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Frederick Henry Ambrose Scrivener

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PLAIN INTRODUCTION

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FOR THE USE OF BIBLICAL STUDENTS.

BY

FREDERICK HENRY SCRIVENER, M.A.

OF TRINITY COLLEGE, CAMBRIDGE.

RECTOR OF ST GERRANS, CORNWALL.

In templo Dei offert unusquisque quod potest: alii aurum, argentum, et lapides pretiosos: alii byssum et purpuram et coccum offerunt et hyacinthum. Nobiscum benè agitur, si obtulerimus pelles et caprarum pilos. Et tamen Apostolus contentibilia nostra magis necessaria judicat.—*HIERONYMI Prologus Galeatus.*

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Frontmatter

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ADVERTISEMENT.

THE following pages are chiefly designed for the use of those who have no previous knowledge of the Textual Criticism of the New Testament; but since the Author has endeavoured to embody in them the results of very recent investigations, he hopes that they may prove of service to more advanced students. He asks the reader's indulgence for the annexed list of *Addenda et Corrigenda*, both by reason of the peculiar character of his work, and the remoteness of West Cornwall from Public Libraries. He might easily have suppressed the greater part of them, but that he has honestly tried to be accurate, and sees no cause to be ashamed of what Porson has well called "the common lot of authorship." He has only to add that he has not consciously borrowed from other writers without due acknowledgement, and to return his best thanks to the Rev. H. O. Coxe for important aid in the Bodleian, and to Henry Bradshaw Esq., Fellow of King's College, for valuable instruction respecting manuscripts in the University Library at Cambridge.

FALMOUTH, *September*, 1861.

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Frontmatter

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ADDENDA ET CORRIGENDA.

- Page 7, l. 31, for 16 read 20.
- p. 12, last line but one, for Acts xiv. read Acts xvi.
- p. 14, note, add: Yet Cod. Augiensis (F) reads $\kappa\pi\nu$ 1 Cor. ix. 1.
- p. 27, l. 17, read hieroglyphics.
- pp. 27, 28, Cod. Friderico-August. is Plate I. No. 3, Cod. Alexandrin. Plate I. No. 2.
- p. 29, n. 1, *phi* has the same lozenge shape in Cod. Bezae, p. 34, l. 13, and elsewhere.
- p. 30, l. 25, and p. 35, l. 6, for p. 28 read p. 29.
- p. 36, n. 2; p. 40 bis; p. 138, l. 8, for Sylvestre read Silvestre.
- p. 37, l. 3, for Plate I. read Plate III.
- p. 47, n.; p. 51, n. 2; p. 85, n. 2, for Horne II. read Horne IV.
- p. 57, l. 21; p. 83, l. 39; p. 95, l. 1; p. 110, l. 5; p. 135, l. 30, for 1711 read 1710.
- p. 85, n. 1, J. W. B. of the *Guardian* is now known to be the Rev. J. W. Burgon, M.A., Fellow of Oriel College, Oxford, whose delightful "*Letters to Home Friends*," are announced for republication. Mr Burgon has an unique and beautiful photograph of Act. i. 1—3? in Cod. B.
- p. 90, n. 3, Mr Westcott kindly points out that Dr Dobbin is quoting Tregelles' *Lecture on the Historic Evidence of the N. T.*, p. 84.
- p. 96, l. 34. Cod. Bezae is numbered Nn. ii. 41 in the Catalogue of Manuscripts at Cambridge.
- p. 99, l. 29. The letters in Cod. D, as a whole, are larger than in AB. Scrivener is engaged on a new edition of it, printed line for line in common Greek type, with Prolegomena, Notes and *fac-similes*, to be sold at a low price. He finds, by recent experience, that Kipling's accuracy is over-stated in pp. 88, 99.
- p. 106, l. 33. Add after "canons": $\tau\acute{\iota}\tau\lambda\omicron\iota$ and the larger $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\alpha$ in red (those of St John being lost): the church-notes seem *prima manu*. Each member in the genealogy in Luke iii. forms a separate line, as in Cod. B, (see p. 87).
- p. 110, l. 23: add: Another *fac-simile* is given in Silvestre, No. 76. Cod. M contains Eusebius' letter to Carpianus, a note in Slavonic, and others in a contemporaneous cursive hand.
- p. 115, ll. 16—24 is obviously the same fragment as N^b, p. 111, one of the most difficult to read I ever examined.
- p. 121, l. 6, for less read greater.
- p. 123, l. 14. I now observe that Hug (*Introd.* i. 283, Wait) divides the kindred Cod. G of St Paul into $\sigma\tau\acute{\iota}\chi\omicron\iota$ on the same plan.
- p. 126, l. 37. Cod. Zacynthius is just announced as ready (Sept. 1861). See also p. 347, l. 32.
- p. 137, l. 40, for de read des.
- p. 142. Cod. 1 was formerly numbered B. vr. 27 at Basle.
- p. 149, l. 1. Elsewhere (except in p. 150, l. 5; p. 152, l. 3) more correctly called by its modern name the *University Library*.
- p. 158, Cod. 124, for Nessel 118, read Nessel 188.
- p. 170, Cod. 311, for Reg. 303, read Reg. 203.
- p. 182, l. 20, for 187, read 181.
- p. 185, l. 12, for Psalter read Psalter.
- p. 187, Act. 4. Insert X between B and 20.
- p. 188, Act. 20. Add: 4^o, the Pauline Epistles precede the Acts and Catholic Epp. (see p. 61). One leaf is lost in Hebr. (Casley) and the manuscript is quite illegible in parts.
- p. 188, Act. 21. Add (Wetstein).
- p. 192, l. 24, Act. 72. For 97 read 96.
- p. 193, Act. 102. See p. 225 note, where the error is corrected.
- p. 197, Act. 178 is now Middle Hill 1461, Apoc. m.^{scr}
- p. 203, Paul 119, prefix an asterisk to this Codex.
- p. 206, Paul 213. From the reading ($\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \kappa\alpha\iota\ \pi\alpha\tau\epsilon\rho\epsilon\varsigma\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$) in Coloss. ii. 2 it is pretty clear that this is one of the 22 Barberini manuscripts mentioned in p. 157, Evan. 112.
- p. 208, l. 34, Apoc. 41 is Alexandrino-Vat. 63, not 69.
- p. 223, Apost. 2. Add: The lessons exactly correspond with those in our list (pp. 68—74): five of the Saints' day lessons are from the Catholic Epistles. This codex is written in a fine bold hand with red musical notes.
- p. 224, Apost. 44, 45 are respectively BB and CC of Missy, but 1633, 1634 of his Sale Catalogue.
- p. 272, l. 31. Spell Giorgi to be uniform with p. 116, l. 12, and p. 273, l. 7.
- p. 274, l. 20. Dean Ellicott (*Philipp. &c.*) marks an Arian tinge in the rendering of Phil. ii. 6—8 in the Gothic, which he praises as usually accurate and faithful.

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Frontmatter

[More information](#)

viii

ADDENDA ET CORRIGENDA.

p. 278, l. 20, &c. Ellicott, speaking from personal experience, "cannot in any way agree" with Tregelles' estimate of the Æthiopic, adding "in St Paul's Epistles I have found it any thing but the dreary paraphrase which he terms it" (*Philipp.* &c. Preface, p. viii. n. 2). On this point I can only record the contradictory judgments of others.

p. 306, l. 11, Luke xix. 4: add E³ after B.

p. 310, l. 39. I observe that Kuenen (*N. T. ad fidem Cod. Vatican.* Praef. p. li.) cites Æschyl. *Suppl.* 391 for κριμα, but adds "apud Nonnum a Stephano laudatum εἰς κριμα δισσόν ἐβην. Hinc sequitur scriptores N. T. omnes aequalium consuetudinem secutos κριμα dixisse." But how was Nonnus [v] an *aequalis* of the sacred writers?

p. 319, l. 6. *Spell* Gerhard à Mästricht, *uniformly* with p. 152, l. 36.

p. 329, l. 2. *Read and facsimiles* of Manuscripts (twenty-nine in all), the whole being &c.

p. 330, l. 17, for Wilkin's read Wilkins'.

p. 340, l. 12. *Read* one of the most celebrated philologists.

p. 400, l. 39. *Insert* Since before Dean Alford.

p. 425, l. 18. For *kai read ka*. The few stops are *inserted* for the reader's convenience.

p. 431, l. 23, for *vv. 9—12 read vv. 9—20*.

