

The Nestle-Aland²⁷ Textual Apparatus

Mark 1

‘ΚΑΤΑ ΜΑΡΚΟΝ’

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ] ἰ :

□**2** Καθὼς γέγραπται ἐν ‘τῷ Ἡσαΐα τῷ προφήτῃ’·

Ἴδου ^τ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ^τ.

3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ :^{1,τ1}

4 ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κη-
ρύσσειν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. **5** καὶ
ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ
Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν
τῷ Ἰορδάνῃ ποταμῷ ἰ ἐξομολογούμενοι τὰς ἁμαρτίας
αὐτῶν. **6** ‘καὶ ἦν ὁ Ἰωάννης ἰ ἐνδεδυμένος ἰ τρίχας
καμήλου ἰ καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ ἰ
καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

7 καὶ ἐκήρυσσεν λέγων, * Ἔρχεται ὁ ἰσχυρότερός
μου ὀπίσω ὀμου, οὗ οὐκ εἰμὶ ἰκανὸς ὀκύψας λῦσαι τὸν
ἰμάντα τῶν ὑποδημάτων αὐτοῦ. **8** ἐγὼ ἐβάπτισα ὑμᾶς ^τ
ὑδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ὀέν πνεύματι ἰ ἀγίῳ.

The following conventions should be noted for the apparatus. Each section (usually one verse, though vv. 1–3 are treated together due to one variant that spans all three verses) is divided from the next by a •. Within that section variants are separated from each other with a |. Within each variant, the alternate readings are separated by a †. In the following notes the abbreviations MS and MSS (*manuscript* and *manuscripts*) have been used.

The apparatus, piece-by-piece, may be read as follows:

Inscriptio: εὐαγγέλιον κ. Μ. Α Δ Λ Ψ Θ ^f3 1. 33. 2427 n lat † το κ. Μ. αγ. εὐαγγ. 209. 579 *al* (vg^{cl}) † *txt* (S B) *pc*

Which translated means: the inscription (title) reads εὐαγγέλιον κατὰ Μάρκον in uncial manuscripts Α Δ Λ Ψ Θ, and in family 13 (= *The Ferrar Group* consisting of minuscules 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, *et al.*), and in the minuscule manuscripts 1. 33. 2427, and in the mass of Byzantine manuscripts (the “majority text” n), and in the Vulgate and part of the Old Latin (= lat). A second reading for this variant (divided from the first by the sigla †) reads το κατὰ Μάρκον ἀγιον εὐαγγέλιον. This variant is found in minuscule manuscripts 209. 579 and some other (non-n) manuscripts (= *al*). The Clementine edition of the Vulgate has a minor variation of this same reading. The last reading is that printed in the text (= *txt*) and occurs with minor variation in S and B as well as a few other (non-n) manuscripts.

In the following section the left column contains, in order, the complete text of the apparatus for Mark 1:1–8 as listed on p. 88 of NA²⁷. The right hand column translates this extremely concise, abbreviated information. After the first few entries the most common MS sigla are not repeated in the translation.

¶ 1,1–3 † – S* Θ 28. l 2211 <i>pc</i> sa ^{ms} ; Or	The phrase υἱοῦ θεοῦ, which is bracketed in the text, was omitted (–) in NA ²⁵ (†). This omission is supported by the original hand of S and by Θ (both uncials), and by the minuscule MS 28 and lectionary 2211, along with a few other (non-n) MSS, one MS of the Sahidic translation, and by Origen.
‡ – (et om. I. Χρ.) Ir Epiph	The second reading in this variant unit omits not only υἱοῦ θεοῦ, but also Ἰησοῦ Χριστοῦ. This is found in Irenaeus and Epiphanius (both church fathers).
‡ υιου του κυριου 1241	Instead of Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ, one MS, 1241, reads υιου του κυριου.
‡ <i>txt</i> S ¹ B D L W 2427 <i>pc</i>	The support for the reading in the text (υἱοῦ θεοῦ) is found in the uncials S (the first corrector: ¹) B D L W
(<i>sed</i> του θ. Α ^f 1.13 33 n)	There is a minor sub variant () that adds the article (υἱοῦ τοῦ θεοῦ) in uncial MS Α, in minuscule families 1 and 13, in minuscule 33, and in the mass of Byzantine minuscules (n). [<i>sed</i> = Latin “but”]

