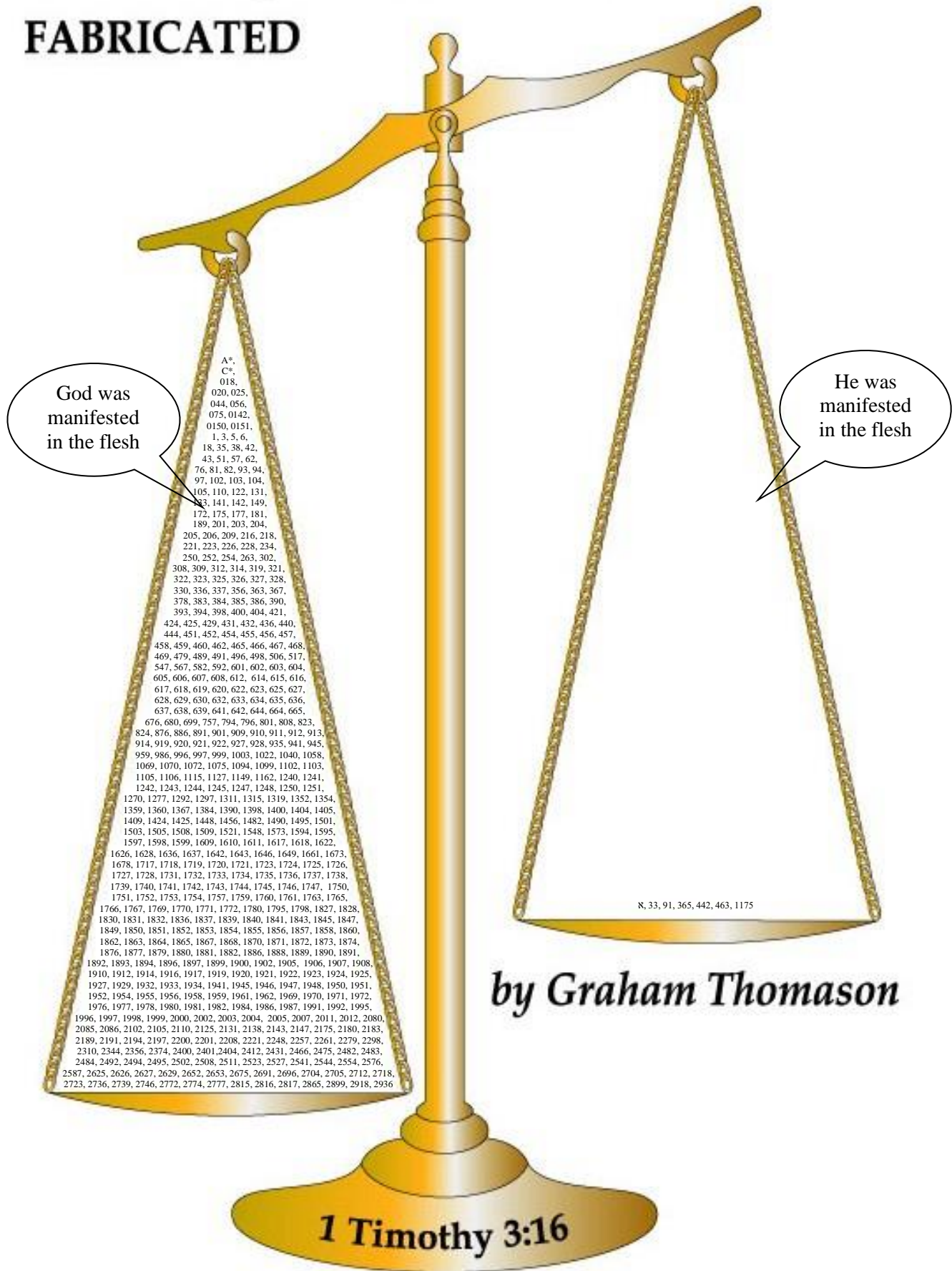


SCRIPTURE, AUTHENTIC AND FABRICATED



God was manifested in the flesh

He was manifested in the flesh

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N, 33, 91, 365, 442, 463, 1175

by Graham Thomason

1 Timothy 3:16

Scripture, Authentic and Fabricated

by Graham G. Thomason, M.A., Ph.D.

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Explanation of the cover

In 1883, Dean John William Burgon published *Revision Revised*, [RR], which includes a dissertation entitled *God was Manifested in the Flesh* (page 424). This provided the inspiration for us to investigate the manuscript evidence for reading *God was Manifested in the Flesh* (or otherwise) in 1 Timothy 3:16, which we are able to do, with gratitude, from scans of almost all manuscripts containing 1 Timothy 3:16, made available by [INTF] and [CSNTM]. The manuscripts shown in the scales are the Gregory-Aland (GA) numbers of manuscripts reading “God ($\Theta\bar{C}$) was manifested in the flesh”, and those reading “he, *or* he who (OC) was manifested in the flesh”. In a separate spreadsheet, available on the www.FarAboveAll.com website, we give the image number and line number of every occurrence. The balance is 527 to 7 manuscripts, so about 98.7% read *God*.

The reader may be surprised to see uncials A and C in the left hand scale pan, and may also be surprised to see F (GA 010) and G (GA 012) absent, which we regard as equivocal. For uncial A, Alexandrinus, Burgon lists 9 witnesses who read the original writing of $\Theta\bar{C}$ in historical times. One cannot eradicate history just because the old line in the theta is no longer discernible (to the eye in visible light, at least). For uncial C, Codex Ephraemi Syri Rescriptus, see the images in our study in this booklet and judge the evidence and Tischendorf’s argument for yourself. Tischendorf’s lithograph, reproduced in [Scrivener-PI] and from there in our study, shows more detail than the [CSNTM] image, because of recent damage to the manuscript. Codices F and G, Augiensis and Boernerianus, which are closely related, both containing a Latin translation as well as the Greek, read $\bar{O}C$, where the superscript line rises. Burgon shows (and we have verified; see Chapter 8) that the line is not a breathing and must be a sign of contraction, perhaps because the common archetype had a very thin line in the theta which had become indiscernible. But we forbear to assign them to the $\Theta\bar{C}$ side of the scales, and request forbearance from the opposing camp.

We have excluded lectionaries, but retained their evidence as ascertained by Burgon in our study below. We have also excluded certain manuscripts: those later than 1500 AD (not affecting the OC count); readings which are ambiguous (GA 010 012 2127 2243 2558); a manuscript reading $\omicron\varsigma\ \theta\epsilon\omicron\varsigma$ (GA 256); 8 manuscripts reading $\omicron\ \theta\epsilon\omicron\varsigma$ (GA 69 88 914 1107 1524 1918 1943 2008); and one reading “o” (GA 06). In manuscripts GA 339 613 2239, we cannot identify the verse e.g. because the pages are not in order and are not indexed. Manuscripts GA 101 1722 1758 2835 2732 are illegible to us from the scan. On the OC side we have included GA 01 (Sinaiticus) despite the question of whether it is a forgery or not, and GA 91 463 1175, despite the section title $\pi\epsilon\omicron\upsilon\ \theta\epsilon\acute{\iota}\alpha\varsigma\ \sigma\alpha\rho\kappa\acute{\omega}\sigma\epsilon\omega\varsigma$, i.e. *concerning divine incarnation*.

The only error in Burgon’s reported readings of 252 manuscripts appears to be GA 91 (Scrivener’s 16^p), perhaps due to an error by his informant in the Paris Library, though we have not, or cannot, verify 15 which no longer exist or can no longer be found, or are open to challenge as to whether they are a manuscript or a lectionary or any other challenge, including 6 destroyed in a fire in Turin in 1904.

Preface

The wide range of Bibles available today can broadly be divided into two rival categories, where each category adheres to a particular Greek text. Which Greek text is the better attested one? A secondary consideration is the accuracy of translation. This booklet is designed to help the reader understand the issues and to make a good choice. Quotations are from the FarAboveAll translation (which in the New Testament is a translation of the Majority Text).

The choice of which Bible to work with is not, in the first instance, a matter of English style: the first concern of a Christian believer must be whether what he or she is reading, and believing, is *genuine Scripture* or not. God sets great value by the words He has given us. Psalm 12:6 reads:

**The words of the Lord are pure words,
They are silver,
Refined in a crucible for the earth,
Purified seven times.**

The distinctive nature of these words to us is brought out in 1 Corinthians 2:13

And we also speak of these things, not with subject matter taught by human wisdom, but with subject matter taught by holy spirit...

As long as these words are on offer, we would be very ill-advised to accept anything less. Genuine Scripture is the Word of God; anything else is from *another source* – something that should sound sinister to the believer. It is hoped that this booklet will provide a clear answer to any student who is wondering what is going on, and where genuine Scripture is to be found.

The two main Greek texts are superficially similar, yet subtly different in key areas, both claiming to be the authentic and preserved Scripture. They are fundamentally incompatible: only one can be the genuine article. The differences arise from which manuscripts are selected for the underlying text, how these manuscripts are read, and how they are translated. The predominant text types are (1) the traditional, majority text, and (2) the modern eclectic, critical, minority text. We will use the terms **Majority Text** and **Eclectic Text**; these terms are used by their own supporters. The differences are of a real concern to the believer, because they affect doctrine. For example, in 1 Timothy 3:16, the Majority Text reads “God was manifested in the flesh”, but the Eclectic Text has the much weaker “He was manifested in the flesh”. We show in this booklet that “God was manifested in the flesh” is by far the best attested reading. The verse is invaluable to Christians who may be challenged on why they call Jesus “Lord”. Shouldn't only God be called “Lord”, not Jesus the carpenter's son? The scriptural answer is that this carpenter's son is *a manifestation of God* — the long-awaited way God has come to us, and the way we come to God. But this wonderful truth has been eviscerated of its force in the Eclectic Text of 1 Timothy 3:16. Many other verses attesting to the Deity of Christ are also under attack (see the chapter on Carson's Chart).

Another example of textual changes with hopelessly slender attestation in the Eclectic Text editions is the removal or disqualification of the traditional Ending of Mark, Mark 16:9-20, thereby undermining the operation of miracles in the apostolic time (as fulfilled in e.g. Acts), also undermining to some extent the resurrection of Christ, since His appearance in Mark is only recorded in these verses. Sinaiticus (Ⲛ) and Vaticanus (B) are paraded as omitting the verses, but the spaced-out writing in Ⲛ and the blank column in B testify indirectly to the ending. Only one minuscule (314) omits the ending. Every other Greek NT manuscript contains the verses, yet by some perverse logic the verses are rejected as “known not to be part of the original text” by the double square brackets in NA²⁵⁻²⁸.

This booklet investigates these and other issues, whilst explaining the nature of the evidence for the conclusions drawn. We draw on the work of Dean John William Burgon, especially [Burgon-RR], and [Scrivener] and [McFall], for the Majority Text side, and Kurt Aland, especially [Aland-TNT] and NA editions for the Eclectic Text side.

Aland incorrectly describes Burgon as a champion of the Received Text (also known as the Textus Receptus) [Aland-TNT, p.19]. That either shows that Aland is unfamiliar with Burgon's scholarship, or it is an outrageously deceitful way to belittle Burgon, because Burgon is not focussed on the Received Text, except incidentally (because the Received Text is so close to the Majority Text); he defends the *Majority Text* – the *best attested* text – with evidence – throughout, and explicitly states that the Received Text *does* call for revision in not a few particulars [Burgon-RR, p.107].

We remark at the outset that we respect the Authorized Version (AV) as a generally good translation of a generally good Greek text. But, like Burgon, we do not defend the AV absolutely, since the Greek text on which it is based, the Received Text, is close to, but not identical with, the majority Greek text, and we believe the translation itself can be improved upon in many places. It is the modern Bibles based on the Eclectic Text that we are concerned to expose as based on a doctrinally deleterious Greek text which is itself based on a textual fallacy. Obviously such a claim requires proof, which we give here in short.

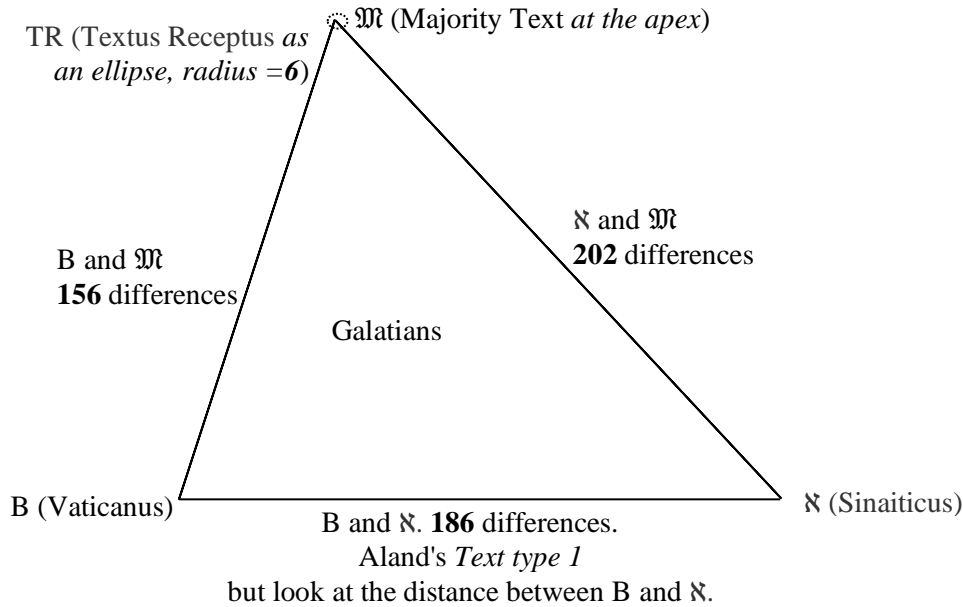
We postulate that text type 1 [Aland-TNT], headed by codices Sinaiticus (Ⲛ) and Vaticanus (B), cannot reasonably be called a text type at all. Dr Leslie McFall, in [McFall] has shown **that when Sinaiticus and Vaticanus differ, which they do twice as often as they mutually agree against the Majority Text, one or the other reading almost always (96%) contains the Majority Text (Ⲙ).** McFall showed this for the gospels; the present author has repeated the research for the epistle to the Galatians, and obtained almost identical results. So, to a first order approximation, **the Majority Text is contained even in these aberrant manuscripts**, and it must be older than them, since no-one claims the Majority Text was constructed in the production of Sinaiticus and Vaticanus. The present author has shown that in Galatians, **Vaticanus and the Majority Text are closer together than Vaticanus and Sinaiticus!** McFall has also shown that also when the Caesarean text type splits, one reading or the other is the Majority Text. The above facts demolish the whole edifice of Aland's textual theory and praxis and the texts founded upon it. The author hereby appeals to the Bible Societies, including the *Institut für Neutestamentliche Textforschung*, (Institute for New Testament Textual Research), to reconsider the evidence and reject the discredited Eclectic Text in favour of the Majority Text, lest they make themselves ridiculous by persisting in a text demonstrably based on a polemical¹ approach, with clamorous rhetoric,² leaving us wondering how it can have a pretence of serious scholarship³.

¹ “Polemical” is a term Aland uses, [Aland-TNT, p.25] to discredit the hard work gone into [HF], *The Greek New Testament According to the Majority Text*. But it is Aland who is polemical, rejecting out of hand manuscripts with a Byzantine text, even uncials, as “of little importance” and of “alien influence” [Aland-TNT, p.105]. Our study provides, in a measure, the case for the defence.

² “Clamorous rhetoric” is Aland's phrase in dismissing Burgon [Aland-TNT, p.11], though Aland does not contest Burgon's extensive evidence. We for our part believe we have shown, on this page and in the rest of this booklet, in a scholarly way, the vacuity of Aland's method.

³ The word “scholarship” is met with in the second sentence of the introduction to NA²⁶, in an opening salvo against the Received Text. We are simply turning Aland's own terms (not our choice of terms) back on him.

Here is the case against denoting Sinaiticus and Vaticanus as a text type, with data from the Galatians study. It would be similar from the Gospels.



To the reader who is interested in a translation of the Majority Text, we commend our translation of *The New Testament in the Original Greek, Byzantine Textform, compiled and arranged by Maurice A. Robinson and William G. Pierpont, 2005*. We have called our translation the *Far Above All* translation, a name taken from Ephesians 1:21. It is available on www.FarAboveAll.com.

Acknowledgements

The author wishes to express his gratitude to the many Christian friends who have encouraged him in writing this book, in particular: Frank Peachey who first suggested the idea of a booklet, Armando Valdes who provided valuable insight on what material was most needful, Fiona Allison who designed the cover, Chris Sparkes who first introduced the author to Burgon's works, and Brian Sherring. These and others have provided valuable comments on many drafts.

We also acknowledge Burgon and Scrivener, who although of a bygone generation, provided the initial inspiration for the content of this booklet through their invaluable painstaking work, which has never been refuted.

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Chapter 1 Introduction

The believer is perhaps accustomed to deciding between two schools of thought on the fronts of biblical exposition (e.g. whether the Old Testament is historically reliable and true or to be explained as a set of legends and myths; whether the origin of man is due to creation or the theory of evolution). It will be noted that the teaching of Old Testament Scripture is consistently endorsed by the teaching of the New Testament, and that if the former is 'broken', then the latter cannot stand either. It is impossible to believe Christ without believing Moses. John 5:47 reads

But if you do not believe his (*Moses'*) writings, how will you believe My words?

Are we supposed to read 1 Corinthians 15:22 as follows?

For as in *fictitious* Adam all die, even so in *non-fictitious* Christ all will be made alive.

There is a similar comparison between Adam and Jesus Christ in Romans 5. Even the famous John 3:16 is only the second half of a sentence beginning at verse 14 with

And as Moses lifted up the serpent in the wilderness ...

Without Adam and Moses, the New Testament cannot stand.

A more subtle controversy is found in the claims made as to what *is* genuine Scripture. Let us investigate. There are many English Bibles available in the shops and online, for example¹:

- | | |
|---|-----------------------------------|
| • American King James Version | • King James 2000 Bible |
| • American Standard Version | • Modern Language Bible (MLB) |
| • Berean Study Bible | • Moffatt Bible Translation |
| • Berean Literal Bible | • NET Bible |
| • Contemporary English Version (CEV) | • New American Standard Bible |
| • Christian Standard Bible | • New American Standard 1977 |
| • Darby Bible Translation | • New English Bible (NEB) |
| • Douay-Rheims Bible | • New Heart English Bible |
| • English Revised Version | • New International Version (NIV) |
| • English Standard Version | • New King James Version (NKJV) |
| • GOD'S WORD® Translation | • New Living Translation (NLT) |
| • Good News Translation (GNT) | • New Revised Standard Version |
| • Goodspeed Bible Translation | • Revised Standard Version (RSV) |
| • Holman Christian Standard Bible | • Today's English Version (TEV) |
| • International Standard Version | • Webster's Bible Translation |
| • Jerusalem Bible | • Weymouth New Testament |
| • Jubilee Bible 2000 | • World English Bible |
| • King James (Authorized) Version
(KJV/AV) | • Young's Literal Translation |

We could add our own translation, the FarAboveAll translation (FAA) to the list, but at the time of writing (July 2018), it is only available online, at www.FarAboveall.com. These Bibles differ quite considerably in many places. We will examine some of the differences presently. As mentioned in the preface, the choice of which Bible to work with is not, in the first instance, a matter of English style:

¹ For a longer list, see https://en.wikipedia.org/wiki/Bible_translations and https://en.wikipedia.org/wiki/Modern_English_Bible_translations.

the first concern of a Christian believer must be whether what he or she is reading, and believing, is *genuine Scripture* or not. Genuine Scripture is the precious Word of God. Anything else is from *another source*.

Above all, the present author wishes to ensure that in every discussion, all the evidence is on the table.

Some maintain that the differences are few, are minor, and that doctrines are unaffected. We shall see presently that this is certainly not the case. [Burgon-RR, p.107] states that Westcott and Hort's Greek text departs from the traditional text nearly 6000 times, almost invariably *for the worse*.

At a detailed level, almost every verse of the New Testament is subject to corruption in *some* Greek manuscript. A favourite target of the corrupters – one of serious doctrinal import – is the deity of the Lord Jesus Christ.

Others maintain that more than one variant text can be accepted as being from God. For example, Professor D. A. Carson, in his book *The King James Version Debate*, [Carson], writes as follows:

Textual critics now have an abundance of evidence from which it is frequently difficult to decide which text type is superior: why should it be thought better to return to any one text type exclusively when God in his providence has provided us with such wealth?
(p.54)

A 'wealth' of differing texts! Does not common sense indicate God *cannot* have left us with disparate texts, often totally contradictory (for example in Colossians 2:18 – to be discussed). How can two contradictory texts both be the Word of God? If Professor Carson's argument is accepted indiscriminately, then we credit God with the provision of not just one, but *two* Jesuses in Matthew 1:16

- 1) The Jesus of the traditional and Majority Text, miraculously born of a virgin:

¹⁶and Jacob begot Joseph, the husband of Mary, by whom Jesus was conceived, who is called Christ. ... ¹⁸... his mother Mary ... was found to be with child, by holy spirit.

– and –

- 2) The Jesus of the Sinaitic Syriac version, a Jesus begotten by Joseph:

Jacob begot Joseph; Joseph, to whom was betrothed Mary the virgin, begot Jesus who is called the Christ.

Fortunately, the text of the Sinaitic Syriac reading has little support (none of it being Greek), and so has not (yet?), as far as we are aware, found its way *directly* into the text or footnotes of English Bibles. However, the CEV (*Contemporary English Version*) is perilously close to the Sinaitic Syriac, in that it renders the genealogy in Matthew 1 as a simple list of ancestors without any mention of 'begetting' at all. The CEV renders extremely freely and inaccurately, under the guise of being 'crafted to be read aloud without stumbling'. Yet it claims faithfulness to the meaning and accuracy. On reading Matthew 1:1-17 in the CEV, the reader will naturally take the names (from Abraham down to Joseph the husband of Mary) as physical ancestors, whereas the traditional text, and in this case also the Eclectic Text, is very precise about who begot whom.

More widely promoted is the following case, which is in a similar vein, though not so explicit. The traditional reading of Luke 2:33 (which is certainly the correct one) is:

Joseph and his mother were amazed...

Modern printed Greek texts and modern translations based on it read:

The child's father and mother were amazed...

Joseph *is* the Lord's father as reckoned by law. Mary refers to Joseph as the Lord's father in Luke 2:49, but note how the Lord refers to His true Father in His reply: **Did you not know that I need to be immersed in my father's affairs?"** The danger here is that a new generation of Christians might be led to infer that Joseph is the biological father of Jesus by a reading exhibited in a hopelessly small minority of manuscripts. The Greek manuscript evidence for the modern reading is a paltry 1% of

manuscripts, N B D L W 1 700 1241, consisting mainly of a notorious cluster about which we shall have more to say later.

In this and many other ways, the choice of which Bible is a choice of *which Jesus*.

The fact that there are so many Bibles to choose from is bound to cause confusion to many. However, God is not the author of confusion [1 Corinthians 14:33]. He has revealed in His Scriptures only *one* Jesus who is the Lord Jesus Christ. The disparity of the various 'new' Bibles arouses our suspicion. The concerted focus of certain readings in undermining the true Jesus leads us to the conclusion that we are facing something more than coincidence or carelessness. A study of the textual evidence will show that we are facing an illicit alteration in God's written testimony given to man concerning the Lord and His precious gifts to us (age-abiding life, redemption, forgiveness of sins etc. etc.). The words of the Scriptures themselves are under attack.

The reader may be alarmed at the danger exposed. How are the true Scriptures to be identified? Let the reader be assured that it is not difficult, and take comfort that the true Scriptures have been safeguarded by an overwhelming amount of evidence, when it can be seen through the smokescreen raised by those hostile to it. The short answer to the question is to read Scripture based on the Majority Text, such as the *FarAboveAll* translation. See reference [FarAboveAll].

Chapter 2 Two Greek Texts

This chapter will give some idea of the scale of the problem that lies before us, though even this is only the tip of the iceberg to the discerning reader of Scripture. We show some of the changes the modern versions have made to the traditional text. All the changes below are *contrary to the majority manuscript support* (this will be explained later). Indeed, we conclude that the changes are simply corruptions. The subtlety for the ordinary reader is that the changes have been imposed by the construction of a **new Greek text** (notably Westcott and Hort's text, Nestle-Aland editions), thus making it difficult for the layman to assess what is going on. In subsequent chapters we discuss the manuscripts and other witnesses to the text and present specific evidence in some specific case studies. The reader will soon realise that the new Greek text is based on a tiny minority (typically 1%) of textual witnesses that can neither claim to be the oldest¹, nor the most broadly attested throughout time², nor broadly based geographically³, nor are they supported by early translations⁴. In addition to the corruptions arising from the new Greek text, there are additional deprivations in the various modern versions due to mistranslations⁵ and glosses⁶ of their own. The following pages in this chapter contrast the traditional Majority Text (exhibited as the unedited text) with the 'new' text (exhibited by strikethrough of omissions and other signs of editing)⁷. Not every 'modern' Bible has every alteration – they do not all use an identical text – but most modern Bibles will be found to have a significant proportion of the corruptions shown. The verses are quoted from the *FarAboveAll* translation.

Reminder: the underlying text below represents the Majority Text (from the FarAboveAll translation). The double strikethrough and other alterations are the changes made to it in NA²⁵ or NA²⁶. Single square brackets, [...], mean the words are of "doubtful authenticity", and are missing in some translations or discredited or considered doubtful in the footnotes; we also strike these through. Additions are shown by an insertion sign, ∩, followed by raised text in a different font. All the additions are in conjunction with a deletion, and so are really substitutions.

Matthew

- 1:25 but did not know her until she had borne her ~~firstborn~~ son.
- 5:44 but I say to you, love your enemies, ~~bless those who curse you, do good to those who hate you, and pray for those who treat you spitefully and persecute you,~~
- 6:13 And do not lead us into temptation,
But rescue us from evil,
~~For yours is the kingdom,
And the power and the glory,
Throughout the ages. Amen.~~
- 6:33 But first seek the kingdom [~~of God~~] and his righteousness, and all these *things* will be added to you.

¹ There are many 'Church Fathers' who quote Scripture, and who predate the earliest New Testament manuscripts we have. They generally quote the traditional text.

² It appears that the corrupt manuscripts have their origin around the 3rd century.

³ It appears that the corrupt manuscripts have their origin in Egypt.

⁴ Especially the Syriac Peshitto version is important, being of 150 A.D. It generally supports the traditional text.

⁵ See the case study on James 1:1 for an example of licentious translation.

⁶ A gloss is an explanation or interpretation in the margin or text of a document. The NIV's illicit addition of "with Israel" in Ephesians 3:6 is a good example, which we consider in a case study.

⁷ [RP-2005] and [HF] show where the Eclectic Text differs from their edition of the Majority Text. The Burgon books are full of detailed analyses of almost innumerable textual corruptions. A source of textual differences in English is [NKJV], since it footnotes many differences compared to the United Bible Societies' Eclectic Text. The Moorman books also make a valuable contribution; see the References. The verses in the present study are noted as being in [RP-2005] but absent or bracketed in NA²⁵ or NA²⁶.

- 8:29 And in this case they shouted, and said, “What *have* you got to do with us, ~~Jesus~~ the son of God? Have you come here to torment us before *the* due time?”
- 9:13 ... For I have not come to call *the* righteous, but sinners ~~to repentance~~.
- 12:47 [~~Then someone said to him, “Look, your mother and your brothers are standing outside, wanting to speak to you.”~~]
- 13:51 ~~Jesus said to them~~, “Did you understand all these *things*?” And they said to him, “Yes, ~~Lord~~.”
- 15:8 This people ~~approaches me with their mouth~~,
And with *their* lips they honour me,
But their heart is far removed from me.
- 16:20 Then he charged his disciples not to tell anyone he was ~~Jesus~~ the Christ.
- 17:21 ~~But this kind does not come out except by prayer and fasting~~.
- 18:11 ~~For the son of man came to save that which was lost~~.
- 19:9 and I say to you that whoever divorces his wife, *it not being* for fornication, and marries another, commits adultery. ~~And he who marries her who is divorced commits adultery.~~”
- 19:17 And he said to him, “Why do you call me good? No-one *is* good except one: ~~God~~. But if you wish to enter into life, keep the commandments.”
- 20:7 They said to him, ‘Because no-one has hired us.’ He said to them, ‘You too, go to the vineyard, ~~and you will receive whatever is right.~~’
- 20:16 In this way the last will be first and the first last. ~~For many are called, but few are chosen.~~”
- 20:22 But Jesus answered and said, “You do not know what you are asking. Can you drink *from* the cup which I am about to drink *from*? ~~Or be baptized with the baptism with which I am baptized?~~” They said to him, “We can.”
- 21:44 [~~And whoever falls on this stone will be shattered. But on whomever it falls, it will crush to powder~~].”
- 23:14 ~~Woe to you, scribes and Pharisees, hypocrites, because you shut up the kingdom of the heavens in front of men, for you do not go in, neither do you let those who are on the road to going in actually go in.~~
- 25:13 So be watchful, because you do not know the day or the hour ~~when the son of man will come~~.
- 27:24 And when Pilate saw that it was to no avail, but rather a tumult was arising, he took *some* water and washed his hands facing the crowd, and said, “I am innocent of the blood of this ~~just man~~. You see *to it*.”
- 28:9 But ~~as they were going to report it to his disciples~~, behold, Jesus confronted them, and said, “Greetings.” And they went up to *him* and took hold of him by the feet and worshipped him.

Mark

- 1:1 *The* beginning of the gospel of Jesus Christ, [~~the son of God~~],
- 1:14 Then after John had been arrested, Jesus went to Galilee, proclaiming the gospel ~~of the kingdom~~ of God,
- 1:31 And he came over and took hold of her by the hand and lifted her up, and the fever left her ~~immediately~~, and she looked after them.

- 6:11 And *as for* whoever does not receive you, or hear you, when you depart from there, shake off the dust under your feet as a testimony to them. ~~Truly, I say to you, it will be more tolerable for Sodom or Gomorrah on the day of judgment than for that city.~~”
- 6:16 But when Herod heard *about it*, he said, “John, whom I had beheaded – that’s *who it is*. He has been raised ~~from the dead.~~”
- 7:8 For having abandoned the commandment of God, you hold to the tradition of men: ~~washings of pots and chalices, and you do many other similar things.~~”
- 7:16 ~~If anyone has ears to hear, let him hear.~~”
- 9:42 And whoever shall offend one of *these* little ones that believe [~~in Me~~], it would be better for him that a millstone were hung about his neck, and he were cast into the sea.
- 9:44 ~~Where their worm does not die,
And the fire is not extinguished.~~
- 9:46 ~~Where their worm does not die,
And the fire is not extinguished.~~
- 9:49 For everyone will be salted with fire, ~~and every sacrifice will be salted with salt.~~
- 10:21 Then Jesus looked at him and felt *brotherly* love for him and said to him, “You lack one *thing*: go and sell what you have and give *it to the* poor, and you will have treasure in heaven. And come and follow me and ~~take up the cross.~~”
- 10:24 Now the disciples were astounded at his words. But Jesus answered again and said to them, “Children, how difficult it is for those ~~trusting in money~~ to go into the kingdom of God!”
- 11:26 ~~But if you do not forgive, neither will your father in the heavens forgive your transgressions.~~”
- 13:33 Watch out, be vigilant ~~and pray~~, for you do not know when the time is.
- 14:68 But he denied *it*, and said, “I do not know or even understand what you are saying.” Then he went out into the forecourt, [~~and the cock crowed~~].
- 15:28 ~~So the scripture was fulfilled which says, “And he was reckoned with lawless ones.”~~
- 16:9 ⁹~~Then after he had risen early on the first day of the week, he appeared first to Mary of Magdalene, out of whom he had cast seven demons. ¹⁰She departed and told those who had been in company with him, who were mourning and weeping. ¹¹And when they heard that he was alive and had been seen by her, they did not believe it. ¹²And after this, he was manifested in another form to two of them who were walking around, as they were going to a field. ¹³At this they went off and told the rest. But those did not believe them either. ¹⁴Later, he was manifested to the eleven themselves as they were reclining at table and he reproached their unbelief and hardness of heart, because they had not believed those who had seen him risen. ¹⁵And he said to them, “Go into the whole world and preach the gospel to the whole of creation. ¹⁶He who has believed and has been baptized will be saved, but he who has not believed will be condemned. ¹⁷And these signs will closely follow those who have believed. They will cast out demons in my name; they will speak in new tongues; ¹⁸they will take up serpents; and if they drink anything deadly, it will not harm them at all; they will lay hands on the infirm, and they will get better.” ¹⁹So then, after speaking to them, the Lord was taken up into heaven and sat at the right hand of God. ²⁰And they went out and preached everywhere, with the Lord working with them, confirming the word through signs following. Amen.~~

Luke

- 1:28 and when the angel had come to her, he said, “Greetings, *you who have been* shown grace. The Lord *is* with you. ~~Blessed are you among women.~~”

- 2:14 “Glory in *the* highest *realms* to God,
And peace on earth;
~~Goodwill among men~~ \wedge peace to men on whom his favour rests.”
- 2:33 ~~Joseph~~ \wedge his father and his mother were amazed at the *things* said concerning him,
- 2:43 and when they had spent the days *there*, as they returned, the boy Jesus remained in Jerusalem, but ~~neither Joseph nor his mother knew~~ \wedge his parents did not know *it*,
- 4:4 At this Jesus answered him and said, “It stands written, ‘Man shall not live by bread alone, ~~but by every word of God.~~’ ”
- 4:8 Then Jesus answered him and said, “~~Off with you behind me, Satan.~~ It stands written, ‘You shall worship *the* Lord your God, and you shall serve him only.’ ”
- 4:41 Demons also came out of many *of them*, shouting and saying, “You are ~~the Christ~~ the son of God”, but he rebuked *them* and did not allow them to speak, because they knew he was the Christ.
- 6:1 Now it came to pass on a ~~high-day~~ Sabbath that he was crossing through the cornfields, and his disciples were plucking ears *of corn* and eating *them*, rubbing *them* with *their* hands.¹
- 6:48 He is like a man who built a house, who dug and went deep and laid a foundation on rock. Then when a flood came, the river beat against that house, but it was not strong enough to shake it, for it ~~had been founded on rock~~ \wedge was well built.
- 9:54 Then when his disciples James and John saw *him*, they said, “Lord, do you want us to command fire to come down from heaven and destroy them, ~~as Elijah did for his part?~~”
- 11:2-4 ²So he said to them, “When you pray, say,
‘~~Our~~ father ~~in the heavens~~,
May your name be sanctified.
May your kingdom come.
~~May your will be done,~~
~~As in heaven,~~
~~So on the earth.~~
³Give us our oncoming bread daily,
⁴And forgive us our sins,
For indeed we ourselves forgive everyone indebted to us.
And do not lead us into temptation,
~~But save us from evil.~~’ ”
- 11:29 As the crowds continued to accumulate, he went on to say, “This generation is wicked. It is looking for a sign, but no sign will be given to it except the sign of Jonah ~~the prophet~~,
- 22:31 ~~And the Lord said,~~ “Simon, Simon, see *how* Satan has made a claim on you *all*, so as to sift you like grain.
- 22:64 and blindfolded him ~~and struck him on the face~~ and *then* questioned him, saying, “Prophecy, who is it who struck you?”
- 23:17 ~~After all, he had an obligation to release one person to them at each festival.~~
- 23:38 Indeed there was an inscription written over him ~~in Greek and Latin and Hebrew letters:~~
“This is the king of the Jews.”
- 23:42 Then he said to Jesus, “Remember me, ~~Lord~~, when you go into your kingdom.”

¹ (Luke 6:1) The deleted word in Greek is δευτερόπρωτος (*second-first*); it has perplexed many. Could the answer to the puzzle lie in the fact that high feast days were also called sabbaths? In Leviticus 23:24 the *first* day of the seventh month (blowing of trumpets) is called a sabbath. In verse 27 the *tenth* day of the month (the day of atonement) is introduced. It is called a sabbath in verse 32. Now the *first* and *tenth* day of the month cannot both fall on the same day of the week, yet both are sabbaths.

