

# Introduction to the NT by Antoniades\*

## Rife translation

1	<p>Κατὰ τὴν ἀπ' ἀρχῆς ὑποβληθεῖσαν καὶ ἀρμοδίως ἐγκριθεῖσαν γνώμην τῆς ἐπιτροπείας, τῆς πρὸ πενταετίας διορισθείσης πρὸς ἔκδοσιν τῆς ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ, σκοπὸν προέθετο ἡ ἔκδοσις αὐτῆ <i>τὴν κατὰ τὸ ἐνὸν ἀποκατάστασιν τοῦ ἀρχαιότερου κειμένου τῆς ἐκκλησιαστικῆς παραδόσεως, καὶ μάλιστα τῆς Ἐκκλησίας Κωνσταντινουπόλεως</i>. Τοιοῦτον δὲ ἔχουσα σκοπὸν παρεσκευάσθη οὐχὶ ἐπὶ τῆ βάσει οἰωνόδηποτε ἐντύπων ἐκδόσεων, οὐδὲ ἐπὶ τῆ βάσει τῶν πρὸς κριτικὰς ἐκδόσεις χρησιμοποιοιμένων μεγάλων καὶ μεγάλους γράμμασι γεγραμμένων κωδίκων, ἀλλ' ἐπὶ τῆ βάσει ἐκείνων τῶν χειρογράφων, ὅσα συνήθως παρορῶνται, καί, κατὰ τὸ γραφικὸν λόγιον εἰπεῖν, <i>ἀποδοκιμάζονται ὑπὸ τῶν οἰκοδομούντων</i>, καὶ δὴ εἰς μὲν τὴν Ἀποκάλυψιν καὶ μέρη τινὰ τῶν Πράξεων, τὰ ἐπ' ἐκκλησίας μὴ ἀναγνωσκόμενα, ἐπὶ τῆ βάσει ἀπογράφων βυζαντιακῶν, ὡς τὰ πολλὰ γεγραμμένων μικροῖς ἢ ἐπισευρμένοις γράμμασι, κατὰ τὸ πλεῖστον νεωτέρων τῆς δεκάτης ἐκατονταετηρίδος, καὶ περιεχόντων τὸ ἱερὸν κείμενον ἐν συνεχείᾳ, εἰς τὰ λοιπὰ, τὰ ἐπ' ἐκκλησίας ἀναγνωσκόμενα μέρη τῆς ἱεράς συλλογῆς, ἐπὶ τῆ βάσει χειρογράφων ὁμοίας καταγωγῆς, ἡλικίας καὶ γραφῆς, περιεχόντων τὸ ἱερὸν κείμενον κατὰ περικοπὰς ἢ ἀναγνώσματα, καὶ ἀποτελούντων τὰ οὕτω καλούμενα <i>ἐκλογάδια</i> (<i>lectionaria</i>), εἴτε ὡς <i>Εὐαγγελιάρια</i>, εἴτε ὡς <i>Πραξαποστόλους</i>, καὶ εἴτε ὡς <i>πλήρη</i>, περιλαμβάνοντα πάντα τὰ ἀναγνωσκόμενα, καθ' ὅρισμένον τι σχέδιον διανεμημένα εἰς ἀπάσας τὰς ἡμέρας τοῦ ἐκκλησιαστικοῦ ἐνιαυτοῦ, εἴτε ὡς <i>ἀτελεῖ</i>, περιέχοντα μόνον τὰ ἀναγνώσματα τῶν Σαββάτων καὶ τῶν Κυριακῶν καὶ τῶν ἄλλων ἑορτασίων ἢ ὡς ἑορτασίων τιμωμένων ἡμερῶν.</p>	<p>“This edition of the New Testament has as its object <b>the recovery, insofar as possible, of the oldest ecclesiastically transmitted text, especially that of the Church of Constantinople</b>. This is the concept originally proposed and fully agreed upon by the Publication Committee which was appointed five years ago. Such being the aim, <u>the present text is in no sense based on any printed edition, nor on the great uncial codices used for critical editions; but is based on MSS usually ignored, in scriptural language</u>, “<b>stones which the builders rejected</b>”. In the case of the Apocalypse and certain parts of Acts not read in the Church, it is based on continuous text Byzantine MSS, <u>mostly cursive and later than the tenth century</u>. For the rest, i.e. the parts of the sacred collection read in church, it is based on MSS of similar descent, age, and hand, which contain the sacred text in periscopes, or lections, constituting the so-called <b>lectionaries</b>, whether <b>Gospels</b> or <b>Praxapostoli</b>; whether <b>complete</b>, i.e. containing all the lections arranged for all the days of the church year according to a certain scheme, or <b>incomplete, containing only the lessons for Saturdays, Sundays, and other feasts or quasi-feasts</b>.</p>
2	<p>Καὶ κατὰ τὸ <i>κείμενον</i> αὐτῶν ἔχουσι τὰ <i>ἐκλογάδια</i> διαφορὰς πρὸς ἄλληλα. Ἐν τοῖς Εὐαγγελιαρίοις, ἦπτον μὲν σαφῶς ἐν τοῖς ἀτελεστέροις, σαφέστερον δὲ ἐν τοῖς πληρεστέροις, καὶ μάλιστα ἐν τοῖς καθημερινοῖς ἀναγνώσμασι τῶν τριῶν πρώτων Εὐαγγελιστῶν, διακρίνονται δύο τύποι κειμένων, τοῦ μὲν συγγενεύοντος πρὸς τὸ κείμενον τῶν συνήθων βυζαντιακῶν ἀπογράφων, τοῦ δὲ ἐτέρου πρὸς τῆ συγγενείᾳ ἐκείνῃ ἔχοντος καὶ παραλλαγὰς τινὰς καὶ ἀναγνώσεις ἀξιοσημειώτους, ὅχι μὲν ὡς ὅλως</p>	<p>“Their text is not uniform. Two types are discernible, not so clearly in the less complete Gospel lectionaries, but more clearly in the more complete, especially in the daily lessons from the first three evangelists. The one type is related to the ordinary Byzantine copies, the other, the<sup>†</sup> showing this relation, has in addition (page 58) certain variants and highly significant readings not entirely unattested elsewhere, but indicating distinct derivation.</p>

\* The Greek text is taken from <http://www.symbole.gr/nt1912/779-introductionnt> prepared by Archmandrite Fr.

