A COMPANION

TO

THE GREEK TESTAMENT

AND

THE ENGLISH VERSION

BY

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WITH FACSIMILE ILLUSTRATIONS OF
MSS. AND STANDARD EDITIONS OF THE NEW TESTAMENT

FOURTH EDITION, REVISED

NEW YORK AND LONDON

HARPER & BROTHERS PUBLISHERS

1903

providentially preserved from all essential altera-tions.

THE GENEALOGICAL METHOD.

[This section was kindly contributed to this work by Professor BENJ. B. WARFIELD, D.D., of the Theological Seminary at Allegheny, Pa., now at Princeton, N. J. He has made textual criticism a special study, and has published since an able *Introduction to the Textual Criticism of the N. T.* (London, 1886). Comp. chs. ii. and iii.—P. S.]

In attempting to recover the original form of any ancient text, the first step must always be *to gather the testimony*, which in the New Testament is found in the MSS., citations and versions. Just as inevita-bly the next step must be the *sifting, weighing, and classifying of the testimony*. It is, indeed, conceiv-able that all witnesses might be equally important; but most certainly this is not *a priori* probable. It is altogether likely prior to examination, rather, that one witness is more weighty than another; it is far from improbable that many apparently important witnesses may prove simply a body of repeaters. Suppose, for instance, that printed as well as manu-script copies were included in the collected material: one edition may have comprised ten thousand im-pressions; another, equally good or better, only one hundred; and it would be clearly unfair, merely on account of this accident of the number of impres-sions, to allow one hundred times more weight to the one edition than to the other. Similarly, from one MS. there may have been made a thousand copies; from another, equally good or better, only ten; and it would be equally unfair, merely on ac-count of this accident of the number of copies taken,

to allow one hundred times more weight to the one group than to the other. Unless, however, before using our testimony at all, we begin by sifting and classifying it, we run continual and unavoidable risk of perpetrating this gross injustice.

An imaginary case, illustrated by a diagram, may make these facts more apparent:
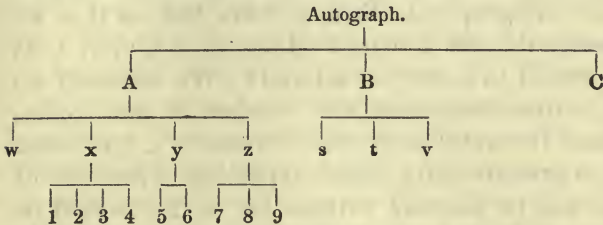
Suppose three copies, A, B, C, are made of the autograph, which is then destroyed. Suppose, further, that C remains uncopied; of B three copies, s, t, v, are made; and of A four, w, x, y, z, of which, again, x, y, z become themselves the parents of the further copies represented by numerals in the diagram. We have now nineteen representatives of the autograph from which we are to reconstruct it. Shall we allow equal weight to each? Clearly A and 9, say, for instance, stand in very different relations to the autograph, and it would be manifestly unfair to allow them equal weight. Clearly, again, in the presence of A, all its copies—sons and grandsons alike—are useless to us; they contain legitimately nothing not already in A, and therefore, both in the cases where they are like it and in those where they are unlike it, must be absolutely neglected. The

same is, of course, true of the relation of s, t, v to B. In other words, the *fourteen MSS.*, A, w, x, y, z, 1–9, can rank in combination as only *one witness*; the four, B, s, t, v, again as only one; and, although we possess *nineteen documents*, we have at last only *three witnesses*.

