

**Scrivener's
Annotated Greek
New Testament**

Scrivener's Annotated Greek New Testament

BEING THE EXACT GREEK
TEXTUS RECEPTUS THAT UNDERLIES
THE KING JAMES BIBLE

by the late
Dr. Frederick H. A. Scrivener
Showing the E.R.V. 1881 / Westcott and Hort
Erroneous Departures from the Textus Receptus

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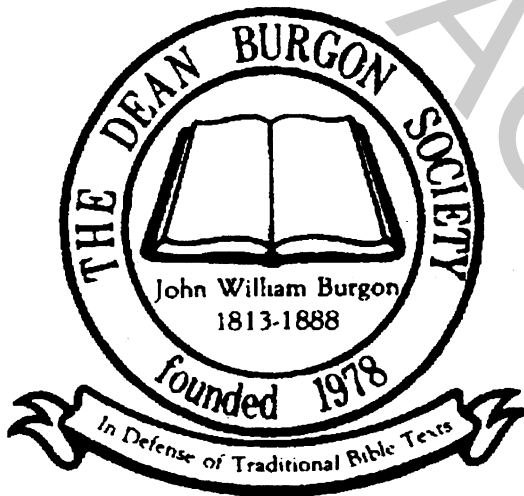
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Publisher's Foreword

The Publisher. This book, *Scrivener's Annotated Greek New Testament*, is published by the Dean Burgon Society, Incorporated (DBS). The Society takes its name from Dean John William Burgon (1813-1888), a conservative Anglican clergyman. The DBS is recognized by the I.R.S. as a non-profit, tax exempt organization. All contributions are tax deductible. The Society's main purpose is stated in its slogan, "IN DEFENSE OF TRADITIONAL BIBLE TEXTS." The DBS was founded in 1978. Since then it has held an annual two-day conference in the United States and Canada. During this time, many excellent messages defending the King James Bible and its underlying Hebrew and Greek texts have been presented. The messages are available in three forms: (1) video cassettes; (2) audio cassettes; and (3) the printed message books. For information on receiving any of the above, plus a copy of the "THE ARTICLES OF FAITH AND ORGANIZATION" of the Dean Burgon Society, please write or phone the office at 856-854-4452. You may use your CREDIT CARD if you wish. You may also send your order by FAX at 856-854-2464.

The Dean Burgon News. The Society has a paper called *The Dean Burgon News*. It comes out from time to time, as the Lord provides the time and the funds. On its first page the *DBS News* states:

"The DEAN BURGON SOCIETY, INCORPORATED proudly takes its name in honor of John William Burgon (1813-1888), the Dean of Chichester in England, whose tireless and accurate scholarship and contribution in the area of New Testament Textual Criticism; whose defense of the Traditional Greek Text against its many enemies; and whose firm belief in the verbal inspiration and inerrancy of the Bible, we believe, have all been unsurpassed either before or since his time!"

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The Importance of *Scrivener's Annotated Greek New Testament*. I have taken a personal delight and great satisfaction in the reprinting of Dr. Frederick H. A. *Scrivener's Annotated Greek New Testament*. This text was first mentioned to me by Dr. M. James Hollowood in the 1980's. We made copies of this text for many years in copy-machine format for those who wanted to make use of it to compare the New Testaments in the various languages of the world. This present edition will increase its usefulness and clarity. I gave a copy to Pastor J. Paul Reno to check for errors in various Spanish Bibles. He could see from this Greek text the exact words that have been changed because of this false basic Greek text used by most of the new versions throughout the world. You can use this *Annotated Greek New Testament* in the same way. It was he who recommended to our Dean Burgon Society Publications Committee that we reprint it and distribute it widely.

We believe that *Scrivener's* Greek Text which underlies our King James Bible is the closest to the original New Testament. We also believe that the changes made by the English Revised Version of 1881 (following the Greek text of Bishop B. F. Westcott and Professor F. J. A. Hort) were derived basically from manuscripts "B" (Vatican) and "Aleph" (Sinai). These are two of the worst Greek manuscripts that ever saw the light of day. I have counted 5,604 places where Westcott and Hort's false Greek text has changed the Textus Receptus. The **BOLD TYPE** shows these 5,604 places. The footnotes show the actual changes that were made. I found a total of 9,970 Greek words in these footnotes that Westcott and Hort changed by addition, subtraction, or in some other way.

Future Reprints. As funds and time permit, the DEAN BURGON SOCIETY hopes to publish other books to further its purpose "IN DEFENSE OF TRADITIONAL BIBLE TEXTS."

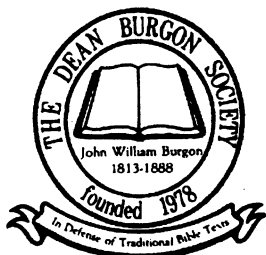
Sincerely for God's Written Words,

D. A. Waite

Pastor D. A. Waite, Th.D., Ph.D.