† Corrected from the typographical error “tho”

	<p>ἀμαρτύρους ἄλλοθεν, ἀλλ' ὡς ὑπεμφαινούσας ἀντιγραφὴν ἐξ ἐτέρων ἀπογράφων. Ἡ διάκρισις τῶν δύο τύπων καὶ ἡ ἐκ διαφόρων ἀπογράφων ἀντιγραφὴ ἑκατέρων αὐτῶν δείκνυται καὶ ἐντεῦθεν, ὅτι τὰ Εὐαγγελίαρια, τὰ ἐν τοῖς καθημερινοῖς ἀναγνώσμασι παρουσιάξοντα παραλλαγὰς πρὸς τὸ κείμενον τῶν συνήθων βυζαντιακῶν ἀπογράφων, τὰ αὐτὰ ἐν τοῖς ἀναγνώσμασι τῶν ἑορτῶν καὶ τοῦ Μηνολογίου ἐπαναλαμβάνουσι πολλάκις τὰς αὐτὰς περικοπὰς μετὰ <b>διαφόρων γραφῶν</b>, καὶ δὴ τῶν τοῦ βυζαντιακοῦ τύπου. Κατὰ τὴν ἀναντίρρητον μαρτυρίαν ἐξήκοντα καὶ πλέον χειρογράφων τῶν πληρεστέρων Εὐαγγελιαρίων, ὅσα ἡ ἡμεῖς αὐτοὶ παρεβάλομεν ἐνταῦθά τε καὶ ἐν Ἁγίῳ Ὄρει (περὶ τὰ 45) ἢ χάριν ἡμῶν παρεβλήθησαν ἐν Ἀθήναις καὶ ἐν Ἱεροσολύμοις, ἢ ἄλλως παραβλήθησαν ὑπ' ἄλλων προύκειντο εἰς χρῆσιν ἡμῶν, ἀμφότεροι οἱ τύποι οὗτοι ἀνήκον τῇ Ἐκκλησίᾳ Κωνσταντινουπόλεως καὶ ἦσαν ἐν κοινῇ καὶ ἐπίσημῳ χρῆσει ἀπὸ τῆς ἐνάτης τοῦλάχιστον ἑκατονταετηρίδος μέχρι τῆς δεκάτης ἑκτῆς, διετηρήθη δὲ ἕκαστος τύπος οὕτως ἐπιμελῶς καὶ ἀσυχγύτως, ὥστε παρὰ τὸν μακρὸν χρόνον ὀλίγα ἀπόγραφα καὶ περὶ ὀλίγα ἐμφαίνουσι τινα ἀλλοιώσιν ἢ ἐπίδρασιν τοῦ ἐνὸς τύπου ἐπὶ τοῦ ἐτέρου. Τοῦτου δὲ ἕνεκα ὁ γινώσκων διακριτικὰς τινας ἀναγνώσεις τοῦ ἐνὸς τύπου ἀπταιστώσως σχεδὸν μαντεύει καὶ τὰς ἄλλας ἰδιαζούσας ἀναγνώσεις τοῦ αὐτοῦ τύπου, καὶ ὅπερ μέγιστον, ὁ μελετήσας ἀντίγραφά τινα τοῦ ἐνὸς τύπου ὀλίγα ἔχει νὰ μάθῃ ἐκ τῆς μελέτης τῶν λοιπῶν ἀντιγράφων τοῦ αὐτοῦ τύπου.</p>	<p>The distinction of the two types, and their derivation from different copies, is also indicated by the fact that the Gospel lectionaries which furnish non-Byzantine variants repeat the same periscopes with different readings, precisely those of the Byzantine type, in the feast and menology lessons. According to the indisputable testimony of sixty or more MSS of the fuller Gospel lectionaries which were collated for us in Athens and Jerusalem, or elsewhere for other purposes and were accessible to us, both of these types belong to the Church of Constantinople and were in public and official use, at least for the ninth century to the sixteenth. Yet each type was preserved so carefully and distinctly that, notwithstanding the length of the period, only a few copies and they only in a few respects, show any variation or mutual contamination of type; and, most important of all, when one has studied a few copies of one type he has little to learn from the remaining copies of that type.</p>