- 23:45 And the sun became ~~darkened~~ [^] *eclipsed*, and the veil of the sanctuary was split *down the* middle.¹
- 24:12 ~~Then Peter arose, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.~~²
- 24:36 And while they were saying these *things*, Jesus himself stood in their midst ~~and said to them, "Peace to you."~~³
- 24:40 ~~Then when he had said this, he showed them *his* hands and *his* feet.~~⁴
- 24:49 And mark *this*, I am sending my father's promise over you. So stay in the city ~~of Jerusalem~~ until you are invested with power from *on high*."
- 24:51 and it came to pass while he was blessing them *that* he became separated from them ~~and was carried up to heaven.~~⁵

John

- 1:27 He is the *one who* comes after me, ~~who had existence before me~~, the strap of whose sandal I am not worthy to loosen."
- 3:13 And no-one has ascended to heaven except him *who* came down from heaven, the son of man ~~who is in heaven~~.
- 3:15 so that everyone who believes in him should ~~not be lost, but~~ have age-abiding life.
- 4:42 And they said to the woman, "It is no longer on account of your story that we believe, for we have heard him ourselves, and we know that this is truly the saviour of the world, ~~the Christ.~~"
- 5:3-4 ³In these a very large number of people who were ill were lying down: *the blind, the lame, the wizened*, ~~awaiting the movement of the water,~~ ⁴~~for an angel would come down into the pool at a certain time and disturb the water. Then the first to go in after the disturbance of the water would be cured of whatever disease he was suffering from.~~
- 6:47 Truly, truly, I say to you, he *who* believes ~~in me~~ has age-abiding life.
- 6:69 and we have believed, and know, that you are ~~the Christ, the son of the living God~~ [^] the holy one of God ."

¹ (Luke 23:45) The modern Greek texts read *eclipsed*. Moffatt translates using the word 'eclipse'. With modern versions which do not specify the underlying Greek text, it is hard to see whether they reject NA or translate as if ἐκλείπω means something akin to *darkened* (which it does not), e.g. *stopped shining* (NIV).

² See below.

³ See below.

⁴ (Luke 24:12, Luke 24:36, Luke 24:40) The struck-through text is absent in the main text of NA²⁵, but present in NA²⁶. Absent in the main text of NEB, RSV.

⁵ (Luke 24:51) The struck-through text is absent in the main text of NA²⁵, but present in NA²⁶. Absent in the main text of NEB.

7:53-8:11 ⁵³~~Then each went to his house. ¹But Jesus went to the Mount of Olives. ²Then at dawn he presented himself at the temple again. And all the people came, and he sat down and was teaching them, ³when the scribes and Pharisees brought to him a woman *who had been* caught in adultery, and placed her at the *focus of attention*, ⁴and said to him, testing *him*, “Teacher, this woman was caught in the act of committing adultery, ⁵and in the law, Moses, commanded us *that such people are to be stoned*. So what do you say?” ⁶But they said this testing him, so that they might have *something* to accuse him *with*. But Jesus stooped and wrote on the ground with *his* finger, not acting in pretence. ⁷And when they persisted in asking him, he straightened up and said to them, “Let him *who is* without sin among you cast a stone at her first.” ⁸Then stooping again, he wrote on the ground. ⁹And having heard *it*, and being convicted by *their* conscience they went out one by one, beginning with the elders; then Jesus was left *there* alone with the woman at the focal point. ¹⁰Then Jesus straightened himself up and not seeing anyone except the woman, said to her, “Where are those accusers of yours? Didn't anyone condemn you?” ¹¹And she said, “No one, Lord.” Jesus then said, “Neither do I judge you. Go and do not sin any more.”~~

8:16 And if I do judge, my judgment is true, because I am not alone, but *it is a case of* me and ~~the father~~ ^Λthe one who sent me.¹

9:35 Jesus heard that they had cast him out, and found him, and asked him, “Do you believe in the son of ~~God~~ ^Λman?”

11:41 So they removed the stone ~~where the deceased was lying~~. Jesus lifted *his* eyes upwards and said, “Father, I give thanks to you because you have heard me.

16:16 *Just a little while* and you *will* not see me, and then another little *while* and you will see me, ~~because I am going to the father.~~”

17:12 When I was with them ~~in the world~~, I kept them in your name. I have guarded *those* whom you have given me, and not one of them has been lost, except the son of perdition, so that the scripture might be fulfilled.

Acts

2:30 Now since he was a prophet and knew that God had sworn to him by an oath that he would raise up the Christ from *the* fruit of his loins ~~according to the flesh to sit on his throne~~,

7:30 And when forty years had passed, *the* angel ~~of the Lord~~ appeared to him in the desert of Mount Sinai in *the* flame of *the* bush on fire.

15:18 ~~All his works have been known to God~~ since *the* beginning of time.

16:31 And they said, “Believe in the Lord Jesus ~~Christ~~, and you and your household will be saved.”

17:26 And he made every nation of men from one ~~blood~~, so as dwell on all the surface of the earth, and he set appointed times and the borders of their territory,

20:25 And now, look, I know that none of you, among whom I went about proclaiming the kingdom ~~of~~ ~~God~~, will see my face any longer,

23:9 And loud shouting arose and the scribes of the faction of the Pharisees stood up and strove, and said, “We do not find anything wrong in this man. And if a spirit or angel has spoken to him, ~~let us not fight God.~~”

24:15 having a hope in God, which these *people* themselves also expect – that there will be a resurrection ~~of the dead~~, both *the* just and *the* unjust.

¹ (John 8:16) The struck-through text is absent in the main text of NA²⁵, but present in NA²⁶. Absent in the main text of NEB and RSV (in NEB without even a footnote).

- 28:16 And when we came to Rome, ~~the centurion handed over the prisoners to the military commander,~~ but it was permitted for Paul to remain by himself with the soldier guarding him.
- 28:29 ~~And when he had said these things, the Jews departed, holding a lot of debate among themselves.~~

Romans

- 1:16 For I am not ashamed of the gospel ~~of Christ~~. For it is *the* power of God for salvation to everyone who believes, to *the* Jew first and also to *the* Greek.
- 1:29 being filled with all unrighteousness, ~~fornication~~, wickedness, fraud, malice; *being* full of envy, murder, strife, deceit, malignity – whisperers,
- 5:2 through whom we have also obtained access [~~by faith~~] into this grace in which we stand, and we exult in *the* hope of the glory of God.¹
- 8:1 So *there is* now no condemnation of those in Christ Jesus, ~~who do not walk according to *the* flesh, but according to *the* spirit.~~
- 9:28 For he will conclude *the* matter
And make decrees ~~in righteousness,~~
~~Because *the* Lord will carry out *the* pronouncement~~
~~Which has been decreed~~ on the earth.”
- 10:15 And how will they do the proclaiming if they are not sent? As it stands written,
“How beautiful *are* the feet
~~Of those who preach the gospel of peace,~~
Of those *who* preach the gospel of good *things!*”
- 11:6 And if by grace, *then* no longer by works, *for* then grace is no longer grace. ~~But if by works, then it is no longer grace, for then the work is no longer work.~~
- 14:6 He *who* considers the day considers *it* to *the* honour of *the* Lord, ~~and he who ignores the day ignores *it* to *the* honour of *the* Lord.~~ And he *who* eats *something*, eats *it* to *the* honour of *the* Lord, for he gives thanks to God. And he *who* refrains from eating *something* refrains from eating *it* also to *the* honour of *the* Lord, and gives God thanks.
- 14:21 *It is* good not to eat meat or drink wine or *to consume anything* at which your brother stumbles ~~or is offended or falters.~~
- 15:29 And I know that when I come to you, I will come in *the* fulness of *the* blessing of ~~the gospel of~~ Christ.
- 16:24 ~~The grace of our Lord Jesus Christ be with all of you. Amen.~~

1 Corinthians

- 1:14 I thank [~~God~~] that I did not baptize any of you except Crispus and Gaius, ¹⁵so that no-one should say that I baptized in my own name.²
- 5:7 Clear out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed ~~for us~~ – Christ –
- 6:20 for you have been bought at a price. Glorify God, therefore, in your body ~~and in your spirit, which are God's.~~
- 7:5 Do not withhold from one another, except perhaps in agreement for a while, in order that you may be at leisure for ~~fasting and~~ prayer, and come together again, so that Satan does not tempt you through lack of control on your part.

¹ (Rom 5:2) The struck-through words are absent in NEB, RSV main text; footnoted in RSV.

² (1 Cor 1:14) The struck-through word is absent in NA²⁵, bracketed in NA²⁶. Absent in RSV main text.

- 7:39 *The wife is bound ~~by the law~~ as long as her husband is alive. But if *her* husband falls asleep, she is free to marry whom she wishes, *except that it must be in the Lord.**
- 10:28 But if anyone says to you, “This has been offered to idols”, do not eat *it* on account of him who informed *you* and conscience. ~~For the earth is the Lord's and the fulness of it.~~
- 11:24 And when he had given thanks, he broke *it* and said, “~~Take it and eat it.~~ This is my body which is broken for you. Do this in remembrance of me”,
- 11:29 For he *who* eats and drinks unworthily eats and drinks judgment on himself, not discerning the body ~~of the Lord.~~
- 15:47 The first man *was* of *the* earth – of dust. The second man *is* ~~the Lord~~ from heaven.
- 16:23 The grace of the Lord Jesus ~~Christ~~ *be* with you.

2 Corinthians

- 4:6 For *it is* God, who commanded light to shine from darkness, who has shone in our hearts for the enlightenment of knowledge of the glory of God in *the* face of [~~Jesus~~] Christ.¹

Galatians

- 1:15 But when [~~God~~] \wedge *he*, who set me apart from my mother's womb and called *me* through his grace, was pleased²
- 3:1 O foolish Galatians, who has spellbound you ~~into not obeying the truth,~~ *you* before whose eyes Jesus Christ was exhibited, crucified among you?
- 3:17 And I say this: *the* law, which came four hundred and thirty years afterwards, does not annul a covenant confirmed beforehand by God ~~until Christ,~~ *an annulment* which *would* break the promise.
- 4:7 so that you are no longer a slave but a son, and if a son, then an heir ~~of God's through Christ~~ \wedge *through God.*
- 6:15 For ~~in Christ Jesus~~ neither does circumcision effect anything nor *does* uncircumcision, but a new creation *does.*
- 6:17 From now on let no-one cause me trouble, for I bear the marks of ~~the Lord~~ Jesus on my body.

Ephesians

- 3:9 and to enlighten everyone *as to* what the dispensation of the mystery *is*, which *was* hidden from the ages in God, who created all *things* ~~through Jesus Christ,~~
- 3:14 For this reason I bow my knees to the father ~~of our Lord Jesus Christ,~~
- 5:30 for we are members of his body, ~~of his flesh and of his bones.~~
- 6:1 Children, obey your parents [~~in the Lord~~], for that is right.³
- 6:10 Finally, ~~my brothers,~~ be empowered in *the* Lord and in the might of his strength.

¹ (2 Cor 4:6) The struck-out text is absent in NA²⁵, RSV.

² (Gal 1:15) The struck-out text is absent in NA²⁵, RSV.

³ (Eph 6:1) The struck-out text is absent in NEB.

Philippians

3:16 But whatever *stage* we have reached, let us keep to the same line ~~and hold to the same frame of mind.~~

Colossians

1:2 to the saints and faithful brothers in Christ in Colossae, grace to you, and peace from God our father ~~and Lord Jesus Christ.~~

1:28 whom we proclaim, admonishing every man, and teaching every man in all wisdom, in order that we may present every man perfect in Christ ~~Jesus,~~

2:11 in whom you have also been circumcised with a circumcision made without hands by the divesting of the ~~sinful~~ fleshly body by the circumcision of Christ,

2:18 Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has ~~not~~ seen, vainly puffed up by his fleshly mind,

3:6 on account of which the wrath of God comes [~~on the sons of disobedience~~],¹

1 Thessalonians

1:1 *From* Paul and Sylvanus and Timothy, to the church of *the* Thessalonians in God *the* father and Lord Jesus Christ, grace to you, and peace ~~from God our father and Lord Jesus Christ.~~

3:11 Now may our God and father himself, and our Lord Jesus ~~Christ,~~ guide our way towards you.²

3:13 In order to strengthen your hearts *as* blameless in holiness before our God and father at the coming of our Lord Jesus ~~Christ~~ with all his holy *ones*.³

1 Timothy

1:17 Now to the king of the ages, indefectible, invisible, *the* only ~~wise~~ God, *be* honour and glory throughout the durations of the ages. Amen.

2:7 to which I have been appointed a herald and apostle – I speak the truth ~~in Christ~~; I am not lying – a teacher of *the* Gentiles in faith and truth.

3:16 and confessedly great, is the mystery of godliness: ~~God~~ ^{he} was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world *and* taken up in glory.

4:12 Let no-one despise your youth, but become a model for believers, in word, in behaviour, in love, ~~in spirit~~, in faith, in purity.

6:5 vain arguments of men corrupt in mind and devoid of the truth, who reckon godliness to be a means of gain. ~~Do not associate with such.~~

2 Timothy

1:11 *for the cause of* which I have been appointed a preacher and apostle and teacher of *the* ~~Gentiles.~~

¹ (Col 3:6) The struck-out text is absent in NA²⁵, NEB, main text of RSV.

² (1 Thes 3:11) The struck-out word is silently absent in NA²⁶; present in [HF], in [RP-2005], and in all 13 of Scrivener's manuscripts in [Scrivener-59].

³ (1 Thes 3:13) The struck-out word is silently absent in NA²⁶; present in [HF] as *Mpt* (part of the majority), in [RP-2005], and in 9 out of 13 of Scrivener's manuscripts in [Scrivener-59]. Also present in manuscripts F and G as can be seen from scans on [CSNTM], images GA_10_0100.jpg and 012_183.jpg. It would be good to have more data on this verse before deciding on the true reading.

4:22 The Lord ~~Jesus Christ~~ *be* with your spirit. Grace *be* with you. Amen.

Titus

1:4 to Titus, a genuine child in a shared faith, grace, mercy *and* peace from God *the* father and ~~Lord~~ Jesus Christ our saviour.

Philemon

1:6 *praying* that the fellowship of your faith may be effective in acknowledgment of everything good among us in *the cause of* Christ ~~Jesus~~.

1:11b-12 whom I have sent back – ¹²~~now would you receive~~ *to you*, him, that is *to say* my own inner heart,

Hebrews

1:3 who being *the* radiance of *his* glory and *the* impressed image of his essence, and upholding everything by his powerful word, after he had ~~through his own doing~~ brought about the cleansing of our sins, sat down at *the* right *hand* of the majesty on high,

7:21 but he *was appointed* with *the* swearing of an oath, by saying to him,

“*The* Lord has sworn
And will not change his mind,
‘*You are* a priest throughout the age
~~According to the order of Melchizedek~~’” –

10:30 For we know him *who has* said, “Vengeance *is* mine, I will repay”, ~~says the Lord~~, and again, “*The* Lord will judge his people.”

10:34 For indeed you sympathized with my bonds and you accepted the confiscation of your property with joy, knowing that you have for yourselves better and permanent property ~~in the heavens~~.

11:11 By faith Sarah herself also received power to conceive seed and when past the prime of life ~~she gave birth~~, because she considered him *who* made the promise faithful.

1 Peter

1:22 Now that you have sanctified your inner selves by obedience to the truth ~~through the spirit~~ *leading* to unfeigned brotherly love, love each other intensely from a pure heart,

4:1 So *with* Christ having suffered ~~on our behalf~~ in *the* flesh, you arm yourselves too with the same mind, for he *who has* suffered in *the* flesh has ceased from sin,

4:14 If you are reproached on account of *the* name of Christ, *you are* blessed, because the spirit of glory and of God rests on you. ~~From their perspective he is blasphemed, but from your perspective he is glorified.~~

5:10 And may the God of all grace – who *has* called you into his age-abiding glory in Christ ~~Jesus~~, after you have suffered for a little while – restore you, and he will fortify, strengthen *and* establish *you*.

5:11 To him *be* ~~glory and~~ power throughout the durations of the ages. Amen.

1 John

1:7 But if we walk in the light, as he himself is in the light, we have fellowship with each other, and the blood of Jesus ~~Christ~~ his son cleanses us from all sin.

- 2:7 Brothers, *it is* not a new commandment *which* I am writing to you, but an old commandment which you have had from *the* beginning. The old commandment is the word which you have heard ~~from the beginning.~~
- 4:3 whereas every spirit which does not confess ~~that Jesus Christ has come in the flesh~~ is not from God. And such is the *spirit* of antichrist which you have heard is coming, and is already in the world now.¹
- 4:19 We love ~~him~~ because he loved us first.
- 5:13 I have written these *things* to you who believe in the name of the son of God in order that you may know that you have age-abiding life, ~~and that you may believe in the name of the son of God.~~

Jude

- 1:25 To *the* only ~~and wise~~ God our saviour
 Be glory and majesty,
 Might and authority,
 Both now and throughout all the ages.
 Amen.

Revelation

*Various deletions in the book of Revelation appear to have taken place, although the manuscripts for this book divide their testimony in many cases.*²

- 2:13 (M) I know ~~your works and~~ where you live: where Satan's throne *is*, but you are holding on to my name and did not deny my faith in the days when Antipas my faithful martyr *was around*, who was killed in your location, where Satan dwells.
- 6:1 (M^K) Then I saw that the lamb had opened one of the seven seals. And I heard one of the four living beings say with a thundering voice, “Come ~~and see.~~”³
- 16:17 (M^K) Then the seventh *one* poured his vial out on the air, and a loud voice came from the sanctuary ~~of heaven~~ from the throne, and said, “It has taken place.”
- 20:9 (M) And they went through the breadth of the land, and surrounded the camp of the saints and the beloved city. Then fire came down out of heaven ~~from God~~ and devoured them.

Short epilogue to this chapter

An honest scribe may make a mistake – but a safeguard against that is that independent scribes do not collude to introduce the same error in large numbers of manuscripts. Yet in these last days, Bibles are being produced from exceedingly rare texts, thus without the safeguard. Perhaps, it may be argued, we have an arbitrary series of uncoordinated accidents, which will not lead anyone seriously astray. But this is not the case. Any one corruption may *seem* like an accident, but there is a system in these corruptions. Let us take an important example. One of the most fundamental Christian doctrines is that Christ is (1) fully man, like us (except in respect of sin), and is able to be our *kinsman* redeemer

¹ (1 John 4:3) It is no good claiming that verse 2 covers the doctrine of verse 3. It does not. Verse 3 is the *converse* of verse 2, not the *contrapositive*. In logic, if *A* implies *B*, then the converse, *not-A* implies *not-B*, does not follow automatically. It is a separate matter. The contrapositive, however, *not-B* implies *not-A*, does follow automatically. Here, *A* is “the spirit confesses that Jesus Christ is come in the flesh” and *B* is “the spirit is of God”.

² Majority Text manuscripts for the book of Revelation are sometimes divided by NA²⁶ into two approximately equal categories M^A and M^K. We indicate which category gives the RP-2005 reading. M indicates both categories. Where only one category agrees with the RP-2005, and where the opposing reading *omits* words, we assume without absolute certainty that RP-2005 is correct (having seen so many examples of unauthorized *omissions*).

³ (Rev 6:1) RP-2005-margin omits the struck-out words. [HF] contains them without an issue.

(of which Boaz was a *type*), and (2) fully God, true to His name of “God with us”, and so able to be our kinsman *redeemer* and to save us to the uttermost. Jacob's ladder (Genesis 28:12) is another *type* of Christ, but if we deny (1), our ladder is broken at the bottom, and if we deny (2), our ladder is broken at the top. See how the corrupt Greek text attacks our ladder at both ends (1 Timothy 3:16 and 1 John 4:3).

Note also the words of Revelation 22:18,19:

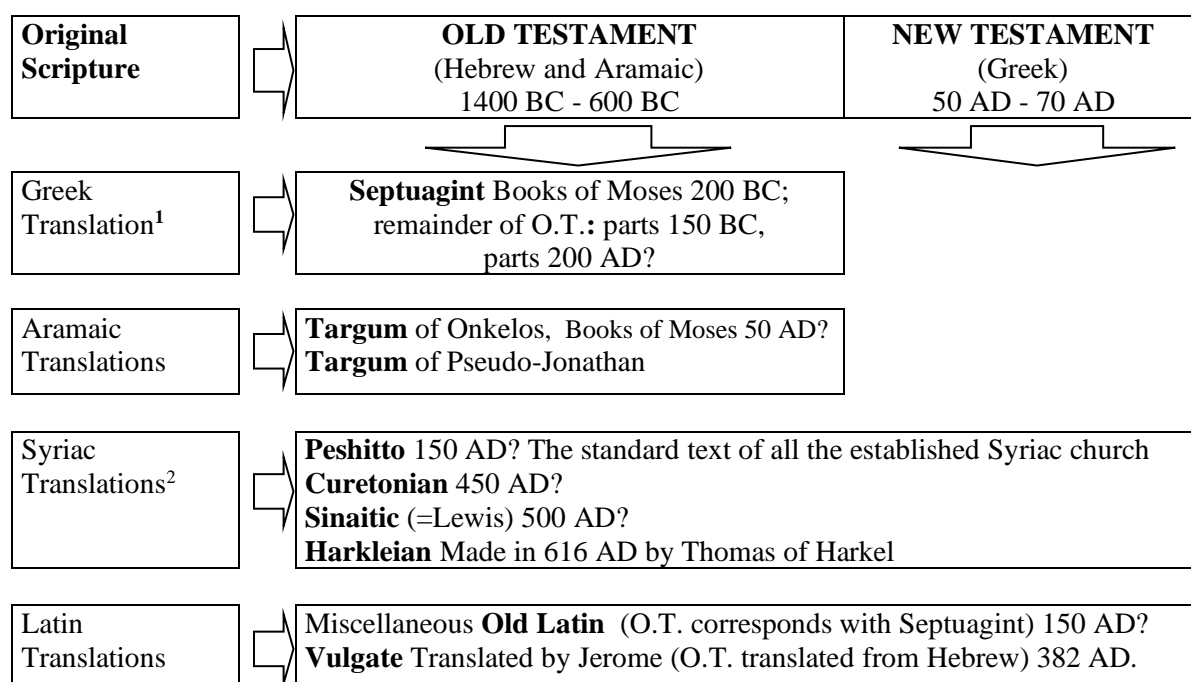
¹⁸I testify to everyone who hears the words of the prophecy of this book. If anyone adds to them, may God add to him the plagues written in this book. ¹⁹And if anyone removes *anything* from the words of the book of this prophecy, may God remove his part from the tree of life and from the holy city – the *things* written in this book.”

Chapter 3 The Languages of Scripture and of Early Translations

The Biblical Languages

The Old Testament was written mainly in Hebrew, with about 1% Aramaic (also known as Chaldee). The main Aramaic portions are Ezra 4:8-6:18, Ezra 7:12-7:26 and Daniel 2:4-7:28. The New Testament was written in Greek, although an occasional Aramaic expression is used (e.g. Mark 5:41, Talitha cumi = *Girl, arise*), and an occasional Latin word is used (e.g. Matthew 27:65, custodia = *guard*). New Testament Greek is basically the same as classical Greek, but it is generally used in a less complex way than in classical writings. Modern Greek is rather different, especially in grammar.

Clearly, manuscripts of Scripture (or quoting Scripture) in the original Biblical languages are of paramount importance in any textual study. But we must not neglect early translations of Scripture, since these provide evidence as to what text was current at the time when the translation was executed. Moreover, the translations were often handed down for centuries by their own independent line of transmission. A comparison of several translations provides a safeguard against any systematic alteration of texts in any one linguistic area. Also, any scribal errors in copying a document in one language are likely to be of a different nature to errors that might be made in copying the same text in another language. Some important translations are shown below, with approximate dating.



Syriac is very similar to Aramaic. It is still spoken in some parts of Syria and Iraq. Translations were also made into many other languages in the early centuries A.D. e.g. Coptic, Gothic, Armenian, Ethiopic.

Manuscripts

Manuscripts are hand-written documents. Another word for manuscript is 'codex'. With the invention of printing (about 1475), there was no longer any need to hand-copy books, although the Scriptures continued to be hand-written by some for another century or so.

¹ The author is not aware of any evidence that the original Septuagint contained any more than the 5 books of Moses. On the question of the date of the remaining books of the Old Testament, [Brenton-LXX], p.ii, can give no definite answer.

² We obtain or infer these datings from [Scrivener-PI].

Some manuscripts are ‘palimpsests’, that is, they have been scrubbed clean and re-used for another purpose. Their Latin full name contains the word ‘rescriptus’ (*re-written*). The underlying writing is then usually very difficult to read. Tischendorf used chemical reagents which damaged the manuscripts. Modern investigators use ultra-violet light. A notable palimpsest is C (see below).

Greek Letters

The Greek New Testament was (we presume) originally written in uncial letters (Greek capital letters):

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

The modern way in which uncials are written is slightly different, as follows:

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

Later (from about the 9th century) minuscules (Greek small letters) were used:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

The modern way in which minuscules are written is somewhat different, as follows:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

Another term for uncials is ‘majuscules’. Another term for minuscules is ‘cursives’. Although minuscules seem to appear later on the scene, we must keep an open mind on dating. There was even a Greek cursive script in use before Christ¹. It is certainly true that the earliest cursive manuscript is well over a hundred years older than the latest uncial one.

A Note on Writing Materials

Manuscripts may be written on papyrus, parchment or vellum. Papyrus is a reed-like plant. Parchment is animal skin. Vellum is fine parchment. Detail on this subject is outside the scope of this booklet.

¹ cf. [Scrivener-PI, vol.1, p.41].

Chapter 4 Sources of the Text

How do we know the text of the New Testament?

- From New Testament manuscripts.
- From early translations. The term ‘version’ also means a translation in the context of textual studies.
- From the ‘Church Fathers’, who were early commentators. A reference to a Church Father is sometimes referred to as a ‘patristic reference’.
- From lectionaries. A lectionary is a book of Bible readings for church service use, arranged according to the date when read. A lectionary may be a list of the verses to be read (an eclogadion or synaxarion) or a book of the full readings, in which case where the content is from the Gospels (and maybe more), the book is known as an evangelistarion, and when the content is from the Acts of the Apostles and Epistles, it is known as an Apostolos or Praxapostolos.

Very few manuscripts are dated, the earliest dated one being a ninth century cursive¹. In contrast, the dates of Church Fathers are often known precisely.

How are manuscripts dated?

The subject is rather technical and detail would be out of the scope of this booklet. We mention some factors involved:

- writing materials (papyrus / parchment / vellum).
- shape of letters.
- use of spacing, verse divisions, breathings and accentuation.
- presence/absence of well-known expository notes.

Scrivener dates manuscripts in [Scrivener-PI], but Wikipedia uses [INTF] dating, which can differ by 2 or 3 centuries.²

Manuscript naming and numbering

Modern numbering is called GA (Gregory-Aland) numbering. To convert from Scrivener's numbering, see [Waltzmn], and for more detail, but occasionally outdated, [Gregory].

Greek Papyri are numbered as follows: \mathfrak{P}^1 \mathfrak{P}^2 \mathfrak{P}^3 \mathfrak{P}^4 \mathfrak{P}^5 etc.

Greek Uncials (also known as majuscules) are numbered by an integer with a leading zero: 01 02 03 04 05 ... 0218 etc. Many uncials (those that were first catalogued) are also indicated by a capital letter. In addition to Roman capital letters, Greek capital letters are used (where they are clearly distinguishable from Roman ones), and also the Hebrew letter \aleph (aleph). So we have \aleph A B C D ... Γ Δ Θ Λ... etc. Occasionally the same letter denotes two different manuscripts, but only if there is no overlap in the books of the Scriptures they contain. For example, there are two manuscripts called D: Bezae which contains the Gospels and Acts, and Claromontanus, which contains Paul's epistles. So the context will indicate which one is intended, but they are sometimes distinguished by a superscript, D^{ea} and D^p respectively.

Greek Minuscules (also known as ‘cursives’) are numbered by an ordinary integer: 1 2 3 ... 2784 2785 etc. In the 19th century minuscules were numbered differently. Scrivener's system, which was widely accepted, is as follows:

¹ For some details of this manuscript, see [Burgon-TT, p.200].

² For example, GA-12, GA-21, typical Majority Text manuscripts are dated 3 and 2 centuries later by [INTF] than by [Scrivener-PI]. GA-304, favoured by NA for its absence of the traditional ending of Mark, is dated by [INTF] a century earlier than Scrivener.

- *Evangelion* 1, 2, 3 etc for minuscule manuscripts of the gospels.
- *Apostolos* 1, 2, 3 etc. for those of the Acts, James, 1 & 2 Peter, 1 & 2 & 3 John and Jude. Scrivener denotes these when using an abbreviated form by *Act.* – standing for Acts and the Catholic Epistles (i.e. the above-mentioned epistles).
- *Paul* 1, 2, 3 etc. for Paul's epistles (including Hebrews).
- Revelation or Apocalypse 1, 2, 3 etc.

Different critics used different numbering schemes. Where Burgon and Scrivener quote old numbers, they are the *Scrivener* numbers; where we quote them, we provide both numbers. Conversion lists are available¹.

Latin manuscripts are indicated by a lower case letter (Roman and Greek), with a few lower case composites: a b c d μ π ρ aur gue gig ff¹ ff² etc. Some are the Vulgate; some are the 'Old Latin'.

Syriac manuscripts are classified as follows:

- sy^p Syriac Peshitto (or Peshitta): 2nd century translation. 300 manuscripts (many not complete).
- sy^c Curetonian Syriac: 5th century translation. 1 fragmentary manuscript.
- sy^s Sinaitic Syriac: Formerly known as the Lewis codex. 5th century? 1 manuscript.
- sy^h Harkleian Syriac: Translation executed in A.D. 616. Scrivener enumerates 15 manuscripts of it.
- The Palestinian Syriac (also called the Jerusalem Syriac), which is fragmentary. 5th century?
- The Kharkaphensian Syriac version (also known as Jacobite Massorah), dated 980 A.D.

The Harkleian (or Harklean, or Harklensian) is also known as the Philoxenian, but that name is better reserved for a version executed in 508 A.D. of which we have a record but no surviving manuscripts.

Many papyri, uncials and other manuscripts also have a name, e.g.:

- ℘⁶⁶ = Chester-Beatty
- 01 = ℵ = Sinaiticus
- 02 = A = Alexandrinus
- 03 = B = Vaticanus
- 04 = C = Codex Syri Ephraemi Rescriptus
- 05 = D = Bezae (Gospels and Acts)
- 06 = D = Claromontanus (Paul's writings, the 'corpus Paulinum')

Manuscripts may contain corrections. The writing (and hence reading!) of the first hand of a manuscript is denoted by a superscript asterisk; corrections by numbers – e.g. ℵ* ℵ¹ ℵ². An unnumbered corrected reading may be denoted by a superscript 'c', e.g. ℵ^c. It was common practice for a manuscript to be checked by a corrector straight after it had been written – so corrected readings *may* be entitled to as much weight as that of the first hand. Other corrections may have been made centuries later.

Not all manuscripts contain a complete Bible. Some contain the bulk of Scripture but with significant gaps due to missing pages (called *lacunae*; the adjective is *lacunose*). Others are small fragments with perhaps only an incomplete verse or two.

Disputed Readings

Where a variant reading is adopted in some textual critics' Greek text, but not in texts maintained by others, it is called a **disputed reading**. Not all verses contain a disputed reading, although for nearly every verse of the New Testament *some* manuscript can be found that is different to the others. In

¹ [Aland-KL] (but not for Scrivener number conversion), [Waltzmn], [Gregory].

practice, this term is principally used where modern text critics favour a certain reading over the Majority Text (see below).

Important Manuscripts

In summarising the nature of the manuscripts below, we note which way the manuscript aligns itself with respect to disputed readings. For the terms *Majority Text* and *Minority text*, see below.

Symbol	Name	Details
Ⲙ (aleph)	Sinaiticus	4th century. Very frequently it contains a unique or Minority text (so we conclude that it is a very corrupt manuscript). Possibly derived from the same original as B [Burgon-TT, p.233]. Yet Sinaiticus and Vaticanus bear moderate witness to the Majority Text, because when Sinaiticus and Vaticanus differ, which they do twice as often as they mutually agree against the Majority Text, one or the other reading almost always (96%) contains the Majority Text (Ⲙ).
A	Alexandrinus	About 400 A.D. In disputed verses, it aligns itself about 2/3 the time with the Majority Text. It is closer to the Majority Text in the Gospels than elsewhere.
B	Vaticanus	4th century. Minority text. Similar comments as to Ⲙ, but B has a tendency to <i>omit</i> rather than <i>vary</i> .
C	Ephraemi	5th century. Palimpsest. In disputed verses, it aligns itself about 1/3 the time with the Majority Text.
D	Bezae	6th century. Very wild, paraphrases.
P	Guelpherbytanus ^A	5th century. Mainly supports A in disputed readings.
Q	Guelpherbytanus ^B	6th century. Mainly supports A in disputed readings.
Φ	Beratinus	5th century [Scrivener-PI] or 6th [INTF]. Basically contains the Majority Text.
Σ	Rossanensis	5th/6th century. Basically contains the Majority Text.

Majority Text and Minority Texts

The above table does not by a long way exhaust the 5th and 6th century manuscripts; it covers the best-known ones. Most (typically 99%) of the remaining 5000 or so manuscripts align themselves one way – what we call the ‘**Majority Text**’. The 1% we call a ‘**minority text**’, although even this may be divided into several different variants, so that there may be three or four different readings of a verse, and no one text is *the* Minority Text, which is why elsewhere we do not capitalize ‘minority text’. The manuscripts as a whole are currently widely scattered over mainly European museums.

The symbol Ⲙ is widely used for the Majority Text, but in NA²⁶ and later editions, it has a different meaning: the Majority Text plus any constant witnesses not listed on the opposing side. The constant witnesses are certain manuscripts, listed in NA, which differ per part of the NT, to which the reader will have to refer to see the additional evidence for any particular reading. This device skews the visual appearance even more than the inclusion of all Majority Text manuscripts in one symbol, because NA's Ⲙ may contain many additional manuscripts. Even Hodges and Farstad and the Editors of [HF] may have been unaware of this distinction, since the preface to [HF] describes Aland's Ⲙ as simply the Majority Text.

The papyri provide divided evidence, with more Minority readings than Majority Text ones¹, but in a very inconsistent way, (which is a sure sign of a poor collective witness to the true reading). There are enough Majority Text readings in the papyri to show the clear presence of that text. As far as the

¹ Some statistics are given in [Moorman-EM, pp.15-19], based on NA²⁶.

author knows, the papyri, as well as \aleph and B, all come from Egypt¹, and so only represent one locality in antiquity, – one that is notorious for Gnosticism and other aberrant productions and deprivations of Scripture.

Important versions

- **Syriac Peshitto:** Has always been the official version of the Syriac church. It mainly supports the **Majority Text**.
- **Old Latin:** many disparate manuscripts; **divided** – usually support either way can be found.
- **Vulgate: divided** – sometimes the text supports the Majority Text, but frequently not.

Church Fathers (Patristic evidence)

These are commentators, e.g. bishops, from all the early centuries (the 1st to, say, the 10th) and all parts of Christendom. They provide a valuable witness that is as old as or older than the oldest manuscripts. Even the early ones generally quote the Majority Text readings rather than Minority readings. Gnostic and heterodox writers, or those influenced by them, tend to account for the Minority readings when found, though not exclusively so.

The Received Text (Textus Receptus)

This is a Greek text prepared in the 16th century. It is basically the Majority Text, a major exception being that it contains 1 John 5:7b-8a, which is as good as absent in the Greek manuscripts. Nevertheless, there are about 2000 other mainly minor differences between the Received Text and the Majority Text², most of which have no consequences for the English, such as spelling variations of proper names. The Received Text underlies the ‘protestant’ Bible translations of the Reformation (such as the *Authorized Version*).

The Nestle-Aland editions (with NA²⁶ adopted as the United Bibles Societies' text)

NA²⁵ was published in 1963, and, with about 700 changes, in 1975 the text became the United Bible Societies' text, which in 1979 was published as NA²⁶. The NA editions are Greek texts purporting to approach the original text of Scripture as closely as possible, but in reality they attach great weight only to \aleph B and the very small number of manuscripts that lend some support to \aleph B type readings. It is therefore largely based on minority readings where there is a textual issue. We have shown in the preface that \aleph B by no means form a text type, which invalidates the basis of NA editions. NA editions are direct successors to Eberhard Nestle's editions, and are in the spirit of, but supersede, the famous 19th century editions by Lachmann, Westcott and Hort, and Tischendorf. Because of the precedence given to \aleph BC³, so of Egyptian provenance, we denote the eclectic text by the Coptic € , as [HF] do.

Critical Texts

This term is used to denote a text (for the New Testament, a Greek text) based on a text critic's judgment as to the best reading. Such editions usually give information on which manuscripts support which reading in a *critical apparatus* (consisting of symbols in the text and an extensive footnoting system). NA editions are such a text, but as mentioned above, we regard their basis as invalid.

