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978-1-108-00745-0 - The Book of Revelation in Greek Edited from Ancient Authorities

Samuel Prideaux Tregelles

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The Book of Revelation in Greek Edited from Ancient Authorities

Samuel Prideaux Tregelles (1813-1875) was a Cornish-born Biblical scholar who travelled to major libraries all over Europe to study ancient manuscripts with the aim of publishing a more reliable Greek New Testament than had been available to Luther and Tyndale. The 1844 edition of the Book of Revelation reissued here was his first major publication, and announced his larger project. Biblical textual scholarship was a burgeoning field at the time, and others working in the field included Tischendorf and Lachmann, both of whom Tregelles subsequently met. This book, containing the Greek text with a meticulous critical apparatus and an English translation provides a window into nineteenth century textual criticism. Tregelles gives a detailed history of the printed editions of Revelation and shows how he went beyond the received text in his own work, examining more than forty thousand variants to establish the most authoritative version of the text. Tregelles' criteria for evaluating the reliability of manuscripts, described in his Introduction, remain of interest to Biblical scholars today.

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ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

THE REVELATION OF
JESUS CHRIST.

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ΕΞ ΑΡΧΑΙΩΝ ΑΝΤΙΓΡΑΦΩΝ ΕΚΔΟΘΕΙΣΑ.

THE

BOOK OF REVELATION

IN GREEK,

EDITED FROM ANCIENT AUTHORITIES;

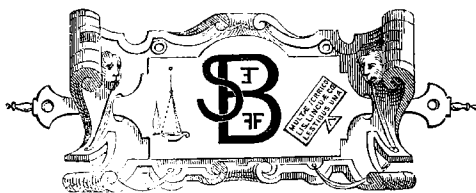
WITH

A NEW ENGLISH VERSION,

AND VARIOUS READINGS.

BY

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NOTICE.

THIS edition of the book of Revelation contains—

1. The Greek Text edited on the authority of ancient MSS. and Versions.
2. An English translation of the Greek Text.
3. The readings which may be considered as *probable*, whether more or less so.
4. The readings of the Elzevir edition of 1624.
5. A selection of all the various readings which are at all supported by ancient MSS., by *many* more recent copies, or by the earliest printed editions;—together with a classified statement of the authorities for such readings.

Also, an Introduction stating in full the principles on which the text has been formed, and an outline of Biblical Criticism as applicable to the text of the Revelation.

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INTRODUCTION.

I. THE OBJECT AND PLAN OF THE PRESENT WORK.

1. EVERY one who really values Scripture as the word of God, must regard the book of Revelation as being of considerable importance to Christians; this importance must be felt to exist wholly apart from any real or supposed ability to interpret the things which are written therein. No book of the New Testament is pressed upon our attention with more solemn sanctions; "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written in it;" this alone is sufficient to show us that if we desire, as believers in Christ, to have fellowship with the mind of God and to have our thoughts subject to His will, this book will occupy no small share of our attention. It may be that we have but little intelligence of its general structure, or of its specific interpretation, but still it is our place *to keep* the things written in it, even as Mary who though she little understood the things which were told her, yet kept them and pondered them in her heart. Surely as we hold fast the word of God in all its parts, we may expect, through prayer and the teaching of the Holy Ghost, to become more acquainted with the truths therein written both in their detail and their practical power.

These considerations will, I trust, suffice to show that an adequate motive exists for an attempt to exhibit the Greek text of the book of Revelation as correctly as possible, together with an English version suited to that corrected text. The *object* and *plan* will, I believe, be best understood from a brief account of the motives which led to the preparation and publication of the present work.

2. Several years have elapsed since my mind was particularly turned to the state of the Greek text of the New Testament,

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and the various revisions by Griesbach, Scholz, and others: this course of study brought before me very vividly the remarkable difference which exists between the condition of the common text of the book of Revelation and that of the rest of the New Testament: for whether we take Griesbach's or Scholz's text, (my examination was at the time pretty much confined to these), we find more corrections given as resting on critical data in this one book than we do in all the epistles of St. Paul taken together. This raised two thoughts in my mind, first,—what were the actual authorities on which the Greek text of this book was edited, and whether they really differed thus widely from the rest of the New Testament; and, second, when I was satisfied with the need that existed of using critical data for the correction of the text, I was impressed with the desirableness of giving the mere English reader the *results* of such revision, either by publishing a list of passages in which the reading in our authorised version ought to be emended, or else by publishing the English version of the book with the passages so corrected.

My desire to bring the results of critical labour before the mere English reader, arose from feeling how important it is for those who value the word of God to have it set before them as correctly as possible; and this will be especially seen to be the case when the fact is borne in mind (see § II. 5) that in several places the ordinary Greek text of the Revelation (and consequently of our version) rests upon no MS. authority whatever.

3. In carefully examining the authorities of MSS. and versions as given by Griesbach, I found however that in not a few cases I differed in judgment as to the readings to be preferred both from him and from Scholz; they both appeared to me to retain the readings of the common text in several passages, in which the evidence seemed to me very decisive against them; there were also other points on which I found that my judgment could not accord with either of these critics.

Hence it became needful to form a basis for the English translation which I contemplated; to this end I prepared a Greek text of this book, forming it according to the critical principles which I believe to be the most accurate. (see § IV. 2). This led me to a careful examination of the authorities cited by Griesbach and Scholz; and thus I found that in many cases so few of these were given, and in other cases they were stated with so little accuracy and precision, that it required a very

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careful revision (see § IV. 1) before I could use them satisfactorily.

After I had arranged the *authorities* and again revised the Greek text, I made the English translation; in which I did not seek to depart from the authorised version, except in cases in which this was necessary either on account of variation in the Greek text, or else because of something which was obviously capable of improvement.

4. It would have been unsuitable to have published the English translation alone; for as it contained many variations from any critical text with which I was then acquainted, it was obviously incumbent on me to give that text together with the version; neither could the text itself have been properly given without a statement of the authorities on which it rests; hence the various readings became a needful accompaniment. (On the revision of collations and the formation of the Greek text, see § IV. 1, 2). It has also been necessary to go into some critical detail by way of introduction.

5. I do not think that it is needful in this place to enter into any disquisition on the divine origin and authority of the book; I am writing for Christians, for those who through grace have believed in the name of the Son of God, and who believing have life through His name, and not as addressing those who wish to cavil and question as to the authority of Scripture.

I am perfectly aware that many feel a dread of any criticism being applied to the text of Scripture, regarding it as too sacred to be touched; now I wish most distinctly to state that because I reverence Scripture as being the word of God, I believe it to be of importance to bring every aid in our power to bear upon its text, in order that we may as accurately as possible read it in the very words in which it was given by the Holy Ghost.

I avow my full belief in the absolute, plenary inspiration of Scripture, 2 Tim. 3. 16. I believe the sixty-six books of the Old and New Testaments to be verbally the word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone: and *because* I thus fully believe in its verbal inspiration, I judge that it is not labour ill bestowed to endeavour to search into the evidence which is obtainable as to what those words are, and to exhibit the results of such investigation. I trust that this may suffice to hinder charges being brought of want of reverence for the book designed to make wise unto salvation; although I freely own that I have much more

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reverence for the more ancient copies, and for the text which they contain, than I have for those which are in common use.

