

**CLARENDON PRESS SERIES;
OUTLINES OF TEXTUAL
CRITICISM APPLIED TO THE
NEW TESTAMENT**

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Clarendon Press Series; Outlines of Textual Criticism Applied to the New Testament by C. E. Hammond

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C. E. HAMMOND

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OUTLINES
OF
TEXTUAL CRITICISM
APPLIED TO THE
NEW TESTAMENT

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THIRD EDITION

REVISED

Oxford

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P R E F A C E.

THE following pages have no claim to originality. The substance of them was collected for a course of College Lectures; and they profess to be no more than a compilation from other larger works. The justification of the writer for publishing them, if there be any, lies in the fact that there is not, so far as he is aware, any single book which serves well as a first introduction to the science of the Textual Criticism of the New Testament in its present advanced state. Dr. Tregelles' History of the Printed Text of the New Testament, and Mr. Scrivener's indispensable Plain Introduction to the Criticism of the New Testament, were published, the one in 1854, the other in 1861. A new edition of Horne and Tregelles' Introduction to the Study of the Bible was published in 1863; the fourth volume of which, on the New Testament, contains a few pages of *addenda*, with notices of collations and critical publications down to that time; but in other respects it is merely a reprint of the earlier edition of 1856. Since then, however, a good deal has been done, with which the student should be acquainted.

These three books, the articles 'New Testament,' 'Versions (Ancient),' and 'Vulgate,' in Dr. Smith's Dictionary of the Bible, the Prolegomena to Tischendorf's Greek Testament (seventh edition), and to his editions of the Sinaitic and Vatican Manuscripts, the Prolegomena to Lachmann's Greek

Testament, and to Kuenen and Cobet's edition of the Vatican MS., as well as to Dean Alford's last edition of his Greek Testament (vol. i), and Scrivener's Collation of the Sinaitic MS., are the chief sources from which information has been taken. To such works as these the student must have recourse, if he is led on to wish to fill up much that he will here find sketched in merest outline. To collect into a small compass the leading facts on which the science of Textual Criticism is founded, and to present to the beginner the principles of the science, divested of the repelling mass of detail which necessarily meets him in the larger works, has been the writer's aim; in the hope that he may give some little assistance to those who are entering on a subject that is interesting in itself, and some knowledge of which seems indispensable to an intelligent study of the original Text of the New Testament.

The writer has to thank several friends for their kind help and suggestions, especially the Rev. C. W. Boase of Exeter College, and the Rev. G. W. Kitchin of Christ Church.

NOTICE TO THE SECOND EDITION.

Mr. Scrivener has now published a second edition of his *Introduction to the Criticism of the New Testament*, thoroughly revised, and containing about a hundred pages of new matter. Valuable before, that book is now invaluable to the critical student of the New Testament; and the following pages are largely indebted to it.

The fact of a second edition of these 'Outlines' being called

for, notwithstanding the existence of so complete a work, seems to indicate that a need is felt of some such first guide to the subject as this aims at being. Hence it has been revised and corrected with all possible care. Some errors have been removed, some statements modified; several paragraphs have been re-written, and several new ones added. At the same time by the removal of some unnecessary matter space has been gained, so that the book does not much exceed in bulk what it was before.

Thanks are again due to several friends for criticisms and suggestions.

PREFACE TO THE THIRD EDITION.

Only a few alterations, and those for the most part verbal, have been made in this edition. There is one, however, of some importance in that portion of chap. iv, § 2, which treats of the Old Latin Versions. These paragraphs have been re-written in consequence of recent investigations.

I would take this opportunity, however, in view of frequent misconceptions and misstatements, to draw the student's attention to the salient points of the line of argument which the following pages are intended to develop.

Seeing that the autographs of the sacred writers have perished, and that no MS. of the first three centuries survives, it is plain that we can only discover what was the original text of the New Testament by some method of inference dealing with such evidence as does exist.

Our method, so far from being founded upon 'gratuitous conjectures,' claims for itself the merit that in it mere hypothesis is reduced to a minimum. It professes to give the

greatest weight to diplomatic evidence, the value of which has been proved by a regular inductive argument.

We have the following allowed facts to start with: The earlier MSS. of the New Testament, the number of which is comparatively small, though with many differences among themselves, yet on the whole combine in presenting a type of text different from the *Textus Receptus*: on the other hand the mass of later MSS., perhaps a hundred times more numerous, also with many differences among themselves (for neither are these unanimous), yet on the whole agree in a type of text resembling the *Textus Receptus*. It would probably be allowed that *a priori*, the text of an early MS. would be more likely than that of a late one to represent the original Apostolic text. But this is not enough. Not only must we be able to give good reason for deciding which of these two types of text we believe to be nearest to the original, but our theory must account for the existence of the other type, and for the mutual relations of the two.

Comparative Criticism begins by asking, What can be discovered about the text of the New Testament in early times? And by an induction based upon the readings of a large number of passages actually quoted in early writers, whose dates are known, and in versions the age of which is approximately known, it is able to assert that these agree on the whole with the readings of the early MSS., and of a few stray later ones here and there, and that they do not agree with the readings of the mass of later MSS. And as a second stage of the argument, it goes on to point out the conditions and influences under which the later, or Constantinopolitan, type of MS. was probably derived from the earlier, or Alexandrine, type during repeated transcriptions. Hence it is no arbitrary selection, when the testimony of the

DESCRIPTION OF FACSIMILE PLATE.

No. 1. Seven lines from the Codex Sinaiticus, containing S. John xxi. 24, 25. Και οίδαμεν οτι αληθης εστιν η μαρτυρια αυτου· εστιν δε και αλλα πολλα· α εποιησεν ο ιω· αυτα εαν γραφηται καθ' εν' αυ.

No. 2. Two passages from the Codex Vaticanus.

The first two lines, from the first verse of the Epistle to the Ephesians, show how the words *εν εφεσω* were omitted by the first scribe and inserted afterwards in the margin.

The other passage is from S. John xxi. 25; and taken with No. 1 gives an opportunity of comparing the writing of these two great manuscripts.

The accents in both are due to the scribe who inserted the words *εν εφεσω*.

Both **No. 1** and **No. 2** are taken from the Plate in Tischendorf's Transcription of the Codex Vaticanus.

No. 3. This facsimile, which is excellently rendered from the Plate at the end of the Fifth Volume of Tischendorf's Monumenta Sacra Inedita, exhibits at once specimens of a Palimpsest, an Uncial manuscript of the ninth century, and a Cursive of the thirteenth century. The manuscript is known as Codex Porphyrianus. The lower writing contains Acts iv. 10-15.

The passage in Cursive character is Heb. vii. 17-25.

The abbreviations for *τελος* and *αρχη*, marking the end and beginning of lections, will be observed in the margin of the Palimpsest writing, in the same ink and by the same hand as the text; showing that the book was prepared for ecclesiastical use. The accents and other marks are *prima manu*.