Let us take another step, and suppose that as well as the autograph, A, B, x, y, z are lost, so that we possess only the fourteen MSS., C, s, t, v, w, 1–9: how would the case be altered? We certainly do not, in thus decreasing the number of our copies, increase the number of our witnesses. s, t, v would still represent only three repeating witnesses of what was in the one witness B; w, 1–9 would be still, in all their divergencies from one another, only corruptions from A, and hence worthless — in all their agreements with one another only witnesses to what was in A, and hence only one witness. There are thus still only *three* witnesses to consider. And it would be still manifestly misleading to treat our documents as together constituting more witnesses than three. We could not, indeed, now as in the former case neglect the testimony of s, t, v, or of w, 1–9; but we should not be able to treat each of them as a direct witness to the autograph co-ordinate with the others or with C. The true method of procedure would be to compare the various copies among themselves, noting their affiliations, and thus discovering that s, t, v constituted one group, while 1, 2, 3, 4,—5, 6,—7, 8, 9, each formed a sub-group, which then united with each other and with w to frame another group, while C stood alone. Thus,

working backward on the simple and almost self-evident principle that community in readings means community in origin, we should discover by the irrefragable evidence of the mutual resemblances and divergences of documents what we know from the diagram—namely, that we have three witnesses only to consider, and that the whole group w, 1–9 is, in point of originality, equal only to the one MS. C in value. The qualifying phrase, "in point of originality," has been designedly inserted; for, although this grouping of the documents is decisive as to the question "how many witnesses have we?" and necessarily reduces them to three, it says not one word as to the relative values of those three witnessing groups. A, represented by the extant w, 1–9, may be far better than, or it may be far worse than C, represented by itself alone. The relative values of the various witnesses cannot be determined until after the grouping has been thoroughly done, and then must be sought by testing the groups as wholes by intrinsic and transcriptional evidence.

By means of our diagram we have thus obtained the two first and most important rules of critical procedure: 1, First classify the witnesses by means of a careful study of the affiliation of the documents, thus discovering how many *real* witnesses there are; and, 2, Then determine the relative values of these witnesses through the use of the only applicable evidence—*i. e.*, intrinsic and transcriptional. Thus alone can we mount to the autographic form of any ancient text by secure steps.

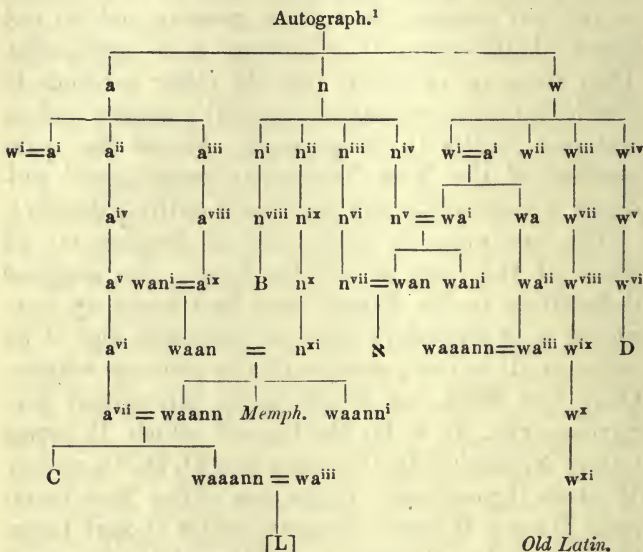The application of this method—universally in

use elsewhere—to the text of the New Testament was first hinted at by Bentley and Mill, and first actually made by Bengel, followed especially by Griesbach. It has been reserved, however, to our own day and to Dr. Hort to perfect it. Dr. Hort has pointed out that the extant MSS. of the New Testament fall naturally into four great groups, which he names Syrian, Western, Alexandrian, and Neutral. The Syrian is, however, demonstrably of late origin, and the result of a combination of the other three. And therefore, just as in our imaginary case all derivative evidence was to be rejected in the presence of its sources, so also here the whole Syrian group is of no value as testimony to us in the presence of the groups out of which it was made. In the reconstruction of the autographic text we are concerned thus only with the three coordinate groups, called Western, Alexandrian, and Neutral. We have but to distribute the various documents which have come down to us, each to its proper group, in order to lay beneath us an impregnable basis for our reconstruction of the autographic text of the New Testament.

