

A Study of the Textual Variants in Mark 6:45-52

Introduction

This study discusses all the textual variants listed in the Nestle-Aland 27th edition text of Mark 6:45-52. Each variant is listed with the external evidence available from the apparatus of the Nestle-Aland text, as well as the United Bible Societies' *Greek New Testament* 4th edition. A brief conclusion based primarily on the external evidence is then presented.

The first variant is probably the most significant, and therefore it is studied in more detail according to a modified model of Wallace's study of methodology in "Ἐκ τῆς ὀργῆς vs. ἀπο τῆς ὀργῆς," *Bib Sac* 147/588 (1990): 470-79, which appears to be an adaptation of Grassmick's format in *Principles and Practice of Greek Exegesis* (Dallas, 1976). Other variants will be discussed in more or less detail as warranted by their importance.

One final note regarding texttypes is in order. Aland argues that the Caesarean texttype is not an independent texttype at all, but a mediation between Alexandrian and Byzantine texttypes. Also, he notes that to categorize the papyri as Alexandrian is anachronistic, because that texttype has been defined largely by 4th century manuscripts such as δ and B; thus a proto-Alexandrian texttype is necessary. Despite these and other problems with traditional texttypes, this study uses these designations for convenience sake. Each variant is classed by texttype when possible to aid in representing geographic and genealogical distribution.

A. Mark 6:45

1. Greek Text

Kai; eujqu;" hngkassen tou;" maqhta;" autou' eimbhhai eij' to; ploion kai; proav gein ^aeij' to; peran^u pro;" Bhsaidan, e^w" aujto;" α poluei ton o β lon.

2. Translation

And immediately he urged his disciples to get into a boat and to go before *him* [unto the other side - *omitted in some MSS*] to Bethsaida, while he was sending away [or *while he sent away* or *until he would send away*] the crowd.

3. Statement of the textual problems

- a. In the first textual variation, some manuscripts omit "unto the other side."
- b. In the second textual variation, the tense and mood of α poluw are different.

4. Omission of eij' to; peran ("unto the other side")

a. External Evidence

1) Witnesses to the variants

VARIANT 1: eij' to; peran (“unto the other side”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D	A E F G H	D	Q N S	IV-IX
<i>Minuscules</i>	33 157 1241 1342 2427	180 1006 1010 1243 1292 1424 1505 <i>Byz</i> <i>Lect</i>		f ³³ 28 1071	IX-XV
<i>Versions</i>	cop ^{sa}	syr ^{p, h}	it ^{a, aur, b, c, d f, ff2, i,} 1	geo ²	III-VII
<i>Patristics</i>	Origen?		Origen?		253/254

VARIANT 2: omit eij' to; peran					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				⁴⁵	III
<i>Uncials</i>				W	V
<i>Minuscules</i>		205		f ¹	949-XV
<i>Versions</i>			it ^q syr ^s	geo ¹	III-V
<i>Patristics</i>					

2) Date and Character of the Witness

The earliest witness supports the omission of eij' to; peran, dating in the III century. However, Aland categorizes ⁴⁵ as one of the papyri of the “‘free’ text (e.g., ⁴⁵, ⁴⁶, ⁶⁶), characterized by a greater degree of variation than the ‘normal’ text.”¹ Also, it is the only papyrus available here. Furthermore, the textual apparatus lists ⁴⁵ as “apparently,” so there may be some confusion over this reading.

The omission has little uncial or minuscule support, while eij' to; peran is the reading in the most earliest uncials (• and B) and minuscules (33) in Aland’s category I,² and is also the majority reading. Of secondary importance, the earlier versions and Origen attest to eij' to; peran.

3) Geographical Distribution

There is a wide geographical distribution for the reading eij' to; peran, extending from Egypt to the Byzantine and Roman Empires, while the omission seems limited to the Caesarean texttype (or subtype).

4) Genealogical Solidarity

The reading eij' to; peran is found in all the texttypes, while the omission seems restricted to the Caesarean texttype (or subtype).

¹Kurt and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2nd ed., transl. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1987), 93.

²“Manuscripts of a very special quality which should always be considered in establishing the original text;” Aland, 106.

