

Greek New Testaments in the West

1516	Erasmus
1550	Stephanus
1565	Beza
1611	KJV
1633	Elzevir 2nd Edition
1633	Elziver
1707	Mill
1740	Edingburh
1742	Oxford
1825	Oxford
1828	Lloyd - Based on 1550 Stephanus
1830	Reprint of 1707
1854	Tregelles
1860	Scrivener
1869	Tischendorf
1873	Oxford, Reprint of 1828
1881	Scrivener
1881	Westcott & Hort
1883	Scrivener
1884	Scrivener
1886	Scrivener
1889	Lloyd
1890	Scrivener
1894	Scrivener
1897	George Ricker Berry

Patriarchs in Constantinople

1. <u>Bartholomew</u>	22.10.1991
2. <u>Dimitrios</u>	1972-1991
3. <u>Athenagoras</u>	1948-1972
4. <u>Maximos V</u>	1946-1948
5. <u>Benjamin</u>	1936-1946
6. <u>Photios II</u>	1929-1935
7. <u>Basil III</u>	1925-1929
8. <u>Constantine VI</u>	1924-1925
9. <u>Gregory VII</u>	1923-1924
10. <u>Meletius IV</u>	1921-1923
11. <u>Germanos V</u>	1913-1918
12. <u>Joachim III</u> (2nd time)	1901-1912
13. <u>Constantine V</u>	1897-1901
14. <u>Anthimos VII</u> *	1895-1897
15. <u>Neophytos VIII</u> *	1891-1894
16. <u>Dionysios V</u> *	1887-1891
17. <u>Joachim IV</u> *	1884-1886
18. <u>Joachim III</u> (1st time)	1878-1884
19. <u>Joachim II</u> (2nd time)	1873-1878
20. <u>Anthimos VI</u> (3rd time)	1871-1873
21. <u>Gregory VI</u> (2nd time)	1867-1871
22. <u>Sophronios III</u>	1863-1866

- 1516 Erasmus
- 1550 Stephanus
- 1565 Beza
- 1611 KJV
- 1633 Elzevir 2nd Edition
- 1633 Elziver
- 1707 Mill
- 1740 Edinburgh
- 1742 Oxford
- 1825 Oxford
- 1828 Lloyd
- 1830 Reprint of 1707
- 1854 Tregelles
- 1860 Scrivener
- 1869 Tischendorf
- 1873 Oxford
- 1881 Scrivener
- 1881 Westcott & Hort
- 1883 Scrivener
- 1884 Scrivener
- 1886 Scrivener
- 1889 Lloyd
- 1890 Scrivener
- 1894 Scrivener
- 1897 George Ricker Berry



Sophronios III

1802 Birth

1839 Met. Of Chios
 1855 Met. Of Amassia
 1863-1866 Ecumenical Patriarch
 1870-1899 Patriarch of Alexandria

1899 Death



Constantine V

1833 Birth
 1852-1857 Chalke Th. School
 1859-1862 Athens Univ.
 1868-1870 Strasburg
 1871-1872 Switzerland - Heidelberg
 1864 Deacon
 1874 Priest
 1876 Met. Mytiline

1893 Met. Ephesus
 1897-1901 Ecumenical Patriarch

1904 Patriarchal NT

1912 2nd Ed. Of Patriarchal NT

1914 Death



Prof. Bassilios Antoniades

1851 Birth

Leipzig Dr. in Philosophy
 1878 Chalke Th. School
 1879 Goettingen - Heidelberg - Paris
 Leipzig - Dr. in Philosophy
 Moscow - Dr. in Theology
 1890 Prof. in Chalke
 1896 On the Philological Value of the New Testament
 1897 Holy History of the Old & New Testament