Postscript. We have not named in the body of this work the papyrus fragments of St Matthew and St James, said to have been unrolled by M. Simonides, and now in the possession of Mr Mayer of Liverpool, to which a marvellous date has been assigned. When *facsimiles* shall have been published and studied and compared with the originals, we shall be better able than at present to estimate their value.

I have reserved till this place the corrections to Dr Bloomfield's list of manuscripts, collated or inspected by him, which renewed examination has enabled me to make. My venerated friend has not distinguished in his Catalogue between the Harleian and Additional codices in the British Museum.

p. 186. Addl. 14774, *add*: A splendid copy, 4^o, κεφ. *τ* (red or gold), κεφ. *τ*, τίτλοι, *Am.*, *Eus.* (often omitted), *men.*, *lect.*, with illuminations (cost £34).

Ibid. Addl. 15581, *add*: 12^o neat, with leaves misbound. *Am.*, *Eus.* (mostly omitted), *lect.* secundâ manu, the Latin chapters later still.

Ibid. Addl. 16184, *add*: except the Apocalypse, in the usual *Greek* order (see p. 61), preceded by liturgical matter on paper and vellum, 37 or 38 lines on a small 4^o page. The gospels have κεφ. *τ*, *prol.*, κεφ., τίτλοι (*rubro*, almost obliterated), *Am.* (not *Eus.*), *lect.*, the Epistles *prol.*, κεφ. *τ*, Euthalian τίτλοι, *lect.*, with full *syn.*, and other matter at the end.

Ibid. Addl. 17469, 17741 are wrongly set down by Bloomfield as 17467, 17740 respectively.

p. 187. Addl. 18211, *add*: with 12 leaves *chart.* [xv] to fill up hiatus, κεφ. *τ*, τίτλοι, *Am.* (not *Eus.*), some *lect.*, from Patmos. F. V. J. Arundell, British Chaplain at Smyrna (1834), describes this copy, given him by Mr Borrell, and a Lectionary sold to him at the same time, in his "*Discoveries in Asia Minor*," Vol. II. p. 268. He there compares it with the beautiful Cod. Ebnerianus (*Evan.* 105), which it does not resemble in the least, being larger and far less elegant.

Ibid. Addl. 19387, *add*: 4^o, in the Museum Catalogue [xiv].

Ibid. Addl. 19389, *add*: τίτλοι, *Am.* (not *Eus.*), *lect.*, elegantly written by Cosmas, a monk; bought of Simonides, 1853.

p. 207, l. 3. Codd. 5540, 5742 are neither Harl., nor Addl. I cannot set right these false references.

Ibid. l. 4. Addl. 19389 must mean 19388 [xiii or xiv], 4^o, small but very neat, bought of Simonides, 1853. Here again the Pauline Epp. precede the Catholic (begins 2 Cor. xi. 25, ends 1 Pet. iii. 15), the Acts being absent. *Prol.*, *lect.*, Euthalian κεφ.

pp. 218, 219. Evst. 151 and 152 were also inspected by Bloomfield.

p. 223, l. 9. Cod. 536 is neither Harl. nor Addl., and I cannot explain the error. *Dele* Codd. 1575, 1577. Addl. 5153 is [xii or xi], 4^o, 2 vol., *mut.*, in bad condition, with red musical notes, and some leaves supplied on paper and vellum. We have omitted Bloomfield's 5684 (Harl., not Addl.) as being *Evan. G* (see p. 106).

Ibid. Addl. 18212 [xii] 4^o, much *mut.* at the end, with red musical notes and an older leaf from the Old Testament prefixed.

Ibid. Addl. 19460 [xiii] 4^o small, is very coarsely written, imperfect, and in bad condition.

Ibid. Addl. 19993 [xiv] 4^o small, *chart.*, damaged, but in a bold hand. At the beginning is an *Avertissement*, signed G. Aloïson, which ends literally thus: "Je l'ai acheté seulement pour le sauver des mains barbares qui allaient le détruire entièrement au prix de sch. 15 à Chypre, A.D. 1851."

p. 225, l. 35. From our totals we must strike off two codices of St Paul and three Evangelistaria, which we cannot recognise, but 19388 must be added to the list of the Catholic Epistles; thus our total of known cursives is 1456.

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Frontmatter

[More information](#)

CONTENTS.

CHAPTER I.

	PAGE
PRELIMINARY CONSIDERATIONS.	1

Various readings in the text of Holy Scripture might be looked for beforehand, §§ 1—3, pp. 1—3. They actually exist, § 4, p. 3. Sources of information on this subject numerous, § 5, p. 3. *Textual criticism* usually inapplicable to modern books, § 6, p. 4. Importance of this study, § 7, p. 5. Not difficult, § 8, p. 5. Its results not precarious, nor tending to unsettle Scripture, § 9, p. 6. Various readings classified and their sources traced, §§ 10, 11, pp. 7—16. Their extent, § 12, p. 17. General divisions of this whole work, § 13, p. 17.

CHAPTER II.

ON THE GREEK MANUSCRIPTS OF THE NEW TESTAMENT.

SECTION I.

<i>Their general character</i>	19
--	----

Authorities named, § 1, p. 19. Materials for writing, §§ 2, 3, pp. 20—2. *Palimpsests*, § 4, p. 22. Ornaments, § 5, p. 23. Ink, § 6, p. 23. Pens, § 7, p. 24. Shape of manuscripts, § 8, p. 24. Style of writing: *uncial* and *curved* characters, § 9, p. 25. Principles for determining the date of writing, illustrated by examples and *facsimiles*, §§ 10, 11, pp. 27—38. Use of *ascr*ipt or *subscr*ipt, § 12, p. 38. Breathings and accents in manuscripts, § 13, p. 39. Punctuation, § 14, p. 42. Abbreviations, § 15, p. 43. *Stichometry*, § 16, p. 44. Correction or revision of manuscripts, § 17, p. 46. Ancient divisions of the New Testament, § 18. (1) Vatican, p. 47. (2) Tatian's, p. 48. (3) Ammonian, Eusebian, p. 50. (4), (5) Euthalian, &c. pp. 53, 54. Subscriptions to the various books, § 19, p. 54. Foreign matter in manuscripts of the N. T. § 20, p. 56. Table of divisions, ancient and modern, § 21, pp. 57, 58. Modern divisions, § 22, p. 58. Contents of N. T. manuscripts, § 23, p. 60. Order of the sacred books, § 24, p. 61. *Lectio-naries* or Greek Service-books, § 25, p. 62. Notation and classes of manuscripts, § 26, p. 65.

Cambridge University Press

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Frontmatter

[More information](#)

x

CONTENTS.

APPENDIX TO SECT. I.

	PAGE
<i>Synaxarion and Menology, or tables of lessons read in the Greek Church daily throughout the year &c.</i>	68—75

SECTION II.