5) Conclusion from External Evidence

It seems fairly certain that εἰς τὸ περὶ ἄν is the original reading.

b. Internal Evidence

1) Transcriptional Probability

a) Uncial Form - N/A

b) Unintentional Change

Considering \mathfrak{C}^{45} 's reputation as a "free text" papyrus, it is possible that the variant was caused by a simple accidental omission. This would be a fairly simple mistake to make, as the following $\rho\theta\sigma\alpha\iota\delta\alpha\eta$ could be easily taken with $\rho\theta\sigma\alpha\epsilon\iota\eta$. The later occurrences of the omission, unless \mathfrak{C}^{45} were used as an exemplar, seem more likely intentional changes.

c) Intentional Change

Guelich suggests that the words were omitted from \mathfrak{C}^{45} , W, and f^1 "possibly in an attempt to smooth out the geographical details."³ The problem is that many scholars understand the feeding of the five thousand (Mk. 6:32-44) to have occurred close to Bethsaida after Jesus had crossed over to the northeastern side of the lake (5:1, 21); thus, the crossing to the "other side" in 6:45 makes little sense. Many solutions have been offered, including the existence of another *western* Bethsaida and the separation of the accounts of 6:32-44 and 6:45-52. In any case, the difficulties of geography probably led to intentional scribal omission of the troublesome εἰς τὸ περὶ ἄν.⁴

2) Intrinsic Probability

Burkitt and Vaganay have suggested that εἰς τὸ περὶ ἄν is an interpolation from Matthew 14:22, but Gundry rejects this by virtue of the sheer weight of the external evidence.⁵

If the axiom "the more difficult reading is original" is correct, the inclusion of the phrase εἰς τὸ περὶ ἄν is most certainly correct.

c. Tentative Conclusion

It appears that εἰς τὸ περὶ ἄν is the original reading and must be retained.

d. Ministry Impact

³Robert A. Guelich, *Mark 1—8:26*, Word Biblical Commentary, 34a (Dallas: Word, 1989), 346.

⁴Vincent Taylor, *The Gospel According to St. Mark* (New York, 1966. Reprint, Grand Rapids: Baker, 1981), 327. Mann favors the omission as original for this reason; C. S. Mann, *Mark: A New Translation with Introduction and Commentary*, Anchor Bible, 27 (New York: Doubleday, 1986), 305.

⁵Taylor, *ibid*; Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993), 339.

There is no theological importance to this issue, except perhaps the inerrancy of Mark's geography. There *are* possible solutions to this problem, including a western feeding of the five thousand⁶ or the possibility that the crossing refers to sailing from the eastern shore northwest *toward* (prol' in a directional rather than destination understanding) Bethsaida rather than west directly across the lake.⁷

5. Apol uei (“he was sending away”)

a. External Evidence

1) Witnesses to the variants

Variant 1: apol uei (3 sg pres act indic, apol uw - “he was sending/releasing”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D		D		IV-IX
<i>Minuscules</i>	2427	892* 2542		f ¹ 28	949-XIV
<i>Versions</i>					
<i>Patristics</i>					

Variant 2: apol uesh/ (3 sg aor act subj, apol uw - “he sent away”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				⁴⁵	III
<i>Uncials</i>		A		Α W	V-VI
<i>Minuscules</i>	33	1424 2211 <i>Lect</i>			IX-X
<i>Versions</i>					
<i>Patristics</i>					

Variant 3: apol uisen (3 sg aor act indic, apol uw - “he sent away”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>				Q	IX
<i>Minuscules</i>				565	IX
<i>Versions</i>					
<i>Patristics</i>					

Variant 4: apol usei (3 sg fut act indic, apol uw - “he would send”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		K G			VIII
<i>Minuscules</i>	892* 1241	579		f ¹³ 28 700	IX-XIII
<i>Versions</i>					
<i>Patristics</i>					

⁶As Gundry, 339.

⁷As Guelich, 348.

2) Summary of External Evidence

The only evidence in the papyri occurs in $\epsilon\upsilon\sigma$,⁴⁵ which is a “free text” (see above). $\epsilon\upsilon\sigma$ ⁴⁵ supports the aorist subjunctive $\alpha\pi\omicron\lambda\upsilon\sigma\eta$ and this reading is favored by the Caesarean and Byzantine texttypes. The defection of 33 may be due to its late date (IX century). The NA²⁷ reading is supported by reasonable genealogical solidarity—it includes all four texttypes—and the weight of the early Alexandrian uncials (particularly \bullet and B).

