

**THE HOLY GOSPELS: TRANSLATED FROM THE
ORIGINAL GREEK: THE SPURIOUS PASSAGES
EXPUNGED; THE DOUBTFUL BRACKETED;
AND THE WHOLE REVISED AFTER THE TEXTS
OF GRIESBACH, LACHMANN, TISCHENDORF,
ALFORD, AND TREGELLES**

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The Holy Gospels: Translated from the Original Greek: The Spurious Passages Expunged; The Doubtful Bracketed; And the Whole Revised after the Texts of Griesbach, Lachmann, Tischendorf, Alford, and Tregelles by G. William Brameld

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AND THE WHOLE REVISED AFTER THE TEXTS OF GRIESBACH,
LACHMANN, TISCHENDORF, ALFORD, AND TREGELLES.

WITH NOTES AND CRITICAL APPENDIX.

George
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LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.
1863.

PREFACE.

THE object of this work is two-fold : to bring before the general public the conclusions at which the greatest modern critics have arrived with reference to the text of the Holy Gospels ; and to attempt a translation which shall be free from some of the more obvious errors of the Common Version.

It is strange that in an age like ours,—an age of great enquiry and progressive thought,—a subject of such vast importance as Biblical Criticism should have been so generally neglected by English people. While in Germany the most ordinarily educated person,—if his attention has been at all directed to theology,—is able to offer an opinion on the genuineness or spuriousness of a passage in the Greek Testament, it may be reasonably doubted whether more than a very small number even of the religious teachers of our own country have paid to this subject the attention which it deserves.

And this is the more remarkable, inasmuch as no intelligent student of the New Testament will contend that the present state of the text, as popularly received, is a satisfactory one. A very slight knowledge of the original must convince him that the faults of our Authorized Version are neither few nor unimportant.

He will find that in the New Testament, as generally known in England, are read many words, and even many sentences, some of them of considerable length, which are excluded, as being undoubtedly spurious, from those Greek texts which are now regarded as of the highest authority by scholars. Some of these, he will learn on investigation, are errors of transcription : others, additions to the text, of a later date than the times of the Evangelist or Apostle to whom they are attributed ; a portion of the latter being authentic fragments, perhaps of great antiquity, honestly, though by mistake, admitted into the sacred writings : while another class consists of interpolations, foisted into the text to support, as was supposed, a disputed doctrine, or to give a colourable pretext for some novel ecclesiastical practice.

He will observe, too, that in the English Translation, the Greek is often imperfectly, in some cases erroneously, rendered; and he will be constrained to admit, that, alike by the matter of the text, and by the form in which it is presented to the reader, much that is valuable is hidden from the knowledge of the less learned student of the most important portion of the Bible.

It is due to the memory of the eminent scholars, to whom James I. entrusted the work of translation, to say, that for some of the defects of their version they should be held only partially responsible. In their day some of the most valuable MSS. were undiscovered, and of others little was known; nor had the ancient versions then received that attention which has since been so abundantly bestowed on them. Nevertheless, it may be fairly doubted whether our translators did in every case make the best use even of the imperfect materials at their command. They seem to have followed with a too implicit faith the common text of their time, and their version contrasts unfavourably, in a critical point of view, with the work of Luther and others.

1. A serious mistake was made by frequently rendering Greek words, not synonymous, by one and the same English expression. Thus, no distinction has been drawn between *ὁ αἰὼν*, *ὁ κόσμος*, *ἡ οἰκουμένη* (*γη*): all are translated "the world:" *Ἄϊδης* and *Γέεννα* are alike "Hell:" *δοῦλος*, *παῖς*, *οἰκέτης*, *ὑπηρέτης*, *διάκονος*, "servant*."

2. On the other hand, several renderings have been given of the same word, without, as it would seem, sufficient reason for the change. Had the object of the translators been merely to avoid tautology, the matter would be of minor importance; but there can be little doubt that in some cases theological preconceptions influenced their handling of certain passages.

* *Δούλος* is in any case a bondman, but was not of so menial a character as *ἀνδραπόδων*. Nor are we called *οἰκέται* but *δοῦλοι*: because *δοῦλοι*, though *ἀπηγοί*, were sometimes set free: not so the *οἰκέται*. The word servant, in its present acceptation, is *ὑπηρέτης* and *διάκονος*; whose services were hired, and therefore optional." Malan, on St. John viii. 34. This fact is familiar to every tyro in Greek, and we should have thought it quite needless to defend our translation of *δοῦλος*, had not the statement of the simple truth, that the "servants" of the Authorized Version were really slaves, recently created an expression of astonishment and dissent among some sections of the religious world. It is to be regretted that opponents of slavery, by thus seeking

to deny what is beyond all reasonable dispute, should injure rather than serve a good cause. It is not by wresting from its true meaning the letter of the Gospel that they will succeed in impressing their views upon the mind of the slave-owner. They rather confirm him in his error. It is to the mild and merciful *spirit* of the Gospel: to its opposition to all cruelty and evil-doing: to its doctrine of the religious equality of all men in Christ, with whom there is "no respect of persons," and in whose gracious pity "there is neither bond nor free," that the teachers of the religion of the Lord Jesus may appeal in behalf of "all them that are oppressed with wrong," and, in the end, will not appeal in vain.