¹ [Moorman-EM, p.15], quoting Edward Hills.

² These are all identifiable from the parallel Greek text of the [FarAboveAll] translation, by searching for TR in square-bracketed portions of the Greek text; searching in a browser for [TR, [RP-marg TR, [P1904 TR, and [RP-marg P1904 TR will find most (but not those only in a specific edition of the Received Text).

³ This precedence is explicitly stated in the Preface to NA²⁵, p.68*.

Chapter 5 The Big Issue

Most manuscripts align themselves one way – what we call the **Majority Text**. A few manuscripts contain variant texts in many places. For many verses, just one manuscript contains the variant, in which case even the modern critics disallow the reading. But quite often two manuscripts, such as \aleph (Sinaiticus) and B (Vaticanus), or a small handful, such as \aleph B D L 33 81 1739, conspire in a variant reading. In this case the modern critics generally adopt the Minority reading. Sometimes the difference is serious (e.g. 1 Timothy 3:16, John 1:18). \aleph B are probably the oldest manuscripts we possess, and the big question is:

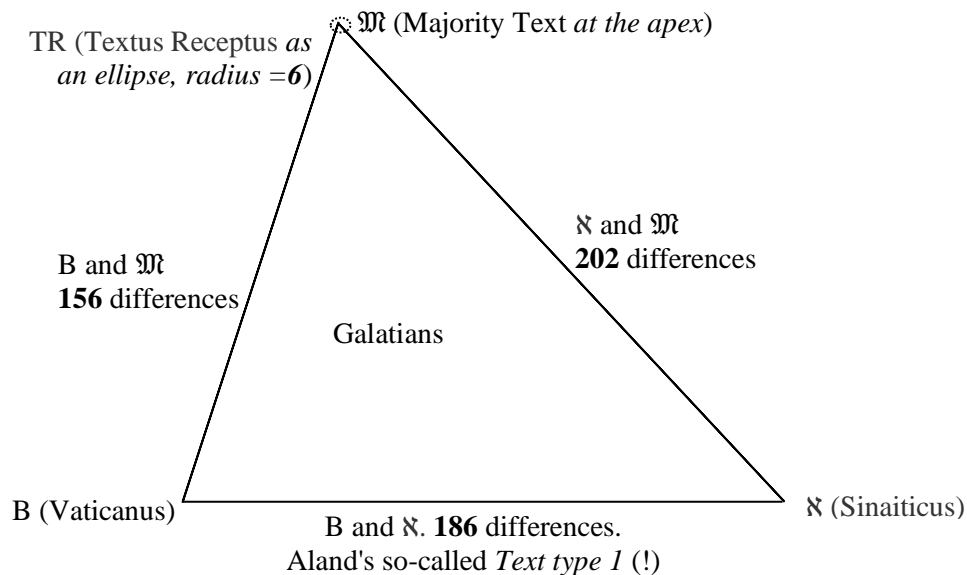
are they the best (i.e. the closest to the original)?

An argument in their favour is their great antiquity, but there are many other considerations that show that these manuscripts just *cannot* be the source of accurate Scripture:

The discordant testimony of \aleph and B and other old uncials

The few manuscripts that are frequently at variance with the Majority Text are often at variance with themselves. The manuscripts \aleph and B contain many hundreds of readings unique to just the one manuscript. Where \aleph and B differ, at least one of them *must* be in error for each difference. If one of them is claimed to be accurate, then the other is automatically condemned.

We make no apology for referring the reader to the preface again, and repeating the diagram where we show how far apart \aleph and B are.



Manuscripts \aleph and B do not form a text type, and as such, they cannot possibly both be reliable. Leslie McFall [McFall] and the present author [FarAboveAll, the Galatians study] have shown **that when Sinaiticus and Vaticanus differ, which they do twice as often as they mutually agree against the Majority Text, one or the other reading almost always (96%) contains the Majority Text (\aleph)**. So not only are they not a text type, they actually provide a moderate witness to the Majority Text.

To illustrate this point another way, imagine a court case where various witnesses are individually called to give their testimony: Alf, Ben, Marjorie, Margaret and Marguerite¹. The judge asks, “Where did the alleged incident take place”? Alf replies, “In Birmingham”. Ben, Marjorie, Margaret, Marguerite answer, “In London”. The jury rightly concludes that the incident took place in London. The judge asks, “At what time of day did the alleged incident take place”? Ben replies, “At eight in the morning”. Alf, Marjorie, Margaret, Marguerite reply, “At six in the evening”. The jury rightly

¹ Alf and Ben stand for manuscripts \aleph (aleph) and B. All the names beginning with M stand for Majority Text manuscripts.

concludes that the incident took place at six in the evening. Summarizing so far, we have, with *false statements* in bold italics:

	Alf	Ben	Marjorie	Margaret	Marguerite
Where?	<i>Birmingham</i>	London	London	London	London
When?	6 p.m.	<i>8 a.m.</i>	6 p.m.	6 p.m.	6 p.m.

The judge asks, “On what day did the incident take place”? Alf and Ben reply, “On Saturday”. Marjorie, Margaret, Marguerite reply, “On Sunday”. Now what is the value of Alf and Ben's combined evidence? We already have an indication of their character, considering they have each already manifestly committed perjury, whereas no such thing can be said of Marjorie, Margaret, Marguerite. Erratic witnesses lose their credibility.

Burgon was well aware of the discordance between manuscripts \aleph ABCD, illustrating the fact in a different way. He collated (or used collations of) those manuscripts against the Received Text and counted the differences. He obtained the following statistics¹. The distance from the Received Text in the Gospels is given by the following proportions:

842 (A) : 1798 (C) : 2370 (B) : 3392 (\aleph) : 4697 (D)

The number of readings in the Gospels unique to each manuscript are:

133 (A), 170 (C), 197 (B), 433 (\aleph), 1829 (D)

Burgon's critics, instead of seeing the value of the experiment, mocked “his simplicity” in using the Received Text for collation, (the text everyone else used for collation), and pilloried him as if he was making it the “final standard of appeal”. Burgon's purpose was nothing to do with a standard of appeal, but to show the mutual differences between the manuscripts. He did not collate C against D, for example, but we can deduce from the first figures that the distance must have been at least 4697-1798 (=2899) and at most 4697+1798 (=6495). If we were to accuse the critics of making \aleph BC the “final standard of appeal”, we would be nearer the mark, because in NA²⁵ these are combined as the **Egyptian** type of text, over against the **Koine** text, which is the text type of the Received Text², the Received Text being in Aland's dogmatic estimation the “poorest form of the New Testament text³”.

The case study on Luke 2:14 in Chapter 6 illustrates the general discordance of the ‘old uncials’ in practice. Many additional detailed examples could be given⁴. The discordance runs right through these manuscripts. Burgon states that \aleph and B stand apart so seriously in every page that it is easier to find two consecutive verses in which they differ than two consecutive verses in which they entirely agree⁵. The manuscripts of the Majority Text have very minor differences among themselves, and just rare excursions by occasional ones to side with Minority readings. As a whole, the Majority Text manuscripts present a solid witness.

The quantity of manuscript evidence against \aleph and B

The quantity of evidence, albeit of later date, against manuscripts \aleph and B is simply enormous. If 1000 manuscripts from 10 centuries and all parts of Christendom are wrong and just two of similar origin – but still rather discordant – are right, (and even these were in all but oblivion for most of their years) then some serious questions can be asked. How this has happened, and how come the inspired Scripture has been virtually unavailable from the 4th to the 19th century?

In our courtroom analogy above, it would have been more accurate to have cast *hundreds* of witnesses along with Marjorie, Margaret, Marguerite. We invite the reader to picture the true numbers in his or her mind.

¹ [Burgon-RR, p.xviii-xix].

² [NA²⁵, pp.68*-69*].

³ [NA²⁶, p. 39*].

⁴ See, for example, Burgon on Mark 2:1-12 in [Burgon-RR p.30], on Luke 11:2-4 in [Burgon-RR p.34].

⁵ [Burgon-TT, p.33].

Evidence from the Church Fathers

There are many Church Fathers, some *predating* \aleph and B. Each Church Father must generally represent at least one ancient manuscript – perhaps the consensus of several manuscripts. So \aleph and B should not be spoken of as if they are the earliest *witnesses* to the text. They are two of many witnesses. And they are thoroughly outnumbered by witnesses earlier than or contemporary with themselves, who *generally cite the Majority Text*. So we can say that on the basis of antiquity, \aleph and B *are refuted*.

It is suggested that the reader revisit this section after reading the case study on Luke 2:14 in Chapter 6 where \aleph ABDW are pitted against every other known Greek manuscript. Burgon produces 11 readings from Church Fathers predating or contemporary with \aleph B, and 3 more contemporary with A, all supporting the Majority Text¹. Manuscripts \aleph ABDW are decisively outvoted – *by antiquity*.

Causes of corruption

The causes of corruption can often be identified and followed through a line of development. A fair knowledge of Greek is needed to follow what has happened in detail – how one corruption led to another because of some grammatical difficulty. It is out of the scope of this booklet to enter into such detail. Burgon devotes a whole book to this topic: [Burgon-CC].

\aleph and B refute their own testimony on the ending of Mark

Is it possible for a witness to refute his own testimony? The answer is yes – the *form* can refute the *content*. In the case of the ending of Mark, the unusual spacing between letters in the preceding passage in \aleph shows signs of a page having been *rewritten* to disguise a corruption. In B the *layout* contains a unique tell-tale blank column, a witness in *form* to omitted Scripture. The full impact of this will be seen when the reader examines this case study in Chapter 9, and perhaps refers to our references.²

\aleph and B contain many silly or tasteless readings

We give some examples:

- 1 Corinthians 13:5. The traditional reading is
(Love) ... does not seek its own *interest*

B (with no support from other manuscripts) reads:

(Love) ... does not seek what is not its own

meaning, we suppose, “Love does not steal”, putting grace on the footing of law.

- 1 Corinthians 13:3. The traditional reading is (literally)
if I deliver my body to be burned ($\kappa\alpha\upsilon\theta\acute{\eta}\sigma\omega\mu\alpha\iota$)³

The reading of NA²⁶ (citing \mathfrak{B}^{46} \aleph A B 048 33 1739), and in many Bibles or their footnotes, is

if I give my body that I may boast ($\kappa\alpha\upsilon\chi\acute{\eta}\sigma\omega\mu\alpha\iota$)

This is out of line with the spirit of self-sacrifice in the context of this passage. And reader, I ask you, how many people do you know of who have given their bodies so that they may boast?

¹ [Burgon-LT, p.258].

² [Burgon-TT, p.298], [Burgon-LT, p.87].

³ We are aware that the verbal form is anomalous, as if a future subjunctive passive – an ungrammatical tense-mood combination by classical standards – of $\kappa\alpha\acute{\iota}\omega$, or as if an aorist subjunctive middle of a new verb $\kappa\alpha\upsilon\theta\acute{\epsilon}\omega$. Part of the majority manuscripts – perhaps half – read $\kappa\alpha\upsilon\theta\acute{\eta}\sigma\omega\mu\alpha\iota$, future indicative, passive, but again not classical, after $\acute{\iota}\nu\alpha$. Scrivener also rejects the *boasting* reading [Scrivener-PI, v.II, pp.382-384].

- Romans 5:1. The traditional reading is:
Having been justified therefore by faith, we have peace with God through our Lord Jesus Christ,
 Ɱ A B C D K L 33 81 read:
... let us have peace ...

This reading (as if it is *we* who have to make peace with God *after* justification) is abandoned even in NA²⁵⁻²⁸ because it is admitted that Paul is not exhorting but stating facts.

Burgon provides references to many more examples sporadically throughout his writings¹; many require a fair knowledge of Greek to appreciate.

Ɱ and B are sometimes deserted by their patrons

There is a battle between typical Minority text manuscripts, such as Ɱ and B, and Ɱ (the Majority Text). Modern critics are particularly keen to adopt an ⱮB reading in their printed Greek texts. They normally regard a testimony of ⱮB, when supported by a small handful of others manuscripts, as being decisively in their favour, even though this will represent just 1% of the manuscripts and typically fly in the face of ancient version, patristic and lectionary evidence too. But there are nevertheless occasions where Minority-text based NA²⁶ – the new self-styled ‘standard text’ – is forced to desert its favourite manuscripts and side with the Majority Text. The following list shows occasions where some *Minority* readings are rejected even by NA²⁶, showing the manuscripts concurring in the Minority reading.

- a reading of ⱮABCDKL is rejected (i.e. by NA²⁶) in Romans 5:1 (cited above)
- a reading of ⱮB is rejected in Philippians 1:4 (in the face of evidence of Ɱ⁴⁶)
- a reading of ⱮACD is rejected in Hebrews 2:7
- a reading of ⱮB is rejected in 1 Peter 1:5, 1 Peter 3:22 (in the face of evidence of Ɱ⁷²)
- a reading of ⱮAB is rejected in 1 Peter 1:16, 1 Peter 3:1 (in the face of evidence of Ɱ⁷²)
- a reading of ⱮABC is rejected in 1 Peter 2:5 (in the face of evidence of Ɱ⁷²)

What a strange situation the modern critics are in! They normally claim that accurate Scripture is to be found in manuscripts such as ⱮB. This text, they claim, is uncorrupted by later editing of the text and represents the primitive, pure text. But just occasionally they admit that ⱮB type texts represent a corruption themselves, and that the allegedly later, ‘edited’ text, which they so frequently reject and despise, actually provides the primitive, pure text. Contrarily, the present author maintains that the best-supported text (in terms of manuscripts, versions, Church Fathers etc.) is *always* the genuine text. Nowhere does this occasion textual difficulties.

The question of manuscript preservation

The question can be raised as to whether we have a fair sample of the ancient manuscripts. Burgon contends that the ancient rogue manuscripts owe their preservation to disuse on account of their depravity. The accurate manuscripts would have been in circulation rather than laid away. We have their testimony through the generations of copies that were made from them. Perhaps, also, we lack good early manuscripts because of the Diocletian persecution (303 AD). This Roman Emperor, in addition to the killing and torture of Christians, had all books (including Scripture) seized and burned. Hence, in the region under Roman dominion, many of the pre-4th century manuscripts were destroyed, along with the communities that would otherwise have made numerous copies of them. After the persecutions, the number of accurate manuscripts will have increased again, but, obviously, they are of later date.

¹ There is a rich collection at the following places: [Burgon-RR, p.316], [Burgon-CC, p.64].

Another factor that might be contributing to a disproportionate number of early rogue manuscripts is the fact that the early ones come from Egypt. Egypt has a climate that is favourable to manuscript preservation – but Egypt was a centre of Gnostic and other non-Christian doctrine.

Chapter 6 The Lord in Gethsemane (Luke 22:39-45 / Hebrews 5:7)

This is a shorter version of an article under the same title on www.FarAboveAll.com. The article shows how the eclectic text undermines an event that took place just before Christ's crucifixion, setting Him at odds with God and a coward.

The Lord Jesus Christ came *to do God's will* (prophesied in Psalm 40:6-7, quoted in Hebrews 10:7). Hebrews 10:5-7 reads:

⁵**which is why, on coming into the world, he says,
“You did not desire sacrifice and offering,
But you have prepared a body for me.
⁶You did not take pleasure in burnt offerings and sin-offerings.
⁷Then I said,
‘Behold, I have come
– In the scroll of the book it stands written concerning me –
To do your will, O God.’ ”**

Christ was resolute about fulfilling this. Luke 9:51

Now it came to pass, towards the completion of the days to him being taken up, that he resolutely disposed himself to go to Jerusalem.

But there was some kind of physical attack on Him, which, if it had been successful, would have ended in His premature death, so not according to scripture. Here is the description in Luke 22:39-45:

³⁹**And he went out as was his custom, to the Mount of Olives, and his disciples also followed him. ⁴⁰When he arrived at the place, he said to them, “Pray that you do not enter into temptation.” ⁴¹Then he withdrew about a stone's throw from them, and knelt down and prayed. ⁴²And said, “Father, if you are willing to remove this cup from me ... – but not my will, but yours be done.” ⁴³Then an angel from heaven appeared to him, strengthening him, ⁴⁴but being in agony, he prayed *all the more* intensely. Furthermore his sweat had become like clots of blood falling to the ground. ⁴⁵Then he arose from prayer and went to the disciples and found them lying asleep from sorrow.**

Many will tell us that Jesus asked God to remove the crucifixion from Him, but that cannot be the case. The Lord Jesus Christ was determined to fulfil His mission. He never flinched at anything that happened in His kangaroo-court trial by the high priest, nor when He was led up to the cross or when He was on the cross.

To suggest that Christ was trying to duck out of the crucifixion would make Him a coward, not an overcomer, and would leave Him as a terrible example for us who are supposed to follow His lead, as we are exhorted to do in Philippians 2:5:

So have this frame of mind in you, which is also in Christ Jesus,

How can it be like this?

Jesus: Please God, let me avoid the crucifixion.
God: No; you get on with your job.

Hebrews 5:7 tells us that there was no disagreement between Christ and His Father (our underlining):

And in the days of his flesh he made supplications and entreaties with loud cries and tears to him *who was* able to save him from death, and he was heard because of his devoutness,

Christ was heard because He knew He was under attack, and He needed to be given strength to survive it and continue with His mission.

Now in recent times, there is a more subtle way in which this teaching is under attack. It is by altering scripture itself, and Christians need to know about it. Let's see what the Revised Standard Version has in Luke's Gospel, in chapter 22:

temptation.”⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed, ⁴² “Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done.”⁴³ ⁴⁴ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, ⁴⁵ and

In the main text, which is all that would be read in a typical public reading, the episode of the attack on Him has been deleted! There is a footnote giving the missing verses, but they are not credited with authenticity.

⁴¹Other ancient authorities add verses 43 and 44: ⁴³And there appeared to him an angel from heaven, strengthening him. ⁴⁴And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.

Let's see how it's presented in NA²⁶, (Nestle-Aland, 26th edition). You do not need to be able to read Greek to see the double brackets.

Γπροσηύχετο 42 λέγων· πάτερ, εἰ βούλει Γπαρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλήν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω). [[43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' τοῦ οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος Γκαταβαίνοντες ἐπὶ τὴν γῆν.]] 45 καὶ

(R) f¹³ 892 al | -εγκεῖν A W Ψ ℣ | txt ℑ⁷⁵ B (D) T Θ f¹ 1241 al • [[43/44]] om. ℑ^{(69vid).75} K¹ A B N R T W 579. 1071* pc f sy^s sa bo^{pt}; Hier^{mss} (f¹³ om. hic et pon. p. Mt 26,39) | add. (pt. c. obel.) K^{*.2} D L Θ Ψ 0171 f¹ ℣ lat sy^{c.p.h} bo^{pt}; Hier^{mss} | T (απο) του D Θ Ψ pc | (εγ. δε D L Θ ℣ | txt K* Ψ f^{1.(13)} al | Γ-νοντος K^{*.2} pc lat sy^p • 45 T

The introduction to NA²⁶ says, Readings enclosed in double brackets, [[]], however, are known not to be a part of the original text.

So NA26 claims the omission is a fact. The apparatus shows that Vaticanus omits the text, but Sinaiticus (first hand) contains it. The symbol ℣ stands for the Majority Text (over a thousand manuscripts here), and, in NA, any of the "constant witnesses"¹ not listed in opposing readings. That is how NA obscures the evidence of the important uncials K Q Γ Δ.

¹ See p.50 of the introduction.

Let's look at the evidence, from Reuben Swanson's presentation. Although the bulk of manuscripts are compressed into the symbol \mathfrak{M} , the Majority Text, we get a clearer picture of the evidence. N.B. Swanson is not a supporter of the Majority Text.

43-44 om.			B Φ 75 κ ^c A N T W 13* 69 124 788 579 [uw]
43 ὠφθη δὲ αὐτῷ ἄγγελος	ἀπ'	οὐρανοῦ ἐνισχύων αὐτόν.	44 καὶ γενόμενος κ*
43 ὠφθη δὲ αὐτῷ ἄγγελος	ἀπὸ τοῦ	οὐρανοῦ ἐνισχύων αὐτόν.	44 καὶ γενόμενος D U Θ 1071 ^c [w]
43 ὠφθη δὲ αὐτῷ ἄγγ.....	π'	οὐρανοῦ.....	44 F
43 ὠφθη δὲ αὐτῷ ἄγγελος	ἀπὸ τοῦ	οὐρανοῦ ἐνισχύων αὐτόν.	44 καὶ γενόμενος Ψ
43 ὠφθη δὲ αὐτῷ ἄγγελος κυρίου	ἀπ'	οὐρανοῦ ἐνισχύων αὐτόν.	44 καὶ γενόμενος 1424
43 ὠφθη δὲ αὐτῷ ἄγγελος	ἀπ'	οὐρανοῦ ἐνισχύων αὐτόν.	44 καὶ γενόμενος \mathfrak{M} K L M Q Γ Δ Λ Π f ¹ 2 157 565 700 1346 [uw]τ
om.			B Φ 75 κ ^c A N T W 13* 69 579 [uw]
ἐν ἀγωνίᾳ ἐκτενέστερον προσήχето· καὶ ἐγένετο		ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι	κ*
ἐν ἀγωνίᾳ ἐκτενέστερον προσήχето· ἐγένετο δὲ ὁ		ἰδρῶς αὐτοῦ ὡς	θρόμβοι D
ἐν ἀγωνίᾳ ἐκτενέστερον προσήχето· καὶ ἐγένετο ὁ		ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι	Ψ f ¹ [uw]
.....		θρόμ.....	0171
ἐν ἀγωνίᾳ ἐκτενέστερον προσήχето· καὶ ἐγένετο τὸ		ἰδρῶς αὐτῷ ὡσεὶ θρόμβοι	157
ἐν ἀγωνίᾳ ἐκτενέστερον προσήχето· ἐγένετο δὲ ὁ		ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι	\mathfrak{M} K L M Q U Γ Δ Θ Λ Π 565 700 1071 ^c 1346 1424 [w]τ
Iac. 22.41-44 Φ ⁴⁵ C P 33 28 vss. 43-44 F			
A 41 ὡση 69 579 1071 γονα M προσήχето F* 42 βουλι κ H βουλη F G Δ Θ Λ 13 700 1346 η (ει) 579 παρενεγκαι κ K L M Π 13 1582 579 παραινενγκειν 2* τουτω 579 43 ενισχυον K 2* ενισχυων L 44 αγωνια L M προσήχето G ιδρος 2* 565 ωσαι κ* ωσαι Λ			
B 42 περ A E F G Y K L M Q S U Γ Δ Θ Λ Π Ψ Ω f ¹ 118 f ¹³ 69 124 2 157 565 579 700 788 1071 1346 1424 κε H πηρ N 43 κυ 1424 ουσου F G H Y K S U Γ Λ Ψ Ω f ¹ 118 2 157 700 1071 ^c 1346 1424 ουσου L			
C 42 αρξ (ante πλην) Λ αρξ της μ,γα ε 118 (ante Πατερ) αρχ τη αγ και μγ ε 157 υπ τς γ f ¹ 118 43 αρξ της μεγας ε: E H f ¹ αρξ της ε G Ω αρχ Y 157 αρξ M			
D 42 σπβ (ante πατερ D 157) F K f ¹ 2 565 579 1346 (ante κε H) σπβ/α (ante περ) E G Y N U Γ Λ Π 118 124 788 1071 1424 σπβ/ι Ψ Ευ Λο σπβ: Ιω μβ: Μθ σφε: Μρ ρος E Λο σπβ: Ιω.: Μρ ρος: Μτ σφς 124 (ante πλην μη) σπγ/ι A Y U σπβ/α Θ 43 σπγ D F H K Q Π f ¹ 118 2 157 565 1071 ^c 1346 σπγ/ι E M S Λ Ω 1424 σπγ/α G σπγ/β Ψ Ευ Λο σπγ: Ιω.: Μθ.: Μρ.: E			

We see that the physical attack on the Lord has very good textual support, especially when we remember that the symbol \mathfrak{M} stands for over a thousand manuscripts. Rest assured that the Majority Text is the true text.

Not only is the account of the physical attack on the Lord itself under attack in Luke's gospel. Hebrews 5:7 is under attack by textual critics, even though there is not a single manuscript to support the change which is conjectured. Below is NA²⁶ on the matter¹.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας καὶ τ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν υἱός, ἔμα-

● 7 [Τουκ Harnack c/j]

We see that Adolf von Harnack, who was a German Lutheran theologian and prominent church historian, has made a conjectural change to the text, which obviously meets with credibility in the eyes

¹ NA²⁵ also contains the conjecture. NA²⁸ no longer cites conjectures, but much damage has already been done.

of NA²⁶ (otherwise the entry would not be there): he conjectures that the text should add the word “not” and read (our underlining):

And in the days of his flesh he made supplications and entreaties with loud cries and tears to him *who was* able to save him from death, and he was not heard ...

In other words, we are back to Jesus in contention with God, but this time not via interpretation, but via a textual argument (even without textual evidence!), so we are back to this scenario:

Jesus: Please God, let me avoid the crucifixion.

God: No, I will not hear you. You get on with your job.

Harnack said [Wikipedia]:

That the earth in its course stood still; that a she-ass spoke; that a storm was quieted by a word, we do not believe, and we shall never again believe; but that the lame walked, the blind saw, and the deaf heard will not be so summarily dismissed as an illusion.

To Harnack, God who created the world is incapable of making the earth stand still, making an ass speak, or quieting a storm. Presumably he has no place for the resurrection.

Let us rejoice that our Lord had a very different spirit, and remember what He did for us, from Luke 9:51:

Now it came to pass, towards the completion of the days to him being taken up, that he resolutely disposed himself to go to Jerusalem.

Christ accomplished His mission, was crucified, and was resurrected after three days and three nights, and became the assurance of resurrection for all those who believe, from John 11:25

Jesus said to her, “I am the resurrection and the life. He who believes in me, even if he dies, he will live.

Chapter 7 Case Study of Matthew 21:28-31

This study will introduce the reader to the fact that the ‘old uncials’ are discordant – which, of course, makes them very suspicious. The true reading will be revealed after the variations have been shown.

Ⲛ reads:

²⁸But what do you think of this? A man had two children, and he went to the first and said, ‘My child, go and work in my vineyard today.’ ²⁹But he replied and said, ‘I refuse.’ But later, he had a change of heart and went. ³⁰Then he went to the second and spoke similarly. Now he replied and said, ‘I will go, sir, but did not go there. ³¹Which of the two did the will of the father?’ They said to him, “The first.” ...

B (and Θ with minor variations) inverts the responses:

²⁸But what do you think of this? A man had two children, and he went to the first and said, ‘My child, go and work in my vineyard today.’ ²⁹He replied and said, ‘I will go, sir.’ But he did not go. ³⁰Then he went to the second and spoke similarly. Now he replied and said, ‘I refuse.’ But later, he had a change of heart and went. ³¹Which of the two did the will of the father?’ They said to him, “The last.” ...

D provides us with a little amusement. Note the last word in this passage and to whom it applies!

²⁸But what do you think of this? A man had two children, and he went to the first and said, ‘My child, go and work in my vineyard today.’ ²⁹But he replied and said, ‘I refuse.’ But later, he had a change of heart and went. ³⁰Then he went to the second and spoke similarly. Now he replied and said, ‘I will go, sir, but did not go there. ³¹Which of the two did the will of the father?’ They said to him, “The last.” ...

The present author recollects examining this as an exercise at an evening class in 1990 at the Theological Faculty, Tilburg, Holland. He thought: “Is reconstructing the original text a matter of choosing between the old uncials ⲚBD in situations like this? Do I have to turn to the books of these irreverent modern critics¹ for guidance? Lord, how do I identify the true text?” Now, many years on, through the works of John Burgon, the author's prayer has been answered. God *has* given a clear witness in Ⲙ, the Majority Text, standing for hundreds of manuscripts and very often a dozen Church Fathers and a few early versions (especially the Peshitto) in defiance of the divergent and unreliable ‘old uncials’.

Which is the true reading? Turning to the remaining manuscripts (perhaps 600 of them) and other sources, which are so often conveniently ignored by the modern critics, we find they almost all exhibit the *first* reading given above. It is often the case that *some* support amongst the ‘old uncials’ is found for the Majority Text – which strongly suggests that the Majority Text is the common ground from which the discordant variants were derived. On this occasion, Ⲛ sides with the Majority Text; in other instances, Ⲛ is the rogue and some of the others will be seen to reflect the Majority Text. The danger arises where two or more of the ‘old uncials’ agree with each other but not with the Majority Text; in these cases the modern critics often adopt the rogue reading, despite the dreadful track record of discordance of these manuscripts they turn to. Discordant witnesses are not the depositories of God's Truth.

Burgon² produces many enlightening statistics about Ⲛ and B. In the Gospels alone, B has 589 readings *quite peculiar to itself*, affecting 850 words, –Ⲛ has 1460 such readings, affecting 2640 words. Collating with the Received Text, Mark's Gospel is found to contain in all 11,646 words: of which A

¹ I refer here to some of the names mentioned in **Error! Reference source not found.**, not the staff of the Theological Faculty, Tilburg, for whom I have great respect and in whose stance I seemed to detect an element of shared bewilderment, and even apology.

² [Burgon-RR, p.319, p.262].

omits 138: B, 762: N 870: D, 900. –Luke contains 19,941 words: of which A omits 208: B, 757: N 816: D, no less than 1552. Further statistics of transpositions and substitutions are also revealed by Burgon¹.

As for the text as published: The traditional reading is, of course, the first one. As far as we know, no editor of modern Greek texts *nowadays* considers the second reading, which is very slenderly supported, to be the true one. However, Westcott and Hort's (WH) Greek text of 1881 and earlier Nestle editions did. These were followed in English translations by Moffatt and the *New English Bible*. However, even the RSV, which is heavily dependent on the WH text, does not follow it on this occasion.

¹ [Burgon-RR, p.249].

Chapter 8 Case Study of 1 Timothy 3:16

This case is particularly significant, because the 19th century critics perceived themselves to be impregnable, and declared this verse to be an example, a test of strength between the opposing schools. Previously we relied heavily on [Burgon-RR, pp.425-520] in this article, and page number references in square brackets refer to that publication, but now that we have access to scans of manuscripts and of old printed books (e.g. on www.archive.org), we have verified almost all of the evidence for ourselves. See our [FAA-...] references. However, we retain all Burgon's results as well.

There are 3 readings of this verse¹:

The traditional reading:

... and confessedly great, is the mystery of godliness: God was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world *and* taken up in glory.

A second reading favoured by textual critics who follow the nineteenth century revision:

... and confessedly great, is the mystery of godliness: he was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world *and* taken up in glory.

A third reading found mainly in some ancient versions:

... and confessedly great, is the mystery of godliness which was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world *and* taken up in glory.

In Greek the argument centres on the word **Θεός** (*Theos, God*). In uncials this is written **ΘEOC**, but in manuscripts, being a 'sacred word' it was usually contracted to **ΘC̄**. The Greek word for "he who", but often translated "he", is **ὅς**, which in uncials is written **OC**. The Greek word for "which" is **ὃ**, which in uncials is **O**. We are thus dealing with **ΘC̄**, **OC** or **O**. It is seen that the distinction between **ΘC̄** and **OC** consists of two lines, one in the first letter, the theta, and one above the word.

Which is the true reading? The resolution of this question is a matter of *evidence*. Let us review it, as *claimed*, and as it *really is*. In this article, we first consider the evidence as presented by each side in Burgon's day, so primarily using Scrivener manuscript numbers, but we provide a conversion table in an appendix, and our cover picture of this booklet uses modern GA numbering. Further on we consider new evidence. Let us not be accused of blindly relying on Burgon; scans of almost all manuscripts are available at [INTF] and [CSNTM], and we have found Burgon to be reliable with what we have verified, including almost all manuscripts containing 1 Timothy 3:16, most of the lectionaries Burgon lists (and many more), and Burgon's "Church Father" evidence.

¹ A fourth reading, for which there is not a particle of known evidence, is found in the CEV (*Contemporary English Version*): **Christ came as a human**, and the NLT (*New Living Translation*): **Christ appeared in the flesh**. Such a rendering may be a truism in itself, but it is not what this Scripture says, and it hides another important truth being declared here: *God was manifested in the flesh*. How both these so-called Bibles can with any pretence of honesty claim accuracy (see their Prefaces) is beyond the present author's comprehension. Now there is a Bible verse that clearly states that Jesus Christ is come in the flesh. It is 1 John 4:2. The following verse, (4:3) reads – **And every spirit that does not confess that Jesus Christ is come in the flesh is not of God**. But NA²⁶, and many modern versions, including the NLT and NIV read – **And every spirit that does not confess Jesus is not of God**. The modern versions have the Majority Text against them. Do we not see here an attempt by evil powers to eliminate the very test that will expose them?

Evidence claimed by the nineteenth century critics in favour of the second reading¹, as of 1883 and as disputed by Burgon:

- Uncials: Ⲙ A C F G.
- Minuscules: Paul 17 73 181 (GA numbers 33 442 365).
- Versions: Syriac^{Philoxenian}, Coptic, Sahidic, Gothic; 4 versions which could reflect ὄς or ὅ: Syriac, Arabic (Erpenius), Aethiopic, Armenian.
- 5 Church Fathers: Cyril (of Alexandria), Theodorus of Mopsuestia, Epiphanius, Gelasius, Hieronymus (=Jerome).

Burgon disproves much of this. Here is how:

- **Ⲙ.** Here Burgon agrees that the reading is ὄς.
- **A.** In this manuscript, the ‘old line’ in the Θ, although no longer visible *now*, was seen and described by many people when the manuscript was in better condition: Mill (working 1677-1707): “lineolae ... vestigia ... deprehendi” (*I detected traces of the line*); similarly Wooton (1718), Creyk (1716), Wetstein (1716), Berriman (1737). We see that the critics, in maintaining a denial of the existence of the old line, are trying to conceal history.
- **C.** We are in a strong position to judge this case for ourselves. Scrivener's *Introduction*² contains a high-quality facsimile of this verse, with which is sufficient to assess the arguments levelled at the text (angles do not change in facsimiles). We reproduce this facsimile below, in the format of a separate article, and show that the Tischendorf's argument is invalid. Burgon adds that there is musical notation on this manuscript denoting a word of two syllables.
- **FG.** These are twin manuscripts from the same original. They exhibit \overline{OC} , where the supralinear line rises. The critics claim the supralinear line is an aspirate. But the manuscript does not contain any other lines for aspirates, whereas it does contain supralinear lines as marks of contraction. On the page we are considering of G, there are nine aspirated words, *none* of which has any mark at all above its initial letter. There are eight contracted words (including \overline{OC}) which *all* have the symbol of contraction. The reader can verify this for himself using the scan at [CSNTM], as we have done³. We also provide proof that OC does not take a sign of contraction in any nearby occurrences; see the table at the end of this case study. Burgon draws the only logical conclusion: this supralinear line is the sign of contraction, and the reading is Θεός. The line in the theta is missing, but that is frequently the case in these manuscripts. Since the word is a hybrid, it cannot be claimed to read *theos* or *hos*, and it is perhaps best claimed as reading the untranslatable *heos*.
- **Paul 17** (GA 33). The reading is admittedly ὄς.
- **Paul 73** (GA 442). Burgon writes [p.99^{footnote}, see also p.444]: On enquiry at Uppsala, this proves to be merely an abridgement of Oecumenius, who certainly read Θεός. Burgon placed a note of interrogation [p.444].
Burgon's enquiry could not be satisfactorily answered, because the manuscript was “a difficult one to handle.” However, we can confirm the ὄς reading from [INTF] image 30442 3720 (182v) line 20. Access to the image, restricted to “scholars”, was kindly granted to us.
- **Paul 181** (GA 365). The library at Florence (cited by Scholz) denies ever having had the manuscript. But [CSNTM] has a scan of GA 365, where ὄς is read, albeit with an intrusive comma-like sign. We accept a reading of ὄς.
- **Syriac^{Philoxenian/Harkleian}.** Burgon shows [p.489] that the reading is definitely Θεός. The critics have mistakenly taken the word for “God” (Syriac ܐܠܗܐ, *Alaha*, = *God*.) to be part of the word for “godliness” (Greek εὐσέβεια, Syriac ܐܘܨܝܒܝܐ = *beauty-of-fear*). But the Syriac translation of εὐσέβεια in 12 other instances does *not* include the word ܐܠܗܐ, which must therefore stand on its own and reflect the Greek word Θεός, *God*.

¹ [p.429].

² [Scrivener-PI, vol.1, Plate X, p.121]

³ We note that Burgon excludes the strange Ο ΔΕ ΠΙΝΑ and ΗΥΠΟΚΡΙΣΕΙ from his tally.

