

## Copyist Care Quotient-3

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Back in 1957, Ernest Colwell did a “careful study” of “all alleged Beta Text-type [Alexandrian] witnesses in the first chapter of Mark”.<sup>1</sup> Those alleged MSS numbered thirteen: **Σ**,B,C,D,L,33, 157,517,579,892,1241,1342 and 2427. After that “careful study” he identified six of them as “primary witnesses”: **Σ**,B,L,33,892,2427 and “set aside” the other seven.

For this study I am using Reuben Swanson’s complete collations for Luke chapter four (the whole chapter).<sup>2</sup> Of Colwell’s thirteen, Swanson collated four of his “primary” witnesses (**Σ**,B,L,33), as well as four of the “weaker” ones (C,D,157,579). He also collated P<sup>45,75</sup>,Q,T,W, but only W is extant for the whole chapter, or even most of it (C is missing more than half). He compared them to UBS<sup>4</sup> (N-A<sup>27</sup>), which reproduces the text of UBS<sup>3</sup>/N-A<sup>26</sup>. Since Kurt Aland called this the ‘standard’ text, he, at least, presumably regarded it to be a reasonable approximation to the ‘Alexandrian’ archetype (if there ever was such a thing). I proceed to list the number of times each of the eight MSS disagrees with UBS<sup>4</sup>: **Σ**-28, **B**-18, **D**-94, **L**-20, **W**-33, **33**-33, **157**-51, **579**-57.<sup>3</sup>

There are 44 verses in chapter four; I suppose that we may agree that D is not part of the ‘family’ (many of its variants involve a whole phrase, added or omitted, that I only counted as one variant). If 157 and 579 belong, they are on the fringe. That leaves five MSS that might be said to represent the ‘Alexandrian’ text-type here (**Σ**,B,L,W,33). Since most of B’s variants are mere spelling differences, UBS/N-A may be said to be basically a Codex B text.

I now give the results of my complete collation of fifty-one representatives of Family 35 for this chapter. The fifty-one are: 18, 35, 128, 201, 204, 246, 402, 479, 510, 547, 553, 586, 691, 757, 769, 781, 789, 824, 867, 897, 928, 1072, 1111, 1117, 1147, 1328, 1339, 1384, 1435, 1461, 1493, 1496, 1503, 1548, 1551, 1621, 1637, 1652, 1667, 1694, 1713, 2122, 2253, 2352, 2367, 2382, 2466, 2503, 2554, 2765 and Ivron 2110.

I reproduce my chapter 4 with the **f**<sup>35</sup>-specific apparatus below, so the reader can check the evidence for himself. Of the fifty-one MSS, only 17 have a variant, which means that 34, two-thirds of the total, are perfect representatives of the archetype in this chapter! Of the seventeen, 14 have only one variant, 2 have two, and one has four. The worst **f**<sup>35</sup> representative is four times better than the best Alexandrian representative! Also, it took fifty **f**<sup>35</sup> MSS to produce as many variations from their archetype as Codex B did all by itself. Further, as the reader can verify for himself, all of the variants can be said to be inconsequential—they make little or no difference.<sup>4</sup> Perhaps I should also mention that my choice of Luke chapter four was random; any other chapter would give a similar result. Since the whole NT with

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<sup>1</sup> E.C. Colwell, “The Significance of Grouping of New Testament Manuscripts”, *New Testament Studies*, IV (1957-1958), 86-87.

<sup>2</sup> R.J. Swanson, *New Testament Greek Manuscripts—Luke* (Pasadena, CA: William Carey International University Press, 1995), pp. 62-77.

<sup>3</sup> For the purpose of this study I am ignoring the 43 places where UBS<sup>4</sup> is certainly mistaken (in my opinion), just in this one chapter.

<sup>4</sup> It may also be observed that only two of the variants receive attestation from other MSS (not in the Family), so that almost all the variants are isolated mistakes.

f<sup>35</sup>-specific apparatus is available from [www.prunch.org](http://www.prunch.org), anyone who wishes to check it out may do so.

[Jesus tested by Satan]

**4.1** Ἰησοῦς δε, πλήρης Πνεύματος Ἁγίου, ὑπεστρεψεν ἀπο τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἐρημὸν, 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν<sup>1</sup> αὐτῶν ὑστερον ἐπεινάσεν. 3 Καὶ εἶπεν αὐτῷ ὁ διάβολος, “Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἶπε τῷ λίθῳ τούτῳ<sup>2</sup> ἵνα γεινηται ἄρτος!” 4 Καὶ ἀπεκριθῆ<sup>3</sup> Ἰησοῦς πρὸς αὐτὸν λέγων, “Γεγραπται ὅτι ‘Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.’”

