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978-1-108-00713-9 - The Greek New Testament, Volume 2: Luke-John

Edited by Samuel Prideaux Tregelles

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The Greek New Testament

Samuel Prideaux Tregelles (1813–75) was a Cornish-born Biblical scholar who travelled to major libraries all over Europe in order to study ancient manuscripts. Biblical textual criticism was a burgeoning new field in the mid-nineteenth century, with leading scholars including Lachmann and Tischendorf in Germany and Tregelles' contemporaries Scrivener, Westcott and Hort in England all working towards the ideal of a more authoritative Greek New Testament text than had previously been available. Volume 2 (1861) of Tregelles' landmark 7-volume edition begins with a description of the many manuscripts consulted, whether whole codices or separate leaves. Tregelles refers to the anticipated publication of the Codex Sinaiticus described by Tischendorf, and to the work of Hort and Westcott. This volume contains the Greek text of the Gospels of Luke and John together with Jerome's Latin Vulgate text, indications of manuscripts used, Biblical cross-references, and a full critical apparatus.

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The Greek New Testament

*Edited from Ancient Authorities, with Their
Various Readings in Full, and the Latin
Version of Jerome*

VOLUME 2: LUKE-JOHN

EDITED BY SAMUEL PRIDEAUX TREGELLES



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DR. TREGELLES'S GREEK TESTAMENT.

PART II.

LUKE AND JOHN.

INTRODUCTORY NOTICE.

THIS portion of my Greek Testament, completing the Gospels, reaches the hands of those Subscribers who, at their own desire, receive the work in portions, after much more delay than I could have wished.

In these Gospels I have had the advantage of using Card. Mai's edition of the Vatican MS., and in some part also the *second* edition of the same text, which is considerably amended: it was my intention to have given now a comparison of the text of that MS., as edited by Mai, with the preceding and somewhat contradictory collations. But as the MS. brought into notice by Tischendorf, the Codex Sinaiticus, is likely to be published without any great delay, I judge that it will be better for me to bring the addenda and corrigenda of importance into *one list*, instead of dealing with them piecemeal. Indeed, if I were now to say, such and such readings of B, as given by Mai, *decide* in favour of some reading, which I ought therefore to put into the text, I might find that the Codex Sinaiticus possesses sufficient weight to turn the doubtful scale. I therefore content myself, for the present, with noting such points for my own use, trusting that I may be able more completely to bring them forward at a proper time, for the use of students of the Word of God.

As *this* part of my Greek Testament may be employed, perhaps, by those who have not the Introductory Notice to the two former Gospels *at hand*, I give here not only the account of any *new* materials, but also a general list of the MSS., etc., cited, and an explanation of the marks and abbreviations used in the text, margin, and notes.

MARKS AND ABBREVIATIONS.

I. IN THE TEXT.

ˆ indicates an *addition* to the *common text*.

† indicates an *omission* of something found in it.

‡ indicates a reading adopted varying from it.

" marks the *close* of a reading commenced by * or ‡.

Words between brackets in the text are such as I judge to be of very doubtful authority.

Citations from the Old Test. are denoted by a different Greek type.

The numbered sections in the Greek text are those of the Vatican MS. (found also in Ξ of St. Luke), being probably the most ancient notation of the kind.

§ indicates where some MS. or version begins after a defect; a similar reference in the margin shews *what* document it may be.

¶ shews where a MS. or version is defective.

II. IN THE LEFT-HAND MARGIN.

At each opening of the book is given a conspectus of all the authorities employed in that particular portion: the notation of the MSS. according to the list given,

appearing on the first page, and the versions on the other.

When a document breaks off in any part of the opening, it is enclosed in a parenthesis; thus (C) or (Theb.): when it is defective at the beginning of the two pages, but commences in some part of the opening, it is enclosed in brackets; thus [L], [Goth].

‡ after the notation of a MS. is sometimes employed to indicate that it is much mutilated in that part.

§ with the notation of a MS. or version, as §Z, or §Theb., indicates that the document in question begins after a hiatus at the place in the text where the same mark occurs.