- **Coptic and Sahidic.** Strictly speaking, the reading could reflect ὄς or ὄ, but since there is an obvious antecedent to the relative pronoun (the word ‘mystery’), the only natural reading is to take the relative with the antecedent. So the Coptic and Sahidic reflect ὄ, not ὄς.
- **Gothic.** The issue rests on whether the reading is soei (ῶ) or saei (ῶς). The *only* Gothic manuscript is “scarcely legible”, or in the words of Massmann in 1857, “altogether obliterated”. The case for reading ὄς is conceded, but with some doubt attached.
- **Arabic.** Translates as “it is that he”, which represents none of the three readings discussed.
- **Ethiopic and Armenian.** These represent ὄ.
- **The 5 Church Fathers.** A simple reading of “(he) who was manifested” does not point exclusively to 1 Timothy 3:16 and must be regarded as very weak testimony. *No* Church Father reads “...mystery; he who was manifested” [p.483].

So much for the nineteenth century critics' claims. They are left with but a fraction of the evidence for ὄς that they started with: **Ⲛ**, Paul 17 73 181, (but we can add 3 more) and, with some doubt, the Gothic. Burgon insists that A is on positively his side. He clearly feels C could be pressed, but forbears. We however, claim to have demonstrated that codex C reads Θεός, and we include it. Burgon also has a strong case with FG. Although he does not press the case with these manuscripts, he certainly disallows them being counted against him. Burgon cites 29 minuscule lectionaries on his side, while he supplies the critics with 3 on their side: Apostolos 12, 85, 86. Almost all manuscripts can be identified as to their present location and GA numbering; there is no question of doubting Burgon's integrity – see our appendix. For recent evidence, see under that heading below.

The evidence available in Burgon's time in favour of the traditional reading in Scrivener “Paul” numbering (for GA numbers, see our appendix and the spreadsheets on www.FarAboveAll.com). We exclude 91 as it appears that Burgon was misinformed. We have verified almost all of the minuscules, and added to them considerably – see below. We have verified 21 of the lectionaries and added many more to the list. We have also verified almost all of Burgon's references to Church Fathers. See the spreadsheets and articles on www.FarAboveAll.com in the Textual Area.

- **Uncials:** A C K L P
- **Minuscules:** Paul 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 45, 46, 47, 48, 49, 52, 55, 56, 57, 59, 62, 63, 65, 67, 68, 69, 70, 71, 72, 74, 75, 77, 78, 79, 80, 81, 83, 84, 85, 86, 87, 88, 90, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 121, 122, 123, 125, 126, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 149, 150, 151, 153, 154, 155, 156, 157, 158, 159, 164, 165, 166, 167, 168, 169, 170, 171, 173, 174, 175, 176, 177, 178, 179, 180, 182, 183, 184, 185, 186, 188, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 203, 204, 205, 206, 207, 208, 211, 212, 213, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 249, 250, 251, 252, 253, 255, 256, 257, 258, 260, 262, 264, 265, 266, 267, 268, 269, 270, 272, 273, 274, 276, 277, 278, 279, 280, 281, 282, 283, 285, 288, 289, 290, 291, 292, 294, 295, 296, 297, 298, 299, 300, 301, 310, 311, 319, 322, 328, 336, 337, 338
- **Lectionaries:** Apost 2, 52, 69, 5, 7, 11, 22, 23, 25, 30, 33, 13, 14, 18, 38, 49, 45, 46, 51, 57, 62, 65, 58, 77, 82, 84, 89, 119, 123, 125, 128. The last four are in a postscript (p, 528).
- **Versions:** Syriac^{Philoxenian}, Georgian, Slavonic.
- **Church Fathers:** For details, with images, of the verification of these, see [FAA-CF]. Each church father who quotes or alludes to 1 Timothy 3:16 is a witness as good as an ancient manuscript with an approximate but reliable date (the church father's manuscript cannot be later than the father). Many of these witnesses are older than the oldest claimed manuscript (Sinaiticus), and many are contemporary with it, and of course even for these early centuries, they heavily outnumber Sinaiticus. Among the Church Fathers who allude to “God was manifested” (Θεὸς ἐθανερώθη), are Ignatius, A.D. 90, Barnabas (also first century) and Hippolytus (second century). The following witness unequivocally to Θεὸς ἐθανερώθη:

- III century: Dionysius of Alexandria.
- IV century: Didymus, Gregory (bishop of Nazianzus), Diodorus, Gregory (bishop of Nyssa), Chrysostom, <A title to a summary of 1 Timothy>.
- V century: Cyril (bishop of Alexandria), Theodoret (bishop of Cyrus, ancient Syria), an anonymous author, Euthalius (bishop of Sulca), Macedonius II.
- VI century: Severus (bishop of Antioch).
- VIII century: John Damascene, Epiphanius (deacon of Catania), Theodorus Studita.
- IX century: several ancient scholia (commentaries or annotations).
- X century: Oecumenius.
- XI century: Theophylact.
- XII century: Euthymius.

Against this there is no definite claim for ὄς.

Evidence in favour of the third reading

This consists of: D, *no minuscules*, Vulgate, Syriac^{Peshitto}, Coptic^{Memphitic,Sahidic}, Ethiopic, Armenian; 2 Church Fathers. Burgon requires the presence of the word for *mystery* in the citation for a valid witness.

Recent evidence

A great many manuscripts have been discovered since Burgon's time. Burgon was not aware of Ψ (GA 044) reading Θεός. From our examination of all available scans of manuscripts, documented in a spreadsheet on www.FarAboveAll.com, we present the following summary using GA manuscript numbering:

Reading	Count	Remarks
Total plain θεος	563	Of which 36 are 16 th century or later, excluded in our cover image.
Total ο θεος	8	GA 69 88 914 1107 1524 1918 1943 2008
Total ος	7	GA 91, 463, 1175 have section title περι θείας σαρκώσεως (concerning divine incarnation)
Total ο	1	GA 06
Total ος θεος	1	GA 256
Total ambiguous	5	GA 010 012 2127 2243 2558
Total lacuna	96	
Total no image	53	
Total illegible	5	GA 101 1722 1758 2385 2732
Total not identified	3	GA 339 613 2239
GRAND TOTAL	742	
Total cells check	742	
Total θεος pre-1500 ^{AD}	527	
Total θεος pre-1000 ^{AD}	48	

ος

01 (Sinaiticus)	4th century, or a 19th century forgery (see Bill Cooper's <i>The Forging of Codex Sinaiticus</i>)
33	INTF 9th, Scrivener 11th, Gregory 9th or 10th century.
91	11th century. With section title περι θείας σαρκώσεως
365	13th century

442	13th century
463	12th century. With section title <i>περὶ θείας σαρκώσεως</i>
1175	11th century. With section title <i>περὶ θείας σαρκώσεως</i>

Here are the 527 pre-1500^{AD} manuscripts reading *θεος*, in GA numbering:

A*, C*, 018, 020, 025, 044, 056, 075, 0142, 0150, 0151, 1, 3, 5, 6, 18, 35, 38, 42, 43, 51, 57, 62, 76, 81, 82, 93, 94, 97, 102, 103, 104, 105, 110, 122, 131, 133, 141, 142, 149, 172, 175, 177, 181, 189, 201, 203, 204, 205, 206, 209, 216, 218, 221, 223, 226, 228, 234, 250, 252/464, 254, 263, 302, 308, 309, 312, 314, 319, 321, 322, 323, 325, 326, 327, 328, 330, 336, 337, 356, 363, 367, 378, 383, 384, 385, 386, 390, 393, 394, 398, 400, 404, 421, 424, 425, 429, 431, 432, 436, 440, 444, 451, 452, 454, 455, 456, 457, 458, 459, 460, 462, 465, 466, 467, 468, 469, 479, 489, 491, 496, 498, 506, 517, 547, 567, 582, 592, 601, 602, 603, 604, 605, 606, 607, 608, 612, 614, 615, 616, 617, 618, 619, 620, 622, 623, 625, 627, 628, 629, 630, 632, 633, 634, 635, 636, 637, 638, 639, 641, 642, 644, 664, 665, 676, 680, 699, 757, 794, 796, 801, 808, 823, 824, 876, 886, 891, 901, 909, 910, 911, 912, 913, 914, 919, 920, 921, 922, 927, 928, 935, 941, 945, 959, 986, 996, 997, 999, 1003, 1022, 1040, 1058, 1069, 1070, 1072, 1075, 1094, 1099, 1102, 1103, 1105, 1106, 1115, 1127, 1149, 1162, 1240, 1241, 1242, 1243, 1244, 1245, 1247, 1248, 1250, 1251, 1270, 1277, 1292, 1297, 1311, 1315, 1319, 1352, 1354, 1359, 1360, 1367, 1384, 1390, 1398, 1400, 1404, 1405, 1409, 1424, 1425, 1448, 1456, 1482, 1490, 1495, 1501, 1503, 1505, 1508, 1509, 1521, 1548, 1573, 1594, 1595, 1597, 1598, 1599, 1609, 1610, 1611, 1617, 1618, 1622, 1626, 1628, 1636, 1637, 1642, 1643, 1646, 1649, 1661, 1673, 1678, 1717, 1718, 1719, 1720, 1721, 1723, 1724, 1725, 1726, 1727, 1728, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1750, 1751, 1752, 1753, 1754, 1757, 1759, 1760, 1761, 1763, 1765, 1766, 1767, 1769, 1770, 1771, 1772, 1780, 1795, 1798, 1827, 1828, 1830, 1831, 1832, 1836, 1837, 1839, 1840, 1841, 1843, 1845, 1847, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1860, 1862, 1863, 1864, 1865, 1867, 1868, 1870, 1871, 1872, 1873, 1874, 1876, 1877, 1879, 1880, 1881, 1882, 1886, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1896, 1897, 1899, 1900, 1902, 1905, 1906, 1907, 1908, 1910, 1912, 1914, 1916, 1917, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1927, 1929, 1932, 1933, 1934, 1941, 1945, 1946, 1947, 1948, 1950, 1951, 1952, 1954, 1955, 1956, 1958, 1959, 1961, 1962, 1969, 1970, 1971, 1972, 1976, 1977, 1978, 1980, 1981, 1982, 1984, 1986, 1987, 1991, 1992, 1995, 1996, 1997, 1998, 1999, 2000, 2002, 2003, 2004, 2005, 2007, 2011, 2012, 2080, 2085, 2086, 2102, 2105, 2110, 2125, 2131, 2138, 2143, 2147, 2175, 2180, 2183, 2189, 2191, 2194, 2197, 2200, 2201, 2208, 2221, 2248, 2257, 2261, 2279, 2298, 2310, 2344, 2356, 2374, 2400, 2401, 2404, 2412, 2431, 2466, 2475, 2482, 2483, 2484, 2492, 2494, 2495, 2502, 2508, 2511, 2523, 2527, 2541, 2544, 2554, 2576, 2587, 2625, 2626, 2627, 2629, 2652, 2653, 2675, 2691, 2696, 2704, 2705, 2712, 2718, 2723, 2736, 2739, 2746, 2772, 2774, 2777, 2815, 2816, 2817, 2865, 2899, 2918, 2936.

Weighing the evidence

The reading for **Θεός** is overwhelming: 11 uncials (versus 1 of the critics, **Ⲛ**), the vast majority (over 98½%) of minuscules, 31 lectionaries, 3 early versions, and a great number of Church Fathers, including many of earlier date than any manuscripts we have. The evidence for **ὁός** is hopeless: just 1 uncial, just 6 minuscules, 3 lectionaries, 1 early version (the Gothic, to which some doubt is attached), and few, if any Church Fathers. It might be asked about the case for **ὁ**. The witnesses are 1 uncial, no minuscules, 5 early versions, and 2 Church Fathers. Although the version support is very significant, the Greek support is definitely not, nor is the patristic support, and the case as a whole is still hopelessly weak.

Modern critics argue that **ὁ** presupposes **ὁός**. Why should this be so? The reading **ὁός** is hardly tenable, and the present author would argue that **ὁ** is a (perhaps well-intended) grammatical “correction” from **ὁός**, which itself arose from a faded line in **Θ̄C**.

1 Timothy 3:16 in modern Bibles and text-critical books

The amazing thing is not only that the false reading has been accepted by so many modern Bibles, but the certainty with which the modern critics claim their case. The chairman of the Revised Version committee, Bishop Ellicott, was “*unhesitatingly*”¹ in favour of Θς. The argument used against Burgon is that he is outnumbered. Compare Ellicott's words² – “...the complete isolation of the reviewer's (*i.e. Burgon's*) position.” We see Burgon's scholarship, and mass of hard-earned factual evidence, dismissed with an irrelevance, because the opinion of men – who were nowhere near Burgon's level of scholarship – was against him. Burgon is not isolated – he now has well over 500 manuscript, version and patristic witnesses on his side.

We also note that the critics will not relinquish their invalidated position on manuscripts A C F G (which they persist in claiming on their side)³, nor similarly the Philoxenian Syriac⁴.

¹ [Burgon-RR, p.430].

² [Burgon-RR, p.431].

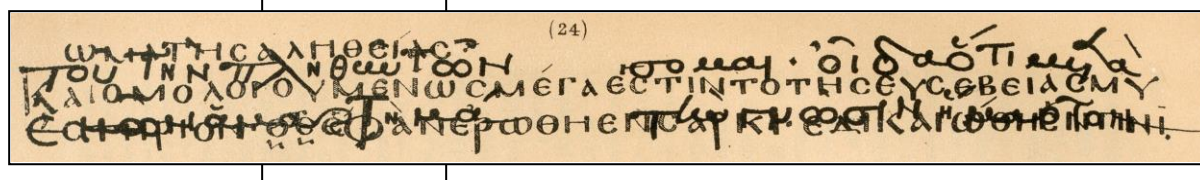
³ [UBS-Comm, p.641].

⁴ NA²⁶; NA²⁸ does not cite any Syriac on either side for this verse, but we maintain the Philoxenian Syriac's unambiguous support for Θεός.

Codex C: 1 Timothy 3:16

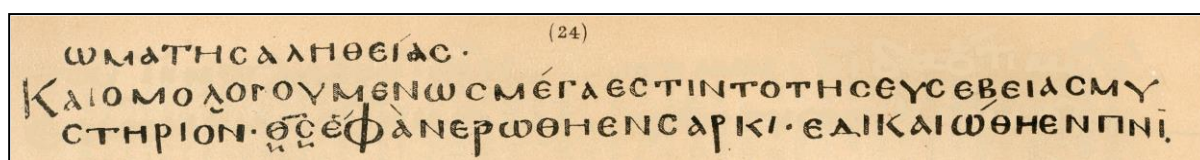
Does Codex C (technically known as *Codex Ephraemi Syri Rescriptus*) read **God** was manifested in the flesh, or as the modern critics claim with absolute certainty, **He** was manifested in the flesh? We are in the fortunate position of having a scan of the manuscript, so we can see with our own eyes what is going on. When reading the Greek manuscripts, we must be aware that certain “sacred” words are always contracted, and written with a line on top, so that *God*, ΘΕΟΣ, (*theos*) is written Θ̄C̄.

Here is a scan of the manuscript, from the facsimile in F.H.A. Scrivener's *A Plain Introduction to the Criticism of the New Testament*. It is unfortunately a palimpsest, i.e. it has lower (original) writing, and has been scrubbed and re-used for upper writing. But the lower writing is still clearly visible.



The box marks the contested area, with Θ̄C̄ or OC̄ or at the bottom left, giving **God** or **He** was manifested in the flesh. We enlarge the box area and study it later.

In order to help the reader orientate himself, the following shows the lower scripture text, produced by replacing the upper writing by the background colour. Where the lower text has been overwritten by the upper text, we make a fair guess as to how much black to remove so as to reveal how the lower text stood. *Nowhere has any black been added.*



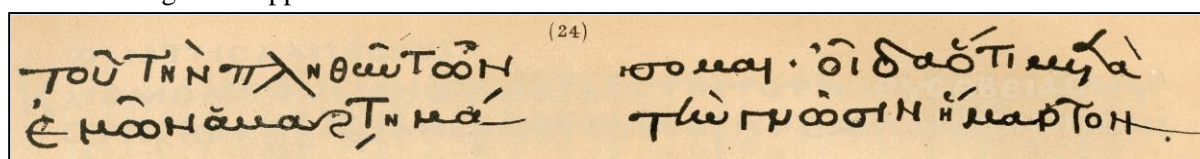
It reads:

ωμα τῆς ἀληθείας
καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μου
στήριον· Θ̄C̄ ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνι (=πνεύματι).

A literal translation is:

(founda)tion of-the truth
and confessedly great is the of-the godliness my
stery: God was-manifested in flesh, justified in spirit.

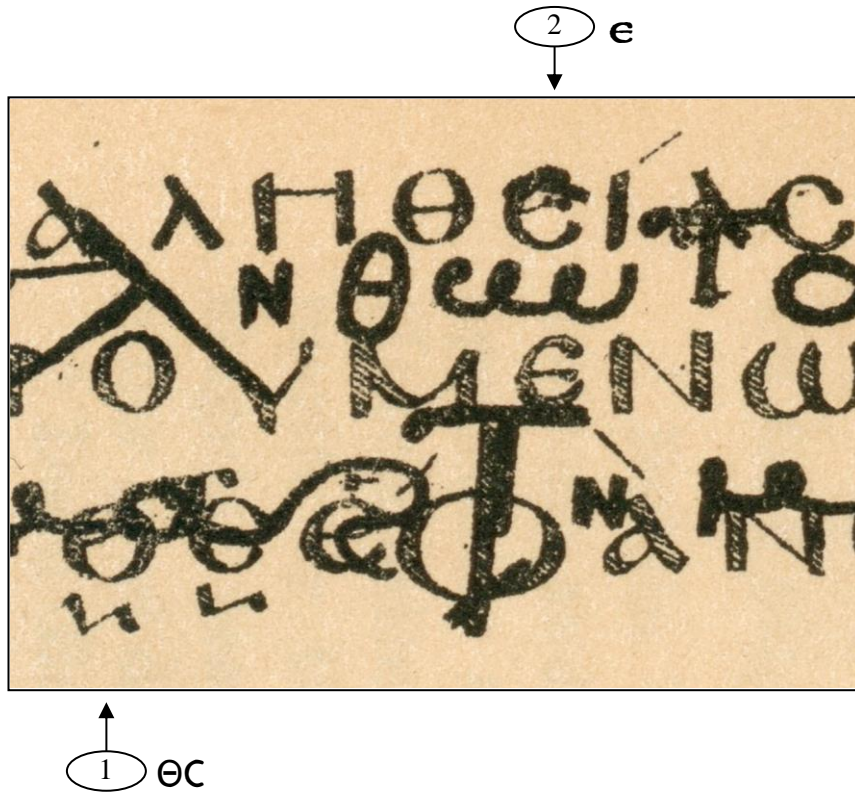
The following is the upper text.



It is, we are informed by Scrivener, a Greek translation of St. Ephraim the Syrian. It reads:

τοῦ τὴν πληθῦν τῶν ἑμῶν ἁμαρτημά	σομαι· οἶδα ὅτι μετὰ τὴν γνῶσιν ἡμάρτον
-------------------------------------	--

Let us examine the contested area in more detail.



Tischendorf (the champion of modern textual criticism) claimed that the horizontal line in the theta of ΘC is an addition by a later scribe. His first argument is that the line slopes upwards. But observe the epsilon of ἀληθείας, marked (2). It also slopes upwards - and is in the scribe's thin style, showing that the theta is entirely consistent with the original scribe.

Tischendorf also argues that the line in the theta is grey, – but the whole underlying text is faint, as it always is with a palimpsest.

So Tischendorf's argument collapses. If there were no serious doctrine at stake, is it conceivable that this line would be questioned at all?

The reading in Codex C is established as ΘC=ΘEOC=Θεος=God was manifested in the flesh. Despite this, modern critics claim that the original reading in this manuscript is unquestionably OC (Cf. Nestle-Aland 26 and Bruce M. Metzger's *A Textual Commentary on the Greek New Testament*).

Uncial Manuscripts F (010) and G (012)

We have verified for ourselves Burgon's claim that the relative pronoun ὅς in codices F and G does not take a sign of an aspirate, showing that it must be the sign of contraction in 1 Timothy 3:16 [Burgon-RR, p.442]. The reader, with even an elementary knowledge of Greek, can verify this from the images on [CSNTM]. The table below will enable the reader to find the place quickly¹. In the table, the text given is as in [RP-2005]; the manuscripts show spelling errors and variations. For manuscript F the CSNTM file is **GA_10_nnnn.jpg**, where **nnnn** is a number which we give. We add L or R (left or right hand page) and the line number. For manuscript G the file is **012_nnn.jpg**. The manuscript only has one column, so we simply give the line number (excluding the heading) followed by **nnn**. The images of G are of much better quality than those of F.

Verse and context	Location in F	Location in G
1 Timothy 3:16, showing the supralinear line		
1 Tim 3:16 (θεὸς [FG OC] ἐφανερώθη ἐν σαρκί)	0117, line L9	197, line 13
ὅς [FG OC or O], showing no supralinear line		
Eph 1:14 (ὅς ἐστὶν ἄρραβὼν)	0075, line R6	144, line 8
Eph 4:15 (ὅς ἐστὶν ἡ κεφαλή)	0079, line R17	151, line 11
Eph 5:5 (ὅς ἐστὶν εἰδωλολάτρης)	0081, line L7	153, line 18
Col 1:7 (ὅς ἐστὶν πιστὸς)	0091, line L2	168, line 17
Col 1:15 (ὅς ἐστὶν εἰκὼν)	0091, line R1	169, line 12
Col 1:18 (ὅς ἐστὶν ἀρχή)	0091, line R14	169, line 21
Col 1:27 (ὅς ἐστὶν χριστὸς)	0092, line R1	171, line 1
Col 2:10 (ὅς ἐστὶν ἡ κεφαλή)	0093, line L5	171, line 11
Col 4:9 (ὅς ἐστὶν ἐξ ὑμῶν)	0096, line R1	176, line 13
1 Tim 4:10 (ὅς ἐστὶν σωτὴρ)	0117, line R19	198, line 13
ὅς [FG OC or O], showing no supralinear line		
Phil 2:6 (ὅς ἐν μορφῇ θεοῦ),	0086, line L11	161, line 21
Phil 3:21 (ὅς μετασχηματίσει),	0088, line R27	165, line 17
Col 1:13 (ὅς ἐρρύσατο ἡμᾶς),	0091, line L24	169, line 9
1 Thes 2:13 (ὅς καὶ ἐνεργεῖται),	0099, line L7	180, line 20
1 Thes 5:24 (ὅς καὶ ποιήσει.),	0111, line L1	187, line 5
2 Thes 3:3 (ὅς στηρίξει [FG: τηρήσει] ὑμᾶς)	0113, line L19	191, line 5
1 Tim 2:4 (ὅς πάντας ἀνθρώπους),	0115, line R15	195, line 6
Titus 2:14 (ὅς ἔδωκεν ἑαυτὸν).	0129, line L18	216, line 8

N.B. GA_10_0075.jpg should be indexed Eph 1:4, GA_10_0080.jpg should be indexed Eph 4:18, GA_10_0091.jpg should be indexed Col 1:7. This has been reported, and will be corrected.

¹ To get started, on www.csntm.org (as it is in July 2018), select library, then manuscripts, then check majuscules, then select GA 010 or GA 012. Then navigate the thumbnail images.

Chapter 9 Case Study of The Ending of Mark

Recent Greek New Testament texts and modern translations confidently discredit the last twelve verses of Mark's Gospel. The way they do this – on the basis of what really amounts to *no* evidence – is a stunning example of the extent to which evidence can be distorted by those who do not present it equitably. The result of this study, it will be seen, is to the utter discredit of N and B. We rely heavily on Burgon's carefully amassed evidence, but we occasionally supplement it with recent information. Where we simply refer to a page number in this case study, it is a reference to [Burgon-LT], an entire book devoted to the subject. We start by exhibiting the text in question and variants, then we observe the content of modern critical publications and of Bibles, and finally we examine Greek manuscript and other evidence.

The reader should bear in mind that the ending of Mark is a testimony of witnesses to the resurrection of Christ, and if it were to be ejected from the Gospel, that testimony would be absent. Ejection of the ending is ejection of the resurrected Christ on earth. The verses are also a dispensational marker, because the “signs that will follow” were operational in the Acts period (e.g. Acts 2:4, Acts 8:7, Acts 14:10, Acts 28:6, Acts 28:8-9).

The traditional ending:

⁹Then after he had risen early on *the first day of the week*, he appeared first to Mary of Magdalene, out of whom he had cast seven demons. ¹⁰She departed and told those *who had been in company with him, who were* mourning and weeping. ¹¹And when they heard that he was alive and had been seen by her, they did not believe *it*. ¹²And after this, he was manifested in another form to two of them *who were* walking around, as they were going to a field. ¹³At this they went off and told the rest. But those did not believe them either. ¹⁴Later, he was manifested to the eleven themselves as they were reclining *at table* and he reproached their unbelief and hardness of heart, because they had not believed those *who had* seen him risen. ¹⁵And he said to them, “Go into the whole world and preach the gospel to the whole of creation. ¹⁶He *who has* believed and *has been* baptized will be saved, but he *who has* not believed will be condemned. ¹⁷And these signs will closely follow those *who have* believed. They will cast out demons in my name; they will speak in new tongues; ¹⁸they will take up serpents; and if they drink anything deadly, it will not harm them at all; they will lay hands on the infirm, and they will get better.” ¹⁹So then, after speaking to them, the Lord was taken up into heaven and sat at *the right hand* of God. ²⁰And they went out and preached everywhere, with the Lord working with *them*, confirming the word through signs following. Amen.

The shorter ending

A very few manuscripts also have the following text¹:

But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of age-abiding salvation.

Codex Washingtonensis (W, 032)

For completeness we remark that one manuscript, Washingtonensis (or Washintonianus), expands on the traditional ending with some spurious material² after verse 14:

And they excused themselves, saying, “This age of unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now”—*thus* they spoke to Christ. And Christ replied to them, “The term of years of Satan's power has been fulfilled, but other

¹ Printed in NA²⁵⁻²⁸ and (in English) in [UBS-GNT].

² Printed in NA²⁵⁻²⁸ and (in English) in [UBS-GNT].

terrible things draw near. And for those who have sinned, I was delivered over to death, that they may return to the truth, and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.”

Modern Translations

Most modern translations of the Bible reject the traditional ending of Mark's Gospel (verses 9 to 20). The reason for this can be found in the new Greek text from which the translators worked, which we call the UBS-NA (United Bible Societies / Nestle-Aland) text¹. The editors of the text do two things to discredit these verses:

- They place them in double square brackets [...]. These brackets are used to enclose passages which are regarded as later additions to the text, but which are retained because of their evident antiquity². In the United Bible Societies' edition, the note at the ending of Mark³ uses the symbol {A}, which means⁴ that the text is virtually certain (i.e. the claim is that the unbracketed text, which excludes verses 9-20, is virtually certain to be the authentic reading).
- They also print the shorter ending in double square brackets [...], but this is rejected by all (as far as the author is aware) as spurious – it has negligible manuscript support. So the traditional ending is put on a par with what can only be called an unauthorised addition.

The editors state⁵ that the traditional ending *must be judged by **internal evidence** to be secondary*. They add⁶ that also *on the basis of **good external evidence** ... it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8*.

So far we have seen the material at the disposal of a translator working with the standard modern text-critical editions and commentaries of the self-styled new standard text. Let us now examine the repercussions of the UBS-NA text in modern Bible versions.

The *New International Version* (NIV) rules a line after verse 8, then prints the traditional ending, but discredits it with a note as follows: *The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20*.

The *New King James Version* (NKJV) has a footnote that *Verses 9-20 are bracketed in NU⁷ - Texts as not original*.

Some other versions casting doubt on the traditional ending are:

- The *Contemporary English Translation* prints the traditional ending and two other endings, and footnotes *Verses 9-20 are not in some manuscripts*.
- The *Good News Bible* uses square brackets, and footnotes *Some manuscripts...do not have this ending to the gospel*; it also prints the spurious shorter ending.
- *J. B. Phillips* introduces the ending by the term *An ancient appendix*; it also prints the spurious shorter ending.
- The *Jerusalem Bible* footnotes *Many manuscripts omit verses 9-20*.
- *J. Moffatt* footnotes *A couple of second century attempts to complete the gospel*; it also prints spurious material in verse 14; also prints the spurious shorter ending.
- The *New English Bible* prints the shorter ending after the traditional ending.

¹ References [UBS-GNT] and NA²⁶⁻²⁸.

² [UBS-GNT, p. xii].

³ [UBS-GNT, p.196].

⁴ [UBS-GNT, p. xii].

⁵ [UBS-Comm, p.125].

⁶ [UBS-Comm, p.126].

⁷ *Nestle-Aland / United Bible Societies*

- The New Living Translation prints the shorter ending before the traditional ending, which it calls Longer Ending. It also footnotes The most reliable early manuscripts conclude the Gospel of Mark at verse 8.
- The Revised Standard Version footnotes Some of the most ancient authorities bring the book to a close at the end of verse 8. The shorter ending is also printed in the footnote.
- The *Weymouth New Testament* prints the traditional ending in square brackets.

From the above, one would infer that the evidence is heavily stacked in favour of a termination of the Gospel at Mark 16:8. Is it possible that the reverse is the case in reality? Is it conceivable that there is virtually no evidence against the traditional ending? Could it possibly be that the modern critics have used deceit and sleight of hand time and time again in their exposition of the evidence? We shall see. The reader is forewarned for many shocks.

We now examine the (outrageous) claims for the *internal evidence* and *good external evidence*¹. We prepare to see why, according to the critics, rejection of the traditional ending is *virtually certain*².

The external evidence – Greek manuscripts

All known manuscripts – at least 22 uncials and 600 cursives – **contain the traditional ending** — except two, Ɑ (Sinaiticus) and B (Vaticanus), which nevertheless have a story to tell. Manuscript 304 has recently been presented as a witness against the traditional ending, but it is largely a commentary, incomplete, and abruptly ending after several pages of commentary (so not at Mark 16:8). We consider it in more detail below. Manuscripts 1420 and 2386 have a missing, probably stolen, page at the end³. The uncial witnesses to the traditional ending are the following⁴:

Burgon lists 17 uncials⁵:

A C D E F G H K L M S U V X Γ Δ Π

to which may be added the following 5:

W Θ Ψ 099 0112

Manuscript 0112 (=083) only has the first two verses of the traditional ending.

A few of these manuscripts contain special markings or spurious material *in addition* to the traditional ending⁶. Twenty-four contain a commentary by Victor of Antioch affirming the genuineness of the verses, and two more attest in another way to the genuineness. Eleven more have other markings, followed by the last twelve verses. All this hardly invalidates their witness to the traditional ending. The uncial evidence may appear to be about 22-2 in favour of the traditional ending. But even this is not the full story...

Modern critical works do not publish the whole truth about manuscript B. It is quite staggering. We let Burgon speak [p.87]

The scribe, whose plan is found to have been to begin every fresh book of the Bible at the top of *the next ensuing column* to that which contained the concluding words of the preceding book, has at the close of S. Mark's Gospel deviated from his else invariable practice. **He has left in this place one column entirely vacant.** It is the *only vacant column* in the whole manuscript; – a blank space abundantly sufficient to contain the twelve verses which he nevertheless withheld. *Why did he leave that column vacant? What*

¹ [UBS-Comm pp.125-6]

² [UBS-GNT p.xii].

³ David W. Hester, *Does Mark 16:9-20 Belong in the New Testament?* p.63.

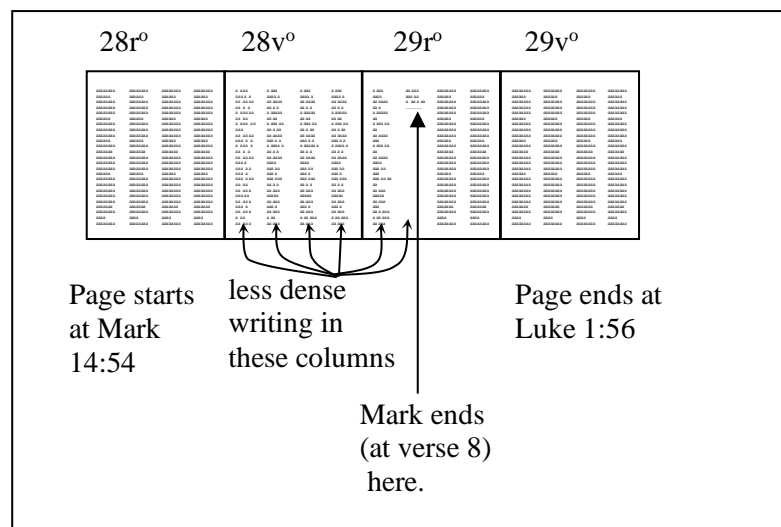
⁴ The sources are: [UBS-Comm], NA²⁶, Appendix I, [Burgon-LT, p.71], [Scrivener-PI, vol.2, p.237].

⁵ Λ is omitted as Burgon queried it. [Scrivener-PI, vol.1, p.160] states that it contains the Gospels of St. Luke and St. John complete, with the subscription to St. Mark.

⁶ [Scrivener-PI, v.2, p.338-340]

can have induced the scribe on this solitary occasion to depart from his established rule? The phenomenon, – (I believe I was the first to call distinct attention to it,) – is in the highest degree significant, and admits of only one interpretation. The *older manuscript* from which Codex B was copied must have infallibly *contained* the twelve verses in dispute. The copyist was instructed to leave them out, – and he obeyed: but he prudently left a blank space *in memoriam rei*. Never was blank more intelligible! Never was silence more eloquent! By this simple expedient, strange to relate, the Vatican Codex is made to refute itself even while it seems to be bearing testimony against the concluding verses of S. Mark's Gospel, by withholding them: for it forbids the inference which, under ordinary circumstances, must have been drawn from that omission. It does more. By *leaving room* for the verses it omits, it brings into prominent notice at the end of fifteen centuries and a half, a *more ancient witness than itself*. The venerable Author of the original Codex from which codex B was copied, is thereby brought to view. And thus, our supposed adversary (Codex B) proves our most useful ally: for it procures us the testimony of an hitherto unsuspected witness.

Now \aleph too appears to have a story to tell¹. The sheet on which the ending of Mark is written is used to make two leaves, i.e. four pages, numbered using recto and verso notation: 28^r 28^v 29^r 29^v, containing Mark 14:54-Luke 1:56. The text is arranged in 4 columns per page, shown schematically in the next figure.



We quote from Burgon [Burgon-TT, p.298 ff.]:

The page of \aleph on which St. Mark ends is the *recto* of leaf 29, being the second of a pair of leaves (28 and 29), forming a single sheet (containing St. Mark 14:54 -16:8, St. Luke 1:1-56), which Tischendorf has shown to have been written not by the scribe of the body of the New Testament in this manuscript, but by one of his colleagues who wrote part of the Old Testament and acted as a *diorthota*, or corrector of the New Testament – and who is further identified by the same great authority as the scribe of B. This person appears to have cancelled the sheet originally written by the scribe of \aleph , and to have substituted for it as we now have it, written by himself. A correction so extensive and laborious can only have been made for the purpose of introducing an important textual change, too large to be effected by deletion, interlineation, or marginal note. Thus we are led to infer not only that the testimony of \aleph is here not independent of that of B, but to suspect that **this sheet may have been thus cancelled and rewritten in order to conform its contents to the corresponding part of B.**

¹ We draw here on [Burgon-TT, p.298 ff.].

This suspicion becomes definite, and almost rises to a certainty, when we look further into the contents of this sheet. Its second page (28 v^o) exhibits four columns of St. Mark (15:16-16:1); its third page (29r^o), the two last columns of St Mark (16:2-9) and the two first columns of St Luke (1:1-18). But the writing of these six columns of St Mark is so spread out that they contain less matter than they ought; whereas the columns of St Luke that follow contain the normal amount. It follows, therefore, that the change introduced by the *diorthota* must have been an extensive excision from St. Mark:— in other words, that these pages as originally written must have contained a portion of St Mark of considerable length which has been omitted from the pages as they now stand. If these six columns of St Mark were written as closely as the columns of St Luke which follow, there would be room in them for the omitted twelve verses. —More particularly, the fifth column (the first of page 29 r^o) is so arranged as to contain only about five sixths of the normal quantity of matter, and the *diorthota* is thus enabled to carry over four lines to begin a new column, the sixth, by which artifice he manages to conclude St Mark not with a blank column such as in B tells its own story, but with a column such as in this manuscript is usual at the end of a book, exhibiting the closing words followed by an 'arabesque' pattern executed with the pen, and the subscription (the rest being left empty). But, by the very pains he has thus taken to conform this final column to the ordinary page of the manuscript, his purpose is betrayed even more conclusively, though less obviously, than by the blank column of B.