<i>Description of Uncial Manuscripts of the Greek Testament.</i>	76
--	----

Codex Sinaiticus, p. 76. Cod. Alexandrinus, p. 79. Cod. Vaticanus, p. 84. Cod. Ephraemi, p. 94. Cod. Bezae, p. 96. *Of the Gospels*: Cod. E, p. 103. Cod. F, p. 104. Cod. F^a, p. 105. Codd. G, H, p. 106. Codd. I, K, p. 107. Cod. L, p. 108. Cod. M, p. 109. Cod. N, p. 110. Cod. N^b, p. 111. Codd. O, O^a, O^b, O^c, O^d, O^e, p. 112. Codd. P, Q, p. 113. Codd. R, p. 114. Cod. S, p. 115. Codd. T, T^s, p. 116. Codd. U, V, W^a, p. 117. Codd. W^b, W^c, X, p. 118. Codd. Y, Z, p. 119. Cod. F, p. 121. Cod. Δ, p. 122. Codd. Θ, Λ, p. 124. Cod. Ξ, p. 126. Codd. Tischendorfiani, p. 127. *Of the Acts, &c.*: Cod. E, p. 128. Codd. G, H, p. 129. Cod. K, p. 130. *Of St Paul*: Cod. D, p. 130. Cod. E, p. 132. Cod. F, p. 133. Cod. G, p. 135. Cod. H, p. 137. Cod. M, p. 138. Cod. N^c, p. 140. *Of the Apocalypse*: Cod. B, p. 140.

SECTION III.

<i>List and brief description of the Cursive Manuscripts of the Greek Testament</i>	142
---	-----

SECTION IV.

<i>List and brief description of the Lectionaries or Manuscript Service-books of the Greek Church</i>	211
---	-----

N.B. Index I. pp. 465—477, has been constructed to facilitate reference to the Manuscripts described in Sections II, III, IV.

CHAPTER III.

ON THE ANCIENT VERSIONS OF THE NEW TESTAMENT IN VARIOUS LANGUAGES	226
---	-----

Use in criticism and classification of versions, § 1, p. 226. Cautions respecting their employment, § 2, p. 227. Syriac versions, § 3: (1) Peshito, p. 229. (2) Curetonian, p. 236. (3) Philoxenian, p. 241. (4) Jerusalem, p. 245. (5), (6) Minor Syriac versions, p. 246. Specimens of each, p. 248. Latin versions, § 4: (1) Old Latin, p. 252. (2) Vulgate, p. 260. Specimens of each, p. 267. Egyptian versions, § 5, p. 270: (1) Memphitic, p. 271. (2) The-

Cambridge University Press

978-1-108-00746-7 - A Plain Introduction to the Criticism of the New Testament: For the Use of Biblical Students

Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

CONTENTS.

xi

	PAGE
baic, p. 272. (3) Basmuric, p. 273. Gothic version, § 6, p. 274. Armenian, § 7, p. 276. Æthiopic, § 8, p. 277. Georgian, § 9, p. 279. Slavonic, § 10, p. 280. Anglo-Saxon, § 11, p. 280. Frankish, § 12, p. 280. Persic, § 13, p. 281. Arabic, § 14, p. 281.	

CHAPTER IV.

ON THE CITATIONS FROM THE GREEK NEW TESTAMENT MADE BY EARLY ECCLESIASTICAL WRITERS	283
---	-----

Critical use of such quotations, § 1, p. 283. Obstacles to their application, § 2, p. 284. State of this branch of the subject, § 3, p. 285. Dated list of chief ecclesiastical writers, § 4, p. 286.

CHAPTER V.

ON THE EARLY PRINTED, AND LATER CRITICAL EDITIONS OF THE GREEK NEW TESTAMENT	288
---	-----

First printed portions of N. T. p. 288. Complutensian Polyglott, § 1, p. 288. Erasmus' editions, § 2, p. 294. Aldus', &c. § 3, p. 298. Robert Stephens', § 4, p. 299. Early editions compared in St James' Epistle, p. 301. Beza's editions, § 5, p. 302. Elzevir's, § 6, p. 303. Full collation of Stephens 1550, Beza 1565, Elzevir 1624, &c. pp. 304—311. The London Polyglott, § 7, p. 312. Curcellæus' and Bp. Fell's editions, § 8, p. 313. Mill's, § 9, p. 315. Kuster's, p. 318. Mâstricht's N. T. § 10, p. 318. Bentley's projected edition, p. 319. Mace's, § 11, p. 321. Bengel's edition, p. 322. Wetstein's, § 12, p. 324. § 13, (1) Matthæi's, p. 327. (2) Alter's, p. 329. (3) Birch's edition, p. 330. Griesbach's, § 14, p. 332. Scholz's, § 15, p. 336. Lachmann's, § 16, p. 340. Tischendorf's, § 17, p. 344. Tregelles', § 18, p. 346. Postscript, p. 348.

APPENDIX TO CHAPTER V.

<i>Collation of the N. T. text in the Complutensian Polyglott 1514 with that in Elzevir 1624</i>	349
--	-----

CHAPTER VI.

ON THE LAWS OF INTERNAL EVIDENCE, AND THE LIMITS OF THEIR LEGITIMATE USE	369
---	-----

Internal evidence distinguished from conjectural emendation, p. 369. Seven Canons discussed, pp. 371—7. In practice often opposed to each other, p. 377.

Cambridge University Press

978-1-108-00746-7 - A Plain Introduction to the Criticism of the New Testament: For the Use of Biblical Students

Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

xii

CONTENTS.

CHAPTER VII.

	PAGE
ON THE HISTORY OF THE TEXT, INCLUDING A DISCUSSION OF RECENT VIEWS OF COMPARATIVE CRITICISM . . .	379

Fate of the sacred autographs, § 1, p. 379. Heretical corruptions of Scripture, § 2, p. 381. Testimony of Irenaeus as to the state of the text, § 3, p. 382. That of Clement of Alexandria and of Origen, § 4, p. 384. Old Latin text and its corruptions, § 5, p. 385. State of the text in the fourth century—Eusebius, § 6, p. 387. Relation of the Codex Sinaiticus to Eusebius' and other ancient texts, § 7, p. 388. Testimony of Jerome, § 8, p. 389. Hug's theory of Recensions, § 9, p. 391. *Comparative Criticism* defined: its objects and true process, § 10, p. 393. The text of Scripture should be settled from the use of *all* available evidence, § 11, p. 396. Scheme of Tregelles, § 12, p. 396. Its advantages and defects: Dean Alford's view, § 13, p. 398. Various readings examined in Luke viii. 30—x. 25, § 14, p. 400. Results of their analysis, § 15, p. 403. Inferences, § 16, p. 404. Internal character of later codices, § 17, p. 406. Three practical rules stated, § 18, p. 408. Results of an analysis of the readings of Codd. R (PQ), § 19, p. 409. *Note on Cowper's edition of Cod. Alexandrinus*, p. 409.

CHAPTER VIII.

ON THE PECULIAR CHARACTER AND GRAMMATICAL FORM OF THE DIALECT OF THE NEW TESTAMENT . . .	412
---	-----

Origin and character of this dialect, §§ 1—3, p. 412. The "attached" *v*, § 4, p. 413. Orthography of Proper Names, § 5, p. 414. Peculiar grammatical forms, § 6, p. 415. Dialectic varieties, § 7, p. 417. Mere barbarisms inadmissible on any evidence, § 8, p. 418.

CHAPTER IX.

APPLICATION OF THE FOREGOING MATERIALS AND PRINCIPLES TO THE CRITICISM OF SELECT PASSAGES OF THE N. T. . .	419
---	-----

Explanation, p. 419. (1) Matthew i. 18...p. 419. (2) Matth. vi. 13...p. 421. (3) Matth. xix. 17...p. 422. (4) Matth. xx. 28...p. 425. (5) Matth. xxi. 28—31...p. 426. (6) Matth. xxvii. 35...p. 428. (7) Mark xvi. 9—20...p. 429. (8) Luke vi. 1...p. 433. (9) Luke xxii. 43—4...p. 434. (10) John i. 18...p. 436. (11) John v. 3, 4...p. 438. (12) John vii. 53—viii. 12...p. 439. (13) Acts viii. 37...p. 443. (14) Acts xv. 34...p. 444. (15) Acts xx. 28...p. 444. (16) Romans v. 1...p. 447. (17) I Corinth. xiii. 3...p. 448. (18) Philipp. ii. 1...p. 449. (19) Coloss. ii. 2...p. 450. (20) I Tim. iii. 16...p. 452. *Reading of Cod. Alex.* p. 453 n. (21) I Peter i. 23...p. 456. (22) I Peter iii. 15...p. 456. (23) I John ii. 23...p. 456. (24) I John v. 7, 8...p. 457. (25) Apoc. xiii. 10...p. 463. Conclusion, p. 464.

