word 3)," or was this "a stylistic change" based on *Variant 1a*?

At Mark 4:11, the erroneous *Variant 1b* was adopted by the NU Text *et al*. And thus the ASV reads, "Unto you is given the mystery of the kingdom of God." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

Variant 1b was also adopted by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. Thus at Mark 4:11 they are less accurate than the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Clementine Vulgate or Douay-Rheims Version. For in following the majority of Latin Vulgate Codices, the Douay-Rheims follows the TR and reads at Mark 4:11, "To you it is given to know the mystery of the kingdom of God."

At **Mark 4:12** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*ta* ('the,' redundant in English translation) *amart̲e̲mata* (/ *hamart̲e̲mata*, 'sins,' neuter plural nominative noun, from *'amart̲e̲ma*)" in the wider words, "lest at any time they should be converted, and *their* sins should be forgiven them" (AV, shewing AV's italics for added word), is Majority Byzantine Text e.g.,

Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century).   It is also supported as Latin, "*peccata* ('sins,' neuter plural nominative noun, from *peccatum*)," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).   It is further supported as Latin, "*delicta* ('sins,' neuter plural nominative noun, from *delictum*)," in old Latin Version a (4th century).

It is also supported in the similar reading, Greek, "*ta* ('the,' redundant in English translation) *paraptomata* (/ *hamartemata*, 'trespasses,' neuter plural nominative noun, from *paraptoma*)," in Sigma 042 (late 5th / 6th century).   (Cf. Mark 11:25,26.)

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. Mark 1:4; 2:5,7,9,10; 3:28.)

However, a variant omitting Greek "*ta* (-) *'amartemata* (sins)" is a minority Byzantine reading found in Minuscule 924 (12th century, Athos, Greece).   It is also found in the Latin textual tradition omitting either Latin "*peccata* (sins)" or "*delicta* (sins)" in old Latin Version b (5th century).   And it is also found in the ancient church Greek writer, Origen (d. 254).

Was the variant an accidental omission?   Looking at Greek "*ta* (-) *'amartemata* (sins)," did Scribe 1, first write "*ta*" and with his eye jumping to the "*ta*" ending of "*'amartemata*," omit the "*'amartemata*"?   Did Scribe 2, when copying out this manuscript, see the "*ta*" of Scribe 1 and conclude, "This is an obvious scribal error by the copyist who wrote this out," and then omit the "*ta*," thus producing the variant in its present form?   Or was the variant a deliberate omission?   Did an impious prunist scribe, consider the "*ta* (-) *'amartemata* (sins)" was "unnecessarily wordy," and then wickedly prune it away as "a stylistic improvement"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:12 the correct reading of the TR, Greek, "*ta* (-) *'amartemata* (sins)," in the wider words, "lest at any time they should be converted, and *their* <u>sins</u> should be forgiven them" (AV, shewing AV's italics for added word), is found in the leading representative of the Western Text, Codex D 05 (5th century); (the independent) Codex Delta 037 (9th century, adding "*auton*" / "their" i.e., "their sins"), and (the mixed text type) Codex Theta 038 (9th century).   It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century,

independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al.* It is further found in all extant Syriac Versions e.g., the Syriac Harclean h (616) Version (adding "their" i.e., "their sins"); and Ethiopic Version (Dillmann, 18th / 19th centuries; adding "their" i.e., "their sins").

And the erroneous variant which omits Greek, "*ta* (-) *'amartemata* (sins)" is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), and (the mixed text type) Codex L 019 (8th century). It is further found in Minuscules 28 (11th century, which is independent text in Mark, Byzantine elsewhere) and 892 (9th century, mixed text type); and the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in all extant Egyptian Coptic Versions; and the Armenian Version (5th century). The erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," with the discovery that it was a fraudulent document possibly made after 1874, but not been made earlier than 1874; coming in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The erroneous variant omitting "sins" was adopted by the NU Text *et al.* And thus at Mark 4:12 the ASV reads, "lest haply they should turn again, and it should be forgiven them." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and TEV.

The erroneous variant omitting "sins" was also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, on the basis of its strength in the Latin textual tradition, and thus for the wrong reason, the right reading was adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times in both the Clementine and Douay-Rheims, the latter of which reads at Mark 4:12, "lest at any time they should be converted, and their <u>sins</u> should be forgiven them."

A Meditation: Our Lord and Saviour, Jesus Christ, says to his disciples in Saint Mark 4:11,12, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time <u>they should be converted, and their sins should be forgiven them</u>." This draws on the words of Isaiah 6:9,10 where Holy Esaias says, "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and <u>convert, and be healed</u>."

Thus "they should be converted, and their sins should be forgiven them" (Mark 4:12) parallels "convert, and be healed" (Isa. 6:10); and so "their sins should be forgiven

them" (Mark 4:12) equates "and be healed."   Contextually in the Book of Isaiah, the Old Testament prophet, Holy Esaias earlier says, "the whole head is sick, and the whole heart faint.   From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5,6).   This is contextually a spiritual sickness caused by sin, for the solution is found in Isa. 1:18 where Esaias says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."   Isaiah or Esaias is known as "the Messianic prophet" because so much of the Old Testament Book of Isaiah contains Messianic prophecies fulfilled in the New Testament Messiah, and so we cannot doubt that this forgiveness here offered by God in Isa. 1:18 is on the basis of the then coming work of the Messiah who "hath borne our griefs, and carried our sorrows." For he was "wounded for our transgressions," and "bruised for our iniquities: the chastisement of our peace" being "upon him; and with his stripes <u>we are healed</u>.   All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath <u>laid on him the iniquity of us all</u>," as "an offering for <u>sin</u>" (Isa. 53:3-6,10).

Therefore we cannot doubt the accuracy of the parallelism between the words of St. Mark, "they should be converted, and <u>their sins should be forgiven them</u>" (Mark 4:12); and those of Holy Esaias, "convert, and <u>be healed</u>" (Isa. 6:10).   Canst thou say in the words of Article 11 of the *Apostles' Creed*, "I believe … in the forgiveness of sins," because thou hast first said with saving faith in the words of Article 2 of the *Apostles' Creed*, "I believe … in Jesus Christ … our Lord," who in the words of Articles 4 & 5 of the *Apostles' Creed*, "was crucified, dead, and buried," and "the third day he rose again from the dead"?

At **Mark 4:15b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*en* (in) *tais* (the) *kardiais* (hearts) *aut<u>o</u>n* (of them)" i.e., "in their hearts" in the wider words of our Lord, "Satan … taketh away the word that was sown <u>in their hearts</u>" (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), E 07 (8th century), G 011 (9th century), H 013 (9th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), and 597 (13th century).   It is further supported as Latin, "*in* (in) *corda* ([the] hearts) *eorum* (of them)" i.e., "in their hearts," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), and aur (7th century) and the Book of Armagh (812 A.D. combining *in + corda* as a compound word, "*incorda*"); and as Latin, "*in* (in) *cordibus* ([the] hearts) *eorum* (of them)" i.e., "in their hearts," in old Latin Versions a (4th century), i (5th century), and f (6th century).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in old Latin a, i, & f, *supra*.

It is also supported in the similar reading of Greek, "*apo* (from) *t<u>e</u>s* (of the) *kardias* (heart) *aut<u>o</u>n* (of them)" i.e., "from their heart" in Codex A 02 (5th century); and

as Latin, "*de* (from) *corde* ([the] heart) *eorum* (of them)" i.e., "from their heart," in old Latin Version l (7th / 8th century); and also in the similar reading of Latin, "*in* (in) *corde* ([the] heart) *ollorum* (of them)" i.e., "in their heart," in old Latin Versions b (5th century) and q (6th / 7th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 2:6; & given the nexus between Mark 2:6 & 2:8, to a lesser extent, cf. Mark 2:8.)

However, *Variant 1* omitting "their hearts" either as Latin, "*in* (in) *corda* ([the] hearts) *eorum* (of them)" or Latin, "*in* (in) *cordibus* ([the] hearts) *eorum* (of them)," and reading instead, Latin, "*in* (in) *eis* (them)," i.e., "in them," is found in old Latin Version c (12th / 13th century).

Was the variant an accidental alteration? In a Latin manuscript in which line 1 ended with either "*in* (in) *corda* ([the] hearts)" or "*in* (in) *cordibus* ([the] hearts)," and line 2 started with "*eorum* (of them)," due to paper fades, did line 1 come to look something like, "*in*   ", and line 2 come to look something like, "*e*   "? Did a Latin scribe (*possibly*, though *by no means necessarily*, familiar with the Latin terminology of *in eis* in St. John's Gospel in the Vulgate or other Latin text like the Vulgate at John 9:16; 15:24; 17:10,23,) then "reconstruct this from context" as "*in* (in) *eis* (them)"? Or was the variant a deliberate alteration? Did an arrogant an impious Latin scribe, take it upon himself to produce "a more succinct reading" in which he deliberately made this alteration?

Outside the closed class of NT Greek and Latin sources, at Mark 4:15b the correct reading of the TR, Greek, "*en* (in) *tais* (the) *kardiais* (hearts) *aut<u>on</u>* (of them)" i.e., "in their hearts" is found in the leading representative of the Western Text, Codex D 05 (5th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); some manuscripts of the Armenian Version; Syriac Harclean h (616) Version; and Slavic (Slavonic) Version (9th century).

And the similar reading, "from their heart," is found in the Ethiopic Version (Dillmann, 18th / 19th centuries).

Variant 1a, Greek "*en* ('in,' preposition + dative) *autois* ('them,' masculine <u>dative</u>, 3rd person plural pronoun, from *autos-<u>e</u>-o*)," i.e., "in them," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and

(the independent) Codex Delta 037 (9th century); and Minuscules 892 (9th century, mixed text type) and 579 (13th century, mixed text).   It is also found in the Syriac Harclean Version (616) in a Greek marginal qualification; Egyptian Coptic Sahidic Version (3rd century); and some manuscripts of the Egyptian Coptic Bohairic Version; and some manuscripts of the Armenian Version.

Variant 1b, Greek, "*eis* ('in,' preposition + accusative) *autous* ('them,' masculine <u>accusative</u>, 3rd person plural pronoun, from *autos-e-o*)," i.e., "in them," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); as well as Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), Minuscule 28 (11th century, which in Mark is independent text i.e., independently corrupted; & Byzantine elsewhere). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is also found in the Georgian Version (5th century).

There is no ablative declension in the Greek (although some Greek grammarians may subdivide the Greek genitive into what is called a "separation" "ablative" usage[17]). Hence if the Greek *Variants 1a & 1b* are "reconstructions" from the Latin *Variant 1*, they might be "reconstructed" differently.   Therefore, does *Variant 1* of old Latin c, "*in* ('in,' preposition + ablative) *eis* ('them,' neuter <u>ablative</u>, 3rd person plural pronoun, from *is-ea-id*)," *supra*, preserve a Latin variant from ancient times, that came to be "reconstructed in the Greek" in two different ways, i.e., by one Alexandrian scribe or group of scribes as the Greek dative, "*en* (in) *autois* (them)" (*Variant 1a*), and by another Alexandrian scribe or group of scribes as the Greek accusative, "*eis* (in) *autous* (them)" (*Variant 1b*)?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)   If so, were these independent "reconstructions" following paper damage to the text in their manuscript?   Or given that the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of "gnostic heresies[18]," do they reflect independent "reconstructions" by gnostic heresy influenced Alexandrian School scribes who considered "the secret knowledge of Latin" here somehow provided "a superior reading to the Greek"?

The erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which

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[17]   Young's *Greek*, pp. 9 & 23; Wallace's *Greek Grammar*, pp. 107-112 ("Ablative Genitive").

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

was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The erroneous *Variant 1a* was adopted in Tischendorf's 8th edition (1869-72); and the erroneous *Variant 1b* was adopted in Westcott-Hort (1881), Nestle's 21st edition (1952), as well as the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). However the 1993 NU Text Committee said that at Mark 4:15b "the Committee had difficulty in deciding" between *Variants 1a & 1b* as to "which variant to place in the text" (UBS's 4th revised edition, pp. 3* & 132).

And thus with "the word … sown" in the *Textus Receptus* being the victim of "Satan" who "cometh … and taketh away the word" (Mark 4:14, Authorized Version) in the pruned and corrupted ancient Alexandrian and modern Neo-Alexandrian texts, we find that at Mark 4:15b the American Standard Version reads, "in them" (ASV). So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, and NIV. However, the religiously liberal translators of the irksome *Today's English Version* (2nd edition 1992; revised 1994), had cause for concern with the Alexandrian prunists. Not because the Alexandrians pruned the text, but evidently because *they did not prune the text enough!* Thus at Mark 4:15b the ASV's "cometh Satan, and taketh away <u>the word which hath been sown in them</u>," is further pruned down in the TEV's "Satan comes and takes it away."

The erroneous variant was also followed in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. In this, they put a distance between themselves and the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Clementine and Douay-Rheims, who on the basis of the strength of the TR's reading in the Latin textual tradition here followed the TR. Thus at Mark 4:15b the Douay-Rheims Version reads, "Satan cometh and taketh away the word that was sown <u>in their hearts</u>." The Church of Rome, which is the Church of Antichrist (Dan. 11:36-39; Matt. 24:5 & 24; II Thess. 2:1-12; I Tim. 3:16-4:5; & I John 2:18; 4:2,3), claims to be "*semper eadem*" (Latin, "always the same"). If so how can there be such a discrepancy between the readings selected at Mark 4:15b between the old Latin Papists and the new neo-Alexandrian Papists? Let the reader be warned in the words of Article 35 of the Anglican 39 Articles, "the bishop of Rome … ought … to be called Antichrist" (Book 1, Homily 10), and with reference to Matthew 24:5 & 24, "'Many shall come in my name,' saith Christ," "all the Popes" since the first Pope in 607 "are worthily accounted among the number of" "'false Christs'" (Book 2, Homily 16). And so we here see in the Roman Church's claim to be "*semper eadem*" in allegedly maintaining the apostolic teachings, yet another example of how the Antichrist who is the Pope of Rome works "with all deceivableness" (II Thess. 2:10). Of course, the old Antichrist has done this type of thing before, as seen in the differences between the Sixtinam Vulgate (1590) and Clementine Vulgate (1592). Thus in "The Translators to the Reader" preface to the Saint James Version of 1611, the King James translators ask, "Did not … Sixtus [Pope: 1585-1590] ordain by an inviolable decree, and that with the counsel and consent of his

Cardinals, that the Latin edition of the Old and New Testament, which Council of Trent would have to be authentick, is the same without controversy which he then set forth," i.e., the Sixtinam Vulgate (1590), "being diligently corrected and printed in the printing house of Vatican?   ...   And yet Clement the Eighth [Pope: 1592-1605], his immediate successor, published another edition of the Bible" i.e., the Clementine Vulgate (1592), "containing … differences …, and many of them weighty … ."

At **Mark 4:16a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*eisin* ('are they,' word 1) *'omoios* (/ *homoios*, adverb, 'likewise,' word 2)" in the wider words, "And these <u>are they likewise</u> which are sown on stony ground" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); Minuscules 2 (12th century), 1010 (12th century), and 1242 (13th century); as well as Lectionaries 185 (11th century, Christ's College, Cambridge University, England, UK), 76 (12th century, National Library, Paris, France), 10 (13th century, National Library, Paris, France), 299 (13th century, Cambridge University, England, UK), 1642 (13th century, Chicago University, Illinois, USA), and 1761 (15th century, St. Catherine's Greek Orthodox Monastery, Mount Sinai, Arabia).   It is also supported as Latin, "*sunt* ('are they,' word 1) *similiter* (adverb, 'likewise,' word 2)," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions f (6th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "s*unt* … similiter").   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. Mark 15:31.)

However, a variant omitting word 2, and thus reading simply, "are they (Greek, *eisin*; Latin, *sunt*; word 1)," is found in old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), q (6th / 7th century), and c (12th / 13th century).   It is also found in the ancient church Greek writer, Origen (d. 254).

Was the variant an accidental omission?   Did a Greek scribe, quite possibly Origen, in a manuscript which lacked breathing marks, looking at "*eisin* ('are they,' word 1) *omoios* (adverb, 'likewise,' word 2) *oi* ('the,' word 3)," first write the "*o*" of word 2? Was he then momentarily distracted e.g., if it was Origen, did he start to muse in his mind, "I wonder if I really did the right thing in castrating myself?"   As his eye returned to the manuscript, did he think the "*o*" of word 2 he had written was the "*o*" of word 3, and so did he then just write "*oi*" and keep going?   Or was the variant a deliberate omission?   Did a Greek scribe, quite possibly Origen, deliberately prune away the "*omoios*" as some kind of perceived "stylistic improvement"?   After all, if a man like Origen thinks it some kind of perceived "improvement" to cut away his own scrotum,

might he not also think it some kind of perceived "stylistic improvement" to cut away the "*omoios*" here at Mark 4:16a, even though it makes for a less smooth, and less complete, literary text?

Outside the closed class of NT Greek and Latin sources, at Mark 4:16a the correct reading of the TR, Greek, "*eisin* ('are they,' word 1) *omoios* (adverb, 'likewise,' word 2)," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); as well as Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere) and 579 (13th century, mixed text). It is further found in the Gothic Version (4th century), and Syriac Harclean h (616) Version.

And a similar reading, in word order 2,1, is also found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is also found in Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is further found in the Egyptian Coptic Bohairic Version (3rd century)[19].

And the variant which omits word 2 and so reads simply, Greek, "*eisin* ('are they,' word 1)," is found in the leading representative of the Western Text, Codex D 05 (5th century); as well as Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which is independent text in Mark), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Egyptian Coptic Sahidic Version (3rd century), Egyptian Coptic Fayyumic Version (3rd / 4th century); Georgian Version (5th century); and Armenian Version (5th century).

At Mark 4:16a, the TR's reading was adopted somewhat predictably in the same word order 2,1 as in his beloved Codex Sinaiticus, by Tischendorf in Tischendorf's 8th edition (1869-72); and also somewhat predictably in the same word order 1,2 as in their beloved Codex Vaticanus by Westcott & Hort (1881). And as is usually the case, the

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[19]   I have no knowledge of this Allophylian tongue, and here follow the textual apparatuses of the UBS 3rd (1975) and 3rd corrected (1983) editions. But I wonder if this 2,1 word order might not be an element of translation, in which instance, I ask, Could it have been rendered from the TR's reading?

Westcott-Hort lackey, "Erwin-boy" Nestle, followed the Westcott-Hort lead in Nestle's 21st edition (1952).

But here at Mark 4:16a, the NU Text Committee chose to exercise their non-Alexandrian Text pincer arm; and as is usually the case when one neo-Alexandrian text does this, the other neo-Alexandrians do not agree. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Thus the variant was adopted in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). Commenting on this in their 3rd (1975) and 3rd corrected (1983) editions, the NU Text Committee said "that there is some degree of doubt" about their selection.

And NU Text Committee "star boy," Bruce Metzger (d. 2007), said, "if *'omoios* ['likewise,' word 2] were present originally, it is difficult to understand why anyone should wish to shift its position or delete it entirely. On the other hand, there is no question that *'omoios* ['likewise,' word 2] makes the text smoother. Apparently, therefore, the word was introduced, at different places, by literary-minded copyists" (Metzger's *Textual Commentary*, 1971 & 1975, p. 83). Let the reader here note Metzger's presuppositions and assumptions. Firstly, his statement that if it "were present originally, it is difficult to understand why anyone should wish to shift its position or delete it entirely;" assumes that it must have been a deliberate omission, when it could have been an accidental omission, *supra*. And if it was a deliberate omission, Metzger here assumes that the person acted in a sensible and rational manner, and so is like a criminologist who says, "no serial murders could occur, because any such person would not be acting in a sensible and rational manner." But who is to say that a serial murderer or corrupter scribe is necessarily, or always, a sensible and rational person? And when one considers that this variant may well have originated with Origen who experienced mood swings between brilliance and stupidity, and everything in between, is not the better position that which I take when I say, "if a man like Origen thinks it some kind of perceived 'improvement' to cut away his own scrotum, might he not also think it some kind of perceived 'stylistic improvement' to cut away the '*omoios*' here at Mark 4:16a, even though it makes for a less smooth, and less complete, literary text?," *supra*? And note also the comment by this leading neo-Alexandrian, Metzger, "Apparently, therefore, the word was introduced, at different places, by literary-minded copyists." This assumes as a working presupposition, that the Bible writers were gruff buffoons and not "literary-minded," whereas the corrupter scribes having an allegedly better grip on the Greek, were "literary-minded." But when one understands that "all Scripture is given by inspiration of God" (II Tim. 3:16), then as a neo-Byzantine I would say the opposite should be stipulated as a working presupposition, namely, that the Bible writers are "literary-minded" inside of their own broad writing style, and any stylistic gruffness contrary to their writing style that is remedied by a better reading inside the closed class of sources, indicates the work of a copyist buffoon that thus raises a textual problem.

At Mark 4:16a, how were the neo-Alexandrian translators to respond to all this Neo-Alexandrian School pandemonium?

Solution 1 or 2?   Solution 1: Follow Codex Vaticanus as found in Westcott & Hort and Nestle's 21st edition; and thus for the wrong reason, the right reading of the TR. *Solution 2: Follow Codex Sinaiticus* as found in Tischendorf's 8th edition, and thus a similar reading to the TR, in word order 2,1, which in English is translated the same. Since one cannot tell from the English if one is following *Solution 1 or 2*, as at Mark 4:16a both may be rendered, "are they likewise," these shall be grouped together as: *Solution 1 or 2?*   This was the solution adopted by the ASV which reads, "And these <u>in like manner are they</u> that are sown upon the rocky places."   So too, this is (or these are,) the solution(s) followed in the NASB, RSV, NIV, TEV, NEB, TCNT, and Moffatt.   It is also found in the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; as indeed it was, on the basis of its Latin support by the old Latin Papists in the Douay-Rheims which reads, "And these <u>likewise are they</u> that are sown on the stony ground."

Solution 3: Follow the leading representative of the Western Text, Codex D 05 and the NU Text Committee in the non-Alexandrian pincer arm reading, "are they." This was the solution followed in the ESV, NRSV, and REB.   And I have a sneaking suspicion that if the idea had been run past him, Moffatt would have liked this solution, but its promotion came in time too late for him to know about.   Thus at Mark 4:16a, e.g., "Metzger's baby" of the NRSV reads, "And these are the ones sown on rocky ground."

Preliminary Remarks & Textual Discussion for **Mark 4:18**.

The First Matter.   Due to a possible relationship between Components 1 (Mark 4:18a) & 3 (Mark 4:18c) in which Component 3 *might* have come from a scribe transferring it from Component 1 before that Component was in turn corrupted by a later scribe; there is a good reason to deal with these two components in the same section. Against this backdrop, given that the overall sense of Mark 4:18 is best captured when Components 1 (Mark 4:18a), 2 (Mark 4:18b), 3 (Mark 4:18c), and 4 (Mark 4:18d) are considered together, on this occasion, they will be all dealt with in the same section.

The Second Matter.   Outside the closed class of sources, the issue is raised with regard to certain neo-Alexandrian translations (ESV, RSV, NRSV, and TEV), as to whether or not the Mark 4:18d Component 4 Greek, "*akousantes* ('having heard' = 'as have heard,' masculine nominative plural, active <u>aorist</u> participle, from *akouo*)," is a gnomic aorist i.e., used of a general and timeless fact, and should thus be translated like the present tense.   If so, the fact that inside the closed class of sources, it may be disputed as to whether the Latin "*audiunt* ('they hear,' indicative active <u>present</u>, 3rd person plural verb, from *audio*)," (*Component 4:* Mark 4:18d), found in the Vulgate and all old Latin versions, is in fact rendering the TR's Greek "*akouontes* ('hearing' = 'as hear,' AV, masculine nominative plural, active <u>present</u> participle, from *akouo*)" (*Component 4:* Mark. 4:18d), or the variant's Greek, "*akousantes* ('having heard' = 'as have heard,' masculine nominative plural, active <u>aorist</u> participle, from *akouo*)."   However, I shall not now discuss this matter further here at Mark 4:18, but simply raise it as an issue for the good Christian reader (or anyone else reading this,) to ponder for himself.

Principal Textual Discussion at **Mark 4:18a** {with rating **A**}, **Mark 4:18b** {with rating **A**}, **Mark 4:18c** {with rating **A**}, and **Mark 4:18d** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*outoi* (these) *eisin* (are they)" (*Component 1:* Mark 4:18a), "*eis* ('among,' preposition + accusative)" (*Component 2:* Mark 4:18b), and "*oi* ('the [ones]' = 'such,' AV, *Component 3:* Mark. 4:18c] *ton* (the) *logon* (word) *akouontes* ('hearing' = 'as hear,' AV, masculine nominative plural, active <u>present</u> participle, from *akou<u>o</u>*)" (*Component 4:* Mark. 4:18d), in the wider words, "And <u>these are they</u> which are sown <u>among</u> thorns; <u>such as hear</u> the word" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is further supported as Latin, "*hi* (these) *sunt* (are they)" (*Component 1:* Mark 4:18a) in old Latin Versions f (6th century) and q (6th / 7th century); as Latin, "*in* ('among,' preposition + ablative)" (*Component 2:* Mark 4:18b) in old Latin Versions f (6th century) and q (6th / 7th century), *et al*[20]; and as Latin, "*qui* ('which[21],' *Component 3:* Mark. 4:18c) *verbum* (the word) *audiunt* ('they hear,' indicative active <u>present</u>, 3rd person plural verb, from *audio*)," (*Component 4:* Mark 4:18d) in old Latin Versions f (6th century) and q (6th / 7th century) *et al*[22].

And *there is no good textual argument against the Majority Byzantine Text reading*. (For *Component 1:* Mark 4:18a, cf. "*outoi … eisin*" in Mark 4:15, and "*outoi … eisin*" at Mark 4:16; for *Component 2:* Mark 4:18b, cf. e.g., "*eis*" in Mark 4:7; 8:19; 13:10; for *Component 3:* Mark 4:18c, cf. e.g., "*oi*" at Mark 4:10,15,16,18 – earlier in this

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[20] This same Latin for *Component 2:* Mark 4:18b is also supported in the Vulgate, and old Latin a, b, d, ff2, i, aur, l, & c; and Book of Armagh (with a characteristic compound word tendency for this manuscript seen in the "*in*" forming part of a compound word with the following word). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). But I here only refer to old Latin f & q in the main text, in order to show that the overall sense of the TR in all four components is only found in f & q.

[21] The absence of a definite article in the Latin language means that the Greek, "*'oi* ('the [ones],' masculine plural nominative, definite article from *'o*)," cannot be rendered in precise terms into the Latin tongue, and so Latin "*qui* (which)" can here be reasonably regarded as representing such a rendering from the Greek tongue here at *Component 3:* Mark. 4:18c.

[22] This same Latin for *Component 4:* Mark 4:18d is also supported in the Vulgate, and old Latin a, b, d, ff2, i, aur, l & c; and Book of Armagh. From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). But I here only refer to old Latin f & q in the main text, in order to show that the overall sense of the TR in all four components is only found in f & q.

verse, & 20; for *Component 4:* Mark 4:18d, cf. e.g., *akouontes* at Mark 4:12 & 6:2.)

However, a variant reads for *Component 1:* Mark 4:18a, Latin, "*alii* (others) *sunt* (are they)" in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), i (5th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "alii s*un*t"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). And a variant reads for *Component 3:* Mark 4:18c, Latin, "*Hi* (these) *sunt* (are they)," in the Latin Vulgate codices selected in Wordsworth & White's edition (1911) of the Latin Vulgate (6th century for earliest Vulgate Codices used in the Gospels), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), l (7th / 8th century), and c (12th / 13th century); and with a variant spelling for the masculine plural nominative pronoun from *hic-haec-hoc*, as Latin, "*Hii* (these) *sunt* (are they)," in the Latin Vulgate codices selected in Weber-Gryson's edition (2007) of the Latin Vulgate (5th century for earliest Vulgate Codices used in the Gospels[23]), and old Latin Version aur (7th century); as well as the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "hii s*un*t"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as Wordsworth & White's (1911), *supra*.

Was the *Component 1:* Mark 4:18a, Latin, "*hi* (these) *sunt* (are they)" variant an accidental alteration? In a given Latin manuscript, did the "*hi*" come at the end of line 1, and the "*sunt*" at the start of line 2. Due to a paper fade, did the "*hi*" lose its second letter? Was this then "reconstructed from context" as "*alii* (others) *sunt* (are they)"? Or was the *Component 1:* Mark 4:18a variant a deliberate alteration? Did an arrogant and imprudent Latin scribe think it some kind of "stylistic improvement" to change the "*hi* (these)" to "*alii* (others)"?

Was the *Component 3:* Mark 4:18c, Latin, "*qui* ('which,' *Component 3:* Mark. 4:18c)" variant an accidental alteration? In a given manuscript line, reading as does old Latin Version b, "*seminati* (sowing) *sunt* (they are)[24]" i.e., "are sown[25]," was a scribe momentarily distracted after writing out "*sunt*"? Did he then accidentally write out "*sunt*" a second time? Did a later scribe, seeing this, supply the "*hi*" / "*hii*" before it as

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[23]   Cf. a similar diversity between Wordsworth & White and Weber-Gryson at Mark 4:20a, *infra*.

[24]   The Vulgate and other old Latin Versions generally considered here read, "*seminantur* ('they are sown' = 'are sown,' indicative passive present, 3rd person plural verb, from *semino*)."

[25]   The Latin verb *to be*, *sum-esse*, is used with the perfect participle (here *seminati*, from *semino*) to form the perfect passive voice. See Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

"a reconstruction"? Did later scribes, comparing Latin manuscripts, then add this in "as something that had dropped out" in other Latin manuscript lines before the "*qui* (which)"? Or was the *Component 3:* Mark. 4:18c variant a deliberate alteration? Did an arrogant and imprudent Latin scribe think it some kind of "stylistic improvement" to add in "*Hi*" / "*Hii* (these) *sunt* (are they)," before the "*qui* (which)"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:18 the correct reading of the TR, Greek, "*outoi* (these) *eisin* (are they)" (*Component 1:* Mark 4:18a), "*eis* (among)" (*Component 2:* Mark 4:18b), and "*oi* ('the [ones]' = 'such,' AV, *Component 3:* Mark. 4:18c] *ton* (the) *logon* (word) *akouontes* ('hearing' = 'as hear,' AV, masculine nominative plural, active <u>present</u> participle, from *akou<u>o</u>*)" (*Component 4:* Mark. 4:18d), in the wider words, "And <u>these are they</u> which are sown <u>among</u> thorns; <u>such as hear</u> the word" (AV), is found in Minuscules 33 (9th century, mixed text type), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). *Component 1:* Mark 4:18a, "these are they" is also found in the Gothic Version (4th century), the Syriac Harclean h (616) Version, and Ethiopic Version (Dillmann, 18th / 19th centuries). *Component 2:* Mark 4:18b, "among (Greek, *eis*)," is also found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century), the leading representative of the Western Text, Codex D 05 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century). *Component 2* is further found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). *Component 3:* Mark. 4:18c, "such" is also found in the Gothic Version (4th century) and Ethiopic Version (Dillmann, 18th / 19th centuries). And *Component 4:* Mark. 4:18d, "as hear" (Greek, *akouonte*), is further found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere) and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the Gothic Version (4th century), the Armenian Version (5th century), the Syriac Harclean h (616) Version, and Ethiopic Version (Dillmann, 18th / 19th centuries).

And a variant reads, Greek, "*alloi* (others) *eisin* (are they)" (*Component 1:* Mark 4:18a), "*eis* (among)" / "*epi* (among[26])" (*Component 2:* Mark 4:18b), and "*outoi* (these) *eisin* ('they are' = 'are') *oi* ('the [ones]' = 'such,' *Component 3:* Mark 4:18c] *ton* (the) *logon* (word) *akousantes* ('having heard' = 'as have heard,' masculine nominative

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[26] This is a rare, though not unknown meaning of *epi* + accusative, here found in "*epi* (among) *tas* ('the,' redundant in English translation, feminine plural <u>accusative</u>, definite article from *<u>e</u>*) *akanthas* ('thorns,' feminine plural <u>accusative</u> noun, from *akantha*)." Barclay M. Newman's *A Concise Greek-English Dictionary of the New Testament*, United Bible Societies, London, UK, Printed by Wurttemberg Bible Society, Stuttgart, West Germany, 1971, at *epi*.

plural, active <u>aorist</u> participle, from *akouo*)" (*Component 4:* Mark. 4:18d) i.e., "And <u>others are they</u> which are sown <u>among</u> thorns; <u>these are such as have heard</u> the word." This is found in the two leading Alexandrian text's Codices Vaticanus (4th century, which reads "*eis*" for *Component 2*) and Sinaiticus (4th century, which reads "*epi*" for *Component 2*, & puts the "*ton logon*" immediately after the "*akousantes*").   The variant is also found in the leading representative of the Western Text, Codex D 05 (5th century, which reads "*eis*" for *Component 2*), (the mixed text type) Codex C 04 (5th century, which reads "*epi*" for *Component 2*), (the mixed text type) Codex L 019 (8th century, which reads "*eis*" for *Component 2*), and (the independent) Codex Delta 037 (9th century, which reads "*epi*" for *Component 2*); and the Egyptian Coptic Bohairic Version (3rd century, using the equivalent of "*epi*" for *Component 2*).   *Component 3:* Mark 4:18c, "these are such," is also found in the Armenian Version (5th century).

Did Components 1 (Mark 4:18a) & 3 (Mark 4:18c) come into the Alexandrian School's Greek of Mark 4:18 from the Latin?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

Did Components 1 (Mark 4:18a) & 3 (Mark 4:18c), like Components 2 (Mark 4:18b) & 4 (Mark. 4:18d), originate in the Greek?

Was the *Component 1:* Mark 4:18a variant an accidental alteration?   Due to a paper fade or loss, did the original Greek, "*outoi* (these) *eisin* (are they)" come to look something like, "*:::oi eisin*"?   Was this then "reconstructed from context" as "*alloi* (others) *eisin* (are they)"?   Or was the *Component 1:* Mark 4:18a variant a deliberate alteration?   Did an impious and arrogant scribe of the Alexandrian School take it upon himself to deliberately tamper with the Word of God as some kind of alleged "stylistic improvement"?

Was the *Component 2:* Mark 4:18b variant an accidental alteration?   In a given Greek manuscript reading "*eis* (among)," due to a paper fade or loss, did this come to look something lie "*e::*"?   Was this then "reconstructed from context" as "*epi* (among)"?   Or was the *Component 2:* Mark. 4:18b variant a deliberate alteration?   Did an impious and arrogant scribe of the Alexandrian School take it upon himself to deliberately alter Scripture as some kind of alleged "stylistic improvement"?

Was the *Component 3:* Mark. 4:18c variant an accidental alteration?   In a manuscript that still contained the TR's *Component 1:* Mark 4:18a, "*outoi* (these) *eisin* (are they)" did a scribe write out, "*outoi* (these) *eisin* (are they) *oi* ('the [ones]' = 'they which,' AV) *eis* (among) *tas* (the) *akanthas* (thorns) *speiromenoi* ('sowing' = 'are sown') *oi* ('the [ones]' = 'such') …".   A somewhat clumsy or perhaps badly fatigued scribe, when looking at "*speiromenoi oi*," did he pause as his mind wandered thinking about the "*oi oi*" of the ending of this first word and next word.   Perhaps somewhat bleary eyed, did his fatigued mind first lose its focus, then looking back at the "*oi*" ending of "*outoi* (these) *eisin* (are they)," think this was where he was up to, and right out this?   As his fatigued mind wandered, did he then start to think again about "*oi oi*", and looking down again at his manuscript, simply start to copy it out from *oi* ('the [ones]' = 'such') *ton* (the)

logon (word)"?   Alas, the evidence is that some of the scribes, for instance, those of the ancient Alexandrian School, were of an exceptionally poor quality, and one cannot assume or stipulate competence or alertness in them simply because, like the Neo-Alexandrians, one wants to presume they were a good deal better than what the evidence indicates they actually were.   Or was the *Component 3:* Mark. 4:18c variant a deliberate alteration?   Did an impious and arrogant scribe here deliberately alter Scripture as some kind of alleged "stylistic improvement"?

Was the *Component 4:* Mark 4:18d variant an accidental alteration?   In a given manuscript, did the "*ton* (the) *logon* (word) *akouontes* (as hear)" come at the end of a line, with "*akouo*" at the end of line 1, and "*ntes*" at the start of line 2?   Due to a paper fade or loss, did the end of line 1 come to look something like "*akou*   "?   Did a "corrector scribe," then "reconstruct this from context" with a "*sa*" thus making the reading, "*akousantes* (as have heard)"?   Or was the *Component 4:* Mark. 4:18d variant a deliberate alteration?   Did an impious and arrogant scribe here deliberately alter Holy Writ as some kind of alleged "stylistic improvement"?

At Mark 4:18, the erroneous variant with all four incorrect Components 1 (Mark 4:18a), 2 (Mark 4:18b, "*epi*" / "among" e.g., Tischendorf's "star" manuscript, Codex Sinaiticus), 3 (Mark 4:18c), & 4 (Mark 4:18d), was adopted in Tischendorf's 8th edition (1869-72).   And the erroneous variant with three incorrect Components 1 (Mark 4:18a), 3 (Mark 4:18c), & 4 (Mark 4:18d), was adopted in Tischendorf's 8th edition (1869-72), but the correct Component 2 (Mark 4:18b, "*eis*" / "among" e.g., Westcott & Hort's "star" manuscript, Codex Vaticanus), was adopted in Westcott-Hort (1881), Nestle's 21st edition (1952), the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).

Whether or not the erroneous Component 2 is included in this overall variant at Mark 4:18, the reading in English will still be the same, as Component 2 may be rendered as "among" for both readings.   Therefore we cannot be entirely sure which Component 2 is followed in any given neo-Alexandrian version, even though the tendency of the neo-Alexandrian textual critics has been to not follow the erroneous Component 2.

At Mark 4:18, the erroneous variant in Components 1, 3, & 4, and possibly or possibly not the erroneous variant of Component 2, is found in the ASV as, "And <u>others are they</u> that are sown <u>among</u> thorns; <u>these are they that have heard</u> the word."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, and TEV.

It was also followed in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; which compares to the old Latin Papists of post Trent Council and pre-Vatican II Council times who in the Douay-Rheims followed the same *Components 1 & 2* in the Latin, and given that *Component 3* is translated the same either way, this then made for a similar reading at Mark 4:18 of, "And <u>others there are</u> who are sown <u>among</u> thorns: <u>these are they that hear</u> the word."   But this potential similarity with the old Latin Papists, was then in turn further increased by those neo-Alexandrian translators who took the Component 4 Greek, "*akousantes* ('having heard' =

'as have heard,' masculine nominative plural, active <u>aorist</u> participle, from *akou<u>o</u>)*," as a gnomic aorist i.e., used of a general and timeless fact, and translated like the present tense[27]. Hence it was here translated in the ESV as, "And <u>others are the ones</u> sown <u>among</u> thorns. <u>They are those who hear</u> the word." And a similar type rendering for Component 3 is found the RSV, NRSV, and TEV.

A complicating factor in the underpinning neo-Alexandrian text used in a given neo-Alexandrian version that sometimes emerges in the more non-literal neo-Alexandrian versions that use so called "dynamic equivalents" e.g., the NIV, TEV, and NEB, is here well illustrated at Mark 4:18 with reference to e.g., the NIV. The *New International Version* is often a very frustrating and difficult "translation" to work with because of its "dynamic equivalence" in which the translators take it upon themselves to interpret the Scriptures and so obscure their literal meaning. Many of my fellow Evangelicals who sadly are all too superficial in their approach to Bible translations appear to be attracted to the NIV because they can "quickly understand it"? But is it the Word of God that they so "quickly understand" or is it something else? Ought we not to *spend the time to more diligently study the oracles of the living God as found in the Authorized King James Version?* As part of its non-literal "dynamic equivalents" "translation" style, the *New International Version* here omits Component 3 and so reads at Mark 4:18, "Still <u>others,</u> like seed sown <u>among</u> thorns, <u>hear</u> the word" (NIV). So too, Moffatt omits Component 3 in his rendering, "<u>Another</u> set are those who are sown '<u>among</u> thorns'; <u>they listen</u> to the word;" and a similar type rendering for Component 3 is also found in the NEB, REB, and TCNT. And the *Twentieth Century New Testament* also transfers the sentence location of Component 1 in its rendering, "Those meant … are different," and thus reads, "<u>Those meant</u> by the seed sown <u>among</u> the brambles <u>are different; they are the people who hear</u> the message" (TCNT).

At **Mark 4:19** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*tou* ('of the' = 'of,' word 1) *ai<u>o</u>nos* ('of world,' word 2) *toutou* ('this,' word 3, masculine singular genitive, demonstrative pronoun, from *outos-aut<u>e</u>-touto*)" in the wider words, "And the cares <u>of this world</u>" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is further found in the Latin reading, "*saeculi* ('of world,' words 1 & 2) *huius* ('of this,' word 3)," i.e., "of this world," in old Latin Version f (6th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. "*toutou*" at Mark 10:7; or e.g., *outos-aut<u>e</u>-touto* at Mark 8:12,38.)

However, a variant omitting Greek, "*toutou* ('this,' word 3)," and so reading simply, "*tou* ('of the' = 'of,' word 1) *ai<u>o</u>nos* ('of world,' word 2)" i.e., "of the world," is

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[27] Wallace's *Greek Grammar*, p. 562; Young's *Greek*, p. 124.

found in Minuscule 924 (12th century). It is also found as Latin, "*saeculi* ('of the world,' words 1 & 2)" in Jerome's Vulgate (5th century), and old Latin Versions aur (7th century) and l (7th / 8th century); and the Book of Armagh (812 A.D.). It is further found in the similar Latin readings, Latin, "*vitae* ('of life,' words 1 & 2)" in old Latin Versions e (4th / 5th century) and b (5th century), as well as the ancient church Latin writer, Cyprian (d. 258); Latin, "*victus* ('of way of life,' words 1 & 2)," in old Latin Versions d (5th century), ff2 (5th century), i (5th century), and q (6th / 7th century); and Latin, "*victi* ('having been lived' = 'life,' words 1 & 2)," in old Latin Version c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was the variant an accidental omission? Looking at a manuscript reading Greek, "*toutou* ('this,' word 3)," did Scribe 1 write the "*tou*" at the start of "*toutou*" and then in connection with a distraction, did his eye jump to the "*tou*" at the start of "*toutou*," and thinking he had already written this, did he then keep writing? Did Scribe 2 see this, and wrongly think that a former scribe had written "*tou* (of the) *ai*o*nos* (of world)," and then accidentally repeated the "*tou*," and hence did he then omit this "*tou*" as "a correction"? Or was the variant a deliberate omission? Did an assimilationist Greek scribe, arrogantly seeking "a more standard gospel text," take it upon himself to omit the "*toutou* ('this,' word 3)" here at Mark 4:19, in order for the passage to be "more like" Luke 8:14 which refers to "*e*do*no*n (pleasures) *tou* (of) *biou* (life)"? Or was it an assimilationist Latin scribe? Given that the linguistic connection is even stronger in the Latin which refers at Luke 8:14 to Latin, "*voluptatibus* (pleasures) *vitae* (of life)" in the Vulgate, and in which "*vitae* (of life)" is also found at Luke 8:14 in old Latin e, b, d, ff2, q, aur, & c; did the variant originate in the Latin? Did it have an African origin seen in old Latin e (4th / 5th century) which in turn reflects this origin through the usage of "*vitae* (of life)" at Mark 4:19 which is thus also brought over from Luke 8:14?

Outside the closed class of NT Greek and Latin sources, at Mark 4:19 the correct reading of the TR, "of this world," is found in Minuscules 33 (9th century, mixed text type), 157 (12th century, independent), 1071 (12th century, independent), 579 (13th century, mixed text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

Does the variant have an African origin in the Latin of old Latin e, *supra*? Was it thus brought into the Greek of the Alexandrian School via the Latin? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

The erroneous variant, "*tou* (of the) *ai*o*nos* (world), i.e., "of the world," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Minuscule 28 (11th century, which is independent text in Mark, Byzantine elsewhere).

It is also found in the Armenian Version (5th century).

It is also found in the similar reading of Greek, "*tou* (of) *biou* (life)," in the leading representative of the Western Text, Codex D 05 (5th century) and Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30).   It is also found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text).   Given that the Greek of Luke 8:14 also reads, "*tou* (of) *biou* (life)," does this indicate that the Greek Western scribes of D 05 and W 032 which were in a Latin speaking culture, knew of a Latin assimilationist influence on the variant from Luke 8:14, *supra*, and so turned to the Greek form of Luke 8:14 to intensify this assimilation further in its Greek form?

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 4:19 the ASV reads, "and the cares <u>of the world</u>."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NEB, REB, TCNT, and Moffatt.   It is also found in the new neo-Alexandrian Papists' Roman *Catholic RSV* and NJB; who in this regard resemble the old Latin Papists rendering this in their Douay-Rheims as, "And the cares <u>of the world</u>."

The *New International Version* reads at Mark 4:19, "but the worries of this life" (NIV).   And a similar type of rendering is found in the *Today's English Version* and new neo-Alexandrian Papists' *Jerusalem Bible*.   What is one to make of the NIV, TEV, and Romanists' JB here at Mark 4:19?   Did "the pull" of e.g., the Egyptian Coptic Bohairic Version, and the neo-Alexandrians' "queen of minuscules," Minuscule 33; coupled with the "Pre-Caesarean" Family 13 Manuscripts, *supra*, give some "pause for thought" among at least some neo-Alexandrians, who then exercised their non-Alexandrian text pincer arm in favour of the TR?   (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)   Or is their usage of *this* at Mark 4:19, simply a reflection of the fact that the NIV, TEV, and NJB are such loose "translations," that this was simply regarded by their "translators" as the rendering of "a dynamic equivalent"?   *Such are some of the confusions and frustrations in these type of highly non-literal "translations."*   As an Evangelical Protestant who upholds the Divine Inspiration and absolute authority of Holy Writ (II Tim. 3:16), I for one look with deep regret upon the fact that in the English speaking world, so many professed Evangelical Protestants have been using, for example, the NIV.   And I pray that God may yet open their eyes to such worldly deceits, and they return to the usage of the KJV.   And indeed, I thank God, that other Anglophone professed Evangelical Protestants have been using the King James Version of 1611.

Preliminary Remarks & Textual Discussion for **Mark 4:20a**   .

The Greek.   When I a young man who was a second and third year College student aged 19 and 20 in 1979 and 1980 respectively, as seen in my old Greek grammar which I still have, Whittaker's *New Testament Greek Grammar* (1975), we were taught in our Greek classes that the demonstratives, *outos-aut<u>e</u>-touto* meant "this" (singular, or

"these," plural), whereas *ekeinos-e-o* meant "that" (singular, or "those," plural)[28]. This type of distinction is also found in Newman's *Concise Greek-English Dictionary of the New Testament* (1971)[29], which was attached to the back of some editions of the UBS Greek New Testament that we used in class, and also sold separately. We were given free copies by the Bible Societies of the UBS 3rd edition of 1975 without such a Dictionary attached, and I received one in 1979 which I keep as a memento. However, the College bookshop also sold UBS 1975 editions with or without this Dictionary. I have both a later 1983 edition with this Dictionary attached, and also a copy of this Dictionary as a separate 1971 publication. I kept my UBS 1975 gift copy in something close to pristine condition while at College, and it is still in close to pristine condition, as when at College I also purchased a 1975 UBS edition with Newman's Dictionary which I used as my general working copy, though I later threw out that "old" working copy when I bought a new 1983 UBS edition also with Newman's Dictionary which I have kept. Though Newman's Dictionary is quite a small work of just over 200 pages, I have found it a most useful general work, and so I thank both God and man for it.

But this idea that the demonstratives, *outos-aute-touto* mean "this" (singular, or "these," plural), whereas *ekeinos-e-o* mean "that" (singular, or "those," plural), is actually more of a general rule rather than an absolute rule, and in varying degrees diverse Greek translators may see these Greek terms as more elastic and interchangeable. Thus e.g., Mounce simply says *ekeinos-e-o* can mean either "this" or "that;" and while he considers that *'outos-aute-touto* generally means "this," he notes that it can mean "that" as seen by I Cor. 6:6,8[30].

This issue is important as it determines whether the reading at Mark 4:20a is placed here or in Appendix 3. But of relevance to my decision, a substantial percentage of the neo-Alexandrian versions itemized in these textual commentaries consider the general rule here applies at Mark 4:20a, i.e., that the variant's plural form of *ekeinos* here means "those" (although the NRSV may here be differing from the general rule, *infra*), as opposed to the AV's "these" from the plural form of *'outos*. Therefore, a number of the neo-Alexandrian translators consider that their translations represent a difference in the underpinning Greek text to that of the TR and KJV, and hence I shall discuss these variants in greater detail.

The Latin. In the Latin tongue, the demonstrative *hic-haec-hoc* once again generally means "this" (singular, or "these," plural)[31]. Thus Allen & Greenough refer to

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[28] Whittaker, M., *New Testament Greek Grammar*, SCM, UK, 1969, 1975, p. 26.

[29] Newman, B.M., *A Concise Greek-English Dictionary of the New Testament*, *op. cit.*, at pp. 55 (*ekeinos-e-o*) & 129 (*outos-aute-touto*).

[30] See Mounce's *Analytical Lexicon to the Greek NT* (1993), pp. 170 (*ekeinos-e-o*) & 345 (*outos-aute-touto*).

[31] See Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, p. 192, section 305.

a distinction between *hic-haec-hoc* for "this" (singular, or "these," plural), and *is-ea-id* for "that" (singular, or "those," plural)[32]; and Collins refers to a distinction between *hic-haec-hoc* for "this" (singular, or "these," plural), and *is-ea-id* for either "this" (singular, or "these," plural) or "that" (singular, or "those," plural)[33].

