

FILOLOGIA NEOTESTAMENTARIA

Facultad de Filosofía y Letras
Universidad de Córdoba

50

Vol. XXX - 2017

Herder

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The journal *Filologia Neotestamentaria* was founded in 1988 by professors JUAN MATEOS [Pontifical Oriental Institute (Rome, Italy)] and JESÚS PELÁEZ (University of Cordoba, Spain) and edited by Ediciones El Almendro (Cordoba, 1988-2016). As of 2017 the journal is being published and distributed by Herder Editorial, Barcelona

Edición digital: José Toribio Barba

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Provenza, 388
08025 Barcelona
España

ISSN: 0214 - 2996
ISBN: 978-84-254-4198-1

NOTA DEL EDITOR

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“Le style, c’est l’homme”: A Critical Assessment of the Use of Literary Stylistics in the Defense of Lukan Authorship of Hebrews

PHILLIP STRICKLAND

This paper is a case study regarding the application of stylistic analysis to the study of the Greek New Testament. In particular, this paper examines how stylistic analysis has been used in order to defend the thesis that Luke authored the Epistle to the Hebrews. The first major section of the essay traces the use of literary stylistic analysis in New Testament studies, and focuses on its particular application to the issue of Hebrews’ authorship. I contend that arguments for Lukan authorship based on style are ultimately unconvincing because they are methodologically problematic. The essay concludes with a heuristic discussion of ways in which stylistic analysis may yet prove valuable for studying New Testament texts and how New Testament authors used Greek.

Keywords: Epistle to the Hebrews, Stylistic Analysis, Greek New Testament, Luke, Authorship

Introduction

One of the questions that always has been, and continues to be, at the center of scholarly discussion surrounding the Epistle² to the Hebrews [p. 3/194] is that of its authorship.³ The earliest surviving manuscript of Hebrews is to be found in P⁴⁶, which dates to around 200 C.E. and contains the oldest extant copy of the Pauline letters, providing early attestation of the belief that this letter was either written by Paul or by someone closely associated with the Pauline mission.⁴ While P⁴⁶ is significant in that it provides evidence that the association of Hebrews with Paul happened rather early in the history of the church, we know from other sources, especially those preserved in the writings of Eusebius, that this opinion was hardly universal.⁵ In fact, while Paul’s (indirect) authorship was cautiously accepted in the East via Clement of Alexandria and Origen,⁶ the notion of Pauline authorship only became broadly accepted in the Western church by the fifth century when the Epistle was accepted as such by both Jerome and Augustine.⁷ This belief regarding Hebrews’ authorship held sway uncontested until the Reformation era. Today, however, Pauline authorship is a position that has been almost completely abandoned within New Testament scholarship in light of numerous stylistic and thematic differences between Paul’s letters and Hebrews, in addition to the fact that the author of Hebrews identifies himself as a second-generation [p. 4/194] Christian in

Heb 2:3—something Paul would never have said of himself (cf. Gal 1:11–12).⁸ In light of the doubtfulness of Pauline authorship, a number of other first-century Christians have been suggested as alternative candidates for having written Hebrews, including: Luke (Clement of Alexandria, Origen), Clement of Rome (also Origen), Barnabas (Tertullian), Apollos (Martin Luther), Silas (Eduard Riehm), the deacon Philip (William Ramsay), Timothy (J. D. Legg), Priscilla (Adolf von Harnack), and most improbably the Virgin Mary (Josephine Ford).⁹ Thus the question of the author’s identity has been compared by many commentators to the mysteriousness surrounding Melchizedek, who apparently had neither parentage nor genealogy (cf. Heb 7:3).¹⁰

Out of all the suggested potential authors listed above, Luke, in particular, remains one of the most intriguing possibilities for a variety of reasons. For starters, he enjoys more support within ecclesiastical tradition than just about anyone else aside from Paul. Clement of Alexandria believed that Hebrews was a sermon originally delivered by Paul in Hebrew, which Luke later translated into Greek.¹¹ Origen, too, suggested Luke as a viable candidate for having penned the letter.¹² Preference for Lukan authorship also was to be found in the works of later interpreters such as Aquinas, Erasmus, Calvin, and Delitzsch, among several others.¹³ [p. 5/194] Linguistic similarities were also noted by B. F. Westcott who, in his own commentary on Hebrews, would later aver that “no impartial student can fail to be struck by [Hebrews’] frequent use of words characteristic of St. Luke among writers of the New Testament.”¹⁴

This paper seeks to examine trends in stylistic analysis of Hebrews spanning the last century, especially as they pertain to the thesis of Lukan authorship. In order to provide greater context for this discussion, I will begin this study with a brief introduction to literary stylistics and the role this discipline has played within New Testament studies. Afterwards, this study will examine various attempts by New Testament scholars to use literary stylistic analysis in order to defend Lukan authorship of Hebrews. In this essay, I will contend that the stylistic arguments which have been put forward thus far in defense of Lukan authorship are unconvincing, and that these have not been done with either a sound understanding of literary stylistics or its limitations. After various attempts of defending the Lukan authorship of Hebrews have been evaluated, I will conclude this essay with further reflection regarding how stylistic analysis is practiced within New Testament studies, and whether there is possibly a way forward for the use of this type of analysis in answering questions of authorship.

Literary Stylistics in New Testament Studies

While, historically, literary studies and linguistics have been considered separate areas of interest, *literary stylistics* attempts to unite linguistics with literary studies as it seeks “to investigate the aesthetic effects of language.”¹⁵ This methodological approach to analyzing texts first emerged from within both the Russian Formalists and the Prague School of linguistics, and eventually came into its own as a separate field of study in the 1960s and 70s.¹⁶ During this era, there were a few major symposia on stylistics which

resulted in edited volumes of important essays on the subject by contributors such as R. Wellek, S. Ullmann, R. Barthes, R. [p. 6/194] Hasan, R. Jakobson, and M. A. K. Halliday, among others.¹⁷ The work of Halliday has been especially influential in the development of stylistics. His analysis of William Golding's *The Inheritors* is, for example, a classic work in stylistics which set much of the tone for the discipline.¹⁸ In his essay, Halliday sought to demonstrate how functional linguistics could be integrated into studies of literary style. Literary language, which is simply another expression of human language and is subject to linguistic analysis, serves three metafunctions: ideational (cognitive meaning), interpersonal (expressive and conative meaning), and textual (the creation of discourse or "text").¹⁹ By focusing on issues such as relevance, cohesion, foregrounding, and prominence, Halliday effectively shifted the focus of stylistics away from myopic analysis of individual lexical items or syntax, and encouraged a broader consideration of how authors use formal features of language in order to convey meaning within literary texts. Halliday's work was developed further by Roger Fowler²⁰ who argued that, while linguistics is essential for the proper study of style, stylistics must go beyond the merely descriptive study of linguistic information flow, and press towards actual literary analysis. This contribution to the development of stylistics is epitomized in a quote from his work *The Languages of Literature*, where Fowler states:

To pass on to stylistics, we must point to patterns which are meaningful not simply because they are efficient carriers of information, but because they are significant in a comparative context ... we must acknowledge that the meaning of a poem is more than the sum of its cognitive and formal meanings, and that perhaps some of the causes of this meaning and value are inaccessible to [linguistic] analysis In both cases progress involves losing some of the description, or making it 'impure' by invoking non-linguistic [p. 7/194] matters, or postulating the existence of an aesthetic area beyond the linguist's power to describe....²¹

Comparison and aesthetic evaluation are, therefore, features which necessarily distinguish literary stylistics as a discipline. While, eventually, a number of those working in stylistics followed M. Foucault and Halliday in shifting their attention to discourse analysis,²² others continued to do important work in the field.²³ Though literary stylistics is a wide and eclectic area of study, Stanley Porter has helpfully synthesized the "major tenets" of this movement.²⁴ (1) Literary stylistics avers that analysis of literary discourse requires analysis that moves beyond the sentence level. (2) Literary stylistics also takes seriously the aesthetic quality of literary language, and accounts for this as something that elicits a response from readers. (3) Literary stylistics attempts to use linguistics in order to quantify and concretize observations of literary phenomena within texts. (4) The significance of quantified linguistic data is determined in relation to either frequency and/or peculiarity of use of these items by an author in a given text. (5) Literary patterns (e.g., meter, ellipsis, theme, and genre) are also considered germane to stylistic analysis. (6) Literary language is considered part of normal human language, and thus is something to be studied from a linguistic perspective. (7) Literary stylistics,

with its concern for the aesthetic quality of literary language, moves beyond description and into evaluation. (8) Stylistics attempts to account for the stylistic features unique to a given text and its author. (9) Literary stylistics seeks to ascertain meaning through both literary and linguistic analysis of texts. (10) Stylistic analysis can benefit the study of literature more broadly. (11) Stylistic analysis is often comparative in nature, as the literary qualities of one text may be examined in light of those of another.

Literary stylistics also has a history within New Testament studies. Interestingly, the English term “stylistics” was apparently coined in the late nineteenth century by M. B. Riddle in an article on the “Hellenistic [p. 8/194] Idiom,” published in Schaff’s *Religious Encyclopedia*.²⁵ However, prior to this, grammarians of Greek had already begun to wrestle with the issue of determining literary style within the New Testament. For instance, by 1870, G. B. Winer had distinguished the study of style from the study of grammar, noting that the former “should exhibit characteristics of N. T. style in its freedom and individuality, restricted only by the character and aim of the composition; and this it should do both generally, and in reference to the peculiarities of the *genera dicendi* and of the respective writers.”²⁶ Thus, Winer understood lexical and syntactical peculiarities as the primary indicators of authorial style within the New Testament. The last few chapters of Blass and Debrunner’s classic grammar cover topics such as syntax, structure, word/clause order, ellipsis, and figures of speech, elements that have always been considered important to stylistic analysis.²⁷ C. F. D. Moule’s idiom book²⁸ also contains a final chapter on “Miscellaneous Notes on Style,” where, with regard to how his work relates to stylistic analysis, he noted:

The phenomena reviewed here, and countless others, may sometimes help to point the way to a decision on matters of authorship; but a high degree of inconclusiveness will remain as long as psychological factors continue to be elusive Meanwhile, it is at least worth while to note differences of style, whatever deductions may be drawn from them....²⁹

Nigel Turner’s volume on style, which is the fourth volume of J. H. Moulton’s grammar, is significant in that it remains, to my knowledge, the only book that has ever been specifically offered as a comprehensive analysis of literary style within the Greek New Testament.³⁰ In his brief [p. 9/194] work—the volume is only 174 pages—Turner draws heavily from his previous volume on syntax,³¹ and offers concise survey-level discussions of the styles of each of the various authors of the New Testament. Stylistic analysis, for Turner, is essentially a comparative enterprise, and this is expressed clearly in his statement of methodology when he notes in his introduction:

[T]his fourth volume rather concerns itself with grammatical and other linguistic features which distinguish the work of one author from that of another. Here we are attempting to isolate comparative tendencies and differing techniques [S]tyle is “a group of aspects of a language,” a contrasting of linguistic facts among various authors.³²

In this work, Turner attempts to profile the stylistic tendencies found throughout the New Testament canon. With regard to Luke's style, he focuses particularly on Luke's sentence constructions and vocabulary, and states that his "Jewish Greek" was heavily influenced at points by Hebrew and Aramaic sources, as well as the LXX.³³ While discussing Hebrews, Turner comments at length on its "rhetorical" style, and echoes Westcott's assessment when he says that, in many places, the author's language is like "that of a practiced scholar, exact and pregnant with expression."³⁴ However, while Turner's volume on style provides a wealth of valuable information regarding how authors use syntax throughout the New Testament writings, he is not operating from within a consistent literary stylistic framework. Also, Turner tends to give too much credence to the alleged influence of Aramaic and Hebrew on the Greek of the New Testament, which also proves to be methodologically problematic for his analysis at a number of points.³⁵

In 1986, Anthony Kenny published his monograph *A Stylometric Study of the New Testament*.³⁶ Drawing from the previous work of Wycliffe Bible translators Barbara and Timothy Friberg in their [p. 10/194] *Analytical Greek New Testament*,³⁷ Kenny has offered a helpful compilation of statistical data on the use of 99 different non-content words throughout the New Testament (e.g., articles, conjunctions, particles, prepositions, pronouns).³⁸ Stylometric analysis, which Kenny defines as "the study of quantifiable features of style of a written or spoken text,"³⁹ can serve a number of functions within literary stylistics. In his work, Kenny specifically appropriates it as a method for attempting to answer lingering questions regarding authorship of disputed texts. The major methodological assumption undergirding Kenny's work is that a close examination of the use of non-content words is going to provide a better indication of an author's style than would a general analysis of vocabulary alone. While he points out that statistics by themselves are usually not enough to resolve issues of authorship,⁴⁰ Kenny is confident that, through stylometric analysis, "it is possible to see which parts of the New Testament resemble other parts more or less closely, and on the basis of this to make reasonable conjectures about authorship."⁴¹ Kenny's rigorous work is a significant contribution as he is the first to apply a true working methodology for using computer-based statistical analysis of stylistic features within the Greek New Testament. Unfortunately, however, with regard to stylistic analysis of Hebrews at least, it does not appear that many have made serious use of Kenny's work in this area.⁴²

Aída Besançon Spencer has applied literary stylistic analysis to the study of a corpus in her work on *Paul's Literary Style*.⁴³ In her work, [p. 11/194] Spencer offers a methodology which includes five practical steps for performing a stylistic analysis. (1) At least two comparable sample texts must be selected which are similar enough in content to make for a valid comparison, yet not so similar to where any comparison would be unhelpful. (2) Significant linguistic and literary features should be observed, and it should be demonstrated how these series of features relate to each other. (3) Data on linguistic items (e.g., word/clause order, repetitions of sounds, syntax, and sentence complexity) should be gathered and described objectively. (4) Linguistic data should be

interpreted in light of the author's apparent discourse strategies and the reader's response. (5) Conclusions from the stylistic data should be related to the original context of the writing.⁴⁴ Once she has presented her methodology for stylistics, Spencer offers a comparative stylistic analysis of 2 Cor 11:16–12:13, Rom 8:9–39, and Phil 3:2–4:13. By way of procedure, Spencer then employs ten different criteria for ascertaining stylistic features within Paul's letters, including: looking for sentence changes, complexity of writing, adverbs and adverbial clauses, propositional reduction, syntactical logic, abstract and concrete nouns, imagery, the use of Leo Spitzer's philological circle, verbs of density, and variety of sentence length.⁴⁵ Spencer agrees with Halliday that stylistics is, by nature, a comparative exercise.⁴⁶ Also, she agrees generally with the sentiment of stylists working from the standpoint of linguistics that style is also, to a degree, objectively observable and quantifiable through the gathering and interpretation of linguistic data.⁴⁷ At some points, her procedure might be considered methodologically problematic since Spencer has developed her criteria largely based on stylistic analysis of English.⁴⁸ However, her work goes well beyond prior stylistic studies in the New Testament as she has attempted to utilize a true linguistic method for analysis of texts.

Summary of Stylistics in New Testament Studies

As can be seen from the above survey, while stylistics has developed as a discipline within linguistics and literary analysis, it has not taken [p. 12/194] deep root within New Testament studies. Even though grammarians like Winer, Blass, Moule, and Turner, each in their own ways, attempted to identify the constituencies of style in the Greek New Testament, only a few scholars like Kenny, Spencer, and Porter have attempted to advance the discussion further by incorporating insights from literary stylistics into their research. As will be shown in the rest of this study, what has resulted is that while others have tried to venture into analysis of New Testament style, often times their work has not, from a methodological standpoint, truly resembled modern stylistic analysis. Rather, much of the modern analysis of style actually resembles that done by earlier grammarians who did not possess models from linguistics which are now known to be beneficial to the study of language. This is not to say that the collection of linguistic data is unimportant for stylistic analysis, nor to deny that stylistics should be comparative—both of these continue to hold true within literary stylistics. Rather, what can be learned from linguistic studies in stylistics is that it is vital to have a methodological framework by which one can properly interpret and evaluate collected linguistic data in order to effectively discern the stylistic tendencies of a given author. Factors such as context-of-situation,⁴⁹ register,⁵⁰ and literary genre should also be taken into account when performing a comparative stylistic analysis since each of these directly influence the pragmatic linguistic choices of authors, including those who wrote the New Testament.

Now that we have discussed the role which literary stylistics has played within New Testament studies more generally, we will turn our attention to an examination of various attempts which have been made at using stylistic analysis to defend the thesis of

“Stylistic” Analysis and the Lukan Authorship of Hebrews

As mentioned at the beginning of this paper, there has long been recognition that there are certain affinities shared between Luke-Acts and the Epistle to the Hebrews. For reasons that are not apparent, however, [p. 13/194] the idea of Lukan authorship has received short shrift from a number of recent commentators.⁵¹ Even so, there have been a few scholars within the last century who have attempted to examine the theory of Lukan authorship from a stylistic perspective. For instance, Ceslas Spicq, in his seminal two-volume commentary on Hebrews published in 1952, provides a list of 30 lexical items which are shared between Hebrews and Luke-Acts, along with a list of other idiomatic expressions and syntactical items.⁵² In 1955, C. P. M. Jones, largely influenced by Westcott’s work on Hebrews, provided a similar list of vocabulary shared—though not always exclusively—between Luke-Acts and Hebrews, including: διαμαρτύρασθαι, ἀρχηγός, ὄθεν, ἰλάσκομαι, μέτοχος, περίκειμαι (with an accusative noun), εὐθετος, καταφεύγειν, πατριάρχης, εἰς τὸ παντελές, οχεδόν, ἀνώτερος, παροξυσμός, ὑπαρξίς, ἀναστάσεως, τυγχάνειν, ἔντρομος, ἀσάλευτος, οἱ ἡγούμενοι, and ἀναθεωρεῖν.⁵³ However, as Ellingworth has rightly noted, these sorts of lists are ultimately inconclusive and fall far short of proving Lukan authorship.⁵⁴ Rather, while the items catalogued by Spicq and Jones may be taken as evidence of common authorship, they may also just as easily be taken to suggest two authors operating with similar stock vocabulary.

More recently, David Allen has attempted to take research into this area further, and has offered one of the most sophisticated works to date on the issue, arguing on a number of different fronts that Hebrews was penned by Luke’s hand.⁵⁵ While his treatment is rather comprehensive, and while he certainly addresses some significant issues surrounding the question of Lukan authorship (especially the assumption of Luke’s Gentile identity and how this influences the discussion), there are significant problems with some of the main arguments in his monograph. For instance, while Allen compiles an impressive list of lexemes shared [p. 14/194] between Luke-Acts and Hebrews (he lists 53 words found only in these books), he only compares Luke-Acts and Hebrews with the rest of the New Testament and does not take into consideration the fact that such vocabulary is to be found readily throughout the LXX and in Hellenistic literature more broadly.⁵⁶ His claim that over 67% of the vocabulary of Hebrews is used in Luke-Acts is also misleading since here Allen inflates his statistic by factoring in all the vocabulary of Hebrews that is also used in the rest of the New Testament, in addition to the 53 “unique” terms. In reality, the lexical items unique to Luke-Acts and Hebrews comprise just 5% of Hebrews and far less than that for Luke-Acts.⁵⁷ Additionally, Allen’s argument that, on the basis of vocabulary, Luke should be considered a more viable candidate to have authored Hebrews than Paul, even though Hebrews has a higher number of shared lexical items with the Pauline writings (56 words), amounts to nothing more than special pleading.⁵⁸ Thus, as with Spicq’s and Jones’ analysis, Allen’s lexical

data merely suggests that both Luke and the author of Hebrews were well-educated individuals, both immersed in the LXX, and working with similar stock vocabulary, facts which scholars have already been well-aware of for some time.

At times, Allen's assertions regarding syntactic data are also suspect. For instance, he states that the aorist passive participle *πειρασθείς* ("having been tested") is used only in Heb 2:18 and Lk 22:28; however, the word in Lk 22:28 is actually the dative noun *πειρασμοῖς*, not *πειρασθείς*.⁵⁹ Also mistaken are his claims that the phrase "our Lord Jesus" (*τὸν κύριον ἡμῶν Ἰησοῦν*) and the collocation of *διὰ* with *πνεύματος* are stylistic items uniquely shared between Luke-Acts and Hebrews.⁶⁰ The former occurs also in Eph 6:24 (though with *Χριστόν* attached at the end), and *διὰ* + *πνεύματος* actually occurs quite frequently in the New Testament: Acts 1:2; 4:25; Rom 5:5; 2 Thess 2:2; 2 Tim 1:14; and Heb 9:14. If the article is allowed for, then this collocation can be found also in Acts 11:8; 21:4; 1 Cor 2:10; and Eph 3:16. The fact *διὰ* + *πνεύματος* is used so often by Luke and Paul but seldom in Hebrews is, therefore, actually suggestive of stylistic difference, not similarity. Allen also notes the construction *ἔτι* + *δέ* is uniquely shared between Luke-Acts and Hebrews, being found in [p. 15/194] Lk 9:42; 15:20; 24:41; Acts 2:26 and Heb 11:36.⁶¹ However, he does not take into account that this collocation is also used with great frequency by the author of 2 Maccabees (3:18; 7:30; 8:17; 8:23; 8:30; 9:7; 10:7; 10:19; 14:45; 15:18) and Josephus (*Ant.* 1.66; 1.244; 2.2; 3.213; 4.70; 6.8; 7.63; *War.* 1.26; 1.263; 2.573; 5.2, etc.) among numerous others, and was simply a rather banal syntactical convention within Hellenistic literature. In the LXX, this construction is also often found in the "writings" (Job 27:1; 29:1; 40:6; Pss 8:8; 15:7, 9; 70:24) and in a couple of instances in the Apocrypha (Jdt 16:5; Epist Jer 1:40). Similar critiques could be offered regarding a number of the other syntactical peculiarities he notes. Additionally, Allen's argument that Luke-Acts and Hebrews each rely heavily on chiasmic linguistic macrostructures⁶² is especially unconvincing and shows a lack of engagement with more sophisticated linguistic treatments of Hebrews (e.g., C. Westfall).⁶³ While Allen is certainly aware of the discipline of stylistics—he does seek to incorporate stylistics into his methodology, after all⁶⁴—his working assumption that style can be detected by examination of alleged linguistic deviation actually shows more of an affinity with how Greek grammarians of the nineteenth century thought about style than it does with the discipline of literary stylistics.⁶⁵

Andrew Pitts and Joshua Walker have recently argued for a version of the position first held by Clement of Alexandria, namely that Hebrews was originally a sermon of Paul's that was transcribed by Luke.⁶⁶ In many respects, their work advances the discussion in ways that exceed Allen's monograph. For instance, their research into the practice of ancient stenography should add greatly to our understanding of speech preservation in the Greco-Roman world, and of how serious a task it would have been [p. 16/194] for Luke to preserve Paul's speeches in Acts.⁶⁷ Additionally, they do well in making a case for the role of memory and oral tradition in the recording of extensive speeches within early Christianity when they observe:

The sheer volume of recorded sayings and discourses of Jesus [in the New Testament and apocryphal gospels] reveals the importance that early Christians attached to the circulation of the speech traditions of Jesus. Such practices are clearly intelligible within the publication industry of the first century. The possibility of stenographers and/or scribes recording and then transmitting notes or even entire speeches cannot be ruled out, but the role of memory and eyewitness testimony in transmitting oral speech traditions appears to be the dominant method employed in passing down the sayings, at least in the early phases of the process The primitive nature of such speech material indicates that a great importance was placed upon its circulation at a very early stage of Christianity's textual history.⁶⁸

Thus, while the speeches in Acts are recorded in Luke's narrative, Pitts and Walker aver that the evidence from ancient stenography allows for a comparison of this speech material with Hebrews, which they believe was originally a "prophetic address" delivered by Paul to a Jewish Christian community and recorded by Luke, who then redacted the epistolary ending of Hebrews (13:22–25), making it into an anonymous encyclical document.⁶⁹ This, they argue, explains the presence of Pauline content and apparently Lukan style within Hebrews. In order to solidify their case for the joint authorship theory, Pitts and Walker then offer a stylistic analysis comparing Luke-Acts with Hebrews, the Pauline letters, and the rest of the New Testament. Much of their statistical analysis is taken from Allen's work, though with some revisions. Here is a sample chart including just a few of the lexical and syntactical items taken by Pitts and Walker as evidence of Pauline/Lukan authorship of Hebrews:⁷⁰ [p. 17/194]

Linguistic Item	Luke-Acts	Hebrews	NT + Paul	Pitts' & Walker's Comments
ἄφεσις (forgiveness)	10x	2x	3x in NT 2x in Paul	
καθαρίζω (cleansing)	10x	4x	14x in NT 3x in Paul	
ἡγέομαι (leader)	5x	6x	6x in NT 11x in Paul	"Only in Luke-Acts and Hebrews does it refer to leaders or chief men in the church."
Γράφω + ἐν and dative of οὐρανός	1x	1x		"Nowhere else in the NT."
Τε	159x	20x	10x in NT 25x in Paul	"The distribution here is remarkable, highlighting strong affinities between Paul, Luke and Hebrews."
οὗτοι πάντες	2x	2x		"Nowhere else in the NT."

τοῦ αἵματος τοῦ ἰδίου	1x	1x		“Nowhere else in the NT.”
ἔτι + infinitive	2x	1x		
aorist active indicative 3 rd plural of λαλέω (speak) + τὸν λόγον	1x	1x		“This form in these passages is followed by the articular accusative (τὸν λόγον) and a genitive (θεοῦ in Hebrews; κυρίου in Acts).”

The evidence cited by Pitts and Walker seems impressive at first glance. However, a closer look at the data reveals a number of the same problems found in Allen’s work. For instance, let us consider for a moment the alleged significance of some of the main syntactical stylistic overlaps between Luke-Acts and Hebrews. (1) Though Pitts and Walker note that the phrase οὗτοι πάντες is found in Acts 1:14; 17:7 and Heb 11:13, 39, its extensive use by Philo (*Ebr.* 1.220; *Vit. Mos.* 1.319; *Gai.* 186) and Josephus (*Ant.* 7.58; 9.276; 10.101, 153) among numerous others shows that this actually represents a rather conventional construction within Hellenistic literature rather than a peculiar stylistic tendency particular to Luke’s usage of Greek. (2) The phrase τοῦ αἵματος τοῦ ἰδίου is found in Acts 20:28 and Heb 9:12; 13:12, Luke actually uses the article-noun-article-adjective construction, whereas Hebrews employs a simplified article-adjective-noun construction. Also, the connotation of this phrase in Hebrews is more overtly cultic than it is in Acts, where Luke uses acquisition language (περιποιέω). (3) The use of ἔτι with an infinitive can be observed in Lk 16:2; 20:36 and Heb 10:2. However, in both instances in Luke, ἔτι precedes the infinitive, while the order is reversed in Hebrews. It is also not unusual for ἔτι to collocate with an infinitive (cf. Gen 44:23; Exod 2:3; 10:28; 14:13; 36:36; Num 32:14–15; Deut 19:20; Jdg 2:14; 1 Sam 7:13; Job 32:1, etc.). This is simply another conventional construction within Hellenistic Greek. (4) The aorist active indicative third-person plural form of λαλέω collocated with τὸν λόγον appears in Acts 16:32 and Heb 13:7. As Pitts and Walker admit, however, the expressions are not identical. Further, there is also nothing formulaic about this use of λαλέω. However, the synonymous phrases “the word of God” (τὸν λόγον τοῦ θεοῦ) and “the word of the Lord” (τὸν λόγον τοῦ κυρίου) are formulaic for Luke as he uses them 11x and 7x respectively throughout his double-work. Hebrews cannot be said to reflect similar formulaic use, however, as the author instead employs λόγος τοῦ θεοῦ 1x (4:12), τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον 1x (6:1), and τὸν λόγον τοῦ [p. 18/194] θεοῦ 1x (13:7), a fact which could also be suggestive of stylistic difference rather than similarity.

While scholars such as Spicq, Jones, Allen, Pitts and Walker are to be commended for keeping alive the theory of Lukan authorship and probing the issue more deeply than most people working in Hebrews, the studies listed above also provide striking examples of how difficult proving authorship can be. In general, it must be said that these and other such stylistic analyses have not been done from within a well-defined linguistic

framework. Without a stylistic methodology undergirding such research, it is all too easy to resort to cherry picking data which accords with one's own assumptions about authorship, while ignoring data that might stand contrary to those assumptions.⁷¹ Also, it appears that scholars doing these sorts of stylistic analyses seem to believe that the data sets they provide will ultimately lead to answers regarding the question of authorship. However, few seem to have heeded Stephen Ullmann's advice when he said:

Numerical data are no more than a starting-point for the critic; they must be tested for qualitative differences and carefully examined in light of the context and the whole situation before any conclusions can be drawn from them.⁷²

Conclusions

As can be seen from the survey of comparisons between Luke-Acts and Hebrews, the various attempts which have been made at defending the thesis of Lukan authorship have fallen short of accomplishing that goal. This is largely due to the fact that primary methodological questions generally were not asked prior to the collection and analysis of linguistic data. For instance, how does one determine when an author's use of syntax or vocabulary constitutes stylistic characteristics? How do genre and register affect the outcomes of such a comparative study; and is there a way to meaningfully compare styles of texts representing different genres [p. 19/194] and registers? How does the sample size of the texts being examined affect the results of a stylistic analysis? Aside from comparisons of syntax and vocabulary, what sort of thematic similarities or differences must be accounted for when determining style? These are just a few important issues to consider when doing a stylistic analysis in order to try and find often elusive answers to questions of authorship.

While stylistic analysis does offer a helpful and informative avenue for comparing and contrasting how various authors of the New Testament used Greek, it is also important to recognize its limitations for settling questions of authorship of anonymous texts like Hebrews. One such limitation—which, with the notable exception of Pitts and Walker, the studies above each fail to account for sufficiently—is the problem of register. For instance, in their own works on stylistics, Spencer and Porter, each examine texts that are of similar registers (Spencer examines texts from the Pauline corpus [same author, similar registers] while Porter examines texts from the Synoptics [different authors, similar registers]). However, Luke-Acts and Hebrews are representative of different registers, and yet the studies above make the mistake of treating these texts as if they are the same. While Pitts and Walker do an admirable job of trying to account for the issue of register by focusing on the speech material in Acts, there still remains the problem that these speeches have been recorded second-hand by Luke and are now embedded within his narrative, and thus have been removed from their original speech situation. Hebrews, however, by all considerations seems to have retained its original homiletic form, even if the epistolary ending was added after the fact. Therefore, while stylistic

analysis can be effective in helping to confirm or undermine assumptions regarding singular authorship when multiple texts from similar registers are examined in light of one another (e.g. the Pauline *homologoumena* and *antilegomena*), the task becomes far more difficult when comparing multiple texts from different registers (e.g., Luke-Acts and Hebrews) since the situational contexts, audiences, and thus the author's linguistic choices are necessarily divergent. It is for these reasons that Nils Enkvist calls style a "recognizable but elusive phenomenon."⁷³

Still further, some of the studies above also seem to approach stylistic analysis with the lofty expectation that, if one looks at a text closely enough, or if one does enough hard-nosed comparative analysis, then the author's identity will be revealed. However, this reflects a surprisingly modernist hermeneutical assumption regarding our ability to answer such questions, particularly with regard to anonymous or disputed texts. [p. 20/194] While an author certainly should be thought of as "the historical cause of a textual effect,"⁷⁴ establishing authorship, especially in the case of a text like Hebrews, is not at all akin to, say, searching for a historical artifact that may be discovered through an archaeological dig.⁷⁵ For such texts, one always needs more information, attained both internally (e.g., does the author identify him/herself?) and/or externally (e.g., is there a credible tradition that clearly associates this text with an author or a community?). In the case of Hebrews, neither of these sources of information is readily available to us, and thus it is highly unlikely that stylistic analysis can somehow get us any closer to settling the recurring question of its authorship apart from such additional critical information.

Perhaps studies such as the ones surveyed are also an example of why so few people working in New Testament studies engage in analysis of style or even linguistics more generally—for fear that they are perhaps rushing in where angels fear to tread. Even so, regardless of the obvious limitations, if done well, and from within a viable linguistic/literary framework, stylistic analysis remains a promising methodology which can help us to gain more insight into how the authors of the New Testament used language, since one of its goals is "to be able to account for the style of individual texts and the style of an author."⁷⁶

Appendix A: A Comparative Stylistic Analysis of Acts 7 and Hebrews 11

Given the current status of stylistics within New Testament studies, I would suggest that we need to rethink how we go about this type of analysis. In light of this, in this section of the present essay, I will seek to offer a comparative stylistic analysis of Acts 7:1–53 and Hebrews 11. I have selected these texts because they are sometimes taken together as evidence of thematic stylistic overlap between Luke-Acts and Hebrews.⁷⁷ There are two reasons for this comparison: each text includes a retelling [p. 21/194] of Israel's salvation-history, and each text is considered a "speech text," the Acts 7 passage being the speech of Stephen⁷⁸ and Hebrews being a homily. Each text also provides an adequate sample size of over 500 words in length, and covers material that can be said to be similar enough to warrant comparison. In this brief stylistic analysis, therefore, I will

focus primarily on just a couple of features for comparison: (1) The characters introduced into the salvation-history within each text, and (2) the tenor and rhetorical thrust of each text.

In Acts 7:1–53, Stephen recounts for his opponents the history of Israel.⁷⁹ In his salvation-history, he lists Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, David, and Solomon. Stephen's account particularly centers on the stories of the patriarchs (vv 2–16), Moses (vv 17–43), and the succession of Joshua-David-Solomon who are lumped together as those who ultimately led to the conquest of the land and the building of the Temple in Jerusalem (vv 44–50). While Hebrews 11 is a shorter text (Acts 7:1–53 is approximately 1,000 words in length while Hebrews 11 is roughly 672 words), its list of characters is far more extensive than the one given by Stephen. Hebrews' salvation history starts with the primeval history of Genesis, beginning with God, then Abel and Cain, Enoch, and Noah. The author then includes more traditional figures from the history of Israel such as Abraham and Sarah, Isaac, Jacob and Esau, Joseph, and, of course, Moses. Interestingly, Hebrews then includes a litany of strikingly controversial characters from Israel's history when he mentions Rahab, Gideon, Barak, Samson, and Jephthah. The author then returns to the more traditional figures David, Samuel, and “the prophets,” and he even includes allusions to the Maccabean revolt, Daniel, Isaiah, and Elijah and Elisha in Heb 11:32–40 for good measure.⁸⁰

The passages in question within Acts and Hebrews also each have unique rhetorical thrusts. Stephen opens his speech with a formal address, ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε (“Brothers and fathers, hear me!”), indicating a tenor of formality, which would be expected in a legal address (cf. Acts 22:1). However, while Stephen's speech begins as a defense against accusations from his opponents that he had disparaged the temple and the law (cf. Acts 6:8–15),⁸¹ it eventually turns into [p. 22/194] a prophetic declaration of judgment against the Sanhedrin.⁸² Thus, while it is Stephen who is on trial, all of the heroes of faith whom he lists in his account of Israel's history are presented as witnesses condemning the high priest and the religious establishment in Jerusalem as those who had rejected and murdered the Messiah.⁸³ In Acts 7:51, they are called “stiff-necked” (σκληροτράχηλοι) and even “uncircumcised of heart and ears” (ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν). Stephen (and Luke) thus identifies the religious leaders who opposed Jesus with the grumbling wilderness generation who had opposed Moses (vv 39–43) and with those who persecuted the prophets (v 52), effectively considering them no longer part of the true Israel.⁸⁴ This is poignantly emphasized in how Stephen makes a distinction between “our fathers” [οἱ πατέρες ἡμῶν] in 7:11–12, 15, 38–39, 45 and “your fathers” [οἱ πατέρες ὑμῶν] in 7:52.

In contrast to Stephen, the author of Hebrews uses salvation-history not to castigate his audience, but to encourage them to persevere in their commitment to Christ. Though Attridge has rightly noted that chapter 11 is “well-defined and carefully constructed,”⁸⁵ the tenor is actually one of surprising familiarity as Hebrews, on the whole, is an address by a pastor to his troubled congregation in crisis.⁸⁶ The author has already [p. 23/194] extended repeated calls for perseverance to his community by drawing on a

number of persons and events from Israel's history such as: Moses and the wilderness generation (Heb 3:1–11), Joshua and the conquest of Canaan (4:1–10), Aaron (5:4), Abraham (6:13–15), Melchizedek (7:1–10), and the tabernacle (9:1–10).⁸⁷ Hebrews 11 thus represents our author's climactic appeal to his community as he gives them a list of exemplars of faith from the Old Testament. In connection with his previous citation of Hab 2:3–4, the author of Hebrews in 11:1 defines faith (πίστις) as “assurance of what we hope for, certainty of what we do not see” (ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων). The author then presents his list of heroes who each were commended for having such great faith. He thus extends a call to his congregation to imitate their perseverance as those who lived “by faith” (πίστει).⁸⁸ This “catalogue of *exempla virtutis*”⁸⁹ draws on previous themes of sojourning, inheritance, and Sabbath rest, and, therefore, is meant to further encourage the people to adopt a hopeful, eschatological perspective in the midst of their perilous situation.

A few things can be observed from this textual comparison. First, the passage from Acts 7 is vastly more narrational than Hebrews 11 as Stephen paraphrases far more extensively the various stories from the LXX. Stephen's (and Luke's) retelling of Israel's salvation-history is also theologically conservative with regard to the characters he chooses to list as exemplars of faith within the Old Testament. Hebrews, however, has no qualms about listing such salty people as Rahab (a prostitute), Gideon (a judge who struggled with unbelief and turned to idolatry), Barak (a coward), Samson (arguably the worst of all the judges of Israel), and Jephthah (a judge who sacrificed his own daughter because of a rash vow) as heroes of faith included within the “great cloud of witnesses” (Heb 12:1). Also, the rhetorical thrust of Stephen's speech is clearly polemical as he uses salvation-history to call the Old Testament saints as witnesses to condemn those who opposed Jesus, thereby excluding his opponents from true Israel. Hebrews, however, uses the “great cloud of witnesses” from salvation-history to encourage his people in their faith, showing them to be included within true Israel. Thus, while Acts 7:1–53 and Hebrews 11 each present accounts of Israel's salvation-history, the [p. 24/194] striking contrasts in how each author is using salvation-history preclude any notions of true thematic similarity.

Appendix B: A Stylometric Analysis of Luke-Acts and Hebrews

In the previous section, I attempted to provide an example of a comparative literary stylistic analysis of two texts from Acts and Hebrews. This section will focus on stylistic analysis on a larger scale. As mentioned previously, stylistics often involves quantifying and interpreting linguistic data. Those attempting to defend Lukan authorship of Hebrews have frequently resorted to this type of evidence in support of their arguments. However, it has been demonstrated in this essay that there is often no methodology guiding scholars' use of statistical data, and careful interpretive analysis of such data is seldom given.

As seen from the studies above comparing Luke-Acts and Hebrews, deviation alone

cannot be viewed as indicative of style. For this very reason, Halliday repeats Wellek's warning:

The danger of linguistic stylistics is its focus on deviations from, and distortions of, the linguistic norm. We get a kind of counter-grammar, a science of discards. Normal stylistics is abandoned to the grammarian, and deviational stylistics is reserved for the student of literature. But often the most commonplace, the most normal, linguistic elements are the constituents of literary structure.⁹⁰

This is not to say that linguistic deviation is unimportant—at times it very well might be. However, when attempting to isolate an author's stylistic tendencies, it is often more helpful to look at the habits he/she most frequently adopts in using language. Therefore, rather than conducting a broad review of vocabulary shared between Luke-Acts and Hebrews, or choosing syntactical items at random for examination, I contend that it is better to follow the lead of Anthony Kenny in examining how authors of the New Testament use common non-content words in their writings. While it may not be possible to establish exactly a “stylistic fingerprint” for Luke or the author of Hebrews by the use of stylometric analysis, there are certainly patterns which emerge when each author's usage of Greek is examined in this way. For instance, let us look briefly at just three [p. 25/194] different linguistic items: (1) distribution of καί, (2) the use of εἶναι, and (3) conjunctions γάρ and οὐν. The following tables will utilize Kenny's statistical data⁹¹ in comparing Luke, Acts, and Hebrews. Data from the Pauline corpus (including the Pastorals) and Matthew will also be included as “control texts” by which to compare these statistical samples.

Distribution of καί		
Book	Occurrences	Frequency (%)
Luke	1,482	7.61
Acts	1,130	6.12
Hebrews	250	5.25
Paul	1,569	4.84
Matthew	1,194	6.51

Luke's use of καί in his gospel is much higher in frequency than in Matthew, though the distribution in Acts is closer to Matthew's rate of distribution. It is interesting to note, as Kenny does, the difference between the rates of distribution of καί in Luke versus Acts is 1.49.⁹² This is probably due to the fact that Luke, in writing Acts, favors

the connective particle τέ over καί (τέ is used over 50 xs in Acts, whereas it occurs just 8 xs in the Gospel of Luke). The frequency rate of καί is far lower in Hebrews than in either Luke or Acts, but is closer to the distribution found in the Pauline letters. While the difference in how καί is used between Luke-Acts and Hebrews might initially be taken as indicative of stylistic difference, it could also be attributed simply to the fact that Luke-Acts is a narrative while Hebrews is a homiletic epistle. [p. 26/194]

Use of εἶναι		
Book	Occurrences	Frequency (%)
Luke	361	1.85
Acts	276	1.50
Hebrews	54	1.09
Paul	560	1.73
Matthew	288	1.56

The use of εἶναι is a particularly interesting case. Hebrews has a far lower rate of frequency in using this verb than do Luke, Acts, Matthew, or even Paul. In fact, with regard to frequency percentage, εἶναι is used less often in Hebrews than just about anywhere else in the New Testament.⁹² Thus, the author's consistent choice to shy away from using this particular verb should be seen as a stylistic particularity of Hebrews.

Conjunction γάρ		
Book	Occurrences	Frequency (%)
Luke	97	0.50
Acts	80	0.43
Hebrews	91	1.84
Paul	454	1.40
Matthew	124	0.68

Conjunction οὖν		
Book	Occurrences	Frequency (%)
Luke	33	0.17
Acts	61	0.33
Hebrews	13	0.26

Paul	111	0.33
Matthew	56	0.31

Analysis of the use of γάρ and οὖν is also interesting to consider since usage of these conjunctions can be taken as an indication of an author’s interest in providing reasons and drawing conclusions “whether linking his own thoughts (as in arguing from premises to conclusions) or in interpreting the actions of others (as in reasoned narrative).”⁹⁴ As Kenny notes, rates of frequency of γάρ and οὖν vary highly throughout the New Testament, and these differences seem to indicate a stylistic trait of various authors. Hebrews clearly has a preference for γάρ that is not shared by Luke, Acts, Matthew, or even Paul. When combined with οὖν, the author of Hebrews shows the highest frequency rate, 2.10%, out of any writer in the New Testament.

As mentioned, stylometrics by itself is not enough to establish a definitive stylistic fingerprint, much less settle the difficult questions of authorship of disputed texts. However, the modest claim made by stylometrics, and especially by Kenny, is that it allows us to witness patterns [p. 27/194] of usage which emerge from rigorous computer data analysis. Of course, these patterns must be carefully interpreted and weighed—for instance, an author’s use of καί is probably not going to tell us as much as would how he/she uses γάρ or οὖν. Comparing stylometric data with control texts as we have also can help mitigate the potential for false positives generated by the effects of vocabulary range, register, and genre, and allow us to identify some of the actual stylistic tendencies of the New Testament writers. However, the examples provided in the studies surveyed arguing for Lukan authorship of Hebrews show that there is much work which remains to be done in bringing stylometrics to bear on the analysis of New Testament style.⁹⁵

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¹ An earlier draft of this paper was presented at the annual meetings of the Institute for Biblical Research and the Society of Biblical Literature, 2014, in San Diego, CA. Special thanks goes to the McMaster Divinity College Linguistics Circle for helpful suggestions and critique. The title of this essay was adapted from an article by Margaret Mitchell, “Le style c’est l’homme: Aesthetics and Apologetics in the Stylistic Analysis of the New Testament,” *NovT* 51 (2009): 369–88. The saying, “Le style c’est l’homme même” (“The style is the man himself”), is taken from Georges-Louis Leclerc’s essay, “Discours sur le style,” delivered upon his election to the French Academy in 1753.

² The classification “sermon” or “homily” is, in many respects, preferable to “epistle” when discussing Hebrews, because, as virtually all commentators now agree, Hebrews is devoid of the stylistic components which are to be expected of an epistle, with the exception of 13:18–25. Rather, its rhetorical nuances far more closely resemble a homily. For a good survey of the arguments for Hebrews as a sermon, see Andrew Lincoln, *Hebrews: A Guide* (London/New York: T & T Clark, 2006), 9–22. Also, cf. Lawrence Wills, “The Form of the Sermon in Hellenistic Judaism and Early Christianity,” *HTR* 77 (1984): 277–99; David Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster Press, 1987), 212–14. For the sake of simplicity, however, we will still employ the traditional designation of Hebrews as epistle within this essay.

³ For instance, see the helpful introductions in Harold Attridge, *The Epistle to the Hebrews*, Hermeneia (Philadelphia: Fortress, 1989), 1–32; William Lane, *Hebrews*, WBC 47, 2 vols. (Nashville: Thomas Nelson, 1991), 1.xlvii–clvii; Paul Ellingworth, *The Epistle to the Hebrews*, NIGTC (Grand Rapids: Eerdmans, 1993), 3–80; Craig Koester, *Hebrews*, AB 36 (New York: Doubleday, 2001), 19–131.

⁴ See F. F. Bruce, *The Canon of Scripture* (Downers Grove: InterVarsity, 1988), 130. This codex manuscript likely originally consisted of 104 folios, of which 86 are still extant. It contains all of the Pauline letters except the Pastoral Epistles (1 and 2 Timothy and Titus). Hebrews is included between Romans and 1 Corinthians.

⁵ Eusebius (*Hist. Ecc.* 3.3.3) flatly states, “Paul on the other hand was obviously and unmistakably the author of the fourteen epistles, but we must not shut our eyes to the fact that some authorities have rejected the Epistle to the Hebrews, pointing out that the Roman Church denies that it is the work of Paul....” (Williamson’s translation).

⁶ While Pauline authorship was cautiously affirmed by Clement of Alexandria (150–215 CE), it was accepted only with serious reservations by his disciple Origen (185–254 CE). Origen famously opined, “In the epistle entitled *To the Hebrews*, the diction does not exhibit the characteristic roughness of speech or phraseology admitted by the Apostle himself, the construction of the sentences is closer to Greek usage, as anyone capable of recognizing differences of style would agree. On the other hand, the matter of the epistle is wonderful, and quite equal to the Apostle’s acknowledged writings: the truth of this would be admitted by anyone who has read the Apostle carefully ... If I were asked my personal opinion, I would say that the matter is the Apostle’s, but the phraseology and construction are those of someone who remembered the Apostle’s teaching and wrote his own interpretation of what his master had said. So if any church regards this epistle as Paul’s, it should be commended for so doing, for the primitive Church had every justification for handing it down as his. Who wrote the epistle is known to God alone: the accounts that have reached us suggest that it was either Clement, who became Bishop of Rome, or Luke, who wrote the Gospel and the Acts” (quoted in Eusebius, *Hist. Ecc.* 6.25.11–13 [Williamson’s translation]).

⁷ E.g., Jerome, *De vir. illust.* 5.59; Augustine, *Civ. Dei* 16.22.

⁸ See Ellingworth, *Hebrews*, 7–13. Also, Attridge rightly states, “It is quite inconceivable that Paul, who so emphatically affirms his status as an apostle and eye-witness of the risen Christ, could have put himself in the subordinate position of a secondhand recipient of tradition as does our author at 2:3” (*Hebrews*, 2). DeSilva also notes that stylistic arguments have precluded Paul from being considered as having directly authored Hebrews when he says, “None of Paul’s other writings come close to the rhetorical finesse and stylistic polish of Hebrews” (Introduction, 787). The most recent argument for direct Pauline authorship is D. A. Black, *The Authorship of Hebrews: The Case for Paul*, (Topical Line Drives 1. Gonzalez, FL: Energion Publications, 2013). Before that, the last significant monograph written in defense of the traditional view was William Leonard, *The Authorship of the Epistle to the Hebrews: Critical problem and the Use of the Old Testament*, (Rome: Vatican Polyglot Press, 1939).

⁹ For discussions of these and other various theories regarding Hebrews’ authorship, see Attridge, *Hebrews*, 1–6; Ellingworth, *Hebrews*, 3–21.

¹⁰ E.g., Luke Timothy Johnson, *The Writings of the New Testament*, 3rd ed. (Minneapolis: Fortress, 2010), 405.

¹¹ See Eusebius, *Hist. Ecc.* 6.14.2.

¹² Eusebius, *Hist. Ecc.*, 6.25.11–13.

¹³ See Ellingworth, *Hebrews*, 13–14. Lukan authorship was also thought to be a viable option by a number of scholars in the nineteenth century, including: J. F. Kohler, *Versuch über die Abfassungszeit: Der epistolischen Schriften im Neuen Testament und der Apokalypse* (Leipzig: J. A. Barth, 1830); J.L. Hug, *Introduction to the New Testament*, trans. by D. Fosdick (Andover: Gould and Newman, 1836); J.H.A. Ebrard, *Biblical Commentary on the Epistle to the Hebrews: in Continuation of the Work of Olshausen*, trans. by J. Fulton, Clark’s Foreign Theological Library 32 (Edinburgh: T & T Clark, 1853); H. Cowles, *The Epistle to the Hebrews* (New York: Appleton, 1878). See also the discussion of the development of the Lukan authorship theory in David L. Allen, *Lukan Authorship of Hebrews*, NAC Studies in Bible and Theology 8 (Nashville: Broadman & Holman, 2010), 10–39.

¹⁴ B. F. Westcott, *The Epistle to the Hebrews*, 2nd ed. (London: MacMillan, 1903. Reprint, Grand Rapids:

Eerdmans, 1950), xlviii.

¹⁵ Aída Besançon Spencer, *Paul's Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16–12:13, Romans 8:9–39, and Philippians 3:2–4:13*, ETS Monograph Series (Winona Lake, IN: Eisenbrauns, 1984), 19.

¹⁶ See Kirsten Malmkjaer and Ronald A. Carter, “Stylistics,” in *The Linguistics Encyclopedia*, 2nd ed., ed. Kirsten Malmkjaer (London/New York: Routledge, 2002), 510–20; Roger Fowler, *Style and Structure in Literature: Essays in the New Stylistics* (Oxford: Basil Blackwell, 1975), 1–19.

¹⁷ See the discussion in Stanley Porter, “Why Hasn’t Literary Stylistics Caught on in New Testament Studies?” in *Discourse Studies & Biblical Interpretation: A Festschrift in Honor of Stephen H. Levinsohn*, ed. Steven Runge (Bellingham, WA: Lexham Press/Logos Bible Software, 2011), 35–58. Cf. Thomas Sebeok, *Style in Language* (Boston: M.I.T., 1960); Seymour Chatman, ed., *Literary Style: A Symposium* (Oxford: Oxford University Press, 1971).

¹⁸ M. A. K. Halliday, “Linguistic Function and Literary Style: An Inquiry into the Language of William Golding’s *The Inheritors*,” in *Literary Style: A Symposium*, ed. Seymour Chatman (Oxford: Oxford University Press, 1971), 330–65.

¹⁹ Cf. Geoff Thompson, *Introducing Functional Grammar*, 2nd ed. (London/New York: Oxford University Press, 2004), 30–2.

²⁰ See Roger Fowler, *The Languages of Literature: Some Linguistic Contributions to Criticism* (New York: Barnes and Noble, 1971); *idem*, *Style and Structure in Literature: Essays in the New Stylistics* (Oxford: Basil Blackwell, 1975); *idem*, *Literature as Social Discourse: The Practice of Linguistic Criticism* (London: Batsford Academic, 1981).

²¹ Fowler, *Languages of Literature*, 38.

²² Cf. Deborah Schiffrin, Deborah Tannen, and Heidi Hamilton, eds., *The Handbook of Discourse Analysis* (Oxford: Blackwell, 2003).

²³ E.g., Nils E. Enkvist, J. Spencer, and M. J. Gregory, eds., *Linguistics and Style* (London: Oxford University Press, 1964); Raymond Chapman, *Linguistics and Literature: An Introduction to Literary Stylistics* (London: Edward Arnold, 1973); Anne Cluysenaar, *Introduction to Literary Stylistics* (London: Batsford, 1976); E. L. Epstein, *Language and Style* (London: Methuen, 1978); T. A. Van Dijk, ed. *Discourse and Literature*, Critical Theory 3 (Amsterdam/Philadelphia: John Benjamins Publishing, 1985).

²⁴ See Porter, “Literary Stylistics,” 38–9.

²⁵ Riddle, in discussing the then-current state of studies of the Greek Bible, notes, “Much remains to be done in two directions: first in securing for the LXX proper recognition as the basis of the peculiarities of the Hellenistic diction; secondly, in giving proper place to New Testament stylistics and rhetoric” (M. B. Riddle, “Hellenistic Idiom,” in *A Religious Encyclopedia: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3 vols., 3rd ed., ed. Philip Schaff, [New York: Funk & Wagnalls, 1891], 2.965). Cf. Spencer, *Paul's Literary Style*, 18.

²⁶ G. B. Winer, *A Grammar of the Idiom of the New Testament: Prepared as a Solid Basis for the Interpretation of the New Testament*, 7th ed., trans. Gottlieb Lünemann (Andover: Warren Draper, 1883), 1–2.

²⁷ F. Blass, F. and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, 9–10th eds., trans. and ed. R. W. Funk (Chicago: University of Chicago Press, 1961), §§ 458–496.

²⁸ C. F. D. Moule, *An Idiom-Book of New Testament Greek*, 2nd ed. (Cambridge: Cambridge University Press, 1959).

²⁹ Moule, *Idiom-Book*, 199–200.

³⁰ Nigel Turner, *Style*, vol. 4 of *A Grammar of New Testament Greek*, ed. J. H. Moulton (Edinburgh: T & T Clark, 1976).

³¹ *Idem*, *Syntax*, vol. 3 of *A Grammar of New Testament Greek*, ed. J. H. Moulton (Edinburgh: T & T Clark, 1963).

³² Turner, *Style*, 1.

³³ Turner, *Style*, 45–63.

³⁴ Turner, *Style*, 106–113, 107.

³⁵ Turner, in his introduction, states, “I am assured of the direct influence of Aramaic and Hebrew everywhere, together with that of the synagogue and the Septuagint, and the likelihood that many of the very earliest Christians in Palestine possessed Greek and Aramaic, and perhaps also Hebrew” (*Style*, 1).

³⁶ Anthony Kenny, *A Stylometric Study of the New Testament* (New York/Oxford: Clarendon Press/Oxford University Press, 1986).

³⁷ Barbara Friberg and Timothy Friberg, *Analytical Greek New Testament*, Baker’s Greek New Testament

Library 1 (Grand Rapids: Baker, 1981). Cf. Kenny, *Stylometric Study of the New Testament*, 1–4.

[38](#) Kenny, *Stylometric Study of the New Testament*, 5–59.

[39](#) Kenny, *Stylometric Study of the New Testament*, 1. See also D. I. Holmes, “The Evolution of Stylometry in Humanities Scholarship,” *Literary and Linguistic Computing* 13 (1998): 111–17.

[40](#) Kenny, *Stylometric Study of the New Testament*, 116–17 notes, “In the context of authorship attribution stylometric evidence should not be regarded as superseding or trumping external and internal evidence of a more traditional kind. The stylometrist simply brings his contribution of new evidence, of a less familiar kind, to be weighed in the balance along with the indicators to which we have been long accustomed.”

[41](#) Kenny, *Stylometric Study of the New Testament*, 1.

[42](#) For instance, Allen discusses Kenny’s work, but seems to dismiss it since he finds it inconclusive for supporting his own theory of authorship (*Lukan Authorship of Hebrews*, 112–15). Also, if G. D. Kilpatrick’s review of Kenny’s monograph is any indication, it seems that some have simply not properly appreciated or understood his work (G. D. Kilpatrick, “Review of Anthony Kenny, *A Stylometric Study of the New Testament*,” *NovT* 30/4 (1988): 373–5).

[43](#) Aída Besançon Spencer, *Paul’s Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16–12:13, Romans 8:9–39, and Philippians 3:2–4:13*, ETS Monograph Series (Winona Lake, IN: Eisenbrauns, 1984). To my knowledge, this remains the only such work of its kind.

[44](#) Spencer, *Paul’s Literary Style*, 27–33.

[45](#) Spencer, *Paul’s Literary Style*, 33–4.

[46](#) Spencer notes Halliday’s definition of “linguistic stylistics” as having to do with “the description of literary texts, by methods derived from general linguistic theory, using the categories of the description of the language as a whole; and the comparison of each text with others, by the same and by different authors, in the same and in different genres.” (Spencer, *Paul’s Literary Style*, 20–1, quoting Halliday, “The Linguistic Study of Literary Texts,” 303).

[47](#) Spencer actually calls stylistics, “the science of style” (*Paul’s Literary Style*, 33).

[48](#) See the comments in Porter, “Review of *Paul’s Literary Style*,” 502–4.

[49](#) Enkvist, Spencer and Gregory, *Linguistics and Style*, 99–102. Also, Botha rightly notes that “style is a contextually determined phenomenon” (Eugene Botha, “Style in the New Testament: The Need for Serious Reconsideration,” *JSNT* 43 [1991]: 71–87, 78–9).

[50](#) Halliday and Hasan define register as variety in language that is determined “‘according to use’: register is ‘what you are speaking (at the time)’ i.e., determined by what you are doing (nature of activity in which language is functioning)” (M. A. K. Halliday and R. Hasan, *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective* [Victoria: Deakin University, 1985], 43). See also M. A. K. Halliday, “Language as Social Semiotic: Towards A General Sociolinguistic Theory,” in *The First LACUS Forum*, ed. A. Makai and V. Makkai (Columbia, SC: Hornbeam Press, 1975), 17–46.

[51](#) For instance, Attridge and O’Brien each completely ignore the idea of Lukan authorship in their commentaries, while Ellingworth devotes just a short paragraph to discussing the possibility (*Hebrews*, 13–14). Cf. Allen, *Lukan Authorship of Hebrews*, 3–18.

[52](#) Ceslas Spicq, *L’Épître aux Hébreux*, 2 vols. (Paris: Librairie LeCoffre, 1952), 1.98 n. 3. Spicq, however, believed the author of Hebrews to be a disciple of Philo, though the similarities with Luke were also compelling.

[53](#) C. P. M. Jones, “The Epistle to the Hebrews and the Lukan Writings,” in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), 113–43, 117.

[54](#) Ellingworth, *Hebrews*, 13–14. Also, while later scholars have referenced Westcott’s findings as evidence, they use him selectively, dismissing the fact that, in spite of apparent similarities in vocabulary, he had serious reservations about the idea that Luke had written Hebrews. See Westcott, *Hebrews*, xlvi, lxxvi–lxxvii; cf. Jones, “Hebrews and the Lukan Writings,” 117; Allen, *Lukan Authorship of Hebrews*, 30–32.

[55](#) Allen, *Lukan Authorship of Hebrews* (2010).

[56](#) Allen, *Lukan Authorship of Hebrews*, 84–6.

[57](#) See the incisive reviews in George Guthrie, “Review of David Allen, *Lukan Authorship of Hebrews*,” *JETS* 54/4 (December, 2011): 858–60 and Bryan Dyer, “The Epistle to the Hebrews in Recent Research: Studies on the Author’s Identity, His Use of the Old Testament, and Theology,” *JGRChJ* 9 (2013): 104–31, 105–9.