1898 Synodal Epitropia to recover the Text of the NT

1904 Patriarchal NT

1909 History on Philosophy

1912 2nd Ed. Of Patriarchal NT

1922 On Reforms

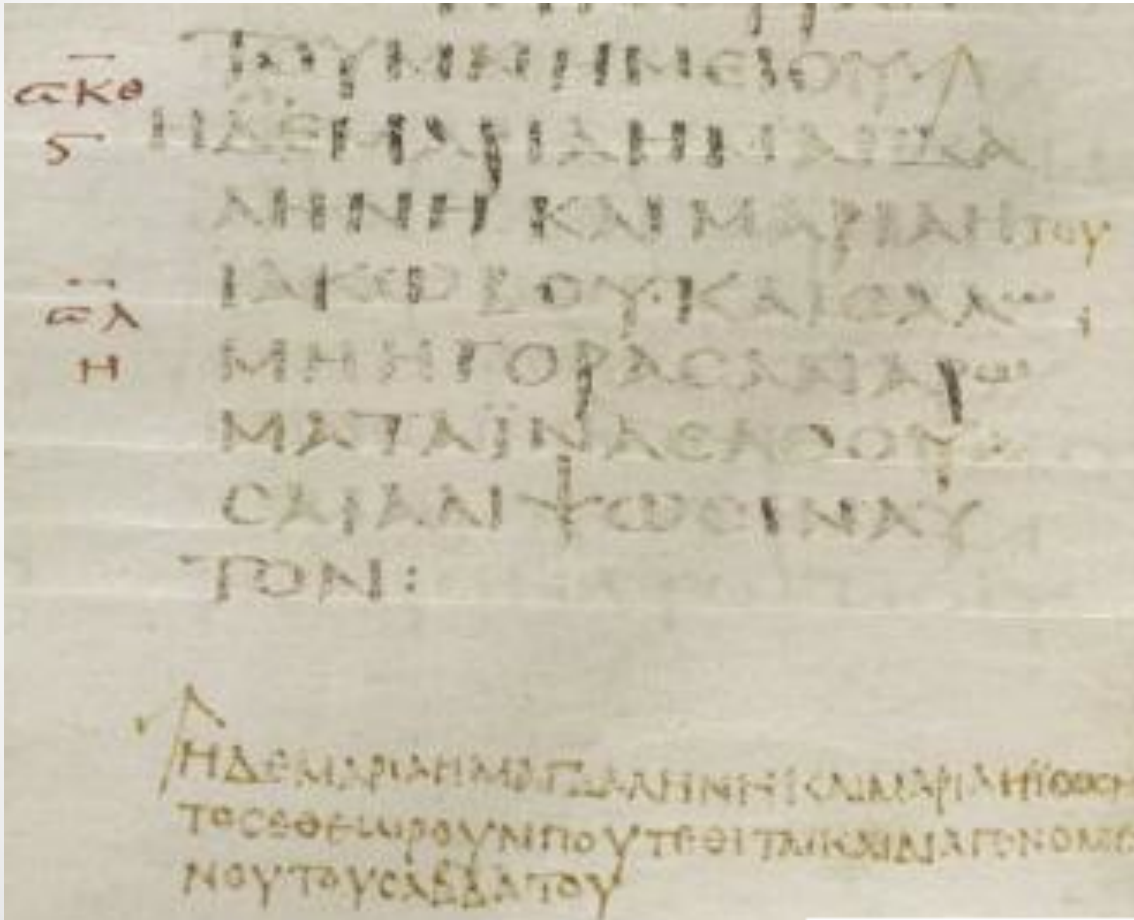
1926 Athens

1932 Death

1937 Introduction to the Bible

Text using MSS

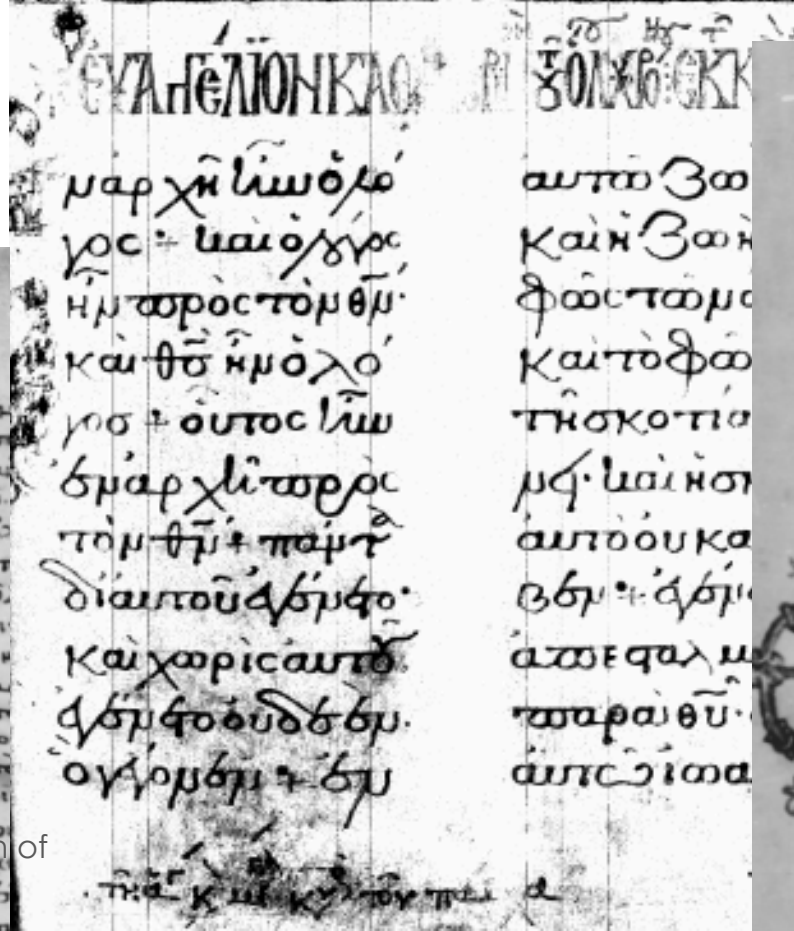
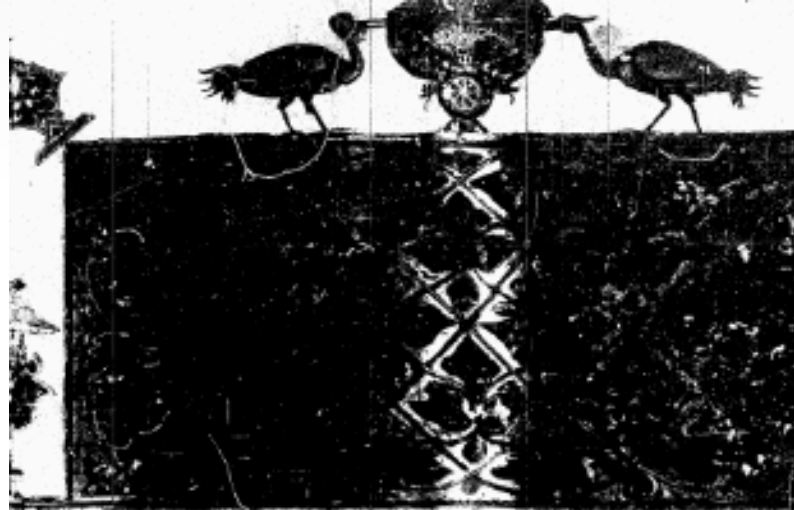
Codex Sinaiticus



η δε μαρια η μαγδα
ληνη και μαρια η ι
ιακωβου · και καλω
μη ηγορασαν αρω
ματα ινα ελθου
και αλιψωσιν αυ
τον :

η δε μαρια η μαγδαληνη και μαρια η ιωση
τος εθεωρουν που τεθιται και διαγενομε
νου του σαββατου

*stones
which
the
builders
rejected*



Centennial of the second edition of the Patriarchal New Testament

Antoniades' Textual Choices for composing the text of Gospels

- ** Theological School of Chalke, 1, 3a, 4 7 of the Monastery and 1, 2 β
- ** Commerce School of Chalke †167, 168β , 170, 171, 172, 173
- ** Dependency of Monastery of Holy Sepulchre in C/ple 11, 272, 649
- ** St. George by the Gate of Adrianople, two, † only for Sundays (ἀτελής not incomplete) , the other complete (from the MSS of the Church of the Holy Wisdom)

β Byzantine type, † kept in sacristies, ** those collated in the preparation of the text

Antoniades, §9

...among the later (MSS) 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 three witness in heaven. ...*