Many have regarded attempts at critical revision of the text of the New Testament, as being connected not only with a want of reverence for the word of God, but also in a certain measure with unsoundness of doctrine as to the Godhead of Christ and other fundamental points. Such charges have no necessary connection with critical revision of the text, or with the results of such revisions, let the conductors of them be whoever they may. Bengel who led the way in such critical revision was free from every suspicion of being opposed to orthodox belief: Wetstein, a laborious collector of critical materials, can hardly be said to have formed a critical text, as he only noted in the *margin* such readings as he preferred; it is most true that his sentiments were decidedly *Arian*, and that his heterodoxy shows itself in his Prolegomena and notes. Griesbach was probably tainted with the rationalism of modern Germany to a considerable degree, but it would be very difficult to prove that his neology has influenced him in his critical text. Scholz, as being a Roman Catholic Professor at Bonn, may be supposed simply to adhere to the doctrines of that church. It is probable that most of the modern German editors are more or less imbued with *rationalism*; but still however incapable we may regard them of forming a true judgment of any subject connected with the word of God, it would be difficult to show that, in their choice of readings, they have rejected or adopted any except on critical grounds, whether sufficient or not.

If there were then any reason for connecting Biblical criticism with unsoundness of doctrine, it could only have arisen from persons who held such views having also paid attention to this subject. But this, instead of leading those who hold orthodox sentiments to avoid the subject, ought to induce them to take it up themselves, in order that they might not be under the necessity of receiving critical texts from doubtful hands.

It is perfectly true that passages *may* have been rested on, and used in argument for the support of the most important doctrines,—such as the Trinity, and the person of Christ,—which may on examination be found to rest on very slight critical authority; but this does not affect the *doctrines* themselves,—nay they may be said to stand by this means on a more sure basis of Scripture testimony, when everything which was insecure in itself has been taken away: sound criticism rightly applied will be a safeguard to the text of the word of God

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against the encroachments of ignorance and heterodoxy. A disputant may be found to uphold true doctrine by *misquoted* Scripture; in every such case it will be well to open the Bible, quote the passage fairly, and let the *doctrine* itself rest for support upon the passages which really apply:—just so with regard to any doctrinal statements in which the readings are doubtful:—let criticism in a Christian spirit and in true subjection to God's authority come in, let the passages be fairly read, and let testimonies to true doctrine be taken up from that which will bear the test of full examination. It is proper, however, to remark that *very few* passages will receive *any* doctrinal alteration, so that the reader need not suppose these observations to have at all an extensive application. Honest criticism will never touch one atom of orthodox or evangelical truth; it may exhibit the text of the word of God with more exactness, but the doctrines will be found the same, unchanged and unshaken. It is indeed a cause for thankfulness that God has preserved the Scripture unto us in such substantial integrity: it has been subjected to many casualties, it has passed through the hands of many copyists, but in doctrine and precept it is unchanged. I believe that it may most truly be said that the most faulty copy presents to us the doctrines and the duties of Christianity devoid of any material alteration. Of course the more exactly we know the very words of Scripture as originally inspired by the Holy Ghost, the more exactly have we the declaration of His mind set before us.

Men who are possessed of human learning and intellectual power may exercise their own minds on subjects of criticism; but those who through faith in the Lord Jesus Christ possess the knowledge of God, are alone able to look to Him for the blessed guidance of the Holy Ghost, who can give ability in forming an accurate judgment on evidence connected with the criticism of the sacred text.

Ungodly men may make an evil use of the word of God, and of the most blessed truths which it contains; this ought not to hinder Christians from using it aright; and just so do I deem should be our judgment with regard to Biblical criticism; *if* this has been misused by impugners of orthodoxy and truth, it only shows that we who fully acknowledge the Godhead and atonement of the Lord Jesus Christ, and the Gospel of God's grace in His name, and the Personality and Godhead of the Holy Ghost, ought to take good heed that we use this weapon aright, lest it should be supposed to *belong* to unhallowed hands.

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The object of textual criticism is of quite sufficient importance to interest Christians; namely the statement of the evidence as to the true reading of the text of Scripture; and it might have been almost expected that they would have regarded it as a subject peculiarly their own.

It will be necessary to give some account of the critical details which relate to the book of Revelation, in order to make the basis of the present work fully intelligible. These details are given at some length in order that they may afford the needful information to those who are not familiar with the subject,* and also because in a more condensed form it would be difficult to be really perspicuous.

II. STATE OF THE GREEK TEXT OF THE BOOK OF REVELATION.

1. Ancient writings, whether sacred or profane, have been transmitted to us by means of transcribers. The autographs of such works have long ago been lost. Hence various casualties may affect the state of the text and the readings, which never could have arisen had the works remained in existence in the handwriting of the authors. Copies which had been made from the originals were used as the exemplars from which others were again taken, and so the work of transcription continued during the successive centuries which preceded the invention of printing. Thus there are many works of great and undoubted antiquity of which there does not exist a single really *very ancient* MS. This does not affect the antiquity of the book, however much it may affect the state of the *text*.

The Inspired writings of the Old and New Testaments have been transmitted to us just in the same manner as other books; they have been liable to the same casualties in transcription, and the correctness of copies made has depended upon the diligence and accuracy of the transcriber. The fact of their having been "given by inspiration of God," has not and could not ensure

* On the subject of Biblical Criticism in general I may mention, "Lectures on Biblical Criticism. By Samuel Davidson, LL.D. Edinburgh, 1839." I know of no volume in English which gives so much information on the subject, and with as much correctness. Of course I do not vouch for *every* fact or *every* conclusion.

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perfection in the transcripts made, unless the copyists were also inspired;—as given by inspiration the whole was of God, the words were His as completely as were the two tables of stone “written by the finger of God.” But just as a copyist might err in transcribing the letters and words of the decalogue which God had thus written, so might he with respect to any other portion of Scripture; and it must not be looked at as want of reverence for the word of God, or want of belief in its verbal inspiration *in the fullest sense*, for this fact to be fully admitted.

2. *Various readings* are thus found in the copies of the Holy Scriptures as well as in other writings. Various readings are in their origin to works in MS. just what mistakes of the press are in printed books. They are the differences existing between different copies; the places in which the words or phrases vary, or are found in a different order, or in which one copy contains more or less than another.

Every one who has had any connection with the operations of printing, must be practically conscious of the sources of various readings. If a page of MS. were put into the hands of a compositor, he would almost undoubtedly make some errors in setting it up in type. In some places he might read the copy wrongly, in others might omit, in others might repeat some of the words before him, and there would probably be several errors in punctuation and orthography. The page of letter-press would on these accounts require a good deal of revision to make it accurately represent the page of MS. which had been sent to the printing office.

But if the page set up in type instead of being corrected were at once worked off with all its errors, and the copies so printed were put into the hands of fresh compositors, then new variations would undoubtedly arise. Some of the compositors might notice unquestionable mistakes and try to rectify them; in doing this they would not improbably depart yet farther from the original MS., and each one perhaps in a different way:—they would also be subject to the same causes of error as was the first compositor, and this too in a still greater degree from their having something more defective to work upon. Let the same operation go on a few times more, and we should have copies of the page, the general texture remaining the same, but with variations in particular parts,—some of them probably very considerable.