Manuscript \aleph (Sinaiticus) is held at the British Library in London. It is on display in the exhibition area, and is (or was around 2007) actually open at the pages where Mark's gospel ends. The visitor can clearly see for him- or herself, as the present author has done, how the text becomes more and more spaced out as the gospel draws to its premature close. The British Library also possesses a high-quality facsimile of \aleph (and, incidentally, A, Alexandrinus). Should the original not be available, or if its pages should be turned, the enquirer can consult the facsimile in the manuscript section.

Minuscule 304 (Scrivener and GA numbering) is claimed by NA²⁶ and [UBS-Comm], but not NA²⁵ or Westcott and Hort¹, as another witness lacking the ending of Mark. But Burgon states [p.71] that:

with the exception of \aleph and B, there is not one Codex in existence, uncial or cursive, — (and we are acquainted with, at least, eighteen other uncials, and about six hundred cursive Copies of this Gospel), — which leaves out the last twelve verses of Mark.

Similarly, Scrivener states² that:

All opposition to the authenticity of the paragraph resolves itself into the allegations of Eusebius and the testimony of \aleph B.

(We discuss the allegations of Eusebius below).

Manuscript 304 contains Matthew and Mark only, and it contains a commentary interwoven with the Gospel text. Neither Scrivener³ nor Burgon⁴ comment materially on how it ends, though Burgon has apparently seen it, as it is listed as containing the commentary of Victor of Antioch. Burgon's and Scrivener's lack of acceptance or dispute concerning manuscript 304, and the fact that it is not cited in NA²⁵ or by Westcott and Hort, leaves us wondering how that can be.

A scan of part of the last page, without any part of Mark's Gospel, can be seen on at a blog by James Snapp, Jr.⁵ Snapp remarks

There the text of 304 ends, without any special marks (other than the usual dark circle that separates the commentary-material from the Scripture-text) — not even the “+” marks that appear in 304 at the end of the commentary on Matthew. There is no closing-title. There is not even an

¹ The New Testament in the original Greek: Introduction and appendix to the text revised by Brooke Foss Westcott and Fenton John Anthony Hort. Harper, New York, 1882.

² [Scrivener-PI, vol.2, p.344].

³ [Scrivener-PI, vol.1, p.228].

⁴ [Burgon-LT, p.283], [Burgon-RR, p.524].

⁵ <http://www.thetextofthegospels.com/2016/05/minuscul-304-theophylact-and-ending-of.html>.

“Amen.” ... Pending further research, 304’s testimony to the ending of Mark at 16:8 should be considered highly dubious,

Maurice Robinson, in *The Encyclopedia of New Testament Criticism*, has this to say (our bold font):

The primary matter in 304 is the commentary. The gospel text is merely interspersed between the blocks of commentary material, and should not be considered the same as a 'normal' continuous-text MS. Also, it is often very difficult to discern the text in contrast to the comments....

Following γὰρ at the close of 16:8, the MS has a mark like a filled-in 'o,' followed by many pages of commentary, all of which *summarize* the endings of the other gospels and even quote portions of them.

Following this, the commentary then begins to summarize the ετερον δε τα παρα του Μαρκου, presumably to cover the non-duplicated portions germane to that gospel in contrast to the others. There remain quotes and references to the other gospels in regard to Mary Magdalene, Peter, Galilee, the fear of the women, etc. But at this point **the commentary abruptly ends**, without completing the remainder of the narrative or the parallels. I suspect that the commentary (which contains only Mt and Mk) originally continued the discussion and that **a final page or pages at the end of this volume likely were lost**.... I would suggest that MS 304 should *not* be claimed as a witness to the shortest ending....

In summary: we place manuscript 304 on uncertain ground. That leaves the conclusion that there is *no* unequivocal Greek manuscript witness to the absence of the traditional ending.

The shorter ending

According to NA²⁶, the four uncial and two minuscule manuscripts that have this ending are L Ψ 099 0112 274^{margin} 579. They all have this as an alternative to the traditional ending, which they also exhibit. As far as the author is aware, no-one considers the shorter ending to be authentic. Scrivener rightly describes this ending as *wretched*¹.

The balance of Greek manuscript evidence

The Greek manuscript evidence is enormously in favour of the traditional ending. Omitting the evidence of ⱼ B 304, the balance is at least 22-0 uncials in favour of the traditional text, and 600-0 minuscules. It is already incredible that anyone could pronounce against the traditional ending. Yet they do – even on arguments of Greek manuscript testimony. The United Bible Societies – based on the same external evidence as is described above – even has the audacity to speak of *good external evidence*²!

Version evidence

Burgon states that *all the versions*, without exception, are adverse to the omission of the last twelve verses of Mark [p.100]. The Armenian version evidence is the only one which could be open to dispute.

The versions are [p.33], but with our own annotations in places:

- **Syriac Peshitto**. This is a 2nd century translation – but very recent critics have moved this date forward. Burgon states that it contains the verses in question, as can be seen in printed editions.
- **Curetonian Syriac**. This codex is referred by Cureton to the middle of the 5th century. The translation must have been made at an earlier date, working from a Greek manuscript of an earlier date still. Burgon considers this a vastly more ancient witness than ⱼ or B. It contains the verses in question.

¹ [Scrivener-PI, vol.2, p.337].

² [UBS-Comm, p.125-6].

- **Harklensian Syriac** (also known as Philoxenian). This version is the result of two revisions of the Peshitto: the first one on the instructions of Philoxenus (AD 508) and the second by Thomas of Harkel (AD 616). It contains the verses in question.
- **The Latin Vulgate** (Jerome's translation, AD 382). It contains the disputed verses. [UBS-Comm] claims one Old Latin codex (k, Bobiensis).
- **The Gothic of Ulfilas**. The translation was made in A.D. 350; the earliest copy we have is of the 5th or 6th century. It contains the verses in question.
- **Egyptian versions**. These are the Memphitic (also known as Coptic; 4th or 5th century) and Thebaic (also known as Sahidic; 3rd century) versions. They contain the verses in question.
- **Armenian version**. The translation may be of the 5th century, but the manuscripts are of considerably later date. According to Ernest C. Colwell's article¹, referred to in [UBS-Comm], of 220 manuscripts, 99 omit, 33 are doubtful, and 88 contain Mark 16:9-20.
- **Ethiopic version**. (4th-7th? century translation; codices are comparatively recent). The manuscripts bear constant witness to the verses in question.
- **Georgian version**. (6th? century translation; codices are comparatively recent). The manuscripts bear constant witness to the verses in question. [UBS-Comm] claims two exceptions.

As a single item of Syriac evidence against the traditional reading, Burgon refers to the

- **Jerusalem version**, perhaps of the 5th century. He calls it a translation of “the Ecclesiastical Sections”.

To this must be added a manuscript unknown at the time Burgon wrote his book²:

- The **Sinaitic Syriac**. It omits the verses in question. The aberrant nature of this manuscript is exemplified by its reading of Matthew 1:16, *Joseph begot Jesus*.

The Syriac evidence as a whole in favour of the traditional text outweighs the Syriac evidence against it. It is clear that the version evidence *for each language* is overwhelmingly in favour of the traditional ending, except for the Armenian (a minor witness) which is significantly divided.

Patristic evidence

Burgon points out that Patristic evidence is equivalent to manuscript evidence when the question is not one of the exact wording, but of the *existence* of a portion of text [p.23]. He produces the following witnesses to the ending of Mark [p.23 ff.]:

- **Papias** (ca. A.D. 100) Papias probably alludes to Mark 16:18 (“and if they drink any deadly thing, it shall not hurt them”) when he writes concerning Justus surnamed Barsabas, “how that after drinking noxious poison, through the Lord's grace he experienced no evil consequence”.
- **Justin Martyr** (ca. A.D. 150). Justin Martyr writes “and they went forth and preached everywhere” using the same three words, (but in a different order), as in Mark 16:20.
- **Irenaeus** (ca. A.D. 180). Irenaeus quotes and remarks upon Mark 16:19.
- **Hippolytus** (ca. A.D. 200). Hippolytus quotes Mark 16:17-18, and in another place Mark 16:19.
- **Vincentius** (A.D. 256). He quotes Mark 16:17-18.
- The **Acta Pilati** (3rd century?). This document contains Mark 16:15-18.
- The **Apostolical Constitutions** (3rd or 4th century). Mark 16:15 is alluded to and Mark 16:16 is quoted identically to the Received Text.

¹ Ernest C. Colwell, *Mark 16:9-20 in the Armenian Version*, Journal of Biblical Literature, Vol. 56, No. 4 (Dec 1937).

² i.e. [Burgon-LT]. The later book [Burgon-TT], edited after Burgon's death by Edward Miller, contains a review of the evidence known at its publication date, (Appendix VII).

- **Eusebius** (A.D. 325) Eusebius discusses the verses widely and was by no means disposed to question their genuineness.
- **Marinus** (a contemporary of Eusebius). Marinus is the character in Eusebius's writings who asks a question concerning the last twelve verses of Mark, without a trace of misgiving as to their genuineness.
- **Aphraates the Persian Sage** (A.D. 337). Aphraates quotes Mark 16:16-18.
- **Ambrose** (ca. A.D. 385). He quotes Mark 16:15, 16:16-18, 16:20.
- **Chrysostom** (ca. A.D. 400). He quotes Mark 16:19-20.
- **Jerome** (331-420). The verses are in the Latin Vulgate, and Mark 16:9 and 16:14 are quoted in his writings.
- **Augustine** (ca. A.D. 415). Augustine brings the verses forward again and again.
- **Nestorius** (ca. A.D. 430). He quotes Mark 16:20.
- **Cyril of Alexandria** (a contemporary of Nestorius). He accepts Nestorius's quotation in a reply to it.
- **Victor of Antioch** (ca. A.D. 425) He refutes arguments against the genuineness of these verses. [p.29, p.59, p.67].
- **Hesychius of Jerusalem** [p.29, and also pp.58-59]. (6th century?). He quotes Mark 16:19 at length.
- **Synopsis Scripturae Sacrae** (“much older than any of the later uncials”). This document rehearses in detail the contents of Mark 16:9-20.

Errors of the modern critics

The following are cited by various famous critics as being witnesses hostile to the last twelve verses of Mark, but this is not the case, as is shown below.

- **Gregory of Nyssa** [p.39]. The homily containing the supposed hostile evidence (but it is not – see below) is identical to a work ascribed to Hesychius. The work can have but one author. To cite Gregory of Nyssa and Hesychius is to perpetrate double counting.
- **Severus of Antioch** [p.40, 41]. The homily is again identical to the work ascribed to Hesychius.

To cite Gregory of Nyssa and Severus of Antioch is again double counting.

Tregelles cites Gregory and Severus (double counting).

Tischendorf cites Severus and Hesychius (double counting).

Hesychius is in fact a witness *in favour* of the verses; see below.

- **Eusebius**. The reader is particularly urged to read Burgon [pp.41-51] for a proper discussion of this issue. A summary is presented here:.

Eusebius, in a collection of “Inquiries and Resolutions”, answers a question posed by Marinus:

How is it, that, according to Matthew [28:1], the Saviour appears to have risen ‘in the end of the Sabbath;’ but, according to Mark [16:9], ‘early on the first day of the week’?

Eusebius gives a twofold answer, firstly introducing someone who is for getting rid of the entire passage, using the following expressions:

- *(Verses 9-end) are not met with in all the copies of S. Mark's Gospel*
- *The accurate copies end (at verse 8)*
- *Almost all copies end (at verse 8)*
- *(Verses 9-end) are met with seldom*
- *(Verses 9-end) are met with only in some copies*
- *(Verses 9-end) are certainly not met with in all copies*

Observe the ‘escalator’ of exaggerations, and the fictitious nature of this reasoning, which Eusebius dismisses as evading a gratuitous problem. Indeed, Eusebius proceeds to introduce someone who accepts both readings of Matthew and Mark as genuine. Eusebius then discusses a resolution of the apparent contradiction by re-punctuating Mark so that it reads “Now when He was risen, early the first day of the week He appeared...”.

Burgon points out that there really is no contradiction: Eusebius himself explains in the next page that ὄψε σαββάτων (*‘in the end of the Sabbath’* or better: *‘late on the Sabbath’* – *Matthew 28:1*) refers not to the evening of the Sabbath day, but to an advanced period of the ensuing night. Burgon suggests that Eusebius's “solutions” to Marinus are a quotation of an older writer, reproduced because of their ingenuity and interest. It is clear that Eusebius himself has nothing to say against the genuineness of the conclusion of Mark's Gospel. Burgon adds that it is freely conceded that there must have existed at the time of Eusebius many copies of Mark's Gospel which were without the concluding twelve verses, but there is nothing whatever in the circumstance to lead us to entertain one serious doubt as to the genuineness of these verses... – certainly not *in the evidence of Eusebius*.

- **Jerome** [p.51]. Jerome reproduces the Eusebian “Inquiry and Resolution”, substituting Hedibia for Marinus. This work is simply a translation, almost word for word. Jerome provides proper evidence that he holds the verses to be genuine. He gave them a place in the Vulgate. He quotes the conclusion of Mark's Gospel on more than one occasion.
- **Hesychius** [p.57]. The Homily in question is another reproduction of the Eusebian “Inquiry and Resolution”. At the end of his discourse, Hesychius quotes the 19th verse entire, without hesitation, in confirmation of one of his statements, and declares that the words were written by Mark.
- **Victor of Antioch** [p.59]. Victor transcribes (but with great licence) the writings of many Church Fathers, in particular Chrysostom and Eusebius. Victor's work contains the Eusebian “Inquiry and Resolution”, and he cites Eusebius by name. But after this, Victor offers his own testimony on the ending of Mark:

Yet we, at all events, inasmuch as in very many we have discovered it to exist, have, out of accurate copies, subjoined also the account of our Lord's Ascension, (following the words ‘for they were afraid,’) in conformity with the Palestinian exemplar of Mark which exhibits the Gospel verity: that is to say, from the words, ‘Now when [Jesus] was risen early the first day of the week,’ etc., down to ‘with signs following. Amen.’

Note: NA²⁶⁻²⁸ *still maintain* Eusebius and Jerome as hostile witnesses to the last twelve verses of Mark!

The Lectionaries

Burgon shows that lectionaries also provide decisive evidence in favour of the genuineness of the last twelve verses of Mark. All twelve verses are found in every known lectionary of the East [p.210]. The oldest lectionary manuscripts happen to be of the 8th century, but it is known that the Eastern and Western lectionary systems were fully established by the 4th century, (if not long before) [p.203]. Cyril of Jerusalem (AD 348), Chrysostom and Augustine bear witness to the fact. Even earlier testimony is provided by Origen and Clemens Alexandrinus. Burgon argues that the lectionary system dates from Apostolic times [p.207]. Now in the Eastern churches (Greek and Syrian) the ending of Mark's Gospel has a distinguished position: it was appointed to be read on Ascension Day, and on Sundays at Matins throughout the year, and daily in Easter week.

Burgon concludes on the lectionaries as follows [p.211]:

If “the last Twelve Verses” of S. Mark were *deservedly* omitted from certain Copies of his Gospel in the ivth century, utterly incredible is it that these same TWELVE VERSES should have been disseminated, by their (i.e. the Ante Nicene Fathers') authority, throughout Christendom; – read, by their command, in all the Churches; – selected, by their collective judgment, from the whole body of Scripture for the special honour of being listened to once and again at EASTER time, as well as on ASCENSION-DAY.

Internal considerations

The critics claim that the style and phraseology of these verses is not Mark's. Why shouldn't there be a handful of words unique to the last twelve words, especially as they contain new (post-resurrection) material? In Mark, only Mark 1:2 contains the words πρόσωπον, κατασκευάζω, so is that verse – or the whole of Mark chapter 1 – to be ejected? Only Mark 1:3 contains the word τρίβος, so is that verse

to be ejected? Only Mark 1:4 contains the word μετάνοια, so is that verse to be ejected? We could carry on, with Burgon's examples [p.175]. Moreover, [UBS-Comm] lists one example in error, claiming that μετὰ ταῦτα is unique to Mark 16:19-20. **This is simply false**; the expression does not occur at all in Mark, neither in the UBS text nor the Majority Text. But the combination μετὰ δὲ does occur, in Mark 1:14 and in Mark 16:12, so in both the undisputed and the disputed part of Mark's Gospel.

Burgon compares the style with Mark 1:9-20 and sees no real difference of style. The case of the occurrence of ὁ Κύριος (the Lord) is particularly striking [p.185]. The critics claim it as a token of non-Marcian spuriousness. Burgon [p.185] shows how this title is reserved for the resurrected Lord.

He who at His circumcision was named "Jesus", He who at His baptism became "the Christ"; – the same, on the occasion of His Ascension into Heaven and Session at the Right Hand of God, – when (as we know) "all power had been given to Him in Heaven and in Earth" (Matth. 28:28), – is designated by His Name of *Dominion*; "the Lord" Jehovah...

How much more beautiful is the Divine Finger than what the critics prescribe! Burgon further exposes the fallacy of the critics' reasoning by citing two spurious supplements to the Gospel which do fulfil their conditions for a Marcan ending: one uses the name "Jesus" and the other "Christ". This is also the case with the apocryphal material given at the start of this study: the 'shorter ending' and the supplement in codex Washingtonensis.

The Critics' explanation of the Ending of Mark

[UBS-Comm], p.126 footnote, has its own explanation as to why, in its opinion, verses 16:9-20 are *not* genuine: *the Gospel accidentally lost its last leaf before it was multiplied by transcription*. In other words, a portion of Scripture has been lost. And if a portion in one place can be lost, why can't a portion in another place be lost? In other words again, the Bible has not been integrally preserved, and is potentially defective throughout. Where does that leave divine preservation? Where does that leave the following?

2 Kings 10:10	nothing of the word of the Lord ... will fall to the ground ...
Isaiah 40:8	the word of our God will stand age-abidingly.
Matthew 5:18	not one jot or one tittle will pass away from the law at all ...
Luke 16:17	it is easier for heaven and earth to pass away than for one tittle of the law to drop out.
Rev 22:19	And if anyone removes anything from the words of the book of this prophecy, may God remove his part from the tree of life and from the holy city – the things written in this book.

Burgon's cause of the omission of the ending in the few ancient copies

The simple reason for the omission of the ending of Mark in a few ancient copies is that a lectionary (church lesson book) reading ends at Mark 16:8. This was marked in manuscripts by the words τὸ τέλος (*The End*), and copyists through ignorance took this to mean the end of the Gospel [p.226]. But the copyists would not leave the copy without a sign of the omission ...

Chapter 10 Case Study of Luke 2:14

The evidence in this example is taken from Burgon¹, where far greater detail can be found. We add the testimony of codex W, a symbol which in Burgon and Scrivener's day consisted of 6 different fragments² held in various places, none of which contains Luke 2:14, and none of which is the modern W (032), which was not published publicly until 1912³.

The traditional (and as will be seen, proper) reading is:

δόξα ἐν ὑψίστοις θεῶ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία

Glory in the highest realms to God,

And peace on earth;

Goodwill among men.

Manuscripts \aleph ABDW and the Vulgate and Gothic add one letter at the end, having the following reading⁴:

δόξα ἐν ὑψίστοις θεῶ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας

Glory in the highest realms to God,

And peace on earth among men of goodwill.

This more difficult⁵ reading than the traditional one is adopted in the text of NA²⁵⁻²⁸. The NIV (*New International Version*) construes a meaning out of this:

Glory to God in the highest

and on earth peace to men on whom his favour rests.

Notice how the structure – Glory - Peace - Goodwill (as grammatical subjects) – is lost in the \aleph ABDW reading.

Manuscripts \aleph ABDW are claimed as the oldest manuscripts (containing the verse in question), and they enjoy the support of the Vulgate and Gothic. The modernist critics also *claim* three Church Fathers who cite the reading of \aleph ABDW, but they have nothing on this side in Greek. In fact, where these Church Fathers do have Greek evidence, it turns against the modernists. They are:

- Irenaeus quoting in Latin in conformity with the Vulgate, but he quotes the traditional reading in Greek as well.
- Origen quoting in Latin in conformity with the Vulgate, but in Greek he quotes the traditional reading three times.
- Cyril of Jerusalem, writing in Greek. However, the modern editor of the book acknowledged having *altered the text* from the traditional reading as found in the manuscripts of Cyril's writings to conform to the \aleph ABDW reading...

The case for the \aleph ABDW reading, on the evidence of manuscripts and versions, might be considered respectable until we see the massive contrary evidence (shown below), and the demonstrably bad character of \aleph BD in particular, since they differ so wildly among themselves and from all other manuscripts, and no one of these can be held to be good without invalidating the others.

¹ [Burgon-LT, p.258] and [Burgon-RR, p.41].

² The 6 fragments are the modern GA 0115, 0116, 0130, 0131, 050, 0132 [Gregory].

³ www.smithsonianmag.com

⁴ NA²⁶ also claims *a few*; this is cancelled in NA²⁸.

⁵ [UBS-Comm, p.133].

The traditional reading is attested to by every other manuscript in existence, including at least **600 minuscules** and the uncials EGHKLMPSUVYΓΔΛΞΩ¹, to which we could add (A)N^cB^c, because Codex A contains the traditional reading in a hymn at the end of the Psalms and codices NB have an ancient correction to the traditional text. The traditional reading is supported by every other version (i.e. the 2nd century Peshitta, the Harkleian Syriac, the Jerusalem Syriac, the Coptic, Armenian, Georgian, Ethiopic, Slavonic and Arabic). All this is a vast amount of evidence, but no Greek manuscript is as old as NABDW. Can any more ancient evidence be found?

Here is where a little *Burgon magic* – based on solid, factual scholarship – turns the tables completely on NABDW. The traditional reading is further attested forty-seven Patristic writers. Burgon gives full references. Here are the names of the first 29 with their century:

2nd Century

- (1) Irenaeus

3rd Century

- (2) Origen
- (3) Apostolical Constitutions

4th Century

- (4) Eusebius
- (5) Aphraates the Persian
- (6) Titus of Bostra
- (7) Didymus
- (8) Gregory of Nazianzus
- (9) Cyril of Jerusalem
- (10) Epiphanius
- (11) Gregory of Nyssa
- (12) Ephraem Syrus
- (13) Philo Bishop of Carpasus
- (14) Chrysostom
- (15) A nameless preacher at Antioch

5th Century

- (16) Cyril of Alexandria
- (17) Theodoret
- (18) Theodotus of Ancyra
- (19) Proclus Archbishop of Constantinople
- (20) Paulus bishop of Emesa
- (21) The Eastern bishops at Ephesus
- (22) Basil of Seleucia

6th Century

- (23) Cosmas the voyager
- (24) Anastasius Sinaita
- (25) Eulogius archbishop of Alexandria

7th Century

- (26) Andreas of Crete
- (27) Cosmas bishop of Maiuma near Gaza
- (28) John Damascene
- (29) Germanus archbp. of Constantinople

The first 15 references are about as old, or older than NB. So NB are heavily outweighed even without recourse to the next century. The first 22 references are about as old, or older than AW. The first 25 references are about as old, or older than D.

Burgon lists **another 18** references where the identity and dating of the writer may be uncertain, but the existence of the citation is not questioned.

In order that there should be *no uncertainty whatever* on the true reading of Luke 2:14, Burgon gives an analysis of the readings of NABCD in the 13 preceding and 1 succeeding verse. He says²:

If the old uncials are observed all to sing in tune throughout, hereabouts, well and good:
but if on the contrary, their voices prove utterly discordant, *who* sees not that the last

¹ The list given by [Scrivener-PI, v,2, p.345] plus YΩ which can be seen at [CSNTM], images GA_034_0144 (left page, line 14) and GA_045_0274 (left column, line 17). [Moorman-EM] also lists 047 055 0211 0233(?), and there will be many more minuscules which require verification.

² [Burgon-RR, p.46].

pretence has been taken away for placing *any confidence at all* in their testimony concerning the text of verse 14, turning as it does on *a single letter*?

Burgon shows that in these 14 verses \aleph ABCD are responsible for 56 ‘various readings’: singly, for 41; in combination for 15. In Burgon’s words, among their readings they contrive:

to omit 19 words:—to add 4:—to substitute 17:—to alter 10:—to transpose 24. Lastly, these five codices are observed ... to fall into ten different combinations: viz. B \aleph for 5 readings, BD for 2, \aleph C, \aleph D, AC, \aleph BD, A \aleph D, AB \aleph D, B \aleph CD, AB \aleph CD, for 1 each. A therefore, which stands alone twice, is found in combination 4 times;—C, which stands alone once¹, is found in combination 4 times;—B, which stands alone 5 times, is found in combination 6 times;— \aleph , which stands alone 11 times, is found in combination 8 times;—D, which stands alone 22 times, is found in combination 7 times... And now,—for the last time we ask the question,—With what show of reason can the unintelligible εὐδοκίας (of \aleph ABD) be upheld as genuine, in defiance of the whole body of Manuscripts, uncial and cursive,—the great bulk of the Versions,—and the mighty array of (upwards of fifty²) Fathers exhibited above?

The importance of this case study, apart from establishing the genuine reading in this verse, is that it shows that *the five oldest manuscripts incorrectly exhibit the verse*. The principle is established that **antiquity alone is no guarantee for correctness**. \aleph BD in particular are shown to be untrustworthy, whilst a random lowly minuscule is shown to be true.

Burgon shows how the error came about³. He sees the changes as follows, though we translate the untranslatable in the intermediate reading.

We start with the true text of the second part:

ΚΑΙ ΕΠΙ ΓΗΣ ΕΙΡΗΝΗ ΕΝ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟΚΙΑ
and on earth peace, among men goodwill.

This suffered loss of **ΕΝ** as it resembled **ΑΝ** (as has happened in codex D and the Latin translations in Acts 14:12), giving

ΚΑΙ ΕΠΙ ΓΗΣ ΕΙΡΗΝΗ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟΚΙΑ
and on earth peace, to men goodwill.

or

and on earth peace to men, goodwill.

This was felt to be unsatisfactory Greek, and a sigma was inserted:

ΚΑΙ ΕΠΙ ΓΗΣ ΕΙΡΗΝΗ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟΚΙΑΣ
and on earth peace to men of goodwill.

Summary

Manuscripts \aleph ABDW are the oldest, but they are frequently at variance with each other, though as it happens not in this verse – so how can they be relied upon? Especially \aleph BD are shown to be at fault again and again, as in our other studies in this booklet, and their testimony must often be rejected even by Nestle-Aland, which is therefore ambivalent towards them. \aleph ABDW are heavily outnumbered by Church Father quotations of equal or greater antiquity, which can be considered of equal weight to manuscripts. \aleph ABDW are heavily outnumbered in pure quantity by the 16+ uncials and 600+ minuscules. The support from the Latin and Gothic versions is counterbalanced, if not outweighed, by the Syriac Peshitta, the Harkleian Syriac, the Jerusalem Syriac, the Coptic, Armenian, Georgian,

¹ C is only available for comparison down to the end of verse 5. In the nine verses which have been lost, who shall say how many more eccentricities would have been discoverable?

² Burgon actually lists 47 Church Fathers on his side. Perhaps he originally had some additional references which he decided not to use because of some ambiguity, and forgot to adjust the tally.

³ [Burgon-CC, p.31].

Ethiopic, Slavonic and Arabic. On the other hand, the Majority Text \mathfrak{M} is repeatedly vindicated, as in all our studies, and we commend it, and translations based on it, such as the *FarAboveAll* translation, to the reader as authentic Scripture.

Chapter 11 Case Study of John 1:18

The traditional reading of John 1:18 in a fairly literal translation is:

Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

No-one has seen God at any time. The only-begotten son, who is in the bosom of the father – that one has expounded him.

The reading in NA²⁵⁻²⁸ – and as such the United Bible Societies ‘standard text’ – is:

Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

No-one has seen God at any time; an only-begotten god, who is in the bosom of the father – that one has expounded him.

or, supplying the article, but that is not the natural reading¹:

No-one has seen God at any time; the only-begotten God, who is in the bosom of the father – that one has expounded him.

The NA²⁵⁻²⁸ reading has given rise to the bulk of modern translations incorporating it in the main text or footnotes, e.g. NIV, NEB^{Footnote}, Moffatt^(Combines υἱός and θεός), GNB^(Combines υἱός and θεός), NKJV^{Footnote}, RSV^{Footnote}.

The important difference between the traditional reading and the NA reading is that the traditional text reads ὁ μονογενὴς υἱός (*the Only-begotten Son*), while NA²⁶ reads μονογενὴς θεός (*only-begotten god/God*). In the rest of this article we will refer to the *Huios* (υἱός, *son*) reading and the *Theos* (θεός, *god/God*) reading. There are some other variations in the manuscripts, such as the presence of the article before μονογενήs.

In uncials, the difference between the readings is the difference between the words ΘEOC and YIOC, but these words were abbreviated to ΘC and YC. So the difference is in just one letter.

We do not deny that Christ is the *only-begotten*, and that he is *God* (*God with us*, and *God manifested in the flesh*), but the unique, strange, and harsh² collocation of *only-begotten* and *God* in the context, and the lack of the definite article, create a sense of begetting a *god* – of a god coming into being as a god by being born – a reading embraced by the Gnostics.³

The NIV (*New International Version*) reads

No-one has ever seen God, but God the One and Only, who is at the Father's side, he has made him known.

¹ Adjectives before θεός when referring to God all take the definite article in the Gospels, and normally elsewhere, (Matt 16:16, Matt 26:63, Mark 5:7, Luke 8:28, John 5:44, John 6:69, John 17:3, Acts 4:24, Acts 14:15, Acts 16:17, Rom 1:23, Rom 16:26, Col 1:15, 1 Tim 1:11, 1 Tim 6:13, 1 Tim 6:17, Titus 1:2, Titus 2:13, Heb 1:1, Heb 2:4, Heb 7:1, Heb 11:40, 1 Pet 5:10, Rev 4:11); also when referring to Artemis, in Acts 19:27. Exceptions: Rom 9:26 (quoting the OT), 2 Cor 6:16, 1 Thes 1:9, 1 Tim 4:10, Heb 3:12, Heb 9:14, Heb 10:31, Heb 12:22, Rev 7:2. In the following the article is attached to an earlier noun in apposition: Rom 14:26 (16:27 TR), 1 Tim 1:17, Jude 1:25. The article is not possible in 1 Cor 8:4, and is necessarily present in 1 Cor 12:6, Heb 11:4. The adjective is predicative and θεός is articular in 2 Cor 1:3, Eph 1:3, 1 Pet 1:3. There is one article where two would be expected in Rev 7:10. Without the article we find *an unknown god* in Acts 17:23, the words of a polytheistic Athenian sculptor. The word παντοκράτωρ is taken as a noun and excluded from the lists. The Greek is from RP-2005.

² [Scrivener-PI, v.2 p.359] uses the terms *strange* and *harsh* for the minority reading.

³ See [Burgon-CC, p.215].

This atrocious rendering neither translates nor implies -γενῆς (*begotten*). We now consider the evidence.

*The evidence*¹

The evidence in favour of *Theos* (*with / without the definite article*):

- **Papyri/Uncials:** \mathfrak{P}^{75} \aleph^1 / \mathfrak{P}^{66} \aleph^* B C* L
- **Minuscules**²: 33 (i.e. manuscript number 33)
- **Versions:** Coptic^{Bohairic}, Syriac^{Peshitto, Harkleian margin}, Ethiopic^{Rome}

The evidence in favour of *Huios* (*without / with “except”*):

- **Uncials:** A C³ E F G H K M S U V X Δ Θ Λ Π Ψ 063 / W^{Suppl.}
- **Minuscules:** All except number 33 (**many hundreds** of them)
- **Versions:** All Latin, Syriac^{Curetonian, Harkleian, Palestinian(=Jerusalem)}, Armenian, Ethiopic^{Pell Platt and Praetorius}, Georgian, Slavonic, Anglo-Saxon, Arabic

Church Fathers evidence is divided. An article by Brian J. Wright³ claims 17 patristic references for μονογενῆς θεός, 8 for ὁ μονογενῆς θεός, and 35 for ὁ μονογενῆς υἱός, but many sources are in more than one category.

The reader may feel that \mathfrak{P}^{66} \mathfrak{P}^{75} lend significant support to the *Theos* reading. However, \mathfrak{P}^{66} \mathfrak{P}^{75} are of the erratic \aleph B type of manuscript. \mathfrak{P}^{75} varies the phraseology in this very place, prefixing ὁ to μονογενῆς θεός. \aleph has its own variation: it omits the words ὁ ὢν that follow. \mathfrak{P}^{66} varies an expression in the previous verse (John 1:17), reading χάρις δὲ (*but grace*) instead of ἡ χάρις (*grace*), in which it stands alone of the Greek manuscripts. Yet corrupt manuscripts are often useful in a way because they often refute *other* corrupt readings. In the very next verse, (John 1:19), \mathfrak{P}^{66} \mathfrak{P}^{75} both side with the Majority Text and oppose B C* and a few minuscules (and NA²⁶!) which insert πρὸς αὐτὸν (*to him*). Burgon makes a similar point in his imaginary visit back in time to Clemens of Alexandria in the second century where he shows how useful Clemens' text of Mark chapter 10 is, despite being corrupt, in witnessing in favour of the traditional text and against the modern critics⁴.

Burgon gives an account of the cause of the corruption in [Burgon-CC, p215], but we leave that to the interested reader to follow up.

Let us briefly revisit the notion of an only-begotten god/God. If Scripture chooses not to co-locate the notions of *being born* and *being God* in the same clause, there may be a reason. Scripture “likes”, as it were, the combination of *to be born, Son* and *to give*, bringing out the deity aspect separately, later. First the gift, then the full import (Mighty God), as in Isa 9:6

**For a child is to be born for us,
A son is to be given to us,
And he will shoulder government,
And he will be called Wonderful, Counsellor,
Mighty GOD, Father of Perpetuity,
Prince of Peace.**

¹ From [Scrivener-PI], NA²⁶, [UBS-GNT], [UBS-Comm].

² Scrivener in [Scrivener-PI, vol.2, p.358] states that manuscript 33 stands alone of the minuscules; NA²⁶ claimed a few more, but this is cancelled in NA²⁸. UBS admits some doubt in this verse by using the symbol {B}. Indeed, A. Wikgren parts company with the other editors and states that there is “at least a great deal of doubt”.

³<https://bible.org/article/jesus-Θεός-god-textual-examination>

https://bible.org/article/jesus-Θεός-god-textual-examination#P105_39811

⁴ [Burgon-RR, pp.326-331].

The Sonship of Christ is of course a theme throughout Scripture (e.g. Psalm 2:7, John 1:14, John 3:16, Hebrews 1:5, Hebrews 5:5, 1 John 4:9). Scripture certainly excludes the suggestion that the birth of Christ in any way implied that he came into existence (Psalm. 90:2, 93:2; Isaiah 44:6, 48:12; Micah 5:2; Hebrews 1:8; Revelation 1:8, 1:11, 1:17, 22:13). He has always existed; He transcends time. Isaiah 43:10

**“You are my witnesses”,
Says the Lord,
“And my servant whom I have chosen,
So that you may know and believe me,
And understand that I am he.
Before me no GOD was fashioned,
Nor will there be after me.**

The final choice

In weighing the evidence, the reader should consider whether the bulk of the uncials and almost all the minuscules could all be wrong, and take into account the corrupt pedigree that repeatedly comes into view for \aleph , B and 33. We are convinced that a typical manuscript of the Majority Text, \aleph , if we could trace its history back to the original, would be free from Egyptian/Gnostic influence. It is time to **choose for yourselves today whom you will serve**, (an allusion to Joshua 24:15), ϵ or \aleph , ϵ being the manuscripts of Egyptian Gnostic influence, \aleph being the ones which avoided it. But as for me, I choose \aleph .

Chapter 12 Case Study of Colossians 2:18

The Majority Text (from RP-2005, but identical to the Received Text) reads:

μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων,
ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,

Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has not seen, vainly puffed up by his fleshly mind,

The Nestle-Aland (NA²⁵⁻²⁸) / United Bible Societies (UBS) text, reads:

μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων,
ἃ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,

Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has seen, vainly puffed up by his fleshly mind,

The Nestle Aland text on which so many modern translations, including the NIV (New International Version), are based, does not have the word for *not* in *which he has not seen*. The NIV proceeds to reinterpret the word for *intruding* in a radical way (our underlining):

Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.