[58](#) See e.g., Allen, *Lukan Authorship of Hebrews*, 88–9.

[59](#) Allen, *Lukan Authorship of Hebrews*, 99.

[60](#) Allen, *Lukan Authorship of Hebrews*, 100, 118.

[61](#) Allen, *Lukan Authorship of Hebrews*, 99.

[62](#) Allen, *Lukan Authorship of Hebrews*, 151–71.

⁶³ The “chiastic” structuring of Hebrews was championed by Albert Vanhoye, *Structure and Message of the Epistle to the Hebrews* (Rome: Editrice Pontificio Istituto Biblico, 1989), 33. However, considerations of discourse patterns such as grammatical structure and semantic structure make Vanhoye’s symmetrical structure of Hebrews impossible to maintain. Cf. Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (London/New York: T & T Clark, 2005), 7–11

⁶⁴ Allen, *Lukan Authorship of Hebrews*, 110–27.

⁶⁵ For instance, Halliday surmises that “deviation is of very limited interest in stylistics. It is rarely found; and when it is found, it is often not relevant” (“Inquiry into the Language of William Golding’s *The Inheritors*,” 341). See also the comments on the state of stylistics in New Testament studies in Botha, “Style in the New Testament,” 75–6.

⁶⁶ Andrew Pitts and Joshua F. Walker, “The Authorship of Hebrews: A Further Development in the Luke-Paul Relationship,” in *Paul and His Social Relations*, ed. Stanley E. Porter and Christopher D. Land, *Pauline Studies* 7 (Leiden: Brill, 2013), 143–84.

⁶⁷ Pitts and Walker, “Authorship of Hebrews,” 143–60.

⁶⁸ Pitts and Walker, “Authorship of Hebrews,” 157.

⁶⁹ Pitts and Walker, “Authorship of Hebrews,” 160–4.

⁷⁰ For the full list, see Pitts and Walker, “Authorship of Hebrews,” 176–8.

⁷¹ For instance, none of the studies above seriously engage with the classic, in-depth analysis by Frederic Gardiner in his introduction to Chrysostom’s *Homilies on Hebrews* in Schaff’s *Nicene and Post-Nicene Fathers* series, volume 14. Gardiner was very critical of the Lukan hypothesis, and presented several interesting linguistic arguments against its veracity.

⁷² Stephen Ullmann, “Style and Personality,” *A Review of English Literature* 6/23 (April, 1965): 21–32, 32. See also the comments on the use of statistical analysis in Halliday, “Inquiry into the Language of William Golding’s *The Inheritors*,” 343–5.

⁷³ Enkvist, Spencer and Gregory, *Linguistics and Style*, 59.

⁷⁴ Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 44.

⁷⁵ For instance, cf. Greg Fewster, “‘Can I Have Your Autograph?’ On Thinking about Pauline Authorship and Pseudepigraphy,” *BSR* 43.3 (Sept 2014): 30–9.

⁷⁶ See Stanley E. Porter, “Why Hasn’t Literary Stylistics Caught on in New Testament Studies?” in *Discourse Studies & Biblical Interpretation: A Festschrift in Honor of Stephen H. Levinsohn*, ed. S. E. Runge, (Bellingham, WA: Lexham Press/Logos Bible Software, 2011), 35–58, 39. See also, Aída Besançon Spencer, “An Apologetic for Stylistics in Biblical Studies,” *JETS* 29/4 (December, 1986): 419–27.

⁷⁷ E.g., Jones, “Hebrews and the Lucan Writings,” 122–4.

⁷⁸ See, e.g., Marion L. Soards, *The Speeches in Acts: Their Content, Context, and Concerns* (Louisville: Westminster John Knox Press), 1994.

⁷⁹ Such retellings of salvation-history were common in Second Temple Judaism and in the writings of early Christianity. Cf. Deut 6:20–24; Josh 24:2–13; Pss 78; 104; 135; 136; Ezekiel 20; Neh 9:6–38; 1 Macc 2:49–64; 4 Macc 16:16–23; Wisdom 10; Sir 44–50; Jdt 5:6–18.

⁸⁰ Attridge, *Hebrews*, 346–52.

⁸¹ Cf. Dennis Sylva, “Meaning and Function of Acts 7:46–50,” *JBL* 106/2 (June, 1987): 261–75.

⁸² Soards rightly notes that this is one of the main interpretive problems regarding Stephen’s speech. “It makes no effort to explain the falseness of the charges; rather the rhetoric is *counteraccusation*, a kind of judicial rhetoric. Yet the speech never offers explicit rejection or a deliberative counter proposal” (*Speeches in Acts*, 58).

⁸³ I. Howard Marshall, *Acts*, TNTC 4 (Grand Rapids: Eerdmans, 1980), 146–7.

⁸⁴ See Earl Richard, “The Polemical Character of the Joseph Episode in Acts 7,” *JBL* 98 (1979): 255–67. Richard observes how Stephen’s contrast between Israel’s rebellious actions and God’s redemptive actions is evidence that Stephen’s speech is meant to be polemical throughout its entirety.

⁸⁵ Attridge, *Hebrews*, 305.

⁸⁶ See Lane, *Hebrews*, 1.lxiii–lxvi. Hebrews makes reference to a previous persecution (10:32–34) which most associate with the edict of Claudius (ca. 49 CE; cf. Acts 18:2), thus identifying the audience’s current crisis as the persecution of Nero (ca. 64 CE; see Tacitus, *Ann.* 15.44). That 10:32–34 refers to the Claudian persecution is usually preferred because it apparently did not involve martyrdom (Heb 12:4)—this seems not to be the case, however, for the current crisis (cf. 11:32–12:7). An alternative is to associate 10:32–34 with the persecution of Nero and thus the current persecution addressed in Hebrews with that of Domitian (reigned 81–96 CE). This is usually rejected because (1) it seems unlikely that any Christian audience living in Rome would have completely

escaped martyrdom under Nero; and (2) that there was ever a state-sponsored persecution under Domitian is disputed (see Attridge, *Hebrews*, 6–8). While the first reason has a level of plausibility, to reject the historicity of a persecution under Domitian seems to be dismissive of valuable historical sources (cf. Eusebius, *Hist. Ecc.* 3.17–20). However, both theories assume Hebrews’ recipients lived in Rome, which, even given the vague reference to “those from Italy” in Heb 13:24, cannot be substantiated. Thus, the possibility of a more localized persecution, like those faced by the earliest Christian communities, should not be ruled out (cf. Acts 4:1–22; 5:17–42; 7:54–60; 8:1–3; 14:19–20; 17:5–9; 19:23–41; 21:27–36).

⁸⁷ Guthrie counts “roughly thirty-seven quotations, forty allusions, nineteen cases where the OT material is summarized, and thirteen where an OT name or topic is referred to without reference to a specific context” (George Guthrie, “Hebrews,” in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson [Grand Rapids: Baker, 2007], 919–95, 919). See also Simon Kistemaker, *The Psalm Citations in the Epistle to the Hebrews* (Amsterdam: Van Soest, 1961).

⁸⁸ Hebrews makes anaphoric use of πίστει 18xs throughout chapter 11.

⁸⁹ Attridge, *Hebrews*, 306.

⁹⁰ Halliday, “Inquiry into the Language of William Golding’s *The Inheritors*,” 340.

⁹¹ The following statistics are taken from Kenny, *Stylometric Analysis of the New Testament*, 30–49. The fact that these statistics are based on the text of the 26th edition of Nestle-Aland should not be cause for major concern since these statistical patterns would almost certainly maintain if the 27th or 28th editions were taken into consideration.

⁹² Kenny, *Stylometric Analysis of the New Testament*, 30.

⁹³ See Kenny, *Stylometric Analysis of the New Testament*, 30–1.

⁹⁴ Kenny, *Stylometric Analysis of the New Testament*, 35.

⁹⁵ An interesting recent example of the application of stylometric analysis in comparing New Testament texts to the LXX and also with other Hellenistic writers can be found in David Mealand, “Hellenistic Greek and the New Testament: A Stylometric Perspective,” *JSNT* 34/4 (June, 2012): 323–45.

Sobre el texto griego del NT de la Políglota Complutense¹

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The Greek text of the Complutensian Polyglot Bible was established, without having to request Rome for manuscripts in loan, with three codes acquired in the book market prior to 1512: one contained the Gospels, another the Apocalypse and the third the Acts of the Apostles and the canonical Epistles. Since these codes have been lost, any research of the sources must take as a basis the manuscripts containing Luke's *oratio dominica* checked against Mathew's and the *comma joanneum*. Thanks to the study of the work prior to the edition of the New Testament, we are nowadays better acquainted with the task accomplished by the different participants in it. Demetrios Doucas established the Greek text, drafted the preface *πρὸς τοὺς ἐντευξομένους* and part of the notes. Hernán Núñez de Guzmán set the Latin text, and drafted the notes and interpretations of the Hebrew, Aramaic and Greek names. Quite likely, he also wrote the outline of Greek grammar and the New Testament's *Vocabularium Graecum* with the help of Juan de Vergara and Bartolomé de Castro. Diego López de Zúñiga supervised the work of his colleagues so that the Vulgata would not lose authority with respect to the Greek original.

Keywords: Complutensian Polyglot, Greek New Testament, *Oratio dominica*, *Comma joanneum*, Demetrios Doucas, Hernán Núñez de Guzmán, Diego López de Zúñiga.

En el prólogo *Ad lectorem* del tomo I de la Biblia Políglota Complutense (=BPC) los editores, hablando en nombre del Cardenal Cisneros, ya difunto, advierten en lo relativo al texto griego de que han tomado como modelos (*archetypa*) de su edición *exemplaria ... vetustissima simul et emendatissima* procedentes de la Biblioteca Apostólica que les prestó el papa León X, de tal calidad *vt nisi eis plena fides adhibeatur: nulli reliqui esse videantur*. A éstos se añadieron *alia non pauca*: por un lado, la copia de un *castigatissimo* códice que perteneció al cardenal Besarión que les envió el Senado de Venecia, y por otro los que *ipsi magnis laboribus et expensis vndique conquisiuiimus: vt copia emendatorum codicum abunde superesset*. En el *Prologus in nouum testamentum* explican las novedades ortográficas que adoptan. Dado que el NT, salvo el Evangelio de Mateo [p. 29/194] y la Epístola a los Hebreos, se han escrito al dictado del Espíritu Santo en griego, su criterio ha sido *priscam in eo linguae illius vetustatem maiestatemque intactam retinere*, para lo cual han decidido prescindir de espíritus y acentos, pues sin ellos se escribieron los más antiguos textos griegos *vt Callimachi poemata: necnon Sibyllina carmina: ac praeterea etiam marmorea monumenta vetustissima: quae Romae² visuntur nudis solum characteribus incisa*. No obstante, para

que no haya duda de cómo leer las palabras, han puesto en las polisílabas una tilde (*apex*) en la que carga el acento. En la Sept no han tenido este escrúpulo, ya que es una traducción del texto original dictado en hebreo y por ello han empleado los habituales signos gráficos. Los mss. que les han servido de modelo, vuelven a insistir, son los procedentes de la Biblioteca Apostólica que el papa León X envió al cardenal Cisneros.

Que los editores complutenses optaran por la escritura monotónica adelantándose en cuatro siglos a los griegos de hoy día, puede considerarse una manifestación más del afán renacentista de retornar a las fuentes, pero lo que plantea ciertas dudas es el fundamento de su decisión. ¿Dónde pudieron ver los humanistas castellanos esos antiquísimos manuscritos a que aluden? A Kennerly M. Woody³ le corresponde el mérito de haber descubierto que la autoridad que apoya su aserto no es la propia *autopsía*, sino la de Angelo Poliziano, quien en la primera edición de sus *Miscellanea* (Florencia, Miscomini, 1489) publicó un poema de Calímaco y algunos oráculos Sibilinos sin acentos ni espíritus, afirmando que los editaba tal como los había encontrado escritos en las fuentes⁴. Woody, remitiéndose a su vez a Félix G. Olmedo⁵, afirma que el criterio editorial del Poliziano probablemente se adoptó por consejo de Elio Antonio de Nebrija “al que encontramos, al menos en una ocasión, colocando al Poliziano a la cabeza de una lista de humanistas italianos (incluso antes de Pico della Mirandola)”⁶ y de la misma opinión se muestra John A. L. Lee⁷. Al mismo humanista, aunque por distinto camino, llega también [p. 30/194] V. Bécars Botas⁸, cuando le atribuye haber aconsejado a Arnao Guillén de Brocar elegir una tipografía arcaizante para el NT, basándose en que fue con su *De litteris graecis* el primer divulgador del alfabeto griego en España y en que en sus obras aparecen tipos griegos de diseño parecido a los del tomo V de la BPC. Pero a lo que me quiero referir no es a la belleza de dicha tipografía, ensalzada por Robert Proctor⁹, ni a la hipótesis de V. Scholderer¹⁰ de que comparte un cierto aire de familia con las fuentes “greco-latinas” predecesoras de la cursiva Aldina, sino a la desconfianza en la sinceridad de los editores que produce en el lector el aserto comentado. ¿No estarían exagerando, por decirlo así, para ‘vender mejor’ su producto?

Aumenta esa desconfianza el que lo dicho en el prólogo general del tomo I de la BPC se recalque en el tomo V, dedicado al NT, tanto en el prefacio Πρὸς τοὺς ἐντευξομένους¹¹, como en su correspondiente traducción latina con estas palabras: *illud lectorem non lateat: non quaevis exemplaria impressioni huic archetypha fuisse: sed antiquissima emendatissimaque: ac tanta praeterea vetustatis: vt fidem eis abrogare nefas videatur*. Y contribuye a aumentarla el que se recuerde al lector que dichos ejemplares se los había enviado el papa León X al Cardenal de España y procedían de la Biblioteca Apostólica, lo que desde el punto de vista cronológico resulta un tanto improbable en lo que toca al NT. El primer pago realizado en Alcalá a Demetrio Ducas corresponde al 21 de octubre de 1513¹² y el NT griego de la Poliglota se terminó de imprimir el 10 de enero de 1514. León X fue coronado papa el 19 de marzo de 1513. Es prácticamente imposible que en menos de un año pudiera haberse realizado la solicitud de códigos del NT griego al pontífice, el envío de [p. 31/194] estos, el establecimiento del texto por el humanista griego con sus colaboradores españoles, y la impresión por

Arnao Guillén de Brocar. Ya de por sí sería notoria diligencia el haber terminado la edición en tan corto espacio de tiempo sobre unas fuentes que se tuvieran disponibles. Y esto es lo que pretendo demostrar en el presente trabajo.

Los diversos prólogos de los tomos primero y del quinto de la BPC se compusieron, a mi juicio, cuando toda la obra estuvo impresa y antes de que en 1518 abandonara Demetrio Ducas Alcalá¹³. Esto les permitía a los editores expresarse de una forma ambigua, en la que sin mentir podían dar a entender lo que no era cierto para ‘vender mejor’, como antes he dicho, su producto. Hoy se sabe que los mss. procedentes del Vaticano llegados a Alcalá distaban de tener la vetusta calidad tan elogiada por ellos; también que ninguno contenía el NT. Los estudios de F. Delitzsch de 1871, 1878 y 1886¹⁴ han dado a conocer que fueron los códices Vaticani Graeci 330¹⁵ y 346¹⁶, ambos del siglo XIV (nºs. 108 y 248 Rahlfs), los enviados por León X a Cisneros, y que fue una copia del Graecus Venetus 5 (nº.442 Rahlfs), asimismo del siglo XIV, el que le mandó el Senado de Venecia¹⁷. Tampoco se ha encontrado hasta la fecha en los archivos del Vaticano documentación alguna que acredite el préstamo para la BPC de códices del NT griego. En lo que respecta, pues, al texto ha sido imposible averiguar las fuentes que se emplearon para establecerlo.

Julián Martín Abad¹⁸ dio a conocer en 1992 la relación contable de los gastos efectuados entre 1496 y 1509 por cuenta el cardenal Cisneros para comprar e imprimir libros para el Colegio Mayor de San Ildefonso existente en el ms. de la Biblioteca Nacional de Madrid 20056/47, fols [p. 32/194] 18r-32v. El estudio que en 2011 le ha dedicado Elisa Ruiz García¹⁹ a dicha relación ha revelado que comprende 799 títulos de los que todavía se conservan más de 300 en la Biblioteca Histórica de la Universidad Complutense. Ha permitido también saber que el gasto realizado en la adquisición de obras de griego ascendió a 200 florines y que los textos bíblicos comprados fueron *Los evangelios en griego* (nº 516) y las *Epístolas de sant Pablo en griego* (nº 527).

En el *Index omnium librorum bibliothecae Collegii Santi Ildefonsi, oppidi Complutensis* de 1512²⁰, en un total de 1075 entradas, figuran tres mss. del NT, con los cuales se pudo establecer el texto sin necesidad de pedir otros en préstamo a Roma o a Venecia, a saber: 1. *Evangelia graece*, 2. *Apocalypsis et Evangelia s. Matthei graece*, 3. *Actus Apostolorum et canonicae epistolae*. Estos tres códices reaparecen en los inventarios de 1523²¹, 1526²² y 1621²³, que los registra como “1. Biblia en griego de mano en pergamino, un cuerpo, 2. Biblia en griego que contiene el Testamento Nuevo de mano, en pergamino, un cuerpo, 3. Biblia en griego que contiene el Testamento viejo, de mano, en pergamino, un cuerpo”. Falta, por tanto, el código con los Hechos de los Apóstoles y las Epístolas canónicas, que en la opinión de Gregorio de Andrés se le pudo prestar a Benito Arias Montano hacia 1570 para preparar la Poliglota de Amberes, sin que fuera devuelto después al Colegio de San Ildefonso. Pero ya no se menciona ninguno de esos tres códices del NT en el *Index librorum manuscriptorum* de la Universidad de Alcalá confeccionado por el Dr. Vallejo en 1745²⁴. Su desaparición puede deberse a préstamos no devueltos, a su donación a la biblioteca del Conde-Duque de Olivares, o a su venta al pirotécnico José Vargas Torija para la fabricación de cohetes²⁵.

Descartadas, pues, en principio las grandes bibliotecas Vaticana y Marciana como las proveedoras de *archetypa* para el NT griego de la BPC, quizá éstos se encontraran entre los *alia non pauca [exemplaria]* que reunieron los editores, según dicen en el primer prólogo, buscándolos [p. 33/194] por todas partes *magnis laboribus et expensis* para contar con abundante *copia emendatorum codicum*. Entre ellas figuraría, por ejemplo, el codex Rhodiensis de las Epístolas apostólicas, que Gregorio de Andrés identifica con el nº 3 del inventario de la biblioteca de San Ildefonso de 1512²⁶. Es éste al que se refiere Diego López de Zúñiga como *Liber Apostolicarum Epistolarum graecus venerandae vestustatis, qui ex insula Rhodo in Hispaniam allatus, ac deinde patri reverendissimo Francisco Cisnerio Toletano Cardinali et Hispaniarum Primati dono datus, ejusdem iussu in publica hujus Complutensis Academiae bibliotheca repositus* y menciona elogiosamente varias veces en sus *Annotationes contra Erasmum Roterodamum in defensionem tralationis novi testamenti* (Alcalá, 1520)²⁷.

Desconocidas las fuentes empleadas por los editores, colacionando las lecturas del NT de la BPC con las de otros mss., el propio Delitzsch²⁸ creyó encontrar un parentesco de su texto con los codices Vaticaní 366 y 1158, pero tal parentesco ha sido rechazado por el P. Mariano Revilla²⁹ y por N. Fernández Marcos³⁰. Asimismo, las supuestas afinidades con el Codex Mori, el Codex Lambeci 35 y el Havnensis I halladas por el erudito alemán tampoco le convencen a J. H. Bentley³¹, quien llega a la desalentadora conclusión de que, faltando las fuentes “it has never been possible to render a secure verdict on the quality of the Complutensian New Testament”³².

En contra de esta opinión, aunque yo no sea especialista en la materia, estimo que para hacerse una idea sobre la calidad textual del griego del NT de la BPC basta una somera colación con la Vg y con el *textus receptus* de la mayoría de los mss. griegos. Señalaré unos cuantos ejemplos que tomo de Sáenz-Badillos³³ y Domingo Malvadi³⁴, añadiendo alguno de mi propia cosecha. Comienzo por los casos en que el *textus receptus* griego del NT es más amplio que el de la Vg.

A Mt 5, 44 αγαπάτε τους εχθρούς υμών, ευλογείτε τους καταρωμένους υμάς, καλώς ποιείτε τοις μισούσιν υμάς, corresponde el texto latino de [p. 34/194] la BPC con *diligite inimicos vestros, benefacite his qui oderunt vos*, con la omisión de una frase entera. El que ambos textos aparezcan en la BPC frente a frente sin ninguna alteración indica un absoluto respeto de las lecturas tanto de la Sep, como de la Vg. Haber corregido el texto de la Vg para ponerlo de acuerdo con el de la Sep era muy fácil, ya que Hernán Núñez de Guzmán tenía dispuesta la correspondiente traducción latina (*benedicite maledicentibus vobis*) de la frase que faltaba³⁵. Pero el ‘comité editorial’ decidió en última instancia mantener la lectura de los mss. En cambio, en la versión completa de la *oratio dominica* de Mt 6,9-13 los editores se encargan de incluir en una nota marginal la doxología del *textus receptus* griego: *ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Idest. Quoniam tuum est regnum et potentia et gloria in secula*. Aquí también su respeto a las fuentes es rigurosamente filológico.

El caso inverso, cuando el texto latino es más amplio que el griego, se da en Mt 7,1 ο λύχνος του σώματος ἐστὶν ο ὀφθαλμός cuya correspondencia latina es *lucerna corporis*

tui est oculus tuus con los añadidos *tui* y *tuus*. El ejemplo más conocido es el *comma joanneum*³⁶ de 1 Jn 5,7-8: *Quoniam tres sunt qui testimonium dant in celo: pater: verbum: et spiritus sanctus: et hi tres sunt. Et tres sunt qui testimonium dant in terra: spiritus: aqua et sanguis. Si testimonium..* Inexistentes estos versículos en los mss. griegos del NT, su correlato en la columna griega de la BPC aparece de la siguiente forma: ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. εἰ τὴν μαρτυρίαν ... Como claramente indica el sintagma εἰς τὸ ἐν en sentido locativo (‘en uno solo’) propio del griego moderno, se trata de un añadido que difícilmente puede atribuirse a los humanistas españoles, únicamente familiarizados con el griego antiguo³⁷, de modo que, o se encontraron con esa lectura en su modelo, o la ‘retrotradujo’ a su propia lengua Demetrio Ducas. El hecho de que, a diferencia de la *oratio dominica*, los editores no incluyeran en este pasaje una nota explicativa parece apuntar a que se lo encontraron tal cual en el ms. que les sirvió de modelo, probablemente el codex Rhodiensis anteriormente mencionado. [p. 35/194]

Y a la inversa, también me parece muy significativo que en el texto de la Poliglota no se incluyeran las anotaciones de Hernán Núñez de Guzman, por grande que fuera su interés filológico, cuando podían despertar peligrosamente el sentido crítico del lector. Este es el caso de su comentario en el manuscrito BH MSS 41 (2) a la curiosa comparación de Mt 19,24 (εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, *facilius est camelum per foramen acus transire, quam divitem intrare in regnum caelorum*). El humanista especifica:

Esta dicción *camelus* es equívoca en griego. Por un lado, significa ‘camello’, a saber, ese animal jorobado. Por otro, significa ‘estacha’ o ‘maroma’ compuesta de muchas cuerdas entrelazadas, como son aquellas con las que los marineros atan las naves. Y este último significado es el que mejor corresponde al término³⁸.

Sáenz-Badillos ha visto bien que Hernán Núñez ha tomado esta observación de la Suda donde se recoge en la entrada κάμηλος, por un lado, τὸ ἀχθοφόρον ζῷον, y por otro, κάμιλος δὲ τὸ παχὺ σχοινίον, como si se tratara de un vocablo polisémico, sin que se especifique que la homofonía se debe a la pronunciación itacística de dos vocablos distintos: κάμιλος ‘maroma’ y κάμηλος ‘camello’³⁹. El que he llamado antes ‘comité editorial’, estimando que la observación de Hernán Núñez quitaba fuerza expresiva a la comparación, decidió prescindir de ella por la prudente razón de que más vale sabiamente ignorar lo que no es procedente saber. De ahí también que sólo aparezca “κάμηλος. ου. ὁ. camelus” en el diccionario del griego neotestamentario que cierra el tomo V de la BPC.

Tras esta digresión, retomando el hilo de mi argumentación, quiero comentar un caso en el que el NT de la BPC no se ajusta ni a la Vg, ni al *textus receptus* griego. Me refiero a la versión reducida del Padrenuestro que ofrecen tanto la Vg como los mss. griegos en Lc 11,2-4, carente en este pasaje de la tercera petición (γενηθήτω τὸ θέλημά σου ὡς ἐν

οὐρανῷ καὶ ἐπὶ γῆς, *fiat voluntas tua, sicut in caelo, et in terra*) y de la sexta (ἀλλὰ [p. 36/194] ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *sed libera nos a malo*). Sin embargo, en la BPC ambas peticiones pueden leerse en la columna griega, pero no en la correlativa latina. Esto prueba que los editores emplearon un ms. griego donde figuraba el texto de Lc acomodado al de Mt 6,9-13 y que no sucumbieron a la tentación de retocar la versión latina para que ambas columnas coincidieran⁴⁰.

Como resultado de este rápido *tour d'horizon* se puede concluir: en primer lugar, que los editores de la BPC cumplieron rigurosamente el mandato cisneriano de respetar el tenor de los mss.; en segundo lugar, que la calidad de los que emplearon para establecer el texto del NT dejaba mucho que desear; y en tercero, que el pretendido *Spanish Greek* del *comma joanneum*, lejos de ser tal, era *modern Greek*. Muy probablemente encontraron este pasaje en ese *codex Rhodius* mencionado por Diego López de Zúñiga, el cual precisamente contenía las Epístolas de los Apóstoles. Suponer que dicho códice, procedente de un territorio a la sazón dominado por la Orden de San Juan de Jerusalén, estuviera ampliamente ‘latinizado’ no es una hipótesis descabellada. Y lo mismo puede decirse de los otros dos mss. del NT que poseyó en su día la biblioteca del Colegio de San Ildefonso de Alcalá, si es que procedían de Creta o de cualquiera de las islas griegas sometidas entonces al dominio veneciano. En todo caso, los códices que contenían el NT, al ser más abundantes que los de la Sep, eran también más modernos y de peor calidad.

De parecida opinión se manifiesta también Sáenz-Badillos, quien, tras colacionar 173 pasajes del Evangelio de Lucas, 36 de la Epístola a los Filipenses y 18 el Apocalipsis del NT de la BPC, llega a la conclusión de que prácticamente ninguna de sus variantes es exclusiva de la Complutense, lo que indica que sus editores establecieron el texto con gran objetividad. La fidelidad a los mss. es “la característica fundamental de su labor textual”⁴¹, así como el estricto cumplimiento de las normas de la crítica textual de su época: 1) buscar los mss más antiguos y de mejor calidad; 2) en caso de discrepancia, recurrir a la lengua original, el hebreo en el AT y el griego en el NT, para elegir la lectura más conveniente.

Según esto, para encontrar la fuente que sirvió de modelo a la edición del NT griego, habría que buscar los mss. que a la vez contuvieran el *comma joanneum* y la versión de la *oratio dominica* de Lucas 11, 2-4 acomodada a la más amplia de Mt 6, 9-13. Pero estoy convencido de que eso es un desiderátum imposible, porque los códices que manejaron los [p. 37/194] humanistas de Alcalá muy probablemente sólo contenían parte de los escritos del NT y procedían de diversas tradiciones textuales.

Si en lo tocante a las fuentes, la moderna investigación sobre el NT griego de la BPC apenas ha avanzado, algo se ha progresado, en cambio, en la identificación de las tareas que asumieron los humanistas que realizaron la edición, gracias al estudio de los trabajos previos a la misma conservados en los manuscritos BH MSS 41 y BH MSS 14 de la Biblioteca Histórica de la Universidad Complutense. El primero es un volumen facticio con encuadernación del siglo XVIII, intitulado TRANSLAT. ET ANNOT. COMPLUTENS. NOV. T., en el que se han reunido una traducción latina del NT (BH

MSS 41 [1]); una lista de diferencias entre la Vg y el original griego (BH MSS 41 [2]); las *Annotationes* de Valla publicadas (París 1905) por Erasmo (BH MSS 41 [3]); unas instrucciones relativas a la impresión de las *Differentiae* de Nicolás de Lira (BH MSS 41 [4]); y una versión impresa de las *Interpretationes hebreorum chaldeorum grecorumque nominum novi testamenti* (BH MSS 41 [5]). El examen de todos estos materiales realizado por Bentley, Sáenz-Badillos y Domingo Malvadi deja en claro lo siguiente:

1. El texto griego que ofrece la lista de *Diferencias* en su edición alcaláina de Arnao Guillén de Brocar de 1515 es muy parecido, pero no idéntico al de la Poliglota, según indican ausencias y coincidencias muy significativas.
2. El texto de la traducción latina de BH MSS 41 (1) coincide con el de la Poliglota, aunque la correspondencia no es total, porque se han eliminado las correcciones efectuadas en la Vg para aproximarla al *textus receptus* griego que dicha traducción contiene.
3. Las notas marginales del tomo V de la Complutense coinciden casi literalmente con las del cuaderno en los mismos pasajes, aunque a veces como en Mt 6,13 contengan adiciones.
4. Algunas de las notas del cuaderno no se han incorporado al texto impreso del NT de la BPC.

Las discrepancias, por tanto, entre el contenido de estos trabajos previos y el texto del NT de la BPC, demuestran que dichos trabajos se revisaron antes de pasar a la imprenta, especialmente las correcciones realizadas en la Vg para aproximarla al original griego.

El P. Revilla había asignado la autoría de esa especie de ‘cuaderno de notas’ que es el manuscrito BH MSS 41 (117-Z-1 del catálogo de Villa-Amil) a López de Zúñiga⁴². Pero J. H. Bentley⁴³ rechazó esa atribución, [p. 38/194] porque las anotaciones de dicho ms. no delatan la identidad de su autor, de suerte que pudo serlo cualquiera de los humanistas encargados de la edición. Únicamente estima seguro Bentley adjudicar a Demetrio Ducas, como griego y conocedor de la liturgia de la iglesia ortodoxa, el añadido, que aparece también en la BPC, a la traducción latina de la doxología de Mt 6,13 en BH MSS 41 (2), fol. 186 v: *Et dicunt greci quod solus sacerdos potest pronunciare illa verba et non alius. Et sic credendum est quod ista verba non sunt de oratione dominica, sed quod vicio scriptorum fuerunt hic inserta, qui videntes quod dicerentur in missa, crediderunt esse de textu*⁴⁴. Sáenz-Badillos rechaza igualmente que sea López de Zúñiga el autor de dicho ‘cuaderno de notas’ y con sólidos argumentos filológicos atribuye su autoría a Hernán Núñez de Guzmán, que era el único de los colaboradores de la Poliglota con conocimientos de latín, griego y hebreo⁴⁵.

Las conclusiones de Sáenz-Badillos han sido confirmadas por Arantxa Domingo Malvadi⁴⁶ que ha reconocido en BH MSS 41 la letra del humanista, la cual identificaron en 2001 las investigaciones de Juan Signes Codoñer, Carmen Codoñer Merino y ella misma⁴⁷. Gracias a dicho descubrimiento Domingo Malvadi ha demostrado que también es autógrafo de Hernán Núñez de Guzmán el ms. BH MSS 14 que contiene las

interpretationes chaldeorum hebraeorum atque grecorum nominum in tota scriptura latini canonis tam veteris quam novi testamenti contentorum per libros et capitula accurate digestae, es decir, la traducción latina de todos los nombres propios, arameos, hebreos y griegos, recopilados sistemáticamente según iban apareciendo en los diferentes libros, sin omitir un solo ejemplo, como paso previo a la ordenación alfabética con la que aparecen en las *Interpretationes hebreorum chaldeorum grecorumque nominum novi testamenti* del tomo V de la BPC y en la edición alcalaína de las *Differentiae* de Nicolás de Lyra realizada por Arnao Guillén de Brocar en 1515. El manuscrito BH MSS 14, escrito con caracteres latinos, hebreos y griegos de la misma mano es el “primer testimonio del conocimiento de la lengua hebrea por parte de Hernán Núñez”⁴⁸, una conclusión a la que con argumentos estrictamente filológicos había llegado Sáenz-Badillos. [p. 39/194]

La mayor parte de los nombres recopilados en BH MSS 14 aparecen también en la edición de las *Differentiae* de Nicolás de Lyra (Alcalá 1515) *cum quibusdam aliis additionibus et interpretationibus nominum in fine cuiuslibet capituli* y en la Poliglota, pero a veces sus definiciones se han corregido en ambos textos impresos, o se han eliminado, lo que indica que se han sometido a revisión. Domingo Malvadi da una copiosa muestra de ellos⁴⁹, de la que seleccionamos varios ejemplos de aceptación, reducción, ampliación y supresión.

Mt 1 (BH MSS 14, fol. 243r): *Abraham: Pater multitudinis*/ BPC, Lyra: *Pater multitudinis*. Se acepta la interpretación.

Mt 1 (BH MSS 14, fol. 243r): *Isaac: Ridebit aut risus*/ BPC, Lyra: *Risus*. Se resume.

Mt 1 (BH MSS 14, fol. 243r): *Salomon: Pacificus*/ BPC, Lyra: *Pacificus sive perfectus aut retribuens*. Se amplía.

Mt 4 (BH MSS 14, fol. 244r): *Synagoga. Congregatio gr.*/ BPC, Lyra. Se suprime por obvia.

Para avanzar en la identificación de quién o quiénes se encargaron de la revisión de los trabajos previos al establecimiento del texto del NT de la BPC se impone considerar el pasaje de López de Zúñiga que se prestó a que el P. Revilla le atribuyera erróneamente la autoría del manuscrito BH MSS 41 (2). En sus *Annotationes contra Jacobum Fabrum Stapulensem* (Alcalá, 1519)⁵⁰, fol. A 3 López de Zúñiga dice:

Y en primer lugar ciertamente en lo que atañe a los Evangelios es manifiesto que, exceptuados los errores de los escribas, que no son pocos, en lo demás los manuscritos latinos concuerdan con los griegos, según hace tiempo nosotros comprobamos minuciosamente a partir de la colación de los códices latinos más antiguos con los ejemplares griegos por orden y mandato del Reverendísimo Padre Francisco de Cisneros, Cardenal de Toledo y Primado de las Españas, nuestro superior, varón de grandísima inteligencia y afición al estudio de las Sagradas Escrituras.

El P. Revilla interpretó ese *ut nos olim...annotauimus* como si fuera un plural de autor y no un verdadero plural. Pero en este segundo supuesto, [p. 40/194] ¿cómo interpretar

la intervención de López de Zúñiga en la *graecorum exemplarium cum antiquissimis latinorum codicibus collatione*, cuando en la fiesta poética de acción de gracias que sigue al colofón del tomo V sólo aparecen los nombres de Demetrio Ducas, Nicetas hijo de Fausto, Juan de Vergara, Hernán Núñez de Guzmán y Bartolomé de Castro? Evidentemente, la *collatio* de López de Zúñiga sólo cabe concebirla como una supervisión del trabajo ya realizado por los editores. Que éste fue sometido a revisión ya lo suponían tanto J. H. Bentley⁵¹ como Á. Sáenz-Badillos y lo ha comprobado A. Domingo Malvadi, no sólo en lo tocante al establecimiento de los textos griego y latino, sino también al contenido de las notas.

Es esto particularmente evidente en la versión latina del NT, obra de Hernán Núñez, existente en el manuscrito BH MSS 41(1), la cual en realidad no es sino una revisión de la Vg sobre original griego, en la que sólo se hacen por lo general tímidos cambios, como ajustar los tiempos verbales de ambas lenguas, mantener los participios originales sustituidos en latín por oraciones de relativo, y cosas por el estilo, aunque a veces se tenga la osadía de eliminar del texto latino lo inexistente en el griego. Por ello, llegado el momento de la verdad, el de acudir a la imprenta, el trabajo del Pinciano sólo fue aceptado en parte.

Domingo Malvadi⁵² ofrece unos cuantos ejemplos. En Mt 6,14 *Dimittet et vobis pater vester celestis delicta vestra* Hernán Núñez omite en su versión las dos últimas palabras que faltan en el texto griego, pero la BPC las conserva. Para Mt 7,1, donde una tradición textual de la Vg dice *Nolite iudicari et non iudicabimini. Nolite condemnare et non condemnabimini* y el griego sólo Μη κρίνετε, ἵνα μὴ κριθῇτε, propone la versión más literal *Nolite iudicare ut non iudicemini*. El texto latino de la BPC es *Nolite iudicare: et non iudicabimini*, lo que indica que el revisor tenía ante sí un ms. de una tradición textual que no era la del ejemplar empleado por Hernán Núñez.

Con esto llegamos al punto de extraer de lo dicho algunas conclusiones, ante todo sobre cómo entender la labor de cada uno de los intervinientes en la elaboración del tomo V de la BPC, y luego sobre cómo se podría emprender una futura investigación sobre las fuentes del NT. A Demetrio Ducas le correspondió componer la epístola Πρὸς τοὺς ἐντευξομένους que encabeza el tomo V, establecer el texto griego y dar su opinión en algunas notas como la que explica la doxografía de la *oratio dominica* en Mt. Nicetas de Fausto, probablemente le ayudaría en la corrección [p. 41/194] de pruebas, como quizá hiciera también con Hernán Núñez de Guzmán su discípulo Juan de Vergara, a la sazón muy joven. Hernán Núñez de Guzmán se encargó de establecer el texto latino, de redactar algunas notas y componer las *Interpretaciones de los nombres hebreos, caldeos y griegos del NT*, con la colaboración quizá de Bartolomé de Castro y la supervisión de López de Zúñiga. Por su carácter escolar es posible que el esbozo de gramática griega y el *Vocabularium graecum continens omnes dictiones totius novi testamenti* lo preparara Hernán Núñez de Guzmán con la ayuda de Juan de Vergara y de Bartolomé de Castro, de quien consta su afición a la teología y al estudio de las palabras, contando siempre con el consejo de Demetrio Ducas.

En cuanto a una posible investigación de fuentes, estimo que se deben tener muy en

cuenta los hechos mencionados al comienzo de este artículo. El inventario de la biblioteca del colegio de San Ildefonso de 1512 registra la existencia de tres códices, que por si solos permitían la edición del NT griego. Uno con los Evangelios, otro con el Apocalipsis y el Evangelio de San Mateo, y un tercero con los hechos de los Apóstoles y la Epístolas canónicas (identificado muy verosímilmente por Gregorio de Andrés como el codex Rhodiensis del que habla López de Zúñiga). Habida cuenta de que esos mismos tres códices reaparecen en el inventario de 1523, sin que figure en él ninguno más del NT griego, se abre la posibilidad de que sólo con esos tres códices se hiciera la edición del tomo V de la BPC. Esta posibilidad se refuerza con la inexistencia en los registros de las Bibliotecas Vaticana y Marciana de documentos que acrediten el préstamo de mss. griegos del NT al Cardenal Cisneros, a diferencia de lo que ocurre con el AT. Y si esto es así, habría que suponer que el texto neotestamentario de la BPC, puede tener tres tradiciones textuales diferentes. Para identificar la de los Evangelios puede dar una buena pista la *oratio dominica* de Lc regularizada con la de Mt, y para la de las Epístolas canónicas el *comma joanneum*.

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¹ Originally published in the Festschrift edited by Israel Muñoz and Jesús Peláez, IN MARI VIA TUA. Studia Philologica in honour of Antonio Piñero, Ediciones El Almendro Córdoba, 2016, 363-378.

² En el prefacio Πρὸς τοὺς ἐντευξομένους del tomo V de la Poliglota se reproduce en griego, desde *etiam marmorea* al final, de la siguiente manera: καὶ πεπαλαιωμένοι ἐν τῇ πόλει λίθων γλυφαὶ μόνοις ἀπλῶς γράμμασι ἐγκεχαραγμένοι. La sustitución de *Romae* por “en la ciudad” (scil. Constantinopla, cf. Istambul procedente de εἰς τὴν πόλιν) delata que su redactor fue Demetrio Ducas.

³ “A Note on the Greeks Fonts of the Complutensian Polyglot”, *Papers of the Bibliographical Society of America* 65 (1971) 146-147.

⁴ En la Biblioteca Histórica de la Universidad Complutense hay un ejemplar (adquirido en 1503 por Benito del Campo en Medina del Campo) de las *Opera* de Poliziano (edición veneciana de Aldo Manucio de 1496) donde figuran las *Miscellanea*.

⁵ *Nebrija* (Madrid, 1942) 172.

⁶ “A Note..”, 147.

⁷ “Dimitrios Doukas and the Accentuation of the New Testament Text of the Complutensian Polyglot”, *Novum Testamentum* 47 (2005) 288-290.

⁸ “Nebrija y los orígenes de la tipografía griega en España”, en C. Codoñer, J. A. González Iglesias (eds.), *Antonio de Nebrija: Edad Media y Renacimiento*. Actas del coloquio celebrado en Salamanca, noviembre 1992 (Salamanca, 1992) 537-547.

⁹ “To Spain belongs the honour of having produced as her first Greek types what is indoubtedly the finest Greek fount ever cut”, *The Printing of Greek in the Fifteenth Century* (Oxford 1900, Hildesheim 19662) 144.

¹⁰ *Greek Printing Types, 1465-1927* (London 1927) 9-10.

¹¹ El interesado por más detalles sobre el prólogo del NT, aparte del trabajo de J.A.L. Lee, puede leer el artículo de M^a. Victoria Spottorno, “Prefacio al Nuevo Testamento de la Biblia Políglota Complutense”, en

«Palabras bien dichas»: Estudios filológicos dedicados al P. *Pius-Ramon Tragan*, Monserrat, 2011, 111-126. Para gobierno del lector reproduzco el texto griego: *κἀκεῖνο τὸν φιλομαθῆ μὴ λανθανέτω, οὐ φαῦλα ἡμᾶς οὐδὲ τυχόντα ἐπὶ τῇ ἡμετέρᾳ ἐντυπώσει ἐσχηκέναι ἀντίγραφα. ἀλλ' ἀρχαιότατα καθόσον ἰόντε ἦν ἐπηνορθωμένα [...]* ἃ δὴ καὶ αὐτὰ ὁ ἀγιώτατος ἐν χριστῷ πατὴρ καὶ κύριος ἡμῶν ὁ μέγιστος ἀρχιερεὺς λέων δέκατος [...] ἐκ τῆς ἀποστολικῆς βιβλιοθήκης ἀγόμενα, ἐπεμψε.

¹² Cf. José López Rueda, *Helenistas españoles del siglo XVI* (Madrid 1973) 20. Hemos de suponer que el cretense llevara ya algún tiempo trabajando en la Poliglota antes de esa fecha.

¹³ Su último salario se le libró el 13 de marzo de 1518, cf. J. López Rueda, *Helenistas españoles...* 21.

¹⁴ *Studien zur Entstehungsgeschichte der Polyglottenbibel des Cardinal Ximenes*, Leipzig, 1871, *Complutensische Varianten zum Alttestamentlichen Texte. Ein Beitrag zur biblischen Textkritik*, Leipzig, 1878, *Forgesetzte Studien zur Entstehungsgeschichte der Complutensischen Polyglotte*, Leipzig, 1886.

¹⁵ Contiene el Octateuco (los 29 primeros caps son de una mano más tardía), 1-4 Reyes, 1-2 Paralipómenos, 1-2 Esdras, Ester, Judit, y parte de Tobías.

¹⁶ Contiene Proverbios, Eclesiastés, Cantar de los Cantares, Job, Sabiduría, Eclesiástico, 1-2 Esdras, Tobías y Judit.

¹⁷ Copia de dicho códice es el ms.de la Universidad Complutense BH MSS 22 (= 442 Rahlfs) que contiene Jueces, Rut, 1-4 Reyes, 1-2 Paralipómenos, Proverbios, Eclesiastés, Cantar de los Cantares, 1-2 Esdras, Ester, Sabiduría, Judit, Tobías, 1-3 Macabeos. Muy dañado y parcialmente restaurado, sus restos han sido descritos y estudiados por N. Fernández Marcos, “Un manuscrito complutense redivivo: Ms. griego 442= Villa-Amil 22”, *Sefarad* 65 (2005) 65-83.

¹⁸ “La biblioteca manuscrita de José Amador de los Ríos adquirida en 1908 por la Biblioteca Nacional de Madrid”, *Cuadernos para la Investigación de la Literatura Hispánica* 15 (1992) 169-194.

¹⁹ Elisa Ruiz García y Helena Carvajal, *La casa de Protesilao. Reconstrucción arqueológica del fondo cisneriano de la Biblioteca Histórica “Marqués de Valdecilla” de la Universidad Complutense (1496-1509)*, Madrid, 2011.

²⁰ AHN, Sección de Universidades y Colegios, libro 1090 F, fols.33r-54v. Tomo los datos de Elisa Ruiz y de Gregorio de Andrés, “Catálogo de los códices griegos de las colecciones: Complutense, Lázaro Galdiano y March de Madrid”, *Cuadernos de Filología Clásica* 6 (1974) 224-225.

²¹ AHN, ibid. , libro 1091 F, fol 12.

²² AHN, ibid., libro 1092 F, fols. 29r-v.

²³ AHN, ibid., libro 686 F, fol. 156.

²⁴ Cf. J. H. Bentley, “New Light on the Editing of the Complutensian New Testament”, *Bibliothèque d'Humanisme et Reanaissance* 42 (1980) 145.

²⁵ Cf. G. de Andrés, “Catálogo de los códices griegos...” 226.

²⁶ Ibid., 225.

²⁷ Fols. G iir, I vir-I viv, K iv, K iir, cf J. H. Bentley, “New Light...” 146, n. 4. Dichos lugares corresponden a los comentarios a 2 Cor 3,2, Jac 1,22, 2 Pe 2,2, 1 Jn 3,16, 1 Jn 5,20, v. A. Sáenz-Badillos, *La filología bíblica de los helenistas de Alcalá* (Estella 1990) 404.

²⁸ *Studien zur Entstehungsgeschichte...*, 30-39.

²⁹ “La Poliglota de Alcalá: estudio histórico-crítico (Madrid 1917) 115-116.

³⁰ “El texto griego”. *Anejo a la edición facsímil de la Biblia Políglota Complutense* (Valencia 1987) 35.

³¹ “New Light...” 147.

³² Ibid. 146.

³³ *La filología bíblica de los primeros helenistas de Alcalá* (Estella 1990).

³⁴ “El Pinciano y su contribución a la edición de la Biblia Complutense”, *Pecia Complutense* 19 (2013) 49-81.

³⁵ En el cuaderno de trabajos previos a la edición de la BPC conservado en el manuscrito BH MSS 41 (2), cf. A. Domingo Malvadi, “El Pinciano...” 73.

³⁶ Véase la discusión de este pasaje en A. Sáenz-Badillos, *La filología bíblica ...*, 268-269.

³⁷ A fuer de humanistas, construir esa preposición con acusativo y en sentido locativo les sonaría a despropósito, y de haber sido ellos los ‘retrotraductores’, más bien hubieran dicho οἱ τρεῖς ἔν εἰσιν. Sobre la polémica surgida en el siglo XVIII a propósito de la aproximación en la BPC del texto neotestamentario griego al latino de la Vg, cf. M^a. Victoria Spottorno, “El texto griego del Nuevo Testamento en la Políglota Complutense”, *Estudios Bíblicos* 72 (2014) 161-175.

³⁸ *Notandum q(uo)d hec dictio camelus in greco est equiuoca: et uno modo significat camelum: animal. s(cilicet) illud gibbosum. Alio uero modo significat ruentem siue restem: ex multis funiculis contortam: quales sunt illi quibus Naute anchoras nauium alligant. Et ista ultima significatio uidetur magis t(e)r(min)o conuenire.*

[39](#) Sáenz-Badillos, *La filología bíblica* ... 447 comenta que en el ejemplar de la Suda de la Biblioteca Histórica de la Universidad Complutense que perteneció a Hernán Núñez de Guzmán “se encuentra escrito por su mano en el margen externo correspondiente a este vocablo: κάμιλος δὲ παχὺ σχοινίου. Es posible que esto deba interpretarse como una prueba más de que es él el autor principal de estas notas”.

[40](#) En la invocación a Dios en el texto latino figura sólo *Pater*, como en la mayoría de los mss. griegos. En la BPC aparece en el texto griego ο εν ουρανοίς, regularizado también con el texto de Mt 6,9-13. Tampoco en este pequeño detalle se modifica la Vg para hacer coincidir ambos textos.

[41](#) *La filología bíblica*... 437.

[42](#) *La Biblia Políglota*...170-171. La base para esta atribución es una afirmación del propio López de Zúñiga que comentaré más adelante.

[43](#) *New Light*... 154.

[44](#) La nota reaparece casi al pie de la letra en el NT de la BPC.

[45](#) *La filología bíblica*...193-195.

[46](#) “El Pinciano...” 49-81.

[47](#) J. Signes Codoñer, C. Codoñer Merino, A. Domingo Malvadi, *Biblioteca y epistolario de Hernán Núñez de Guzmán (el Pinciano). Una aproximación al Humanismo español del siglo XVI* (Madrid 2001). Para lo que nos atañe, véanse las págs.147-149 del estudio de C. Codoñer.

[48](#) “El Pinciano...”, 70.

[49](#) Ibid. 76-80.

[50](#) *Ac primum quidem quantum ad euangelia attinet, manifestum est exceptis scriptorum mendis, quae non pauca sunt, ut nos olim ex graecorum exemplarium cum antiquissimis latinorum codicibus collatione hortatu, ac iussu patris Reuerendissimi Francisci Cisnerii Cardinalis Toletani et Hispaniarum primatis praesuli nostri, uiri ingeniosissimi, ac sanctarum scripturarum studiosissimi, diligenter annotauimus: in reliquis latini cum graecis optime conuenire.* Texto citado por J. H. Bantley, “New Light...” 153, n. 26 y Sáenz-Badillos, *La filología bíblica*...203, n.464.

[51](#) Cf. “New Ligth...” 144.

[52](#) “El Pinciano...” 72-75.

Doubting BDAG on Doubt: A Lexical Examination of διακρίνω and its Theological Ramifications

STANLEY E. PORTER AND CHRIS S. STEVENS

Proper linguistic methods are frequently neglected in lexical studies for the sake of what D.A. Carson calls the “desire to make a certain interpretation work” (Carson, *Exegetical Fallacies*, 38). One significant example is discussion of διακρίνω in BDAG. The conjecture made by BDAG is that a new meaning, ‘doubt’, is first developed in the NT. This proposal affects a number of rich theological passages: for example, Rom 4,20, 14,23, Jas 1,6, and Matt 21,21. However, the evidence does not support this position. Utilizing both diachronic and synchronic analysis, no lexicogrammatical basis is found for claiming a semantic expansion of διακρίνω to the point of positing a new meaning. Authors in the first century did not use the word in a new manner, nor does any author down through the thirteenth century. Numerous authors from a broad range of writings consistently use διακρίνω in the sense of ‘divide’ or ‘divisive’. Using the lexical theory of monosemy, we will counter BDAG and show that διακρίνω has only one broad sense that is modulated in context. This consistent sense will be shown in numerous texts spanning nearly two-millennia, including all of the NT occurrences. We will then reexamine NT passages where ‘doubt’ has become a popular English translation of διακρίνω. In conclusion, BDAG goes beyond the lexicogrammatical evidence to offer a new meaning for theological reasons, but more methodologically rigorous lexical studies today can right the error of NT translations.

Keywords: Doubt, BDAG, Divide, Dispute, Lexis, Monosemy, Paul, Commentaries.

Edgar Krentz, writing in 2002, predicted that the recently revised Greek-English Lexicon by Bauer, Danker, Arndt, and Gingrich (BDAG) would “influence more biblical scholarship than any other book published in English in the last half century”¹. Translators, Bible students, and pastors all heavily rely upon the lexicon referred to as BDAG. Despite its place in scholarship, the lexicon is not without its weaknesses. There have been fundamental critiques of both its format and its [p. 43/194] lexicographical method². One entry requiring correction is the theologically significant lexeme διακρίνω. BDAG offers five categories to cover the majority of the nineteen instances of usage in the NT, but the sixth entry is problematic. The authors state that a new meaning “appears first in the NT” and should be understood as “to be uncertain, *be at odds w. oneself, doubt, waver*”³. The theologically motivated interpretation of the English word *doubt* has a long standing in English lexicons⁴. However, we will show that BDAG is incorrect to call ‘doubt’ a new meaning, and that the abundantly attested uses glossed with such

words as *judge*, *distinguish*, *divide*, *contest*, and *be divisive*, reflecting a single broad sense, provide a more accurate understanding for the NT.

Admittedly, we realize that English translation and glosses are a poor means of deciding the validity of BDAG and the theological interpretations that build from it. More than arguing over English glosses we have two specific objections. First, we object linguistically to BDAG proposing that διακρίνω has a new meaning created by NT writers. Second, we object to the theological interpretation of διακρίνω meaning ‘doubt as cognitive wavering’ as being unsure. To prove our case, the first part of the paper will explain a polysemic versus monosemic approach to lexical meaning. This will more formally establish what BDAG is contending. Second, both a diachronic and synchronic analysis will examine uses of διακρίνω in all types of literature across nearly two-millennia. Third, the NT verses where the reading ‘doubt’ has become popular will [p. 44/194] be reexamined. We will show that διακρίνω is a word with a consistent meaning with a relatively narrow range of contextual modulations. The proposed meaning in BDAG’s theological interpretation will be found to be unnecessary, if not inaccurate and unsupported.

Lexical Semantics and the Need for Greater Clarity

The study of the NT requires historiographical, sociological, philosophical, theological knowledge, as well as the knowledge of other areas. At its foundation, however, biblical studies is the study of text(s) written in ancient languages. For the NT, specifically, this means an analysis of Koine Greek. There is, however, an unfortunate “tendency in New Testament studies to denigrate linguistics as an enterprise”⁵. Perhaps NT academics feel overburdened, or the field of linguistics seems impenetrable, but we believe greater competence in Koine will lead to more refined and sophisticated study of the NT. To that end, linguistics offers a formal foundation for “a text-based discipline—which, after all, is what biblical studies is supposed to be”⁶.

For Koine lexical issues, many look uncritically to BDAG for definitions. Therefore, the linguistic claims made about διακρίνω go unnoticed. But to postulate a new definition originating in the NT is a multilayered claim. Extensive evidence must be provided to substantiate the assertion. However, we do not believe that BDAG has supported their case. Of specific relevance for our study is whether words have one meaning or multiple meanings, that is, whether they are monosemous or polysemous.

First, lexicographical study begins with lexemes. For our purposes, lexemes are the dictionary form of a word. For instance, διακρίνω is the dictionary form of the word διακρινόμενος in Acts 10,20⁷. All morphological forms come from the lexeme, so examining the lexeme is the best place to begin. Second, linguists hold to either a monosemic or polysemic position. In simple terms, monosemy views lexemes as having a single often very broad and even abstract sense or notion, with this sense modulated in particular co-texts on the basis of its context of use (what some [p. 45/194] refer to as the distinction between semantics and pragmatics)⁸. On the other hand, polysemy holds

that the varied senses are definably different meanings of a single word, or perhaps even different words altogether. Monosemists are semantic minimalists, while polysemists are maximalists.

Beginning with monosemy, an important feature to understand is how a single word is used in different settings. Michaela Mahlberg makes the helpful formal distinction between the residual meaning and text meaning. The residual meaning is the consistent sense of a lexeme without co-textual support⁹. This sense is the socially accepted understanding of a word when it is not being used, i.e. not in a sentence¹⁰. The textual meaning, on the other hand, is the sense a word has when it interacts with other discourse features, i.e. language in use¹¹. The surrounding linguistic elements form syntagmatic relationships that constrain and clarify the sense and meaning of the word in a given occurrence. The resulting textual meaning is the variable extension of senses of a word in particular occurrences¹².

Gregory Fewster, having done an extensive study of monosemy in biblical studies, explains how this residual and textual meaning comes together¹³. He states the meaning “associated with a lexeme is general and [p. 46/194] abstracted, relying on co-textual and contextual features to provide further semantic and functional specification and constraint”¹⁴. The co-text consists of the linguistic elements surrounding the word in use, i.e. other words, clauses, and sentences¹⁵. Additionally, the context is the extra-linguistic material derived from the social setting. Together the co-text and context serve to disambiguate the potential range of senses to arrive at a more specific sense in a particular location¹⁶.

The process for determining the sense of a word in a particular occurrence is similar to analyzing larger discourse units. James Gee explains that determining “meaning is not merely a matter of decoding grammar”, rather it is “a matter of knowing which of the many inferences that one can draw from an utterance are *relevant*”¹⁷. Thus when a word is used the hearer or reader accepts the socially defined residual sense, then makes use of the co-text and context to further determine the textual sense intended in a particular occurrence. If, however, an author wants to use a word in an unusual manner it must be appropriately signaled to the receiver.

There is an important consequence of understanding words as being influenced by co-text and context. This consequence indicates that an author, whether speaking or writing, makes the selection of a word as a means of conveying their intentions. Hence, language is a social semiotic [p. 47/194] for creating and construing meaning¹⁸. Thus the author chooses a word that encodes their desired residual meaning, which they more clearly define by the co-textual choices within a specific context of situation. Fewster explains that the authorial choice of a particular lexeme is a “reflection of desired ideational and interpersonal meaning while it simultaneously accords with appropriate textual organization”¹⁹. We shall return to this nexus between choice and meaning, but first we turn to polysemy.

Alan Cruse believes that “the majority view nowadays is probably monosemic”, but there are linguists who still hold to polysemy, including himself²⁰. Vyvyan Evans and

Melanie Green offer a representative definition of polysemy as “the phenomenon where a single linguistic unit exhibits multiple distinct yet related meanings”²¹. The difference with monosemy becomes obvious. In a polysemic approach the different uses of a word have distinct senses rather than extended ones. In some ways, this is probably a matter of perspective. However, in other ways, the distinction is crucial, as it establishes one’s orientation both to meaning and to interpretation in a given instance of use.

The polysemic approach suffers from at least two weaknesses. First, Klaas Willems points to the lack of delicacy in the polysemic schema. He states that the problem for polysemy is “the failure to draw the distinction between linguistic meaning proper on the one hand and extralinguistic, referential knowledge on the other”²². The result of these blurred dimensions is that a word with different signifieds—or referential things, persons, places, etc.—is being identified as different words with distinct meanings, not the same word with different senses. [p. 48/194]

Second, the determination of the boundary of when a sense extension has gone far enough to be called a new meaning rests entirely upon the “lexicographer’s judgment”²³. The problem created is ambiguous subjectivity in lexicography. Even Cruse notes that though a word might be ambiguous if there is an intelligible connection between the various uses, then there is a single sense behind the lexeme²⁴.

Willems counters the polysemic approach, stating that “a strictly linguistic–semantic perspective is in keeping with the hypothesis that lexical items, although polyvalent in discourse, are essentially monosemous”²⁵. So even though a single lexeme can take multiple forms and have varying uses in infinite co-texts and contexts with varying senses, there remains a single residual sense or notion²⁶. The particular use of a word does not change its meanings. What changes is the specific syntactical collocation and context of situation that constrain socially accepted senses of the word.

Misunderstanding Words in Use

In NT studies there is a two-fold problem regarding lexical studies. The first problem of traditional lexical approaches is trying to restrict content to a dictionary entry rather than looking at functional use²⁷. The second problem is that the goal is often simply seen as providing an English gloss, consequently “the Greek language is no longer viewed as a language in and of itself but an alternative code of expressing English”²⁸.