3	<p>Ἡ ἐν τῷ κλίματι μᾶς καὶ τῆς αὐτῆς Ἐκκλησίας μεμαρτυρημένη αὕτη καὶ ἐπὶ ὀκτῶ τοῦλάχιστον ἑκατονταετηρίδας διήκουσα παρουσία καὶ ἀσύγχυτος σχεδὸν διαφύλαξις δύο τύπων τοῦ εὐαγγελικοῦ κειμένου ἀπλουστάτην καθ' ἡμᾶς ἐξηγήσιν ἔχει ταύτην, ὅτι ἀμφότεροι οἱ τύποι ἦσαν καὶ πρότερον ἐν κοινῇ καὶ ἐπίσημῳ χρῆσει, ὡς ἔχοντες ὑπὲρ ἑαυτῶν τὸ κῆρος τῆς ἀρχαιότητος καὶ τῆς αὐθεντίας. Καὶ ὁ μὲν τύπος ὁ μᾶλλον πλησιάζων τῷ βυζαντιακῷ φαίνεται ὢν ὁ αὐτὸς τῇ Ἀντιοχικῇ ἢ Συριακῇ ἐκδόσει, διαδοθείσῃ εἰς τὴν Ἐκκλησίαν Κωνσταντινουπόλεως ἀπὸ τοῦ ἱεροῦ Χρυσσοστόμου καὶ ὕστερον, ὁ δὲ ἕτερος τύπος πιθανώτατα εἶναι ὁ αὐτὸς τῷ κειμένῳ τῷ ἀπ' ἀρχῆς ἐν χρῆσει ὄντι ἐν τῇ αὐτῇ Ἐκκλησίᾳ. Διὸ καὶ ὁ τύπος οὗτος, ὡς πρότερον ἐν χρῆσει ὢν, εὐρίσκεται ἐν τῷ ἀναντιρρήτως πρότερον συστάντι μέρει τῶν καθημερινῶν ἀναγνωσμάτων, ἐν ᾧ ὁ ἕτερος τύπος, ὡς ὕστερον εἰσαχθεὶς καὶ κατὰ μικρὸν διαδοθεὶς, εὐρίσκεται ἐν τοῖς ὕστερον συστάσι καὶ κατὰ μικρὸν συμπληρωθεῖσιν ἀναγνώσμασι τοῦ Μηνολογίου.</p>	<p>“This established continuity for the least eight centuries in one and the same diocese and the preservation practically intact of two types of gospel text is, in our opinion, most simply explained on the assumption that both types were even earlier in public and official use, possessing the authority and authenticity. The type more nearly approaching the Byzantine appears to be the same as the Antiochian, or Syrian recension disseminated in the Church of Constantinople in the time of the holy Chrysostom and since. The other type, most probably, is the same as the type originally in use in that Church, and being first in use, is found in that part of the daily lessons which is indisputably earlier, while the Byzantine being introduced later and employed to a limited extent, is found in the later component and in the slightly augmented lessons of the Menologion.</p>
4	<p>Ὁμοία διάκρισις τύπων καὶ ἐν τοῖς Πραξαποστόλοις, πιθανὴ οὖσα καθ' ἑαυτήν, ὑπεμφαίνεται μὲν ὑπὸ τοῦ ὑπ' ἀριθμὸν 14 ἀπογράφου</p>	<p>“A similar distinction of types in the Praxapostoli, probable in itself, is indicated by MS 14 of the Theological School, but it can</p>

	<p>τῆς Θεολογικῆς Σχολῆς, πλὴν δὲν δύναται νὰ θεωρηθῆ ὡς ἀναντίρροτος, ἐφ’ ὅσον αἱ περὶ τὸ κείμενον αὐτοῦ παρατηρούμεναι παραλλαγὰι ἐπιδέχονται καὶ ἄλλην ἐξήγησιν, δὲν μαρτυροῦνται δὲ ὁμοφώνως ὑπὸ πλειόνων, ἀρχαιότερων καὶ δοκιμωτέρων χειρογράφων, καὶ δὴ καὶ ἐχόντων βεβαιότερα τεκμήρια τῆς καταγωγῆς αὐτῶν, ὡς συμβαίνει ἐν τοῖς Εὐαγγελιαρίοις.</p>	<p>not be regarded as indisputable, inasmuch as the variants observed in its text admit another explanation and are not attested (page 59) unanimously by most older and acceptable MSS, especially those with more certain evidence of their descent, as in the case of the Gospel lectionaries.</p>
5	<p>Ἐν τῇ ἐξῆς ἀναγραφῇ δηλοῦνται τὰ χειρόγραφα τὰ παραβληθέντα κατὰ τε τὴν παρασκευὴν τοῦ κειμένου καὶ κατὰ τὴν ἀναθεώρησιν αὐτοῦ, συμπεριλαμβανομένων καὶ τῶν ὑπ’ ἄλλων χάριν ἡμῶν ἢ ἄλλως παραβληθέντων. Ὡς ἐπιβοηθητικῶς μόνον χρησιμοποιηθέντα, πλὴν ὀλίγων ἐξαιρέσεων, παρατρέχονται τὰ πολυάριθμα ἀντίγραφα τῶν <i>ἀτελῶν</i> Εὐαγγελιαρίων ὡς καὶ πολλὰ <i>Τετραεὐαγγελα</i> παραβληθέντα ἐν τε Κωνσταντινουπόλει καὶ ἐν Ἄθῳ. Σημειοῦνται δὲ δι’ ἀστερίσκων (προτασσομένων) τὰ ὑφ’ ἡμῶν αὐτῶν μελετηθέντα, καὶ δὴ διὰ ** τὰ κατὰ τὴν παρασκευὴν τοῦ κειμένου, καὶ διὰ * τὰ κατὰ τὴν ἀναθεώρησιν αὐτοῦ παραβληθέντα, διὰ τοῦ β τὰ Εὐαγγελίαρια τοῦ βυζαντιακοῦ τύπου, διὰ τοῦ α τὰ ἀξιοσημείωτα τῶν ἀτελῶν Εὐαγγελιαρίων καὶ Πραξαποστόλων, διὰ τοῦ † τὰ ἐν σκευοφυλακίαις φυλαττόμενα, καὶ διὰ τοῦ σ τὰ συνεχῆ κείμενα τῶν Πραξαποστόλων. Τὰ τελευταῖα ταῦτα ἐχρησιμοποιήθησαν μάλιστα μὲν διὰ τὸ ὀλιγάριθμον τῶν κατὰ περικοπὰς πληρεστέρων Πραξαποστόλων, ἔπειτα δὲ διὰ τὸ ὁμοφυνὲς τοῦ κειμένου αὐτῶν πρὸς τὸ ἐκείνων κείμενον.</p>	<p>“In the following register are shown the MSS collated in the preparation of the text and in its revision, together with those collated for us by others, or those otherwise accessible. With but few exceptions we omit the many copies of <b>incomplete</b> Gospel lectionaries, as well as many <b>tetraevangelia</b> collated at Constantinople and Athos, but marked with asterisks – those collated in the preparation of the text with two; those for the revision, with one; those of the Byzantine type with b, the most noteworthy of the incomplete Gospel lectionaries and Prazapostoli with a, those kept in sacristies with †, and continuous Praxapostoli with s. These last were used on account of the small number of more complete lectionary praxapostoli, and also because their text is similar to the latter.</p>
6	<p><b>ΕΥΑΓΓΕΛΙΑΡΙΑ</b></p> <p>** Θεολογικῆς Σχολῆς Χάλκης, 1. 3α. 4. 7 Μονῆς, καὶ 1. 2β. 5α. 6α Σχολῆς.</p> <p>** Ἐμπορικῆς Σχολῆς Χάλκης, † 167. 168β. 169β. 170. 171. 172. 173.</p> <p>** Μετοχίου Ἁγίου Τάφου ἐν Κωνσταντινουπόλει, 11. 272. 649.</p> <p>** Ἁγίου Γεωργίου παρὰ τῇ πύλῃ Ἀδριανουπόλεως, δύο †, τὸ μὲν ἀτελές, τὸ δὲ πλήρες (ἐκ τῶν τῆς Ἁγίας Σοφίας).</p> <p>* Ἁγίου Δημητρίου Ταταούλων, δύο †, τὸ μὲν ἀπὸ 1550, τὸ δὲ ἀρχαιότερον β.</p> <p>* Κουτλουμουσίου, 62β. 64. 65.</p> <p>* Καρακάλλου, 11. 13β.</p> <p>* Ξηροποτάμου, 122β.</p> <p>* Ἰβήρων, 1α. 3β. 9β. 10β. 11. 12β. 13. 638. καὶ ἐν † α.</p> <p>* Λαύρας, Α 72. 84. 86α. 93β. 95. 97β. 105. 111β. 113. 116β. 117. 118.</p> <p>Ἐθνικῆς Βιβλιοθήκης Ἑλλάδος, 67. 164. 186.</p> <p>Ἱεροσολυμιάδος Βιβλιοθήκης, 9. 12. 33. 40. 95β. 152. 186β. 236. 245β. (καὶ τινὰ τῶν τοῦ Ναοῦ τῆς Ἀναστάσεως β).</p> <p>Ἐκκλησιαστικῆς Ἀκαδημείας Πετροπόλεως, δύο, τὸ ἀπὸ 985β, καὶ τὸ ἀπὸ 1034.</p>	<p>GOSPEL LECTIONARIES<sup>2</sup></p> <p>** Theological School of Halki, 1 3a 4 7 of the Monastery and 1 2b</p> <p>** Commerce School of Halki †167 168b 170 171 172 173</p> <p>** Dependency of Monastery of Holy Sepulchre in C/ple 11 272 649</p> <p>** St. George by the Gate of Adrianople, two + incomplete, the other complete (from the MSS of the Church of the Holy Wisdom)</p> <p>* St. Demetrius of Tataouli, two †, one of 1550, the other older, b</p> <p>* Kutlumish, 62b 64 65</p> <p>* Caracalus, 11 18b</p> <p>* Xeropotamus, 122b</p> <p>* Iveron, 1a 8b 10b 11 12b 13 638 and one †</p> <p>* Laura, A72, 84 86a 93b 95 97b 105 111b 113 116b 117 118</p> <p>Greek National Library, 9 12 33 40 95b 152 186 236 145b (and certain MSS of the Church of the Resurrection b)</p> <p>Church Academy of St. Petersburg, two, the one of 985b, the other of 1034</p>