Now if the MS. page originally used had been lost, so that it could not be applied for the revision of the incorrect copies, the only way would be to take the copies such as they are, and by examining them amongst themselves to restore if possible the original readings. To this end the page as set up by the first compositor would be the most helpful, and would undoubtedly be nearest to the MS.; it would therefore be important to trace the *genealogy* of these printed copies. If the MS. copy had been put into the hands of more than one compositor, the page as set up by each of these would be a

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separate and important witness: the united testimony of such pages would lead one to something like a *certainly* as to the original reading.

This may serve to illustrate the causes and character of various readings, and the mode of critically dealing with them.

All the various readings to the New Testament must be ascribed either to *inadvertence* or *design*; *very few* however can be attributed to this latter cause: except, indeed, such as may have sprung from an attempt at *correction*: but probably *not one* (such attempts excepted) which can come under consideration with regard to the Apocalypse.

Various readings arising from inadvertence all belong to one class in general;—the transcriber having departed from his copy. Sometimes this was occasioned by the eye mistaking a word or phrase,—by *similar* words in appearance and sound being interchanged,—

(*e.g.* ὁμοίως & ὁ μισῶ, Rev. 2. 15,—μέλλει & ἔμελλον, 3. 2,—οὐτος & οὗτος, 3. 5,—ὀράσει σμαραγδίνω & ὄρασις σμαραγδίνων, 4. 3, &c.)

by expressions being substituted for others which were synonymous or were so regarded by the copyist,—

(*e.g.* the interchange of κοινῶς & συγκοινῶς, Rev. 1. 9,—πρῶτος & πρωτότοκος, 1. 17,—Ἐφεσίης & ἐν Ἐφέσῳ, 2. 1,—φάσκοντας εἶναι ἀποστόλους & λέγοντας ἑαυτοὺς ἀποστόλους, 2. 2,—δυνατοὶ & ἰσχυροὶ, 6. 15, &c.)

by omissions δι' ὁμοιοτέλευτον, *i. e.* when two words or sentences *end* alike, the eye passing on to the *second* termination, and thus omitting a word or phrase altogether;—

(*e.g.* τοῦ θανάτου omitted because of the following αὐτοῦ, Rev. 13. 12,—the words omitted from τοῦ θηρίου to τοῦ θηρίου, 13. 15,—from ὄνομα to ὄνομα in the common text, 14. 1;—the omission of ver. 4 of ch. 5, &c.)

by a similar mistake from words or phrases *commencing* with the same letters,—

(*e.g.* the omission of the words from καὶ ἐδόθη to καὶ ἐδόθη, Rev. 13. 7;—the omission of τοῦ γάμου in 19, 9, &c.)

Sometimes the copyist made too much use of his mind and memory, so that he inserted words in a passage where they did not belong, owing to their being found elsewhere in a similar connection;—

(*e.g.* the insertion of ὁ πλανῶν τὴν οἰκουμένην ἄλλην after Σατανᾶς in Rev. 20. 2, out of 12. 9,—δίστομος after ῥομφαία in 19. 15, out of 1. 16,—ταῖς ἐν Ἀσίᾳ after ἐκκλησίαις in 1. 11, out of 1. 4, &c.)

sometimes a copyist inserted an explanatory word or phrase, expressive of the thought which the copy before him conveyed to his own mind;—this led to the substitution of easy readings for those which were more difficult.

Hence such readings as κεκοπίακας καὶ οὐ κέμηκας, Rev. 2. 3,—τὴν λέγουσαν, 2. 20,—ἡ καταβαίνει, 3. 12,—οὐδενός, 3. 17,—λέγουσα, 4. 1,—ὁμοία, 4. 3,—εἶδον τοὺς inserted 4. 4,—εἶχον or ἔχον, 4. 8,—ἡμᾶς & βασιλεύσομεν, 5. 10.

Scholia which had been written in the margin of a copy sometimes were

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partially blended by a transcriber with the text; this has caused several erroneous readings, some of which are extraordinary and hardly credible.

Hence ζώντι εἰς τοὺς αἰῶνας τῶν αἰώνων added to the end of Rev. 5. 14,—καὶ ὁ ἄγγελος εἰσῆκε in 11. 1,—ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, 14. 5, &c.—the following may be taken as instances of *strange* readings arising from scholia, 2 Cor. 8. 4, δέξασθαι ἡμᾶς ἐν πολλοῖς τῶν ἀντιγράφων οὕτως εὔρηται καὶ οὐ καθὼς ἠλπίσσαμεν, so in the Codex Corsendoncensis; see Alter's Gr. Test. vol. 2. p. 594,—of a similar kind is Heb. 7. 3, ἐν ᾧ ὅτι καὶ τοῦ ἀβραάμ προετιμήθη. θεωρεῖτε κ. τ. λ. in the Complutensian text.

In the most ancient MSS. the interchange of vowels and diphthongs is very frequent, such as ε and αι, η and ει, ο and ω, η and ι, υ and η, αυ and αη, ει and ι, ου and υ. Some of these interchanges are of frequent occurrence, some are comparatively rare; they are, however, the source of many important variations.

Hence has arisen confusion between ἔγειρε & ἔγειραι, Rev. 11. 1;—and many other variations of the same kind; most of which, however, make no possible sense.

Abbreviations have also led to mistakes; IC, KC, OC, XC, YC, have been thus written for one another, or for other words which they resembled in appearance.

Additions were often made, such as Κύριος before or Χριστός after Ἰησοῦς: and short phrases of *common occurrence* were very often interchanged with equally common synonyms.

The *order* of words was very frequently changed, of which instances may be seen among the various readings on almost every page. The termination of a word was often assimilated to that which precedes or follows it.

The *ear* of a transcriber has sometimes misled him, for we find words or clauses substituted for one another which have nothing in common except *sound*.

(e.g. in Rev. 22. 14, μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν is the reading of the best authorities; in most copies this is changed into μακ. οἱ ποιῶντες τὰς ἐντολὰς αὐτοῦ, a reading which resembles the other in nothing but *sound*.)

In estimating the difficulty which a transcriber must have had to encounter, we must bear in mind the fact that ancient writing consisted of *undivided* capitals; thus a far greater labour of the eye and the attention was needful in producing a correct copy. The undivided words were much more difficult to read, and an unskilful copyist often made such blunders, as to render passages of his transcript wholly void of meaning. The following three lines from the Codex Ephræmi will manifest the comparative difficulty of reading the undivided uncial writing.

ΕΓΩΙΩΑΝΝΗΣΟΑΔΔΕΛΦΟΥΜΩΝΚΑΙΟΥΚΟΙΝΩΝΟCΕΝΤΗ
ΘΑΙΨΕΙ·ΚΑΙΒΑCΙΑΕΙΑΚΑΙΥΠΟΜΟΝΗΕΝΙΨΕΓΕΝΟΜΗΝΕΝΤΗ
ΩΤΗΚΑΑΟΥΜΕΝΗΠΙΑΤΜΩ·ΚΑΙΤΟΝΑΛΟΓΟΝΤΟΥΘΥ·ΚΑΙΤΗ

It will be observed that NH is omitted at the beginning of the third line, probably on account of the TH which had immediately preceded.

c

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3. The book of Revelation presents, as to its external history and its transmission, some features distinct from the rest of the New Testament. The number of copies which have come down to us, is far fewer than those of any other of the books. This may be accounted for in various ways: it was, probably, written at a later period than any other book of the New Testament, (for no objection can, I believe, be really brought against the testimony of Irenæus*), and thus the other portions of the Christian Scriptures were in use and circulation, most of them for forty, and some of them for fifty years previously.

