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978-1-108-06774-4 - An Introduction to the Critical Study and Knowledge of the Holy Scriptures:
Volume 4: An Introduction to the Textual Criticism, Etc. of the New Testament
Thomas Hartwell Horne, Samuel Davidson and Samuel Prideaux Tregelles
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An Introduction to the Critical Study and Knowledge of the Holy Scriptures

A painstaking compiler of catalogues and indexes, the biblical scholar and bibliographer Thomas Hartwell Horne (1780–1862) first published his most famous work in 1818, having begun his research for it many years earlier in 1801. Reissued here in five parts is the expanded four-volume tenth edition of 1856, which includes revisions by the scholars Samuel Davidson (c.1806–98) and Samuel Prideaux Tregelles (1813–75). This monumental and influential work of nineteenth-century biblical scholarship remains a valuable resource for modern researchers, reflecting the methods and perspectives of its era. Volume 4, rewritten by Tregelles for this edition, addresses textual criticism of the New Testament. Drawing strongly on his previous scholarship, Tregelles covers the history of the text, distinguished readings and important manuscripts, and he provides an introduction to each book of the New Testament.

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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/9781108067744

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This edition first published 1856
This digitally printed version 2013

ISBN 978-1-108-06774-4 Paperback

This book reproduces the text of the original edition. The content and language reflect
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LONDON :

Printed by SPOTTISWOODE & Co.,
New-street-Square.

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AN
INTRODUCTION
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OF THE
HOLY SCRIPTURES.

BY
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OF SAINT JOHN'S COLLEGE, CAMBRIDGE;
D.D. OF THE UNIVERSITY OF PENNSYLVANIA;
RECTOR OF THE UNITED PARISHES OF SAINT EDMUND THE KING AND MARTYR
AND SAINT NICHOLAS ACON'S, LOMBARD STREET;
PREBENDARY OF SAINT PAUL'S.

TENTH EDITION,
REVISED, CORRECTED, AND BROUGHT DOWN TO THE PRESENT TIME.

Edited by
THE REV. THOMAS HARTWELL HORNE, B.D.
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AND
SAMUEL PRIDEAUX TREGELLES, LL.D.
AUTHOR OF "REMARKS ON THE PRINTED TEXT OF THE GREEK NEW TESTAMENT," ETC.

ILLUSTRATED WITH MAPS AND FACSIMILES OF BIBLICAL MANUSCRIPTS.

VOLUME IV.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.

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WITH
ANALYSES, ETC., OF THE RESPECTIVE BOOKS,
AND
A BIBLIOGRAPHICAL LIST OF EDITIONS OF THE SCRIPTURES IN THE ORIGINAL
TEXTS AND THE ANCIENT VERSIONS.

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THE CRITICAL PART RE-WRITTEN AND THE REMAINDER REVISED AND EDITED

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P R E F A C E

TO THE

INTRODUCTION TO THE NEW TESTAMENT.

THIS volume consists of three parts, which may be considered separately.

The *first* is an Introduction to the *Textual Criticism* and Study of the New Testament : for this I am wholly responsible; for, with the exception of portions cited expressly from the Rev. T. H. Horne, it has been entirely prepared for this volume. It would, indeed, have been easy to have taken the material already existing on the subject of the MSS., versions, &c. &c., of the New Testament, as written by Mr. Horne, and to have enlarged it by a few additions, and to have introduced the mention of newly-discovered MSS. in a similar manner; two reasons, however, especially weighed with me in giving to this portion of the volume its present form.

Textual Criticism has been my especial study in connection with the Greek New Testament for many years; and thus it appeared to be right to treat the topics more independently than I could have done, had I sought to act *merely* as an editor and annotator; for when any scholar has been an investigator in any department of study, it is only natural that he should be in some measure especially qualified for speaking for himself, and communicating the

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results of his studies to others. And this leads me to the second of the reasons referred to above.

In examining the whole subject of Textual Criticism, and in obtaining an acquaintance with the sources of evidence (MSS., versions, and early citations), not a little has accumulated on my hands, which is certainly not accessible to all Biblical scholars; and although others have freely used and have published without hinderance much that has been collected by me, yet all this has formed a part of what I have long thought might be profitably published at some future day, as a contribution to the accurate knowledge of New Testament criticism. These things, then, being so, I was glad to have the opportunity of thus making some *present* use of the results of my studies, so that they may be available for the benefit of others. I have thus, in speaking of MSS., versions, the History of the Text, and some other topics, given at least an *outline* of my own investigations on these subjects. A hint was communicated to me while the volume was passing through the press, that this portion had been unduly extended; but as the publishers coincided with me in considering that too much compression would in that part be injudicious, no portion of what had been written was omitted. It must be understood, however, that even on the sources of criticism many subjects are rather indicated than entered into in detail; enough, however, has been given to direct the student in learning for himself.