7	<p style="text-align: center;"><b>ΠΡΑΞΑΠΟΣΤΟΛΟΙ</b></p> <p>** Θεολογικῆς Σχολῆς, 13. 14. 15α. 9σ. 16σ. 177σ (τὸ τελευταῖον ἐλλιπές).  ** Ἐμπορικῆς Σχολῆς, 59. 74. 26σ. 35σ. 96σ. 133σ.  * Κουτλουμουσίου, 80σ.  * Καρακάλλου, 62.  * Ἰβήρων, 24σ. 25σ. 28σ. 29σ. 30σ. 37σ. 39σ. 52σ. 57σ. 60σ.  * Λαύρας, Β 64σ. 74. 79. 90. Γ 123. Α 65σ.</p>	<p style="text-align: center;"><b>PRAXAPOSTOLI<sup>3</sup></b></p> <p>** Theological School, 13 14 15a 9s 16s 177s (the last defective)  ** School of Commerce, 59 74 26s 35s 96s 133s  (page 60)  * Kutlumush, 80s  * Caracallus, 62  * Iveron, 24s 25s 28s 29s 30s 37s 39s 52s 57s 60s  * Laura, B64s 74 79 90 G123 A65s</p>
8	<p style="text-align: center;"><b>ΑΠΟΚΑΛΥΨΙΣ</b></p> <p>** Ἐμπορικῆς Σχολῆς Χάλκης, 26. 96.  ** Μετοχίου τοῦ Ἁγίου Τάφου ἐν Κωνσταντινουπόλει, 303.  ** Κουτλουμουσίου, 82. 83. 163. 356.  ** Ἰβήρων, 25. 60. 589. 594.  ** Λαύρας, Α 91. Β 5. 18. 80. Ω 16 (ἐλλιπές) καὶ ἄλλα 8, τὸν αὐτὸν ἔχοντα τύπον τῷ Β 80.</p>	<p style="text-align: center;"><b>APOCALYPSE</b></p> <p>** School of Commerce, Halki 26 96  ** Dependency of Monastery of holy Sepulchre in C/ple, 303  ** Kutlumush, 82 83 163 356  ** Iveron, 25 60 589 594  ** Laura, A91 B5 18 80 Ω16 (defective)<sup>‡</sup> and eight others of the same type as B80</p>
9	<p>Ὀλίγιστα τῶν χειρογράφων τούτων εἶναι ἀρχαιότερα τῆς ι' καὶ νεώτερα τῆς ις' ἑκατονταετηρίδος. Ὀλίγα εἶναι καὶ τὰ ἀνήκοντα εἰς τὴν ιε' καὶ ις' ἑκατονταετηρίδα. Τὰ λοιπά, τὰ μὲν κατὰ τὴν ἰδίαν μαρτυρίαν, τὰ δὲ κατὰ πιθανωτάτην εἰκασίαν, ἀνήκουσιν εἰς τὸν μεταξὺ χρόνον, ἀπὸ τῆς ι' μέχρι τῆς ιδ' ἑκατονταετηρίδος. Ἀλλὰ καὶ μεταξὺ τῶν νεωτέρων ὑπάρχουσί τινα οὐχ ἥττον δόκιμα καὶ πολιώτερα πολλῶν ἀρχαιότερων, ὡς ἀντίγραφα ἀρχαίων ἀπογράφων. Καὶ αὐτὸ δὲ τὸ 9 τῆς Θεολογικῆς Σχολῆς, χρονολογούμενον ἀπὸ τοῦ ἔτους 1688, σφῆζει τινὰς ιδιότητας τῶν ἀρχαιότερων, ἄλλας τε καὶ τὴν παράλειψιν τοῦ Α' Ἰωάννου ε' 7-8 περὶ τῶν τριῶν μαρτύρων ἐν τῷ οὐρανῷ.</p>	<p>“Very few of these MSS are earlier than the tenth or later than the sixteen century; only a few are of the fifteenth and sixteenth; the rest, some according to their own testimony and others according to most probable conjecture, belong to the intervening period, the tenth to the fourteenth. Yet even among the later there are some no less esteemed and venerable than many of the earlier, since they are taken from earlier copies, particularly the Theological School 9, date 1688, but preserving certain peculiarities of the more ancient copies, among other features the omission of I John 5:7,8, of the <i>three witness in heaven</i>.</p>
