

GA 1700

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The Gospel manuscript GA 1700 is the most recent dated manuscript representing Family 35 that has come to my attention. It is dated at 1623 AD and is held by the National Library of Greece. I wish to register my sincere thanks to the Center for the Study of New Testament Manuscripts for making available a digital copy of this manuscript. Although from the seventeenth century, the hand is very legible. I have done a complete collation of this manuscript for John's Gospel, and invite attention to the result. However, I wish to analyze that result using the following quote as a backdrop, taken from the preface to the Revised Standard Version, p. ix.

The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying. . . . We now possess many more ancient manuscripts of the New Testament, and are far better equipped to seek to recover the original wording of the Greek text.

The first thing that interests me here is the allegation that the TR contains “the accumulated errors of fourteen centuries of manuscript copying”. If that is true, then a seventeenth century MS should be a veritable wastebasket of ‘accumulated errors’. So let us see how GA 1700 fares.

To begin, it has no fewer than 136 deviations from the family archetype (in John), making it by far the worst of the 54 family representatives that I have collated for that book; the second worst has ‘only’ 41 deviations. Although due to carelessness and mixture 1700 is a marginal member of Family 35 in John, it is nonetheless clearly a member. Of the 12 readings that I rank as +++, it misses one; of the 17 readings I rank as ++-, it misses one; of the 17 readings I rank as ++, it misses one; of the 15 readings I rank as +--, it misses none; of the 12 readings I rank as +, it misses three; for a total of six out of 44. Although by no means a thing of pristine beauty, it belongs to the family.¹

I will now list the 136 deviations, showing selected further attestation that the 1700 variant has; any f³⁵ MSS that I have collated are listed first, followed after the [] by anything else. My lists of evidence are selective, being sufficient for my purpose. The first reading is that of the family archetype; the second is that of GA 1700;² if no further MSS are listed, I treat the variant as a singular reading—of the 136 total, at least 54 are singulars, indicating that the copyist was rather careless (it should be obvious that a singular reading cannot be an ‘accumulated error’; it is a private error). But the remaining 82 furnish food for thought. Here is the list, that I have numbered to facilitate subsequent discussion (numbers in bold are singulars):

- 1) 1:5 σκοτια || σκοτεια [2%] P⁷⁵C,579 [this is simply an alternate spelling, and therefore not a proper variant; it recurs at 12:35 and 20:1]
- 2) 1:18 εις τον κολπον || εν τοις κολποις [] 565 [this one is strange; the two phrases were evidently regarded as synonymous; if a dependency cannot be established, the change was made independently by the two copyists]
- 3) 1:19 οτε || οταν [a singular, that does not affect the meaning]
- 4) 1:28 βιθαβαρα || βηθανια [65%] P^{66,75} x AB,C,W,Θ,28,579,1424 [this is one of the places where 1700 departs from the family; a place name sticks out like a sore thumb, and the variant is the reading of the predominant lectionary type; the monk being used to hearing the variant would naturally change the text]

¹ For the Family 35 profile and the key, please see Appendix B in my *Identity IV*, freely available from my site, www.prunch.org.

² For the single example where I list three readings, it is the third one.