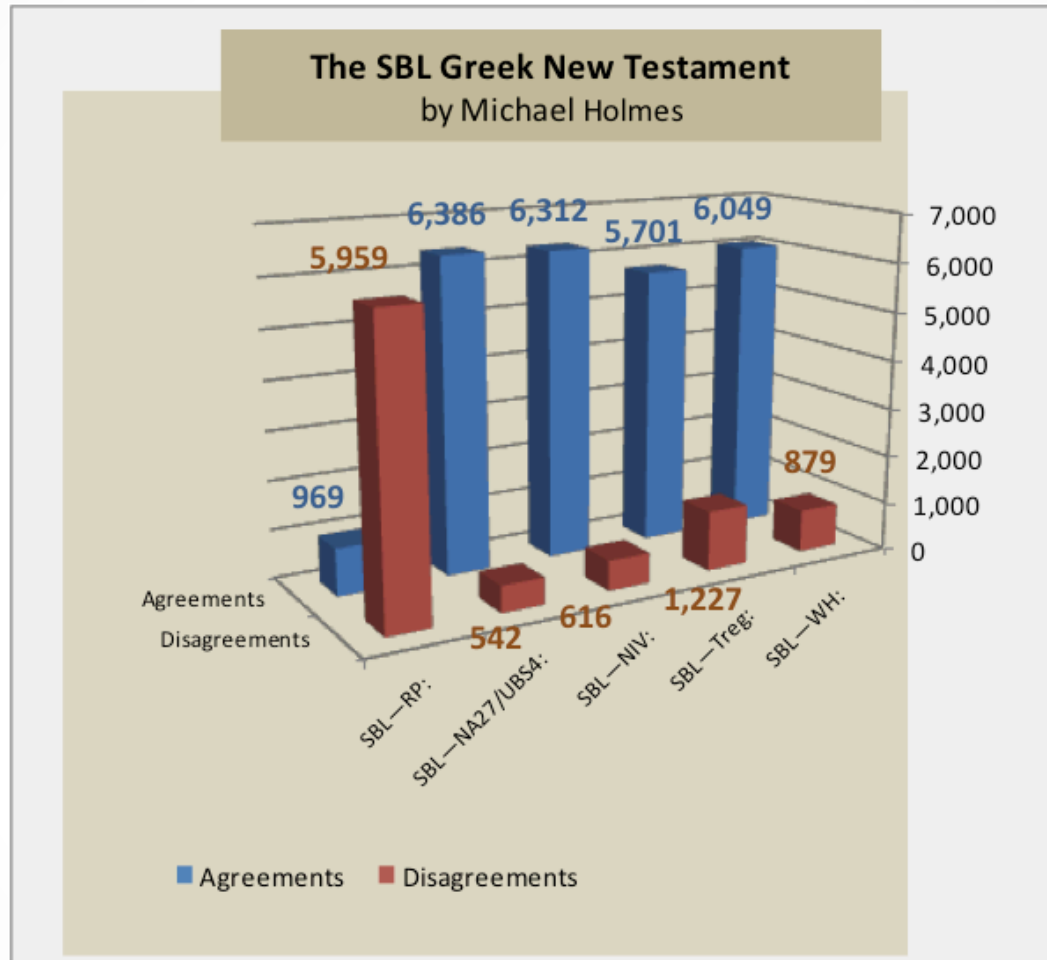
Variations

	RP & Antoniades	Antoniades & TR
	RP	TR
MATTHEW	162	150
MARK	293	176
LUKE	268	260
JOHN	117	100
ACTS	189	125
PAULINE LETTERS	175	165
CATHOLIC LETTERS	53	65
REVELATION	257	959
	1514	2000