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)DESCRIPTION OF THE PLATES. xiii

INDEX I.

	PAGE
OF ALL GREEK MANUSCRIPTS OF THE NEW TESTAMENT, ARRANGED ACCORDING TO THE COUNTRIES WHEREIN THEY ARE NOW DEPOSITED	465

INDEX II.

OF THE PRINCIPAL PERSONS AND SUBJECTS REFERRED TO IN THIS VOLUME	478
---	-----

INDEX III.

OF THE TEXTS OF THE NEW TESTAMENT ILLUSTRATED OR RE- FERRED TO IN THIS VOLUME	488
--	-----

DESCRIPTION OF THE CONTENTS OF THE TWELVE
LITHOGRAPHED PLATES.

N.B. The dates are given within brackets: thus [vi] means writing of the sixth century of the Christian aera. For abridgements in the ancient writing, see p. 43.

PLATE I. Three alphabets selected from (1) the ROSETTA STONE (see p. 27) [B.C. 196], (2) the COD. ALEXANDRINUS [v], (3) the COD. SINAITICUS [iv], with HN abridged at the end (see p. 78), from Tischendorf's *facsimile* of Luke xxiv.

[(2), (3) are wrongly numbered (3) (2), pp. 27, 28.]

PLATE II. Similar alphabets from (4) the COTTON FRAGMENT N (see p. 110), Titus C. xv [vi], and (5) from COD. NITRENSIS R (see p. 114), B. M. Add. 17211.

PLATE III. Similar alphabets from (6) COD. DUBLINENSIS Z (see p. 119), (7) COD. HARLEIAN. 5598 [dated 995], see p. 218. (8. c) COD. BURNEY 19 [wrongly assigned to Plate I. in p. 37, l. 3], see p. 179 [x]. Above *psi* in (7) stands the crosslike form of that letter in Apoc. Cod. B [viii]: see p. 141.

PLATE IV. (9) Extract from HYPERIDES' *Λόγος ἐπιτάφιος* (Babington, 1858), dating from B.C. 100 to A.D. 100, on Egyptian papyrus, in a running hand (see p. 36). *λῆντας πνα των πολιτων αἰκωσ δεσμαι υμων και ετωικαι αντιβολωι κε|λινσαι καμε καλεσαι|τους συνερουντας >*: see pp. 38, 44. (10) Extract from PHILODEMUS *περὶ κακῶν* (*Herculanensium voluminum quae supersunt*, fol., Vol. III, Col. xx, l. 6: see p. 29). *οντως πολυμαθεστατον προσ|αγορευομενον οιεται παντα|*

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

xiv

DESCRIPTION OF THE PLATES.

δυνασθαι γνωσκειν και ποιειν ουχ οιον εαυτον οσ ενιοισ|ουδεν τι φωραται κατεχων | και ου συνωρων οτι πολλα δει|ται τριβησαν και απο της αυ|της γινηται μεθοδον καθα|περ τα της ποιητικης μερη και | διοτι περι τους πολυμαθεισ| (11. a) COD. FRIDERICO-AUGUST. [IV], 2 Sam. vii. 10, 13, Septuagint. σεαυτον καθωσ αρχ|ησ και αφ ημερῶ|ων εταξα κριτας| επι τον λαον μου | ισλ και εταπνω|σα απαντας τους | εχθρους σου και | αυξησω σε και οι|: see pp. 43, 44, 78. (11. b). COD. SINAITICUS N [IV] Luke xxiv. 33 τη ωρα υπεστρε| ψαν εισ ιερουσα|λημ και ευρον η θροισμενους τους | ενδεκα και τους | συν αυτοισ λεγῶ|: see pp. 28, 30 note. There are no large or capital letters in this Plate.

PLATE V. (12) COD. ALEXANDRIN. A [v] Gen. i. 1—2, Septuagint. These four lines are in bright red, with breathings and accents: see pp. 39—40, 391 note. Henceforth capital letters begin to appear. Εν αρχῆ| ἐπέησεν ὁ θε|ς τὸν οὐ|ρανὸν και τῆν γῆν ἡ δὲ γῆ| ἦν ἀ|ρατος καὶ ἀκατασκεύαστος· | καὶ σκότος ἐπάνω τῆσ ἀβύσσου. | (13) *Ibid.* Act. xx. 28, in common ink: see p. 447. Προσεχετε εαυτοις και παντι τω | ποιμνω· εν ὑμασ το πνα το | αγιον εθετο επισκοπουσ· | ποιμαινει την εκκλησιαν| του κυ ην περιποιησατο δια|του αιματος του ιδιου· | (14) COD. COTTON. Titus C. xv. N of the Gospels [VI], see pp. 110, 111, and for the Ammonian section and Eusebian canon in the margin, p. 53. John xv. 20. του λογου ου | εγω ειπον ὑμω· ουκ εστιν | δουλοσ μιζῶ | του κυ αυτου.

PLATE VI. (15) COD. BURNEY 21 [*dated* 1292], see pp. 37 and note 2, 180. John xxi. 17, 18. πρόβατά μου· ἀμήν ἀμήν λέγω σοι· | ὅτε ἤσ νεώτεροσ, ἐξῶννεσ ἐ αυτὸν· και περιεπάτησ ὅπου ἤθε|λεσ· ὅταν δὲ γηράσῃσ, ἐκτενεῖσ | (16) COD. ARUNDEL 547, Evangelistar. [IX], see pp. 42, 220. The open work indicates stops and musical notes in red. John viii. 13. Αυτω ολ φαρισῶ|οι + σὺ περι σεαυτὸν | μαρτυρεῖσ ἡ μαρτυρια σου· ουκ ἔσ|τιν ἀληθῆσ + ἀπε| (17) COD. NITRIENSIS, R of the Gospels, a palimpsest [VI]: see pp. 22, 114, and note 2. Luke v. 26. ξαζον τον θν | και επλησθησαν φοβου λε|γοντες οτι|.

PLATE VII. (18) COD. DUBLIN, Z of the Gospels, a palimpsest [VI] from Barrett; see pp. 119—121. Matth. xx. 33, 34. ανοιγωσιν οι οφθαλ|μοι ημων | Σπλαγχνισθεισ δε ο ισ| ηψατο των ομματῶ | αυτων και ευθεωσ|. (19) COD. CLAROMONTANUS, D of St Paul [VI], in a stichometrical form (see pp. 44—46), with the Greek and Latin in parallel columns (see p. 130), from Silvestre, *Paléographie Universelle*, No. 67. Tit. i. 8, 9. μη ἀσχοκερδῆ| ἀλλὰ φιλόξενον | φιλαγαθον σώφρονα | δίκαιον ὀσιον | ἐγκρατῆ| ἀντεχόμενον || non turpilucrum | sed hospitalem | benignum sobrium | justum sanctum | continentem | adpcentem ||

PLATE VIII. (20) COD. VATICAN. B [IV] Psalm i. 1—3, Septuagint, stichometrically arranged in two columns on the page (pp. 45, 86) from Silvestre, No. 60, a tolerable *facsimile*, but very inferior to the yet unpublished and unique photograph of Acts i. 1—3?, in the possession of the Rev. J. W. Burgon of Oriel. The numeral ᾱ in the upper margin may be *prima manu*, the line above being thus found in the Herculean rolls (see p. 43): for the bar, crosses, ornaments, and initial capital M see p. 87: the title (mis-spelt ψαμοι) is late, as may be seen from the shape of μ, which closely resembles those in Plate XI, No. 38. μακάριοσ ἀνῆρ ὃσ οὐκ ἐπορεύθη ἐν βουλή| ἀσεβῶν | και ἐν οδώ| ἀμαρτωλῶν ουκ ἐσθη | και ἐπι καθέδραν λοιμῶν ουκ ἐκααιοῖ | ἀλλ ἡ ἐν τῷ νόμω| κυ τὸ εὐσημα αυτῶ | και ἐν τῷ νόμω αυτῶ μελετήσῃ | ἡμέρας και νυκτόσ | και ἔσται ὡσ τὸ ξύλον τὸ πεφυτευ| The breathings and accents