Regarding the first problem, Anthony Thiselton pointed to the plague within NT studies as being the false assumption “that the *word rather than the sentence or speech-act* constitutes the basic unit of meaning to be investigated”²⁹. This is a residual error of theologizing words rather than examining language in use, that is, in context. Thiselton counters that the meaning of “a word depends not on what it is in itself, but on its [p. 49/194] relation to other words and to other sentences which form its context”³⁰. This does not necessarily imply that words are meaningless. They are not empty ciphers taking on new meanings in every occurrence. Children can be told they are using a word incorrectly because they are trying to use it in a manner unfit for its socially accepted

meaning³¹. So then, words in use should be the target of examination. As John Lyons explains, “it is often impossible to give the meaning of a word without ‘putting it in a context’”³². The sentiment is repeated by Cruse who finds that it is the co-text of a word that adds semantic content to enrich its meaning³³.

The fact that words must be examined in their linguistic co-text and situational context should warn exegetes against limiting examination to a single word. It also indicates a distinct benefit of a monosemic approach, namely that a word does have semantic value in itself, but its sense in use is the target of biblical studies.

The second problem, using Koine as if it were English written in different characters, is more problematic. This gives the impression that an English word or words can be viewed as equivalent to a word in Koine. This eradicates important semantic facets of implication, denotation, connotation, and lexical semantics in general. The very format of BDAG implies that the six entries for διακρίνω are distinct meanings that can be replaced with an English word³⁴. Additionally, there is no explanation as to the relationship between one lexeme in the lexicon and another. Saussure pointed out a century ago that the meaning of a lexeme is seen in its oppositions within a network of paradigmatic relations to other lexemes. A word is more clearly understood by the oppositions and similarities it has with other lexemes. This is why Louw and Nida’s lexicon is organized according to semantic domains³⁵.

Furthermore, the replacement approach to lexicography implies that each English word has a different meaning for each Koine word. However, in light of the distinctions between lexical sense and residual meaning, [p. 50/194] BDAG is incorrect to state that ‘doubt’ is a new meaning for διακρίνω. What they should be contending for is a new sense extension of διακρίνω based on a particular co-text and context. To defend such a thesis, it must be established what co-textual elements and context features are necessary to create this new sense extension. Unfortunately, neither BDAG nor commentators do any such thing.

English Application and Explanation

One of the more popular resources for linguistics in biblical studies, Peter Cotterell and Max Turner’s introduction to linguistics, highlights one specific lexical problem to which this paper is drawing attention³⁶. They do not appreciate the intersection of a core lexical sense with co-text and context to disambiguate, differentiate, and extend senses. To demonstrate, they use the sentence, *Put the money in the bank!*, as an example of ambiguity leading them to a polysemic conclusion³⁷. However, they later acknowledge that “the context of the utterances usually singles out (and perhaps modulates) the *one* sense, which is intended, from amongst the various senses of which the word is potentially capable”³⁸. Thus what they call collocation-sense would serve to disambiguate the sense of the word *bank*³⁹.

In their example, the word *bank* is collocated with *money*, signifying a financial institution, as in the expanded example, *You should deposit your money in the bank*. The

words *deposit*, *money*, and *bank* used together single out a specific sense of the word *bank*. This is an example of the disambiguating power of co-text.

However, if an entirely different situational context were provided to the reader, the sentence and word could take on different senses. For instance, if an author created a context of two burglars standing on the edge of a river trying to evade capture and then wrote the sentence, *Put the money in the bank*, it would be a different sense. The implication is that the money should be hidden in the spatial boundary of a river. The sense of *bank*, though still collocating with *money*, is simultaneously [p. 51/194] dependent upon context. And the context in such an example would indicate a financial institution is not being denoted. Thus lexical usage is simultaneously co-dependent upon syntagmatic sense relations, paradigmatic options, co-textual topics, and context of situation, among other things. Cotterell and Turner, perhaps for pedagogical simplicity, downplay the semantic consequences of social context.

Consider further the common example of *bank* in the three examples:

1. I need to go to the bank to deposit money.
2. I need to go to the bank to see the water level.
3. I need to bank on you being at the airport to pick me up.

All are meaningful sentences. Given the collocations, bank-money, bank-water, and bank-personal presence, all sentences are reasonably unambiguous. The disambiguating words are noticeably not in immediate concatenation. The examples demonstrate that meaning is not made simply at the lexical level of use of the word *bank*. There are simultaneously codependent selections of the preceding and subsequent lexical choices. The surrounding co-text is determinative for what is being denoted.

But does the word *bank* have three distinct meanings? A polysemous approach would contend for at least three distinct meanings: (1) a financial institution for storing money, (2) a raised mound enclosing a body of water, and (3) confidence in someone or something. However, as Cruse points out, if an intelligible connection between the extended senses is discerned, then the lexeme should be regarded as having a single abstract sense⁴⁰. A monosemic approach to *bank* says there is a core or residual notion. A suggested abstract core for *bank* might be defined as ‘something with securely defined boundaries’. The abstract idea would be extended as a secure financial institution for money, a secure formation for restricting water, and an emotionally secure foundation⁴¹.

Additionally, example three is noticeably the most extended sense of the word. This is explainable on linguistic grounds. The first two examples use *bank* as a noun and refer to a physical building and place. But in example three, the seemingly greater extension is accounted for by being used as a transitive verb rather than a noun.

The above touches upon the two problems mentioned above. First, many exegetes fail to appreciate the semantic consequences of co-text [p. 52/194] and context. As with Cotterell and Turner, the linguistic ability of collocation and syntagmatic relations to disambiguate potential senses is underappreciated. These linguistic features must be

thoroughly examined before hypothesizing a new meaning to fit with preferred theological interpretations. Second, greater nuance and clarity is needed. Instead of pursuing an English word to equate the meaning of a whole clause or sentence, functions need to be examined. By saying *bank* has three different meanings on account of three different uses, Cotterell and Turner have endlessly expanded the lexicon and failed to heed their own notions of collocational sense.

What Does This Tell Us about διακρίνω?

The use of a particular lexeme is an authorial choice⁴². When a particular lexical item is chosen and morphologically coded to be grammatically acceptable in a discourse location, it is an authorial choice in meaning. Thus the selection to use διακρίνω is motivated by its residual meaning or abstract sense. The choice is meaningful because there are available options that are not chosen. These options are important. In fact, there are fifteen available options listed in the semantic domain 30.108–122 in Louw-Nida⁴³. Notably the other words in the semantic domain do not include the meaning ‘doubt’.

There are three additional words worth considering. The first is διαλογίζομαι, which is used 28 times in the LXX-NT with BDAG offering the rendering ‘consider or ponder’. Functioning as a partial synonym, it differs from διακρίνω by not including the componential variable of judgment or distinction⁴⁴. The second word to consider is διστάζω⁴⁵. Though infrequent in the NT (only found in Matt 14,31 and 28,17), TLG offers nearly 900 occurrences with over 400 from the 1st BC to AD 5th. It is rendered in BDAG as ‘to have doubts concerning something’. The last important lexeme is δίψυχος used in Jas 1,8 and 4,8. BDAG offers the glosses of ‘doubting’ or ‘double-minded’. [p. 53/194]

The above demonstrates that NT authors had multiple options to choose from with similar meanings to διακρίνω.⁴⁶ If more judicial and legal elements were intended, a form of κρίνω could be used. If more emphasis upon the cognitive action was intended, a form of διαλογίζομαι could be selected. And if ‘doubt as cognitive wavering’ was the authorial intent, then a form of διστάζω could be used. So it begs the question of, if other words were readily available, why διακρίνω would be used if an entirely new meaning was intended? Why would an author use a word in a new way, potentially causing confusion, when a more fitting word was readily available? Additionally why would διακρίνω be expanded to create a redundant overlap with other words? To these questions BDAG and commentaries offer no answer.

Diachronic View

Diachronic examination showcases the use and possible semantic shift of a lexeme over time. Since BDAG claims a new meaning began with the NT authors and their use of διακρίνω, the LXX can be used to establish a base for comparison⁴⁷. Of the 28

occurrences of διακρίνω, it is most frequently found in explicit judicial settings. In Exod 18,16, people come to Moses with legal disputes that he judges⁴⁸. In 1 Kgs 3,6 Solomon asks for the discernment to judge/govern the people. In Ps 49,4 the same sense is used, but instead of a person, the heavens and earth function as legal witnesses to judge the people. And in Joel 4,2 (English text 3,2) it is God who judges the people. The consistent senses are captured by LSJM, ‘distinguish, distinction, decide of judges, interpret, determine’.

The uses for διακρίνω vary little even in different contexts. In Jer 15,10, Jeremiah claims in self-abasement to be a person of judgment and condemnation. Important to notice is the joining of δικάζω and διακρίνω, both in the middle voice⁴⁹. Also in Job 9,14, Job anguishes over the task of discerning and determining what words to reply to God.

In extra-canonical literature, 4 Macc 1,14 similarly uses the verb in reference to the task of discerning the selection of words. In the Ep Jer 1,53, there again is the distinct joining of διακρίνω with legal judgment. [p. 54/194]

In literary texts, the third-century *Argonautica* by Apollonius Rhodius 4.1179 uses διακρίνω in a sentence translated “he passed judgment on the people throughout the city”⁵⁰. The middle voice form of the verb is collocated with δικασπολία, which LSJM glosses as ‘judgment’. And in an important author contemporary with the NT, Flavius Josephus, are found twenty-four occurrences. Occurring in various tenses and moods, all display the distinct sense of ‘judge, distinguish, or make a determination’. Examples are *Ant.* 3.11.2 (judging/distinguishing between animals), *Ant.* 11.3.6 (truth distinguishes what is unrighteous and punishable), *Wars* 4.2.5 (distinguishing those worthy of punishment), and *Wars* 6.8.2 (distinguishing between groups of people).

Other contemporary uses include Hermas Vision, Pedanius Dioscorides, *Testament of Abraham*, *Psalms of Solomon*, and the *Sibylline Oracles*. Drawing attention to only a couple representative examples, *Ps Sol* 17,43 reads, “he will judge the peoples in the assemblies”⁵¹, and *Sib Or* 2,94, “he will be distinguished when one comes to judgment”⁵². Again, the middle voice form of the verb is collocated with κρίσιν for judgment.

Even this sampling of texts up to and roughly contemporary with the NT establishes διακρίνω as consistently used in contexts of judicial matters, intellectual discernment, and distinguishing between people and physical materials. Using this consistent sense as a base, we turn to texts after the NT.

The *Thesaurus Linguae Graecae* (TLG) database offers over 11,000 uses of διακρίνω in all types of texts. In a second-century medical text, Galen uses the middle participle διακρινόμενος to instruct the separation of materials for making medicine⁵³. And in a more ethical work, he has εἰ φύσει πᾶσιν ἀνθρώποις ὑπάρχει διακρίνειν ἀληθεῖς λόγους ψευδῶν for distinguishing between truth and falsehood⁵⁴. His contemporary Albinus also uses the verb in instructions for combining and distinguishing of liquids⁵⁵. The use here is to distinguish or separate between physical materials⁵⁶. [p. 55/194]

Turning to theological texts, especially Christian, is where one would expect to find

the proposed new usage, since BDAG claims it is a Christian meaning. Within the early Patristic letters Holmes translates the uses of διακρίνω in *Diogn.* 5,1 with “distinguished”, *Ign. Eph.* 5,3 with “separate”, and *Did.* 11,7 with “evaluate”⁵⁷. Though not endorsing English translations, the examples are consistent with the sense found prior to the NT.

In Clement of Alexandria, *The Instructor*, the author cites Luke 20,34, saying, “for in this age, he says, ‘They marry and are given in marriage,’ in which only the female is distinguished [διακρίνεται] from the male”⁵⁸. And in *Stromata*, or *Miscellanies*, he writes, “for it is the same Word prophesying, judging, and distinguishing/determining [κρίνων τε ἅμα καὶ διακρίνων] all things”⁵⁹.

Similar to the last example, Justin Martyr in his *Dialogue with Trypho* portrays God as standing in the midst of gods and judging or distinguishing between them⁶⁰. Noteworthy is the connection of διακρίνει, the activity of God, with the charge to others using κρίνετε and κρίνατε. Not only does this show a close semantic overlap between διακρίνω and κρίνω in early Christian authors, it also demonstrates διακρίνω is not simply a weaker form of κρίνω.

Given the above examples, no evidence is found supporting a new meaning or even a new sense extension. Nothing in secular, apocryphal, or Christian literature gives credibility to the proposal by BDAG. Peter Spitaler concludes that if διακρίνω was intended to be a Christian word, or there was a semantic shift in the first few centuries, the Patristic and Medieval authors “show no awareness of that movement”⁶¹. Perhaps, however, the new proposal took more time to be adopted.

Christian examples from the sixth century include the well-known Maximus the Confessor. But he uses the word consistently as indicating judge, discern, or come to a decision. In his *Questions to Thalassius* 27,7, “how the apostles hearing in Jerusalem the things concerning Cornelius decided/judged against Peter [διεκρίνοντο πρὸς τὸν Πέτρον]”. And [p. 56/194] again in 43,4, one needs “wise works to discern and to know [σοφίας τὸ διακρίνειν καὶ γινῶναι] the knowledge of the good and evil tree”.

Even if we consider much later evidence, in fact too far removed for diachronic studies, two lexicons from the twelfth and thirteenth centuries are illustrative. Unfortunately for BDAG, both lexicons list διακρίνω as part of the explanation of κρίνω, without making any indication of there being an alternative meaning⁶².

Furthermore, Pseudo-Zonaras has the entry Βλάξ: μωρὸς, μὴ εἰδὼς τὰ πράγματα διακρίναι (“Βλάξ: stupid, not knowing to distinguish matters”). There is an interesting entry from the Greco-Egyptian writer Ptolemaeus, who, in his first-century lexicon, has διακρίνειν δὲ τὸ πράγματα διῴσταν καὶ χωρίζειν (“to discern: to separate and divide matters”)⁶³. Thus over a millennium after the NT the Greek lexicons are consistent with a first-century lexicon. There is no shift in meaning or semantic expansion.

Two more texts are important. When a proximity search is conducted in TLG for διακρίνω with lexemes entailing doubt, specifically διστάζω and δίψυχος, there are two important occurrences. The first is Basil of Caesarea, *Regulae morales* 31.712.43, “Ὅτι οὐ δεῖ διακρίνεσθαι καὶ διστάζειν ἐπὶ τοῖς ὑπὸ τοῦ Κυρίου λεγομένοις, ἀλλὰ

πεπληροφορηθῆσθαι πᾶν ῥῆμα Θεοῦ ἀληθὲς εἶναι καὶ δυνατόν (“that it is not necessary to discriminate against and doubt the ones speaking from the Lord, but to be confident that every word from God is true and possible”). Basil is saying not to discriminate against or doubt, but instead to be confident.

The second important occurrence concerns the only evidence BDAG uses to defend their thesis. A sixth-century text by Cyril of Scythopolis, *Vita Euthymii*, is the only non-biblical support they offer for ‘doubt’⁶⁴. But after examining every location BDAG points to and other occurrences of διακρίνω in Cyril, Spitaler contends that a better understanding in [p. 57/194] all occurrences is consistently “comes to the decision”⁶⁵. Thus, even the evidence BDAG tries to marshal for their case is questionable.

There is a further problem with BDAG on this issue that no one has pointed out. BDAG explicitly claims that Cyril came to their supposed new meaning “with no dependence on the NT”. But in *Vita Euthymii* 5,16 we find ἀλλὰ νεάζων ἀεὶ καὶ ἐνδυναμούμενος τῇ πίστει, μὴ διστάζων ἢ διακρινόμενος. ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ καὶ τὰ ἐξῆς (“but be renewed and strengthened in faith, do not doubt or be divided. For the one who is divided is like a wave of the sea, moved by the wind and tossed about”). Cyril is quoting Jas 1,6. Thus, the only support offered for a new meaning is in fact a cross-reference to an author who cites the verse in question. BDAG is thrusting their interpretation of the NT onto Cyril and then using him as support for their interpretation of the NT. It is nothing less than circular lexicography.

Cyril uses διακρινόμενος alongside διστάζων indicating that there is some semantic difference. Even if taken exegetically, or as a simple expansion, strictly speaking the two words are not treated univocally, as if translated “doubt or doubt”. There is some distinction between the two words. Thus Cyril uses διακρίνω like his contemporaries and this example is not support for the NT to have created an entirely new meaning.

Given the above extensive diachronic study, BDAG has no grounds for supporting a new meaning for διακρίνω. Contrary to the claims of BDAG, Cyril is in fact dependent on the NT. He, in fact, cites it. What we have demonstrated is that BDAG alone cannot be used as support for interpreting NT passages with διακρίνω as ‘doubt’. Unfortunately, it will be shown that the only support commentators have had for this interpretation has been BDAG. As Spitaler sees it, the scholars themselves, based on “their own interpretations” of the biblical text, have created “a shift of meaning for which conclusive semantic literary evidence is absent.”⁶⁶

Reexamination of NT Uses

There are 19 occurrences of διακρίνω in the NT. Fifteen are commonly understood with one of the five senses suggested by BDAG. A few clear examples should suffice. In Matt 16,3 (you know how to interpret/decide [p. 58/194] the appearance of the sky), the residual meaning ‘distinguish or discern’ is clear⁶⁷. In Act 15,9, the common usage of ‘distinguish and divide’ is clearly seen. In 1 Cor 6,5 the sense is similar to Matt 16,3.

And finally, in 1 Cor 14,29, the imperative διακρινέτωσαν instructs the distinguishing of prophetic declarations in the sense of performing a cognitive act to distinguish by discernment.

The authors of the NT were clearly aware of and utilized the established meaning of the lexeme. They used it exactly as found in the LXX and other literature spanning nearly two-millennia. With such an immense number of occurrences with the glosses of ‘distinguish, determine’, there needs to be very explicit evidence for interpreting the word in any other manner. Therefore, in order to legitimately render the word διακρίνω in a different way, there must be explicit linguistic co-textual and contextual evidence that the authors are signaling a different usage. Unfortunately, what is found in commentaries is simply citing BDAG as their only signal.

There are five NT verses where διακρίνω is popularly translated as ‘doubt’: Matt 21,21, Mark 11,23, Rom 14,23, Jas 1,6, and Jude 1,22⁶⁸. After treating those and summarizing some grammatical issues, Rom 4,20 will also be reexamined, though the English translations vary widely. Before our reexamination of all of these verses, consider what is entailed in such a claim. First, the claim implies that five different authors of the NT used the word in the same way that departs significantly from the established usage. We have found no modern author who has argued that the NT [p. 59/194] authors discussed the matter, thus it must be that they independently came to the same unique semantic expansion. Second, such a view credits the authors with a high level of linguistic creativity and boldness to extend (in the way indicated) the semantics of a lexeme on their own. Something even more creative than coining a totally new word is being suggested. The authors did so even when there were perfectly good options available for the sense of ‘doubt’. Third, given that the proposed new meaning of διακρίνω was not adopted after the NT, even by later Christian authors, requires viewing the NT authors as failures, or at least ignored, for their linguistic creativity. However, one does not find any of the commentaries or modern lexicons addressing these ramifications.

Matthew 21,21

In Matt 21 Jesus is teaching concerning the withered fig tree. In 21,21, Jesus says, ... ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε... Leon Morris has “and do not doubt” with no citation or evidence⁶⁹. He mentions nothing about his decision to translate and understand διακρίνω in such a way. John Nolland has “and do not doubt”, and his only citation is to say Matthew is citing Mark 11,23⁷⁰. That is of course not established nor a sound lexicographical argument. Donald Hagner likewise gives no linguistic evidence or argument but simply says, “the same combination, using the same words, is found in Rom 4:20 and Jas 1:6”⁷¹. Again, circular citations are not evidence to render the word differently than the usage established across two-millennia. This is especially the case when Rom 4,20 is not usually understood as ‘doubt’ (see extended discussion below). To stay faithful to the meaning of the word, a better rendering would be “if you have faith

and are not divided”. Jesus is telling the disciples that whole-hearted, single-minded faith is necessary. The standard of faith for miraculous feats is unwavering commitment. While doubt implies a lack of or weak faith, the negation of divided purpose implies that proper discernment and full commitment is required.

Mark 11,23

The same commentary mistakes are found for the synoptic parallel in Mark 11,23. James Edwards only offers, “faith is the opposite of [p. 60/194] ‘doubting’ in one’s heart”⁷². R.T. France refers the reader to BAGD, the earlier version of BDAG from 1979, for the usage of “διακρίνομαι in the distinctively Christian sense of ‘doubt’ or ‘hesitate’” which will “be echoed by Jas. 1:6”⁷³. Neither of these commentators, nor many like them, gives evidence for their proposed semantic shift. Only Craig Evans was found to stay consistent with the meaning of the word and suggest the sense “should not waver in his heart”, as the antithesis to faith⁷⁴.

Rom 14,23

For the synoptic parallels above, the theological ramifications are subtle for the improved translation and lexical interpretation. The next three are more significant. In Rom 14–15 Paul is addressing how the spiritually strong (οἱ δυνατοὶ) and the weak (ὁ ἄσθενῶν) are to conduct themselves. Even though ‘doubt’ is popular among English translations and commentaries the evidence is nothing but circular cross-referencing. James Dunn says, “the usage is established in the NT precisely as a contrast to the unconditional trust in God, which comes to expression in prayer”⁷⁵. We fail to see how it is firmly established when there are only five occurrences, with all of them being open to reexamination in this paper.

Furthermore, the rendering of ‘doubt’ is not consistent with the theological argument of the commentators. For instance, though Dunn uses ‘doubt’ to translate, he goes on to say the weak person “regards himself as condemned, because he ate while still held by the conviction that so to eat was to put himself outside the boundary marking off the people of God”⁷⁶. Robert Jewett similarly says, “if the ‘weak’ actually eat (ἐὰν φάγη) food that their conscience forbids, they stand under divine condemnation”⁷⁷. In light of these comments, using the translation of ‘unsure’⁷⁸ or ‘doubting’ [p. 61/194] is contrary to their explanation. If the weak are firm in their conviction, and their conscience forbids something, then they are not unsure but fully determined. Such commitment to food laws is consistent with the overall argument between the weak as “law-adhering Jewish Christians” versus the strong as “non-law adhering Jewish and especially Gentile Christians”⁷⁹.

Origen and Theodore of Mopsuestia both interpreted Rom 14,23 as saying that ὁ διακρινόμενος refers to one having firmly distinguished or designated certain foods as

separate from others. Origen cites Rom 14,23 several times in his commentary on Matthew. First, he says that if the one called ὁ διακρινόμενος were to eat, it would be partaking of ritually impure things and result in defilement⁸⁰. But the one who does eat is not committing idolatry or sinful cult practices⁸¹. Origen is clear that the person is not merely unsure if they can eat something, they are firmly convinced certain foods are religiously and ceremonially impure and so it is not right for them to eat⁸².

Theodore of Mopsuestia is even more helpful. In his commentary on Romans he quotes Rom 14,23 and then writes ὁ δὲ διακρινόμενος οὐκ ἐπὶ τῇ βρώσει λέγει, ἀλλ' ἐπὶ τῷ ὁμοπίστῳ· ὁ μὲν γὰρ διὰ πίστιν, φησὶν, ἀπλῶς καὶ ἀδιαφόρως μεταλαμβάνων τῶν εἰς βρῶσιν κειμένων ἐσθίει κάλλιστα (“the one who is distinguishing says to not partake of the food, but he is of the same faith. On the other hand, the one because of faith, he in ‘singleness of purpose’ and undifferentiated in mind receives the food reclining, eating well”)⁸³. Theodore treats ὁ διακρινόμενος not as one unsure or doubting, but as one who is actively telling others not to partake. The person who is distinguishing is juxtaposed with one who is ἀπλῶς καὶ ἀδιαφόρως, having a single mindedness and singular purpose. Thus Theodore of Mopsuestia saw the contrast was not between doubt and faith, but between division and one who is undifferentiated.

Instead of being content with theological interpretation and exercising cross-references, the linguistic co-text should be examined for firm evidence. In Rom 14 there are 12 occurrences of words from the semantic domain of ‘to distinguish, evaluate, judge’⁸⁴. There are eight uses of [p. 62/194] κρίνω, one of διάκρισις, one of δόκιμος, and one of δοκιμάζω. When the semantic domain of κρίνω is also included, then 9% of the words in Rom 14 are judicial in character⁸⁵. Given that Thiselton, Cruse, Lyons, and others have pointed out that the sense of a word in a particular setting is influenced by its co-text, it is entirely unwarranted to read Rom 14,23 contrary to the legal sense of διακρίνω. Nothing in the co-text of Rom 14,23 suggests the lexeme is being used in a new semantic extension for Christian purposes.

The high volume of judicial words, to the contrary, strongly confirms a reading of ὁ διακρινόμενος in its firmly established sense. Literarily thousands of examples show διακρίνω used in a judicial and discerning manner, especially when collocated with lexemes from this semantic domain. None of the commentators presents linguistic evidence to think differently. In fact, most do not offer any argumentation at all and those who do only cite a lexicon we have shown to be questionable. Contrary to proposing that God condemns those who have doubts, the more linguistically and theologically appropriate rendering of the lexeme is, ‘If the one who is divisive/distinguishing eats, he is condemned’⁸⁶. This reading is more appropriate to the parallel with Jude.

Jude 1,22

Jude 1,22 is an odd place for debate. In Jude 1,9, the middle participle, διακρινόμενος, is unanimously read as ‘argue, dispute’. A wooden translation to capture the sense would

be, “Michael, contending/discriminating with the devil, disputed about the body of Moses”. It seems very improbable that a little later, with no linguistic indication, Jude would use the same word in an entirely new specific Christian sense. It is unclear how J.D. Kelly can then say that the verb “signifies ‘be doubtful’, ‘waver’” with only cross-references for his proof⁸⁷. Peter Davids is more nuanced in his conclusion of “inner conflict or doubt”⁸⁸. But these and other commentators are not engaging the co-text but are defending English translations that adhere to theological interpretations.

On the other hand, Charles Bigg remarks that διακρινόμενος is used in Jude in its usual sense in both vv. 9 and 22, as to “contend with an [p. 63/194] adversary in a court of law”⁸⁹. He further explains that there is no indication that Jude is attempting to use the word in two different ways in such close proximity. Richard Bauckham also finds it “inappropriate in the text” to have ‘doubt’, and prefers the rendering ‘dispute’⁹⁰.

James 1,6

Admittedly Jas 1,6 is a more difficult example. Perhaps this is why Sophie Laws uses ‘doubting’ with no support at all⁹¹. Or perhaps this is why Davids and Ralph Martin once again simply cross-reference with Matt 21,21 and Mark 11,23⁹². This is an interesting move because the commentaries on Matthew and Mark passed the burden of proof onto the commentators of James. So once again, commentators give no support for taking the word contrary to a diachronically established sense.

Furthermore, Douglas Moo and Martin Dibelius demonstrate that modern commentaries are primarily theological works and not resources for the language of the biblical text. Moo blurs the distinction between ‘doubt’, which he utilizes for translation, with his interpretation, “we must ask with singleness of intent”⁹³. ‘Doubt’ and ‘single-mindedness’ are different things⁹⁴; Moo understandably wants both interpretations. Dibelius also has ‘with no doubting’, even though he finds Heras Mand. 9, as a commentary on Jas 1,6, which he renders as ‘double-mindedness’⁹⁵.

The major lexical problem appears to be that English translations are so firmly entrenched that the commentators feel compelled to follow them, even when they go in a different interpretive direction. In any case, none of the commentators offers lexicographical evidence or argumentation. Before concluding on James let us examine a few more proposals for reading ‘doubt’. [p. 64/194]

Some have argued that the new meaning of διακρίνω is a consequence of its collocation with πίστις⁹⁶. While collocation plays a significant role in the understanding of a word, there are three primary reasons that this proposal is to be rejected. First, there is a better option for juxtaposing faith/belief with doubt. For instance, in Matt 14,31, Jesus chides Peter for little faith and doubt, using ὀλιγόπιστος and διστάζω. Second, there are eight verses where there is some proximity of διακρίνω and πίστις even though only five are questionably interpreted as ‘doubt’⁹⁷. Furthermore, translations and commentators take Mark 11,23 to mean ‘doubt’ even though πίστις is twenty words away, which is beyond a reasonable collocation as “some measure of significant

proximity”⁹⁸.

Additionally, even proponents of this rendering are inconsistent in their application. For instance, Dibelius and Dan McCartney both cite the collocation as grounds for a new meaning, but simultaneously note that it in no way binds them as interpreters. Dibelius argues that the prime reason for Jas 2,4 not meaning ‘doubt’ is the collocation of διακρίνω with κριτής⁹⁹. But then he claims the same collocation in Jas 2,4 does mean ‘doubt’. This begs the question whether the collocation of διακρίνω with πίστις creates the sense of ‘doubt’ or not. Furthermore, McCartney argues similar to Dibelius’s other points: “it is pedantic to insist that James must always use the same meaning” since “Jude uses two different meanings”¹⁰⁰. To the contrary, it is not pedantic to require firm evidence to justify lexical semantic expansion, especially when they offer none. Both commentators are not driven to a new meaning based on collocation analysis of linguistic evidence but simply cross-referencing. However, cross-referencing is not enough to contradict lexical semantic analysis across two-millennia.

Given that none of the commentators offers a linguistic or lexical explanation for their interpretations, it is hard to side with them against the lexical study provided above. David DeGraaf rightly concludes that the collocation itself does not give διακρίνω a new meaning, nor is there evidence that the authors were attempting to create a new sense through collocation¹⁰¹. [p. 65/194]

Before we examine our final example, Rom 4,20, we wish to summarize some grammatical issues that pertain especially to the above verses. A further claim for a new Christian meaning involves the middle voice, specifically invocation of the “reflexive idea”¹⁰². Not surprisingly, however, none of the proponents explains how the reflexive idea causes the lexical semantic alteration. Nor do they remark on why the middle voice creates a new meaning that “appears for the first time in early Christian writings”¹⁰³. However, if the middle voice was really the grounds for semantic expansion, then why does it not change the rendering in Acts 10,20, 11,2, and Jude 1,9? Or what about all the extra-biblical occurrences, including later Christian authors, who use the middle voice? It seems that many native Koine speakers were unaware of this consequence of the middle voice to which twenty-first century scholars appeal.

Let us highlight a couple more examples of the use of the middle voice. In Eusebius’s *Eccl. Hist.* 5.1.11, it states ἐντεῦθεν δὲ διεκρίνοντο οἱ λοιποί (“the others were divided”), and John Chrysostom in his 24th Homily on Acts says the circumcision party had contention/judgment towards Peter¹⁰⁴. Hundreds of examples are found on both sides of the NT disproving the contention of the middle voice creating a new meaning.

Furthermore, it is difficult to evaluate their claims regarding the middle voice since no grammatical resources are cited for support. But when Koine grammars are consulted the claim regarding the reflexive middle is shown to be special pleading. For instance, James Hope Moulton greatly doubts the “strictly reflexive middle”, and C.F.D. Moule says it is “manifestly not true of the N.T. usage”¹⁰⁵. A better understanding of the middle voice is not in creating new meanings, but in placing greater attention on the “whole subject being concerned in the action” and having direct [p. 66/194] participation¹⁰⁶, what might

be called internal causality¹⁰⁷. Thus the selection of the middle voice of διακρίνω is the author choosing to place greater attention on the involvement of the agent in the act of judging, dividing, or determining.

Returning then to Jas 1,6, Stanley Porter contends that the collocation of πίστις and διακρίνω is not an opposition between having faith and doubting, but of faith contrary to “being of divided purpose”¹⁰⁸. This reflects a better understanding of the co-text. One notices that the juxtaposition is not simply between πίστις and διακρινόμενος. In Jas 1,3 and 1,4 the testing of faith produces steadfastness, ὑπομονήν, which further produces maturity. The call to steadfastness on the road to maturity is contrasted with ὁ διακρινόμενος. In English this might seem to be ‘doubt’, but notice that Jas 1,8 offers important further co-textual indicators to clarify. The co-text “constrains the interpretation” and thus offers further explanation of ὁ διακρινόμενος. James 1,8 says that the person is δίψυχος and ἀκατάστατος. For the former lexeme, BDAG offers ‘double-minded,’ which is followed by most English translations, though Porter finds ‘double-souled’ or ‘double-spirited’ more fitting¹⁰⁹. The latter, ἀκατάστατος, is rendered by BDAG as ‘unstable, restless’. These are not words describing someone who is unsure, but someone who is divided in purpose. Therefore, James explains that ὁ διακρινόμενος is one who is ‘double-spirited’ and whimsical, which is why James prescribes one to be steadfast and undivided.

Reading Jas 1,6 in this light forms a better cross-reference with Matt 21,21 than what is found in most commentaries. Jesus in Matt 21 is teaching the disciples to be committed and undivided in their judicial verdicts¹¹⁰. In both locations the author is juxtaposing a person who is fully committed and single minded, with the antithesis of having affinities with multiple conflicting commitments. [p. 67/194]

Rom 4,20

Perhaps the most thought-provoking reinterpretation for διακρίνω occurs in Rom 4,20. The authors admit on the surface that it appears to be an exception to the above. However, once again, commentators display assumptions rather than any detailed argumentation for reading διακρίνω as ‘doubt’ or ‘waver’ implying being mentally unsure.¹¹¹ However, in light of the above evidence removing all grammatical and cross-reference grounds for ‘doubt’, the verse should be approached with more attention to detail.

In Genesis 15, to which Paul is referring, God makes a specific promise to Abraham. The content of the promise, as summarized in Rom 4,13, is that Abraham with his seed will be heirs of the world¹¹². In response, in Gen 15,6 Abraham makes no further reply but believes God without any doubt, contesting, or disputing.

However, the scene in Gen 17 is different. Here is found the very core of the nuanced sense of διακρίνω that is missing from other interpretations. In Gen 17,16, God specifies the means by which he is going to fulfill the promise, namely Sarah bearing a biological child to Abraham. Abraham responds by laughing and, more importantly, contesting

against the proposal¹¹³. In v. 18 Abraham counters, saying “Oh that Ishmael” might be the means of fulfillment. Abraham does not display an attitude of being unsure or wavering in belief. Quite the contrary, Abraham contested and countered the proposal.

While we recognize that translation is a poor means of evaluating and substantiating theological interpretation, the connotation of ‘doubt’ as waver or being unsure is not what Paul is denying in Rom 4,20. In a sense, we can say that Abraham ‘doubted’ the proposed plan of God, [p. 68/194] but he did not ‘doubt’ the promise of God. Such a statement, however, is prone to misunderstanding. To be more precise according to the Koine usage of διακρίνω, we should say that Abraham contested/countered the proposed plan, but he did not contest/counter the promise of God. Thus the pragmatic extension of διακρίνω in Rom 4,20 is consistent with the diachronic study above.¹¹⁴

Consequently, when the nuanced results of the lexical study provided here are applied to Rom 4,20, we arrive at a clearer picture concerning Abraham’s thoughts and actions. Paul is not painting Abraham as super-human without weaknesses; rather he depicts him as a man of faith despite human frailty.

Conclusion

BDAG and many commentators have claimed that there was a new Christian meaning of the Greek word διακρίνω. Simply put, our conclusion is that there is no substantive support for a new definition based upon use in context. Nothing in the verses in question displays grammatical, collocational, or any other linguistic feature or stylistic devices that suggests a new meaning. In fact, the rendering of ‘doubt’ is wholly inconsistent with the respective co-texts. To the contrary, when ‘distinguish, judge, divide, dispute, contest’ is read in all occurrences of διακρίνω in the NT there are no exegetical gymnastics needed to interpret the texts. In fact, four of the verses in question refer to the same issue. In Rom 14,23 and Jude 1,22 people are doing what James and Matthew warn against, namely, being a divisive/divided person.

Considering the evidence, we see no co-textual or contextual support for claiming a semantic expansion of διακρίνω. Contemporary and later authors of the NT period did not use διακρίνω in a new manner, nor did ancient NT interpreters. It is clear BDAG goes beyond literary and lexico-grammatical evidence to justify their rendering in what D.A. Carson calls the “desire to make a certain interpretation work”¹¹⁵. Unfortunately, the reading of ‘doubt’ has become so popular in a few locations that it controls the commentators. This is not the first paper to call BDAG to re-examine a particular entry, and it probably will not be the last, but [p. 69/194] it hopes to be one that shows a more linguistically astute means of adjudging such issues.

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¹ E. Krentz, “A Book Worth Discussing: The Improved Bauer-Danker-Arndt-Gingrich Lexicon”, *Currents in Theology and Mission* 29.2 (2002) 135.

² S.E. Porter, “Greek Linguistics and Lexicography”, in A.J. Köstenberger and R. Yarbrough (eds.), *Understanding the Times: New Testament Studies in the 21st Century* (Wheaton 2011); Porter, “Linguistic Issues in New Testament Lexicography”, in *Studies in the Greek New Testament: Theory and Practice* (New York 1996); and Porter, “The Blessings and Curses of Producing a Lexicon,” in *Linguistic Analysis of the Greek New Testament: Essays in Theory, Method, and Practice* (Grand Rapids 2015) 61-80. Also, though favorable toward BDAG, Vern Poythress points to difficulties in simply using the lexicon. V. Poythress, “Greek Lexicography and Translation: Comparing Bauer’s and Louw-Nida’s Lexicons”, *JETS* 44.2 (2001) 285-96.

³ Italics original. Under this gloss is Matt 21,21, Mk 11,23, Rom 14,23, Jude 22, and James 1,6.

⁴ Before BDAG, BAGD had a shorter entry that also included ‘doubt’. See also J.H. Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York 1889); J.H. Moulton and G. Milligan, *Vocabulary of the Greek Testament* (London 1930); H. Cremer, *Biblico-Theological Lexicon of New Testament Greek* (Edinburgh 1895); J.P. Louw and E.A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (2 vols.; New York 1988). LSJM also under option seven has: ‘doubt, hesitate, waver’, for Acts 11,12, 10,20, Matt 21,21, and Rom 4,20. H.G. Liddell and R. Scott and to, with H.S. Jones and R. McKenzie, *A Greek-English Lexicon* (Oxford 1996).

⁵ Porter, “Linguistic Issues,” 51.

⁶ Porter, *Linguistic Analysis*, 92.

⁷ διακρινόμενος is a present middle nominative singular participle. It is a specific use and form of διακρίνω, which verb is given in its first person singular present active indicative form—although it might be listed in a lexicon in other forms (such as the present infinitive in German-Greek lexicons).

⁸ Readers might be unfamiliar with the distinctions between meaning and sense. Sense is “defined to hold between words or expressions of a single language independently of the relationship, if any, which holds between those words or expressions and their referents or denotata”. J. Lyons, *Semantics* (Cambridge 1986) 1.206. The denotation of a lexeme is the “relationship that holds between that lexeme and persons, things, places, properties, processes and activities external to the language-system”. Lyons, *Semantics*, 1.207. And ‘meaning’ is the more ordinary understanding of the semantic value of a lexeme, within which sense and denotation can be distinguished.

⁹ M. Mahlberg, “Lexical Items in Discourse: Identifying Local Textual Functions of *sustainable development*”, in M. Hoey, M. Mahlberg, M. Stubbs, and W. Teubert (eds.), *Text, Discourse and Corpora: Theory and Analysis* (Studies in Corpus and Discourse; London 2007) 194.

¹⁰ Gregory Fewster explains that in a monosemic approach the “lexical meaning is a minimal and abstract notion that is present in the social or communal consciousness of language users”. G. Fewster, *Creation Language in Romans 8: A Study in Monosemy* (Linguistic Biblical Studies 8; Leiden 2013) 46–7. The social dimension of language is part of what Saussure meant by linguistic signs being arbitrary rather than inherent. Yet, words are assigned meaning by the language community. F. Saussure, *Course in General Linguistics* (La Salle 1986) 63–73.

¹¹ Mahlberg, “Lexical Items”, 194. The distinction of semantic components of a lexeme is similarly understood

in componential analysis. See R.M. Kempson, *Semantic Theory* (Cambridge Textbooks in Linguistics; New York 1977) 86–102.

[12](#) Mahlberg, “Lexical Items”, 193–94.

[13](#) For an examination of monosemy from a purely linguistic perspective, see C. Ruhl, *On Monosemy: A Study in Linguistic Semantics* (New York 1989). See now also B.J. Leppanga, *Paul’s Language of Ζῆλος: Monosemy and the Rhetoric of Identity and Practice* (Biblical Interpretation Series 137; Leiden 2015). We are not convinced that Leppanga has fully understood all of the issues related to monosemy. A better guide is probably found in Fewster, *Creation Language*.

[14](#) Fewster, *Creation Language*, 47.

[15](#) Co-text and context are defined by Jeffrey Reed: “Co-text refers to linguistic units that are part of a discourse ... Context refers to extra-linguistic factors that influence discourse production and processing”. J.T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity* (JSNTSup 136; Sheffield 1997) 42. Beth Stovell explains, “in Halliday’s approach the term ‘co-text’ is equivalent to what is sometimes called ‘literary’ or ‘linguistic’ context. Whereas context of situation and context of culture are concerned with extra-linguistic factors impacting interpretation of a given text, co-text is concerned with factors within the text itself that impact interpretation”. B.M. Stovell, *Mapping Metaphorical Discourse in the Fourth Gospel: John’s Eternal King* (Linguistic Biblical Studies 5; Leiden 2012) 56.

[16](#) Stated more formally, “any sentence other than the first in a fragment of discourse, will have the whole of its interpretation forcibly constrained by the preceding text, not just those phrases which obviously and specifically refer to the preceding text”. G. Brown and G. Yule, *Discourse Analysis* (Cambridge Textbooks in Linguistics; Cambridge 1983) 46. See also C.L. Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship Between Form and Meaning* (LNTS 297; London 2005) 86.

[17](#) J.P. Gee, *An Introduction to Discourse Analysis: Theory and Method* (New York 2011) 54. Gee’s ‘relevant meaning’ is what the author intended to convey to the recipient.

[18](#) Looking at language in use, as we are here, focuses upon “how it creates and expresses meaning” with the system of a language being “its potential as a meaning-making resource.” M. A. K. Halliday and C. M. I. M. Matthiessen, *Halliday’s Introduction to Functional Grammar*. 4th ed. (London 2014), 20, 27.

[19](#) Fewster, *Creation Language*, 47.

[20](#) D.A. Cruse, *Meaning in Language: An Introduction to Semantics and Pragmatics* (Oxford Textbooks in Linguistics; Oxford 2011) 214. Cf. Kempson, *Semantic Theory*, 83; R. Langacker, “An Overview of Cognitive Grammar”, in B. Rudzka-Ostyn (ed.), *Topics in Cognitive Linguistics* (Amsterdam 1988); G. Lakoff, *Women, Fire, and Dangerous Things—What Categories Reveal about the Mind* (Chicago 1987); D. Geeraerts, “Vagueness’s Puzzles, Polysemy’s Vagaries”, *Cognitive Linguistics* 4 (1993) 223–72; J.R. Taylor, *Linguistic Categorization: Prototypes in Linguistic Theory* (Oxford 1995); M. Hoey, *Lexical Priming: A New Theory of Words and Language* (New York 2005).

[21](#) V. Evans and Melanie Green, *Cognitive Linguistics: An Introduction* (Edinburgh 2006) 36.

[22](#) K. Willems, “Logical Polysemy and Variable Verb Valency”, *Language Sciences* 28 (2006) 582. The blurring of categories is most noticeable in saying a linguistic form can have related “meanings or SENSES” with the capitalization being an idiosyncratic (for cognitive linguistics) usage, V. Evans, “The Meaning of Time: Polysemy, the Lexicon and Conceptual Structure”, *Journal of Linguistics* 41 (2005) 33.

[23](#) J. Lyons, *Introduction to Theoretical Linguistics* (London 1968) 405–6.

[24](#) Cruse, *Meaning*, 114, 214.

[25](#) Willems, “Logical Polysemy”, 601.

[26](#) This is not to rule out the possibility of a word change over extended diachronic periods such as English ‘nice’ no longer meaning foolish, or ‘clue’ referring to a ball of yarn.

[27](#) Fewster, *Creation Language*, 15.

[28](#) Fewster, *Creation Language*, 26.

[29](#) Emphasis original. A.C. Thiselton, “Semantics and New Testament Interpretation”, in I.H. Marshall (ed.), *New Testament Interpretation: Essays on Principles and Methods* (Grand Rapids 1977) 76.

[30](#) Thiselton, “Semantics”, 79. In this paper we are making a formal distinction between context and co-text. What Thiselton is calling context is internal linguistic data, co-text, and extra-linguistic situation.

[31](#) “As speakers of a language we must know, and as descriptive linguists we must discover, that there is, for many lexemes at least, a set of syntagms in which they can be employed and another set of syntagms in which they cannot”. Lyons, *Semantics*, 265.

[32](#) Lyons, *Introduction*, 410. See also S.C. Levinson, *Pragmatics* (Cambridge Textbooks in Linguistics; Cambridge 1983) 33.

- ³³ Cruse, *Meaning*, 113.
- ³⁴ For discussions regarding the formatting problems of the lexicon see Porter, *Linguistic Analysis*, 61–80; and Poythress, “Greek Lexicography”.
- ³⁵ See the explanation in Louw and Nida, *Greek-English Lexicon*, vi–vii.
- ³⁶ P. Cotterell and M. Turner, *Linguistics & Biblical Interpretation* (Downers Grove 1989).
- ³⁷ Cotterell and Turner, *Linguistics*, 136.
- ³⁸ Cotterell and Turner, *Linguistics*, 175.
- ³⁹ Collocational sense relations indicate that “certain combinations of words are both appropriate and meaningful in utterances, others are not.” Cotterell and Turner, *Linguistics*, 155.
- ⁴⁰ Cruse, *Meaning*, 114, 214.
- ⁴¹ The meaning proposed here could also be extended for further senses. For instance, *The pilot banked right*, is an aeronautical maneuver of rolling a plane right by pushing against the air.
- ⁴² This is an axiom of modern linguistics. The selection of a lexeme, word, grammatical unit, and etc., reflects the authorial intention. Cruse, *Meaning*, 84.
- ⁴³ Important ones to note are the root lexeme κρίνω 30.108 (‘to make a judgment’), and the derivate διάκρισις 30.112 (‘ability to evaluate and judge’).
- ⁴⁴ Porter explains the partial synonym relationship. S.E. Porter, “Is *dipsuchos* (James 1:8; 4:8) a ‘Christian’ Word?”, *Biblica* 71 (1990) 489.
- ⁴⁵ Porter makes the case that the partial synonym relationship is seen in *1 Clem* 23,2–3, drawing upon Jas 1,8. Porter, “*dipsuchos*”, 486.
- ⁴⁶ δίψυχος is an exception. It is concluded that it is a Christian word first used by James. Porter, “*dipsuchos*”, 497. Since it did not become popular until the 3rd century, it is possible other NT authors would have been unaware to use it.
- ⁴⁷ Though accepting the meaning of ‘doubt’, some disagree as to the date for a new meaning. G. Dautzenberg, “διακρίνω”, *EDNT* 306.
- ⁴⁸ All LXX references are from A. Rahlfs, *Septuaginta: Id est Vetus Testamentum Graece Iuxta LXX Interpretes* (Stuttgart 1935).
- ⁴⁹ For δικάζω BDAG has ‘judge, condemn’, a clear judicial meaning.
- ⁵⁰ See also *Argonautica* 1.499 for a pass. ind. and 1.856 for a pass. part. with the same sense.
- ⁵¹ Trans. by R.B. Wright in J.H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City, NY 1983) 2.668.
- ⁵² Trans. by J.J. Collins in Charlesworth, *Pseudepigrapha*, 1.347. Greek text from *Die Oracula Sibyllina* (vol. 8 of *Die Griechischen Christlichen Schriftsteller*; Leipzig 1902).
- ⁵³ *De usu partium* 3.270.5.
- ⁵⁴ *De optima doctrina* 1.46.3.
- ⁵⁵ *Epitome doctrinae Platonicae sive didascalikos* 19.3.4
- ⁵⁶ A few of the remaining 4,000 occurrences from the 2nd–3rd centuries not displaying the sense of ‘doubt’: Plutarch, *Romulus* 15.7.3, *Publicola* 9.5.1; Alexander, *De mixtione* 231:32; and Appian, *Libyca* 506:9.
- ⁵⁷ M.W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations* (Grand Rapids 1999) 701, 187, 363 respectively.
- ⁵⁸ Clement of Alexandria, *Paedagogus* 1.4.10:3.
- ⁵⁹ Clement of Alexandria, *Stromata* 5.6.39.
- ⁶⁰ Justin Martyr, *Dialogue of Justin with Trypho the Jew* 124:2.4–5. Ὁ θεὸς ἔστι ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρίνει. Ἔως πότε κρίνετε ἀδικίαν καὶ πρόσωπα ἀμαρτωλῶν λαμβάνετε; κρίνατε ὀρφανῶ καὶ πτωχῶ καὶ ταπεινὸν καὶ πένητα δικαιώσατε.
- ⁶¹ P. Spitaler, “διακρίνεσθαι in Mt. 21:21, Mk. 11:23, Acts 10:20, Rom. 4:20, 14:23, Jas. 1:6, and Jude 22—The ‘Semantic Shift’ That Went Unnoticed by Patristic Authors”, *Novum Testamentum* 49 (2007) 2.
- ⁶² Pseudo-Zonaras under Κριτής: ἀπὸ τοῦ κρίνω, τὸ χωρίζω καὶ διακρίνω. ἐνθεν καὶ ἀκριτόμυθος, ὁ μὴ διακρίνων τὰ λεγόμενα. Notice LSJM has: χωρίζω ‘separate in thought, distinguish’; ἀκριτόμυθος ‘hard of discernment’. Pseudo-Zonaras also has under Διακρίνων: μὴ διακρίνων τὸ σῶμα τοῦ κυρίου (not discerning the body of the lord). J.A.H. Tittmann, *Iohannis Zonarae lexicon ex tribus codicibus manuscriptis* (Leipzig 1808). Also Etymologicum Magnum has διακρίνω with the list κρινῶ, κέκρικα, κέκριμαι, ἐκρίθην· κρινθείς, κρινθέντος, κρινθείην. T. Gaisford, *Etymologicum Magnum* (Oxford 1848).
- ⁶³ Ptolemaeus, *De differentia vocabulorum* (Περὶ διαφορᾶς λέξεων κατὰ στοιχείων). For χωρίζω, LSJM has ‘means to divide, separate’, and for διῆσθαι LSJM has ‘separate, set one at variance with another’.
- ⁶⁴ *Vita Euthymii* 79; 51,22–52,18; 80,9–11. Texts from Spitaler: 52,17 ὁ ἀρχιεπίσκοπος διεκρίθη λέγων; 80,9–

11 ἀναφανέντος τοῦ μοναστερίου βλέπων ἐκείνον ἐκδίδοντα ἑαυτοὸν τῇ ἐπιτοκίᾳ διακριθεὶς λέγει αὐτῷ· ἄγωμεν ὑποστρέψωμεν, ἀδελφέ.

[65](#) Spitaler, “διακρίνεσθαι”, 9–10.

[66](#) P. Spitaler, “Doubt or Dispute (Jude 9 and 22–23): Rereading a Special New Testament Meaning through the Lense of Internal Evidence”, *Biblica* 87.2 (2006) 205.

[67](#) Translations are ours.

[68](#) The ESV, NAS, CEB, NIV, RSV, LEB, HCSB, NRSV (except for Jude 1,22), and NKJV (adding Acts 10,20 and 11,12) all translate διακρίνω with some form of ‘doubt’. This is also contended for by multiple commentators: J. Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (NIGTC; Grand Rapids 2005) 853; L. Morris, *The Gospel According to Matthew* (Pillar New Testament Commentary; Grand Rapids 1992) 531; R.T. France, *The Gospel of Mark: A Commentary on the Greek Text* (NIGTC; Grand Rapids 2002) 449; J.R. Edwards, *The Gospel According to Mark* (Pillar New Testament Commentary; Grand Rapids 2002) 347; C.K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (ICC; Edinburgh 1994) 511; C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; Edinburgh 1975-1979) 248, 727; L. Morris, *The Epistle to the Romans* (Pillar New Testament Commentary; Grand Rapids 1988) 482; R. Jewett with R.D. Kotansky, *Romans: A Commentary* (Hermeneia; Minneapolis 2006) 337, 871; W. Sanday and A.C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; Edinburgh 1902) 114–15; W. Schmithals, *Der Römerbrief: Ein Kommentar* (Gütersloh 1988) 509; M. Dibelius rev. H. Greeven, *James* (Hermeneia; Philadelphia, 1975) 136; D. McCartney, *James* (Baker Exegetical Commentary on the New Testament; Grand Rapids 2009) 91, 140; P.H. Davids, *The Letters of 2 Peter and Jude* (Pillar New Testament Commentary; Grand Rapids 2006) 100; J.N.D. Kelly, *The Epistles of Peter and of Jude* (Black’s New Testament Commentary; London 1969) 288.

[69](#) Morris, *Matthew*, 531.

[70](#) Nolland, *Matthew*, 853.

[71](#) D.A. Hagner, *Matthew 14–28* (WBC 33b; Dallas 1998) 606.

[72](#) Edwards, *Mark*, 347.

[73](#) France, *Mark*, 449.

[74](#) C.A. Evans, *Mark 8:27–16:20* (WBC 34b; Dallas 2001) 189.

[75](#) J.D.G. Dunn, *Romans 9–16* (WBC 38b; Dallas 1988) 828. While Dunn says to see his comments on Rom 4,20 as proof of the rendering ‘doubt’, all he says there is “διακρίνεσθαι in the sense ‘be at odds with oneself, hesitate, doubt’, appears first in the NT (BGD)”. J.D.G. Dunn, *Romans 1–8* (WBC 38a; Dallas 1988) 220. Simply referring to the 1979 edition of a lexicon is not an argument but a citation.

[76](#) Dunn, *Romans*, 828.

[77](#) Jewett, *Romans*, 871.

[78](#) Kruse translates with ‘doubt’, but then gives his explanation with ‘unsure’. C.G. Kruse, *Paul’s Letter to the Romans* (Pillar New Testament Commentary; Grand Rapids 2012) 256.

[79](#) S.E. Porter, *The Letter to the Romans: A Linguistic and Literary Commentary* (New Testament Monographs 37; Sheffield 2015) 257.

[80](#) TLG *Commentary on Matthew* 11.14.80–85.

[81](#) TLG *Commentary on Matthew* 11.12.54–58.

[82](#) This is similar to John Chrysostom in his *Commentary on Romans* 60.640. This is exactly the way Dunn interprets the verse even though he uses ‘doubt’. Dunn, *Romans*, 828.

[83](#) TLG Theodore Mopsuestia, *Fragment of the Commentary on Romans*, p.167 line 29–33.

[84](#) Louw and Nida, *Greek-English Lexicon*, 30.108–22.

[85](#) Louw and Nida, *Greek-English Lexicon*, 56.1–38.

[86](#) See DeGraaf for the same conclusion. D. DeGraaf, “Some Doubts about Doubt: The New Testament use of ΔΙΑΚΡΙΝΩ”, *JETS* 48 (2005) 740.

[87](#) Kelly, *Peter and Jude*, 288.

[88](#) Davids, *2 Peter and Jude*, 100.

[89](#) C. Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (ICC; Edinburgh 1902) 331, 341.

[90](#) R. Bauckham, *2 Peter, Jude* (WBC 50; Dallas 1998) 115. See also T.R. Schreiner, *2 Peter, Jude* (New American Commentary; Nashville 2003) 487; P. Spitaler, “Doubt or Dispute”, 221.

[91](#) S. Laws, *The Epistle of James* (Black’s New Testament Commentary; London 1980) 56.

[92](#) P.H. Davids, *The Epistle of James: A Commentary on the Greek Text* (NIGTC; Grand Rapids 1982) 73; R.P. Martin, *James* (WBC 48; Dallas 1998) 19.

- ⁹³ D.J. Moo, *The Letter of James* (Pillar New Testament Commentary; Grand Rapids 2000) 60.
- ⁹⁴ The Oxford English Dictionary defines ‘doubt’ as a state of uncertainty or being undecided. Single-mindedness, on the other hand, is sincerity of mind and being of one aim and purpose.
- ⁹⁵ Dibelius, *James*, 79–80.
- ⁹⁶ D.J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids 1996) 862, 82; Jewett with Kotansky, *Romans*, 337; Dibelius, *James*, 80, 136; McCartney, *James*, 140.
- ⁹⁷ The proximity occurs additionally in Acts 15,9, Rom 4,20, Jas 2,4.
- ⁹⁸ M.A.K. Halliday, “Lexis as a Linguistic Level”, in Halliday, *On Grammar* (Collected Works of M.A.K. Halliday 1; ed. J.J. Webster; New York 2002) 162. As has been demonstrated, the motivation is less about collocational factors in Mark 11,23, or any linguistic features for that matter, but is driven by cross-referencing with the English translation of Matt 21,21.
- ⁹⁹ Dibelius, *James*, 136.
- ¹⁰⁰ McCartney, *James*, 140.
- ¹⁰¹ DeGraaf, “Some Doubts”, 739.
- ¹⁰² Moo, *James*, 60; Jewett with Kotansky, *Romans*, 871. Barrett further remarks the middle voice has this reflexive idea sometimes, but gives no explanation for how that is discernible. Barrett, *Acts*, 511. Also Louw-Nida and the UBS lexicons list ‘doubt’ as a meaning under the middle διακρίνομαι.
- ¹⁰³ Jewett with Kotansky, *Romans*, 871.
- ¹⁰⁴ TLG Chrysostom 60.185.10–15. See also as mentioned above Jer 15,10, *Argonautica* by Apollonius Rhodius 4.1179, Sibylline Oracles 2,94, *De usus partium* 3.270.5, etc.
- ¹⁰⁵ J.H. Moulton, *A Grammar of New Testament Greek: Prolegomena* (Edinburgh 1908) 155; C.F.D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge 1959) 24. But Winer long ago claimed there are instances where “a new meaning arises out of the middle voice”. G.B. Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis* (Edinburgh 1886) 314. While possible, Winer does not give an argument for his position. He furthermore does not contend that the new meaning arises from the reflexive nature of the middle voice. In any case, it is questionable for twenty-first century scholars to be basing significant claims on an outdated rationalistic grammar without further support.
- ¹⁰⁶ Moule, *Idiom-Book*, 24. See also Moulton, *Greek Grammar*, 1.158; A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York 1934) 804; D.B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids 1996) 414. Porter remarks that the middle voice “expresses more direct participation, specific involvement, or even some form of benefit of the subject doing the action”. S.E. Porter, *Idioms of the Greek New Testament* (Biblical Languages 1; Sheffield 1994) 67.
- ¹⁰⁷ Porter, *Romans*, 29–30.
- ¹⁰⁸ Porter, “*dipsuchos*”, 479.
- ¹⁰⁹ Porter, “*dipsuchos*”, 474.
- ¹¹⁰ D.L. Bock, *Jesus According to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids 2002) 320.
- ¹¹¹ Morris says doubt “is surely plain” in the passage, Morris, *Romans*, 212 n.93. Jewett adopts the “distinctively early Christian connotation of doubt” as in Mark 11,23, Jewett with Kotansky, *Romans*, 337. Cranfield, *Romans*, 248; Moo, *Romans*, 284–85, also simply cross-reference. Similarly Dunn, *Romans*, 220; and C.K. Barrett, *The Epistle to the Romans* (Black’s New Testament Commentary; London 1991) 91–92.
- ¹¹² The content of the promise is stated in Gen 17,4–5 as Abraham being father to a multitude of nations (πατήρ πλήθους ἐθνῶν) or in Gen 15,5 in stating that Abraham’s descendants will be as numerous as the stars. For a brief discussion, see Porter, *Romans*, 107.
- ¹¹³ Sarah responds similarly in Gen 18,12 and is confronted by God for her response. Note the same word selection in Gen 17,17 ἐγέλασεν/  and 18,12 ἐγέλασεν/ . There is a possible word play between laugh and Isaac, but it is also clear that Abraham doubted and counter proposed. See G.J. Wenham, *Genesis 16-50* (Word Biblical Commentary; Dallas 1998) 25–26. Similarly see Philo, *Names*, 178, 181–82, for the type and degree of Abraham’s doubt.
- ¹¹⁴ We find Schliesser goes too far in using the language of ‘oppose’ in argumentation. B. Schliesser, “‘Abraham did not “Doubt” in Unbelief” (Rom 4:20): Faith, Doubt, and Dispute in Paul’s Letter to the Romans”, *Journal of Theological Studies* 63.2 (2012) 492.
- ¹¹⁵ D.A. Carson, *Exegetical Fallacies* (Grand Rapids 1996) 38.