10	<p>Ἐπὶ τοιούτων βάσεων γενομένη ἔσχεν ὡς εἰκὸς καὶ ἡ ἔκδοσις αὕτη τὴν ἑαυτῆς <i>κριτικὴν</i> καθόλου μὲν περὶ τὴν ἐκλογὴν μεταξὺ τῶν δύο παραλλασόντων τύπων τοῦ εὐαγγελικοῦ κειμένου, ἰδίᾳ δὲ περὶ τὴν ἐκλογὴν μεταξὺ τῶν διαφόρων ἀναγνώσεων αὐτῶν καὶ τῶν παντὶ σχεδὸν χειρογράφων ἰδιαζουσῶν γραφῶν. Πλὴν τοιαύτη ἐγένετο χρῆσις τῆς κριτικῆς, ὥστε, <i>τῆς στίξεως καὶ τῆς ὀρθογραφίας ἐξαιρουμένης</i>, οὐδεμία <i>παρὰ τὸ κῆρος τῶν ὑποκειμένων ἀπογράφων</i> ἐγένετο οὔτε μεταθέσεις οὔτε ὑποκατάστασις οὔτε προσθήκη οὔτε ἀφαίρεσις, ἐκτὸς εἰ μὴ ὡς σπάνιαι ἐξαιρέσεις, καὶ αὐταὶ μετὰ ἐπαρκῶν μαρτυριῶν ἄλλοθεν<sup>1</sup>. Αἱ ἀναγνώσεις</p>	<p>“Built on such foundations, this edition naturally has its own <b>critique</b>, in general, the choice between the two variant types of gospel text and, in particular, between their own variant readings, and the individual peculiarities of each manuscript. Such was the critical procedure, however, that, <b>except in punctuation and orthography, no criticism was made of the authority of the text of the MSS</b>. There was no transposition, substitution, addition, or excision, except in rare cases, and these with sufficient testimony</p>

<sup>‡</sup> Not defective but ἐλλιπές with something missing, which is different of what in paragraph (1) defined as ἀτελής, incomplete, containing only the lessons for Saturdays, Sundays, and other feasts or quasi-feasts

	<p>τοῦ βυζαντιακοῦ τύπου ὑπεχώρησαν κατὰ κανόνα ταῖς τοῦ ἐτέρου τύπου, ὑπεχώρησαν δὲ καὶ ἐν Ματθ. ιβ' 25-27. 40. ιγ' 13. 36. ιζ' 22. Λουκ. κα' 38<sup>2</sup>. Ὅπου δὲ ἡ κρίσις ἦτο ἀμφίβολος περὶ προσθήκης ἢ ἀφαιρέσεως λέξεώς τινος ἢ καὶ ῥήσεως ὅλης, ἐγράφησαν αὐταὶ διὰ μικροτέρων γραμμάτων. Μικροτέρων γραμμάτων ἐγένετο χρήσις καὶ εἰς ὀλίγα τινὰ χωρία, ὅσα, καίπερ μὴ ἔχοντα τὴν μαρτυρίαν τῶν ἐκκλησιαστικῶν κειμένων, ὅμως διετηρήθησαν κατ' ἐξαιρέσειν, ὡς ἐπαρκῶς μαρτυροῦμενα ἄλλοθεν<sup>3</sup>. Ἡ περὶ τῆς <b>μοιχαλίδος γυναικὸς</b> περικοπὴ τοῦ Ἰωάννου (ἡ 3-11), καίπερ μὴ συμπεριειλημμένη ἐν τῇ σειρᾷ τῶν καθημερινῶν ἀναγνωσμάτων τοῦ Εὐαγγελίου τούτου, ὅμως ἀπαντᾷ ἐν τοῖς Μηνολογίοις ἱκανῶν Εὐαγγελιαρίων ἔκ τε τῶν ἀτελῶν καὶ τῶν τελείων, καὶ δὴ τῇ 8 Ὀκτωβρίου, τῆς Ἁγίας Πελαγίας· τούτου δὲ ἔνεκα ἐτυπώθη διὰ τῶν συνήθων γραμμάτων καί, πλην ἐλαχίστων παραλλαγῶν, ὅπως ἀναγινώσκεται ἐν τοῖς περιέχουσιν αὐτὴν ἀπογράφοις.</p>	<p>elsewhere.<sup>4</sup> The rule was to prefer the non-Byzantine text, as in Mt. 12:25-27, 40; 13:13, 36; 17:22; Lk. 21:38.<sup>5</sup> Where the judgment was doubtful concerning the addition or excision of a word or clause it was included in small type. Use was also made of small type in a few passages which have no attestation in the church texts, yet were preserved as exceptions on the ground that they were sufficiently preserved as exceptions on the ground that they were sufficiently well attested elsewhere.<sup>6</sup> The pericope of the <b>adulterous woman</b>, John 8:3-11, altho not included in the series of daily readings of (page 61) this Gospel, is nevertheless found in a sufficient number of the Menologia, both in the complete and incomplete, specifically, on St. Pelagia's Day, Oct. 8, that it was printed in regular type, with very few variations from the MSS in which it is found.</p>