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

DESCRIPTION OF THE PLATES.

xv

are by a later hand (*see* p. 86), and most of the errors in spelling may fairly be imputed to Silvestre's artist. (21) COD. REGIUS 62 (L of the Gospels) [VIII], *see* pp. 108—109: retraced after Tregelles (*see* p. 37, note 1). John xii. 13, 14. + ὁ βασιλευσ τοῦ | ἡλ + | Ἐυρων δὲ ὁ ἰσ· | ὄναριον εκαθείσεν επ αυτο· κα'θωσ ἔστιν γεγρα | In the margin stand the greater κεφάλαιον ιδ (14, *see* p. 48), the Ammonian section ρα (101, *see* p. 50) and the Eusebian canon ζ' (7, *see* p. 52). (22) COD. NANIANUS, U of the Gospels [IX or X], retraced after Tregelles. Mark vi. 18. Βάντος αυτου | εἰσ τὸ πλιδιὸ | παρεκάλει ἀντὸν ὁ δαιμονισθεῖσ ἵνα |. For the margin *see* p. 117. (23) COD. BASIL. I of the Gospels [X], *see* pp. 37, 142, retraced after Tregelles. Matth. xv. 1, 2. Προσέρχονται αὐτῶι φαρισαῖοι καὶ γραμματεῖς | ἀπὸ ἱεροσολύμων. λέγοντες· διατί οἱ μαθηταῖ σου παραβαλῶνσι τῆν παράδοσιν τῶν πρεσβυτέρων· οὐ γὰρ νίπτονται τὰς χεῖρας |.

PLATE IX. (24) COD. EPHRAEMI, C, a palimpsest [v] from Tischendorf's *facsimile*: *see* pp. 22, 94, 452. The upper writing [xii?] is τοῦ τὴν πληθύν τῶν | ἐμῶν ἀμαρτημά || σομαί· οἶδα ὅτι μετὰ | τὴν γνώσιν ἡμαρτων. translated from St Ephraem the Syrian. The earlier text is 1 Tim. iii. 15, 16. ωμα της αληθείας· | Καὶ ομολογουμενος μέγα ἔστιν το της ἐνσεβειασ μυ'στηριον· ὅσ' ἐφανερωθη εν σαρκι· ἐδικαιωθη ἐν πνι. For the accents &c. *see* p. 96. (25) COD. LAUD. 35, E of the Acts [vi] Latin and Greek, *see* pp. 128—129, in a sort of stichometry (p. 45). Act. xx. 28, regere | ecclesiam | domini | ποιμενεῖν | τὴν ἐκκλησιαν | του κυ | Below are specimens of six letters taken from other parts of the manuscript.

(37) Matth. i. 1—3, Greek and Latin, from the Complutensian Polyglott, 1514: *see* pp. 288—294, especially p. 290.

PLATE X. (26) COD. BASIL., E of the Gospels [VIII] retraced after Tregelles, as are (27), (28), (29). *See* pp. 103—104, and for the stops p. 42. Luke xxii. 2, 3. Καὶ ἐξήτουν οἱ ἀρχιερεῖσ καὶ οἱ | γραμματεῖσ, τὸ πῶσ ἀνέλωσιν αὐτὸν, ἐφοβουντω γαρ | τὸν λαόν· εἰσῆλθεν δὲ σα | The Ammonian sections σξα, σξβ (261, 262) and Eusebian canon α (1) are in the margin. (27) COD. BOREELI, F of the Gospels [IX or X], *see* pp. 104, 105. Mark x. 13 (Ammonian section only, ρσ or 106). Καὶ προσέφερον | αὐτῶ παιδία | ἵν' ἀψηται αὐ τῶν· οἱ δὲ μαθηταῖ ἐπετίμων |. (28) COD. HARLEIAN. 5684, G of the Gospels [X], *see* p. 106. Matth. v. 30, 31. βληθη· εἰσ γεενναν· τῆ της λε [see p. 107]. | Ἐρρηθη δὲ· "Οτι ὁσ | ἀν' ἀπολυση την | γυναικα αὐτῶν· ἀρ (ἀρχή) stands in the margin of the new lesson. (29) COD. CYPRIUS, K of the Gospels [IX], *see* pp. 107, 108. Luke xx. 9 (with the larger κεφάλαιον O or 70 in the margin). Γεω την παραβολην ταυτην ἀνοσ ἐφύτευσεν ἀμπελῶνα· καὶ ἐξέδοτο αὐτὸν γεωργοῖσ· (8. b.) COD. BODLEIAN., A of the Gospels [X or IX], in *sloping uncials*, *see* pp. 36 note 1, 124. Luke xviii. 26, 27 and 30. σαντες· καὶ τίσ, | δύναται σωθῆναι· | ὁ δὲ ἰσ. εἶπεν· || τοῦτω· καὶ ἐν | τῶ αἰῶνι τῶ ἐρχομένῳ ζωῆν |.

PLATE XI. (30) COD. WOLFII B, H of the Gospels [IX], *see* p. 106. John i. 38—40. τοῖσ ἀκολουθούντασ λέγει αὐτοῖσ + τι ζητεῖτε + δι δε· εἶπον αὐτῶ + ραββεί· δ λέγειται ἐρμηνεύμενον διδάσκαλε ποῦ μένεις + λέγει αὐτοῖσ + ἔρχεσθε καὶ ἴδετε + ἦλ·. Retraced after Tregelles, as is No. 31: in the originals of both codices the dark marks seen in our *facsimiles* are no doubt red musical notes. (31) COD. CAMPRIANUS, M of the Gospels [IX], *see* pp. 109, 110. Matth. iii. 11. Ἐγὼ μὲν· βαπτίζω | ὑμῶσ ἐν ὕδατι εἰσ | μετόναιαν + ὁ δὲ ὁ | πλῶσ μου ἐρχόμε |. In the margin stand the Ammonian section ια (11), and the Eusebian canon α (1). (31. b)

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

xvi

DESCRIPTION OF THE PLATES.

COD. EMMAN. COLL. CANTAB. Act. 53, Paul. 30 [XII], see pp. 44, 191. This minute and elegant specimen, beginning Rom. v. 21, $\overline{\chi\upsilon}$ τοῦ $\overline{\kappa\upsilon}$ ἡμῶν' and ending vi. 7, δεδικαιώται ἄ, is left to exercise the reader's skill. (38) COD. RUBER, M of St Paul [X], see pp. 138—140. 2 Cor. i. 3—5. παρακλήσεως· ὁ παρακαλῶν | ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει· εἰς τὸ | δύνασθαι ἡμᾶς παρακαλεῖν | τοὺς ἐν πάσῃ θλίψει διὰ τῆς πα|ρακλήσεως ἧς παρεκαλούμε|θα ἀντοὶ ὑπὸ τοῦ θῦ· ὅτι καθὼς|. (8. a) COD. BODLEIAN., Γ of the Gospels [IX], see pp. 36 note 1, 121—122. Mark viii. 33, πιστραφεῖς καὶ ἰδὼν τοὺς μα|θητὰς αὐτοῦ· ἐπετίμησεν τῷ | πέτρῳ λέγων· ὑπάγε ὀπίσω μ8|.