The Epistle to the Hebrews: Textual Variation and Philological Considerations¹

J. K. ELLIOTT

Following general remarks directed to Professor Antonio Piñero, the article discusses five text-critical variants in the Greek of the Epistle to the Hebrews. These are at Heb. 2:9, 4:2; 11:11,37; 12:3.

Keywords: Textual criticism, Greek New Testament, The Epistle to the Hebrews, Thoroughgoing Eclecticism.

It is a pleasure to be able to offer this small contribution to honour Antonio Piñero, with whom I have had a long-standing and fruitful contact that includes our collaboration in the journal *Filología Neotestamentaria*, meetings of Studiorum Novi Testamenti Societas, my visit to the Complutensian University's *Cursos de Verano* in 1991 in Almería and my seeing him at home in Sanlúcar de Barrameda. Antonio has been a personable ambassador for Biblical Studies for many years, not only in the confines of academia but more recently in the popular media. For all his achievements we salute him. My essay here follows his prime academic pursuit, New Testament philology, by looking at five variation units in one distinctive Greek book, the Epistle to the Hebrews, where investigations into the author's language may help resolve the variants. The respected New Testament introductory manual written by him and Jesús Peláez and published in 1995, *El Nuevo Testamento. Introducción al estudio de los primeros escritos cristianos*, rightly devotes many pages to the language of the New Testament, although when they discuss thoroughgoing textual criticism they hesitate to rely predominantly on internal criteria when resolving variants. I trust that the arguments to follow below may help him change his mind on this! [p. 71/194]

1. Introduction

Although the so-called Epistle to the Hebrews ends as if it were indeed a letter (and, traditionally, this book has been so described), it may more accurately be seen as an anonymous homily. The circumstances of its composition and authorship are obscure. In

the early collections of New Testament texts in Greek and Latin manuscripts it has conventionally been included among the Pauline (and Deutero-Pauline) letters. The Authorised Version of the Bible in English (the King James Version) even calls it in its heading “The Epistle of Paul the Apostle to the Hebrews”. It is nothing of the kind. Language, style and authorship are not Pauline.

Instead, we have here a writing by an unknown author and one from whom we have no other composition. Thus, for text-critical purposes, if we are to appeal to an author’s characteristic language and style to help resolve a variant based on consistency of usage, then our search here must be restricted initially to only the thirteen chapters of Hebrews and nothing else – and certainly not to the Pauline letters in particular².

The style of Hebrews is ponderous and often obscure. The distinctiveness of its style is referred to by Piñero and Peláez in their comprehensive introduction to the New Testament. As a consequence of the unique features of the language in this ‘Epistle’, many of its textual variants reveal how the early copyists had problems interpreting the original; they often had to make changes to the text to clarify its meaning. Primitive conjectures are relatively frequent. Among the five *v.ll.* discussed below (at Heb 2:9; 4:2; 11:11; 11:37; 12:3) several reveal the exegetical consequences of the changes. In some instances the earliest recoverable text, the *Ausgangstext*, may be the more difficult reading.

2. Heb 2:9

χωρίς 0243 424^c 1739* Lvg (mss.) Syr^m(mss.) Eastern and Western Fathers e.g. Augustine, Theodore, Theodoret, Ps-Oec, Theophylact, Fulgentius, Vigilius and mss. known to Jerome and to Origen

χαριτι *cett.*

This is one of the most intriguing and best-known variants in Hebrews. It is, understandably, often dealt with in terms of its meaning in the context and the influence of Nestorianism (in which Christ’s divine nature had no share in his death) and, earlier, of Gnosticism (in which [p. 72/194] Jesus’ divinity left him prior to his death). Those movements are often invoked, either with a claim that they were originally responsible for introducing χωρίς or that by adopting and using an original χωρίς they lent it unwarranted meanings and that, in order to avoid those alleged misrepresentations, scribes changed the text to the bland and inoffensive χαριτι. Occasionally, one may see in commentaries the suggestion that one word may have been accidentally replaced by the other, given the similarity in appearance of the two words, especially in majuscule lettering: ΧΩΡΙΣ/ ΧΑΡΙΤΙ; whether that is likely or not, the direction of change is not obvious and thus such an observation does not help us state which word is original and which secondary.

Χωρίς is likely to be original. Its apparent difficulty may have made it suspect, but, in its context it is entirely expected and appropriate. The meaning seems to be that Christ

tasted death and in that state was without God. Hebrews' view of the Passion may be seen at 2:18; 4:15; 5:7ff.; 12:2; 13:12f.. Sheol is a realm outside God's control (see Isa 38:18; Ps 6:5). The theology befits the cry of dereliction from the cross from Ps 22:1 when Jesus saw that at point of death he was abandoned by God. It tallies with a citation from Psalm 22 in this context when Heb 2:12 quotes the opening words from the second half of this composite Psalm. Also see Heb 2:13 where Isa 8:17 is quoted; its full verse also explains the meaning of separation from God ("... God is hiding his face from the house of Jacob"). A subsidiary argument is that the text with *χωρίς* may imply that in death Christ's action was *υπερ παντος* "apart from God that is", but this seems banal and unnecessary.

Several commentators are apparently willing to accept this reading and use the old maxim *difficilior lectio potior* but pull back from it by claiming that it is but weakly supported in the manuscripts. Few manuscripts there may indeed be, but the rich patristic support should not allow the reading to be dubbed 'weak'.

F.F. Bruce³, attempting to have his cake and eat it, argued that *χωρίς Θεου* was indeed altered by scribes to *χαριτι Θεου* but that it was never part of Hebrews, being a marginal gloss that was at one time accidentally incorporated into the text. Its original note was there to explain that *παντα* in v. 8 needed qualification (i.e. 'everything, that is to say, apart from God himself'), but such a qualification is just as unnecessary with *παντα* as it is with *υπερ παντος* as we suggested above. So, for Bruce the conjecture is that *neither* expression is original. That seems unnecessarily [p. 73/194] complicated, even though he is right to say the text without either expression makes sense. However, there are no manuscripts without either *χωρίς* or *χαριτι*.

In 1972 I explored another, and more profitable, line of enquiry, one which Antonio would approve of⁴. This was to use the author's style and his usage of these two words. It is an approach I stand by forty years on. *Χαρις* occurs about one hundred times in the New Testament, eight of this total are in Hebrews. It is normally followed by an *arthrous* noun – especially the *nomina sacra* as dependent genitives, cf. Heb 12:15. Elsewhere in the New Testament, we note that Paul uses *η χαρις του κυριου/θεου* some thirty-four times⁵. *Χωρίς* occurs thirteen times in Hebrews out of a New Testament total of twenty eight. There it is followed by an *anarthrous* noun in all places but two⁶. Zuntz⁷ argued that *χαρις* was 'preposterous' at Heb 2:9.

These statistics confirm the probability that *χωρίς* is original at Heb 2:9 –it fits the context and agrees with the author's linguistic usage.

3. Heb 4:2

συγκεκρασμενος & Lvt (b d) Lvg (Clem)

συγκεκ(ε)ρα(σ)μενους P¹³ P⁴⁶ A B C D Maj. (Whether the second epsilon and/or second sigma are included or not makes no difference to the meaning.)

In addition to this variation unit we ought also note the following v.//. in the verse:

των ακουσαντων D* 104 1505
τοις ακουσθεισαν⁸ 1912
τοις ακουσασιν *cett*

The context shows a contrast between the Israelites in the wilderness and the Christians at the time Hebrews was composed. The singular [p. 74/194] συγκεκρασμενος in concord with λογος implies that the message the ancient Israelites heard did not benefit them because it (i.e. God's word) did not meet with faith in the hearers. The plural indicates that there were some in the wilderness community who did not have the same faith as others at that time, raising the questions: Who were a) the ones who heard the Gospel? and b) those with whom they were not united?

Metzger in his *Commentary*⁹ says that –ους is the more difficult reading that explains the others.

Zuntz¹⁰ takes –ους to be original, albeit a primitive corruption and –ος to be a conjectural emendation, as too is the *v.l.* των ακουσαντων which makes sense only if –ος is read. Note that κ and D differ in the ways that they adapt the original.

A subordinate point is palaeographical: – εκεινΟΥΣ μη precedes συγκ- and this proximity could have caused the change from an original –ος.

A decision about what to print as the *Ausgangstext* is difficult to reach.

4. Heb 11:11

Exegesis is affected by our choice of reading here. The main variants are:

αυτη Σαρρα στειρα P⁴⁶ D* Ψ
αυτη Σαρρα P¹³ κ A D² Maj
αυτη Σαρρα στειρα ουσα P 104 365 2127
αυτη Σαρρα η στειρα D¹ 1739 1881

Also see

a) ελαβεν + εις το τεκνωσαι D* P 81 Lvt(b) Lvg (mss.)
b) ηλικιας ετεκεν ² κ D² K L P Maj
c) ηλικιας P^{13vid} P⁴⁶ κ * A D*

One assumes, probably naively, that all authors wrote clearly and with sense. That need not be true. Και αυτη Σαρρα (στειρα) may well be original although it fits into the sentence only with difficulty. Σαρρα (as a nominative) makes an unlikely subject of the sentence. Abraham [p. 75/194] is the most likely subject of this and surrounding sentences. Here he is clearly said to be the one with the ability to procreate despite his age. Attempts to make the euphemism δυναμιν εις καταβολην σπερματος apply to Sarah are unnatural and strained. The words cannot mean that Sarah was 'enabled to

conceive'¹¹. The variant adding *ετεκεν* is likely to be secondary to imply Sarah is the subject of the clause. The reading + *εις το τεκνωσαι* likewise is intended to make Sarah the subject of the sentence. The variants adding *η* and *ουσα* are secondary to improve the flow of the sentence.

Και αυτη Σαρρα στειρα is unlikely to be a gloss¹²; it is, rather, a clumsy circumstantial clause (a *Zustandssatz*¹³) or dative of accompaniment i.e. a *dativus commodi* (iota subscripts were not always written in manuscripts) giving the parenthesis “together with (the barren) Sarah” in a sentence that shows how *Abraham*’s faith was rewarded.

The omission of *στειρα* may have been due to homoioteleuton: *σαρΡΑστειΡΑ*.

Therefore, read *και αυτη Σαρρα* as a parenthesis within a sentence that maintains Abraham as the subject of vv. 8-12.

5. Heb 11:37

Nouns in lists are often subject to textual change. On the one side, vigorously inventive scribes may have been tempted to increase the elements in the list; on the other side, lazy and careless copyists may have removed words accidentally. In most cases the omission once made would not have been readily detectable. Shuffling the order of the words in a list is also a common cause of differences between manuscripts. Such rearrangements may be deliberate in order to place words into a particular sequence, perhaps in order to reach a good climax, or may be accidental where the scribe committed a string of words to memory but wrote them down in a new order.

Here at Heb 11:37 we find the following variants:

επισθησαν P⁴⁶ 1241 *syp* Eus
επειρασθησαν 0150 Lvg(mss.)
επισθησαν επ(ε)ιρασθησαν P^{13vid} D¹ K 104 365 Maj
επιρασθησαν επιρασθησαν D* [p. 76/194]
επειρασθησαν επισθησαν ⋈ L P 048 33 81 326 1505
επρησθησαν επειρασθησαν Ψ^{vid} 1923

Misreading, haplography and dittography may all be invoked to explain these variants. The itacistic reading of D*, *επιρασθησαν επιρασθησαν*, is a clear instance of dittography. *επρησθησαν* by Ψ^{vid} 1923 may be a legitimate reading (‘they were burnt’) or, as in P^{13vid} Maj, an itacistic spelling of *επισθησαν*. Metzger, *Commentary ad loc.* lists a large number of ingenious conjectures by scholars who adapted the apparently incongruous longer reading that includes *επειρασθησαν*.

In a sequence that begins by listing capital punishments the apparent inappropriateness of the middle of *πειραω* may have caused its deletion. That favours its originality. However, its differing locations (in, say, ⋈ compared with Maj) could suggest secondariness – fluctuating positions are often a sign of unoriginality. Zuntz¹⁴ considered *επειρασθησαν* a ‘corrupt dittography’.

Thus we have two opposing yet plausible conclusions. On balance, I would accept the longer reading, i.e. include *ἐπειρασθῆσαν*, but without a clear reason to place it either before or after *ἐπரிσθῆσαν*.

6. Heb 12:3

The variants are:

αυτον D² K L Ψ* Maj
εαυτον A P 104 326 1241
αυτους P¹³ P⁴⁶ 28 Ψ^c 33 81 1739*
εαυτους 8* D*

Insofar as many manuscripts do not carry breathings or accents, *αυτον*/ *αυτους* could imply a rough or smooth breathing, the rough being an accepted alternative spelling of the reflexive.

Again, these *v.ll.* concern exegesis. Should the sentence read: “Consider him who endured such hostility against himself from sinners” or “Consider him who endured such hostility from sinners against them(selves)?” The latter raises the question whether sinners injure them(selves)?¹⁵

Metzger’s *Commentary ad loc.* betrays its weakness by arguing that the majority of the UBS committee accepted the singular as the ‘least inadequately’ supported reading! [p. 77/194]

According to Zuntz¹⁶, the plural is meaningless and a ‘primitive corruption’ but, as this is the more difficult of the readings, may we not apply the maxim *praestat lectio ardua*?

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¹ Originally published in the Festschrift edited by Israel Muñoz and Jesús Peláez, *IN MARI VIA TUA. Studia Philologica in honour of Antonio Piñero*, Ediciones El Almendro Córdoba, 2016, 447-454.

² Obviously, as with all New Testament writings, we are at liberty to consult the language and style of the entire corpus as well as consulting Hellenistic writings more generally.

³ “Textual Problems in the Epistle to the Hebrews”, in D.A. Black (ed.), *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee* (Winona Lake 1992) 27-39.

⁴ J. K. Elliott, “When Jesus was Apart from God” *ExpTim* 83 (1972) 339-341.

⁵ 1Cor 15:10a and 2Cor 1:12 are exceptions but the differences may be explained. At 1Cor 15:10a for rhetorical reasons the anarthrous form may have been influenced by the threefold use of *χαρις* in the verse, and at 2Cor 1:12 parallelism to *ἐν σοφίᾳ σαρκικῇ* may have exerted an influence.

- ⁶ The exceptions (at 2Cor 11:28; Philm 14) may again be explained. In 2Cor 11:28 τὸν is used pronominally and at Philm 14 the normal usage has been affected by the presence of possessives in the attributive position.
- ⁷ G. Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London 1953) 34.
- ⁸ The *v.l.* is in NA27 but not included in NA28.
- ⁹ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart 21994).
- ¹⁰ Zuntz, *The Text of the Epistles*, 16.
- ¹¹ See M. Black, *An Aramaic Approach to the Gospels and Acts* (Oxford 31967) 83-89.
- ¹² As Zuntz implies, *The Text of the Epistles*, 16.
- ¹³ See K. Beyer, *Semitische Syntax im Neuen Testament* (Göttingen 1961).
- ¹⁴ Zuntz, *The Text of the Epistles*, 47.
- ¹⁵ The pronoun is not even translated in the Revised English Bible of 1989.
- ¹⁶ Zuntz, *The Text of the Epistles*, 120.

Notes on the Translation of Hebrews 6,1

DAVID A. BLACK¹

This essay investigates the translation of the verb *φερώμεθα* in Hebrews 6,1. Most translators interpret this as meaning something like, “Let us go on,” or “Let us press on.” Four considerations constrain us to interpret this word somewhat differently: (1) the use of the lexeme *φέρω*, (2) the fact that the verb is in the non-active form, (3) the verbal aspect of the present tense, and (4) the possibility that the author is using a metaphor. These four considerations suggest that the author is drawing on a nautical metaphor, in which, just as a ship is borne along by the power of the wind, the readers are to continue to allow the Holy Spirit to carry them along to maturity in their Christian faith. We can therefore draw from this passage that progress in the Christian life is both required and enabled.

Keywords: Hebrews. Lexicography. Metaphor. Bible Translation.

1. Introduction

This essay invites the reader into the intriguing world of New Testament lexicography. The honoree of this Festschrift is, of course, well-known for his contributions to this essential field of study. My “test case,” if you will, is the letter to the Hebrews. The unique style of this epistle has been noted for generations, and here I should like to offer a brief study of one of the most interesting aspects of style and lexicography in this superb epistle, namely the translation of *φερώμεθα* in Heb 6,1. The emphasis in Hebrews on persistent faith is notable. How then does the author use this particular lexical-syntactical form to advance the argument of the letter? I well recall posing this question to myself as I was producing the base translation for the *International Standard Version* New Testament many years ago. The rendering we ended up with varied considerably from the standard versions already in use among English speakers in the Western World. How and why we derived our rendering is the focus of this study. [p. 79/194]

To begin with, it may be helpful to review the translation of *φερώμεθα* in Heb 6,1 in a few major translations, both English and otherwise. I have highlighted in bold type the words in question.

KJV: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

ASV: Wherefore leaving the doctrine of the first principles of Christ, let us press

on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,

AMP: Therefore let us go on and get past the elementary stage in the teachings *and* doctrine of Christ (the Messiah), advancing steadily toward the completeness *and* perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance *and* abandonment of dead works (dead formalism) and of the faith [by which you turned] to God,

CEB: So let's press on to maturity, by moving on from the basics about Christ's word. Let's not lay a foundation of turning away from dead works, of faith in God,

CEV: We must try to become mature and start thinking about more than just the basic things we were taught about Christ. We shouldn't need to keep talking about why we ought to turn from deeds that bring death and why we ought to have faith in God.

DAR: Wherefore, leaving the word of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of repentance from dead works and faith in God,

ESV: Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

GW: With this in mind, we should stop going over the elementary truths about Christ and move on to topics for more mature people. We shouldn't repeat the basics about turning away from the useless things we did and the basics about faith in God.

GNT: Let us go forward, then, to mature teaching and leave behind us the first lessons of the Christian message. We should not lay again the foundation of turning away from useless works and believing in God;

HCSB: Therefore, leaving the elementary message about the Messiah, let us go on to maturity, not laying again the foundation of repentance from dead works, faith in God,

JUB: Therefore, leaving now the word of the beginning of the establishment of the Christ, let us go on unto perfection, not laying again the foundation of repentance from works of death, and of faith in God,

TLB: Let us stop going over the same old ground again and again, always teaching those first lessons about Christ. Let us go on instead to other things [p. 80/194] and become mature in our understanding, as strong Christians ought to be. Surely we don't need to speak further about the foolishness of trying to be saved by being good, or about the necessity of faith in God;

LSG: C'est pourquoi, laissant les éléments de la parole de Christ, tendons à ce qui est parfait, sans poser de nouveau le fondement du renoncement aux oeuvres mortes,

RVR1960: Por tanto, dejando ya los rudimentos de la doctrina de Cristo, vamos adelante a la perfección; no echando otra vez el fundamento del arrepentimiento de obras muertas, de la fe en Dios,

LBLA: Por tanto, dejando las enseñanzas elementales acerca de Cristo, avancemos

hacia la madurez, no echando otra vez el fundamento del arrepentimiento de obras muertas y de la fe hacia Dios,

LUTH1545: Darum wollen wir die Lehre vom Anfang christlichen Lebens jetzt lassen und zur Vollkommenheit fahren, nicht abermals Grund legen von Buße der toten Werke, vom Glauben an Gott,

SCH2000: Darum wollen wir die Anfangsgründe des Wortes von Christus lassen und zur vollen Reife übergehen, wobei wir nicht nochmals den Grund legen mit der Buße von toten Werken und dem Glauben an Gott,

VUL: quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacentes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum

HTB: Daarom is het niet goed telkens weer terug te gaan naar wat wij in het begin over Christus hebben geleerd. Wij moeten verder gaan en volwassen christenen worden. Het heeft weinig zin er nog eens over te beginnen dat wij niet gered worden door goed te doen, maar door in God te geloven.

ARC: Pelo que, deixando os rudimentos da doutrina de Cristo, prossigamos até a perfeição, não lançando de novo o fundamento do arrependimento de obras mortas e de fé em Deus,

It is immediately obvious that the translators who produced these renderings of *φερώμεθα* understood the term to mean something like “Let us go on” or “Let us press on”. A major exception is the Vulgate (*feramur*), and it is this rendering that may well hold the key to a better understanding of what the author of Hebrews meant. There are at least four questions we could ask ourselves at this point: 1) What should we make of the author’s use of the lexeme *φέρω* in this verse? 2) Is the fact that *φερώμεθα* is non-active in form significant, and if so, how? 3) Does verbal aspect play a role in our understanding of the term? 4) And finally, is the author perhaps using a metaphor here that we might miss if we render the expression “Let us go/press on”?

1) The first question, of course, is one of pure lexicography. Why would an author pick this particular lexeme in this particular passage? Of course, we [p. 81/194] can sometimes attach greater importance to lexicography than it merits. In my book *Using New Testament Greek in Ministry*, I have argued that lexical analysis is but one of ten steps involved in moving from text to sermon/teaching outline². Lexicography is indeed important, but it is the “handmaiden and not the queen” of biblical interpretation. That said, what shall we make of the use of *φέρω* here? BDAG offers several definitions of the term, but this one leads the pack: “to bear or carry from one place to another.” The question we must ask ourselves is: Should we attempt to maintain this basic gloss of “carry” as we translate *φερώμεθα*? We cannot answer this question until we have addressed several other matters. To these we now turn.

2) In the second place, we need to ask ourselves why the verb is used here in a non-active form. Being non-active implies two options: The verb can either be

middle, or it can be passive. I suppose a third option also exists in which we might see the verb as being non-active in form but active in function (traditionally called a deponent verb). Which function is in view here is largely a matter of context and usage. I suggest that the passive sense may well be the correct one here³.

3) Thirdly, what about verbal aspect? The verb, of course, is in the subjunctive mood and is used as a command (the so-called “hortatory subjunctive”). In English, one must normally supply the words “Let us” to render this construction understandably. But in addition to mood, one must also take into consideration tense, and here the tense of φερώμεθα is clearly present. There are numerous suggestions today as to what this might mean. Indeed, the whole topic of verbal aspect continues to be discussed and debated in scholarly circles. My own views are given in my book *Learn to Read New Testament Greek* and in its companion volume *Linguistics for Students of New Testament Greek*⁴. I would argue that the present tense implies what I call “imperfective aspect,” that is, action as viewed by the author as a process. The overall idea is one of continuing to do something, or doing it habitually. Hence one could argue that here the author is issuing more than a mere command that the readers “do” something. They are to “keep on doing it” or “continue to do it” or even “do it as a pattern of life”. This signals one of the main themes of the epistle, namely perseverance in the faith in the face of obstacles and suffering. The readers of Hebrews cannot stop with a mere [p. 82/194] introduction to their faith. They are to persevere in the hopes of becoming “complete” or “perfected” in their faith. Such perseverance is absolutely necessary. They are not to forget what lies behind them, of course. The foundation was necessary. But a foundation exists for only reason, and that is to build a superstructure on it. Hence the author is adamant that the readers make progress in holiness.

4) But is this a matter of their own self-effort, or a matter of being borne along by a power outside of themselves? And that indeed is our final question – does the author here employ, as it were, a metaphor, and a nautical one at that? My own conclusion, as I was translating the *International Standard Version* New Testament, was yes. It has often been said that context is key, and the context of the book of Hebrews is indeed a helpful clue as to how one should translate φερώμεθα in 6,1. Let us examine two examples from chapter 13.

The first example is found in 13,9. Here the author uses a compound of φέρω to warn the audience not to be “carried away” (παραφέρεσθε) by all sorts of strange teachings. Christians may welcome strangers (13,2), but they may not welcome strange doctrines! Ostensibly, the danger facing the readers is that of being drawn away from the truth by means of doctrines that originated from outside the apostolic tradition. For our purposes, the question of whether these teachings are Jewish or Gentile in nature does not matter. The reference is generalized. But one thing is clear: The verb παραφέρεσθε is here to be understood as a passive (and not middle) voice verb.

The second example is found in 13,13. Here the author employs the participle

φέροντες in arguing that believers are to be prepared to go outside the camp, that is, renounce ease and wealth in order to suffer with the people of God, following the example of Christ. This involves, says our author, “bearing [φέροντες] his reproach”. Again, the word the author uses is the normal word for “carrying” or “bearing” (φέρω), though this time it is used in the active voice.

If we now turn to examples outside of Hebrews, we find that many uses of φέρω parallel these statements in Hebrews. I have included a complete list of New Testament occurrences of φέρω in the non-active voices in an appendix, so let me here just mention three examples. To begin with, in 2Pet 1,21 we find a famous use of the passive of φέρω in describing the work of divine inspiration. The Holy Spirit inspired holy men to speak and write while they were being “carried along” (φερόμενοι) by the Spirit himself. They were “borne along” as it were by a mighty wind.

Then there are two examples in Acts 27,15.17. Here again we find φέρω in the passive voice. In Acts 27,15 we read that Paul and his companions were “carried along” (ἐφερόμεθα) by the wind as they sailed. [p. 83/194] Then, in 27,17, we read that the sailors “lowered the sail and were carried along (ἐφέροντο) by the wind”. This operation is technically called “lying to”. I recall having to do this while sailing with a friend from the island of Maui to the island of Oahu on a 35-foot yacht. Our sailing craft was carried wherever the wind and the waves decided to take it. Now, this use of the verb φέρω in sailing contexts raises a question: Could the author of Hebrews be employing a common nautical metaphor in 6,1? Elsewhere I have shown that the author delights in using metaphors to make a point. These metaphors include (but are not limited to) word pictures drawn from agriculture, architecture, athletics, and, of course, marine travel. Metaphor was a valuable way of communicating ideas with those who were familiar with such word pictures. In fact, in Heb 2,1 the author has already made effective use of a nautical metaphor when he warns the readers against “drifting away” from one’s proper course. Instead, they are to “hold fast”, that is, anchor themselves to what they have heard.

Based on the above discussion, I am prepared to make the bold assertion that in Heb 6,1 the author of Hebrews uses a metaphor drawn from the world of sailing. It is a graphic word picture indeed. Not only are the readers exhorted to leave the basics of their faith behind; they are to “raise their sails” as it were and allow the Holy Spirit to carry them along to maturity in their Christian faith. The author is quite certain that this can be done because progress ultimately does not depend on human effort but on divine supply. In Hebrews, God is the one “for whom all things and through whom all things exist”, and so the author is able to write a mere two verses later (6,3), “And this we will do, *if God permits*”. Hebrews assumes that progress in the faith is not only required but enabled, as chapter 8 clearly shows (the New Covenant proves it). The shift from the old life to the new one in Christ has begun, but God’s promises have not yet been fully realized. Yet under the New Covenant, God himself intervenes to deal actively and decisively with sin through the death of his Son on the cross.

If we are correct that the author employs a nautical metaphor in 6,1, how might we

translate the text, taking into consideration not only the lexeme φέρω but also the voice (passive) and aspect (imperfective)? Here is how I originally rendered the text in the *International Standard Version* New Testament:

Therefore, leaving behind the elementary teachings about Christ, let us continue to be carried along to maturity, not laying again a foundation of [p. 84/194] repentance from dead actions, faith toward God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do, if God permits.

In conclusion, the paradox of the Christian life is that progress in the faith is no less enabled than it is required. It is through the New Covenant that Christians are “carried along” to maturity, as if they were being borne up by the Holy Spirit himself. The author of Hebrews recognizes God’s role in bringing sons to glory, for nothing can be accomplished in the ultimate sense unless God is in it. In short, the author’s statement in Heb 6,1-3 is designed to provoke a sluggish audience to greater commitment to make genuine progress – progress that presumably will occur, but only “if God wills”. True religion, then, is not a matter of self-effort. If one is truly yielded to the leading of the Holy Spirit of God, all the rest will follow as a matter of course.

Appendix: The verb φέρω in the non-active voices in the New Testament

	• SBLGNT	• English Standard Version
Matt 11,28	Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.	Come to me, all who labor and are heavy laden, and I will give you rest.
Matt 12,22	Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.	Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw.
Matt 14,11	καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.	and his head was brought on a platter and given to the girl, and she brought it to her mother.
Matt 18,24	ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.	When he began to settle, one was brought to him who owed him ten thousand talents.
Matt 19,13	Τότε προσηνέχθησαν αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύχεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people,

Luke 1,1	Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,	Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, [p. 85/194]
Luke 16,22	ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.	The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,
Luke 24,51	καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν [καὶ ἀνεφέρετο εἰς τὸν οὐρανόν].	While he blessed them, he parted from them and was carried up into heaven.
Acts 2,2	καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι,	And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.
Acts 13,49	διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.	And the word of the Lord was spreading throughout the whole region.
Acts 19,12	ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.	so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.
Acts 20,9	καθεζόμενος δέ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἦρθη νεκρός.	And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead.
Acts 21,3	ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.	When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo.

Acts 21,26	τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.	Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.
Acts 27,15	συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα.	And when the ship was caught and could not face the wind, we gave way to it and were driven along.
Acts 27,17	ἦν ἄραντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.	After hoisting it up, they used supports to undergird the ship. Then, fearing that they would run aground on the Syrtis, they lowered the gear, and thus they were driven along.
Acts 27,27	Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν.	When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were nearing land.
Rom 4,21	καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι.	fully convinced that God was able to do what he had promised. [p. 86/194]
Rom 14,5	Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω·	One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.
Eph 4,14	ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης,	so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.
Col 1,6	τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ	which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the

	ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·	you heard it and understood the grace of God in truth,
Col 4,12	ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.	Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God.
2 Tim 4,17	ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.	But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.
Heb 6,1	Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,	Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,
Heb 9,9	ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,	(which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,
Heb 9,16	ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·	For where a will is involved, the death of the one who made it must be established.
Heb 9,28	οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.	so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.
Heb 10,2	ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους;	Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?

Heb 10,8	προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,	neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law),
Heb 12,7	εἰς παιδείαν ὑπομένετε· ὥς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;	It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? [p. 87/194]
Heb 13,9	διδασκαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.	Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them.
Heb 13,11	ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς·	For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.
1 Pet 1,13	Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως, ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.	Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.
2 Pet 1,17	λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα—	For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,”
2 Pet 1,18	καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.	we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.
2 Pet 1,21	οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις	For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. These are hidden reefs at your

Jude 12

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις
ὕμῶν σπιλάδες συνευωχούμενοι,
ἀφόβως ἑαυτοὺς ποιμαίνοντες,
νεφέλαι ἄνυδροι ὑπὸ ἀνέμων
παραφερόμεναι, δένδρα
φθινοπωρινὰ ἄκαρπα δις
ἀποθανόντα ἐκριζωθέντα,

These are hidden reefs at your
love feasts, as they feast with you
without fear, shepherds feeding
themselves; waterless clouds,
swept along by winds; fruitless
trees in late autumn, twice dead,
uprooted;

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¹ Originally published in the Festschrift edited by Israel Muñoz and Jesús Peláez, *IN MARI VIA TUA. Studia Philologica in honour of Antonio Piñero*, Ediciones El Almendro Córdoba, 2016, 455-466.

² D.A. Black, *Using New Testament Greek in Ministry* (Grand Rapids 1993) 63-89.

³ D.L. Allen, *Hebrews*, NAC 35 (Nashville 2010) 340, writes: “The verb may be construed in the middle voice in the sense of ‘to bring oneself forward’, but most likely it should be taken as passive, suggesting God as the one who moves the readers along to the desired goal”. P.T. O’Brien, *The Letter to the Hebrews* (Grand Rapids 2010) 212, translates “[Let us] be taken forward to maturity”.

⁴ D.A. Black, *Learn to Read New Testament Greek* (Nashville 32009) 13-15; D.A. Black, *Linguistics for Students of New Testament Greek* (Grand Rapids 22000) 84.

⁵ D.A. Black, “Literary Artistry in the Epistle to the Hebrews”, *FilNeot* 7 (1994) 43-52.

⁶ G.L. Cockerill, *The Epistle to the Hebrews* (Grand Rapids 2012) 262, notes: “The pastor desires that they allow themselves to be moved by the power of God through a proper appropriation of Christ’s high priestly ministry”.

Incomplete truth and its consequences: A clarification of the Manuscript evidence regarding 2 Corinthians 1:6-7

MAURICE A. ROBINSON¹

From then-unpublished data in 1987, Kurt Aland declared 2Cor 1:6-7 to contain 52 variant forms among the MSS pertaining to the Byzantine Textform, most of these “consisting of several words.” Aland thereby refuted Donald Brake’s claim of high stability for the Byzantine Textform with only “extremely few and trivial” variants. Subsequent writers — particularly Daniel Wallace and W. Edward Glenny — expanded upon Aland’s claim in challenging the basic Byzantine uniformity in this variant unit. Once the full collation data for this passage appeared in *Text und Textwert* 1991, however, the data revealed a high degree of misinterpretation by all parties, including Aland himself. Yet no correction of such misinterpretation has yet appeared in print: rather, the earlier misstatements continue to be cited, even though demonstrably erroneous. The present article corrects those misstatements and misinterpretations by presenting the actual state of external evidence for this variant unit.

Keywords: Aland, Wallace, textual criticism, 2Corinthians.

“The scribes, are, ninety per cent., careful and honest.”
- Herman C. Hoskier

The History underlying the Present Discussion

This paper concerns various comments made regarding the textual evidence for the variant unit 2 Corinthians 1:6-7 as contrasted with the actual state of the textual data from 1987 to the present. The issue of the originality of any particular form of the text is *not* under consideration.

The Catalyst: Donald Brake (1970)

The young seminarian, Donald L. Brake (now Academic Dean emeritus of Multnomah Biblical Seminary) in 1970 wrote a master’s thesis on [p. 89/194] “The Doctrine of the Preservation of the Scriptures.”² Five years later, a condensed version of Brake’s thesis was published among the collected essays in David Otis Fuller’s volume, *Counterfeit or Genuine? Mark 16? John 8?*³ Brake’s thesis did *not* deal with either of Fuller’s two title

passages, nor did Brake mention the current focus passage of the present discussion. Brake simply defended a view of textual preservation that he considered to be consistent with the claims of biblical inerrancy.⁴ However, Brake did advocate strongly Zane Hodges' "majority text" position over that espoused by modern eclectic textual critics.⁵ It was this particular emphasis that served as the catalyst for subsequent discussion.

One might suspect that a relatively obscure master's thesis published in a non-technical volume of essays would cause no significant reaction from professional scholars of modern textual criticism. This particularly should have been the case when the editor of that volume was regarded as a fringe leader of the so-called "KJV-only" position. But — twelve years after publication — reaction it drew, and that from one of the most significant modern textual critics, Kurt Aland.

The Response: Kurt Aland (1987)

Kurt Aland's article, "The Text of the Church,"⁶ was written as a frontal assault against claims made by so-called "majority text" proponents.⁷ [p. 90/194] Although Aland's primary target was the majority text claims of Zane Hodges and Wilbur Pickering, Aland selected certain of Brake's comments as an illustrative example.⁸ Aland begins his comments thus:⁹

The 1970 Master's dissertation [*sic*] by Brake states, for example (p. 210):

If one would compare the texts of Nestle, Westcott and Hort, Tischendorf, Merk, and the American Bible Society, the variants would be overwhelming.

Actually, a comparison of all the editions since Tischendorf which have been of any importance or have enjoyed a significant measure of distribution will show that 4,999 of the total 7,947 verses of the New Testament (62.9%) are completely without any textual variants.¹⁰

Aland here diverts the issue, since Brake addressed the number of *existing variants*, and not variant-free verses. The Nestle-Aland apparatus in recent editions¹¹ displays approximately 10,000 variant readings, and Aland's own data demonstrate that more than one-third of all NT verses *do* have some degree of variation. Brake therefore was not incorrect in his assessment.

Having set the stage, Aland then addressed another of Brake's comments, introducing the subject of the present essay:¹²

Brake further claims (p. 211) that [p. 91/194]

Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition.

At the Institute for New Testament Textual Research there are collations which have been developed for determining the textual character and value of Greek

manuscripts. These are normally limited to very brief test passages, but in the pauline [*sic*] letters, e. g., at 2 Cor 1:6-7a, due to the peculiarities of the text, a longer unit was collated comprising 5 lines of the Nestle text. The total number of variants discovered within the Majority text in this passage was 52, most consisting of several words.

The manuscript collations to which Aland referred concern the approximately 1000 test-passages (*Teststellen*) scattered throughout the Greek New Testament, later to be published in the *Text und Textwert* series, covering almost all the books of the New Testament.¹³ However, when Aland's "Text of the Church" article appeared in 1987, only the volume covering the General Epistles had been published, leaving Aland's claim regarding 2Cor 1:6-7 incapable of verification at that time.¹⁴

Aland of course specifically cited these then-unpublished collation data in order to refute Brake.¹⁵ Brake had stated that the variants found among the MSS comprising the *Receptus* type of text (by which Brake [p. 92/194] meant the Byzantine or "majority text")¹⁶ "are extremely few and trivial," thus indicating the "highly stable" nature of this particular texttype.¹⁷ Aland claimed that this was not the case, but that the Institute's collations covering the extended two-verse portion of text in 2Cor 1:6-7a demonstrated the utter *instability* of the Byzantine or "majority" text, given that the Byzantine manuscripts in that location reflected 52 variant readings within a short stretch of text. Aland further suggested that these variations were non-trivial, since most of them consist "of several words." With no possibility of verification at that time, even the best-informed 1987 (or 1989) reader would have to choose between Aland's "expert" testimony versus Brake's "mere youth" in this matter. Given such parameters, there would be no question whose testimony might be preferred. It therefore comes as no surprise to find subsequent evangelical writers siding with Aland over Brake.

The Initial Follow-up: Wilbur Pickering (1989)

In 1989, as president of the fledgling "Majority Text Society," Wilbur Pickering distributed to the members of that organization a critique of certain aspects of Aland's "Text of the Church" essay.¹⁸ While Pickering provided a satisfactory rebuttal to most of Aland's claims, he was at a loss when dealing with 2Cor 1:6-7, and offered only an "educated guess" response:

Aland quotes Brake again, on the subject of "variants within the Textus Receptus" and refers to collations done at his Institute, where in five lines of text, including 2 Corinthians 1:6-7a, 52 variants were discovered "within the [p. 93/194] Majority text" (pp. 136-137) We do not know how many MSS on the fringe of the Byzantine tradition were included in Aland's "majority text." From studies so far available it would appear that in the first eleven verses of 2 Corinthians there are only two places where the majority attestation falls below 95% of the MSS, and at

both those places only a single letter is at issue.¹⁹

The undocumented “studies so far available” to Pickering in 1989 are not cited, nor did Pickering identify the two readings in 2Cor 1:1-11 that had less than 95% support. Since Pickering failed to resolve the issue, Aland’s claim would have to stand, apart from further information.

A New Approach: Daniel Wallace (1991)

The next appeal to Aland’s claims appeared in 1991, in an article by Daniel Wallace regarding the so-called “Majority Text.”²⁰ Wallace introduced the issue with the following statement:

One other comment is needed here. It seems that the majority text advocates appeal so much to external evidence because they want certainty about the original wording in every place. But even in the Byzantine text, there are hundreds of splits where no clear majority emerges.²¹

At this point, Wallace cited Aland obliquely, naming him only in a footnote:²²

One scholar recently found 52 variants within the majority text in the space of two verses. In such cases how are majority text advocates to decide what is original? If internal evidence is totally subjective, then in those places the majority text view has no solution, and no certainty.

In his footnote, Wallace’s citation of Aland (“Text of the Church?” 136-137) is followed by a cautionary observation: [p. 94/194]

To be fair, Aland does not state whether there is no clear majority 52 times or whether the Byzantine manuscripts have a few defectors 52 times. Nevertheless, his point is that an assumption as to what really constitutes a majority is based on faulty and partial evidence (e. g., von Soden’s apparatus), not on an actual examination of the majority of manuscripts. Until that is done, it is impossible to speak definitively about what the majority of manuscripts actually read.

Wallace certainly intended to be fair,²³ and the care with which he has crafted this footnote is commendable, given that Aland’s statement at the time was incapable of outside verification. Nevertheless, the average reader likely would surmise that these 52 variant readings had some necessary significance, since Wallace stated that “in those places the majority text view has no solution, and no certainty.”

Wallace’s evaluation of Aland’s statement (“his point”) transcends Aland’s original purpose, designed only to address Brake’s two contentions: (1) that the variants within the Byzantine or “majority text” tradition were “extremely few and often trivial”; and (2)

that this fact “demonstrates the highly stable character of the manuscript tradition.”²⁴ In that essay Aland did *not* elaborate concerning the specific division among the Byzantine MSS in this variant unit, nor did he suggest (as per Wallace) that “an assumption as to what really constitutes a majority is based on faulty and partial evidence.” Neither did Aland suggest (again as per Wallace) that “until that [full-collation and examination of MSS] is done, it is impossible to speak definitively about what the majority of manuscripts actually read.” Wallace thus created additional claims based on Aland’s initial quotation that transcended Aland’s original intent.²⁵ [p. 95/194]

Repetition Mode: Further Expansion by Wallace (1992)

In an article published one year later (1992),²⁶ Wallace expanded upon his previous statements, though still basing such upon Aland’s original 1987 comment:²⁷

Regarding MT [Majority Text] proponents, several criticisms can be leveled Pragmatically, there is in reality less certainty in their approach than there is among reasoned eclectics. In the Byzantine text, there are hundreds of splits where no clear majority emerges. One scholar recently found 52 variants within the majority text in the spaces [*sic*] of two verses. In such places how are majority text advocates to decide what is original? Since their method is in essence purely external (i. e., counting manuscripts), in those places the majority text view has no solution, and no certainty.

Wallace’s now repeated claim (“no solution, and no certainty”) is debatable,²⁸ particularly when contrasted with the haphazard pattern of eclectic choices displayed in modern critical editions.²⁹ The significant point is that Wallace continued to support his assertion by referencing Aland, even retaining an identical wording in his footnote as cited above, including the caveat “To be fair, Aland does not state whether there is no clear majority 52 times or whether the Byzantine manuscripts have a few defectors 52 times”; rather, that Aland’s “point is that an assumption as to what really constitutes a majority is based on faulty and partial evidence,” thus making it “impossible to speak definitively about what the majority of manuscripts actually read.”³⁰

The main concern at this point is that Wallace here suggests “less certainty” in regard to the majority text than exists among modern eclectic [p. 96/194] choices — a point that does not derive from Aland’s original statement. Even at the time when Wallace’s manuscript was submitted for publication (1992), the 1991 *Text und Textwert* 1-2 Corinthians volume would not have been available, leaving Aland’s original claims still unverifiable.

Revisionist Mode: Wallace (1994-1995)

A major essay by Wallace specifically dealing with the so-called “majority text”

movement appeared in two separate publications (with only minor stylistic and syntactical differences) in both 1994 and 1995.³¹ That study covered many disparate groups, ranging from fringe elements within the so-called “KJV-Only” movement to those genuinely involved with “Byzantine-priority” or “majority text” issues. In those articles, Wallace again references Aland:

Ironically, although Majority text theorists want objectivity and certainty, even they cannot avoid making decisions on internal grounds, for the Byzantine text has hundreds of splits where no clear majority emerges. Aland found fifty-two variants within the Majority text in the space of two verses!³²

Wallace here footnotes “Aland, ‘Text of the Church,’ 136-137, commenting on 2Cor 1:6-7a,”³³ and even adds an exclamation mark in the main text to emphasize the point.³⁴ Wallace then further amplifies his previous comments regarding divided Byzantine readings:

In such cases how are Majority text advocates to decide what is original? It will not do to say that these splits are not exegetically significant; the Byzantine fracture over ἔχομεν/ἔχωμεν in Rom 5:1 is a case in point. If the canons of internal evidence are “demonstrably fallacious,” then in several [p. 97/194] hundred places – many of them significant – this theory is without a solution and without certainty.

...

That little is written from Majority text quarters on textual problems involving a split in the Byzantine text unmasks the fundamentally dogmatic nature of their theory, for they have not grappled with the issues where doctrine is silent.³⁵

Although Byzantine and majority text supporters obviously *have* made decisions in relation to divided Byzantine readings (Rom 5:1 stands as a case in point)³⁶ — at times even favoring variants with a slight minority of support³⁷ — this is not the issue under discussion. Wallace’s primary thrust involves conclusions based upon Aland’s *original* claim regarding 2Cor 1:6-7.

When Wallace originally presented this essay (1993),³⁸ Aland’s original statement was apparently conclusive in its expanded implications: not only was the Byzantine testimony severely divided at 2Cor 1.6-7 (“fifty-two variants in the Majority text in the space of two verses”),³⁹ but most of its variants apparently were “exegetically significant” and for the “majority text” or pro-Byzantine advocate “without a solution and without certainty.” Further, according to Wallace, the “majority text” [p. 98/194] or Byzantine-priority advocates simply have no idea how to “proceed in such a case,” since Byzantine manuscript splits disturb the “fundamentally dogmatic nature of their theory,” raising issues with which “they have not grappled” (notably, Aland’s original statement did *not* suggest such wide-ranging conclusions).

More pertinent, however, is that by the time Wallace made these later statements (1995, 1994, or 1993), Aland's complete collation data for 2Cor 1.6-7 had been published in the 1991 *Text und Textwert* volume covering the Corinthian epistles, and therefore *could* have been consulted.⁴⁰ The *Text und Textwert* data clearly demonstrate the inaccuracies of Wallace's previous and subsequent inferences as well as the inaccuracy of comments made later by those who based their comments on Aland or Wallace, assuming the factual nature of such. These later claims — extending from 1997 to 2015 (!) — continue to perpetuate the erroneous interpretations involved.

Initial dependence upon Wallace: W. Edward Glenny (1997)

A collection of essays, *The Bible Version Debate*, was published in 1997, primarily in response to the so-called "King James Only" controversy.⁴¹ In an essay by W. Edward Glenny, "The Preservation of Scripture,"⁴² Glenny alluded to Wallace's prior statements based upon Aland's original claim:

If they are talking about the Majority text type, how can they explain the hundreds of splits in the Byzantine tradition where there is no clear majority? For example, Kurt Aland recently found fifty-two variants in the Majority text type in two verses (2 Cor 1:6-7). How do we determine what is the original in such situations?⁴³

Glenny's footnote cited only Aland, "The Text of the Church," 136-137, but is clearly dependent upon Wallace. Aland never mentioned [p. 99/194] "hundreds of splits" within the Byzantine tradition, but Wallace had used this phrase repeatedly.⁴⁴

Thus, some two years beyond Wallace's 1995 article, and six years after the 1991 *Text und Textwert* volume had appeared, the actual data *still* were not being examined in order to verify or refute the assertion being claimed.

Repetition Redux: Glenny (2001)

Four years later, a revised and expanded edition of *The Bible Version Debate* appeared, with new editors, publisher, and title: *One Bible Only? Examining Exclusive Claims for the King James Bible*.⁴⁵ Glenny's essay now appeared under the title "The Preservation of Scripture and the Version Debate,"⁴⁶ with his previous comment referencing Aland unaltered, still dependent upon Wallace, and without consultation of the published *Text und Textwert* data.

Fifteen Years of Fame: The Internet and Beyond (2000-2015)

The internet reflects a wide-ranging mixture of truth and error, and nothing present within that medium should be accepted without formal verification. Even so, not only

are Wallace's earlier published statements regarding 2Cor 1:6-7 present on the internet — some on his own primary bible.org site! — but various additional comments appear with even less expectation of verification or correction.⁴⁷ [p. 100/194]

In 2000, one anonymous poster stated that not only do the Alexandrian MSS often “not even agree with each other,” but that

ALL ancient Greek copies disagree [with] each other in places. Among the Byzantine MSS there are fifty-two textual variants at 2 Cor 1:6-7a — or, to use your language, the MSS behind the TR/KJV “contradict” each other FIFTY-TWO times within a span of TWO verses.⁴⁸

This is also true of the Byzantine MSS behind the KJV/TR. Kurt Aland did a collation of Byzantine MSS for 2 Cor. 1:6-7a and found 52 variants in the Majority text for these verses alone.⁴⁹

While that statement may have relied upon Aland, Wallace, or Glenny, another poster on the same discussion board (Kristi) repeated the charge, this time specifically referencing and slightly misquoting Glenny (1997):

W Edward Glenny: [Considering] ... the Majority text type, how can [individuals such as pro-MT] Pickering explain the hundreds of splits in the Byzantine tradition where there is no clear majority? For example, Kurt Aland recently found fifty-two variants in the Majority text type in two verses (2 Cor. 1:6-7). How do we determine what is the original in such situations?⁵⁰

Even at present, the claim remains repeated on the internet. At the “GotQuestions.org” website, one can read the following statement, again clearly dependent on Glenny and Wallace:⁵¹

Recently, 52 variants have been found within just two verses within the MT [Majority Text]. In such cases how are MT advocates to determine what constitutes a majority within the text? Any certainty regarding the accuracy of renderings of the original text into the TR is logically and mathematically [p. 101/194] impossible. Even worse is the inherent view that majority equals certainty of inspiration. So, even if the MT were the only manuscripts in the world, thousands of verses in the TR not only lack a majority but even a single duplicate.

In addition, an almost identical statement appears at another internet site.⁵²

Thus, long after the appearance of the initial matters of publication and subsequent internet comments, the cumulative effect of such misinformation continues to linger, and even extends into recent scholarly publications.⁵³

In 2011, Ryan Wettlaufer's University of Toronto PhD dissertation was completed, appearing in print from no less than Brill in 2013.⁵⁴ Even at so remote a date from the original Aland and Wallace comments, the claim continued to be repeated, as follows:

The situation gets no better if one expands the focus to the Byzantine tradition as a whole, adopting as some do a “majority text,” since even within the Byzantine manuscripts there is sometimes no clear majority. As Wallace notes:

In the Byzantine text, there are hundreds of splits where no clear majority emerges. One scholar recently found 52 variants within the majority text in the spaces [*sic*] of two verses. In such places how are majority text advocates to decide what is original?⁵⁵

Even as recently as 2015, the effects of the problem continue to persist: As David R. Herbison comments in a respected master’s thesis (supervised by textual critic Kent Clarke): “Though the Byzantine textform shows a great deal of textual stability, it is by no means a wholly uniform text,” with support for this assertion being “A noteworthy example is 2 Cor [p. 102/194] 1:6-7a, for which Kurt Aland identified 52 variant readings presented by the Majority Text alone.”⁵⁶

The current persistence of the claim is even more problematic in view of Jason Sexton’s 2006 journal mention that the present writer had refuted such in his original 2004 ETS presentation:

In a recent presentation at the Annual Meeting of the ETS ... Nov. 17, 2004, Robinson gave proof that an editor of the UBS4 and NA27, Kurt Aland, had not been forthright in providing full information supporting the BYZ ms. tradition for this reading.⁵⁷

In fact, Wallace himself removed the statement from the second edition of his “Majority Text” article in the *Status Quaestionis* volume.⁵⁸ The original 1995 publication (quoted earlier in this essay) had stated:⁵⁹

... the Byzantine text has hundreds of splits where no clear majority emerges. Aland found fifty-two variants within the Majority text in the space of two verses! In such cases how are MT advocates to decide what is original? It will not do to say that these splits are not exegetically significant... .”

However, Wallace’s 2012 update now renders the same passage as follows, totally eliminating the Aland reference and claim:⁶⁰ [p. 103/194]

... the Byzantine text has hundreds of splits where no clear majority emerges. In such cases how are MT advocates to decide what is original? It will not do to say that these splits are not exegetically significant... .”

Such obviously will not in itself prevent the continued citation of Aland’s claim or Wallace’s narration of such, particularly when Wallace’s original articles remain in print or on the internet with no disclaimer ever having been supplied in regard to the inaccuracy involved. What now remains is the clear presentation of the evidence in order

to falsify the level of Aland’s original claim and the later misuse of such.

The Published Data and Correction of Error

Such has been the story as repeated and embellished since its original publication. Although the essays by Aland, Wallace, and Glenny remain in print, retaining their common interdependence, no systematic examination of the factual *Text und Textwert* data as published regarding this variant unit seems to have been made or acknowledged since their initial availability in 1991.

The Hard Evidence: Text und Textwert (1991)

As noted earlier, the *Text und Textwert* volume providing the *Test-stellen* for 2 Corinthians appeared in 1991.⁶¹ These data now permit the verification or falsification of Aland’s original 1987 claim. As Aland had stated regarding the variant unit encompassing 2Cor 1:6-7, the “total number of variants discovered within the Majority text ... was 52, most consisting of several words.” The data now available from *Text und Textwert* allows the following summary to be presented:

MSS containing all or part of 2Cor 1:6-7	=	619 MSS
MSS with a lacuna or unavailable at this variant unit	=	149 MSS
Total variant lines cited within 2Cor 1:6-7	=	80
Variant lines pertaining to the Byzantine reading ⁶²	=	50 [p. 104/194]
Variant lines pertaining to the NA/UBS reading ⁶³	=	5
Variant lines claimed as independent or idiosyncratic ⁶⁴	=	25

Obviously, the 149 MSS that are unavailable or contain a lacuna at this location cannot be considered. The existing collation data serve to verify all prior claims, even though the *Text und Textwert* data are not presented nor grouped in the most optimal manner. Most of the so-called “independent” variant lines actually pertain quite clearly to either the Byzantine or NA/UBS main texts. A more accurate breakdown would be the following:

Variant lines pertaining to the Byzantine reading ⁶⁵	=	69
		10

Variant lines pertaining to the NA/UBS reading ⁶⁶	=	10
Idiosyncratic lines	=	1

The single remaining idiosyncratic line involves two MSS containing a homoioteleuton error that makes determination of its original base text impossible.⁶⁷

As for Aland's original claim regarding the 52 variant lines within the MSS that comprise the Byzantine Textform, one now can observe that Aland counted *singular* readings (i.e., those found in only *one* existing manuscript) as *separate* "lines" of transmission. At least 32 Byzantine subvariant lines cited in *Text und Textwert* are supported by a single MS.⁶⁸ If these single-MS variants are eliminated, Aland's claim regarding 52 Byzantine transmissional lines within this passage loses much of [p. 105/194] its force.⁶⁹ Out of the 80 individual variant lines cited for this passage (encompassing *all* types of text), 53/80 (66.3%) are supported by *only* a single manuscript. Needless to say, most NT textual critics would *not* consider such "singular readings" as separate "transmissional lines," but in general only an aberration by an individual scribe.⁷⁰

Beyond the 53 lines in this variant unit supported only by a single MS, 12 additional lines are supported by only *two* MSS⁷¹ — these at best are subsingular, not necessarily involving related MSS, and certainly *not* the material from which serious lines of transmission should be claimed.⁷² Thus, 65/80 (81.3%) of the supposed variant lines of transmission cited in *Text und Textwert* for 2Cor 1:6-7 are singular or subsingular, and *not* pertinent to the transmissional history or overall manuscript descent of the Greek text of that passage.

These data alone demonstrate the inaccuracy of Aland's original claim, which initially was made in order to discredit two assertions made by Brake: (1) that the "variants within the Textus Receptus" or Byzantine tradition were "extremely few and often trivial"; and (2) that this fact "demonstrates the highly stable character of the manuscript tradition." In light of the evidence from *Text und Textwert*, Brake certainly appears to be correct, while Aland misrepresented his own data.

Data Retabulated and Clarified

As a method for presenting collation data showing the complete running text of any given MS, *Text und Textwert* is comprehensive, but can easily overwhelm the reader. Every variant possibility is given a separate entry, followed by whatever MSS support that reading. However, within a lengthy variant unit such as 2Cor 1:6-7, that manner of presentation [p. 106/194] easily becomes confusing and misleading.⁷³ The 2Cor 1:6-7 variant unit in fact occupies 14 pages of *Text und Textwert*, presenting the evidence of 619 MSS divided among 80 presumed "variant lines." In addition, each line displays the *complete* manuscript reading of this 27-29 word passage,⁷⁴ and not merely the word or

words that differ in some MSS from the base text. A better way to comprehend the *actual* state of the evidence is to display the data in a more typical manner. The present writer's display of such now follows.

The 43 variant readings pertaining to the Byzantine textform in 2COR 1:6-7

Within this two-verse passage, 43 variant readings represented in extended form in *Text und Textwert* pertain to the Byzantine Textform. These are listed below in comparison to the Byzantine base text, numbered [in brackets] according to their order of appearance. Each variant reading is followed by its actual quantity of manuscript support (some MSS support more than one variant within the two-verse passage). Most pertinently, nearly all Byzantine subvariants within this passage reflect an extremely *minor* amount of divergence from the dominant Byzantine text. Note that the ordering of these subvariants necessarily differs from the fluctuating manner of presentation in *Text und Textwert*; also, for reasons of space, individual MSS are *not* specifically cited, but only the overall quantity of support for each Byzantine subvariant unit.

Byzantine base text (superscript numerals identify the occurrences of repeated words within the passage):²⁵ [p. 107/194]

παρακλησεως¹ και¹ σωτηριας¹ της¹ ενεργουμενης εν υπομονη των αυτων
παθηματων ων και² ημεις πασχομεν και³ η ελπις ημων βεβαια υπερ¹ υμων¹ ειτε
παρακαλουμεθα υπερ² της² υμων² παρακλησεως² και⁴ σωτηριας²

[1] παρακλησεως¹ και¹ σωτηριας¹) ~ σωτηριας και παρακλησεως
2 MSS

[2] παρακλησεως¹ και¹ σωτηριας¹) ~ σωτηριας και παρακλησεως και σωτηριας
1 MS

[3] και¹ σωτηριας¹) —
12 MSS

[4] ενεργουμενης) + εν υμιν
4 MSS

[5] ενεργουμενης) + εν υμιν τουτ εστιν
1 MS

[6] της ενεργουμενης) τοις ενεργουμενοις
1 MS

[7] εν) —
1 MS

[8] εν) + τη
5 MSS

[9] υπομονη) + πολλη
43 MSS

- [10] αυτων) —
4 MSS
- [11] αυτων) αυτου
41 MSS
- [12] αυτων) αυτον
1 MS
- [13] αυτων) αυτου πολλων
1 MS
- [14] αυτων) εν αυτω
4 MSS
- [15] ων και² to end of verse) — [homoioteleuton to παθηματων in v. 7]
1 MS
- [16] ων) ως
3 MSS
- [17] ων) —
1 MS
- [18] ων και) ~ και ων
1 MS
- [19] και²) —
8 MSS [p. 108/194]
- [20] ημεις) υμεις
4 MSS
- [21] πασχομεν) πασχωμεν
7 MSS
- [22] πασχομεν) παρασχομεν
1 MS
- [23] πασχομεν) παραχομεν
1 MS
- [24] ημεις πασχομεν) υμεις πασχετε
1 MS
- [25] ημων) —
1 MS
- [26] ημων) υμων
10 MSS
- [27] και η ελπις ημων) ων και ημεις ελπις
1 MS
- [28] και³ η ελπις ημων βεβαια υπερ¹ υμων¹) ~ post σωτηριας²
6 MSS
- [29] βεβαια) + υπαρχει
1 MS
- [30] ειτε) ειται
1 MS

- [31] ειτε) + ουν
2 MSS
- [32] ειτε) + δε
3 MSS
- [33] ειτε) + γαρ
1 MS
- [34] υμων¹) ημων
41 MSS
- [35] υμων¹) υμας
1 MS
- [36] υμων¹) + ειδοτες οτι ως κοινωνοι εστε των παθηματων ουτως και της παρακλησεως [*added by transposition*]
1 MS
- [37] ειτε παρακαλουμεθα υπερ² της² υμων²) — [h. t. of υμων¹∩²]
1 MS
- [38] ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας) —
8 MSS
- [39] παρακαλουμεθα) παρακαλουμεν
1 MS
- [40] υμων²) ημων
15 MSS [p. 109/194]
- [41] παρακλησεως² και⁴ σωτηριας²) ~ σωτηριας και παρακλησεως
1 MS
- [42] παρακλησεως² και⁴ σωτηριας²) —
1 MS
- [43] και⁴ σωτηριας²) —
5 MSS

Arranging these Byzantine subvariant units according to the degree of manuscript support results in the following totals:

1 MS: 23 subvariant units	[2, 5, 6, 7, 12, 13, 15, 17, 18, 22, 23, 24, 25, 27, 29, 30, 33, 35, 36, 37, 39, 41, 42].
2 MSS: 2 subvariant units	[1, 31].
3 MSS: 2 subvariant units	[16, 32].
4 MSS: 4 subvariant units	[4, 10, 14, 20].
5 MSS: 2 subvariant units	[8, 43].