But once again, this usage of *hic-haec-hoc* for "this" (singular, or "these," plural) is a general, not absolute rule; as yet again seen through reference to I Cor. 6:6,8, where St. Jerome's Latin Vulgate uses *hoc* with the meaning of "that." Hence this is the rendering of *hoc* at I Cor. 6:6,8 in both the Roman Catholic Douay-Rheims Version (NT, 1582) and also the proto-Protestant John Wycliffe's New Testament (1388). But given that the general meaning of *hic* is "this," I think that the naturally expected way to render the plural form of *hic* in both the Latin Vulgate and old Latin Versions at Mark 4:20, is as "these." Hence this is the rendering of *hic* at Mark 4:20 in both the Roman Catholic Douay-Rheims Version (NT, 1582) and also the proto-Protestant John Wycliffe's New Testament (1388). And therefore I shall show the Latin textual tradition as being in support of the TR's Greek reading at Mark 4:20a, *infra*.

Principal Textual Discussion at **Mark 4:20a** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*'outoi* (/ *houtoi*, 'these,' masculine plural nominative, demonstrative pronoun, from *'outos-aute-touto*)" in the wider words, "And <u>these</u> are they which are sown on good ground" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); Minuscule 2 (12th century). It is also supported as Latin, "*hi*" / "*hii* ('these,' masculine plural nominative pronoun, from *hic-haec-hoc*)," in Jerome's Vulgate ("*hi*" in Wordsworth & White's edition of 1911, 6th century for earliest Vulgate Codices used in the Gospels; & "*hii*" in Weber-Gryson's edition of 2007, 5th century for earliest Vulgate Codices used in the Gospels[34]), and Latin *hi*" in old Latin Versions e (4th / 5th century), b (5th century), d (5th century), i (5th century), f (6th century), q (6th / 7th century), l (7th / 8th century), and c (12th / 13th century); and with a variant spelling as Latin *hii*" in old Latin Versions ff2 (5th century), aur (7th century), r1 (7th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) as Latin, "*hi*". It is further supported by the ancient church Greek writer, Origen (d. 254) as Greek

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[32] Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 63, section 146.

[33] John F. Collins, *A Primer of Ecclesiastical Latin*, [Roman] Catholic University of America Press, Washington, D.C., USA, 1985, pp. 194 (*hic-haec-hoc*. "this") & 195 (*is-ea-id*, "this" / "that").

[34] Cf. a similar diversity between Wordsworth & White and Weber-Gryson at Mark 4:18c, *supra*.

"*outoi*"; and by the ancient church Latin writer, Cyprian (d. 258) as Latin, "*hi*".

And *there is no good textual argument against the Majority Byzantine Text reading*. (Mark 4:20 reads, "*outoi eisin*" i.e., "these are" & cf. "*outoi*" + "*eisin*" Mark 4:15,16.)

Outside the closed class of NT Greek and Latin sources, at Mark 4:20a the correct reading of the TR, Greek, "*outoi* (these)," is found in the leading representative of the Western Text, Codex D 05 (5th century); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in a form regarded by Tischendorf (8th edition of 1869-72) as equivalent to the Latin reading, *supra*, in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century), Armenian Version (5th century), Syriac Harclean Version (616), and Ethiopic Version (Dillmann, 18th / 19th centuries).

However, a variant reading Greek "*ekeinoi* ('those,' masculine plural nominative, demonstrative pronoun, from *ekeinos-e-o*)," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). And it has what from the neo-Alexandrian perspective would be "the external support" of (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is also found in the Syriac Version (1708, Schaafius).

The variant looks like it could well be some kind of Alexandrian School "stylistic improvement." If so, given that the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of "gnostic heresies[35]," does it here reflect some attempt to link Mark 4:20a to another verse using *ekeinoi*? E.g., was a "link" made between Mark 4:20a as, "And those (*ekeinoi*) are they which are sown on good ground …;" and Matt 22:10, "And those (*ekeinoi*) servants went out into the highways, and gathered together all as many as they found, both bad and good …;" in connection with some kind of allegedly "secret esoteric knowledge" of gnostic heretic scribes in the Alexandrian School of Africa and Arabia?

The erroneous variant was adopted by the NU Text *et al*. And thus at Mark 4:20a

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

the ASV reads, "And <u>those</u> are they that were sown … ." So too the erroneous variant is followed in the NASB, RSV, ESV, NEB, and Moffatt.

It was also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims, followed the TR's reading on the basis of its support in the Latin textual tradition as manifested in the Clementine Vulgate, *supra*, and thus the Douay-Rheims Version reads at Mark 4:20a, "And <u>these</u> are they who are sown … ."

What is one to make of the NIV's loose'n'liberal rendering of Mark 4:20a as, "Others, like seed sown …"? Or a similarly unclear rendering of the TEV and REB? Or the TCNT's "But the people meant by the seed sown …"?

On the one hand, in revising the *Revised Standard Version* (RSV), the *English Standard Version* makes no changes to the RSV here and so renders Mark 4:20a as, "But <u>those</u> that were sown …" (ESV, emphasis mine); but on the other hand, in revising the RSV, the *New Revised Standard Version* renders Mark 4:20a as "And <u>these</u> are the ones sown …" (NRSV, emphasis mine). Is the NRSV here exercising the non-Alexandrian text pincer arm and following the TR's reading on the basis of e.g., the Egyptian Coptic Bohairic Version, Syriac Harclean Version, and neo-Alexandrians' "queen of minuscules," Minuscules 33? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Or is the NRSV here rendering *ekeinoi* as "these"? Probably the latter, but possibly the former. We simply cannot be sure. And nor can any of their benighted devotees.

A Meditation at Mark 4:20 "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred." We read in Mark 4:5 & 6 of the seed which fell on "stony ground, where it had not much earth;" and so "withered away," as one of the contrasts to the soil of Mark 4:8, "And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." Let us remember that it is only *by the grace of God* that our hearts and minds are first transformed to be "good ground" (Mark 4:8). And thus in Book 2, Homily 12, of Article 35 of the Anglican 39 Articles, entitled, "Of the Nativity of Christ;" with reference to "Mark 4:5,16," we read to "be the more mindful and thankful unto God …, let us briefly consider and call to mind the manifold and great benefits that we have received by the nativity and birth of … our Messias and Saviour." For without "Christ," "all men" are "stony ground" ("Mark 4:5,16"). "But after he was once come down from heaven, … he made all them that would received him truly, and believe his Word, … 'good ground' … . For, as St. Peter saith in his First Epistle and second chapter, *'he bare our sins in his body upon the cross;' he 'healed' us and made us whole by his 'stripes;' and, whereas before we were 'sheep going astray,' he by his coming brought us home again to the true 'Shepherd and Bishop of' our 'souls'* (I Peter 2:24,25) … in that *he died 'for our offences, and rose again for our justification'* (Rom. 4:25). … In these and such other places is set out before our eyes, … the abundant grace of God received in Christ Jesu;

which is so much more the wonderful, because it came not of any desert of ours, but of his mere and tender mercy, even then when we were his extreme enemies."

Preliminary Textual Discussion for **Mark 4:22b**.

The textual apparatus of Tischendorf's 8th edition (1869-72) says Codex S 028 (10th century) here follows the TR's reading, whereas Swanson (1995) says S 028 follows *Variant 1*.   Hence I shall make no reference to this manuscript, *infra*.

Principal Textual Discussion at **Mark 4:22b** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*'o* (the [thing]) *ean* (if) [i.e., here *'o* + *ean* = 'which'] *me* (not) *phanerothe* ('it shall be manifested,' subjunctive passive aorist, 3rd person singular verb, from *phaneroo*)," in the wider words of our Lord, "For there is nothing hid, which shall not be manifested" (AV), is Majority Byzantine Text e.g., Codices E 07 (8th century), G 011 (9th century), H 013 (9th century), M 021 (9th century), V 031 (9th century); and Minuscule 2 (12th century).   It is also supported as Latin, "*quod* (which) *non* (not) *manifestetur* ('it shall be manifested,' subjunctive passive present, 3rd person singular verb, from *manifesto*)," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels[36]), and old Latin Versions f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

It is also supported in the similar reading (showing Gwynn's italics for his additions,) of Latin, "q*uo*d (which) n*on*manifestatur (compound word, n*on* / 'not' + 'it is manifested,' indicative passive present, 3rd person singular verb, from *manifesto*)," i.e., "which is not manifested," in the Book of Armagh (812 A.D.).

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. in general, *'o* + *ean* / *an* + a subjunctive verb syntax at Mark 6:22; 10:35; 11:23; & in particular, *'o* + *ean* + a subjunctive passive aorist, 3rd person singular verb at Mark 13:11.)

Variant 1 omits Greek "*'o* (the [thing])," and so reads simply, "*ean* ('if' or 'except') *me* (not) *phanerothe* ('it shall be manifested')," i.e., "For there is nothing hid, except it shall be manifested," is a minority Byzantine reading e.g., Codices A 02 (5th century) and Sigma 042 (late 5th / 6th century).

Variant 2 omitting Latin, "*quod* (which) *non* (not)," and adding Latin, "*sed* (but) *ut* ('in order that' = 'that')," i.e., "but that it shall be manifested," is found in old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), and q (6th / 7th century).

Was *Variant 1* an accidental omission?   In a given Greek manuscript, did the "*'o*"

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[36]   Weber-Gryson's Vulgate Gospels' *Codex Rescriptus*, 5th century & *Codex Sangallensis*, 5th century.

of "*'o* (the [thing]) *ean* (if) [i.e., here *'o* + *ean* = 'which']" come at the end of a line? Was it then lost in an undetected paper fade by a copyist scribe who then simply wrote out "*ean* ('if' or 'except')"? Or was *Variant 1* a deliberate omission? Did an arrogant and imprudent scribe think it some kind of "stylistic improvement" to make this alteration? If so, was he in any way influenced by the Marcan usage of "*ean me* (except)" at Mark 3:27; 7:3,4, or the "*ean me* (but)" of Mark 10:30?

Was *Variant 2* an accidental alteration? The Latin Vulgate uses "*quod non*," elsewhere in St. Mark's Gospel (Mark 2:24; 4:6). But here at Mark 4:22b was it lost due to paper damage of some kind? Was it then "reconstructed from context" by a Latin scribe, who got the idea of "*sed* (but) *ut* (that)" from the second part of this verse which reads in the Vulgate, "*sed* (but) *ut* (that)" in the wider words, "but that it should come abroad"? Or was *Variant 2* a deliberate alteration? Did a misguided Latin corrupter scribe think it some kind of "desirable stylistic balance" to have a "*sed* (but) *ut* (that)" at the start of Mark 4:22, to "balance with" the "*sed* (but) *ut* (that)" at the end of Mark 4:22?

Outside the closed class of NT Greek and Latin sources, at Mark 4:22b the correct reading of the TR, Greek, "*'o ean* (here *'o* + *ean* = 'which'] *me* (not) *phanerothe* (shall be manifested)," in the wider words of our Lord, "For there is nothing hid, <u>which</u> shall not be manifested," is found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1071 (12th century, independent). It is further found in the Gothic Version (4th century).

Variant 1 omitting Greek "*'o* (the [thing])," and so reading simply, "*ean* ('if' or 'except') *me* (not) *phanerothe* (it shall be manifested)," i.e., "For there is nothing hid, <u>except</u> it shall be manifested," is found in Minuscules 33 (9th century, mixed text type) and 209 (14th century, independent text in the Gospels & Revelation, Byzantine text elsewhere).

Variant 3 omitting Greek "*'o* (the [thing])," and adding Greek, "*'ina* (/ *hina*, 'in order that')," and so reading, "*ean* ('if,' or 'except,' or as here with *me*, 'unless') *me* (not) *'ina* ('in order that' = 'that') *phanerothe* (it shall be manifested)," i.e., "For there is nothing hid, <u>except that</u> it shall be manifested," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the independent) Codex Delta 037 (9th century).

The *Variant 3* reading has some similarity with the Latin *Variant 2* reading, found in the African old Latin Version e (4th / 5th century), *supra*. This raises the question of whether the *Variant 3* Alexandrian School reading was formed in some connection to the Latin *Variant 2* reading? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.) In a given Greek manuscript kept in the murky clutches of Alexandrian School scribes somewhere on either the dark continent of Africa or in the adjacent area of "the mad Arabs'" Arabia (cf. Gen. 16:12, King James Bible; 25:18, Geneva Bible); in the Greek words, "*'o ean* (here *'o* + *ean* = 'which'] *me* (not)," did the "*me*" come at the end of a line, and was the "*'o*" lost in a paper fade?

With some reference to Latin *Variant 2*, was this partly "reconstructed" in the Greek by a Alexandrian School scribe, who also considered it a "desirable stylistic element" to add in the Greek "*'ina* ('in order that' = 'that')" after the "*me* (not)," possibly thinking that it too had been "lost in a paper fade" and so "also lost in the Latin"?

The erroneous variant was adopted by the NU Text *et al*. And thus at Mark 4:22b the *American Standard Version* reads, "For there is nothing hid, save that it should be manifested" (ASV); or the *New American Standard Bible* reads, "For nothing is hidden, except to be revealed" (NASB). So too the erroneous variant is followed in the RSV, ESV, NRSV, REB, and Moffatt.

The Greek, "*ean me*" can be rendered as "unless[37]," and amidst its "dynamic equivalent" at Mark 4:22b it is so rendered in the Westcott-Hort based *Twentieth Century New Testament* (1904) as, "Nothing is hidden unless it is some time to come to light" (TCNT). So too, the erroneous variant is followed in this way in the NEB.

The *issue of loose'n'liberal* "translations" using painful "dynamic equivalents" that are difficult to unravel relative to their underpinning Greek text, further confronts us here at Mark 4:22b with the *New International Version* and *Today's English Version*. What is one to make of such painful "dynamic equivalents" as the NIV's "For whatever is hidden is meant to be disclosed," or the TEV's "Whatever is hidden away will be brought out into the open"?

The old Latin Papists' of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, here got the correct reading from the Latin of the Vulgate *et al*, *supra*, as found in the Clementine Vulgate. And thus at Mark 4:22b the Douay-Rheims follows the *Textus Receptus* in reading, "For there is nothing hid, which shall not be made manifest." By contrast, the post Vatican II Council new neo-Alexandrian Papists' *Jerusalem Bible* and *New Jerusalem Bible* uses another loose'n'liberal painful "dynamic equivalent." On the one hand, it looks something like a Latin based *Variant 2* from Latin, "*sed* (but)," and on the other hand, it looks like the subjunctive verb was replaced with something that includes the Latin, *dehibeo* (must). What are these new neo-Alexandrian Papists here doing? Most probably just creating a confusing "dynamic equivalent" with an arrogance that presumes a professed "liberty to understand the essence of the text, and then put it into a modern tongue" such as English.

I finished High School in Year 12, aged 17 in 1977. And into the 1980s I used to occasionally visit an old school friend of mine at a Sunday Service at his Baptist Church in Sydney. The symbolism of "white" in Christian tradition relates to purity and righteousness (e.g., Rev. 3:4,5; 7:14; 20:11); and this was a small white wooden Baptist Church (at Dundas, and so in some ways reminds me of the small white wooden Mangrove Mountain Union Church I now sometimes preach at with sermons on www.sermonaudio). *But looks can be deceptive!* (Matt. 7:15; Rev. 13:11.) For there

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[37] Newman's *Concise Greek-English Dictionary of the New Testament*, *op. cit.*, at p. 50 (*ean*).

was a guy there who used to sit near the back of the church who always used the *Jerusalem Bible*. "So what's a Papist Bible like that doing in a Protestant Church?," you might ask; and I admit that this is a very good question. Sadly, a number of people are unaware as to just *how bad* and *how unreliable* the Papists' *Jerusalem Bible* and *New Jerusalem Bible* really are!

At **Mark 4:24** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*kai* ('and,' word 1) *prostethesetai* ('it shall be given more' = 'shall more be given,' AV, word 2) *'umin* ('unto you,' word 3) *tois* ('unto the [ones],' word 4) *akouousin* ('hearing,' word 5a) [words 4 + 5a here = 'that hear,' AV]," i.e., "and unto you that hear shall more be given" (Authorized Version), in the wider words of our Lord, "it shall be measured to you; and unto you that hear shall more be given" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, with local dialect spelling of word 3 as "*umein*"), Sigma 042 (late 5th / 6th century), E 07 (8th century), H 013 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century), S 028 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), and 1242 (13th century). It is further supported in a similar reading as Latin, "*et* ('and,' word 1) *adicietur* ('it shall be given more' = 'shall more be given,' word 2) *vobis* ('unto you,' word 3) *qui* ('which' or 'that,' word 4) *auditis* ('having heard' = 'have heard,' word 5b)," i.e., "and unto you that have heard shall more be given," in old Latin Version q (6th / 7th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the basic idea of Mark 4:24 contextually matched in Mark 4:20 & 25, & n.b., *akouousin* used as a stylistic link on the lips of our Lord in both Mark 4:20 & 24.)

Variant 1 omitting words 1,2, & 3, and thus reading, "it shall be measured to you; that hear," is a minority Byzantine reading found in Codex G 011 (9th century) and Lectionary 184 (1319 A.D., British Library, London, UK).

Variant 2 has a different word 5, and so reads Latin, "*et* ('and,' word 1) *adicietur* ('it shall be given more' = 'shall more be given,' word 2) *vobis* ('unto you,' word 3) *credentibus* ('believing' = 'that believe,' words 4 & 5c) i.e., "and unto you that believe shall more be given." It is found in old Latin Version f (6th century).

Variant 3 omits words 1, 2, 3, 4, & 5. It is found in Latin Vulgate Codex *Sangermanensis* (Wordsworth & White's Codex "G," 9th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). It is also found in the ancient church Latin writer, Cyprian (d. 258).

Variant 4 omits words 4 & 5, and so reads, "and unto you shall more be given." It is found as Latin, "*et* ('and,' word 1) *adicietur* ('it shall be given more' = 'shall more be given,' word 2) *vobis* ('unto you,' word 3)," in Jerome's Vulgate (5th century), and

old Latin Versions ff2 (5th century), i (5th century), and aur (7th century); and as Latin, "*et* ('and,' word 1) *adiungetur* ('it shall be given more' = 'shall more be given,' word 2) *vobis* ('unto you,' word 3)," in old Latin Version c (12th / 13th century).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same broad form as in Jerome's Vulgate, *supra*, but for word 2 using the alternative form "*adjicietur*" from *adjicio*, rather than "*adicietur*" from *adicio*[38].

Was Greek *Variant 1* omitting words 1, 2, & 3, an accidental omission?   Looking at Greek, "*umin* (to you) *kai* ('and,' word 1) *prosteth*e*setai* ('shall more be given,' word 2) *'umin* ('unto you,' word 3) *tois   akouousin* (words 4 & 5a, 'that hear')," did a scribe write the first "*umin*" immediately before word 1?   Was he then distracted, or bleary eyed due to fatigue?   Did his eye then jump to the second "*umin* (word 3)," and then did he keep writing, thus accidentally omitting words 1, 2, & 3?   Was *Variant 1* omitting words 1, 2, & 3, a deliberate omission?   Did a wicked and evil scribe blasphemously regard the beautiful words of our blessèd Lord and Saviour as, "too wordy" or "too long-winded," and did he then prune them down to make "a more succinct text"?

Was Latin *Variant 2* with a different word 5 an accidental alteration?   Due to a paper fade or loss, was the original Latin "*qui* ('which' or 'that,' word 4) *auditis* ('have heard,' word 5b)," missing from the text?   Was this then "reconstructed from context" by a scribe as "*credentibus* ('that believe,' words 4 & 5c)" i.e., "and unto you that <u>believe</u> shall more be given," perhaps with some reference to Mark 9:41, where in the Vulgate our Lord refers to "one of these little ones <u>that believe</u> (Latin, *credentibus*) in me"?   Or was Latin *Variant 2* with a different word 5 a deliberate alteration?   Did an arrogant Latin who considered he could arbitrarily make "dynamic equivalents" or "explanatory paraphrases" of God's Word, deliberately alter Latin words 4 & 5b to "*credentibus*"?

Was Latin *Variant 3* which omits words 1, 2, 3, 4, & 5 an accidental alteration?   In a given manuscript, did the "*vobis* (to you)" immediately before word 1, come on the end of a line?   Did the next line then read Latin, "*et* ('and,' word 1) *adicietur* ('it shall be given more' = 'shall more be given,' word 2) *vobis* ('unto you,' word 3) *qui* ('which' or 'that,' word 4) *auditis* ('having heard' = 'have heard,' word 5b)"?   Looking at the "*vobis*" at the end of line 1, and the "*auditis*" at the end of line 2 i.e.,

…………………*vobis*
………………… *auditis*

was the scribe then momentarily distracted, or bleary eyed due to fatigue?   Did his eye them jump from the "*is*" ending of "*vobis*" to the "*is*" ending of "*auditis*," and did he then keep writing, thus accidentally omitting words 1-5b?   Or was Latin *Variant 3* a deliberate alteration?   Did an impious and arrogant Latin prunist scribe deliberately prune away these words to create "a more succinct text"?

Was Latin *Variant 4* which omits words 4, & 5 an accidental alteration?   In a given manuscript reading, "*et* ('and,' word 1) *adicietur* ('shall more be given,' word 2)

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[38]   See Stelten's *Dictionary of Ecclesiastical Latin* (1995), p. 7 (*adjicio / adicio*).

vobis ('unto you,' word 3) *qui* ('which' or 'that,' word 4) *auditis* ('have heard,' word 5b)," did a scribe first write word 3, "*vobis*"?   Being then momentarily distracted, or bleary eyed due to fatigue, did his eye then jump from the "*is*" ending of "*vobis*" to the "*is*" ending of "*auditis*," and did he then keep writing, thus accidentally omitting words 4 & 5?   Did a similar thing happen in a manuscript line using "*adiungetur*" for word 2, or did this manuscript line later change word 2 from earlier manuscripts of this line using "*adicietur*" which had already lost words 4 & 5?   Or was Latin *Variant 4* a deliberate alteration?   Did an arrogant and wicked Latin prunist scribe deliberately prune away these words to create "a more succinct text"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:24 the correct reading of the TR, Greek, "*kai* ('and,' word 1) *prostethesetai* ('shall more be given,' word 2) *'umin* ('unto you,' word 3) *tois* (word 4) *akouousin* (word 5a; words 4 + 5a here = 'that hear']," i.e., "and unto you that hear shall more be given" (AV), is found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1071 (12th century, independent).   It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; some manuscripts of the Egyptian Coptic Sahidic Version (3rd century); the Georgian Version (5th century); the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616); and Slavic Version (9th century).

Variant 2 which has a different word 5, and so reads, "and unto you that believe shall more be given," is found in the Gothic Version (4th century).

Variant 3 omits words 1, 2, 3, 4, & 5.   It is found in the leading representative of the Western Text, Codex D 05 (5th century), and Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); as well as Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 579 (13th century, mixed text); and one manuscript of the Egyptian Coptic Sahidic Version.

Variant 4 omits words 4 & 5, and so reads, "and unto you shall more be given." It is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); as well as Minuscules 892 (9th century, mixed text type) and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as some manuscripts of the Egyptian Coptic Bohairic Version; and Ethiopic Versions (the Takla Haymanot, *c.* 500; Roman edition 1548-9; Pell Platt, based on the Roman edition of Rome 1548-9; & Dillmann, 18th / 19th centuries).   It is also found in

Ciasca's Latin-Arabic Diatessaron where in translation of the 12th-14th centuries Arabic it reads in Ciasca's 19th century Latin, "*et* ('and,' word 1) *adiicietur* ('shall more be given,' word 2) *vobis* ('unto you,' word 3);" i.e., for word 2 using the alternative Latin form "*adjicietur*" in the tradition of not using "j" in Latin i.e., "*adiicietur*" from *adiicio*, rather than "*adicietur*" from *adicio*.

Did *Variants 3 & 4* originate in the Latin, and were then brought over into the Western Greek text and / or Alexandrian Greek text respectively by Western School and / or Alexandrian School scribes respectively? (The presence of Latin in the West is amply testified to in e.g., the fact that D 05 is itself a Greek-Latin diglot. And cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.) Or did *Variants 3 & 4* originate in the Greek?

Did *Variant 3* originate in the Greek? Was *Variant 3* which omits words 1, 2, 3, 4, & 5 an accidental alteration? In a given manuscript, did the "*'umin* (to you)" immediately before word 1, come on the end of a line? Did the next line then read Greek, "*kai* ('and,' word 1) *prostethesetai* ('shall more be given,' word 2) *'umin* ('unto you,' word 3) *tois* (word 4) *akouousin* (word 5a; words 4 + 5a here = 'that hear']"? Looking at the "*'umin*" at the end of line 1, and the "*akouousin*" at the end of line 2 i.e.,

> ……………………*'umin*
> ………………*akouousin*

was the scribe then momentarily distracted, or bleary eyed due to fatigue? Did his eye then jump from the "*in*" ending of "*'umin*" to the "*in*" ending of "*akouousin*," and did he then keep writing, thus accidentally omitting words 1-5b? Or was *Variant 3* a deliberate alteration in the Greek? Did an impious and arrogant Greek prunist scribe deliberately prune away these words to create "a more succinct text"?

Did *Variant 4* originate in the Greek? Was *Variant 4* which omits words 4 & 5 an accidental alteration? In a given manuscript reading, "*kai* ('and,' word 1) *prostethesetai* ('shall more be given,' word 2) *'umin* ('unto you,' word 3) *tois* (word 4) *akouousin* (word 5a; words 4 + 5a here = 'that hear']," did a scribe first write word 3, "*'umin*"? Being then momentarily distracted, or bleary eyed due to fatigue, did his eye then jump from the "*in*" ending of "*'umin*" to the "*in*" ending of "*akouousin*," and did he then keep writing, thus accidentally omitting words 4 & 5? Or was *Variant 4* a deliberate alteration in the Greek? Did an arrogant and wicked Greek prunist scribe deliberately prune away these words to create "a more succinct text"?

At Mark 4:24, the erroneous *Variant 4* was adopted by the NU Text *et al*. In support of which we find that the textual apparatuses of both the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993) cite Minuscule 2427 as part of their confidence for this reading. This presence of the erroneous *Variant 4* in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," was part of the cocky-confidence of neo-Alexandrians on the NU Text Committee in 1993; although Minuscule 2427 was the later shown to be a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this "Archaic Mark" Minuscule 2427 forgery scandal came in 2006 to 2009 which was too late for so

many of the neo-Alexandrian translators to know about.

And thus at Mark 4:24 the ASV reads, "and more shall be given unto you." Putting aside the fact that a number of translations (NASB, RSV, ESV, NRSV, NIV, JB, & NJB) here make their own gratuitous additions of "translation," e.g., the NASB gratuitously adds "besides" in its rendering, "and more will be given you besides;" or the ESV gratuitously adds "still" in its rendering, "and still more will be added to you;" the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, NEB, REB, and TCNT. And so too the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; who in this regard were like the old Latin Papists which also followed *Variant 4* in the Clementine and Douay-Rheims, the latter of which reads, "and more shall be given to you." And the religiously liberal, James Moffatt, who also uses "dynamic equivalence," prefers a still greater prunist direction, and so, for instance, prunes away "unto you" in his rendering, "and you will receive extra."

In Mark 4:24,25, our Lord "said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: <u>and unto you that hear shall more be given</u>. For <u>he that hath, to him shall be given</u>: and <u>he that hath not, from him shall be taken even that which he hath</u>" (AV; emphasis mine). Thus contextually the words, "and unto you that hear shall more be given" (Mark 4:24) have a double-application both "to him" "that" "shall be given" more, i.e., such a man will be more blessed by God in this life; and "from him" "that" "shall be taken even that which he hath" (Mark 4:25) i.e., there are degrees of punishment in hell (Luke 12:47,48). But in following the erroneous *Variant 4*, in of the TEV's many perversions of God's most holy Word, we find that the TEV "translators" seek to use a "dynamic equivalent" which acts to limit the words of our Lord to only the latter of these two applications. Thus at Mark 4:24 the *Today's English Version* reads, "… The same rules you use to judge others will be used by God to judge you – <u>but with greater severity</u>" (TEV, emphasis mine).

Preliminary Textual Discussion for **Mark 4:26**.

If the Variant's Greek *Translation 2* (same as TR; different to Latin reading) were the only possibility, then this variant would have been dealt with in Appendix 3. But given the possibility of the Variant's Greek *Translation 1* (different to TR; same as Latin reading), it is dealt with here in Part 1.

Tischendorf's 8th edition (1869-72), shows the TR's Greek "'*os* (as) *ean* (if)," being followed by the Gothic Version (4th century); and Nestle-Aland's 27th edition (1993) shows either the TR's "'*os* (as) *ean* (if)" reading or the similar "'*os* (as) *an* (if)" reading, being followed by the Syriac Harclean h (616) Version. Nestle-Aland's 27th edition is better here than Tischendorf's 8th edition, in that it recognizes that such a rendering in another tongue could be from either "'*os ean*" or "'*os an*." But neither of them recognizes that such a rendering could also have come from the variant's Greek *Translation 2* (same as TR; different to Latin reading), discussed in the section "Outside the closed class of NT Greek and Latin sources," *infra*. But given this ambiguity, for the

TR I shall not refer to anything other than the Greek readings outside the closed class of sources, and translations made from the Greek, or from the Latin in the case of the Douay-Rheims.

A second issue in the section "Outside the closed class of NT Greek and Latin sources," is raised by Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century). Ciasca's Latin translation reads, "*sicut*" (Arabic Diatessaron, chapter xvi). On the one hand, Latin *sicut* can mean, "as" (Woodhouse's *Latin Dictionary*, 1913), and thus the Arabic could be following the Variant's Greek *Translation 1* (different to TR; same as Latin reading). But on the other hand, Latin *sicut* can mean, "as if" (Woodhouse's *Latin Dictionary*, 1913[39]), and thus the Arabic could be following either the TR or the variant's Greek *Translation 2* (same as TR; different to Latin reading). Of course, it is possible that this uncertainty could be clarified through reference to the underpinning Arabic of Ciasca's Latin translation. But I have no knowledge of, nor interest in acquiring knowledge of, the Arabic tongue, so that the greater interest I have in the Gospels in the Arabic Diatessaron than I would if it was purely in Arabic and found in far more limited references than I presently use in some textual apparatuses I consult, is a fruit of Ciasca's Latin translation. Therefore, no further reference will be made to the Arabic Diatessaron here at Mark 4:26.

Principal Textual Discussion at **Mark 4:26** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "'*os* (/ h*os*, 'as' or 'like,' but here with the next word, 'as,' adverb) *ean* ('if,' conjunction) *anthropos* (a man) *bale* (should cast) *ton* (-) *sporon* (seed) *epi* (into) *tes* (the) *ges* (ground)," in the wider words of our Lord, "So is the kingdom of God, as if a man should cast seed into the ground" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2. It is also supported as Latin, "*quemadmodum* ('as,' adverb) *si* ('if,' conjunction)," i.e., "as if," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "qu*em*admo*dum*"), and Sangallensis Latin Diatessaron (9th century, chapter lxxvi). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further supported by the early mediaeval church Latin writer, Gregory the Great (d. 604).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. "'*os ean*" at Mark 9:37; 10:11,15,43; and the similar "'*os an*"at e.g., Mark

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[39] Woodhouse, S.C., (M.A. [Master of Arts], Late Scholar of Christ Church, Oxford University,) *The Englishman's Pocket Latin-English & English-Latin Dictionary*, Routledge & Kegan Paul, London, UK, 1913; reprint 1983, p. 164, at *sicut*.

3:29,35; 8:35.)

However, a variant omits what on a reconstruction of the Latin "*si* ('if,' conjunction)," would be the Greek "*ean* ('if,' conjunction)," and so in Latin reads simply, "*quomodo* ('as' or 'like[40],' adverb)," i.e., "the kingdom of God is <u>as</u> a man."   This is found in old Latin Version e (4th / 5th century, Africa).   It is also found in the ancient church Latin writer, Cyprian (d. 258).

Was the variant an accidental omission?   In a given manuscript, did the Latin "*si* (if)" come at the end of a line?   Being a short word, was it lost in an undetected paper fade?   Or was the variant a deliberate omission?   Did an impious and iniquitous prunist scribe, if so, probably in Africa, regard it as some kind of "stylistic improvement" to subvert the conditional sentence's structure by pruning away the "*si* (if)" in order to make "a more certain sounding sentence"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:26 the correct reading of the TR's Greek, "'*os* (as) *ean* (if) *anthropos* (a man) *bal<u>e</u>* (should cast) *ton* (-) *sporon* (seed) *epi* (into) *t<u>es</u>* (the) *g<u>es</u>* (ground)," in the wider words of our Lord, "So is the kingdom of God, <u>as if</u> a man should cast seed into the ground" (AV), is found in Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5, St. Petersburg Public Library, Russia); and Minuscules 157 (12th century, independent) and 1071 (12th century, independent).   It is also found in the similar reading of Greek, "'*os* (as) *an* (if[41])," in (the mixed text type) Codex C 04 (5th century), and Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere).

However, the variant is found in the Greek omitting Greek "*ean* ('if,' conjunction)," and so simply reading "'*<u>os</u>*" in the words, "'*<u>os</u>* ('like' or 'as if,' adverb) *anthropos* (a man) *bal<u>e</u>* ('he should cast' = 'should cast,' <u>subjunctive</u> active aorist, 3rd person singular verb, from *ball<u>o</u>*) *ton* (-) *sporon* (seed) *epi* (into) *t<u>es</u>* (the) *g<u>es</u>* (ground)."   Unlike in the Latin, in the Greek there are two possible renderings for the variant.   *Translation 1* (different to TR; same as Latin reading): If one does not regards this as a conditional clause, the rendering of "'*<u>os</u>*" is "like," i.e., unlike the AV's rendering of the TR, this would then be, "So is the kingdom of God <u>like</u> a man *who* should cast seed into the ground."   *Translation 2* (same as TR; different to Latin reading): Given the usage of the subjunctive, "he should cast (*bal<u>e</u>* from *ball<u>o</u>*)," and the fact that when the subjunctive is used with "'*<u>os</u>*" in a conditional clause it may be rendered, "as if," then if this is regarded as a conditional clause, it may be translated the same as the TR i.e., "So is the

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[40]   Though "as" would be a more common rendering of "*quomodo*," it could be rendered from the Latin Vulgate as "like" at, for instance, Ezek. 12:11 and Rom. 6:4.

[41]   Both *an* and *ean* are used with the subjunctive (here *bal<u>e</u>*, "should cast," *infra*) so as to make a clause grammatically indefinite (Whittaker's *New Testament Greek Grammar*, *op. cit.*, p. 93).   Thus these terms can be translated in various ways to achieve this meaning, which here is the idea of "if."

kingdom of God, <u>as if</u> a man should cast seed into the ground[42]."

Did the variant originate in the Latin, and was then brought over into the Western Greek text and / or Alexandrian Greek text by Western School and / or Alexandrian School scribes respectively, *infra*?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)   If so, *Translation 1* (different to TR; same as Latin reading), is the correct rendering of the Greek because in the Latin, a conditional sentence includes in it "*si* (if)" or another expression[43] (e.g., *quicunque* in the 1662 Anglican *Book of Common Prayer's* Latin title for the *Athanasian Creed* as, *Quicunque Vult*, meaning "Whosoever will" in the wider words, "Whosoever will be saved"); and there is no such expression here found in the ancient Latin reading of Cyprian of Carthage in North Africa or old Latin e from Africa, *supra*.   If however, the variant did not originate in the Latin, then *Translation 2* (same as TR; different to Latin reading) is also possible.   But given that Bishop Cyprian was martyred in 258 A.D., there is a very good chance that this variant did in fact originate in the Latin, in which instance, *Translation 1* (different to TR; same as Latin reading) of the Greek is the more probable rendering.

The erroneous variant, Greek "*os*," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), as well as the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   It is also found in the Egyptian Coptic Bohairic Version (3rd century).

The erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which

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[42]   Cleon Rogers Jr. & Cleon Rogers Sr., *The New Linguistic & Exegetical Key to the Greek New Testament*, Zondervan, Grand Rapids, Michigan, USA, 1998, Mark 4:26 at p. 75; citing Robertson, A.T., *A Grammar of the Greek New Testament in the Light of Historical Research*, Broadman & Holman, Nashville, Tennessee, USA, 1934, p. 974; & Gundry, R.H., *Mark: A Commentary on His Apology for the Cross*, Eerdmans, Grand Rapids, Michigan, USA, 1993, pp. 223-224).

[43]   See Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 376 & 379-380, sections 590 & 594; Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 161, section 279 c); & John F. Collins, *A Primer of Ecclesiastical Latin*, *op. cit.*, p. 276, section 158, & p. 295 section 167.

was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about. The erroneous variant was adopted by the NU Text *et al*.

The erroneous variant's *Translation 1* (different to TR; same as Latin reading) is found in the NASB, NIV, TEV, NEB, REB, and TCNT. Thus e.g., the Greek "*'os*," is rendered in the Twentieth Century New Testament as "like," in the wider words, "This is what the Kingdom of God is like – <u>like</u> a man who has scattered seed on the ground" (TCNT); or in the Moffatt Translation as "as when," in the wider words, "It is with the Realm of God <u>as when</u> a man has sown seed on earth" (Moffatt).

The erroneous variant's *Translation 1* (different to TR; same as Latin reading) is also found in the new neo-Alexandrian Papists' JB and NJB. They thus vary here from the new neo-Alexandrian Papists' Roman *Catholic RSV*, *infra*; and also from the old Latin Papists who in following the Latin of the TR correctly rendered Mark 4:26 in the Douay-Rheims Version as, "So is the kingdom of God, <u>as if</u> a man should cast seed into the earth."

The erroneous variant's *Translation 2* (same as TR; different to Latin reading) of "as if," is found at Mark 4:26 in the American Standard Version in the wider words, "So is the kingdom of God, <u>as if</u> a man should cast seed upon the earth" (ASV). *Translation 2* is also found in the RSV, ESV, and NRSV; as well as the new neo-Alexandrian Papists' Roman *Catholic RSV*.

Meditation: The *Textus Receptus* reading is thrice supported inside the closed class of Greek and Latin New Testament sources by the early mediaeval church Latin writer, St. Gregory the Great (d. 604). Bishop Gregory was the penultimate Bishop of Rome (Bishop of Rome 590-604), before the first Bishop of Rome to be made "Pope," Boniface III (Bishop of Rome 607; First Pope 607), in the sense we now generally use that word. That is, a "Pope" is one whose claims result in a desire to reserve that title to himself as the "Pope" or "universal bishop" i.e., *with a Diocese encompassing the whole world*. (Before this time "Pope" was used by some Bishops in a more modest way for their jurisdiction in a more geographically limited size diocese.) This transpired when the emperor Phocas made a decree in 607 allegedly setting up the Bishop of Rome as "universal bishop." And so from this time, the Bishop of Rome is one who makes a serious claim to a "universal" jurisdiction as "the vicar of Christ," and who thus "comes in" Christ's "name, saying, I am Christ" (Mark 13:6), as a vice-Christ or vicar of Christ, and so the Bishops of Rome from 607 onwards (or from 606 on an Annunciation Day Calendar), are a succession of "false Christs" (Mark 13:22), or false "vicars of Christ;" each of whom "as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4) in the form of a vice-God or vicar of God on earth. But we ought not to allow this to make us feel ill of goodly former Bishops of Rome like St. Gregory who was a pious man; and indeed, Scripture itself forewarns us that the Office of Antichrist will be held by an apostate who does not "regard the God of his fathers" (Dan. 11:37), and arises in connection with "a falling away" (II Thess. 2:3) when "some shall depart

from the faith" (I Tim. 4:1). And the good Christian reader should also be warned that Antichrist's "deceivableness" (II Thess. 2:10) includes a number of false claims made by the Church of Rome about Gregory the Great.

At **Mark 4:28a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*gar* (For)," in the wider words, "<u>For</u> the earth bringeth forth fruit of herself" (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*enim* (For)," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); the Book of Armagh (812 A.D.), and Sangallensis Latin Diatessaron (9th century); and as Latin, "*Quoniam* (For)," in old Latin Version d (5th century). It is further supported as Latin, "*enim* (For)," by the ancient church Latin writer, Cyprian (d. 258); and the early mediaeval church Latin writer, Gregory the Great (d. 604). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592 in the same form as in Jerome's Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. e.g., in general, *gar* at Mark 4:22,25; & *gar* + noun + verb[44] at Mark 10:45[45]; & cf. 9:31; 11:13; 13:8.)

However, a variant omitting Greek "*gar* (For)," is a minority Byzantine reading, found in, for instance, Codex A 02 (5th century) and Lectionary 48 (1055 A.D., Moscow, Russia).

Was the variant an accidental omission? In a given manuscript, did the "*gar* (For)," come at the end of a line? Was it then lost in an undetected paper fade? Or was the variant a deliberate omission? Did an impious and arrogant prunist scribe, think it some kind of "stylistic improvement" to create "a less wordy text," and did he then wickedly prune away the "*gar* (For)"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:28a the correct reading of the TR, "For," in the wider words, "<u>For</u> the earth bringeth forth fruit of herself" (AV), is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the independent) Codex 0167 (7th century, Mark 4:24-29,37-41; 6:9-

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[44]   Mark 4:28 reads, "*gar* (<u>For</u>) *e* (the) *ge* ('earth,' feminine singular nominative <u>noun</u>, from *ge*) *karpophorei* ('bringeth forth fruit,' indicative active present, 3rd person singular <u>verb</u>, from *karpophoreo*)."

[45]   Mark 10:45 reads, "*gar* (<u>For</u>) *'o* (the) *'uios* ('Son,' masculine singular nominative <u>noun</u>, from *'uios*) *tou* (of) *anthropou* ('man,' masculine singular genitive noun, from *anthropos*) *ouk* (not) *elthe* ('he came,' = 'came,' indicative active aorist, 3rd person singular <u>verb</u>, from *erchomai*)."

11,13,14,37-39,41,41), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in a manuscript of the Egyptian Coptic Sahidic Version; some manuscripts of the Egyptian Coptic Bohairic Version; the Gothic Version (4th century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where the Arabic is rendered in Ciasca's Latin as "*enim* (For)."

And the erroneous variant which omits, "For," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 1241 (12th century, independent in Gospels). It is also found in some manuscripts of the Egyptian Coptic Sahidic Version; some manuscripts of the Egyptian Coptic Bohairic Version; Syriac Harclean h (616) Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

The erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century." Of course, this neo-Alexandrian text manuscript was later shown to be a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. However, knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The erroneous variant which omits "For" was adopted by the NU Text *et al*. And thus at Mark 4:28a the ASV reads, "The earth beareth fruit of herself." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, and TCNT.

So too, the erroneous variant is also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, followed the TR as found in the Latin textual tradition in the Clementine, *supra*, and thus at Mark 4:28a the Douay-Rheims reads, "<u>For</u> the earth of itself bringeth forth fruit."

The neo-Alexandrians Proper generally base their readings on an Alexandrian text

reading, although as a complement to this Alexandrian pincer arm, they occasionally use their non-Alexandrian text pincer arm and select a non-Alexandrian text reading. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) By contrast, the semi neo-Alexandrian, James Moffatt (d. 1944), uses the non-Alexandrian text pincer arm more frequently, and in this is often more strongly influenced by the Western Text than would be a neo-Alexandrian Proper. Here at Mark 4:28a, the leading Western Text follows a second variant we are not considering in any detail, this *Variant 2* omits "*gar* (For)," and adds in "*oti* (that)" at the start of verse 28 so as to connect it to verse 27, i.e., "he knoweth not how that the earth bringeth forth fruit of herself." However, Codex W 032 which is Western Text in Mark 1:1-5:30 here follows the TR, as e.g., does the Latin, and the Arabic, *supra*, and evidently influenced by the wider support outside the Alexandrian text for the TR's reading here at Mark 4:28a, Moffatt here exercised the non-Alexandrian text pincer arm and followed the TR. Hence Moffatt's Translation reads, "For the earth bears crops by itself."

Preliminary Remarks & Textual Discussion for **Mark 4:30a.**

In the final paragraph in the section, "Outside the closed class of NT Greek and Latin sources," I raise some issues of translation with regard to the possible rendering, "To what …?," which potentially might be used to strike down the very notion of a variant here at Mark 4:30a. But against this possibility, I think must be weighed up consideration of the fact that while the two readings have points of intersecting agreement of meaning at the hands of a desirous translator seeking such commonality of possible meaning, they also have points of dissimilar meaning at the hands of anyone else. And we cannot doubt the generality of translations following the variant reading have given it a different rendering to that which we find in the *Textus Receptus* based Authorized Version. Thus I shall discuss this matter here in Part 1, rather than in Appendix 3.

Principal Textual Discussion at **Mark 4:30a** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*Tini* ('Whereunto,' masculine / common singular dative, interrogative pronoun from *tis-ti*)," in the wider words of our Lord, "Whereunto shall we liken the kingdom of God?" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*Cui* ('Whereunto,' masculine / common singular dative, interrogative pronoun from *quis-quid*)," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592). It is further found in the ancient church Greek writer, Origen (d. 254).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the Marcan usage of *tini* at Mark 9:50; or other Marcan usage of declensions of *tis* at e.g., Mark 5:30,31 – *tis*[46], or Mark 2:9; 4:40 – *ti*[47].)

However, a variant reading Greek "*Pos* ('How,' interrogative particle)," i.e., "How shall we liken the kingdom of God?," is a minority Byzantine reading found in Minuscule 267 (12th century, National Library, Paris, France). The variant is also found as Latin, "*Quomodo* ('How,' adverb)," in old Latin Versions e (4th / 5th century) and b (5th century); as well as the ancient church Latin writer, Cyprian (d. 258).

Was the variant an accidental alteration? Did the variant originate in the Greek? Was the original Greek "*Tini* (Whereunto)?" lost in a paper fade or paper destruction "hole in the page"? Was it then "reconstructed from context" by a Greek scribe as "*Pos* (How?)" possibly with some reference to the usage of Marcan "*Pos* (How)?" elsewhere e.g., Mark 3:23; 4:13,40? Or was the variant a deliberate alteration? Did an impious and arrogant Greek scribe, think it some kind of "stylistic improvement" to alter "*Tini* (Whereunto)?" to "*Pos* (How)?"? Or did the variant originate in the Latin? In a given manuscript, did the Latin "*Cui ... ?*" come at the end of a line? With the "*u*" still visible, and possibly part of the "*C*," was it partially lost in a paper fade or paper loss? Was it then "reconstructed from context" by a Latin scribe as "*Quomodo* (How?)" possibly with some reference to the usage of Marcan "*Quomodo* (How)?" elsewhere e.g., it is found in the Vulgate and both old Latin e & b at Mark 3:23; or in both the Vulgate and old Latin b at Mark 4:13; 8:21 (these are verses for which we do not have readings for the incomplete text of old Latin e). Or was the variant a deliberate alteration? Did an impious and arrogant Latin scribe, think it some kind of "stylistic improvement" to alter "*Cui* (Whereunto)?" to "*Quomodo* (How)?"?

Outside the closed class of NT Greek and Latin sources, at Mark 4:30a the correct reading of the TR, "Whereunto … ?," in the wider words of Christ, "Whereunto shall we liken the kingdom of God?" (AV), is found in the leading representative of the Western Text, Codex D 05 (5th century) and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude). It is further found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th

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[46] Greek, *tis* here is a masculine singular nominative, interrogative pronoun from *tis-ti*.

[47] Greek, *ti* here is a neuter singular nominative, interrogative pronoun from *tis-ti*.

century); main text of the Syriac Harclean h (616) Version; and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, "How … ?," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century). It is further found in Minuscules 33 (9th century, mixed text type), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is also found in a marginal reading of the Syriac Harclean h (616) Version.

At Mark 4:30a, the erroneous variant was adopted by the NU Text *et al*. And thus the *American Standard Version* reads, "How … ?," in the wider words, "How shall we liken the kingdom of God?" (ASV; emphasis mine); or the *English Standard Version* reads, "With what can we compare the kingdom of God?" (ESV; emphasis mine); or "What shall we say the kingdom of God is like?" (NIV; emphasis mine); or To what can we liken the Kingdom of God?" (TCNT; emphasis mine). So too the erroneous variant is followed with the same type of rendering found in the ASV, in the NASB, NEB, and REB; or with the same type of rendering found in the ESV, in the RSV and NRSV; or with the same type of rendering found in the NIV, in the TEV, and the new neo-Alexandrian Papists' JB and NJB.

In translating the Latin Vulgate's "*Cui* (from *quis*)?," at Mark 4:30a, the translation associated with, and bearing the name of, the Morning Star of the Reformation and proto-Protestant, John Wycliffe, rendered this as, "To what thing shall we liken the kingdom of God?" (Wycliffe, 1388). And the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims Version (NT, 1582), rendered this from the Latin "*Cui*?" as, "To what shall we liken the kingdom of God?" Let the reader note that the rendering from the Latin "*Cui*" of the Douay-Rheims as "To what …?," is identical with both the rendering from the TR's Greek "*Tini*?" of the New King James Version as, "To what shall we liken the kingdom of God;" and also the rendering from the variant's Greek "*Pos* (How)?" in the Twentieth Century New Testament as, "To what …?" In the first place, this acts to show the potential type of difficulties of meaning one may encounter when one goes to the edges of translation of the Latin and Greek, *with a Greek (NKJV) or Latin (Douay-Rheims) rendering of the TR being the same as a Greek rendering of the variant (TCNT)!* In the second place, this raises the question of whether Moffatt who here reads, "To what can we compare the Realm of God?," is translating the Greek of the variant; or as a semi neo-Alexandrian, he has exercised his non-Alexandrian text pincer arm and rendered the Greek of the TR on the basis of its support in e.g., the Western Text (D 05) and Syriac (main text of the Syriac Harclean)? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) And in the third place, this raises the question of whether or not the variant found in the Latin of Cyprian (d. 258), in fact

originated in the Latin? If so, did the Greek form of the variant first appear later in the Alexandrian School's Codices Vaticanus and Sinaiticus as Greek "*Pos* (How)?" meaning, "To what …?" (like the TCNT, *supra*), being conceptualized by these Alexandrian School scribes as a contextual synonym with the TR's Greek "*Tini* …?" as "To what …?" (like the NKJV, *supra*), in which they then made a deliberate alteration of the Greek also based on "*Pos* (How)?" as a Greek translation of the Latin, "*Cui*?," which they also took as meaning, "To what …?" (like the Douay-Rheims, *supra*)? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

Preliminary Remarks & Textual Discussion for **Mark 4:30c**.