It is very clear that this book was received and used both in the east and west, and was recognised both as to inspiration and apostolic authorship, for more than a century after it was written; and yet at a later period some objected, especially in the east, to admit its divine authority. The grounds of this objection were most trifling in themselves,—they were not based upon any appeal to facts or testimonies, and they directly contradicted what had been previously laid down by competent witnesses;—I mean witnesses who were competent to state what they knew to be the truth, (*e. g.* Justin Martyr and Irenæus).

In consequence of this book having been for a time comparatively disregarded, transcripts became of course less numerous; and although, before any very long time had elapsed, its authenticity and authority were owned by all who called themselves Christians, yet, from mistaken ideas as to the mysteriousness of its contents, &c. it was not commonly used like the rest of Holy Scripture in public assemblies.

Transcripts of the various parts of the New Testament were made just as there might exist demand; thus the copies of the four Gospels are very numerous, from their having been used both in public and private, but especially the former. Copies of the Epistles of St. Paul have also come down to us in considerable number; of the Acts of the Apostles and Catholic Epistles there are far fewer copies; but even these are numerous when compared with those of the Revelation.

It seems, indeed, surprising that a book which God has so emphatically pressed upon the attention of those who believe in the name of His Son, should have been for so long a period treated with comparative neglect; as if, although acknowledged to be of divine authority, it was not to be used and honoured as being indeed the word of God.

The copies being thus comparatively few, those which are *ancient* are

* “Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τὰ τέλει τῆς Δομετιανοῦ ἀρχῆς.”—*i. e.* A. D. 96.

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peculiarly rare; indeed, for more than a century after the printing of the Greek text no ancient copy of this book was known in the western part of Europe. Thus the history of the unprinted text of the Apocalypse presents to us much fewer facts than that of the other parts of the New Testament; and the scarcity of copies, instead of being favourable to the text being in a tolerably correct condition, was just the contrary; transcribers made more errors in their copies, and these were the less noticed from the book being read so little in public. The commentaries of Andreas and Arethas, which were written in the margin of some MSS., occasioned errors, from passages in the margin having often been confounded with the text.

Thus at the time when printing was employed to multiply and perpetuate books, there were hinderances in the way of a correct text of the Revelation being diffused in this manner, which did not apply in the same degree to the rest of the New Testament.

4. The first *printed* edition of the book of Revelation, as well as of the rest of the New Testament in Greek, was that contained in the Polyglott Bible which was edited and printed at the expense, and under the auspices of Cardinal Ximenes. This Polyglott Bible was printed at Alcalá, in Spain; and it is from the Latin name of that town, (Complutum), that the work has been ordinarily called the Complutensian Polyglott.

The portion of the work which contains the New Testament,* was edited by Ælius Antonius Nebrissensis, Demetrius Cretenensis, Ferdinandus Pitianus, and Lopez de Stunica; the last mentioned being apparently the most learned of the whole.

The volume which contains the New Testament in Greek and Latin appears, from the subscription at the end of the Revelation, to have been completed January 10, 1514.

The actual *publication* of the work did not, however, take place for some years; hinderances appear to have been thrown in the way previous to the death of Cardinal Ximenes, and it was not until March 22, 1520, that Pope Leo the Tenth gave his formal sanction to the publication taking place. The Pope speaks of the Cardinal having died without obtaining his permission for the publication, and he mentions this as a necessary preliminary; it is not, however, probable that he would have made any objection, for the work was dedicated in the prologue to himself, and he was thanked for having furnished MSS. from the library of the Vatican to aid in its execution: and further, when Erasmus's Greek and Latin New Testament was published, Pope Leo had shown, by a letter expressive of his approbation, how much he esteemed such a work. In this, as well as in most other things, he manifested how desirous he was to be esteemed a patron and promoter both of the arts and of *literature*: into the questions of the circulation of the word of God, whether in the original languages or in translations, and what the effects of their circulation might be, he does not seem to have inquired.

* Nouum testamentum grecc & latine in academia complutensi, nouiter impressum.

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The *publication* of the Complutensian text of the New Testament may be dated from the time when the sanction of Pope Leo, addressed to the Cardinal's executors, was received in Spain; it appears, however, that for about two years from the date of the sanction, the copies were not at all widely diffused; this may be judged from the fact that Erasmus had not, in 1522, yet seen this edition.

The first edition which was *published*, was that of Erasmus, in 1516; for although it was not *printed* until after the Complutensian edition, it was the first to be circulated, no hinderances having been thrown in the way.

The first edition of the New Testament, edited by Erasmus, contains the Greek text, a Latin version corrected from the Vulgate, and in the latter part of the volume copious annotations.* The date on the back of the title-page is, "Sexto Calendas Martias, anno M.D.XVI.;" that at the end of the dedication to Pope Leo the Tenth is, "M.D.XVI. Calendis Februariis;" at the end of the annotations, "M.D.XVI. Kalendis Martiis;" although at the conclusion of the whole volume there is "Mense Februario." It was printed at Basle by Froben.

It is not a little remarkable, and it shows, I think, the overruling providence of God, that at so short a time before the commencement of the Reformation these two editions of the original text of the New Testament should have been published; both of them sanctioned and approved by Rome, though really among the most important instruments for the establishment of evangelical doctrine.

This first edition of Erasmus appears to have been sold and circulated very quickly; it was dedicated to Pope Leo, who expressed his approval in a letter which Erasmus prefixed to his succeeding editions. Its execution, however, was extremely hurried; it was first proposed to Erasmus that he should edit such an edition on April 17, 1515, only nine months and a half before the printing was completed. It also appears that the printing had not commenced in September, 1515, for at that time it had not been settled whether the Greek and Latin texts should be placed in parallel columns, or whether they should stand separately. Thus the whole period for the printing of the text and the annotations was less than *six months*, and during this time Erasmus was distracted with the multiplicity of editorial labour which he had in hand; so that he might well say of this Greek Testament, "Præcipitatum fuit, verius quam editum." The marks of this extreme haste are traceable in many parts, in the book of Revelation very particularly.

This edition was reprinted at Venice, in 1518, in the same volume as the Aldine LXX. The second edition of Erasmus is dated 1519; the third 1522; in both of these there are some slight alterations in the text; (1 John v. 7, was first inserted in the third edition); in 1527 Erasmus's fourth edition

* Novvm Instrumentum omne, diligenter ab Erasmo Roterodamo reognitum & emendatum, non solum ad græcam veritatem, uerumetiam ad multorum utriusq; linguæ codicum, eorumq; ueterum simul et emendatorum fidem, postremo ad probatissimorum autorum citationem, emendationem et interpretationem, præcipue, Origenis, Chrysostomi, Cyrilli, Vulgarij, Hieronymi, Cypriani, Ambrosij, Hilarij, Augustini, una cum Annotationibus quæ lectorem doceant, quid qua ratione mutatum sit.

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appeared, in the preparation of which he was aided by the Complutensian text; this he used especially in the Revelation; for out of one hundred changes of reading which he made in this edition, Mill states that *ninely* relate to this book alone. Erasmus's fifth and last edition appeared in 1535.