This task of distribution proves in the New Testament to be a very difficult and complicated one. The different portions of the volume—Gospels, Acts, Catholic Epistles, Pauline Epistles, and Revelation—must be treated separately. Allowance must be made for progressive growth of corruption within the bounds of each class. And, above all, the problem is to an unparalleled degree complicated by mixture between the groups, so that in many pas-

sages it is exceedingly difficult, and sometimes im-possible, to classify the readings with any certainty. These difficulties and complications limit the appli-cation of the genealogical method, as it is called, so far, but cannot affect it in general, and do not throw doubt upon it wherever it is applicable. They force us to call to our aid other methods to decide between readings in special passages and to test our results in all passages; but in the main portion of the New Testament, genealogical evi-dence is thoroughly applicable and entirely decisive.

The vast majority of the extant documents—all those of the later or cursive type—are assigned definitively to the Syrian class, and hence are con-victed as of secondary value as witnesses, and of no value at all in the presence of the primary sources. Only five MSS. are found to be throughout pre-Syrian—viz., B, ℵ, D, D_2, G_3—of which B seems purely Neutral in the Gospels, and D, D_2, G_3 purely Western throughout. In the rest of the New Testa-ment B has a Western element; and ℵ, though large-ly Neutral, has Western and Alexandrian elements throughout. Such MSS. as A, C, L, P, Q, R, T, Z, Γ, Δ, and some few cursives, contain a larger or smaller pre-Syrian element. The Old Latin Version seems purely, the Curetonian Syriac predominatingly, Western. The Memphitic was originally in all probability purely pre-Syrian, and predominatingly non-Western; the Thebaic is similar, but with a larger Western element. The pre-Syrian element among citations is largest in those from Origen, Didymus, and Cyril of Alexandria. The following

very rough and ideal genealogical diagram may perhaps suggest the above facts to the eye, as concerning some of the chief documents in the Gospels.