The First Matter: Mark 4:30b. See Part 2 at Mark 4:30b, "Preliminary Remarks & Textual Discussion," where I say, "The stylistic analysis" for Mark 4:30b "rests on the accuracy of the MBT and TR reading of Mark 4:30c, discussed in Part 1 of this Volume 6 … ."

The Second Matter: The Greek. At the TR's word 4, the Greek scribe of Codex A 02 initially left out the letter "*B*" / beta / β, and so he then added it in above the line between the "*A*" / alpha and "*A*" / alpha of "ΠΑΡΑΒΑλωΜΕΝ (/ *parabalomen*)."
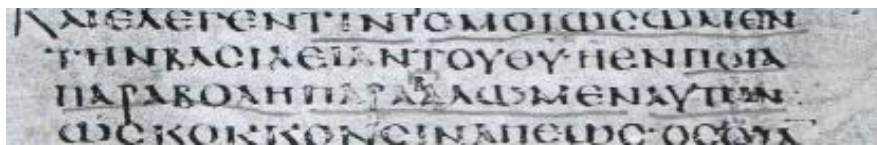
Byzantine text in Codex A 02, Mark 4:30a, page 32a, shows the word "ΠΑΡΑΒΑλωΜΕΝ (/ *parabalomen*, 'shall we compare')," in line 3. (Picture includes Gavin's pencil marks on his photocopy of this codex.)

The Third Matter: The Greek and Latin. Greek, "*en* (word 1)" as a preposition with a following dative in Word 2a (TR) or Word 2b (Variant), *infra*, is capable of meaning e.g., "with" or "to" or "in[48]." Thus either the TR's Greek, "*en* ('with' or 'to,' word 1, preposition + dative) *poia* ('what,' word 2a, a singular <u>dative</u>, interrogative pronoun from *poios-a-on*)," or the variant's Greek, "*en* ('with' or 'to' or 'in,' word 1, preposition + dative) *tini* ('what,' word 2b, a singular <u>dative</u>, interrogative pronoun from *tis-ti*)," could underpin the Latin forms of "*cui* ('to what,' words 1 + 2, a singular dative, interrogative pronoun from *quis-quid*)" (Vulgate *et al*), or the other Latin form, "*in* ('to,' word 1, preposition + accusative[49]) *quam* ('what,' word 2, feminine singular <u>accusative</u>,

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[48] Newman, B.M., *A Concise Greek-English Dictionary of the New Testament*, *op. cit.*, p. 59 (*en* + dative).

[49] Woodhouse's *Latin Dictionary* (1913), *op. cit.*, p. 82 (*in* + accusative); & Stelten's *Dictionary of Ecclesiastical Latin* (1995), p. 124 (*in* + accusative).

pronoun)" (in old Latin ff2, i, q, & c), *infra*; or "*in* ('in,' word 1, preposition + ablative[50]) *qua* ('what,' word 2, feminine singular <u>ablative</u> pronoun)" (old Latin e, b, & d), *infra*.

Therefore I reject the claim made in the textual apparatuses of Tischendorf's 8th edition (1869-72) and Von Soden (1913) at Mark 4:30c, which asserts that all these Latin forms (Tischendorf), or just the Vulgate (Von Soden), support the variant's Word 2b (Greek, *tini*) as opposed to the TR's Word 2a (Greek, *poia*), since the Latin could conceivably be coming from either; although I would accept that broader context indicates old Latin e, b, & d are following the variant and thus the variant's Word 2b at this point. However, while I recognize that translation is an imprecise art, in the same wider context of the Latin, I consider that the Vulgate and most of the old Latin Versions are here translating the TR's Word 2a at Mark 4:30c, *infra*.

The Fourth Matter. In the Greek-Latin diglot of *Codex Bezae Cantabrigiensis* containing the Greek Western Text's D 05 and old Latin d, we find two different readings, once again reminding us that this are different texts.

Principal Textual Discussion at **Mark 4:30c** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*en* ('with' or 'to' or 'in,' word 1, preposition + dative) *poia* ('what,' word 2a, feminine singular dative, interrogative pronoun from *poios-a-on*) *parabol<u>e</u>* ('comparison,' word 3, feminine singular dative noun, from *parabol<u>e</u>*) *parabal<u>o</u>men* ('shall we compare,' word 4, subjunctive active aorist, 1st person plural verb, from *parabal<u>o</u>*) *aut<u>e</u>n* ('it,' word 5, feminine singular accusative, personal pronoun from *autos-<u>e</u>-o*) *;* (?)," in the wider words of our Lord spoken about "the kingdom of God," to wit, "Or <u>with what comparison shall we compare it?</u>" (AV), or, "Or <u>to what comparison shall we compare it?</u>," or, "Or <u>in what comparison shall we compare it?</u>," is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), Y 034 (9th century), and Pi 041 (9th century). It is also supported as Latin, "*cui* ('to what,' words 1 + 2, feminine / common singular dative, interrogative pronoun from *quis-quid*) *parabolae* ('comparison,' word 3, feminine singular dative noun, from *parabola*) *comparabimus* ('shall we compare,' word 4, indicative active future, 1st person plural verb, from *comparo*)[51] *illud* ('that [thing]' = 'it,' word 5, neuter singular accusative, pronoun from *ille-a-ud*)?," in the wider words, "Or <u>to what comparison shall we compare it?</u>," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century) and aur (7th century), and the Book of Armagh (812 A.D.[52], with Gwynn's

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[50]   Woodhouse's *Latin Dictionary* (1913), *op. cit.*, p. 82 (*in* + ablative); & Stelten's *Dictionary of Ecclesiastical Latin* (1995), p. 124 (*in* + ablative).

[51]   Latin, "*comparabimus*" from *comparo* is the spelling of Wordsworth & White's edition of the Vulgate (1911); whereas "*conparabimus*" from *conparo* is the alternative spelling of Weber-Gryson's edition of the Vulgate (2007).

[52] This Vulgate Codex uses the word 3 spelling, "*parabulae*" from *parabula*; and

italics for his additions, reading at word 4, "*con*parabimus"). Or as Latin, "*in* ('to,' word 1) *quam* ('what,' word 2) *parabolam* ('comparison,' word 3, feminine singular accusative noun, from *parabola*) *comparabimus* ('shall we compare,' word 4) *illud* ('that [thing]' = 'it,' word 5)?," in old Latin Version q (6th / 7th century) i.e., "to what comparison shall we compare it?;" or as Latin, "*in* ('to,' word 1) *quam* ('what,' word 2) *parabolam* ('comparison,' word 3) *similabimus* ('shall we compare,' word 4, indicative active future, 1st person plural verb, from *similo*) *illud* ('that [thing]' = 'it,' word 5)?," in old Latin Version c (12th / 13th century) i.e., "to what comparison shall we compare it?" It is further supported in the similar readings of Latin, "*cui* ('to what,' words 1 + 2,) *parabolae* ('comparison,' word 3) *comparavimus* ('have we compared,' word 4, indicative active perfect, 1st person plural verb, from *comparo*) *illud* ('that [thing]' = 'it,' word 5)?," in the wider words, "Or <u>to what comparison have we compared it?</u>," in old Latin Version l (7th / 8th century[53]) and Sangallensis Latin Diatessaron (9th century, chapter lxxiii); or Latin, "*in* ('to,' word 1) *quam* ('what,' word 2) *parabolam* ('comparison,' word 3, feminine singular accusative noun, from *parabola*) *conparavimus* ('have we compared,' word 4, from *conparo*[54]) *illud* ('that [thing]' = 'it,' word 5)?," in old Latin Versions ff2 (5th century) and i (5th century[55]) i.e., "to what comparison have we compared it?" From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate (with the word 4 spelling of *comparabimus* from *comparo*), *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. Cf. 1] the grammatical structure of "*en* ('by,' preposition + dative *poia*) *poia* (what) *exousia* (feminine singular <u>dative</u> noun, from *exousia*)" in Mark 11:28,29,33; 2] the usage of the word 3 noun *parabol<u>e</u>*, which is from the word 4 verb, *parabal<u>o</u>*; & 3] the usage of *autos-<u>e</u>-o* in, for instance, Mark 8:35 & 10:15.

However, a variant reading Greek, "*en* ('with' or 'to' or 'in,' word 1, preposition + dative) *tini* ('what,' word 2b, feminine / common singular dative, interrogative pronoun from *tis-ti*) *aut<u>en</u>* ('it,' word 5, feminine singular accusative, personal pronoun from *autos-<u>e</u>-o*) *parabol<u>e</u>* ('comparison' or 'parable,' word 3, feminine singular dative noun, from *parabol<u>e</u>*) *th<u>o</u>men* ('shall we set forth,' word A1, subjunctive active aorist, 1st person plural verb, from *tith<u>e</u>mi*) *; (?),*" i.e., "Or in what comparison shall we set it forth?," or "to what comparison shall we set it forth?," is found in the ancient church Greek writer, Origen (d. 254). It is also found as Latin, "*in* ('to,' word 1) *qua* ('what,' word 2) *similtudinem* ('comparison,' word 3) *ponemus* ('shall we set forth,' word A1, indicative active future, 1st person plural verb, from *pono*) *illud* ('that [thing]' = 'it,'

(in Gwynn's additions) the word 4 spelling "*conparabimus*" from *conparo*.

[53] Old Latin l, uses the word 4 spelling "*conparavimus*" from *conparo*.

[54] The word 4 spelling "*conparavimus*" from *conparo* is the same word as word 4 "*comparavimus*" from *comparo* in the Sangallensis Diatessaron, *supra*.

[55] Old Latin i has word order 5,4.

word 5)?," i.e., "to what comparison shall we set it forth?," in old Latin Version Latin b (5th century).   And it is also found in the similar readings of Latin, "*in* ('to,' word 1) *qua* ('what,' word 2) *parabola* ('comparison,' word 3) *damus* ('do we give,' word A2, indicative active present, 1st person plural verb, from *do*) *eum* ('it,' word 5)?," i.e., "to what comparison do we give it?," in old Latin Version e (4th / 5th century), and the ancient church Latin writer, Cyprian (d. 258); and as Latin, "*in* ('in' word 1) *qua* ('what' word 2) *paravola* (= *parabola*, 'comparison,' word 3) *transferamus* ('shall we convey' or 'should we convey,' word A2, subjunctive active present, 1st person plural verb, from *transfero*) *illud* ('it,' word 5)?," i.e., "in what comparison shall we convey it," in old Latin Version d (5th century).

Was the variant an accidental alteration?   In a given manuscript, did the Greek "*en* (with) *poia* (what)" come at the end of line y, and "*parabole* (comparison) *parabalomen* (shall we compare) *auten* (it) *;* (?)" at the end of line z; with the first word of the next verse, "*os* (like)," starting on the next page?   Due to damage of paper ripping, was there then a tear to the right of "*en* (with)" with what was to its right ripped out or lost in paper decay, and a rip or paper loss underneath this also, resulting in the loss of line z after "*parabole* (comparison)," but with the preservation of a fragment reading "*auten* (it)," and a fragment from the end of "*parabalomen* (shall we compare)" reading simply, "*omen*"?   Did a scribe then "reconstruct" this jigsaw "from context," by adding in "*tini* ('what,' word 2b)," then the "*auten* (it)" fragment; and then a "*th*" before the "*omen*" fragment to get *thomen* ('shall we set forth,' word A1)," and hence the variant, "*tini* ('what,' word 2b) *auten* ('it,' word 5) *parabole* ('comparison) *thomen* ('shall we set forth,' word A1) *;* (?),"   Or was the variant a deliberate alteration?   Did an impious scribe, perhaps ideologically committed to some form of "dynamic equivalence" theory, in which he considered he was at liberty to put the words of Scripture "into another form that means the same type of thing," wickedly set about to deliberately alter the text of Scripture from that of the TR to the variant?

Outside the closed class of NT Greek and Latin sources, at Mark 4:30c the correct reading of the TR, "Or <u>with what comparison shall we compare it?</u>" (AV), is found in the leading representative of the Western Text, Codex D 05 (5th century); Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5); and (the mixed text type) Codex Theta 038 (9th century).   It is further found in Minuscules 33 (9th century, mixed text type), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent).   It is also found in the Armenian Version (5th century); and a similar reading is found in the Syriac Harclean h (616) Version.   It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), which reads in Ciasca's Latin, "*et* (and) *cui* ('to what,' words 1 + 2) *parabolae* ('comparison,' word 3) *comparabo* ('shall we compare,' word 4, indicative active future, 1st person plural verb, from *comparo*) *illud* ('that [thing]' = 'it,' word 5)?," i.e., "and <u>to what comparison shall we compare it</u>?" (Arabic Diatessaron, chapter xvii).

And the erroneous variant, "Or <u>in what comparison shall we set it forth?</u>," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and

Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 28 (11th century, which is independent text in Mark, & Byzantine elsewhere). It is further found in a different Greek word order (1,2,3,5,A1) in the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version).

And hence the erroneous variant was adopted by the NU Text *et al*. And thus at Mark 4:30c the ASV reads, "or in what parable shall we set it forth?" So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

So too, the erroneous variant was adopted by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, at Mark 4:30c the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) adopted the TR's reading due to its strength in the Latin in the Clementine; and likewise the Douay-Rheims follows the TR in reading, "or to what parable shall we compare it?"

Preliminary Remarks & Textual Discussion for **Mark 4:31b** and **Mark 4:31c**.

The Latin. Two components are here discussed. The first component (Mark 4:31b) relates to whether the Greek is in the masculine or neuter, and the Latin cannot be consulted to determine this as it could be translated from either.

The second component (Mark 4:31c) relates to whether or not the Greek does (*Variant 2*), or does not (TR), use Greek "*estin* ('it is' or 'it be,' word A indicative present, 3rd person singular verb, from *eimi*; *Component 2:* Mark 4:31c);" and allowing that translation is an imprecise art, in either instance the English rendering could be "it be." In the Vulgate the reading for *Component 2:* Mark 4:31c, is Latin, "*minus* (less than) *est* ('it is' = 'is,' or 'it is' = 'it be,' word A indicative active present, 3rd person singular verb, from *sum-esse*; *Component 2:* Mark 4:31c) *omnibus* (all)," i.e., "is less than all seeds" (Wycliffe, 1388) or "is less than all the seeds" (Douay-Rheims), and allowing that translation is an imprecise art, thus arguably rendered from either the Greek TR; or rendered "it be less than all the seeds …," and thus arguably rendered also from *Variant 2*. Similar issues exist in most of the old Latin readings here at Mark 4:31c, which accordingly shall not be referred to in the "Principal Textual Discussion," *infra*.

However, although two of the more detailed Greek textual apparatuses, to wit, those of both Von Soden (1913) and Nestle-Aland (1993) both avoid reference to this matter, Tischendorf's 8th edition (1869-72), considers that the Greek *Variant 4's* Component 2 (Mark 4:31c) is followed in the Latin, "*minor* (least) *cum* (although) *sit* ('it

be[56],' subjunctive active present, 3rd person singular verb, from *sum-esse*)," i.e., "<u>although it be least</u> of all the seeds" in old Latin e & Cyprian; and as Latin, "*cum* (although) *sit* (it be) *minus* (least)," i.e., although it be least of all the seeds," in old Latin b.   If so, this would require the conclusion that the Greek participle of *Variant 4*, "*on* ('being' = 'it be,' word B, neuter singular nominative, active present participle, from *eimi*), is a concessive participle i.e., the action of the main verb is realized, notwithstanding the circumstance or action stated in the participle[57].   This is the type of rendering followed by the Greek translators of the ASV, seen in the ASV usage of "though" to render what is regarded as a concessive participle at Mark 4:31c, "<u>though it be less than</u> all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs … ."   Thus even though other neo-Alexandrian translators do not concur with the ASV translators that this is a concessive participle (e.g., RSV, ESV, & NRSV – all three of which are revisions of the RV & ASV), irrespective of whether one thinks the Greek of *Variant 4* is, or is not, a concessive participle, one would have to say that the view that it is a concessive participle is a most reasonable explanation for showing a nexus between Latin *Variant 3* and Greek *Variant 4's* Component 2.   Therefore I would here concur with Tischendorf that both old Latin e & b are referring to the same reading as Greek *Component 2:* Mark 4:31c.

Thus *inside the closed class of sources*, other than with regard to Cyprian and old Latin e & b, I shall not refer to the Latin for the readings at Mark 4:31b and Mark 4:31c, *infra*.   However I shall refer to the reading of the Vulgate *et al* in considering the possible origins of *Variant 3*, *infra*.   And *outside the closed class of sources*, I shall likewise make no reference to Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), since my knowledge of the underpinning Arabic comes from Ciasca's Latin translation, and in this Latin translation of the Arabic, this is also rendered as Latin, "*minus* (less than) *est* ('it is' = 'is,' or 'it is' = 'it be,' word A; *Component 2:* Mark 4:31c) *omnibus* (all)."

Principal Textual Discussion at **Mark 4:31b** {with rating **A**} and **Mark 4:31c** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*mikroteros* ('small' = 'is less than[58],' word 1a, <u>masculine</u> singular nominative adjective, from *mikroteros*, the masculine comparative adjective of *mikros-a-on*; *Component 1:* Mark 4:31b) *pant<u>on</u>* ('all,' word 2, neuter plural genitive adjective, from *pas-pasa-pan*)," in the wider words of our Lord concerning "a grain of mustard seed, which …, <u>is less than</u> <u>all</u> the seeds that be in the earth" (AV), is Majority Byzantine Text e.g., Codices A

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[56]   Here rendered "it be" rather than "it may be" as it is a subjunctive preceded by "*cum*" in a subordinate clause (Wheelock's *Latin Grammar*, pp. 211-212).

[57]   Wallace's *Greek Grammar*, pp. 634-635; Young's *Greek*, p. 156.

[58]   Concerning the rendering of a comparative adjective, see Wallace's *Greek Grammar*, pp. 299-300; Young's *Greek*, p. 83.

02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25[59]), K 017 (9th century), U 030 (9th century), and Pi 041 (9th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. with regard to the *Component 1* Mark 4:31b usage of a masculine form of *mikros-a-on*, Mark 15:40 "James <u>the less</u>," <u>masculine</u> singular genitive adjective. And cf. with regard to the *Component 2* Mark 4:31c usage of a comparative adjective + *pant<u>on</u>*, the Mark 4:32 matching Marcan usage of a comparative adjective, *meiz<u>on</u>* / "greater than," masculine singular nominative adjective, from *meiz<u>on</u>*, the masculine comparative adjective of *megas-megal<u>e</u>-mega*, + *pant<u>on</u>* / "all," neuter plural genitive adjective, from *pas-pasa-pan*, in the words, "greater than all herbs.")

Variant 1 relates to *Component 1*, and reads for *Component 1:* Mark 4:31b, Greek, "*mikroteron* ('small' = 'less than,' word 1b, <u>neuter</u> singular nominative adjective, from *mikros-a-on*)," i.e., "a grain of mustard seed, which …, <u>is less than</u> <u>all</u> the seeds … ." This is a minority Byzantine reading found in Codex M 021 (9th century); and Minuscules 2 (12th century) and 235 (14th century).

Variant 2 relates to *Component 1* (Mark 4:31b) and *Component 2* (Mark 4:31c), and reads Greek "*mikroteros* ('small' = 'less than,' word 1a, <u>neuter</u> singular nominative adjective, from *mikros-a-on*; *Component 1:* Mark 4:31b) *estin* ('it is' or 'it be,' word A indicative present, 3rd person singular verb, from *eimi*; *Component 2:* Mark 4:31c) *pant<u>on</u>* ('all,' word 2)," i.e., in the wider words, "<u>is less than</u> <u>all</u> the seeds that be in the earth," or "<u>it is less than</u> <u>all</u> the seeds … ," or "<u>it be less than</u> <u>all</u> the seeds … ." This is a minority Byzantine reading found in Codex Sigma 042 (late 5th / 6th century).

Variant 3 relates to *Component 2* (Mark 4:31c), and reads Latin, "*minor* (least) *cum* (although) *sit* ('it be,' subjunctive active present, 3rd person singular verb, from *sum-esse*)," i.e., "<u>although it be least</u> of all the seeds" in old Latin Version e (4th / 5th century), and the ancient church Latin writer, Cyprian (d. 258); and Latin, "*cum* (although) *sit* (it be) *minus* (least)," i.e., <u>although it be least</u> of all the seeds" in old Latin Version b (5th century).

Was *Variant 1* an accidental alteration? In a given Greek manuscript line, at Mark 4:31b, did Greek "*mikroteros* ('is less than[60],' word 1a, <u>masculine</u> singular nominative adjective)," lose its last letter in a paper fade or loss? Was it then "reconstructed from context" by a copyist scribe as Greek, "*mikroteron* (less than,' word 1b, <u>neuter</u> singular nominative adjective, from *mikros-a-on*)," quite possibly with some reference to the "*mikroteron*" of Matt. 13:32? Or was *Variant 1* a deliberate alteration? Did an assimilationist scribe, seeking "a more standard" gospel text, impiously take it upon himself to deliberately alter the "*mikroteros*" to "*mikroteron*" at Mark 4:31b so as to make it the same as Matt. 13:32?

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[59] Codex A 02 uses a local dialect spelling of work 1a as "*meikroteros*."

[60] This rendering flows from the fact that this is a comparative adjective, see Wallace's *Greek Grammar*, pp 299-300; Young's *Greek*, p. 83.

Was *Variant 2* an accidental alteration?   In a given Greek manuscript, did the "*mikroteros*" come at the end of a line, with a paper space left before the next line?   Did a copyist scribe wrongly conclude that "there had been a paper fade," and did he then "reconstruct from context" the "missing word" as "*estin* ('it is' or 'it be')," quite possibly with some reference to the "*esti*" of Matt. 13:32?   Or was *Variant 2* a deliberate alteration?   Did an assimilationist scribe, seeking "a more standard" gospel text, impiously take it upon himself to deliberately add in the "*estin*" at Mark 4:31c so as to make it the same as Matt. 13:32?

Was *Variant 3* an accidental alteration?   In a given Latin manuscript reading like the Vulgate and old Latin Versions ff2, i, f, aur, l, & c, Latin, "*minus* (less than) *est* ('it is' = 'is,' or 'it is' = 'it be,' word A indicative active present, 3rd person singular verb, from *sum-esse*; *Component 2:* Mark 4:31c) *omnibus* (all)," did the "*minus*" come at the end of a line, followed by a bit of a paper space, before on the next line came the "*est*"?   Due to a paper fade or loss, did the end of line 1 come to look something like, "*min   *" and then the start of line 2 something like "* t*"?   Was this then "reconstructed from context" by a Latin scribe as, "*minor* (least) *cum* (although) *sit* (it be) *omnibus* (all)," as now found in old Latin e & Cyprian, possibly with some reference to the Latin reading of Matt. 13:32 found in old Latin e, "*cum minor sit*"?   Or was *Variant 3* a deliberate alteration?   Did an assimilationist scribe, seeking "a more standard" gospel text, impiously take it upon himself to deliberately alter the reading to that which we now find in old Latin e at Mark 4:31c with reference to the Latin reading of Matt. 13:32 found in old Latin e, "*cum minor sit*"?   Was the reading of old Latin b a slightly later rearrangement of the Latin text as found in the earlier Latin reading of e.g., Cyprian?

Outside the closed class of NT Greek and Latin sources, at Mark 4:31b & Mark 4:31c the correct reading of the TR, Greek, "*mikroteros* ('small' = 'is less than,' word 1a; *Component 1:* Mark 4:31b) *panton* ('all,' word 2)," i.e., "is less than all the seeds" (AV) is found in (the mixed text type) Codex C 04 (5th century), Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 157 (12th century, independent).   It is further found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).

Variant 1 relating to *Component 1*, which reads for *Component 1:* Mark 4:31b, Greek, "*mikroteron* ('small' = 'less than,' word 1b)," i.e., "is less than all the seeds" (AV), is found in e.g., Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 579 (13th century, mixed text).

Variant 2 relating to *Component 1* (Mark 4:31b) and *Component 2* (Mark 4:31c), which reads Greek "*mikroteros* ('small' = 'less than,' word 1a; *Component 1:* Mark

4:31b) *estin* ('it is' or 'it be,' word A indicative present; *Component 2:* Mark 4:31c) *pant<u>on</u>* ('all,' word 2)," i.e., "<u>is less than</u> <u>all</u> the seeds," or "<u>it is less than</u> <u>all</u> the seeds," or "<u>it be less than</u> <u>all</u> the seeds;" is found at the hand of a "corrector scribe" in the leading representative of the Western Text, Codex D 05 (5th century), and in the original D 05 as "*mikroteron* ('small' = 'less than,' word 1b) *estin* ('it is' or 'it be,' word A indicative present; *Component 2:* Mark 4:31c) *pant<u>on</u>* ('all,' word 2)."

   Variant 4 relating to *Component 1* (Mark 4:31b) and *Component 2* (Mark 4:31c), combines *Variants 1 & 3* (on one possible translation of the Greek as a concessive participle) and reads, Greek "*mikroteron* ('small' = 'less than,' word 1b, <u>neuter</u> singular nominative adjective, from *mikros-a-on*; *Component 1:* Mark 4:31b) *on* ('being' = 'it be,' word B, neuter singular nominative, active present participle, from *eimi*; *Component 2:* Mark 4:31c) *pant<u>on</u>* ('all,' word 2)," i.e., in the wider words, "<u>it be less than</u> <u>all</u> the seeds … ." It is found in the two leading Alexandrian text's Codices Vaticanus (4th century), and a "corrector scribe" of Sinaiticus (4th century) who removed the original definite article "*o*" before word 1b raising the question, Was this done by the original scribe of this codex after he detected his error, or was it done by a later scribe? It is also found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); as well as Minuscule 1071 (12th century, independent). Its *Component 2* form is also found in the Armenian Version (5th century) and Ethiopic Version (Dillmann, 18th / 19th centuries).

   Variant 4 relates to *Components 1 & 2*, and combines *Variant 1* with a possible Greek form of *Variant 3*. This raises the question, Did Greek *Variant 4* originate as a corruption of *Component 1* from Greek *Variant 1*, coupled with a corruption of *Component 2* from Latin *Variant 3*? In Latin, the verb *sum-esse* (to be), generally only has a future participle, and therefore in general not a present participle (although a present participle of *sum-esse* is found in the adjective *insons* / "innocent," and in a modified form in the compounds *ab-sens* / "absent" and *pra-esens* / "present;" and the present active participle *ens* is found in philosophical or late Latin)[61]. Therefore, did a Greek scribe of the Alexandrian School who was seeking to render the Latin *Variant 3* into Greek, consider that a Greek concessive participle which was an active present participle was "the best way to do this," as he erroneously thought that this was "the Greek that probably underpinned the Latin reading" of *Variant 3*? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

   The erroneous *Variant 4* was adopted by the NU Text *et al*. And thus at Mark 4:31b & 4:31c, the ASV (which follows the RV in) regarding word B as a concessive participle, reads, "<u>though it be less than</u> all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs …" (Mark 4:31b-32a). So

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[61] See Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 66-67, section 116; Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, pp. 79-81, section 170.

too, the erroneous *Variant 4* is found in, and renders word B a concessive participle in the NASB and TCNT.   And though not rendering word B as a concessive participle, the erroneous *Variant 4* is also found in the RSV, ESV, NRSV, NIV, TEV, NEB, REB, and Moffatt; as well as the Papists' Roman *Catholic RSV*, JB, and NJB.   E.g., the ESV reads, "when sown on the ground, <u>is the smallest of</u> all the seeds … ."

At **Mark 4:31d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*esti* ('it is' = 'be,' word 1a, indicative active present, 3rd person singular verb, from *eimi*) *t<u>on</u>* ('of the [ones]' = 'that,' word 2, neuter plural genitive, definite article from *to*) *epi* ('in' or 'on,' word 3, preposition + genitive) *t<u>es</u>* ('the,' word 4, feminine singular genitive, definite article from *<u>e</u>*) *g<u>es</u>* ('earth,' word 5, feminine singular genitive noun, from *g<u>e</u>*)," in the wider words of our Lord, "is less that all the seeds <u>that be</u> in the earth" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, in word order 2[62],3,4,5,1), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century)[63].   It is also supported as Latin, "*quae* ('that,' word 2, pronoun) *sunt* ('they are' = 'are,' word 1b, indicative active present, 3rd person plural verb, from *sum-esse*) *in* ('in,' word 3) *terra* ('[the] earth,' words 4 & 5)," i.e., "is less that all the seeds <u>that are</u> in the earth," in Jerome's Vulgate (5th century), and old Latin Versions aur (7th century), l (7th / 8th century), and c (12th / 13th century), as well as the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading with words 3, 4, & 5 combined in a typical Book of Armagh compound word, "q*uae* s*un*t int*er*ra"); as Latin, "*quae* ('that,' word 2) *sunt* ('they are' = 'are,' word 1b) *in* ('in,' word 3) *terram* ('[the] earth,' words 4 & 5)," in old Latin Versions d (5th century), f (6th century), & q (6th / 7th century); with the key words Latin, "*quae* ('that,' word 2) *sunt* (are,' word 1b)," in old Latin Version a (4th century), before this incomplete manuscript ends and does not take up again till verse 34; and as Latin, "*quae* ('that,' word 2) *sunt* ('they are' = 'are,' word 1b) *super* ('on,' word 3) *terram* ('[the] earth,' words 4 & 5)," in old Latin Versions ff2 (5th century) and i (5th century).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*.   Cf. *esti* + definite article in Mark 5:14 "*esti* ('it is' = 'it was') *to* ('the [thing]' = 'that,' neuter singular nominative, definite article from *to*)"; and Mark 9:10 "*esti* (it is) *to* ('the [thing]' = 'the,' neuter singular nominative, definite article from *to*)" = "the … should mean" in the wider words, "what <u>the</u> rising of the dead <u>should mean</u>" (AV[64]).

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[62]   In A 02 word 2 comes at the end of a line and so the final letter is abbreviated to a bar "‾" i.e., something like "τω‾".

[63]   All these Greek manuscripts include the optional "*n*" at the end of word 1a and thus read "*estin*."

[64]   As seen by this Mark 9:10 rendering of the AV, because translation is an imprecise art, even a literal translation such as the AV must sometimes use some level of dynamic equivalence.   But such a literal translation uses it *only when absolutely*

However, a variant omitting word 1, Greek "*esti* (be)," is a minority Byzantine reading found in Sigma 042 (late 5th / 6th century). This could be rendered variously as either, "the seeds that *be* in the earth" (with italics for added word so that word 2, *ton* is still rendered as "that"), or "the seeds in the earth" (regarding word 2, *ton* / "that," as redundant in English translation).

Is the variant omitting word 1 also found in the Latin? Old Latin Version b (5th century) is incomplete at this verse till it takes up again at verse 34, but it is sufficiently complete to see that Latin, "*quae* ('that,' word 2) *sunt* ('they are' = 'are,' word 1b)" was not part of the original manuscript's reading. Therefore, as a conjectural reconstruction of what is happening in old Latin b, was it rendered into Latin from a Greek manuscript lacking "*esti* ('it is' = 'be,' word 1a)," and for the purposes of Latin translation, the Latin scribe considered that the Greek "*ton* ('of the [ones]' = 'that,' word 2)" was redundant as the meaning was "the seeds in the earth"? If on the one hand, one thinks this is a likely speculative reconstruction, then one would consider that old Latin b also follows the variant. But if one the other hand, one does not think this is a sufficiently safe conjectural reconstruction, then one would not consider that old Latin b also follows the variant. Good Christian reader, What thinkest thou? Is the variant found in the Greek and Latin, or only in the Greek?

Was the variant an accidental omission? In a given Greek manuscript where the word 1a "*esti*" included the optional "*n*" and thus read "*estin*" (e.g., all Greek manuscripts itemized above in support of the TR read "*estin*"), did a Greek scribe looking at "*spermaton* (seeds) *estin* (be) *ton* (that)," first write, "*spermaton*"? Perhaps in connection with a distraction, or perhaps suffering from some level of fatigue, did his eye then jump from the "*n*" ending of "*spermaton*" to the "*n*" ending of "*estin*"? Did he then just keep copying out from "*ton*" onwards, thus producing the variant, "*spermaton ton*"? Or was the variant a deliberate omission? Did an impious prunist scribe who considered the "*estin* (be)" was "unnecessarily wordy," then wickedly prune it away?

Outside the closed class of NT Greek and Latin sources, at Mark 4:31d the correct reading of the TR, Greek, "*estin* ('be,' word 1a) *ton* ('that,' word 2)," is found in Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 157 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family*

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necessary, and so this is quite different to the type of thing one finds in loose'n'liberal translations that employ suchlike gratuitously, e.g., the NIV or TEV.

13 Manuscripts of the NU Text Committee) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it is rendered in Ciasca's 19th century Latin as, "*quae* ('that,' word 2) *sunt* ('they are' = 'are,' word 1b) *super* ('on,' word 3) *terram* ('[the] earth,' words 4 & 5)," i.e., "that are on the earth" (Arabic Diatessaron, chapter xvii).

And the erroneous variant which omits "*estin* ('be,' word 1a)" is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). It is also found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30; (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); as well as Minuscule 1071 (12th century, independent).

And hence the erroneous variant was adopted by the NU Text *et al*. At Mark 4:31d there are two possible renderings for the variant. *Rendering 1*: "the seeds that *be* in the earth" (with italics for added word so that word 2, *ton* is still rendered as "that"); or *Rendering 2*: "the seeds in the earth" (regarding word 2, "that," as redundant in English translation). *Rendering 1* is followed in the ASV which reads, "the seeds that are upon the earth" and thus lacks italics for the added word "are." And likewise lacking italics for the added word, *Rendering 1* is also followed in the NASB. By contrast, *Rendering 2* is followed in the RSV, ESV, NRSV, NIV (3rd ed. 2011), and Moffatt.

At Mark 4:31d, as one seeks to decipher their loose'n'liberal renderings masked under the vagaries of gratuitous "dynamic equivalence," *Rendering 2* also appears to be followed by the TEV, NEB, and REB. But what is one to make of the loose'n'liberal rendering of the *New International Version* (1st ed. 1978 & 2nd ed. 1984), "which is the smallest seed you plant in the ground" (NIV, 2nd ed.)? Or what is one to make of the vague, woolly, and incomplete rendering of the *Twentieth Century New Testament*, "though it is smaller than all other seeds" (TCNT)?

Rendering 2 is also followed in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, the old Latin Papists of post Trent Council and pre-Vatican II Council times followed the *Textus Receptus* (TR) due to its support in the Latin in both the Clementine and Douay-Rheims, the latter of which reads at Mark 4:31d, "the seeds that are in the earth."

Preliminary Remarks & Textual Discussion for **Mark 4:34**.

The First Matter. On the one hand, one can say that the Latin, "*suis* (his)" is omitted at Mark 4:34 in the wider, "*discipulus* (disciples) *suis* (his)," in old Latin Versions i & l. But on the other hand, the Vulgate *et al* reading of Latin "*discipulus* (disciples) *suis* (his)," could be drawn from either the TR's reading of Greek, "*tois* (the) *mathetais* (disciples) *autou* (of him)" (cf. e.g., "*discipulus suis*" for "his disciples" at

Mark 6:41, Latin Vulgate); or the variant's Greek, "*id<u>o</u>is* (his own) *math<u>e</u>tais* (disciples)" (cf. e.g., Latin *suis* for "their own" in Acts 27:19, Latin Vulgate).   While it would be possible for a Latin translator to clearly follow the Greek variant with the usage of the Latin adjective, *proprius-a-um,* and thus a reading of "*propriis* (his own) *discipulis* (disciples)," neither the Vulgate nor any old Latin Versions have done so; and so no reference will be made to the Latin in the section determining the TR "Inside the closed class of Greek and Latin NT sources," *infra*.   However, even though the Vulgate and old Latin Versions are *inside the closed class of Greek and Latin NT sources*, paradoxically, they shall be referred to on this occasion only in the section "Outside the closed class of NT Greek and Latin sources," *infra*, as the Latin reading they use may well account for the rise of the Greek variant.

The Second Matter.   The general lack of interest in the variant readings at Mark 4:34 in the main textual apparatuses I consult, such as Tischendorf's 8th edition (1869-72), von Soden (1913), and Nestle-Aland's 27th edition (1993) – which here has no information at all, and Swanson (1995), means there is less textual information than is usually given here at Mark 4:34, *infra*.

Principal Textual Discussion at **Mark 4:34** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*tois* (the) *math<u>e</u>tais* (disciples) *autou* (of him)" i.e., "his disciples" in the wider words spoken of our Lord, "he expounded all things to <u>his disciples</u>" (AV), is Majority Byzantine Text e.g., *Codex Alexandrinus* (A 02, or *Manuscript London*, 5th century, Byzantine in Gospels, Matt. 25:6-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25, British Library, London, UK), the purple parchment, *Codex Rossanensis* (Σ / Sigma 042, late 5th / 6th century, St. Matthew's & St. Mark's Gospels, Rossano, Italy), *Codex Macedoniensis* (Y 034, 9th century, Cambridge University Library, England, UK), and *Codex Petropolitanus* (Π / Pi 041, 9th century, St. Petersburg Public Library, Russia).

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. e.g., Mark 2:15,16; 5:31.)

Outside the closed class of NT Greek and Latin sources, at Mark 4:34 the correct reading of the TR, Greek, "*tois* (the) *math<u>e</u>tais* (disciples) *autou* (of him)" i.e., "his disciples" is found in the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5), and Minuscule 28 (11th century, which is independent text in Mark & Byzantine elsewhere).

However, a variant reading Greek, "*id<u>o</u>is* (his own) *math<u>e</u>tais* (disciples)," i.e., "his own disciples," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the

independent) Codex Delta 037 (9th century).

As discussed in the "Preliminary Remarks & Textual Discussion for *Mark 4:34*," *supra*, the Latin reading, "*discipulus* (disciples) *suis* (his)" (Vulgate, & old Latin e, b, d, ff2, f, q, aur, & c; Book of Armagh; Sangallensis Latin Diatessaron chapter lxxiv; & Cyprian), might be rendered in Greek as either "*tois* (the) *mathetais* (disciples) *autou* (of him)" (TR) or "*idois* (his own) *mathetais* (disciples)" (Variant). The Latin form of "*discipulus* (disciples) *suis* (his)" is found in e.g., old Latin e (4th / 5th century, Africa), and the ancient church Latin writer, Cyprian of Carthage in North Africa (d. 258). Thus if the Greek variant is a "reconstruction" from the Latin, it might have been inaccurately so "reconstructed" as found in the Greek variant. Therefore, does the Latin reading of e.g., old Latin e (4th / 5th century, Africa), and Cyprian (d. 258), which was intended as a Latin rendering of the Greek TR, represent the text from which Greek scribes of the notoriously bad ancient Alexandrian School of North Africa and Arabia "reconstructed" the Greek reading of the variant? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.) If so, was this an Alexandrian School "reconstruction" following paper damage e.g., paper loss, to the text in their manuscript? Or given that the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of "gnostic heresies[65]," does it reflect an independent "reconstruction" by gnostic heresy influenced Alexandrian School scribes who considered "the secret knowledge of Latin" here somehow provided "a superior reading to the Greek" as e.g., a text whose variant they here manufactured at Mark 4:34 in order to use it among their deluded followers to stress the idea that esoteric gnostic knowledge is given only to "his <u>own</u>" followers such as those then connected with the textual corrupters of the Alexandrian School?

The erroneous variant was adopted by the NU Text *et al*. And thus at Mark 4:34 the ASV reads, "his own disciples." So too the erroneous variant is followed in the NASB, RSV, ESV, NIV, TCNT, and Moffatt.

The variant's Greek, "*idiois* (masculine plural dative adjective, from *idios-ia-ion*)," has the sense of "one's own[66]," and so it is properly here rendered, "his own disciples" (ASV), rather than "his disciples" (NRSV). However, the NRSV type of rendering is also found in the TEV, NEB, REB; and Papists' Roman *Catholic RSV*, JB, and NJB. This raises the following question. Are the NRSV *et al* here simply removing the "own" for "stylistic English reasons," or is one or more of them here exercising the non-Alexandrian pincer arm and following the TR's reading on the basis of its wide support in the Byzantine Text (e.g., A 02), Western Text (D 05 & W 032), and independent texts (C 0107 & 28)? (Cf. my comments on the non-Alexandrian text

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

[66] See Mounce's *Analytical Lexicon to the Greek NT* (1993), p. 250 (*idios-ia-ion*), & Newman's *Concise Greek-English Dictionary of the New Testament* (1971), *op. cit.*, at p. 85 (*idios-ia-ion*).

pincer arm at Mark 4:1d.)   Probably the former, but possibly the latter, we cannot be sure, and nor can any of their benighted devotees.

Preliminary Remarks & Textual Discussion for **Mark 4:36a** and **Mark 4:36b**.

The general lack of interest in the variant readings at Mark 4:36a & b in the main textual apparatuses I consult, such as Tischendorf's 8th edition (1869-72), von Soden (1913), and Nestle-Aland's 27th edition (1993), and Swanson (1995), means in some parts there is less textual information than is usually given here at Mark 4:36, *infra*.   Cf. Mark 4:36c in Appendix 3.

Principal Textual Discussion at **Mark 4:36a** {with rating **A**} and **Mark 4:36b** {with rating **B**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*kai* ('also,' a conjunction; *Component 1:* Mark 4:36a) *alla* (other) *de* (And) *ploiaria* ('little ships,' neuter plural nominative noun, from *ploiarion*; *Component 2:* Mark 4:36b) *en* ('there were,' Mark 4:36c, see Appendix 3)" in the wider words spoken of our Lord, "And there were also with him other little ships" (AV), is Majority Byzantine Text e.g., *Codex Nanianus* (U 030, 9th century, St. Mark's Library, Venice, Italy); and Minuscule 2 (12th century; Basel, Switzerland).   The *Component 1* (Mark 4:36a) reading of the TR is also found in e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), and M 021 (9th century); and the *Component 2* (Mark 4:36b) reading of the TR is further found in e.g., E 07 (8th century), F 09 (9th century), G 011 (9th century), and S 028 (10th century).   The *Component 1* (Mark 4:36a) reading of the TR is also found as Latin, "*simul* (also)" in old Latin Version e (4th / 5th century) and the ancient church Latin writer, Cyprian (d. 258); and as Latin, "*autem* (also)" in old Latin Version d (5th century)[67].

And *there is no good textual argument against the Majority Byzantine Text reading*.   Concerning the Marcan usage of the *Component 1* Greek, "*kai* (also)" with "*de* (and)," cf. Mark 11:29 ("and … I … also," *de* / and + *kago* – a compound words of *kai* + *ego*), 14:31 ("Likewise also," AV, "*de kai*"); 15:31 (though the *de* is untranslated in the AV it could be rendered as "and," in "Likewise also" which is "*'omoios de kai*" or "And [*kai*] likewise [*'omoios*] also [*kai*]); 15:40 (though the *de* is untranslated in the AV it could be rendered as "and," in "There were also," which is "*esan de kai*" or "And [*kai*] there were [*esan*] also [*kai*])."   Concerning the Marcan usage of what I shall call "an adjectival noun" i.e., a noun that does the grammatical work of an adjective and noun, found in the *Component 2* Greek, *ploiarion* of Mark 4:36 which means "little (adjective) ship (noun);" this is found throughout St. Mark's Gospel.   With regard to such "adjectival nouns" that include the specific concept of "little," see Mark 5:23, "*thugatrion* ('little daughter,' neuter singular nominative noun, from *thugatrion*);" Mark 10:14, "*paida* ('little children,' neuter plural accusative noun, from *paidon*);" and Mark 10:15, "*paidion* ('little child,' neuter singular nominative noun, from *paidion*)."   (Cf. the

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[67]   These are both in further variants not being specifically considered which refer to "many (Latin, *multi* in old *Latin* e & Cyril, or Latin *multae* in old Latin d)" such ships.

substantive adjective i.e., an adjective acting independently as a noun, in Mark 9:42, "*mikr<u>on</u>* {'little ones,' masculine plural genitive adjective, from *mikros*}.)

Variant 1 reads at *Component 2* (Mark 4:36b), "*ploia* ('ships,' neuter plural nominative noun, from *ploion*)," i.e., "And there were <u>also</u> with him other <u>ships</u>." This is a minority Byzantine reading found in e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), and K 017 (9th century).

Variant 2 omits *Component 1* (Mark 4:36a) and follows *Variant 1* at Component 2 (Mark 4:36b), i.e., "And there were with him other <u>ships</u>." It is found as Latin, "*et* (And) *aliae* (other) *naves* (ships)," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*. The *Component 1* reading of *Variant 2* (Mark 4:36a) and *Component 2* reading of *Variant 2* (Mark 4:36b) are also found in old Latin Versions b (5th century), ff2 (5th century), i (5th century), q (6th / 7th century); and the *Component 2* reading of *Variant 2* (Mark 4:36b) is also found in old Latin Version d (5th century)[68].

Was *Variant 1* an accidental omission? In a given Greek manuscript line that read, "*ploiaria* (little ships)," was the "*ria*" ending lost in an undetected paper fade e.g., at the end of a line, thus giving rise to the reading of "*ploia* (ships)"? Or was *Variant 1* a deliberate alteration? Possibly, though by no means necessarily, influenced by "*ploia* (ships)" at Luke 5:7,11 as "an example of gospel Greek," did a prunist scribe deliberately omit the ending as containing "unnecessary detail about the size of the ships;" and if so, was he also possibly influenced by an economic desire to "fit more of the text" onto a given "expensive" manuscript page? Or did *Variant 1* originate in a Latin translation of Greek, "*ploiaria* (little ships)," simply as Latin, "*naves* (ship)" at the hand of a Latin scribe who considered this was "an adequate translation;" and did later Greek scribes who were aware of the Latin "*naves* (ship)" (Vulgate & all old Latin versions), then "correct" the Greek from the Latin by changing it from "*ploiaria* (little ships)" to "*ploia* (ships)"?

Was *Variant 2* an accidental omission? In a given Latin manuscript line that followed *Variant 1*, was the Latin "*simul* (also)" or "*autem* (also)" lost in an undetected paper fade? Or was *Variant 2* a deliberate omission? Did an impious and arrogant prunist Latin scribe consider the Latin "*simul* (also)" or "*autem* (also)" was "unnecessarily wordy," and did he then prune it away?

Outside the closed class of NT Greek and Latin sources, at Mark 4:36 the correct reading of the TR's Greek, "*kai* ('also,' *Component 1:* Mark 4:36a) *alla* (other) *de* (And) *ploiaria* ('little ships,' *Component 2:* Mark 4:36b) <u>en</u> (there were)" in the wider words spoken of our Lord, "And there were <u>also</u> with him other <u>little ships</u>" (AV). The

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[68] These are in further variants not being specifically considered which refer to "many" such ships.

Component 1 (Mark 4:36a) reading of the TR which requires a "*kai* ('also,' *Component 1:* Mark 4:36a) ... *de* (And)" is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century), and Minuscule 33 (9th century, mixed text type). The *Component 2* (Mark 4:36a) reading of the TR which requires a "*ploiaria* ('little ships)" is found in (the mixed text type) Codex L 019 (8th century).

Variant 1 reads at *Component 2* (Mark 4:36b), "*ploia* (ships)," i.e., "And there were also with him other ships." This is found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere) and 1071 (12th century, independent); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

Variant 2 omits Component 1 (Mark 4:36a) and follows *Variant 1* at Component 2 (Mark 4:36b), i.e., "And there were with him other ships." This is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century) and (the independent) Codex Delta 037 (9th century). Did this variant originate as a Greek variant when ancient Alexandrian School scribes altered the Greek TR in reference to an anachronistic "reconstruction" based on the Latin *Variant 2*, *supra*? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

At Mark 4:36a & b, the erroneous *Variant 2* was adopted by the NU Text *et al*. And thus at Mark 4:36a & b the ASV reads, "And other boats were with him." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV (gratuitously omitting the "and" presumably for "stylistic reasons"), TEV, NEB, REB, TCNT, and Moffatt.

Variant 2 is also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. In this regard they followed in the errors of the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims, who in following the Latin form of *Variant 2* read at Mark 4:36a & b, "and there were other ships with him."

The *New International Version* reads at Mark 4:36a & b, "There were also other boats with him" (NIV). Is this an example of the NIV translators exercising their non-Alexandrian pincer arm, and following *Variant 1*? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Or is this an example of the NIV using a loose'n'liberal "dynamic equivalent" for their rendering of *Variant 2*? When one is dealing with the vagaries of the NIV, one cannot be sure. And nor can any of their sadly misguided devotees.

At **Mark 4:37d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*auto* ('it,' neuter singular nominative, personal pronoun from *autos-e-o*)" in the wider words, "and the waves beat into the ship, so that it was now full"

(AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century[69]), K 017 (9th century), M 021 (9th century), U 030 (9th century), Pi 041 (9th century), S 028 (10th century); and Minuscule 2 (12th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. *auto* / 'it,' in e.g., Mark 4:4,7; 6:29.)

Variant 1 is a Latin variant omitting what would be the Greek "*auto* (it)" or what might be Latin, "*id* (it)," and adding instead Latin, "*navem* (the ship);" and thus reading, "so that the ship was now filling." It is found as Latin, "*ita* (so) *ut* (that) *iam* (now) *impleret* ('is filling' = 'was filling,' subjunctive active imperfect, 3rd person singular verb, from *impleo*[70]) *navem* (the ship)," in old Latin Version a (4th century).