5. The primary printed editions from which those in common use have sprung, being thus the Complutensian and that of Erasmus, it becomes a point of some importance to inquire what the respective sources were from which these editions flowed.

The Complutensian editors speak in high terms of the antiquity and value of the MSS. which they used; it may, however, be safely questioned whether they were good judges on a point of criticism such as this is. We are now much more competent than they were to judge of the age as well as the value of MSS.; and the character of the readings found in their edition is such as to show plainly that the copies which they used were pretty fair samples of the more modern Greek MSS., such as were currently circulated from the tenth century and onward.

They have been accused of altering the Greek text in order to conform it to the Latin, which stands by the side. If this be brought as a general charge it is undoubtedly false; but if it be only applied to the text, 1 John v. 7, and a very few other passages, I suppose that every one who knows anything of biblical criticism, and has examined the subject, will now acknowledge it to be true.

In the book of Revelation their text differs considerably from that in common use; this book has been spoken of as the best executed part of their edition. This may, however, be regarded as very doubtful; they appear throughout to have followed the ordinary Greek copies, and these in the Revelation were decidedly more correct than that which afterwards obtained general circulation. Very little is known of the MSS. used by the Complutensian editors; they are, however, *now* supposed to be preserved in the university of Alcalá.

The MSS. used by Erasmus are better known; the greater part of them still remain at Bâsle; that, however, which was used for the Revelation is now wholly lost: it was one which he had borrowed from Reuchlin, the only MS. of this book which he could procure.

It is certain that he did not make the best use of the MSS. to which he had access; in fact it was impossible for him to do so in the hurried manner in which the work had to be executed; and in some places in which he supposed his Greek MS. of the Acts to be defective, it is almost certain that he translated words from the Latin Vulgate into Greek, and inserted them in his text.

In editing the Revelation he laboured under great disadvantages. The one MS. of which he had the use appears to have been in a mutilated condition. It contained the Greek text with a commentary interspersed, and he had to separate the words of the text as well as he could. In not a few places he clearly took the commentary for the text, and thus inserted readings found in no Greek MS.; where his MS. was altogether illegible he appears to have relied on the Latin Vulgate, and to have supplied words in the Greek

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by retranslating them from it. We *know* that this was the case with the last six verses of the book; in his MS. they were wholly wanting, owing to its mutilated condition, and he ventured on the bold expedient of supplying them by his own translation from the Latin: this he acknowledges himself, (see § V. 3). Hence we cannot wonder that in his fourth edition he should have made several alterations in the text of this book on the authority of the Complutensian copy; and yet there are readings in the last six verses, only springing from his translation, which are still retained in the commonly used text of this book.

It must be obvious to the Christian reader that the word of God ought never to have been edited with such precipitancy, or with such liberties taken with the text: indeed it may be regarded as a cause for thankfulness that more incorrect readings were not thus introduced into the printed copies than was actually the case.

The fourth and fifth editions of Erasmus are *substantially* the Greek text now in common use; the fifth edition was followed with very little variation by Robert Stephens in his third edition, 1550.* Stephens's third edition was the basis of the five published by Beza, and also of the Elzevir editions of which the first was published in 1624.†

In this country Mill's Greek Testament is the text most commonly reprinted and used; this *text* is merely a repetition of Stephens's third edition, with a few errata corrected. On the continent, until of late, the Elzevir text was professedly followed; but from examination I find very few of these editions (probably not one) really follow throughout the Elzevir text; in places in which it differs from the Stephanic they sometimes follow the latter; and sometimes they differ from both.

The ordinary copies of the Greek Testament spring thus from the fifth edition of Erasmus, in which the book of Revelation was (as has just been shown) in a very unsatisfactory state.

6. It is not surprising that labour should have been bestowed, from time to time, in collecting critical materials for a more correct text of the New Testament in general, and of the Revelation in particular.

The third edition of Robert Stephens (just mentioned) contains various readings from the Complutensian edition, and from MSS. which might have been used to advantage for the correction of the text. Beza often mentions various readings, and sometimes has followed them. The first considerable collection of various readings to the Greek Testament is that contained in the

* Τῆς Καινῆς Διαθήκης Ἑσπερία . . . Novum JESU Christi D. N. Testamentum. Ex Bibliotheca Regia. Lvettiae, MDL.

† Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regiis aliisque optimis editionibus cum curâ expressum. Lugduni Batavorum, Ex Officinâ Elzeviriana. CIJICXXIV. It has been said that wherever Beza's text differs from that of Stephens, it is followed by the Elzevir editions; this is very incorrect; in the Revelation alone the Elzevir text agrees with Stephens in TWELVE places in which Beza differs; in NINE places the Elzevir text follows neither Stephens nor Beza. On this as well as many other questions as to detail of facts, the critical sketch given by Professor Moses Stuart in his recent notice of Hahn's Greek Testament in the "Bibliotheca Sacra," requires much correction.

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sixth volume of Walton's Polyglott (1657); in the Revelation, however, from the paucity of MSS. these are very meagre. Bishop Fell followed in this course of making critical collections in his edition (1675).* A great advance was made by Mill, whose edition, published in 1707, prepared with long and patient labour, laid the basis of critical emendation of the Greek text.† The first, however, who really *applied* the various readings which had been collected from MSS. and ancient versions was Bengel, in 1734. He had true reverence for the Scripture as being the word of God, and this was the motive which induced him to edit his Greek Testament.‡ In the Revelation he followed the MS. authorities which had then been collated; this was done on the express ground that it had been originally edited on such very insufficient authority of MSS., and in part on the authority of none. In the other books of the New Testament he selected readings for his text from the different printed editions, and placed those which he judged still better on critical grounds in the margin. Bengel was the first to call attention to the connexion of certain MSS. with others, so that they might be divided into *families*.

The materials for the criticism of the text were greatly increased by the publication of Wetstein's Greek Testament in 1751–2.§ His critical ability in forming a text, and even in judging of the value of MSS., was probably very much below his industry in collation, and in bringing together critical materials. The readings which he prefers he has placed in the margin.

In the latter part of the last century and the commencement of this, the stock of critical materials was greatly increased, and the labours of Griesbach led the way to a more general revision of the common Greek text. || His

* Της Καινης Διαθκης απαντα. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus, et Antiquis Versionibus Collectæ. Oxonii. M.DC.LXXV. The collation of the Alexandrian MS. was the most important part of the critical apparatus here given, as was the case also in Walton's Polyglott, where its readings (so far as they were given) were placed throughout under the Greek text.

† Η Καινη Διαθκη . . . Cum Lectionibus Variantibus MSS. Exemplarium Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum; et in easdem notis, &c. Studio et Labore Joannis Millii S. T. P. Oxonii. MDCCVII.

‡ Novum Testamentum Græcum ita adornatum vt Textus probatarum editionum delectam Margo variantium lectionum in suas classes distributarum locorumque parallelorum delectum Apparatus svbivinctus criseos sacrae Millianæ præsertim compendium, linam, supplementum ac fructum exhibeat inserviente Io. Alberto Bengelio. Tubingæ . . . MDCCXXXIV.