- 5) 1:38 λεγεται || λεγετε 553,1617,2352 [] W [the forms are virtual synonyms, and the change was presumably made independently; that W also has the change is merely a curiosity]
- 6) 1:40a ην || 1 δε [2%] A,W,Λ,f¹³,579,1424 [the addition is a ‘natural’, and could have happened independently; the meaning is not affected; 1700 agrees with 1424 quite frequently]
- 7) 1:40b των δυο των ακουσαντων || ~ 3412 [a singular, that does not affect the meaning]
- 8) 1:42 εμβλεψας || 1 δε 1384,1667 [20%] P⁷⁵Θ,Λ, f¹³,1071,1424 [the addition is a ‘natural’, and could have happened independently; the meaning is not affected]
- 9) 1:45 ευρηκαμεν || 1 τον [a singular, that does not affect the meaning]
- 10) 1:50 μειζω || μειζονα [] P⁶⁶⋈ [presumably the copyist did not have access to either of the early MSS, so this is an independent change; it is a change in gender dictated by the imagined referent; the meaning is not affected]
- 11) 2:5 λεγη || λεγει 1559,1667 [30%] Θ,Λ,f¹³,579,1071,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 12) 2:10 συ || 1 δε [2%] ⋈,Λ,f¹³,1071,1346 [the addition is a ‘natural’, and could have happened independently; the meaning is not affected]
- 13) 2:15 φραγγελιον || φραγγελιον 141,685,1694,2466 [this is simply an alternate spelling, and therefore not a proper variant]
- 14) 2:17 καταφαγεται || κατεφαγε [5%] 69,1071 [this is a difference in tense, that does not affect the meaning]
- 15) 3:15 εχη || εχει 824,1713,2322 [40%] Θ,Λ,f¹³,579,1071,1346,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 16) 3:16 εχη || εχει 824,1686,1559,2322 [30%] Λ,f¹³,579,1071,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 17) 3:22 μετ αυτων || μετα των μαθητων αυτου [] 28 [in the context the phrases are synonymous; the meaning is not affected; the change is probably independent, which would make this a ‘singular’ reading]
- 18) 3:24 την || --- [] Θ,f¹,565 [this change could have happened independently; the meaning is not affected]
- 19) 3:28 μοι μαρτυρειτε || ~ 21 928,1334,1572,1667 [a mere reversal of word order, that does not affect the meaning; this may well have happened independently]
- 20) 3:36 οψεται || οψετε [the forms are virtual synonyms; the meaning is not affected]
- 21) 4:14 διψηση || διψησει [10%] P⁷⁵⋈A,B,Θ,f¹³,28,1071 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 22) 4:17 οτι || --- [direct or indirect quote; the meaning is not affected]
- 23) 4:20 εστιν ο τοπος οπου δει προσκυνειν || ~ 56 εκει 123 [two ways of saying the same thing]
- 24) 4:36 χαρη || χαρει [30%] Θ,Λ,f¹³,28,579,1071,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 25) 4:43 τας || --- [] 1424 [this could have happened independently; the meaning is not affected]

- 26) 4:48 ουν || --- [] P^{66*} [this presumably happened independently; the meaning is not affected]
- 27) 5:2 εβραϊστι || εβραϊστη 1339,2466 [2%] f¹³,28,579,1071,1424 [this is simply an alternate spelling, and therefore not a proper variant]
- 28) 5:31 εαν || 1 γαρ 2352 [] 28 [the addition is a ‘natural’, and could have happened independently; the meaning is not affected]
- 29) 5:34 την || --- [a singular, that does not affect the meaning]
- 30) 5:36 με απεσταλκεν || ~ 21 [a mere reversal of word order, that does not affect the meaning]
- 31) 5:39a ερευνατε || ερευναται [a corrected singular]
- 32) 5:39b αυταις || αυτοις [] 1071 [this is an obvious spelling error that a reader would correct automatically; given the copyist’s carelessness, he may have repeated the error from his exemplar]
- 33) 6:2 αυτου τα σημεια || ~ 231 [a mere reversal of word order, that does not affect the meaning]
- 34) 6:19a ως || ωσει [1%] A,D,f¹,565 [the change is an ‘easy’, and could have happened independently; the meaning is not affected]
- 35) 6:19b γινομενον || γενομενον 128,685 [] G,1424 [a change in tense, that does not affect the meaning; in the cursives *epsilon* and *iota* are often easily confused]
- 36) 6:21 λαβειν αυτον || ~ 21 [] D [a mere reversal of word order, presumably independent, that does not affect the meaning]
- 37) 6:22 ανεβησαν || ανεβησαν (12.9%) [although the verbs are different, in the context they act as synonyms; the meaning is not affected]
- 38) 6:27 την βρωσιν² || --- [2%] ⚭,28,1071 [this could have happened independently; since the phrase is a repetition, the meaning is not affected by its omission; it is a possible case of homoioarcton]
- 39) 6:30 συ || --- 201 [10%] W,f¹³,579 [this could have happened independently; the meaning is not affected]
- 40) 6:32a υμιν² || ημιν [an itacism resulting in nonsense; not a proper variant]
- 41) 6:32b αρτον² || 1 τον [] P^{75v} [this could have happened independently; the meaning is not affected]
- 42) 6:37 εκβαλω || εκβαλλω 18,1617,2466 [1%] G [a change in tense, that does not affect the meaning, but since the forms received the same pronunciation, the change could have been made independently, without thinking]
- 43) 6:40 εχη || εχει [8%] P^{66c},Λ^c,f¹³,28,579,1071,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 44) 6:45 ερχεται || ερχετε [a corrected singular]
- 45) 6:50 καταβαινων || καταβαινον [an itacistic misspelling that changes the gender incorrectly]