Variant 2 is a Latin variant omitting what would be the Greek "*auto* (it)" or what might be Latin, "*id* (it)," and adding instead Latin, "*navis* (the ship);" and also omitting what would be Greek "*ede* (now)" or what might be Latin "*iam* (now)." It is found as Latin, "*ita* (so) *ut* (that) *impleret* ('is filling' = 'was filling' or 'was full') *navem* (the ship)," i.e., "so that the ship was filling," in old Latin Versions d (5th century), i (5th century), q (6th / 7th century), r1 (7th century); and as Latin, "*ita* (so) *ut* (that) *impleretur* (was filled / full) *navis* (the ship)," i.e., "so that the ship was full," in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), ff2 (5th century), f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with alternative spelling, "*inpleretur*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was *Variant 1* an accidental alteration? In a given Latin manuscript, did "*id* (it)" come at the end of a line? Was it lost in a paper fade or a larger paper hole / damage? Did a Latin copyist scribe then "reconstruct this from context" with reference to the earlier "*navem* (the ship)" (e.g., Vulgate & old Latin e) of this verse as "*navem* (the ship)"? Or was *Variant 1* a deliberate alteration? Did an impious and arrogant Latin scribe take it upon himself to make "a stylistic improvement" by altering "*id* (it)" to "*navem* (the ship)"?

Was *Variant 2* an accidental alteration? In a given Latin manuscript containing

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[69] Sigma 042 has a slightly different word order than the TR & MBT and uses *buthizo* (immerse in 'now immersed') rather than the TR's & MBT's *gemizo* (fill in 'now filled'). But these are particulars of a minor variant we are not further considering, and for our immediate purposes the salient point is that it follows the MBT's "*auto* (it)."

[70] Here rendered "is filling" (present tense) = "was filling," as it is a subjunctive introduced by "*ut*" forming a purpose clause (Wheelock's *Latin Grammar*, p. 189). Cf. Greek, *'ina* + *ginosko* in Vol. 6, Appendix 3, at Mark 5:43.

Variant 1, did the eye of a scribe jump from the "*i*" of "*iam* (now)," to the "*i*" of the following word, whether "*impleret* ('is filling' = 'was filling')" or "*impleretur* (was filled / full)," thus omitting the "*iam* (now)"?   Or was *Variant 2* a deliberate alteration?   Did an impious and arrogant Latin scribe take it upon himself to make "a stylistic improvement" by omitting the "*iam* (now)" as "unnecessarily wordy and detailed"?   Did the omission occur independently in the Latin manuscript lines reading "*impleret* ('is filling' = 'was filling')" and "*impleretur* (was filled / full)," and if so, were they both accidental changes, both deliberate changes, or was one accidental and one deliberate?   Or was the "*iam* (now)" in one of these manuscript lines deliberately altered by a Latin "corrector scribe" who learnt of its omission in the other Latin manuscript line, and who erroneously considered, "the shorter reading is the better reading because textual corruption is usually made by addition rather than subtraction"?   If so, his overly simplistic mind would have done well to consider the words of Holy Writ, "<u>Ye shall not add unto the word</u> I command you, neither shall ye diminish ought from it" (Deut. 4:2).

Outside the closed class of NT Greek and Latin sources, at Mark 4:37d the correct reading of the TR, "so that <u>it</u> (*auto*) was now full," is found in Minuscules 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 157 (12th century, independent).   It is further found in the Gothic Version (4th century), Armenian Version (5th century), and main text of the Syriac Harclean h (616) Version.

Variant 1 omitting Greek "*auto* (it)" and adding instead Greek, "*to* (the) *ploion* (ship);" and thus reading, "so that the ship was now full," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); and at the hand of "a corrector scribe" in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century) which was originally vacant at this point of the text.   It is further found in the leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Syriac Harclean Version (616) in an asterisk marked out text (indicating it is not the representative reading of the Harclean Version).

What are the origins of the Greek *Variant 1* evidently finding favour in the ancient Alexandrian School?   Once again it looks like this Greek variant may have been influenced by the Latin, with Alexandrian School Greek scribes influenced by a Latin manuscript tradition in the same line as old Latin e (Africa, 4th / 5th century).   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

Variant 2 omitting Greek "*auto* (it)" and adding instead Greek, "*to* (the) *ploion* (ship);" and also omitting Greek "<u>*ede*</u> (now)," i.e., "so that the ship was filling," is found in the Ethiopic Version (Dillmann, 18th / 19th centuries).

At Mark 4:37d the erroneous *Variant 1* was adopted by the NU Text *et al*.   And thus the ASV reads, "insomuch that the boat was now filling."   So too the erroneous variant is followed in the NASB, RSV, ESV, and NRSV.

A number of the neo-Alexandrian translators swerved even more widely from the mark than normal as part of their "silly season" of translating here at Mark 4:37d.   The Greek "*ede*" has the sense of "now" or "already[71]," not "actually" or "nearly" or "about."   Thus we cannot accept the loose'n'liberal dynamic equivalent of the *Twentieth Century New Testament*, "so that the boat was actually filling" (TCNT), nor that of the *New International Version*, "so that it was nearly swamped" (NIV; and similar readings in the NEB, REB, and Papists' JB & NJB), nor that of the *Today's English Version*, "so that it was about to fill with water" (TEV).   Are the NIV and TEV (as well as the NEB, REB, and Papists' JB & NJB,) following TR's reading of "it" rendered with a loose dynamic equivalent (cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d); or are these simply loose dynamic equivalents of *Variant 1*?

As for that "mad rat," James Moffatt, he followed *Variant 2*.   Thus this religiously liberal semi neo-Alexandrian once again exercised the non-Alexandrian pincer arm, on this occasion being evidently influenced by the Latin textual tradition of the Vulgate, old Latin d *et al*; and perhaps through reference to the textual apparatus of Tischendorf's 8th edition (1869-72), also by the Ethiopic Version of Dillmann (18th / 19th centuries).   As to the objection that "Dillman was a bit of a dill[72]" in terms of the way he complied the Ethiopic Version[73]; this does not appear to have been a problem for a dill like Moffatt.   (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)   Thus Moffatt's translation reads, "so that the boat filled."   He thus somewhat resembles the old Latin Papists of post Trent Council and pre-Vatican II Council times, for at Mark 4:37d their Douay-Rheims Version reads, "so that the ship was filled."

Preliminary Remarks & Textual Discussion for **Mark 4:40b**.

This reading includes the Mark 4:40a reading determined for "*outos* (so)" rather than "*outo* (so)" (Scrivener) discussed in this Volume 6 at Appendix 1.

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[71]   See Mounce's *Analytical Lexicon to the Greek NT* (1993), p. 236 (*ede*), & Newman's *Concise Greek-English Dictionary of the New Testament* (1971), *op. cit.*, at p. 80 (*ede*).

[72]   "Dill" is an Australian colloquialism for "a fool" or "an incompetent" person (*Macquarie Dictionary*).

[73]   Cf. Textual Commentaries Vol. 1 (Mat. 1-14) (Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2010), Preface, 5, "Greek and Latin Texts"   (with   corrigenda   changes   presently   available   at http://www.gavinmcgrathbooks.com).

The reader is also reminded that as at other readings, there are more variants than considered in these commentaries, with a primary preference going to those that have been used by the neo-Alexandrians, and a further interest in the old Latin Papists.

Principal Textual Discussion at **Mark 4:40b** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*out<u>os</u>* (so); (?) *p<u>os</u>* (How) *ouk* (no) …" in the wider words of our Lord, "Why are ye <u>so</u> fearful? <u>How</u> is it that ye have <u>no</u> faith?" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), and 1242 (13th century). It is further supported in the ancient church Greek writer, Basil the Great (d. 379).

It is also partially supported in the similar Latin reading of, "*Quid* (Why) *timidi* (fearful) *estis* (are ye)? *Quomodo* (<u>How</u>) *nondum* ('not yet,' adverb, compound word, *non* / 'not' + *dum* / 'yet') *habetis* (have ye) *fidem* (faith)?," i.e., "Why are ye fearful? <u>How</u> have ye <u>not</u> faith yet?" This is found in old Latin Version f (6th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. *out<u>os</u>* / 'so,' in Mark 2:8; 4:26; 14:59; and *p<u>os</u>* / 'How' + *ouk* / 'not' as a question in Mark 2:26, and *p<u>os</u>* / 'How' + *ou* / 'not' as a question in Mark 8:21.)

But *Variant 1* reads Latin, "*Quid* (Why) *timidi* (fearful) *estis* (are ye)? *Necdum* ('not yet,' conjunction, compound word, *nec* / 'not' + *dum* / 'yet') *habetis* (have ye) *fidem* (faith)?," i.e., "Why are ye fearful? Have ye not yet faith?" This is found in the Vulgate (5th century), and old Latin Versions aur (7th century) and l (7th / 8th century); as well as the Book of Armagh (812 A.D.). It is also found as Latin, "*Quid* (Why) *timidi* (fearful) *estis* (are ye)? *Nondum* (not yet) *habetis* (have ye) *fidem* (faith)?," in old Latin Versions a (4th century), d (5th century), ff2 (5th century, with the last two words in word order *fidem habetis*), i (5th century), and c (12th / 13th century, with the last two words in word order *fidem habetis*). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was *Variant 1* an accidental omission? Sometimes scribes "squeezed in" parts of a word on the far right of a bottom line, as seen by the Greek, *autois* / AYTOIC ("unto them") so "squeezed in" at Matt. 13:10 in W 032, p. 44, *infra* (picture includes my pencil marks on a facsimile photocopy gotten at Sydney University); or a whole word might be so "squeezed in" on the far right of a bottom line (see the Greek, *autous* / "them" so "squeezed in" at Matt. 7:20 in W 032, p. 21, pictured in these textual commentaries in Volume 5 at Mark 2:16e). Alternatively, a word might be "squeezed in" in the margin space as seen by the Greek, *sunientos* / CYNIENTOC ("understandeth") of Matt. 13:19 in

W 032, p. 44, *infra* (picture includes my pencil marks on a facsimile photocopy).
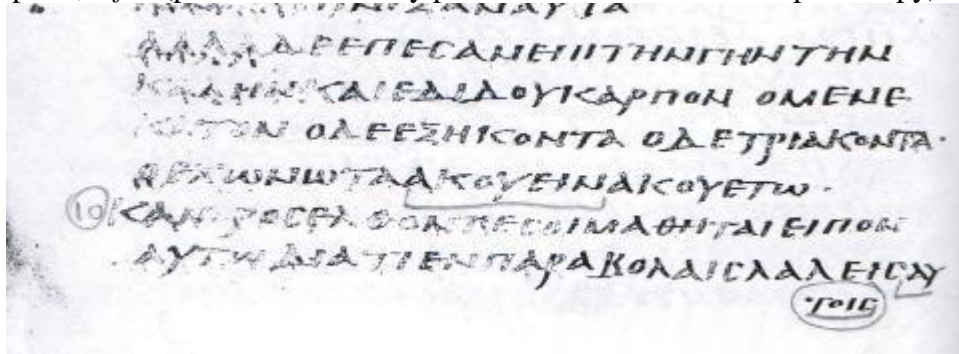
The Greek, "*AYTOIC* ('unto them')" is written with the "*AY*" on the bottom line, with the remaining "*TOIC*" then "squeezed in" at Matt. 13:10 in W 032 (which is Byzantine Text in Saint Matthew 1-28 and Saint Luke 8:13-24:54).
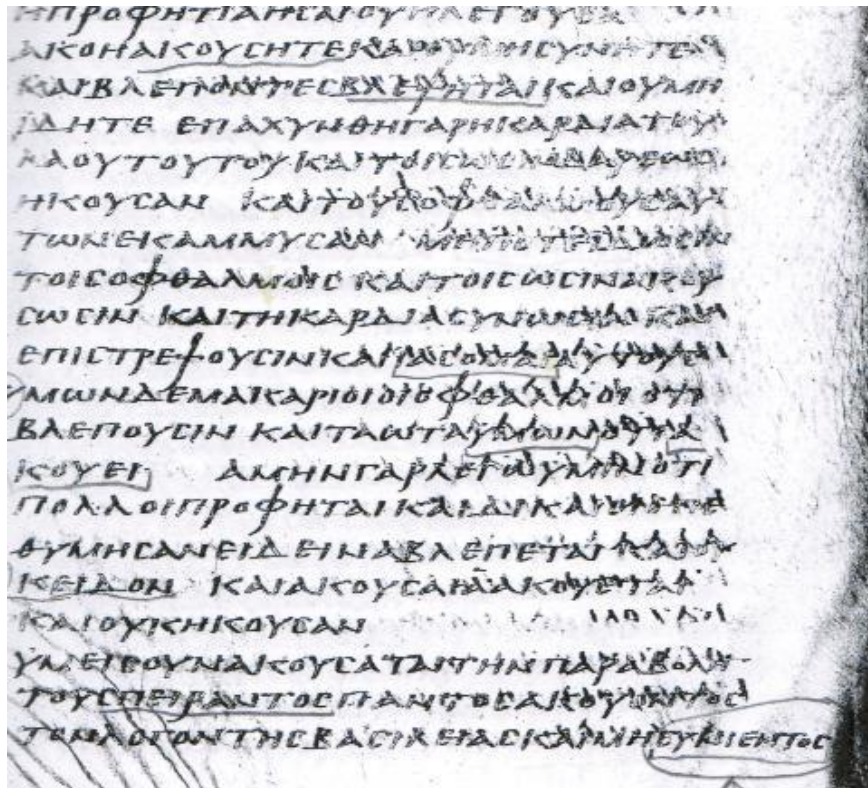
Alternatively, as seen in the very next page of Manuscript Washington or Codex Freerianus, a word might be "squeezed in" in the margin space as seen by the Greek, *sunientos / CYNIENTOC* ("understandeth") of Matt. 13:19 in W 032.

Therefore in a given Latin manuscript originally reading, "*Quid* (Why) *timidi* (fearful) *estis* (are ye) *sic* (so)? *Quomodo* (How)" etc., were the words, "*sic quomodo*" either "squeezed in" under the penultimate line of a manuscript (like Matt. 13:10 in W 032, *supra*), or "squeezed in" in the margin space like Matt. 13:19 in W 032, *supra*)? Were these then lost in an undetected paper fade? Or was *Variant 1* a deliberate omission? Did an impious and arrogant Latin scribe think it some kind of "stylistic improvement" to so alter the text of Holy Writ?

Outside the closed class of NT Greek and Latin sources, at Mark 4:40b the correct reading of the TR, Greek, "*Ti* (Why) *deiloi* (fearful) *este* (are ye) *out<u>o</u>s* (<u>so</u>); (?) *p<u>o</u>s* (How) *ouk* (no) …" in the wider words of our Lord, "Why are ye <u>so</u> fearful?   <u>How</u> is it that ye have <u>no</u> faith?" (AV), is found in (the mixed text type) Codex C 04 (5th century) and (the independent) Codex 0167 (7th century, Mark 4:24-29,37-41; 6:9-11,13,14,37-39,41,41; Athos, Greece, & Louvain, Belgium); as well as Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels).   It is also found in the Gothic Version (4th century); and the Syriac Pesitto (first half 5th century) and Syriac Harclean (616) Versions.   It is further found in the similar reading of Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), reading in Ciasca's Latin translation, "*Quid* (Why) *ita* (<u>so</u>) *timidi* (fearful) *estis* (are ye)?   *Et* (And) *cur* (<u>why</u>) *non* (<u>not</u>) *habetis* (have ye) *fidem* (faith)?," i.e., "Why are ye <u>so</u> fearful?   And <u>why</u> have ye <u>not</u> faith?" (Arabic Diatessaron, chapter xi).

The erroneous *Variant 1* omitting Greek, "*out<u>o</u>s* (<u>so</u>); (?) *p<u>o</u>s* (How) *ouk* (no) …," and reading instead, Greek, "*oup<u>o</u>* ('not yet')," i.e., "Why are ye fearful?   Have ye <u>not yet</u> faith?," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), with what from the neo-Alexandrian perspective would be "the external support" of e.g., the leading representative of the Western Text, Codex D 05 (5th century).   It is found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text).   It is further found in the Egyptian Coptic Bohairic (3rd century) and Egyptian Coptic Sahidic (3rd century) Versions; and Ethiopic Version (Dillmann, 18th / 19th centuries).   As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993), the erroneous *Variant 1* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

Given the strength of the erroneous *Variant 1* in the Latin textual tradition, *supra*, here at Mark 4:40b we are once again left to ask, "Were the Alexandrian School scribes here acting as 'correctors' of the Greek text with some reference to a corrupt Latin reading?"   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)   Whatever it's origins, *Variant 1* appears to have appealed to the ancient Alexandrian School of scribes because of a desire to have a greater harshness attached to Christ's words than is found in the Biblical Jesus' softer reproach as spoken to his disciples.   This tendency may thus help us also better

understand at least some elements behind their omission of John 7:53-8:11.

The erroneous *Variant 2* combines the first part of the TR's reading (in a different word order) i.e., "Why are ye <u>so</u> fearful?," with the second part of *Variant 1* i.e., "Have ye <u>not yet</u> faith?" This is Greek, "*Ti* (Why) *out<u>o</u>s* (<u>so</u>) *deiloi* (fearful) *este* (are ye); (?) *oup<u>o</u>* ('not yet') …," i.e., "Why are ye <u>so</u> fearful? Have ye <u>not yet</u> faith?" It is found in e.g., the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Georgian "1" Version (5th century) and Armenian Version (5th century).

In an exercise of the non-Alexandrian pincer arm, on this occasion Tischendorf appears to have been swayed in favour of the correct reading of the TR, through reference to a combination of attestation from both the Byzantine Text (A 02 & Pi 041), and also (the mixed text type) Codex C 04, the neo-Alexandrian's "queen of minuscules," Minuscule 33 (9th century, mixed text type), and the Gothic Version, found in his adoption of it in Tischendorf's 8th edition (1869-72). And on this occasion, so too Erwin Nestle in Nestle's 21st edition (1952). But as is usually the case when one or more neo-Alexandrian so exercise their non-Alexandrian text pincer arm, other neo-Alexandrians disagree with them. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Thus by contrast, the erroneous *Variant 1* was adopted by Westcott-Hort (1881), the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).

What were the neo-Alexandrian translators to make of this type of confusing split in neo-Alexandrian texts? The answer appears to be confusion confounded which was spread over four different solutions.

Solution 1: Follow Tischendorf and Nestle with the TR's reading. For the wrong reasons, the right reading of the TR is followed at Mark 4:40b in the NASB (1st ed., 1960-1971 & 2nd ed. 1977) and Papists' JB.

Solution 2: Follow a similar reading to the TR something like old Latin f. A similar reading to the TR is followed in the *New American Standard Bible* (3rd edition, 1995) which reads, "Why are you afraid? <u>How</u> is it that you have <u>no</u> faith?" (NASB, 3rd ed., 1995).

Solution 3: Follow Westcott & Hort and the NU Text with the erroneous Variant 1. *Variant 1* is followed at Mark 4:40b in the *American Standard Version* which reads, "Why are ye fearful? Have ye <u>not yet</u> faith?" (ASV). So too the erroneous *Variant 1* is followed in the RSV, ESV, NRSV, TEV, NEB, and REB. It is also found in the new post Trent Council neo-Alexandrian Papists' Roman *Catholic RSV*, who here resembled

the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Douay-Rheims Version, who on the basis of its attestation in the Latin textual tradition also read at Mark 4:40b, "Why are you so fearful?   Have you not faith yet?"

A footnote in the Majority Text Burgonites' *New King James Version* says at Mark 4:40b, "NU-Text reads 'Have you still no faith?'."   On the one hand, this NKJV footnote is correct to note that this is the reading of the NU Text; but on the other hand, it is a misleading footnote in that it does not include reference to the fact that the NU Text also omits the "so" in the first part of this reading and hence reads, "Why are ye fearful?" rather than, "Why are ye so fearful?"   Therefore this is reflective of the more general superficiality and lack of attention to detail which characterizes the NKJV translators, who repeatedly adopted the bad attitude that, "Near enough is good enough," and thus they produced a low quality translation whose main "claim to fame" is that, "It's not *as bad* as the other 'new' versions."   Quite so, but it is still *a long way short* of the excellence of the *King James Version* of 1611.

Solution 4: Follow the erroneous Variant 2.   The erroneous *Variant 2* combines the first part of the TR's reading (in a different word order) i.e., "Why are ye so fearful?," with the second part of *Variant 1* i.e., "Have ye not yet faith?"   The popularity of this solution among neo-Alexandrians appears to be enhanced by the fact that it is the most probable reading of the Papyrus 45 (3rd century) manuscript, where the state of the manuscript's preservation makes complete verification impossible (UBS's 4th revised edition, 1993).   Thus the *Twentieth Century New Testament* reads at Mark 4:40b, "'Why are you so timid?' he exclaimed.   'Have you no faith yet?'" (TCNT).   And likewise Moffatt's Translation reads, "'Why are you afraid like this?   Have you no faith yet?'" (Moffatt).   So too the erroneous *Variant 2* is followed in the NIV and Papists' NJB.

Preliminary Remarks Discussion for **Mark 5:1**.

See my Textual Commentaries Vol. 1 (Mat. 1-14) (2010) at Matt. 8:28.   Cf. my work, *Creation, Not Macroevolution – Mind the Gap*, Vol. 2 (2014 & 2015), at Part 5,

Chapter 5, section a, "Key 2: The Rainbow Arcs," "The Shemitic Group (Gen. 10:21-31)," at the comments of Anglican Bishop Simon Patrick (1626-1707), Bishop of Chichester (1689-1691) and Bishop of Ely (1691-1707), when he was *Church of England* Lord Bishop of Ely (1695), in his *Commentary upon Genesis* (1695) at the section on "Gether" in Gen. 10:23; & "The Hamitic Group (Gen. 10:6-20)" at "Mark 5:1" *et al*.

And in my work, *Creation, Not Macroevolution – Mind the Gap*, Vol. 1 (2014), at Part 2, Chapter 12, c, "The creatures inside Eden: What are the 'kinds' created on the 3rd, 5th, and 6th days?," see my photos of the traditional site for this story on the Sea of Galilee, to which I now add the following photos from this trip to Israel in February 2002, for which I thank God. Gergesa on the east coast of the Sea of Galilee, was between Gadara on the south-east coast and Bethsaida on the north-east coast[74].

Looking down at Hamath Gadar or Gadara on the south-east of the Sea of Galilee, this is "the country of the Gadarenes" (Mk 5:1).

Looking up to traditionally identified cave / tomb of the devil-possessed men of Matt. 8 or one focused on in Mark 5 (centre-right).
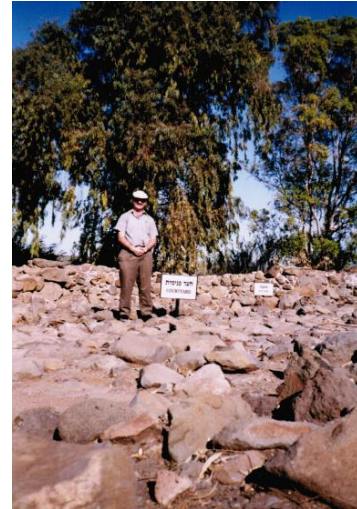

A Byzantine Chapel was built at the site of the traditional cave or tomb, on the east side of the Sea of Galilee. February 2002.

Looking out to the Sea from the cave / tomb the devil-possessed man of St. Mark 5:1-20 could have seen Christ's ship approaching.

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[74] Dowley, T. (Editor), *The Atlas of the Bible*, British & Foreign Bible Society, Swindon, England, UK, 1997 (ISBN 0564-040169) pp. 62-63.

To the north-east of the Sea of Galilee is Bethsaida (Mark 6:45; 8:22). In between Gadara to the south & Bethsaida to the north, was the shared border region of both of "the Gergesenes" (Matt. 8:28) & "Gadarenes" (Mark 5:1; Luke 8:26).

Gavin at "The Fisherman's House," Bethsaida, north-east side of Sea of Galilee, Israel, February, 2002 A.D. .

Principal Textual Discussion at **Mark 5:1** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*Gadarenon* (Gadarenes)" in the wider words spoken of our Lord and his disciples, "And they came over into the other side of the sea, into the country of the Gadarenes" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), M 021 (9th century), Pi 041 (9th century), S 028 (10th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 180 (12th century, Byzantine other than in Acts), 1010 (12th century), 597 (13th century), and 1242 (13th century); and Lectionaries 514 (10th century, Messina, Italy), 1552 (985 A.D., National Library, St. Petersburg, Russia), 292 (11th century, Carpentras, France), 813 (1069 A.D., St. John's Greek Orthodox Monastery, Isle of Patmos, Greece), 68 (12th century, National Library, Paris, France), 76 (12th century, National Library, Paris, France), 1223 (13th century, Athens, Greece), 313 (14th century, Michigan University, USA), and 1761 (15th century, St. Catherine's Greek Orthodox Monastery, Mount Sinai, Arabia). It is further supported in multiple manuscripts according to the ancient church Greek writer, Origen (d. 254).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Compare the genitive adjective use for "*ton Gadarenon*" / "of the Gadarenes" at Mark 5:1, with the genitive noun use for "*tes Galilaias*" / "of Galilee" at e.g., Mark 1:9, or at Mark 1:28.)

Variant 1 reading Greek, "*Gergesenon* (Gergesenes)," is found in Codex U 030 (9th century). It is also found in the ancient church Greek writers, Origen (d. 254) and Hesychius of Jerusalem (d. after 450); and also the mediaeval church Greek writer, Theophylact of Ochrida (d. 1109).

Variant 2 reading Greek, "*Gergesthan* (Gergesthanes)," is found in the ancient church Greek writer, Epiphanius (d. 403).

Variant 3 reading Greek, "*Gerasenon* (Gerasenes)," is found in multiple manuscripts according to the ancient church Greek writer, Origen (d. 254); and also found in the ancient church Greek writer, Eusebius (d. 339). It is further found as Latin, "*Gerasenorum* (Gerasenes)" in the Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). It is also found in the ancient church Latin writers, Cyprian (d. 258) and Juvencus (d. 4th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was *Variant 1* an accidental alteration? In a given Greek manuscript reading, "*Gadarenon* (Gadarenes)," did the "*Gadar*" come at the end of a line, and the "*enon*" at the start of the next line? Was the "*adar*" of "*Gadar*" then lost in either a paper fade or paper loss / damage? Was this then "reconstructed from context" as "*erges*" and thus "*Gergesenon* (Gergesenes)," with reference to the reading of "*Gergesenon* (Gergesenes)" at Matt. 8:28? Or was *Variant 1* a deliberate alteration? Did an assimilationist scribe, not understanding the Biblical concept of shared border regions evident in the fact that "Sheba" and "Havilah" on *The Table of Nations* were on a joint a Hamite (Gen. 10:6,7) and Semite (Gen. 10:22,23,28) western strip along west-coast Arabia, thereby fail to understand that reference is made in the Synoptic Gospels to a shared border region of both "the Gergesenes" (Matt. 8:28) and "Gadarenes" (Mark 5:1; Luke 8:26)? Did this assimilationist scribe add to his ignorance also arrogance, as he wilfully set about to "correct" the infallible and unerring Word of God by wickedly altering "*Gadarenon* (Gadarenes)" at Mark 5:1 to "*Gergesenon* (Gergesenes)" which he took from Matt. 8:28?

Was *Variant 2* an accidental alteration? In a manuscript erroneously following *Variant 1* and thus reading Greek, "*Gergesenon* (Gergesenes)," was there a paper fade or loss of the "*eno*"? Was this then "reconstructed from context" by a scribe as *Gergesthan* (Gergesthanes)," due to either a slip of memory as he tried to remember the name of the place, or due to a localized dialect which so referred to this area, or as an erroneous identification of some other place? Or was *Variant 2* a deliberate alteration? In a manuscript erroneously following *Variant 1*, did a "corrector scribe" alter this to *Variant 2* either due to a localized dialect which so referred to this area, or as an erroneous identification of some other place?

Was *Variant 3* an accidental alteration? In a given Greek manuscript reading, "*Gadarenon* (Gadarenes)," due to a paper fade or loss, did this come to look something like, "*G a enon*"? The "Decapolis" (Matt. 4:25; Mark 5:20; 7:31) or Greek, *Dekapolis*, is a compound word from Greek *deka* meaning "ten" and *polis* meaning "city," and was a defence league of *ten cities*, namely, Gadara ("the Gadarenes" of Mark 5:1), Gerasa or Jerash, Scythopolis, Pella, Dion, Kanatha, Raphana, Philadelphia, Hippos, and Damascus. Christianity was established at Jerash in ancient times by the fourth century A.D., by the fifth century it was the main religion of Jerash, and by the seventh century there were

some seven churches at Jerash; although Jerash was then subjected to the scourge of infidel Mohammedanism[75]. The impressive ruins of Gerasa or Jerash in the north of modern day Jordan[76] are of continuing interest to those studying Biblical Archaeology[77]. E.g., the holy Apostle St. Paul refers to how the Thessalonians had "turned to God from idols" (I Thess. 1:9), and an example of the pagan Roman world's idolatry was discovered at Jerash in 2016 by French and German archaeologists working in co-operation with Jordan University, in what is thought to be "the biggest" idol ever unearthed of Aphrodite, a heathen "god of love" in the pagan Roman world[78]. Was this *Variant 3* "reconstructed from context" as "*Gerasenon* (Gerasenes)" by a scribe who illustrated the maxim, "A little knowledge is a dangerous thing," because he knew that Gerasa or Jerash was a well known ancient city, and one of the 10 cities of the "Decapolis" referred to in Mark 5:20, but he did not know enough about the Decapolis to know that unlike the Decapolis city of Gadara, Gerasa was nowhere near "the sea" (Mark 5:1) of Galilee? Or was *Variant 3* a deliberate alteration? Did an ignorant and impious scribe who knew that Gerasa or Jerash was one of the 10 cities of the "Decapolis" referred to in Mark 5:20, but who did not know that Gadara was also one of the 10 cities of the "Decapolis," and indeed the one on "the other side of the sea" of Galilee (Mark 5:1), arrogantly take it upon himself to "correct" the infallible text of Holy Scripture by wickedly altering it from "*Gadarenon* (Gadarenes)" to "*Gerasenon* (Gerasenes)"? (Cf. commentary at Luke 8:26,37.)

Outside the closed class of NT Greek and Latin sources, at Mark 5:1 the correct reading of the TR, Greek, "*Gadarenon* (Gadarenes)," is found in (the mixed text type) Codex C 04 (5th century); Minuscule 157 (12th century, independent); and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is also found in the Syriac Diatessaron (derived from Ephraem's

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[75] David Down's *Digging Up the Past* (1987), Video, Adventist Media Centre, Wahroonga, Sydney, Australia, 1987, in 27 Episodes, Episode, "Who Is God?"

[76] Dowley's *The Atlas of the Bible* (1997), *op. cit.*, p. 59.

[77] E.g., front page cover "Jerash: The decline of a city," and associated article by Michael Birrell in *Archaeological Diggings*, Vol. 20, No. 2, 2013, pp. 36-43 (www.diggings.com.au; there was a suspension of the magazine *Archaeological Diggings* from its closing edition of Vol. 23, No. 3, May / June 2016; although a monthly email newsletter along the lines of its *News from the World of Archaeology* section continues, the first one of which is cited in the following footnote).

[78] A.N.S. Amed, "Life-size Aphrodite unearthed," Amman, Jordan, *Archaeological Diggings News from the world of Archaeology*, Email Newsletter No. 1, July 2016. This heathen idol's "lower part is 154 cm" (centremetres) or about 5 feet, "and archaeologists expect the upper part to be up to a metre" or about a yard.

commentary, d. 373); as well as the Syriac Pesitto Version (first half 5th century), and the main text of the Syriac Harclean Version (616).

Variant 1 reading Greek, "*Gerges<u>en</u>on* (Gergesenes)," is found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*. It is also found in the Egyptian Coptic Bohairic Version (3rd century); Syriac Sinaitic Version (3rd / 4th century); Armenian Version (5th century); Georgian Version (5th century); Ethiopic Versions (the Takla Haymanot, *c.* 500; Roman edition 1548-9; Pell Platt, based on the Roman edition of Rome 1548-9; & Dillmann, 18th / 19th centuries); and Slavic (Slavonic) Version (9th century).

Variant 2 reading Greek, "*Gergesthan* (Gergesthanes)," is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); and the Syriac Harclean Version (616) as a marginal reading.

Variant 3 reading Greek, "*Geras<u>en</u>on* (Gerasenes)," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), the leading representative of the Western Text, Codex D 05 (5th century); and the Egyptian Coptic Sahidic Version (3rd century). As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993), the erroneous *Variant 3* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century." The NU Text Committee said, "the Committee had difficulty in deciding which variant to place in the text" (UBS's 4th revised edition, 1993). Given the low level of Greek manuscript support for *Variant 3*, possibly the so called "Archaic Mark" Minuscule 2427 was "the clincher" argument for at least some neo-Alexandrians either on the NU Text Committee or elsewhere. Was this one element in what the NU Committee meant when in selecting *Variant 3*, they farcically claimed that among other things, "a majority of the" NU Text "Committee preferred" *Variant 3*, "on the basis" of its alleged "superior external evidence" (Metzger's *Textual Commentary*, 2nd ed., 1994, p. 72)? On the one hand we can understand the NU Text Committee's elation at being able to cite their much coveted neo-Alexandrian "Archaic Mark" Minuscule 2427 in favour of the reading of "*Geras<u>en</u>on* (Gerasenes)" here at Mark 5:1. But on the other hand, it must be remembered that Minuscule 2427 was later shown to be a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. However

knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.   The erroneous *Variant 3* was adopted by the NU Text *et al*.

At Mark 5:1 the Majority Greek Text Burgonites of the NKJV gave a footnote reading saying that the "NU-Text reads 'Gerasenes'."   The neo-Alexandrian translators adopted two solutions, both of which put this *Variant 3* in their main text.

Solution 1: Put *Variant 3* in the main text with a footnote reference to the readings of the TR & *Variant 1*.   This is found in the RSV, ESV, NRSV, and NIV.   It is also found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; in contrast to the old Latin Papists of post Trent Council and pre-Vatican II Council times who on the basis of the Latin followed *Solution 2* in the Douay-Rheims.

Solution 2: Put *Variant 3* in the main text with no footnote reference to any other readings.   This is found in the ASV which reads, "the country <u>of the Gerasenes</u>."   So too *Solution 2* is followed in the NASB, TEV, NEB, REB, TCNT, and Moffatt.

Meditation: The Neo-Alexandrians Schoolmen deny Divine Inspiration as they assume "a fumbling and bumbling Bible writer" incorrectly wrote "Gerasa" or Jerash in modern Jordan, a long way from the Sea of Galilee; whereas we Neo-Byzantine Schoolmen uphold the Divine Inspiration of Holy Scripture (II Tim. 3:16) and where there is no good textual argument against the representative Byzantine text, such as here at Mark 5:1, we look to "a fumbling and bumbling copyist scribe" to have mixed up the "Decapolis" (Mark 5:20) city of "Gerasa" or Jerash with the "Decapolis" (Mark 5:20) city of Gadara and thus "the Gadarenes" of the *Textus Receptus* (Mark 5:1).

We of the Neo-Byzantine School also uphold the Divine Preservation of Holy Scripture (I Peter 1:25); a fact that leads us to now consider Lectionary 813 (1069 A.D., St. John's Greek Orthodox Monastery, Isle of Patmos, Greece), *supra*.   During the Middle Ages, seemingly due to concerns about Mohammedan raids upon the island, Patmos appears to have deserted[79].   But then in the 1088, the Byzantine Emperor, Alexius I Comnenus, granted Patmos to a Greek Orthodox abbot who founded St. John's Monastery at Khora on Patmos.   And as a repository for the Greek Byzantine Text, there was placed in the Library, Lectionary 813 (1069 A.D.), *supra*.   The monastery remained Greek tongue preferring with the Greek Orthodox under the period of the Latin tongue preferring Roman Catholic Venetian rule (1207-1537); and also during the Island's occupation by the forces of the Turkic tongue preferring Mohammedan Ottoman Empire which also had Arab speaking areas[80], during which time the Islamic Turks demanded

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[79]   See *Encyclopedia Britannica Computer Disc (CD) 99*, Multimedia Edition, International Version, 1999, "Patmos."

[80]   The language used by the government and court of the Ottoman Empire was the Ottoman Turkish tongue.   All official correspondence with the government was in Ottoman Turkish, but other languages were in use in various parts of the Ottoman

Ottoman Empire annual tribute from the Greek Orthodox monastery (1537-1912). The Isle of Patmos is now part of the wider modern (mixed race) south-eastern European land of Greece. When we look at the testimony of the majority Byzantine text in favour of "Gadarenes" here at Mark 5:1 with reference to Lectionary 813 (1069 A.D.), we are thus reminded that the Divine Preservation of Holy Scripture depends not upon man's weaknesses, but God's greatness and power, for he put forth his hand to protect the Greek Byzantine Text of Mark 5:1 and other passages found in this Lectionary, against the heresies of the Greek Orthodox on the Isle of Patmos, against the heretical Romanists of Italian Venetia (1207-1537), and against the infidel Mohammedans of the Ottoman Empire in Turkey (1537-1912), bringing the text of the pure Word reading, "Gadarenes" in Lectionary 813 safely through to our day, that it may now be used in support of the *Textus Receptus* reading here at Mark 5:1 in these textual commentaries which uphold the unique truthfulness of religiously conservative Protestant Christianity as the only true form of Christianity, and Christianity as the only true religion. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father" (Matt.10:29). How much more value are "the words of the Lord," which "are pure words: as silver tried in a furnace of earth, purified seven times"? The "Lord" shall "keep them," he shall "preserve them … for ever" (Ps. 12:6,7). "Blessèd be the name of the Lord … . Amen and Amen" (Ps. 89:52).

At **Mark 5:2b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*eutheos* (immediately)" in the wider words, "And when he was come out of the ship, <u>immediately</u> there met him out of the tombs a man with an unclean spirit" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), H 013 (9th century), K 017 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*statim* (immediately)," in Jerome's Vulgate (5th century), and old Latin Versions d (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), l (7th / 8th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. *eutheos* + indicative active aorist 3rd person singular verb[81]; and the Marcan style of *eutheos* + an indicative active aorist 3rd person singular verb at e.g., Mark 1:20,42,43; 4:5; 5:42.)

However, a variant omitting Latin, "*statim* (immediately)," is found in old Latin versions e (4th / 5th century), b (5th century), ff2 (5th century), i (5th century), and c

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Empire, and e.g., Arabic, the language of the Koran, was so used in, for instance, North Africa, Arabia, the Levant, Iraq, and Kuwait ("Languages of the Ottoman Empire," *Wikipedia*, https://en.wikipedia.org/wiki/Languages_of_the_Ottoman_Empire).

[81] Greek, "*apentesen* ('he met' = 'there met,' from *apantao*)."

(12th / 13th century). It is also found in the ancient church Latin writer, Cyprian (d. 258).

Was the variant an accidental omission? In a given Latin manuscript was the "*statim* (immediately)" "squeezed in" at the end of a line (see pictures of Greek manuscript W 032 at Mark 4:40b, *supra*). Was it then lost in an undetected paper fade? Or was the variant a deliberate omission? Did an impious and arrogant Latin prunist scribe consider the "*statim*" was "unnecessarily wordy," and did he then prune it away?

Outside the closed class of NT Greek and Latin sources, at Mark 5:2b the correct reading of the TR, Greek, "*eutheos* (immediately)," is found in the leading representative of the Western Text, Codex D 05 (5th century) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), Minuscules 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent). It is also found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). And a similar reading, Greek, "*euthus* (immediately)," is further found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); and (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 579 (13th century, mixed text).

And the erroneous variant which omits Greek, "*eutheos* (immediately)," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); and Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30). It is also found in the Syriac Sinaitic (3rd / 4th century) and Syriac Pesitto (first half 5th century) Versions.

At Mark 5:2b, the omission of Latin, "*statim* (immediately)" is found in e.g., old Latin e (4th / 5th century, Africa), and the ancient church Latin writer, Cyprian of Carthage in North Africa (d. 258). Thus if the Greek variant is a "reconstruction" from the Latin, it might have been inaccurately so "reconstructed" as found in the Greek variant of Codex Vaticanus. Therefore, does the Latin reading of e.g., old Latin e (4th / 5th century, Africa), and Cyprian of North Africa (d. 258), which was intended as a Latin rendering of the Greek TR, represent the text from which Greek scribes of the notoriously bad ancient Alexandrian School of North Africa and Arabia "reconstructed" the Greek reading of the variant in Codex Vaticanus (4th century)? Does the fact that the Latin, "*statim* (immediately)," is also found in the Latin textual tradition, in turn act to create a similar division among the ancient Alexandrian School scribes, with the consequence

that the variant is not also found in Codex Sinaiticus?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century."   Sadly for the misguided and deluded neo-Alexandrians, their much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize," as it was a forgery which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The split in the two main Alexandrian texts caused a splitting headache among the neo-Alexandrians, resulting in three broad solutions to their frustrating dilemma, which hangs so much on the two main Alexandrian texts, and so little on anything that would pass for serious textual analysis.   In broad terms, at least to date more neo-Alexandrians have favoured *Solution 1* than the other two solutions.

Solution 1: Follow Codex Sinaiticus in reading Greek, "euthus (immediately)." "I know," said Constantine von Tischendorf, the founding father of the modern Neo-Alexandrian School and "great discoverer" of Codex Sinaiticus which he generally preferred, "we'll follow Codex Sinaiticus."   After all, on neo-Alexandrian principles, "Does not Codex Sinaiticus have more 'external support'?"   This was thus the solution adopted in Tischendorf's 8th edition (1869-72); the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).   This *Solution 1* is found in the ASV, NASB, ESV, NRSV, TEV, TCNT, and Moffatt.   It was also adopted by the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB; who on this occasion got it right for the wrong reasons, much like their predecessors, the old Latin Papists of post Trent Council and pre-Vatican II Council times, got it right for the wrong reasons at Mark 5:2 where the Douay-Rheims reads, "immediately."

Solution 2: Regard both Codex Sinaiticus and Codex Vaticanus as potentially "correct."   "I know," said both Brook Westcott and Fenton Hort, who generally preferred Codex Vaticanus, but on their particular neo-Alexandrian principles farcically considered that when the two Alexandrian texts were joined they had "a neutral text;" "we'll maintain the claim of 'a neutral text' by putting the '*euthus* (immediately)' reading of Codex Vaticanus in square brackets, making its adoption entirely optional.   And that will make our Westcott & Hort Text 'a neutral text'," which is what they did in Westcott-Hort (1881).   "Good idea," said "Erwin-boy" Nestle, who generally "followed the leaders" of Westcott and Hort, which he then did in Nestle's 21st edition (1952).   This *Solution 2* is not found in any of the neo-Alexandrian translations considered in these textual commentaries, as if it were, this would require one reading in the main text, and a footnote indicating that the alternative reading was equally possible.

Solution 3: Follow the omission of Codex Vaticanus.   "I know," said various neo-Alexandrian translators of several versions, "we'll follow Codex Vaticanus, because" on

Neo-Alexandrian School rules, "the shorter reading is generally the better reading, and Codex Vaticanus has the shorter reading." This *Solution 3* is found in the RSV, NIV, NEB, and REB.

At **Mark 5:3c** {with rating **A**} and **Mark 5:3d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*'alusesin* (*Component 1:* Mark 5:3c, 'with chains,' feminine plural dative noun, from *'alusis*)" with no addition (*Component 2:* Mark 5:3d)" in the wider words, spoken of the supernatural strength of the devil-possessed man, "and no man could bind him, no, not with chains" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), F 09 (9th century), K 017 (9th century), U 030 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (For *Component 1*, cf. the plural of Greek, *'alusis* / "chains" in Mark 5:4[82]; & for *Component 2*, cf. the similarity in style in the Marcan Greek of "and no man could bind him" at Mark 5:3, with "neither could any *man* tame him" at Mark 5:4, which both have *kai + oudeis + auton +* an indicative imperfect, 3rd person singular verb + an infinitive active aorist verb, as their grammatical syntax[83]).

Component 1 (Mark 5:3c) is also supported as Latin, "*catenis* ('with chains,' feminine plural ablative noun, from *catena*)," in Jerome's Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century); and the Book of Armagh (812 A.D.), and Sangallensis Latin Diatessaron (9th century, chapter liii). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

However *Variant 1* reads at *Component 1* (Mark 5:3c), Latin, "*catena* ('with a chain,' feminine singular ablative noun, from *catena*)," in old Latin Versions e (4th / 5th century) and c (12th / 13th century, with local dialect spelling of "*cathena*"). It is also found in the ancient church Latin writer, Cyprian (d. 258).

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[82]   Greek, "*'alusesi* (feminine plural dative noun, from *'alusis*);" and "*'aluseis* (feminine plural accusative noun, from *'alusis*)."

[83]   Greek, "*kai* (and) ... *oudeis* (no man) *edunato* ('he was able' = 'was able' or 'could,' indicative passive imperfect, 3rd person singular verb, from *dunamai*) *auton* (him) *desai* ('to bind' = 'bind' if rendered with 'could,' infinitive active aorist verb, from *deo*)" (Mark 5:3); and Greek, "*kai* (-) *oudeis* ('no man' = 'neither' or 'neither ... man') *auton* (him) *ischue* ('he was able' = 'was able' or 'could,' indicative active imperfect, 3rd person singular verb, from *ischuo*) *damasai* ('to tame' = 'tame' if rendered with 'could,' infinitive active aorist verb, from *damazo*)" (Mark 5:4).

Component 2 (Mark 5:3d) which simply follows the Greek *Textus Receptus* reading with no addition after "with chains" (TR), reads in Latin, "*et neque* ('not even' or 'no, not') *catenis* ('with chains')," i.e., "no, not with chains." This is supported by old Latin Versions i (5th century), q (6th / 7th century), and r1 (7th century).

However, *Variant 2* reads at *Component 2* (Mark 5:3d), Latin, "*et* (and) *neque* ('no' with *iam* = 'any') ... *iam* ('more' or 'longer')[84]," i.e., either "and no man was able to bind him <u>any more</u>, …" or "and no man could bind him <u>any more</u>, …".

Variant 2a (which follows the TR's "with chains" at *Component 1*), "and no man could bind him <u>any more</u>, no, not <u>with chains</u>," is found in the Vulgate, old Latin Versions d (5th century) and aur (7th century), and Sangallensis Latin Diatessaron (9th century, chapter liii) as Latin, "*et* (and) *neque* ('no' with *iam* = 'any') *catenis* ('with chains') *iam* ('more' or 'longer') *quisquam* ('any man' = 'no man') *eum* (him) *poterat* ('he was able' = 'was able' or 'could') *ligare* ('to bind' = 'bind' if rendered with 'could')," i.e., either "and no man was able to bind him <u>any more</u>, no, not with chains," or "and no man could bind him <u>any more</u>, no, not with chains." The Vulgate form is further found in the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "*et* neq*ue* catenis iam quisquam eum pot*er*at ligare"). It is also found in a different word order but with the same meaning in old Latin Versions b (5th century), q (6th / 7th century), and l (7th / 8th century); and with the same meaning in some different words in old Latin Version f (6th century).

Variant 2b (which follows *Variant 1's* "with a chain" at *Component 1*), "and no man could bind him <u>any more</u>, no, not <u>with a chain</u>," is found in old Latin Version e (4th / 5th century) and the ancient church Latin writer, Cyprian (d. 258), as Latin, "*et* (and) *neque* ('no' with *iam* = 'any') *catena* (with a chain) *iam* ('more' or 'longer') *quisquam* ('any man' = 'no man') *poterat* ('he was able' = 'was able' or 'could') *illum* ('that [one]' = 'him') *alligare* ('to bind' = 'bind' if rendered with 'could');" and is also found in old Latin Version c (12th / 13th century) as Latin, "*et* (and) *neque* ('no' with *iam* = 'any') *cathena* (with a chain) *iam* ('more' or 'longer') *quisquam* ('any man' = 'no man') *eum* (him) *alligare* ('to bind' = 'bind' if rendered with 'could') *poterat* ('he was able' = 'was able' or 'could')." From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as old Latin Versions b (5th century), except with the Later Latin usage of "j" for "*jam*" (rather than the earlier Latin form of old Latin b as "*iam*"), as Latin, "*et* (and) *neque* ('no' with *iam* = 'any') *catenis* ('with chains') *jam* ('more' or 'longer') *quisquam* ('any man' = 'no man') *poterat* ('he was able' = 'was able' or 'could') *eum* (him) *ligare* ('to bind' = 'bind' if rendered with 'could')."

Was *Variant 1* (*Component 1*, Mark 5:3c) an accidental alteration? In a Latin manuscript reading, "*catenis* (with chains)," due to a paper fade or paper loss, did this

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[84] A negative - here "*neque*" + "*iam* (/ jam)" = "no more" or "no longer" = "any more." See Stelten's *Dictionary of Ecclesiastical Latin* (1995), p. 142 (*jam / iam*).

come to look something like, "*caten* "?   Was this then "reconstructed from context" by a Latin scribe as "*catena* (with a chain)," and if so, was he at all influenced in his understanding by Acts 28:20, which he took to represent some kind of "general principle" and which e.g., says in the Vulgate, that St. Paul was bound with a "chain" / "*catena*"?   Or was *Variant 1* (*Component 1*, Mark 5:3c) a deliberate alteration?   Did an obstinate and ill-informed Latin scribe, wrongly taking Acts 28:20 to represent some kind of "general principle" that "in New Testament times a person was bound with a 'chain,' Latin, '*catena*'," then deliberately alter the text of Scripture to the singular at Mark 5:3c?