$$\text{Autograph.}^{1}$$

```
                            a                    n                              w

  w^i=a^i   a^ii     a^iii      n^i  n^ii  n^iii  n^iv   w^i=a^i   w^ii  w^iii  w^iv

           a^iv      a^viii     n^viii  n^ix  n^vi   n^v = wa^i    wa    w^vii  w^v

           a^v  wan^i=a^ix   B   n^x   n^vii=wan  wan^i    wa^ii  w^viii  w^vi

           a^vi    waan    =   n^xi    ℵ    waaann=wa^iii  w^ix    D

       a^vii = waann   Memph.  waann^i                     w^x

    C            waaann = wa^iii                           w^xi

                      [L]                                  Old Latin.
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The Alexandrian, Western, and Neutral groups—which each originated in a single document—are represented by the letters a, w, and n, respectively; the pure or mixed[2] representatives of each being

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[1] This diagram is meant to represent the *kind*, not the *degree*, of relationship between documents. The reader must avoid being led to suppose, for instance, that C, L, and *Memph.* are as closely related to one another as the diagram represents them to be.

[2] The usual genealogical sign of marriage (=) is used in the diagram to denote mixture.

designated by the primed or combined letters. If a reading now, for instance, is attested by D, ℵ, Old Latin—seeing that D and the Old Latin are pure descendants of w, and ℵ a mixed one, their common inheritance of this reading may be accounted for as coming from w, and they may therefore constitute but a single witness for it. On the other hand, if a reading is supported by B, ℵ, D, it necessarily has the support of both n and w—two out of three. On the hypothesis that a, n, and w are of equal value, the latter reading would be probably right, and the former probably wrong.

Of course, however, the three original sources—w, n, and a—are not of equal value. On testing the groups that represent them by intrinsic and transcriptional evidence—which, we must remember, is the only applicable evidence — w betrays itself as most painfully corrupt, and a as quite so, while n approves itself as unusually pure. In cases of ternary variation between the groups, that reading which represents n is probably, therefore, correct, and is usually supported as such by internal evidence; in cases of binary variation that reading for which the group representing n throws its weight is almost certainly correct, and is almost uniformly proved to be such by internal evidence. (The exception consists mainly of those few passages classed as Western non-interpolations.) The relative divergence from the autograph of the several groups may be roughly represented to the eye by the following diagram, in which also we may observe anew the value of certain combinations in the Gospels.
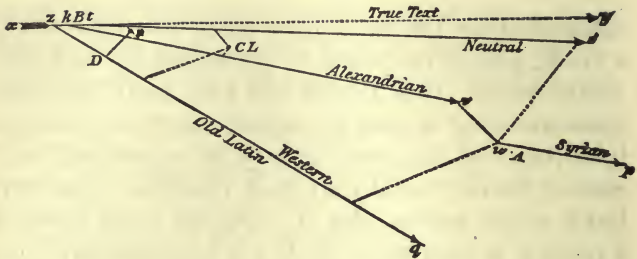
If x y represents the line of absolutely true de-
scent, z q, along the course of which the various
Western documents may be ranged in growing cor-
ruption, will roughly represent the Western diver-
gence, t s the Neutral, and k v the Alexandrian; w p
represents the Syrian. Now, it is evident that B,
placed at a point between k and t, or just beyond t
on the line t s, is the nearest to the originals of any
MS. B ℵ will carry us back to a point on s t x, or to
a point at, or prior to, k or z. B D will take us to,
or prior to, z. ℵ D, on the contrary, *may be* equal
to B D, and so land us on z x; or *may be* equal to
D alone, and so carry us only amid the abounding
corruption of z q. And so on through the list.

In putting the genealogical method to practical
use in determining the text in individual passages,
the central problem is to translate testimony ex-
pressed in terms of individual manuscripts into
testimony expressed in terms of classes of manu-
scripts. It would be a great help to have in our
hands a trusty edition of the New Testament pre-
senting in parallel columns the four great classes of
text, each with its own various readings. In such