- 46) 6:54 αυτον || 1 εν 1339,1496,1617,1637 [25%] C,Λ,f¹³,28,1071 [the addition is a ‘natural’, and could have happened independently; the meaning is not affected]
- 47) 6:63 ωφελει || ωφελη [an itacism]
- 48) 6:65 αυτω || --- [] ξ* [this could have happened independently; the meaning is not affected]
- 49) 6:67 τοις || τους [] H,Y [a spelling error that presumably happened independently]
- 50) 6:68 απελευσομεθα || πορευσομεθα [a singular; perhaps his exemplar was smudged; the verbs are synonymous in this context; the meaning is not affected]
- 51) 7:1 ο ιησους μετα ταυτα || ~ 3412 [a mere reversal of word order, that does not affect the meaning]
- 52) 7:28 αληθινος || αληθης [] P⁶⁶ξ [this could have happened independently; the meaning is not affected]
- 53) 7:30 την χειρα || τας χειρας [1%] W,f¹,1071 [singular or plural in this context does not affect the meaning]
- 54) 7:31 ων || ωνπερ [a singular; the forms are synonymous in this context; the meaning is not affected]
- 55) 7:39 ο || ου 201,480,547,1384 [70%] P⁶⁶ξ,D,W,Θ,f^{1,13},28,579,1424 [this is one of the places where 1700 departs from the family; the genitive follows the case of the referent, but the accusative correctly gives the direct object of the verb; the meaning is not affected]
- 56) 7:46 ουτως || --- 897 [] 28 [this could have happened independently; the meaning is not affected]
- 57) 7:50 ων || --- [] L [this could have happened independently; the meaning is not affected]
- 58) 8:4 αυτοφωρω || αυτοφορω 1145,1334,1559,2352,2466,l.2110 [60%] 124,1346 [this is one of the places where 1700 departs from the family; they are different spellings of the same word; the meaning is not affected]
- 59) 8:33 οτι || --- [] W,f¹,565 [this could have happened independently; the meaning is not affected]
- 60) 8:36 ο υιος υμας || ~ 312 [a mere reversal of word order, that does not affect the meaning]
- 61) 8:48 σαμαρειτης || σαμαρειτις 1559,1617 [1%] 28,1424 [they are different spellings of the same word; the meaning is not affected]

- 62) 8:52 εγνωκαμεν || εγνωμεν [a singular; probably a careless mistake that happens to change the tense; the meaning is not affected]
- 63) 8:57 ουν || --- [a singular; the copyist omits this conjunction a number of times, and one wonders why; the meaning is not affected]
- 64) 9:20 αυτοις || --- [5%] P^{66,75} ⚭,B,W,f¹³ [this could have happened independently; the meaning is not affected]
- 65) 9:21a ηρουξευ || ανρωξευ [] Θ,579 [alternate spellings of the same form; the meaning is not affected]
- 66) 9:21b ημεις || --- [a singular; the meaning is not affected]
- 67) 9:24 ουν || --- [] 579 [this could have happened independently; the meaning is not affected]
- 68) 9:35 ο ιησους || --- [a singular; a possible case of homoioarcton; the meaning is not affected]
- 69) 10:1 αναβαινων || αναβαινον [an itacistic misspelling that changes the gender incorrectly]
- 70) 10:5 ακολουθησωσιν || ακουσωσιν [a singular; perhaps his exemplar was smudged; the verbs are virtually synonymous in this context; the meaning is not affected]
- 71) 10:13 μελει || μελλει 83 [30%] 1424 [the verbs are different, but they were pronounced the same way, and in the context only one of the meanings will work, so someone hearing the text read would naturally make the right choice; so much so that I wonder if the longer form did not come to be regarded as an alternate spelling for the shorter]
- 72) 10:16 ακουσουσιν || ακουσωσιν (38.1%) P⁶⁶ ⚭,A,W,Θ,Λ,f¹³,28,579,1071,1424 [future indicative or aorist subjunctive; in this context they have the same function]
- 73) 10:18 αλλ εγω τιθημι αυτην απ εμαυτου || --- [] D [presumably these are independent instances of homoioteleuton; I do not consider homoioteleuton to be a proper variant, it is just an unintentional error]
- 74) 10:20 μαινεται || μεινεται [] P⁶⁶A,Θ,f¹³ [presumably an itacistic misspelling that changes the verb incorrectly, resulting in nonsense]
- 75) 10:24 ουν || --- [a singular; the copyist omits this conjunction a number of times, and one wonders why; the meaning is not affected]
- 76) 10:40 οπου || ου [] P⁶⁶ [this could have happened independently; a careless error resulting in nonsense]