6 MSS: 1 subvariant unit	6[28].
7 MSS: 1 subvariant unit	[21].
8 MSS: 3 subvariant units	[19, 38].
10 MSS: 1 subvariant unit	[26].
12 MSS: 1 subvariant unit	[3].
15 MSS: 1 subvariant unit	[40].
41 MSS: 2 subvariant units	[11, 34].
43 MSS: 1 subvariant unit	[9].

Recapitulation and Summary

What Aland failed to inform his reader in 1987 was that the clearly dominant Byzantine text of this passage is supported by 415 MSS *without a single letter of variation*. An additional 133 MSS contain specifically Byzantine subvariant readings (cited in *Text und Textwert* under 49 individual lines).⁷⁶ An additional 31 MSS related to 19 “independent” variant lines also pertain to the Byzantine main text.⁷⁷ Thus, there exist $133+31 = 164$ MSS of Byzantine type that differ in some manner — at times by only a single letter(!) — from the 415 MSS that retain intact the [p. 110/194] entire Byzantine consensus reading. Thus, only $164/(415+164)$ or 28.3% of all Byzantine MSS have some form of variation from the Byzantine base text while $415/(415+164)$ or 71.7% of all Byzantine MSS present that main Byzantine text with *no* variation within this two-verse segment.⁷⁸ The dominant Byzantine consensus text thus remains *securely supported* throughout the two verses comprising this variant unit, despite the unwarranted decision by *Text und Textwert* to treat such a lengthy passage possessing a large number of individual short variants as a single variant unit.⁷⁹

The Byzantine Textform thus cannot seriously be claimed to display irreconcilable division among its component MSS within the two-verse segment of text under consideration: the clearly dominant Byzantine base is *not* in hopeless division or unqualified disarray, either in general terms or within any specific variant line. Assertions to the contrary based on Aland’s original inaccurate statement seriously misrepresent the now-verifiable data.

Additionally, the *nature* of the variants that exist among the Byzantine MSS should be examined: *variant readings themselves need to be weighed rather than merely counted*. In the present two-verse segment, the Byzantine variant possessing the greatest amount of support (υπομονη + πολλη, 43 MSS) *does* affect meaning and interpretation.

However, that variant represents only 43/(415+164) or 7.4% of the Byzantine MSS. The next two highest supported variants (each with 41 MSS or 7.1% support) have even less significance — these concern (1) an easily confused interchange (in minuscule transcription) between αὐτοῦ and αὐτῶν; and (2) a common phonetic interchange between υμῶν and ημῶν (well-known among MSS of *all* types) — neither of which seriously affects the meaning or exegetical significance of the passage.

Apart from these three most strongly supported subvariants, *very few* Byzantine MSS depart from the dominant Byzantine consensus text. The [p. 111/194] next highest supported variant (another instance of υμῶν versus ημῶν) has only 15 MSS in support. This is followed by a variant involving the omission of καὶ σωτηρίας¹ (possibly due to homoioteleuton), found in only 12 MSS.⁸⁰

In contrast to each of these minority subvariations stands the *united* testimony of the 415 MSS that *wholly* support the dominant Byzantine reading of this two-verse segment with *no* variation whatever .

Simply put, in attempting to refute Brake, Aland misstated the nature of the evidence, thereby misleading his readers. On the contrary, the dominant Byzantine Textform remains *solid* and *secure* within this two-verse *Teststelle*. Since *all* accessible continuous-text Greek manuscripts were collated for *Text und Textwert* in this portion of text, the data now reveal that the number and degree of the Byzantine subvariants is relatively small, and hardly excessive. The greater problem involves the subsequent erroneous interpretations and conclusions that built upon Aland's misleading declaration, especially when no verification of the actual data could have occurred, let alone after the publication of *Text und Textwert* made those data readily available.

Although “scholarly agreement in error” is known to exist, such particularly becomes an issue once the corrective information becomes available, but fails to be consulted by later scholars. For whatever reason, false, inaccurate, or misleading information seems to have a life of its own, and the conclusions drawn therefrom apparently never will die.

The 415 Greek continuous-text MSS that support the Byzantine reading at 2Cor 1:6-7 without variation

Data compiled and restructured from Kurt Aland et al., ed., *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die Paulinische Briefe. Band 2:*

Der 1. und 2. Korintherbrief (Berlin: Walter DeGruyter, 1991), 626-639.

To assist future researchers, a more typical presentation of the *Text und Textwert* evidence for the 2Cor 1:6-7 passage follows. The multiple reading format of *Text und Textwert* has been reworked into a more typical apparatus form. The 415 MSS that read the dominant Byzantine text [p. 112/194] with no variation are listed first;⁸¹ this is followed by the minority Byzantine subvariants and their specific supporting MSS. The

Byzantine data are then followed by a similar presentation of the 25 MSS that uniformly support the NA/ubs along with the minority subvariants that pertain to that particular base.

The Dominant Byzantine Textform of 2 Corinthians 1:6-7

Repeated words are numbered according to occurrence; common text outside of the specific boundaries of the variant unit appears in bold.

ειτε δε θλιβομεθα υπερ της υμων ...

παρακλησεως¹ και¹ σωτηριας¹ της¹ ενεργουμενης εν υπομονη των αυτων παθηματων ων και² ημεις πασχομεν και³ η ελπις ημων βεβαια υπερ¹ υμων¹ ειτε παρακαλουμεθα υπερ² της² υμων² παρακλησεως² και⁴ σωτηριας²

... ειδοτες οτι ωσπερ κοινωνοι εστε των παθηματων ουτως και της παρακλησεως

Byzantine Main Text reads without variation in 415 Manuscripts

D/06	L/020	049	0151	0209	3	5	18	
43	51	57	61*	76	82	90	93	
122	131	133	141	142	149	175	177	
201	203	204	205	209	216	221	223	
234	250	296	302	308	309	312	314	
323	325	326	327	328	337	356	363	
386	390	393	394	398	421	424*	425	
444	450	452	454	456	457	458	460	
465	466	469	479	483	491	496	498	

522	547	592	602	603	604	605	607
619	620	622	623	632	632 ^s	633	634
637	638	641	642	664	676	699	720
796	801	824	858	886	891	901	910
913	917	918	919	920	922	927	928
959	996	997	999	1003	1040	1058	1069
1075	1094	1099	1100	1101	1102	1103	1105
1149	1161	1162	1240	1241	1242	1244	1247
1251	1267	1270	1277	1292	1297	1315	1352
1360	1367	1390	1398	1400	1404	1405	1409
1456	1482	1490	1501	1503	1505	1508	1509
1594	1595	1597	1598	1609	1617	1618	1622
1637	1642	1643*	1652	1673	1678	1702	1704
1720	1721	1723	1725	1726	1727	1728	1730
1734	1736	1737	1740	1742	1743	1745	1746
1749	1752	1753*	1757	1759	1761	1763	1767

1771	1780	1827 ^{sc}	1839	1840	1841	1843	1845
1851	1852	1853	1854	1855	1856	1857	1858
1862	1863	1864	1865	1867	1868	1870	1871
1876	1878	1880	1882	1885	1889	1890	1892
1896	1897	1900	1902	1905	1906	1907	1908
1915	1916	1917	1919 ^c	1920	1921	1922	1923
1927	1930	1932	1933	1934	1935	1939	1945
1948	1951	1952	1955	1956 ^c	1958	1961	1963
1972	1973	1974 ^c	1978	1981	1982	1984	1986
1992	1994	1997	1999	2000	2001	2002	2003
2080	2086	2104	2125	2131	2138	2143	2175
2191	2194	2201	2218	2221	2248	2255	2261
2289	2298	2310	2352	2356	2374	2378	2401
2423	2431	2466	2475	2482	2484	2494	2495
2508	2511	2516	2523	2541	2544	2554	2558
2627	2629	2674	2675	2704	2712	2716	2718
2774	2799	2815	2816 [*]	2817			

Number of witnesses: 415

Apparatus of all Byzantine-related subvariants within the selected segment of text:

Within this two-verse segment appear 26 variant units that encompass 43 minority subvariant readings. These Byzantine subvariants have [p. 114/194] only a minimal amount of support in comparison with the 415 MSS that retain the dominant Byzantine text with no variation.

παρακλησεως¹ και¹ σωτηριας¹) ~ σωτηριας και παρακλησεως 075 1980;
σωτηριας και παρακλησεως και σωτηριας 1977
και¹ σωτηριας¹) — B/03 33 81 263 567 630 1762 1872 1891^{*/c1} 1942 2085 2200
ενεργουμενης) + εν υμιν 1610 1830 1869 1911^c;
+ εν υμιν τουτ εστιν 1919^{mg}
της ενεργουμενης) τοις ενεργουμενοις 2102
εν) — 1245;
+ τη 1798 1985 2102 2197 2572
υπομονη) + πολλη 056 0142 1 97 254 378 440 567 601 628^{sc} 876 935 1022 1245
1521 1523 1524 1599 1610 1643^{c2} 1649 1719^{*/c} 1722 1724^{*/c} 1741 1744 1750 1762
1765 1828 1830 1832 1872 1891^{*} 1929 2008 2085 2243 2483 2690 2696 2739
2816^c
αυτων) — K/018 35^{*} 1735 1886;
αυτου 88 102 103 110 321 378 384 440 489 608 625 627 656 680 876 915 921^{*/c}
935 1243 1250 1599 1626 1643^{c1} 1649 1722 1724^{*} 1750 1754 1765 1832 1846 1899
1995 2105 2147 2243 2483 2572 2652 2705 2746;
αυτον 1991;
αυτου πολλων 383;
εν αυτω 330 451 2400 2492
ων και² to end of verse) — [h. t. to παθηματων in v. 7] 2344
ων) ως F/010 G/012 1831^c;
— 321
ων και) ~ και ων 2691
και²) — 97 601 1719^{*} 1741 1744 1762 1872 2659
ημεις) υμεις 1985 2102 2483 2572
πασχομεν) πασχωμεν 0150 62 616 1836^{*/c} 1850 2110 2180;
παρασχομεν 1245;
παραχομεν 1762
ημεις πασχομεν) υμεις πασχετε 1929
ημων) — 384;
υμων B/03 181 440 606 616 1724^{*} 1729 1888 1991 2576

και η ελπις ημων) ων και ημεις ελπις 2012*
 και³ η ελπις ημων βεβαια υπερ¹ υμων¹) ~ post σωτηριας² 1104 1668 1869 1903
 1931 2318
 βεβαια) + υπαρχει 468
 ειτε) ειται 1646;
 + ουν 33 639;
 + δε 1611 1649 2005;
 + γαρ 1969 [p. 115/194]
 υμων¹) ημων 056 0142 172 181 206 330 404 431 451 455 582 616 628^{s*/c} 665
 911* 914 921* 1311 1610 1719* 1744 1751 1753^c 1830 1836* 1837 1848 1888
 1912 1918 1956* 1959 1974* 1998 2004 2007 2009 2400 2492 2576 2659;
 υμας 1836^c;
 + ειδοτες οτι ως κοινωνοι εστε των παθηματων ουτως και της
 παρακλησεως [added by transposition] 1912
 ειτε παρακαλουμεθα υπερ² της²) υμων² — [h. t. υμων¹η²] 1941
 ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας) — 81 263 467
 630 1848 1942 1959 2200
 παρακαλουμεθα) παρακαλουμεν 1831^{*/c}
 υμων²) ημων 172 330 451 582 614 616 628^{s*/c} 1311 1719^{*/c} 1827^{s*} 1875 1918
 2005
 2400 2492
 παρακλησεως² και⁴ σωτηριας²) ~ σωτηριας και παρακλησεως 1769;
 — 1912
 και⁴ σωτηριας²) — 181 321 1611 1969 2005

The 25 continuous-text Greek mss that support the NA/UBS reading without variation

The na/ubs Text of 2 Corinthians 1:6-7

Repeated words are numbered according to occurrence; common text outside of the specific boundaries of the variant unit appears in bold.[82](#)

ειτε δε θλιβομεθα υπερ της υμων ...

παρακλησεως¹ και¹ σωτηριας ειτε παρακαλουμεθα υπερ¹ της¹ υμων¹ παρακλησεως²
 της² ενεργουμενης εν υπομονη των αυτων παθηματων ων και² ημεις πασχομεν και³ η
 ελπις ημων βεβαια υπερ² υμων²

... ειδοτες οτι ως κοινωνοι εστε των παθηματων ουτως
 και της παρακλησεως [p. 116/194]

Main NA/UBS text reads without variation in 25 MSS

01/κ	A/02	C/04	P/025	Ψ/044	0121	0243	38	
256	365	424 ^c	436	459	808	1115	1127	
1874 ^c	1877	1881	1996*	2464				

Number of witnesses: 25

Apparatus of all NA/UBS subvariants within the selected segment of text:

παρακλησεως¹) παρακλησεως ειτε παρακαλουμεθα υπερ της υμων
 παρακλησεως 629
 ειτε) + δε 442 1962
 υμων¹) ημων 6
 παρακλησεως) + και σωτηριας 61^c 69 629
 παθηματων ... υμων²) — [h. t. from παθηματων v. 6 ∩ παθηματων v. 7] P⁴⁶ 2127
 ημων) υμων 1319
 υμων²) ημων 69 629 1175 1319 1996^c
 + ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και
 σωτηριας 1943 1950

ADDENDUM 1:

The Textus Receptus and 2Cor 1:6-7

The tr text (any edition!) of 2Cor 1:6-7 differs from *all* critical, Byzantine, or majority text editions, reading as follows:

6 ειτε δε θλιβομεθα υπερ της υμων παρακλησεως και σωτηριας της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας και η ελπις ημων βεβαια υπερ υμων 7 ειδοτες οτι ωσπερ κοινωνοι εστε των παθηματων ουτως και της παρακλησεως

Beginning with Tischendorf, who claimed an Erasmusian conjecture,⁸³ various writers have commented on this situation. These include Arthur [p. 117/194] P. Stanley (1876),⁸⁴ Alfred Plummer (1915),⁸⁵ and Bruce Metzger (1971, 1994).⁸⁶ However, Metzger's 1994 *Textual Commentary* statement ("The Textus Receptus ... here is without known manuscript authority") should be expanded to add "*except* in five late MSS apparently copied from printed tr editions." *Text und Textwert* cites these five late

MSS under the “independent” subvariant category 5; they specifically are the following: 1104 (XVIII), 1668 (XI from Mt 1:1-1Cor 6:4; XVI from 1Cor 6:5-Rev 22:21), 1903 (XVII), 1931 (xvi), and 2318 (XVIII).⁸⁷

ADDENDUM 2:

The Possibility of Collation Errors within *Text und Textwert*

Although the collation data presented in *Text und Textwert* generally are correct, the present writer has noted some minor collation errors elsewhere within that series (e. g., the variant unit at Mark 1:2). For 2Cor 1:6-7, two outside sources suggest some possible *Text und Textwert* collation errors.

(1) Scrivener’s 19th century collations⁸⁸ suggest *Text und Textwert* to be in error regarding MSS 216 (his “b”) and 483 (his “g”) in the following variants (where *Text und Textwert* cites both MSS in support of the overall Byzantine consensus):

υπομονη) + πολλη 056 0142 1 97 254 378 440 etc. [p. 118/194]
αυτων) αυτου 88 102 103 110 321 378 384 440 489 etc.

Given Scrivener’s reputation of being an extremely accurate collator, his collations here possibly *may* be accurate, particularly since his noted variants specifically *depart* from his tr collation base.⁸⁹ Further verification would be helpful at this point.⁹⁰

Scrivener agrees that MS 440 (his “o”) reads ημων υμων and that MS 206 (his “a”) reads ημων *pro* υμων¹. For that variant, however, Scrivener also shows 440* in support, while *Text und Textwert* shows neither an original hand nor corrector for 440 at this point. This also should be checked and verified.

(2) Kenneth W. Clark (*Eight American Praxapostoloi*)⁹¹ shows MS 1960 as well as (with a ?) MS 2423* reading ημων for υμων¹, thereby leaving 2423^c to read with the main Byzantine text. Neither of these is so indicated in *Text und Textwert*. Clark further shows MS 2401** (the corrector) reading αυτου for αυτων and the uncorrected 2401* reading ημων for υμων². *Text und Textwert* cites MS 2401 for the primary Byzantine text with no variation. This also should be checked.

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¹ Originally presented at the Evangelical Theological Society 56th Annual Meeting, San Antonio, Texas,

November 2004; updated to include current developments.

² Donald L. Brake, “The Doctrine of the Preservation of the Scriptures” (ThM thesis, Dallas Theological Seminary, 1970).

³ Donald L. Brake, “The Doctrine of the Preservation of the Scriptures,” in David Otis Fuller, ed., *Counterfeit or Genuine? Mark 16? John 8?* (Grand Rapids: Grand Rapids International Publications [a division of Kregel], 1975), 177-217. All page references to Brake are from this published version, and do not reflect the pagination of the original thesis. Nevertheless, Fuller’s 40-page single-spaced condensation does appear to reflect the greater portion of Brake’s original 87-page double-spaced thesis.

⁴ Brake, “Preservation,” 177-188, 212-213.

⁵ Brake, “Preservation,” 189-199, addresses the Old Testament text, with the New Testament text discussed on 199-214. Brake’s acceptance of Zane Hodges’ methodological approach is stated on 210-212, with a close parallel to Hodges’ method clearly stated: “Von Soden is an indispensable tool for determining the Majority Text. By counting the manuscripts in his K (Majority Text) and I (Independent Text, represented in Nestle by *pm*) texts, one can come to the majority reading” (211).

⁶ Kurt Aland, “The Text of the Church?” *Trinity Journal*, n. s. 8 (1987) 131-144. According to Wilbur Pickering, this particular journal issue did not actually appear until 1989 (Wilbur N. Pickering, *The Identity of the New Testament Text*, 3rd ed. [Eugene OR: Wipf and Stock, 2003], 90n2).

⁷ As Theodore P. Letis — a Traditional Text advocate — noted, “Several of Professor Aland’s remarks are exceedingly helpful in focusing the issues” and “puts the state of the debate in very helpful terms” (Theodore P. Letis, “The Ecclesiastical Text *Redivivus*,” in his *The Ecclesiastical Text: Text Criticism, Biblical Authority and the Popular Mind* [Philadelphia: Institute for Renaissance and Reformation Biblical Studies, 1997] 146).

⁸ Aland, “Text of the Church,” 137, quotes a lengthy paragraph from Brake that demonstrates what Aland describes as Brake’s “solution recommended for the problems of New Testament textual criticism.” Brake wrote: “One must count the number of manuscripts of any given reading The readings supported by the preponderance of manuscripts is more likely to be the original text If the percentage were close, then the number of manuscripts would not be so significant” (Brake, “Preservation,” 210). Aland, however, mistakenly attributed Brake’s words to Zane Hodges (a lengthy block quotation from Hodges immediately precedes Brake’s comment); this misunderstanding resulted in an unwarranted questioning of Hodges’ scholarly ability: “This could (possibly) be discounted as the remark of a ‘mere youth.’ But it comes from a scholar such as Zane Hodges, who claims to have devoted ‘over twenty-five years of study in the field of textual criticism.’” Of course, *Brake* indeed *was* a ‘mere youth’ at the time, and the statement was not Hodges’ but his. The methodology advocated did parallel that of Hodges, however, and reflected the limited information available in that era regarding the Byzantine or “majority” text.

⁹ Aland, “Text of the Church,” 136.

¹⁰ Citing Kurt Aland and Barbara Aland, *The Text of the New Testament* (Grand Rapids: Eerdmans, ¹1987; rev. and enl., ²1989), 29. Aland in 1987 obviously refers to the first edition of that work, although the pagination remains identical in both editions.

¹¹ Within the present essay, “NA” includes editions 26-28, while “UBS” includes editions 3-5 (the base text of 2Cor 1.6-7 is identical in each).

¹² Aland, “Text of the Church,” 136-137. The embedded block quotation from Brake is accurate except that Brake italicized the phrase “*Textus Receptus*.”

¹³ Kurt Aland et al., eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments*, ANTF 9-11, 16-21, 26-31 (Berlin: Walter DeGruyter, 1987-2012). The relevant component portions of this series that have appeared are the following: I, Die Katholischen Briefe, 3 vols. (1987); II, Die Paulinischen Briefe, 4 vols. (1991); III, Die Apostelgeschichte, 2 vols. (1993); IV, Die Synoptischen Evangelien: 1, Das Markusevangelium, 2 vols. (1998); 2, Das Matthäusevangelium, 2 vols. (1999); 3, Das Lukasevangelium, 2 vols. (1999); and V, Das Johannesevangelium, 2 vols. (2012).

¹⁴ In 1979, Aland had commented regarding the ongoing *Teststellen* research in the Pauline Epistles (Kurt Aland, “Die Entstehung des Corpus Paulinum,” in his *Neutestamentliche Entwürfe* [Munich, 1979], 302-350; specifically 302, 309, 310f). Aland there noted that “634 minuscule manuscripts of Paul’s Epistles” had been collated “in 256 selected passages” (English summary in Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* [Oxford: Clarendon, 1987], 260). When *Text und Textwert* for the Pauline Corpus (including Hebrews) was published in 1991, the number of test passages had declined to 251, with the total number of collated MSS increasing to approximately 668 (including 20 uncials and 1 papyrus that were not included in Aland’s 1979 comment that concerned minuscules only). Obviously, some early *Teststellen* appear to have been eliminated (256-251 = 5) and some new MSS added (668-251 = 417) prior to final publication.

¹⁵ Aland's reasoning is peculiar: Brake was not making any unique claim, nor was his statement merely typical of "majority text" or pro-Byzantine advocates. Brake in fact was merely paraphrasing Eldon J. Epp from a 1967 essay, where Epp had stated, "The Byzantine manuscripts together form, after all, a rather closely-knit group, and the variations in question within this entire large group are relatively minor in character" (Eldon Jay Epp, "The Claremont Profile-method for Grouping New Testament Minuscule Manuscripts," in Boyd L. Daniels and M. Jack Suggs, eds., *Studies in the History and Text of the New Testament in Honor of Kenneth Willis Clark*, SD 29 [Salt Lake City: University of Utah Press, 1967], 33).

¹⁶ Brake, "Preservation," 199-200, uses the terms "Byzantine," "majority," and "Traditional" interchangeably, specifically noting that "the Traditional Text is not to be found in any one edition of the *Textus Receptus*," and that "Our editions of the *Textus Receptus* need to be critically compared with the majority of manuscripts to determine what is exactly the Majority Text" (200). Notably, in the passage under discussion (2Cor 1:6-7), the reading of the tr (in *any* edition) is *without* pre-16th century Greek manuscript support; see Addendum 1 below for details.

¹⁷ Zane C. Hodges, "A Defense of the Majority Text" (Dallas: Dallas Theological Seminary Book Room, n. d. [mid-1960s]) 1, states, "The textual tradition found in Greek manuscripts is for the most part so uniform that to select out of the mass of witnesses almost any manuscript at random is to select a manuscript likely to be very much like most other manuscripts."

¹⁸ Wilbur N. Pickering, "The Text of the Church: A Review Article." Paper distributed by the Majority Text Society (Dallas: Majority Text Society, n. d. [November 1989]), 1-13.

¹⁹ Ibid., 1-2.

²⁰ Daniel B. Wallace, "The Majority Text and the Original Text: Are they Identical?" *BibSac* 148 (1991) 151-169. This article appeared in the same year that the *Text und Textwert* volume on 1 and 2 Corinthians was published, but these data would have been unavailable to Wallace at the time of his writing.

²¹ Wallace, "Majority Text and Original Text," 168. In a footnote, Wallace correctly cites Rom 5:1 as one such split with exegetical significance, where the Nestle-Aland apparatus shows *pm* [= *permulti*] manuscripts in support of both εχωμεν and εχομεν. This textual division is confirmed by the 1991 *Text und Textwert* volume on Romans, where εχωμεν is supported by 258 (+4) Greek MSS, while εχομεν is supported by 338 (+2) Greek MSS. The UBS, NA, Hodges-Farstad, and Robinson-Pierpont editions all read εχομεν in this variant unit, although for differing reasons.

²² Wallace, "Majority Text and Original Text," 168-169.

²³ Wallace in context continued, "Perhaps this is why Pickering recently said, 'Not only are we presently unable to specify the precise wording of the original text, but it will require considerable time and effort before we can be in a position to do so'" (citing Wilbur N. Pickering, *The Identity of the New Testament Text*, rev. ed. [Nashville: Thomas Nelson, 1980], 150; Pickering's quotation remains unaltered in his third edition [Eugene, OR: Wipf and Stock, 2003, 118]).

²⁴ Brake, "Preservation," 211, as cited by Aland, "Text of the Church", 136-137.

²⁵ This is not to suggest that Wallace's concerns have no validity: NT textual researchers need to collate fully *all* available continuous-text and lectionary MSS in order to have the entire conspectus of text-critical data available for research. Wallace overstepped the point in suggesting that "an assumption as to what really constitutes a majority is based on faulty and partial evidence (e. g., von Soden's apparatus), not on an actual examination of the majority of manuscripts." In effect, such an assertion calls into question the reliability of *all* group evidence presented in modern limited critical apparatuses, even though reliable sampling methods have established reasonable group alignments reflective of category, including those of the "majority" or Byzantine type (cf. the UBS "Byz" or NA "M" designations). Similarly, those editions identify divided Byzantine readings by *Byz^{pt}* and *pm* respectively. Wallace's objections at this point thus appear irrelevant.

²⁶ Daniel B. Wallace, "Inspiration, Preservation, and New Testament Textual Criticism." *Grace Theological Journal* 12 (1992) 21-50. Also published in Gary T. Meadors, ed., *New Testament Essays in Honor of Homer A. Kent, Jr.* (Winona Lake, IN: BMH, 1991) 69-102. This article does not mention Rom 5:1 as an example of a divided Byzantine reading, thus one might conclude that the Aland reference is considered sufficient to establish Wallace's main point.

²⁷ Wallace, "Inspiration," 37.

²⁸ Wallace again cites Pickering, *Identity* (1980) 150, even though Pickering himself did *not* suggest "no solution, and no certainty."

²⁹ See, for example, Maurice A. Robinson, "Rule 9, Isolated Variants, and the 'Test-Tube' Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective," in Stanley E. Porter and Mark J. Boda, eds., *Translating the New Testament: Text, Translation, Theology*, McMaster New Testament Studies (Grand Rapids: Eerdmans, 2009), 27-61.

³⁰ Wallace, “Inspiration,” 37n59; cf. Wallace, “Majority Text and Original Text, 168n59, cited previously.

³¹ Daniel B. Wallace, “The Majority-Text Theory: History, Methods, and Critique,” *JETS* 37 (1994) 185-215, also available at www.etsjets.org/JETS/37-2. The revised form of the same essay was published in the first edition of Bart D. Ehrman and Michael W. Holmes, eds., *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, SD 46 (Grand Rapids: Eerdmans, 1995), 297-320. Since both essays are approximately identical, the primary references that follow are to the latter publication.

³² Wallace, “Majority Text Theory,” 315 (*JETS* 211-212, reflects only minor differences).

³³ Wallace again cites Pickering, *Identity*, 150, and also references Wilbur N. Pickering, “More ‘Second Thoughts on the Majority Text’: A Review Article” (Paper distributed by the Majority Text Society, n.d. [1990]) 2, although Pickering did not address Aland’s original statement.

³⁴ The exclamation mark was absent in *JETS* 212.

³⁵ Wallace, “Majority Text Theory,” 315 (*JETS* 212-213).

³⁶ Where external evidence by itself cannot determine the autograph reading, various internal criteria (transcriptional, intrinsic, thematic, stylistic, exegetical, and hermeneutical) *must* be invoked in order to determine the original form of the text. To suggest that “no solution” exists in regard to divided Byzantine readings from those holding a “majority text” or Byzantine-priority perspective is as misleading as to suggest that modern critical editions cannot adjudicate between readings when their favored primary manuscripts divide and internal principles conflict.

³⁷ For example, Hodges-Farstad and Robinson-Pierpont in places of Byzantine division at times follow a numerical *minority* of MSS. For example, 1Cor 13:3, where the problematic καθησθῆναι is supported by 274 MSS, while καθησθῆναι has 300 MSS in support. Similarly, in Col 1:6, R-P and H-F include καὶ ἀξανομένον (supported by 288 MSS), even while exclusion of such is supported by 312 MSS. Obviously, preference for such non-majority readings necessarily was determined on the basis of non-quantitative internal criteria.

³⁸ The preliminary form of the 1994/1995 article was presented at the Evangelical Theological Society, 45th annual meeting, Washington, DC, November 1993.

³⁹ In the 1994 *JETS* article, an initial mention of the 52 variants appeared in a footnote *preceding* Wallace’s main text discussion of that point: “To defend the MT [Majority Text] theory on the basis of overwhelming majority puts the theory on even shakier ground, for where there is not an overwhelming majority — as is true hundreds of times in the nt (... Aland, ‘Text of the Church?’ 136-137, commenting on 2Cor 1:6-7a notes that the MT splits 52 times) — MT defenders must resort to internal evidence” (*JETS* 204n119; cf. *JETS* main text 212). That preceding footnote was removed in the 1995 essay.

⁴⁰ Kurt Aland et al., eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments*. II, Die Paulinischen Briefe. Band 2: Der 1. und der 2. Korintherbrief. ANTF 17 (Berlin: Walter DeGruyter, 1991). The collation data regarding 2Cor 1:6-7 appear in *Teststelle* 1 out of the 26 that concern 2 Corinthians on pp. 626-639 of that volume.

⁴¹ Michael A. Grisanti, ed., *The Bible Version Debate: The Perspective of Central Baptist Theological Seminary* (Minneapolis: Central Baptist Theological Seminary, 1997).

⁴² W. Edward Glenny, “The Preservation of Scripture,” in Grisanti, *Debate*, 71-106. It is noteworthy that both Brake and Glenny chose to focus on this particular theologically based aspect of nt/ textual transmission.

⁴³ Glenny, “Preservation,” 80-81.

⁴⁴ Compare Wallace’s phraseology with that of Glenny: “Even in the Byzantine text, there are hundreds of splits where no clear majority emerges” (Wallace, “Majority Text and Original Text,” 168); “In the Byzantine text, there are hundreds of splits where no clear majority emerges” (Wallace, “Inspiration,” 37); “Where there is not an overwhelming majority — as is true hundreds of times in the NT” (Wallace, *JETS* 204n119); “The Byzantine text has hundreds of splits where no clear majority emerges” (Wallace, “Majority Text Theory,” 315); “In several hundred places — many of them significant — this theory is without a solution and without certainty” (Wallace, “Majority Text Theory,” 315).

⁴⁵ Roy E. Beacham and Kevin T. Bauder, eds., *One Bible Only? Examining Exclusive Claims for the King James Bible* (Grand Rapids: Kregel, 2001).

⁴⁶ W. Edward Glenny, “The Preservation of Scripture and the Version Debate,” in Beacham and Bauder, *One Bible Only?* 102-133.

⁴⁷ The relevant articles by Wallace that also appear on the internet are the following: (1) Daniel B. Wallace, “The Majority Text and the Original Text: Are they Identical?” www.bible.org/article/majority-text-and-original-text-are-they-identical; and (2) Daniel B. Wallace, “Inspiration, Preservation, and New Testament Textual Criticism,” www.bible.org/article/inspiration-preservation-and-new-testament-textual-criticism (both accessed January 2017).

⁴⁸ Comment by “Archangel,” 3 March 2000, 5:21 am, www.tapatalk.com/groups/bibleversiondiscussionboard/viewtopic.php?p=21856#p21856 (accessed August 2017). Capitalization original).

⁴⁹ Comment by “Archangel,” 26 March 2000, 8:30 pm, www.tapatalk.com/groups/bibleversiondiscussionboard/test-t1811.html#p21436, referencing Aland, “Text of the Church?,” 137 (accessed August 2017).

⁵⁰ Comment by “Kristi,” 10 Aug 2001, www.tapatalk.com/groups/bibleversiondiscussionboard/viewtopic.php?p=29998#p29998 (accessed August 2017). Brackets original. “Pickering” does not appear in Glenney’s original text, and also should have been placed within brackets.

⁵¹ “What is Verbal Plenary Preservation?” www.gotquestions.org/verbal-plenary-preservation.html (accessed January 2017). The site elsewhere notes that “Michael Houdmann, is ultimately accountable for our content,” www.gotquestions.org/about.html.

⁵² URL godzlove.wordpress.com/2010/11/01/what-is-verbal-plenary-preservation/ (accessed August 2017). At this location the quotation differs only by the following minor alterations: “... within the space of just two verses ... As a result, any level of certainty ... but lack even a single duplicate for credibility, let alone any degree of certainty.”

⁵³ The pertinent articles by Wallace also appear at (1) archive.org/stream/gracetheological1212davi/gracetheological1212davi_djvu.txt; (2) gloriouscellinspiration.blogspot.com; and (3) faculty.gordon.edu/hu/bi/ted_hildebrandt/NTeSources/NTArticles/GTJ-NT/Wallace-Inspiration-GTJ.pdf (all accessed January 2017).

⁵⁴ Ryan Donald Wettlaufer, “Conjectural Emendation in New Testament Textual Criticism,” PhD dissertation, University of Toronto, 2011; idem, *No Longer Written: The Use of Conjectural Emendation in the Restoration of the Text of the New Testament, the Epistle of James as a Case Study*, NTTSD 44 (Leiden: Brill, 2013).

⁵⁵ Wettlaufer, *No Longer Written*, 49, quoting (49n104) Wallace, “Inspiration,” 37. The identical wording appears in Wettlaufer’s original dissertation, pp. 51-52.

⁵⁶ David Richard Herbison, “Reconstructing the Text of the Church: The ‘Canonical Text’ and the Goal of New Testament Textual Criticism” (Langley, British Columbia, Canada: M.A. Thesis, Trinity Western University, December 2015, 19; 19n32, citing Aland, “Text of the Church?” 136-7. The thesis is available for download in PDF format at arcabc.ca/islandora/object/twu%3A169 and www8.twu.ca/library/theses/402562_pdf_421121_BB78B100-A41B-11E5-9764-CF894EF0FC5_herbison_d.pdf (both accessed January 2017).

⁵⁷ Jason Sexton, “NT Text Criticism and Inerrancy,” *The Master’s Seminary Journal* 17 (2006) 52. See also on the internet a similar comment that the present writer “ably refutes” Aland’s claim: John Holland, “Which New Testament Greek Text?” (1st ed., 2009; 2nd ed., 2015), www.biblekjv.com/cmt/nttxt/nttext03.htm (accessed January 2017).

⁵⁸ This adjustment may have been made in relation to the present writer’s 2004 ETS presentation, Sexton’s 2006 comment, or possibly both. Wallace otherwise does not mention or comment on his 2012 removal of the questionable statement.

⁵⁹ Wallace, “Majority Text Theory,” 315 (*JETS* 211-212, reflects only minor differences). Wallace’s footnote 95 in that volume also specifically read, “Aland, ‘Text of the Church?’ 136-37, commenting on 2 Cor 1:6-7a. Even Pickering admits the problem (‘More “Second Thoughts,”’ 2; idem, *Identity*, 150).”

⁶⁰ Bart D. Ehrman and Michael W. Holmes, eds., *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2nd ed. SD 46 (Grand Rapids: Eerdmans, 2012), 736-737. The footnote (737n112) similarly eliminates the reference to Aland’s article, now reading only, “Even Pickering admits the problem (‘More “Second Thoughts,”’ 2; *Identity* 3, 150).”

⁶¹ Kurt Aland et al., *Text und Textwert*, Paulinischen Briefe, 2:626-639 (2Cor *Teststelle* 1); full citation in n.40, *supra*.

⁶² Listed as 1, 1B, 1C, etc., through 1Z, followed by 1a through 1z (no lines are labeled 1J or 1j). These 50 lines encompass a total of 548 MSS.

⁶³ Cited as 2, 2B through 2E. These 5 entries encompass 31 MSS.

⁶⁴ These appear as 3, 3B, 4-5, 5B, 6, 6B through 6F, 7-10, 10B, 11-13, 13B, 14-17, and U. These 25 entries encompass 40 MSS.

⁶⁵ These 69 entries encompass 579 MSS (the lines in notes 62 and 64 *except* for lines 3, 3B, 4, 8, 16).

⁶⁶ These 10 entries encompass 38 MSS (the lines in note 63 *plus* lines 3, 3B, 4, 8, 16).

⁶⁷ MSS 618 1738 read εἰτε δε θλιβομεθα υπερ της υμων παρακλησεως και σωτηριας ειδοτες οτι ως κοινωνοι

εστε των παθημάτων ουτως και της παρακλήσεως. Had the na/ubs reading been the source, the error would have arisen by skipping from εἰτε ἢ εἰδοτες, omitting εἰτε ... υμων². Had the source been the Byzantine reading, the error would have arisen by skipping from σωτηριας¹ ἢ σωτηριας², omitting της¹ ... σωτηριας². Since accidental homoioteleuton could occur independently, the concurrence of these two MSS does not necessarily imply a common textual relationship.

⁶⁸ One of Aland's singular Byzantine "lines" of transmission (that of MS 1646, line 1B) involves *only* the itacistic spelling of εἰτε as εἰται, with the remainder of the two-verse passage in that MS in total agreement with the Byzantine base text.

⁶⁹ An additional 17 variants supported by only a single MS appear among the supposedly "independent" or idiosyncratic lines within *Text und Textwert*. Aland would not have counted these as "Byzantine," even though the Byzantine does represent their closest base as opposed to na/UBS.

⁷⁰ Ernest Cadman Colwell, "Method in Evaluating Scribal Habits: A Study of p45, p66, p75," in his *Studies in Methodology in Textual Criticism of the New Testament*, NTTS 9 (Leiden: Brill, 1969), 108, bases his study "on the assumption that these [singular] readings are the creation of the scribe" in each individual manuscript.

⁷¹ These 12 lines supported by 2 MSS do *not* include the agreement due to homoioteleuton in MSS 618 and 1738, as mentioned previously.

⁷² In opposition to genealogical or transmissional linkage, Colwell, "Scribal Habits," 108-109, suggests, "It is also highly probable that many readings with minor support ... are scribal creations."

⁷³ This is where the manner of citation in *Text und Textwert* is demonstrably deficient: by listing an *entire* lengthy passage with each individual variation becoming a separate "line of transmission," *Text und Textwert* actually *creates* what appear to be "independent" lines by a "mix and match" approach involving isolated minor variants that otherwise should appear within smaller discrete variant units. For example, the single-letter variant πασχωμεν) πασχωμεν appears in 8 MSS that *Text und Textwert* divides among 4 separate lines. Similarly, the variant αυτων) αυτου appears in 42 MSS divided among 9 separate lines. So also the variant υπομονη) + πολλη, found in 45 MSS divided among 18 separate lines; and finally the 3 separate variants involving the υμων/ημων interchange appear in 62 MSS divided among 31 separate lines. In addition, the original *and* corrected form of a MS are counted as *separate* lines, further complicating the presentation of the overall text of the two verses in question.

⁷⁴ This passage involves 27 words in the na/UBS main text and 29 words in the Byzantine main text.

⁷⁵ The Byzantine base text represents the dominant consensus of Byzantine MSS, as reported in *Text und Textwert*, and is *not* identical with the (conjectural) reading of the Textus Receptus (for which see Addendum 1 below).

⁷⁶ These are the lines cited above (note 62) that run from 1B-1Z, and 1a-1z (without the entries 1J or 1j).

⁷⁷ The "independent" lines pertaining to the Byzantine Textform are the following: 5, 5B, 6, 6B, 6C, 6D, 6E, 6F, 7, 9, 10, 10B, 11, 12, 13, 13B, 14, 15, 17 (the "independent" lines pertaining to the na/UBS text are 3, 3B, 4, 8, and 16).

⁷⁸ Ironically, in relation to the na/UBS main text of the same passage, 13 MSS deviate from the base represented by 25 MSS; this results in 13/(25+13) or 34.2% deviation from the MSS supporting the critical text — a higher percentage of deviation than exists among the Byzantine MSS.

⁷⁹ This is not the only test passage in *Text und Textwert* that contains a large number of subvariants, nor does it require a two-verse segment in order to display a comparable degree of variation. The following single-verse units in *Text und Textwert* illustrate the point: Rom 11:6 (28 variant lines); 2Pet 2:17 (28 variant lines); Jude 5 (32 variant lines); Jude 23 (38 variant lines): simply doubling these single-verse totals suggests that the 2Cor 1:6-7 situation is not abnormal. Consider also the two-segment separation of 1Jn 5:13 in *Text und Textwert* — combining its 1Jn 5:13a (36 variant lines) with 1Jn 5:13b (12 variant lines) reveals a total of 48 variant lines appearing in a *single* verse.

⁸⁰ Omission of και σωτηριας¹ *could* reflect a skip from -S ἢ -S in at least some of its supporting witnesses.

⁸¹ In addition to the Greek continuous-text MSS, ubs⁵ also shows the following witnesses supportive of the Byzantine reading: *Lect* (with minor variants), itar, b, d, f, g, (syh), geo, slav, Chrysostom. In addition, Ronald E. Cocroft, *A Study of the Pauline Lessons in the Matthean Sections of the Greek Lectionary*, SD 32 (Salt Lake City: University of Utah, 1968) also shows the following lectionary MSS in full agreement with the Byzantine reading: L-172, L-809, L-1141, L-1364, and L-1590; in addition, lectionaries L-175, L-1440, and L-1441 agree in general, but with minor variations (*Text und Textwert* does not include lectionary MSS in its collation database).

⁸² The ubs⁵ apparatus shows MS 256^{vid} in support of the critical text, in contrast to the unqualified MS 256 cited in *Text und Textwert*. The ubs⁵ apparatus also shows the following in support of the critical text reading: it^r, (o) vg^(cl), ww, st (syp) sa bo (arm) (eth) Ambrosiaster Jerome^{vid}. Outside of the *Text und Textwert* variant unit

boundaries, in the latter portion of the verse, NA/UBS differs from the Byzantine in a single word (ὡς instead of ὡσπερ); such is *not* under consideration in this essay or its tabulations.

⁸³ Constantinus Tischendorf, ed., *Novum Testamentum Graece*, Editio Octava Critica Maior, 2 vols. Leipzig: Giesecke & Devrient, 1869-1872, 2:570 (apparatus in loc. 2Cor 1:6) states, “quae quidem Erasmus inde ab ed. sua 2. de coniectura videtur dedisse.”

⁸⁴ Arthur Penrhyn Stanley, *The Epistles of St. Paul to the Corinthians: With Critical Notes and Dissertations*, 4th ed. (London: John Murray, 1876), 357-358 (in loc. 2Cor 1:6): “Received Text, made by Erasmus from the Latin versions, combined with the Greek MSS. but not found exactly (either in his time or since) in any Greek MS.”

⁸⁵ Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St Paul to the Corinthians*, ICC (Edinburgh: T. & T. Clark, 1915), 14: “The received Text, which is followed in av., was made by Erasmus without MS. authority.”

⁸⁶ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971, 573-574; Stuttgart: Deutsche Bibelgesellschaft, 21994), 505-506.

⁸⁷ MS 1869 (*Text und Textwert* subvariant category 5B) follows the tr almost exactly, except for adding εν υμιν post ενεργουμενης in the first half of the verse.

⁸⁸ Frederick Henry [Ambrose] Scrivener, *An Exact Transcript of the Codex Augiensis [F/010], a Graeco-Latin manuscript of S. Paul's Epistles, deposited in the Library of Trinity College, Cambridge: To which is added a Full Collation of Fifty Manuscripts containing various portions of the Greek New Testament in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, the British Museum, &c., with a Critical Introduction* (Cambridge: Deighton, Bell, and Co., 1859), 489 (in loc. 2Cor 1:6-7).

⁸⁹ *Text und Textwert* relates its collation data to the respective base texts of either the Byzantine consensus (category 1) or the na/UBS critical text (category 2).

⁹⁰ If Scrivener is correct, MSS 216 and 483 probably should be placed under *Text und Textwert* category 1w, where MSS 440 and 1724* currently appear in isolation. Further rechecking might also be needed for MS 1522 (now Greg.-Aland 1890), cited by Scrivener as “c”; but this is beyond the scope of the present study.

⁹¹ Kenneth W. Clark, *Eight American Praxapostoloi* (Chicago: University Press, 1941), 151 (combined collation in loc. 2Cor 1:6-7).

Ἀρχαὶ καὶ ἐξουσίαι im Neuen Testament¹

NORBERT BAUMERT - MARIA-IRMA SEEWANN

The combination of these two words, usually translated „princedom/principalities and powers” (Knox Version), according H. Schlier always means „negative superhuman might and powers (Mächte und Gewalten)”, except for the political use (cf. Tit 3,1; Lk 11,12). But in the context of a relecture of Eph and Col (see footnote 1), here we maintain, that Paul uses that combination always in an abstract sense of ‚principles and freedoms’. That means: Christ has sovereignty over all principles and ethical rules determining the human life and so he is able to make the person free from sins and give him new life. This is shown in the respective context of Col 1,16; 2,10 and 15; Eph 1,21; 3,10 and 1Kor 15,24; but in Eph 6,12 however that combination of words is shown as secondary lecture. Sure this is fully plausible only in the context of the new interpretation of Paul’s letters given by the authors in their series of commentaries „Paulus neu gelesen” (volume 1-6, Echter Verlag). But in detail here at least is shown the possibility of this thesis.

Keywords: Princedom/Principalities and powers; Eph 1,21; Col 1,16; Ethic principles; Messiah and mankind.

Diese Wortverbindung wird im Neuen Testament in der Regel übersetzt mit „Mächte und Gewalten”(Luther)² oder, in Kol 2,15, mit „Fürsten und Gewalten” (EÜ)³. In einer Vorarbeit zu diesem Begriffspaar⁴ wurde zunächst gezeigt, dass es „in Eph und Kol keinen Beleg gibt für Mächte und Gewalten in den *himmlischen* Bereichen’ – ob positiv oder negativ, so dass diese Begriffe an den übrigen Stellen alle auf irdische Autoritäten anwendbar sind.” Daran anknüpfend sei hier die radikalere Frage gestellt, ob im paulinischen Schrifttum nicht überhaupt eine grundlegend andere Bedeutung vorliegt. Für Eph und Kol steht diese Frage im Zusammenhang mit einer veränderten Grundkonzeption der beiden Briefe, und zwar im Kontext der Reihe „Paulus neu gelesen”.⁵ [p. 121/194]

H. Schlier fasst sein Ergebnis über „Mächte und Gewalten im Neuen Testament” so zusammen (63): „Die vielfältigen Mächte, die doch immer nur die eine satanische Macht entfalten, begegnen jeweils als eine Art personalen Wesens von Macht. Im Begriff ‚Wesen’, das sozusagen maskulinisch und neutrisch, substantivisch und verbal zu verstehen ist, kann man das Phänomen rein formal am ehesten erfassen. Diese Mächte ‚wesen’ darin, dass sie sich der Welt im ganzen und im einzelnen ... bemächtigen.” „Abgekürzt” fasst Schlier mit „Mächte und Gewalten” alle Aussagen zusammen, die im NT und der „Glaubensäußerung des Urchristentums” (7f) von negativen überirdischen Mächten sprechen wie Dämonen, Götter, Teufel, Ankläger etc. Damit sind bei ihm von

vorn herein die ἀρχαὶ καὶ ἐξουσίαι in Kol und Eph mit den genannten Belegen in eine Reihe gestellt. Unsere Aufgabe wird es sein, die paulinischen Belege *für diese Begriffskombination* aus dieser Verklammerung zu lösen und zu prüfen, ob sie, die in dieser Form nur in Eph und Kol vorkommt, wirklich diese Bedeutung haben. Ohne zu leugnen, dass die Schrift in vielfältiger Weise von einer satanischen Macht und ihren Auswirkungen spricht, stellen wir hier nur die Frage, welchen Sinn diese Wortverbindung im NT hat. Nach Schlier gilt ja für diese beiden Wörter, dass sie im NT subjekthafte „Wesen“ bezeichnen, und zwar negative Wesen, die sich der Welt bemächtigen. Aber gleich der erste Beleg in unseren beiden Briefen, Kol 1,16, macht stutzig. Sollte der Verfasser wirklich betonen wollen, dass Gott in Christus dämonische ‚Wesen‘ als solche erschaffen habe?

K. Weiß⁶ unterscheidet bei ἀρχή, im NT „1. zeitlich, 2. lokal, 3. rangmäßig“ und präzisiert: „Auch wo ἀρχή, den rangmäßigen Primat bezeichnet, ergibt nur der Zusammenhang, ob irdische oder überirdische Macht–bereiche oder –gestalten und welche gemeint sind. In beiden Fällen erscheint das Wort, außer Jud 6, regelmäßig in Verbindung mit ἐξουσία, so dass die Wendung ἀρχή(-αι) καὶ ἐξουσία(-αι) eine Art von Hendiadyoin für Mächte, Mächtige, Machtbereich(e), Machtgestalten, konkret Obrigkeiten, Behörden ohne genauere Präzision darstellt.“ Ob abstrakt oder konkret, ob gut oder böse, das muss der Kontext erweisen; z.B. abstrakt und positiv: „Lk 20,20 τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος die Autorität des Statthalters.“ Konkret und sachlich neutral Lk 12,11: „Wenn man euch bis zu den Synagogen und Herrschern und Behörden schleppt“ – ἐπὶ τὰς... ἀρχὰς καὶ ἐξουσίας. Das sind die einzigen beiden Belege für diese Kombination im NT außerhalb der paulinischen Briefe. In dieser Linie aber liegt auch der Beleg aus Platon⁸. Zunächst [p. 122/194] ist dort mehrfach die Rede von der ἐξουσία ποιεῖν τι – von der ‚Macht/Möglichkeit, etwas zu tun‘. Schließlich: ‚Wird nicht ebenso sowohl in einer Stadt / Staat als auch (in) allen Herrschaften und Autoritätsbereichen, denen die Tugend fehlt, das ‚Übel-Ergehen‘ folgen‘? – ἐν πόλει τε καὶ πάσαις ἀρχαῖς καὶ ἐξουσίαις ἀπολειπομέναις ἀρετῆς ἔπεται τὸ κακῶς πράττειν; Schleiermacher übersetzt: „Wird nicht ... im Staat und überall sonst der Herrschaft und Eigenmacht, der es an Tugend gebricht, das Übelbefinden folgen?“ Er versteht also ἀρχαὶ καὶ ἐξουσίαι eher abstrakt (im Staat und wo sonst Herrschaft und Eigenmacht ausgeübt wird). Aber durch τε καὶ ... καὶ sind die drei Begriffe gleichgeordnet, so dass die letzten zwei ebenso wie ‚Stadt‘ eher konkret und lokal zu verstehen sind: Herrscher und Behörden; und von „überall sonst“ steht nichts da. Immerhin zeigt dieser Text, wie verschieden und auch schillernd beide Wörter sein können. Schließlich Tit 3,1: ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι – ‚ermahne sie, sich amtierenden Obrigkeiten unterzuordnen‘. In all diesen vier Belegen sind die Begriffe politisch gebraucht.

Eine andere Spur findet sich in philosophischen Texten. Bei Passow heißt es unter ἀρχή gleich zu Anfang: „bei Philosophen: das Prinzip, Element.“ Und bei LSJ s.v. 29: „first principle, element; ... practical principle of conduct, τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις D. 2.10 principles of knowledge“, also Handlungsprinzipien und Grundsätze des Erkennens; Sellin¹¹ zitiert in anderem Zusammenhang Aristot, metaph I

5,936a 22A „zehn ἀρχαί (Prinzipien) der Pythagoräer.“ Die Frage ist, ob diese Nuance auch in der Kombination mit ἐξουσία zum Tragen kommt. Auch jenes Wort ist zunächst für sich genommen fazettenreich. Es heißt „das Können“, Möglichkeit; Fähigkeit; „Berechtigung, Recht, Erlaubnis, Freiheit etw. zu tun“ bis hin zu „Ungebundenheit“ und „Macht; Behörde“¹². Im Miteinander würden „Handlungsprinzipien“ und „Handlungsberechtigungen“ auf der gleichen Sachebene liegen. Interessant ist nun, dass die Kombination ἀρχαὶ καὶ ἐξουσίαι im NT außer den drei genannten politischen Verwendungen nur noch in Kol, Eph und 1 Kor 15,24 vorkommt. Und für diese Stellen vermerkt Broer unter ἐξουσία¹³: „Neu, d.h. weder in LXX noch im Hellenismus belegt, ist der ntl. Gebrauch von ἐ. für überirdische Mächte; bei diesem Sprachgebrauch ist nicht immer eindeutig zu erkennen und demgemäß in der Literatur umstritten, ob [p. 124/194] die vor allem in den Pls-Briefen (häufig zus. mit den ἀρχαί) genannten ἐξουσίαι (*Mächte* überirdischer Natur) (Eph 1,21 etc.), in jedem Fall als gottfeindlich angesehen werden oder ob an einzelnen Stellen (z.B. Eph 3,10 und Kol 2,10) auch von guten, gottergebenen (Engel-)Mächten die Rede ist.“ Ähnlich Weiß zu ἀρχαί¹⁴: „In der pln und deutero-pln Lit.“ sei mit der „Doppelformel ... der Bereich von Mächten gemeint, die den ganzen Kosmos durchwalten (zusammen mit Engeln, Kräften: Röm 8,38). Sie im einzelnen zu definieren, ihr Wesen und ihre Funktionen zu präzisieren und sie exact zu lokalisieren, haben religionsgeschichtliche und zeitgeschichtliche Forschung nicht vermocht.“ Damit sind wir zurückgeworfen auf die uns vorliegenden paulinischen Texte selbst.

Gehen wir anhand der semantischen Vorgaben der Spur dieser „Art Hendiadyoin“ nach. Könnte es sein, dass Paulus gar nicht an „eine Art personaler Wesen“ denkt¹⁵, sondern die Wörter abstrakt versteht, etwa ‚Gesetzmäßigkeiten und Berechtigungen‘ oder ‚Grundsätze und Bevollmächtigungen‘? Sie haben in der Schöpfung ihre ‚Geltung‘, so dass man höchstens insofern sagen kann, sie würden ‚herrschen‘ und „alles durchwalten“. Aber solche Anklänge sollte man eher vermeiden, damit man nicht deutschsprachige Idiomatik hineinliest. Auffallend ist, dass im engeren Kontext weitere derartige Abstrakta auftauchen: κυριότης (das auch ‚Gültigkeit‘ besagt) (Kol 1,16c; Eph 1,21); στοιχεῖα – ‚Elemente, Grundbegriffe, Elementarregelungen‘ (Kol 2,8.20; vgl. Gal 4,3.9) und δόγματα – ‚Vorschriften, Forderungen, Grundsätze‘ (Kol 2,14; Eph 2,15), schließlich θρόνοι (Kol 1,16c), das neben ‚Lehrstuhl‘ auch im Sinne von Prioritäten, die den ersten Platz in der Seele einnehmen, gebraucht werden kann, sowie δύναμις, das neben ‚Kraft‘ (Eph 1,29) auch ‚Bedeutung‘ oder ‚Geltung‘ (Eph 1,21) heißt. Der Kontext entscheidet! Gibt es also im Untergrund des Textes zwischen diesen Wörtern semantische Querverbindungen? Und weisen diese auf einen abstrakten Wortgebrauch hin? Eine Schwierigkeit liegt darin, dass die beiden Abstrakta ‚Grundsätze und Berechtigungen‘ (unser sogenanntes ‚Hendiadyoin‘) syntaktisch sowohl Subjekte als auch Objekte sein können, die fast wie Personen dargestellt und empfunden werden. Aber solche Personalmetaphern begegnen uns oft in der Bibel: „Tod, wo ist dein Sieg?“ (1 Kor 15,55; Hos 13,14) oder „Gerechtigkeit und Friede küssen sich“ (Ps 85,11; 72,3). Tod und Gerechtigkeit sind deshalb nicht als personale Wesen vorgestellt – und

ebensowenig die Grundsätze oder Berechtigungen! Nur haben diese Wörter im Griechischen mehrere Fazetten und ist die hier gemeinte Bedeutung jeweils *eine* ihrer Bedeutungsmöglichkeiten. Die Aussage klingt damit im Original viel offener und ist doch an dieser Stelle fokussiert auf die hier aufgezeigte Spezialbedeutung!

Ist ἀρχή -αί in diesen beiden Briefen durchgehend wohl mit Prinzip oder ‚Grundsätze‘ gut wiedergegeben, so ist für ἐξουσία -αί die Bedeutung nicht so leicht zu ermitteln. Geht man von der Grundbedeutung „Können“ aus¹⁶ so meint es sicher nicht ‚Freiheiten‘ im Sinne von ‚Ungebundenheiten‘ (was dann ein *Gegensatz* zu ‚Prinzipien‘ wäre), sondern muss eher in der gleichen Linie wie die übrigen Abstracta liegen und einen Ordnungsbegriff meinen. Analog zu der politischen Bedeutung unseres ‚Hendiadyoins‘ (Fürsten und Behörden) dürfte auch beim abstrakten Gebrauch das zweite Glied ähnlich wie ἀρχή ein Handlungsprinzip meinen. Neben „Grundsätzen“ stünden dann *Handlungsberechtigungen, Befugnisse* oder *Zuständigkeiten*. Es sind ja mit diesen Begriffen an allen Stellen Strukturgesetze oder Ordnungsprinzipien gemeint; sie sind bewusst abstrakt formuliert, um Allgemeingültigkeit zu benennen. Schon die Häufung und Variation in der Nomenklatur zeigt, dass es hier nicht um gängige Alltagsweisheiten geht, sondern dass der Autor um Worte ringt, um einen schwer fassbaren Sachverhalt zu formulieren, indem er ihn von mehreren Seiten her benennt. Und die Funktion all dieser Begriffe im Briefganzen wäre dann, die Elementarregelungen und Gesetzmäßigkeiten zu benennen, durch die Gott die Menschheit ‚ordnet‘, und die unter Umständen verändert werden in der Neu-Ordnung durch Christus. – Die nun folgenden Analysen sind jeweils im Zusammenhang des Briefganzen zu sehen, was nur in einem durchgehenden Kommentar geschehen kann. Hier geht es zunächst darum, die Möglichkeit einer solchen Übersetzung zu zeigen.