To me it is a satisfaction to have been able to speak thus far on these subjects, though I might wish that it had been possible to have entered more minutely into the *internal characteristics* of the ancient MSS., and the several versions, and to have discussed fully the patristic citations. But still this volume, and one which appeared not long ago*,

* "An Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles." Bagster: 1854.

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may suffice for the present for communicating to others the results of my own studies, which have been carried on through many long years. I ought, perhaps, to add, that if I am ever able to exhibit fully the results of my studies in this department of Biblical learning in a combined and united form, I can see no prospect of its being possible for several years at least, a period which appears doubly uncertain to those who consider the instability of all mundane and human things. The indefiniteness of any such prospect makes me all the more glad that I have been able to put the portion of this volume, which relates to Textual Criticism, into its present definite form. I may rightly add, that in this determination, and in the manner in which it has been carried out, I have had the satisfaction of the approval of the Rev. T. H. Horne. It only requires, in stating this, that it should be borne in mind that for all *critical opinions* expressed, I alone am responsible.

When I remember how differently some now regard critical principles to what was the case comparatively few years ago, I cannot do other than feel thankful that results should so far have been attained. Twenty years ago things were not so regarded in this country as is the case at present; the principle of recurrence to the earliest and best authorities is one in which many have now acquiesced; and while continued efforts, made both in private and public, have been thus far of use, the original authorities have been at the same time re-examined; MSS. have been more accurately collated; the texts of many have been published by Tischendorf; the ancient versions have been more accurately investigated, and the patristic citations have been more studied. Thus there has been in the last twenty years a simultaneous apprehension of critical principles, and of the facts to which they may be applied. I believe that I have no occasion to say more as to the first part of this

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volume, the contents of which may speak for themselves. No one will, I believe, consider that I have given undue prominence to my own investigations, who is aware of the change of the tone of thought as to many critical points amongst Christian scholars in this country, to effect which my efforts have been constantly directed for more than twenty years, and that not without *some* success.

The *second* portion of this volume consists of Introductions to the respective books of the New Testament. And here I am not author, but simply editor. Here I felt that I stood on very different ground from that which I had occupied with regard to the Textual portion of the volume. I had not so much to consider how *I* should have treated the subjects, as what addition might be needful, in consequence of modern research, to what the Rev. T. H. Horne had himself stated. It was not for me to pull down one edifice in order to erect another in its stead; to do this for the mere sake of change, would be like removing an old manor house to make room for a trim Italian villa.

But as editor I have used my liberty: as to those books of the New Testament, the authority, &c., of which has been specially disputed, I have added what appeared to me *necessary*; I have removed what seemed doubtful, or what has not borne the test of close examination, and I have sought that the evidence in favour of the respective books of the sacred volume may be sufficient for the purpose of the general student.

Some would have wished that the quotations of earlier writers given by Mr. Horne should be omitted; to do this in general was, however, equally opposed to my *judgment* and *inclination*; for there are few things to which it is now more needful to direct the attention of young Biblical students than that there were Biblical scholars before those who have lived and written during the last thirty years.

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To many now the investigations of such foreigners as Eichhorn and Michaelis seem things almost unknown; and such seem unconscious that we ever had Biblical scholars in our own country. To such the names of Lardner and others are unfamiliar, and their works are almost or quite unknown. I am therefore glad that such citations remain as given by Mr. Horne, and I hope that they may be the means of directing some students to the works of those who lived before the present generation. Had there not been such an ignoring of what others have done long ago, and such obliviousness as to their works, we should not find so many new *discoveries* made as to points long ago investigated and known. It is the part of wisdom, for scholars now to combine all that is *true* in recent research with the *ascertained facts* of earlier inquiry.

It is true that many of the objections raised against the books of the New Testament, which were noticed by Mr. Horne, belong, *in the form stated*, to a past generation; but this does not render them even now void of application; for it is well that students should be aware that much in the way of objection that is advanced as *new* is only some old argument put in a new dress, or adapted to some novel mode of phraseology. It is thus well to see that the objection had been fully *answered*, even before the supposed scheme of philosophy to which it is *now* adapted had been heard of. Absolute *evidence* to the authority of the New Testament books remains the same, even though it is now the fashion with some forms of pseudo-philosophy to ignore this as much as possible, and to subject all testimony to the application of some supposed principle, or to the subjective feeling of each inquirer.

I have not gone out of my way to state these forms of objection; they vary continually, and their shapes change as often as that of the clouds which flit across the sky. If

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I know on the evidence of my senses that the sun is *there*, the varying kinds and consistencies of cloud and mist that obscure his brightness do nothing to efface from my mind that known fact. Had objection assumed some *one* definite ground of argument, I might have well noticed it; but absolute evidence, if apprehended, is sufficient to answer the subjective notions which are put in competition against it.