Was *Variant 2* an accidental alteration?   In given Latin manuscripts following either the "*catenis* (with chains)" (for *Variant 2a*) or "*catena* (with a chain)" (for *Variant 2b*), was there a paper space of a few letter spaces, possibly at the end of a line?   Did one or more Latin "corrector" scribes then wrongly conclude, "Something is missing," and on the basis that in the Latin "*iam* ('more' or 'longer')" is used in a number of places (e.g., in the Vulgate which came in time after this variant but may still potentially reflect Latin readings also circulating in earlier times, in Mark 1:45; 6:35; 8:2; 10:8; 11:11; 12:34; 13:28; 14:23,41; 15:42,44; 16:2), was it then added in?   Or was *Variant 2* a deliberate alteration?   Did one or more arrogant and impious Latin scribes regard it as some kind of "stylistic improvement" to add in the Latin "*iam* ('more' or 'longer')"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:3c and Mark 5:3d the correct reading of the TR, "and no man could bind him, no, not <u>with chains</u>" (AV), is found in Minuscule 157 (12th century, independent); the Gothic Version (4th century), and Ethiopic Version (Dillmann, 18th / 19th centuries).

The TR's *Component 1* (Mark 5:3c), "with chains," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); the leading representative of the Western Text, Codex D 05 (5th century), and (the independent) Codex Delta 037 (9th century).   It is also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in the Egyptian Coptic Bohairic Version (3rd century); and the Armenian Version (5th century).

The erroneous *Variant 1* at *Component 1* (Mark 5:3c), "with a chain," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); and Minuscules 33 (9th century, mixed text type) and 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text).

The TR's *Component 2* (Mark 5:3d) which simply follows the *Textus Receptus* reading with no addition after "with chains" (TR), is found in Minuscules 33 (9th century, mixed text type) and 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   And it is found following *Variant 1* at *Component 1* (Mark 5:3c), "with a chain," in Minuscule 33 (9th century, mixed text type).

The erroneous *Variant 2* at *Component 2* (Mark 5:3d) may be rendered as either "and no man was able to bind him <u>any more</u>, …" or "and no man could bind him <u>any more</u>, …".

Variant 2a (which follows the TR's "with chains" at *Component 1*), "and no man could bind him <u>any more</u> (Greek, *ouketi*), no, not <u>with chains</u>," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century).   It is also found in (the independent) Codex Delta 037 (9th century), Minuscule 579 (13th century, mixed text); and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.

Variant 2b (which follows *Variant 1's* "with a chain" at *Component 1*), "and no man could bind him <u>any more</u> (Greek, *ouketi*), no, not <u>with a chain</u>," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century); and Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text).

The combination of the erroneous *Variant 1* at *Component 1* (Mark 5:3c) and *Variant 2b* at *Component 2* (Mark 5:3d), reading Greek "*'alusei* ('with a chain,' feminine <u>singular</u> dative noun, from *'alusis) ouketi* ('any more' or 'any longer')," i.e., "and no man could bind him <u>any more</u>, no, not <u>with a chain</u>," as found in Codex Vaticanus, was adopted by the NU Text *et al*.   On the one hand, where Codices Vaticanus and Sinaiticus are agreed at *Component 2* (Mark 5:3d), the neo-Alexandrian Proper translators all followed them; but on the other hand, the split between Codices Vaticanus and Sinaiticus at *Component 1* (Mark 5:3c) resulted in confusion and uncertainty among neo-Alexandrian translators.   These facts remind us just how much weight is consistently placed on the general manuscript poverty of these two corrupt texts by the neo-Alexandrians.

Solution 1: Follow Codex Vaticanus with the combination of the erroneous *Variant 1* at *Component 1* (Mark 5:3c) and *Variant 2b* at *Component 2* (Mark 5:3d). This is the solution followed in the ASV which reads, "and no man could <u>any more</u> bind him, no, not <u>with a chain</u>."   So too *Solution 1* is followed in the NASB, RSV, ESV,

NRSV, NIV, and TCNT. This combination was also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.

Solution 1 or Solution 2? The combination of the erroneous *Variant 1* at *Component 1* (Mark 5:3c), "with a chain," with the correct TR's *Component 2* (Mark 5:3d) which simply follows the *Textus Receptus* reading with no addition, is found in Minuscule 33 (9th century). Did this combination appeal to the semi neo-Alexandrian James Moffatt and no-one else in his rendering, "by this time no one could bind him, not even <u>with a chain</u>" (Moffatt) (*Solution 2*)? Or in a loose "dynamic equivalent, did Moffatt mean "by this time" to equate "any more," and thus the type of combination found in the NU Text *et al* in his rendering "<u>by this time</u> no one could bind him, not even <u>with a chain</u>" (Moffatt) (*Solution 1*)? Alas, with the obscure and foolish Moffatt, one can never be entirely sure of such matters.

Solution 3: Follow Codex Sinaiticus with the combination of the TR's *Component 1* (Mark 5:3c), "with chains," with the erroneous *Variant 2a* at *Component 2* (Mark 5:3d), reading Greek "*'alusesin* ('with a chain,' feminine <u>singular</u> dative noun, from *'alusis*) *ouketi* ('any more' or 'any longer')," i.e., "and no man could bind him <u>any more</u>, no, not with chains." This is the solution followed in the *Today's English Version* which reads, "Nobody could keep him restrained <u>with chains</u> <u>any more</u>" (TEV). So too *Solution 2* is followed in the NEB and REB. It was also found among the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims which reads at Mark 5:3c & 5:3d, "and no man <u>now</u> could bind him, not even <u>with chains</u>."

The Burgonite's Majority Text *New King James Version*, has a footnote at Mark 5:3 saying, "NU-Text adds 'anymore';" but with no reference to the NU Text's "chains" (plural). This is thus typical of the misleadingly inadequate NKJV footnotes.

Preliminary Textual Discussion for **Mark 5:5**.

At Mark 5:5 the TR's "*en* ('in,' word 1) *tois* ('the,' word 2) *oresi* ('mountains,' word 3) *kai* ('and,' word 4) *en* ('in,' word 5) *tois* ('the,' word 6) *mnemasin* ('tombs,' word 7)," in the wider words that the devil-possessed man, "was <u>in the mountains, and in the tombs</u>" (AV), is shown as one of two readings in Hodges & Farstad (1985) as "Majority Part" ("Mpt") in a two-way split i.e., what they call "a substantial division within the Majority Text" or a "seriously divided" text; whereas Robinson & Pierpont (2005) consider the TR's word order is so well established as the Majority Byzantine Text (MBT) that no sidenote alternative is necessary[85]. Going to the common source book of von Soden (1913), and (like Robinson & Pierpont) using a Byzantine Text priority methodology of

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[85] Hodges & Farstad (1985), pp. xiv, xxi & 121; Robinson & Pierpont (2005), p. 79.

isolating von Soden's K group of which over 90% are Byzantine text, von Soden says that within his wider K group, the variant is followed only in his Kr sub-group. Of *c.* 860 K group Gospel manuscripts, von Soden's Kr group contains *c.* 175 Gospel manuscripts[86]. Therefore 860 (K) − 175 (Kr + 2 other K group manuscripts) = 685 Gospel manuscripts in support of the TR's word order. 685 out of 860 = 79.65% = *c.* 80% or fourth-fifths in favour of the TR's word order, and with such a large sample, on any reasonable statistical extrapolations, about fourth-fifths or *c.* 80% of the Byzantine Greek manuscripts overall. Therefore the TR's word order is clearly MBT.

Principal Textual Discussion at **Mark 5:5** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*en* ('in,' word 1) *tois* ('the,' word 2) *oresi* ('mountains,' word 3) *kai* ('and,' word 4) *en* ('in,' word 5) *tois* ('the,' word 6) *mnēmasin* ('tombs,' word 7)," in the wider words that the devil-possessed man, "was <u>in the mountains, and in the tombs</u>" (AV), is Majority Byzantine Text e.g., Minuscule 2 (12th century). It is also supported as Latin, "*in* ('in,' word 1) *montibus* ('[the] mountains,' words 2 & 3) *et* ('and,' word 4) *in* ('in,' word 5) *monumentis* ('[the] tombs,' words 6 & 7)," in old Latin Versions i (5th century) and q (6th / 7th century); and as Latin, "*in* ('in,' word 1) *montibus* ('[the] mountains,' words 2 & 3) *et* ('and,' word 4) *monumentis* ('in [the] tombs,' words 5, 6, & 7)," in old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), and c (12th / 13th century). It is further supported by the ancient church Latin writer, Cyprian (d. 258, in the same form as in old Latin i & q, *supra*).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 5:11 where a priority is given "the mountains," in "there was there nigh unto the mountains a great herd of swine feeding," *not* "there was there nigh unto the tombs;" so that "the mountains" having a priority in Mark 5:11 means it is not contrary to Marcan Greek literary style to also give them a priority in Mark 5:5 as "the mountains, and … the tombs.")

However, a variant in word order 1,2,7,4,5,6,3 i.e., "was <u>in the tombs, and in the mountains</u>," is a minority Byzantine reading found in e.g., Codices A 02 (5th century, with the optional "*n*" on the end of word 3), Sigma 042 (late 5th / 6th century, with the optional "*n*" on the end of word 3), and U 030 (9th century, with the optional "*n*" on the end of word 3). The variant is also found as Latin, "*in* ('in,' word 1) *monumentis* ('[the] tombs,' word 7) *et* ('and,' word 4) *in* ('in,' word 5) *montibus* ('[the] mountains,' word 3)," in the Vulgate (5th century), and old Latin Version l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading with a combination of words 1 & 5 into compound words, "inmonumentis *et* inmontib*us*"); and as "*in* ('in,' word 1) *monumentis* ('[the] tombs,' word 7) *et* ('and,' word 4) *montibus* ('in [the]

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[86] See Textual Commentaries, Vol. 3 (Matt. 21-25), (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2011) (http://www.gavinmcgrathbooks.com), at Matt. 21:28a, "Preliminary Textual Discussion," "The First Matter."

mountains,' words 5 & 3),'" in old Latin Versions f (6th century) and aur (7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was the variant an accidental alteration? Let us first consider the Sangallensis Latin Diatessaron (9th century) which here reads, simply, Latin, "*in* ('in,' word 1) *montibus* ('[the] mountains,' word 3)" (Sangallensis Diatessaron chapter liii), i.e., omitting "*et* ('and,' word 4) *in* ('in,' word 5) *monumentis* ('[the] tombs,' words 6 & 7)." Given that the Sangallensis Latin Diatessaron is at heart a Vulgate Codex, does this show a Latin scribe looked at the Vulgate's "*in* ('in,' word 1) *monumentis* ('[the] tombs,' word 7) *et* ('and,' word 4) *in* ('in,' word 5) *montibus* ('[the] mountains,' word 3)," and after writing "*in* ('in,' word 1)," due to either distraction or fatigue, his eye then jumped to the Vulgate's "*in* ('in,' word 5)," and he then wrote "*montibus* ('[the] mountains,' word 3)"? Do we see something similar in the Greek, but with a slightly more adroit scribe?   Did a Greek scribe first write, Greek, "*en* ('in,' word 1) *tois* ('the,' word 2)"? In connection with either distraction or fatigue, did his eye then jump from "*en* ('in,' word 1) *tois* ('the,' word 2)" to "*en* ('in,' word 5) *tois* ('the,' word 6)" and did he then write "*mnēmasin* ('tombs,' word 7)"? Then realizing his mistake, did he add back in Greek, "*kai* ('and,' word 4) *en* ('in,' word 5) *tois* ('the,' word 6) *oresi* ('mountains,' word 3)," on the basis he considered, "It still means the same thing either way"?   Or was the variant a deliberate alteration?   Did an arrogant and impious Greek scribe think it some kind of "stylistic improvement" to give a priority to "*tois* ('the,' word 6) *mnēmasin* ('tombs,' word 7)," by putting these first?

Outside the closed class of NT Greek and Latin sources, at Mark 5:5 the correct reading of the TR, Greek, "*en* ('in,' word 1) *tois* ('the,' word 2) *oresi* ('mountains,' word 3) *kai* ('and,' word 4) *en* ('in,' word 5) *tois* ('the,' word 6) *mnēmasin* ('tombs,' word 7a, neuter plural dative noun, from *mnēma*)," in the wider words that the devil-possessed man, "was <u>in the mountains, and in the tombs</u>," is found in Minuscule 157 (12th century, independent). And a similar reading, Greek, "*en* ('in,' word 1) *tois* ('the,' word 2) *oresi* ('mountains,' word 3) *kai* ('and,' word 4) *en* ('in,' word 5) *tois* ('the,' word 6) *mnēmeiois* ('tombs,' word 7b, neuter plural dative noun, from *mnēmeion*)," is found in the leading representative of the Western Text, Codex D 05 (5th century); as well as Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30) and Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text).   (Did a Greek scribe "reconstruct" the "*mnēmasin*" after a paper fade or loss to "*mnēm___*" as "*mnēmeion*," or does this represent a deliberate change for some kind of preferred "stylistic" reasons?)

And the erroneous variant in word order 1,2,7a,4,5,6,3 i.e., "was <u>in the tombs, and in the mountains</u>," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 1071 (12th century, independent).   It is further found in the similar reading of word order, 1,2,7a,4,6,3, in (the mixed text type) Codex Theta 038 (9th century). It is also

found in the similar reading of word order1,2,7b,4,5,6,3 in Minuscule 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere; as well as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).   And it is also found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), where it reads in Ciasca's nineteenth century Latin translation, "*in* ('in,' word 1) *monumentis* ('[the] tombs,' word 7) *et* ('and,' word 4) *in* ('in,' word 5) *montibus* ('[the] mountains,' word 3)" (Arabic Diatessaron chapter xi).

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:5 the ASV reads, "was in the tombs and in the mountains."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

And the erroneous variant is also found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   In this they resemble the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Clementine and Douay-Rheims, the latter of which reads at Mark 5:5, "was … <u>in the monuments and in the mountains</u>."

Preliminary Remarks & Textual Discussion for **Mark 5:9b**.

Inside the Closed Class of Sources: The reader is once again reminded that this textual commentary is a selection of variants that stand against the TR, which are of special interest to us in defending the Neo-Byzantine School's *Textus Receptus* as opposed to the Neo-Alexandrian School's texts, and to a lesser extent the Neo-Byzantine School's *Textus Receptus* as opposed to the old Latin Papists' School.   Thus e.g., here at Mark 5:9b there are a number of further Latin variants we shall not be specifically considering e.g., the Book of Armagh (812 A.D.), with Gwynn's italics for his additions, reads Latin, "d*icu*nt (they said) illi ('unto that [one])."

The reader is also reminded that the "B" rating here at Mark 5:9b reflects the fact that the Majority Byzantine Text has no good textual argument against it, and has attestation from Greek and Latin sources in the closed class of New Testament sources which date from the sixth to sixteenth centuries, but not, as far as I know, back to ancient times.   However, due to priorities within my time constraints I do not always investigate manuscripts beyond the textual apparatuses and a normative collection of manuscript copies I look at, and so the interested reader may, in such cases, see if he can locate any ancient attestation from the Greek and / or Latin.   If he can, then he would know that the better rating is an "A" (and if he advises me of it during this life while my soul is still

here on earth and the Lord is sustaining me in this work, I shall make the relevant correction and acknowledge the person's assistance, unless he asks me to remain anonymous); and if he cannot, then he would know that the "B" rating must stand.

Outside the Closed Class of Sources: Tischendorf's 8th edition (1869-72) says Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) (Tischendorf's 2^pe) reads simply, Greek, "*apekrithe* (he answered)," as does von Soden (1913) (von Soden's ε 93 in his I^a group); whereas Swanson (1995) says it reads, "*apekrithe* (he answered), *legon* (saying)." Hence no reference will be made to this manuscript.

Principal Textual Discussion at **Mark 5:9b** {with rating **B**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*apekrithe* (he answered), *legon* (saying)," in the wider words, "And he answered, saying" (AV), is Majority Byzantine Text e.g., Codices E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), U 030 (9th century), V 031 (9th century), and S 028 (10th century); and Minuscule 2 (12th century). It is also supported in the similar reading of Latin, "*qui* ('who' = 'he') *respondens* ('answering' = 'answered') *dixit* ('[and] he said' = '[and] said')," i.e., "he answered *and* said" (shewing italics for added word), in old Latin Version c (12th / 13th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (See "*apekrithe* ... *legon*" at Mark 3:33 & 15:9. Cf. the root word *apokrinomai*[87] + some form of "said" at e.g., Mark 7:28; 10:3,20. Cf. *eperotao*[88] / "asked" + *legon* at Mark 14:60. And in back'n'forth discourse, while the more common Marcan qualifier may be present of, for instance, "unto him" or "unto them," from *autos-e-o* at e.g., Mark 3:33; 6:37; it need not be present such as seen in the absence of, for instance, "unto him," from *autos-e-o* at e.g., Mark 8:27,28; 9:16,17; 10:28,29.)

Variant 1 has simply the first component of the TR's reading, "he answered," without anything following such as the TR's "saying." It is found as Latin, "*respondit* (he answered)," in old Latin Versions e (4th / 5th century), i (5th century), and q (6th / 7th century); and the ancient church Latin writer, Cyprian (d. 258).

Variant 2 is Greek "*legei* (he said) *auto* (unto him)," i.e., "he said unto him." This is a minority Byzantine reading e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), and Pi 041 (9th century). *Variant 2* is also found as Latin, "*dicit* (he said) *ei* (unto him)," in the Vulgate (5th century), and old Latin Version 1 (7th / 8th century). From the Latin support for this

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[87] Greek, "*apekrithe* ('he answered,' indicative middle aorist, 3rd person singular verb, from *apokrinomai*)."

[88] Greek, "*aperotese* ('he asked' = 'asked,' indicative active aorist, 3rd person singular verb, from *eperotao*)."

reading, it is manifested in the Clementine Vulgate (1592). It is also found in the early mediaeval church Greek writer, John of Damascus (d. before 754).

Was *Variant 1* an accidental alteration? Did it originate in the Greek? Looking at the words, Greek, "*apekrithe* (he answered), *legon* (saying), *Legion* (Legion)," did a scribe's eye jump from the "*legon* (saying)" to similar "*Legion* (Legion)," thus giving rise to *Variant 1*? Or was the *Variant 1* a deliberate alteration? Did an arrogant and impious Greek or Latin prunist scribe regard the Greek "*legon* (saying)" or Latin "*dixit* ('[and] he said' = '[and] said')" respectively, as "unnecessarily wordy," and then prune it away?

Was *Variant 2* an accidental alteration? Did the original Greek, "*apekrithe* (he answered), *legon* (saying)," come at the end of a line where it was "squeezed in"? Was it then lost in a paper fade or paper damage? Did a "corrector scribe," then "reconstruct this from context" as Greek "*legei* (he said) *auto* (unto him)," possibly with some reference to the Marcan usage of "*legei* (he said) *auto* (unto him)" at e.g., Mark 1:41,44? Or was *Variant 2* a deliberate alteration? Did it come to the attention of a Greek scribe, that looking at the words, "*apekrithe* (he answered), *legon* (saying), *Legion* (Legion)," a number of earlier scribes' eyes had jumped from the "*legon* (saying)" to similar "*Legion* (Legion)," thus giving rise to a variant rendered into the Latin in e.g., old Latin e, i, & q, *supra*? In order to ensure "this happened no more," did a corrupter scribe take it upon himself to use some alternative Marcan terminology found at e.g., Mark 1:41,44, and thus exhibiting a lack of faith in God's power to preserve his Word, did he change this to "*legei* (he said) *auto* (unto him)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:9b the correct reading of the TR, "And <u>he answered, saying</u>," is found in Minuscules 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent).

Variant 1 has simply the first component of the TR's reading, "he answered," without anything following such as the TR's "saying." It is found as Greek "*apekrithe*," in the leading representative of the Western Text, Codex D 05 (5th century).

Variant 2 is "he said unto him." It is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); as well as (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), and 579 (13th century, mixed text). It is further found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text*

Committee) Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is also found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); and Ethiopic Version (Dillmann, 18th / 19th centuries). As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous *Variant 2* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this "dud" manuscript was later exposed as a forgery in 2006 to 2009, one that was made in 1874 or later. But knowledge of this came too late for so many of the neo-Alexandrian translators to know about. At Mark 5:9b the erroneous *Variant 2* was adopted by the NU Text *et al*.

Variant 1 is found at Mark 5:9b in the *English Standard Version* which reads, "He replied" (ESV). So too the erroneous *Variant 1* is followed in the NRSV, NIV, and TEV; as well as the Papists' Roman *Catholic RSV*, JB, and NJB. Is the adoption of *Variant 1* by these neo-Alexandrian versions an exercise of the non-Alexandrian pincer arm, on this occasion, on the basis of the Western Text with some Latin support? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 1:2d in Volume 5; and in Volume 6 at Mark 4:9b.) Or is it simply reflective of their loose'n'liberal approach to the translation of Mark 5:9b from the NU Text *et al*?

Variant 2 was followed by the the old Latin Papists in the Douay-Rheims as, "And he saith to him." It is also is found at Mark 5:9b in the neo-Alexandrians' *American Standard Version* which reads, "And he saith unto him" (ASV). So too the erroneous *Variant 2* is followed in the NASB.

Component 1 of *Variant 2*, "he said," is found in the *Twentieth Century New Testament* which reads, "'My name,' he said, 'is Legion …'" (TCNT). So too, this type of pruning of *Variant 2* is found in the NEB, REB, and Moffatt.

At **Mark 5:12** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*pantes* ('all,' word 1, masculine plural nominative adjective, from *pas-pasa-pan*) *oi* ('the,' word 2, masculine plural nominative, definite article, from *'o*) *daimones* ('devils,' word 3a, masculine plural nominative noun, from *daimon*)," in the wider words of the devils addressing Christ, "And all the devils besought him, saying, Send us into the swine …" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), U 030 (9th century), V 031 (9th century), and S 028 (10th century); and Minuscule 2 (12th century). It is further supported as Latin, "*universa* ('all,' word 1) *daemonia* ('[the] devils,' [word 2 &] word 3)," in old Latin Version a (4th century).

And *there is no good textual argument against the Majority Byzantine Text*

reading.   (Cf., for instance, *pas-pasa-pan* + masculine plural nominative definite article + masculine plural nominative noun at Mark 14:53[89].)

Variant 1 omitting word 1, and so reading simply, Greek, "*oi* ('the,' word 2) *daimones* ('devils,' word 3a)," i.e., "the devils," is a minority Byzantine reading found in K 017 (9th century), M 021 (9th century), and Pi 041 (9th century).   It is also found as "*daemonia* ('[the] devils,' [word 2 &] word 3a)," in old Latin Versions e (4th / 5th century), d (5th century), and f (6th century), as well as the ancient church Latin writer, Cyprian (d. 258); as Latin, "*demones* (= '*daemones*,' '[the] devils,' [word 2 &] word 3)," in old Latin Version c (12th / 13th century).   It is further found in the similar reading of Latin, "*spiritus* ('[the] spirits,' [word 2 &] word 3b)," in Jerome's Vulgate (5th century), and old Latin Versions b (5th century), ff2 (5th century), i (5th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "sp*iritus*").   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was *Variant 1* an accidental omission?   Was the "*pantes* ('all,' word 1)" "squeezed in" at the bottom of a manuscript page?   (See Mark 4:40b pictures, *supra*)? Or was it "squeezed in" a margin space after being accidentally left out by a copyist scribe as in Codex W 032 at Matt. 2:17, where "ΤΟΥ (/ *tou*, 'the') ΠΡΟΦΗΤΟΥ (*prophetou* / 'prophets')" was inserted after "ΙΗΡΕΜΙΟΥ (I̲e̲remiou / 'Jeremy')" in a side-margin note after it was left out, with reference to the prophecy of the prophet, Holy Jeremy in Jeremiah 31:15, *infra* (picture includes my pencil marks on a facsimile photocopy)?
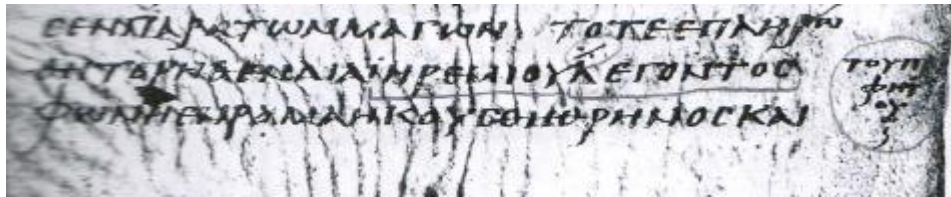
In Codex W 032 the Greek, "ΤΟΥ (the) ΠΡΟΦΗΤΟΥ (prophets)" following "ΙΗΡΕΜΙΟΥ (Jeremy)" was first left out, probably as the scribe's eye jumped from the "ΟΥ" ending of "ΙΗΡΕΜΙΟΥ (Jeremy)" to the "ΟΥ" ending of "ΠΡΟΦΗΤΟΥ (prophets)."   He then realized his mistake, and inserted a "·/·" sign above the spot where the missing words should go, and the same symbol in the margin, adding the missing word.   Codex W 032 is Byzantine Text in Saint Matthew 1-28 and Saint Luke 8:13-24:54.

Was the "squeezed in" word "*pantes* ('all,' word 1)" then lost in an undetected

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[89]   Greek, "*pantes* ('all,' masculine plural nominative adjective, from *pas-pasa-pan*) *oi* ('the,' word 2, masculine plural nominative, definite article, from *'o*) *archiereis* ('chief priests,' masculine plural nominative noun, from *archiereus*)" i.e., "all the chief priests" (AV).

paper fade?   Or was *Variant 1* a deliberate alteration?   Did an impious and arrogant prunist scribe regard it as "contextually unnecessary to add the word '*pantes*'," and did he then wickedly prune it away?

Outside the closed class of NT Greek and Latin sources, at Mark 5:12 the correct reading of the TR, Greek, "*pantes* ('all,' word 1) *oi* ('the,' word 2) *daimones* ('devils,' word 3a)," i.e., "all the devils," in the wider words, "And all the devils besought him, saying," etc. (AV), is found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1071 (12th century, independent).   It is further found in the Gothic Version (4th century); Armenian Version (5th century); and Syriac Harclean h (616) Version.

Variant 1 omitting word 1, and so reading simply, Greek, "*oi* ('the,' word 2) *daimones* ('devils,' word 3a)," i.e., "the devils," is found in Minuscule 579 (13th century, mixed text).   It is also found in the Syriac Version (1708, Schaafius).

Variant 2 omitting words 1, 2, & 3, is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in (the mixed text type) Codex C 04 (5th century), W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

Variant 2 looks like a typical Alexandrian School pruning of the text.   As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous *Variant 2* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for a number of the neo-Alexandrian translators to know about.

The erroneous *Variant 2* was adopted by the NU Text *et al*.   And thus at Mark 5:12 the American Standard Version reads, "And they besought him, saying" etc. (ASV). So too the erroneous *Variant 2* is followed in the NASB, RSV, ESV, NRSV; and Papists' Roman *Catholic RSV*.

Variant 1 was followed on the basis of the Latin textual tradition by the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims Version which reads at Mark 5:12, "And the spirits besought him" etc. .   *Variant 1* is also *prima facie* found in the NIV, TEV, NEB, REB, TCNT, and Moffatt; and the post Vatican II Council new neo-Alexandrian Papists' JB and NJB.   E.g., the neo-

Alexandrians *Twentieth Century New Testament* reads at Mark 5:12, "And the spirits begged Jesus" etc. (TCNT); or the semi neo-Alexandrians Moffatt reads, "the spirits begged him" etc. .   Is this an exercise of the neo-Alexandrians' and semi neo-Alexandrian Moffatt's non-Alexandrian text pincer arm?   (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)   Or is this simply reflective of the loose'n'liberal "translation" style of gratuitous "dynamic equivalents," so that it should be understood like the NRSV which reads in the main text, "the unclean spirits," and then in a footnote says, "G[ree]k 'they'."   We cannot be sure, and nor can any of their badly misguided devotees.

At **Mark 5:13a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*eutheos* ('forthwith,' word 1, adverb) *'o* ('the,' word 2, masculine singular nominative, definite article from *'o*, redundant in English translation) *Iesous* ('Jesus,' word 3, masculine singular nominative, proper noun from *Iesous*)" in the wider words, "And <u>forthwith Jesus</u> gave them leave" (Authorized Version), is Majority Byzantine Text e.g., Codices A 02 (5th century, abbreviating *Iesous* / *IHCEYC* to *IC* with a bar on top), Sigma 042 (late 5th / 6th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and S 028 (10th century); and Minuscule 2 (12th century).   It is further supported as Latin, "*statim* ('forthwith,' word 1) *Iesus* ('Jesus,' [word 2 &] word 3)," in Jerome's Vulgate (5th century); and old Latin Versions f (6th century) and aur (7th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "statim ih*esus*"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. "*eutheos 'o Iesous*" at Mark 5:30.)

Variant 1 omits words 2 & 3 and thus reads simply, Greek, "*eutheos* ('forthwith,' word 1) i.e., "immediately he gave them leave."   This is a minority Byzantine reading found in Codex E 07 (8th century).

Variant 2 omits words 1, and thus reads, "Jesus."   This is a Latin reading found in old Latin Version q (6th / 7th century).

Variant 3 omits words 1, 2, & 3.   This is a Latin reading found in old Latin Versions a (4th century), e (4th / 5th century), and b (5th century).   It is also found in the ancient church Greek writer, Epiphanius of Constantia (/ Salamis) in Cyprus (d. 403); and ancient church Latin writer, Cyprian of Carthage in North Africa (d. 258).

Was *Variant 1* an accidental omission?   Looking at the words, Greek, "*autois* (them) *eutheos* ('forthwith,' word 1) *'o* ('the,' word 2) *Iesous* ('Jesus,' word 3)," after writing "*autois*," did the eye of a scribe jump from the "*s*" ending of "*autois*" to the "*s*" ending of "*eutheos*", thereby accidentally omitting word 1?   Or was *Variant 1* a deliberate omission?   Did an impious and arrogant Greek prunist scribe consider the

"*eutheos* ('forthwith,' word 1)" was "contextually unnecessary"?   Did he then wickedly prune it away to his soul's damnation?   (See Rev. 11:4 in which "the two candlesticks are the OT & NT, cf. Ps. 119:105,130; & Rev. 22:19 – applying in the first instance to the Book of Revelation, and in the second instance to the completed "book" of the Bible.)

Was *Variant 2* an accidental omission?   In the words, Latin, "*statim* ('forthwith,' word 1) *Iesus* ('Jesus,' [word 2 &] word 3)," did the "*statim*" come at the end of a line? Was it lost in an undetected paper fade?   Or was *Variant 2* a deliberate omission?   Did an impious and arrogant Latin prunist scribe consider word 1 was "contextually unnecessary"?   Did he then wickedly prune it away to his soul's damnation?

Did *Variant 3* originate in the Greek or Latin?   Was *Variant 2* an accidental omission?   Looking at the words, Greek, "*autois* (them) *eutheos* ('forthwith,' word 1) *'o* ('the,' word 2) *Iesous* ('Jesus,' word 3)," in which word 3 was possibly abbreviated as the capital letter's "*IC*" with a bar on top (the first & last letters), did the eye of a Greek scribe jump from the "*s*" ending of "*autois*" to the "*s*" ending of "*Iesous*", thereby accidentally omitting words 1-3?   Or looking at the words, Latin, "*eis* (them) *statim* ('forthwith,' word 1) *Iesus* ('Jesus,' [word 2 &] word 3)," did the eye of a Latin scribe jump from the "*s*" ending of "*eis*" to the "*s*" ending of "*Iesus*", thereby accidentally omitting words 1-3?   Or was *Variant 3* a deliberate omission?   Did an impious and arrogant Greek or Latin prunist scribe consider words 1-3 were "contextually unnecessary"?   Did he then wickedly prune it away to his soul's damnation?

Outside the closed class of NT Greek and Latin sources, at Mark 5:13a the correct reading of the TR, Greek, "*autois* (them) *eutheos* ('forthwith,' word 1) *'o* ('the,' word 2) *Iesous* ('Jesus,' word 3)," i.e., "And <u>forthwith Jesus</u> gave them leave," is found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), and 1071 (12th century, independent); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Syriac Harclean h (616) Version.

Variant 2 omits words 1, and thus reads, "Jesus."   It is found as Greek, "*'o* ('the,' word 2) *Iesous* ('Jesus,' word 3)," in Minuscule 579 (13th century, mixed text).

Variant 3 omits words 1, 2, & 3.   It is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent

Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*. It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Syriac Sinaitic (3rd / 4th century) and Pesitto (first half 5th century) Versions.

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous *Variant 2* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about. The erroneous *Variant 3* was adopted by the NU Text *et al*. The Burgonites' Majority Text *New King James Version* very frequently gives no footnote when the NU Text departs from the Majority Text, and thus gives the erroneous impression of a much higher level of agreement between the NU Text and Majority Text than what actually exists (and likewise they give the erroneous impression of a much higher level of agreement between the Received Text and Majority Text than what actually exists). But here at Mark 5:13a they did give of their sparse footnotes saying, "NU-Text reads 'And he gave'" (NKJV footnote).

Variant 2. At Mark 5:13a the *New American Standard Bible* reads, "Jesus gave them permission" (NASB, 3rd edition, 1995). So too, the erroneous *Variant 2* is followed in the TCNT as "Jesus gave them leave;" or in Moffatt as, "And Jesus gave them leave." In the case of the TCNT and Moffatt especially, is this simply reflective of a loose'n'liberal "translation" style of "dynamic equivalence? Or is this an adoption of *Variant 2?* (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)

Variant 3. At Mark 5:13a the *American Standard Version* reads, "And he gave them leave" (ASV). So too the erroneous *Variant 3* is followed in the NASB (1st ed., 1960-1971 & 2nd ed. 1977), RSV, ESV, NRSV, NIV, TEV, NEB, and REB.

Variant 3 was also adopted by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. This historically modern debasement of the Romanists' endorsed text at Mark 5:13a contrasts with the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, which on the basis of its attestation in the Latin of Jerome's Vulgate *et al*, followed the correct reading of the TR in both the Latin of the Clementine and the English of the Douay-Rheims, the latter of which reads at Mark 5:13a, "And <u>Jesus immediately</u> gave them leave."

At **Mark 5:13b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*esan* ('they were,' word 1, indicative imperfect, 3rd person plural verb, from *eimi*) *de* ('and,' word 2, conjunction, regarded as redundant in English translation by the AV translators, but rendered as 'and' by the Geneva Bible translators)" in the wider words, "<u>there were</u> about two thousand" (AV, 1611), or "<u>and there were</u> about two thousand swine" (Geneva Bible, 1560, adding the word "swine" but not

showing this in italics as an added word), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*erant* ('they were,' word 1, indicative active imperfect, 3rd person plural verb, from *sum-esse*) *autem* ('and,' word 2, conjunction)," in old Latin Versions a (4th century), i (5th century), f (6th century), and l (7th / 8th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the Marcan usage of "*esan de*" in Mark 2:6; 8:9; 10:32; 14:4; & 15:40.)

However, a variant omitting words 1 & 2 is a minority Byzantine Greek reading found in Codex H 013 (9th century). It is also found in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.), and Sangallensis Latin Diatessaron (9th century). It is also found in the ancient church Latin writer, Cyprian (d. 258). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental omission? Looking at "*thalassan* (sea) *esan* ('they were,' word 1) *de* ('and,' word 2)," did a scribe's eye jump from the "*an*" ending of "*thalassan*" to the "*an*" ending of "*esan*," thus omitting word 1? Was the remaining word 2 of "*de*" then lost in a paper fade? Or was the remaining word 2 of "*de*" then deliberately pruned away by a "corrector" scribe on the basis "it was clearly wrong"? Or was the variant a deliberate omission by a prunist scribe who arrogantly considered these words to "be redundant and unnecessary"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:13b the correct reading of the TR, "and they were" in the wider words, "<u>and there were</u> about two thousand" (Geneva Bible, 1560), is found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent). It is further found in the Syriac Harclean h (616) Version.

And the erroneous variant which omits words 1 & 2 is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text).

It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) (chapter xi).

And hence the erroneous variant was adopted by the NU Text *et al*. And thus at Mark 5:13b the ASV reads, "*in number* about two thousand" (showing ASV's italics for added words). The ASV was revised in rival forms in the NASB, RSV, ESV, NRSV, all of which here follow the erroneous variant. The NASB is the more literal of these four (English) *Revised Version & American Standard Version* derived revisions, and the *New American Standard Bible* reads, "about two thousand *of them*" (NASB, showing NASB's italics for added words). The RSV, ESV, and NRSV all have a similar rendering to the ASV, but they are less literal than the ASV and they lack italics show any added words, e.g., the *English Standard Version* reads, "numbering about two thousand" (ESV). So too the erroneous variant is followed in the *New International Version*, once again, without italics for added words in the rendering, "about two thousand in number" (NIV); or the *Today's English Version* which also lacks italics for added words in its rendering, "about two thousand pigs in all" (TEV). The erroneous variant is further followed at Mark 5:13b in e.g., the *Twentieth Century New Testament*, which also lacks italics for added words in its rendering, "about two thousand in number" (TCNT).

James Moffatt, who likewise lacks italics for added words, renders Mark 5:13b as, "there were about two thousand of them" (Moffatt). What is one to here make of this "mad rat" religiously liberal Scotsman, who is a disgrace to the name of Scottish Presbyterianism among religiously conservative Presbyterian Protestant Scotsman or religiously conservative Presbyterian Protestants of Japhethite Scottish descent? Does the fact that Moffatt here uses "there were" at Mark 5:13b, indicate an exercise of this semi neo-Alexandrian's non-Alexandrian text pincer arm on the basis of e.g., old Latin a & i, together with e.g., Minuscules 33 and the Syriac Harclean Version? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Or does the fact that Moffatt here adds the words, "of them," indicate that he is simply adding in the words, "there were" like he is adding in "of them," in his rendering, "there were about two thousand of them"? The failure to use italics for added words which is a hallmark of most of the so called "modern" versions, and which is a cloak for their general lack of requisite literalness, means that we simply do not know, and nor do any of the deluded devotees of Moffatt's Translation (1926, Revised 1935).

The erroneous variant is also followed at Mark 5:13b in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. In this, they resemble the old Latin Papists of post Trent Council and pre-Vatican II Council times in both the Clementine Vulgate and the Douay-Rheims Version. Thus the Douay-Rheims reads, "being about two thousand," which lacks italics for the added word of "being" in its rendering of the Latin. The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here at Mark 5:13b, the devils behind the old Latin Papists recalling how they ruthlessly attacked the *Textus Receptus* at this verse of Mark 5:13 on devil-possession, made every effort to ensure that their carry-on minions of the neo-Alexandrian Papists did likewise. "After all," one devil was heard to say to another, "shouldn't there be *honour among theives* as we once again here rob the same words

from the text of God's Word!"[90].

At **Mark 5:14b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*tous* ('the,' word 1) *choirous* ('swine,' word 2)," in the wider words, "And they that fed <u>the swine</u> fled" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. the specificity of *tous choirous* at Mark 5:12 & 5:13[91]; or *choir<u>on</u>* at Mark 5:11, and *t<u>on</u> choir<u>on</u>* at Mark 5:16[92].)

However, a variant omitting words 1 & 2 and reading instead, "them," is found as Latin, "*eos* (them)," in Jerome's Vulgate (5th century), and old Latin Versions b (5th century), d (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century), and the Book of Armagh (812 A.D.); as Latin, "*illorum* ('those [ones]' = 'them')" in old Latin Version a (4th century); and as Latin, "*illos* ('those [ones]' = 'them')," in old Latin Versions e (4th / 5th century), ff2 (5th century), and c (12th / 13th century); and the ancient church Latin writer, Cyprian (d. 258). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was the variant an accidental alteration? In a given Latin manuscript, was "*porcos* (the swine[93])" written with the "*porc*" on one line, and the "*os*" on the next line? Due to a paper fade, was the "*por*" of the first line lost? Did a Latin "corrector" scribe, seeing the "*os*" then wrongly conclude that due to a partial paper fade, the missing letters "contextually" were "*ill*," thus making the reading, "*illos* ('those [ones]' = 'them')"? Did later Latin scribes then "correct" their manuscripts relative to this earlier corruption, either using a synonym in "*illorum* ('those [ones]' = 'them')," or a similar word in "*eos* (them)"? Or was the variant a deliberate alteration? Did an arrogant and impious prunist scribe regard the Latin "*porcos* (the swine)" as "unnecessarily informative," and

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[90]   See Textual Commentaries Vol. 5 (Mark 1-3), (Printed by Officeworks in Northmead, Sydney, New South Wales, Australia, 2015), Preface at, "Book of the Chronicles of Neo-Byzantine Defence of the Received Text" (http://www.gavinmcgrathbooks.com).

[91]   Greek, "*tous* ('the,' word 1, masculine plural accusative, definite article from *'o*) *choirous* ('swine,' word 2, masculine plural accusative noun, from *choiros*)."

[92]   Greek, "*t<u>on</u>* ('the,' word 1, masculine plural genitive, definite article from *'o*) *choir<u>on</u>* ('swine,' word 2, masculine plural genitive noun, from *choiros*)."

[93]   Latin, "*porcus* (masculine plural accusative noun, from *porcus*)." Via the Old French, the Latin *porcus* gives rise to our English word, "pork."

then reduce it to "*illos* ('those [ones]' = 'them')"?   Did later Latin scribes then "correct" their manuscripts relative to this earlier corruption, either using a synonym in "*illorum* ('those [ones]' = 'them')" or a similar word in "*eos* (them)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:14b the correct reading of the TR, "*tous* ('the,' word 1) *choirous* ('swine,' word 2)," i.e., "the swine" in the wider words, "And they that fed <u>the swine</u> fled," is found in Minuscules 33 (9th century, mixed text type), 157 (12th century, independent) and 1071 (12th century, independent); as well as the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   It is further found in the Gothic Version (4th century); Armenian Version (5th century); and Syriac Harclean Version (616).

And the erroneous variant is found as Greek, "*autous* (them)," in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); as well as Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

It is possible that the Greek, "*autous* (them)," of the Alexandrian School's Codices Vaticanus and Sinaiticus was a "correction" made with reference to e.g., the Latin, "*illos* ('those [ones]' = 'them')," found in the African old Latin Version e (4th / 5th century); and Cyprian of Carthage (d. 258)?   Thus once again we are left to ask, Did the Alexandrian Greek scribes of North Africa and Arabia bring this reading over as "a reconstruction" from the North Africa Latin of e.g., Cyprian?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:14b the ASV reads, "And they that fed <u>them</u> fled."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

A further issue arises here at Mark 5:14b with regard to the meaning of Greek, *bosko*.   This is not a textual issue since both neo-Byzantines and neo-Alexandrians are agreed on the Marcan usage of *bosko* here.   On the one hand, the meaning of *bosko* may be *one who feeds a creature*, and so e.g., our Lord refers in a parable in St. Luke's Gospel to "a citizen … that … sent" a man "into his fields <u>to feed</u> (Greek, *boskein*, active present

infinitive, from *bosko*) swine" (Luke 15:15; cf. *bosko* in John 21:15,17). But on the other hand, the meaning of *bosko* may be *creatures who are feeding*, and so e.g., we also read in St. Luke's Gospel of how "there was there an herd of many swine <u>feeding</u> (Greek, *boskomenon*, masculine plural genitive, passive present participle, from *bosko*) on the mountain" (Luke 8:32; cf. *bosko* in Matt. 8:30; Mark 5:11). What then are we to make of *bosko* at Mark 5:14b (cf. *bosko* in Matt. 8:33; Luke 8:34)? Firstly, I consider the rendering of the Authorized Version manifests the natural *Koine* Greek or Common Greek syntactical usage of the nominative for subject, and accusative for object, in the words, Greek, "*oi* (they) *de* (and) *boskontes* (that fed) *tous* (the) *choirous* (swine) *ephugon* (fled)." Thus "and they (*oi*, 'the [ones]' = 'they,' masculine plural <u>nominative</u>, definite article from *'o*) <u>that fed</u> (Greek, *boskontes*, masculine plural <u>nominative</u>, active present participle, from *bosko*)," is the nominative subject, i.e., "and <u>they that fed</u> ("*oi ... boskontes*," all in the <u>nominative</u> as <u>the subject</u>, since participles that act in a noun phrase, are generally so preceded by an article, and thus function as a noun i.e., a substantival participle[94]);" and then the accusative object is "<u>the swine</u> ("*tous choirous*," in the <u>accusative</u> as the <u>direct object</u>[95]) fled" (AV). And secondly, I consider the wider context of Mark 5:14b in which we read, "And they that fed the swine fled, <u>and told it in the city,</u> <u>and in the country</u>," most naturally links as an elucidation to the subject in the words, "and <u>they that fed</u> (*oi ... boskontes*, nominative) <u>the swine</u> (*tous choirous*, accusative) the swine fled;" i.e., the *bosko* here did the talking (since if devils were meant this would surely require such contextual specification; and nor do I think it means the swine "told" it *by their actions*, as I think "told," Greek, *anangello* here more naturally is conveying the idea of speech[96],) and this therefore means the correct rendering is, "And they that fed the swine fled" (AV).

Here at Mark 5:14a, though they followed the erroneous variant, most of the neo-Alexandrian Versions concurred with the AV and myself on the meaning of *bosko*, and so e.g., in revising the *Revised Standard Version* (which in turn was a revision of the *Revised Version* and *American Standard Version*,) the *English Standard Version* reads, "The <u>herdsmen</u> fled" (ESV; emphasis mine). So too, this type of rendering is found in the NASB (which was a rival revision of the *Revised Version* and *American Standard Version*), RSV, NIV, TEV, NEB, TCNT, Moffatt; and the Papists' NJB. Thus the new neo-Alexandrian Papists' here resembled the old Latin Papists who at Mark 5:14a in the Douay-Rheims read, "And they <u>that fed</u> them fled." By contrast, the *New Revised Standard Version* in a rival revising the *Revised Standard Version*, takes the view that Mark 5:14a means, "The <u>swineherds</u> ran off and told it in the city and in the country"

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[94] A substantive refers to the word or words that may be grammatically used as a noun. Young's *Greek*, p. 148; Rogers & Rogers' *New Linguistic & Exegetical Key to the Greek New Testament*, *op. cit.*, Mark 5:14 at p. 76.

[95] Greek, "*tous* ('the,' word 1, masculine plural <u>accusative</u>, definite article from *'o*) *choirous* ('swine,' word 2, masculine plural <u>accusative</u> noun, from *choiros*)."

[96] The neo-Alexandrians here use *apangello* (see Vol. 6, Appendix 3 at Mark 5:14c), but the same broad meaning still applies.

(NRSV; emphasis mine). So too, this type of rendering is found in the Papists' JB.

At **Mark 5:14d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*ex<u>e</u>lthon* ('they went out,' indicative active aorist, 3rd person plural verb, from *exerchomai*, a compound word from *ex* / 'out' + *erchomai* / 'they went,' declined as a second aorist from *<u>e</u>lthon*)" in the wider words, "And <u>they went out</u> to see what it was that was done" (AV), is Majority Byzantine Text e.g., Codices E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), V 031 (9th century), and S 028 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, "*egressi sunt* (*egressi*, a perfect participle from *egredior* + *sunt*, an indicative active present, 3rd person plural verb from *sum-esse* = 3rd person plural perfect passive voice i.e., 'they went out'[97])," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), l (7th / 8th century), and c (12th / 13th century), and the Book of Armagh (812 A.D. reading, "*egressi suntuidere*" so that a compound word is made of *sunt* + *uidere* / 'to see' i.e., 'they went out to see,' & with the same meaning, *videre* it is found in the Vulgate as a separate word after *sunt*); as Latin, "*exierunt* (= syncopated form of *exiverunt*, from *exeo*, 'they went out')," in old Latin Version e (4th / 5th century), and the ancient church Latin writer, Cyprian (d. 258); and in the similar reading of Latin, "*egressae* (a perfect participle from *egredior*, 'having gone out') *turbae* (the multitude)," i.e., "the multitude having gone out," in old Latin Version aur (7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. *exerchomai* in the previous verse of Mark 5:13 as "went out;" and elsewhere in Marcan Greek e.g., Mark 1:26,28,29,35,38,45.)

However, a variant reading Greek, "*<u>e</u>lthon* ('they came,' indicative active aorist, 3rd person plural verb, from *erchomai*, declined as a second aorist from *<u>e</u>lthon*)," is a minority Byzantine reading e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century), M 021 (9th century), and U 030 (9th century). The variant is also found as Latin, "*ingressi* ('[they] having advanced,' perfect participle from *ingredior*)," in old Latin Version q (6th / 7th century).

Was the variant an accidental alteration? In a continuous script manuscript reading "*ex<u>e</u>lthon* (they went out)," did the "*ex*" come at the end of one line, and the "*<u>e</u>lthon*" at the start of the next line? Was the "*ex*" then lost in an undetected paper fade?

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97 The Latin verb *to be*, *sum-esse*, is used with the perfect participle (here *datum*, from *do*) to form the perfect passive voice. See Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

Or was the variant a deliberate alteration?   Did an impious and arrogant prunist scribe consider the "*ex*" of "*ex<u>e</u>lthon* (they went out)" to be "unnecessarily wordy," and did he then wickedly prune it away to become "*<u>e</u>lthon* (they came)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:14d the correct reading of the TR, "And <u>they went out</u> to see," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century), and the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent).   It is also found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude); and the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in the Armenian Version (5th century); and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, "they came," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); (the mixed text type) Codex L 019 (8th century); and Minuscules 33 (9th century, mixed text type) and 579 (13th century, mixed text).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); Gothic Version (4th century); and Syriac Harclean Version (616).