PLATE XII. (32) PARHAM. 18 Evangelistarium [dated 980], see pp. 37 note 3, 220. Luke ix. 34. γοντοσ ἐγένετο νε|φέλη καὶ ἐπεσκίασεν | αὐτοὺς ἐφοβήθησᾶ. Annexed are six letters taken from other parts of the manuscript. (33) COD. MONACENSIS, X of the Gospels [IX], see pp. 118, 119: retraced after Tregelles, as also is (34). Luke vii. 25, 26. τίτοις ἡμφιεσμένον' ἴδου οἱ | ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλεί | οῖς εἰσὶν· ἄλλα τί ἐξεληλυθα|. (34) COD. REGIUS 14, 33 of the Gospels, Paul. 17 [XI], see pp. 37, 145. Coloss. i. 24, 25. παθήμασιν ὑπερ ὑμῶν· καὶ ἀναναπληρῶ τὰ ὑστερήματα των θλίψεων του $\overline{\chi\upsilon}$ ἐν | τη σαρκί μου ὑπερ τοῦ σώματος αὐτοῦ ὃ ἐστὶν ἡ ἐκκλησία· ἧς ἐγενόμην ἐγὼ πάυλος διὰ|. (35) COD. LEICESTRENSIS, 69 of the Gospels, Paul. 37 [XIV], see pp. 24, 38, 151. 1 Tim. iii. 16. τῆς εὐσεβε(ς)ίας μυστήριον· ὁ $\overline{\theta\varsigma}$ ἐφανερώθη ἐν σαρκί· ἐδικαιώθη ἐν πνεύματι· ὥφθη ἀγγέλοις· | ἐκηρύχθη ἐν ἔθνεσιν· ἐπιστεύθη ἐν κόσμῳ· ἀνελή— (36) COD. BURNBY 22, Evangelistar. [dated 1319], see pp. 38, 220. The Scripture text is Mark vii. 30. βεβλημένον ἐπὶ τὴν κλινὴν κ' | τὸ δαίμονιον ἐξε|λήλυθῶσ.—The subscription which follows is given at length in p. 38, note 1.

The reader will have observed throughout these specimens that the breathings and accents are usually attached to the *first* vowel of a diphthong.

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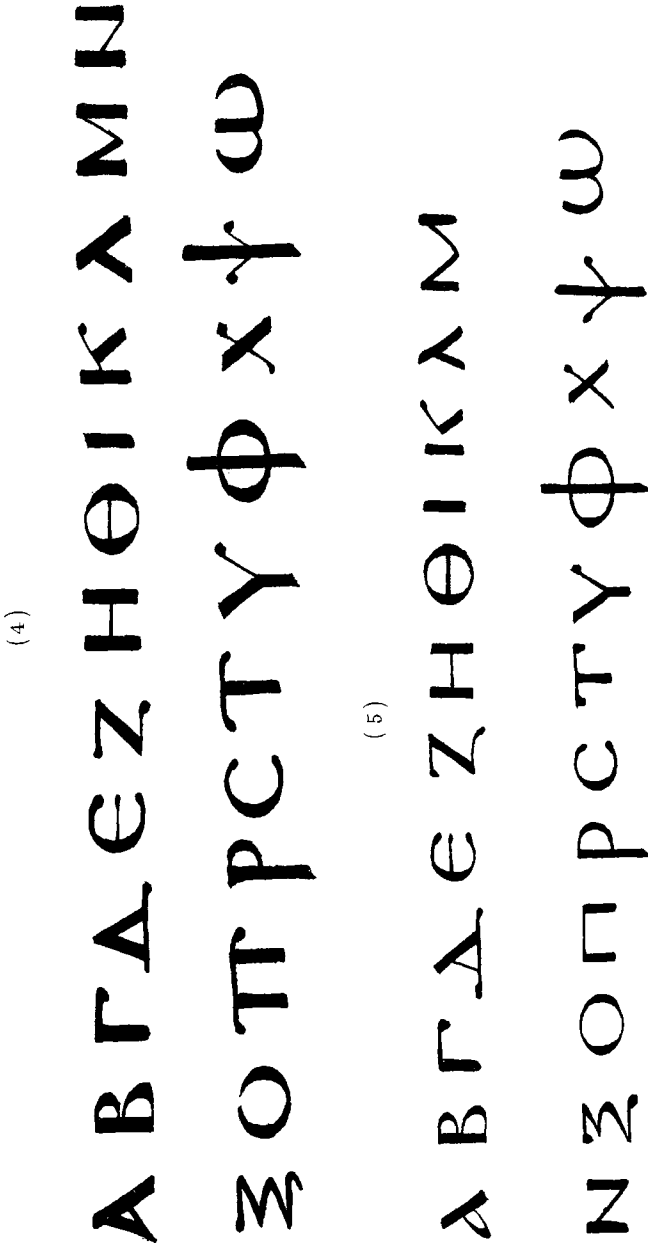
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Frontmatter

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Plate II



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Frontmatter

[More information](#)

Plate III

(6)

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ

Υ Φ Χ Ψ Ω.

(7)

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

(8.c)

α ω υ ζ ε ς ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω.

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

Plate IV

(9)

ΧΙΝ ΓΑΣΤΡΗΝ ΔΩΝ ΠΙΟ
 ΛΙΤΩΝ ΔΙΚΩΣ ΔΓΟ
 ΜΗΓΑΛΩΝ ΚΑΙ ΕΤΩΙ
 ΚΑΙ ΑΝΤΙΒΟΛΩΙ ΚΑ
 ΛΕΥΘΑΙ ΚΑΙ ΜΕΚΑΛΕΣΑ
 ΤΟΥΣ ΟΥΝ ΕΡΘΟΥΝΤΑΣ

(10)

ΟΝ ΤΩΣ ΠΟΛΥΜΑΘΕΣΤΑΤΟΝ ΠΙ
 ΑΓΟΡΕΥΟΜΕΝΟΝ ΟΙΕΤΑΙ ΠΑΝΤΑ
 ΔΥΝΑΣΘΑΙ ΓΙΝΩΣΚΕΙΝ ΚΑΙ ΠΟΙ
 ΕΙΝΟΥ ΧΟΙΟΝ ΕΑΥΤΟΝ ΟΣΕΝ ΟΙΣ
 ΟΥΔΕΝΤΙ ΦΩΡΑΤΑΙ ΚΑΤΕΧΩΝ
 ΚΑΙ ΟΥΣΥΝ ΟΡΩΝΟΤΙ ΠΟΛΛΑ ΔΕΙ
 ΤΑΙ ΤΡΙΒΗΣ ΑΝ ΚΑΙ ΑΠΟ ΤΗΣ ΑΥ
 ΤΗΣ ΓΙΝΗΤΑΙ ΜΕΘΟΔΟΥ ΚΑΘΑ
 ΠΕΡ ΤΑ ΤΗΣ ΠΟΙΗΤΙΚΗΣ ΜΕΡΗ ΚΑΙ
 ΔΙΟΤΙ ΠΕΡΙ ΤΟΥΣ ΠΟΛΥΜΑΘΕΙΣ

(II. a)

ΣΕ ΑΥΤΟΝ ΚΑΘΩ· ΑΡ
 ΧΗΣ ΚΑΙ ΑΦΗ ΜΕΡΩ
 ΩΝ ΕΤΑΣ ΑΚΡΙΤΑ
 ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ
 ΙΣΤΑ ΚΑΙ ΕΤΑ ΠΙΝΩ
 ΣΑΛ ΠΑΝΤΑΣ ΤΟΥΣ
 ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ
 ΑΥΣΗ ΣΩΣΕ ΚΑΙ ΟΙ

(II. b)

ΤΗΩ ΡΑΥ ΠΕΣΤΡΕ
 ΥΑΝ ΕΙΣΙ ΕΡΟΥΣΑ
 ΛΗΜ ΚΑΙ ΕΥΡΟΝ Η
 ΘΡΟΙΣ ΜΕΝΟΥΣΤΟΥΣ
 ΕΝ ΔΕ ΚΑΚΑΙ ΤΟΥΣ
 ΣΥΝ ΑΥΤΟΙΣ ΛΕΓΟΥ

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Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

Plate V

(12)

ΕΝ ΑΡΧῆ ΕΠΟΙΗΣΕΝ ΘΕΟΣ ΤΟΝ ΟΥ
 ΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓῆΝ Η ΔΕ Γῆ ἦν ἄο
 ΡΑΤΟΣ ΚΑΙ ἄκατασκεύαστος·
 καὶ σκοτός ἔπλησθη τῆσ αὐσσοῦ.