Kol 1,16: ^{16a}„In Ihm ist geschaffen worden *das Ganze* (τὰ πάντα – die Menschheit in allen ihren Dimensionen) in den Himmeln und auf der Erde (von Gott geschaffen / gemacht / eingerichtet / gestiftet, ἐκτίσθη):

^{16b}das Sichtbare *und* das Unsichtbare (Äußere *und* Innere der Menschen):

^{16c}seien es Prioritäten (Vorrangigkeiten - θρόνοι),

seien es Gültigkeiten (κυριότητες),

^dseien es Grundsätze (Prinzipien, ἀρχαί),

seien es Berechtigungen/ Befugnisse/ Zuständigkeiten (ἐξουσίαι)“,

^{16e}denn *das Ganze* ist durch ihn eingerichtet worden.

Als Erklärung für V 15b, „Erstgeborener *jedes* Menschen“ würde man in V 16a erwarten, dass ‚alle – πάντες‘ geschaffen wurden. Warum steht [p. 125/194] das Neutrum τὰ πάντα? Es ist eben nicht eine bloße Wiederaufnahme von πάσης κτίσεως in V 15b, sondern zugleich eine Hinführung auf das Kommende in V 16b: ‚Jeder Mensch‘, aber diese alle nun betrachtet unter dem Aspekt ihrer ‚Ganzheit‘. Der Artikel steht also kataphorisch, aber nicht als Hinführung zu ‚Himmel und Erde‘, sondern zur Betonung der dann folgenden Zweigliederung in ‚Sichtbares *und* Unsichtbares“ in V 16b und dem,

wofür dies als Überschrift steht (16c-e). Wird doch τὰ πάντα am Schluss, in V 16e, so wiederholt. Und der Ton liegt dabei auf dem zweiten Glied! Gott hat nicht nur den sichtbaren Leib erschaffen, sondern auch das Innere des Menschen mit seinen Werten und Maßstäben (Gen 2,7). Denn von solchen Maßstäben ist anschließend, in V 16c und d die Rede, und dies wiederum als Basis für die Auseinandersetzung um die falschen Parolen in Kapitel 2. Bei „in den Himmeln“ aber ist nicht an die Erschaffung des Himmelsraumes (Gen 1,1) gedacht, sondern an jene menschlichen Geschöpfe, die *jetzt* in den Himmeln sind, wie ja des weiteren auch von den jetzt „auf der Erde“ lebenden Menschen die Rede ist. Mit den verschiedenen Formen von πᾶς werden also in V 15b alle menschlichen Individuen erfasst, und zwar in den Himmeln und auf Erden, in V 16a und e jedoch alle Menschen *in ihrer Ganzheit von Innen und Außen*. Das Prädikat aber besagt nicht nur ‚erschaffen‘ (dies ist eher eine biblische Spezialbedeutung von κτίζειν), sondern im hellenistischen Griechisch auch ‚bewohnbar machen / (Institutionen?) einrichten‘, hier auch ‚zurecht-rücken‘. Und dies würde dann die Menschen „in den Himmeln und auf der Erde“ betreffen, insofern auch die Verstorbenen ein (unsichtbares) „Inneres“ haben, das von Gott geschaffen ist und „geordnet“ werden kann. Die Verse 16c/d aber würden nun „das Unsichtbare“, den letztgenannten Begriff von V 16b, entfalten. Nur dieser Begriff würde in der folgenden Reihe, die durch das vierfache εἶτε ... εἶτε zusammengehalten wird, erläutert. Dass Gott ‚Himmel und Erde‘ geschaffen hat (dann beides im Singular), ist Juden vertraut, und ebenso, dass er Herr der (dann unsichtbar gedachten) himmlischen Scharen ist; beides wird im Folgenden aber nie thematisiert. Bevor man also bei „Unsichtbares“ an die Welt der Engel denkt und damit die umgekehrte Reihenfolge der Begriffsinhalte im Vergleich zu V 16a postuliert (so dass das ‚unsichtbare Himmlische‘ nun an zweiter Stelle stünde), sollte man die andere Möglichkeit bedenken, nämlich dass bei „das Ganze“ auch das Unsichtbare im Menschen eingeschlossen ist und betont wird.

Dieses ‚Unsichtbare‘ ist nicht leicht in Worte zu fassen; daher die Häufung der Begriffe. Die Reihe beginnt mit „Thronen“, was auf den ersten Blick recht konkret und ‚sichtbar‘ zu sein scheint. Aber es wären selbstverständlich nicht die ‚Stühle oder Sessel‘ gemeint, auf denen Autoritätspersonen sitzen, sondern, wie wir oben z.St. gezeigt haben, steht [p. 126/194] „Thron (der Seele)“ für den Vorrang, den ein Wert im Menschen hat, etwa unser ‚Prioritäten‘ oder was für ihn das Wichtigste ist.¹⁷ Also nicht politisch, sondern ethisch. Diese Maßstäbe sind von Gott in Christus eingerichtet, das heißt in der Schöpfung in die Menschen hineingelegt. Entsprechend meint das zweite Wort, κυριότητες, ebenfalls nicht politisches Herrschertum (wie würde das im weiteren Text aufgegriffen?), sondern ist in der Reihe der anderen Abstrakta (s.o.) am besten mit „Gültigkeiten“ wiederzugeben.¹⁸ Interesse des Verfassers ist nicht, was es im Himmel, etwa bei den Engeln, an unsichtbaren Verbindlichkeiten gibt, sondern wie Gott *in der Welt der Menschen* eine Ordnung eingerichtet hat, die man nicht sieht, die aber jeder Mensch, ob in den Himmeln oder auf Erden, in seinem (unsichtbaren) Inneren kennt und nach denen Gott die Menschen regiert (‚richtet‘). Und so fügt er noch zwei weitere Begriffe hinzu, die von sich aus eine breite Palette von Bedeutungen mitbringen (s. hier

oben): εἴτε ἀρχαὶ εἴτε ἐξουσίαι – Prinzipien des Erkennens und Handelns, nämlich „Grundsätze und Befugnisse oder Zuständigkeiten.“ Sie sind „unsichtbar“ und doch vorhanden in den Herzen und Gedanken der Menschen! Dort melden sie sich von Natur aus, in Erkenntnissen und im Spruch des Gewissens.¹⁹ Gott hat also das Geschöpf ‚Mensch‘ nicht ohne Orientierung gelassen, sondern hat dadurch, dass er ihn ‚in Christus erschaffen‘ hat, auch alles zu dem „Erstgeborenen“, dem Sohn seiner Liebe, *in Beziehung gesetzt!* Freilich muss diese Deutung von ἀρχαὶ καὶ ἐξουσίαι nun mit den anderen vier oder fünf Verwendungen in Kol und Eph zusammenstimmen. Es müsste aber immer schon aufgefallen sein, [p. 127/194] dass bei der bisherigen Deutung die „Throne und Herrschaften, Mächte und Gewalten“ (EÜ) an dieser Stelle sozusagen beziehungslos im Raum standen. In Kol 1 wird der konkrete Bezug zum Menschen weitergeführt in V 18 und steht dann auch hinter

Kol 2,10: „^{10a}*Ihr seid* in ihm (mit ‚leibhaftem‘ – s. V 9 – göttlichem Leben) Erfüllte (erfüllt Gewordene – πεπληρωμένοι). ^{10b}ER ist das Haupt eines jeden Grundsatzes (hat Autorität darüber) und jeder Befugnis / Zuständigkeit– ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.“

Nun spricht der Brief von der neuen Wirklichkeit in Christus, nicht mehr von der Schöpfung. Als Haupt ist Er Ursprung und letzte übergeordnete Instanz von jedem Grundsatz und jeder Befugnis in denen, die er mit göttlichem Leben erfüllt hat! Dadurch hat er als Haupt jedes Handlungsprinzip *in euch* und jede Befugnis oder Vollmacht *in euch* neu geordnet, denn als Haupt steht er darüber! Bei „Haupt aller Mächte und Gewalten“ (EÜ) –aber es steht der Singular!– fragt man sich, was diese Aussage mit dem vorhergehenden und dem unmittelbar folgenden Satz zu tun habe. Seit 1,18b wird von dem Sündenfall der Menschen her gedacht, angedeutet in „Sterbliche“. In den auf V 10 folgenden Versen, 2,11-15, wird der Vorgang der Erlösung eindringlich geschildert. ‚Ihr merkt es z.B. an dem „Frieden Christi“ (Kol 3,15)‘. In V 10 aber wird betont, dass Christus die Autorität hat, die Wertmaßstäbe zu setzen, die durchaus als etwas Positives empfunden werden. Da er das Haupt ist, verfügt er über sie und kann sie im Falle der Vergebung auch außer Kraft setzen (vgl. 2,15). – Doch Weiß schreibt²⁰: „Es geht um die Erfassung der Gesamtheit alles dessen, was an *Mächten und Kräften ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων* (Phil 2,10) in der Schöpfung existiert, um sie in die Botschaft von ihrer Erschaffung, Beherrschung und Erlösung (Lee 66) durch Christus und in die Verkündigung der Befreiung von Welt und Menschen aus ihrer Herrschaft einzubeziehen. Vorausgesetzt ist dabei, dass sie aus ihrer schöpfungsmäßigen Stellung im All unter Christus (Kol 2,10), durch den das All und also auch die ἀρχαὶ sind (vgl. 1 Kor 8,6; Kol 1,16), ausgebrochen sind. Über diesen Vorgang und die Art und Weise des Abfalls aus ihrer schöpfungsmäßigen Stellung und Aufgabe finden wir bei Pls keine Auslassungen.“ Liegt also der Sündenfall nicht bei den Menschen, sondern bei den ‚Mächten‘? Nun, über Sünde und Erlösung *der Menschen* wird von Paulus oft gesprochen (s. nur Kol 2,11-15 oder Röm 5,12-19); aber wie ist oder wird Christus ‚Haupt von jeder Art Macht und Gewalt‘? Warum schreiben hier *Lutherübersetzung* und

Einheitsübersetzung zweimal den Plural? Sind es freie personale „Wesen“, die [p. 129/194] sich fügen, abfallen und wieder umkehren können (keine Dämonen!) und ihn als Haupt anerkennen? Oder muss Christus diese Anerkennung mit Gewalt durchsetzen? Wird hier von Weiß²¹ wirklich zu Recht Phil 2,10 herangezogen, um zu generalisieren? Oder handelt es sich bei den ἀρχαὶ καὶ ἐξουσίαι um von Gott durch Christus gegebene ‚Grundsätze‘, die durch die Sünde *des Menschen* übertreten wurden und die daher in der Vergebung durch Christus *für diesen Fall* außer Kraft gesetzt werden? Die Antwort liegt in:

Kol 2,15: „Nachdem er (Gott sich entkleidet) abgelegt hatte die Grundsätze (Prinzipien – τὰς ἀρχάς) und die Befugnisse /Zuständig-keiten (καὶ τὰς ἐξουσίας nach welchen der sündige Mensch verurteilt worden ist),

•hat er auch öffentlich ein Beispiel (dafür, nämlich für dieses Ablegen) aufgestellt (d.h. die Gültigkeit der Vergebung – V 13c – öffentlich unter Beweis gestellt),

•da er sie (αὐτούς die Befreiten!) bekannt gemacht (werbend angepriesen) hat in ihm (Christus).“

Ἀρχαὶ καὶ ἐξουσίαι greift hier die Rede vom Schuldschein (V 14a) auf; es sind also die Grundsätze und Befugnisse (fast wie Pflichten und Rechte), deren Haupt Christus ist (V 10b) und an denen gemessen der Sünder verurteilt worden ist. Diese Maßstäbe aber werden nun von Gott für den jeweils vorliegenden Fall nicht angewandt. Was heißt also dann ἀπεκδυσάμενος? In der Bildsprache: Hatte er die Prinzipien der Gerechtigkeit wie ein Gewand angezogen, aber sie nun sozusagen ‚ausgezogen‘? Schweizer²² weist hin auf die „mediale Form, die ‚sich ausziehen, ablegen‘ bedeutet“; er hat es aber an dieser Stelle doch immer als transitives Aktivum übersetzt, was in Zusammenhang damit steht, dass nicht von Grundsätzen, sondern von Mächten die Rede sei! Eine fremde ‚Macht‘ kann man nicht ‚sich ausziehen‘, sondern nur transitiv sie „ihrer Macht entkleiden“ (Luther) oder „entwaffnen“ (EÜ). Da nun „das Medium öfters für das Aktivum“ stehe,²³ müsse „man wohl so übersetzen“. Doch wenn es um Grundsätze und Maßstäbe geht, dann könnte Gott diese zwar im konkreten Fall ‚entkräften‘ oder in einem Hoheitsakt ‚außer Kraft setzen‘, aber sprachlich glatter und auch eleganter ist das Medium, wie ja auch in Kol 3,9 (s.u). Und in 2,11b war soeben das Substantiv in gleichem Sinne genannt worden: Das „Sich ausziehen den Leib des Fleisches“ = das Ablegen des Sündenleibes. Und so würde in 2,15 noch nachklingen, dass Gott ‚die Prinzipien und Vollmachten‘, welche die Schuldigen legitimerweise verurteilen, ablegt, indem er sich ihrer gleichsam entkleidet und der schenkenden Vergebung (2,13c) Raum gibt oder sich in ‚Huld und Erbarmen kleidet‘ – so oder ähnlich ein im AT nicht ungewohntes Bildwort (Ps 93,1; 104,2.6; 132,9; Jes 51,9; 52,1; 61,10). Gestützt wird diese Version durch eine ebenfalls ungewohnte Übersetzung der folgenden Versteile.

Das dann folgende ἐδειγμάτισεν bezieht sich nicht mehr auf die ‚Mächte‘ und auch nicht auf die „Prinzipien“; dieses Verb ist das übergeordnete Prädikat für das Folgende, wird nach P⁴⁶ durch ein καὶ hervorgehoben (s. Menge – Güthling, *Enzyklopädisches Wörterbuch*, s.v. II 2: „steigernd: auch = sogar“) und besagt hier nicht „zur Schau

stellen" (EÜ) im Sinne von „anprangern" (BAA s.v.), sondern bezieht sich auf die von jenen Schuldsprüchen Befreiten. Das Wort wurde seinerzeit (1847) von Passow übersetzt: „als Beispiel aufstellen NT", was leider im BAA nicht mehr erwähnt wird. Aber s. nur ebd. s.v. δειγμα: „Beweis; Beispiel". Dass es hier positiv gemeint sein muss, ergibt sich nun auch aus dem maskulinischen αὐτούς in V 15c. Nicht die ἀρχαὶ καὶ ἐξουσίαι „Fürsten und Gewalten" werden „öffentlich zur Schau gestellt" (EÜ), das hätte eigentlich αὐτάς heißen müssen), sondern: „nachdem er die den Schuldschein rechtfertigenden Prinzipien außer Kraft gesetzt hatte (es geschah durch das ‚Annageln des Schuldscheines an das Kreuz'), hat er auch öffentlich ein Beispiel für die Gültigkeit dieser Befreiung gegeben, indem er sie (αὐτούς sinngemäß die, von denen die Rede ist, *die Befreiten!*) offen bekannt gemacht hat²⁴ [p. 130/194] in Christus.' Er hat seine Erlösten also der Welt *einladend* vor Augen geführt, sie präsentiert, sozusagen *angepriesen* und als anziehende Beispiele seiner Vergebung öffentlich hingestellt, gleichsam als Werbeexemplare, die durch ihre Qualität überzeugen!

Wie man sieht, gehen nun die Gedanken in eine völlig andere Richtung! Es sind keine mythologischen „Wesen", auch nicht der „Teufel" oder „teuflische Mächte", die den Schuldschein in der Hand haben und welche Gott entmachten würde²⁵, sondern es ist der Schuldschein, den Gott selbst ausgestellt hatte und den er nun löscht, „indem er uns unsere Übertretungen auf die Weise eines *Geschenkes* vergibt" (2,13c) – sofern wir darum bitten. Der Text spiegelt das innere Ringen des Menschen mit seiner Schuld im inneren Ringen Gottes in der Vergebung durch Christus. Ein hohes Reflexionsniveau, das theologisches Denken voraussetzt. Ist das nicht wieder ein Argument dafür, dass die Adressaten *Juden* sind, die zur Zu-Erkenntnis (*epi-gnōsis*) gekommen sind?

Eph 1,21a: Der Zusammenhang spricht von

^{19a}„der übermäßigen Größe seines Machterweises gegenüber euch als Trauenden, ^{19b}entsprechend der Ausübung der Kraft seiner Stärke, ^{20a}die er ausgeübt hat in dem Messias/Christus, ^{20b}nachdem er ihn aus den Toten erweckt ^{20c}und „zu seiner Rechten" in den Himmeln „gesetzt hatte", ^{21a}hoch über jede Art von Grundsatz und Zuständigkeit und Geltung und Gültigkeit ^{21b}und jeden Namen (Titel), der genannt wird (auf den man sich beruft), ^{21c}nicht nur in diesem Weltbereich (hiesigen Äon), sondern auch in dem, der im Kommen ist." – V 20c-21a: αὐτὸν καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς οὐρανοῖς (so nach B) ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος.

Man kann die Stoßrichtung von V 21a nur aus dem Zusammenhang erschließen. Der Machterweis Gottes *euch gegenüber* als Trauenden (19a) wird eingeordnet in die generelle „Ausübung seiner Macht" seit der Erhöhung Christi. Die Frage ist: ‚Erhöhung gegenüber wem'? Sind es irgendwelche „Fürsten und Gewalten, Mächte und Herrschaften" (EÜ) – aber im Griechischen steht immer der Singular!), die er sich unterwirft, indem er „im Himmel" (EÜ) thront? Was hätten diese ‚Fürsten' dann mit den Adressaten (also „euch"; v1 ‚uns') zu tun? Es wäre höchstens eine indirekte Befreiung von anonymen ‚Mächten' angedeutet. Aber es ist doch keine Frage, dass Gott über allen Mächten steht! Warum die Betonung [p. 131/194] seiner „Machtausübung" in Christus

nach oder seit dessen Erhöhung? V 19b-21 ist Erklärung von V 19a und weitet die Aussage aus auf alles, was Gott seitdem an Machterweisen getan hat, nicht nur an Israel. Es kostet ihn keine Anstrengung, „Mächte“ zu überwinden; aber er setzt große Machterweise ein, um Menschen zu gewinnen! Sein Trauen den Menschen gegenüber ist ein Appell an ihre Freiheit, und das bedeutet auch deren Lösung von falschen Bindungen. Das zu erreichen, kostet Gott manche „Mühe“ (Jes 7,13f). Die Menschen von ihren falschen Maßstäben abzubringen, braucht einen „Machterweis“ Gottes! Kontext ist „Rettung“ und „Vergebung der Sünden“, von 1,7 bis 2,8, und diese sind gemessen an Normen, die der Mensch in seinem Inneren trägt. Von dort kommen die bösen Gedanken (Mt 15,18f), aber *auch die Urteilssprüche* des Gewissens, die rechtfertigen oder verurteilen (Röm 2,15f)! Die Vergebung nun steht über diesen Maßstäben und geschieht in der persönlichen Beziehung des Erhöhten zu jedem Menschen, der für ihn offen ist. Der Verfasser von Eph würde also betonen, dass es keine Instanz gibt, welche die Vergebung durch Christus streitig machen könnte. Denn der „Retter“ steht hoch über „jederlei Prinzip/Grund-satz und Befugnis/Zuständigkeit und Ansehen/Geltung und Gültigkeit/ Rechtskräftig-Sein und (überhaupt) jedem Namen oder Titel, auf den man sich (gegen ihn!) berufen mag, nicht nur in diesem Äon (Lebens- und Machtbereich) sondern auch in dem, der im Kommen ist“ (V 21). Christus steht über allem, was den Menschen in seinem Ethos und seinem Wert bestimmt. Gewiss, eine sehr abstrakte Sprache, aber sie passt zu dem sonstigen Stil des Briefes. Ihr Vorteil ist, dass sie *alles Einschlägige* in der sittlichen Bewertung eines Menschen umfasst und möglichst keinen Raum mehr lässt für irgendwelche Ausnahmen. Und sie ist viel mehr ‚hautnah‘ als ein Abwehren irgendwelcher überdimensionaler „Wesen“ es wäre! Sie ist auch konform mit unserer Deutung von Kol 1,16 und 2,10. Aber wie ist dann dieses Lexem in Eph 3,10 und 6,12 zu deuten?

Eph 3,10: ^{9c}„...in Gott als dem, der das alles (was bisher erwähnt wurde) getan/eingerichtet hat, ^{10a}*damit kund / bekannt werde* jetzt ^{10b}*aufgrund* (mittels, anhand) *der Grundsätze / Maßstäbe und Befugnisse / Zuständigkeiten im Himmlischen* (in den himmlischen Dingen / Belangen, z.B. dass nun die Völker Mit-Leib sind etc.) ^{10c}*in der Versammlung* (der ganzen zusammengeführten Menschheit) *die ‚vielbunte‘ Weisheit Gottes*“ – ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολιποίκιλος σοφία τοῦ θεοῦ.

Syntaktisch gesehen hängt alles an dem Dativ: Sind die ἀρχαῖ irgendwelche Herrscher, *denen* Gott etwas kundtut, oder bezeichnen sie das [p. 132/194] Instrument und damit auch den Sachbereich, *in dem und vermittelt dessen* die interessante und staunenswerte Weisheit Gottes *vor aller Welt* zu Tage tritt? Letzteres hat den Vorteil, dass damit auch ein Inhalt angedeutet wäre. Von irgendwelchen „Herrschern“ ist im näheren Kontext nicht die Rede und nach unserer Sicht auch nicht in 1,21. Warum also sollte nun plötzlich gerade ihnen der Heilsplan Gottes entschlüsselt werden? Unsere Alternative ist ein instrumentaler Dativ, der den Sachverhalt bezeichnet, ‚durch‘ den Gottes Weisheit kundgemacht wird, nämlich durch die neuen Maßstäbe in den „himmlischen Dingen“,

d.h. in der Ordnung der Erlösung, dass nämlich nun „den Völkern der unerschöpfliche Reichtum Christi verkündet wird“ (2,8b etc.). „In den himmlischen Dingen“ oder ‚in dem Himmlischen‘ meint also nicht lokal „den himmlischen Bereich“ (Luther) oder einfach „im Himmel“ (EÜ), sondern ist wiederum eine abstrakte Formulierung zur Charakterisierung der Qualität, die durch Christus geschaffen wird (‚Himmlisches‘), also dessen, was Christus bewirkt und was somit die Existenz der Erlösten kennzeichnet. Eine lokale Aussage hingegen wirkt eigenartig. Das Prädikat steht im ‚passivum divinum‘, so dass Gott das handelnde Subjekt des Kundtuns ist. Gott macht also anhand der neuen Prinzipien und Möglichkeiten seine phantasiereiche Weisheit und kluge Geschicktheit (vgl. o. zu Kol 1,28) kund! Und wem? Selbstverständlich den Menschen, genauer: allen, die von dieser Tat erfahren, nämlich von der Zusammenführung der ganzen Menschheit in der ‚Versammlung‘, die zunächst von Gott grundsätzlich geschehen ist (Eph 3,1-4,16) und welche die Grundlage bietet, dass Menschen in Christus Erlösung erfahren können. Die Realisierung geschieht ja nicht auf einmal, sondern an vielen Orten in vielen Schritten. Dabei ist die Tatsache der „zusammengeführten Menschheit“ (= *ekklēsia*) nicht das Ergebnis, sondern die Voraussetzung für die Verkündigung an alle Völker! Man könnte ergänzen: ‚Juden zuerst und dann den Völkern der Welt!‘ (Röm 1,16) Dabei ist zu beachten, dass die unmittelbar Angesprochenen in diesem Abschnitt die Juden sind! – Von dieser Sichtweise her mutet es nun seltsam an, dass Gott seine Klugheit „den Fürsten und Gewalten des himmlischen Bereichs“ zur Kenntnis bringen wolle (EÜ). Sind es gute oder böse Machthaber? Sind sie bisher zu kurz gekommen? Oder was sollte Gott dadurch bei ihnen erreichen wollen?

Eph 6,12: Als erstes möchten wir diesen Text nach P⁴⁶ vorstellen, dem wir im Verlaufe unserer Reihe „Paulus neu gelesen“ fast immer den Vorzug gegeben haben:

„ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς μεθοδίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας. [p. 133/194]

11b... dass ihr widerstehen könnt den Betrügereien des Teufels. 12aDenn nicht ist uns der Ringkampf gegen Blut und Fleisch, 12bsondern gegen die Betrügereien [nach P⁴⁶, also nicht: ‚Grundsätze und Möglichkeiten‘ o.ä.], 12cgegen die Weltherrscher dieser Finsternis (gen. qual. = die finsternen Weltherrscher hier), 12dgegen die Geistwirkungen der Schlechtigkeit“ [es fehlt nach P⁴⁶ ‚in den Himmlischen‘ – ἐν τοῖς ἐπουρανίοις].

Demnach steht hier nicht jenes Lexem, nach dem wir in diesem Exkurs suchen, und ist am Ende die Bosheit nicht im „himmlischen Bereich“ (EÜ) verortet. Der Sinn betrifft klar die sittliche Ebene: V 12b greift das Stichwort μεθοδίας aus V 11b nochmals auf; es bezeichnet aber nicht etwa ‚Methoden‘, sondern meint ‚Betrügereien‘, also: ‚Wir kämpfen gegen Lug und Trug‘. Und von gleicher Art ist das folgende: Nicht ein Kampf

gegen die politischen Machthaber, auch nicht gegen die Obersten der Dämonen. Der Teufel (6,11b) steht selbstverständlich dahinter, aber „diese Finsternis“ meint hier nicht etwa die Hölle, sondern gibt den Bereich des täglichen Kampfes an, gekennzeichnet durch einen genitivus qualitatis und daher übersetzbar mit ‚gegen die *finsternen* Weltherrscher *hier*‘. Das liegt in der Linie von ‚Betrügereien‘ und weitet den Begriff aus. Analog etwa: „Ihr könnt nicht Gott und *dem Mammon* dienen“ (Mt 6,24 – der Mammon ist keine Person!) oder unser Sprichwort ‚Geld regiert die Welt‘. Da geht es um Grundhaltungen der Menschen und um tägliche sittliche Entscheidungen, nicht um eine Weltbank oder ein Imperium. So sind in Eph 6,12c die „Weltherrscher“ (Plural!) nicht irgendwelche ‚Wesen‘, sondern die täglichen Versuchungen und Angriffe, was nochmals unterstrichen wird durch die „bösen Geistwirkungen“ (V 12d.), zu denen auch dämonische Angriffe zu rechnen sind (vgl. hier schon 6,16f). Τὰ πνευματικά sind also nicht personal vorgestellte „Geister“ (EÜ) – das wären eher pneu,mata); dafür steht in 11b „διάβολος“ und in 6,16 „ὁ πονηρός“. Die Gegner, auf welche die Christusgläubigen in ihrem Kampf stoßen, sind also nicht die Mächtigen der Welt, auch nicht „Mächte und Gewalten“ als diffuse „Wesen“, sondern die *falschen Maßstäbe und Tendenzen* in ihnen selbst und in ihrer Umwelt, auf die auch die mit Christus Auferstandenen noch stoßen. Auf sie ist dann die folgende „Waffenrüstung“ zugeschnitten!

Nimmt man den Text, wie ihn NA^{27/28} und *Einheitsübersetzung* vorlegen, so steht zunächst in V 12b: πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας (getrennt, nur in einer Reihe und mit wiederholter Präposition)! Die ersten beiden Nomina müssten nun nach unseren Ergebnissen nicht mehr mit „die Fürsten und Gewalten“ (EÜ) oder durch „mit Mächtigen und Gewaltigen“ (Luther) übersetzt werden (man stelle sich das konkret vor: gemeint wären die Fürsten der Unterwelt), sondern [p. 134/194] es wäre dann, wie an den anderen Stellen, eher von ‚gegen die Grundsätze, gegen die Zuständigkeiten‘ zu sprechen (ungewohnte Wiederholung von πρὸς und dem Artikel), wobei sich aus dem Kontext ergeben würde, dass es falsche Grundsätze wären: Prinzipien, die uns drangsalieren, hier in einer Reihe mit derartigen ‚Weltherrschern‘. Dann wäre es aber doppelt merkwürdig, wenn am Schluss, in V 12d, nun hinzugefügt würde, dass die „bösen Geister“ sich ἐν τοῖς ἐπουρανίοις / im „*himmlischen Bereich*“ (EÜ) befinden sollen. Dieser Begriff war bisher immer positiv für die durch die Auferstehung geschaffene neue Dimension gebraucht worden (Eph 1,3.20; 2,6; 3,10). Und da es der älteste Textzeuge (P⁴⁶) nicht hat, könnte es eine spätere Hinzufügung sein, mit der man betonen wollte, dass die „Geistmanifestationen der Bosheit“ nicht so zu greifen seien wie „Blut und Fleisch“ (V 12a). Die weitere Texttradition hätte dann diese ‚Verdeutlichung‘ gern aufgegriffen. Doch im Grunde passt die Formulierung nicht recht. Schrieb Allioli aus diesem Grund: „die Geister der Bosheit *in der Luft*“? – So sprechen wieder viele Argumente für P⁴⁶ sowie für unsere Deutung insgesamt.

Bleibt noch 1 Kor 15,24c: Ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. Es ist die einzige Stelle in den übrigen Paulusbriefen, wo diese Wortkombination noch vorkommt, hier wie in Kol 2,12 und Eph 1,21 im Singular und

mit $\pi\tilde{\alpha}\varsigma$. Hat der späte Paulus damit eine Vorlage geliefert, an welche die „Pseudepigraphen“ sich angeschlossen haben? Wagen wir einmal die umgekehrte Denkrichtung: Wenn Eph/Kol am Anfang stehen, könnte dann dieser Wortgebrauch in 1 Kor eine Nachwirkung aus einer früheren Phase seines Schreibens sein? Die verschiedenen „Blöcke“ in 1 Kor sind ja wohl in einem längeren Zeitraum entstanden²⁶, und Kapitel 15 muss nicht der letzte Block gewesen sein. So könnte unser Vers doch nicht in so großer zeitlicher Distanz von Eph/Kol liegen. Aber nicht diese Nähe entscheidet, sondern die thematische Verwandtschaft. Denn am Ende dieses unseres Exkurses liest man die Worte mit anderen Augen. Die *Einheitsübersetzung* hatte V 24c übersetzt: „...wenn er jede Macht, Gewalt und Kraft vernichtet hat.“ Das ist eine klare Assoziation an „Mächte und Gewalten“! Werden aber diese ‚Wesen‘ wirklich „vernichtet“? Καταργεῖν kommt in den Paulus-briefen auffallend häufig vor (24x) und heißt ‚außer Kraft setzen‘, von „ἀ-εργος arbeitslos“²⁷, eher juristisch als kriegerisch, und passt gut, wenn wir bei diesem ‚Hendiadyoin‘ von „Prinzip“ und „Zuständigkeit“ herkommen. Es geht um einen ethischen, geistlichen Kampf. Wer also sind die „Gegner“ [p. 135/194] oder „Feinde“ (15,25)? Sind es übermenschliche ‚Wesen‘ oder sind es ‚Prinzipien und Befugnisse/Zuständigkeiten und Dynamiken/ Geltungen‘, die das Handeln des Menschen zu bestimmen suchen? Sie sind feindlicher Art, insofern sie den Menschen im Tod festhalten, aber sie sind, wie z.B. der Ankläger Röm 8,33, im Menschen selbst wirksam, nicht irgendwo ‚über ihm‘. Sie werden überwunden nicht durch einen Kriegszug, sondern durch ein βασιλεύειν Christi, der „seine Leute“ (15,23) zum Leben führt, indem er jeden Grundsatz und jede Zuständigkeit und Geltung, die zum Tode führt, rechtsgültig aufhebt. Diese ‚Feinde‘ werden also mit anderen ‚Waffen‘ geschlagen. Die Parallele zu Eph 1,21 (s.o.) ist nicht zu übersehen. Da die Verse 23-28 aber meist im Sinne einer Szenerie des Jüngsten Tages interpretiert werden, liest man auch diese Details im Sinne einer äußeren, kriegerischen Dramatik. Doch nachdem wir bereits eine neue Sicht von 1 Kor 15 vorgelegt haben²⁸, fügen sich die nun gewonnenen neuen Aspekte gut in diese Vorgabe ein. Thema von 1 Kor 15 ist „Auferstehen“ in seinen verschiedenen Formen und Stadien²⁹, wobei im letzten Akt, wenn die „Posaune“ bläst, nur die Ungläubigen (*sie* sind dort mit den „To-ten“ gemeint) *auferweckt* werden, während „wir“ (Christusgläubige) dann „verwandelt werden“ (da wir ja schon vorher ‚auferstanden‘ sind) (1 Kor 15,51-56)! In unserem Abschnitt, 15,20-28, geht es darum, wie *alle*, die durch den ‚Tod-Feind‘ gefangen sind, durch Christus Leben empfangen, und zwar – außer in Vers 24a/b, der von den Ungläubigen spricht – wie „die des Christus“ jetzt in wachsendem Maß Auferstehung erfahren.

Nun eine *Übersetzung* mit Paraphrasen. Änderungen gegenüber Baumert, *Sorgen* (280), sind durch *Fettdruck* hervorgehoben. Zur Bild-Dramatik: Die gefallene Menschheit ist gleich einem Kriegsheer, das seinem Feind, dem Tod, in die Hände gefallen ist und von diesem nun gefangen gehalten wird. Jesus wird zunächst selbst befreit und kommt dann wie ein Heerführer und sucht sie je einzeln herauszuholen, indem er sie zu bewegen sucht, die falschen Maßstäbe aufzugeben. Diejenigen, die ihm folgen, empfangen Leben. Der Rest bleibt bis zum Jüngsten Tag im Tod.

¹ 1 Kor 15,20 „Nun aber wurde Christus *aufgeweckt* aus Toten als Anführer derer, die im Tode schlafen. ²¹Da nämlich durch einen Menschen Tod kommt, kommt auch durch einen Menschen Auferstehen Toter. ²²Wie nämlich in Adam alle sterben (den Tod finden, im Tode sind), so müssen in Christus auch *alle* (von Gott) lebendig gemacht werden;

²³jeder aber in der ihm eigenen Heeresabteilung (Rangstufe): als Anführer/Feldherr (wurde) Christus (von Gott als Erster lebendig [p. 136/194] gemacht); danach (in der zweiten Rangstufe werden lebendig gemacht) die Christus-leute (sozusagen seine Leibtruppe, und zwar) durch dessen Gegenwärtig-sein (seine Präsenz hier und jetzt!); ^{24a}abschließlich (in dritter Stufe am Ende der Zeit wird von Gott lebendig gemacht) die Legion (der Tross der übrigen Soldaten = alle übrigen, ungläubigen Menschen, und zwar dann), wenn er (Christus endgültig) die Königsherrschaft Gott dem Vater übergibt.

^{24c}Immer dann, wenn³⁰ er (Christus bei einem Menschen) außer Kraft gesetzt hat jedes (entgegenstehende) *Prinzip* und jegliche (andere) *Zuständigkeit und Geltung* ²⁵– es ist ja notwendig, dass er seine Königsmacht ausübt, bis ‚er *alle* Feinde unter seine Füße gebracht hat‘ (Ps 110,1; nämlich durch Umkehr und Vergebung) – ²⁶wird (von ihm jeweils bei dem je einzelnen Menschen) als letzter Feind entmachtet der Tod (d.h. wird diesem Menschen jeweils Leben, Auferstehung geschenkt). ^{27a}„*Alles* nämlich hat er (Gott) *unterstellt* unter seine (des Menschen: Ps 8,7, hier des Christus) Füße gelegt.

^{27b}*Immer dann* aber, wenn *er* (Christus) *sagt*: ‚alles ist unterworfen worden‘ – selbstverständlich mit Ausnahme dessen, der das alles *ihm* (Christus) *unterstellt* hat – ²⁸*immer dann* also, wenn von ihm³¹ (Christus) das alles (wovon hier die Rede ist) unterworfen worden ist, ordnet sich (gewiss; modales Futur) der Sohn selbst (stets) dem unter, der ihm das alles *unterstellt* hat, *sodass*³² Er (nämlich Gott) der Gott ist ständig in allen.“

Was ist bei dieser Übersetzung anders als in unserer Auslegung von 1 Kor³³? Außer den sprachlichen Präzisierungen hier in den Fußnoten ist noch deutlicher geworden, dass die ‚Feinde‘ Instanzen im Menschen selbst sind, die ihm Tod bringen oder ihn im Tod festhalten. Und der ‚Kampf‘ Christi ist viel eher ein Ausüben seiner königlich-richterlichen Gewalt im Rahmen seiner *παρουσία*‘ oder ‚Präsenz‘ (15,23b) bei denen, die ihn annehmen. Nur 15,24a/b enthält zur Abrundung des Gesamtbildes [p. 137/194] einen kurzen Ausblick auf den Letzten Tag, weil erst dann auch die ungläubig Gebliebenen von Christus Leben empfangen, und zwar nur ein „unverderb-liches“. Dies wird jedoch erst in 15,51-54 thematisiert. Die Verse 27b-28 aber bleiben nun, wie 24c-27a, bei dem täglichen Geschehen und benennen den jeweils letzten Schritt in diesem Prozess: dass der Sohn selbst sich *jedesmal* zurücknimmt und dem Vater unterordnet, in dessen Auftrag er ja den einzelnen Menschen von den lebensfeindlichen Instanzen frei gemacht hat. Er führt also den Erlösten zum Vater! So ist ‚Gott‘ nicht erst am Jüngsten Tage (ganz) ‚Gott‘ oder gar „alles in allem“ (Luther), sondern der Sohn macht ihm bei jedem einzelnen Menschen den Weg frei, nun dessen „Gott“ zu sein³⁴ – nicht ohne Zustimmung des Menschen!

Das iterative „immer dann“ spricht also von dem Leben schaffenden Wirken des

Auferstandenen im Zuge seiner Gegenwart bei den Seinen in dieser Geschichte, und zwar in Vers 24c und 27f! Wenn in den Einzelnen die Gegeninstanzen entkräftet sind, wird stets als letzter der Tod besiegt, wird also je individuell dem, der zu Christus gehört, Auferstehungsleben gewährt. Es geht also hier nicht um einen Endkampf am Jüngsten Tag (von diesem Tag wird erst in 15,51-55 gesprochen), sondern darum, dass in jedem Einzelnen immer erst *jeder Grundsatz und jede Befugnis und Geltung*, die zum Tod führen, überwunden werden muss, bevor ihm Auferstehungsleben geschenkt werden kann. Im Klartext: Christus übt seine Königsherrschaft dadurch aus, dass er jeden Menschen zu bewegen sucht, entgegenstehende Maßstäbe und Abhängigkeiten aufzugeben. Er bekämpft keine personalen Wesen, die hinter dem Einzelnen stehen, so dass er mit diesen einen Krieg führen würde! Das Bild vom Heer darf nicht dazu verleiten, den ganzen Passus kriegerisch-apokalyptisch zu lesen! Gott könnte den Satan mit einem einzigen Wort außer Kraft setzen; aber das würde die Freiheit des Menschen tangieren! Doch die gemeinte Sache ist ein geistiges Ringen Christi mit jedem Einzelnen, bis er ihn dahin geführt hat, allem abzusagen, was zum Tod führt. Dort entscheidet sich Heil oder Unheil! So ‚verleibendigt‘ Christus die Menschen nicht über ihre Köpfe hinweg, sondern stets im Dialog mit jedem als einem freien Gegenüber. Und zum Sitz im Leben: „Wenn der Tod immer erst als letzter Feind entmachtet wird, kann man nicht, wie manche Gemeindemitglieder wohl wollten, die täglichen Mühen oder Tode umgehen und Auferstehung ohne sie erfahren³⁵.“

Am Ende dieser Überlegungen ergibt sich semantisch eine erkennbare Linie in allen angeführten Belegen. Die Nähe von 1 Kor 15 zu Kol 2,10 [p. 138/194] und 15 und Eph 1,21 ist beachtlich; und man vergleiche auch 1 Kor 15,20 mit Kol 1,18; ferner s. Röm 8,37-39. Das sogenannte ‚Hendiadyoin‘ ἀρχαὶ καὶ ἐξουσίαι, nach dem wir gefragt haben, ist an den einschlägigen Stellen keine feststehende Formel, aber doch semantisch analog angewandt. Die Wörter stehen bald ohne, bald mit Artikel, bald miteinander zu einer Einheit verbunden, bald mit weiteren Begriffen kombiniert, die jedoch niemals „Wesen“ bezeichnen! Daher auch die auffallende Häufung der Begriffe in Kol 1,16; Eph 1,21 oder 1 Kor 15,24, die das Gemeinte gewissermaßen umkreisen. *Inhaltlich* können die Wörter, weil es Abstracta sind, vielfältig angewandt werden. Schwerlich ist es „jede Macht, Gewalt und Kraft, die er (Christus) vernichtet“ (1 Kor 15,24: EÜ). Das hieße letztlich, dass der Satan „vernichtet“ würde; doch wird er nur in dem jeweiligen Menschen entmachtet und werden die Menschen ja gerade aufgerufen, ihm zu widerstehen (Eph 6,10-18; sein „Feuer“ aber ist ewig)! Mit den abstrakten Begriffen werden jedoch z.B. gute Grundsätze bezeichnet, die Gott in Christus in seine Schöpfung hineingelegt hat (Kol 1,16) und deren Herr er ist (Kol 2,10; Eph 1,21); in Gegensatz dazu treten die ‚Elementarregelungen der Welt‘ in Kol 2,20-22. Es können Grundsätze sein, mit denen sich der Mensch gegen Gott auflehnt und die den Tod nach sich ziehen; dann steht das Wort praktisch für ‚sündige Grundsätze‘ und ihre Folgen (1 Kor 15,24). Es können gerechte Grundsätze sein, welche, wie der „Schuldschein“, den Sünder zum Tod verurteilen, *deren sich Gott aber entledigt* (Kol 2,15; könnte in 1Kor 15 mitschwingen). Und es können Grundsätze wie die Erlösungsmaßstäbe Gottes sein (Eph 3,10; dies klingt

mit an in Kol 2,10 und Eph 1,21). Stehen wir hier nicht an den Ursprüngen der paulinischen Erlösungslehre? Ist das nicht immer ein und derselbe Autor? Man muss nur damit rechnen, dass Paulus in bestimmten Phasen seines Wirkens verschiedene Themen reflektierte und dabei auch inhaltlich jeweils andere Vorzugswörter wählte, ohne diese in anderen Phasen ganz zu vergessen. Dann wären Eph und Kol als frühe, vielleicht die ersten, Briefe keine Fremdkörper mehr im corpus paulinum. Ihr Verfasser ist jedenfalls kein Imitator oder Epigone, sondern ein authentischer Theologe!

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¹ Diese Untersuchung entstand als Vorarbeit für einen Kommentar zu Phlm, Kol und Eph, der demnächst als 6. Band in der Reihe „Paulus neu gelesen“, Würzburg: Echter, unter dem Titel „Israels Berufung für die Völker“ erscheinen soll. Gelegentliche Verweise auf die Bände 1-5 dieser Reihe erscheinen unter den Siglen, Baumert, *Hochform*, *Sorgen*, *Rüchen*, *Weg*, Ggw“, die neben anderen Abkürzungen in der Literaturliste am Ende des Artikels erklärt werden.

² *Lutherübersetzung*, 1984. (Kurz: Luther).

³ *Einheitsübersetzung*, 1979. Kurz: EÜ).

⁴ Baumert, *Dativ*, 467-469.

⁵ S. Fussnote 1. – Die veränderte Sicht ergibt sich u.a. daraus, dass die Hauptadressaten beider Briefe christusgläubige Juden sein dürften, die Briefe möglicherweise erheblich früher anzusetzen seien und daher auch echte Paulusbriefe sein könnten. Hier kann dies nicht aufgewiesen werden. Ferner, dass ‚Leib des Christus‘ in Kol und Eph die ganze Menschheit meint, deren Haupt Christus ist, und zwar von der Schöpfung an! Eine Vorarbeit zu Letzterem: „Der Messias und die Menschheit: Eph 5,15-33“ (Baumert, *Antifeminismus* 261-281).

⁶ *EWNT* I 388-392.

⁷ Weiß 391.

⁸ Weiß 390: *Alkibiades* I 135a.

⁹ Liddell, H.G. – Scott, R. – Jones, H.S., *A Greek-English Lexicon*, Oxford: Clarendon 1966.

¹⁰ Arist. *Metaph* 995^b8a1

¹¹ *Eph* 313.

¹² Menge / Gütlings, s.v.

¹³ *EWNT* II 27.

¹⁴ *EWNT* I 391)

¹⁵ Schlier s.1

¹⁶ Menge / Gütlings s.v.

¹⁷ Das Wörterbuch von Passow bringt unter „*thrónos*“ zwei interessante Hinweise: Der Tragiker Aeschylus schreibt im 5. Jh. v. Chr. in Agamemnon 983: „θάρσος ἵζει φρενὸς φίλος θρόνον“ – ‚Frechheit besetzt einen Thron, welcher der Einsicht eigen ist‘ oder frei: Übermut stürzt jedes Denken vom Thron! Und Platon, *Politeia* 8,553b, nach Schleiermacher: „Der oligarchische Mensch: Hat ein Sohn, der seinem Vater nachgeeifert hat, ihn in hoher Stellung im Staate scheitern sehen, so wirft er, aus Furcht denke ich, jenes Ehrliebende und Zornartige kopfüber von dem Thron in seiner Seele – ὥθεϊ ἐκ τοῦ θρόνου τοῦ ἐν τῇ ἑαυτοῦ ψυχῇ. ... Glaubst du nun nicht, dass ein solcher dann das Begehrliche und Besitzliebende auf jenen Thron setzen – τὸν τοιοῦτον τότε εἰς μὲν τὸν θρόνον ἐκείνον τὸ ἐπιθυμητικὸν τε καὶ φιλοκρήματον ἐγκαθίσζειν – und es mit der Tiara, der Halskette und dem Prachtsäbel geschmückt zum großen König in sich selbst erklären wird?“

¹⁸ Entsprechend dem Adjektiv „gültig“ (Menge / Gütlings s.v. κύριος I.2 2.) „rechtskräftig, τινός für jemanden“). – In Baumert, *Charisma* II 93f) wurde für Apg 10,36 diese Bedeutung aufgewiesen: „Was das Wort betrifft, das er (Gott) den Söhnen Israels gesandt hat, indem er ihnen Frieden durch Jesus Christus als frohe Botschaft verkündete, ist dies für alle *gültig/rechtskräftig*.“ In Phlm 16 gebraucht Paulus auch δοῦλος adjektivisch, vgl. Baumert, *Studien* 145.

¹⁹ Vgl. Röm 2,15f, s. Baumert, *Hochform* 43-45. – In Seewann, *Tag des Herrn* 120f wurde gezeigt, dass ἡμέρα dort und auch in Apg 17,31 „im Sinne einer Instanz“ zu interpretieren ist; vgl. auch Baumert-Seewann, *Gegenwart* 156.

²⁰ *EWNT* I 391.

²¹ *EWNT* I 390.

²² *Kolosser* 116f.

²³ Schweizer (*Kolosser* 117) verweist auf BDR 316.1, wo dies für Kol 2,15 vorgeschlagen wird. Der einzige von Schweizer angeführte weitere Beleg, aus Ev Nicodemi 2,7, der noch „bis ins 5. Jh. n. Chr. wuchs“, dürfte aber von Kol 2,15 abhängig sein, und zwar schon in der Bedeutung ‚Mächte und Gewalten‘. Aber selbst diesen übersetze Leivestad mit Lightfoot mit „entfernen, ablegen“. – Auch zwei weitere ‚Belege‘ bei BDR 316.1 Fn 2 sind nicht überzeugend: ἀρμόζεσθαι ist in 2 Kor 11,2 doch ein Medium (s. Baumert, *Täglich* 292-295; Rüchen 183f; *Frau und Mann* 18-25) ‚jemanden sich mir verloben‘, und πληροῦσθαι in Eph 1,23 ist ein Passiv!

²⁴ Damit greifen wir den „Vorschlag“ von Dautzenberg auf, der in *EWNT* II 384-386 für θριαμβεύω „trotz einer langen Übersetzungs- und Auslegungstradition der vom lat. *triumphus* unabhängigen Wortbedeutung *bekannt machen* den Vorzug“ gibt (Belege s. ebd.). Da wir dieses Prädikat nun nicht mehr auf „Mächte und Gewalten“ beziehen, passt diese Nuance sogar noch besser. Aber warum sagt der Verfasser nicht einfach

γνωρίζω? Er muss bei dieser Wortwahl noch eine spezifische Nuance im Sinn haben. Nun assoziiert δαίγμα auch die Bedeutung „Warenausstellungsplatz“ (Menge - Güthling s.v. 2), und in eine ähnliche Richtung weist auch der Zusatz „in Öffentlichkeit“. Aber es findet sich in Kol und Eph auch noch der zweimalige Beleg für die antike Redensart τὸν καιρὸν ἐξαγοράζειν – ‚die Chance nutzen‘ (Kol 4,5; Eph 5,16), ursprünglich wörtlich ‚das Sonderangebot auf dem Markt aufkaufen‘ (s. Baumert, *Antifeminismus* 429-432). Könnte der Verfasser also mit θριαμβεύω meinen, dass Gott seine Erlösten für die übrigen Menschen ‚offen hinstellt‘ (Phil 2,15f), ‚sie vorzeigt‘, und damit seine Gnade anbietet und geradezu ‚anpreist‘ wie ein großes Sonderangebot (Joh 7,37f)? – Und in die gleiche Richtung ginge 2 Kor 2,14: Gott führt dann Paulus weder als siegreichen Feldherrn noch wie einen Sklaven in seinem oder in Christi Triumphzug mit (passt das zu dem sonstigen Gottesbild bei Paulus?), sondern er macht ihn öffentlich bekannt, bietet ihn überall an, mit einem einladenden „Wohlgeruch“ (V 14f), nicht mit einem triumphierenden Siegesruf! Der Genitiv wieder pertinentiv: „Christus-Wohlgeruch“ (s. Kol 1,24). So wäre 2 Kor 2,14f in Baumert, *Rüchen* 47-50 in diesem Sinne zu korrigieren.

[25](#) Chrysostomus, Cramer, Catenae VI 322.

[26](#) Baumert, *Sorgen* 10 und 328-330; *Rüchen* 356-370.

[27](#) Menge-Güthling s.v.².

[28](#) Baumert, *Sorgen* 269-313; Schneider, *Auferstehen* 162-197.

[29](#) Vgl. Baumert, *Täglich sterben* 49-68.

[30](#) Viermal ὅταν: in V 24b mit dem Konjunktiv Praesens = ‚dann, wenn‘ (einmalig); in 24c und 27b (sowie in 28a wiederholend) mit dem Konjunktiv des Aorists ‚immer dann, wenn‘; s. Menge-Güthling s.v. – So spricht allein V 24a/b vom Jüngsten Tag, die Verse 24c-28 hingegen reden durchgehend von dem *täglichen* Weg aus Tod zu Auferstehung.

[31](#) Dativ auctoris oder der beteiligten Person (Schwyzer, *Grammatik* 149f). – Zu dem sechsfachen ὑποτάσσειν in V 27f bemerkt Schneider (193f, was wir jetzt übernommen haben): „Die Aussage des ὑποτάσσειν am Ende von 27b wie auch in V 28a ist eine andere als in V 27a; denn von Christus ausgesagt hat es nicht die offenere Bedeutung ‚unterstellen‘, weil das vom Zusammenhang her Gott vorbehalten ist, sondern die καταργέω aufgreifende, stärkere Bedeutung ‚unterwerfen‘. Conzelmann (1 Kor 326) bemerkt also im Hinblick auf die VV 27-28 völlig zu Recht: ‚Paulus spielt rhetorisch mit ὑποτάσσειν‘.“

[32](#) Nicht „damit“ (subjektives Ziel), sondern „so dass“ (konsekutiv), s. *Hochform* 341.

[33](#) Baumert, *Sorgen* 280.

[34](#) Meißner in Baumert, *Nomos* 462-464.

[35](#) Schneider, *Auferstehen* 188; 1 Kor 15,29-34: Baumert, *Sorgen* 289-294.

Une nouvelle analyse de La parole de Jésus sur les scandales [Mc 9,42-48]

CHRISTIAN-B. AMPHOUX

The word of Jesus on scandals (Mk 9,42-48) is unexpected in this gospel reputed to be strictly narrative. In addition, it astonishes with unusual content. But it makes sense by the distinction in Mk of two narrative traditions and, in the first tradition, by the link between the question from John (Mk 9,38) and the arrival of Paul at Ephesus in 56. The word would ultimately be a critical allusion attributed to Jesus to fight the Hellenist central principle as to the fusion of the masculine and the feminine.

Keywords: Gospels, New Testament, Words of Jesus, History of the Church, Literary Criticism.

Introduction

L'évangile selon Marc contient quelques paroles de Jésus qui ne suffisent pas à former une collection et qui sont généralement insérées dans un cadre narratif. Parmi ces paroles, on lit, à la fin du chap. 9, celle sur les scandales (v. 42-48) et celle sur le sel (v. 49-50), dont le cadre narratif n'est pas évident, il a donc besoin d'être précisé. La parole sur les scandales a plusieurs parallèles dans les collections de paroles de Mt et de Lc: Mt 18,6 et Lc 17,1-2, pour Mc 9,42; Mt 5,29-30 et 18,8-9, pour Mc 9,43-48. Or, Mc passe pour la source narrative principale de Mt [p. 143/194] et de Lc, selon la théorie des deux sources, tandis que les collections de paroles auraient une autre source dite «source Q». Que fait donc dans Mc la parole sur les scandales? D'autre part, cette parole fait difficulté par la violence apparente qu'elle implique: qui sont ces disciples en mission invités à se mutiler?

Notre propos sera en trois points: 1. Rappeler la forme la plus ancienne de Mc 9,42-48 et sa traduction, en partant de l'histoire du texte de Mc; 2. Préciser la tradition narrative de Mc dans laquelle s'inscrit cette parole, qui se distingue d'une autre tradition narrative, celle qui relate le ministère de Jésus; 3. Restituer au cadre narratif de la parole de Mc 9,42-48 son sens premier, pour rendre compte de la brutalité apparente de la parole sur les scandales.

1. L'histoire du texte de Mc

Depuis le 18^e siècle, l'étude des variantes du texte grec du Nouveau Testament a

conduit à classer les manuscrits en trois groupes représentant chacun une «recension» du texte original qui se serait perdu: la byzantine, l'alexandrine et l'occidentale; au début du 20^e siècle, Hermann von Soden corrige ce classement en donnant à chaque groupe un sigle: la byzantine devient le type de texte K (*koinè*), c'est-à-dire le plus répandu; l'alexandrine, le type H (*Hésychius*), celui de la recension d'Hésychius attestée à Alexandrie au début du 4^e siècle; et l'occidentale, le type I (*Jérusalem*), qui rassemble les nombreux et divers témoins dont von Soden estime qu'ils contiennent les restes de l'original perdu. Parmi eux, les témoins du texte «occidental» attesté par la Vieille latine et les manuscrits grecs présentant des accords avec elle, mais aussi les témoins d'un nouveau type de texte distingué des autres pour Mc en 1928 et qualifié de «césaréen», en raison de sa présence dans l'œuvre d'Origène; enfin, von Soden y classe encore des manuscrits qui ont peu de différences avec le type de texte K, où ils devraient former des sous-groupes.

Au cours du 20^e siècle, la découverte de papyrus copiés vers 200 et tout au long du 3^e siècle est venue enrichir le type alexandrin et montrer qu'il est antérieur à la recension d'Hésychius; mais les citations [p. 144/194] patristiques du 2^e siècle établissent la priorité du texte «occidental» sur le texte alexandrin et sur les autres types, «césaréen» au 3^e siècle et byzantin, à partir du 4^e. Les éditions actuelles proposent un texte de type alexandrin fondé sur les deux bibles grecques qui nous parviennent du 4^e siècle, le Sinaïticus, copié vers 330, dont le NT est complet, et le Vaticanus, copié vers 340, dans lequel manque la fin du NT. Ce texte convient à l'usage des Eglises, mais il n'est pas le plus ancien et, pour remonter vers l'origine de la rédaction de Marc, le texte «occidental», dont le Codex de Bèze, copié vers 400, est le meilleur témoin pour les évangiles et les Actes – mais un témoin incomplet –, est préférable. Voici donc le texte de Mc 9,42-48 d'après le Codex de Bèze et sa traduction:

42καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πίστιν ἔχόντων, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ

περιέκειτο μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ καὶ εἰς τὴν θάλασσαν ἐβλήθῃ.

43καὶ ἂν σκανδαλίσῃ σε ἡ χεὶρ σου ἀπόκοψον αὐτήν, καλὸν ἐστὶν σοὶ κυλλὸν εἰσελθεῖν

εἰς τὴν ζωὴν ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὴν γέενναν, ὅπου ἐστὶν τὸ πῦρ τὸ ἄσβεστον,

44ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

45καὶ ὁ πόυς σου σκανδαλίσῃ σε ἀπόκοψον αὐτόν, καλὸν σοὶ ἐστὶν χωλὸν εἰσελθεῖν εἰς

τὴν ζωὴν αἰώνιον ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

46ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

47καὶ ὁ ὀφθαλμός σου εἰ σκανδαλίζει σε ἔκβαλε αὐτόν, καλὸν σοὶ ἐστὶν μονόφθαλμον

εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα ἀπελθεῖν εἰς τὴν

γένναν,

48ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

«⁴²Et celui qui scandalise l'un de ces petits qui ont la foi, il est bien mieux pour lui si une meule

d'âne était mise à son cou et qu'il soit jeté à la mer.

⁴³Et si te scandalise ta *main*, coupe-la; car il est bien mieux pour toi d'entrer *manchot*

dans la vie qu'être jeté, ayant deux mains, dans la géhenne, où est le feu inextinguible,

⁴⁴où leur ver ne meurt pas et le feu ne s'éteint pas.

⁴⁵Et si ton *pied* te scandalise, coupe-le: il est bien mieux pour toi d'entrer *boiteux* dans la

vie éternelle qu'être jeté, ayant les deux pieds dans la géhenne où est le feu inextinguible,

⁴⁶où leur ver ne meurt pas et le feu ne s'éteint pas. [p. 145/194]

⁴⁷Et ton *œil*, s'il te scandalise, arrache-le: il est bien mieux pour toi d'entrer *borgne* dans le

royaume de Dieu que s'en aller ayant les deux yeux dans la géhenne,

⁴⁸où leur ver ne meurt pas et le feu ne s'éteint pas.»

On distingue généralement la parole du v. 42 et celle des v. 43-48, car les parallèles sont séparés; mais cette distinction ne s'impose pas pour ce passage de Mc, dont le sens admis est une mise en garde adressée métaphoriquement aux responsables des communautés, qui seraient passibles d'exclusion, si leur conduite ou leur parole mettait en danger certains, dans la communauté. Mais ce sens moral n'est pas suffisant, car il ne rend pas compte de la présence et de la place de cette parole dans son contexte narratif.