On the weight of external evidence, $\alpha\pi\omicron\lambda\upsilon\epsilon\iota$ seems the original reading. However, the paucity of evidence (especially in the papyri) must temper this conclusion.

b. Internal evidence

The variants may be product of unintentional errors of hearing (in a scriptorium) or reading, or they may be a result of an attempt to “correct” the original to conform to $\alpha\pi\omicron\lambda\upsilon\sigma\eta$ in Matthew 14:22. A more probable likelihood is that a scribe tried to correct the present tense here; however, the historical present in Mark is quite common, and is the correct tense here.⁸

d. Ministry Impact - none.

B. Mark 6:47

1. Greek Text

kai; o; jia" genomenh" hh e to; ploibn ejh mesw/ th" qalassh", kai; au;to;" mov no" epi; th" gh".

2. Translation

And when it had become late, the boat was [*some MSS* - already; *others omit* was] in the middle of the lake, and he was alone on the land.

3. Statement of the Textual Problem

Some manuscripts add $\pi\alpha\lambda\alpha\iota$ (“already”) before $\tau\omicron; \pi\lambda\omicron\iota\beta\omicron\nu\epsilon\nu \epsilon\pi\eta \mu\epsilon\sigma\omega / \tau\eta\sigma\iota \tau\omicron\lambda\alpha\sigma\sigma\eta$ (“the boat *was* in the middle of the lake”). One manuscript omits “was.”

4. External Evidence

a. Witness to the variants

Variant 1: $\eta\eta$ (“it [the boat] was”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	\bullet B L D	E F G H		W Q N S	IV-IX

⁸ It probably serves to move the participants in the story to a new location. See Buest Fanning, *Verbal Aspect in New Testament Greek* (Oxford Theological Monographs; Oxford: Clarendon, 1990), 196.

<i>Minuscules</i>	33 157 892 1241 2427	180 1006 1010 1243 1292 1342 1424 1505 <i>Byz Lect</i>		<i>f</i> ⁴³ 565 700 1071	IX-XIII
<i>Versions</i>	cop ^{sa, bo}	syr ^{p, h}	it ^{aur, c, f, l, q, r1} vg	syr ^s arm geo ¹	III-VII
<i>Patristics</i>			Augustine		430

Variant 2: hh pal ai (“it [the boat] already was”)

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				⁴⁵	III
<i>Uncials</i>			D		V
<i>Minuscules</i>		205 2542		<i>f</i> ⁴ 28	949-XV
<i>Versions</i>			it ^{a, b, d, ff2, 1} vg ^{mss}	geo ²	V
<i>Patristics</i>					

Variant 2: omit hh

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	D				IX
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

b. Summary of external evidence

Again ⁴⁵ contains an expansion with only D, notorious for its conflation, as an relatively early supporting witness. Even the minuscule evidence is not impressive. That the Latin versions follow D is no surprise.

On the other hand, the important early uncials (• and B), as well as most other uncials and the overwhelming majority of minuscules and versions, support the omission. The external evidence speaks unquestionable for the exclusion of pal ai. D’s omission of hh should probably be understood merely as a relatively late unintentional scribal error (IX century).

5. Internal Evidence

Metzger says, “If the word [pal ai] had been present in the original form of the Gospel of Mark, in the opinion of a majority of the Committee it is difficult to account for its absence from such a wide variety of witnesses.”⁹

6. Ministry Impact - none

C. Mark 6:48

1. Greek Text

⁹Metzger, 92.

kai; ijdwn¹ aujtou;" basanizomenou" ejn tw/ ejl aunein,² hh gar ola hemo" ejantiv o" aujtoi",³ peri; tetarthn fulakhn th" nukto;"⁴ efcetai pro;" aujtou;" peri patwn epi; th" qalassh" kai; hqelen parelqeih aujtoul'.

(for ease of identification, each variant is noted by a superscript numeral 1-3)

2. Translation

And seeing them [or *he saw them*] being tormented as they tried to row [or *and as they were rowing*], for the wind was against them [*some MSS add greatly or and*], around the fourth watch of the night [*some MSS omit of the night*] he came toward them walking upon the lake and wished to pass by them.