§ Novum Testamentum Græcum editionis receptæ cum lectionibus variantibus Codicum MSS., Editionum aliarum, versionum et Patrum . . . Opera et studio Joannis Jacobi Wetstenii. Amstelædami. MDCCCLI. Tom. ii. MDCCCLII.

|| It is altogether foreign to my present object to enter into any particular account of Griesbach's System of Recensions of the Greek Text. It will suffice to say that he tried to carry out the hints proposed by Bengel as to the *families* into which Greek MSS. might be distributed. He divided them into three classes *Alexandrian*, *Western* and *Constantinopolitan*. Almost all the very ancient MSS. belong to the two former of these divisions, the mass of modern copies to the last. This system of Recensions is wholly inapplicable to the Revelation of which we have so few ancient MSS. Various other systems have since been proposed; Scholz divides all MSS. into *Alexandrian* and *Constantinopolitan*,—uniting the two first of Griesbach's classes. He professes almost invariably to prefer the readings of the latter class, *i. e.* of the mass of modern MSS. I believe that his classification is pretty correct in point of fact; though it would be more truly stated if the division were between *ancient* readings (which may themselves admit of *classes*) and *later* readings; contrary to Scholz I should decidedly prefer the *former*.

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first edition was published in 1775-7; his second and principal edition in 1796-1806.*

The following additions were made to the stock of critical materials for the text of the Revelation. In 1785 Matthæi published, in the twelfth volume of his Greek Test., the collations of *six* MSS. mostly at Moscow. In 1786 those of *four* MSS. at Vienna were published by Alter. About the same time Birch made his collations, which have a peculiar value on account of their importance; in this book these extend to *ten* MSS.; they were not published until 1801. Various single MSS. were also collated and published by different individuals; and one of the most important steps was the publication of the Codex Alexandrinus by Dr. Woide in 1786.

From the time of Griesbach many editors have published texts differing from that which had been in common use; few of these require any particular notice in this place. Scholz, after making an extensive examination of MSS. not previously collated, published an edition in 1830-36; † in this his endeavour was to establish a text on the authority of the mass of consenting MSS.; this led him in general to prefer the many later copies to those which are the most ancient. In his second volume, however, he appears to have departed from this principle, commonly for the better.

In 1831, Lachmann, acting in partial conformity to a plan laid down by the celebrated Bentley, published an edition in which the authority of ancient MSS. was absolutely followed. ‡ In this, however, he acted rather mechanically than critically, especially in the Revelation, of which there are so few ancient copies. Bentley's principle, however, I believe to be perfectly sound; that in the text of the New Testament, the authority of the ancient MSS. is to be taken as of *primary* authority, and especially when connected with the most ancient and most literal versions; so much so that it is only the necessity of the case which can warrant our departing therefrom, and even then we must have competent witnesses, such as versions and other MSS. Indeed, except in the Revelation, I suppose that we should not be obliged ever to resort to the more modern copies as the ground of a reading.

This was the principle upon which I had in some measure acted before I

* *Novvm Testamentvm Græce. Textvm ad fidem Codicvm Versionvm et Patrvm Recensuit et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Tom. i. 1796. Tom. ii. 1806.* Griesbach also published a manual edition in 1805; this was reprinted in 1825 and it is stated on the title-page to be "editio nova non tamen mutata," it is however "mutata" very seriously; the errata are of considerable importance.

† *Novvm Testamentum Græce. Textum ad fidem testium criticorum recensuit, lectionum familiarum subiecit, e græcis codicibus manuscriptis, qui in Europæ et Asiæ bibliothecis reperuntur fere omnibus, e versionibus antiquis, concilii, sanctis Patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas addidit, &c.* Dr. J. Mart. Augustinus Scholz. The *text* of Scholz corrected as to errata, punctuation, &c. has been twice printed in England, in "the English Hexapla," 1840, and in the "Critical Greek and English Testament," 1841; in this latter edition collations are subjoined of the texts of Griesbach and others. Although I can by no means admit that Scholz has proved the superiority of the Greek MSS. which he prefers, and although many things connected with his edition are unsatisfactory, yet it must be admitted that his *text* is really preferable to that in common use.

‡ *Novvm Testamentum Græce, ex recensione Caroli Lachmanni. 1831.* He has since commenced another edition in which he appears to attempt more fully to carry out Bentley's plan of comparing the Greek and Latin texts: *Novvm Testamentvm Græce et Latine. Carolvs Lachmannvs recensvit. Philippvs Bvttmannvs Ph. F. Græcæ Lectionis Avtoritates Apposvit: Tomvs Prior. 1842.* If the second volume of this edition be yet published I do not know, but I have not seen it.

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knew of or had attended to Lachmann's edition, although since its publication;* and to this book (see § I. 2, 3) I have first sought to apply these principles of criticism. I was compelled to lay aside, for a time at least, my labour connected with the Greek Testament as a whole.†

When the present work was nearly completed, the Greek Testament of Tischendorf was published.‡ This has certainly in the Revelation met my judgment far more than any critical text with which I am acquainted; it led me to examine the authorities with particular care in the places in which my text differs from his. Tischendorf has since edited the Codex Ephraemi (§ III. 2, C), which was published just when the printing of the present work (after some unavoidable delays) was about to commence. This has been of peculiar importance to me while giving the whole another revision; indeed the importance of this MS. has been far more than compensation to me for previous hinderances. It was published just as I was meditating how I might procure from Paris certain information as to the reading of this MS. in several passages in which it was not cited by Wetstein.

The mode in which the critical materials were brought together and used, will be detailed below. (See § IV. 1, 2).

* I paid no very particular attention to Lachmann's text after I knew of his edition in consequence of having mistaken his choice of critical materials. He has termed the authorities *eastern* or *Asiatic* which others have usually called Alexandrian (and Western); hence I supposed that his critical system was in some measure identical with that of Scholz, whereas in fact it is the direct contrary. Lachmann's new nomenclature misled me as well it might; nor have I been alone in this; Dr. Davidson (Biblical Criticism, p. 28) says in speaking of MSS. —“Scholz, Lachmann, Rink, &c. favour the *Asiatic*.” Lachmann is here placed in the very *juxta*-position which he would wish to shun, but it is all in consequence of his own contradictory nomenclature. On the whole subject of recensions and classification of MSS. a good and lucid account will be found in Dr. Davidson's work, p. 227, *sg.*

† I still, however, have this object before me, for which I commenced my preparations several years ago. I still trust, “if the Lord will and I live,” to prepare a manual edition of the Greek New Testament, containing the text edited on ancient authority, entirely irrespective of modern and commonly received readings, together with a careful collation of all the more ancient MSS. so far as they are attainable. The plan, which at a considerable time since occurred to my mind, was to give the Greek text together with the readings of ancient authorities *only*;—this led me to examine the principles on which such a text should be formed, and I have no hesitation in stating that I believe the combined use of ancient MSS. such as A B C D L &c. with versions (as witnesses of the insertion of *clauses*, &c.) would set such a text on a satisfactory critical basis.

