

replace the intervening phrase

Ⓞ KATA MARKON Ⓞ

punctuation variant

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ <sup>Ⓞ</sup> υἱοῦ θεοῦ <sup>Ⓞ</sup>

Eusebian canon numbers  
I II

omit all intervening text

Ⓞ 2 Καθὼς γέγραπται ἐν <sup>Ⓞ</sup> τῷ Ἰσραὴλ τῷ προφήτῃ <sup>Ⓞ</sup>

replace phrase; 2d omission in section

Ἰδοὺ <sup>Ⓞ</sup> ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,

insert text here

ὃς κατασκευάσει τὴν ὁδὸν σου <sup>Ⓞ</sup>

insert text here; second insertion in section

3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·

2  
I

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,

replace the next word

εὐθείας ποιεῖτε τὰς τρίβους <sup>Ⓞ</sup> αὐτοῦ <sup>Ⓞ</sup> (I, T) <sup>Ⓞ</sup>

insert text; third insertion in section

4 ἐγένετο Ἰωάννης <sup>Ⓞ</sup> βαπτίζων ἐν τῇ ἐρήμῳ καὶ <sup>Ⓞ</sup> κη-

3  
VI

ρύσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν. 5 καὶ

second punctuation variant

ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ

Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπὸ αὐτοῦ ἐν τῷ

Ἰορδάνῃ ποταμῷ ἠξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

Marks a difference between the present chapter/verse divisions and that of the Eusebian canons. In this instance section 3/ VI extends through the first phrase of v. 7; section 4/ I begins at the \* with the second phrase.

6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τριχᾶς καμήλου <sup>Ⓞ</sup> καὶ

ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ <sup>Ⓞ</sup> καὶ ἐσθίων ἄ-

κρίδας καὶ μέλι ἄγριον.

omit the next word

7 καὶ ἐκήρυσεν λέγων, <sup>Ⓞ</sup> Ἔρχεται ὁ ἰσχυρότερός

4  
I

μου ὀπίσω <sup>Ⓞ</sup> μου, οὗ οὐκ εἰμὶ ἰκανὸς <sup>Ⓞ</sup> κύψας λῦσαι τὸν

omit next word; 2d occurrence in section

ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ ἐβάπτισα ὑμᾶς <sup>Ⓞ</sup>

ὔδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς <sup>Ⓞ</sup> ἐν πνεύματι ἁγίῳ.

Single square brackets: [ ] in the text indicate that “textual critics today are not completely convinced of the authenticity of the enclosed words.... The reading given in the text shows the preference of the editors.” (Intro., p. 49\*) By contrast, double square brackets: [ ] in the text “indicate that the enclosed words, generally of some length, are known not to be a part of the original text. These texts derive from a very early stage of the tradition, and have often played a significant role in the history of the church....” (Intro., p. 50\*)