Let us take a look at what is going on¹.

There are two minor variations which are not pertinent to the main argument, which we will dispose of first. (1) The difference between ἑώρακεν (in 049 056 075 0142) and ἑώρακεν (both meaning *he has seen*) is a matter of spelling and need not concern us, except to note that NA²⁸ has overlooked this with respect to manuscripts F G 075, which read ἑώρακεν. (2) The difference between ἃ μὴ ἑώρακεν and ἃ οὐκ ἑώρακεν (the latter in manuscripts F and G only) is hardly expressible in English; μὴ and οὐκ both mean *not*, οὐκ being the more classical form in this context, μὴ being perhaps used because the whole sentence is an exhortation, although the relative clause is not. For convenience, even when quoting NA, we lump manuscripts with these minor differences together, providing they agree in respect of the next, more serious, variation.

The difference between ἃ μὴ ἑώρακεν (*things which he has not seen*) and ἃ ἑώρακεν (*things which he has seen*) is more serious, as one is the opposite of the other.

In favour of “not”:

- **Greek manuscripts²:** ⱼ² C D² K L F G P Ψ 049 056 075 0142 0150 0151 0278 Ɔ.
- **Versions:** All Syriac, Vulgate, Gothic, Georgian, Slavonic, Ethiopic, Arabic, Armenian.
- **Church Fathers:** Irenaeus, Theodorus of Mopsuestia, Chrysostom, Theodoret, John Damascene. Jerome (some manuscripts).

¹ Sources: NA²⁸, [Burgon-RR, p.356^{footnote}], [Moorman-EM, p.132]. Scrivener does not discuss this verse.

² Uncials 075 (INTF 075 4480 line 1), 0278 from NA²⁸; uncials 049 (CSNTM 049_142 line 1), 056 (CSNTM GA056_305, left, line 23), 0142 (INTF 5780 285r, line 21), 0150 (INTF 20150 2169 line 19), 0151 (20151 3110 left, line 19) from Moorman, which we have verified from the images given, online at [CSNTM] and [INTF].

We observe that NA²⁶ has its own way of presenting the above evidence (which is against their reading), just:

- **Greek manuscripts:** Ⲛ² C D² F G Ψ Ⲙ.
- Versions: *none*
- **Church Fathers:** Jerome (some manuscripts).

Against “not” (the NA reading):

- **Greek manuscripts:** Ⲡ⁴⁶ Ⲛ* A B D* I 6 33 1739
- **Versions:** some Vulgate manuscripts, but none mentioned in [DBS-Vulgate], Coptic.
- **Church Fathers:** Origen, Ambrosiaster, Jerome (some manuscripts), Speculum (Pseudo Augustine).

Burgon claims that Jerome and Augustine note the reading, but reject it.

We object to the biased way NA presents the evidence. We allow Ⲙ to represent the Majority Text minuscules (about 300 of them, which it would be good to indicate), whereas 3 minuscules are found and listed on the NA side. But it would be fairer to list all the uncials, as we have done. In NA, Ⲙ includes “constant witnesses” even if they are not of a Majority Text type (NA²⁶ p.46*, NA²⁸ pp.59*-60*), but the following uncials are not constant witnesses, yet are ignored by NA²⁶⁻²⁸: 049 056 0142 0150 0151. NA²⁸ makes a slight improvement on NA²⁶ by listing the constant witnesses K L P explicitly, but not the other missing uncials.

Versions

Burgon¹ has the following to say on the version evidence:

The Syriac versions, the Vulgate, Gothic, Georgian, Slavonic, Æthiopic, Arabic and Armenian – (we owe this information, as usual, to Dr. Malan) – are to be set against the suspicious Coptic.

It appears that the versions in favour of “not” in NA²⁶⁻²⁸ are also to be deduced by elimination. Let us examine the Latin and Syriac version evidence with our own eyes, as published in standard books. Here is what [DBS-Vulgate], the German Bible Society Vulgate has:

nemo vos seducat volens in humilitate et religione angelorum
 quae **non** vidit ambulans frustra inflatus sensu carnis suae.

This corresponds to the traditional reading. Observe “quae **non** vidit” (*things which he has not seen*). The critical apparatus of this edition of the Vulgate makes no mention of *any* manuscript omitting the Latin word “non”. The NA²⁶⁻²⁸ critical apparatus is grossly misleading. It conceals the fact that the Vulgate supports “non”. Based on the evidence of [DBS-Vulgate], the truth is that a mass of Vulgate manuscripts contain “non”, and *none* are mentioned with any other reading.

Here is what [BFBS-Syriac], the British and Foreign Bible Society Syriac, and [Dukhrana] have. [BFBS-Syriac] is based on “a critical revision of the Peshitto”:

ⲕⲁⲗⲏ ⲛⲉ ⲧⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ
 ⲕⲁⲗⲏ ⲛⲉ ⲧⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ
 ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ
 ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ ⲛⲁⲛⲧⲓⲃⲏⲉ

Note the presence of the word ⲛⲁⲛⲧⲓⲃⲏⲉ (d^elo), meaning *which not* before ⲕⲁⲗⲏ (h^ezo, *he has seen*).

¹ [Burgon-RR, p.356^{footnote}].

We see the great extent of version evidence supporting the traditional text. The NA²⁶⁻²⁸ critical apparatus is misleading. Witnesses to the traditional reading are omitted. Readers of NA²⁶ are even warned (p.55*) that:

If any versional evidence is found cited elsewhere which is not adduced for a reading in this edition, it may be assumed that its omission here is not only justifiable, but necessary.

Why does NA²⁶ conceal evidence against its choice of text? And does NA²⁸ really claim that they cannot be cited with confidence (NA²⁸ p.67*)?

Summary so far

- NA²⁶⁻²⁸ should be explicitly exhibiting more Greek manuscripts as attesting to μη̇.
- NA²⁶⁻²⁸ should be explicitly exhibiting the Vulgate as attesting to μη̇.
- NA²⁶⁻²⁸ should be explicitly exhibiting the Syriac as attesting to μη̇.
- NA²⁶⁻²⁸ should be explicitly exhibiting a host of other versions as attesting to μη̇.
 - ☛ NA²⁶⁻²⁸ has concealed evidence witnessing against its choice of text.
 - ☛ The traditional reading (*which he has not seen*) is the best-supported reading (based on manuscript and version evidence).

Patristic evidence

Burgon¹ cites the following Church Fathers on the traditional side:

Irenæus, Theodore of Mopsuestia, Chrysostom, Theodoret, John Damascene.

Against the traditional side, Burgon found no Fathers at all:

for Origen once has μη̇ [*not*] ... and once has it not ... ; and once is doubtful ... Jerome and Augustine both take notice of the diversity of reading, *but only to reject it*.

Relying on Burgon, we see again concerning patristic evidence that:

- ☛ NA²⁶ has concealed some evidence witnessing against its choice of text (Jerome and Augustine) – and failed to advert to much more.
- ☛ The traditional reading (*which he has not seen*) is by far the best-supported reading among the Fathers.

The next question

If we omit μη̇, does the sentence make sense? Does it make sense to say:

“intruding into those things which he *has* seen”?

Surely the answer is “no”. Could it be that the word for *intruding* has been translated incorrectly?

The word is ἐμβατεύω. The root verb is ἐμβαίνω (to step in, upon etc.). [Liddell & Scott] give *only* the following two meanings for ἐμβατεύω

- I. *to step in, on, to frequent, haunt a place, to set foot upon* of tutelary gods.
- II. *to enter on, come into possession of*.

The word is used by Josephus² referring to mount Sinai, saying: “The shepherds not daring to intrude upon it” or “the shepherds not venturing to invade it” (οὐ τολμώντων ἐμβατεύειν εἰς αὐτὸ τῶν ποιμένων). Welch³ draws attention to this example.

¹ [Burgon-RR, p.356].

² Jewish Antiquities, Book II, line 265, alternatively designated by Book II, Chapter 12, line 1; [Jos-IV, p.280].

³ [Welch, p.223].

The Septuagint contains the word in Joshua 19:49, 19:51 in the sense of coming into possession of or inheriting the land, translating נחל (*to inherit*) and קלק (*to divide*) – but for the latter maybe reading קלק (*to walk*). In this case, we have an example of the second meaning given by [Liddell & Scott].

It is of course instructive to see what the Vulgate and Peshitto translators made of ἐμβατεύω in the very verse we are considering, Colossians 2:18. The Latin *ambulo* means primarily [Lewis & Short] *to walk* or *travel*. The verb appears to be transitive (“*quae non vidit*” being its object). This is perfectly possible – see [Lewis & Short] – and the meaning is *to navigate, pass over*. This meaning is in line with “step into”, “intrude”.

The Syriac translation of ἐμβατεύω is ܣܘܘܐ, *se'o*, which [Köbert] gives as *audeo* or *adorior*, which mean *to dare* and *to attack; to undertake*. “To attack” is not appropriate here; we obtain a flavour of each of the other meanings with *to venture into*. Again, the meaning is clearly in line with “step into”, “intrude”. And “intrude” is what [Dukhrana] gives.

[Arndt & Gingrich] give an additional meaning of *to go into detail about*. For examples of this usage, they refer to 2 Maccabees 2:30 and Philo Plant. 80 Wendl. v.1. The latter is a variant reading of Philo's commentary on Noah as a planter. The text in [Philo-III] has the non-variant ἐμβαθύνοντες, *going deep into*, with no mention of a variant, but it is obvious that the variant must have arisen from ἐμβατεύοντες. If Arndt and Gingrich find themselves constrained to such an obscure text, they are hardly making a strong case for their arguments.

Is Arndt and Gingrich's additional meaning a genuine one? We will investigate from the Septuagint. The context of 2 Maccabees 2:30 is the history of the purification of the temple. Comparing this with a master builder building a new house, we read of the need *stand upon every point¹* or *to occupy the ground²* of (plans for?) a new house / the temple. Now the sense here is not *to report back on every detail*, but *to investigate every detail*. These are very different meanings. The meaning *to investigate every detail* is more or less in line with the meaning of ἐμβατεύω that we have already seen: *to step into*. And that, I submit, is the meaning in 2 Maccabees.

If the only remaining reference for the meaning *to go into detail about* is an obscure variant reading of Philo, then the case is not just very weak indeed; it is hopeless. Arndt and Gingrich remark that the interpretation of ἃ ἐώρακεν is much disputed. This is hardly surprising if the proposed meaning is (virtually) unattested and if ἃ ἐώρακεν isn't the real text anyway.

Summary

The Majority Text (standing for hundreds of manuscripts, including uncials C F G K L P Ψ 049 056 075 0142 0150 0151 0278) attests to “not”, against a papyrus and 5 uncials. Readers who have an opinion on the quality of Ɀ B and D – perhaps acquired from our other studies in this booklet – may already have an opinion on what the true reading is in the verse under question here. Manuscripts Ɀ and D have been corrected to the “not” reading, possibly immediately after their production. If the reader should still hesitate on the balance of manuscript evidence, let him or her consider the version and patristic evidence, (and the way it has been handled by the modern critics).

¹ [Brenton-LXX]

² Revised Version

Chapter 13 Case Study of 1 John 5:7b-8a

Readers who regard the Received Text as the gold standard will probably have been pleased with the preceding case studies. They will have seen overwhelming manuscript support for the Received Text reading. We are pleased to have provided you with it, and we do not believe you will go far wrong with the Received Text. But now it is time to consider exactly which text to support – and why. If you are of the opinion that the Received Text is the gold standard and that's it – no argument about it – then all the ancient evidence supporting your belief is actually irrelevant to you, as you take a pre-determined standpoint.

But if you are of the opinion that Received Text is the gold standard *because* it is so well supported by ancient evidence, then you ought to be prepared to consider the occasional place where the ancient evidence does *not* support the Received Text. After all, the Received Text typically relied on just one or two manuscripts for any particular Bible verse, and even the Majority Text type of manuscripts show minor variations, while as a whole providing a very solid testimony.

Remember, too, that the manuscript tradition is a far longer tradition than the tradition of the Received Text, demonstrably extending from before the oldest manuscripts (as we have shown in the preface) up to the age of printing, and also covering a wide geographical area and various branches of Christianity.

Burgon is sometimes represented – by friend and foe alike – as defending the Received Text. And on the whole he does so, but only indirectly, as the Received Text is so close to the Majority Text, and he is always after the *best supported* text – so the Majority Text – (and if that is not where the true text is, where is it?). He explicitly states that the Received Text *does* call for revision in not a few particulars [Burgon-RR, p.107]. For a picture of how close the Received Text is to the Majority Text, see our diagram in the preface.

We are also aware of the fact that 1 John 5:7-8 is regarded by many as a key proof verse of the trinity, and think that any alteration of it is an attack on the trinity. We state at the outset that the Majority Text does not *oust* the verses, but *prunes* them (of extraneous material), and if you regard the verses as testifying to “persons” of God, then the Majority Text will reduce the number of persons from 6 to 3, so *testifying to a trinity, not a “sexternity”*.

The reading in the Received Text, but with the disputed part in square brackets, with AV and FarAboveAll translations, is:

⁷ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσὶ. ⁸καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ], τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν.

⁷**For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. ⁸And there are three that bear witness in earth], the spirit, and the water, and the blood, and these three agree in one. [AV]**

⁷**For there are three who testify [in heaven the father, the word and the holy spirit, and these three are one, ⁸and there are three who testify on earth]: the spirit, and the water, and the blood, and these three unite into one. [FAA]**

The passage from **in heaven** to **in earth** (called the *Johannine Comma*) is absent in every Greek manuscript in the world except numbers GA 629 (=Scrivener's Acts 162) and GA 61 (of the 14th and 16th century respectively) and two manuscripts with the passage in the margin written by a later hand¹. The passage is also absent in almost all early versions (so including the Syriac Peshitto) except the

¹ Codex GA 88 (=Scrivener's Acts 83), Codex GA 635 (=Scrivener's Acts 173). See [Scrivener-PI, vol.2, p.402; vol.1, p.200]. We also ignore codex Ravianus, Scrivener's Evan 110, but removed from the manuscript list in 1908 [Wikipedia Codex_Ravianus], as it is a handwritten copy of a printed book.

Latin. The fact that it is present in early Latin manuscripts cannot be considered to outweigh its absence in the Syriac and in all the other the Greek manuscripts (Scrivener lists 6 Uncials and claims 193 minuscules and 60 lectionaries) – distributed over all centuries and all parts of Christendom.

The Majority Text and we believe genuine reading of this passage is therefore:

⁷ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες· τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

⁷For there are three that bear record: ⁸the spirit, and the water, and the blood, and these three agree in one. [AV]

⁷For there are three who testify: ⁸the spirit, and the water, and the blood, and these three unite into one. [FAA]

The context is set in 1 John 5:6; the three witnesses bear witness to Christ, and can be read/interpreted as the holy spirit of truth (which is also connected with Christ's miraculous conception), his baptism, and his crucifixion.

It is sometimes claimed¹ that omitting the Johannine Comma leaves an ungrammatical sentence, with the masculine οἱ τρεῖς (*these three*) referring to three neuter nouns (*spirit, water and blood*). But the Received Text shows exactly the same discordance!

⁷ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. ⁸καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

It is acceptable to use a masculine adjective when several *different* nouns occur. (It would not be acceptable in a phrase referring to, say, three spirits). Correct grammar is instinctive to native speakers, and is not a memory test on the genders of many preceding words, let alone on the words that are still to come in the sentence. We see that the counter-argument based on grammatical considerations does not stand up, and it is also present in the Johannine Comma itself, and there is nothing suspicious about the Majority Text sentence; it is as natural in Greek as it is in the English translations.

Here is how the Johannine Comma came into the Received Text, Scrivener being the main reference². Erasmus prepared from manuscripts that were to hand a Greek text, which was to become the basis of the Received Text. Early editions of this text did not contain the Johannine Comma, as it was absent in all Erasmus's manuscripts. Various people objected, but they could only produce Latin manuscripts as evidence of the Johannine Comma. Erasmus publicly declared that if any *Greek* manuscript could be found containing the passage, he would insert it in his revision of the text. And, lo and behold, a hitherto unknown manuscript (now number GA 61) suddenly appeared between the publication of Erasmus' second (1519) and third (1522) editions of his N.T. This manuscript appears to have been hastily written, by three or four scribes; we note an unusual crossing-out by an original scribe due to a line-length miscalculation at Colossians 2:14³. The whole page should have been re-written. Clearly, Erasmus realized he had been tricked, but fulfilled his promise in 1522. It appears, then, that dishonest men had a Greek manuscript prepared to order from the Latin. We see, as we might expect, that God's truth is not upheld by deceitful practices. It is sad that such an incident has marred the credentials of what is otherwise such an excellent (though still *not quite* perfect) text.

¹ As in the Trinitarian Bible Society booklet by G. W. and D. E. Anderson, *Why 1 John 5:7-8 is in the Bible*, p. 4, quoting R. L. Dabney.

² See [Scrivener-PI, vol.1, p.200].

³ See scan at [INTF], document 30061 / 5870, 4th line from bottom.

Chapter 14 Case Study of James 1:1

There are three ways in which an English Bible may have become corrupt:

- through misreading the manuscripts (as in the case of codices A and C in 1 Tim. 3:16).
- through selecting corrupt manuscripts for the underlying Greek text.
- through licentious translation.

In this and the subsequent studies we give a few examples of the third of these ways.

The text of James 1:1 reads:

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in dispersion, greeting.

In the *Good News Bible*, this verse reads as follows:

From James, a servant of God and of the Lord Jesus Christ: Greetings to all God's people scattered over the whole world.

Now the reader may or may not agree with the *interpretation* given by the Good News Bible. It certainly changes the face-value meaning. The student of scriptural dispensations, who may be investigating possible distinctions between Jewish and Gentile spheres of blessing, will not be helped by the replacement of a genuine Jewish reference by a fabricated all-embracing one.

But interpretation is another issue. Interpretation and exposition have their place in hermeneutical and expository books. The issue here is whether any one interpretation should be allowed to replace God's inspired words and be presented as the *authentic Word of God*. And the answer must be *no*.

In this study, then, we see a fabricated *removal* of what is effectively 'Israel' from the genuine text of Scripture. In our next study, we will see a fabricated *insertion* of 'Israel' into the genuine text.

Chapter 15 Case Study of Ephesians 3:6

The text reads:

That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel:

The NIV reads:

The mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise of Christ Jesus.

Where does the expression **with Israel** come from? It is not in any manuscript, but has been supplied by the translators¹. Note that **with Israel** is not italicised, which is the practice of the Authorised Version to indicate additional words supplied for the sake of English. Other interpretations might be: **without Israel, with Christ, with each other**. Many Bible students regard the presence or absence of Israel as God's people as a key to the identification of 'dispensations'. A corruption such as the above interferes with a proper study, whatever the student's views. The correctness or not of the interpretation is a secondary issue, belonging to expository books, and should in no way result in *adding to Scripture*, passing off some person's thoughts as those of God. If the important word '*Israel*' can be inserted out of the blue, then what is to stop *anything* being added to Scripture when it takes the translator's fancy? What is to stop the word '*Israel*' being added or removed *anywhere*? The floodgates are open...

¹ This fact was kindly confirmed (by e-mail to the author) by Scott Munger of the International Bible Society.

Chapter 16 Case Study of 1 Samuel 13:1

Before we give the reading in the Hebrew, which exists in just one form, we exhibit the contents of various translations:

The RV (*Revised Version*) reads:

Saul was thirty years old when he began to reign, and he reigned two years over Israel.

The NIV (*New International Version*), with which the NLT (*New Living Translation*) agrees, reads:

Saul was thirty years old when he became king, and he reigned over Israel forty-two years.

The ASV (*American Standard Version*) reads:

Saul was forty years old when he began to reign, and he reigned thirty-two years over Israel.

The NEB (*New English Bible*) reads:

Saul was fifty years old when he became king, and he reigned over Israel twenty-two years.

The CEV (*Contemporary English Version*) reads:

Saul was a young man when he became king, and he ruled Israel for two years.

The RSV (*Revised Standard Version*), Moffatt, and the *Good News Bible* (footnote) all use dots, suggesting a deficiency in the text, e.g. the RSV has:

Saul was ... years old when he began to reign, and he reigned ... and two years over Israel.

The Greek *Septuagint* omits the verse without leaving a trace.

The Aramaic of the Peshitta, as translated by [Lamsa], reads:

And when Saul had reigned one or two years in his kingdom over Israel,

The *Authorized Version* reads:

Saul reigned one year; and when he had reigned two years over Israel,

The Latin *Vulgate*, however, has a faithful translation of the Hebrew:

filius unius anni Saul cum regnare coepisset, duobus autem annis regnavit super Israhel

Saul was a son of one year (=one year old) when he began to reign, and he reigned for two years over Israel.

The Hebrew is:

בְּ־שָׁנָה שְׁאֹל בְּ־מֶלְכוֹ וּשְׁתֵּי שָׁנִים מֶלֶךְ עַל־יִשְׂרָאֵל:

Saul was a son of one year (=one year old) in his *beginning of* reigning, and he reigned for two years over Israel.

Most of these translators are seen to have invented all sorts of numbers to suit their fancies or prejudices, while *altering what Scripture says*. No doubt the translators have been influenced by Paul's

statement when he addressed the congregation at the synagogue at Antioch, talking about Israel's history in Acts 13:21

And afterwards they desired a king, and God gave them Saul the son of Cis, a man of the tribe of Benjamin, for forty years.

No explanation of the true translation should be *required*. It could be left for the reader to investigate. Nevertheless, there is an interesting explanation, expounded in a talk by Oscar Baker, which we gladly supply. It is simply this: we are dealing in 1 Samuel not with Saul's natural years but with his years after he was *born again* (cf. John 3:7). These are his years in God's reckoning. These are the years from when, and as long as, he has the "spirit of the Lord" and has become "another man" (1 Samuel 10:6).

Chapter 17 Case Study of John 1:1

Occasionally an aberrant translation can be theoretically justified, but is so much out of line with the plain meaning and attested usage, that it must be rejected.

The true reading of John 1:1 is:

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

In the beginning was the Word, and the Word was with God, and the Word was God.

Some versions translate the final word for God (in uncials ΘΕΟΣ, in minuscules θεός, =theos) as if it were an adjective. Classically, this is technically possible, but it is unnatural, unclear in meaning, and out of line with New Testament usage. The New Testament word for *divine* is θεῖος, (Acts 17:29, 2 Peter 1:3,4) not θεός.

Moffatt is a case in point; his translation reads:

**The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.**

Another unfamiliar rendering is the Jehovah's Witnesses' *New World Translation*:

In the beginning the Word was, and the Word was with God, and the Word was a god.

This rendering, apart from producing an anticlimax, and contradicting Isaiah 45:21, –

there is no God else besides Me

fails to take account of some rules of Greek grammar. The justification given for the rendering ‘a god’ is that there is no definite article¹ with the word ΘΕΟΣ, and that this corresponds to an indefinite article in English. Firstly, we rejoin that no definite article is required with this word (as in English). The use of ΘΕΟΣ without an article, but meaning “God”, is common enough (e.g. John 1:6, John 1:12, John 1:13, John 1:18, John 3:2, John 3:21), as is the anarthrous use of עֵלֹהִים (Elohim =*God*) in the Old Testament (e.g. Genesis 1:1). The translation “God” is well-established and perfectly natural. What in the context is there to suggest a need to depart from it here?

Secondly, and more importantly, the *New World Translation* fails to perceive the fact that the word **God** in the clause “and the Word was **God**” is in an unusual position in the Greek. This word **God** is the predicate of the verb *to be*, preceding the verb, and by a grammatical rule it is deprived of its definite article in form. The rule is stated in [Betts & Henry, p.37]. The position of the predicate acquires great stress: “and God (Himself) it is that the Word is”.

¹ The definite article in English is the word ‘the’; the indefinite article is the word ‘a’.

Chapter 18 A Critique of Carson's Chart

The chart we refer to is to be found on page 64 of [Carson], i.e. *The King James Version Debate – A Plea for Realism* by Professor D. A. Carson. The chart is simplified and reproduced from an article by Victor Perry. It purports to show “which versions call Jesus ‘God’ ”. A check (✓) means the version in question is claimed as ascribing deity to Jesus: a cross (X) means it does not”. For the purpose of critiquing the chart – for incompleteness, for the purpose to which it has been put, and for its (perhaps unintended) consequences – we first reproduce it below, with the absence of the row for the *New World Translation* (a row of crosses), which Carson himself excludes from his arguments.

	John 1:1	John 1:18	Acts 20:28	Rom 9:5	2 Thes 1:12	Titus 2:13	Heb 1:8	2 Peter 1:1
KJV	✓	X	✓	✓	X	X	✓	X
RV	✓	X	✓	✓	X	✓	✓	✓
RV ^{margin}	-	✓	X	X	-	X	-	X
RSV	✓	X	X	X	X	✓	✓	✓
RSV ^{margin}	-	✓	X	✓	-	X	X	X
NEB	✓	X	X	X	X	✓	✓	✓
NEB ^{margin}	-	✓	X	✓	-	X	X	-
Moffatt	X	X	X	X	X	X	X	✓
Goodspeed	X	X	✓	X	X	✓	X	✓
TEV	✓	✓	X	X	X	✓	✓	✓
TEV ^{margin}	-	X	X	✓	-	-	-	-
NIV	✓	✓	✓	✓	X	✓	✓	✓
NIV ^{margin}	-	X	X	X	✓	-	-	-
MLB	✓	X	✓	✓	X	✓	✓	✓

Note how good the NIV *looks* in this light, but it is quite the opposite, as we shall show.

Every row has a tick, but every column has a cross.

Professor Carson argues that in all the above translations the doctrine of the deity of Jesus Christ is affirmed. This may be true (but see our comments on John 1:18 below), but one could also argue that a reader taking the above selection of modern Bibles will find *that for every single verse above, the doctrine of the deity of Jesus Christ is cast in doubt somewhere*. A deity-denier will say, “Look, there is not a single verse in the Bible that incontrovertibly – or even remotely universally – gives support to the deity of Christ.” This state of affairs, *for which there is no justification whatever*, can only lead to uncertainty and confusion on the part of the poor unenlightened believer.

The chart is based on a misguided approach and misses the point.

Carson argues that *all the traditions are orthodox* [Carson, p.65, l.21]. But only one can be the true, God-breathed reading. Others, even if ‘orthodox’, must be man's perversion of it, and they *have no place in further argument in all*. The chart looks factually informative, though we have an issue with John 1:18 and Heb 1:8, but the real question the believer wants answered is, “*What is the correct Greek text and translation of these verses (and other relevant verses)?*” What if some of the crosses (or ticks) are unjustified? This of necessity must apply to at least all but one of the translations. Whilst we wholeheartedly endorse the doctrine of the deity of Christ, we only want it where God has put it, so that we have the genuine article. Yes, we do claim that one of the verses is a fabricated testimony to deity – and a false kind of deity at that. The John 1:18 reference, supposedly deity supporting, has almost no support, and it subtly suggests a different kind of deity to that expected, as described below. Column 2 (of the verse columns) is a fifth column. But as regards the other verses, wherever a cross is unjustified, and a deity-supporting verse eviscerated, Christians will have a corrupt Bible – a doctrinally damaged Bible – even if the expunged doctrine can be found elsewhere. That idea should hurt. We want the whole word of God. If a child loses an arm in an accident, it is of little comfort to say to the parents, “What does it matter? The child has got another arm elsewhere.” We should be

constructing a chart based on properly attested manuscript evidence, and honest translation, assigning ticks for a correct translation, and crosses for an incorrect one, so that we know where to find a reliable Bible. A true chart should be based on *which versions support the true reading*. This we provide at the conclusion of this article, comparing our own translation (the FarAboveAll translation) with the KJV and NIV (the NIV being particularly defended by Carson).

Footnotes can cause doubt where none exists

If in a version a reading is marked in any way as doubtful, then the whole reading loses its value entirely, as no-one can build doctrine upon it. Anyone arguing on the basis of the main text can be countered by reference to the footnote. So when, for example, the NIV footnote offers an alternative to the text in Acts 20:28 and Romans 9:5, it undermines the whole reading. Only a version *without the footnote* genuinely supports the main reading. A footnote giving textual alternatives in an ordinary Bible is only justified where there are reasonable grounds for doubt.

Important missing references on the deity

Philippians 2:6

Greek: ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ

FAA: who, existing in *the* form of God, did not consider being equal to God *to be* misappropriation,

KJV: Who, being in the form of God, thought it not robbery to be equal with God:

NIV: Who, being in very nature God, did not consider equality with God something to be grasped.

NIV^{foot}: Who, being in the form of God, did not consider equality with God something to be grasped.

We protest at the NIV (main text and footnote) rendering of the second half of the verse. The KJV makes it plain that Christ can claim to be equal with God. The NIV is unclear, and at worst could be interpreted as though Christ had the goodness not to grasp at being equal to God (from a position of being lower than God).

1 Timothy 3:16

See separate study, which completely vindicates the KJV and exposes the NIV, on textual grounds.

1 John 5:20

Both the KJV and the NIV are correct.

KJV And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

NIV We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true—even in his Son Jesus Christ. He is the true God and eternal life.

Discussion of the verses in the chart

We discuss the verses in question, with particular reference to the NIV, as we wish to present a fairer summary of the (de-)merits of the NIV at the conclusion of this article.

John 1:18

The Majority Text, which is strong on textual grounds, has *only-begotten son*. The Eclectic Text has *only-begotten god/God*, an expression not met with anywhere else in Scripture. See our more detailed study in this booklet. In this verse, and only this verse of those listed, the Majority Text is son-supporting and not deity-supporting, and even though the Eclectic text may appear to be deity-supporting, it rather suggests a different kind of deity to the orthodox deity of Christ (on which we and Carson are, apparently, happily agreed).

We do not deny that Christ is the *only-begotten*, and that he is *God* (*God with us*, and *God manifested in the flesh*), but the unique, strange, and harsh¹ collocation of *only-begotten* and *God* in the context, and the lack of the definite article, create a sense of begetting a *god* – of a god coming into being as a god by being born – a reading embraced by the Gnostics.²

The NIV reading is *God the One and Only*, for which it can hardly be given credit; Burgon would say that they are ashamed to translate it properly³. NIV^{footnote} adds *Son*. We also note that *not a single translation* in Carson's chart is unequivocally deity supporting for this verse (either the main text or the footnote has a cross).

Acts 20:28

We cannot favour the NIV with a tick in these verses because of the unnecessary doubt caused by the footnotes. The case for the true reading of Acts 20:28 is given below.⁴

KJV Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

NIV^{foot} Keep watch over yourselves, and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of the Lord, which he bought with his own blood.

Romans 9:5

Again, the NIV does not deserve with a tick in these verses because of the unnecessary doubt caused by the footnotes. The case for the main reading of Romans 9:5 is a matter of translation, or rather punctuation, rather than manuscript evidence, and it stands on its own merits. Burgon calls such manipulations in the Revised Version “dishonest shifts”.⁵

KJV Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, Who is over all, God blessed for ever. Amen.

NIV^{foot-1}Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is over all. God be for ever praised! Amen.

NIV^{foot-2}Theirs are the patriarchs, and from them is traced the human ancestry of Christ. God, who is over all, be for ever praised! Amen.

¹ [Scrivener-PI, v.2 p.359] uses the terms *strange* and *harsh* for the minority reading.

² See [Burgon-CC, p.215].

³ See [Burgon-RR, p.182].

⁴ The evidence is divided among three main readings, but it can be stated that there is preponderating evidence for *God* being word preceding the relative clause, albeit divided regarding the inclusion of *the Lord*, so certainly preponderating for a clear assertion of the deity of Christ. The evidence is

	Uncials	Minuscules	Versions	Fathers
The church of God	ⲚB 056 0142	~19 cursives incl 614 1175 2495 + 8 ex silentio (Scrivener -?). <i>Received Text</i>	vg sy ^{p,h} bo	a majority of Fathers cf. Ignatius AD 107
The church of the Lord and God	C ³ HLP	Ⲙ θεου, many have του θεου	slav	<i>no early Fathers</i> Theophylact...
The church of the Lord:	Ⲡ ⁷⁴ ACD*ESΨ	~16 cursives incl. 33 36 453 945 1739	sy ^{hmg} co	a minority of Fathers

References: [Burgon-TT p.287] [Scrivener-PI v.2 p.375] [UBS-Comm] NA²⁶ [Moorman-DMT, p.64] [Moorman-EM, p.23]. 056 0142 and extra cursives are from [Moorman-DMT], but not in NA²⁶.

Scrivener: Received Text is pretty sure to be correct. On *Lord and God*: It is plainly a device for reconciling the two principal readings... It asserts the divinity of the Saviour almost as unequivocally as θεου could do alone. Ⲙ for the Acts in our day includes over 500 minuscules; the more recently discovered ones can be expected to support the readings in roughly the same proportion as in Burgon's day.

⁵ [Burgon-RR, p.211].

Hebrews 1:8

- Greek: πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου ὁ Θεός εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου
- KJV: But **unto** the Son *He saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of Thy kingdom...
- NIV: but **about** the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the sceptre of your kingdom...”

Now the preposition πρὸς (pros) + accusative means **to** (as in John 2:3), not **about**. If this verse is only **about** the Son, then it is not clear that the Son is being spoken to, and that the words are directly applicable to Him. Perhaps they could conceivably be **to** someone else **about** the Son? Why this weakening? This distortion could be the first step to more serious damage.¹ We decline to give the NIV a tick for its slipshod rendering.

The Granville Sharp verses

We have found 22 of them: **Rm 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5, Eph 6:23, Phil 1:2, Col 1:2, 1 Th 1:1, 2 Th 1:1, 2 Th 1:2, 2 Th 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13, Phmon 1:3, James 1:1, 2 Pet 1:1, Jude 1:4**. They are all characterised by a *God and Christ* construction, where the Greek militates for equating *God* and *Christ* if one accepts a rule known as the Granville Sharp rule. The essence of the rule is that if concordant nouns are connected by *καί* (*and*), where the second noun is anarthrous (no word *the*), then the nouns refer to the same person. See Wikipedia on *Granville Sharp* for a discussion. Unfortunately, the rule is ignored by many prominent academic works, e.g. [M-H-T], [Smyth], so although the present author accepts the rule, we are not on the solid ground of grand statements such as *God was manifested in the flesh*, where, once the Greek text is conceded, there is no further argument. So even where there is no dispute about the text, the translation of the verses is hard to prove absolutely (something not even attempted by Carson), and such would involve a thorough treatise covering the detailed contexts where the rule applies. For that reason, we will group the verses in one heading in our rival chart to Carson's.

Examples

					KJV	NIV	FAA
2 Thes 1:12	κατὰ τὴν χάριν τοῦ	θεοῦ ἡμῶν	καὶ κυρίου	Ἰησοῦ Χριστοῦ	X	X ²	✓
2 Pet 1:1	ἐν δικαιοσύνῃ του	θεοῦ ἡμῶν	καὶ σωτήρος ³	Ἰησοῦ Χριστοῦ	X	✓	✓
Titus 2:13	τῆς δόξης τοῦ μεγάλου	θεοῦ	καὶ σωτήρος ἡμῶν	Ἰησοῦ Χριστοῦ	X	✓	✓
Eph 1:2	καὶ εἰρήνη ἀπο	θεοῦ πατρὸς ἡμῶν	καὶ κυρίου	Ἰησοῦ Χριστοῦ	X	X	✓
Phmon 1:3	καὶ εἰρήνη ἀπὸ	θεοῦ πατρὸς ἡμῶν	καὶ κυρίου	Ἰησοῦ Χριστοῦ	X	X	✓
Jude 1:4	τὸν μόνον δεσπότην	θεὸν	καὶ κύριον ἡμῶν	Ἰησοῦν Χριστὸν	X	X ⁴	✓

The KJV does not accept the Granville Sharp rule at all, perhaps in ignorance, as the KJV pre-dates Sharp's publication (1798) by nearly 2 centuries. The NIV is inconsistent, with no clear reason to distinguish one case from another, and only accepts 2 out of the 22. We group the Granville Sharp (GS) verses under one heading, as we regard this as applying a balanced weight to the verses, as explained above, and because of their similarity to each other. They should stand or fall together. We give the NIV a score of ½ as an encouragement to do better.

¹ The *New World Translation* of Jehovah's Witnesses reads:

but **with reference to** the Son: “God is your throne forever, and the scepter of your kingdom is the scepter of uprightness....”

² NIV footnote ✓.

³ The Received Text inserts ἡμῶν here.

⁴ The Eclectic Text lacks *God*, and the NIV shuffles the expression.