Due to the TR's strong attestation in the Latin textual tradition, the old Latin Papists of post Trent Council and pre-Vatican II Council times followed it in both the Clementine Vulgate and Douay-Rheims Version, and thus at Mark 5:14d the Douay-Rheims reads, "And <u>they went out</u> to see."

Notwithstanding the split in the two major Alexandrian Texts, the variant was adopted in the NU Text *et al*.   For from the neo-Alexandrian perspective, "Is not the shorter reader generally the better reading?"   For which cause they would erroneously tend to follow Codex Vaticanus and see it as assimilation to the "*ex<u>e</u>lthon* ('they went out')" of Luke 8:35.   However, the neo-Alexandrian translators were not convinced by this logic, for from the neo-Alexandrian perspective, "Does not the reading of Codex Sinaiticus have better 'external support'" from e.g., the Western Text (D 05 & W 032), "Caesarean" text (e.g., 565 & 700)?   And thus with what for neo-Alexandrians is such a painful split between the two major Alexandrian Texts that they base so much upon, there

was a corresponding split in neo-Alexandrian versions.

Solution 1: Follow Codex Vaticanus and thus the variant. At Mark 5:14d the *American Standard Version* reads, "And <u>the came</u> to see" (ASV; emphasis mine). So too the erroneous variant is followed in the *New American Standard Bible* as, "And *the people* <u>came</u> to see" (NASB; emphasis mine, showing NASB's italics for added words); and similar readings without italics for their added words are also found in the RSV, ESV, NRSV, TCNT, and Moffatt; as well as the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.

Solution 2: Follow Codex Sinaiticus and thus the TR. At Mark 5:14d the *New International Version* reads (without italics for their added words,) "and the people <u>went out</u> to see" (NIV; emphasis mine). So too, similar readings also without italics for their added words are found in the TEV, NEB, and REB.

At **Mark 5:15a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*kai* (and)" in the wider words, "And they come to Jesus, and see him that was possessed with the devil, … sitting, <u>and</u> clothed, and in his right mind ..." (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), K 017 (9th century), Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*et* (and)," in old Latin Version q (6th / 7th century).

And *there is no good textual argument against the Majority Byzantine Text reading.* Mark 5:15 reads Greek, "*kai* (and) *'imatismenon* ('having been clothed' = 'clothed,' a participle[98]) *kai* (and) *sophronounta* ('being of right mind' = 'in his right mind,' a participle[99]);" so that we contextually see from the following words of "*kai sophronounta*" the Marcan Greek usage of *kai* + participle, internally evident in Mark 5:15; and so too more widely in Marcan Greek (e.g., Mark 11:14, 22; 12:17[100],21[101]).

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[98]   A masculine singular accusative, perfect passive participle from *'imatizo*.

[99]   A masculine singular accusative, active present participle from *sophroneo*.

[100]   Mark 11:14, 22; 12:17: Greek, "*kai* (and) *apokritheis* ('answering' = 'answered,' masculine singular nominative, aorist passive participle, from *apokrinomai*)."

[101]   Greek, "*kai* (and) *anamnestheis* ('calling to remembrance,' masculine singular nominative, aorist passive participle, from *anamnesko*)."

(Not that this is the only Marcan usage of *kai*, which may, for instance, also be used with a verb, e.g., Mark 3:26[102] or Mark 9:42[103], or a noun, or an infinitive e.g., Mark 5:4[104].)

However, a variant omitting Greek, "*kai* (and)," is a minority Byzantine reading, for instance, Codex Sigma 042 (late 5th / 6th century). The variant omitting Latin, "*et* (and)," is also found in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

The Greek "*kai* (and)" is sometimes abbreviated. E.g., in the Sydney University Lectionary written in brown ink with colourful bright red illumination of key letters and section markers, Lectionary 2378 (11th century, sent to Bulgaria from Constantinople, capital city of the Byzantine Empire till its fall in 1453; *Sidneiensis Universitatis*, *Terra Australis*[105]), we find "*kai*" abbreviated at Matt. 10:37,38 (twice); 20:4;26:15 as something like"ى". Thus in the following extract from Lectionary 2378 at Matt. 10:32-33,37-38; 19:27-30 (pp. 26a-26b at p. 26a) we see this abbreviation at Matt. 10:37 & Matt. 10:38a, although not at Matt. 10:38b (p. 26a); and by contrast, in this same Lectionary at Matt. 10:37-11:1 (pp. 30b-31a at p. 30b), we see *kai* rather than this optional abbreviation is used at Matt. 10:38 (twice)
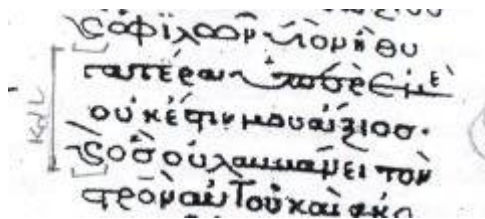
Lectionary 2378 at p. 26a shows at Matt. 10:37,38a the abbreviation "ى" for κα (lines 1 & 4); but then at Matt. 10:38b it is written as κα (line 5).
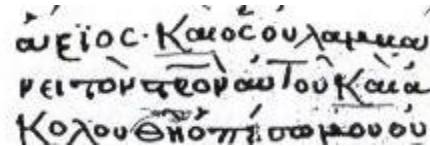
Lectionary 2378 at p. 30b shows Matt. 10:38 (twice) as κα (lines 1 & 2) (my pencil underlining of copy).

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[102]   Greek, "*kai* (and) *memeristai* ('be divided,' indicative passive perfect, 3rd person singular verb, from *meriz̲o̲*)."

[103]   Greek, "*kai* (and) *bebl̲e̲tai* ('he were cast,' indicative passive perfect, 3rd person singular verb, from *ball̲o̲*)."

[104]   Greek, "*kai* (and) *alusesi* ('chains,' feminine plural dative noun, from *alusis*) … *kai* (and) *diespasthai* ('to have been plucked asunder' = 'have been plucked asunder,' passive perfect infinitive, from *diaspa̲o̲*)."

[105]   Latin, "*Sidneiensis* (Sydney) *Universitatis* (University of), *Terra* (Land) *Australis* (Southern)," "*Terra Australis*" = "Australia."

And nor are such abbreviations a late development, for we find a different abbreviation for *και* in the 5th century Codex W 032 (Byzantine in Matt. 1-28; Luke 8:13-24:53) at e.g., Matt. 15:36; 24:3; 26:51.

Was the variant an accidental omission?   In a given manuscript, was the *και* at Mark 5:15a abbreviated at the end of a line?   Was it then lost in an undetected paper fade?   Or was the variant a deliberate omission?   Did an arrogant and impious prunist scribe wickedly take it upon himself to decide that the *και* was "redundant," and did he then prune it away to create "a more succinct text"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:15a the correct reading of the TR, "*kai* (and)," in the wider words, "sitting, <u>and</u> clothed," is found in (the mixed text type) Codex C 04 (5th century); as well as Minuscule 1071 (12th century, independent).   It is further found in the Gothic Version (4th century); and Syriac Harclean Version (616).

And the erroneous variant which omits "*kai* (and)," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the mixed text type) Codex L 019 (8th century) and (the independent) Codex Delta 037 (9th century).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Armenian Version (5th century).

And hence the erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:15a the ASV reads, "sitting, clothed."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

So too the erroneous variant is found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   And in this they hearken back to an old *Protestant Greek Received Text verses Romanist Latin Text* battle-line, for we also find that at Mark 5:15a the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times followed the variant in both the Clementine and Douay-Rheims, the latter of which reads, "sitting, clothed."

Preliminary Remarks & Textual Discussion for **Mark 5:18a**.

No reference is made to this reading in the NU Text textual apparatuses of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).   Though Von Soden (1913) says the TR's reading has the support of at least *c.* 90% of K group and is thus MBT, he makes no comment on the Latin with respect to this or the variant.   But in Tischendorf's 8th edition (1869-72), Tischendorf claims that the variant Greek "*embainontos* ('was coming' = 'as … was coming,' masculine genitive singular, <u>active present participle</u>, from *embaino*)," is found in similar readings in the Vulgate and old

Latin Versions, whereas the TR's Greek, "*embantos* ('having come' = 'when … was come,' masculine genitive singular, active <u>aorist</u> participle, from *embain<u>o</u>*)," lacks any such support in the Latin textual tradition.

On the one hand, I would agree with Tischendorf that the Greek variant is followed in the Latin, "*ascendente* ('was coming' = 'as … was coming,' masculine ablative singular, <u>active present participle</u>, from *ascendo*)" of old Latin b & d. I would also agree with Tischendorf that the variant is rendered by the similar reading of Latin, "*Cumque* (compound word, *cum*, adverb 'when,' + *que*, enclitic 'and,' i.e., 'And when') *ascenderet* ('he went up,' subjunctive active <u>imperfect</u>, 3rd person singular verb, from *ascendo*)," in the Vulgate and old Versions ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), l (7th / 8th century), and c (12th / 13th century). That is because in Latin the imperfect subjunctive refers to time that is contemporaneous with, or is subsequent to, a secondary main verb[106], which here is "*coepit* ('he began,' indicative active <u>present</u>, 3rd person singular verb, from *coepio*)," (in the wider words of e.g., the Vulgate concerning the man troubled with a devil, that he "<u>began</u> to beseech him,") in the Vulgate and old Latin ff2, f, q, aur, r1, l, and c.

But on the other hand, I would not agree with Tischendorf that this Greek variant is supported by the Latin, "*Cumque* (And when) *ascederet* ('he went off,' <u>subjunctive</u> active <u>imperfect</u>, 3rd person singular verb, from *cedo*)," in old Latin Version i (5th century). That is because in Latin the subjunctive imperfect refers to time that is contemporaneous with, or is subsequent to, a secondary main verb, which here is Latin "*coeperunt* ('they had begun,' indicative active <u>perfect</u>, 3rd person plural verb, from *coepio*)" in old Latin i (in the wider words of old Latin i concerning the man troubled with a devil known in Mark 5:9 as "Legion" for they were "many," that they "<u>had begun</u> to beseech him"). Given that the perfect tense used for Latin *coeperunt* is here best rendered in the past tense[107], and the subjunctive imperfect Latin *ascederet* is contemporaneous with, or is subsequent to, this; in my opinion, old Latin i's *ascederet* is here seeking to render the TR's Greek aorist, *embantos*, in such a way as to give it the same type of past tense connotation it has in the Greek.

The matter is of some significance to the rating of the TR's reading, because where there is no good textual argument against the MBT and there is attestation for it from ancient times my general policy is to give it an "A." However, if its attestation does not, as far as I know, go back to ancient times, but only to the sixth to sixteenth centuries, my general policy is to give such a reading a "B." Therefore if, on the one hand, the reader should agree with Tischendorf rather than myself on the intent of the writer of old Latin i, he would have to adjudge that I should have given this reading a "B;" but if on the other hand, he agrees with me on the intent of the writer of old Latin i (5th century), he would have to adjudge that I am right to have given this reading an "A."

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[106] Collins' *Primer of Ecclesiastical Latin*, *op. cit.*, p. 185, section 117.

[107] Wheelock's *Latin Grammar*, p. 77.

And so bearing in mind both that translation is an imprecise art and also that I do not claim infallibility, I leave the reader to ponder for himself which he thinks is the better view of the intent of the writer of old Latin i, and thus whether the reading should have an "A" or a "B," even though I am here giving it an "A."

Principal Textual Discussion at **Mark 5:18a** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*embantos* ('having come' = 'when … was come,' masculine genitive singular, active <u>aorist</u> participle, from *embaino*)," in the wider words, "And <u>when</u> he <u>was come</u> into the ship" (AV), is Majority Byzantine Text e.g., Codices E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), V 031 (9th century), U 030 (9th century), and S 028 (10th century); and Minuscule 2 (12th century). It is further supported by Latin, "*Cumque* (And when) *ascederet* ('he went off,' <u>subjunctive</u> active <u>imperfect</u>, 3rd person singular verb, from *cedo*)," in old Latin Version i (5th century) (with the secondary main verb of "*coeperunt*" / "they had begun," a <u>perfect</u> verb, from *coepio*,) *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. St. Mark's usage of *embaino* in Mark 4:1; 6:45; 8:10,13; and St. Mark's usage of active aorist participles, e.g., in Mark 1:7,18,19,20,21,26,29,31 – twice,35,41.)

However, a variant reading Greek, "*embainontos* ('was coming' = 'as … was coming,' masculine genitive singular, <u>active present participle</u>, from *embaino*)," i.e., "And <u>as</u> he <u>was coming</u> into the ship," is a minority Byzantine reading found in, for instance, Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), K 017 (9th century) and M 021 (9th century). The variant is also found as Latin, "*ascendente* ('was coming' = 'as … was coming,' masculine ablative singular, <u>active present participle</u>, from *ascendo*)", in old Latin Versions b (5th century) and d (5th century). It is also found in the similar reading of Latin, "*Cumque* (compound word, *cum*, adverb 'when,' + *que*, enclitic 'and,' i.e., 'And when') *ascenderet* ('he went up,' subjunctive active <u>imperfect</u>, 3rd person singular verb, from *ascendo*)," (with the secondary main verb of "*coepit*" / "he began," a <u>present</u> verb, from *coepio*,) *supra*, in the Vulgate and old Versions ff2 (5th century), f (6th century), q (6th / 7th century), aur (7th century), r1 (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "Cu*m* q*ue* ascenderet … coepit"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was the variant an accidental alteration? In a given manuscript, was the TR's Greek, "*embantos* ('having come' = 'when … was come,' an <u>aorist</u>)," written over two lines, with the "*emba*" at the end of one line, and the "*ntos*" at the start of the next line? Due to a paper fade or damage, did the first line come to look something like, "*emb* "? Was this then "reconstructed from context" by a Greek scribe as, "*embaino*," thus producing the variant's "*embainontos* ('was coming' = 'as … was coming,' in <u>present</u> tense)"? Or was the variant a deliberate alteration? Did a wicked and impious scribe who lacked submission to the Directive Will of Almighty God with an appropriate God

focus as found in the First Commandment of the Holy Decalogue of Exodus 20, "I am the Lord thy God, Thou shalt have no other gods before me," consider it some kind of "stylistic improvement" to operate under God's Permissive Will and alter "*embantos*" to "*embainontos*"?   Of course, in such matters we cannot necessarily impute to such a corrupter scribe "good sense" or "a sound logical reason" as to why he might think something was arguably a "stylistic improvement," any more than we can necessarily attribute "good sense" or "a sound logical reason" to a man who first sets aside the Tenth Commandment, "Thou shalt not covet," and then e.g., goes on to become a convicted bank robber who sets aside the Eighth Commandment, "Thou shalt not steal," or a murderer who sets aside the Sixth Commandment, "Thou shalt not kill," or a fraudulent counterfeiter of money who sets aside the Eighth and Ninth Commandments, "Thou shalt not steal" and "Thou shalt not bear false witness" respectively.   We can only say, "I had not known sin, but by the law" (Rom. 7:7); and "sin lieth at the door" (Gen. 4:7).

Outside the closed class of NT Greek and Latin sources, at Mark 5:18a the correct reading of the TR, "when … was come (aorist)," in the wider words, "And <u>when</u> he <u>was come</u> into the ship," is found in (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), and 1071 (12th century, independent).   It is further found in the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).

And the erroneous variant, "as … was coming (present tense)," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century). It is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 33 (9th century, mixed text type).

Hence the erroneous variant was adopted in the NU Text *et al*.   And thus at Mark 5:18a the ASV reads, "And <u>as</u> he <u>was entering</u> into the boat."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NEB, REB, and Moffatt.   In following the erroneous variant, the *Twentieth Century New Testament* gratuitously adds in the name of our Lord in the place of "he" without italics to show it is added, thus reading, "As <u>Jesus</u> was getting into the boat" (TCNT, emphasis mine); and such a gratuitous addition is also to be found in translation looseness of the NIV and TEV.

The erroneous variant is also found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   On the one hand, due to its strength in the Latin textual tradition, the old Latin Papists of post Trent Council and pre-Vatican II Council times also clearly followed the variant in the Clementine Vulgate. But on the other hand, the old Latin Papists of the Douay-Rheims rendered Mark 5:18a

as, "And when he went up [past tense] into the ship, he that had been troubled with the devil, begun to beseech him … ." This Douay-Rheims Version reading combines something of the old Latin i's "And when he went off" into the ship, the devil-possessed man "had begun to beseech him" in the first part of the Douay-Rheims rendering, "And when he went up" (past tense); with the "*coepit* (he began)" of the Clementine. What is one to make of such a Latin text stylistic incongruity?

At **Mark 5:19a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek words 1, 2a, & 3, "*'o* ('the,' word 1, redundant in English translation) *de* ('Howbeit,' word 2a) *Iesous* ('Jesus,' word 3) *ouk* (not) *apheken* ('he suffered' = 'suffered') *auton* (him)," i.e., "Howbeit Jesus suffered him not, but saith unto him, Go …" (AV), is Majority Byzantine Text e.g., Codices H 013 (9th century) and U 030 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*Iesus* ('Jesus,' words 1 & 3) *autem* ('Howbeit,' word 2a)," in a minority of Latin Vulgate Codices, for instance, *Codex Harleianus* (6th century, Codex Z in Weber-Gryson, British Library, London, UK), *Codex Illyricianus* (6th / 7th century, Codex P in Weber-Gryson, The Split, Croatia), and *Codex Phi* (8th − 9th centuries, the consensus of the text of Alcuin's recension *et al*, Codex Phi in Weber-Gryson, Tours & Rheims, France[108]), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), i (5th century), and q (6th / 7th century); and Sangallensis Latin Diatessaron (9th century) (chapter liii). It is further supported by the ancient church Latin writer, Cyprian (d. 258, in this same Latin form, *supra*).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. "*'o de Iesous*" at e.g., Mark 1:41[109]; 5:36; 9:23,39; 10:18,21,24,38.)

However, a variant omitting words 1, 2a, & 3, and reading instead word 2b as, Greek, "*Kai* ('And,' word 2b) *ouk* (not) *apheken* (he suffered) *auton* (him)," i.e., "And he suffered him not," is a minority Byzantine reading e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), and K 017 (9th century). The variant is also found as Latin, "*Et* ('And,' word 2b)," in most Latin Vulgate Codices of Jerome's Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions f (6th century) and l (7th / 8th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental alteration? In a given continuous script Greek manuscript in which the "*Iesous* ('Jesus,' word 3)" of "*'o* (-, word 1) *de* ('Howbeit,' word 2a) *Iesous* ('Jesus,' word 3)" was abbreviated as "*Is*" with a bar on top, was the original,

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[108]   See Weber-Gryson at pp. xxv, xlv, & xlvi.

[109]   See Textual Commentaries Vol. 5 (Mark 1-3), (Printed by Officeworks in Northmead, Sydney, New South Wales, Australia, 2015), in Part 1 at Mark 1:41a (http://www.gavinmcgrathbooks.com).

"*odeIs* (/ OΔEIC)" lost is a paper fade, or a paper loss?   Was this then "reconstructed from context" as the variant "*kai* (/ KAI)" by a copyist scribe?   Or was the variant a deliberate alteration?   Did an impious and arrogant "corrector" scribe regard the "*'o* (-, word 1) *de* ('Howbeit,' word 2a) *Iesous* ('Jesus,' word 3)" as "unnecessarily long and wordy," and then reduce it down to just "*Kai* ('And,' word 2b)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:19a the correct reading of the TR, "*'o* (-, word 1) *de* ('Howbeit,' word 2a) *Iesous* ('Jesus,' word 3)," in the wider words, "<u>Howbeit Jesus</u> suffered him not, but saith unto him, Go …" (AV), is found in the leading representative of the Western Text, Codex D 05 (5th century); as well as Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels).   It is further found in the Armenian Version (5th century); Anglo-Saxon Version (8th to 10th centuries); and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, "*Kai* ('And,' word 2b)," is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); as well as Minuscules 33 (9th century, mixed text type) and 579 (13th century, mixed text); and the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Gothic Version (4th century).

And hence at Mark 5:19a the erroneous variant was adopted by the NU Text *et al*. And thus at Mark 5:19a the ASV reads, "<u>And he</u> suffered him not, but saith unto him, Go … ."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, and Moffatt.   The old Latin Papists of post Trent Council and pre-Vatican II Council times also followed the variant on the basis of its presence in the Latin textual tradition, so that like the Clementine Vulgate in the Latin, the Douay-Rheims Version in the English reads, "And he admitted him not."

In following the variant, the *New Revised Standard Version* reads, "But Jesus refused," with a Mark 5:19a footnote at "Jesus" saying, "G[ree]k 'he'" (NRSV).   By contrast, while the *Twentieth Century New Testament* also reads, "But Jesus refused" (TCNT), there is no comparable footnote saying that the neo-Alexandrian Greek reads only, "he" rather than "Jesus."   This TCNT style is also found in the in the NIV, TEV, NEB, REB; and Papists' JB and NJB.   Does this mean the NIV, TEV, NEB, REB, JB, and NJB are exercising their non-Alexandrian Text pincer arm and adopting "Jesus" on the basis of e.g., "its strong external support" in the Western Text and "Caesarean" Text (e.g., Armenian Version)?   (Cf. my comments on the non-Alexandrian text pincer arm at

Mark 4:1d.)   Or does this mean the NIV, TEV, NEB, REB, JB, and NJB, are exhibiting their loose'n'liberal style of "translation" by "dynamic equivalence" in which they see themselves as "adding in" the name of "Jesus" to the Alexandrian Text reading?   Or is one or more of these neo-Alexandrian translations doing one thing, and one or more of them doing the other?   We cannot be sure.   And nor can any of their benighted devotees.

Preliminary Remarks for **Mark 5:21a**.

The Byzantine Text purple parchment, Codex N 022 (*Codex Petropolitanus Purpureus*, 6th century, London, UK; Athens & Patmos, Greece; Lerma, Italy; New York, USA; Vienna, Austria; & Vatican City State, Rome,) is an incomplete manuscript which we last saw in these textual commentaries at Vol. 4 in Matt. 27:26-34.   But it now resumes in Vol. 6 for a section on Mark 5:20-7:4 (partial at 5:23-26).

Principal Textual Discussion at **Mark 5:21a** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*en* ('by' or 'in,' preposition with dative) *to* ('the,' neuter singular <u>dative</u>, definite article from *to*, regarded as redundant in English translation in the AV) *ploio* ('ship,' neuter singular <u>dative</u> noun, from *ploion*)" i.e., "in the ship" or "by ship," in the wider words, "And when Jesus was passed over again <u>by ship</u> unto the other side" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), E 07 (8th century), K 017 (9th century), M 021 (9th century), and U 030 (9th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 2 (12th century), 1010 (12th century), 597 (13th century), and 1242 (13th century).   It is also supported as Latin, "*in* (in) *navi* ([the] ship)," i.e., "in the ship," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century), aur (7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D., in the compound word, "innaui" = *in* + *navi*).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).   It is further supported in the ancient church Latin writer, Augustine (d. 430).

And *there is no good textual argument against the Majority Byzantine Text reading*.   (Cf. "*en to ploio*" in Mark 1:19,20; 4:36; & 8:14.)

However, a variant omitting Greek "*en* ('by' or 'in') *to* ('the') *ploio* (ship)," is a minority Byzantine reading found in, for instance, Minuscule 924 (12th century).   The omission is also found in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), q (6th / 7th century), and c (12th / 13th century); and the ancient church Latin writer, Cyprian (d. 258).

Did the variant originate as a Greek or Latin variant?   Was the variant an accidental omission?   In a given manuscript, was the Greek "*en* ('by' or 'in') *to* ('the') *ploio* (ship)," or the Latin "*in* (in) *navi* (the ship)," squeezed in at the end of a line (cf.

Mark 4:40b, *supra*)? Was it then lost in an accidental paper fade? Or did the variant originate in the Latin? Looking at "*in navi*," did *Latin Scribe No. 1* first write the "*i*" of "*in*," and then in connection with a distraction from an external stimulus, did he then look back, with his eye jumping to the "*i*" of "*navi*" and then keep writing? Did *Latin Scribe No. 2* coming to this manuscript later, see this lone "*i*" and conclude that this "was the error of a dawdling earlier scribe," with the consequence that this "corrector scribe" then omitted the lone "*i*" thus giving rise to the variant in an originating Latin textual tradition? Or was the variant a deliberate omission? Did an assimilationist Greek or Latin scribe, seeking "a more standard Gospel text," omit these words as an assimilation to the Greek text or Latin text respectively of Luke 8:40 which lacks these words?

Outside the closed class of NT Greek and Latin sources, at Mark 5:21a the correct reading of the TR, Greek, "*en* ('by' or 'in,' word 1) *to* ('the,' word 2) *ploio* ('ship,' word 3)," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century); and a similar reading, Greek "*en* ('by' or 'in,' word 1) *ploio* ('ship,' word 3)," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century). The TR's reading is also found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and Codex 0132 (9th century, independent text type with a Byzantine Text influence, Mark 5:16-40, Christ College, Oxford University, England, UK); and Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text). It is also found in the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further the most probable reading of Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5, St. Petersburg Public Library, Russia), although the manuscript's state of preservation makes complete verification of this uncertain. It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; the Gothic Version (4th century); the Syriac Pesitto Version (first half 5th century), and Syriac Harclean Version (616); Slavic Version (9th century); and Ethiopic Versions (the Takla Haymanot, *c.* 500; Roman edition 1548-9; & Pell Platt, based on the Roman edition of Rome 1548-9). It is further found as Latin, "*in* (in) *navi* ([the] ship)," in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) (chapter xii).

And the erroneous variant which omits Greek, "*en* ('by' or 'in,' word 1) *to* ('the,' word 2) *ploio* ('ship,' word 3)," is found in e.g., the leading representative of the Western Text, Codex D 05 (5th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 205 (15th century, independent in the Gospels & Revelation); as well as the *Family 1 Manuscripts*, which

contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al.* It is also found in the Syriac Sinaitic Version (3rd / 4th century); Armenian Version (5th century); and Georgian Version (5th century). Did the variant originate in the Latin? Was it then brought into the leading Western Greek text by the scribe of D 05?

A minority of neo-Alexandrians have wanted to here exercise their non-Alexandrian pincer arm, and follow the variant (in some connection with Papyrus 45). (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Thus Metzger says "a minority of the" NU Text "Committee regarded" the TR's reading here "as an early scribal insertion." But "the majority preferred the reading witnessed by the Alexandrian and other text-types." (Metzger's *Textual Commentary*, 1971 & 1975, p. 84; 2nd ed., 1994, pp. 72-73).

Thus on the one hand, due to its strength in the Alexandrian Texts, for the wrong reasons, the right reading of the Received Text was adopted by Tischendorf's 8th edition (1869-72), Westcott-Hort (1881), and Nestle's 21st edition (1952). But on the other hand, the UBS 3rd (1975) and 3rd corrected (1983) editions; as well as the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993); placed the TR's reading in square brackets as entirely optional. The 1975 and 1983 NU Text Committee said, "there is a very high degree of doubt concerning the reading selected for the text" i.e., the TR's reading; and after a change of two Committee members, albeit with the retention across Committees of Kurt Aland (d. 1994), Bruce Metzger (d. 2007), and the Romish Jesuit, Cardinal Carlo Martini (d. 2012), the 1993 NU Text Committee said, "the Committee had difficulty in deciding which" of these two readings "to place in the text." This kafuffle resulted in three solutions for neo-Alexandrian translators at Mk 5:21a.

Solution 1: Put the TR's reading at Mark 5:21a in the main text with no footnote to the erroneous variant. This solution was followed by the *American Standard Version* which here reads, "And when Jesus had crossed over again <u>in the boat</u> unto the other side" (ASV; emphasis mine). So too, *Solution 1* was followed in the NASB, RSV, ESV, NIV, NEB, REB, TCNT, and Moffatt; as well as the post Vatican II Council times new neo-Alexandrian Papists' JB and NJB. Due to its strength in the Latin Textual tradition, this solution was also adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims which here reads, "And when Jesus had passed again <u>in the ship</u> over the strait" (emphasis mine).

Solution 2: Put the TR's reading at Mark 5:21a in the main text with a footnote to the erroneous variant. This solution was followed by the *New Revised Standard Version* which here reads in the main text, "When Jesus had crossed again <u>in the boat</u> to the other side" (NRSV; emphasis mine); but then says in a footnote, "Other ancient authorities lack 'in the boat'" (NRSV ftn.).

Solution 3: Put the erroneous variant at Mark 5:21a in the main text with no

footnote to the TR's reading. This solution was followed by the *Today's English Version* which here reads, "Jesus went back across to the other side of the lake" (TEV).

At **Mark 5:21b** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*ploio̱* (ship) *palin* (again) *eis* (unto) *to* (the) *peran* (other side), *sune̱chthe̱* (gathered) *ochlos* (people) *polus* (much)" in the wider words, "And when Jesus was passed over again by ship unto the other side, much people gathered unto him" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscules 2 (12th century), 1010 (12th century), and 1242 (13th century). It is also supported as Latin, "*in* (in) *navi* ([the] ship) *rursus* (again) *trans* (over) *fretum* ([the]strait)," i.e., "again in the ship over the strait," in Jerome's Vulgate (5th century) and old Latin Version l (7th / 8th century); and as "*in* (in) *navi* ([the] ship) *rursum* (again) *trans* (over) *fretum* ([the]strait)," i.e., "in the ship again," in old Latin Version aur (7th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "rursus t*rans* fretum"). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592, in the same form as in old Latin aur, *supra*). It is further supported by the ancient church Latin writer, Augustine (d. 430).

And *there is no good textual argument against the Majority Byzantine Text reading.* Cf. *palin* + *eis* at Mark 5:21b ("again unto the other side"); with Mark 3:1 ("And he entered again into the synagogue"); 8:13 ("entering into the ship again"); 11:27 ("And they come again to Jerusalem"). And cf. the general syntactical structure of participle (*disaperasantos* / "when … was passed over") + noun (*ploio̱* / "ship") + *palin* (again) in Mark 5:21b ("And when Jesus was passed over again by ship"), with the general structure of participle (*idousa* / "saw") + pronoun (*auton* / "him[110]") + *palin* (again) in Mark 14:69 ("And a maid saw him again")[111].

Variant 1a, is a Latin variant which lacks the Latin words, "*trans* (over) *fretum* ([the]strait)" after "*rursus* (again)," and then joins the Latin, "*rursus* (again)" to the following words i.e., "And when Jesus was passed over by ship unto the other side, again much people gathered unto him." It is found as Latin, "*rursus* (again) *convenit* (assembled together) *turba* (a multitude) *multa* (great) *ad* (unto) *illum* ('that [one'] = 'him')" i.e., "again much people gathered unto him," in old Latin Versions b (5th century), i (5th century), r1 (7th century); and with this same basic meaning in various

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[110] A pro*noun* is used *in place of a noun* to avoid repetition of a noun. The English word "pronoun" comes from the Latin, *pronomen* which is a compound word from "*pro*" meaning "in place of," and "*nomen*" here meaning "a noun" i.e., a pronoun is used "in place of a noun."

[111] Of less significance, but of some general interest, cf. the broad general Marcan combination of a participle, noun, and *palin* at Mark 10:24,32; & 15:12.

Latin readings in old Latin Versions e (4th / 5th century, with Latin, "*iterum*" / "again"), d (5th century, with Latin, "*rursus*" / "again"), and q (6th / 7th century, with Latin, "*rursum*" / "again"); and in the ancient church Latin writer, Cyprian (d. 258, with Latin, "*iterum*" / "again").

Was *Variant 1a* an accidental alteration?   In a given manuscript reading either, "*rursum* (again) *trans* (over) *fretum* ([the]strait)," or "*iterum* (again) *trans* (over) *fretum* ([the]strait)," after writing either "*rursum*" or "*iterum*" respectively, did the eye of a Latin scribe jump from the "*um*" suffix to the "*um*" suffix of "*fretum*," thereby omitting "*trans fretum*"?   Did this then give rise to the idea that the "*rursum* (again)" or "*iterum* (again)" attached to the following words i.e., "again much people gathered unto him," rather than the preceding words?   Or was *Variant 1a* a deliberate alteration?   Did a corrupter scribe consider that "the emphasis of Mark on the fact that 'Jesus was passed over again by ship unto the other side,' is contextually intended to stress that when 'much people gathered unto him,' this was a further time they had done so"?   The concept of "dynamic equivalence" is nothing new and is found in parts of the Greek Septuagint.   Hence did he then follow some form of "dynamic equivalence" school of thought, in which he arrogantly and wickedly considered he could take it upon himself to "more succinctly bring out this implication than the cruder writing style of Mark was capable of doing"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:21b the correct reading of the TR's Greek, "*ploiō* (ship) *palin* (again) *eis* (unto) *to* (the) *peran* (other side)" in the wider words, "And when Jesus was passed over again by ship unto the other side, much people gathered unto him" (AV), is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century), (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century).   It is also found in Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*.   It is further found generally in the Egyptian Coptic Bohairic Version (3rd century); Armenian Version (5th century); Georgian Version (5th century); and Syriac Harclean Version (616).

Variant 1b which unlike the *Variant 1a* form includes the Greek words, "*eis* (unto) *to* (the) *peran* (other side)," but like *Variant 1a* attaches "again (Greek *palin*, Latin *rursus*, *rursum*, or *iterum*)" to the words found in Greek as, "*sunechthe* (gathered) *ochlos* (people) *polus* (much)," saying immediately before them, "*eis* (unto) *to* (the) *peran* (other side) *palin* (again)," i.e., "And when Jesus was passed over by ship unto the other side, again much people gathered unto him," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century), and the leading representative of the Western Text,

Codex D 05 (5th century); as well as Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text). It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; and the Syriac Pesitto Version (first half 5th century).

Does not *Variant 1b* look like a conflation of the Greek text with Latin *Variant 1a*? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

Variant 2, reads simply Greek, "*eis* (unto) *to* (the) *peran* (other side)" with no reference to "*palin* (again)," i.e., "And when Jesus was passed over by ship unto the other side, much people gathered unto him." This is found in (the mixed text type) Codex Theta 038 (9th century), and the Syriac Sinaitic Version (3rd / 4th century).

With a split between the two leading Alexandrian texts, somewhat predictably, as is usually, though not always the case, Tischendorf followed his "beloved discovery" of Codex Sinaiticus and thus *Variant 1b* in Tischendorf's 8th edition (1869-72).

And also somewhat predictably, as is usually, though not always the case, Westcott & Hort followed the manuscript "from the Pope's Library," Codex Vaticanus, and thus for the wrong reasons, on this occasion, the right reading of the Received Text with "*ploio* (ship) *palin* (again) *eis* (unto) *to* (the) *peran* (other side)" in Westcott-Hort (1881). And on this occasion, Erwin Nestle chose "to tag along" with Westcott & Hort, and thus also fluked the correct reading in Nestle's 21st edition (1952). Though this correct reading was also followed in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993); we find that in both the UBS 3rd (1975) and 3rd corrected (1983) editions the NU Text Committee said, "there is a very high degree of doubt concerning the reading selected for the text."

Though three solutions were adopted in the neo-Alexandrian Versions and Moffatt's semi neo-Alexandrian Version, most chose to follow Codex Vaticanus, and so for the wrong reasons, the correct reading of the *Textus Receptus*.

Solution 1: Follow Codex Vaticanus and put the TR's reading at Mark 5:21b in the main text with no footnote to erroneous Variants 1b & 2 i.e., "And when Jesus was passed over <u>again</u> *by ship unto the other side, much people gathered unto him."* This solution was followed by ASV, NASB, RSV, ESV, NIV, TEV, TCNT, and Moffatt; as well as the post Vatican II Council times new neo-Alexandrian Papists' JB and NJB. Due to its presence in the Latin Vulgate, this solution was for different reasons also adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims which here reads, "And when Jesus had passed <u>again</u> in the ship over the strait, a great multitude assembled together unto him" (emphasis mine).

Concerning *Solutions 2 & 3 with regard to the New English Bible vis-à-vis the*

Revised English Bible.   I greatly dislike the loose'n'liberal "translation" style of "dynamic equivalent" versions such as the NIV, NEB, and REB; and in the New Testament one cannot always be sure exactly where a given part of their rendering is purportedly coming from relative to the Greek.   The NEB says "Jesus had returned" by ship, and then "once more" much people gathered unto him; so that it uses "returned" for Greek, "*diaperasantos* ('passing over' = 'was passed over')" which is itself an interpretative rendering.   The REB is a revision of the NEB and its reading is broadly the same as the NEB other than the lack of "once more," and so when reads the REB *vis-à-vis* the NEB, the REB looks to be adopting *Solution 3*, *infra*.   But the difficulty one faces is that if one did not look first at the NEB which the REB revises, it would be possible to argue that "returned" in the REB was rendering not simply "*diaperasantos* (was passed over)," but rather, "*diaperasantos* (was passed over) ... *palin* (again)" i.e., *Solution 1*, *supra*.   Such are the difficulties in seeking to unravel the "dynamic equivalents" of such loose'n'liberal "translations" as the REB.

     Solution 2: Follow Codex Sinaiticus and put the erroneous Variant 1b at Mark 5:21b in the main text with no footnote to the TR's reading or Variant 2 i.e., "And when Jesus was passed over by ship unto the other side, <u>again</u> much people gathered unto him." This solution was followed by the *New English Bible*.

     Solution 3: Put the erroneous Variant 2 at Mark 5:21b in the main text with no footnote to the TR's reading or Variant 1b i.e., "And when Jesus was passed over by ship unto the other side, much people gathered unto him."   Was this the solution followed by the *Revised English Bible* when its rendering is compared to that of the *New English Bible* which it revises, *supra*? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)

     At **Mark 5:22a** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*idou* (behold)," in the wider words, "And, <u>behold</u>, there cometh one of the rulers of the synagogue" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century).   It is also supported as Latin, "*ecce* (behold)," in old Latin Versions f (6th century) and c (12th / 13th century).

     And *there is no good textual argument against the Majority Byzantine Text reading*. (See e.g., the common Marcan usage of *idou* at Mark 1:2; 3:22; 4:3; 10:28,33; 13:21,23; 14:42; & 15:35; and compare, for instance, the Marcan syntax of Mark 5:22, *idou* + indicative present, 3rd person singular verb[112]; with the Marcan syntax of Mark 14:41, *idou* + indicative present, 3rd person singular verb[113].)

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[112]   Greek, "*erchetai* ('he cometh' = 'there cometh,' indicative middle present, 3rd person singular verb, from *erchomai*)."

[113]   Greek, "*paradidotai* ('he is betrayed' = 'is betrayed,' indicative passive

However, a variant omitting Latin, "*ecce* (behold)," is found in the Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), q (6th / 7th century), and aur (7th century); the Book of Armagh (812 A.D.); and the ancient church Latin writer, Cyprian (d. 258). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental omission? In a given manuscript, did the Latin "*ecce* (behold)" come at the end of a line? Was it then lost in an undetected paper fade? Or was the variant a deliberate omission? Did an impious and arrogant Latin scribe think it "unnecessarily wordy" to have the "*ecce*" here, and did he then prune it away?

Outside the closed class of NT Greek and Latin sources, at Mark 5:22a the correct reading of the TR, "behold," in the wider words, "And, <u>behold</u>, there cometh" etc., is found in (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), and Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5, St. Petersburg Public Library, Russia); as well as Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in the Gothic Version (4th century); Armenian Version (5th century); and Syriac Harclean Version (616).

And the erroneous variant which omits "behold," is found in e.g., the two leading Alexandrian texts Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century). It is further found in (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscule 892 (9th century, mixed text type). It is also found in the Egyptian Coptic Bohairic Version (3rd century); the Syriac Sinaitic (3rd / 4th century) and Syriac Pesitto (first half 5th century) Versions; and Ethiopic Version (Dillmann, 18th / 19th centuries).

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present, 3rd person singular verb, from *paradid<u>o</u>mi*)."

This variant which found in both the Alexandrian Text (Codex B 03, Rome Vaticanus; & Codex Aleph 01, London Sinaiticus), and one section of the Western School (Codex D 05, Bezae Cantabrigiensis), looks like it was probably brought over into the Greek from the Latin, being earlier found in Cyprian of Carthage in North Africa (d. 258), and also found in e.g., old Latin e (4th / 5th century, Africa).   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:22a the ASV reads, "And there cometh" etc. .   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

The erroneous variant is also found at Mark 5:22a in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   In this they resembled the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times in the Douay-Rheims Version which in following the Clementine Vulgate reads, "And there cometh" etc. .   The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that here at Mark 5:22a, the devils behind the new neo-Alexandrian Papists mused, "After all, one good textual corruption deserves another; and we do like to tell our deluded minions that our Roman Church is '*semper eadem*' (Latin, always the same'), now don't we?"

Preliminary Textual Discussion for **Mark 5:23a**.

Outside the Closed Class of Sources, Swanson (1995) says that Minuscule 33 here follows the TR's reading, whereas Tischendorf (1869-72), von Soden (1913), and Nestle-Aland (1993), all say that Minuscule 33 here follows *Variant 1*.   Therefore I shall show this Alexandrians' "queen of Minuscules" as here following *Variant 1*, since it looks as though Swanson made a mistake.   This simply acts to give us a historically modern example that reminds us of how easy it is for a copyist to miss the one letter difference between the "*e*" of the TR's "*parekalei*" and the "*a*" of *Variant 1's* "*parakalei*."

Principal Textual Discussion at **Mark 5:23a** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*parekalei* ('he besought' = 'besought,' indicative active <u>imperfect</u>, 3rd person singular <u>verb</u>, from *parakale<u>o</u>*)," in the wider words, "he fell at his feet, and <u>besought</u> him greatly, saying," etc. (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), N 022 (6th century), K

017 (9th century), M 021 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is also supported as Latin, "*deprecabatur* ('he besought' = 'besought,' indicative passive <u>imperfect</u>, 3rd person singular <u>verb</u>, from *depreco*)" in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and old Latin Versions f (6th century) and aur (7th century); or as Latin, "*diprecabatur*" in the Book of Armagh (812 A.D., with Gwynn's italics for his additions with alternative spelling, reading, "dip*re*cabatur," an indicative <u>imperfect</u>, 3rd person singular <u>verb</u>, from *depreco*); or as Latin, "*praecabatur* ('he besought' = 'besought,' indicative <u>imperfect</u>, 3rd person singular <u>verb</u>, from *precor*)," in old Latin Version l (7th / 8th century); and as Latin, "*rogabat* ('he besought' = 'besought,' indicative active <u>imperfect</u>, 3rd person singular <u>verb</u>, from *rogo*)," in old Latin Version c (12th / 13th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. Mark 5:10.)

Variant 1 reading Greek, "*parakalei* ('he beseecheth' = 'beseecheth,' indicative active <u>present</u>, 3rd person singular <u>verb</u>, from *parakaleo*)," is a minority Byzantine reading found in Codex A 02 (5th century). *Variant 1* is with qualification to some extent further supported by *Variant 2* which reads Latin, "*deprecans* ('beseeching,' masculine singular nominative, active <u>present</u> participle, from *depreco*)," in old Latin Version a (4th century); or Latin, "*obsecrans* ('beseeching,' masculine singular nominative, active <u>present</u> participle, from *obsecro*)," in old Latin Version e (4th / 5th century) and the ancient church Latin writer, Cyprian (d. 258); or Latin, "*rogans* ('beseeching,' masculine singular nominative, active <u>present</u> participle, from *rogo*)," in old Latin Versions b (5th century), d (5th century), ff2 (5th century), i (5th century), and q (6th / 7th century).

In time, the Latin *Variant 2* appears to have arisen before the Greek *Variant 1*. Was *Variant 2* an accidental alteration? In a Greek manuscript which read Greek, "*parekalei* (besought)," was there a paper fade or loss so that it looked something like "*parekal*"? Looking at this, did a Latin scribe first "reconstruct" this "from context" as Greek, "*parekalon* ('beseeching,' masculine singular nominative, active <u>present</u> participle, from *parakaleo*)"? Did he then render this into Latin as the "*obsecrans* ('beseeching,' masculine singular nominative, active <u>present</u> participle, from *obsecro*)" of Cyprian and old Latin e? Did the other *Variant 2* Latin forms then arise by scribes in some way influenced by the Latin form of Cyprian? Or was *Variant 2* a deliberate alteration? The terminology of "dynamic equivalence" is historically modern, but the concept of "dynamic equivalence" is historically ancient, being found in parts of the Greek Septuagint. Did a number of Latin scribes who held to such notions of "dynamic equivalence" render the Greek verb "*parekalei* ('he besought' = 'besought)," into the different participle forms of *Variant 2* as what they regarded to be "good" so called "dynamic equivalents"?

The Greek *Variant 1* appears to have arisen after the Latin *Variant 2*. Was

Variant 1 an accidental alteration?   In a Greek manuscript which read Greek, "*parekalei* ('besought,' imperfect tense)," was there a paper fade or loss so that it looked something like "*par kalei*"?   With reference to the Latin <u>present</u> participle, did a Greek scribe then "reconstruct" this "from context" as Greek, "*parakalei* ('beseecheth,' present tense)"?   Or was *Variant 1* a deliberate alteration?   With reference to the Latin <u>present</u> participle, did a Greek "corrector" scribe consider that the Greek *Textus Receptus* reading "must be wrong not to be in the present tense," while holding that the Latin participle was "a translation of a Greek verb," so that did he then change the Greek reading to *Variant 1*?

Outside the closed class of NT Greek and Latin sources, at Mark 5:23a the correct reading of the TR, Greek "*parekalei* ('he besought' = 'besought,' an <u>imperfect</u> tense <u>verb</u>)," is found in one of the two leading Alexandrian texts, Codex Vaticanus (4th century); as well as Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5), (the independent) Codex Delta 037 (9th century), (the mixed text type) Codex Theta 038 (9th century), and Codex 0132 (9th century, independent text type with a Byzantine Text influence, Mark 5:16-40).   It is further found in Minuscules 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text).   It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Egyptian Coptic Bohairic Version (3rd century); the Gothic Version (4th century); and the Armenian Version (5th century).

Variant 1, Greek, "*parakalei* ('he beseecheth' = 'beseecheth,' a <u>present</u> tense <u>verb</u>)," is found in one of the two leading Alexandrian texts, Codex Sinaiticus (4th century), as well as (the mixed text type) Codex C 04 (5th century) and (the mixed text type) Codex L 019 (8th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), and 1241 (12th century, independent in Gospels).   It is also found in one manuscript of the Egyptian Coptic Bohairic Version; and the Egyptian Coptic Sahidic Version (3rd century).

Variant 2, Greek, "*parakal<u>on</u>* ('beseeching,' masculine singular nominative, active <u>present</u> <u>participle</u>, from *parakale<u>o</u>*)," is found in the leading representative of the Western Text, Codex D 05 (5th century).   A similar reading is found in the Syriac Sinaitic Version (3rd / 4th century).

Variant 2 as found in the Greek Western Text's D 05 looks to be a Latinized Greek form. Was *Variant 1* in the Alexandrian Text's Codex Sinaiticus also "reconstructed" from the Latin with some reference to *Variant 2* in the Latin of, for instance, Cyprian? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

Variant 1 of the Alexandrian text's Codex Sinaiticus was adopted by the NU Text *et al*; although in doing so Westcott & Hort (1881) gave one of their relatively rare sidenote alternatives referring to the TR's reading of the Alexandrian text's, Codex Vaticanus.

Solution 1: Follow the Variant 1's reading of the Alexandrian text's Codex Sinaiticus. This solution was adopted at Mark 5:23a by the ASV which reads, "and beseecheth him much" etc. .

Solution 2: Cover up the textual issues through the usage of a "modern" vulgar "English" translation. An issue of translation arises with a number of the "modern" vulgar "English" versions, as rather than rendering *Variant 1* as "and beseecheth him" (ASV) or the non-grammatical "and beseeches him," they may render it as, "and beseeched him," and if so, one cannot then tell if they are following the *imperfect* tense verb of the TR or the *present* tense verb of *Variant 1*. E.g., at Mark 5:23a the RSV has the same rendering as the AV (although it lacks the "greatly" of the AV's "And besought him greatly," as like the NEB it lacks Greek *polla* / "greatly" in an exercise of the non-Alexandrian pincer arm in following e.g., the Greek Western Text's D 05, or some old Latin versions such as b & c; cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d). This solution was also adopted at Mark 5:23a by the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB; as well as the new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB (although by contrast, the old Latin Papists here followed the TR's reading of the Vulgate *et al*).

At **Mark 5:23d** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*zesetai* ('she shall live,' <u>indicative</u> middle <u>future</u>, 3rd person singular verb, from *zao*)" in the wider words, "that she may be healed; and <u>she shall live</u>" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), Pi 041 (9th century), and S 028 (10th century); and Minuscule 2 (12th century). It is also supported as Latin, "*vivet* ('she shall live,' <u>indicative</u> active <u>future</u>, 3rd person singular verb, from *vivo*)," in old Latin Versions e (4th / 5th century), aur (7th century), and c (12th / 13th century); and in the ancient church Latin writer, Cyprian (d. 258).

And *there is no good textual argument against the Majority Byzantine Text reading*. St. Mark here uses <u>a subjunctive verb</u> in *sothe* / "she may be healed[114]," as a

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[114] Greek, "*sothe* ('she may be healed,' <u>subjunctive</u> passive aorist, 3rd person

precondition for a following <u>future verb</u> in *zesetai* / "she shall live." This is comparable to the type of Marcan style one finds at e.g., Mark 10:44, "And whosoever of you <u>will</u> (*thel<u>e</u>*, subjunctive verb[115]) be the chiefest, <u>shall be</u> (*estai*, future verb[116]) servant of all;" or Mark 13:5,6, where our Lord says of the Office of Antichrist, "Take heed lest any man <u>deceive</u> (*plan<u>e</u>se*, subjunctive verb[117]) you: For many <u>shall come</u> (*eleusontai*, future verb[118]) in my name, saying, I am Christ; and shall deceive many." Cf. the Marcan usage of a subjunctive verb as a precondition for a future verb at Mark 8:3,38; 11:31; 12:7,23; 14:14,15.