On some occasions, and for certain students, it is well, no doubt, to meet and refute sceptical theories, and to discuss objections and difficulties one by one: but this is not the only thing to which Introductions to the New Testament books should be devoted. A young student may well receive the impression (if this be the prominent and principal thing) that all that can be said about the New Testament is to show in how many ways it may be assailed, and how clever the men must be who use such ingenuity in raising objections. In this way a tendency may be communicated to the mind of the student, from too great prominence being given to forms of objection, which is hardly ever eradicated; just as the specimens of false spelling in Lindley Murray's exercises have often so familiarised the eyes of children with what is incorrect, that they never quite overcome the effects of that most injudicious mode of teaching orthography. The result produced is just the contrary of that which was intended.

All facts and arguments stated by Mr. Horne are retained with due prominence. It was not my business as editor to interfere with these, even though my own opinion is freely added where needful.

The *third* part, or Bibliographical Appendix, contains such portions of Mr. Horne's List as relate to the Scriptures in the original languages and in the ancient versions, with such additions as appeared to me to be necessary. Some of these

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are old works ; but the greater part are such as have appeared in the last ten years.

In conclusion, let me remind all students and readers that the New Testament is not given us as that on which our intellectual faculties simply are to be exercised, but as the revelation of God, inspired by the Holy Ghost, to teach the way of salvation through faith in Christ crucified.

S. PRIDEAUX TREGELLES.

Plymouth, September 18. 1856.

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ERRATA.

- Page 108. line 25. *read* "petendam."
 „ 108. „ 32. *read* "fraudibus."
 „ 108. „ 35, 36. *read* "Ecclesiis ab Hæreticis."
 „ 109. „ 2. *read* "emendaretur."
 „ 109. „ 6. *read* "unde a nobis."
 „ 181. footnote, *read* "Montfortiani."
 „ 185. footnote, *read* "177."
 „ 204. line 33. *read* "183."
 „ 240. line 30. *read* "187."
 „ 281. line 17. *read* "nulla."
 „ 283. footnote, last line, *read* "subscription."
 „ 345. line 18. *read* "Matt. i. 18—25."
 „ 670. omit "Chapter I."

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ADDENDA AND CORRIGENDA.

ON THE

FŒDUS CUM GRÆCIS AND THE FLORENTINE COUNCIL.

IN p. 108. the correspondence between Erasmus and Sepulveda is referred to in connection with the question whether Greek MSS. were ordered by the Florentine Council to be corrected by the Latin. But as, in the collected works of Erasmus, but little of the correspondence between him and Sepulveda is given, some points are left in obscurity.

Since, however, the passage above mentioned was printed, the works of Sepulveda¹ have been added to my study, and there the letters are given which are omitted amongst those of Erasmus. My oversight of these letters till now will not be harshly judged by those who remember that the same had been committed by those who wrote before me on this subject, and who observe that I myself have drawn attention to my former omission.

The *first* of these letters (vol. iii. p. 77.) is from Sepulveda to Erasmus, dated April 1. 1522, in which he speaks of the annotations of Stunica. To this Erasmus replied (p. 78.), on the morrow of the Assumption of the Virgin in the same year. The third letter in the series is from Sepulveda to Erasmus, dated the Ides of October, also in 1522.

The fourth (p. 81.) is that from Sepulveda to Erasmus, dated Nov. 1. 1534, which is noticed in this volume (p. 108.), as not existing amongst the letters of Erasmus any more than his reply. In it Sepulveda thus mentions the Vatican MS.: "Scito exemplaria Græca, quæ tu secutus es in Novo Testamento, plerisque mendis esse depravata, jam singulis verbis, jam solidis orationibus sublatis, aut vicissim redundantibus. Quod factum esse reor culpa librariorum, quibus errandi occasionem præbuerint scholia quædam importune ut sæpe solet, a quibusdam studiosis in librorum marginibus ascripta. Itaque id malum, semel per errorem a nonnullis admissum, tam late, ut video, permanavit, ut non solum excusi omnes libri cum eis erratis circumferantur, sed quædam etiam manuscripta exemplaria ab his mendis non abhorreant. Quo minus debet mirum videri cuiquam, te dum

¹ Joannis Genesisii SEPULVEDÆ Cordubensis Opera, cum edita tum inedita. Accurante regia Historiæ Academia. Matrili, 1780. 4 vols. 4to.