2. Les sources narratives de Marc

La théorie des deux sources

L'exégèse admet depuis le 19^e siècle, à partir du témoignage de Papias, que Marc est la source narrative de Mt et Lc, les paroles de Jésus ayant une autre source, rédigée en araméen par Matthieu. Telle est la distinction fondamentale de la théorie des deux sources, qui a le mérite de la simplicité. Mais cette théorie présente des faiblesses: en particulier, les «minor agreements», c'est-à-dire les nombreux accords de détail entre Mt et Lc, ne devraient pas exister si, comme le suppose la théorie, Mt et Lc ont utilisé Marc indépendamment comme source narrative. De plus, la théorie ne rend pas compte du déplacement de certains épisodes, soit dans Mt, soit dans Lc. Enfin, aucun plan de Marc ne s'impose à l'exégèse, certains enchaînements semblent confus, si bien que la tradition, jusqu'à Richard Simon à la fin du 17^e siècle, admet que les récits du ministère ne retracent pas une histoire, mais sont une simple suite de thèmes de prédication, dont

l'ordre peut évidemment varier. La théorie des deux sources est ainsi devenue un langage conventionnel entre les exégètes, elle n'apporte pas une explication satisfaisante de l'histoire de la rédaction des évangiles.

La comparaison des évangiles est pratiquée mot par mot, dans l'exégèse, avec en perspective les réécritures des mêmes passages: ne peut-elle être faite par épisodes? Nous avons tenté une telle analyse, en isolant l'ensemble des épisodes disposés dans le même ordre dans les trois synoptiques, et avons découvert que les autres forment des ensembles appartenant [p. 146/194] à une même tradition narrative distincte; et depuis cette analyse, nous avons découvert un deuxième sens de ces épisodes et la destination de la tradition narrative qu'ils constituent.

La composition littéraire de Marc

Marc réunit deux traditions narratives, qu'il faut séparer pour accéder à la composition littéraire de chacune. Dans le tableau suivant, les épisodes sont classés trois catégories: (1) l'ensemble des épisodes communs et disposés dans le même ordre dans Mt, Mc et Lc, avec quelques annexes ajoutées dans un deuxième temps; (2) un groupe d'épisodes ayant un parallèle dans Luc; (3) deux groupes d'épisodes absents de Lc et avec des parallèles dans Mt; enfin, la Finale longue (16,9-20) a constitué, au moment de son insertion, un épilogue des quatre évangiles:

	Ensemble de 40 épisodes	Ensemble de 12 épisodes	2 ensembles de 5 épisodes
	Mt-Mc-Lc	Mc-Lc-(Mt)	Mc-Mt
1.	Mc 1,2b-11 (le baptême)	1,21-39 (Capharnaüm)	1,1-2a (titre + Malachie)
	1,12-13 (LA TENTATION)	3,7-19 (appel des Douze)	Paroles en couple
Transition	1,14-15 (Jean en prison)	3,20-30 (l'homme fort et	
	1,16-20 (appel des pêcheurs)	3,31-35 (la famille reléguée)	le péché impardonnable)
	1,40-45 (guérison du lépreux)	4,21-25 (les trois paroles)	4,26-34 (deux paraboles)

	2,1-12 (guérison du paralytique)	4,35-41 (la tempête apaisée)	
	2,13-22 (appel du péager)		5,1-20 (exorcisme à Gêrasa)
	----- ----	5,21-43 (guérisons au retour)	----- ----
2.	2,23-28 (les épis arrachés)	6,1-6 (Jésus dans sa patrie)	séquence narrative
	3,1-6 (la main sèche rétablie)	6,7-13 (envoi en mission)	6,45-56 (marche sur l'eau)
	4,1-9 (parabole du semeur)		7,1-23 (le pur et l'impur)
	4,10-20 (explication du semeur)		7,24-37 (la Syro-phénicienne)
Transition	6,14-16 (mort de Jean)	8,1-10 (le pain aux 4000)	
Annexe	[6,17-29 (Hérode coupable)]		8,11-26 (la mise en garde)
	6,30-44 (le pain aux 5000)		----- ----
	----- ----	9,38-50 (incident en mission)	
3.	8,27-30 (la foi des disciples)		
	8,31-33 (passion annonce 1)		Parole centrale

8,34-9,1 (chemin des disciples)

10,35-45 (servir la foule)

Ensemble de 40 épisodes

Ensemble de 12 épisodes

2 ensembles de 5 épisodes

Mt-Mc-Lc

Mc-Lc-(Mt)

Mc-Mt

9,2-13 (*LA TRANSFIGURATION*)

9,14-29 (guérison d'un enfant)

Paroles de salut

9,30-32 (passion annonce 2)

11,12-14 (le figuier...)

9,33-37 (les enfants 1^e partie)

11,20-26 (... et la foi idéale)

Annexe [10,1-12 (union et désunion)]

12,28-34 (amour du prochain)

10,13-16 (les enfants 2^e partie)

12,41-44 (la pauvre veuve)

10,17-31 (les riches 2 parties)

14,3-9 (onction à Béthanie)

10,32-34 (passion annonce 3)

10,46-52 (guérison d'un aveugle) [p. 147/194]

4. 11,1-10 (*entrée messianique*)

5. 13,1-36 (*LA FIN DES TEMPS*)

Transition	11,11 (à Jérusalem)	Transition	14,1-2 (le complot contre Jésus)
	11,15-19 (le temple purifié)		14,10-16 (la Pâque préparée)
	11,27-33 (le messie sacerdotal)		14,17-21 (la trahison révélée)
	12,1-9 (parabole des vignerons)	Annexe	[14,22-25 (le dernier repas)]
	12,10-12 (la pierre angulaire)		14,26-31 (le reniement prédit)
	12,13-17 (le tribut à César)		14,32-42 (l'union réalisée)
	12,18-27 (sur la résurrection)		14,43-52 (l'arrestation de Jésus)
	12, 35-37 (le messie royal)		14,53-54 (le reniement...)
	12,38-40 (les mauvais maîtres)	Annexe	[14,55-65 (le jugement du sanhédrin)]
	----- -----		14,66-72 (... reniement de Pierre)
		Transition	15,1 (entrée au prétoire)
			15,2-39 (<i>le procès et la mort</i>)
		Transition	15,40-41 (au pied de la croix)

15,42-47 (la mise au
tombeau)

16,1-8 (le tombeau
vide)

16,9-20 (épilogue des 4
évangiles)

(1) *La parole sur les scandales* fait partie de l'épisode 9,38-50 de la colonne centrale, dont les douze épisodes ont un parallèle dans Lc, qui en transforme et déplace deux: Mc 6,1-6 correspond à Lc 4,16-30; et Mc 14,3-9, à Lc 7,36-50. (2) *Dans la colonne de droite* figurent deux ensembles dont les épisodes ont un parallèle seulement dans Mt: (a) une séquence narrative de cinq épisodes (6,45-8,26); (b) cinq épisodes qui réunissent sept paroles. (3) *La colonne de gauche* (prolongée dans la colonne centrale en fin de tableau) contient la partie commune et ordonnée des trois synoptiques: les récits y sont savamment hiérarchisés, avec un récit principal (en gras) lié par une transition historique à un développement de plusieurs épisodes, et en tout trois épisodes visionnaires (en petites capitales), la transfiguration étant au centre de la structure qui, par son organisation et ses symétries, manifeste que les épisodes qu'elle réunit ont une origine commune, distincte de celle des autres épisodes. Quatre annexes, enfin, sont ajoutées à cet ensemble dans un deuxième temps, probablement lors de la rédaction finale.

L'ensemble de la colonne de gauche retrace le ministère de Jésus en cinq étapes; dans les autres colonnes, les épisodes se repèrent par comparaison avec les autres évangiles, mais l'histoire relatée y est moins évidente. On voit clairement la composition littéraire de l'ensemble figurant dans la colonne de gauche; mais qu'en est-il de ces autres groupes, en particulier celui dont fait partie l'épisode contenant la parole sur les scandales? Comment cet épisode se rattache-t-il à ce groupe? Et quels liens éventuels existent-ils entre ce groupe et ceux de la colonne de droite?

Le témoignage sur Marc de Clément d'Alexandrie

Ces trois groupes de notre tableau, situés au centre et à droite, ont une relation remarquable avec le témoignage sur la rédaction du livre de Marc découvert en 1959 par Morton Smith, dans la copie d'une lettre de Clément d'Alexandrie, mettant en garde les destinataires contre une [p. 148/194] édition interpolée de cet évangile. Un passage de cette lettre (p. 1, l. 16-26) rappelle les conditions de la rédaction de Marc:

Ὁ γοῦν Μάρκος, κατὰ τὴν τοῦ Πέτρου ἐν Ῥώμῃ διατριβήν, ἀνέγραψε τὰς πράξεις τοῦ κυρίου, οὐ μέντοι πάσας ἐξαγγέλλων, οὐδὲ μὴν τὰς μυστικὰς ὑποσημαίνων, ἀλλ' ἐκλεγόμενος ὥς χρησιμωτάτας ἐνόμισε πρὸς αὔξησιν τῆς τῶν κατηχουμένων πίστεως. Τοῦ δὲ Πέτρου μαρτυρήσαντος, παρῆλθεν εἰς Ἀλεξανδρίαν ὁ Μάρκος, κομίζων καὶ τὰ τ' αὐτοῦ καὶ τὰ τοῦ Πέτρου ὑπομνήματα, ἐξ ὧν μεταφέρον εἰς τὸ πρῶτον αὐτοῦ βιβλίον τὰ τοῖς προκόπτουσι περὶ τὴν γνῶσιν κατάλληλα, συνέταξε πνευματικώτερον εὐαγγέλιον εἰς τὴν τῶν τελειουμένων χρῆσιν, οὐδέπω ὅμως αὐτὰ τὰ ἀπόρρητα ἐξωρχήσατο, οὐδὲ κατέγραψε τὴν ἱεροφαντικὴν διδασκαλίαν τοῦ κυρίου, ἀλλὰ ταῖς προγεγραμμέναις πράξεσιν ἐπιθεῖς καὶ ἄλλας, ἔτι προσεπήγαγε λόγιά τινα ὧν ἠπίστατο τὴν ἐξήγησιν μυσταγωγῆσαι τοὺς ἀκροατὰς εἰς τὸ ἄδυτον τῆς ἐπτάκις κεκαλυμμένης ἀληθείας.

Marc donc, (1) *pendant le séjour de Pierre à Rome, a mis par écrit les actes du Seigneur*, sans cependant les révéler tous ni bien sûr en indiquer les secrets, mais en choisissant ceux qu'il estima les plus utiles pour la progression de la foi des catéchumènes. Puis, (2) *Pierre une fois martyrisé*, Marc s'est rendu à Alexandrie, emportant ses mémoires et ceux de Pierre, dont (a) *il transféra dans son premier livre des extraits* de nature à faire progresser vers la connaissance; il composa un évangile plus spirituel à l'usage des lauréats. Il ne mit cependant pas encore en scène les mystères eux-mêmes ni ne livra par écrit l'enseignement sacré du Seigneur, mais aux actes précédemment écrits il en ajouta d'autres et (b) *il joignit encore des paroles* (de Jésus) dont il savait que l'explication mènerait secrètement les auditeurs jusqu'à l'impénétrable vérité sept fois voilée.

Rappelons d'abord que la lettre n'est toujours pas authentifiée, sa traduction française a été publiée parmi les apocryphes chrétiens, au même titre que les évangiles et les actes apocryphes. La longue étude que lui a consacrée son inventeur n'a pas convaincu de la validité de son témoignage sur la rédaction de l'évangile de Marc. Pourtant, si l'on isole la partie commune des synoptiques et ses annexes, comme le fait notre tableau, les trois groupes restant présentent une similitude frappante avec ce témoignage: (1) *celui de douze épisodes* correspond à la rédaction d'un premier livret de Marc à Rome, du vivant de Pierre; (2) *les deux autres [p. 149/194] groupes*, aux compléments alexandrins, après le martyre de Pierre. En somme, que la lettre soit ou non de Clément d'Alexandrie, le témoignage qu'elle contient sur la rédaction du livre de Marc est à prendre au sérieux, il conforte l'analyse qui distingue deux traditions narratives et s'applique seulement à la première, rédigée en deux temps.

La composition littéraire de cette première tradition de Marc, dans ces conditions, doit se faire groupe par groupe; et dans un deuxième temps, il s'agira d'intégrer la deuxième tradition, insérée lors de la rédaction finale. Celle-ci distingue clairement cinq étapes dans le ministère de Jésus: deux en Galilée, une de Galilée en Judée, deux en Judée, selon le plan appliqué à Mt (3-11 / 12-16¹² / 16¹³-20 / 21-23 / 24-28), avec cette particularité que nous rattachons le discours de Jésus sur la fin des temps (Mt 24-25) à la passion (26-28). Ce plan peut aussi s'appliquer à Mc et à Lc, pour les épisodes du même

ensemble: Mc 1-2²² / 2²³-8²⁶ / 8²⁷-10 / 11-12 / 13-16⁸; Lc 3-5 / 6-9¹⁷ / 9¹⁸-19²⁷ / 19²⁸-20 / 21-24. Mais chaque évangile intègre dans ce plan commun des récits et des paroles qui ne font pas partie de cet ensemble.

La première tradition narrative de Marc comprend: (1) *un groupe de douze épisodes* correspondant, par hypothèse, au «Marc romain», dont la composition reste à préciser; (2) *une séquence narrative en cinq épisodes*, qui correspond aux extraits des «mémoires» de Pierre allégués par Clément; (3) *un groupe de cinq épisodes* contenant sept paroles de Jésus, comme sont sept les voiles qui cachent la vérité, dans le témoignage de Clément. L'épisode dans lequel s'insère la parole sur les scandales fait partie du groupe correspondant au «Marc romain».

Le contenu du «Marc romain»

Mais les épisodes qui composent le «Marc romain» racontent-ils une même histoire? Celle-ci n'est pas exprimée en clair, il faut dépasser le sens apparent par une lecture métaphorique; et à cette condition, on voit se profiler une histoire qui couvre toute la première génération chrétienne:

(1) *la journée à Capharnaüm* (1,21-39) est en cinq étapes l'image du ministère de Jésus, conforme au plan de la seconde tradition narrative; on est dans la période des années 28-30;

(2) *l'appel des Douze* (3,7-19) exprime, en deux listes de noms propres, celle des villes et régions et celle des apôtres, selon le texte du Codex de Bèze, un sommaire de la première génération, jusqu'au temps présent de l'auteur, soit les années 30 à 65;

(3) *la famille reléguée* (3,31-35) est l'image de la délégitimation de la famille de Jésus pour diriger la première communauté, au printemps de l'an 30;

(4) *les trois paroles* (4,21-25) sont l'image de la collection de paroles mise [p. 150/194] par écrit aux premiers temps de la communauté, pour servir de base à la prédication des disciples; an 30;

(5) *la tempête apaisée* (4,35-41) est l'image de la dissidence des Hellénistes, qui se produit avant la conversion de Paul, soit en l'an 32;

(6) *le démoniaque de Gêrasa* (5,1-20) est l'image de la conversion de Paul, qui la date de dix-sept ans avant la conférence de Jérusalem de 49, soit en l'an 32;

(7) *la guérison de deux femmes* (5,21-43) est l'image de la préséance donnée à la foule qui parle grec sur le monde juif parlant araméen, après la montée de Paul à Jérusalem, trois ans après sa conversion (Gal 1,18-19), soit à partir de 35; ces trois épisodes correspondent au temps de la gouvernance de Pierre, de 30 à 41;

(8) *Jésus dans sa patrie* (6,1-6) contient une liste des frères, qui fait allusion à l'accession au pouvoir de Jacques, soit vers 42 (Ac 12);

(9) *l'envoi en mission* (6,7-13) fait allusion à la conférence de Jérusalem, point de départ de la mission, soit en 49 (Ac 15; Gal 2);

(10) *la question de Jean* et la réponse de Jésus (9,38-50) font allusion à la rencontre à Ephèse d'Apollos (alias Jean) et de Paul, soit en 56 (Ac 18,24-28);

(11) *l'aumône de la veuve* (12,41-44) fait allusion à la mort de Jacques et la situation précaire où se trouve la communauté privée de son chef, soit en 63 (Eusèbe, *Hist. eccl.* 2, 23); ces quatre épisodes correspondent à la gouvernance de Jacques, soit de 42 à 63;

(12) *l'onction de Béthanie* (14,3-9) est l'image d'une nouvelle communauté centrale, au moment où l'auteur écrit, autrement dit Rome.

Ce condensé de lecture métaphorique mériterait, sans doute, davantage d'explications. Il révèle un auteur ayant la maîtrise d'une écriture à deux niveaux de sens. La coordination par καί, «et», des phrases laisse croire à un auteur populaire et naïf. Mais l'apparence est trompeuse, l'auteur masque ainsi un deuxième sens destiné à transmettre la mémoire des commencements de l'Eglise, sous le voile d'un sens apparent édifiant. Et dans l'histoire racontée, l'épisode qui contient la parole sur les scandales se rapporte à l'arrivée de Paul à Ephèse, en 56, venant contrarier un premier enseignement de sagesse, pour jeter les bases de la christologie.

La structure du «Marc romain»

Les épisodes du «Marc romain» sont, de plus, disposés de manière à reproduire une structure très particulière, qui est déjà celle du Livre des XII (petits prophètes), transmis par la Septante:

Le «Marc romain» a la structure suivante:

(1) *en prologue*, le ministère de Jésus; [p. 151/194]

(2-11) *le corps du livre* relate les événements repères de la première génération, en groupant les épisodes de façon particulière: d'abord, 1, puis 2, puis 3, enfin 4 épisodes, soit le résumé de la génération, puis la fondation de la première communauté, puis le temps de Pierre, enfin celui de Jacques;

(12) *en épilogue*, l'hommage à la communauté de Rome.

Le livre des XII, dans la Septante, a l'organisation suivante:

(1) *en prologue*, *Osée*, dont le couple est l'image de l'alliance de Dieu et du peuple rebelle;

(2-11) *le corps du livre* s'analyse comme une succession de 1, puis 2, puis 3, enfin 4 livrets: 1 (*Amos*) comme résumé des groupes suivants à travers trois visions (Am 7-9); 2 (*Michée – Joël*), unis par l'annonce du jour du Seigneur; 3 (*Abdias – Jonas – Nahum*), correspondant au temps passé de la domination assyrienne; 4 (*Habaquq – Sophonie – Aggée – Zacharie*), correspondant au temps présent et futur des dominations babylonienne et perse;

(12) *en épilogue*, *Malachie*: l'envoi du messenger pour guider le peuple vers son

salut.

Quel est le sens de cette structure?

La première mention du livre des XII se trouve dans le Siracide (49,10), où il est associé aux livres d'Esaië (48,17-25), Jérémie (49,1-7) et Ezéchiel (49,8-9), suggérant ainsi que ce corpus des quatre livres prophétiques existe vers – 180; et la reprise de cette structure, dans le «Marc romain», laisse à penser qu'au moment de sa rédaction, l'auteur envisageait non pas une publication isolée, mais un corpus comprenant trois autres livrets de longueur équivalente, qui ne peuvent être, au milieu des années 60, que trois collections de paroles de Jésus rédigées en grec, peut-être celles des autres évangiles: la collection disposée en sections, dans Mt; celle des entretiens de Jésus, dans Jn; et la collection de Lc 10,23-18,14.

Ainsi, la structure du «Marc romain» semble avoir été conçue pour rassembler plusieurs collections de paroles de Jésus et leur ajouter une histoire dans laquelle Jésus apparaît comme le guide du peuple, annoncé dans Zacharie et Malachie, à la fin du corpus des Prophètes, devenu l'humanité croyante. Et dans cadre nouveau, dans ce large contexte, la parole de Mc 9,42-48 prend un sens plus personnel. [p. 152/194]

L'épisode de Mc 9,38-50

L'unité de cet épisode n'est pas facile à établir: la synopse de K. Aland distingue deux unités (38-41 / 42-50); le commentaire de Simon Légasse divise en trois une section 9,33-50 (33-37 / 38-40 / 41-50); et celui d'Etienne Trocmé envisage une section encore plus large 9,30-50. Selon notre analyse, 9,30-32 et 33-37 font partie de l'ensemble commun des synoptiques, lequel continue au chap. 10; mais en 9,38-50, seuls les v. 38-40 ont un parallèle dans Lc; les v. 41-50 contiennent des paroles de Jésus; de même Lc 9,51-62 contient des paroles de Jésus, mais ce ne sont pas les mêmes. Cependant, le cadre narratif est donné, dans les deux cas, par les v. de Mc 9,38-40 et Lc 9,49-50.

En Mc 9,38 ou Lc 9,49, le disciple qui interroge Jésus est Jean, l'adjoint de Pierre dans la communauté primitive (Ac 2-8), qui disparaît ensuite; et Jean reparaît, dans la tradition, comme la figure dominante de la communauté d'Ephèse. En Ac 18,24-28, ce n'est pas Jean, mais Apollos, qui a précédé Paul à Ephèse, pour dispenser un enseignement qu'il a reçu à Alexandrie. Quel est donc le lien qui existe entre Jean et Apollos?

Jean et Apollos

Dans les Actes, juste avant l'arrivée de Paul à Ephèse (19,1). Apollos est présenté comme venant d'Alexandrie, où il a reçu un enseignement biblique (la Septante) et celui des paroles de Jésus. Voici le texte du Codex de Bèze de ce passage (18,24-25); nous

soulignons les deux variantes principales avec le texte alexandrin:

Ἰουδαῖος δέ τις ὀνόματι Ἀπολλώνιος, γένει Ἀλεξανδρεὺς, ἀνὴρ λόγιος, κατήντησεν εἰς Ἑφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς, ὃς ἦν κατηχημένος ἐν τῇ πατρίδι τὸν λόγον τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἀπελάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ Ἰησοῦ.

Un Juif du nom *d'Apollonios* (var. Apollos), alexandrin d'origine, homme éloquent, était descendu à Ephèse, puissant dans les Ecritures, qui avait été formé dans sa patrie à la *parole* (var. voie) du Seigneur, bouillonnant par l'esprit, faisait des discours et enseignait avec précision à propos de Jésus.

Le nom du personnage n'est pas Apollos, mais «Apollonios». Pourquoi ce changement de nom? [p. 153/194]

- Dans *1Co*, Apollos représente les Hellénistes, et ce nom est l'objet de trois jeux de mots défavorables: (1) Apollos (1,12) / ἀπολῶ, «je détruirai» (1,19), jeu de mots appliqué à Apollon comme dieu solaire, assimilé à un destructeur; (2) Apollos / Παῦλος (3,5) oppose le nom d'Apollos à celui de Paul (*a-pwl* / *pwl*); (3) Apollos (4,6) / οὐ πολλοὺς πατέρας, «(vous n'avez) pas plusieurs pères» (4,15), c'est-à-dire un seul (Paul), jeu de mots appliqué à Apollon comme dieu de la musique, lie le nom Apollos à une unité connotée de manière négative. Apollos apparaît, en somme, comme un surnom plutôt que le nom de celui qui apporte l'enseignement des Hellénistes à Ephèse.

- Dans les *Actes*, «Apollonios» (18,24), qui est propre au Codex de Bèze, n'est pas répété en 19,1 et s'explique par un autre jeu de mots: il réunit *Apoll-*, surnom des Hellénistes, et *-oni-*, l'anagramme de Io(a)n-, c'est-à-dire «Jean». Autrement dit, ce jeu de mots suggère que l'Apollos d'Ac 18,24 n'est autre que Jean, la figure emblématique d'Ephèse.

Ainsi, la question de Jean, en Mc 9,38, correspond à l'arrivée de Paul à Ephèse, qui dérange par son enseignement celui dont Jean était porteur et qu'il avait reçu des Hellénistes à Alexandrie, un enseignement dont deux grandes lignes sont données en Ac 8, à savoir le salut par la connaissance et le rejet de la sexualité; deux orientations qui ont leur place dans l'*Évangile selon Thomas*, dont le principe central est la réunion du masculin et du féminin (EvTh 22), parole attribuée à Jésus dans *2 Clément*, une homélie du début du 2^e siècle attribuée à Clément de Rome:

2 Clem 12,2: Ἐπερωθεῖς γὰρ αὐτὸς ὁ κύριος ὑπὸ τινος πότε ἤξει αὐτοῦ ἡ βασιλεία, εἶπεν· ὅταν ἔσται τὰ δύο ἐν καὶ τὸ ἔξω ὡς τὸ ἔσω καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ.

Interrogé, en effet, le Seigneur lui-même par quelqu'un (pour savoir) quand viendra son royaume, il a dit: «Quand deux seront un et l'extérieur comme l'intérieur et le masculin avec le féminin, ni masculin ni féminin.»

Cf. EvTh 22b: (Les disciples) lui ont dit: «Est-ce en étant enfants que nous entrerons dans le royaume?» Jésus leur a dit: «Quand vous ferez de deux un et que vous ferez

l'intérieur comme l'extérieur et l'extérieur avec l'intérieur, et le haut comme le bas, et que vous ferez du masculin et du féminin un, ni masculin ni féminin, quand vous ferez des yeux pour un *œil* et une main pour une *main* et un pied pour un *pied* (...)».

La parole EvTh 22 commence par la valorisation des «petits» qui têtent, donnés comme modèle aux disciples pour entrer dans le royaume. De même, la parole de Mc 9,42 valorise les «petits», qu'il ne faut pas faire trébucher. Puis vient le principe de la réunion du masculin et du féminin, que l'on retrouve comme parole du Seigneur dans 2 Clément. [p. 154/194] Enfin, ce principe est illustré par les mêmes parties du corps que dans la parole de Mc 9,43-48. Le rapprochement entre EvTh 22 et la parole sur les scandales s'impose; par lui, le sens originel de la parole apparaît: Jésus répond à Jean d'abord en légitimant l'enseignement nouveau de Paul (v. 39-41), puis il délégitime celui des Hellénistes et leur souci d'union à tout prix (v. 42-48) et il relativise la nouveauté de l'enseignement de Paul, en en faisant un simple condiment ajouté à celui des disciples (v. 49-50).

La parole sur les scandales dans la collection de paroles

La parole sur les scandales prend sens dans son contexte marcien primitif; mais elle fait aussi partie de la collection des paroles de Jésus : exprime-t-elle alors déjà une hostilité à la sagesse des Hellénistes? Autrement dit, le «Marc romain» donne-t-il à la parole un sens nouveau par le contexte qu'il crée ou conserve-t-il le sens premier de cette parole?

En Mt 5,29(-30), la parole est partiellement citée et elle est située dans le contexte de la loi, que Jésus actualise en renforçant son exigence. A première vue, l'œil est mentionné comme l'organe de la concupiscence; mais la loi n'est pas envisagée pour elle-même, elle est là comme chemin de salut, et chez les Hellénistes, le chemin de salut n'est plus la loi, mais la connaissance, qui est le lien entre Philippe et Simon le Mage (Ac 8,4-25) et qu'illustrent les premières paroles de l'EvTh (1-11). Et dans ces conditions, la mention de l'œil qu'il vaut mieux s'enlever, pour en avoir un seul et éviter la damnation, peut être aussi une manière ironique de viser le principe de la réunion du masculin et du féminin vu par les Hellénistes. Cette réunion du masculin et du féminin, d'après 2 Clément 12,2, faisait bien partie de la collection primitive des paroles de Jésus, mais les Hellénistes en ont infléchi le sens et la parole est sortie de la collection, remplacée par celle sur la désunion, qui vient juste après, en Mt 5,31-32. En somme l'allusion à l'enseignement des Hellénistes est probable, en Mt 5,29 et peut-être au v. 30, s'il fait partie de la rédaction finale de Mt, car son absence dans le Codex de Bèze et plusieurs manuscrits de versions peut provenir d'un homéotéleute.

Au début de la section de paroles de Mt 18,6-35, la parole sur les scandales (v. 6-9) a comme contexte l'accueil des enfants (Mt 18,1-5), c'est-à-dire le même que celui de la réunion du masculin et du féminin, dans la parole EvTh 22. Il est donc bien question d'une allusion par l'ironie à l'union telle que l'enseignent les Hellénistes. Les disciples sont [p. 155/194] invités, par la construction même de la collection de paroles, à veiller

sur la communauté en évitant le piège de la fausse unité que prônent les Hellénistes.

En Lc 17,1-2, seule est reprise la parole de Mc 9,42. Jésus s'adresse à ses disciples, juste après trois paroles aux pharisiens, à savoir la pérennité de la loi (16,16-17), la désunion du masculin et du féminin (16,18) et la parabole du riche et du pauvre Lazare (16,19-31). Le contexte est donc à la fois celui des adversaires et celui du masculin et du féminin, la collection tout entière étant précédée d'une prière valorisant les petits enfants contre les sages (10,21-22) et encadrée par l'accueil des enfants (Lc 9,46-48 / 18,15-17). Ainsi, par ce large contexte, c'est encore le danger que représente la sagesse des Hellénistes pour les «petits» qui est visée. En somme, le «Marc romain» n'a pas innové en appliquant cette parole à l'enseignement des Hellénistes, mais il lui donne un contexte narratif qui éclaire le sens qu'avait la parole dans la collection primitive des paroles de Jésus et que l'on retrouve dans Mt et dans Lc.

Autrement dit, dans le contexte de l'arrivée de Paul à Ephèse en 56, qui ne rejette pas la loi comme chemin de salut, mais lui adjoint la foi, tandis que l'enseignement d'Apollos, alias Jean, prône le remplacement de la loi par la connaissance réservée à une élite, la parole sur les scandales donne la priorité à la foule et rejette par l'ironie la réunion du masculin et du féminin telle que la conçoivent les Hellénistes, dont Jean est alors le représentant. Et la parole sur le sel qui termine l'épisode (Mc 9,49-50), confirme que l'enseignement de Paul est comme un condiment pour donner plus de saveur à celui des disciples.

Dans Lc, le départ de Jésus pour Jérusalem (9,51) suit aussitôt le début de l'épisode (9,49-50), puis viennent des paroles adaptées à la mission (9,52-62) plutôt que celles de Marc sur les scandales et le sel. Et juste après, la mission des soixante-douze, c'est-à-dire des Hellénistes lecteurs de la Septante (10,1-20) est présentée comme un échec; la collection de paroles est introduite comme une révélation aux enfants plutôt qu'aux sages (10,21-22): la rédaction finale a développé, dans Luc, le sens des paroles du «Marc romain», elle ne s'en est pas éloignée.

La transmission de la parole de Mc 9,42-48

La rédaction finale des évangiles est encore une construction savante, comme le montre la place de la Femme adultère dans Jn, et les sources réunies dans chaque évangile demeurent séparables. Le «Marc romain» [p. 156/194] est donc toujours identifiable et le sens de l'épisode de Mc 9,38-50 est préservé. Mais l'usage de cette culture savante à deux niveaux de sens est bientôt sur le déclin, car elle est liée au temple de Jérusalem qui a été détruit en 70; et la défaite de Bar Kokhba en 135 entraîne sa disparition. Les chrétiens adoptent alors la culture gréco-romaine et revoient leurs écrits à cet effet. Justin atteste que vers 150 les évangiles sont destinés à la lecture liturgique, ce qui veut dire que les constructions savantes et le deuxième sens maintenu jusque-là sont abandonnés. Le «Marc romain» et ses compléments se confondent avec les pages du ministère de Jésus. La question de Jean, en Mc 9,38, ne fait plus allusion ni aux Hellénistes ni à l'arrivée de Paul à Ephèse en 56. Les Pères de l'Eglise attestent cette

perte de sens, et la parole sur les scandales de Mc 9,42-48 prend désormais un sens général, s'appliquant aux paroles ou à la conduite des chefs de communauté qui seraient en danger d'égarer leurs brebis...

La parole a conservé, lors de la rédaction finale (selon le Codex de Bèze), les conclusions répétitives qui lui donnent son rythme. Puis, le texte alexandrin abrège la parole en supprimant une partie des répétitions (v. 44 et 46), ce qui ne modifie pas le sens général, mais atténue le rythme de la parole. Tandis que le texte byzantin conserve la parole et ses répétitions.

Enfin, dans le débat moderne entre le choix du texte des bibles grecques du 4^e siècle et celui du «texte reçu» commenté par les Réformateurs, le texte alexandrin s'impose chez la plupart des exégètes comme la fidèle image du texte primitif des évangiles et de cette parole de Marc en particulier. La finale répétée des v. 44 et 46 est lue comme un ajout au texte originel. La brutalité des mutilations envisagées n'est plus qu'un écho de la brutalité des mœurs à l'époque romaine; la parole perd son sens polémique que nous avons proposé de rétablir et qui est sans doute abandonné dès la fin du 2^e siècle.

Conclusion

La parole de Mc 9,42-48 sur les scandales s'inscrit dans un épisode qui fait partie d'une tradition narrative ne comprenant qu'une partie de l'évangile attribué à Marc. La première difficulté est donc de rétablir deux distinctions qui ont disparu dans l'exégèse: d'une part, entre le texte alexandrin et la rédaction finale des évangiles, qui a comme principal témoin le Codex de Bèze; et d'autre part, la séparation des deux traditions narratives qui ont été réunies dans Marc, lors de la rédaction finale, ce que ne permet pas, aujourd'hui, la théorie des deux sources, qui fait de Marc la source narrative de Mt et Lc. [p. 157/194]

La deuxième difficulté est d'accéder à la composition littéraire des deux traditions narratives de Marc. Le «Marc romain», rédigé par Marc à Rome vers 65, d'après le témoignage de Clément d'Alexandrie, et premier essai narratif chrétien, est le cadre dans lequel s'inscrit l'épisode de Mc 9,38-50 qui contient la parole sur les scandales. On découvre alors que ce livret en douze épisodes a une composition savante, en contraste avec le style naïf de la rédaction, qui sert de support à un deuxième sens. Le «Marc romain» s'apparente ainsi à la littérature produite par le temple de Jérusalem à l'époque des Oniades, c'est-à-dire à l'époque grecque jusque vers – 180. Avec le nom de Jean commence une métaphore qui donne le contexte de l'épisode où se trouve la parole sur les scandales, à savoir la confrontation entre l'enseignement de Jean et celui de Paul, à Ephèse en 56; Jésus légitime alors l'enseignement de Paul et non celui des Hellénistes dont Jean est porteur. Ainsi la parole sur les scandales prend son sens originel dans le conflit qui oppose deux enseignements sur Jésus.

La parole sur les scandales n'est pas propre à Marc, mais elle apparaît à plusieurs reprises dans la collection de paroles, où elle a sans doute d'abord un sens hostile aux Hellénistes. Puis, lors la rédaction finale des quatre évangiles, le caractère polémique est

atténué, car la tradition de Jean est associée à celle des synoptiques ; mais le texte du «Marc romain» est préservé. Dans l'épisode qui contient la parole centrale du complément de paroles au «Marc romain» (10,35-45), la délégitimation de Jacques et Jean est encore manifeste. Mais ce sens ancien va peu à peu s'effacer.

A la fin du 2^e siècle, les évangiles sont séparés les uns des autres et Marc devient le complément de Mt et Lc, privilégiés dans la lecture liturgique, qui est systématisée à partir du 4^e siècle. Le texte de la parole est allégé dans le texte alexandrin, mais ces variantes ne touchent pas à l'essentiel. Ce qui fait évoluer le sens de la parole est l'oubli de la polémique avec les Hellénistes. La parole devient alors une mise en garde plus générale adressée aux responsables de communauté, pour qu'ils surveillent leur parole et leur conduite.

Le genre littéraire savant, hérité de la culture du temple de Jérusalem, est une reprise de la lecture allégorique d'Homère développée à Alexandrie, au temps du royaume lagide dont Alexandrie est la capitale et auquel Jérusalem est rattachée, durant tout le 3^e siècle avant notre ère. Selon ce genre littéraire, le sens apparent que chacun comprend spontanément voile un deuxième sens qui passe d'abord inaperçu et qui se dévoile par l'interprétation des images ou métaphores. Ce sens est destiné à un public restreint, principalement les chefs de communauté, pour les guider dans leur tâche ou les instruire de ce qui doit demeurer la mémoire de la communauté. La parole sur les scandales, dans le «Marc romain», participe à l'union des courants de Pierre et de Paul contre la pensée des Hellénistes. [p. 158/194] Mais ce combat est ensuite dépassé, et la parole prend alors une valeur éthique plus générale et se transmet ainsi.

Christian-B. AMPHOUX

38 impasse du Saule,

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The Interpretation of ἐργασίαν δίδωμι in Luke 12,58

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English grammars and translations interpret ἐργασίαν δίδωμι in Luke 12,58 as derived from the Latin phrase, *operam do* (give pains/make an effort), and then translate the Greek phrase according to the form and function of the Latin phrase. This article proposes that the Greek phrase in Luke has been “regularized” or assimilated to a typical usage of δίδωμι and, as a consequence, has shifted in interpretation from its Latin antecedent. The following discussion considers the licensing properties and semantic characteristics of *operam do* and of the earliest recorded occurrence of ἐργασίαν δίδωμι. The discussion then resolves the licensing properties of δίδωμι in Luke 12,58, investigates the interpretive constraints on other New Testament occurrences of δίδωμι with the same usage, and develops an interpretation that reflects these constraints.

Keywords: δίδωμι, ἐργασία, Greek, Latin, Luke, *operam do*.

In his teaching about how to deal with an accuser prior to trial, Jesus makes a statement that receives translation as, “When you go with your accuser before a ruler, on the way make an effort/give diligence/try hard/try diligently/do your best/endeavor (δὸς ἐργασίαν) to be set free from him” (Luke 12,58). These translations, which have the implication that the accused is to try hard or make a concerted effort to avoid the looming trial before a judge, assume that the interpretation of the Greek phrase ἐργασίαν δίδωμι depends directly on the Latin idiom, *operam do* (give pains/make an effort).

1. The Form and Function of “Operam Do”

In the phrase *operam do*, the verb requires completion by three arguments that function as a semantic Agent (the entity that actively instigates an action and/or is the ultimate cause of a change in another [p. 161/194] entity), Patient (the entity undergoing an action), and Event (the complete circumstantial scene of an action or event). The verb raises the Agent as first complement (the subject when not passivized), the Patient as second complement (the subject when passivized), and the Event as third complement. The Event complement is realized by a subjunctive *ut* (that) clause or, when negated, by subjunctive *ne* (that not, lest) clause. The Event complement may be omitted when its definite semantic referent can be retrieved from the previous context. As the following

occurrences from Cicero's *Brutus* and Terence's *Phormio* illustrate, the verb of the Event complement may (*Brutus*) but need not (*Phormio*) license a complement that references the first complement of *do*.

Is dedit operam...ut nimis redundantis nos et supra fluentis iuvenili quadam dicendi impunitate et licentia reprimeret...

He gave pains/made an effort...that he might restrain us from a certain youthful freedom and license of very redundant and overflowing speaking...

Date operam, adeste aequo animo per silentium, ne simili utamur fortuna atque usi sumus quom per tumultum noster grex motus locost

Make an effort, be present with an impartial disposition, lest we possess a similar fortune and indeed we did when through tumult our troop was moved from the place.

In these examples, *operam do* has the interpretation, "The Agent gives/does the Patient in the attempt to accomplish the Event". A consistent characteristic of the Latin occurrences is that the verb of the *ut/ne* [p. 162/194] clause never licenses a complement that directly references the noun *opera* (work) itself.

2. The Earliest Recorded Occurrence of ἐργασίαν δίδωμι

The earliest recorded occurrence of ἐργασίαν δίδωμι (81 BCE) appears in a decree of the Roman Senate concerning the people of Stratonica. The decree concludes a discussion concerning the refurbishing of a temple, with the instruction,

οἵτινες ἂν ποτε ἀεὶ Ἀσίαν τήν τε Ἑλλάδα ἐπαρχεῖαι διακατέχωσιν φροντίζωσιν δίδωσιν τε ἐργασίαν ἵνα ταῦτα οὕτως γίν[ω]νται

Whoever from of old held Asia and the Greek provinces, let them take heed and give pains/make a concerted effort that these things happen.

In this passage, ἐργασίαν δίδωμι follows exactly the form, function, and interpretation of the occurrence of *operam do* from Cicero's *Brutus* and Terence's *Phormio*. The selection of ἐργασία to translate *opera* is appropriate because the work to be done, restoration, falls within the sphere of commercial activity. The realization of the third complement as a ἵνα (that) clause parallels the Latin *ut* clause. As is typical of *operam do* clauses, the verb of the Event complement does not license a complement that references ἐργασία.

3. The Usage of δίδωμι In Luke 12,58

In Luke 12,58, δίδωμι continues to require completion by three arguments that function as a semantic Agent, Patient, and Event, which is the apparent reason that

grammars recommend interpretation of this verse according to the form and function of *operam do*. In this occurrence, [p. 163/194] δίδωμι realizes its second (Patient) complement by an accusative case noun phrase and its third (Event) complement by an infinitive phrase whose verb retrieves the referent of its first complement from the second complement of δίδωμι. Given the flexibility of Greek infinitives, the use of an infinitive phrase to realize the Event complement in itself presents no significant challenge to continued interpretation of ἐργασίαν δίδωμι according to the form and function of *operam do*. In contrast, the fact that the verb of the infinitive phrase, ἀπαλλάσσω (set free), licenses a first complement that references ἐργασία, the second complement of δίδωμι, marks a significant shift in form.

The licensing properties of δίδωμι in Luke 12,58 appear with four other NT occurrences of δίδωμι and these four occurrences constitute a distinctive usage of the verb with a distinctive function and interpretation. To clarify this distinctive interpretation, the four occurrences receive a literal translation.

οὐδὲ/οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν (Acts 2,27; 13,35; cf. Ps 16,10)
You will not give your holy one to see corruption.

ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι (Acts 10,40)
He gave him to become visible.

διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν (Acts 14,3)
[The Lord] giving signs and wonders to happen through their hands.

These examples indicate that δίδωμι with this usage has the interpretation, “The Agent endows the Patient with the capacity to realize the Event” and the consistent implication is that the Patient actually accomplishes the Event. According to this interpretation, the non-negated occurrences assert that God endowed Jesus with the capacity to become visible and Jesus did so (Acts 10,40) and that the Lord endowed the signs and wonders with the capacity to happen through the hand of specific [p. 164/194] human beings and they did so (Acts 14,3). Similarly, the negated occurrences, two versions of the same Scripture quote (Acts 2,27; 13,35; cf. Ps 16,10), assert God will endow God’s holy one in such a manner that he will not even have the capacity to see death and that he will not do so.

4. Interpreting ἐργασίαν δίδωμι in Luke 12,58

With the proposed interpretation of this usage of δίδωμι, Jesus’ command to the accused in Luke 12,58 is not to *try/give pains/make a concerted effort* to be set free but *actually* to be set free by endowing his business proposition (ἐργασία) with the capacity to secure his release from his accuser. Or, in common American English parlance, Jesus orders the accused to make his accuser an offer that the accuser cannot refuse, an offer purposefully designed to be irresistible to his accuser. This indicates the following

interpretation of Jesus' statement.

ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ (Luke 12,58)

For, when you go with your accuser before a ruler, on the way make an irresistible business proposition (ἐργασία) to be set free from him [by it (ἐργασία)].

5. Conclusion

This article identified the licensing properties and semantic characteristics of *operam do* and of the earliest recorded occurrence of ἐργασίαν δίδωμι and noted that they have the interpretation “try hard” or “make a concerted effort”. The discussion then identified the licensing properties and distinctive characteristics of δίδωμι in Luke 12,58 and, through comparisons to other occurrences of δίδωμι with these distinctive characteristics, concluded that the occurrence of ἐργασίαν δίδωμι in Luke 12,58 has been assimilated to a usage with the interpretation “make a successful effort” or, in context, “make an irresistible offer”.

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1 Peter 4:16 in Nestle 28*

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The 28th edition of the Nestle/Aland Greek New Testament makes an important change from the previous editions at 1 Peter 4:16. This change, based on the Coherence Based Genealogical Method chooses μέπει as the initial text, rather than ὀνόματι, which is the reading of the oldest and best manuscripts, and corresponds to Petrine usage. Furthermore, the reference to the name is further supported by the temple imagery in the letter and the recurrent Old Testament phrase concerning the Temple as the place where God “caused his name to dwell.”

Keywords: 1 Peter, Textual Criticism, Original/initial text, Temple, name.

In the New

The printed text of the Catholic Epistles has been revised in the 28th edition of the Nestle – Aland Greek New Testament, and the 5th edition of the United Bible Societies text. One of the most surprising changes from the 27th edition (and UBS 4) is found in 1 Peter 4:16. The editors of NA 28 have printed μέπει rather than ὀνόματι as, in their judgment, representing the original/initial text. Most editors and commentators since Westcott and Hort have opted for ὀνόματι, though a notable exception is J.R. Michaels, who argued that μέπει is the more difficult reading. Michaels argues that the rather colorless μέπει was changed to ὀνόματι and that this is “a rare instance in which the majority text preserves an original reading which the earlier and usually more reliable MSS have altered.”

Manuscript Support

The reading ὀνόματι is, in fact, supported by all the “earliest and best” manuscripts of 1 Peter (P⁷² 01 02 03). On the other hand, μέπει is supported by the late manuscripts 307, 642, 1448, 1735, the Byzantine [p. 167/194] text (KLP) some lectionaries and the Slavic version. (The ECM gives a fuller list of the late manuscripts supporting this reading). The earliest manuscript support for μέπει appears to be the 8th century codex L, whereas ὀνόματι is supported by all the early witnesses. (This fact, in itself, should never be decisive for decisions on readings, since modern editors are prepared to choose readings not supported by the best witnesses.) Other factors beside manuscript attestation need to

be considered, such as transcriptional probabilities. It can be argued that it is difficult to see why a scribe would substitute μέπει for an original ὀνόματι, and this might suggest that μέπει was the original reading, as the *lectio difficilior*. This argument that μέπει is the more difficult reading also served Gerd Mink in his rationale for the choice of this reading in the ECM and NA28. Nevertheless, most commentators would agree with Achtemeier that “the quality however, and the extent of the textual witnesses to ὀνόματι makes that a difficult decision to defend.”

But the revisers of the Nestle 28 have decided in favor of μέπει, using the Coherence Based Genealogical Method (CBGM). This method has been developed by the Institut für Neutestament textforschung in Münster, Germany, and has been employed in textual decisions in the Catholic Epistles in both the *Editio Critica Maior* and Nestle 28 and UBS 5. A brief explanation of the method is in order. Gerd Mink of the Münster institute conceived of it as a way of taking each variant unit and mapping the relationship of all manuscripts for that unit to determine their relationship, and the likely ancestor (potential ancestor) among them. A pattern of coherence then emerges that makes it possible to determine the likely “initial text” (*Ausgangstext*). The “initial text” is distinct from what is traditionally called the “original text,” and indicates the earliest attainable text that can be derived from the extant manuscripts. By repeating this procedure “locally” (variant unit by variant unit) a pattern begins to emerge for a “global” picture of manuscript relationships. Thus in the Catholic Epistles the application of this method, *inter alia*, has resulted in 34 changes from Nestle 27 to Nestle 28, 1 Peter 4:16 being [p. 168/194] among them. Application of the CBGM is not without its critics. In particular Stanley Porter has questioned the method for treating variants in isolation from the actual manuscripts in which they occur, and fails to note that some variants are more significant than others. I would add that I believe that application of the CBGM for text-critical decisions is in danger of placing undue weight on external (manuscript) criteria for making such decisions, and may foster a neglect of internal considerations such as style and theology of an author. But it is the method that will likely determine a number of decisions in subsequent editions of the Nestle/Aland text for years to come. With regard to 1 Peter 4:16, it is probable that the discussion in future commentaries on the letter will be lively. And it is likely that the decision on the original/initial reading will not be settled either on grounds of this or other methods, nor upon the traditional factors used in such decisions.

Internal Criteria

Internal considerations, particularly the author’s usage, may be of some help in making this decision. Whereas the term μέπει is used nowhere else in the epistle, the word ὀνομα occurs in 4:14, in the immediate context of the verse under discussion.

Transcriptional Probabilities

As noted above, Michaels and Mink argued that the more difficult reading is μέρει, which later scribes would have changed to ὀνόματι, perhaps under the influence of ὄνομα in verse 14. But most commentators have not been convinced by this argument, and we are left now with a situation in which none of the traditional arguments used in textual criticism (Manuscript support, Internal criteria, transcriptional probabilities) bring resolution to the textual question raised by the choice of ECM, NA 28, UBS 5.

Narrative Features

Since it is unlikely that the textual question at 1 Peter 4:16 will be settled using the customary criteria employed for such textual decisions: Manuscript support, transcriptional probabilities and internal criteria, a fresh approach is needed, if possible, employing new evidence or extra considerations. In my recent book, *Text and Story*, I have suggested such a new approach to textual variants along the lines of narrative features and particularly the use of the Old Testament in the New. I believe that 1 Peter 4:16 may be illuminated by an important narrative feature in the letter. [p. 169/194]

I would argue that an important theological theme of the epistle favors the reading ὀνόματι. It has long been recognized that the theme of the New Temple is important to the writer of 1 Peter, and that this is seen most clearly in 1 Peter 2:1-10. But recently Andrew M. Mbuvi has argued that temple imagery is present throughout the letter. This insight invites a fresh study of 1 Peter 4 giving special attention to Temple imagery.

In particular, Mbuvi has shown that there are at least two verses in 1 Peter 4 that refer to the temple: 4:14, “When you suffer for the name of Christ, you are blessed, for the Spirit of glory, yes, the Spirit of God rests upon you.” and 4:17, “For time has come for judgment to begin with the house of God.”

Although J.H. Elliott has argued that this latter reference,(4:17) “the house of God.” is not a Temple reference, most commentators have not followed him. Achtemeier noted the regular use of the term οἶκος in both the LXX and the teaching of Jesus with reference to the temple makes this reference at 4:17 and the other use of the term in 2:5 most likely temple imagery. Most scholars agree that 4:17 is an echo of Ezekiel 9:6, the point at which judgment begins with the house of God, and just before the glory of the Lord leaves the temple (Ezekiel 10). If we set this verse and story in the context of the “narrative arc” of the whole book of Ezekiel, an important feature of that narrative arc is: the glory of the Lord leaving the Temple in Chapter 10 and the divine glory returning in chapter 43. In light of this, 1 Peter 4:17 is clearly a reference to the temple and not merely to a household. These, then, are fairly obvious references containing temple imagery. But they are the low-hanging fruit. There are probably others in the chapter.

Still another temple reference in this chapter may be found in the word κοινωνίζετε in 4:13. This is in the word κοινωνεῖτε (you share) referring to the sharing in the sufferings of Christ. The κοινο- workgroup, from which we get κοινωνία, fellowship, participation, is not much used in the LXX at all, and recent studies have sought a background in trade guilds of the greco-Roman world. There is some evidence for this. But I was intrigued to

find that this word-group is used by Philo to refer to the partnership of those involved in the temple and cultus.

In addition, it may be that in verse 19 the reference to suffering Christians entrusting themselves to a faithful creator gives us a further [p. 170/194] instance of temple imagery. The look back to creation is significant (the creation is also mentioned in 1: 20) and may be more than formulaic. For the ancients, both in Israel and among her neighbors, “the creation story was a temple story.” Full exploration of this point and its implications for understanding 1 Peter must be the subject of another paper. Suffice it to say that 1 Peter 4 has more references to the temple than are commonly noticed.

We may begin by noting that in 4:17 the author alludes to Ezekiel 9:6, where the judgment begins with the “house” of God. NA 28 (UBS 5) gives in the outer margin Jeremiah 25:29. This verse reads: *See I am beginning to bring disaster on the city that is called by my name.* Although it is the city rather than the temple as such, the oracle occurs in the context of the Babylonian destruction of both city and temple. The city, Jerusalem, is referred to as the place called by God’s name. More common in the Hebrew Bible is the related reference to the Temple in Jerusalem as the place where God has caused his name to dwell. Time and again the scriptures of Israel refer to the Temple as the place where the name of the Lord dwelt. Solomon determined to build a “temple for the name of the Lord.” (2 Chron 2:1). This was the house that David had intended to build “for the name of the Lord” but he was not allowed to do so because he had shed much blood. (1 Chron 22:8). This was the house that the Lord, the God of Israel, had chosen, since the day he brought his people out of Egypt, “that my name might be there.” (1 Kings 8:16). Repeatedly 1 Chronicles 22 refers to the Temple as a house for the name of the Lord. (19, 20, 29, 44) Especially striking is the language of verse 44 “the house that you have built for your name.” This particular phraseology, “To build a house for my name,” (οἰκοδομῆσαι οἶκον τῷ ὀνόματι μου) is, I believe especially relevant to the textual question at 1 Peter 4:16.

We find the same expression also in Deuteronomy 12:11. In looking forward to the people dwelling in the land that the Lord will give them, *then you shall bring everything that I command you to the place that the Lord your God will choose as a dwelling for his name.* (see also Deut 14:23).

Especially interesting is the passage considered a messianic prophecy in the second temple period, 2 Sam 7:13-14. *And I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He will build a house for my name, and I will establish the [p. 171/194] throne of his kingdom forever. I will be a father to him, and he shall be a son to me.*

Of the many other references in the scriptures of Israel to the “house built for God’s name” two others are worth mentioning in connection with our consideration of the textual question in 1 Peter 4:16. One is from Psalm 74, the lament over the destruction of the temple and the devastation of the city. In Psa 74:7: *They set your sanctuary on fire; they desecrated the dwelling place of your name forever.* It is also interesting to note Psalm 74:18 in the context of 1 Peter 4:4 (βλασφημούντες) and the longer reading at

4:14. *Remember this, Lord, how the enemy scoffs. And an impious people reviles (blasphemes) your name forever.*

The final passage I will mention (though the list is a good deal longer) is Jer 7:10-11. These verses, indeed the whole chapter which is its context, is of special interest because of its use by Jesus in the cleansing of the temple: *Has this house, which is called by my name, become a den of robbers in your sight?* It seems that the understanding of the temple as the house where the name of God dwells is a commonplace assumption, a part of the mental furniture and religious terminology of Jews in the time when 1 Peter was being written.

It is also worth considering in the context of 1 Peter 4:12-19 the phrase used several times in the scriptures of Israel, “The name of the Glory of the Lord.” (Psa 72:19, Neh. 9:5, cf. 1 Chron 29:13. Isa 63:14). Selwyn notes also Psa 79:9, Dan 3:52, Judith 9:8, 1 Mac 14:10, 3. Mac 2:9

One potential difficulty with this interpretation is that in 1 Peter 4:14-16 the “name” is the name of Christ, and the name “Christian,” meaning one belonging to Christ, whereas the “name” in the Old Testament reference to the temple where God caused his name to dwell is, of course Adonai, the ineffable name. However, since 1 Peter elsewhere (like other N.T. writers) applies O.T. texts to Christ which in the Hebrew Bible and LXX refer to Adonai (e.g. 1 Peter 3:14-15, quoting Isaiah 8:12-13) it is not difficult to see how the “name of the Lord” in 1 Peter becomes “the name of Christ.” Note also the way that a prophecy about the Messiah in Isaiah 11 has become “democratized” (to use Don Juel’s phrase) in 1 Peter. The Spirit rests not now on the Messiah, but upon the suffering Messianic community (4:14). What initially seemed a stumbling block to my proposed interpretation becomes an invitation into the deepest theology of the letter. The name of Christ, borne by suffering Christians makes manifest their status as the New Temple, the place where God is [p. 172/194] present, where his glory, Spirit, name dwells. (4:14). Indeed, N.T Wright has noted in his recent study, *Paul and the Faithfulness of God*, that in the scriptures of Israel “the name and glory of God are almost interchangeable.”

What is said first of God, and then of God’s Messiah is now also said of God’s people. This is borne out by recent studies in “identity” in 1 Peter. David Horrell has observed that “Identity has become a prominent focus in Recent NT study.”

It is therefore likely that, given the important references to the *name* in the immediate context, together with the temple imagery that pervades the letter, and is especially on the surface at 1 Peter 4:17, the reading that best fits the context and the argument of the letter at 4:16 is ὀνόματι. The fact that this reading, ὀνόματι, has far better external support than the colorless μέρει should make the decision to side with Nestle 27 against Nestle 28 all the easier.

But recent studies in textual criticism have made it clear that the goal of the discipline is not just to establish the original text of the author and ignore the rejects. Variants have their story to tell, and can often be a clue to the early transmission and interpretation of the text. And I believe that the reading μέρει may have a significant story to tell. If it is not the original text, than sufficient reason needs to be found to explain how it arose. As

Michaels notes, “It is hard to see why, if ὀνόματι were original, it would have been changed to μέρει. On the other hand, an alteration of the colorless μέρει is quite conceivable in light of the ἐν ὀνόματι Χριστοῦ.” The key may be in realizing that μέρει is not so colorless as Michaels suggests. In his article on μέρος in TDNT, J. Schneider has noted two important facts: 1) that word translates a number of Hebrew words which designate a “side” or “portion” and that it is regularly used in contexts of “buildings and objects (the temple, tabernacle, appurtenances),” 2) That in the N.T. the word is used in several “Theologically Important Statements.” (eg 1 Cor 12:27, Eph 4:16, John 13:8). Especially relevant are the temple associations of the word in LXX, in light of the temple context in 1 Peter 4, indeed of the whole letter. I am still persuaded, on both external and internal grounds, that ὀνόματι is the original [p. 173/194] reading. Nevertheless The temple associations of μέρει show that it is hardly colorless. It indicates a part or share that Christians have in the sufferings of Christ, being stones in his temple (2:4-5). It therefore comes very close to expressing the thought of 4:13, ‘sharing in the sufferings of Christ.’

Here is what I believe may have happened in the course of transmission. The original text read ὀνόματι. But early in the transmission history a copyist, knowing the LXX temple associations of μέρει, either wrote it in the margin or substituted it in the text of the letter, either for his or her clarification, or for the edification of others in the community. Thus μέρει found its way into a significant part of the tradition, to the extent that it would become, in the judgment of the editors of ECM and Nestle 28, ‘The initial text’: the earliest attainable form of the text indicated by the Coherence Based Genealogical Method. The change will have occurred from the original ὀνόματι to the “initial” μέρει some time in the late first or early second century.

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RECENSIONES Y PRESENTACIÓN DE LIBROS

Daniel L. Akin and Thomas W. Hudgins (eds.), *Getting into the Text: New Testament Essays in Honor of David Alan Black* (Eugene: Wipf and Stock, 2017), xx+276 pp. ISBN 9781498237598. \$35.00

Getting into the Text is a collection of essays that celebrates the life, career, and impact David Alan Black has had on the field of New Testament studies over the last four decades. Evidence of his immense impact can be readily found in Hudgins' biographical and professional sketch of Black's life and work (xv–xx), the list of Blacks' extensive publications (1–8), and the number of sub-disciplines represented by the Festschrift contributors, sub-disciplines with which Black himself has both broadly and deeply engaged (xiii).

The book is comprised of 13 chapters, which seem to be arranged according to the following sub-disciplines: Linguistics and Koine Greek (chs. 1–3), NT textual criticism (chs. 4–7), lexicography (chs. 8–9), Gospel studies (chs. 10–11), Hebrews (ch. 12), and Greek grammar (ch. 13). The first and last essay form an *inclusio* for the book, wherein Porter and Levinsohn each evaluate one of Black's significant contributions to the field of New Testament Greek. Each essay is a learned attempt to wrestle with the difficulties and complexities inherent in the study of the New Testament, and most all of them bear the distinct mark of Black's own tendency to challenge the contemporary, scholarly *consensus opinio*.