We may specify, as a well-known instance of this, their version of *κρίνω*—*κρίσις*: the latter of which is translated “judgment,” “condemnation,” and “damnation:” the third meaning being absolutely inadmissible, at least in the sense in which the word is popularly taken.

3. The work of Bishop Middleton on the Greek Article long ago brought to light another defect in our version: one of minor importance, perhaps, if compared with those just noted, yet deserving consideration.

4. Greater pains might with advantage have been taken with the tenses of the Greek verbs. It is frequently impossible, in the English Testament, to distinguish the Imperfect from the Aorists, or either of these from the Perfect; and there are many instances, which will readily recur to the mind of the Scholar, where the force of the original is much weakened by the want of greater precision.

5. It may be doubted whether the full meaning and emphasis of the original have not been occasionally sacrificed in the English Version, to a wish to present the sentence in a more polished and rhythmical form. In translating from classical Greek, it is frequently necessary to transpose the order of the respective words, and the same may be the case in a few passages of the Epistles: but it will be found that in the Gospels it is better to adhere, as a general rule, to the order of the Greek sentence, which is, for the most part, extremely simple, and capable of an almost exact rendering.

6. With respect to the measures and money named in the Gospels, our translation in nearly every case fails to convey any thing like an adequate notion of the Evangelists' meaning. The denar cannot be properly represented by the English penny, nor the mina by the English pound; neither is the stade exactly a furlong.

7. So, again: the use of such terms as “lawyer,” “publican,” and others which might be named, has originated and perpetuated many erroneous ideas in the minds of ordinary readers of the New Testament.

8. Great mischief has resulted from the adoption by the old Divines of the absurd division of the chapters into separate verses. It has rendered the more abstruse portion of the Epistles, as, for instance, the argumentative part of the Romans, perfectly unintelligible to the poor; while even teachers have been known to quote the words of St. Paul's imaginary opponent, as expressing the sentiment of the Apostle himself. And although, from the nature of the case, the evil has not been so great in reference to the Gospels, it is, nevertheless, sufficiently serious.

In this version, an attempt is made to remedy these errors. Passages, which, by the general consent of our great editors, are to be

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regarded as interpolations, have been omitted, and the hiatus marked thus *. Words, which have been, from carelessness or other causes, allowed to drop out of the text, have been restored, and marked †. Doubtful words or sentences are enclosed in brackets. Where the variations from the common versions are of great importance, or where it has been thought needful to notice at some length existing controversies relative to the genuineness or otherwise of certain passages, (as, ex. gr. Mark xvi. 9. &c. John xxi.) the opinion of the editors and commentators is given in an Appendix. The translator has sought to assign a definite meaning to each word, and to adhere to that meaning throughout, unless where he designed to avoid tautology, or where some other good reason might be given for the change^b. He has endeavoured to restore the article to its proper place in the text; and to translate the verbs in accordance with the more precise meaning of the tenses. But he is well aware that on this point even the greatest scholars differ; and he is not so presumptuous as so to suppose that he can succeed, where others, in every respect better qualified for the task of revision, have failed to realize their own ideal. In his treatment of the tenses, he has been guided by the opinion of Winer, (*Grammatik des Neutest. Sprach^c*.) The views of Winer do not, indeed, always accord with those of other scholars, but he is generally considered the best authority on the subject, and it has therefore been thought advisable to adhere, for the most part, to his system. The order of the Greek sentence has been generally retained. Terms of measure and value have been left untranslated; the supposed equivalents being given in footnotes or in the margin. Designations of official persons, which have been so greatly misunderstood, have been restored to their proper meaning. The verses have been entirely discarded. It is feared that some inconvenience may be experienced where reference has to be made to particular passages; but the page would have been much crowded had the numerals been retained even in the margin, and the division into

^b The words of doubtful meaning have generally been rendered according to Schleusner, (*Lexicon in Nov. Test.*) or the fourth Edition of Liddell and Scott. Words not in the original, but required for perspicuity, are marked, as in A-V, by italics.