President, THE DEAN BURGON SOCIETY

DAW/w



**The
Dean Burgon
Society**

In Defense of Traditional Bible Texts

Box 354

Collingswood, NJ 08108, U.S.A.

THE NEW TESTAMENT

IN GREEK

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THE NEW TESTAMENT

IN GREEK

ACCORDING TO THE TEXT FOLLOWED IN
THE AUTHORISED VERSION TOGETHER
WITH THE VARIATIONS ADOPTED IN
THE REVISED VERSION

EDITED BY

F. H. A. SCRIVENER, M.A., D.C.L., LL.D.

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1908

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P R E F A C E.

THE special design of this volume is to place clearly before the reader the variations from the Greek text represented by the Authorised Version of the New Testament which have been embodied in the Revised Version. One of the Rules laid down for the guidance of the Revisers by a Committee appointed by the Convocation of Canterbury was to the effect "that, when the Text adopted "differs from that from which the Authorised "Version was made, the alteration be indicated "in the margin." As it was found that a literal observance of this direction would often crowd and obscure the margin of the Revised Version, the Revisers judged that its purpose might be better carried out in another manner. They therefore communicated to the Oxford and Cambridge University Presses a full and carefully corrected list of the readings adopted which are at variance with the readings "presumed to underlie the Authorised "Version," in order that they might be published

independently in some shape or other. The University Presses have accordingly undertaken to print them in connexion with complete Greek texts of the New Testament. The responsibility of the Revisers does not of course extend beyond the list which they have furnished.

The form here chosen has been thought by the Syndics of the Cambridge University Press to be at once the most convenient in itself, and the best fitted for giving a true representation of the Revisers' work. In their Preface the Revisers explain that it did not fall within their province to construct a continuous and complete Greek text. Wherever a variation in the Greek was of such a nature that it could properly affect the English rendering, they had to decide between the competing readings: but in most other cases they refrained from spending time on work not needed for the purposes of an English translation. It was therefore impossible to print a continuous Greek text which should include the readings certified as adopted by the Revisers, without borrowing all the intervening portions from some printed text which had not undergone their revision, and in which, to judge by analogy, they would doubtless have found many readings to disapprove. It is true that all variations in this unrevised part of the text must from the nature of the case be comparatively unimportant: but they include many differences of order and grammatical form expressive of shades and modifications of meaning which

no careful reader would neglect in studying the Greek original. The Cambridge Press has therefore judged it best to set the readings actually adopted by the Revisers at the foot of the page, and to keep the continuous text consistent throughout by making it so far as was possible uniformly representative of the Authorised Version. The publication of an edition formed on this plan appeared to be all the more desirable, inasmuch as the Authorised Version was not a translation of any one Greek text then in existence, and no Greek text intended to reproduce in any way the original of the Authorised Version has ever been printed.

In considering what text had the best right to be regarded as "the text presumed to underlie the "Authorised Version," it was necessary to take into account the composite nature of the Authorised Version, as due to successive revisions of Tyndale's translation. Tyndale himself followed the second and third editions of Erasmus's Greek text (1519, 1522). In the revisions of his translation previous to 1611 a partial use was made of other texts; of which ultimately the most influential were the various editions of Beza from 1560 to 1598, if indeed his Latin version of 1556 should not be included. Between 1598 and 1611 no important edition appeared; so that Beza's fifth and last text of 1598 was more likely than any other to be in the hands of King James's revisers, and to be accepted by them as the best standard within their reach. It

is moreover found on comparison to agree more closely with the Authorised Version than any other Greek text; and accordingly it has been adopted by the Cambridge Press as the primary authority. There are however many places in which the Authorised Version is at variance with Beza's text; chiefly because it retains language inherited from Tyndale or his successors, which had been founded on the text of other Greek editions. In these cases it is often doubtful how far the revisers of 1611 deliberately preferred a different Greek reading; for their attention was not specially directed to textual variations, and they might not have thought it necessary to weed out every rendering inconsistent with Beza's text, which might linger among the older and unchanged portions of the version. On the other hand some of the readings followed, though discrepant from Beza's text, may have seemed to be in a manner sanctioned by him, as he had spoken favourably of them in his notes; and others may have been adopted on independent grounds. These uncertainties do not however affect the present edition, in which the different elements that actually make up the Greek basis of the Authorised Version have an equal right to find a place. Wherever therefore the Authorised renderings agree with other Greek readings which might naturally be known through printed editions to the revisers of 1611 or their predecessors, Beza's reading has been displaced from the text in favour of the more truly representative reading, the variation from Beza being

indicated by *. It was manifestly necessary to accept only Greek authority, though in some places the Authorised Version corresponds but loosely with any form of the Greek original, while it exactly follows the Latin Vulgate. All variations from Beza's text of 1598, in number about 190, are set down in an Appendix at the end of the volume, together with the authorities on which they respectively rest.

