

Critical Apparatus re. Bethany vs. Bethabara in John 1:28

by David Robert Palmer, January, 2009

<http://www.lulu.com/spotlight/bibletranslation>

This is the most complete data available to me, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTF site, and correcting Rueben Swanson's error regarding Γ (036).

Βηθανία ρ⁵ ρ⁵⁹ ρ⁶⁶ ρ⁷⁵ κ* A B C* E F H L M N S W^{supp} Δ Θ Ψ* Ω 047 063 0211 2* 7 8 9 27 28 118 124 157 205
461 475 579 597 700 892^{txt} 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1342
1344 1365* 1424 1505*^{vid} 1514 2148 2174 ϣ Lect it^{a,aur,b,c,e,ff²,l,q,r¹} vg syr^{p,h,pal^{mss}} cop^{bo} slav Origen
Eusebius Epiphanius mss^{acc. to Chrysostom} Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

Βιθανία G X 565 1071 1192^c 1519

Βηθαβαρά C² K T^{vid} Γ Π Ψ^c 083 0141 1 2^c 33 180 1079 1192* 1230 1292 1365^c 1505^c 1546 1646^c ℓ770 ℓ773 ℓ^{AD}
syr^{s,c,pal^{mss}} cop^{sa^{mss}} arm geo Origen Eusebius Epiphanius mss^{acc. to Chrysostom} Cyril TR

Βηθαβαρά κ² 892^{mg} pc syr^{hmg}

Βιθαβαρά U 18 35

Βηθεβαρά Λ 13 69 828

Βιθαρά 1646*

ρ¹¹⁹ ρ¹²⁰ need to be looked at.

lac ρ² 6 ρ²² ρ²⁸ ρ³⁶ ρ³⁹ ρ^{44a} ρ^{44b} ρ⁴⁵ ρ⁵² ρ⁵⁵ ρ⁶⁰ ρ⁶³ ρ⁷⁶ ρ⁸⁰ ρ⁹⁰ ρ⁹³ ρ⁹⁵ ρ¹⁰⁶ ρ¹⁰⁷ ρ¹⁰⁸ ρ¹⁰⁹ ρ¹²¹ ρ¹²² D P Q V
Y 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234
0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

Swanson lists Γ (036) for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided at St. Petersburg. The IGNTF site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTF

Witnesses arranged by date, up to the 12th century:

Date	Witnesses	Reading
II/III	ϣ ⁶⁶	1 - Βηθανία
III	ϣ ⁵ ϣ ⁷⁵ cop ^{bo} Origen (253/254)	1 - Βηθανία
III	cop ^{samss} Origen (253/254)	2 - Βηθαβαρᾱ
III/IV	syr ^{s,c}	2 - Βηθαβαρᾱ
IV	κ* B it ^a Eusebius Ambrosiaster	1 - Βηθανία
IV	Eusebius	2 - Βηθαβαρᾱ
V	A C* it ^{b,e,ff²} syr ^p Epiphanius Chrysostom Augustine	1 - Βηθανία
V	arm geo Epiphanius Chrysostom	2 - Βηθαβαρᾱ
V	T ^{vid} (the last letter is not readable)	(2) Βηθαβαρ_
V-VII?	κ ²	2 - Βηθαβαρᾱ
VI	N	1 - Βηθανία
VI/VII	it ^q syr ^{pal} mss	1 - Βηθανία
VI/VII	083 syr ^{pal} mss	2 - Βηθαβαρᾱ
VII	ϣ ⁵⁹ it ^{aur,r¹} syr ^h	1 - Βηθανία
VIII	E L it ^{l,q}	1 - Βηθανία
IX	Δ* F H M Θ Ω 063 0211 892 it ^f	1 - Βηθανία
IX	G 565 slav	(1) Βιθανία
IX	K Π 33	2 - Βηθαβαρᾱ
IX	U	(2) Βιθαβαρᾱ
IX	Λ	(2) Βηθεβαρᾱ
IX/X	Ψ* 1424	1 - Βηθανία
X	S	1 - Βηθανία
X	X	1 - Βηθανία
X	Γ 0141 1079 ℓ770	2 - Βηθαραβᾱ
XI	28 124 700 1006 1195 1216 1243	1 - Βηθανία
XI	ℓ773	2 - Βηθαραβᾱ
XI/XII	2	1 - Βηθανία
XII	157 1010 1241 1344 1365	1 - Βηθανία
XII	1071	(1) Βιθανία
XII	1 180 1230 1505	2 - Βηθαβαρᾱ
XII	828	(2) Βηθεβαρᾱ
XII	1648*	(2) Βιθαρᾱ

It would seem that KJV enthusiasts should agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of "Criticism of the New Testament," as follows: "If the question be fairly proposed, 'What right have we to set virtually aside the agreement in the main of our oldest uncials, at the distance of one or two centuries—of which, owing probably to the results of persecution, we have no MS. remains—with the citations of the primitive Fathers, and with the ancient versions?': the answer must be rendered, without hesitation, 'no right whatsoever.' Where the oldest of these authorities really agree, we accept their united testimony as practically conclusive. It is not at all our design to seek our readings from the later uncials, supported as they usually are by the mass of cursive manuscripts; but to employ their confessedly secondary evidence in those numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18, Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a Father is so fully confirmed by the oldest copies as in John 1:28, where Βηθανία, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in κ* A B C*."