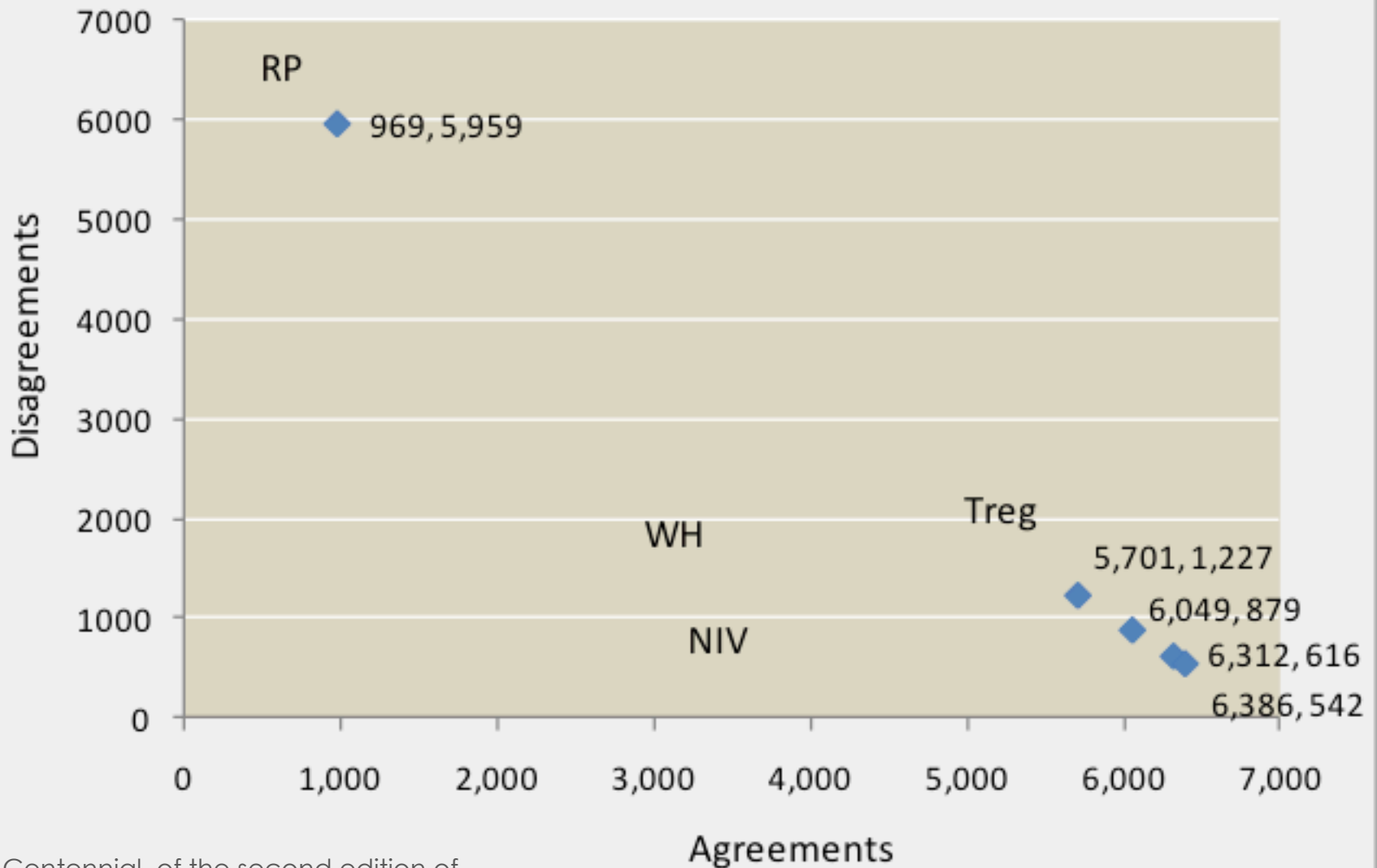
<http://koti.24.fi/jusalak/GreekNT/NTTexts.htm>

http://www.cspmt.org/pdf/printed_editions/Antoniades-1904-Greek-NT.pdf

Differences & Similarities



The SBL Greek New Testament by Michael Holmes



Antoniades' difference in opinion with the Patriarchal Synod

- The pericope of the adulterous woman,
John 8:3-11
- the passage on the “three witnesses”
I John 5:7,8

Eastern Apathy & Ignorance

- Phenomenal acceptance by Apostoliki Diakonia
 - Variances Exist
 - Elimination of print variances
 - Elimination of footnotes
- Parallel usage of Saliveros Lectionary in Church
- Usage of TR (Trembelas, Soteropoulos et. al)
- Absence of Academic discussion
- Recent cooperation & dependency on the Greek Bible Society
- Extensive usage of the Nestle-Aland text for non Liturgical purposes

Stylianopoulos – footnote on page 5

Currently there are substantial introductions to the New Testament by three Greek biblical scholars: Savas Agouridis, John Karavidopoulos, and John Panagopoulos.¹¹ The first two, though deferential to traditional positions, follow a style and methodology familiar in international biblical scholarship. The third, by

⁹ For bibliography, see Chapter Five, notes 10 and 11.

¹⁰ See especially Chapter Two, section three; Chapter Six, section four; and Chapter Seven, section four.