^c The Edition of Winer to which we have referred is that known to many English scholars through the excellent translation by Professor Masson, in Clark's Foreign Theological Library, 2d Ed. 1860. The series of works by the German critics which Messrs. Clark

are giving to the public cannot fail to be of great service to students of the N. T. We are indebted to the Theological Library for the references which our readers will find in this work to Lange, Van Oosterzee, Tholuck, Olshausen, &c. Those only who have been compelled to study the more abstruse works of the Germans in the original can fully appreciate the comfort and the saving of time which these admirable translations afford to the labourer in the field of Biblical criticism.

paragraphs appeared to be more desirable. The initial letters of personal pronouns relating to the Divine Persons are printed in capitals, not only as a seemly mark of veneration, but as enabling the reader to avoid that confusion of ideas which sometimes arises from want of this distinction. But where no reverence to our Saviour is intended by the actors or speakers in the narrative,—as, for instance, by the Pharisees when tempting Him, or by others accosting Him simply as an ordinary teacher,—that want of respect or of knowledge is noted by the use of the small letter.

The texts on which our translation is founded are those of Griesbach, (Jenæ 1805.) of Lachmann, (Ed. Ster. Reimer, Berolini, 1846.) of Tischendorf, (Tauchnitz, Lipsiæ 1849-50.) and Ed. Septima Critica Minor, (Winter, Lipsiæ, 1859.) of Alford, (4th Edition, 1859.) of Tregelles, (1857.)⁴

The more advanced student will require from the writer no lengthened statement of the considerations which have induced him to prefer these texts to others which have a certain claim upon our attention. It may possibly be objected, that Griesbach has been to a great extent superseded by Scholz, and that the subsequent investigations of Lachmann and Tischendorf render it needless to reproduce the readings of either. But it were unjust to the memory of one of the greatest Biblical scholars of the century to overlook the services which Griesbach rendered to the cause of sound textual criticism. His canons are still quoted as of authority by his successors; and a work of this nature would have seemed deficient in one main point of interest, had not the reader been enabled to judge for himself of the progress which has been made since the publication of Griesbach's revised Greek Testament.

The other names speak for themselves. No translator, wishing to present to the English reader a true text of the Gospels on a plan similar to that proposed in this work, could ignore the labours of any one of the great scholars in question.

The work of Lachmann is, no doubt, an imperfect one; but, as Dr. Tregelles has observed, his is "the first printed G. T. edited wholly on ancient authority," and by his introduction of an improved punctuation,

⁴ The plan we have adopted with reference to these texts is as follows: Where L. T. Tr. A. (in some particular instances, where three only) agree that a passage is spurious, or where they consent to a different reading

from that of the common text, we adopt their suggestion without comment. Where one or more omit and others retain, we bracket the word or passage. We regard G.'s text rather as matter for reference than of authority.

he has done much to remove difficulties, and to bring to light the beauties of the sacred books.

Tischendorf is, beyond dispute, the first authority of our time on questions connected with the text of the N. T. He has devoted the best years of his life to the collection and collation of MSS, and he has exhibited marvellous energy and self-sacrifice in the pursuit of the great object he has so much at heart. His evident desire to attain a true text should place him above the suspicion of unworthy motives, still more of the unfair dealing which has of late been (it is generally thought most unjustly) imputed to him*. Scholars differ as to the relative value of the two texts of T. many giving the preference to that of 1849. Both have been consulted here: but as the variations are numerous, (amounting, according to Mr. Scrivener, to not less than 1292,) we note, where needful, the readings of the two editions thus: T'. T^a.

Dr. Tregelles' splendid text of the Gospels has called forth the warmest commendations of the great German critics, and is acknowledged, alike on the continent and at home, to be the most able contribution which this country has yet afforded to the elucidation of the Greek Testament. Dr. Tr.'s readings frequently differ both from L. and T.

Dean Alford's G. T. is likely to become the handbook of English students. It is a work evidencing a vast amount of patient investigation and careful analysis. Dr. Alford has unquestionably learnt much from the Germans, but even his earliest editions afford abundant proof of independent thought. His last edition is a noble work. The commentary is conducted on a principle which cannot be too highly commended, "that of honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived system, and fearless of any possible consequences." It is not to be expected that the Dean's arguments will in every case carry conviction to the mind of

* "Hujus viri industriam mirabilem, per viginti annorum sudorem, itinera, indagations testatam, nos dignis laudibus prosequi nec licet nec necesse est. Nemo vivus—si Millium Wetsteniumque excipias, nemo mortuus—tam immensam lectionum ex optimis libris manu scriptis collectarum farraginem, e tenebris produxit." F. H. Scrivener, Preface to his edition of Stephens' text, Cambridge, 1882. We can render no better service to the reader of the G. T. than to recommend him, if he be not already acquainted with Mr. Scrivener's work, to lose

no time in becoming so. It has been of infinite use to us in the preparation of our own book; and we can speak with confidence of its great correctness. The variations of L. T. Tr. Beza, and Elzevir are given; every difference from the old text is noted, and the price is such as to place it within the reach of almost every student. We regret that it was not in our hands until part of our version had been printed off; but we give some of Mr. S.'s readings in our Appendix.