‡ *Novum Testamentum Græce*. Textum ad fidem antiquorum testium recensuit, brevem apparatus criticum una cum variis lectionibus Elzeviriorum, Knappii, Scholzii, Lachmanni subjunxit; argumenta et locos parallelos indicavit; Commentationem isagogicam notatis propriis lectionibus Edd. Stephanicæ tertiæ atque Millianæ, Matthaicæ, Griesbachianæ premisit Aenoth. Frid. Const. Tischendorf. 1841. The Prolegomena contain a valuable discussion on the critical principles laid down by Scholz, with a statement of the *facts* by which those principles are controverted. In mentioning Tischendorf's name it is in a manner incumbent to protest against his subsequent conduct as a New Testament editor;—he has published at Paris an edition in Greek and Latin in which the Vulgate is made the standard to which the Greek text is conformed in every place in which *any* MS. authority accords with the Latin readings. He has not taken the ancient copies of the Vulgate, but the modern Clementine text as sanctioned by Romish authority; and yet Tischendorf can elsewhere boast about the Reformation. In a postscript which he has since appended to the unsold copies of his previous edition, (dated from Naples, the feast of St. John the Baptist, 1845), he states that his Paris edition (meaning I believe *another* which I have not seen) was particularly intended for the use of the French and *English*; I trust that we may be preserved from using Greek Testaments avowedly conformed to a Romish standard, such as the Paris edition of Tischendorf now before me. No Romanist ever ventured to publish such an edition. I am under considerable obligation to Tischendorf for his critical labours in publishing the Codex Ephraemi, but I have felt myself obliged for the sake of truth and the integrity of God's word to speak faithfully of his Paris edition in Greek and Latin.

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III. SOURCES OF EMENDATION OF THE GREEK TEXT.

1. The sources of emendation of the text, or of editing it more correctly, are MSS., ancient versions, and the quotations of early writers; in other words, these are the channels through which the New Testament Scriptures, as unprinted, have been transmitted to us.

In the Revelation, since the *ancient* MSS. which we have are very few, our evidence of this kind for the true reading is proportionally scanty; the later MSS. also are comparatively not numerous; several of these afford valuable aid.

The more ancient MSS. are written in large or uncial letters, without any divisions between the words;—the later MSS. are written in *cursive* letters, with breathings and accents, the words divided;—they appear to be all of later date than the ninth century, most of them much more recent; some of these, however, (such as 38), are manifestly transcripts of a much older text. Many MSS. were corrected after they were written, and hence the difference between readings *à primâ manu*, and those proceeding *à correctore*. These corrections are often much more recent than the text, and the readings are often very inferior; sometimes corrections proceeded from the copyist himself.

Ancient versions are more to be regarded as evidences of the general contents of a book, and of its several parts, than of the *words* themselves; with respect to whole clauses their testimony is very important, and so too with regard often to more minute points; but still it is not unfrequently doubtful which of two readings a version supports; and it must also be borne in mind that versions like the original have come down to us through the hands of copyists, so that we are often glad to have recourse to the most ancient MSS. of these which we can procure.

Ancient citations would be of much more importance, if we could be sure that writers quoted from the Greek text as they had it; it is pretty certain that they often relied on their memory, and besides this the copyists and editors of their works often altered citations so as to adapt them to the readings with which they were familiar. With these cautions, such citations may be used as subsidiary evidence. (See on

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this subject Dr. Davidson's "Biblical Criticism," p. 118, *sq.*) On these accounts citations from ecclesiastical writings have not been here given amongst the various readings, although their testimony has not been overlooked in the formation of the text; in the Revelation, however, they afford singularly little aid.

To these three sources of emendation, or rather of transmission, some have had the temerity to add *critical conjecture*; this *may* be tolerable in editing profane writings; but even there it would be a great liberty if many copies of the author were in existence. But to use critical conjecture with regard to the word of God is to act in a manner wholly unjustifiable. When this is done, then charges of innovation and want of reverence for God's holy word may indeed be brought. Nothing of the kind will be found in the text here given. I mention this expressly, because it is not long since a Greek text was edited in this country, with a preface, in which the needlessness and temerity of critical conjecture was strongly stated, (together with some objections to the free use of MSS. authorities), and yet *in the text* words were marked in a few places as "probably spurious," wholly on *conjectural* grounds, and some suggestions of the same kind were inserted in the notes.

2. The following is a list of those Greek MSS. which contain the Apocalypse, either in whole or in part, which are written in large or uncial letters.

A. CODEX ALEXANDRINUS, preserved in the British Museum. This MS., which contains all the books of the Old and New Testaments, either entire or mutilated, was presented by Cyrillus Lucaris, patriarch of Constantinople, to king Charles I. Its supposed date is the *fifth century*, and it appears probable that it was written at Alexandria. The New Testament was published from this MS. in types cast so as in some measure to resemble the writing of the MS. in 1786, under the editorial care of Dr. Woide, whose prolegomena contain much valuable information relative to ancient MSS. in general.* The Old Testament has been also published from this MS. more recently under the superintendence of the Rev. H. H. Baber.

This MS. contains the Apocalypse entire; its readings present a *general agreement* with the other very ancient authorities; so that in those portions of the Apocalypse which are contained in no other *ancient* copy, its readings, especially when supported by other authorities, are entitled to considerable attention. For this present work the readings of this MS. have been taken from the printed edition.

B. A MS. formerly belonging to the monks of the convent of St. Basil in Urbe, and numbered in their library CV. It is now, according to Scholz, in the Vatican Library. In Blanchini's Evangelarium Quadruplex, Part I.

* Novum Testamentum Græcum e codice MS. Alexandrino qui Londini in Bibliotheca Musei Britannici asservatur, descriptum a Carolo Godofredo Woide. MDCCCLXXXVI.

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p. DV. there is a fac-simile of the MS., which is commonly referred to the seventh century. This MS. contains homilies of Basil and Gregory of Nyssa, amongst which (from p. 249 to 268) stands the book of the Revelation. The Greek text has the accents, which are said to be *à primâ manu*; but if a judgment may be formed from the specimen given by Blanchini, they are not placed with much precision.

A correct description and examination of this MS. is yet a desideratum; for although it was professedly collated for Wetstein by order of Cardinal Quirini, yet the mere inspection of the variations noted, (which are given in one place in Wetstein's Greek Testament, vol. 2, p. 894-6), suffices to show either that the MS. must have many chasms, or else that it has been very imperfectly collated; I should think it probable that *both* of these deductions were true.

I have used the collation as printed in Wetstein, where the variations of the first few verses (from Blanchini) and of the last two chapters stand in their place under the text; the rest of the collation (from its not having arrived in time) stands as a kind of Appendix.

Care must be taken not to confound this MS. with the celebrated and very valuable Codex Vaticanus, 1209, which in the Gospels, Acts, and Epistles, is designated by Wetstein, and those who have adopted his notation, by the same letter B.* The Codex Vaticanus, 1209, is defective in the Revelation, (which has been supplied by a modern hand, see No. 91); *this* MS. is far more recent, (probably by three centuries), and much less valuable.

This MS. can of course be only regarded as an authority in places where it has been *expressly cited*; no inference can be deduced from its silence.

C. CODEX EPHRAEMI, in the Royal Library at Paris. This MS. is so named from its being a *codex rescriptus*,† of which the later writing contains some of the works of Ephraem the Syrian. This MS. appears to have originally contained the Old and New Testaments, but it is now in a very mutilated condition. Wetstein employed a great deal of labour in deciphering the ancient writing and collating the text,—a work of no small difficulty. His collations have been used by subsequent editors, but they are now wholly superseded by the publication of the MS. itself. This took place subsequently to the preparation of the present work, and the readings thus brought to light have in several instances modified the results to which I had previously arrived, partly misled by want of evidence, partly by that which was erroneous.

