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978-1-108-00715-3 - The Greek New Testament: Edited from Ancient Authorities, with Their Various Readings in Full, and the Latin Version of Jerome, Volume 4: Romans To 2 Thessalonians

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 4 (1869) of Tregelles' landmark 7-volume edition begins with a description of the many manuscripts consulted. This volume contains Romans to 2 Thessalonians (ending at chapter 3 verse 3, with the remaining pages appearing in Volume 5). As well as the Greek text, each page has Jerome's Latin Vulgate text in the right margin, indications of manuscripts used and Biblical cross-references in the left margin, and a full textual apparatus at the foot.

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DR. TREGELLES'S GREEK TESTAMENT.

PART IV.

ROMANS TO 2 THESSALONIANS.

[Observe: The last two pages of 2 Thess. come on the first sheet of the next part.]

INTRODUCTORY NOTICE.

IT does not seem needful to repeat a tabular statement of the marks and abbreviations employed in the following pages; since a detail of these, as well as an account of the Editorial principles relative to the formation of the Greek Text of the New Testament, may be found prefixed to the three parts previously issued.

LIST OF AUTHORITIES.

(i.) MSS.

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

A. Codex Alexandrinus. Defective in part of 2 Cor.

B. Codex Vaticanus. During the printing of this part, Tischendorf published in 1867 an edition of the text of the New Testament from this MS., with his own notes on the corrections made by different hands; and in 1868 there was issued at Rome a facsimile edition of the New Testament as the first instalment of the text of the whole MS.; the critical notes on the New Testament are to appear after the whole of the MS. has been issued.

C. Codex Sinaiticus. Tischendorf now considers that the Codex Vaticanus was written by one of the scribes of this MS.; so that, if so, of course they must be strictly contemporaneous.

C. Codex Ephraemi.

D. Codex Claromontanus. This MS. belongs apparently to the sixth century: it contains all the fourteen Pauline epistles in Greek and Latin, so that it was probably written in a country in which both languages were in use. It received its designation from *Clermont* in the diocese of Beauvais, where Beza states that he found it. After the death of Beza this MS. passed into the Library of the brothers Du Puy, whence before 1656 it was transferred by purchase to the Royal Library (now Bibliothèque Impériale) at Paris. Many have collated this MS., which from the corrections of different hands (which may be counted by the thousand) is by no means an easy work. Tischendorf published its text in 1852; from this, and my own collation, especially as to the corrections, the readings

are here given. [E. Codex San-Germanensis, is a transcript of Cod. Claromontanus made after it had received some of its many corrections; its readings are not given in this edition as they have no independent value. It was at the Abbey of St. Germain des Près (whence it has its name) before the fire in that Library, when with other MSS. it was lost, and after a few years it came to light again in the Imperial Library at St. Petersburg.]

H. Fragmenta Coisliniana. Fourteen leaves of St. Paul's Epistles, apparently of the sixth century. The text was edited by Montfaucon in 1715 (*Bibliotheca Coisliniana* pp. 251—262.) These fragments were preserved in the Library of St. Germain des Près; but after the fire, twelve only could be found, which are now in the Bibliothèque Impériale; the two missing leaves came to light in the Imperial Library of St. Petersburg.

I. Fragmenta Palimpsesta Tischendorfiana (now at St. Petersburg.) In St. Paul's Epistles they contain but small portions.

(b.) *Later Uncials of special importance.*

F. Codex Augiensis. Probably of the eighth century. In the Library of Trinity College, Cambridge. The text, Greek with Latin at the side (which is defective to Rom. iii. 19), was well edited by the Rev. F. H. Scrivener, in 1859.

G. Codex Boernerianus, in the Royal Library at Dresden, probably of about the same age as F, with an interlined Latin translation. The text was published by Matthæi in 1791. There can be no doubt that this MS. was once part of Δ of the Gospels. The connection between F and G is very close, so that one has been thought to be a copy of the other; the truth is that both

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appear to be transcripts (mediate or immediate) of the same copy. The good and ancient readings which these MSS. give, are not the less certain in the midst of almost every possible mistake of orthography, especially the confusion of long and short vowels. These things have been noticed so far as seemed needful, e.g. when the false spelling makes an actual word. Each in some things has its peculiarities of spelling; thus in F is found repeatedly *Αγατα*, arising probably from γ having been sounded by the scribe like our modern *y*.

M. Fragments written in red; apparently of the tenth century, part at Hamburg and part in Cod. Harl. 5613 in the British Museum; the text was published by Tischendorf in 1855.