¶ with the notation of a MS. or version, as ¶D, or ¶b, indicates that such a document breaks off where such a mark is placed in the text.

Of the old Latin copies, *a b c* alone are specified in the margin in detail; the rest being only cited as auxiliaries.

A reading given in the margin without any mark, is an *alternative reading*; that is, one as to which the authorities are divided between what stands in the text and what is thus placed in the margin. These alternative readings may, in some cases, require a more detailed consideration;

some additional ones may need to be specified, and more definite conclusions may at times be given.

Words in brackets in the margin imply that they are somewhat doubtful.

A reading bracketed in the text and marked "om." in the margin is exceedingly doubtful.

A possible or not improbable addition is given in brackets in the margin.

The Ammonian sections, Eusebian canons, and ancient chapters, not being any peculiarities of this edition, do not here require any special explanation.

III. IN THE NOTES.

The reading discussed is first stated: the authorities which support any reading *follow* it, when the balance of evidence is given in detail.

*, †, ‡ are used as denoting the same readings to which they would apply in the text.

⊕ indicates the common Greek text.

El: the Elzevir edition of 1624.

St. or St. 3. the edition of Robert Stephens of 1550: this edition and the Elzevir are specified when they differ. *Occasionally* a reference is made to Stephens's 4th edition, 1551.

"Contra" is used as introducing the statement of evidence opposed to some variation which had been mentioned.

"vv," the versions in general, or *all* that have not been cited for some special reading.

Latt. The Latin copies in general.

A reference inclosed in a parenthesis implies that it *nearly* accords with the reading to which it is appended; the variation, when needful, being specified.

(Latt.) indicates that nearly all the Latin copies, all in fact not cited for some other reading, so read.

"rel." (reliqui), is used exhaustively; that is, as including all the MSS. and versions not cited for something different.

s after the notation of a MS. (as B_s) implies that the fact of such a reading does not rest on express testimony, but that it is gathered *e silentio collatorum*.

"ut vid." (ut videtur) implies that such is apparently the reading of the authority; though, for some reason, absolute certainty cannot be obtained.

When authorities are inclosed within brackets, it implies that for some reason they cannot be quoted on either side. So, too, "n.l." (non liquet).

An authority, if defective (where it might be expected to be found), is marked "h." or "hiat."

Occasionally the abbreviation of the name of some collator is given, as shewing that the citation rests on his authority.

So, too, abbreviations after versions indicate particular editors, or else refer to MSS. which have been collated.

After the notation of a MS., * denotes *a primâ manu* (thus C*), and then a numeral shews what the reading is of the same MS. when corrected: thus C¹ would imply that the correction was made by the *original* writer; C² by a corrector; C³ by a third hand or second corrector; C** would signify simply that the reading (especially an erasure) was an alteration.

The balance of evidence is given so far as it appeared to be necessary: at times, *all* the documents are cited *in detail*; at times, the whole *on one side* are given, with a sufficient indication *what* may be placed in the opposite scale. In doing this, such versions are cited on each side, respectively, as may be at all regarded *in pari materia*. At times, some subordinate authorities are specified with-

out being included in a general "rel." for special reasons, such as their having been incorrectly quoted for something different.

In all cases of variation, all the Patristic authorities within the specified limits (that is, as far as Eusebius inclusive) have been given, so far as they are known to me; so that these only appear at times as *against* a variation. A few things of this kind will have to be mentioned separately.

LIST OF AUTHORITIES.

These are all the ancient Greek MSS. that are known and accessible; a few excellent later copies; all the versions up to the seventh century; all the Patristic citations to Eusebius inclusive. In the following list I give, in general, hardly more than the *names* of the documents; more was stated in the former Introductory Notice; while for particulars I must again refer to the account which I gave in Horne's "Introduction," vol. iv. The *additions* which I have annexed to the re-issue of that vol. (also published *separately* by Messrs. Longman and Co.) contain some notices which I consider important.

(i.) MSS.