The first group of essays is concerned with the linguistic study of Koine Greek. Stanley Porter's "So What Have We Learned in the Last Thirty Years of Greek Linguistic Study?" (ch. 1) provides readers with another survey of Greek linguistic study, but this time with the starting point of Black's "unique" introductory text *Linguistics for Students of New Testament Greek*. In this overview, Porter uses the categories and organization of Black's volume "to briefly comment upon what has happened in each of these fields since his original book was published in 1988" (11). Porter is upfront with his reader that he will not provide an extensive treatment of everything that has happened within linguistics, but only those developments that he himself sees to be significant (11), which, by and large, happen to coincide with developments in Systemic Functional Linguistics. Topics covered include how linguistics is to be defined [p. 175/194] and how it differs from traditional grammar, phonology, morphology, syntax, semantics, and historical and comparative linguistics. He concludes that there has been a deluge in some areas of linguistic study that has significantly refined our current understanding of the field, while there are other areas where Black's work remains at the forefront.

In the second essay, “Prepositions and Exegesis,” Constantine Campbell discusses the importance of prepositions, the persistent difficulties they pose for interpreting New Testament texts, and how best to go about discovering their contextual meanings. Campbell provides a review of the literature (39–40), enumerates the tools available for studying prepositions (40), and moves to discuss the five principle aspects for determining a preposition’s meaning: “(1) the semantic nature of prepositions; (2) prepositions and case; (3) context (or co-text); (4) lexical factors; and (5) theological exegesis” (40). Then, he applies these methodological principles to Paul’s second use of *διὰ* in Romans 4:25 (was Jesus raised “because” of our justification or “for” our justification; 48). Campbell demonstrates that despite the ability principles 1–4 provide for narrowing the meaning of *διὰ* within Romans 4:25, we are left with the inescapable task of determining its final meaning on the basis of Paul’s theology: Does Paul connect justification with both Christ’s death and his resurrection, or just with his death? Campbell argues, with support from a litany of Pauline scholars, that “there is strong biblical-theological warrant for acknowledging the relatedness of justification and resurrection, and thus also for reading the second *διὰ* in 4:25 as prospective” (51). Campbell amply demonstrates the need for theological exegesis. However, the reader is left with the question of whose Pauline theology is given greater credence in determining these matters?

The final essay in this triad emphasizes the necessity of a sound linguistic theory for lexicography (59) and draws upon Relevance Theory in order to reassess the meaning of *γάρ*. In his essay “Reclaiming *Γάρ*,” Michael Rudolph argues that the lexicographical proliferation of meanings for *γάρ* has been tolerated past the point of reason: “Even today scholars continue to tolerate in their New Testament exegesis what they would never tolerate in their own native languages” (56). Rudolph’s article (1) uncovers the current state of the problem, (2) examines the previous failed linguistic theories concerning the meaning of *γάρ*, (3) exposes a serious lexicographical error and provides new avenues for conjunctive lexicography, and (4) concludes by demonstrating that “*γάρ* is not a conjunction having various meanings (i.e., casual, explanatory, or transitional, etc.), but a discourse marker signaling the author’s (or speaker’s) response to a perceived (i.e., implied, but inescapable) question or objection” (57).

The next four essays address topics within the field of NT textual criticism. J.K. Elliott’s “Majority Text or Not” revisits the question of the value of the Byzantine text-type within textual criticism. He begins the essay by briefly recounting the history of the rise of the so-called Textus Receptus (77–78), relates this history to the continued and prominent influence of that text in certain communities (e.g. KJV only advocates and Byzantine prioritists; 78–79), and [p. 176/194] then moves to praise Black’s methodology of neither accepting the Byzantine prioritist position nor rejecting this “text-type” out of hand, but carefully weighing the internal and external evidence of each variant, sometimes adjudicating in favor of the Byzantine reading and at other times against it (79–80). Elliott then makes an interesting detour in which he indiscriminately takes aim at those who claim that “one text-type is ‘perfectly trustworthy’ ” (80) and

argue for the “ ‘infallibility’ of a given stream of tradition” (80); at Harold Greenlee’s more modest claim “that the Holy Spirit operated providentially in the copying and preservation of the MSS through the centuries” in his work *New Testament Textual Criticism* (*sic.* the cited work should be Greenlee’s more recent *The Text of the New Testament*, 37); and at those who affirm the originality of, for example, the longer reading of 1 Cor 6:20, the Pericope Adulterae, and the Comma Johanneum (80). Elliott seems to conflate Greenlee’s view of the Spirit’s providential protection of the MSS—a claim which simply argues that of all the manuscripts we possess today, the original reading is somewhere contained therein—with the more radical claim of an “infallible stream” or text-type. Furthermore, his praise for Black’s work as being free from such defects (as seen in Greenlee’s work) leaves the reader wondering whether he has not so subtly insulted the honoree or is unfamiliar with Black’s own views on the preservation of the New Testament text (see p. 123–124 in this volume). This is similarly true of his praise for Black’s supposed rejection of, for instance, the originality of the Pericope Adulterae (Black affirmed its originality at the SEBTS conference on the Pericope Adulterae in 2014). In any case, having taken aim and shot off a few rounds, Elliott returns to the main thrust of the article and elucidates his own method of evaluating textual variants: his position as a “thoroughgoing text critic” means that he is willing to accept as original scantily attested readings as well as those attested by the majority of manuscripts (81). This unwavering commitment to the evidence has often led Elliott to reject the printed text of the NA in favor of a majority text reading. With this thoroughgoing commitment to the evidence in mind, Elliott revisits and evaluates the following nine textual variants in Black’s honor: 1 Tim 6:7; Titus 3:9; Philm 2; Heb 11:11; 12:3; Rev 5:9; 13:10; 20:2; 22:21.

In chapter 5, Tommy Wasserman’s provides us with a textual commentary on the Lucan Travel Narrative, which he has adapted from the work he prepared for the Swedish Bible Society as a part of the “first steps towards a new translation” of the New Testament into Swedish (90). Wasserman pays particular attention to textual problems where his assessment of the evidence is contrary to the two major critical editions: the NA²⁸ and the SBLGNT. These disagreements are founded in Wasserman’s application of a methodology of reasoned eclecticism. Sensing that most modern textual critics claim to be reasoned eclectics, including Holmes and the editors of the NA text, Wasserman provides us with helpful points of deviation between his own application of these principles and their application in the other two editions (91). Wasserman notes that the NA text of Luke has remained unchanged since the 26th edition and still reflects Westcott and Hort’s views that the Alexandrian text was a “‘Neutral’ text-type” and that the Western text was corrupted later, thus [p. 177/194] rendering it of significantly less importance (91–92). These assumptions have long sense been called into question. In what follows, Wasserman provides a thorough and detailed textual commentary that includes an apparatus with variant readings and manuscript evidence; that notes how his judgments compare to the readings within the NA²⁸, SBLGNT, NASB, NIV, and NRSV; that develops a system of symbolic notations which reflects the basis of his decisions

(i.e., the strength of the internal and external evidence as it relates to his chosen reading); and finally that elucidates his decision with a brief discussion of the relevant evidence. Wasserman's clear presentation of methodological principles and his organization of the textual commentary make this contribution to the textual criticism of the Lucan Travel Narrative an invaluable resource.

The topic of the Byzantine text-type is revisited in Maurice Robinson's, "'It's All About Variants'—Unless 'No Longer Written'" (ch. 6), wherein he critiques the NA and UBS critical editions' practice of ignoring, out of hand, important translatable textual variants within the Byzantine Textform (119). Although space is naturally an ever-present issue when producing a small-format edition of the Greek New Testament (116), these editions give users the impression that they contain all relevant data (variants and manuscript support) needed for establishing the "original" text. This misunderstanding of or misplaced confidence in the NA and UBS editions is, according to Robinson, well documented: As evidence, he cites, for example, Accordance and Logos product articles about the value of text critical apparatuses, David Black's blog, a Facebook comment in a discussion group, and multiple citations from Daniel Wallace that reiterate the claim that the original words of the New Testament can be found in either the text or textual apparatus of the NA/UBS critical editions (122–124). In light of the methodological claim of the NA/UBS to provide variant readings that have a significant impact on translation and the claims of numerous scholars that the original can be found in the text or the apparatus of these editions, Robinson now enumerates nine instances (as well as a much more extensive list in his appendix) where these editions have failed to provide an entry for significant variants (126–128; Matt 27:28; Acts 3:11a, 11b; 4:12; 8:18; 23:10a, 10b; 20; and 24:13). Reinforcing his point, Robinson uses Mark 6:31–8:26, a stretch of 89 verses without an explicit reference to Jesus, as an example of the absurdity of the NA/UBS editors' disposition against the Byzantine text-type and their failure to include variants witnessed therein (128–131). It is with this particular textual problem that Robinson concentrates the rest of his essay, arguing that the exclusion of these explicit references to Jesus on the basis of lectionary corruption is insufficient. Lectionaries typically add explicit references at the beginning of the narrative selected (136); however, writes Robinson, "three of [the] four lections do *not* begin with the verse containing the presumed insertion of *Ἰησοῦς*; rather, the *Ἰησοῦς* variant appears well into the *center* of those lections" (138). Appeals to lectionary corruption, therefore, are rendered impotent. Robinson concludes his essay by noting that the NA and UBS apparatuses are deficient and that a remedy would be to include *all* significant variants, even if that [p. 178/194] means excluding seemingly insignificant variants such as the inclusion or exclusion of the definite article before a proper name (140). Robinson's essay is a helpful reminder that a more comprehensive apparatus is needed and that biases against the Byzantine text-type should be checked. I do, however, have the same concerns about dismissing the inclusion or exclusion of the definite article before proper names as insignificant, as even it has interpretive significance for linguistic analysis (cf. Levinsohn, 263–267).

The final essay within the field of textual criticism, which could have just as well been used as a bridge article between the essays on textual criticism and those on the Gospels, is Christian-B. Amphoux's treatment of "L'origine de la parole de Jésus sur la reunion du masculin et du féminin." Though absent from the canonical Gospels, 2 Clement 12:2 contains a discussion of Jesus' answer to a question about the coming of his kingdom with "When the two are one, and the outside is as the inside, and with the masculine and the feminine, neither masculine nor feminine" (trans. mine). Amphoux's goal is to retrace the history of this saying, along with its accompanying commentary in vv. 2 Clem 3–6, and account for its absence within the Gospels. According to Amphoux, the saying was originally a part of a primitive, Aramaic Gospel, was included within the Gospel of the Hellenists, was rejected by Paul on account of its philosophical bent, and subtly brought back through James' translation of the primitive, Aramaic Gospel, prompting a thorough rejection by Paul as is evident in his statement on unity and love in 1 Cor 13. The Hellenistic doctrine self-reliance was not consistent with Paul's Christology, which emphasizes unity through love. Despite its controversial nature, vestiges of this Jesus saying are still present in 2 Clement, the Gospel of Thomas, and, according to Amphoux, can be subtly felt in both Matthew and Luke. Amphoux himself recognizes the tenuous nature of his proposal, which depends on a handful of questionable hypotheses (e.g. Paul's discovery and rejection of the Hellenistic Gospel around 56 AD, his substitution of the saying with an admonition towards unity between God and man through love, and James' reorganization of the sayings within his translation in order to make space for the Hellenists; 166–67).

Chapters 8 and 9 are on lexicography, and they present the work being done on the *Diccionario griego-español del Nuevo Testamento* by the Group of Semantic Analysis of the University of Cordoba (GASCO). Jesús Peláez (ch. 8) uses GASCO's principles of semantic analysis to determine the various meanings of ἀλήθεια within the Gospel of John (GoJ) and to subsequently "propose a new interpretation and translation of the expression χάρις καὶ ἀλήθεια" in John 1:14 and 1:17 (169–70). Of the 22 uses of ἀλήθεια in the GoJ, Peláez discerns five discreet definitions (170–172), which are almost always rendered in English and Spanish translations simply as "truth" (172). Despite the consistency within the translations, Peláez believes that semantic analysis and a closer look at context will produce a better translation of this expression 1:14, 17. This task is complicated by the fact that ἀλήθεια and χάρις are not only closely related (173), but also by the fact that they are both abstract nouns, which forces the interpreter to rely on both immediate and remote [p. 179/194] contexts to determine meaning (173). The remote context points Peláez to a similar expression (though in the adjectival form; πολθέλεος καὶ ἀληθινός) in Exod 34:6 providing him with the necessary context for establishing meaning. Peláez argues that χάρις corresponds to ἔλεος within the LXX translation of Exod 34:6, which itself is a translation of the Hebrew *hesed*, and that ἀλήθεια corresponds to ἀληθινός within the same passage. On the basis of the relationship between Exod 34:6 and John 1:14, 17, Peláez concludes that the expression forms a *hendiadys* and can, therefore, be better translated as "full of loyal/faithful love"

(176, 177).

Israel Muñoz Gallarte, operating within the same semantic framework as Peláez, seeks to establish the meaning of πίστις within the non-disputed Pauline letters (Rom, 1 & 2 Cor, Gal, Phil, 1 Thess, and Phil). The work is divided into four sections: an outline of other dictionary definitions of πίστις, a look at the “general and secondary (or contextual) meanings of the lexeme, the impact context has on the word’s meaning, and ends with some conclusions (180). Particularly helpful is Gallarte’s outline of four principles guiding the *DGENT*: (1) a distinction between meaning and translation, (2) construction of meaning based only on the text, (3) explanation of the contextual factors that contribute to the meaning of the lexeme, and (4) the verification of the meaning of the lexeme in all contexts (188). When these principles are applied to Paul’s use of πίστις, Gallarte finds four sememes: “a basic definition,” instances when “πίστις is related to a divine entity,” places where πίστις is used “in relationship with a previous action,” and where it “depends upon a communicative action” (188).

Alexander E. Stewart and Antonio Piñero’s essays are oriented around the field of Gospel studies. Stewart provides readers with a reassessment of the literary relationship between the infancy narratives, a much-neglected topic within the literature (192 n. 1). He begins by introducing the various proposed solutions to the Synoptic Problem addressed within the essay (Two Document Hypothesis, Two Gospel Hypothesis [including Orchard and Black’s variants], Farrer Hypothesis, and the Matthew Conflator Hypothesis). He then provides an overview of the content of the infancy narratives, assessing the similarities (192–93) and the differences between them (193–94). Stewart then systematically demonstrates how each solution accounts for the data. Finally, he explores the implications of the infancy narratives’ literary dependence. He concludes his essay by noting that the very existence of the infancy narratives, along with their various discrepancies, does not automatically disprove the possibility of dependency (207). The internal evidence can support both the independence or dependence of the infancy narratives, leaving us in need of a more certain guide: external evidence.

Like Stewart, Piñero is also concerned with the various literary strata found in the Gospel texts. His essay “The Origin of Jesus’ Speeches in the Fourth Gospel,” following the framework set out by Fontana-Elboj, presumes that the GoJ has its origin in a community from Samaria that was displaced to Ephesus because of the Jewish War (212). The author(s) of the Gospel have nothing at all to do with the historical disciple, John. Instead, GoJ’s [p. 180/194] composition took place in three phases. First, the Gospel was formed from the recorded memories of Jesus and bore a distinctly Pauline character, evidenced by its high Christology (213), the “theological concept of a vicarious sacrifice” (214), and its “inclusive view of redemption” (214). Within the second phase of GoJ’s composition, Lukan material—seen in the overlap in material between the two Gospels—is added, perhaps due to the proximity between the Johannine and Lukan communities. The final phase of composition is found in the extensive Jesus sayings that are scattered throughout the Gospel (215–216). The sayings themselves, according to Piñero, show evidence (e.g. clumsiness in composition and the “haphazard

repetition of themes”) of being composed by “diverse hands” (216). Furthermore, they reflect a “mystical-symbolic” characteristic. These various characteristics (e.g. repetitive nature, mystical content, proto-gnostic themes) bear a “striking resemblance in both form and content ... [with] the Odes of Solomon” (220). Similar to Odes, Piñero postulates that particularly talented prophets within the community would assume the first person voice of the heavenly Christ and prophecy on his behalf (221–22). These prophetic speeches represented the very words of the heavenly Jesus and were given to the prophets by the Spirit (223–24). It is this prophetic origin of the speeches, made possible by the Spirit, which makes it easy for the Johannine community to incorporate them as the true words of the heavenly Jesus into the Gospel (225).

Paul Himes’ contribution to the study of Hebrews in chapter 12 explores the connections between how Wisdom of Solomon and the Epistle to the Hebrews’ present the wilderness wanderings. Himes presents us with both the positive points of contact (rhetorical and homiletical nature of the epistles, warning passages, the use of the wilderness narratives as a critique of idolatry, rhetorical strategy, and the “Hall of Fame” motif) and negative points of contact (the utilization of similar motifs towards opposite ends) between Wisdom and Hebrews. In so doing, he argues that these two works “represent competing *Wirkungsgeschichte*” (228), wherein Hebrews presents “a deliberate counterpoint to Wisdom” (228): Wisdom extols the wilderness generation and contrasts them with the idolatrous nations; Hebrews, however, presents the same generation as ungodly and guilty of the same idolatry Wisdom condemns. If the author of Hebrews is indeed familiar with the content of Wisdom, Himes concludes that Hebrews’ use of the wilderness narratives is, without a doubt, a “deliberate reaction to Wisdom of Solomon’s theology” (245).

The final essay concludes as the volume began, with an assessment of one of Black’s most significant contributions to the study of the Greek New Testament. Levinsohn’s “Contextualizando y actualizando la traducción al español de la gramática griega de David Alan Black” provides Hudgins and Black with suggestions for improving the Spanish translation of Black’s *Learn to Read New Testament Greek*. Levinsohn’s suggestions are grouped into two categories: improvements to the translation that would aid Spanish learners because of the nature of the two languages (e.g., the treatment of pronouns, verbal morphology, the accusative case, demonstratives, middle voice, subjunctive mood, and the order of clauses) and improvements to Black’s fundamental [p. 181/194] understanding of the language based on Levinsohn’s linguistic understanding of the language (e.g., the significance of pre- and post-nuclear participles, periphrastic constructions, the significance of word order, the structure of phrases or clauses, the function of the article, marked or unmarked aspect, and the segmentation of the text). Levinsohn’s enthusiasm for Black’s grammar in the Spanish-speaking world is evident in his concluding exhortation to update it as Blass, Debrunner, and Funk was updated for the English-speaking world (274).

As a whole, *Getting into the Text* is a skillfully edited collection of essays in honor of Black’s work. My only suggestion would have been to slightly rearrange the essays for

better cohesion: Placing chapters 8 and 9 after chapter 3 would have created a natural transition between linguistics and lexicography, and would have also allowed chapter 7 to function as a bridge between textual criticism and Gospel studies. Nevertheless, the editors have coherently brought together essays from numerous disciplines, making it easier for the reader to digest the volume's broad content.

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Euan Cameron (ed.), *The Bible from 1450 to 1750*, The New Cambridge History of the Bible (Cambridge: Cambridge University Press, 2016). Xx + 975 pp., hardbound. ISBN 978-0-521-51342-5. 125 GBP

This is the final volume in the *New Cambridge History of the Bible* which replaces the three- volume *Cambridge History of the Bible*. The other volumes are *The Bible from the Beginnings to 600* (ed. J. Carleton Paget, J. Schaper); *The Bible from 600 to 1450* (ed. R. Madsen, E. A. Matter) and *The Bible from 1750 to the Present* (ed. J. Riches). The *New Cambridge History of the Bible* aims to take account of:

the considerable advances in scholarship made in almost all biblical disciplines during the previous forty years. The volumes respond to shifts in scholarly methods of study of the Old and New Testaments, look closely at specialised forms of interpretation, and address the new concerns of the twenty-first century. Attention is paid to biblical studies in Eastern Christian, Jewish and Islamic contexts, rendering the series of interest to students of all Abrahamic faiths (series preface).

In the "Introduction" (1–14), Euan Cameron briefly traces the developments up to the year 1450 when many of the fundamentals of life in Europe started to be transformed. Change came with the final loss of autonomy of the [p. 182/194] Eastern Empire and the transformation of Western Europe's understanding on its place on the globe with the unexpected, and initially misunderstood discovery of unknown or little-remembered countries in the rest of the world (2). Cameron observes that this opening up of new worlds initially stimulated the affirmation rather than the abandonment of a worldview shaped by Scripture (3). Another significant historical development is the invention of the printing press, which, in combination with the trends in textual scholarship that emerged in the late Renaissance, offered enticing and nearly infinite possibilities. "For biblical scholarship the press would be a transformative tool. Its shadow can be detected,

and its presence taken for granted, throughout the story of this volume” (4). Cameron also describes the emergence and significance of new attitudes towards texts associated with the Renaissance’s plea *ad fontes* (4–7). This development meant that:

an ancient text was, for the rhetoricians, grammarians and stylists of the fifteenth century, something to be restored and conserved in its entirety and integrity, to be understood for its style as much as its contents. Such conscious antiquarian interest in text became the hallmark of what would become called “good letters” or the “humanist” movement (4).

The period is also characterised by the fracturing of Western Christendom (7–12). Cameron describes how this seismic shift in religious belief and practice depended on and profoundly affected the use of Scripture. He notes that the shift from ritual acts to learning texts changed the relationship between people and the Bible. While laypeople were encouraged to read the Bible in their own languages, the Reformation also provoked the writing of a vast corpus of explanatory literature. Regarding the structure of the volume, Cameron writes that it is intended “to resemble a series of concentric rings or ripples, spreading outwards from the beginnings of modern critical scholarship on the Bible in the early sixteenth century until we reach the Bible’s impact on the broader culture and wider world” (12).

In what follows, I note essays that are of particular interest to New Testament philology. *Part one*, “Retrieving and Editing the Text in Early Modern Europe” begins with the story of the recovery and growth of familiarity with the biblical languages in the West during the Renaissance period. “The contributors consider the consequences for the texts of Scripture as the ‘sacred philology’ of the Renaissance gained a foothold: what debates were initiated, and by what stages the texts of the Bible in the original languages were edited and provisionally established” (13). Jill Kraye’s essay, “The revival of Greek studies in the West” (37–60), traces the beginnings in the 14th century and the dissemination and learning of Greek in the 15th century. She also examines the significance of translations from Greek into Latin, the relationship between Greek manuscripts and printed books and the particular fate of the Bible in Greek: “The Bible occupied only a marginal position in fifteenth-century Greek studies, the main thrust of which was directed towards classical and, to a smaller extent, patristic texts. Yet even though engagement with the [p. 183/194] Greek text of the Bible was limited, the issues raised in connection with it were closely related to the central concerns of the Greek revival, and the case of characters was much the same” (56f; the remainder of the chapter discusses the contributions of L. Valla and G. Manetti).

Richard Rex (“Humanist Bible controversies”, 61–81), describes the extent and nature of humanist scholarship to the Bible (the main focus being in Erasmus). He concludes:

Humanist biblical scholarship before the Reformation was neither a crescendo of theological provocation nor the subject of intense controversy, though it did arouse occasional disquiet. What made humanist biblical scholarship controversial was the

Reformation crisis itself, which changed both the immediate and the historical perspective on the humanist, and especially the Erasmian, scriptural project. Luther, in making theology the stuff of popular controversy, dragged biblical philology into the public arena as well. In those turbulent years it was not just scholastics but also humanists who could find themselves troubled by the challenges that humanist scholarship could pose to traditional theology (61).

Eldon J. Epp, “Critical editions of the New Testament, and the development of text-critical methods: From Erasmus to Griesbach (1516-1807)” (110–137), sketches the nature and number of known Greek New Testament manuscripts at the time, early critical editions and emerging criteria for the priority of readings, the various attempts to distance the text from the *textus receptus*, and the developments made possible by early attempts at grouping textual witnesses and the recognition of external and internal evidence. The survey goes up to Bengel and Griesbach.

In “In search of the most perfect text: The early modern printed Polyglot Bibles from Alcalá (1510–1520) to Brian Walton (1654–1658)” (138–156), Alastair Hamilton notes that the polyglot Bibles published in Europe between 1500 and 1700 offer some of the best expressions of the objectives of late Renaissance humanism (138). “Exquisitely printed, in an increasing number of ancient and Eastern languages, edited by the greatest biblical scholars of the day, they combined the ideals of the bibliophile with those of the philologist” (138). After an introduction to earlier editions of the Bible in various languages in one volume, Hamilton examines the *Complutensian Polyglot*, published in 1522 (140–143); the *Antwerp Polyglot*, printed between 1569 and 1572 (143–147); the *Paris Polyglot*, printed between 1629 and 1645 (148–151) and the *London Polyglot*, published in 1658 (151–154). Hamilton concludes that it is:

possible to associate each one with a particular moment in history. The Complutensian Bible can be connected with Cisneros’s religious policy, the Antwerp *Biblia Regia* with an alliance of scholars who deliberately rose above the religious and political conflicts of the time, the Paris Polyglot with the Gallicanism of early seventeenth-century France, and the London Bible with an Anglicanism which was far from being victorious when the Bible was actually composed and printed. But the Polyglots were also essentially universal. Not only did they depend in international [p. 184/194] collaboration, but, as ever more languages, indeed maps, were added, they reflected the immensity of the Judaeo-Christian, and sometimes even of the known world (154f).

Part two covers the production and dissemination of the Bible in translation. While translations in the vernacular languages were not new as such, printed translations began in the second half of the 15th century. However, Cameron points to a distinct difference in translation purposes:

a clear gulf in terms of intention separated the vernacular bibles of the incunabular

period from those that emerged in the wake of the Reformation. The first printed translations appear to have been intended for those already familiar with the Vulgate, in large measure clergy, for whom a vernacular edition might have been a valuable study aid for preaching or exposition. Biblical translations after the Reformation – and this applies even to those produced in Roman Catholicism – were written and issued with the laity in mind. Moreover, their editors worked with the controversies of the age very much in view. Some made their theological positions extremely clear, either through the programmatic use of certain vernacular words rather than others (as in Tyndale), the expressing of preferences for some biblical books over others (as with the early Luther) or through expository annotations in the margins (as in the Geneva Bible) (13).

In the introductory chapter, Andrew Pettegree explains how the publishing business interacted with biblical scholarship (“Publishing in print: Technology and trade”, 159–186). The remainder of part two discusses the translations of the Bible first into various languages, including Emidio Campi and Mariano Delgado on “Bibles in Italian and Spanish” (358–383; Bibles in Italian to c. 1792 – Emidio Campi, from the Bruciuolo Bible to the Geneva Bible, and Protestants, Jansenists and Monsignor Martini; Bibles in Spanish (1450–1750) – forerunners, Francisco de Enzinas (Dryander), the Ferrara Hebrew Bible, Juan Pérez de Pineda, Casiodoro de Reina, Cipriano de Valera).

The essays of *part three*, “Processing the Bible: Commentary, catechesis, liturgy”, discuss the impact of the Bible on wider issues of religion, “within what might be regarded as the ordinary business of religious communities: theories of Scripture and interpretation; the use of the Bible in the different theologies of the period; and the relationship between the Bible catechesis, preaching and liturgy” (13). After this focus on the use and function of the Bible in the church in part three, *part four* surveys the role of the Bible in the broader culture. *Part five* briefly deals with the developments in the period under consideration beyond Europe. In the “Afterword” (843–849), Cameron summarises the changes which took place during the period under consideration, the role the Bible played in them and how the period impacted on understanding and using of the Bible, since “The story of the Bible between c. 1450 and c. 1750 is the story of profound intellectual and cultural change shaped by the turmoil and upheavals of Western Europe” (843).

Cameron writes about the character and merits of the era under discussion for later periods: [p. 185/194]

The early modern period was one of transition. Rightly, historians are now very wary of privileging those aspects of early modernity that look forward to the nineteenth and twentieth centuries. The sixteenth to eighteenth centuries had their own perspectives and their own views of the world. They were still pre-modern in their attitude to the divine presence in the cosmos, in their assumptions that the history of the world was the history of the cosmos, and the story of the universe was ultimately the story of God’s relationship with the human species. Nevertheless,

within that pre-modern framework, the biblical scholars of the age laid the foundations for the way that the modern age edits, studies and reads Scripture. The people of the early modern period undoubtedly did not intend the fragmentation and the unrestrained criticism that their inquiries led to. They expected that deeper and closer textual investigation would lead to certainty: in fact, it led to the opposite. Naturally it took many years, and the discovery of many more manuscripts, before scholars fully adjusted to the change in perspective that a scientific approach to Scripture required. Nevertheless, the work of early modern biblical scholars served as a vital preparation for the ages that followed. Thanks to such adaptation the Bible would retain its importance as a constantly renewed source of discussion, debate and insight (14).

The volume ends with select bibliography (851–923), select bibliography of principal editions of the Bible discussed in the text (925–940) and a detailed index (941–975).

Cameron and the contributors present a readable and immensely inspiring volume for biblical scholars, church historians, systematic theologians and all readers interested in the Bible and wider issues of cultures.

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LIBROS RECIBIDOS

ALAN BLACK, DAVID, *Aprender a leer el griego del Nuevo Testamento*. Traducido por Thomas W. Hudgins, Lesly J. Hudgins y Fiorella Polo. 224 pp. 21,5 x 27,5 cm. Energion Publication, Gonzalez, Florida 2015.

Esta gramática de griego neotestamentario es traducción castellana del original inglés *Learn to Read New Testament Greek* y tiene por objetivo iniciar al estudio de la lengua griega, aplicando una metodología lingüística bien informada y haciendo hincapié en los modelos contemporáneos del aprendizaje de idiomas. La simplicidad de las explicaciones, el uso de un vocabulario básico y los abundantes ejercicios de traducción que presenta están diseñados para preparar al estudiante para futuros cursos prácticos en exégesis o para continuar el estudio de la lengua griega en un grado más avanzado.

El texto está dividido en 26 lecciones, organizadas de acuerdo con la siguiente distribución: 1) presentación de los conceptos gramaticales y de las formas que deben ser aprendidos; 2) lista de vocablos esenciales que han de retenerse de memoria y 3) ejercicios basados en el material que se ha tratado en la lección. Esta gramática es adecuada para estudio o para repaso, para trabajo individual o de grupo, como parte de un curso de actualización o como guía útil de referencia. Está pensada para ser utilizada durante un año completo de estudio con una clase semanal y tiempo suficiente para pruebas complementarias.

ANÓNIMO, *El amor de Magdalena*. Traducción de Claudia Berdeja. 81 pp. 10 x 15 cm. Herder. Barcelona 2017.

A principios del siglo XX, el abad Joseph Bonnet descubrió el sermón *El amor de Magdalena*, escrito en el siglo XVII y de autor anónimo, traducido al alemán por el poeta Rilke. Se trata de un breve sermón que presenta el amor de María Magdalena por Jesús y de Jesús por ella, en el que esta encarna la sucesión de estadios del amor humano, mientras que María, la madre de Jesús, ensalza el ideal de la virginidad y de la maternidad. [p. 187/194]

ASKANI, HANS-CHRISTOPH - CHALAMET, CHRISTOPHE (ed.), *La sagesse et la folie de Dieu*. Lieux Théologiques 53. 258 pp. 22,4 x 14 cm. Labor et Fides, Genève 2017.

Los dos primeros capítulos de la primera Carta de Pablo a los Corintios desempeñaron un papel importante en la historia de la teología cristiana. En ellos, Pablo interpreta la muerte de Cristo en la cruz, acontecimiento central de la fe cristiana, hablando de la sabiduría y la locura de Dios, expresada a través de la “palabra de la cruz”. Este libro, escrito en colaboración, reúne a exegetas,

historiadores, filósofos y teólogos de diversa procedencia con la finalidad de comprender mejor el texto de Pablo y su recepción a través del tiempo. Colaboran en este volumen los siguientes autores: John G. Barclay, John D. Caputo, François Lestang, Dominique Angers, Andrew Louth, Kathryn Tanner Anthony Feneuil, Marc Vial, Christophe Chalamet, Matthias D. Wüthrich, Henning Theissen y Hans-Christoph Askani.

BETHMONT, RÉMY - GROSS, MARTINE (dir.), *Homosexualité et traditions monothéistes. Vers la fin d'un antagonisme?* 388 pp. 22 x 14,5 cm. Labor et Fides, Genève 2017.

Este volumen reproduce las conferencias de diversos autores sobre el tema de la homosexualidad. La idea de que Cristianismo, Judaísmo o Islam podrían tener un discurso no negativo sobre la homosexualidad parecía impensable hace mucho tiempo. Sin embargo, durante varias décadas, primero en el mundo anglosajón y, luego, en países como Francia, ha habido una evolución en el pensamiento sobre la homosexualidad en estas tres confesiones. *Homosexualité et traditions monothéistes* es un trabajo colectivo que ofrece una visión general de los diferentes niveles - identitario, doctrinal, hermenéutico, historiográfico y litúrgico- en los que aparece el advenimiento de un nuevo lugar para los homosexuales en las tradiciones monoteístas. Colaboran en este volumen: Rebecca T. Alpert, Céline Béraud, Rémy Bethmont, Jean-François Brault, Mark Chapman, Mickaël Durand, Corinne Fortier, Jean-Pascal Gay, Martine Gross, Jill Hammer, James Harding, David Jasper, Didier Lett, Christopher Meredith, Philippe Portier, Jean Vilbas, Andrew Yip, Jean Zaganianis y Anne-Laure Zwilling.

CAMPBELL, CONSTANTINE R., *Colossians and Philemon. A Handbook on the Greek Text.* Baylor Handbook on the Greek New Testament. 114 pp. 13,5 x 17,5 cm. Baylor University Press, Waco, Texas 2013.

Este librito ofrece a estudiantes y profesores de Nuevo Testamento la traducción inglesa del texto griego de las cartas a los Colosenses y Filemón. Su autor desvela las características léxicas, sintácticas y gramaticales de estas cartas con el fin de proporcionar a sus lectores un conocimiento intermedio del griego bíblico que les sirva de guía de lectura. Igualmente aplica la teoría del aspecto verbal, gracias a la que se comprenderán mejor los elementos verbales del texto. El resultado es un estudio del griego paulino que se puede utilizar junto con otros comentarios para comprender mejor el mundo del Apóstol Pablo. [p. 188/194]

DANOVE, PAUL L., *New Testament Verbs of Communication: A Case Frame and Exegetical Study.* Library of New Testament Studies, 520. 246 pp. 16 X 24 cm. Bloomsbury T&T Clark, London-New York 2015).

Paul L. Danove se basa en su trabajo previo en el campo de la lingüística bíblica para dar un paso adelante en el método de análisis propuesto para el estudio del griego del Nuevo Testamento. Muestra cómo se puede usar este método para aclarar elementos de gramática, interpretación y traducción griegas. En particular distingue las

implicaciones semánticas de los usos activo, medio y pasivo de los verbos, estableciendo una base rigurosa para distinguir sinónimos y quasi-sinónimos y aclarar sus implicaciones a la hora de interpretar y traducir los textos. En esta obra se propone un modelo heurístico con la finalidad de relacionar los distintos usos de los verbos y derivar sus diversas connotaciones, al tiempo que se ponen de manifiesto las diferencias conceptuales y gramaticales de los verbos de comunicación oral o no. En su obra previa [*A Grammatical and Exegetical Study of New Testament Verbs of Transference: A Case Frame Guide to Interpretation and Translation*. Studies in New Testament Greek, 13, published under *Library of New Testament Studies*, 329; 244 pp. 16x24. T&T Clark, London-New York 2009], Danove realiza un análisis exhaustivo de los verbos ditransitivos de transferencia en el Nuevo Testamento. Utiliza este análisis para desarrollar un conjunto de pautas descriptivas de cara a la interpretación y traducción de los diversos usos de estos verbos, aplicando estas reglas al estudio exegético del texto del Nuevo Testamento con la finalidad de generar un léxico-marco de los casos de verbos de transferencia. Este estudio enumera los requisitos de los 127 verbos de transferencia del Nuevo Testamento según 4 funciones sintácticas, 12 semánticas y 22 realizaciones léxicas, lo que permite una investigación rigurosa de todas las citas del NT con complementos verbales con los mismos atributos sintácticos, semánticos y léxicos.

DEINES, ROLAND, *Jakobus. Im Schatten des Größeren*. Biblische Gestalten, 30. 372 pp. 11,5 x 18,5 cm. Evangelische Verlagsanstalt, Leipzig 2017.

Santiago, el hermano del Señor, ha sido un personaje a menudo mal entendido y comprendido desde los primeros días del cristianismo. Perteneció desde el primer momento a la comunidad judeo-cristiana de Jerusalén, de la que fue su cabeza durante 20 años, hasta su lapidación como transgresor de la ley judía en el año 62. Santiago es considerado por muchos como el defensor de la ley judía y uno de los principales oponentes de Pablo y de la misión a los gentiles. Su principal preocupación fue la de combinar la fe en Jesús como Mesías de Israel y la pertenencia a Israel como pueblo elegido de Dios. Sin embargo, la Iglesia, desde el s. IV, decidió ir contra este enfoque afirmando que solo se podía ser judío o cristiano. La carta de Santiago se ganó injustamente por parte de Lutero el calificativo de “epístola de paja”. Roland Deines estudia con todo detalle en esta obra, -con un lenguaje sencillo y asequible no solo a especialistas, sino a también a estudiantes- la [p. 189/194] figura de Santiago en el Nuevo Testamento y en la literatura post-bíblica. El libro contiene 30 imágenes que proporcionan una visión del mundo de Santiago y su impacto histórico en la Arqueología y en el Arte.

DE LUCA, FEDERICO, “*Non passerà questa generazione*”. *Per quando Gesù ha annunciato il suo ritorno?* 144 pp. 22,5 x 14 cm. Guida Editori, Napoli 2015.

El autor de este libro, licenciado en Jurisprudencia y miembro agregado de la Asociación Bíblica Italiana, examina las afirmaciones de Jesús sobre su segunda venida, el fin del mundo y el juicio final de vivos y muertos que tendría lugar a poca

distancia de su muerte. Para ello repasa las tesis existentes al respecto, retraduciendo, en algunos casos, el texto griego de los Evangelios y mostrando el sustrato judío subyacente, con la finalidad de entender el significado exacto de las mismas. Tras este análisis concluye que Jesús no había anunciado su regreso inmediato, y que, por tanto, lo que corresponde a sus seguidores es “estar vigilantes”, pues no saben cuándo tendrá lugar su segunda venida.

FABISIAK, THOMAS, *The “Nocturnal Side of Science” in David Friedrich Strauss’s Life of Jesus Critically Examined*. 220 pp. 15 x 23 cm. SBL Press, Atlanta 2015.

La obra de David Friedrich Strauss, *La vida de Jesús, críticamente elaborada* ha sido considerada una contribución monumental al estudio crítico y científico de la religión y de los orígenes cristianos. Menos conocidos son los escritos de Strauss del mismo período sobre “el lado oscuro de la ciencia”, fenómenos paranormales como la posesión demoníaca, el magnetismo animal y el fantasma de Frederike Hauffe, la famosa “Vidente de Prevorst”. La obra de Thomas Fabisiak ilumina las características desconocidas de la teología, filosofía y medicina de principios del siglo XIX, que muestran cómo la espiritualidad y la ciencia se mezclaron en estos campos; demuestra la importancia del esoterismo occidental y de la religión popular en la historia de los estudios bíblicos modernos, y arroja nueva luz sobre el estudio de Strauss de los Evangelios como mitos, su crítica de los milagros y su explicación del Jesús histórico.

GROCHOWSKI, ZBIGNIEW, *Il discepolo di Gesù nell’ora della prova (Gv 18-19), luogo di rivelazione del maestro*. Studia Biblica Lublinensia. 556 pp. 16 x 23,5 cm. Wydawnictwo KUL, Lublin 2015.

La narración de la Pasión en el Cuarto Evangelio se analiza generalmente desde el punto de vista puramente cristológico. El número de monografías y artículos que prestan atención al aspecto eclesiástico y antropológico de esta, revelado en la conducta de sus discípulos en Juan 18-19, es bastante limitado. Parece que la “hora de Jesús” es también la “hora de la prueba de sus seguidores” (véase Jn 16,2.4.21.32). El presente estudio discute con detalle este tema en Juan 18,1-14.15-27 (primer díptico de la pasión) y 19,24-27.(35).38-42 (tercer díptico) y presenta las diferentes caracterizaciones [p. 190/194] de los discípulos de Jesús que aparecen como lugar de la revelación de su Maestro.

HIESTERMANN, HEINZ, *Paul and the Synoptic Jesus Tradition*. Arbeiten zur Bibel und ihrer Geschichte. 234 pp. 16 x 23,5 cm. Evangelische Verlagsanstalt, Leipzig 2017.

Este estudio compara las tradiciones de Jesús en las cartas auténticas de Pablo con la tradición sinóptica. Su objetivo es identificar paralelismos entre estas y los sinópticos, y determinar si la redacción de las tradiciones paulino-jesuánicas está más cerca de cualquier evangelio sinóptico en particular que de las citas de las palabras del Señor en Pablo (1Cor 7,10-11; 9,14; 11,23-25). El autor revisa especialmente las alusiones a las tradiciones de Jesús en 1Tesalonicenses y Romanos

y presta especial atención a posibles alusiones en Gálatas. Como resultado se muestra que Pablo hace uso de tradiciones de Jesús que se asemejan a las de los sinópticos, particularmente del Evangelio de Mateo.

HOWELL, BRIAN C., *In the Eyes of God. A contextual Approach to Biblical Anthropomorphic Metaphors*. Princeton Theological Monograph Series, 192. 300 pp. 23 x 15,2 cm. Pickwick Publications. Eugene, Oregon 2013.

En toda la Biblia, la interacción divina con la humanidad se describe en términos incómodamente humanos. Dios ve, oye, piensa, siente... e incluso se arrepiente. Muchas de estas expresiones, tomadas al pie de la letra, parecen chocar con gran parte de la teología clásica, que habla de la simplicidad divina, la trascendencia, omnisciencia, omnipotencia, omnipresencia y, especialmente, la inmutabilidad, conceptos que proceden más bien de la filosofía aristotélica que de la Biblia. Tradicionalmente, estas imágenes antropomórficas han sido vistas como “adaptaciones” a las limitaciones intelectuales y morales humanas. Este libro tiene como objetivo explorar la metáfora bíblica de la visión divina en el libro del Génesis y cómo la comprensión actual de la función metafórica puede enriquecer nuestra lectura del texto y su teología.

JOELSSON, LINDA, *Paul and Death. A question of psychological coping*. Routledge Interdisciplinary Perspectives on Biblical Criticism, 1. 212 pp. 16 x 23,5 cm. Routledge, London-New York 2017.

El concepto de muerte, particularmente de muerte violenta, prevalece a lo largo de los escritos del apóstol Pablo. Sus cartas abordan este tema desde diversas perspectivas, algunas de las cuales pueden parecer casi contradictorias. Esta obra usa el método de la exégesis psicológica para mostrar que las diferentes actitudes hacia la muerte en las cartas de Pablo crean un discurso mucho más coherente si se consideran como una ayuda para el afrontamiento psicológico individual y colectivo de la muerte.

Teniendo en cuenta las diferencias entre cada una de las cartas de Pablo como punto de partida, esta obra sugiere que la diversidad de estrategias para afrontar la muerte puede ser beneficiosa dependiendo de la situación, [p. 191/194] la persona y la etapa del proceso de afrontamiento. Basándose en la teoría hermenéutica orientada psicológicamente y en las teorías sobre el afrontamiento psicológico en particular, Linda Joelsson argumenta que cada caso de afrontamiento psicológico de la muerte debe entenderse en su contexto histórico y como estrategia que emana de la evaluación subjetiva de cada persona en concreto. Combinando la teología y los estudios bíblicos con la psicología moderna, este libro puede ser de interés especialmente para los académicos o estudiantes que tratan de ver la relación entre la religión y las nociones de muerte.

MAISANO, RICCARDO, *Vangelo secondo Luca*. La letteratura cristiana antica, 37. 368 pp. 13 x 21 cm. Carocci Editore, Roma 2017.

El autor de esta obra afronta el comentario del evangelio de Lucas como texto literario. Su atención se centra particularmente en la relación de este evangelio con la literatura extra-canónica y con las tradiciones culturales de la civilización grecolatina. Como base del comentario, su autor propone el texto griego, preparado por George D. Kilpatrick en los años sesenta del siglo XX, inédito hasta el momento, y realizado con el método crítico denominado “eclecticismo integral”. Este método consiste en estudiar, caso por caso, las lecciones que tienen menor probabilidad de haber sido modificadas en los siglos II y III a causa de influencias aticistas o doctrinales. El autor, antes de iniciar el comentario, reproduce el texto griego completo elaborado por Kilpatrick, al que ha incorporado las correcciones autógrafas de este, gracias a la colaboración del profesor J. Keith Elliott, que disponía de éstas. El texto griego se presenta con algunas modificaciones introducidas por el autor de este comentario y con su correspondiente traducción en páginas paralelas.

McHUGH, JOHN. F., *John 1-4. The International Critical Commentary*. 324 pp. 22 x 14,5 cm. T & T Clark, London 2009.

Este nuevo volumen sobre Juan 1-4 aparece dentro de la serie *The International Critical Commentary*. Su autor aplica a la exégesis y comentario del texto del Evangelio de Juan aportaciones lingüísticas y literarias, de crítica textual, arqueología, historia y teología, con la finalidad de permitir al erudito tener un conocimiento y comprensión lo más completo posible de este libro del Nuevo Testamento, no limitándose a una lectura uniforme del texto, sino plural, realizada desde estas diversas ópticas.

METZER, RAINER, *Der Brief des Jakobus*. Theologischer Handkommentar zum Neuen Testament 14. 320 pp. 16 x 23,5 cm. Evangelische Verlagsanstalt, Leipzig 2017.

Durante mucho tiempo, la Epístola de Santiago ha sido juzgada principalmente en relación con Pablo, oscureciéndose de ese modo su perfil propio. La investigación de las últimas tres décadas ha rehabilitado la denominada “epístola de paja”, que no es tan frágil como sugirió en su día Martín Lutero. Santiago, personaje que sería desconocido en la tradición eclesiástica [p. 192/194] a no ser por esta epístola, escribe una carta parenética en la que instruye a las comunidades cristianas para que avancen por el camino que se les muestra en la fe, en consonancia con la “palabra de la verdad” y rechazando “el mundo que se opone a Dios”. Santiago defiende una vida que está determinada en la fe y en la práctica por la sabiduría de Dios, dibujando una imagen de un cristianismo concreto con una clara ética social y con evidente contenido teológico. La epístola ofrece algunos rasgos de su contexto local e histórico, que llevan a pensar que fue escrita en Roma, no antes de comienzos del s. II.

MORDECHAI BIBLIOWICZ, ABEL, *Jews and Gentiles in the Early Jesus Movement. An Unintended Journey*. 286 pp. 14 x 21 cm. Palgrave, MacMillan, New York 2013.

Este libro ofrece una meta-narrativa para interpretar la retórica anti-judía en la

literatura cristiana de los cuatro primeros siglos. Su autor defiende que no hay nada en la literatura de este período que requiera expandir el horizonte más allá del movimiento de Jesús; todos los protagonistas son seguidores de Jesús con diversos grados de afinidades, afiliaciones e inclinaciones judías, paganas y gnósticas. A este efecto, Bibliowicz rastrea los hilos anti-semitas en el Nuevo Testamento, Bernabé, Ignacio, Justino, Melito y Crisóstomo. Así, de acuerdo con Bibliowicz, lo que comenzó como un conflicto intra-judío, cuando Jesús y sus primeros seguidores se opusieron a los dirigentes judíos del s. I, se convirtió más tarde en un conflicto intra-cristiano, ya que ciertos creyentes gentiles denigraron a la facción judía (siglos I al IV) y, finalmente, desconectados de sus contextos socio-teológicos originales, estos dos hilos se fusionaron, mal interpretándose y proyectándose en el judaísmo de los ss. IV al XX. El resultado fueron siglos de vergonzosas actitudes y acciones anti-judías, nunca imaginadas por los autores de estos primeros textos cristianos. A pesar de que el autor no es erudito en Nuevo Testamento, sin embargo su argumentación central sigue siendo válida, de modo que los especialistas interesados pueden apreciar las estimulantes observaciones, deconstrucciones y reconstrucciones que el autor realiza a lo largo del libro.

PORTER, STANLEY E., *How We Got the New Testament. Text, Transmission, Translation*. Acadia Studies in Bible and Theology Series. 222 pp. 14 x 21 cm. Baker Academic, Grand Rapids, Michigan 2013.

En este libro, su autor ofrece una comprensión histórica de la escritura, transmisión y traducción del Nuevo Testamento, proporcionando ideas sobre cómo se plasmó el texto del mismo en su forma griega original o en las traducciones inglesas. Respondiendo a quienes cuestionan la fiabilidad del texto Nuevo Testamento, Stanley E. Porter defiende rigurosamente la tarea de la Crítica Textual, consistente en establecer el texto original del Nuevo Testamento o en acercarse lo más posible a él. En esta obra se dan detalles interesantes sobre los primeros manuscritos del Nuevo Testamento y se respalda, desde la evidencia textual, una fecha temprana para la formación [p. 193/194] del mismo. También se distingue entre manuscritos de texto continuo y aquellos que ofrecen solo extractos, proporcionando así un matiz útil para la Crítica Textual.

El autor concluye explorando el papel vital que desempeña la traducción en la comprensión del Nuevo Testamento para terminar presentando las diversas traducciones de la Biblia (Antiguo y Nuevo Testamento) a las lenguas antiguas (griego de los LXX, siríaco, latín y copto) así como al inglés, y estudiando la naturaleza de las diversas traducciones existentes, realizadas a partir de los distintos métodos, presupuestos o teorías lingüísticas.

STREETT, R. ALAN, *An Analysis of the Lord's Supper under Roman Domination during the First Century. Subversive Meals*. 328 pp. 23 x 15,2 cm. Pickwick Publications, Eugene, Oregon 2013.

Esta obra examina la Cena del Señor dentro del contexto sociopolítico de la

dominación romana del s. I y concluye que la celebración de la cena constituía una praxis anti-imperial. Aunque la comida comunal cristiana se parecía mucho en su estructura a un banquete típico romano, con *deipnon* y *symposion*, ésta era esencialmente diferente. La comida romana apoyó la ideología del imperio, honró al César y a los dioses, reforzó la estratificación entre las masas y defendió el derecho de Roma a gobernar el mundo. La comida cristiana, por su parte, incluía himnos que ensalzaban a Jesús como Señor, profecías que desafiaban las pretensiones ideológicas de Roma, y cartas, leídas en voz alta, que promovían el igualitarismo e instruían a los creyentes sobre cómo vivir de acuerdo con los principios del reinado de Dios. Por lo tanto, el banquete cristiano fue un acto de resistencia no violenta, o lo que James C. Scott llama una “transcripción oculta”.

La obra, tras la introducción (1), contiene los siguientes capítulos: 2) El banquete romano como modelo de la Cena del Señor, 3) La Pascua como actividad anti-imperial, 4) El movimiento de Jesús en el contexto del s. I de nuestra era, 5) Las comidas del Jesús lucano como lugar para proclamar su anti-imperial evangelio del Reino, 6) La última cena como banquete anti-imperial, 7) La naturaleza anti-imperial de las comidas cristianas y 8) La profecía como actividad de comida anti-imperial. [p. 194/194]

**VIKTOR EL HOMBRE
FRANKL EN BUSCA
DE SENTIDO**



Herder

El hombre en busca de sentido

Frankl, Viktor

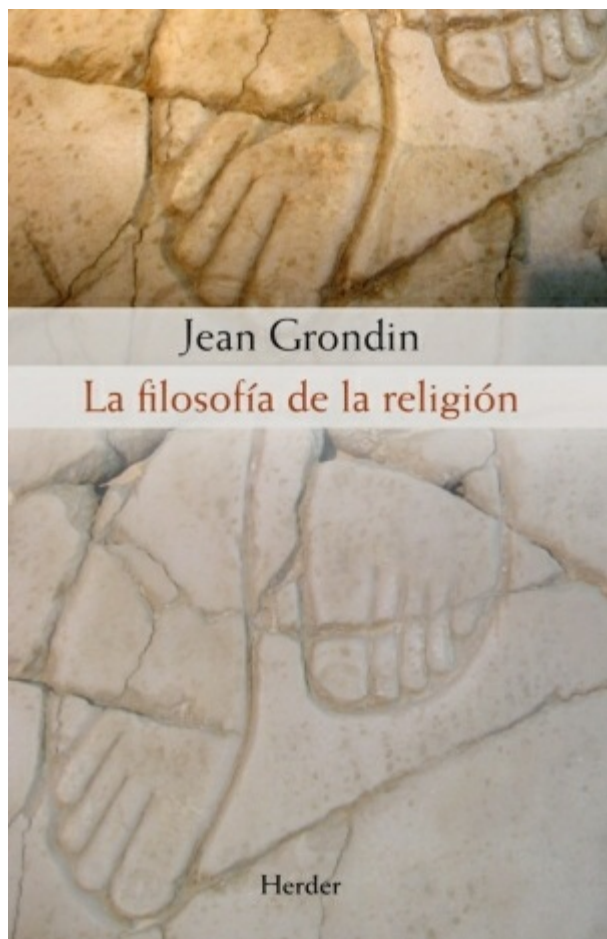
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Nueva traducción"El hombre en busca de sentido" es el estremecedor relato en el que Viktor Frankl nos narra su experiencia en los campos de concentración. Durante todos esos años de sufrimiento, sintió en su propio ser lo que significaba una existencia desnuda, absolutamente desprovista de todo, salvo de la existencia misma. Él, que todo lo había perdido, que padeció hambre, frío y brutalidades, que tantas veces estuvo a punto de ser ejecutado, pudo reconocer que, pese a todo, la vida es digna de ser vivida y que la libertad interior y la dignidad humana son indestructibles. En su condición de psiquiatra y prisionero, Frankl reflexiona con palabras de sorprendente esperanza sobre la capacidad humana de trascender las dificultades y descubrir una verdad profunda que nos orienta y da sentido a nuestras vidas. La logoterapia, método psicoterapéutico creado por el propio Frankl, se centra precisamente en el sentido de la existencia y en la búsqueda de ese sentido por parte del hombre, que asume la responsabilidad ante sí mismo, ante los demás y ante la vida. ¿Qué espera la vida de nosotros? El hombre en busca de sentido es mucho más que el testimonio de un psiquiatra sobre los hechos y los acontecimientos vividos en un campo de concentración, es una lección existencial. Traducido a medio centenar de idiomas, se han vendido millones de ejemplares en todo el mundo. Según la Library of Congress de Washington, es uno de los diez libros de mayor influencia en Estados Unidos.

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La filosofía de la religión

Grondin, Jean

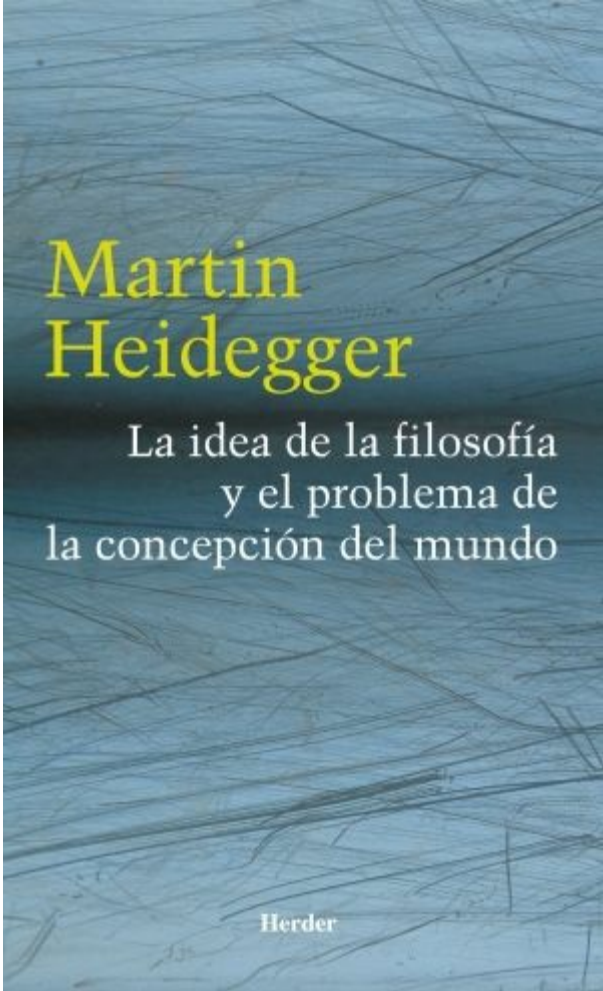
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¿Para qué vivimos? La filosofía nace precisamente de este enigma y no ignora que la religión intenta darle respuesta. La tarea de la filosofía de la religión es meditar sobre el sentido de esta respuesta y el lugar que puede ocupar en la existencia humana, individual o colectiva. La filosofía de la religión se configura así como una reflexión sobre la esencia olvidada de la religión y de sus razones, y hasta de sus sinrazones. ¿A qué se debe, en efecto, esa fuerza de lo religioso que la actualidad, lejos de desmentir, confirma?

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Martin Heidegger

La idea de la filosofía
y el problema de
la concepción del mundo

Herder

La idea de la filosofía y el problema de la concepción del mundo

Heidegger, Martin

9788425429880

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¿Cuál es la tarea de la filosofía?, se pregunta el joven Heidegger cuando todavía retumba el eco de los morteros de la I Guerra Mundial. ¿Qué novedades aporta en su diálogo con filósofos de la talla de Dilthey, Rickert, Natorp o Husserl? En otras palabras, ¿qué actitud adopta frente a la hermeneútica, al psicologismo, al neokantismo o a la fenomenología? He ahí algunas de las cuestiones fundamentales que se plantean en estas primeras lecciones de Heidegger, mientras éste inicia su prometedora carrera académica en la Universidad de Friburgo (1919- 1923) como asistente de Husserl.

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JESPER JUUL



Decir no, por amor

Padres que hablan claro:
niños seguros de sí mismos

Herder

Decir no, por amor

Juul, Jesper

9788425428845

88 Páginas

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El presente texto nace del profundo respeto hacia una generación de padres que trata de desarrollar su rol paterno de dentro hacia fuera, partiendo de sus propios pensamientos, sentimientos y valores, porque ya no hay ningún consenso cultural y objetivamente fundado al que recurrir; una generación que al mismo tiempo ha de crear una relación paritaria de pareja que tenga en cuenta tanto las necesidades de cada uno como las exigencias de la vida en común. Jesper Juul nos muestra que, en beneficio de todos, debemos definarnos y delimitarnos a nosotros mismos, y nos indica cómo hacerlo sin ofender o herir a los demás, ya que debemos aprender a hacer todo esto con tranquilidad, sabiendo que así ofrecemos a nuestros hijos modelos válidos de comportamiento. La obra no trata de la necesidad de imponer límites a los hijos, sino que se propone explicar cuán importante es poder decir no, porque debemos decirnos sí a nosotros mismos.

[Cómpralo y empieza a leer](#)

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Desde hace más de un siglo, la revista La Civiltà Cattolica se ha mantenido como un referente en el encuentro entre fe y cultura, publicando un amplio abanico de contenidos de actualidad en temáticas como política, historia, literatura, psicología, cine, economía, filosofía, teología, costumbres y ciencia. Dada su tradición y naturaleza, La Civiltà Cattolica se presenta como una forma de periodismo cultural de alto nivel. El enfoque de los temas y el lenguaje llano, propio de la revista, la convierten en un material claro de investigación, que no excluye a aquellos que no sean especialistas en los distintos campos de estudio y temáticas tratadas. De esta forma, la revista cultural La Civiltà Cattolica se posiciona como una herramienta particularmente apta para todo aquel que desee formarse una opinión propia y reflexiva sobre la actualidad. La propuesta de Herder Editorial de iniciar una edición de esta revista en español -que se agrega ahora a las ediciones en francés, inglés y coreano-, responde al perfil cada vez más internacional de la revista y al deseo de transmitir su mensaje con una diversidad de opciones y formatos a una mayor comunidad de lectores en otras partes del mundo. Así, La Civiltà Cattolica Iberoamericana presenta una cuidada selección de la edición italiana original pensada para cubrir las necesidades y los temas de interés del lector del mundo hispano.

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