(13)

ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΚΑΙ ΠΑΝΤΙ Τῷ
 ΠΟΙΜΝΙ ὡς ἐν ψαλμοῖσιν·
 ἅγιος θεὸς ἐστὶς σκοποῦς·
 ποίμαίνει τὴν ἐκκλησίαν
 τοῦ κῦρη πρὸς τὸν οὐρανόν·
 τοῦ κῦρη πρὸς τὸν οὐρανόν·

(14)

ΡΑΘ
 Γ ΤΟΥ ΛΟΓΟΥ
 ΕΓΩ ΕΙΠΟΝ Ὑ
 ΜΙΝ ΟΥΚ ΕΣΤΙΝ
 ΔΟΥΛΟΣ ΜΙΣΘ
 ΤΟΥ ΚΥ ΑΥΤΟΥ

Plate VI

(15)
 πρὸ καταποῦ· ἀμὴν ἀμὴν ἄρα οὐ·
 ὅτι ἡσὺ βότρωσ, β' Βότρωσ β'
 αὐτῶν· καὶ πρὶε παύτησ ὁ πωυή· θβ
 λω· ὅταρ δ' ἔγεσσησ, β' κ τβρ εἶσ

(16)
 ΑΥΤῶΙΦΑΡΙΣΑΙ
 ΟΥΚ ἘΠΕΡΣΕΛΥΤῶΝ
 ΜΑΡΤΥΡΕΙΣ· ΗΜΑΣ
 ΤΥΡΙΑΣ· ΟΥΚ ἔσ
 ΤΙΝ ΛΑΛΗΘΗ ΣΑΠΕ

(17)
 ΖΑΖΟΝΤΟΝΘΝ
 ΚΑΙ ΕΠΑΗΣΘΗ
 ΣΑΝΦΟΒΟΥΛΕ
 ΓΟΝΤΕΣΟΤΙ

Plate VII.

(18)

ΑΝΟΙΓΩΣΙΝΟΙΟΦΘΑ
 ΠΟΙΗΤΩΝ
 ΣΤΡΑΓΧΝΙΣΘΕΙΣΔΕΘῙ
 ΗΨΑΤΟΤΩΙΟΠΠΛΑΤΩ
 ΑΥΤΩΝ ΚΑΙ ΕΥΘΕΩΣ

(19)

ΜΗ̄ΑΙΣΧΡΟΚΕΡᾹΗ	ΝΟΝΤΥΡΙΠΙΟΥΡΩΝ
ΑΛΛΑΦΙΛΟΖΕΝΟΝ	ΣΕΔΗΟΣΠΙΤΑΙΕΩ
ΦΙΛΑΓΛΘΟΝΣΩΦΡΟΝΑ	ΒΕΝΙΣΜΩΝΣΟΒΡΙΩΝ
ΔΙΚΑΙΟΝ̄Ο̄ΣΙΟΝ	ΙΟΥΣΤΩΝΣΑΝΚΤΩΝ
Ε̄ΗΚΡΑΤΗ̄	ΚΟΝΤΙΝΕΝΤΕΩ
ΑΝΤΕΧΟΜΕΝΟΝ	ΑΔΡΕΣΤΕΝΤΕΩ

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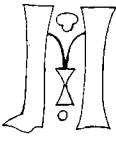
Frederick Henry Ambrose Scrivener

Frontmatter

[More information](#)

Plate VIII.

(20)

$\bar{\alpha}$ + ψαμσι + + +

 ΜΑΚΑΡΙΟΣ ἸΗΡΟΣΟΛΥΜΟΠΟΛΕΩΝ
 ΚΑΙ ΕΝ ΟΔΩ ΧΑΡΤΩΛΩΝ ΟΥΚ ἔΣΤΗ
 ΚΑΙ ΕΠΙ ΚΑΘΕΔΡΑΝ ΟΙΜΩΝ ΟΥΚ ἔΚΕΙΣΕ
 ἌΛΛ' ἦΝ ΤΩΝ ΟΜΩΚΥΤΟΕ ΣΗΜΑ ἌΥΤῆ
 ΚΑΙ ΕΝ ΤΩΝ ΟΜΩ ἌΥΤΟΥ ΜΕΛΕΤΗΣΕ
 ἩΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ
 ΚΑΙ ἔΣΤΑΙ ΩΣ Τὸ ΖΥΛΟΝ Τὸ ΠΕΦΥΤΕΥ

(21)

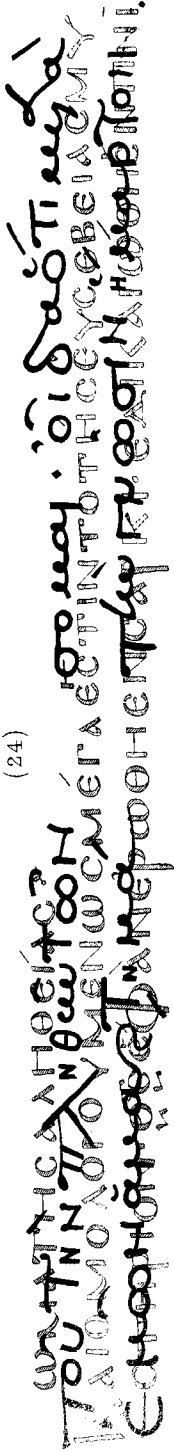
$\bar{\iota}\alpha$
 $\rho\alpha$
 z
 † Ο ΒΑΣΙΛΕΥΣ ΤΟΥ
 ΙΝΑ +
 ΑΡΙΩΝ ΔΕ ΟΙΣ
 † Ο ΜΑΡΙΟΝ ἔΚΑΘΕΙ
 ΣΕΝΕ ΠΑΥΤΟ ΚΑ
 ΤΩΣ ἔΣΤΙΝ ΓΕΓΡΑ

(22)

$\frac{S}{MH}$
 $\frac{S}{BS}$
 ?
 ΒΑΝΤΟΣ ΑΥΤΟΥ
 ΕΙΣ ΤΟ ΠΛΟΙΟΝ
 ΠΑΡΘΕ ΚΑΛΕΙ ΑΥ
 ΤΟΝ ΟΔΑΙΜΟ
 ΝΙΣΘΕΙΣ ΙΝΑ

(23)

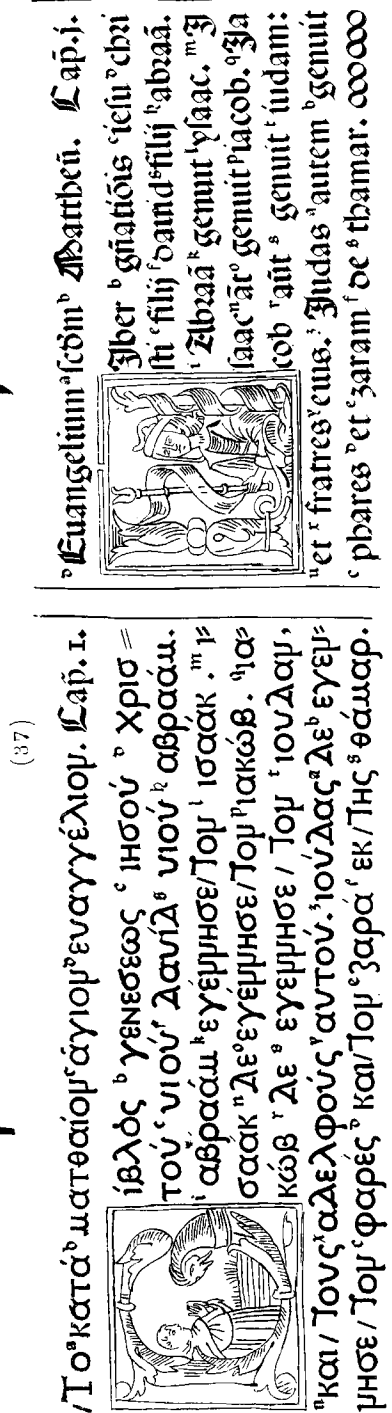
¶ Προσέρχονται αὐτῷ, φαρισαῖοι καὶ γραμματεῖς
 ἀπὸ ἱεροσολύμοις, λέγοντες· Ὑπακούθη
 ταί σου Ἰερουσαλὴμ ὡς τῆς πόλεως Ἰερουσαλὴμ
 ἡ ἡραβουσαίμ· οὐ γὰρ κτίσθη ταῖς ἰσχυραῖς

