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With Remarks on its Revision upon Critical Principles
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University Printing House, Cambridge, CB2 8BS, United Kingdom

Published in the United States of America by Cambridge University Press, New York

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www.cambridge.org
Information on this title: www.cambridge.org/9781108066051

© in this compilation Cambridge University Press 2013

This edition first published 1854
This digitally printed version 2013

ISBN 978-1-108-06605-1 Paperback

This book reproduces the text of the original edition. The content and language reflect
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TOGETHER WITH

A COLLATION

OF THE CRITICAL TEXTS OF GRIESBACH, SCHOLZ, LACHMANN,
AND TISCHENDORF, WITH THAT IN COMMON USE.

BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

“Ita didici, fidem religionem constantiam in nullo negotio posse adhiberi nimiam: neque in his libris, quorum nullam litteram negligi oportere sentio, velim quicquam meo arbitrato meoque iudicio definire, sed per omnia auctores sequi et antiquissimos et probatissimos.”—
Lachmann. N. T. Pref. ix.



LONDON:
SAMUEL BAGSTER AND SONS,
PATERNOSTER ROW.

M. DCCO. LII.

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TO THE
UNIVERSITY OF ST. ANDREWS,
IN GRATEFUL RECOGNITION
OF ENCOURAGEMENT BESTOWED ON BIBLICAL STUDIES,
THIS HISTORY
OF THE GREEK NEW TESTAMENT AS PRINTED,
DESIGNED AS AN AID
FOR THE MORE ACCURATE KNOWLEDGE OF TEXTUAL
CRITICISM,
IS, WITH PERMISSION,
RESPECTFULLY DEDICATED.

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P R E F A C E.

THIS Account of the Printed Text of the Greek New Testament is intended to give a correct statement of facts and principles, brought down to the present time, for the use of Christian biblical students.

It is of great importance for such to be thoroughly and fundamentally instructed in subjects of criticism, for this is a department of biblical learning which can never be *safely* neglected; and if Holy Scripture is valued as being the revelation of God concerning his way of salvation through faith in the atonement of Christ, then whatever is needed for wisely maintaining its authority, even though at first sight it may seem only to bear on the subject indirectly, will be felt to be of real importance.

Forms of antagonism to the authority of Scripture have indeed varied. There have been those who, with tortuous ingenuity, charged the inspired writers with deception and dishonesty, and who first devised the term "Bibliolatry," as a contemptuous designation for those who maintained that it was indeed given forth by the Holy Ghost: these opponents might well have been

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confuted by the contrast presented between what they were, and the uprightness and holiness inculcated by those writers of the Bible whom they despised. There have been argumentative sceptics,—men who could ingeniously reason on the Zodiac of Denderah, and other ancient monuments, as if they disproved the *facts* of Scripture: God has seen fit that such men should be answered by continuous discoveries, such as that of Dr. Young, by which the hieroglyphics of Denderah were *read*, so that the supposed argument only showed the vain confidence of those who had alleged it. The Rationalistic theory has endeavoured to resolve all the Scripture narrations into honest but blind enthusiasm, and extreme credulity. The Mythic hypothesis has sought to nullify all real objective facts, and thus to leave the mind in a state of absolute Pyrrhonism,—in certainty as to nothing, except in the rejection of the person of Jesus of Nazareth, and of all that testifies to Him as the Messiah. And yet more recently, *Spiritualism* has advanced its claims, borrowing much from preceding systems of doubt and negation, and taking its name and, in many points, its avowed principles, from those very Scriptures whose claims it will not admit. It would have a Christianity without Christ; it would bring man to God, but without blood of atonement; it would present man with divine teaching and guidance, while it denies the true divine teacher, the Holy Ghost, who, when He works on the heart, ever does it by glorifying Jesus; it would adopt ethics from revelation, without admitting that they have been revealed; and it would demand holiness, and that without the knowledge of God's love, from which alone it can spring, without the apprehension of those hopes by which it can be sustained, and without owning that power from above by which alone it can have a reality. Such have been successive, or in part rival and mutually antagonistic, rulers of the Olympus of scepticism and infidelity;—systems which profess to be *new*, and

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which seek to establish this claim by recklessly rejecting the basis of all known and long-cherished truth.

νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου νεοχμοῖς
δὲ δὴ νόμοις
Ζεὺς ἀθέτως κρατύνει·
τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

Æsch. Prom. Vinct. 153 (Blomf.)

And even now, perhaps, that boasted cry of “progress,” so often heard, without regard to holiness and truth, and which is reiterated by those who seek to conceal, even from themselves, their own superficial pretensions, and to hinder others from knowing their utter want of principle,—may have raised up some yet *newer* claimant to dethrone preceding systems, in the vain thought of maintaining a triumphant rule.

νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'. οὐκ ἐκ τῶνδ' ἐγὼ
δισσοῦς τυράννου ἐκπεσόντας ἠσθάμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἰσχίστα καὶ τάχιστα.—*Æsch. Prom. Vinct. 991.*

In one thing, and one only, have these forms of opposition been agreed: they have all of them re-echoed the serpent's first whisper of doubt and lying,—“YEA, HATH GOD SAID?”

It behoves those who value the revelation of God in his word, both for their own sakes and on account of others, to be really grounded in biblical study: that which is merely superficial will not suffice; it would only be enough to enable the sharpness of the edge of sceptical objections to be felt, causing, perhaps, serious injury, without giving the ability needed to turn the weapon aside: while, on the other hand, fundamental acquaintance with the subject may, through God's grace, enable us so to hold fast the

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Scripture as a revelation of objective truth, as to be a safeguard both to ourselves and to others.

The truth of God is as a rock assailed by waves; each in succession may seem to overwhelm it, but the force of each is in measure spent on that which has preceded it, and modified by that which follows. Each wave may make wild havoc amongst the detached pebbles at its base, while the rock itself is unmoved and uninjured. It is as thus knowing our grounds of certainty, that we have to maintain the Scripture as God's revealed truth.

Some have, indeed, looked at critical studies as though they were a comparatively unimportant part of biblical learning. This must have arisen from not seeing the connection between things which are essentially conjoined. These studies contain the elements of that which has to be used practically for the most important purposes. They are the basis on which the visible edifice must rest. The more we rightly regard Holy Scripture as the charter of that inheritance to which we look forward, and which we know as given at the price of the Saviour's blood, the more shall we be able to estimate the importance of **TEXTUAL CRITICISM**, by which we know, on grounds of ascertained certainty, the actual *words* and *sentences* of that charter in the true statement of its privileges, and in the terms in which the Holy Ghost gave it.

S. P. T.

PLYMOUTH, *April 25, 1854.*

*** To prevent all possible misconception which could arise from what is said of Lachmann in page 111, the reader is requested to observe distinctly, that no conjectures were introduced into his text; and those which he suggested in the preface to his second volume had to do with places into which he thought that transcriptional error had found its way, anterior to all existing documents.

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A D D E N D A.

CODEX AMIATINUS. In p. 170, *note*, I have given a list of the places in which Tischendorf has not followed my collation of this MS., but in which I find from Signor del Furia, that my collation really is right. As Tischendorf has re-issued his impression of the Codex Amiatinus with a list of a few errata, noticed since it first appeared, they are here specified for the information of the reader.