(a.) *The Uncial MSS. of the most ancient class; that is, those prior to the seventh century.*

A. Codex Alexandrinus.

B. Codex Vaticanus. Besides the collations of Bentley, Birch, and Bartolucci, and the corrections noted by Rulotta, our knowledge of this MS. has been greatly increased by the appearance of Cardinal Mai's editions; the larger of which (with the date of 1857) was issued in 1858, the smaller (and more correct) in 1859. The former of these has been used for the Gospels of St. Luke and St. John, the latter also in the latter Gospel. For a fuller account, I must refer to my *additions* to Horne, vol. iv. pp. 760—763. Addenda from Mai's editions, as bearing both on the notes and the text of St. Matthew and St. Mark, must be given at a future time.

⊕. Codex Sinaiticus. I have stated some particulars respecting this MS. in *additions* to Horne, pp. 758, 9, and 775—784. We are indebted to Prof. Tischendorf for rescuing this precious document from the obscurity in which he found it in the monastery of St. Catharine, at Mount Sinai; and now that it has been deposited at St. Petersburg, we look to the same scholar and explorer for a printed edition of its text: certain specimens he has already given in the *Notitia* which he has published: from that volume the readings in John xxi. have been taken. It appears undoubtedly to belong to the fourth century; the text is of much the same character as might have been expected from the portion of the Old Test. previously known: it contains very ancient readings; though the state of the text, as proceeding from the first scribe, may be regarded as *very rough*. Tischendorf calls this MS. ⑆; to this, however, some have objected, from the inconvenience which it would involve in critical works, from having to use type of a fount so wholly different; thus, though in St. John xxi. I have used ⑆, it is only as a provisional designation.

D. Codex Bezae Cantabrigiensis: [D] used in places where a more recent hand has supplied defects.

II. Fragmenta Palimpsesta Tischendorfiana: now at St. Petersburg.

N. Codex Purpureus.

Frag. Nitr. Fragmenta Nitriensia: a small Palimpsest portion of St. John's Gospel, of about the fifth century, in the British Museum.

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P. Codex Guelpherbytanus A. Q. Codex Guelpherbytanus B. This MS. has been re-examined by Tischendorf, who gives in his Greek Test. (1859) many readings not noticed by Knittel; they have been thence taken by me; though the *contents* are specified out of Knittel, for want of other and more exact information. Tischendorf has just edited the text of Q in his "Monumenta Sacra," vol. iii.

R. Codex Nitriensis. This Palimpsest MS., discovered by Dr. Cureton amongst the Syriac treasures from the Nitrian monasteries, was edited in 1857 by Tischendorf. In "additions" to Horne, pp. 764, 5, I have given some corrections of his readings; and I have also referred, in a foot-note, to some of the painful statements which Tischendorf put forth on the subject of this MS., in the supposition that I had treated him with want of fairness. I do not wish to repeat these things; I only say, that *even if* I had been mistaken as to anything which I said on the subject of this MS., Tischendorf advisedly allowed me to continue in my mistake, if such it was; and I wish that I could satisfy Tischendorf that I had rather give him the credit of anything that he has done, than even *seem* to claim anything for myself that does not properly belong to me.

T. The Borgian fragments and those formerly belonging to Woide are certainly parts of the *same* MS. The part of T at Rome, containing Luke xxii. 20—xxiii. 20, was collated for Dean Alford by his brother, Bradley H. Alford, B.A., scholar of Trinity College, Cambridge; and this collation was kindly communicated to me for use in my Greek Testament.