(24)  ΩΝ ΤΗΣ ΑΓΗΘΕΙΑΣ
 ΤΟΥ ΤΗΝ ΠΑΝΘΩΤΟΝ
 ΔΙΟΝΟΛΟΓΟΥ ΜΕΓΑ ΕΣΤΙΝ ΤΟ
 ΕΣΤΙΝ ΤΟ ΤΗΣ ΟΥΣ ΒΕΙΑΣ ΜΥ
 ΕΣΤΙΝ ΤΟ ΤΗΣ ΟΥΣ ΒΕΙΑΣ ΜΥ
 ΕΣΤΙΝ ΤΟ ΤΗΣ ΟΥΣ ΒΕΙΑΣ ΜΥ

(25) ΠΟΜΕΝΕΙΝ
 ΤΗΝ ΕΚΚΛΗΣΙΑΝ
 ΤΟΥ ΚΥ
 Δ Ζ Ψ

(24)

(25)

(37)  ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΥ ΑΓΙΟΥ ΕΥΑΓΓΕΛΙΟΥ. ΚΑΡ. Ι.
 ΙΒΛΟΣ Β ΓΕΝΕΣΕΩΣ Ε ΙΗΣΟΥ ΧΡΙΣΤΟΥ
 ΤΟΥ ΝΙΟΥ ΔΑΝΙΔ ΝΙΟΥ ΑΒΡΑΑΜ.
 ΑΒΡΑΑΜ ΕΥΕΡΜΗΣΕ ΤΟΜ ΙΣΑΑΚ.
 ΙΣΑΑΚ ΔΕ ΕΥΕΡΜΗΣΕ ΤΟΜ ΙΑΚΩΒ.
 ΙΑΚΩΒ ΔΕ ΕΥΕΡΜΗΣΕ ΤΟΜ ΙΟΥΔΑΜ,
 ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΙΟΥΔΑΣ ΔΕ ΕΥΕΡ-
 ΜΗΣΕ ΤΟΜ ΦΑΡΕΣ ΚΑΙ ΤΟΜ ΖΑΡΑ ΕΚ ΤΗΣ ΘΑΜΑΡ.

(37)

Evangelium scdm Matthæi. Cap. i.
 Iher b gñatiōis iesu chri
 sti filij dauid filij abraa.
 Abraa genuit isaac. Is
 aac at genuit iacob. Ja
 cob aut genuit iudam:
 et fratres eius. Judas autem genuit
 phares et zaram de thamar. ooooo

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Frederick Henry Ambrose Scrivener

Frontmatter

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Plate X.

(26)

³³⁴
³³⁵

 Α̅ΚΑΙ̅ Ε̅ΖΗ̅ΤΟΥ̅ΝΟΙ̅ Α̅ΡΧΙ̅ Ε̅ΡΕΙ̅ΣΚΑΙ̅ ΟΙ̅
 ΓΡΑΜΜΑΤΕΙ̅Σ, ΤΟ̅ ΠΩ̅Σ̅ Α̅Ν̅ Ε̅ΛΩ̅
 ΣΙΝ̅ Α̅Υ̅ΤΟ̅Ν, Ε̅ΦΟΒΟΥ̅ΝΤΩ̅ ΓΑΡ̅
³³⁶
 ΤΟ̅Ν ΛΑ̅Ο̅Ν· Ε̅ΙΣ̅ Η̅ΛΘΕ̅Ν ΔΕ̅ ΣΑ̅

(29)

ΓΕΙΝΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ· ΑΝΟΣΕ ΦΥΤΕΥ
 ΣΕΝΑΜΠΕΛΩΝΑ· ΙΣΑΙΣ ΕΑΥΤΟΥ ΤΟΝ ΤΕΦΡΟΙΣ·

ps

(27)

ΚΑΙ̅ ΠΡΟΣ̅ Ε̅ΦΕΡΟ̅Ν
 Α̅Υ̅ΤΩ̅ ΠΑΙ̅ΔΙΑ
 ΙΝΑ̅ ΦΗ̅ΤΑΙ̅ Α̅Υ̅
 ΤΩ̅Ν· Ο̅ΙΔΕ̅ ΜΑ̅ΘΗ̅
 ΤΑ̅Ι̅ Ε̅ΠΕ̅ΤΙ̅ΜΩ̅Ν

(28)

ΒΛΗ̅ΘΗ̅· ΕΙΣ̅ ΓΕΕ̅Ν
 ΝΑΝ· ΤΕ̅ ΤΗΣ̅ Λ̅.
^{4p}
 Ε̅ΡΡΗ̅ΘΗ̅ ΔΕ̅· Ο̅ΤΙ̅ Ο̅Σ̅
 Α̅Ν̅ Α̅ΠΟ̅ΛΥ̅ΣΗ̅ ΤΗ̅Ν
 ΓΥ̅ΝΑΙΚΑ̅ Α̅Υ̅ΤΟΥ̅·

(8. b)

1105 ΣΑΝΤΕΟ' ΙΣΑΙΤΙΣ ΠΡΟΥΤΩ· ΙΣΑΙΕΝ
 ΔΥΝΑΤΑΙ ΣΩΘΗΝΑΙ· ΠΩΔΙΩΝ ΠΡΩΕΡ
 ΟΔΕΕΣ· ΕΙΡΗΝ· ΧΟΛΛΕΚΩΤΩΝΗ

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Frontmatter

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(34) ΓΟΝΤΟΣ ΕΓΕΜΕΤΟΝΕ

Plate XII.

ΦΕΛΗΚΑΙ ΕΠΕΣΚΙΑΣΕΝ

ΑΝΤΟΥΣ ΕΦΟΒΗΘΗΣΑ

Α Ζ Θ Σ Ρ Ψ

(36)

κειληνβρ ορβ
ωιτηρκλιρηνκ
τοδαιμοριορδζε
ληλυθωσ:-μ

Θρωοπδε
μορακτκ
τουγαρουμλτος
φωκλβιχεγ+

(33)

ΤΙΟΙΣΗΛΦΙΕΣΜΕΝΟΝΙΔΟΥΟΙ
ΕΝΙΜΑΤΙΣΜΩΕΝΑΟΣΖΩΚΑΙΤΡΥ
ΦΗΝΠΑΡΧΟΝΤΕΣΕΝΤΟΙΣΒΑΣΙΛΕΙ
ΟΙΣΕΙΣΙΝ ΑΛΛΑΤΙΕΞΕΛΗΛΥΘΑ

τις ωσενας μετηριον οθε αφανερ αθη ανση
αφ ιδικασαθη εν πναυματι αφρα αγγελικ
εινερ εχ κει αθησων ωπι εν θαν ανκος μεω αι κελι

(35)

τις ωσενας μετηριον οθε αφανερ αθη ανση
αφ ιδικασαθη εν πναυματι αφρα αγγελικ
εινερ εχ κει αθησων ωπι εν θαν ανκος μεω αι κελι