- Mat. xx. 4, *dele* meam.
 xxiv. 15, *lege* Danihelo.
 Mar. xiv. 40, *lege* ingravati.
 Luke viii. 12, *hi deest, a prima manu.*
 Acts viii. 17, *lege* inponebant.
 xiii. 46, *lege* reppulstis.
 xviii. 12, *lege* Achaiae.
 1 Cor. iii. 12, *lege* superaedificat supra.
 xiv. 18, *dele* meo.
 2 Cor. iv. 4, *lege* quae est.
 Eph. iv. 25, *lege* in invicem.
 vi. 13, *dele* in (2°).
 1 Pet. iii. 6, *lege* oboedivit.
 1 Joh. ii. 4, *lege* non (*pro* "nos").
 Rev. viii. 5, *dele* magnus.

These passages could not be inserted in the former list, as Tischendorf had not marked them amongst the places in which he had not followed my collation: they are simply errata in his edition.

He also corrects in the *canons* and Ammonian Sections at Mat. iv. 21 (22,2); Mat. x. 42 (100,6); Luke xiii. 14 (165,2). Also, he says, that Abbate del Furia informs him, that at John xviii. 37, the MS. has (by mistake, he considers) the notation (180,4). In the Epistle to the Hebrews, section 4 begins at ii. 11.

TISCHENDORF'S MSS., p. 131. The MSS. described in the letter addressed to me are *now* in the hands of Messrs. Williams and Norgate, Henrietta-street, Covent-garden, for sale, for Prof. Tischendorf. The Palimpsest fragments possess, even if it were only on account of their antiquity, a real value in textual criticism. The two other uncial MSS. of part of the Gospels belong probably to about the age assigned them by Tischendorf. I have *examined* the whole collection; and I shall be permitted to *collate* them for critical purposes. In one of them I found very soon *four* occurrences of Iota *postscripted*:

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so rare in Biblical MSS. in Uncial Letters (see p. 158). It should be added, that Tischendorf has announced that the Palimpsest fragments will be included in a new volume of *MONUMENTA SACRA now in the press*.

To the MSS. examined by me (mentioned p. 155—168), I may now add the Palimpsest fragments of St. Luke amongst the Nitrian MSS. in the British Museum. They consist of forty-five leaves (of the sixth century, as seems to me), in which Severus of Antioch against Grammaticus has been written in Syriac over the Greek. The older writing is in parts very difficult to read; but by pains I can in a strong light discern almost every letter: this is, however, a great strain on the eye of a collator.

Besides these precious leaves, there is also in the same collection a very ancient Palimpsest fragment of St. John's Gospel, and a few morsels of other parts of the New Testament.

P. 171. Mr. Prevost's comparison of the Æthiopic would have been more exactly described as a collation of the text in Walton's Polyglot, from which Bode's Latin version was made, with Mr. Platt's text.

To the note, p. 165, might be added, that "*perhaps* the line in question was used in 1 Tim. iii. 16, and some other places, simply to *fill up* the Latin text which lies over the Greek."

In p. 248, *note*, Hesychius of Jerusalem is called the contemporary of Gregory of Nyssa. This has been done advisedly; for if these homilies do belong to such a Hesychius, there are good reasons for not regarding him as the Bishop of Jerusalem of that name in the sixth century, but as an earlier Presbyter. Cave, I think, says that it would need an oracle to distinguish the persons bearing the name of Hesychius of Jerusalem.

Let me request any who may wish to understand the principles of textual criticism which I believe to be true, to *read* what I have stated in the section, *On an estimate of MS. authorities in accordance with "comparative criticism"*; so that they may not repeat the assertion that I regard the accidental *age* of a MS., irrespective of its character, and apart from the evidence of ancient versions and early citations.

It ought to be needless for me to have to repeat again and again, that the testimony of very ancient MSS. is *proved* to be good on grounds of *evidence* (not mere assertion); and that the distinction is not between ancient MSS. on the one hand, and all other witnesses on the other,—but between the *united evidence* of the *most ancient documents*—MSS., versions, and early citations—*together* with that of the few more recent copies that accord with them, on the one hand, and the mass of modern MSS. on the other. To which class shall we look as including within itself the readings which have the best claim on our attention as those which really belong to the holy word of God?

July 25, 1854.