case we should have only to turn to the passage in our Testament and see the testimony marshalled in order. Such an edition is, however, still a desideratum,[1] and, indeed, is by no means a necessity. The information given in any good digest of readings is sufficient to enable us to deal with most passages at the expense of a little trouble and thought, as if they had place in such an edition and we could turn to them there and see at a glance the readings of each class. Let us suppose, for instance, that we wished to deal with a passage in the Gospels in which one reading was supported by B, ℵ, C, L, Memph., Theb., Orig., and its rival by the remainder of the witnesses: it is easy to see that in our desiderated edition the former reading, supported as it is by the typical Neutral and Alexandrian documents, would stand in those columns, and the latter, for a like reason, in the Western and Syrian columns. By simply noting the grouping of the documents we can proceed, therefore, just as if all this preliminary work had been already done to our hand by somebody else.

The proper procedure is something like this: First, let the Syrian testimony—which as collusive testimony is no testimony — be sifted out. This may be done roughly by confining our attention for the moment to the pre-Syrian documents—that is, to the earlier versions, the fathers before 250 A.D., and to such MSS. as B, ℵ, C, L, D, T, Ξ, Δ, Z, R, Q, 33

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[1] Its place is, especially in the Gospels, supplied for many purposes in a general way by Mr. E. H. Hansell's parallel edition of the four great MSS., A, B, C, D.

in the Gospels; B, ℵ, A, C, D, E, 13, 61 in Acts; B, ℵ, A, C, 13 in the Catholic Epistles; B, ℵ, A, C, D, G, P, 17, 67** in Paul; and ℵ, A, C, P, 95, in Revelation. Very frequently the reading will be found to be already settled on the completion of this first step; on sifting out the Syrian testimony the variation is sifted out too. As this amounts to proving the non-existence of the variation before A.D. 250, the text thus acquired is very certain. An example may be seen in John v. 8, where the received text reads ἔγειραι with support which disappears entirely with the Syrian documents, while its rival, ἔγειρε, is left with the support of B, ℵ, C, D, L, etc. A like case is Mark i. 2, where "*the prophets*" is read only by documents which sift out by this process, leaving its rival, "*Isaiah, the prophet*," still testified to by B, ℵ, D, L, Δ, 33, Latt., Memph., and Syrr. Pst., Hlc. mg. and Hier. We add three further examples from Mark: iv. 24, where B, ℵ, C, D, L, Δ, Latt., Memph. omit "*that hear*," against Syrian witness only; xv. 28, where the whole verse is omitted by B, ℵ, A, C, D, Theb., against Syrian (and late Western) witness; iii. 29, where "*sin*" is read instead of "*judgment*" by B, ℵ, L, Δ, 33 (C, D), Latt., Memph., against purely Syrian opposition. In such cases, our procedure cannot be doubtful.

Often, however, after this first step has been taken, we seem hardly nearer our goal than at the outset; there are still rival readings—two or sometimes three—among which we are to find the original one. The next step in such case is to assign these remaining readings to their own proper classes.

This is done by noting carefully the attestation of each, with a view to determining the class to which the group supporting each belongs. This is not always an easy task, but it is usually a possible one. Suppose, for instance, we have before us at this stage two readings in a passage of the Gospels—the one supported by D, Old Lat., Cur. Syr., and the other by B, $\aleph$, C, L—it is very easy to see that the former would stand in our wished-for edition in the Western column, and the latter in the Neutral and Alexandrian columns; or, in other words, that the former would take us in our diagram only somewhere on the line z q, while the latter would carry us to the point of juncture of the Neutral and Alexandrian lines. So, also, if the attestation were divided rather thus: B, $\aleph$, D, Old Lat., Vulg., Memph., Theb., against C, L, it would be easy to see that the former was Neutral and Western, and the latter Alexandrian ; or, in other words, that the former would take us to point z on the diagram, the latter only somewhere on the line t v. Our procedure in such cases, again, could not be doubtful. The following are examples of such cases : In John i. 4, ἔστιν is read by $\aleph$, D, Codd. mentioned by Origen, Old Lat., Cur. Syr., Theb.; that is, by documents typically Western in conjunction with others containing larger or smaller Western elements: it belongs on the line z q. Its rival, ἦν, is read by B, C, L, Γ, Memph., Vulg., Syrr.; or, in other words, by documents Neutral, or Neutral and Alexandrian : to it, therefore, the genealogical argument points as probably the correct reading. The interesting reading of Mark

ix. 23, adopted by the Revisers of the English New
Testament, is another case in point—restoring the
vivid form of the original, as it does, against the
flatter corruption supported by D, 33, Old Lat.,
Vulg., Syrr., *i. e.*, by the Western class. Other ex-
amples from Mark are: Mark ix. 44, last clause of 45,
and 46, omitted by B, ℵ, C, L, Δ, Memph.=Neutral
and Alexandrian, inserted by D, Old Lat., Vulg.,
Syrr.=Western; Mark ix. 49, last clause, omitted by
B, ℵ, L, Δ, and inserted by C, D, Latt., Syrr., where
the defection of C to the Western side introduces
no complication, seeing that C has a Western ele-
ment; Mark xi. 26, omitted by B, ℵ, L, Δ, and insert-
ed by C, D, Latt., Syrr. Other examples may be
found in all the clauses omitted by the Revised
English Version from the Lord's Prayer as recorded
by Luke.

It is not asserted, of course, that the genealogical
method will do everything; or that there are no
passages in which it leaves the true reading in doubt
or in darkness. But it is asserted, as is illustrated
by the foregoing examples, that it is easy to apply
it in the great majority of cases, and that it is sound
wherever applicable. Its results ought to be always
tested by other methods—by internal evidence of
groups first, and internal evidence of readings after-
wards. From this testing the method emerges tri-
umphant; although in a few rare cases we are
preserved by it from a wrong application of the
genealogical argument. Extreme and very interest-
ing instances of this may be found in those passages
which are technically called by Dr. Hort "Western

non-interpolations." There are only some half-dozen of these, but they are very instructive. Matt. xxvii. 49 is a fair sample. Here B, ℵ, C, L, (U), Γ, etc., unite in inserting the sentence, "*But another, taking a spear, pierced his side, and there came forth water and blood,*" against the opposition of Western (and Syrian) documents only. Now it is quite impossible to accept this sentence: it looks strange in this context, it has the appearance of coming from John xix. 34, and it is very surprising that the Western class, the chief characteristic of which is *insertion*, should here be the sole *omitter*. Both intrinsic evidence and transcriptional evidence speak so strongly against the sentence, indeed, that the editors unanimously reject it. Is the genealogical method here at fault? No; our application of it only is corrected. We must remember that genealogical investigation does not itself determine for us the relative values of the different classes; it merely distributes the documents into these classes, and leaves to internal evidence the other task (see p. 211). And internal evidence determines general and usual relations, not invariable ones. It tells us that, the documents having been distributed into the Neutral, Alexandrian, and Western classes on genealogical considerations, the Neutral class is the best, and hence is usually to be trusted—the Western the worst, and hence is usually to be distrusted. It does not tell us that the Western reading is necessarily *always* wrong. The significance of such exceptions as the one under discussion is simply this: in a few rare cases the stem from which the classes