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 Καὶ εἶπεν αὐτῷ ὁ διάβολος: “Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδεδοται,<sup>4</sup> καὶ ὧ ἐὰν θελῶ δίδωμι<sup>5</sup> αὐτήν. 7 Σὺ οὖν, ἐὰν προσκυνήσῃς<sup>6</sup> ἐνώπιόν ἐμοῦ, ἔσται σοὶ<sup>7</sup> πάσα.” 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς: “Ὑπάγε ὀπίσω μου, Σατανα! Γεγραπται, ‘Προσκυνήσεις Κύριον τὸν Θεὸν σου, καὶ αὐτῷ μόνῳ λατρεύσεις!’”

9 Καὶ ἠγάγετο αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ: “Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντευθεν κατῶ· 10 γεγραπται γὰρ ὅτι ‘Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε’, 11 καὶ, ‘Ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκοιῆς πρὸς λίθον τὸν ποδᾶ σου.’” 12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι “Ἐιρήται, Ὁὐκ ἐκπειράσεις Κύριον τὸν Θεὸν σου!”

13 Καὶ συντελέσας πάντα πειρασμὸν<sup>8</sup> ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἀχρι καιροῦ.

[Jesus begins His public ministry]

**4.14** Καὶ ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν, καὶ<sup>9</sup> φήμη ἐξηλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ· 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξάζομενος ὑπὸ πάντων.

[His hometown rejects Him]

**16** Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος·<sup>10</sup> καὶ εἰσηλθὲν, κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνεστῆ ἀναγνῶναι. 17 Καὶ ἐπέδοθ’ αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον: 18 “Πνεῦμα Κυρίου ἐπ’ ἐμὲ, οὗ εἵνεκεν ἐχρῆσεν με εὐαγγελισασθαι πτωχοῖς. Ἀπεστάλκεν με ἰασασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρυξαι ἀιχμαλωτοῖς ἀφεσίν καὶ τυφλοῖς ἀναβλεψίν, ἀποστείλαι τεθραυσμένους ἐν ἀφῆσει, 19 κηρυξαι ἐνιαυτὸν Κυρίου δεκτόν.”

["Today this Scripture is fulfilled"]

**20** Καὶ πτυξάς τὸ βιβλίον, ἀπόδους τῷ ὑπηρέτῃ, ἐκάθισεν. Καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτεινίζοντες αὐτῷ. 21 Ἠρξάτο δὲ λέγειν πρὸς αὐτοὺς ὅτι “Σήμερον πεπληρῶται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν.” 22 (Καὶ πάντες ἐμαρτυροῦν αὐτῷ καὶ ἐθαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ· καὶ ἔλεγον, “Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ;”) 23 Καὶ εἶπεν πρὸς αὐτοὺς: “Πάντως<sup>11</sup> ἐρεῖτε μοὶ τὴν παραβολὴν ταύτην: Ἱατρε, θεράπευσον σεαυτὸν!”—ὅσα ἠκουσαμεν γένομενα ἐν τῇ Καπερναοὺμ ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.”

<sup>1</sup> συντελεσθεισῶν || συντελεσθησῶν 128

<sup>2</sup> τούτῳ || --- 789 (from one page to the next)

<sup>3</sup> ἀπεκριθῆ || 1 ο 781

<sup>4</sup> παραδεδοται || παραδεδωται 1493

<sup>5</sup> δίδωμι || δίδωμοι 201

<sup>6</sup> προσκυνήσῃς || προσκυνήσεις [15%] 204

<sup>7</sup> σοὶ || σου [75%] 1621

<sup>8</sup> πειρασμὸν || πειρασμῶν 691

<sup>9</sup> καὶ || 1 ἡ 691

<sup>10</sup> τεθραμμένος || τεθραμένος 757

<sup>11</sup> πάντως || παντός 691

[Jesus treads on their toes]

24 Ειπεν δε: “Αμην λεγω υμιν οτι ουδεις προφητης δεκτος εστιν εν τη πατριδι αυτου.  
25 Επ’ αληθειας δε λεγω υμιν,<sup>1</sup> πολλαι χηραι ησαν εν ταις ημεραις Ηλιου εν τω Ισραηλ, οτε<sup>2</sup>  
εκλεισθη ο ουρανος επι ετη τρια και μηνιας εξ, ως εγενετο λιμος μεγας επι πασαν την γην·  
26 και προς ουδεμιαν αυτων επεμφθη Ηλιας ει μη εις Σαρεπτα της Σιδωνος, προς γυναικα  
χηραν. 27 Και πολλοι λεπροι ησαν επι Ελισσαιου του προφητου εν τω Ισραηλ· και ουδεις  
αυτων εκαθαρισθη ει μη Νεεμαν ο Συρος.”

[Atypical mob action]

28 Και επλησθησαν παντες θυμου εν τη συναγωγη ακουοντες ταυτα, 29 και ανασταντες  
εξεβαλον αυτον εξω της πολεως και ηγαγον αυτον εως οφρυος του ορους εφ’ ου η πολις αυτων  
ωκοδομητο,<sup>3</sup> εις το κατακρημνισαι<sup>4</sup> αυτον. 30 Αυτος δε, διελθων δια μεσον αυτων, επορευετο.