11	<p>Ἄλλως ἔχουσι τὰ περὶ τῶν <b>τριῶν μαρτύρων</b> τῆς πρώτης ἐπιστολῆς Ἰωάννου (ε' 7-8). Τὸ χωρίον τοῦτο οὐ μόνον κατὰ τὰς βάσεις τῆς παρούσης ἐκδόσεως, ἀλλ' οὐδὲ κατ' ἐξαιρέσειν ἐφαίνετο ἐγχωροῦν, ὡς ὅλως ἀμαρτυροῦν ἀπὸ τῶν ἐκκλησιαστικῶν κειμένων, ἀπὸ τῶν πατέρων καὶ διδασκάλων τῆς Ἀνατολικῆς Ἐκκλησίας, ἀπὸ τῶν ἀρχαίων μεταφράσεων, ἀπὸ τῶν ἀρχαιοτέρων ἀπογράφων τῆς Σλαβικῆς μεταφράσεως, καὶ αὐτῆς ἔτι τῆς Λατινικῆς, καὶ ἀπὸ πάντων τῶν γνωστῶν ἑλληνικῶν χειρογράφων, τῶν <b>γεγραμμένων ἀνεξαορτήτως τῆς κατὰ μικρὸν εἰσαχθείσης εἰς τὴν Βουλγάταν προσθήκης</b>. Διατηρεῖται κατὰ γνώμην τῆς Ἱερᾶς Συνόδου.</p>	<p>"It is otherwise with the passage on the <b>"three witnesses"</b> in I John 5:7,8. It did not appear possible to include this, either by the principles of the present edition or by way of exception, since it is entirely unattested in church texts, in the fathers and teachers of the Eastern Church, in the ancient versions, in the older MSS of the Slavic version, or even in the Latin, or in any known Greek MS written independently of this addition, <b>which was introduced gradually into the Vulgate</b>. It is retained upon the opinion of the Holy Synod.</p>
12	<p>Οὗτω παρασκευασθὲν καὶ ἐκτυπωθὲν τὸ κείμενον τῆς παρούσης ἐκδόσεως διαφέρει τοῦ κειμένου τῆς ὑπὸ τῶν Βιβλικῶν Ἐταιρειῶν διαδιδομένης <i>Κοινῆς Ἐκδόσεως (Textus Receptus)</i> εἰς ἀναγνώσεις μὲν περὶ τὰς 2000, χωρία δὲ περὶ τὰ 1400, καὶ δὴ 150 Ματθαίου, 176 Μάρκου, 260 Λουκᾶ, 100 Ἰωάννου, 125 Πράξεων, 165 Ἐπιστολῶν Παύλου, 65 Ἐπιστολῶν Καθολικῶν καὶ τὰ λοιπὰ τῆς Ἀποκαλύψεως.</p>	<p>"The text of the present edition, prepared and printed as described, differs from the Textus Receptus distributed by the Bible Societies in about 2000 readings and 1400 passages, especially: Mt. 150, Mk. 175, Lk 260, Jh. 100, Acts 125, Pauline Epistles 165, Catholic Epistles 65, and the remainder in the Apocalypse.</p>

- 1) Οὕτως ἐν Μάρκῳ ιβ' 29 ἀντὶ τῆς γραφῆς τῶν χειρογράφων **πάντων (τῶν) ἐντολῶν** ἐκρίθη νὰ ἐκδοθῇ **πάντων ἐντολή**.  
  - 4 [Thus, in Mark 12:29, instead of the reading **πάντων (τῶν) ἐντολῶν** of the MSS, it was decided to publish **πάντων ἐντολή**]
- 2) Ἀξιοσημεῖωτος ἐξαιρέσις εἶναι ἡ ἐν Λουκᾷ δ' 44 προτίμησις τῆς βυζαντιακῆς ἀναγνώσεως **Γαλιλαίας** ἀντὶ τῆς ἀναγνώσεως **Ἰουδαίας** τοῦ ἐτέρου τύπου, καὶ Λουκ. ιβ' 48 **παρέθεντο** ἀντὶ **παρέθετο**. [A most noteworthy exception is the preference in Luke 4:44 of the Byzantine reading **Γαλιλαίας** to the **Ἰουδαίας** of the other type; and in Luke 12:48 **παρέθεντο** instead of **παρέθετο**.]