3. External Evidence

a. ijdwn

Variant 1: ijdwn (aor act ptcp gen masc sg, ojr aow - "seeing [them]")					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• L D		D		IV-IX
<i>Minuscules</i>	579 892 1241 2427	1424			XIII-XIV
<i>Versions</i>			it		
<i>Patristics</i>					

Variant 2: eiden (3 sg aor act indic, ojr aow - "he saw [them]")					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				⁴⁵	III
<i>Uncials</i>		A		³	V
<i>Minuscules</i>	33	Byz		^{f^d, 13}	949-XIII
<i>Versions</i>		syr ^h	(it)		VII
<i>Patristics</i>					

Conclusion: The genealogical distribution appears to favor ijdwn, because eiden appears to be a Byzantine phenomenon (if the Caesarean text is understood as influenced by the Byzantine texttype). Once again, ⁴⁵ hardly seems a reliable witness, despite its age. This case is not entirely clear, but the weight of the Alexandrian uncials and the agreement of the Western text with the Alexandrian appears to argue for the former reading. This textual decision yields no ministry impact.

b. ejn tw/ ejl aunein

Variant 1: ejn tw/ ejl aunein (aor act infin, ejl aunw - lit. "in the process of trying to row")					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>	NA27 does not list any textual support for this reading, although it selects it as its text.				
<i>Uncials</i>					

<i>Minuscules</i>	
<i>Versions</i>	
<i>Patristics</i>	

Variant 2: kai; e] aunonte" (pres act ptcpl non masc pl, e] aunw - "while they were rowing")

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>			D	Q	V-IX
<i>Minuscules</i>				(565 700 - word order differs)	IX-XI
<i>Versions</i>			it (word order differs)		
<i>Patristics</i>					

Conclusion: The evidence for the latter reading is sparse indeed. Q is late, and D is known for corruption. The lack of minuscule evidence closes the case in favor of e] tw/ e] aunein. This variant has no ministry impact.

c. Addition of sfodra

Variant 1: au]toi" ("against them")

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D				IV-IX
<i>Minuscules</i>	892 2427	2211 <i>Lect</i>			IX-XIV
<i>Versions</i>	cop		it ^a , aur, b vg ^s		III-V
<i>Patristics</i>					

Variant 2: au]toi" sfodra kaiiv ("against them greatly")

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				⁴⁵	III
<i>Uncials</i>				W Q	V-IX
<i>Minuscules</i>				f ⁴³ 28 (565 700)	IX-XIII
<i>Versions</i>					
<i>Patristics</i>					

Variant 3: au]toi" kaiiv (*connects to next phrase*)

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A	D		V
<i>Minuscules</i>		Byz		f ⁴	949-
<i>Versions</i>		sy ^r , ^p , ^h	it		V-VII
<i>Patristics</i>					

Conclusion: The addition of $\sigma\phi\delta\rho\alpha$ $\kappa\alpha\iota$ is attested only in the Caesarean text, while the Majority and Alexandrian manuscripts are united against $\sigma\phi\delta\rho\alpha$. It is interesting that again σ ⁴⁵ leads the Caesarean text in a variant reading; the relationship between Q and $\mathfrak{f}1$, 13 to σ ⁴⁵ might be explored. The early and “strict” Alexandrian uncials are to be followed here. There is minimal ministry impact made by these variants.

d. Omission of $\theta\eta$ $\nu\kappa\tau\omicron$;

Variant 1: $\theta\eta$ $\nu\kappa\tau\omicron$; (“of the night”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>	NA ²⁷ does not list any textual support for this reading, although it selects it as its text.				
<i>Uncials</i>					
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

Variant 2: omit $\theta\eta$ $\nu\kappa\tau\omicron$;					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				σ ⁴⁵	III
<i>Uncials</i>					
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

Conclusion: This appears to be an unintentional scribal omission in the “free” text of σ ⁴⁵. Therefore, $\theta\eta$ $\nu\kappa\tau\omicron$ should be retained. There is no ministry impact.

e. Omission of $\rho\rho\omicron$ $\alpha\upsilon\tau\omicron\upsilon$;

Variant 1: $\epsilon\rho\epsilon\tau\alpha\iota$ $\rho\rho\omicron$ $\alpha\upsilon\tau\omicron\upsilon$; (“he came to them”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>	NA ²⁷ does not list any textual support for this reading, although it selects it as its text.				
<i>Uncials</i>					
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

Variant 2: omit $\rho\rho\omicron$ $\alpha\upsilon\tau\omicron\upsilon$;					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>				σ ⁴⁵	III
<i>Uncials</i>					
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

Conclusion: As above, this may be an unintentional scribal omission by a sloppy scribe. The phrase should be retained. There is no ministry impact.