A truer representation

showing which versions are single-mindedly (no footnote) correct (not Carson's criterion)

We add here scores for our own translation, the FarAboveAll (FAA) translation.

	John 1:1	John 1:18	Acts 20:28	Rom 9:5	Heb 1:8	Phil 2:6	1 Tim 3:16	1 John 5:20	The "GS Verses"	Score
FAA	✓	✓	✓	✓	✓	✓	✓	✓	✓	9 out of 9
KJV	✓	✓	✓	✓	✓	✓	✓	✓	X	8 out of 9
NIV	✓	X	X	X	X	X	X	✓	½	2½ out of 9

The "GS verses" have been listed above. Of the other verses in the table, we have shown that John 1:18 is *son*-supporting, not *deity*-supporting (in the absolute sense), as explained above, which is why, with our criterion of *correctness*, the NIV has a X. The NIV scores a X in Acts 20:28 and Rom 9:5 because of the contradicting footnotes, so it is not single-minded. The NIV scores a X in Heb 1:8 as explained above. We have no desire to treat the NIV unfairly; indeed, we have added to its score by the inclusion of 1 John 5:20 to the set of verses.

Other criticisms of Carson's book

- The book focusses its hostility on the King James Version. This clouds the Christian's main issue: *what is genuine Scripture?* To assume from the start that the issue is with the King James Version is to detract from this.
- The book is not about ancient *evidence*.
- The terminology is misleading – e.g. equating the KJV and the Received Text with the "Byzantine text" [especially Ch. 6, but throughout the book] – with a text that has majority support and is demonstrably older than any other¹, and is older than the Byzantine Empire, and is repeatedly vindicated as original and authentic, correcting defects of the Received Text without introducing new ones.

¹ The Majority Text is older than ancient manuscripts Sinaiticus and Vaticanus, because when those manuscripts differ mutually, which they do twice as often as they agree in opposition to the Majority Text, one manuscript or the other almost always (96%) contains the Majority Text reading.

Chapter 19 Conclusions

When comparing the studies, we see that the *same* uncials are at fault – especially ⑈ B and D, and we see the Majority Text vindicated again and again. The rogue minuscule 33 (= Paul 17) – Tregelles' / Aland's “Queen of the Minuscules¹”, but our “Knave of the minuscules” – is also repeatedly condemned.

Although we have only given a sample of the textual differences, bear in mind that there are *hundreds* of differences (or, counting every word that is different, *thousands* of differences) between the traditional text and the modern editions. Many of the differences are *omissions* in the new editions, and so tend to escape notice except when one is scrutinizing the text. Burgon, in more than 1500 pages of his 4 text-critical books referenced, deals with many hundreds of instances. In almost all cases, many being of great doctrinal importance, the traditional text is the overwhelmingly best-supported reading.

Having established the errors of (⑈ B + a few) on the basis of *evidence*, we note that:

the Minority readings are often detrimental to the exaltation of Christ

– e.g. Matthew 1:16, Luke 2:33 (Chapter 1), John 1:3 (Chapter 5), 1 Timothy 3:16 (Chapter 8).

It also appears probable that the early rogue manuscripts have their origin in Egypt of around the third century, and that Gnostic teaching is responsible for many of their deprivations.

If the attack is not by means of Minority readings then it may be by translation, as in John 1:1 (Chapter 17). Yet another method of attack is that of ‘conjectural emendation’, which in plain English means altering Scripture without a particle of evidence. We saw that concerning Hebrew 5:7 (Chapter 6). Another example is furnished by Acts 20:28, concerning the ‘**church of God, which He purchased with His own blood**’. In the 19th century, Dr Hort proposed a conjectural emendation to **the ‘church of God, which He purchased with the blood of His own Son’**². No known manuscript contains the word for ‘Son’. This exercise in fantasy has been revived in the CEV (*Contemporary English Version*), where it is in the main text. In various ways, then, we see the most explicit declarations of the Deity of our Lord under attack.

We also note that the evidence given by the textual critics in favour of Minority readings is frequently very seriously faulty. The studies on 1 Timothy 3:16 and the Ending of Mark are examples of this.

Many modern Bible translations are made from a Greek text – often NA editions – that is based on the corrupt manuscripts. So the reader must beware.

What version should you use?

The author recommends:

- Check your version against benchmarks (e.g. 1 Timothy 3:16, Ending of Mark).
- The *Far Above All* Translation, our own translation, based on the RP-2005 Majority Text for the New Testament. Available at www.FarAboveAll.com.
- The *King James Version* (also known as the *Authorized Version*), which is based on the Received Text.
- The *Companion Bible*, which contains the *King James* Text, and has good explanations of the meanings of the Greek and Elizabethan English words, – but it does not fully recognize the invalidity of ‘the texts’, i.e. the Greek texts by Westcott and Hort etc. which were contemporary with it.

¹ [Burgon-TT, p.85], where it is called a *mauvaise plaisanterie* (bad joke), and [Aland-TNT, p.136].

² See [Burgon-RR, p.353].

- Consider Greek-English Interlinears based on the Received Text, which may provide a fairly good literal translation (see references).
- The *New King James Version* (also known as the *Revised Authorized Version*) is a possibility. It isn't quite what it claims to be – some readings are not taken from the same underlying text as the King James Version¹, and the footnotes cast suspicion on the text, by quoting translations of the United Bible Societies text, which is Minority-text based. However, the *New King James Version* text is in principle based on the Received Text.

¹ For example, in the Old Testament the translators appear to have been willing to deviate from the Masoretic Text (which the King James Version followed very faithfully) and to adopt suggestions made in the critical apparatus of the *Biblia Hebraica Stuttgartensia* [BHS]. This may lead to adopting a virtually unattested reading, as in Isaiah 30:32, where מוֹסְרָה is replaced by מוֹסְרָה, or to a reading of the Septuagint being adopted, as in Isaiah 58:3 where עֲצֻרְיָם is effectively changed to עֲבֹדְיָם, bringing it into agreement with the Septuagint (ὑπερχειρίους ὑμῶν).

Appendix - Identification of Manuscripts investigated by Burgon.

Although this section is partly superseded by our research using all available scans of “Paul” manuscripts, we retain it for (historical) reference.

As described in [Burgon-RR], Dean John William Burgon established the reading of 1 Timothy 3:16 in 254 manuscripts of the epistles of Paul, in 150 copies from readily available collations, and in the remaining cases by writing to libraries throughout Europe and beyond to obtain tracings and descriptions. He appears to have been misinformed in one case (16p, GA 91). He also established the reading in 33 lectionaries (books of church readings).

The manuscript numbers for Paul's epistles, excluding lectionaries, are reproduced here as recorded by Burgon in [Burgon-RR]. Burgon used Scrivener's “Paul” numbering, which was current at the time. As we have been accused of presenting “bogus numbers”, despite pointing the numbering system out, we identify the numbers in modern GA (Gregory-Aland) numbering and by the location of the manuscript. Resources for the conversion are [Waltzmn], and more comprehensively [Gregory], with as a check a manuscript search based on Scrivener's cataloguing information using [Pinakes], and final confirmation using [Aland-KL], [Wikipedia] and, superseding [Aland-KL], [INTF]. Where a manuscript in Scrivener's time was in the possession of an individual, an internet search can be useful in tracking the present location down.

We show the Scrivener (S) and Gregory-Aland (GA) numbering of the manuscripts, as identified by [Scrivener-PI] and [Aland-KL]. Where a portion of a GA numbered manuscript has been renumbered, we show both numbers, e.g. 1/2814. Below the GA number, we show the Diktyon number, from [Pinakes]. Unless otherwise stated, where there is a Diktyon number, the GA number is confirmed. Scrivener numbers are shown as the “Paul” number (p) in bold, with equivalents for the gospels (e), Acts and Catholic Epistles (a), and Revelation (r). The library designation is where the manuscript is currently held, as specified by Aland and then by [Pinakes], but with the English of the town name, and the country omitted for brevity. Aland's German abbreviations should be easily understood by the educated reader, the most common being *Bibl.* (Bibliothek, *library*), and the Pinakes French library designation will assist in carrying a search on the Pinakes website. The term *fonds principal* (principal collection) is often redundant, but it needs to be selected in the Pinakes search. For Vatican manuscripts, the search town must be *Vatican* and not Aland's *Rome*. The Pinakes designation is the most up-to-date; an example of outdatedness is where Aland gives *Brit. Mus.* for the *British Library*, but we retain Aland's designation for consistency.

The Pinakes information is the most up-to-date. Occasionally we remark on Scrivener's description or give other information. Additional sources are [Wikipedia], [Waltzmn].

Shading indicates a manuscript which cannot with certainty be verified today. A few manuscripts have been destroyed since Burgon and Scrivener's time, e.g. the 1904 fire of the Turin National University Library, or are missing, and a very few cannot be identified from Scrivener's description. One manuscript is perhaps better designated a commentary; another is claimed to be a duplicate of a known manuscript.

Scrivener	GA	Library and shelf /catalogue number, [Aland-KL] and [Pinakes].
	Diktyon	
The following are the manuscripts claimed, in Burgon's day, to read θεός. We exclude 16p (GA 91) as Burgon appears to have been misinformed on it; see below.		
1p 1e	1/2814	Basel, Univ. Bibl. A.N. IV. 2.
	8902	Basel, Universitätsbibliothek, fonds principal, A. N. IV. 02.
		GA 2814 is the part containing Paul's epistles.

2p 2a	2/2815	Basel, Univ. Bibl. A.N. IV. 4.
	8903	Basel, Universitätsbibliothek, fonds principal, A. N. IV. 04. GA 2815 is the part containing Paul's epistles.
3p 3e	3	Vienna, Österr. Nat. Bibl. Suppl. Gr. 52.
	71515	Vienna, Österreichische Nationalbibliothek (ÖNB) suppl. gr. 052. Codex Corsendonck.
4p 4a	4/2816	Basel, Univ. Bibl. A.N. IV. 5.
	8904	Basel, Universitätsbibliothek fonds principal A. N. IV. 05.
5p 5e	5	Paris, Bibl. Nat. Gr. 106.
	49671	Paris, Bibliothèque nationale de France (BNF) gr. 0106.
6p 6e	6	Paris, Bibl. Nat, Gr. 112.
	49680	Paris, Bibliothèque nationale de France (BNF) gr. 0112.
7p	7/2817	Basel, Univ. Bibl. A.N. III. 11.
	8898	Basel, Universitätsbibliothek fonds principal A. N. III. 11. GA 2817 is the part containing Paul's epistles.
9p 7a	2298	Paris, Bibl. Nat. Gr. 102.
	49665	Paris, Bibliothèque nationale de France (BNF) gr. 0102.
10p 8a	-	Scrivener reports as “now missing”, but mentions citations. [Gregory] also marks as <i>verschollen</i> (=missing).
11p 9a	398	Cambridge, Univ. Libr. Kk. 6. 4
	12215	Cambridge, University Library, Fonds ancien, Kk. VI. 04 (2084).
12p 10a	82	Paris, Bibl. Nat. Gr. 237.
	49809	Paris, Bibliothèque nationale de France (BNF) gr. 0237.
13p	-	Readings cited by Jacques Lefèvre d'Étaples, Commentary on St Paul's Epistles, Paris, 1512. [Gregory] does not give a direct conversion to new numbering.
14p 90e,47a	90	Amsterdam, Univ. Bibl, Remonstr. 145 [Aland] 186 [Wikipedia].
	73687	Amsterdam, Bibliotheek van de Remonstranten Fonds principal 186. Diktyon 73687 does not contain the NA number. In Scrivener's time, in the <i>Church of the Remonstrants</i> , the former <i>Kerk 'Vrijburg'</i> , <i>Keizersgracht 102</i> . Codex Jacobi Fabri.
18p 35e,14a,17r	35	Paris, Bibl. Nat. Coislin Gr. 199.
	49338	Paris, Bibliothèque nationale de France (BNF) Coisl. 199.
19p 16a	056	Paris, Bibl. Nat. Coislin Gr. 26.
	49168	Paris, Bibliothèque nationale de France (BNF) Coisl. 026. GA classifies as an uncial.
20p	1905	Paris, Bibl. Nat. Coislin Gr. 27.
	49169	Paris, Bibliothèque nationale de France (BNF) Coisl. 027.
21p 17a,19r	93	Paris, Bibl. Nat. Coislin Gr. 205.
	49345	Paris, Bibliothèque nationale de France (BNF) Coisl. 205.
22p 18a,18r	94	Paris, Bibl. Nat. Coislin Gr. 202.2.
	49342	Paris, Bibliothèque nationale de France (BNF) Coisl. 202bis.
23p	1906	Paris, Bibl. Nat. Coislin Gr. 28.
	49170	Paris, Bibliothèque nationale de France (BNF) Coisl. 028.
24p 105e,48a	105	Oxford, Bodl. Lib. Auct T.infr. 1.10.
	47257	Oxford, Bodleian Library Auct. T. inf. 1. 10 (Misc. 136). Codex Ebnerianus.

25p 20a	308 39760	London, Brit. Mus. Royal MS 1.B. I. London, British Library Royal 01 B I.
26p 21a	309 12172	Cambridge, Univ. Lib. Dd.xi.90. Cambridge, University Library Fonds ancien Dd. XI. 90 (716).
27p	1907 12180	Cambridge, Univ. Lib. Ff.i.30. Cambridge, University Library Fonds ancien Ff. I. 30 (1163). This is a sequel to Scrivener's 42p, which is at Oxford, Magdalen College, Collection Gr. 007, Diktyon 48700.
28p 23a,6r	314 47289	Oxford, Bodl. Barocc. 3. Oxford Bodleian Library Barocci 003.
29p 24a	319 11804	Cambridge, Christ's Coll. DD.1.9. Cambridge, Christ's College Libr., fonds principal 009. In Scrivener's time, it was catalogued as F.1.13.
30p 53a	356 11846	Cambridge, Emmanuel College I. 4. 35. Cambridge, Emmanuel College Libr., fonds principal I.4.35 (110).
31p 25a,7r	104 39502	London, Brit. Mus. Harley 5537. London, British Library, Harley 5537.
32p 26a	321 39522	London, Brit. Mus. Harley 5557. London, British Library, Harley 5557.
33p 27a	322 39580	London, Brit. Mus. Harley 5620. London, British Library, Harley 5620.
34p 28a	110 39676	London, Brit. Mus. Harley 5778. London, British Library, Harley 5778.
35p 29a,8r	323 17170	Geneva, Bibl. publ. et univ. 20. Geneva, Bibliothèque de Genève, fonds principal gr. 20.
36p 30a,9r	325 47061	Oxford, Bodl. Lib. Auct. E. 5. 09. Oxford, Bodleian Library, Auct. E. 5. 09 (Misc. 074).
37p 69e,31a,14r	69 37622	Leicester, Town Museum, Codex 6D 32/1. <i>N.B. Outdated.</i> Leicester, The Record Office for Leicestershire, Leicester & Rutland, fonds principal, 6 D 32.1. Codex Leicestrensis.
38p 51e,32a	51 48253	Oxford, Bodl. Lib. Laud. Gr. 31. Oxford, Bodleian Library, Laud gr. 31.
39p 33a	326 48693	Oxford, Lincoln College Lat 82. Oxford, Lincoln College, fonds principal, lat. 082. Oxford, Lincoln College Gr 15 b [Scrivener-PI] / Gr. 82 [Wikipedia].
40p 61e,34a,92r	61 13584	Dublin, Trinity College A 4.21. Dublin, Trinity College, fonds principal, 0030. Dublin, Trinity College, G 17 [Scrivener-PI] / Ms 30 [Wikipedia]. Codex Montfortianus.
41p 57e	57 48702	Oxford, Magdalen Coll. Gr. 9. Oxford, Magdalen College, fonds principal gr. 009.
43p 37a	327 48717	Oxford, New College 59. Oxford, New College, fonds principal 059. Oxford, New College 37 (59) [Scrivener-PI]. [Wikipedia] confirms GA327=43p.

44p 38a	328	Leiden, Univ. Bibl. Voss. Gr. Q. 77.
	38184	Leiden, Bibliotheek der Rijksuniversiteit, Voss. gr. Q° 77. Lugduno-Batava (Leiden University), 77, Voss, Gr Q. 2 [Scrivener-PI].
45p 39a	?	Petavii 2, location not stated. Extracts in Mill, J. Gachon [Scrivener-PI]. Tischendorf's <i>Novum Testamentum graece. Ad antiquissimos testes denuo recensuit, ...</i> mentions (<i>P45 Apl</i>) <i>Olim Petavii 2; hodie latet.</i> i.e. location currently unknown. [Gregory] has 45p=(GA-)39, but this is a Gospels-only manuscript in Paris, and 39a= <i>verschollen</i> (=missing).
46p 40a,12r	181	Rome, Bibl. Vatic. Reg. Gr. 179.
	66348	Vatican, Biblioteca Apostolica Vaticana Reg. gr. 179. The book of Revelation of the manuscript has been renumbered GA 2919.
47p	1908	Oxford, Bodl. Lib. Roe 16.
	48398	Oxford, Bodleian Library, Roe 16.
48p 42a,13r	42	(Frankfurt/Oder, Gymnasium, Ms 17) verschollen (missing).
	17136	Frankfurt an der Oder, Stadtarchiv, fonds principal, Sans cote Stadtarchiv Frankfurt (Oder) Gr 42 (no mention of missing), [Wikipedia]
49p 76e,43a	76	Vienna, Österr. Nat. Bibl. Theol. Gr. 300.
	71967	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 300. Codex Caesar-Vindobonensis.
52p 45a,16r	336	Hamburg, Univ. Bibl. Cod. Theol. 1252a.
	32430	Hamburg Staats- und Universitätsbibliothek, fonds principal, Theol. 1252a.
55p 46a	0142	Munich, Bayer. Staatsbibl.. Gr 375.
	44823	Munich, Bayerische Staatsbibliothek Cod. graec. 375. Scrivener called it Monacensis, a name now used for GA 033 (manuscript X), also at Munich.
56p 417a	?	[Gregory] has <i>nichts</i> (=nothing). We cannot identify this from Scrivener. Burgon refers its verification to Zurich, so perhaps Zentralbibliothek, RP 15, no GA number (perhaps because late), but it is an NT manuscript, Diktyon 72798.
57p 218e,65a,33r	218	Vienna, Österr. Nati. Bibl. Gr 23.
	71690	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 023 Also contains the Septuagint.
59p	1910	Paris, Bibl. Nat. Coislin Gr. 204.
	49344	Paris, Bibliothèque nationale de France (BNF), Coisl. 204.
62p 59a	384	London, Brit. Mus. Harley 5588.
	39547	London, British Library, Harley 5588.
63p 60a,29r	385	London, Brit. Mus. Harley 5613.
	39572	London, British Library, Harley 5613.
65p 62a	62	Paris, Bibl. Nat. Gr. 60.
	49621	Paris, Bibliothèque nationale de France (BNF) gr. 0060.
67p 66a,34r	424	Vienna, Österr. Nati. Bibl. Theol. Gr 302.
	71969	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 302.
68p 63a	404	Vienna, Österr. Nati. Bibl. Theol. Gr 313.
	71980	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 313.

69p 64a,30r	421	Vienna, Österr. Nati. Bibl. Theol. Gr 303.
	71980	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 313.
70p 67a	425	Vienna, Österr. Nati. Bibl. Theol. Gr 221.
	71888	Vienna, Österreichische Nationalbibliothek (ÖNB) theol. gr. 221.
71p	1912	Naples, Bibl. Naz. Cod. Vien. 8.
	45964	Naples, Biblioteca Nazionale ex-Vind. gr. 08*. Vindobon (Vienna), Caesar Gr 61 [Scrivener-PI], whence to Naples.
72p 234e	234	Copenhagen, Kgl. Bibl. Gks 1322, 4 ^o . (Kgl. Bibl. = Royal Library).
	37164	Copenhagen, Det Kongelige Bibliotek GKS 1322 4 ^o .
74p 69a,30r	429	Wolfenbüttel, Herzog-August-Bibl. 16.7 Aug. 4 ^o .
	72036	Wolfenbüttel, Herzog August Bibliothek, August. Aug. 4 ^o 16.07. Codex Guelpherbytanus.
75p 22a	312	London, Brit. Mus. Add. 5115-5116.
	38771	London, British Library, Add. 05115-5116.
77p 131e,70a	131	Rome, Bibl. Vatic. Gr. 360.
	66991	Vatican, Biblioteca Apostolica Vaticana ,Vat. gr. 0360.
78p 133e,71a	133	Rome, Bibl. Vatic. Gr. 363.
	66994	Vatican, Biblioteca Apostolica Vaticana ,Vat. gr. 0363.
79p 72a	432	Rome, Bibl. Vatic. Gr. 366.
	66997	Vatican, Biblioteca Apostolica Vaticana ,Vat. gr. 0366.
80p 73a	436	Rome, Bibl. Vatic. Gr. 367.
	66998	Vatican, Biblioteca Apostolica Vaticana ,Vat. gr. 0367.
81p	1914	Rome, Bibl. Vatic. Gr. 761.
	67392	Vatican, Biblioteca Apostolica Vaticana ,Vat. gr. 0761.
83p	1916	Rome, Bibl. Vatic. Gr. 765.
	67396	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 0765.
84p	1917	Rome, Bibl. Vatic. Gr. 766.
	67397	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 0766.
85p 39a,11r	1918	Rome, Bibl. Vatic. Gr. 1136.
	67767	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1136.
86p 141e,75a,40r	141	Rome, Bibl. Vatic. Gr. 1160.
	67791	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1160.
87p 142e,76a	142	Rome, Bibl. Vatic.. Gr. 1210.
	67841	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1210.
88p 149e,77a,25r	149	Rome, Bibl. Vatic. Pal. Ms. Gr. 171.
	65903	Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 171.
90p 79a	451	Rome, Bibl. Vatic. Urbin. Gr. 3.
	66470	Vatican, Biblioteca Apostolica Vaticana, Urb. gr. 003.
91p 80a,42r	452	Rome, Bibl. Vatic. Pio II Ms. 50.
	66409	Vatican, Biblioteca Apostolica Vaticana, Reg. gr. Pio II 50.
92p 180e,82a,44r (later 204e?)	2918	Rome, Bibl. Vatic. Borg. Gr. 18.
	(was 180)	Vatican, Biblioteca Apostolica Vaticana, Borg. gr. 18.
	65169	Formerly: Rome, Propagandae L. vi.19 [Scrivener-PI]. GA 180 is now only the gospels; GA 2918 is the rest of the NT.

93p 83a,99r	88	Naples, Bibl. Naz. II. A. 7.
	45985	Naples, Biblioteca Nazionale, fonds principal, II A 07. Bibl. Nat. ii. Aa. 7 [Scrivener-PI]. Biblioteca Nazionale Vittorio Emanuele III (Ms. II. A.7) [Wikipedia].
94p 84a	454	Florence, Bibl. Laurenz. 04. 01.
	15917	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 01.
95p 85a	455	Florence, Bibl. Laurenz. 04. 05.
	15921	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 05.
96p 86a,75r	456	Florence, Bibl. Laurenz. 04. 30.
	15946	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 30. [Waltzmn] includes with GA 456, Scrivener 147a, 76r, which Scrivener locates at Ven(ice), St. Mark ii 61. But Biblioteca Nazionale Marciana gr. II. 061 is given as GA 1083 by [Pinakes], Diktyon 70223. GA 1083 is in Athos according to [Aland-KL], [Wikipedia].
97p 87a	457	Florence, Bibl. Laurenz. 04. 29.
	15945	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 29.
98p 88a	458	Florence, Bibl. Laurenz. 04. 31.
	15947	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 31.
99p 89a	459	Florence, Bibl. Laurenz. 04. 32.
	15948	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 04. 32.
100p	1919	Florence, Bibl. Laurenz. X. 4.
	16127	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 10. 4.
101p	1920	Florence, Bibl. Laurenz. X. 6.
	16128	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 10. 6.
102p	1921	Florence, Bibl. Laurenz. X. 7.
	16129	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 10. 7.
103p	1922	Florence, Bibl. Laurenz. X. 19.
	16141	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 10. 19.
104p 201e,91a,94r	201	London, Brit. Mus. Add. 11837. Now in the Library.
	38865	London, British Library, Add. 11837.
105p 204e,92a	204	Bologna, Bibl. Univ. 2775.
	9743	Bologna, Biblioteca Universitaria, fonds principal, 2775 (640).
106p 205e,93a,88r	205	Venice, Bibl. S. Marco 420 (Fondo ant. 5).
	69476	Venice, Biblioteca Nazionale Marciana, gr. Z. 005 (coll. 0420). Contains the Old Testament except Daniel.
107p 206e,94a,101r	205abs	Venice Bibl. S. Marco 336. A duplicate (Abschrift) of GA 205.
	69477	Venice, Biblioteca Nazionale Marciana, gr. Z. 006 (coll.0336).
108p 209e,95a,46r	209	Venice, Bibl. S. Marco 394 (Fondo ant. 10).
	69481	Venice, Biblioteca Nazionale Marciana, gr. Z. 010 (coll. 0394).
109p 96a	460	Venice, Bibl. S. Marco 379 (Fondo ant. 11).
	69482	Venice, Biblioteca Nazionale Marciana, gr. Z. 011 (coll. 0379).
110p	1923	Venice, Bibl. S. Marco 423 (Fondo ant. 33).
	69504	Venice, Biblioteca Nazionale Marciana, gr. Z. 033 (coll. 0423).
111p	1924	Venice, Bibl. S. Marco 349 (Fondo ant. 34).
	69505	Venice, Biblioteca Nazionale Marciana, gr. Z. 034 (coll. 0349).
112p	1925	Venice, Bibl. S. Marco 343 (Fondo ant. 35).
	69506	Venice, Biblioteca Nazionale Marciana, gr. Z. 035 (coll. 0343).

113p 98a,77r	101	Dresden, Sächs. Landesbibl. A.104.
	13455	Dresden, Reg A. 104. Sächsische LB fonds principal A. 104.
114p 99a	102	Moscow, Hist. Mus. V412, S5.
	43630	Moskva, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 005 (Vlad. 412). Scrivener gives Moscow, Synod 5 (Mt. e), matching the Synod number. [Wikipedia], confirms the Scrivener to GA conversion.
115p 100a	103	Moscow, Historical Museum, V. 96, S. 347.
	43972	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 347 (Vlad. 096). Scrivener gives Moscow, Synod 334 (Mt d). [Wikipedia], [Waltzmn] confirm the Scrivener to GA conversion. The current Synod. gr. 334, Diktyon 43959, is not an NT manuscript.
116p 101a	462	Moscow, Hist. Mus. V. 24, S. 346.
	43971	Moscow Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 346 (Vlad. 024). Scrivener gives Moscow Synod 333 (Mt f). [Wikipedia], [Waltzmn] confirm the Scrivener to GA conversion. The current Synod. gr. 333, Diktyon 43958, is not an NT manuscript.
117p 102a	018 =K ^{ap}	Moscow Hist. Mus. V. 93. S. 97.
	43722	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 097 (Vlad. 093). An uncial. Codex Mosquensis (Moscow) [Scrivener-PI]. The gospels part, K ^e , of what was once considered one manuscript (K), is now GA 017, Codex Cyprius, in Paris, National Library, Gr. 63, [Aland].
120p 241e,104a,47r	241	Dresden, Sächs. Landesbibl., A. 172.
	13486	Dresden, Sächsische LB fonds principal, A. 172.
121p 242e,105a,48r	242	Moscow, Hist. Mus. V. 25. S. 407.
	44032	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 407 (Vlad. 25). Scrivener gives Moscow Synod 380 (Mt 1). [Waltzmn] confirms the Scrivener to GA conversion. The current Synod gr. 380, Diktyon 44005, is not an NT manuscript.
122p 106a	464	Moscow, Hist. Mus. V. 23 S. 341.
	43966	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 341 (Vlad. 023). Scrivener gives Moscow Synod 328 (Mt m). [Wikipedia] confirms the Scrivener to GA conversion. The current Synod gr. 328 (Vlad. 256), Diktyon 43953, is not an NT manuscript.
123p	1928	Moscow, Hist. Mus. V. 418 S. 363 fol. 117-157.
	43988	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 363 (Vlad. 418). Scrivener gives Moscow Synod 99 fol. 117-157.
125p	1929	Munich, Bayer. Staatsbibl. Gr 504.
	44952	Munich, Bayerische Staatsbibliothek, Cod. graec. 504.
126p	2889	Munich, Bayer. Staatsbibl, Gr 455.
	44903	Munich, Bayerische Staatsbibliothek, Cod. graec. 455.
128p 179a	177	Munich, Bayer. Staatsbibl, Gr 211.
	44657	Munich, Bayerische Staatsbibliothek, Cod. graec. 211.

129p	1930	Munich, Bayer. Staatsbibl, Gr 35.
	44479	Munich, Bayerische Staatsbibliothek, Cod. graec. 035.
130p 43e,54a	43	Paris, Arsenal, 8410.
	49101	Paris, Bibliothèque de l'Arsenal, fonds principal, 08410. The preceding manuscript, 8409, Diktyon 49100, is also GA 43 (gospels part).
131p 330e,132a	330	Leningrad (St Petersburg), Öfftl. Bibl. (Public Library) Gr 101.
	57066	Sankt-Peterburg Rossijskaja Nacional'naja biblioteka (RNB) Ф. № 906 (Gr.) 101, I (Granstrem 349). Not to be confused with Sankt-Peterburg Rossijskaja Nacional'naja biblioteka (RNB) F. n. I. 101 et 101a (Granstrem 138), Diktyon 57171.
132p 18e,113a	18	Paris, Bibl. Nat. Gr. 47.
	49608	Paris, Bibliothèque nationale de France (BNF), gr. 0047.
133p 51a,52r	337	Paris, Bibl. Nat. Gr. 56.
	49617	Paris, Bibliothèque nationale de France (BNF), gr. 0056.
134p 114a	465	Paris, Bibl. Nat. Gr. 57.
	49618	Paris, Bibliothèque nationale de France (BNF), gr. 0057.
135p 115a	466	Paris, Bibl. Nat. Gr. 58.
	49619	Paris, Bibliothèque nationale de France (BNF), gr. 0058.
136p 116a,r53	467	Paris, Bibl. Nat. Gr. 59.
	49620	Paris, Bibliothèque nationale de France (BNF), gr. 0059.
137p 263e,117a	263	Paris, Bibl. Nat. Gr. 61.
	49622	Paris, Bibliothèque nationale de France (BNF), gr. 0061.
138p 118a,55r	468	Paris, Bibl. Nat. Gr. 101.
	49664	Paris, Bibliothèque nationale de France (BNF), gr. 0101.
139p 119a,56r	469	Paris, Bibl. Nat. Gr. 102A.
	49666	Paris, Bibliothèque nationale de France (BNF), gr. 0102A.
140p 11a	302	Paris, Bibl. Nat. Gr. 103.
	49667	Paris, Bibliothèque nationale de France (BNF), gr. 0103.
141p 120a	567	Paris, Bibl. Nat. Gr. 103A.
	49668	Paris, Bibliothèque nationale de France (BNF), gr. 0103A.
142p 121a	601	Paris, Bibl. Nat. Gr. 104.
	49669	Paris, Bibliothèque nationale de France (BNF), gr. 0104.
143p 122a	602	Paris, Bibl. Nat. Gr. 105.
	49670	Paris, Bibliothèque nationale de France (BNF), gr. 0105.
144p 123a	603	Paris, Bibl. Nat. Gr. 106A.
	49672	Paris, Bibliothèque nationale de France (BNF), gr. 0106A.
145p	1848	Paris, Bibl. Nat. Gr. 108-111.
	49676-9	Paris, Bibliothèque nationale de France (BNF), gr. 0108-0111. GA 1848 includes Acts, and manuscript Vatican, Biblioteca Apostolica Vaticana, Reg. gr. 076, Diktyon 66246. Scrivener's 146p, 147p, 148p are included in the Paris group.
149p 124a,57r	296	Paris, Bibl. Nat. Gr. 123,124.
	49691	Paris, Bibliothèque nationale de France (BNF), gr. 0124. GA 296 contains the entire NT. BNF Ms gr. 123, Diktyon 49690, is the gospels part. Beautifully written [Scrivener-PI]; cf. [Wikipedia].
150p 125a	604	Paris, Bibl. Nat. Gr. 125.
	49692	Paris, Bibliothèque nationale de France (BNF), gr. 0125.

151p	1931	Paris, Bibl. Nat. Gr. 126.
	49693	Paris, Bibliothèque nationale de France (BNF), gr. 0126.
153p 126a	605	Paris, Bibl. Nat. Gr. 216.
	49787	Paris, Bibliothèque nationale de France (BNF), gr. 0216.
154p 127a	606	Paris, Bibl. Nat. Gr. 217.
	49788	Paris, Bibliothèque nationale de France (BNF), gr. 0217.
155p 128a	607	Paris, Bibl. Nat. Gr. 218.
	49789	Paris, Bibliothèque nationale de France (BNF), gr. 0218.
156p 129a	608	Paris, Bibl. Nat. Gr. 220.
	49791	Paris, Bibliothèque nationale de France (BNF), gr. 0220.
157p	1932	Paris, Bibl. Nat. Gr. 222.
	49793	Paris, Bibliothèque nationale de France (BNF), gr. 0222.
158p 131a	1933	Paris, Bibl. Nat. Gr. 223.
	49794	Paris, Bibliothèque nationale de France (BNF), gr. 0223.
159p 64r	1934	Paris, Bibl. Nat. Gr. 224.
	49795	Paris, Bibliothèque nationale de France (BNF), gr. 0224.
164p	1939	Paris, Bibl. Nat. Gr. 849.
	50436	Paris, Bibliothèque nationale de France (BNF), gr. 0849.
165p	1940	Turin, Bibl. Naz. C. VI. 29 vernichtet (destroyed).
	63610	Turin, Biblioteca Nazionale Universitaria, fonds principal, C. VI. 29 (Pasini 284) [ms. détruit] (destroyed).
166p 133a	611	Turin, Bibl. Naz. C. VI. 19 vernichtet (destroyed).
	63604	Turin, Biblioteca Nazionale Universitaria, fonds principal, C. VI. 19 (Pasini 284) [ms. détruit] (destroyed).
167p 134a	612	Turin, Bibl. Naz. B. V. 19 (zerstört) (destroyed/ruined).
	63754	Turin, Biblioteca Nazionale Universitaria, fonds principal, B. V. 19 (Pasini 315).
168p	?	No GA number? [Gregory] has <i>nichts</i> (=nothing).
	63593	Turin, Biblioteca Nazionale Universitaria, fonds principal, C. V. 10 (Pasini 325) [ms. détruit] (destroyed).
169p	613	Turin, Bibl. Naz. C. V. 1 (Brandschaden) (fire damage).
	63884	Turin, Biblioteca Nazionale Universitaria, fonds principal, C. V. 01 (Pasini 328).
170p 339e,135a,83r	339	Turin, Bibl. Naz. B. V. 8 (Brandschaden, nur Frgte erhalten) (fire damage, only fragments preserved).
	63743	Turin, Biblioteca Nazionale Universitaria fonds principal, B. V. 08 (Pasini 302).
171p	1941	Milan, Bibl. Ambros, B 6 inf.
	42298	Milan, Biblioteca Ambrosiana, fonds principal, B 006 inf. (Martini-Bassi 0836).
173p 138a	615	Milan, Bibl. Ambros. E 102 sup.
	42719	Milan, Biblioteca Ambrosiana, fonds principal, E 102 sup. (Martini-Bassi 309).
174p 139a	616	Milan, Bibl. Ambros. H 104 sup.
	42879	Milan, Biblioteca Ambrosiana, fonds principal, H 104 sup. (Martini-Bassi 445).
175p	1943	Milan, Bibl. Ambros. F 125 sup.
	42780	Milan, Biblioteca Ambrosiana, fonds principal, F 125 sup. (Martini-Bassi 367).