- 77) 11:2 εαυτης || αυτης 547,789,1461 [60%] P^{45,66,75} κ,Α,Β,Δ,Ω,Θ,Λ,ϕ¹,28,579,1071,1424 [this is one of the places where 1700 departs from the family; they are two ways of saying the same thing; the meaning is not affected]
- 78) 11:5 την¹ || --- [a singular; the meaning is not affected]
- 79) 11:9 οτι το φως του κοσμου τουτου βλεπει || --- [a singular; presumably an instance of homoioteleuton; I do not consider homoioteleuton to be a proper variant, it is just an unintentional error]
- 80) 11:12 κυριε || --- [a singular; the meaning is not affected]
- 81) 11:19 παραμυθησωνται || παραμυθησουνται 1686 [15%] 579,1071 [future indicative or aorist subjunctive; in this context they have the same function]
- 82) 11:28 εφωνησεν || ελαλησε [a singular involving a synonym; the meaning is not affected]
- 83) 11:38 εμβριμωμενος || 1τω πνευματι [a singular; the meaning is not affected]
- 84) 11:39 ηδη || ηδει [an itacistic misspelling that results in nonsense]
- 85) 11:53 ινα αποκτεινωσιν || ιναποκτεινωσιν [a careless error resulting in nonsense; a reader would automatically supply the missing vowel]
- 86) 12:2 ανακειμενων συν || συνανακειμενων [10%] W,28,1071 || συνανακειμενων συν [a singular, but built on a dependency; the meaning is not affected]
- 87) 12:6 εμελεν || εμελλεν ^{f^{35pt}} [60%] f¹³,28,1424 [this is one of the places where 1700 departs from the family; the verbs are different, but they were pronounced the same way, and in the context only one of the meanings will work, so someone hearing the text read would naturally make the right choice; so much so that I wonder if the longer form did not come to be regarded as an alternate spelling for the shorter]
- 88) 12:7 αυτο || αυαυτο [the copyist repeated a syllable going from one line to the next]
- 89) 12:26a διακονη || διακονει [] 28,1071,1424 [the subjunctive is expected, but the indicative is possible; in the context the meaning is not affected]
- 90) 12:26b διακονη || διακονει [a singular; see above]
- 91) 12:37 αυτου σημεια || ~ 21 [] Λ,ϕ¹³,579 [a mere reversal of word order, that does not affect the meaning]
- 92) 12:42 ωμολογουν || ομολογουν [a singular; an itacism resulting in an alternate spelling; the meaning is not affected]
- 93) 13:26 ω || ο [] 579,1071,1424 [an itacism that changes the gender incorrectly]

- 94)** 13:27 ουν || --- [a singular; the copyist omits this conjunction a number of times, and one wonders why; the meaning is not affected]
- 95) 13:29 εχομεν || εχωμεν [] 579 [the change in mode does not affect the meaning]
- 96) 13:30-31 ην δε νυξ οτε εξηλθεν || --- [] G [a clear case of homoioteleuton, that happened independently]
- 97) 14:13 αιτησητε || αιτησηται 1145 [] P⁶⁶D,W [the copyist corrected himself]
- 98) 14:23 ποιησομεν || ποιησωμεν 1667,1686 [5%] Λ,28,1424 [future indicative or aorist subjunctive; in this context they have the same function]
- 99) 15:2 φερη || φερει 553 [] 124,788,1346 [the subjunctive is expected, but the indicative is possible; in the context the meaning is not affected]
- 100) 15:7 αιτησεσθε || αιτησησθε [] 1424 [future indicative or aorist subjunctive; in this context they have the same function]
- 101)** 15:8 φερητε || φερηται [a corrected singular]
- 102)** 15:11 η χαρα¹ || --- [a singular resulting from both homoioarcton and homoioteleuton; not a proper variant]
- 103) 15:15 υμας λεγω || ~ 21 [1%] P⁶⁶ξ,A,B,579,1071,1424 [a mere reversal of word order, that does not affect the meaning]
- 104)** 15:18 γινωσκετε || --- [a careless singular resulting in nonsense]
- 105)** 15:20 ουκ εστιν δουλος μειζων του κυριου αυτου || --- [a careless singular, perhaps omitting a whole line in his exemplar, but the resulting text makes good sense]
- 106)** 15:25 οτι εμισησαν με δωρεαν || --- [another careless singular, possibly due to homoioarcton; the resulting text makes sense, but is a little incomplete]
- 107)** 16:7a αλλ εγω την αληθειαν λεγω υμιν || --- [another careless singular; the resulting text makes sense; notice that the copyist was evidently having a bad day]
- 108)** 16:7b υμας¹ || 1 και [a singular; the meaning is not affected]
- 109) 16:21a τικτη || τικτει 553 [10%] Λ,28,1346,1424 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 110)** 16:21b γεννηση || γεννησει [a singular; future indicative or aorist subjunctive; in this context they have the same function]