- 3) Ὡς τοιοῦτον εἶναι ἀξιοσημεῖωτον τὸ Πράξ. ἡ' 37, ἔχον τὴν μαρτυρίαν καὶ τοῦ Β 64 τῆς Λαύρας.  
  - 6 [Most noteworthy of these is Acts 8:37, attested by Laura B 64]

13	Ἐπιμελείας πολλῆς ἠξιώθησαν καὶ τὰ παράλληλα χωρία τὰ τε κατὰ νοῦν καὶ κατὰ λέξιν, πολλάκις δὲ καὶ αὐτὰ τὰ κατ' ἀντίθεσιν, δι' ἣν ἔχουσι χρησιμότητα εἰς τὴν μελέτην καὶ κατανόησιν τοῦ ἱεροῦ κειμένου, διεσκευάσθησαν δὲ καὶ συνεπληρώθησαν οὕτω τὰ τῆς <i>Κοινῆς Ἐκδόσεως</i> , ὥστε καὶ κατὰ τοῦτο ἡ παρούσα ἔκδοσις διαφέρει ἐκείνης.	“Passages containing parallels of that** and language were deemed quite worthy of close attention, as well as antithetical passages, both of which are useful in the study of understanding of the sacred text. Such references were prepared and accompany the text, this supplement constituting another improvement upon the <i>Textus Receptus</i> .
14	Διαφέρει δὲ οὐκ ὀλίγον καὶ εἰς τὴν στίξιν καὶ εἰς τὴν ὀρθογραφίαν καὶ εἰς τὴν δήλωσιν τῶν εἰς τὸ ἱερὸν κείμενον παρενειρομένων ῥήσεων, καὶ δι' αὐτὰ ἀπὸ τῆς Παλαιᾶς Διαθήκης εἰλημμένοι, ἀντὶ τῶν εἰσαγωγικῶν, ἐδηλώθησαν διὰ παχυτέρων γραμμῶν, αἱ δὲ ἄλλοθεν εἰλημμένοι, πρὸς διάκρισιν ἀπ' ἐκείνων, ἐτυπώθησαν ἀραιῶς.	“Moreover, it differs not a little in punctuation and spelling, and in the exhibition of quotations, especially those from the Old Testament, which are exhibited in black type instead of quotation marks. For the sake of distinction other quotations are spaced out.
15	Ἐν τέλει πρὸς ὁδηγίαν τοῦ ὀρθοδόξου πληρώματος παρετέθη πίναξ ἐν εἴδει Κυριακοδρομίου καὶ Ἑορτολογίου, δεικνύων τὰς καθ' ἀπάσας τὰς Κυριακὰς καὶ τὰς ἑορτασίμους ἡμέρας ἐν τῇ Ὀρθοδόξῳ Ἐκκλησίᾳ ἀναγιγνωσκομένης περικοπᾶς ἐκ τῶν Εὐαγγελίων, τῶν Πράξεων καὶ τῶν Ἐπιστολῶν.	“Finally, for the convenience of the Orthodox public, tables have been added for Sundays and feast days, showing the periscopes read in the Orthodox Church on every Sunday and feast, from Gospels, Acts, and Epistles.
16	Κατὰ τὰ ἔργα τῶν ἀνθρώπων ἔχει βεβαίως καὶ ἡ ἔκδοσις αὕτη, καὶ μάλιστα ὡς πρώτη ἀπόπειρα ἐν τῷ εἶδει τούτῳ, τὰς ἰδίας κήρας. Ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται ταῖς τῶν ἀνθρώπων ἀτελείαις· «δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι».	“At the hands of men, and especially since it is a first attempt, this edition will suffer its own peculiar fate. But the Word (page 62) of God is not bound by human imperfections, “for it is the power of God unto salvation for every one who believes.”
17	Ἐν τῇ κατὰ <i>Χάλκην Θεολογικῆ Σχολῆς</i> , τῇ 22 Φεβρουαρίου 1904.  Ἡ ΕΠΙΤΡΟΠΕΙΑ † Ο ΣΑΡΔΕΩΝ ΜΙΧΑΗΛ † Ο ΣΤΑΥΡΟΥΠΟΛΕΩΣ ΑΠΟΣΤΟΛΟΣ B. ΑΝΤΩΝΙΑΔΗΣ (εισηγητής).	In the Theological School of Halki  February 22, 1904  Michaler, Bishop of Sardis Apostolos, Bishop of Stavropolis B. Antoniadēs (Editor) <sup>††</sup>

\*\* Corrected from a typographical error “thot”

†† Rapporteur not editor