diverge received corruption after the Western divergence, and before the Neutral or Alexandrian divergence; in other words, between z and k on the diagram. A glance at the diagram will show how consistent this result is with the method; it informs us only that B D takes us to an earlier point than B plus non-Western C, and warns us never to be satisfied with a mechanical application of a rule, however generally valid it may appear. So far from such exceptions to the ordinary application of genealogical evidence proving destructive of its principle, therefore, they form one of the best and strongest confirmations of it. They are the jags in the papers' edges, the fitting of which proves that we are on the right track.

A list of the chief variations in one chapter of the Gospels is added below for the examination of the student.

READINGS OF THE FIFTH CHAPTER OF ST. MATTHEW.[1]

(1) Ver. 1	$\pi\rho o\sigma\tilde{\eta}\lambda\vartheta\alpha\nu$	W., T., Tr.	B, ℵ.
	$\pi\rho o\sigma\tilde{\eta}\lambda\vartheta o\nu$		C, D, Γ, Δ—*Western.*
(2) " 4, 5	order of verses (5, 4)	T., Tr.	D, 33, Old Lat.,Vulg., Cur. Syr.—*Western.*
	" " " (4, 5)	W.	B, ℵ,C,Γ,Δ,Memph.,Syrr.
(3) " 9	add $\alpha\dot{v}\tau o\acute{\iota}$	[W., Tr.]	B, Γ, Δ, Cur. Syr., Memph.
	omit "	T.	ℵ, C, D, Latt., Pst.—*Western.*
(4) " 11	add $\dot{\rho}\tilde{\eta}\mu\alpha$		C,Γ,Δ, Syrr.,Orig.—*Alexandrian.*
	omit "	W., Tr., T.	B, ℵ, D, Latt., Memph.

[1] In this list the third column gives the editors who have accepted each reading—W. standing for Westcott and Hort, T. for Tischendorf (latest text), and Tr. for Tregelles. The fourth column gives the witnesses for each reading.

(5)	Ver.	11	add ψευδόμενοι	W., T., Tr.	B, ℵ, C, Γ, Δ, Vulg., Cur. Syr., Pst., Memph.
			omit "	[Tr. mg.]	D, Old Lat., Origen.—Western.
(6)	"	13	βληθὲν ἔξω κατ.	W., Tr., T.	B, ℵ, C, 33, Syr. Hcl., Orig.
			βληθῆναι ἔξω καὶ κατ.		D, Γ, Δ (Latt.)—Western.
(7)	"	22	omit εἰκῇ	W., Tr. mg., T.	B, ℵ, Vulg., Orig.
			insert "	[Tr.]	D, L, Γ, Δ, 33, Old Lat., Cur. Syr., Syrr., Memph.—Western.
(8)	"	"	ῥαχά	T.	ℵ, D, Old Lat., etc.—Western.
			ῥακά	W., Tr.	B, etc.
(9)	"	23	κἀκεῖ	W., T., Tr.	B, ℵ, L, Γ, 33, Orig.
			καὶ ἐκεῖ	Tr. mg.	D, Δ, etc.—Western.
(10)	"	25	omit σε παραδῷ	W., T.	B, ℵ.
			insert " "	[Tr.]	(D), L, Γ, Δ, 33, Old Lat., Vulg., Cur. Syr., Theb., Memph., Pst.—Western.
(11)	"	27	omit τοῖς ἀρχ.	W., T., Tr.	B, ℵ, D, Γ, Old Lat., Memph., Pst.
			add " "		L, Δ, 33, Cur. Syr., Hcl., Vulg.—Alexandrian?
(12)	"	28	omit αὐτήν (1st)	T.	ℵ, Δ, Clems., Orig. 3 times.
			insert "	[W.], Tr.	B, D, L, Γ.
(13)	"	30	ε. γ. ἀπέλθῃ	W., Tr., T.	B, ℵ, 33, Old Lat., Vulg., Cur. Syr., Memph.
			βληθῇ ε. γ.		L, Γ, Δ, Syrr.—Alexandrian.
(14)	"	32	πᾶς. ὁ ἀπολ.	Tr., T.	B, ℵ, L, Δ, 33, Vulg., Syrr.
			ὅσ ἐὰν ἀπολ.	[W.]	D, Old Lat., Cur. Syr., Memph.—Western.
(15)	"	"	μοιχευθῆναι	W., T., Tr.	B, ℵ, D, 33, Orig.
			μοιχᾶσθαι		L, Δ—Alexandrian?
(16)	"	37	ἔστω	W., T., Tr.	ℵ, D, L, Δ, Old Lat., Vulg., Clems. (once).
			ἔσται	W. mg.	B, Clems. (once).
(17)	"	39	ῥαπίζει εἰς	W., T., Tr.	B, ℵ (33).
			ῥαπίσει ἐπί	Tr. mg.	D, L, Δ—Western.

	Ver.				
(18)	Ver.	39	omit σου	T.	א, 33, Orig.
			add "	[W.] Tr.	B, D, L, Δ, Latt.
(19)	"	41	ἀγγαρεύσει	W., Tr., T.	B, L, (D).
			ἀγγαρεύσῃ		א, Δ, 33—*Western?*
(20)	"	42	δός	W., Tr., T.	B, א, D.
			δίδου		L, Δ—*Alexandrian?*
(21)	"	44	omit clauses	W., Tr., T.	B, א, Latt., Memph., Cur. Syr., Orig.
			add clauses		D, L, Δ, 33, etc.—*Western.*
(22)	"	46	τὸ αὐτό	W., T.	B, א, L, Δ, Syrr., (Latt.).
			οὕτως	W. mg., Tr.	D, Z, 33, Cur. Syr., Memph.—*Western.*
(23)	"	47	ἀδελφ.	W., T., Tr.	B, א, D, Latt., Cur. Syr., Pst., Memph.
			φίλους		L, Δ—*Alexandrian?*
(24)	"	"	ἐθνικοί	W., Tr., T.	B, א, D, Latt., Memph., Cur. Syr.
			τελῶναι		L, Δ, Pst.—*Alexandrian?*
(25)	"	"	τὸ αὐτό	W., Tr., T.	B, א, D, 33, Pst., (Latt.).
			οὕτως		L, Δ, Memph., Cur. Syr.—*Alexandrian?*
(26)	"	48	ὡς	W., Tr., T.	B, א, D, Z, 33, Clems., Orig.
			ὥσπερ		D, Δ—*Western.*
(27)	"	"	ὁ οὐράνιος	W., Tr., T.	B, א, L, Z, 33, Vulg., Syr. Hcl.
			ἐν τ. οὐρανοῖς		(D), Δ, Old Lat., Pst., Cur. Syr.—*Western.*