176p 137a	614	Milan, Bibl. Ambros. E 97 sup.
	42714	Milan, Biblioteca Ambrosiana, fonds principal, E 097 sup. (Martini-Bassi 304).
177p	[1944]	Gothenburg, Stadsbibl. Cod. Gr. 2.
	2288	Gothenburg, UB fonds principal gr. 2 Modena, Bib. Estense, G. 13 (II. A. 13). Modena, Biblioteca Estense universitaria, fonds principal, Puntoni 14 (olim II. A. 14) (<i>olim</i> =formerly).
	17333 43301	Scrivener has <i>Modena, Este ii. A. 14. Lost</i> (Scrivener quoting Gregory). [Gregory] gives GA 1944. But 2288 fits Scrivener's library cataloguing, and 1944 is in square brackets and blank further in [Wikipedia].
178p 142a	618	Modena, Bibl. Estense, G. 243 (III B 17).
	43304	Modena, Biblioteca Estense universitaria, fonds principal, α. F. 1. 28 (Puntoni 243). Remarque : Olim III. B. 17 ; cat. Aland 618.
179p	2125	Modena, Bibl. Estense, G. 196 (II. G. 3).
	43493	Modena, Biblioteca Estense universitaria fonds principal α. V. 6. 03 (Puntoni 196). Remarque : Cat. Aland H.014 ; 2125 ; Codex Mutinensis ; olim II. G. 3 (olim=formerly). Scrivener gives: <i>Modena, Este. ii. G.3. The minuscule part of Acts H.</i> GA 014 (=H), is now only the Acts part of Codex Mutinensis. The Paul part is GA 2125 [Wikipedia], according with [Pinakes]. The Paul part of H, a counterpart to GA 014 (Ha), might be thought to be GA 015 (Hp), Codex Coislinianus , which is housed in 8 libraries, none of which is Modena [Wikipedia]; see also [Aland]. No part contains 1 Tim 3:16 [Wikipedia], NA26. But this is not Scrivener's 179p.
180p 363e,144a	363	Florence, Bibl. Laurenz. VI. 13.
	16000	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 06. 13.
182p 367e,146a,23r	367	Florence, Bibl. Laurenz. Conv. Sopp. 53.
	15807	Florence, Biblioteca Medicea Laurenziana (BML), Conv. Soppr. 053.
183p 154a	621	Rome, Bibl. Vatic. Gr1270.
	67901	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1270. Scrivener has a misprint, referring to 183p to 254a, but not in the reverse direction.
184p 148a	619	Florence, Bibl. Laurenz., Conv. Sopp. 191.
	15883	Florence, Biblioteca Medicea Laurenziana (BML), Conv. Soppr. 191.
185p 393e,187a	393	Rome, Bibl. Vallicell. E 22.
	56322	Rome, Biblioteca Vallicelliana, fonds principal, E 22.
186p 394e,170a	394	Rome, Bibl. Vallicell. F17.
	56337	Rome, Biblioteca Vallicelliana, fonds principal F 017.
188p 155a	622	Rome, Bibl. Vatic. Gr 1430.
	68061	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1430.
189p	1945	Rome, Bibl. Vatic. Gr 1649.
	68280	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1649.
190p 156a	623	Rome, Bibl. Vatic. Gr 1650.
	68281	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1650.
192p 158a	625	Rome, Bibl. Vatic. Gr 1761.
	68390	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1761.
193p 160a	627	Rome, Bibl. Vatic. Gr 2062.
	68692	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2062.

194p 175e,41a,20r	175	Rome, Bibl. Vatic. Gr 2080.
	68710	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2080.
195p	1946	Rome, Bibl. Vatic. Ottob. Gr 31.
	65272	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 031.
196p	1947	Rome, Bibl. Vatic. Ottob. Gr 61.
	65302	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 061.
197p 78r	1948	Rome, Bibl. Vatic. Ottob. Gr 176.
	65419	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 176.
198p 161a,69r	628	Rome, Bibl. Vatic. Ottob. Gr 258.
	65501	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 258.
199p 386e,151a,70r	386	Rome, Bibl. Vatic. Ottob. Gr 66.
	65307	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 66.
200p 162a	629	Rome, Bibl. Vatic. Ottob. Gr 298.
	65541	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 298.
201p 163a	630	Rome, Bibl. Vatic. Ottob. Gr 325.
	65568	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 325.
203p 390e	390	Rome, Bibl. Vatic. Ottob. Gr 381.
	65624	Vatican, Biblioteca Apostolica Vaticana Ottob. gr. 381.
204p 166a	632	Rome, Bibl. Vallicell. B 86.
	56269	Rome, Biblioteca Vallicelliana, fonds principal, B 086.
205p 168a	633	Rome, Bibl. Vallicell. F 13.
	56334	Rome, Biblioteca Vallicelliana, fonds principal, F 013.
206p 169a	634	Rome, Bibl. Vatic. Chis. Gr 23.
	65210	Vatican, Biblioteca Apostolica Vaticana, Chig. R. V. 029 (gr. 23). Scrivener describes the location as Rome, Ghigian R. v. 29. The modern name of the collection is <i>Chigiani</i> .
207p	1950	Rome, Bibl. Vatic. Chis. Gr 26.
	65213	Vatican, Biblioteca Apostolica Vaticana, Chig. R. V. 032 (gr. 26).
208p	1951	Rome, Bibl. Vatic. Chis. Gr 46.
	65234	Vaticano Biblioteca Apostolica Vaticana Chig. R. VIII. 055 (gr. 46).
211p 173a	635	Naples, Bibl. Naz. II. A. 8.
	45986	Naples, Biblioteca Nazionale, fonds principal, II A 08.
212p 174a	636	Naples, Bibl. Naz. II. A. 9.
	45987	Naples, Biblioteca Nazionale, fonds principal, II A 09.
213p	1952	Rome, Bibl. Vatic. Barb. Gr 503.
	65046	Vatican, Biblioteca Apostolica Vaticana, Barb. gr. 503. Scrivener describes the cataloguing as Barberin. iv. 85, a system no longer used. GA numbering is exactly as expected, and Scrivener, Aland and Wikipedia give the folio count as 267.
215p 140a,74r	617	Venice, Bibl. S. Marco 786 (Fondo ant 546).
	70017	Venice, Biblioteca Nazionale Marciana gr. Z. 546 (coll. 0786).
216p 175a	637	Messina, Bibl. Univ. 104.
	40765	Messina, Biblioteca Regionale Universitaria 'Giacomo Longo', S. Salv. 104.
217p	1954	Palermo, Bibl. Naz. I. E. 11.
	48881	Palermo, Biblioteca centrale della Regione siciliana "Alberto Bombace", fonds principal I. E. 11.

218p 421e,176a	?	We cannot identify this manuscript. This is not GA 421, which is Scrivener's 64a, 69p. Pinakes does not have a NT manuscript reference in the Syracuse library. Diktyon numbers 61648, 61649 are lectionaries ¶574 and ¶575, and 61650 is liturgy. Scrivener has <i>Syracusanus</i> (<i>Schulz's</i> 238). <i>Dr. Gregory could not find it</i> . Burgon gives his authority for the reading on p. 494 of [Burgon-RR].
	?	
219p 122e,177a	122	Leiden, Bibl. B. P. Gr. 74a.
	37723	Leiden, Bibliotheek der Rijksuniversiteit, BPG 074A. Scrivener has Lugdunensis-Batavorum (Leiden) Bib. publ. Gr 74 A.
220p 400e,181a	400	Berlin, StaatsBibl. Diez. A. Duod. 10.
	9073	Berlin Staatsbibliothek zu Berlin (Preussischer Kulturbesitz) Diez A.12°.10 (393). [Pinakes] confirms GA 400. [Scrivener-PI]: Berolinensis Reg. A. Duodec. 10, Diezii. [Wikipedia]: The description agrees with Scrivener's description minutely, e.g. Matt. 12:29-13:2 and the various lacunae. But the location is given as Vatican Library (Chis. R IV 6 (gr. 6) in Rome ¹ , which is GA 396, Pinakes 65193.
221p 440e,111a	440	Cambridge Univ. Lib. Mm.VI. 9.
	12227	Cambridge, University Library, Fonds ancien, Mm. VI. 09 (2468).
222p 451e,194a,102r	582	Ferrara, Bibl. Comm. Cl II, 187 III.
	15673	Ferrara BC (Ariostea) fonds principal Cl. II. 187-188.
223p 461e,197a	592	Milan, Bibl. Ambros. Z 34 sup.
	43258	Milan, Biblioteca Ambrosiana, fonds principal, Z 034 sup. (Martini-Bassi 751)
224p 58a	383	Oxford, Bodl. Lib. E. D. Clarke 09.
	47764	Oxford, Bodleian Library, Clarke 09.
226p	1958	Florence, Bibl. Riccardi 85.
	17084	Florence, Biblioteca Riccardiana, fonds principal, 0085.
227p 56a	378	Oxford, Bodl. Lib. E. D. Clarke 4.
	47759	Oxford, Bodleian Library, Clarke 04.
228p 226e	226	Escorial, X. IV. 17.
	15028	Escorial (El-), Real Biblioteca, fonds principal, X. IV. 17 (Andrés 412). Read the X as capital χ, chi. Codex Escorialensis.
229p 228e,109a	228	Escorial, X. IV. 12.
	15023	Escorial, (El-) Real Biblioteca, fonds principal, X. IV. 12 (Andrés 407).
230p 665e,328a	?	[Gregory] conversion gives (GA-)623, which is: [Aland], GA 623: Rome, Bibl Vatic. Gr. 1650. [Pinakes], 68281: Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1650. But GA 623 [Wikipedia] does not contain the Gospels. We cannot identify this manuscript from Scrivener's description (see below). No manuscript at St. Saba with just Gospels, Acts and Epistles is present in the lists in [Wikipedia]. Scrivener: <i>St. Saba 52 ... (Greg. 623)</i> , which suggests Pinakes' 34309, Jerusalem, Patriarchikê bibliothêkê Hagiou Saba, 052, but this is not indicated as a NT manuscript.
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¹ Page seen 12 June 2018, last page edit 17 August 2016, at 07:05.

231p 531e,199a,104r	680	(Phillipps 7682) New Haven, Yale Univ. Lib. Ziskind 16.
	46496	New Haven (CT), Yale University Beinecke Rare Book & Ms. Library, MS 0248. [Wikipedia] Chicago, Yale University Library (Ms. 248/Phillipps 7682). Confirmed as Scrivener's 531e etc. Scrivener and Gregory dated it to the 11th century. It is presently assigned by the INTF to the 14th century.
232p	2005	Escorial, Ψ III. 2.
	15228	Escorial (E1-), Real Biblioteca, fonds principal Ψ. III. 02 (Andrés 457).
233p 534e,215a	547	London, Brit. Mus. Add. 39590.
	39169	London, British Library, Add. 39590. [Scrivener-PI]: Parham lxxi. 6. [Wikipedia]: The Parham manuscripts from Athos, now GA 547, 549-551, 910-911, were donated to the British Museum, now the British Library, by the daughter of Robert Curzon, 14 th Baron Zouche, of Parham Park, West Sussex, England. Wikipedia on ms. 548 lists GA 548, 552, 553, 554 as Parham manuscripts from St. Saba. See also Wikipedia on Robert Curzon.
234p 216a	910	London, Brit. Lib. Add. 39598.
	39177	London, British Library, Add. 39598. [Scrivener-PI]: Parham 79. 14.
235p 217a	911	London, Brit. Lib. Add. 39599.
	39178	London, British Library, Add. 39599. [Scrivener-PI]: Parham 80. 15.
236p 218a	912	London, Brit. Lib. Add. 39600.
	39179	London, British Library, Add. 39600. [Scrivener-PI]: Parham 81. 16.
237p 309a,124r	1828	Athens, Nat. Lib. 91.
	2387	Athens, Ethnikê Bibliothêkê tês Hellados (EBE), Fonds principal, 0091.
238p 431e,180a	431	Strasbourg, Priester-Sem. 1.
	62819	Strasbourg, Bibliothèque du Grand Séminaire, fonds principal, 1. Codex Molsheimensis, named after the Jesuit College in Molsheim, Alsace, where it once was.
239p 189e,141a	189	Florence, Bibl. Laurenz. VI 27.
	16014	Florence, Biblioteca Medicea Laurenziana (BML) Plut. 06. 27.
240p 444e,153a	444	London, Brit. Mus. Harley 5796.
	39689	London, British Library, Harley 5796.
241p 97a	97	Wolfenbüttel, Herzog-August-Bibl. Gud. Graec. 104. 2.
	72138	Wolfenbüttel, Herzog August Bibliothek, Gud. gr. Gud. gr. 104.2. Scrivener: Guelpherbyt. Biblioth. Gud. gr. 104. 2.
242p 178a,87r	172	Berlin, Staatsbibl. Phill. 1461.
	9364	Berlin, Staatsbibliothek zu Berlin (Preussischer Kulturbesitz), Phillipps 1461 (057). Scrivener: Cheltenham, Phillipps 1461. Scrivener's description of the content agrees with Wikipedia's.
243p 605e,233a,106r	664	Zittau, Stadtbibl. A 1.
	72787	Zittau, Christian-Weise-Bibliothek, fonds principal, A. 1. Codex Zittaviensis.
244p 503e,190a,27r	517	Oxford, Christ Church, Wake 34.
	48556	Oxford, Christ Church College, fonds principal, 034.

245p 191a	638	Oxford, Christ Church, Wake 38.
	48560	Oxford, Christ Church College, fonds principal, 038.
246p 192a	639	Oxford, Christ Church, Wake 37.
	48559	Oxford, Christ Church College, fonds principal, 037.
247p 210a	1882	Paris, St. Geneviève 3399.
	54059	Paris, Bibliothèque Sainte-Geneviève, fonds principal, 3399. Remarque : Olim A. o. 4° 35 ; cat. Omont 45 ;
249p 488e,211a,98r	522	Oxford, Bodl. Lib. Canon. Gr. 34.
	47584	Oxford, Bodleian Library, Canon. gr. 034.
250p 212a	221	Oxford, Bodl. Lib. Canon. Gr. 110.
	47660	Oxford, Bodleian Library, Canon. gr. 110.
251p 213a	665	Oxford, Bodl. Lib. Auct. F. 6. 24.
	47106	Oxford, Bodleian Library, Auct. F. 6. 24 (Misc. 118).
252p 182a	206	London, Lambeth 1182.
	39866	London, Lambeth Palace Library, fonds principal, 1182.
253p 183a	216	London, Lambeth 1183.
	39867	London, Lambeth Palace Library, fonds principal, 1183.
255p 185a	642	London, Lambeth 1185.
	39869	London, Lambeth Palace Library, fonds principal, 1185.
256p 93r	1955	London, Lambeth 1186.
	39870	London, Lambeth Palace Library, fonds principal, 1186.
257p 543e,187a	483	Williamstown/Mass., Williams Coll. Chaplain Lib. s. n.
	72006	Williamstown (MA), Williams College, The Chapin Library, fonds principal, de Ricci 1. Scrivener: <i>Codex Theodori. Present locality unknown.</i> But it was found in the USA [Wikipedia]. See also Wikipedia on César de Missy.
258p 542e,188a	479	Birmingham, Selly Oak Coll. Cod. Mingana Gr. 3.
	9663	Birmingham, Cadbury Research Library, Special Collections, Mingana, Mingana gr. 003. Scrivener's <i>Wordsworth</i> .
260p 507e,224a	489	Cambridge, Trinity Coll. B. X. 16.
	11945	Cambridge, Trinity College, fonds principal, B.10.16 (227).
262p 223a	913	London, Brit. Mus. Egerton 2787.
	39449	London, British Library, Egerton 2787.
264p 220a	223	Ann Arbor, Univ. of Michigan, Ms 34.
	891	Ann Arbor, University of Michigan Library, Special Collections Research Center, MS 034. [Scrivener-PI]: a manuscript belonging to Baroness Burdett-Coutts. [Wikipedia]: these are GA 532-546. All are in Univ. of Michigan, except 542 (location unknown). But Scrivener's 264p is not in this group.
265p 221a	876	Ann Arbor, Univ. of Michigan, Ms 16.
	872	Ann Arbor, University of Michigan Library, Special Collections Research Center, MS 016.
266p(+271p) 603e,231a,89r	699	London, Brit. Mus. Add. 28815; 302f. (eap). Egerton 3145; 67 fol. (pr).
	39066	London, British Library, Add. 28815.
	39454	London, British Library, Egerton 3145. 1 Tim 3:16 is in the Egerton part, which was torn out [Scrivener-PI]. Scrivener has numbered the Paul part twice, perhaps to link the parts.

267p	1956	London, Brit. Mus. Add. 7142.
	38789	London, British Library, Add. 07142.
268p 576e,226a	491	London, Brit. Mus. Add. 11836.
	38864	London, British Library, Add. 11836.
269p 584e,228a,97r	498	London, Brit. Mus. Add. 17469.
	38928	London, British Library Add. 17469.
270p 229a	644	London, Brit. Mus. Add. 19388.
	38964	London, British Library Add. 19388.
272p 238a	1851	Linköping, Stiftsbibl. T. 14.
	38734	Linköping, Stifts- och Landsbiblioteket, fonds principal, Teol. 014.
273p 236a,108r	1852	Uppsala, Univ.Bibl. Ms. Gr. 11.
	64424	Uppsala, UB, fonds principal, gr. 11.
274p 254a	81	London, Brit. Mus. Add. 20003; 57 fol. Alexandria, Griech. Patriarch. 59; 225 fol.
	38982	London, British Library Add. 20003.
	32946	Alexandria: Iskandariyya (Al-) Bibliothêkê tou Patriarcheiou fonds principal 059. Scrivener's description: <i>Cairo, Patriarch Alex. Library 59</i> . Conversion by [Gregory] gives GA 1288, but this is a Gospels only manuscript held in Kiev.
276p 321a	796	Athens, Nat. Bibl. 160.
	2456	Athens, Ethnikê Bibliothêkê tês Hellados (EBE), fonds principal, 0160.
277p 492e,193a,26r	506	Oxford, Christ Church Wake 12.
	48534	Oxford, Christ Church College, fonds principal, 012.
278p 560e,222a	712	Berkeley/Cal., Univ. of California. 240 fol. Leningrad, Öfftl. Bibl. Gr. 320. 5 fol. (Jude 12-25).
	39947	Los Angeles (CA), University of California, Charles E. Young Research Library, Department of Special Collections 170.347.
	57392	Saint Petersburg, Rossijskaja Nacional'naja biblioteka (RNB), Ф. № 906 (Gr.) 320 (Granstrom 297). Codex Algerina Peckover I. The 1 Tim 3:16 part is in the University of California library.
279p 582e,227a	496	London, Brit. Mus. Add. 16184.
	38914	London, British Library, Add. 16184.
280p 198a	909	(Phillipps 7681), z. Zt (=currently) London, Antiqu. Robinson.
	12787	(Outdated). Cheltenham, Thirlestaine House, coll. Phillipps, fonds principal, 07681 (i7).
281p 527e,200a	676	(Phillipps 1284), z. Zt (=currently) London, Antiqu. Robinson.
	45106	(Outdated). Münster (Westphalia), Bibelmuseum, fonds principal, 02.
282p 240a,109r	256	Paris Bibliothèque nationale de France (BNF) arm. 9.
	49140	Paris Bibliothèque nationale de France (BNF) arm. 027. Remarque : Olim 9 (olim=formerly).
283p 241a	1839	Messina, Bibl. Univ. 40.
	40701	Messina, Biblioteca Regionale Universitaria 'Giacomo Longo', S. Salv. 040.
285p 196a	1270	Modena, Bibl. Estense G. 71 (II. C. 4).
	43529	Modena, Biblioteca Estense universitaria, fonds principal, α. W. 2. 07 (Puntoni 71). Remarque : Olim II. C. 4 (olim=formerly).

288p	1982	Milan, Bibl. Ambros. D 541 inf.
	42662	Milan, Biblioteca Ambrosiana, fonds principal, D 541 inf. (Martini-Bassi 1001).
289p	1981	Milan, Bibl. Ambros. C 295 inf.
	42513	Milan, Biblioteca Ambrosiana, fonds principal, C 295 inf. (Martini-Bassi 0914).
290p 622e,242a,110r	824	Grottaferrata, Bibl. della Badia A. α. 1.
	17463	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. α. 001 (gr. 218). <i>Scrivener's Crypta Ferrata.</i>
291p 243a	1836	Grottaferrata, Bibl. della Badia A. β. 1.
	17480	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 001 (gr. 174).
292p 244a	1837	Grottaferrata, Bibl. della Badia A. β. 3.
	17482	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 003 (gr. 175).
294p 246a	1843	Rome, Bibl. Vatic. Gr. 1208.
	67839	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1208.
295p 247a	1847	Rome, Bibl. Vatic. Pal. Ms. Gr. 38.
	65771	Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 038.
296p 255a	1302	Alexandria, Patriarchat 88.
	32975	Alexandria, Iskandariyya (Al-), Bibliothêkê tou Patriarcheiou, fonds principal, 088.
297p	1986	Rome, Bibl. Vatic. Barb. Gr. 574.
	65114	Vatican, Biblioteca Apostolica Vaticana, Barb. gr. 574. <i>Scrivener: Rome, Barberini vi.13, not the cataloguing system available in Pinakes. But [Gregory] gives the GA number as 1986, from which the library item can be found. To confirm, Scrivener's sizes match INTF's precisely, and there is no other Paul-only Barberini manuscript apart from 1952 (above) in the Wikipedia lists.</i>
298p 248a	1311	Berlin, Staatsbibl. Ham. 625.
	9305	Berlin, Staatsbibliothek zu Berlin (Preussischer Kulturbesitz), Hamilton 625 (413). <i>Scrivener's Hamilton 244 (625) reveals a third library numbering system.</i>
299p 249a	255	On 299p, 300p, 301p see Wikipedia. They were moved from Berlin to Krakow for safe keeping in WW2, and are catalogued in Berlin and Krakow, so no longer lost, as was the case when [Aland-KL] was compiled. Aland's details are superseded by [INTF]. [Gregory]: 299p = (GA-)255. [Aland]: 255= (Berlin, Staatsbibl. Gr Qu. 40) verloren (=lost). [Pinakes]: Berlin, Staatsbibliothek zu Berlin (Preussischer Kulturbesitz), Graec. 4°.40 (342). Remarque : <i>Détruit (=destroyed)</i> ? Not marked with a GA number. Wikipedia: Biblioteka Jagiellońska (Fonds der Berliner Hss. Graec. quarto 40) at Cracow. A Pinakes search for this fails because 4°.40 (342) is wanting in the list. <i>Scrivener: Berlin, Königl. Gr 4to, 40.</i>
	9209	

300p 250a	257	[Gregory]: 250a = (GA-)257.
	73626 9212	[Aland]: 257= (Berlin, Staatsbibl. Gr Qu. 43 verloren (=lost)). [Pinakes]: Berlin, Staatsbibliothek zu Berlin (Preussischer Kulturbesitz), Graec. 4°.43 (345). Not marked with a GA number. [Pinakes]: Krakow, Uniwersytet Jagielloński, Biblioteka Jagiellońska, Berlin, graec. 4°.43 (345). Not marked with a GA number. Scrivener: Berlin, Königl. Gr 4to, 43.
301p 251a	1525	[Gregory]: 251a = (GA-)1525.
	73638 9226	[Aland]: 1525= (Berlin, Staatsbibl. Gr Qu. 57) verloren (=lost). [Pinakes]: Berlin, Staatsbibliothek zu Berlin (Preussischer Kulturbesitz), Graec. 4°.57 (359). Not marked with a GA number. [Pinakes]: Krakow, Uniwersytet Jagielloński, Biblioteka Jagiellońska Berlin, graec. 4°.57 (359). Scrivener: Berlin, Königl. Gr 4to, 57.
310p	1991	Rome, Bibl. Vatic. Gr. 646.
	67277	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 0646.
311p 671e	858	Rome, Bibl. Vatic. Gr. 647.
	67278	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 0647.
319p 334a	1845	Rome, Bibl. Vatic. Gr. 1971.
	68600	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1971.
322p 256a	1846	Rome, Bibl. Vatic. Gr. 2099.
	68729	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2099.
328p	1998	Rome, Bib. Vatic. Pal. Ms. Gr 204.
	65936	Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 204.
336p 261a	1840	Rome, Bibl, Casanatense 1395.
	56085	Rome, Biblioteca Casanatense, fonds principal, 1395. Scrivener: Rom. Casanatensis G. ii.6.
337p	?	Gregory's 337p is not Burgon's 337p, which was probably provisional at the time. According to [Gregory], it converts to GA 250, Diktyon 49365, which is Paris, Bibl. Nat. Coislin Gr 224. Paris, Bibliothèque nationale de France (BNF), Coisl. 224. Burgon's 338p is given as Vatican, Biblioteca Apostolica Vaticana, Ottob. gr. 328, absent in [Gregory], but is Diktyon 65571. [Pinakes] does not give a GA number.
	?	
338p	?	Gregory's 338p is not Burgon's 338p, which was probably provisional at the time. According to [Gregory], it converts to GA 1965, Diktyon, 53648, which is Paris, Bibl. Nat. Suppl. Gr. 1001, f 3-12. Paris, Bibliothèque nationale de France (BNF), suppl. gr. 1001. Wikipedia: This does not contain 1 Tim 3:16. Burgon's 338p is given as Vatican Borg. F. vi. 16. We are not able to convert this to a GA number. Pinakes' list of NT minuscules in the Vatican Borgia Greek library only contains GA 180/2918 (Scrivener's 92p. Diktyon 65169, above) and GA 852, Diktyon 65160, Vatican, Biblioteca Apostolica Vaticana, Borg. gr. 09, which also is not what Burgon referred to.
	?	

The following are the manuscripts claimed, in Burgon's day, to read ὄς.

17p 33e,13a	33	Paris, Bibl. Nat. Gr 14.
	49574	Paris, Bibliothèque nationale de France (BNF), gr. 0014.
73p 68a	441/442	Uppsala, Univ. Bibl. Gr. 1.
	64414	Uppsala, UB, fonds principal gr. 01 GA 442 is the part containing 1 Tim 3:16. Burgon's enquiry could not be satisfactorily answered, because the manuscript was "a difficult one to handle." However, we can confirm the ὄς reading from [INTF] image 30442 3720 (182v) line 20. Access to the image is restricted to "scholars"; access was kindly granted to us. NA ²⁶ does not explicitly claim this manuscript as a reading for ὄς, but it does claim a few minuscules which it does not identify.
181p	365	Florence, Bibl. Laurenz. VI. 36.
	16023	Florence, Biblioteca Medicea Laurenziana (BML), Plut. 06. 36. [Gregory] and [Aland-KL] agree with the above. But Burgon received a communication from the Laurentian library that the manuscript <i>is not, and never was, present, nor does it exist in any other library in our locality</i> [Burgon-RR], p. 445, where the original Latin is quoted. However, [INTF] and [CSNTM] have scan of GA 365, on which ὄς can be seen. CSNTM Image Id: 110665, CSNTM Image Name: GA_365_0258a.jpg. We do, however, note a mysterious comma after ὄς. Scrivener identifies 181p with 643e, which [Gregory] marks as <i>zu tilgen</i> (to delete). Scrivener's location of 643e is Cairo Patr. Libr. 2, which [Pinakes] does not list.
We observe that the following reads ὄς, (as it appears in our day from the [INTF] scan, at least) and are astonished that it is not so claimed by supporters of that reading. Burgon obtained the reading from M. Wescher [Burgon-RR, p. 492, footnote 2].		
16p 12a,4r	91	Paris, Bibl. Nat. Coislin Gr. 219.
	49360	Paris, Bibliothèque nationale de France (BNF) Coisl. 219. Diktyon 49360 does not contain the NA number. Codex Perronianus.
Apostolos (or Praxapostolos) Lectionaries reading θεός.		
2apl	l23	London, Brit. Mus. Cotton Vesp. B. 18.
	39422	London, British Library, Cotton, Vespasian B XVIII.
52apl	l169	London, Brit. Mus. Add. 32051.
	39098	London, British Library, Add. 32051.
69apl	l257	London, Brit. Mus. Add. 29714.
	39083	London, British Library, Add. 29714.
5apl	l38	Göttingen, Univ-Bibl. Ms. theol. 54.
	17432	Göttingen, Niedersächsische Staats- und UB, fonds principal, Theol. 033. Scrivener appears to have the wrong <i>Theol</i> number (33), or there has been a cataloguing change. Gregory converts <i>5 in apl</i> (but no <i>5 Scr in apl</i>) to <i>l38</i> . Theol 033 is the only lectionary in Göttingen which Wikipedia and Pinakes list. The page size given matches Scrivener's, as do the two columns, but Wikipedia gives 56 pages versus Scrivener's 50 (different cover/title page counting?).
7apl 37evst	l37	Rome, Bibl. Vatic. Borg. gr. 6.
	65157	Vatican, Biblioteca Apostolica Vaticana, Borg. gr. 06.

11apl	<i>l39</i>	Paris, Bibl. Nat. Suppl. Gr. 104.
	52874	Paris, Bibliothèque nationale de France (BNF), suppl. gr. 0104.
22apl	<i>l1312</i>	Paris, Bibl. Nat. Gr. 308.
	49880	Paris, Bibliothèque nationale de France (BNF), gr. 0308.
23apl	<i>l145</i>	Paris, Bibl. Nat. Gr. 306.
	49878	Paris, Bibliothèque nationale de France (BNF), gr. 0306.
25apl	<i>l147</i>	Paris, Bibl. Nat. Gr. 319.
	49891	Paris, Bibliothèque nationale de France (BNF), gr. 0319.
30apl	<i>l153</i>	Paris, Bibl. Nat. Gr. 373.
	49946	Paris, Bibliothèque nationale de France (BNF), gr. 0373.
33apl	<i>l156</i>	Paris, Bibl. Nat. Gr. 382.
	49955	Paris, Bibliothèque nationale de France (BNF), gr. 0382.
13apl	<i>l59</i>	Moscow, Hist. Mus. V. 21. S. 4.
	43629	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 004 (Vlad. 21).
14apl	<i>l62</i>	Moscow, Hist. Mus. V. 22. S. 304.
	43929	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 304 (Vlad. 022). [Gregory] converts <i>14 in apl</i> (but no <i>14 Scr in apl</i>) to <i>l</i> ^a 62. Not Scrivener's Sinod. gr. 291 (Vlad. 237). Wikipedia and Scrivener agree on page count (276).
18apl 54evst	<i>l54</i>	Moscow, Hist. Mus. V. 263, S 281.
	43906	Moscow, Gosudarstvennyj Istoričeskij Musej (GIM), Sinod. gr. 281 (Vlad. 263). Not Scrivener's Syn 268 (=Vlad. 111), nor Sinod. gr. Vlad. 268 (=343). [Gregory] converts <i>18 in apl</i> (but no <i>18 Scr in apl</i>) to <i>l</i> ^a 54. Wikipedia and Scrivener agree on dating (1470) and other details.
38apl	<i>l160</i>	Rome, Bibl. Vat. Gr. 1528.
	68159	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1528.
49apl	<i>l613</i>	Rome, Bibl. Vat. Gr. 2068.
	68698	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2068.
45apl	<i>l162</i>	Glasgow, Univ Libr. Hunter. Mus. Ms. 406.
	17319	Glasgow, University Library, MS Hunter 406 (V.3.4).
46apl	<i>l163</i>	Milan, Bibl. Ambros. C. 63. sup.
	42417	Milan, Biblioteca Ambrosiana, fonds principal, C 063 sup. (Martini-Bassi 182).
51apl	<i>l583</i>	Besançon, Bibl. mun. Ms 42.
	9617	Besançon, Bibliothèque municipale, fonds principal, 0042. Scrivener gives № 41. [Gregory] converts <i>51 Scr in apl</i> to <i>l583</i> . The only other lectionary in the collection is 0045 = <i>l263</i> , which is Scrivener's 193evst.
57apl	<i>l165</i>	London, Lambeth Pal. 1190.
	39874	London, Lambeth Palace Library, fonds principal, 1190.
62apl	<i>l168</i>	London, Lambeth Pal. 1196.
	39880	London, Lambeth Palace Library, fonds principal, 1196.
65apl	<i>l170</i>	Ann Arbor, Univ. of Michigan Ms. 035.
	892	Ann Arbor, University of Michigan Library, Special Collections Research Center, MS 035.

58apl	l164	Oxford, Christ Church Wake 33.
	48555	Oxford, Christ Church College, fonds principal, 033.
77apl 90a?	101?	? Dresden, Sächsische Landesbibl., A. 104, fol 37-121.
	13455?	? Dresden, Sächsische LB, fonds principal, A. 104.
	l101?	? Paris, Bibl. Nat. Gr. 303.
	49875?	? Paris, Bibliothèque nationale de France (BNF), gr. 0303.
		Scrivener refers 77apl to sections of 90a, (a minuscule, not a lectionary!) in Dresden. Details above. [Gregory] converts 77 <i>in Scr apl</i> to l101. We consider the Dresden manuscript more likely to be Scrivener's 77apl.
82apl	l606	Messina, Bibl. Univ. 93.
	40754	Messina, Biblioteca Regionale Universitaria 'Giacomo Longo', S. Salv. 093.
84apl	l598	Grottaferrata, Bibl. della Badia, A. β. 5.
	17484	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 005 (gr. 051).
		Scrivener remarks <i>See Greg 104</i> , which is GA 104, Diktyon 42558, in Milan. N.B. Scrivener's Crypta Ferrata = Grottaferrata.
89apl	l603	Grottaferrata, Bibl. della Badia, A. β. 11.
	17490	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 011 (gr. 2-5).
119apl	l614	Rome, Bibl. Vatic, Gr. 2116.
	68746	Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2116.
123apl	l615	Rome, Bibl. Vatic, Pal. Ms. Gr. 241.
	65973	Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 241.
125apl	l607	Rome, Bibl. Vatic, Barb. Gr. 429.
	64972	Vatican, Biblioteca Apostolica Vaticana, Barb. gr. 429.
		Scrivener's Rome, Barb. iv. 11.
128apl 415evst	l935	Paris, Bibl. Nat. Gr. 13.
	49573	Paris, Bibliothèque nationale de France (BNF), gr. 0013.
Apostolos (or Praxapostolos) Lectionaries reading ὄς θεός and θεοῦ respectively		
83apl	l597	Grottaferrata, Bibl. della Badia, A. β. 4.
	17483	Grottaferrata, Biblioteca Statale del Monumento Nazionale fonds principal A. β. 004 (gr. 280).
34apl	l158	Paris, Bibl. Nat. Gr. 383.
	49956	Paris, Bibliothèque nationale de France (BNF), gr. 0383.
Apostolos (or Praxapostolos) Lectionaries reading ὄς		
85apl	l599	Grottaferrata, Bibl. della Badia, A. β. 7.
	17486	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 007 (gr. 320).
86apl	l600	Grottaferrata, Bibl. della Badia, A. β. 8.
	17487	Grottaferrata, Biblioteca Statale del Monumento Nazionale, fonds principal, A. β. 008 (gr. 312).
12apl 60evst	l60	Paris, Bibl. Nat. Gr. 375.
	49948	Paris, Bibliothèque nationale de France (BNF), gr. 0375

References and Resources

References to our companion studies on www.FarAboveAll.com in the Textual Area

- [FAA-A] The Reading of 1 Timothy 3:16 in Codex Alexandrinus
http://www.faraboveall.com/015_Textual/1Tim_3_16_Alexandrinus.pdf
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The Dean Burgon Society, Box 354, Collingswood, New Jersey 08108 USA.
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[Scrivener-1859] *An Exact Transcript of the Codex Augiensis*, F. H. A. Scrivener, Cambridge, Deighton Bell & Co., 1859.
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Books by Jack A. Moorman,

Available from: *The Bible for Today*, 900 Park Avenue, Collingswood, NJ 08108.

Also available on the internet - a search will find them.

Moorman defends the Received Text as such (unlike the present author, who defends the Majority Text, but we have many textual arguments in common).

[Moorman-EM] Jack A. Moorman, *Early Manuscripts and the Authorized Version – A Closer Look*.

[Moorman-DS] Jack A. Moorman, *Modern Bibles – The Dark Secret*.

[Moorman-ECF] Jack A. Moorman, *Early Church Fathers and the Authorized Version – A Demonstration*.

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Greek New Testaments. We especially recommend [RP-2005].

[Bagster] Samuel Bagster, *The Englishman's Greek New Testament together with an Interlinear Literal Translation*
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ISBN-10: 0-7598-0077-4. ISBN-13: 978-0-7598-0077-9.

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This is in the public domain, as is the *FarAboveAll* translation of it, available at www.FarAboveAll.com

The *FarAboveAll* translation interleaves the Greek and English of the Received Text and Orthodox Greek Patriarchal Text of 1904 (compiled by Antoniades) with the Robinson-Pierpont text.

[TBS-NT] Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ (*The New Testament*)
Published by The Trinitarian Bible Society,
Tyndale House, Dorset Rd, London SW19 3NN, Tel 0181-543-7857

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[UBS-GNT] The United Bible Societies, *The Greek New Testament*,
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3rd edition: ISBN 3 438 05110 9.
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[Carson] D. A. Carson, *The King James Version Debate – A Plea for Realism*
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Literature*, The University of Chicago Press. ISBN 0-226-03932-3.

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