Z. Codex Dublinensis. (Contains only portions of St. Matthew.)

(b.) *Later Uncial MSS. of special importance.*

L. Codex Regius 62. In the Bibliothèque at Paris.

Ξ. Codex Zacynthius. This Palimpsest MS. contains large portions of the first eleven chapters of St. Luke, with a Catena, in Uncial letters as well as the text. It belongs to the British and Foreign Bible Society, who received it as a present from the late General Macaulay, in 1820: it was given to him in the island of Zante, in the preceding year. I learned its existence from a letter from Dr. Paul de Lagarde, of Berlin. I was permitted to use this MS. at my own abode, and thus I was able to transcribe the Biblical portion line for line; the whole of which is now printed with the Alexandrian types lent for the purpose by the Trustees of the British Museum: its publication will, I trust, take place as soon as Messrs. BAGSTER have made all the needful arrangements. This appears to be the only document known with a Catena in Uncial letters as well as the text; it is also the only MS. containing the same division of chapters as the Vatican MS., and that, too, similarly numbered. From the form of the letters in the Catena, I thought that the MS. must be as late as the *eighth* century; those, however, of the sacred text would suggest a higher antiquity, such as the *sixth* century. The general absence of accents and breathings seems hardly compatible with the later date; and the compressed forms of the Greek letters sometimes in P shews that they may have been so used long prior to the eighth century. The value of this MS. does not depend on its age, but on the goodness of its text. The MS. was unknown to me when St. Luke began to be printed: the following are the readings which should be noticed in the first chapter and the beginning of the second. i. 5. *om. του before βασιλ. om. η before γυνη γυνη αυτη. 7. ην η Ελισ. (ver. 10—18 fin. lacuna). 20.*

*πληθθσονται. 21. εν τω ναφ αυτων. (lacuna ver. 24—27 αυρι). 28. om. ο αγγελος. (lacuna ver. 28 ειπεν—μη φοβ. ver. 30 and ver. 33 init.—35 fin.). 36. συνεληφεν. γηρει. 37. του θεου. 41. του ασπ. της Μαρ. η Ελισ. 42. κρανηγ μεγ. 44. εν αγαλλ. το βρεφ. (as rec.) 50. εις γενεας και γενεας. 56. ως μηνας. 59. τη ημ. τη ογδ. 61. ειπαν. εκ της συγγενειας. 62. οτι αν θελοι. 63. om. το before ονομα. 66. ταις καρδιας (lacuna ver. 66 και χειρ—77 init.) Chap. ii. 1. *om. δε. του απογραφ. 2. Κυρηνη ut vid. 3. εαντου πολυ. 4. Ναζαρετ.* The final re-examination and transcription of Ξ shewed some inaccuracies in my first collation: chap. ii. 8 it *omits* της νυκτες. 35. *om. δε. om. αν. vii. 11. om. ικανοι. 33. μητε 1^ο. μη.**

X. Codex Monacensis.

Frag. Mosq. Portions of St. John's Gospel, with a Catena; edited by Matthæi. Of the ninth century apparently.

Δ. Codex Sangallensis.

Υ. Codex Barberinus, containing a portion of St. John's Gospel. Of the eighth century.

Θ. Fragmenta Tischendoriana.

(c.) *Certain important MSS. in Cursive Letters.*

1. Codex Basileensis.

33. Codex Colbertinus 2844.

69. Codex Leicestrensis. Mr. Scrivener has collated this MS. very carefully; the results are added to his edition of Cod. Angiensis.

(d.) *The later Uncials containing the Gospels.*

E. Codex Basileensis.

F. Cod. Borellii.

G. Cod. Seidelii I.

H. Cod. Seidelii II.

K. Cod. Cyprius.

M. Cod. Campianus.

S. Cod. Vaticanus 354.

U. Cod. Nanius.

V. Cod. Mosquensis.

W. Fragments of St. Luke at Paris.

F^a. A few fragments.

r. } Two MSS. obtained by Tischendorf; now in the

A. } Bodleian.

Fragmentum Neapolitanum rescriptum.

Fragmentum Sinaiticum.

(ii.) ANCIENT VERSIONS.

Latin.

Vulg. The version of Jerome. *Am.* A reading of the Codex Amiatinus (the authority generally followed). *Vulg. Cl.* The *Clementine* text. Other abbreviations refer to particular copies.

The old Latin. *a. b. c. d. e. ff¹. ff². g¹. g². i. k. l. m.* are the references to particular copies thus designated; of these, *a. b. c.* alone are specified in the contents of each page.

Syriac.