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cæcos sequeris, ad easdem salebras offendisse. *Est enim Græcum exemplar antiquissimum in Bibliotheca Vaticana, in quo diligentissime et accuratissime litteris majusculis conscriptum utrumque Testamentum continetur longe diversum a vulgatis exemplaribus.* Mihi enim cum ab Stunica fuisset admonitus, rem perspicere, et libros conferre curæ fuit. Hoc autem exemplar omnium esse emendatissimum, cum ejus antiquitas declarat, et librarii diligentia, tum quod multum convenit cum vetere nostra translatione, quæ dubitari non debet, quin ex emendatissimo quoque exemplari conversa, et tradita nobis sit a majoribus. Cum igitur ad illius exemplaris fidem et quasi normam ceteri libri sint emendandi ac dirigendi, quid opus facto sit, ipse considerabis: sic enim habeto, raro vulgatam Græcorum editionem a veteri translatione nostra discrepare, discrepat autem, ut nosti sæpissime, ut a Vaticano illo exemplari non dissentiat. Ac ne teneam, trecentis sexaginta quinque locis scripturæ diversitatem adnotavimus.”

The list of the 365 places is not given in the printed letter.

To this letter Erasmus replied by one dated February 17. 1534, in which he says: “Quod scribis de Codice Græco, quem nactus es in Bibliotheca Pontificia tantopere cum Vulgata editione consentiente, vide ne inanem operam sumas. Constat enim, cum Græci fœdus inirent cum Ecclesia Romana, quemadmodum testatur *Bulla*, quæ dicitur *Aurea*, hoc quoque fuisse comprehensum in articulis, ut Græcorum codices, præsertim Evangelici, ad Romanam lectionem emendarentur, et in similes codices ipse incidere, cum primum ederem Novum Testamentum. Quare ex isto codice nihil est, quod possis judicare. Sed Græcorum lectio petenda est ex Græcis auctoribus, Athanasio, Basilio, Origene, Chrysostomo, Nazianzeno, Cyrillo.”

It is part of the reply of Sepulveda to *this* letter which I have given in p. 108.¹, in which he shows that the *Bulla Aurea* had contained no such clause, and that no decree of the Florentine Council *could* apply to an ancient MS. like the Codex Vaticanus.

In Erasmus's answer to Sepulveda, “V. Non. Jun. 1534,” he says: “Quod adducis Pontificiæ Bibliothecæ auctoritatem, acciperem; nisi exemplar, quod secutus est Franciscus Ximenius Hispan. Card. missum esset ex Pontificis Bibliotheca tamquam germanum. Atqui hoc fere convenit cum exemplaribus meis. *Bullam auream nec ipse vidi. Cutbertus Episcopus Dulmensis vir apprime doctus mihi narravit cui credidi.* De correctione codicum non dixit esse in bulla, sed aiebat idem mutationem Græcorum Codicum esse factam. Vidi et ipse codicem Evangeliorum ex Bibliotheca Capnionis [1 Evangeliorum, &c.], qui per omnia consentiebat nostræ editioni Latinæ, verum is erat recentior.”

This information which Erasmus received must have been when he

¹ But there are some *verbal variations* between that in Erasmus's works and that in Sepulveda. Thus, “nam quomodo poterant” in Erasmus, is “quomodo enim poterant” in Sepulveda; “a sciolis scholia sæpe cum scripturis confundentibus” in one, is “parum doctis scholia sæpe cum scriptura confundentibus;” and the date in Sepulveda is according to the *Roman Calendar*, “X. Kal. Jan.” Thus easily did *various readings* arise.

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wrote his annotations for his third edition. Thus, then, originated the notion of the *Fœdus cum Græcis* in an incorrect casual remark of Cuthbert Tonstall, Bishop of Durham; and this hint thus thrown out has haunted the domain of criticism like a phantom, so that after three hundred thirty and three years it still seems to possess a vitality which would not have been possible if the correspondence between Sepulveda and Erasmus had been rightly attended to.

P. 138. line 28. read, "The first and third of these editions have at the end tables of the variations;" for it seems that this table is not rightly added to the *second*: the titles and contents of them, however, are much confused.

P. 160. *foot-note*. It should be mentioned that the writer has now ascertained that it was not from beneath the Mosque of Omar at Jerusalem that the fragment of the Pentateuch came, but from beneath the Mosque of *Amrou* at Cairo. The error arose from a confusion of the two names.

P. 296, &c. To the Thebaic fragments mentioned, there should be added that in Zoega's "Catalogus Codicum Copticorum Manuscriptorum qui in Museo Borgiano Velitris adservantur," some fragments of the Apocalypse are printed; also there are Thebaic fragments introduced into the Egyptian Grammar of Tukiüs.

The work of Zoega also shows that there exists another fragment of T. of the Gospels, not edited or collated, containing part of St. Luke's Gospel in Greek and Thebaic; and that this or some other Thebaic copy *does* contain Luke xxii. 42, 43. commonly said to be absent from that version.

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Volume 4: An Introduction to the Textual Criticism, Etc. of the New Testament

Thomas Hartwell Horne, Samuel Davidson and Samuel Prideaux Tregelles

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