[Capernaum becomes His base of operations—27 AD]

31 Και κατηλθεν εις Καπερναουμ, πολιν της Γαλιλαιας· και ην διδασκων αυτους εν  
τοις σαββασιν. 32 Και εξεπλησσαντο επι τη διδαχη αυτου, οτι εν εξουσια ην ο λογος αυτου.

[A demonized man]

33 Και εν τη συναγωγη ην ανθρωπος εχων πνευμα δαιμονιου ακαθαρτου· και  
ανεκραξεν<sup>5</sup> φωνη μεγαλη 34 λεγων: “Εα! Τι ημιν και σοι,<sup>6</sup> Ιησου Ναζαρηνη? Ηλθες απολεσαι  
ημας? Ουδα σε<sup>7</sup> τις ει, ο ‘Αγιος του Θεου!” 35 Και επετιμησεν αυτω ο Ιησους λεγων,  
“Φιμωθητι, και εξελθε εξ αυτου!” Και ριψαν αυτον το δαιμονιον εις μεσον, εξηλθεν απ’  
αυτου, μηδεν βλαψαν αυτον. 36 Και εγενετο θαμβος επι παντας, και συνελαλουν προς αλληλους  
λεγοντες: “Τις ο λογος ουτος! οτι εν εξουσια και δυναμει επιτασσει τοις ακαθαρτοις  
πνευμασιν, και εξερχονται!” 37 Και εξεπορευετο ηχος περι αυτου εις παντα τοπον της  
περιχωρου.

[Peter’s mother-in-law]

38 Αναστας δε εκ της συναγωγης εισηλθεν εις την οικιαν Σιμωνος.<sup>8</sup> Πενθερα δε του  
Σιμωνος ην συνεχομενη πυρετω<sup>9</sup> μεγαλω, και ηρωτησαν αυτον περι αυτης. 39 Και επιστας  
επανω αυτης επετιμησεν τω πυρετω, και αφηκεν αυτην. Παραχρημα δε αναστασα δικονει  
αυτοις.

[Healings at sunset]

40 Δυνοντος δε του ηλιου, παντες όσοι ειχον ασθενουντας νοσοις ποικιλαις ηγαγον  
αυτους<sup>10</sup> προς αυτον· ο δε ενι<sup>11</sup> εκαστω αυτων τας χειρας επιθεις εθεραπευσεν αυτους.  
41 Εξηρχετο δε και δαιμονια απο πολλων, κραζοντα και λεγοντα οτι “Συ ει ο Χριστος ο  
Υιος του Θεου!” Και επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν τον Χριστον αυτον ειναι.

42 Γενομενης δε ημερας εξελθων επορευθη εις ερημον τοπον· και οι οχλοι εζητουν  
αυτον και ηλθον εως αυτου, και κατειχον αυτον του μη πορευεσθαι απ’ αυτων. 43 Ο δε ειπεν  
προς αυτους οτι “Και ταις ετεραις πολεσιν ευαγγελισασθαι με δει την βασιλειαν του Θεου,  
οτι εις τουτο απεσταλμαι.” 44 Και ην κηρυσσων εν ταις συναγωγαίς της Γαλιλαιας.

Now then, **what does this evidence tell us?**

<sup>1</sup> υμιν || 1 οτι 2367

<sup>2</sup> οτε || οτι 510

<sup>3</sup> ωκοδομητο || οικοδομητο 757

<sup>4</sup> κατακρημνισαι || κατακρημνησαι 553

<sup>5</sup> ανεκραξεν || εκραξεν 1503

<sup>6</sup> σοι || συ 691

<sup>7</sup> ουδα σε || --- 1435

<sup>8</sup> σιμωνος || 1 η 1548

<sup>9</sup> συνεχομενη πυρετω || ~ 21 2466

<sup>10</sup> αυτους || --- 510

<sup>11</sup> ενι || ειει 1652

1) It tells us that it is possible to establish the archetypical form of Family 35 on objective, scientific, empirical grounds (something that it is impossible to do for the 'Alexandrian' text-type) [which excludes the 'Alexandrian' text-type as a candidate for Original Text].

2) It tells us that when we look at the copyist care quotient, there is a dramatic difference between 'Alexandrian' MSS and  $\text{f}^{35}$  MSS. The Alexandrians did not take their task seriously, which presumably means that they did not believe they were handling an inspired text. On the other hand, the  $\text{f}^{35}$  copyists took their task very seriously, which is compatible with belief in an inspired Text.

3) Might the glaring contrast in care quotient imply supernatural participation? If so, the 'Alexandrian' text-type reflects Satan's, and Family 35 reflects God's.<sup>1</sup>

Since neutrality is impossible [neither God nor Satan will permit it],<sup>2</sup> which side should we choose? As for me and my house, I choose Family 35.

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<sup>1</sup> For more on this subject, please see my article, "What is a 'controlled' text?" (mailing #182, sent a year ago).

<sup>2</sup> As Sovereign Jesus stated in Luke 11:23: "He who is not with me is against me, and he who does not gather with me scatters." Please note that both attitude and action are included—"with me" is an attitude; "gather" is an action.