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

17. Codex Colbertinus 2844 (33 of the Gospels).

37. Codex Leicestrensis (69 of the Gospels).

47. Roe 16 in the Bodleian. A MS. of St. Paul's Epp., containing many good readings, described by Griesbach, who in part collated it, *Symbolae Criticae* i. 155-8. As this MS. appeared to be worthy of particular attention, I again collated it before sending this part of my Gr. Test. to the Press.

(d.) *The Later Uncials containing St. Paul's Epistles.*

K. A MS. of the ninth century at Moscow (Matthaei's "g").

L. Codex Passionei at Rome (formerly called J in St. Paul's Epistles, G in the Acts and Cath. Epp.)

P. A palimpsest of the Acts, the Epistles and the Revelation; that portion containing the Epistles was published by Tischendorf so as to be used for this part.

F*. A few fragments in the margin of a Coislin MS. I should have added 2 Cor. ix. 7. and xi. 33 (in neither of which is any variation), and a *blending* of 1 Cor. xi. 27 and 29, ο εσθίων τον αρτον του κυ αναξίως. η πινων το αιμα αυτου. κριμα εαντω εσθιει και πινει.

(ii.) ANCIENT VERSIONS.

Vulg. The Vulgate of Jerome. *Am.* The Codex Amiatinus (the authority generally followed).

Vulg. *Cl.* The *Clementine* text. Other abbreviations refer to particular copies.

Syr. Pst. The Peshito Syriac.

Syr. Hcl. The Harelean Syriac.

Memph. The Memphitic.

Theb. The Thebaic.

Æg. iii. A third Ægyptian version of which some portions were published by Engelbreth.

Goth. The Gothic.

Arm. The Armenian.

Æth. The Æthiopic.

Ar. B. Certain ancient Arabic readings (in Colossians) noted by Bedwell.

(iii.) EARLY CITATIONS.

These are all given by the abbreviated names of the writers, and with such reference to their works as will, through the list in the Introductory Notice to Part I., be intelligible to those accustomed to Patristic Citations.

To this list I have now to add *Meth. Jahn*; that is the writings of Methodius, as collected by Albert JAHN of Berne (Halle, 1865), a volume which reached me so as to be used throughout this part.

The Reader is requested to observe that in any places in which he may not accept my results as to the text adopted, he is furnished with all the ANCIENT EVIDENCE *against* my conclusions as well as *for* them.

In thus issuing a further portion of my recension of the New Testament of our Lord and Saviour Jesus Christ, I have not only to express my reverent thankfulness for the progress made, but also for the measure of forwardness in which are all the portions of what will complete the work. I wish therefore to indicate what the concluding (*fifth*) part is intended to contain.

(i.) The Epistle to the Hebrews (in the *Greek* order, between 2 Thess. and the Pastoral Epistles.)

(ii.) The Pastoral Epistles.

These two portions have only to be *printed*, and to receive the revision with the collations or printed editions of every MS. while passing through the Press.

(iii.) The Revelation. The evidence as to the ancient text is wonderfully greater than was the case when my first attempt at a recension of this book was executed twenty-five years ago. Now we have the primary authority **N**; a good collation of 38 by the Rev. Bradley H. Alford; the discovery by Dr. Delitzsch of 1, the MS. used by Erasmus; the Palimpsest P, which Tischendorf promises to publish by Easter next; also the Basilian MS. in the Vatican, which *was* the only known Uncial of this book besides A and C, instead of being most imperfectly collated, has been published by both Tischendorf and Mai.

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I shall call this manuscript L; and thus the inconvenience will be avoided of using B for it as well as *the* Codex Vaticanus. Dean Alford says, "It is much to be regretted that the same symbol has been used to designate two manuscripts of such very different date and character." I so fully agree with the remark, that I make no apology for calling the Codex Basilianus of the Apocalypse L, hoping that for the future this may be its habitual notation.

(iv.) Addenda. Under this head, I hope to give, in such a form as may be conveniently used with the work, various things which were not available at the time of the preparation of the copy, or of its passing through the Press.

Of these the principal are of course the various readings of \aleph in the Four Gospels, and those of B in the former part of the New Testament whenever the printed text of the MS. corrects the collations. Besides, there will be such corrections of the edition as I have made from my own observations or have received through the kindness of others.

The Introduction is to contain a brief, but I trust distinct, statement of the critical principles on which I act; with an account of the materials and critical authorities employed.

The preparation of what remains to be done of the concluding part will not, I trust, be a work of much time; so that I hope by God's blessing to see before long the conclusion of many years of labour.

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