Before the publication of the MS. means had been taken for bringing the ancient writing to light more effectually. This was apparently done at the instance of Fleck, who visited Paris in 1834. The MS. was subjected to a chemical process, and the object desired was very successfully accomplished.

The text of the MS. was edited by Tischendorf in 1843. He has prefixed

* This mistake has been actually made: from the manner in which it is mentioned in Tischendorf's Prolegomena (p. lxxix) a reader would be in great danger of identifying these very different MSS. Dr. Davidson appears to have overlooked this MS.

† Scarcity of writing materials led copyists not unfrequently to erase older MSS. in order to substitute something more modern. Of all the codices rescripti of the New Testament this is by far the most important; the rest are mere fragments; it is worthy of notice, however, that they all, or almost all, are authorities which confirm the readings of the other most ancient documents.

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valuable critical Prolegomena, and there is an interesting fac-simile appended, exhibiting both the ancient and the more recent writing.*

This MS. is probably the most ancient of those which have come down to us that contain this book; its text exhibits a very general agreement with the Alexandrian MS., so that they serve in a great measure to confirm each other as transmitting the ancient text. It is, however, defective in many places; the hiati in the Revelation are the following:—

The 1st verse of chapter 1 is obliterated; it commences *ὁς ἐμαρ-
τύρησεν.*

From *ἤλθει οὖν καὶ μετα*—iii. 19, to *-κύνησαν* (in *προσεκύνησαν*), v. 14.

From *οὗτοί εἰσιν*, vii. 14, to *καὶ οὕτως*, ix. 17.

(From vii. 17, *δάκρυον* to viii. 4, *ἐνώπιον τοῦ Θεοῦ* stands in the place of chap. x. 10, *ἔφαγον* to xi. 3, *χιλίας*; the latter passage being in consequence entirely wanting.)

From *πνεύματα τρία ἀκάθαρ*—xvi. 13, to *παντὸς ὀρνέου*, xviii. 2.

From *οἱ μικροί*, xix. 5, to the end.

[These hiati have been specified very inaccurately by Scholz.]

Hence it will be seen that about *nine* of the chapters of this book are deficient in this MS.; the ancient vellum having been destroyed probably at the time when the parts of the book which still exist were erased for the purpose of being devoted to a new object.

Thus the Revelation has only come down to us in three ancient MSS.; one of these (in itself the most valuable) is grievously mutilated; another is but partially described and collated, so that in a considerable portion of this book the Alexandrian MS. is the only *ancient MS.* authority to which we can have recourse.

3. The following is a list of the Greek MSS. in *cursive* letters which contain the Revelation.

(1.) A MS. formerly belonging to Reuchlin; what has now become of it is wholly unknown. It was the only one of the Revelation used by Erasmus for his first edition; (§ II. 5); he describes it as very ancient: it appears, however, to have had a commentary (either that of Arethas or Andreas) with the text interspersed, so that Erasmus had to separate as well as he could the Greek words which belong to the text; in doing this he was aided by the Vulgate Latin. This MS. appears to have wanted the six concluding verses. Its readings can only be known from the first edition of Erasmus.

(2.) *CODEx REGIUS 237* (formerly 2869) in the Royal Library at Paris. It contains the Acts, Epistles, and Revelation, with Scholia. It was one of the MSS. used by Robt. Stephens for his third edition. He denotes it *ε'*. Collated by Wetstein, and examined by Scholz. It is supposed to belong to the tenth century.

(3.) The MS. used by Stephens, *ε'*, now unknown. The readings have been taken from the margin of Stephens's third edition.

* *Codex Ephraemi Syri Rescriptus sive Fragmenta Novi Testamenti e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi; eruit atque edidit Constantinus Tischendorf. 1843.*

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(4.) **CODEX REGIUS 219** (formerly 1886) at Paris, on vellum. It contains the Acts, Epistles, and Revelation, with Scholia. Of the tenth century, or later. Collated by Wetstein.

(5.) **CODICES** used by Laurentius Valla, (who died in 1458). These are cited in his annotations published by Erasmus in 1505. What these MSS. were, and where they now are, is wholly unknown.

(6.) **CODEX BAROCCIANUS 3**, (in the Bodleian Library), on vellum. It contains part of the Acts, the Epistles, and the Revelation. In the latter book it is defective from chap. 17. 10, to 18. 7, and also the three last chapters. Perhaps of the twelfth century.

(7.) **CODEX HARLEIANUS 5537**, on vellum. It contains the Acts, Epistles, and Revelation. It was written in the year 1087. It appears to be one of the best MSS. of the Revelation.

(8.) **CODEX HARLEIANUS 5778**, on vellum. It contains the Acts, Epistles, and Revelation; in this last book the last lines are defaced.

(9.) **CODEX BODLEIANUS 131**, (formerly Huntingdon). It contains the Acts, Epistles, and Revelation. Perhaps of the thirteenth century.

(10.) **CODEX MORI 1**, (now in the Cambridge Public Library D d 8, 49); it contains the Gospels written in 1297, and the Revelation by a more modern hand.

(11.) **CODEX PETAVII 2**. It contains the Acts, Epistles, and Revelation. The MS. appears to be much mutilated.

(12.) **CODEX ALEX. VAT. 179**, on vellum. It contains the Acts, Epistles, and Revelation, and has been but imperfectly collated. It is defective from 17. 9, to 14. Cent. XI. [Wetstein, Birch.]

(13.) **CODEX SEIDELIANUS**, on vellum. It contains the Acts, Epistles, and Revelation. Cent. XI. Defective from 18. 3—13.

(14.) **CODEX LEICESTRENSIS**. A MS. partly on vellum, partly on paper, containing the New Testament, but mutilated in parts. Cent. XIV. In the Revelation it ends at chap. 21. 1.

(15.) A fragment of the third and fourth chapters, written on a MS. of the four Gospels, **CODEX BASILIENSIS**. B. vi. 21.

(16.) **CODEX UFFENBACHIANUS**. It contains the Acts, Epistles, and Revelation. Cent. XV.

(17.) **CODEX COISLINIANUS 199**, on vellum. It contains the whole of the New Testament. Cent. XI.

(18.) **CODEX COISLINIANUS 202**, partly on vellum, partly on cotton paper. It contains the Acts, Epistles, and Revelation, the latter book being written on vellum. Cent. XI.

(19.) **CODEX COISLINIANUS 205**, on vellum. It contains the Acts, Epistles, and Revelation, written in the year 1079. The commencement of the Revelation, (as far as 2. 5), has been supplied by a later hand.

(20.) **CODEX VAT. 2080**, (formerly Monachorum S. Basilii, cxix.), Blanchini gives the *two last verses* of this MS. (Wetstein cites 20. 21. on chap. 22, ver. 11, perhaps for 21. 22.)

(21.) } Wetstein gives under these numbers two French MSS. cited by

(22.) } Bentley in his specimen of the last chapter of the Revelation.

Scholz has substituted for these, two Codices Vallicelliani D 20, & B 86 *but he has not once cited them*; the references which he gives to 21 and 22 are taken from Wetstein.