However, a variant reads Latin, "*vivat* ('she may live,' <u>subjunctive</u> active present, 3rd person singular verb, from *vivo*)," in the Vulgate (5th century), and old Latin Versions a (4th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), and l (7th / 8th century); and the Book of Armagh (812 A.D.). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental alteration? In a given Latin manuscript reading "*vivet* ('she shall live,' indicative future verb)," due to a paper fade or loss, did the original Latin, "*vivet*," come to look something like "*viv t*"? Was this then "reconstructed from context" as "*vivat*," possibly with some reference to the preceding subjunctive of "*sit*," i.e., as found in, for instance, the Vulgate's "*ut* (that) *sit* ('she may be,' <u>subjunctive</u> active present, 3rd person singular verb, from *sum-esse*) *sit* (well) *et* (and) *vivat* ('she may live,' subjunctive active present)," thus reading, "that she may be well, and may live"? Or was the variant a deliberate alteration? Did an impious and arrogant Latin scribe regard "*vivat*" as some kind of "stylistic improvement," possibly on the basis of matching it as a subjunctive with "*sit*," *supra*?

Outside the closed class of NT Greek and Latin sources, at Mark 5:23d the correct reading of the TR's Greek, "*zesetai* ('she shall live,' <u>indicative</u> middle <u>future</u>, 3rd person singular verb, from *zao*)," is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century,

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singular verb, from *s<u>o</u>z<u>o</u>*)."

[115] Greek, "*thel<u>e</u>* ('he will' = 'will,' <u>subjunctive</u> active present, 3rd person singular verb, from *thel<u>o</u>*)."

[116] Greek, "*estai* ('he shall be' = 'shall be,' indicative <u>future</u>, 3rd person singular verb, from *eimi*).

[117] Greek, "*plan<u>e</u>se* ('he deceive' = 'deceive,' <u>subjunctive</u> active aorist, 3rd person singular verb, from *plana<u>o</u>*)."

[118] Greek, "*eleusontai* ('they shall come' = 'shall come,' indicative middle <u>future</u>, 3rd person plural verb, from *erchomai*)."

mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), and 1582 (12th century, independent Matt.-Jude).   It is further found in the Armenian Version (5th century); and Syriac Harclean Version (616).

And the erroneous variant, Greek "*zese* ('she may live,' <u>subjunctive</u> active aorist, 3rd person singular verb, from *zao*)," is found in the two leading Alexandrian texts, Codices Vaticanus (4th century) and Sinaiticus (4th century), and leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text) and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and the Gothic Version (4th century).

Was the ancient Alexandrian School of scribes here influenced by some corrupt Latin manuscripts reading "*vivat* ('she may live,' subjunctive verb)," from which they modified the Greek, "*zesetai* ('she shall live,' future verb)" to the variant's "*zese* ('she may live,' subjunctive verb)"?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:23d the ASV reads, "that she may be made whole, and live."   So too the erroneous variant is followed in the NASB (1st ed., 1960-1971 & 2nd ed. 1977), RSV, ESV, NRSV, REB (in a loose "dynamic equivalent"), TCNT (in a loose "dynamic equivalent," to wit, "that her life may be spared"), and Moffatt; as well as the Papists' Roman *Catholic RSV* and NJB.   This is an example of where the neo-Alexandrian Greek text resembles the Latin text of the old Latin Papists who in their Douay-Rheims here read, "that she may be safe, and may live."

However, the loose'n'liberal style of a number of "modern" neo-Alexandrian versions here at Mark 5:23d, acts to greatly conceal the subjunctive element of their underpinning neo-Alexandrian Greek text, with the result that their translation in effect produces another variant.   Consider e.g., the difference between the more literal NASB (1st ed., 1960-1971 & 2nd ed. 1977), "so that she <u>may</u> get well and live" (emphasis mine); and the less literal NASB (3rd ed., 1995), "so that she <u>will</u> get well and live" (emphasis mine).   A similar type of non-literal rendering as here found in the NASB (3rd ed., 1995), is also found in the NIV, TEV, NEB, and Papists' JB.

Preliminary Textual Discussion for **Mark 5:25a**.

Outside the closed class of sources, Tischendorf's 8th edition (1869-72) shows the variant followed by the Syriac Harclean Version; whereas Nestle-Aland's 27th edition (1993) shows all extant Syriac versions following the TR's reading. Manuscripts outside the closed class of sources have no impact on the formation of the New Testament Greek Received Text, and so on the principles of the Neo-Byzantine School of textual analysis they may be totally disregarded. Thus from the Neo-Byzantine School perspective endorsed in these Textual Commentaries, what these Allophylian Syriac versions do or do not say is not of any consequence for the purposes of determining the New Testament Greek text. Nevertheless, they are itemized in these textual commentaries in order to consider the types of manuscripts used by the Neo-Alexandrian School of textual criticism. But on this occasion no reference will be made to the Syriac Harclean Version, and in the section dealing with manuscripts outside the closed class of sources, an unclear reference to "some Syriac Versions" will be made with regard to those following the TR, *infra*.

Principal Textual Discussion at **Mark 5:25a** {with rating **A**}. *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*tis* (certain)," in the wider words, "And a <u>certain</u> woman, which had an issue of blood twelve years" (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), and Pi 041 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, e.g., Mark 5:24-34; & 15th century), and 1968 (1544 A.D.). It is also supported as Latin, "*quaedam* (certain)," in old Latin Versions a (4th century) and f (6th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Compare *tis* / "certain" in Mark 5:25a[119], with *tis* / "certain" in Mark 14:51, "And there followed him a <u>certain</u> young man …[120]." Cf. the plural *tines* from *tis* at Mark 2:6; 7:1; & 11:5[121]; and *tinas* from *tis* at Mark 12:13[122].)

However, a variant omitting Greek "*tis* (certain)" is a minority Byzantine reading

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[119] Greek, "*tis* ('certain,' feminine singular nominative, enclitic pronoun, from *tis*)."

[120] Greek, "*tis* ('certain,' masculine singular nominative, enclitic pronoun, from *tis*)."

[121] Greek, "*tines* ('certain,' masculine plural nominative, enclitic pronoun, from *tis*)."

[122] Greek, "*tinas* ('certain,' masculine plural accusative, enclitic pronoun, from *tis*)."

found in Codex A 02 (5th century).   The omission is also found in Jerome's Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), i (5th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); the Book of Armagh (812 A.D.); and the ancient church Latin writer, Cyprian (d. 258).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

Was the variant an accidental omission?   In a given manuscript line, possibly coming at the end of a line, was the Greek, "*tis* (certain)," lost in an undetected paper fade?   Or was the variant a deliberate omission?   Did an impious and arrogant prunist scribe regard the "*tis*" as "unnecessarily wordy," and then prune it away?   If at law the courts were required to first locate some kind of "rationalistic" reason why e.g., every act of property vandalism occurred, then there would be many instances of mindless vandalism that could not be prosecuted.   So too, some require allegedly "logical" reasons for a prunist scribe to act, and so they might pose the question, "Why would one Greek scribe possibly prune away the '*tis*' at Mark 5:25a on the basis of 'redundancy' if this was his reasoning, and another not?"   To this I reply, "Why does one man rob a shop or bank, and another man of a similar background, e.g., his brother, not?"

Outside the closed class of NT Greek and Latin sources, at Mark 5:25a the correct reading of the TR, "certain," in the wider words, "And a <u>certain</u> woman," is found in the leading representative of the Western Text, Codex D 05 (5th century), (the mixed text type) Codex Theta 038 (9th century), and Codex 0132 (9th century, independent text type with a Byzantine Text influence, Mark 5:16-40).   It is also found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Gothic Version (4th century); the Armenian Version (5th century); and some Syriac Versions (see "Preliminary Textual Discussion," *supra*).

And the erroneous variant which omits "certain," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in (the mixed text type) Codex C 04 (5th century), Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); and Minuscule 33 (9th century, mixed text type); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels

and Revelation, Byzantine elsewhere), *et al*.   It is also found in the Egyptian Coptic Bohairic Version (3rd century); Ethiopic Version (Dillmann, 18th / 19th centuries); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) (Diatessaron chapter xii).

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

The erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:25a the ASV reads, "And a woman" in the wider words, "And a woman, who had an issue of blood twelve years."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

So also the erroneous variant was followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   In this they resembled the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times, who on the basis of its strength in the Latin, also followed the variant in the Clementine Vulgate and Douay-Rheims Version.   Hence at Mark 5:25a the Douay-Rheims reads, "And a woman" in the wider words, "And a woman who was under an issue of blood twelve years."

At **Mark 5:27** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*akousasa* ('She having heard' = 'When she had heard') *peri* ('of' or 'about') *tou* (-) *Iesou* (of Jesus)" i.e., "When she had heard of Jesus" (Authorized Version), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), and Pi 041 (9th century); Minuscules 2 (12th century), 1010 (12th century), and 1242 (13th century); and Lectionaries 2378 (11th century) and 1968 (1544 A.D.).   It is also supported as Latin, "*cum* (When) *audisset* (she had heard[123]) *de* ('of' or 'about') *Iesu* (of Jesus)," i.e., "When she had heard of Jesus," in Jerome's Vulgate (5th century), and old Latin Versions a (4th century), e (4th / 5th century), f (6th century), aur (7th century), and l (7th / 8th century); and as Latin, "*audito* ('having heard' = 'When she had heard') *de* ('of' or 'about') *Iesu* (of Jesus)," i.e., "When she had heard of Jesus," in old Latin Versions b (5th century), d (5th century), ff2 (5th century), i (5th century), and q (6th / 7th century), and the Book of

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[123]   This is Latin, "*audisset* (a syncopated form of *audivisset*, subjunctive active pluperfect, 3rd person singular verb, from, *audio*)," and a Latin pluperfect subjunctive is often rendered as an indicative (Wheelock's *Latin Grammar*, pp. 202-203).

Armagh (812 A.D., with Gwynn's italics for his additions, reading, "Cum audiisset deih*esu*"). It is further supported by the ancient church Latin writer, Cyprian (d. 258, adding "*et*" / "and" before the otherwise same form as the Vulgate *et al*, *supra*). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra* (although using the later Latin form with a "J" rather than an "I" for "*Jesu*").

And *there is no good textual argument against the Majority Byzantine Text reading*. (Compare Mark 5:27, *akousasa* + *peri* + a genitive noun in *tou I̱esou* / "of Jesus," with Mark 7:25 *akousasa* + *peri* + a genitive personal pronoun in *autou* / "of him," in the words, "For a certain woman … heard of him, and came and fell at his feet.")

However, a variant adding Greek "*ta* ('the [things],' neuter plural accusative, definite article, from *to*)" before the "*peri* ('of' or 'about')" i.e., "When she had heard the *things* about Jesus" (showing italics for added word), is a minority Byzantine reading found in Lectionary 33, also known as Lectionary 563 (9th century, Vatican City State, Rome). It is also to some extent supported in the somewhat similar reading of Latin, "*haec* (these [things]) *audito* ('having heard' = 'When she had heard') *Iesu* (of Jesus)," i.e., "When she had heard these *things* of Jesus" (showing italics for added word), in old Latin Version c (12th / 13th century).

Was the variant an accidental addition? In a given Greek manuscript using continuos script, did a scribe simply leave a paper space between "*akousasa* (When she had heard)" and "*peri* (of)"? Did a copyist scribe wrongly conclude, "Something has been lost in a paper fade?," and did he then "reconstruct this from context" as "*ta* (the [things])"? Or was the variant a deliberate addition? Did a wicked and impious scribe take it upon himself to make an alleged "stylistic improvement" in which he simply added in the "*ta* (the [things])"? In either instance, is the variant the work of a scribe who was influenced by the Lucan terminology of "*ta peri*" (Luke 24:19,37; Acts 28:23,31), and did he then import this Lucan terminology into Mark 5:27?

Outside the closed class of NT Greek and Latin sources, at Mark 5:27 the correct reading of the TR, Greek, "*akousasa* ('She having heard' = 'When she had heard') *peri* ('of' or 'about') *tou* (-) *I̱esou* (of Jesus)" i.e., "When she had heard of Jesus" (AV), is found in the leading representative of the Western Text, Codex D 05 (5th century, where the original *peri* was written as "*pe*" and a later "corrector" scribe added on the last two letters to form "*peri*" in evident harmony with the meaning of the original manuscript). It is further found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 33 (9th century, mixed text type), 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine

elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Gothic Version (4th century); Georgian Version (5th century); and Armenian Version (5th century); the Syriac: Pesitto (first half 5th century), Palestinian (*c.* 6th century), and Harclean Version (616) Versions; Ethiopic Version (6th century); and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), in Ciasca's Latin rendering as, "*cum* (When) *audisset* (she had heard) *de* (of) *Iesu* (of Jesus)," i.e., "When she had heard of Jesus."

And the erroneous variant, adding Greek "*ta* ('the [things]')" before the "*peri* ('of' or 'about')" i.e., "When she had heard the _things_ about Jesus" (showing italics for added word), is found in e.g., the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), (the mixed text type) Codex C 04 (5th century), and (the independent) Codex Delta 037 (9th century).   As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," which was shown to be a fraudulent manuscript which was possibly made after 1874, but which could not have been made earlier than 1874.   (Cf. my comments on the Alexandrian text conflation at e.g., Vol. 4 at Matt. 26:44b and Matt. 26:53b with regard to e.g., Acts 16:7; or Vol. 5 at Mark 1:4, at "Outside the Closed Class of Sources," *Variant 2*; 1:28b;1:38a; 3:14; 3:16; & Vol. 6 at Mark 5:42b).

A conflict in Neo-Alexandrian rules occurred here at Mark 5:27.   What would the neo-Alexandrian critical text compilers do?

Solution 1: Follow the Variant.   On the one hand, the fact that at Mark 5:27 both main Alexandrian texts follow this reading, and there is what from the Neo-Alexandrian perspective is "external support" for it in C04 and Delta 037, means that some of the Neo-Alexandrian School were attracted to the variant, and hence it is found in Tischendorf's 8th edition (1869-72), Westcott-Hort (1881), and Nestle's 21st edition (1952).

Solution 2: Follow the TR.   But on the other hand, the fact that under Neo-Alexandrian rules, "the shorter reading is generally the better reading," coupled with the fact that there is *very little* of what from the Neo-Alexandrian perspective is "external support" for the variant, meant that some of the Neo-Alexandrian School were uneasy with the variant which they saw as an Alexandrian School conflation of the text, and hence in an exercise of the non-Alexandrian text pincer arm, the TR's reading is found in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).   (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)

What were the Neo-Alexandrian translators to make of this Neo-Alexandrian

critical text textual confusion?

Solution 1: Follow the Variant. This was the solution adopted at Mark 5:27 by the *American Standard Version* which reads, "having <u>heard the things concerning</u> Jesus" (ASV; emphasis mine). This solution was also followed by the RSV, ESV, and NEB; as well as Papists' Roman *Catholic RSV*.

Solution 2: Follow the TR. This was the solution adopted at Mark 5:27 by the *New American Standard Bible* (1st ed., 1960-1971, 2nd ed. 1977, & 3rd edition, 1995), which reads, "after <u>hearing about</u> Jesus" (NASB, 3rd edition, 1995; emphasis mine). This solution was also followed by the NRSV, NIV, TEV, REB, TCNT, and Moffatt (a Semi Neo-Alexandrian who thought more highly of the Western Text than Neo-Alexandrians Proper do, and who would here have been influenced by e.g., both the Western Text's D 05 and the Syriac). It was also followed in the new neo-Alexandrian Papists' JB and NJB; as it had been earlier due to its strength in the Latin textual tradition, by the old Latin Papists whose Douay-Rheims reads at Mark 5:27, "When she had heard of Jesus."

Preliminary Remarks & Textual Discussion for **Mark 5:33**.

The First Matter: On the one hand, at Mark 5:33 it is *prima facie* possible to render the *Textus Receptus* reading of "*ep'* (= *epi* + <u>dative</u>, 'within'/ 'in,' or 'to')," plus a dative from *autos-e̲-o*, as "within her" (Tyndale, 1526; Matthew's Bible, 1537; & Bishops' Bible 1568), or "in her" (Geneva Bible, 1560; & Authorized Version, 1611), or "to her" (New King James Version, 1979 & 1982). But on the other hand, the rendering for the variant as a dative from just *autos-e̲-o* will have to be "to her." Hence while *prima facie* there is not necessarily a conflict at the level of the Greek if one thinks both readings mean "to her;" there will be a conflict if one considers the TR's reading means "in her." Given that contextually we first read in Mark 5:29, "and she felt <u>in *her* body</u> that she was healed of that plague" (shewing AV's italics for added word); and "in body" here is Greek, "*to̲* (-) *so̲mati* (neuter singular <u>dative</u> noun, from *so̲ma*)," which is *a dative of place*[124], and so should be rendered, "in [her] body;" I think the Mark 5:33 rendering of Tyndale (1526), Matthew's Bible (1537), the Geneva Bible (1560), the Bishops' Bible (1568), and Authorized Version (1611), shows a greater wisdom and sensitivity to the contextual meaning of the *epi* plus a dative from *autos-e̲-o*, than what is generally the far more superficial and shallow work of the translators of the New King James Version (1979 & 1982), not only here, but throughout their much inferior translation. Therefore I regard this as a textual variant that should be considered here, rather than in Appendix 3.

The Second Matter: The reader is again reminded that the variants are selected on the basis of relevant interest for our immediate purposes of looking at the Greek New Testament *Textus Receptus* primarily relative to the Neo-Alexandrian texts, and

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[124]   Wallace's *Greek Grammar*, pp. 153-155.

secondarily relative to the old Latin Papists' texts.   Thus e.g., here at Mark 5:33 another variant which omits this relevant section (known to date from the time of the ancient church Latin writer, Cyprian, d. 258), is not itemized for consideration.

Principal Textual Discussion at **Mark 5:33** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*ep'* (= *epi* + dative, 'in') *aute* ('her,' feminine singular dative, personal pronoun from *autos-e-o*)," in the wider words, "But the woman fearing and trembling, knowing what was done in her, came and fell down before" Christ (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); Minuscule 2 (12th century); and Lectionaries 2378 (11th century), 340 (13th century, e.g., Mark 5:24-34; & 15th century), and 1968 (1544 A.D.).   It is further supported as Latin, "*in* (= *in* + ablative, 'in') *se* ('her,' ablative, 3rd person singular, declined from genitive form, *sui*[125])," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels[126]), and old Latin Versions f (6th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., as a compound word, "inse").   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592).

The following extract from my black'n'white microfilm printed copy of the original Lectionary 1968 held at Sydney University (Rare Books Stewart Manuscript Number 1), with my pencil marks on it, shows at the start of line 2, how what in standard seminary Greek letters such as I learnt when I studied New Testament Greek at College, would be "επ' αυτη" (transliterated as *ep' aute*), is written in the cursive script of this manuscript as something like "G∞αυth" i.e.,"G" (ε) with a closed top pi (π) something like "∞" with a flat bar on top, which like running writing then joins the "αυth".
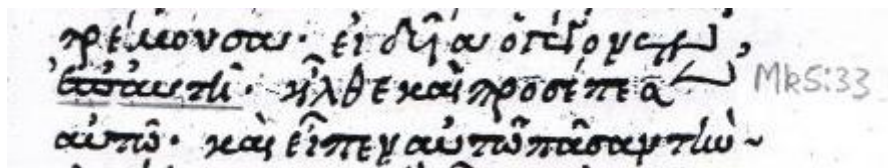
Lectionary 1968 (from Cyprus, 1544 A.D.,
Sidneiensis Universitatis, *Terra Australis*[127]), p. 266b.

And *there is no good textual argument against the Majority Byzantine Text*

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[125]   Wheelock's *Latin Grammar*, pp. 82-83.

[126]   Weber-Gryson's Vulgate Gospels' *Codex Rescriptus*, 5th century & *Codex Sangallensis*, 5th century.

[127]   Latin, "*Sidneiensis* (Sydney) *Universitatis* (University of), *Terra* (Land) *Australis* (Southern)," "*Terra Australis*" = "Australia."

reading.   Compare *epi* + <u>dative</u> form of *autos-e-o* at Mark 5:33, with *epi* + <u>dative</u> form of *autos-e-o* at Mark 11:7, "upon (*ep'*) him (*auto*, masculine singular <u>dative</u>)," and Mark 12:17, "at (*ep'*) him (*auto*, masculine singular <u>dative</u>)."

However, a variant omitting Greek "*ep'*," and so reading simply "*aute* ('to her,' feminine singular <u>dative</u>, personal pronoun from *autos-e-o*)," is a minority Byzantine reading found in Minuscules 3 (12th century) and 9 (12th century); and Lectionary 184 (1319 A.D.).

Was the variant an accidental omission?   Was the Greek, "*ep'* (in)," possibly coming at the end of a line, lost in an undetected paper fade?   Or was the variant a deliberate omission?   If the *epi* is rendered as "to" rather than "in," it reads the same as the dative "*aute* (her)," standing by itself i.e., "to her."   Did a wicked and imprudent prunist scribe, first draw the conclusion that "the meaning of the *ep'* here is 'at'," and did he then prune it away as being "unnecessarily wordy"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:33 the correct reading of the TR, Greek, "*ep'* (= *epi* + <u>dative</u>, 'in') *aute* ('her,' dative)," in the wider words, "But the woman … knowing what was done <u>in her</u>, came and fell down before" Christ (AV), is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30; & depending on one's view, either independently corrupted, or "Caesarean" text, Mark 5:31-16:20), (the mixed text type) Codex Theta 038 (9th century), and Codex 0132 (9th century, independent text type with a Byzantine Text influence, Mark 5:16-40).   It is also found in Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*.   It is further found in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century), in Ciasca's translation as Latin "*in* (in) *se* (her)" (Diatessaron chapter xii).

However, the erroneous variant omitting Greek "*ep'*," and so reading simply "*aute* ('to her,' dative)," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century), as well as the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century); and Minuscule 892 (9th century, mixed text type).   It is also found in the Egyptian Coptic Bohairic Version (3rd century).   As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later

shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

At Mark 5:33 the erroneous variant was adopted by the NU Text *et al*. And thus at Mark 5:33 the ASV reads, "But the woman … knowing what was done <u>to her</u>, came and fell down before" Christ. So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

The erroneous variant was also followed by the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. By contrast, due to its presence in the Latin textual tradition in Jerome's Vulgate *et al*, the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965) times followed the TR's reading in both the Clementine Vulgate and Douay-Rheims Version, the latter of which reads at Mark 5:33, "But the woman … knowing what was done <u>in her</u>, came and fell down before" Christ.

An Evangelical Meditation: A side-note on this passage of Mark 5:25-34 in the *Geneva Bible* (1560), rightly says of this woman, "Her faith bought her to Christ and moved her to approach near unto him, and not a superstitious opinion, to attribute any virtue to his garment." Furthermore, Christ's physical healings were object lessons pointing to, and explaining his power for spiritual healing. Notably then, when our Lord "said unto to her, Daughter, thy faith <u>hath made</u> thee <u>whole</u>; go in peace, and be whole of thy plague" (Mark 5:34); the Greek word used for "whole" is "*ses<u>o</u>ke* ('it hath made' = 'hath made,' indicative active perfect, 3rd person singular verb, from *s<u>o</u>zo*)," and the root Greek word, *s<u>o</u>zo* means "save," and so in a double *entendre*, our Lord is simultaneously saying, "thy faith <u>hath saved</u> thee." Thus the implication is that while those who "seeing … may see, and not perceive" (Mark 4:12), will see in this only a physical healing of the woman, by contrast, those who "be converted, and" have "their sins … forgiven them" (Mark 4:12), will see that this is an object lesson pointing to the fact that our sins are forgiven and we have spiritual healing through justification by faith in Christ. For "Jesus Christ, the Son of God" (Mark 1:1), came "to give his life a ransom for many" (Mark 10:45). Thus at the institution of the Lord's Supper or Holy Communion, after he saith of the bread, "This is my body" (Mark 14:22), he saith of the red wine, "This is my blood of the new testament, which is shed for many" (Mark 14:24). And with regard to spiritual regeneration our Lord saith, "Ye must be born again" (John 3:7); and his Apostle, St. Paul, saith, "the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:21-24). Dost thou see then, good Christian reader, that in terms of this object lesson of our Lord's healing at Mark 5:25-34, it was not simply a case of "the woman … knowing what was done <u>to her</u>" (textual variant at Mark 5:33 & NKJV mistranslation of TR at Mark 5:33), but a case of "the woman … knowing what was done <u>in her</u>" (TR & AV at Mark 5:33)?

At **Mark 5:36** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*eutheos* (As soon as) *akousas* ('hearing' = 'heard,' masculine nominative singular, active aorist participle, from *akouo*)" in the wider words, "*eutheos* (As soon as) *akousas* ('hearing' = 'heard') *ton* (the) *logon* (word) *laloumenon* ('being spoken' = 'that was spoken')" i.e., "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century, in a different word order of "*akousas ton logon eutheos*"), N 022 (6th century, in a different word order of "*akousas eutheos*"); E 07 (8th century), F 09 (9th century), G 011 (9th century), H 013 (9th century), K 017 (9th century), M 021 (9th century), and Pi 041 (9th century); and Minuscules 1006 (11th century, Byzantine other than in Revelation), 1505 (11th century, Byzantine in the Gospels), 2 (12th century), 1010 (12th century), 597 (13th century), and 1292 (13th century, Byzantine outside of the General Epistles). It is further supported in the similar reading of Latin, "*Statim* (Immediately) *Iesus* (Jesus) *ut* (when) *audiit* ('he heard' = 'heard') *verbum* (the word)," i.e., "Immediately when Jesus heard the word," in old Latin Version a (4th century).

And *there is no good textual argument against the Majority Byzantine Text reading*. (Mark 5:36 is *eutheos* + a masculine nominative singular, active aorist participle. Compare the Marcan usage of *eutheos* + a masculine nominative singular, active aorist participle at Mark 2:8; 6:27; 8:10; 9:24; & 14:45; or *eutheos* + a masculine nominative plural, active aorist participle at Mark 1:18 & 6:54.)

Variant 1, reading Greek, "*akousas* ('hearing' = 'heard')" in the wider words, "*akousas* ('hearing' = 'when heard') *ton* (the) *logon* (word) *laloumenon* ('being spoken' = 'that was spoken')" i.e., "When Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," is a minority Byzantine reading found in Minuscule 40 (11th century, National Library, Paris, France) and Lectionary 950 (1289 / 1290 A.D., Uppsala University, Sweden). It is further found in the similar reading of Latin, "*Iesus* (Jesus) *autem* (But) *verbo* (the word) *... audito* (having heard)," i.e., "But Jesus having heard the word," in Jerome's Vulgate (5th century), and old Latin Version l (7th / 8th century); and in other similar readings in old Latin Versions b (5th century), d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "i*hesus autem* u*er*bo … audito," which without Gwynn's Latin Vulgate guided italics addition of "*autem*" could also be rendered, "Jesus having heard the word"). It is found with rearranged Latin word order (not affecting English translation) as Latin, "*Ihesus* (Jesus) *autem* (But) *audito* (having heard) *verbo* (the word)," in the Sangallensis Latin Diatessaron (9th century) (Diatessaron chapter lx); and in this form it is manifested in the Clementine Vulgate (1592).

Variant 2, reading Latin, "*neglexit* ('he ignored' = 'ignored,' indicative active perfect, 3rd person singular verb, from *neglego*)," in the wider words, "*Iesus* (Jesus)

autem (But) *neglexit* (ignored) *sermonem* (the word)," i.e., "But Jesus <u>ignored</u> the word," is found in old Latin Version e (4th / 5th century); and the ancient church Latin writer, Cyprian (d. 258).

Variant 3, reading Greek, "*parakousas* ('overhearing' = 'overheard,' or 'failed to listen' = 'but … ignored,' masculine nominative singular, active aorist participle, from *parakouo*) *eutheos* (as soon as)," i.e., either, "<u>As soon as Jesus overheard</u> the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," or "<u>But as soon as Jesus ignored</u> the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," is a minority Byzantine reading found in Minuscule 21 (Gospel manuscript, 12th century, National Library, Paris, France).

Was *Variant 1* an accidental omission? In a given manuscript line, was the Greek "*eutheos* (As soon as)" of "*eutheos* (As soon as) *akousas* (heard)" squeezed in at the bottom of a manuscript page by itself under the last line? Was it then lost in an undetected paper fade, thus giving rise to *Variant 1* as "*akousas* ('hearing' = 'heard')"? Or was *Variant 1* a deliberate omission? Did an impious and arrogant prunist scribe think it some kind of "stylistic improvement" to omit the "*eutheos* (As soon as)"? If the later, was this scribe some kind of assimilationist scribe seeking "a more standard gospel text," so that he made this alteration with some reference to Luke 8:50?

Was *Variant 2*, an accidental alteration? Did a Latin manuscript reading, "*Statim* (Immediately) *Iesus* (Jesus) *ut* (when) *audiit* ('he heard' = 'heard') *verbum* (the word)," i.e., "<u>Immediately when Jesus heard</u> the word," first become altered by scribal "correctors" looking at other Latin manuscripts to "*Iesus* (Jesus) *autem* (But) *ut* (when) *audiit* (he heard) *verbum* (the word)," i.e., "But Jesus when he heard the word"? Then in a given manuscript line, with a small but larger than normal paper space before "*verbum* (the word)," did the "*autem ut audiit   verbum*," coming at then end of a line, due to paper damage or loss come to look something like, "*autem   it   um*"? Was this then "reconstructed from context" by a Latin scribe as, "*autem* (But) *neglexit* (ignored) *sermonem* (the word)"? In seeking "the right terminology" for his "reconstruction," was he influenced by the style of a passage with a very different meaning in Exodus 9:21, but whose reading in the later Latin Vulgate may nevertheless reflect an earlier Latin rendering of, "*autem* (But) *neglexit* (he regarded not) *sermonem* (the word)"? Or was *Variant 2*, a deliberate alteration? Did a corrupter Latin scribe claiming "esoteric knowledge about what really happened," (reminiscent of later religious liberal claims about "the historical Jesus" not being the Biblical Jesus, for "there is no new thing under the sun," Eccl. 1:9,) deliberately alter the Latin text to *Variant 2*? If so, seeking to reach inside the head of such a Biblical vandal and find an allegedly "rational explanation" for this, may prove as elusive as seeking to reach inside the head of a modern day mindless vandal of property and find an allegedly "rational explanation" for his behaviour.

Was *Variant 3*, an accidental alteration? In a Greek manuscript reading, "*Iesous* (Jesus) *eutheos* (As soon as) *akousas* ('hearing' = 'heard,' masculine nominative singular, active aorist participle, from *akouo*)," did Scribe 1 first write, "*Iesous*," and with his eye jumping from the final "*s*" of this word to the final "*s*" of "*eutheos*," did he then write,

"*akousas*," but then looking back, realize his error and add in "*eutheos*," thus producing an altered word order of "*Iesous akousas eutheos*"?   Then in a given manuscript reading "*Iesous akousas eutheos*", due to a paper fade or loss, did this come to look something like, "*I   akousas eutheos*"?   Given that "*Iesous* (Jesus)" was commonly abbreviated to the first and last letters "*IS*" / "*IC*" (with a bar on top), did Scribe 2 take this "to contextually mean" "*IS   akousas eutheos*"?   Did he then conclude that "something was still missing from before the "*akousas*"?   Did he then learn of the *Variant 2* Latin reading of this in Cyprian and / or old Latin e, and "reconstruct" the Latin "*neglexit* (ignored)" as Greek "*parakousas* (ignored)"?   Or was *Variant 3*, an accidental alteration by a "corrector" scribe starting with a Scribe 1 manuscript?   Did a "corrector" scribe who learnt of the *Variant 2* Latin reading in Cyprian and / or old Latin e, deliberately "reconstruct" the Latin "*neglexit* (ignored)" as Greek "*parakousas* (ignored)" to produce *Variant 3* (either from a manuscript which already had word order "*akousas eutheos*," or possibly altering this word order as a "further refinement" on his part)?

Outside the closed class of NT Greek and Latin sources, at Mark 5:36 the correct reading of the TR's Greek, "*eutheos* (As soon as) *akousas* ('hearing' = 'heard,' masculine nominative singular, active aorist participle, from *akouo*)" in the wider words, "*eutheos* (As soon as) *akousas* ('hearing' = 'heard') *ton* (the) *logon* (word) *laloumenon* ('being spoken' = 'that was spoken')" i.e., "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe" (AV), is found in (the mixed text type) Codex C 04 (5th century) and Codex 0132 (9th century, independent text type with a Byzantine Text influence, Mark 5:16-40); and Minuscules 33 (9th century, mixed text type), 157 (12th century, independent), 1071 (12th century, independent), 1241 (12th century, independent in Gospels), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*.   It is further found in the Gothic Version (4th century); and Syriac Harclean Version (616).

Variant 1, reading Greek, "*akousas* ('hearing' = 'heard')" in the wider words, "*akousas* ('hearing' = 'when heard') *ton* (the) *logon* (word) *laloumenon* ('being spoken' = 'that was spoken')" i.e., "When Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," is found in the leading representative of the Western Text, Codex D 05 (5th century); as well as (the mixed text type) Codex Theta 038 (9th century) and Codex 0126 (8th century, independent text type, formerly Damascus: Kubbet el Chazne).   It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which in Mark is independent text i.e., independently corrupted, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent

in the Gospels and Revelation, Byzantine elsewhere), *et al*.   It is also found in the Egyptian Coptic Bohairic (3rd century) and Sahidic (3rd century) Versions; Georgian Version (5th century); Armenian Version (5th century); Ethiopic Versions (the Takla Haymanot, *c.* 500; Roman edition 1548-9; Pell Platt, based on the Roman edition of Rome 1548-9); and Slavic (Slavonic) Version (9th century).

Variant 2, Greek, "*parakousas* ('overhearing' = 'when … overheard,' or 'failing to listen' = 'but … ignoring,' masculine nominative singular, active aorist participle, from *parakouo*)," i.e., either, "When Jesus overheard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," or "But Jesus ignoring the word that was spoken, saith unto the ruler of the synagogue, Be not afraid, only believe," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century, with variant spelling, "*parakaousas*").   It is also found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30; & depending on one's view, either independently corrupted, or "Caesarean" text, Mark 5:31-16:20), (the mixed text type) Codex L 019 (8th century), (the independent) Codex Delta 037 (9th century); and Minuscule 892 (9th century, mixed text type).   As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993), the erroneous *Variant 2* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

Does Greek *Variant 2* reflect the Latin influence of Latin manuscripts reflected in the line of Cyprian and / or old Latin e?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)   Was Greek *Variant 2*, an accidental alteration?   In a given continuous script manuscript reading Greek, "*eutheos* (As soon as) *akousas* (heard)," in which the "*eutheos*" came at the end of one line, and the "*akousas*" at the start of the next, was the "*eutheos*" lost in a paper fade or paper loss? Was this then "reconstructed from context" by an Alexandrian School scribe of North Africa or Arabia as "*parakousas* (ignored)'," as a "reconstruction in the Greek" that he made from the North African Latin variant, "*neglexit* (he ignored)"?   Or was Greek *Variant 2* a deliberate alteration?   Did the ancient Greek scribes of the Alexandrian School of North Africa or Arabia, learning of the North African Latin variant, "*neglexit* (he ignored)" of, for instance, Cyprian, then act as "corrector" scribes and "reconstruct this from context" as "*parakousas* (ignored)'"?   In either instance, if as seems quite likely, the Alexandrian Greek form of *Variant 2* originated as "a reconstruction" from the African Latin "*neglexit* (he ignored)" with reference to the Greek, "*akousas*," then is the ambiguity of Greek, "*parakousas* ('overhearing' = 'overheard,' or 'failed to listen' = 'but … ignored') unintentional, with the intention of these scribes being for it to mean "ignored" in the Greek, as it does in the Latin?   Or given that the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued

that the Alexandrian Text shows the influence of "gnostic heresies[128]," was this a deliberate ambiguity?   Does this also reflect a heretical idea among Alexandrian School scribes that "just as Jesus 'overheard' things, so too those of their" gnostic Alexandrian School have "overheard" certain things "connected with their" esoterical gnostic "knowledge"?   Either way, this Greek reading of the ancient Alexandrian School, has in turn confused those of their successor fumbling'n'bumbling modern day neo-Alexandrian School, with Metzger (d. 2007) fantasizing in a day-dream that, "The ambiguity of *parakousas* ('ignoring' or 'overhearing') led to its replacement … by the Lukan [/ Lucan] parallel *akousas* [hearing] (Lk 8:50)" (Metzger's *Textual Commentary*, 1971 & 1975, p. 87; 2nd ed., 1994, p. 74).

The erroneous *Variant 1* was adopted by the old Latin Papists of post Trent Council and pre-Vatican II Council times, due to its strength in the Latin textual tradition, in both the Clementine and Douay-Rheims.   Hence at Mark 5:36 the Douay-Rheims Version reads, "But Jesus having heard the word."

The erroneous *Variant 2* was adopted by the NU Text *et al*.   This led to four translation solutions by the neo-Alexandrian Versions (and semi neo-Alexandrian version in the case of Moffatt,) at Mark 5:36.

Solution 1.   The American Standard Version reads, "But Jesus <u>not heeding</u> the word spoken" (ASV), with a footnote reading at "not heeding," "Or, 'overhearing'" (ASV ftn).   So too, like the ASV putting the meaning of "not heeding" (ASV) in the main text, and the meaning of "overhearing" (ASV ftn) in a footnote, the erroneous variant is followed in the RSV (ftn. also referring to its disagreement with *Variant 1*), TEV, and Moffatt.

Solution 2.   With the sense of "not heeding" (ASV) and no footnote alternative, the erroneous variant is followed in the NIV (1st ed. 1978 & 2nd ed. 1984).

Solution 3.   With the sense of "overhearing" (ASV ftn) and no footnote alternative, the erroneous variant is followed in the NASB, NEB, REB, and TCNT; as well as the Papists' JB and NJB.

Solution 4.   Reversing the ASV's' order by putting the meaning of "overhearing" (ASV ftn) in the main text, and the meaning of "not heeding" (ASV) in a footnote, the erroneous variant is followed in the ESV (ftn. also referring to its disagreement with *Variant 1*), NRSV (ftn. also referring to its disagreement with *Variant 1*), and NIV (3rd ed. 2011).

At **Mark 5:38a** {with rating **A**}, *inside the closed class of Greek and Latin NT*

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[128]   Donald Waite, "The History of the Received Text," Sermon 16 Feb. 2009 (59 minutes), *Sermonaudio* (http://www.sermonaudio.com).

sources the TR's Greek, "*erchetai* ('he cometh,' indicative middle present, 3rd person singular verb, from *erchomai*)," in the wider words spoken of our Lord, "And he cometh to the house of the ruler of the synagogue" (AV), is Majority Byzantine Text e.g., Codices Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is further support as Latin, "*venit* ('he cometh,' indicative active present, 3rd person singular verb, from *venio*)," in old Latin Versions a (4th century), ff2 (5th century), f (6th century), and c (12th / 13th century);

And *there is no good textual argument against the Majority Byzantine Text reading*. (Though St. Mark sometimes has a plural focus on Christ and his disciples, as seen by Mark 1:29; St. Mark sometimes has a singular focus on Christ. See the Marcan usage of the singular focus on Christ though he is with his disciples, Mark 8:14,27, in Mark 8:22, "*erchetai*" / "he cometh;" or with his disciples, Mark 9:36, in Mark 10:1 where Christ "arose from thence, and cometh" / "*erchetai*" "into the coast of Judea.")

However, a variant reading Greek "*erchontai* ('they come,' indicative middle present, 3rd person plural verb, from *erchomai*)," in wider words referring to both Christ and his three inner disciples, "And they come to the house of the ruler of the synagogue," is a minority Byzantine reading found in, for instance, Codices A 02 (5th century) and F 09 (9th century). The variant is also found as Latin, "*veniunt* ('they come,' indicative active present, 3rd person plural verb, from *venio*)," in the Vulgate (5th century), and old Latin Versions e (4th / 5th century), b (5th century), d (5th century), q (6th / 7th century), aur (7th century), and l (7th / 8th century), the Book of Armagh (812 A.D.), and the ancient church Latin writer, Cyprian (d. 258); and as Latin, "*venerunt* ('they came,' indicative active perfect, 3rd person plural verb, from *venio*)," in old Latin Versions i (5th century) and r1 (7th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

Was the variant an accidental alteration? In a given Greek manuscript, due to a paper fade or loss, did the original "*erchetai* (he cometh)," written over two lines, come to look at the end of the first line, something like "*erch* ", and on the next line, "*tai*"? Was this then "reconstructed from context" as "*erchontai* (they come)"? Or was the variant a deliberate alteration? Did an arrogant and impious "corrector" scribe, seeking "inclusive language," and thinking that "reference should also be made to the disciples being with Christ, and not just Christ himself," wickedly change the singular "*erchetai* (he cometh)" to the plural "*erchontai* (they come)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:38a the correct reading of the TR, Greek, "*erchetai* (he cometh)," in the wider words, "And he cometh to the house of the ruler of the synagogue," is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30; & depending on one's view, either independently corrupted, or "Caesarean" text, Mark 5:31-16:20), (the mixed text type) Codex L 019 (8th century), and (the mixed text type) Codex Theta 038 (9th century). It is also found in Minuscules 565 (9th century, depending on one's view, either independently corrupted,

or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text); as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in the Gothic Version (4th century); Armenian Version (5th century); Syriac Harclean Version (616); and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, Greek "*erchontai* (they come)," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century).   It is further found in (the mixed text type) Codex C 04 (5th century) and (the independent) Codex Delta 037 (9th century); Minuscule 33 (9th century, mixed text type); and the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).   It is also found in the Egyptian Coptic Bohairic Version (3rd century); and in Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) as Latin, "*venerunt* (they came)."

At Mark 5:38a, the erroneous variant was adopted by the NU Text *et al*.   And thus at Mark 5:38a the ASV reads, "And <u>they come</u> to the house of the ruler of the synagogue."   So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt.

The erroneous variant is also found in the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB.   In this they resemble the old Latin Papists of post Trent Council (1546-1563) and pre-Vatican II Council (1962-1965), who on the basis of its support in the Latin textual tradition, followed this variant in both the Clementine and Douay-Rheims.   Thus at Mark 5:38a the Douay-Rheims Version reads, "And <u>they come</u> to the house of the ruler of the synagogue."   The *Book of the Chronicles of Neo-Byzantine Defence of the Received Text* records that Mark 5:38a, "is an old battle front between the Papists seeking to diminish the focus on Christ, and the Protestants of the *Textus Receptus* seeking to keep the Biblical focus on Christ.   For to the chagrin of the Papists, and 'with eyes on Christ,' the Protestants of the *Textus Receptus* declare, 'in him dwelleth all the fulness of the Godhead bodily' (Col. 2:9)."

At **Mark 5:40c** {with rating **A**}, *inside the closed class of Greek and Latin NT sources* the TR's Greek, "*anakeimenon* ('lying,' neuter singular nominative, middle present participle, from *anakeimai*)," in the wider words spoken of our Lord, "and entereth in where the damsel was <u>lying</u>" (AV), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a;

8:52b-21:25), N 022 (6th century, with spelling "*anakimenon*"), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century). It is further supported as Latin, "*iacens* ('lying,' feminine singular nominative, active present participle, from *iaceo* / *jaceo*)," in Jerome's Vulgate (5th century), and old Latin Versions f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); the Book of Armagh (812 A.D.), and Sangallensis Latin Diatessaron (9th century). From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592, in the later Latin form using the letter "j" of "*jacens*"). It is also broadly supported in the similar minority Byzantine reading of Greek, "*katakeimenon* ('lying,' neuter singular nominative, middle present participle, from *katakeimai*)" in Codex Sigma 042 (late 5th / 6th century) (as this looks like a corruption of the TR's "*anakeimenon*"[129]).

And *there is no good textual argument against the Majority Byzantine Text reading*. Cf. 1] the Marcan conceptual usage of *katakeimai* at: Mark 1:30, for "Simon's wife's mother <u>lay</u> sick of a fever," not "Simon's wife's mother <u>was</u> sick of a fever;" and Mark 2:4, "they let down the bed wherein the sick of the palsy <u>lay</u>," not "they let down the bed wherein the sick of the palsy <u>was</u>." And 2] concerning at Mark 5:40c "*en* ('she was' = 'was') *to* (the) *paidion* ('damsel,' noun) *anakeimenon* ('lying,' participle)," i.e., "the damsel was lying" (AV), see the Marcan grammatical usage of noun + participle at e.g., Mark 1:3, "*ph<u>o</u>ne* ('The voice,' noun) *bo<u>o</u>ntos* ('of one crying,' participle);" or Mark 1:4, "*egeneto* ('he came,' word 1, with word 3 = 'did,' AV) *I<u>o</u>ann<u>e</u>s* ('John,' word 2, proper noun) *baptiz<u>o</u>n* ('baptizing,' word 3, participle, with word 1 = 'did baptize') i.e., "John did baptize," AV; or Mark 1:10, "*peristeran* ('a dove,' noun) *katabainon* ('descending,' participle)."

However, a variant omitting Greek, "*anakeimenon* (lying)," is a minority Byzantine reading found in Minuscule 21 (Gospel manuscript, 12th century, National Library, Paris, France). The omission of Latin, "*iacens* (lying)," is also found in old Latin Versions a (4th century), e (4th / 5th century), b (5th century), d (5th century), ff2 (5th century), and i (5th century); and the ancient church Latin writer, Cyprian (d. 258).

Was the variant an accidental omission? In a given Greek manuscript, was the

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[129] Greek "*anakeimenon*" / 'lying' is from *anakeimai*, a compound word from *ana* + *keimai* / 'lie.' The *ana* here seems to have the same sense as found in the earlier Greek of the Septuagint where it has a nuance not strong enough to specifically translate into English, but which carries the idea of, "from bottom to top" (e.g., Gen. 1:4, LXX; II Sam. 15:2 = II Kgs 15:2, LXX), i.e., "the damsel was *lying from [the] bottom [of her feet] to [the] top [of her head]* as she was *lying flat*. But in a compound word *ana* may mean by implication e.g., *repeatedly*. Was the *ana* lost in an undetected paper fade, and "reconstructed from context" as "*katakeimenon*" from *katakeimai*, a compound word of *kata* / 'down' + *keimai* / 'lie'? Or did a Greek "corrector" scribe wrongly see only the possible meaning of "lying repeatedly" in *anakeimenon*, and since she was dead, conclude that "the *ana* prefix must be wrong," and so alter it to "*katakeimenon*"?

"*anakeimenon* (lying)" squeezed in at the bottom of a page, on a final line by itself? Was it then lost in an undetected paper fade / paper loss? Or was the variant a deliberate omission? Did an impious and arrogant prunist scribe, regard the "*anakeimenon* (lying)" as "unnecessarily wordy and redundant," and then simply prune it away? Or did he remove it, rather than e.g., replace with "*katakeimenon*" (Sigma 042, *supra*), on the basis of seeking a so called, "more modern sounding" text?

Outside the closed class of NT Greek and Latin sources, at Mark 5:40c the correct reading of the TR, "and entereth in where the damsel was <u>lying</u> (Greek, *anakeimenon*)," is found in (the mixed text type) Codex C 04 (5th century); and Minuscules 33 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 157 (12th century, independent), 1071 (12th century, independent), and 579 (13th century, mixed text). It is further found in the Gothic Version (4th century), Armenian Version (5th century), and Ciasca's Latin-Arabic Diatessaron (Arabic 12th-14th centuries; Latin 19th century) (one or all three of which *might* also have been rendered from the similar Greek reading, *infra*).

And the similar reading, "and entereth in where the damsel was <u>lying</u> (Greek, *katakeimenon*), is found in Codex W 032 (5th century, which is Western Text in Mark 1:1-5:30; & depending on one's view, either independently corrupted, or "Caesarean" text, Mark 5:31-16:20) and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), and 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text). It is also found in the *Family 1 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 1 Manuscripts of the NU Text Committee)*, Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere) and 1582 (12th century, independent Matt.-Jude).

And the erroneous variant which omits the word, "<u>lying</u> (*anakeimenon*)," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century); and the leading representative of the Western Text, Codex D 05 (5th century); as well as (the mixed text type) Codex L 019 (8th century) and (the independent) Codex Delta 037 (9th century). It is also found in the Egyptian Coptic Bohairic Version (3rd century); and Ethiopic Version (Dillmann, 18th / 19th centuries). Given the presence of the erroneous variant in the North African old Latin e, and Cyprian of North Africa, once again raises the question of the whether the Alexandrian School scribes of North Africa and Arabia were here acting as "corrector" scribes at Mark 5:40c in following a corrupt Latin reading found in North African manuscripts? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a

booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874. But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

At Mark 5:40c, due to its strength in the Latin textual tradition, the TR's reading was followed by the old Latin Papists of post Trent Council and pre-Vatican II Council times in the Douay-Rheims as, "and entereth in where the damsel was <u>lying</u> (Latin, *jaceo* of the Clementine). However, the erroneous variant was adopted by the NU Text *et al*. And thus at Mark 5:40c the ASV reads, "and goeth in where the child was." So too the erroneous variant is followed in the NASB, RSV, ESV, NRSV, NIV, and REB.

At Mark 5:40c the *Twentieth Century New Testament* reads, "where she was lying" (TCNT), and Moffatt's Translation reads, "where the child was <u>lying</u>" (Moffatt). This type of reading is also found in the TEV, NEB; and new neo-Alexandrian Papists' JB and NJB. Does this reflect the loose'n'liberal translation style of these versions rendering the neo-Alexandrian variant? Or does this represent an exercise of the non-Alexandrian text pincer arm due to what from the neo-Alexandrian perspective what might be regarded as the relatively "weak external support" for the Alexandrian text reading here? (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.) Or does this represent one of these in one or more versions, and the other of these in one or more versions? We cannot be sure. And nor can any of their badly misguided devotees.