- 111) 16:33 εχητε || εχετε [1%] Λ,28,1071 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 112) 17:10 δεδοσμαι || δεδοσμε [2%] P^{66c} Ⱳ,Θ,1346,1424 [an itacism resulting in nonsense; a reader would automatically make the correction]
- 113) 17:23 γινωσκη || γινωσκει 553,1686 [2%] Λ,f¹³,28,579,1071 [the Subjunctive is expected, but the Indicative is possible—this is probably not an itacism; the meaning is not affected]
- 114) 18:13 αυτον || --- [2%] P⁶⁶ Ⱳ,B,C,D,W,579,1071 [the repetition of the pronoun is not necessary to the sense; the meaning is not affected]
- 115)** 18:15 τω ιησου¹ || αυτω [a singular; the meaning is not affected]
- 116)** 18:17 συ || --- [a singular; the meaning is not affected]
- 117) 18:25 σιμων || --- 1435 [] 1424 [the meaning is not affected]
- 118)** 18:36a ηγωνιζοντο || ηγονιζοντο [a singular; an itacism resulting in a misspelling; the meaning is not affected]
- 119)** 18:36b ουκ εστιν || --- [a singular; the omission creates a contradiction within the verse; just why the copyist did it is impossible to say, unless it is an unintentional error, of which there are not a few]
- 120) 18:37 αυτω || --- 201,2322 [the omission does not affect the meaning]
- 121)** 18:39a συνηθεια || συνηθει [a singular; a careless misspelling]
- 122) 18:39b ημιν || υμιν 928,1334,1572,1667 [80%] Ⱳ,A,B,W,Θ,Λ,f^{1,13},28,579,1071,1346,1424 [this is one of the places where 1700 departs from the family; the original change was probably deliberate, introducing an improbability; it is scarcely credible that imperial Rome would release a prisoner based on a Jewish demand; however, the change makes little difference in the total meaning of the account]
- 123)** 18:39c υμιν² || ινα [a singular; the meaning is not affected]
- 124)** 19:1 ελαβεν || --- [a singular; a possible homoioteleuton; the omission of the verb leaves the clause incomplete]
- 125) 19:13 εβραιστι || εβραιστη [] f¹³,28^s,579,1346,1424 [this is simply an alternate spelling, and therefore not a proper variant]
- 126) 19:15 εχομεν || εχωμεν 1686 [] Λ,579,1346 [the indicative is clearly correct, so this may be an itacism]

- 127) 19:17 εβραιστι || εβραιστη [] 579,1071,1424 [this is simply an alternate spelling, and therefore not a proper variant]
- 128) 19:24 ματισμον || ματις [a singular; a careless error; a reader would make the correction automatically]
- 129) 19:25a ειστηκεισαν || ειστηκει [a singular; the change makes the subject of the verb to be singular, rather than plural, resulting from a partial reading of the verse; a reader would make the necessary correction]
- 130) 19:25b μαγδαλινη || μαγδαλινη 1384 [] 1071 [this is simply an alternate spelling, and therefore not a proper variant]
- 131) 19:28 τουτο || ταυτα [] U [an independent error that does not affect the meaning]
- 132) 20:5 κειμενα || --- [] Λ [the omission does not alter the meaning]
- 133) 20:11 τω μνημειω || το μνημειον [50%] Θ,Λ,f¹³,579,1071,1346,1424 [the preposition works with both dative and accusative; in the context the meaning is not affected]
- 134) 20:19 αυτοις || --- [] ✕ [an independent omission that does not alter the meaning]
- 135) 21:13 ουν || --- [2%] P¹²²✕,B,C,D,W,f¹ [an independent error, presumably, given the copyist's penchant for omitting this conjunction; the meaning is not affected]
- 136) 21:15 ο ιησους || --- [] 1424 [an error that does not affect the meaning]