D. Mark 6:49

1. Greek Text

oil de; ijlonte" aujton epi; th" qalassh" peripatouhta ejloxan oti fantasma ejstin, kai; ajekraxan:

2. Translation

But those who saw him walking upon the lake thought it was a ghost [or *thought (it) to be a ghost*], and they cried out:

3. External Evidence

Variant 1: ejloxan oti fantasma; ejstin (“they thought that it was a ghost”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D				IV-IX
<i>Minuscules</i>	33 892				IX
<i>Versions</i>					
<i>Patristics</i>					

Variant 2: ejloxan fantasma; eijnai (“they thought [it] to be a ghost”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A	D	Q W (word order differs)	V-IX
<i>Minuscules</i>		2542 (word order differs) <i>Byz</i>		f13 f ¹ 28 (word order diffes)	949-XIII
<i>Versions</i>					
<i>Patristics</i>					

Conclusion: This is basically an issue of the older Alexandrian texttype *versus* the slightly more recent Byzantine-influenced text. The sense of the passage is the same either way.

E. Mark 6:50

1. Greek Text

pante" gar aujton eidon kai; ejtaracqhsan.ol de; euju;" ejl al hsen met! aujtw, kai; legei aujtoi":qarsei'te, egw eijmi:mh; fobei'sqe.

2. Translation

For they all saw him and were frightened. Then immediately he spoke with them, and said, “Have courage, it is I: do not be afraid.”

3. Statement of Textual Problems

- a. Some manuscripts omit *gar aujton eidon* (“for they saw him”), understanding *pante* as modifying *ekraxan*.
- b. There are several variants regarding *ol de; eujqu* (“then immediately”).

4. External Evidence

a. Omission of *gar aujton eidon* (“for they saw him”)

Variant 1: <i>pante</i> <i>gar aujton eidon</i> (“for they all saw him”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>	NA27 does not list any textual support for this reading, although it selects it as its text.				
<i>Uncials</i>					
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

Variant 2: <i>pante</i> <i>omit gar aujton eidon</i> (“for they all saw him”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>			D	Q	IV-IX
<i>Minuscules</i>				565 700	IX-XI
<i>Versions</i>			it		
<i>Patristics</i>					

Conclusion: Metzger notes that “the absence of the words *gar aujton eidon* from D Q 565 700 *al* is to accounted for either (a) as due to an accident in transcription, or (b) as a deliberate deletion by copyists who considered them superfluous after *ol de; ijdon* of ver. 49.”¹⁰ The latter seems more likely. The external evidence is overwhelmingly in support of the phrases inclusion.

b. Variants regarding *ol de; eujqu* (“then immediately”).

Variant 1: <i>ol de; eujqu</i> (“then immediately”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D				IV-IX
<i>Minuscules</i>	892 2427	(1424)			IX/X
<i>Versions</i>	cop				III
<i>Patristics</i>					

¹⁰ Metzger, 92.

Variant 2: εὐπὺλ' δεῖ (“then immediately”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>				Q	IX
<i>Minuscules</i>		(2211 <i>Lect</i>)			IX
<i>Versions</i>					
<i>Patristics</i>					

Variant 3: καὶ εὐπὺλ' (“and immediately” - <i>synonymous</i>)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A		W	V
<i>Minuscules</i>		<i>Byz</i>		<i>f</i> ^{d, 13}	949-XIII
<i>Versions</i>		syr	it		V-VII
<i>Patristics</i>					

Variant 4: καὶ (“and”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>			D		V
<i>Minuscules</i>					
<i>Versions</i>			it		
<i>Patristics</i>					

Variant 6: οὐ δεῖ (“then”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>					
<i>Minuscules</i>	33 579				IX-XIII
<i>Versions</i>	cop				III
<i>Patristics</i>					

Conclusion: The external evidence falls into clear categories—the Alexandrian texttype for the first variant and the Majority texttype for the third (the others are of little note). It is interesting the Mark prefers the phrase καὶ εὐπὺλ' in his gospel; perhaps the later Byzantine reading is an attempt to correct the less frequent οὐ δεῖ; εὐπὺλ'.