Wherever a Greek reading adopted for the Revised Version differs from the presumed Greek original of the Authorised Version, the reading which it is intended to displace is printed in the text in a thicker type, with a numerical reference to the reading substituted by the Revisers, which bears the same numeral at the foot of the pages. Alternative readings are given in the margin by the Revisers in places "in which, for the present, it "would not" in their judgement "be safe to accept "one reading to the absolute exclusion of others," provided that the differences seemed to be of sufficient interest or importance to deserve notice. These alternative readings, which are more than 400 in number, are distinguished by the notation *Marg.* or *marg.* In the Revised Version itself the marginal notes in which a secondary authority is thus given to readings not adopted in the text almost always take the form of statements of evidence, and the amount of evidence in each instance is to a certain extent specified in general terms. No attempt however has in most cases been made to

express differences in the nature or the amount of this authority in the record of marginal readings at the foot of the page. For such details the reader will naturally turn to the margin of the Revised Version itself.

The punctuation has proved a source of much anxiety. The Authorised Version as it was originally printed in 1611, rather than as it appears in any later edition, has been taken as a primary guide. Exact reproduction of the English punctuation in the Greek text was however precluded by the differences of grammatical structure between the two languages. It was moreover desirable to punctuate in a manner not inconsistent with the punctuation of the Revised Version, wherever this could be done without inconvenience, as punctuation does not strictly belong to textual variation. Where however the difference of punctuation between the two Versions is incompatible with identical punctuation in the Greek, the stops proper for the Authorised Version are given in the text, with a numerical reference, without change of type, to the other method set forth in the foot-notes. Mere changes in punctuation, not consequent on change of reading, are discriminated from the rest by being set within marks of parenthesis () at the foot of the page. The notes that thus refer exclusively to stops are about 157.

The paragraphs into which the body of the Greek text is here divided are those of the Revised Version, the numerals relating to chapters and

verses being banished to the margin. The marks which indicate the beginning of paragraphs in the Authorised Version do not seem to have been inserted with much care, and cease altogether after Acts xx. 36: nor would it have been expedient to create paragraphs in accordance with the traditional chapters. Manifest errors of the press, which often occur in Beza's New Testament of 1598, have been silently corrected. In all other respects not mentioned already that standard has been closely abided by, save only that, in accordance with modern usage, the recitative ὅτι has not been represented as part of the speech or quotation which it introduces, and the aspirated forms αὐτοῦ, αὐτῶ, αὐτόν, &c. have been discarded. In a very few words (e.g. μαργαρίται) the more recent and proper accentuation has been followed. Lastly, where Beza has been inconsistent, the form which appeared the better of the two has been retained consistently: as νηφάλιος not νηφάλεος, οὐκέτι not οὐκ ἔτι, ἐξαυτῆς not ἐξ αὐτῆς, ἵνα τί not ἵνατί, but τὰ νῦν not τανῦν, διὰ παντὸς not διαπαντὸς, τοῦτ' ἔστι not τουτέστι.

ΠΑΣΑΓΡΑΦΗΘΕΟΠΝΕΥΣΤΟΣΚΑΙΩΦΕΛΙΜΟΣ.

F. H. A. S.

SAMPLE PAGES

ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ.

Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοοζ ἐκ τῆς Ῥαχάβ· Βοοζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ῥούθ· Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασιλέα.

Δαβίδ δὲ ὁ βασιλεὺς¹ ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου· Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· Ἀσά² δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· Ὀζίας* δὲ ἐγέννησε τὸν

¹ *οι.* ὁ βασιλεὺς

² Ἀσάφ· Ἀσάφ

Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ
 10 δὲ ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε
 τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών·
 11 Ἀμών³ δὲ ἐγέννησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέν-
 νησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ
 τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας
 ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν
 13 Ζοροβάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ·
 Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακεῖμ· Ἐλιακεῖμ δὲ
 14 ἐγέννησε τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ·
 Σαδώκ δὲ ἐγέννησε τὸν Ἀχειμ· Ἀχειμ δὲ ἐγέν-
 15 νησε τὸν Ἐλιούδ· Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεά-
 ζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν
 16 δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν
 Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς
 ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβιδ
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβιδ ἕως τῆς μετοι-
 κεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ
 τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ
 δεκατέσσαρες.

18 Τοῦ δὲ Ἰησοῦ⁴ Χριστοῦ ἡ γέννησις⁵ οὕτως ἦν.
 μνηστευθείσης γὰρ⁶ τῆς μητρὸς αὐτοῦ Μαρίας τῷ
 Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ
 19 ἔχουσα ἐκ Πνεύματος Ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ
 αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγμα-
 20 τίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. ταῦτα
 δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος Κυρίου κατ'
 ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ
 φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ

³ Ἀμῶς· Ἀμῶς

⁴ Marg. om. Ἰησοῦ

⁵ γένεσις

⁶ om. γὰρ