As Family 35 representatives go, this is a disappointing manuscript, but let us analyze the variations in detail. Of the 136 deviations from the family archetype, 54 are singular readings: with few exceptions, these do not affect the meaning, including a number that are not proper variants—what I have called a “careless singular” (above) I consider to be an unintentional error, and therefore not a proper variant. If no other known MS has a given change, then something created in the 17th century is not a variant. $136 - 54 = 82$, so let us turn our attention to the 82. Of these, nine are mere alternate spellings, and therefore not proper variants (they are: 1, 13, 27, 58, 61, 65, 125, 127, 130). $82 - 9 = 73$; of these, 16 are deviations shared by early codices, where it is scarcely credible that there could be a dependency, making them singular readings as far as the copyist of 1700 is concerned (10, 26, 36, 41, 48, 49, 52, 57, 73, 76, 96, 97, 131, 132, 134, 135). I would say that the correct deduction to be made from the evidence before us is that the copyists who produced those early MSS were also careless, marring their work with stupid errors. $73 - 16 = 57$ (well under half of the total).

Looking at the evidence, it seems clear that GA 1700 contains some mixture. Of the 66 non-singulars ($136 - 54 - 16 = 66$), 1700 shares a variant with 1424 thirty times, with 1071 twenty-eight times, with 28 twenty-four times, with f¹³ twenty-two times, with 579 twenty-one times, with Λ nineteen times. **However**, an analysis of the 66 variants, and for that matter of the whole 136, reveals the following datum, both astonishing and significant: only two proper variants could be said to make any difference in the meaning—4 and 122! But

before looking at them more closely, I should mention that 1700 shares a variant with \aleph seventeen times, with P⁶⁶ and W each fifteen times, with A nine times, with B and D each eight times; but as I have already argued, we can scarcely claim a dependency—the errors were simply made independently (with the exception of the few places where there is massive agreement).

Now I will analyze items 4 and 122. Was the place where John was baptizing Bithabara or Bethany? Whichever name we choose, we do not know the exact location, except that it was on the eastern side of the Jordan River. (Those maps that place it on the western side mislead their readers.) From the very beginning, who in Asia Minor or Europe would know the exact location, whatever its name? It follows that the choice of name makes no difference to the point of the narrative; the important thing is what happened, not where it happened.

Did Pilate say, “We have a custom” or “You have a custom” (122)? The MSS attestation in favor of ‘you’ is 80%. But really now, how could the Jews have a custom that placed an obligation on their conquerors? It is scarcely credible that imperial Rome would release a prisoner based on a Jewish demand, so the reading of Family 35 is doubtless correct. However that may be, the choice of pronoun makes little difference to the point of the narrative, which is that the Jews chose Barabbas rather than Jesus.

Although as representatives of Family 35 go GA 1700 is rather pitiful, for all that, someone reading 1700 for devotional purposes would not be misled as to the intended meaning at any point! I submit that this conclusion is highly significant. In spite of its 136 deviations, 1700 is an adequate copy of John’s Gospel for all practical purposes. So what about all those nasty ‘accumulated errors’ alleged in the RSV preface? I recognize the possibility that 1700 may have up to 57 inherited errors, errors taken from an exemplar, but since they would make little or no difference to a translation into English, they do not agree with RSV’s purpose in mentioning ‘accumulated errors’.

Going back to the RSV preface, I now invite attention to the final sentence: “We now possess many more ancient manuscripts of the New Testament, and are far better equipped to seek to recover the original wording of the Greek text.” The use of the verb ‘recover’ indicates that they considered the original wording to have been lost. The linking of “far better equipped” to “more ancient manuscripts” indicates that they considered the older to be better. In fact, the committee that produced the RSV used a Greek text that leaned heavily on Codices Vaticanus and Sinaiticus. But decades before, Herman C. Hoskier had published his *Codex B and its Allies, a Study and an Indictment* (London: Bernard Quaritch, 2 volumes, 1914). He demonstrated objectively that the named codices are not good copies. The RSV committee obviously ignored Hoskier’s work. I would say that whoever wrote the RSV preface was lacking in integrity. The alleged ‘accumulated errors’ were merely a smokescreen to deceive the reader and to defend their use of a radically different Greek text, a text that incorporates errors of fact and plain contradictions, as well as hundreds of serious changes. I would say that anyone who still believes the allegations contained in the quote from the RSV preface is in fact embracing **canards**.