latt sy co; Ir ^{lat}	The reading in the text is also found in the entire Latin traditions (latt = both Vulgate and Old Latin), the Syriac and Coptic translations, and in the Latin text of Irenaeus.
[□ Lachmann cj]	The next variant unit consists of all of vv. 2–3 (note the □ at the beginning of v. 2 and the ` at the end of v. 3). There is <i>no Greek MS support</i> for this variant. It is a <i>conjectural emendation (cj)</i> by Lachmann; i.e., he suggests that vv. 2–3 would be better omitted. This is based on internal evidence (for which you would have to read Lachmann himself).
ʳ 2–4	The third variant unit includes several types of changes. The first is an omission, indicated not with the marks ° or □ ` , but by the numbers 2–4. Since part of a phrase is involved, this is simpler. These numbers indicate that word <i>l</i> is omitted. The phrase in question is τῶ Ἡσαΐα τῶ προφήτῃ, so this variant would read Ἡσαΐα τῶ προφήτῃ (omitting the article). The meaning and translation remains the same.
D Θ f ¹ 700. l 844. l 2211 pc; Ir Or ^{pt} Epiph	The evidence for omitting the article. The <i>pc</i> is the abbreviation for the Latin word <i>pauci</i> and means a few other MSS.
τοις προφηταις A W f ¹³ n	The second reading for this variant replaces τῶ Ἡσαΐα τῶ προφήτῃ with τοις προφηταις. Uncial and minuscule MSS.
vg ^{ms} sy ^h (bo ^{mss}); Ir ^{lat}	Versional evidence includes one MS of the Vulgate, the Harclean Syriac translation, and some Boharic MSS (but with minor variation). Irenaeus also has this in his Latin text.
txt ʒ B L Δ 33. 565. 892. 1241. 2427 al	The text printed above in NA ²⁷ is supported by these uncials and minuscules, along with some other MSS (<i>al</i> indicates a greater number than <i>al</i>).
syp.hmg co; Or ^{pt}	The text is also supported by the Palestinian Syriac and by the marginal translation of the Harclean Syriac; also Coptic and part of Origen's MSS.
ʳεγω ʒ A L W f ^{1.13} 33 n	The next variant unit is an insertion of a single word. The MSS noted provide an explicit subject: Ἰδοὺ ἐγω ἀποστέλλω.
vg ^{cl} sy ^h sa ^{ms} bo ^{ms} ; Or Eus	This addition is also reflected in the Clementine Vulgate, the Harclean Syriac, one MS each of the Sahidic and Boharic, and by Origen and Eusebius.
txt B D Θ 28*. 565. 2427. l 2211 pc lat co; Ir ^{lat}	The MS evidence for the reading printed in the text, with lectionary, versional, and patristic evidence.
ʳ (Mt 11,10) εμπροσθεν σου	This variant inserts a phrase that is also found in the parallel passage, Mt 11:10. It would read: ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθεν σου.
A f ^{1.13} 33 n f ff ² 1 vg ^{cl} sy ^h sa ^{mss} bo ^{pt} ; Eus	New sigla here include individual Old Latin MSS: f ff ² 1 (three separate MSS; the ² is part of the MS sigla, <i>not</i> the indicator of a corrector).

- † *txt* **SB DKLPWΘ** Evidence supporting the text as printed (without the
 700*. 2427. *l* 2211 *al lat* insertion).
sy^p sa^{mss} bo^{pt}; Ir^{lat}
 † *του θεου ημων* (D) *it* In place of *εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ*, the Old
 Latin (and D, but with a minor variation) reads *εὐθείας*
ποιεῖτε τὰς τρίβους του θεου ημων. (= “make straight
 the paths of our God” rather than “make straight his paths.”)
- † ^τ1 (L 3,5s) *add* Is 40,4– A third insertion, and a lengthy one, is found in one Greek
 8 W (c) MS—W, and in one Old Latin MS with minor variations.
 The insertion follows v. 3 and consists of Isa. 40:4–8—the
 section following the previous quote from Isa. 40:3. This is a
 harmonization to the text of Luke 3:5ff.
- 4 † *l*–5 B 33. (892). In v. 4, the first variant differs from NA²⁵, where word 6 is
 2427 *pc bo^{mss}* omitted (thus: *ὁ βαπτίζων ἐν τῇ ἐρήμῳ* [omitting the
καί]).
- † *l* 2–6 A W *f*^{1.13} n *sy^h sa?* The second variation omits the first word, but includes the
 6th; thus: *βαπτίζων ἐν τῇ ἐρήμῳ καί*. (Note that there is
 some question as to whether or not the Sahidic supports this
 or not.)
- † *l* 3–5 2 6 D Θ 28. 700. *l* The third variation omits the first word, but also rearranges
 2211 *lat sy^p* the others thus: *ἐν τῇ ἐρήμῳ βαπτίζων καί*.
 † *txt* **SL Δ pc bo** The fourth variation is that printed in the text (and might be
 listed as *l*–6).
- 5 † 3 5 *l* 2 D⁽²⁾ W Θ The first variant in v. 5 combines an omission (words 4 and
 28. 565. 700. (*l* 2211) a 6) with a change in word order: *ἐν Ἰορδάνῃ ὑπ’ αὐτοῦ*. The
 sigla D⁽²⁾ indicates a minor variation of the second corrector
 of D [at least that’s what I think it means!].
- † *l* 3–6 *l* 2 A *f*^{1.13} n *sy^h* Word order = *ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ*
 † *txt* **SB L 33. 892. 1241.** Text (*l*–6) = *ὑπ’ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ*
 2427. *l* 844 *pc fl vg co?*
- 6 † *ην δε ο* (– A D W Δ This variant would read: *ην δε ο Ιωαννης* rather than *καὶ*
pm) *Ιωαννης* A D W Θ *ἦν ὁ Ἰωάννης*. Note that there is a minor sub-variant: A D
f^{1.13} († 28) n *it sy^h sa* W Δ *pm* omit the article *ὁ*. Another minor sub-variant also
bo^{pt} occurs in 28; the sigla indicates a transposition of words,
 presumably (?) it would read *ην ο Ιωαννης δε*.
- † *txt* **SB L (33. l 2211).** Evidence for the text.
 565^c. 892. 2427 *pc lat*
bo^{mss}
- † *δερριυ* D a *et* □ D *it* In place of *τρίχας* (hair), D and the Old Latin MS a read
δερριυ. D and the Old Latin also [*et* = Latin “and”] omit the
 following phrase as marked.
- 7 ° B (Δ 1424. 2542); The pronoun *μου* is omitted by B; there is a minor variation
Or^{pt} in several other MSS).