Syr. Cr. The Syriac version discovered and edited by Dr. Cureton. The actual publication of Dr. C.'s volume has enabled all to use it; unfortunately, however, it has been criticised by those who do not understand the subject, and who have actually regarded its merits as defects. The peculiarity of the text of St. Matthew is evident; and this should be connected with the fact, that Syriac writers say that *this* version of the first Gospel was made from the original Hebrew text of the Evangelist. The heading of St. Matthew's Gospel contains something peculiar, which has been variously explained. Dr. Cureton

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translates, "The *distinct* Gospel of Matthew"; and others have given other renderings: one of these is, "The Gospel of Matthew *explained*"; perhaps this may be illustrated by the use of the cognate word in the Old Test.: in Neh. viii. 8 we read, "So they read in the book of the law of God *distinctly*"; now this word עִבְרִית has been understood to imply an interpretation from the ancient Hebrew into the vernacular Aramaean; it may be used in the same sense in the heading of the Curetonian St. Matthew, to imply a paraphrase from one form of Hebrew into pure Syriac: this may be expressed by *dampharsho*.

Syr.Pst. The Peshito Syriac.

Syr.Hcl. The Harclean Syriac. * and † signify passages or words added or obelized by a reviser.

Syr.Hier. The Jerusalem Syriac Lectionary.

Memph. The Memphitic version.

Theb. The Thebaic.

Æg. iii. A *third* Egyptian version quoted in part of St. John: the locality in which it was used seems undecided.

Goth. The Gothic.

Arm. The Armenian.

Æth. The Æthiopic.

(iii.) EARLY CITATIONS.

These are all given by the abbreviated names of the writers, and such a reference to their works as will be, by means of the former list, intelligible to those accustomed to Patristic citations.

Enough has now been stated to make the references in this part of my Greek Testament intelligible. I do not again repeat the principles of criticism which I believe to be true: I have often done this already, and it may be needful for me to do it again. I trust that my labours, now carried on for many years, have been, in measure at least, under the guidance of God, and that they have been followed by His blessing. I have sought to serve Christ in serving His Church, in labour connected with the text of Holy Scripture, the testimony of the Holy Ghost. There was a time when it seemed hopeless to gain the attention of those whom I wished to direct to a true apprehension of the value of ancient evidence as applied to the Sacred Text: *now*, not only has a hearing been gained, but there is a response for which I cannot be too thankful. In proof, I may refer to Dean ALFORD'S fourth edition of the Gospels, and to the avowed principles of the Rev. B. F. WESTCOTT and the Rev. F. J. A. HORT, as to the Greek New Testament which they have in preparation: to both of these I must acknowledge my obligations for many acts of kindness; the latter has furnished me with valuable added references to Patristic citations, and other corrigenda; all of which will, I trust, be used in their places. I thus see far more likelihood of the adoption of true principles of textual criticism, than I could a few years ago have thought probable. In the result I must unfeignedly rejoice; even though my Greek Testament and the labour of my life becomes merely one of the almost unnoticed steps by which the Hall of Truth is entered. Reverential Christian men of more learning, more sagacity, and more richly endowed with critical materials, may be able to accomplish more than I have done or ever can do; but thus much will remain to me (and surely it is enough), that I have honestly and prayerfully toiled in the right direction, and that this toil has not been wholly unsuccessful.

I am now prevented from drawing up my list of Subscribers; I can only again thank *all* who have aided me: I have the satisfaction of knowing that many are aware to *whom* (though unnamed) thanks are especially due from me, and from all who in any way profit by my labours.

I cannot allow the Gospels to leave my hands without expressing my obligations to Mr. WILLIAM CHALK, whose care and attention have been most valuable to me in reading all the proof-sheets with the copy. When I first planned the preparation of a Greek New Testament, Mr. CHALK proposed to undertake the reading of the proof-sheets; and now, after more than twenty years, he renders me this service, which he will, I trust, continue till the completion of the work.

I now place this second portion of my Greek Testament in the hands of my friends. I hope, by the blessing of God, that a farther portion may be issued before any great interval shall have elapsed.

S. P. T.

PLYMOUTH, Dec. 29th, 1860.