F. Mark 6:51

1. Greek Text

καὶ ἀπέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν οὐ ἀέμο", καὶ ἰὼν ἔκπερυσσεν ἐπὶ αὐτοῖς ἐκίστατο:

2. Translation

And he went up to them into the boat and the wind abated, and they were completely [*some MSS omit*] amazed in themselves (lit. “out of their minds” with astonishment).

3. External Evidence

a. lian »ek perissou% ej eautoi" (“exceedingly in themselves”)

VARIANT 1: lian ek perissou' ej eautoi" (“exceedingly in themselves”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A E F G H		(S)	V-IX
<i>Minuscules</i>	33 579 1241	205 1006 1010 1243 1292 1424 1505 <i>Byz</i> <i>Lect</i>		f ¹³ 157 1071	IX-XV
<i>Versions</i>		syr ^h	it ^a , (aur), (c), d, f, ff2, l, l, q, r1 vg		V-VII
<i>Patristics</i>					

VARIANT 2: lian ej eautoi" (“in themselves”)					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B (L ajtoi") D				IV-IX
<i>Minuscules</i>	892 1342				IX-XIII/XIV
<i>Versions</i>		(syr ^p)	(syr ^s)	geo ^l	III/IV-V
<i>Patristics</i>					

VARIANT 3: periesw'sen ajtjou" kai					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>				Q (F adds lian perissou' ej eautoi")	IX
<i>Minuscules</i>					
<i>Versions</i>					
<i>Patristics</i>					

b. ejistanto (“they were amazed”)

VARIANT 1: ejistanto					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D				IV-IX
<i>Minuscules</i>	892 1342 2427			28	IX-XIV
<i>Versions</i>	cop ^{sa, bo}		it ^{c, ff2, i, l} vg syr ^s	geo	III-V

<i>Patristics</i>					
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Variant 2: εἰσῆλθοντο

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>					
<i>Minuscules</i>		205		f ^d	949-XV
<i>Versions</i>			Diatesseron ^{arm}		
<i>Patristics</i>					

Variant 3: εἰσῆλθοντο καὶ ἐπαύμαζον

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A E F G H	D	W Q N ^{vid} S	V-IX
<i>Minuscules</i>	33 157 579 1241	180 597 1006 1243 1292 (1424) 1505 <i>Byz Lect</i>		f ^{d3} (565 adds l ian eñ eauto i" here) 700 1071	IX-XIII
<i>Versions</i>	eth*	syr ^{p, h}	it ^{(a), aur, b, f, q, r1} vg ^{mss}	arm	V-VII
<i>Patristics</i>					

Conclusion: Metzger says, “The shorter reading is to be preferred, for the expanded εἰσῆλθοντο καὶ ἐπαύμαζον appears to be a heightening of the narrative by copyists who recalled the account in Ac 2.7, where the same pair of verbs appears.”¹¹

G. Mark 6:52**1. Greek Text**

οὐ γὰρ συνῆκαν ἐπὶ τοῖς αὐτοῖς, ἀλλ' ἡ καρδία αὐτῶν ἠκείνη ἐπαύμαζον.

2. Translation

For they did not understand concerning the bread (pl.), but their heart was hardened [*some MSS omit but/for and was*].

3. External Evidence**Variant 1:** ἀλλ' ἡ καρδία αὐτῶν ἠκείνη

	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>	• B L D			Q	IV-IX
<i>Minuscules</i>	33 579 892 1241 2427				IX-XIV
<i>Versions</i>	cop		it ^{b, r1}	syr ^{hmg}	V-VII

¹¹ Metzger, 92-3.

<i>Patristics</i>					
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Variant 2: omit aj ! hh					
	Alexandrian	Majority	Western	Caesarean	Date Range
<i>Papyri</i>					
<i>Uncials</i>		A	D	W	V
<i>Minuscules</i>		Byz		f ^{d, 13} 28	949-XIII
<i>Versions</i>		syr	it		III/IV-V
<i>Patristics</i>					