Preliminary Remarks & Textual Discussion for **Mark 5:41a**.

The First Matter: The Aramaic. At the point of the Divine Inspiration of Holy Scripture (II Tim. 3:16) there are three Biblical tongues, Hebrew, Aramaic, and Greek; and the point of the Divine Preservation of Holy Scripture (I Peter 1:25) there are found Biblical tongues, Hebrew, Aramaic, Greek, and Latin; for these manuscripts had general accessibility over time, and through time, for those who sought them. Here at Mark 5:41a we are reminded that while there is not a lot of Aramaic in the Old Testament, and even less Aramaic in the New Testament, nevertheless, Aramaic is a common tongue of both the Old and New Testaments, and this language is thus a unifying linguistic feature of both. And while some Aramaic and / or Hebrew is found in the New Testament, both outside of the Gospels (e.g., place name: Acts 1:19; or Rom. 8:15; Gal. 4:6) and in the Gospels (e.g., place names: Matt. 26:36; Mark 15:22; John 19:13; or Matt. 27:6; Mark 7:11; 11:9; John 20:16); it is most notably found on the lips of our Lord (e.g., Matt. 5:22; Mark 7:34). The reader is here also reminded that there are diverse transliteration forms for writing the words of one language in the letters of another.

The Second Matter: The Greek. Inside the closed class of sources, Swanson (1995) shows N 022 following the TR's reading. However in these textual commentaries I follow the copy of N 022 as transcribed in Cronin's *Codex Pupureus Petropolitanus*, found in Editor J. Armitage Robinson's *Texts and Studies* (Cambridge

University, UK, 1899, Vol.5, No. 4), and this shows N 022 following the variant.

The Third Matter.   Outside the closed class of sources, Swanson (1995) shows 28 (independent text in Mark, & Byzantine elsewhere), following the TR, whereas Nestle-Aland (1993) show this Minuscule following the variant.   Therefore no reference will be made to it.

Principal Textual Discussion at **Mark 5:41a** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek transliterated form of the Aramaic, "κουμι (English letters transliteration generally used in this work, *koumi*, 'Arise,' Aramaic, <u>feminine</u> singular noun, from κουμ / *koum* in this NT Greek letters transliteration form, or from *quwm* in the English transliteration form generally used in these textual commentaries)," in the wider Aramaic Greek transliterated words, "Ταλιθα (/ *Talitha*, Damsel) κουμι (/ *koumi*, 'Arise,')," in the wider words spoken of our Lord, "And he took the damsel by the hand, and said unto her, Talitha <u>cumi</u>, which is, being interpreted, Damsel, I say unto thee, arise" (AV, transliterating "talitha cumi" as in the Latin Vulgate), is Majority Byzantine Text e.g., Codices A 02 (5th century, with variant spelling "*koumei*"), K 017 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscule 2 (12th century).   It is also supported in the Aramaic Latin transliterated form as, "cumi," in the wider Aramaic Latin transliterated words, "talitha cumi," in Jerome's Vulgate (5th century for earliest Vulgate Codices in the Gospels), and also as the Aramaic Latin transliterated, "cumi" in old Latin Versions e (4th / 5th century, spelling it as "cumhi"), b (5th century), d (5th century), i (5th century), f (6th century), q (6th / 7th century), aur (7th century), l (7th / 8th century), and c (12th / 13th century); and the Book of Armagh (812 A.D., spelling it as "comi"), and Sangallensis Latin Diatessaron (9th century).   It is further supported by the ancient church Latin writer, Cyprian (d. 258, in the same form as in old Latin e, *supra*).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in Jerome's Vulgate, *supra*.

However, a variant in Greek transliterated form of the Aramaic, "κουμ (*koum*, 'Arise,' Aramaic, <u>masculine</u> singular noun, from κουμ / *koum* in this NT Greek letters transliteration form, or from *quwm* in the English transliteration form generally used in these textual commentaries)," is a minority Byzantine reading found in Codices Sigma 042 (late 5th / 6th century), N 022 (6th century), and M 021 (9th century); and Lectionary 185 (11th century, Christ's College, Cambridge, UK).   The variant is further found in Aramaic Latin transliterated form as, "cum," in old Latin Version ff2 (5th century).   It is also found in the mediaeval church Greek writer, Theophylact of Ochrida (d. 1109).

The underpinning Aramaic of the Majority Byzantine Text's reading is Aramaic, "*quwmi* (/קוּמִי, 'Arise thou' = 'Arise,' 2nd person <u>feminine</u> singular, active imperative {biconsonantal} peal verb [Aramaic peal = Hebrew kal], from *quwm* / קוּם)," and means "Arise."   And the underpinning Aramaic of the variant's reading is Aramaic, "*quwm* (/קוּם, 'Arise thou' = 'Arise,' 2nd person <u>masculine</u> singular, active imperative

{biconsonantal} peal verb, from *quwm* / קוּם),” and likewise means “Arise.”   Aramaic and Hebrew are very similar Semitic tongues, and from the time of the return of the Exile from Babylon in the later 6th century B.C., Aramaic came to replace Hebrew as the generally spoken language of Palestine so that it is found in the New Testament, e.g., on the lips of our Lord in Mark 5:41a.   As in Hebrew, the Aramaic imperative is always in the second person, and can be masculine or feminine, and singular or plural, depending on what the gender and number of the person(s) addressed is[130].   On the one hand, the Majority Byzantine Text’s declension of a *feminine* singular imperative of “cumi” (AV) for our Lord grammatically matches with him addressing a “damsel” (“talitha,” AV, an Aramaic feminine noun), and this is the more expected grammatical form (cf. the matching feminine singular noun for “beast,” and feminine singular imperative for *quwmi* / “cumi,” in the Aramaic of Dan. 7:5).   But on the other hand, those following the variant note that the “Aramaic imperative singular” in the “masculine” gender, is “sometimes used without reference to sex,” i.e., in patriarchal language as a masculine generic, so that the variant is also grammatically permissible Aramaic[131].

In Mark 15:34, “At the ninth hour Jesus cried with a loud voice, saying, <u>Eloi</u>, Eloi, lama <u>sabacthani</u>? which is, being interpreted, <u>My God</u>, my God, why <u>hast thou forsaken me</u>?”   The relevant words from an Aramaic translation of the Hebrew of Ps. 22:1 are, “Eloi (*’El<u>ahi</u>* / אֱלָהִי, = *’El<u>ah</u>* / ‘God,’ a suffixed <u>masculine</u> singular proper noun, from *El<u>ah</u>*, + *i* / ‘My;’ here found in Mark 5:41a in a local dialect form of Marcan Greek transliteration, Ελωι / *El<u>oi</u>*, AV English transliteration, “Eloi”[132]), Eloi, … sabacthani (*sh^ebaqth<u>ani</u>* / שְׁבַקְתָּנִי, = *sh^ebaqth<u>a</u>* / ‘hast thou forsaken,’ a suffixed 2nd

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[130]   Cf. James Martin’s *Davidson’s Introductory Hebrew Grammar*, Continuum, T. & T. Clark, London, UK, 1993, pp. 74-75, 117 (though this is a Hebrew grammar, the broad principles are the same for Aramaic).

[131]   Metzger’s *Textual Commentary*, 1971 & 1975, p. 87; 2nd ed., 1994, pp. 74-75.

[132]   The local Aramaic accented form in Mark 15:34 (“Eloi”) is different to the local Aramaic accented form in Matt. 27:46 (“Eli”).   *’El<u>ahiy</u>* syncopated in local dialect to *’El* (cf. Hebrew *’el* / אֵל at Gen. 33:20) + local dialect *o* (cf. Hebrew *’El<u>ohiym</u>* at e.g., Deut. 32:3; 33:1 “God,” or *’Eloahh* at e.g., Deut. 32:15,17 “God”) + *iy* suffix (‘my,’ common first person singular, pronominal suffix Type 1).   This raises the following question that I leave the good Christian reader to ponder.   Did our Lord say, “ *’El<u>ahiy</u>*” and this was then rendered under Divine Inspiration by St. Matthew according to the local Aramaic accented form known to him as “Eli,” and by St. Mark according to the local Aramaic accented form known to him as “Eloi;” or did our Lord use one of these two local Aramaic accented forms found in either St. Matthew or St. Mark, with the other Gospel writer altering this under Divine Inspiration to the local Aramaic accented form known to him; or did our Lord utter these words multiple times in diverse local Aramaic accents?

person <u>masculine</u> singular, active perfect haphel verb [Aramaic haphel / aphel = Hebrew hiphil, shows causal action i.e., with the untranslatable nuance of 'hast thou *caused* [me] *to be* forsaken'], from sh*e*baq, here found in Mark 15:34 in a local dialect form[133], + *ni* / 'me;' in this Mark 15:34 local dialect form of Marcan Greek transliteration forming, σαβαχθανι / *sabachthani*, AV English transliteration, "sabacthani")?"   It is clear that contextually these Aramaic words of Mark 15:34 "Eloi, Eloi," meaning, "My God, My God," are *not* using the masculine noun (*El<u>ah</u>* / Ελω / *El<u>o</u>*) as a generic patriarchal masculine, since this is addressing the God of the Hebrew and Aramaic Old Testament Scriptures in an Aramaic translation of the Hebrew Psalm 22:1, and in the wider *Gospel according to St. Mark* our Lord addresses God the Father as, "Abba (Aramaic, *'Abb<u>a</u>* / אַבָּא, vocative, <u>masculine</u> singular noun, from *'ab* / אַב), Father (Greek, *Pat<u>e</u>r* / Πατηρ, <u>masculine</u> singular nominative noun, from *pat<u>e</u>r*)" (Mark 14:36[134]).   Thus in these words of Mark 15:34, it is to be noted that in the Aramaic, our Lord matches the <u>masculine noun</u> gender form (Aramaic, *'Elah*, syncopated in local dialect to *'El* + local dialect *o* {+ *iy* suffix}, making local dialect form in Marcan transliteration Ελω / *El<u>o</u>*, = "Elo," AV) with a <u>masculine verb</u> (Aramaic, sh*e*baqth<u>a</u>, local dialect form in Marcan transliteration, σαβαχθα / *sabachtha*, = "sabactha," AV).   Therefore, when looking at the Majority Byzantine Text form of the Aramaic at Mark 5:41a which matches an Aramaic singular <u>feminine noun</u> (*taly<u>e</u>tha'* / טַלְיְתָא {Hastings[135]}, cf. טליתה {Jewish Palestinian Aramaic

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[133]   In Greek there is no letter for "sh," so it must necessarily be transliterated by a Greek "s" (sigma / σ / ς).   This raises the following question, Did our Lord use a local dialect of Aramaic in which the first letter, schin / שׁ, is not pointed as "sh" (schin / shin) / שׁ, but as "s" (sin) / שׂ; or did he use the "sh" sound of a (schin / shin / שׁ), which is transliterated into the Greek letters as a "s" sound (cf. Pratico, G.D. & Van Pelt, M.V., *Basics of Biblical Hebrew Grammar*, Zondervan, Michigan, USA, 2001, p. 1)?   On the presently available data known to me, probably the latter, but possibly the former.   Given that the Greek letters have both a "t" sound (tau / τ) and a "th" sound (theta / θ), this indicates that in the local Aramaic accented form found in Mark 15:34, the Aramaic tau (taw / tav) is understood to here have a "th" sound rather than a "t" sound.

[134]   The Aramaic, "Abba" is not here Hellenized at Mark 14:36 the way it is at Mark 15:7,11,15 in the name, "Barabbas," which at Mark 15:7 is Greek, "Βαραββας (/ *Barabbas*, masculine singular nominative proper noun, from *Barabbas*);" and at Mark 15:11,15 it is Greek, "Βαραββαν (/ *Barabban*, masculine singular accusative proper noun, from *Barabbas*)."   Here the Greek, Βαραββας (*Barabbas*) is from Aramaic, *Bar-'abb<u>a</u>'* / בַּר־אַבָּא, in which the two nouns form a *noun construct chain* forming the grammatical equivalent of the Greek or Latin genitive case i.e., rendered into English as "of" (see Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, op. cit., p. 97); so that *Bar* (/בַּר) = "son" + *'abba'* (/אַבָּא) "of the father" i.e., his name means, "son of the father."

[135]   James Hasting's *A Dictionary of Christ and the Gospels*, T. & T. Clark, Scotland, UK, 1909, Vol. 2, p. 697.   Hastings also refers to "its emphatic form" as a

found in the later Byzantine period[136]}, i.e., "talitha" / "Damsel," AV) with an Aramaic singular <u>feminine verb</u> (*quwmi* / קוּמִי, "Thou arise" = "Arise" 2nd person feminine singular {biconsonantal} peal verb from *quwm*, i.e., "cumi" / "Arise," AV), this is clearly not incongruous with the Marcan Aramaic of Mark 15:34 which matches a singular <u>masculine noun</u> with a singular <u>masculine verb</u>, and so at Mark 5:41a *there is no good textual argument against the Majority Byzantine Text reading*.

Did the variant originate in the Greek or the Latin, or did it come about autonomously in both? Was the variant an accidental omission? Was the variant an accidental omission? In considering the origins of the variant which is found in e.g., old Latin ff2 in Aramaic Latin transliterated form of, "cum," it may be helpful to first give some consideration to some other connected Latin text readings at Mark 5:41.

In some Latin variants not being considered in any further detail, the Aramaic Latin transliterated form "talitha" (Vulgate, old Latin f & q), or "thalitha" (Sangallensis Latin Diatessaron), becomes "Thabitha" (old Latin b, d, ff2, i, aur, & c), or "tabitha" (Book of Armagh, reading, "tabitha comi"), (or "tabitha tabitha cumhi" in Cyprian,) or "Thabitha cum" (old Latin ff2); and the "cumi" is omitted in old Latin Versions a & r1 which read simply "Thabitha." The form "Tabitha" appears to have arisen from confusion with the name, "Tabitha" (Acts 9:36) in Acts 9:40 where we read, "Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, <u>Tabitha</u>, arise. And she opened her eyes … ." Thus the "<u>Tabitha</u> (Greek, Ταβιθα / *Tabitha*, an indeclinable proper noun, possibly from Hebrew, *tz*^e*biyah* / צְבִיָּה, meaning, a female gazelle[137]), <u>arise</u> (Greek, *anastethi*, imperative active aorist, 2nd person singular verb, from *anistemi*)" of Acts 9.40 was seemingly thought to be saying the same type of thing as the "<u>Talitha</u> (Aramaic, *taly*^e*tha'* / טַלְיְתָא,) cumi … Damsel, I say unto the, <u>arise</u> (Greek, *egeirai*, imperative middle aorist, 2nd person singular verb, from *egeiro*)" of Mark 5:41a. This raises the question of, "Why was this thought to be so?" The eighteenth century Baptist Protestant Christian Minister, John Gill of London (1697-1771), was pastor of the Metropolitan Tabernacle congregation from 1720 to 1771, which supported the preaching of George Whitfield and the Great Awakening, and this congregation was later pastored by Charles Hadden Spurgeon from 1853 to 1891[138]. In his commentary on St. Mark 5:41, he says, "טלי, *Tali*, signifies a boy, and טליתא,

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masculine noun, *talya'* / טַלְיָא.

[136] Michael Sokoloff's *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period*, Bar Ilan University, Ramat-Gan. Israel, & John Hopkins University, Baltimore, Maryland, USA, 1990, 2nd edition, 2002, p. 225.

[137] See *Strong's Concordance*, Greek word, 5000 & Hebrew word, 6646.

[138] Masters, P., *About the Tabernacle*, Metropolitan Tabernacle, Elephant and Castle, London, UK, 1999, pp. 2-3.

Talitha, a *girl*; and so they are often used in the" Jewish "Targums" (for instance, "Tarhum Hieros. in Deut. 22:21, and Targum Sheni in Esther 2:9"), and in the" Jewish "Talmud: the one is used for a boy of seventeen years of age" (for instance, "T. Bab. Bava Bathra, fol. 142.2 …"), and the other for a girl of sixteen or seventeen years of age ([for instance,] 'Ib. fol. 91.2'); so that this child might well be called by this name, since she was but twelve years of age …[139]." Therefore, illustrating the maxim, *A little knowledge is a dangerous thing*, learning that "Talitha" may have been used as this damsel's name, did certain Latin scribes then wrongly conclude that "Talitha" (Mark 5:41) and "Tabitha" (Acts 9:36) "must therefore be two forms of the same name"? Or did they confuse "Talitha" (Mark 5:41) and "Tabitha" (Acts 9:36) for some other reason? Either way, this shows that *the underpinning Aramaic was not properly understood by these Latin scribes*; although by contrast, the "talitha cumi" of St. Jerome's Latin Vulgate (d. 420) is reflective of the fact that this learnèd church father and doctor of the Western Church studied all four Biblical languages of Hebrew, Aramaic, Greek, and Latin.

This Latin variant of some form of "Tabitha" (Book of Armagh) for "Talitha" in a number of Latin texts at Mark 5:41, *supra*, is significant because it indicates that if due to a paper fade the "cumi ('Arise,' feminine singular imperative form of the verb)" became "cum ('Arise,' masculine singular imperative form of the verb)," these same type of Latin scribes may not have detected any problem as they did not properly understand the underpinning Aramaic. Did a similar thing also happen in Greek manuscripts with Greek scribes also not properly understanding the underpinning Aramaic? Was the final letter of the "cumi" lost in an undetected paper fade? Did Greek and / or Latin scribes not understanding the underpinning Aramaic, not realize this was an error? Or did Greek scribes understanding something of the underpinning Aramaic in a local dialect form in which a masculine generic "cum ('Arise,' masculine singular imperative form of the verb)" was the more common form known to them, not realize this was an error?

Or was the variant a deliberate alteration? Did Greek and / or Latin scribes who did know the meaning of the Aramaic, deliberately change the Aramaic "cumi ('Arise,' feminine singular imperative form of the verb)" to "cum ('Arise,' masculine singular imperative form of the verb)," due to the fact that in the local dialect of Aramaic *known to them*, the usage of a masculine generic was the more common form? Did they thus impiously take it upon themselves to tamper with the Word of God? Were such Greek texts "corrected" by Greek "corrector" scribes to "cum" through reference to such a Latin reading?

Outside the closed class of NT Greek and Latin sources, at Mark 5:41a the correct reading of the TR's Greek transliterated form of the Aramaic, "κουμι (/ *koumi*, = *quwmi* / קוּמִי, 'Thou arise' = 'Arise,' 2nd person feminine singular peal verb from *quwm* / *koum*

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[139] Gill, J., *An Exposition of the New Testament*, illustrated with notes, taken from the most ancient Jewish Writings, Printed at the Bonmahon Industrial Printing School, Ireland, UK, 1851, William Hill Collingridge, London, England, UK, 1852, reprint of 1960, pp. 339-340 (emphasis mine).

i.e., 'cumi' / 'Arise,' AV), is found in the leading representative of the Western Text, Codex D 05 (5th century).   It is also found in (the independent) Codex Delta 037 (9th century), and (the mixed text type) Codex Theta 038 (9th century); and Minuscules 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), and 579 (13th century, mixed text); or as Greek transliterated, "κουμει (/ *koumei*)," in Minuscule 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), as well as the *Family 13 Manuscripts (Swanson)*, which contain e.g., (in agreement with the *Family 13 Manuscripts of the NU Text Committee)* Minuscules 788 (11th century, independent text) and 13 (13th century, independent).   It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; Armenian Version (5th century); Syriac Harclean Version (616); and Ethiopic Version (Dillmann, 18th / 19th centuries).

And the erroneous variant, in Greek transliterated form of the Aramaic, "κουμ (/ *koum*, = *quwm* / קוּם, 'Thou arise' = 'Arise,' 2nd person <u>masculine</u> singular peal verb from *quwm* / *koum* i.e., 'cum')," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century).   It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century); and Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 1071 (12th century, independent), 1241 (12th century, independent in Gospels); as well as the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*.   It is also found in some manuscripts of the Egyptian Coptic Bohairic Version.

Given the known presence of the variant in Aramaic Latin transliterated form as, "cum" (old Latin ff2, 5th century), acts to once again raise the question, Did the ancient Alexandrian School Greek scribes act as "corrector" scribes in altering their texts here at Mark 5:41 on the basis of corrupt Latin reading known to them?   (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993) the erroneous variant is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

On the basis of its strength in the Latin textual tradition, at Mark 5:41a the old Latin Papists of post Trent Council and pre-Vatican II Council times followed the TR's reading in both the Clementine Vulgate and Douay-Rheims Version.   Thus the Douay-Rheims reads at Mark 5:41, "Talitha cumi."

At Mark 5:41a, the erroneous variant was adopted by the NU Text *et al*.

But given the TR's reading matches the gender of the Aramaic noun and verb, which is the more expected grammatical form; and given its attestation in e.g., the Western Text (D 05), the "Caesarean" text (Armenian Version, & 700), and Syriac (Harclean Version), and the ease with which a final "i" might be lost from "cumi," in an exercise of the non-Alexandrian text pincer arm, at Mark 5:41a the American Standard Version follows the TR's reading with "talitha cumi" (ASV). So too, the TR's reading was followed in the RSV & ESV. (Cf. my comments on the non-Alexandrian text pincer arm at Mark 4:1d.)

The erroneous variant was followed at Mark 5:41a in the NASB, NRSV, NIV, TEV, NEB, REB, TCNT, and Moffatt; as well as the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV*, JB, and NJB. However, different transliterations were used as seen in comparison of "Talitha kum!" (e.g., NASB), "Talitha cum" (e.g., NRSV), "Taleitha koum!" (TCNT), and "Talitha koum" (e.g., Moffatt).

A number of these neo-Alexandrian versions place an exclamation mark after the "cum" and / or their translation of the "cum" on the basis that it is an imperative (NASB, NRSV, TEV, TCNT; & Papists' JB & NJB). But given the contextual usage of this imperative, we cannot be so sure that the oral loudness of an exclamation mark would here be warranted, although the matter is debatable and *possibly* it *might* be.

Both the New Revised Standard Version and New International Version are among those neo-Alexandrian versions which follow the variant here at Mark 5:41a. The NRSV and NIV (3rd edition, 2011) have greatly distorted the Word of God by removing its patriarchal language with masculine generics in the underpinning text, in order to replace them with feminist language terminology as they exhibit their "love … of the world" (I John 2:15,16) with its ungodly and unBiblical values. Yet here we find that the NRSV and NIV follow the variant of "cum" which is in patriarchal language as an Aramaic masculine generic singular noun, rather than the TR's feminine gender matching imperative verb of "cumi." On the admittedly flawed logic of the feminist language NRSV and NIV (3rd edition), might they not have likewise "distorted" their preferred variant reading in patriarchal language as a masculine generic, to what they regard as the wrong reading of the TR on these same principles? So what is the point of commonality in the NRSV and NIV inconsistency at this point? It is that they attack traditional Biblical values, so that on the one hand, they attack the patriarchal language of the Hebrew, Aramaic, and Greek in their general English "translations;" but on the other hand, they attack the TR's reading of "cumi" in favour of the masculine generic at Mark 5:41a in order to further attack the pure reading of the *Textus Receptus*. Thus such inconsistencies have a perverse point in common, to wit, an attack on God's holy Word.

An Evangelical Meditation: In the Anglican 1662 *Book of Common Prayer*, from 1662 to 1871, St. Mark 5 containing this story of Jairus's daughter (Mark 5:22-24,35-43) was annually read at Morning Prayer or Mattins on 5 February, St. Agatha's Day; and in the revised lectionary from 1871, St. Mark 5:21-43 containing this story is annually read

at Morning Prayer or Mattins on 2 March, St. Chad's Day. The Presbyterian Protestant Christian, Robert Jamieson (1802-1880) of the *Jamieson, Fausset, & Brown* Bible commentaries, a sometime Moderator of the *Church of Scotland* (1872), says with regard to the words of Mark 5:41a, "and said unto her, Talitha cumi – The words are Aramaic, or Syro-Chaldaic, the then language of Palestine. Mark loves to give such wonderful words just as they were spoken. See Mk 7:34; 14:36." And Sir William Smith (1813-1893) who being of a Non-Conformist background in Anglican England was educated at London University, and who was a Greek and Latin scholar, says in Smith's *Bible Dictionary* (1863 & 1893), "Talitha Cumi" are "Two Syriac words, meaning 'damsel arise' (Mark v. 41). The Chaldee or Aramaic paraphrase on Prov. ix. 3, signifies a girl. Gesenius says the same word [of talitha] means a lamb[140]." And the Hebrew masculine noun, *taleh* (/ טָלֶה), meaning a "lamb" (I Sam. 7:9; Isa. 65:25), is linguistically related to the Aramaic nouns, *talya'* (/ טַלְיָא) meaning a "lamb" or "youth," and *taly^etha'* (/ טַלְיְתָא) meaning a "girl" or "damsel" (Mark 5:41a, AV)[141]. Thus given this linguistic loading and relationship, when our Lord addresses this damsel as "talitha" (AV) primarily meaning "Damsel" (Mark 5:41, AV), there is also an implied background secondary connotation that he is tenderly thinking of her as a "lamb."

In *The Shepherd Psalm* we read of God, "The Lord (Hebrew, יְהֹוָה / J^eh_ov_ah, or as Anglicized, "Jehovah[142]") is my shepherd" (Ps. 23:1). The Messianic prophet, Holy Esaias, says that the Messiah born of "a virgin" (Isa. 7:14) "shall be called" "The Mighty God" (Isa. 9:6). And he further says, "Behold, the Lord your God will come with strong hand, and his arm shall rule for him: behold, his reward is with him [cf. Rev. 22:12], and his work before him. He shall feed his flock like <u>a shepherd</u>: he shall gather <u>the lambs</u> (Hebrew, *taleh*) with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:10,11). Our Lord and Saviour, Jesus Christ who is the Second Divine Person of the Holy Trinity, and who is both fully God and fully man (John 1:1-3,14), says, "I am the good shepherd" (John 10:11); and in the Parable of the Lost Sheep as our Lord told it on two different occasions (Matt. 18:11-14; Luke 15:3-7), he doth "leave the ninety and nine" sheep, to "go after that which is lost, until he find it" (Luke 15:4). And as our Lord told the Parable of the Lost Sheep on the occasion recorded in Saint Luke's Gospel, he says, "I say unto you, that likewise joy shall be in

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[140] *Smith's Bible Dictionary*, reprinted by Barbour Publishing, Ohio, USA [undated] (www.barbourbooks.com) (ISBN 978-1-61626-968-5).

[141] *Brown-Driver-Briggs Hebrew & English Lexicon*, at Hebrew *taleh*. While the reader should be warned that this lexicon contains some dangerous religiously liberal claims that should be guarded against and rejected, it also contains much useful material.

[142] Hebrew יהוה vowelled in e.g., Ps. 23:1 of the Masoretic Text (my Hebrew computer pallet does not allow me to simultaneously put the long "o" or *o* over the letter "v" as וֹ and simultaneously to put the long vowel "a" or *a* under the letter "v" as וָ although this is how it should be done,) as יְהֹוָה = J^eh_ov_ah = "Jehovah."

heaven over one <u>sinner that repenteth</u>, more than over ninety and nine <u>just persons</u> (Greek, *dikaois*), which need no repentance" (Luke 15:7). For "The <u>just</u> (Greek, *dikaois*) shall live by faith" (Rom. 1:17); but those who are truly justified by faith in the atoning merits of Jesus Christ at Calvary (Mark 10:45), will have already shown "repentance" (Luke 15:7); whereas an unsaved person who comes to Christ (Matt. 11:28) to be justified by faith will recognize that he is a "sinner" (Luke 15:7) who has not met, and indeed cannot meet, God's standard of perfection as especially found in *The Ten Commandments* (Exod. 20:2-17; Mark 10:19), and repenting of his sins he will then be a "sinner that repenteth" (Luke 15:7). For "all we like sheep have gone astray" (Isa. 53:6); and "ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:25).

In this story of Jairus's daughter (Mark 5:22-24,35-43), the physical healing and new life that our Lord gives this damsel is very real. But more than this, it is an object lesson to us, in which this damsel is like unto a "lamb," like unto one that is lost, whom the Lord doth "go after … until he find" (Luke 15:4); since "He" is "like a shepherd: he shall gather <u>the lambs</u> (Hebrew, *ta̱leh*)" (Isa. 40:11). For this physical healing and new life is a type of both the spiritual healing he gives in this life to those who turn to him in saving faith as Saviour and Lord, and also eternal life in the world to come, procured when he gave "his life a ransom for many" (Mark 10:45) at Calvary, through the atoning merits of his "blood of the new testament, which is shed for many" as symbolized by the red wine, together with the bread symbolizing his broken "body," at the Communion Service (Mark 14:22-24). Thus our Lord and Saviour, Jesus Christ says, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

For "I believe in God the Father Almighty, … and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, …; the third day he rose again from the dead" (Articles 1, 2, 3, 4, & 5 *Apostles' Creed*). And a succinct Catechism question and answer on the *Apostles' Creed* is: "*Question.* What dost thou chiefly learn in the Articles of thy belief? *Answer.* … I learn to believe … in God the Son who hath redeemed me, and all mankind" (Anglican *Short Catechism*, 1662 *Book of Common Prayer*). And "I believe in the resurrection of the body, and the life everlasting" (Article 12, *Apostles' Creed*, 1662 *Book of Common Prayer*). And so the holy Apostle, St. Peter saith, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:4). And in *The Shepherd Psalm* we read, "The Lord is my shepherd …; and I will dwell in the house of the Lord <u>for ever</u>" (Ps. 23:1,6).

Preliminary Remarks & Textual Discussion for **Mark 5:42b**.

The good Christian reader (and anyone else reading these commentaries), is here once again reminded that selections in these commentaries are largely guided by debates between neo-Byzantines on the one hand, and on the other hand, neo-Alexandrians and to a lesser extent old Latin Papists. Thus e.g., here at Mark 5:42b, inside the closed class of

sources, *Variant 1*, Latin variant "*omnes* (all)" (old Latin d, ff2, i , f, q, & c) i.e., "And they were <u>all</u> astonished;" also found outside the closed class of sources as Greek, "*pantes* (all)" (leading representative of the Western Text, Codex D 05), might not have been further discussed as it was not taken seriously by the old Latin Papists, the neo-Alexandrians, nor the semi neo-Alexandrian, Moffatt.   However, on some occasions, some such variants may also be discussed, in this particular instance, because I consider textual analysis of *Variant 1* inside the closed class of sources makes the point that Marcan Greek does not require the addition of a word such as "all" (*Variant 1*), and this in turn, may then be cross-applied by the reader to the fact that outside the closed class of sources, *therefore* Marcan Greek does not require the addition of a word such as "straightway" (*Variant 2*).

    Principal Textual Discussion at **Mark 5:42b** {with rating **A**}.   *Inside the closed class of Greek and Latin NT sources* the TR's Greek, "*Kai* (And) *exest<u>e</u>san* (they were astonished)," in the wider words, "<u>And they were astonished</u> with a great astonishment" (Authorized Version), is Majority Byzantine Text e.g., Codices A 02 (5th century, Byzantine in Gospels, Matt. 25:6b-28:20, Mark, Luke, John 1:1-6:50a; 8:52b-21:25), Sigma 042 (late 5th / 6th century), N 022 (6th century), K 017 (9th century), M 021 (9th century), U 030 (9th century), and Pi 041 (9th century); and Minuscules 2 (12th century), 1010 (12th century), and 1242 (13th century).   It is also supported as Latin, "*Et* (And) *obstipuerunt* (they were astonished)," in Jerome's Vulgate (5th century), and old Latin Versions a (4th century) and aur (7th century); or with variant spelling as Latin, "*Et* (And) *obstupuerunt* (they were astonished[143])," in old Latin Versions b (5th century) and l (7th / 8th century), and the Book of Armagh (812 A.D., with Gwynn's italics for his additions, reading, "*et* obstupuerunt"); or as Latin, "*et* (and) *stupentes facti sunt* (*stupentes*, 'they being astonished' + *facti* a perfect participle + *sunt*, from *sum-esse* i.e., 'they were made[144]' = 'they were astonished')," in old Latin Version e (4th / 5th century), and the ancient church Latin writer, Cyprian (d. 258).   From the Latin support for this reading, it is manifested in the Clementine Vulgate (1592) in the same form as in old Latin b *et al*, *supra*.

    And *there is no good textual argument against the Majority Byzantine Text reading*. (Cf. similar Marcan terminology at Mark 1:22; 7:37; 10:26; & Marcan usage of

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[143]   This is a Latin indicative active perfect, 3rd person plural verb, from *obstipesco* / *obstupesco*, itemized as the same word in Woodhouse's *Latin Dictionary* (1913), pp. 115 & 116 at "*obstipesco*, v[erb]. *obstupesco*" and "*obstupesco*;" and in Stelten's *Dictionary of Ecclesiastical Latin* (1995), p. 177 at "*obstipesco*: see *obstupesco*" and "*obstupesco* (*obsti-*)."

[144]   The Latin verb *to be*, *sum-esse*, is used with the perfect participle to form the perfect passive voice.   See Allen & Greenough's *New Latin Grammar* (1888, 1903, 2000), *op. cit.*, p. 72, section 158 c) 2); & Basil Gildersleeve's *Latin Grammar* (1st ed. 1867, 2nd ed. 1872, 3rd ed. 1895), *op. cit.*, pp. 165-6, section 250.

the Greek word, *exist<u>e</u>mi*[145] at Mark 2:12; 3:21; & 6:51.)

Variant 1 adding Latin, "*omnes* (all)," i.e., "And they were <u>all</u> astonished," is found in old Latin Version d (5th century), ff2 (5th century), i (5th century), f (6th century), q (6th / 7th century), and c (12th / 13th century); and the Sangallensis Latin Diatessaron (9th century).

Was *Variant 1* an accidental or deliberate alteration? In the Latin Vulgate we read in St. Mark's Gospel of how, "they were <u>all</u> (*omnes*) amazed" (Mark 1:27); or "all (*omnes*) wondered" (Mark 2:12); and "<u>all</u> (*omnes*) *men* did marvel" (Mark 5:20). Is this usage of Latin "<u>all</u> (*omnes*)" relevant to the conflation of *Variant 1*? Was *Variant 1* an accidental alteration? In a given Latin manuscript, did the "*obstipuerunt*" / "*obstupuerunt* (they were astonished)," come at the end of a line, followed by a paper space before it? Did a Latin scribe, possibly influenced by the "*omnes* (all)" of one or more Latin manuscripts at Mark 1:27; 2:12; & 5:20, then "reconstruct this from context" as "*obstipuerunt*" / "*obstupuerunt* (they were astonished) *omnes* (all)"? Or was *Variant 1* a deliberate alteration? Did an impious and arrogant Latin scribe take it upon himself to introduce an alleged "stylistic improvement" in which he added the "*omnes* (all)"?

Outside the closed class of NT Greek and Latin sources, at Mark 5:42b the correct reading of the TR, Greek, "*Kai* (And) *exest<u>e</u>san* (they were astonished)," in the wider words, "<u>And they were astonished</u> with a great astonishment" is found in W 032 (5th century, which is Western Text in Mark 1:1-5:30; & depending on one's view, either independently corrupted, or "Caesarean" text, Mark 5:31-16:20) and (the mixed text type) Codex Theta 038 (9th century). It is further found in Minuscules 565 (9th century, depending on one's view, either independently corrupted, or "Caesarean" text), 1424 (9th / 10th century, mixed text type in Matthew and Luke, independent in Mark, Byzantine elsewhere), 28 (11th century, which is independent text in Mark, & Byzantine elsewhere), 700 (11th century, depending on one's view, either independently corrupted, or "Caesarean" text), 157 (12th century, independent), 1071 (12th century, independent), and 1241 (12th century, independent in Gospels). It is also found in the *Family 1 Manuscripts*, which contain Minuscules 1 (12th century, independent text in the Gospels, Byzantine elsewhere), 1582 (12th century, independent Matt.-Jude), 209 (14th century, independent in the Gospels and Revelation, Byzantine elsewhere), *et al*; and the *Family 13 Manuscripts*, which contain Minuscules 788 (11th century, independent text), 346 (12th century, independent), 543 (12th century, independent), 826 (12th century, independent), 828 (12th century, independent), 983 (12th century, independent), 13 (13th century, independent), *et al*. It is further found in some manuscripts of the Egyptian Coptic Bohairic Version; Gothic Version (4th century); Georgian Version (5th century); Armenian Version (5th century); the Syriac Pesitto (first half 5th century) and Syriac Harclean (616) Versions; and Persian Diatessaron.

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[145] Greek, "*exest<u>e</u>san* ('they were astonished,' indicative active aorist, 3rd person plural verb, from *exist<u>e</u>mi*)" at Mark 5:42b.

Variant 1 adding Greek, "*pantes* (all)" i.e., "And they were <u>all</u> astonished," is found in the leading representative of the Western Text, Codex D 05 (5th century). Was this brought over from the Latin form "*omnes* (all)," *supra*, by the D 05 scribes finding in the Latin a suitable pretext to manifest their more general attraction to this term?[146] It is also found in the Egyptian Coptic Sahidic Version (3rd century) and some manuscripts of the Egyptian Coptic Bohairic Version; raising the questions, Were these Egyptian manuscripts influenced by corrupt Latin manuscripts, or were some Latin manuscripts corrupted by these Egyptian versions, or were these independent corruptions?

Variant 2 adding Greek "*euthus* ('straightway' or 'immediately')," and so reading, "*Kai* (And) *exestesan* (they were astonished) *euthus* (straightway)," in the wider words, "And <u>straightway</u> they were astonished with a great astonishment," is found in the two leading Alexandrian text's Codices Vaticanus (4th century) and Sinaiticus (4th century). It is further found in (the mixed text type) Codex C 04 (5th century), (the mixed text type) Codex L 019 (8th century), and (the independent) Codex Delta 037 (9th century); and Minuscules 33 (9th century, mixed text type), 892 (9th century, mixed text type), and 579 (13th century, mixed text). It is also found in some manuscripts of the Egyptian Coptic Bohairic Version; and Ethiopic Versions (Roman edition 1548-9; Pell Platt, based on the Roman edition of Rome 1548-9; & Dillmann, 18th / 19th centuries).

In the first place, it might be remarked that whereas "*eutheos* ('straightway' or 'immediately')" is Marcan Greek, by contrast, "*euthus* ('straightway' or 'immediately')" is Alexandrian Text Greek (see Mark 1:10a and Mark 1:20 in Appendix 3, Textual Commentaries Vol. 5 on Mark 1-3; in & Vol. 6, Appendix 3 on Mark 5:2b,29,30,42a). And thus the absence of manuscripts shewing *Variant 2* as "*eutheos*," and those manuscripts that do shew it all being outside the closed class of sources and reading, "*euthus*," is a fairly obvious "give away hint" that this reading is an Alexandrian text conflation which reflects the more general unreliability of the Alexandrian text *vis-à-vis* the neo-Byzantine *Textus Receptus*. (Cf. my comments on the Alexandrian text conflation at e.g., Vol. 4 at Matt. 26:44b and Matt. 26:53b with regard to e.g., Acts 16:7; or Vol. 5 at Mark 1:4, at "Outside the Closed Class of Sources," *Variant 2*; 1:28b;1:38a; 3:14; 3:16; & Vol. 6 at Mark 5:27).

Was *Variant 2* an accidental or deliberate alteration? The Greek "*eutheos* ('straightway' or 'immediately')," is a common Marcan term (e.g., in the first chapter Mark alone, see Mark 1:10,18,20,21,29,31,42,43). In the more immediate context of

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[146] Neo-Alexandrian Metzger refers to the usage of the root Greek word *pas* "in forty passages where the Westcott-Hort text is without it" (Metzger's *Textual Commentary*, 1971 & 1975, p. 88); although (having not investigated this matter further,) I note that *prima facie* this is not necessarily a reliable count as while the Western text's D 05 tends to be a conflationary text that adds to the Word of God; by contrast, the Alexandrian Text underpinning the neo-Alexandrian Westcott-Hort text goes in the other direction and tends to be a prunist text.

Mark 5, we find it used twice in the words, "And straightway (Greek, *eutheos*) the fountain of her blood was dried up" (Mark 5:29), with "And Jesus, immediately (Greek, *eutheos*) knowing in himself that virtue had gone out of him" (Mark 5:30).   Did this influence the Alexandrian School scribe(s) to likewise find some degree of parallelism in a double usage of *euthus* for, "And straightway (Greek, *euthus*) the damsel arose and walked; for she was *of the age* of twelve years.   And straightway (Greek, *euthus*) they were astonished with a great astonishment"?   In a given Greek manuscript, did the TR's "*exestesan* (they were astonished)" come at the end of a line, followed by a paper space before it?   Did an Alexandrian School scribe, possibly influenced by the Marcan usage of "*eutheos* ('straightway' or 'immediately')" in general, and the Marcan usage of "*eutheos* ('straightway' or 'immediately')" at Mark 5:29,30 in particular, then "reconstruct this from context" at Mark 5:42b as "*exestesan* (they were astonished) *euthus* (straightway)"?   Or was *Variant 2* a deliberate alteration?   Did an impious and arrogant Alexandrian School Greek scribe take it upon himself to introduce an alleged "stylistic improvement" in which he added the "*euthus* (straightway)"?

As recorded in support of its Neo-Alexandrian School text in the NU Text of Nestle-Aland's 27th edition (1993), the erroneous *Variant 2* is further found in the so called "Archaic Mark" Minuscule 2427 dated to "the 14th century," although this neo-Alexandrian much coveted "Archaic Mark" Minuscule 2427 was later shown to be "a booby-prize" as it was a forgery which was possibly made after 1874, but which could not have been made earlier than 1874.   But knowledge of this came in 2006 to 2009 which was too late for so many of the neo-Alexandrian translators to know about.

At Mark 5:42b, the erroneous *Variant 2* was adopted by Tischendorf's 8th edition (1869-72), Westcott-Hort (1881), and Nestle's 21st edition (1952).   It was also adopted but placed in square brackets thus making it entirely optional in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993).   This NU Text dilemma reflects a conflict in two of their circular neo-Alexandrian rules, i.e., on the one hand, "the shorter reading is generally the better reading" favours the TR's reading; but on the other hand, the fact that both main Alexandrian texts have "*euthus* (straightway)," and there is also some "external support" for this in other manuscripts, means they tend to think it is the better reading.   Against this Neo-Alexandrian School paradigm "clash of rules," the UBS 3rd (1975) and 3rd corrected (1983) edition NU Text Committee said, "there is a very high degree of doubt concerning the reading selected for the text;" and NU Text Committee member, Bruce Metzger (d. 2007) further said, "It is exceedingly difficult to decide whether *euthus* was inserted by copyists in imitation of *euthus* in the previous sentence, or whether it was deleted as inappropriate ..." (Metzger's *Textual Commentary*, 1971 & 1975, pp. 87-88).

This left two possible solutions for the neo-Alexandrian translators.

Solution 1: Follow Variant 2 as on neo-Alexandrian rules this is found in the two main Alexandrian texts with some "external support."   At Mark 5:42b this was the solution adopted by the *American Standard Version* which reads, "And they were amazed

straightway with a great amazement" (ASV; emphasis mine). This solution was also followed in the NASB, RSV, ESV, TCNT, and Moffatt; as well as the post Vatican II Council new neo-Alexandrian Papists' Roman *Catholic RSV* and NJB.

Solution 2: Follow the TR's reading as on neo-Alexandrian rules "the shorter reading is generally the better reading." At Mark 5:42b this was the solution adopted by the *New Revised Standard Version* which reads, "At this they were overcome with amazement" (NRSV; emphasis mine). This solution was also followed in the NIV, TEV, NEB, REB; as well as new neo-Alexandrian Papists' JB.

For quite different reasons to the post Vatican II Council new neo-Alexandrian Papists' of the JB, to wit, the absence of *Variant 2* in the Latin textual tradition, and the strength of the TR's reading in the Latin textual tradition, the TR was also followed by the old Latin Papists of post Trent Council and pre-Vatican II Council times in both the Clementine Vulgate and Douay-Rheims Version. Thus at Mark 5:42b the Douay-Rheims reads, "and they were astonished with a great astonishment."

An Evangelical Meditation: The Deity of Christ is manifested in, among other things, the fact of Christ's supernatural character, as "the Son of God" (Mark 1:1) who is "the Lord" (Mark 1:3; citing Isa. 40:3, Hebrew, *J^ehovah*, or as Anglicized, "Jehovah"); his supernatural message, and his supernatural miracles (cf. "Evangelical Meditation" at Mark 5:41a, *supra*). And here we find that after our Lord "took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose and walked;" that "they were astonished with a great astonishment" (Mark 5:41,42).

We further read in the Holy Gospel according to Saint Mark, in the fourth chapter 4, at verse 1, "And he," that is, Christ, "began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land." This is a pretty picture of our Lord sitting in a boat on the Sea of Galilee (cf. Mark 5:1), with people listening to him "by the sea on the land," and this is clearly a typical picture of the way our Lord and Saviour, Jesus Christ, would sometimes teach, as we are told that our Lord used this technique on multiple occasions, for "he began again to teach by the sea side." "And he taught them many things by parables" (Mark 4:2).

Now in St. Mark's Gospel Christ's Deity is taught as "Jesus Christ, the Son of God" (Mark 1:1), who as the Second Person of the Holy Trinity together with God the Father and God the Holy Ghost (Mark 1:10,11), may be referred to as "the Lord" or Jehovah of the Old Testament (Mark 1:3; quoting Isa. 40:3). Christ's Deity was also recognized by "unclean spirits" who "cried, saying, Thou art the Son of God" (Mark 3:11). It is further evident in his teaching that "the Son of man is Lord also of the sabbath" (Mark 2:28); for we read in the Fourth Commandment of the Holy Decalogue that "the seventh day is the sabbath of the Lord thy God" (Exod. 20:10; Deut. 5:14), and so if Christ is "Lord … of the sabbath" (Mark 2:28), he is "the Lord thy God" of the

Fourth Precept of the Ten Commandments (Exod. 20:10; Deut. 5:14); and in exercising this authority with respect to the Fourth Commandment we find that in the double *entendre* of the Greek *sabbaton* which means both "week" and "sabbaths," in Mark 16:2, Christ rose on "the first of the week" (Mark 16:9, *sabbatou*, singular, = "week" only) simultaneously meaning "the first of the sabbaths," thus instituting the Christian Sunday Sabbath (cf. John 20:19-23; 26-29; Acts 2:1; 20:7).

But our supernatural Lord came to give a supernatural message, "the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). And in this context, "the way of the Lord" or Jehovah or Jesus was prepared by John the Baptist, with him preaching "the baptism of repentance for the remission of sins" (Mark 1:3,4). And our Lord's Deity was again seen on this issue, for "when Jesus saw" the "faith," of those who "let down the bed" from "the roof" in the house at "Capernaum," "he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:1-5). To which "the scribes sitting there" fairly reasoned, "Who can forgive sins but God alone?," and also unfairly reasoned that Christ did "thus speak blasphemies" (Mark 2:7), for they knew not the Scripture which says, Messiah "shall be called, … The mighty God …" (Isa. 9:6); for as St. Mark says at "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1), he is the Old Testament "Jehovah" or "the Lord" (Isa. 40:3; quoted in Mark 1:3). And so our Lord asked, "Whether is it easier to say to sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:9-12). And in this context of eliciting "faith" (Mark 2:5) that men might "believe the gospel" (Mark 1:15) and have their "sins" "forgiven," (Mark 2:5), our Lord says, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). And in isolating sin he used the standard of the Holy Decalogue (Exod. 20:1-17) in Mark 10, saying for instance, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not [combining the moral teachings of the 8th commandment, 'Do not steal,' with the 9th commandment, 'Do not bear false witness,' thus reinforcing both of these precepts,] Honour thy father and mother" (Mark 10:19). And in isolating sin, our Lord says of those Jews who elevated "tradition" over the Fifth Commandment of the Holy Decalogue, "Honour thy father and thy mother" (Mark 7:10; citing Exod. 20:12), that they were "making the Word of God of none effect through your tradition" (Mark 7:13).

But on what basis can God offer such forgiveness? How can God "be just, and the justifier of him which believeth in Jesus" (Rom. 3:26)? On what basis can forgiveness of sins be so offered to those who "repent … and believe the gospel" (Mark 1:15)? It is on the basis of substitutionary atonement, for our Lord says, "the Son of man came … to give his life a ransom for many" (Mark 10:45) i.e., he is man's *Redeemer* and *Saviour*. And so at the institution of the Lord's Supper or Holy Communion, he says of the bread symbolizing his body broken at Calvary, "Take, eat: this is my body;" and of the red wine symbolizing his blood shed at Calvary, "This is my blood of the new testament, which is shed for many" (Mark 14:22,24). And the proof of God's acceptance

of this substitutionary sacrifice for sin is found in the glorious resurrection of Christ on the third day, to wit, Easter Sunday (Mark 16:1-8); and then by his glorious ascension when "he was received up into heaven, and sat on the right hand of God" (Mark 16:9). Good reader, *faith is not the grounds for our salvation, but the means of it*, whereby we accept the unmerited "mercy" of God upon us (Mark 11:47); as also testifieth the Apostle Paul who saith, "for by grace are ye saved through faith" (Eph. 2:8). Hast thou then accepted by faith the mercy or grace of God unto salvation, on the basis of the atoning merits of Jesus Christ as our Lord and Saviour, who died in our place and for our sins when he hung on the cross at Calvary? If not, then thou needest to repent of thy sins and do so, confessing, "Truly this man was the Son of God" (Mark 15:39). And if thou hast done so, then let us "give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1). How privileged we are, with the infallible Word of God in our possession found in the 39 canonical Old Testament and 27 canonical New Testament books of the religiously conservative Protestant Christian's Holy Bible, as set forth for us in English in the Authorized King James Version of 1611, so that we are able to learn of these things in Holy Writ, and for God the Holy Ghost to convict us of them. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1).