- |^o1p) D Θ f¹³ 28*. 565. l In the MSS noted the word κύψας is omitted in conformity
844. l 2211 pc it to the parallel passages [= p] ; these are noted in the outer
margin at the beginning of the pericope (Mt. 3:11; Lk. 3:16;
Jn. 1:26). (Also note the original scribe indicated for 28.)
- 8 ^τεν A (D) L W (Θ) The word ἐν is inserted: ἐγὼ ἐβάπτισα ὑμᾶς ἐν ὕδατι.
f^{1.13} n it
- | txt **Σ** B Δ 33. 892*. Evidence for the text.
2427. l 221 pc vg; Or
- |^o † B L 2427 b t vg Omit ἐν as in NA²⁵; = αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι
ἀγίῳ.
- | txt **Σ** A D W Θ f^{1.13} 33 Include ἐν.
n it vg^{mss}; Or

Mark 8:35, ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σώσει ἀπολέσει αὐτήν· ὃς δ' ἂν ἄπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἑμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

Apparatus (partial):

35 Ἦ-ση A L W 33. 2427 n *et* τὴν εαυτου ψυχην C³ K W θ f¹³ 28. 700. 2427. 2542 *pm* | αυτην D(* *h.t.*) Γ | - q | *txt* ϙ^{45vid} ⚭ A B C* L Δ 0214 f¹ 33. 565. 892. 1241. 1424 *pm* |

Translation:

There are two related variants listed together here. The possible readings are as follows:

ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ (“whoever will lose his life”)

ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν (“whoever should lose his own life”)

ὃς δ' ἂν ἀπολέσῃ αὐτήν (“whoever should lose himself”)

ὃς δ' ἂν ἀπολέσῃ (“whoever should lose”)

The differences are two-fold: what is the correct form: ἀπολέσει (3SFAI) or ἀπολέσῃ (3SAAS; note that the iota subscript is not written in the apparatus)? and second, what is the wording of the phrase that follows this word? The apparatus is somewhat confusing because it addresses both issues together. It first notes that some MSS (A L W 33. 2427 n) read -ση (= ἀπολέσῃ). Since there is no evidence cited in the apparatus for ἀπολέσει, you are to assume that all other MSS support the reading of the text.

By extrapolation from the constant witness list, the following MSS may be listed as supporting ἀπολέσει in the text: ⚭ B C D K Γ Δ Θ 0214 f¹, ¹³ 28 565 579 700 892 1241 1424 2542 1844 12211. Although included in the list of constant witnesses for Mark, the following MSS must be omitted because they are specifically cited for the alternate reading: A L W. In addition, the following MSS must also be omitted because they are not extant at Mark 8:35: N P Ψ 059 067 069 072 083 087 099 0107 0126 0130 0131 0132 0143 0146 0167 0184 0187 0188 0213 0269 0274 0292.

The apparatus then notes that in conjunction with this variation [*et* = *and*], there are four variations that follow: either τὴν ἑαυτοῦ ψυχὴν (“his own life”), or αὐτήν (“himself”), or nothing at all, or τὴν ψυχὴν αὐτοῦ (“his life”). Note that there is not the usual vertical divider line [| or |] either before or after the *et*. Since there are dividers in the following section, these are to be taken as subvariants with [*et*] the first (ἀπολέσει/η) .

ἀπολέσει	ϙ ⁴⁵ ⚭ B C D K Γ Δ Θ 0214 f ¹ , ¹³ 28 565 579 700 892 1241 1424 2542 1844 12211
ἀπολέσῃ	A L W 33. 2427 n
τὴν ἑαυτοῦ ψυχὴν	C ³ K W θ f ¹³ 28. 700. 2427. 2542 <i>pm</i>
αὐτήν	D Γ
[-]	q
τὴν ψυχὴν αὐτοῦ	ϙ ^{45vid} ⚭ A B C* L Δ 0214 f ¹ 33. 565. 892. 1241. 1424 <i>pm</i>

As you can tell from the duplicate MS sigla, there is duplication in this citation, but only between the first and second parts, never within each sub-variant. Note that the reading ἀπολέσει always goes with αὐτοῦ and that ἀπολέσῃ always has one of the other three.