¹¹ All are in modern Greek. The introduction by S. Agouridis, *Εἰσαγωγή εἰς τὴν Καινὴν Διαθήκην*, was first published in 1971 and is now in its third edition (Ἀθήναι: Ἐκδόσεις Γρηγόρη, 1991). The one by J. Karavidopoulos *Εἰσαγωγή στὴν Καινὴ Διαθήκη*, first appeared in 1983 and was reprinted several years ago (Ἀθήναι: Ἐκδόσεις Π. Πουρναρᾶ, 1991). The most recent is by J. Panagopoulos *Εἰσαγωγή στὴν Καινὴ Διαθήκη* (Ἀθήναι: Ἐκδόσεις Ἀκρίτας, 1995). Older New Testament introductions by Greek biblical scholars include those by Vasileios Ioannidis (1960), Vasileios Antoniadis (1937), and Nicholas Damalas (1876).

Stylianopoulos – footnote on page 137

¹⁷ In the case of the New Testament, the scientific critical text, which has had a long history, is currently edited by Kurt Aland and others, *The Greek New Testament* (United Bible Societies, 1993, 4th revised edition) and the same text is also published under the title *Novum Testamentum Graece* (Stuttgart, 1993, Nestle-Aland 27th edition). This text is based primarily on two fourth-century manuscripts, Vaticanus and Sinaiticus. A number of conservative Protestant scholars support an alternative critical text based on the majority of extant, later manuscripts of the New Testament, which derive from the Byzantine tradition. See Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: The Original Word Publishers, 1991) and Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982). A critical text based on a limited number of Byzantine manuscripts had been previously prepared by the Orthodox biblical scholar Vasilios Antoniadis and published by the Ecumenical Patriarchate of Constantinople in 1912.

Rife - The Western Rejection 1

No Critical Apparatus

- The assigned object was to recover, insofar as possible, of the oldest ecclesiastically transmitted text, especially that of the Church of Constantinople.
- Minority readings were given.

...no criticism was made of the authority of the text of the MSS.

There was

- no transposition,
- no substitution,
- no addition,
- no excision,

except in rare cases, and these with sufficient testimony elsewhere. ...

Antoniades, Introduction

Rife - The Western Rejection 2

Devotional Character/ Liturgical Usage

- Parallel & Antithetical passages in footnotes
- Liturgical Tables

THE BIBLE IS THE BOOK OF THE CHURCH

Liturgical & Devotional

by NATURE & HISTORY

Rife - The Western Rejection 3

Follows grammatical standards rather than the MSS

- One can not correct some of the errors of the MSS and leave others not corrected.
- Choice of orthography impacts the meaning
- Choice of punctuation reflect syntax as well as oral usage

Rife - The Western Rejection 4

Continues text is prepared from lectionaries

- Lectionaries contain at the end the omitted text.
- Lectionaries contain less errors in transmission
- Utilization of complete texts as well

Rife - The Western Rejection 5

Assumed Authority to Saliveros publication based on unnamed TR sources

- Antoniades' lectionary MSS sources are taken from the most reliable areas of the Constantinople's Church
Church of Hagia Sophia,
Chalke Theological School & Seminary,
Chalke Commercial School,
Metochi of Holy Sepulchre in Constantinople

Rife - The Western Rejection 6

Not the better representative MSS than TR

- MSS used in the Church, TR is a Western, not an Orthodox Church document
- Patriarchal text is an ANSWER to TR
- Recent acceptance of Antoniades
(Klaus Wachtel,
Early Variance in the Byzantine Text of the Gospels, 2006)

Rife – other references

- **Colwell** (Studies in the Lectionary Text, 82-83)
- **Lake** (Harvard Theological Review, XXI, 349-357)

There are relevant to Antoniades' text at all

Antoniades' own Conclusions

At the hands of men, and especially since it is a first attempt, this edition will suffer its own peculiar fate. But the Word of God is not bound by human imperfections, *“for it is the power of God unto salvation for every one who believes.”*

Conclusion

- Current availability of MSS used by Antoniadēs permit further investigation.
- Does the Church have a text?
Is this text the Antoniadēs text?
- Are Antoniadēs' orthography & punctuation correct?
- Compare & Contrast old Slavonic MSS against Antoniadēs text

ΚΑΙΝΗ ΔΙΑΘΗΚΗ

μεγάλα πατερικήν ἐν Χερζῶ
ἀγάθῃ καὶ ἐν εὐνοσίῃσιν ἀπὸ
τῆς μητρὸς ἑπιμελείας, τῆς ὁμοίᾳ
ἡμεῶν ἀπονεχθῆ τοῦ πατρὸς.
Ὁ Κωνσταντῖνος δὲ τῆς φαιδομαίης
φανάριον, 11. 8. 2012.