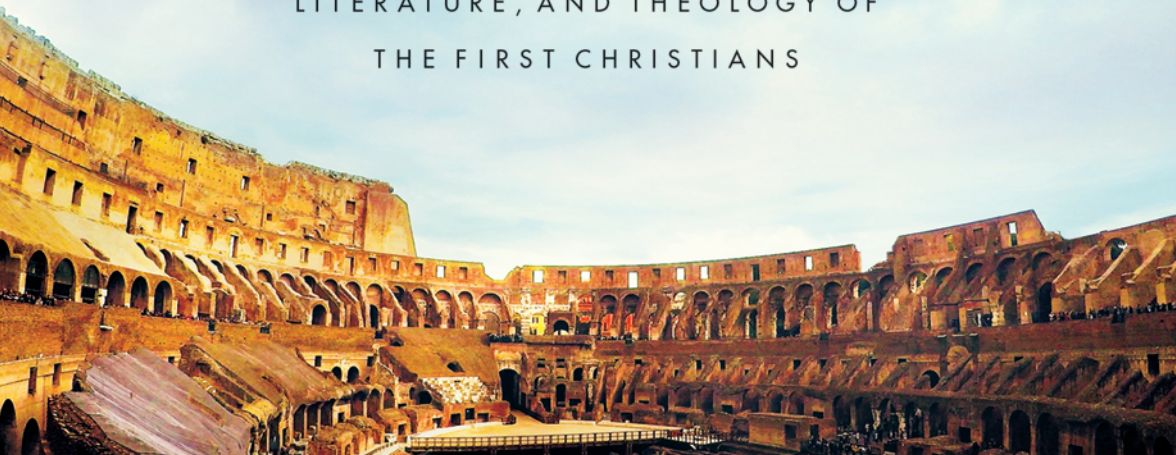


Part Two

N.T. WRIGHT
MICHAEL F. BIRD

THE NEW
TESTAMENT
— IN —
ITS WORLD

AN INTRODUCTION TO THE HISTORY,
LITERATURE, AND THEOLOGY OF
THE FIRST CHRISTIANS



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The New Testament in Its World
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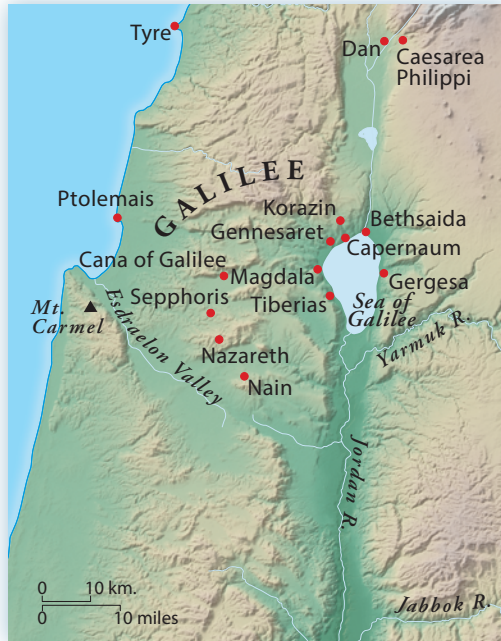
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24

The Gospel according to Mark



Decapolis and lands beyond the Jordan



Galilee



A model replica of the Herodian temple from the time of Jesus

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The Gospel according to Matthew

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MATTHEW'S UNIQUE MATERIAL

Matthew seems to have received traditions about Jesus from many sources, including, most now think, some taken from Mark and some shared with Luke. Matthew has edited, arranged, and supplemented these, including unique material (sometimes called 'M' for 'Special Matthew'). This includes:*

genealogy of Jesus	1.2–17	miracle of the coins in the fish's mouth	17.24–27
birth of Jesus	1.18–25	disciplining one who sins	18.15–20
visit of the Magi	2.1–12	Peter's question about forgiveness	18.21–22
fulfilment of the Torah	5.17–20	parable of the unforgiving servant	18.23–25
teaching on anger	5.21–24	parable of the vineyard labourers	20.1–16
teaching on adultery	5.27–29	parable of the two sons	21.28–32
teaching on divorce	5.31	prohibition of titles	23.2–5, 7–12
teaching on oaths	5.33–37	woes against the Pharisees	18.15–22
prohibition of revenge	5.38–39	parable of the ten bridesmaids	25.1–13
love for enemies	5.43	the nations gathered before the son of man	25.31–46
instructions on piety	6.1–19	the suicide of Judas	27.3–10
saying on pearls before swine	7.6	Pilate washes his hands	27.24–25
prediction of persecution	10.21–23	resurrection of dead saints	27.52–53
offer to find rest	11.28–30	guards at the tomb	27.62–66
parables of the weeds, pearl, net, and treasure	13.24–30, 36–52	report of the guards	28.11–15
Peter walks on water	14.28–31	the Great Commission	28.16–20
Jesus appoints Peter as the rock	16.17–19		

*See further Brooks 1987 and more briefly Jones 2011, 18–46.

TABLE 25.1: JEWISH FEATURES UNIQUE TO THE GOSPEL OF MATTHEW*

<i>Source</i>	<i>Subject</i>
Mt. 1—2	Jesus presented as a new Moses
Mt. 1.1; 9.27; 12.23; 15.22; 21.9, 15; 22.42	Emphasis on Jesus as the ‘son of David’
Mt. 2.4; 3.7 etc.	Increased focus on Pharisees
Mt. 3.2; 4.17; 5.3, 10, 19, 20, etc.	Matthew prefers ‘kingdom of heaven’ over ‘kingdom of God’ with ‘heaven’ functioning as a circumlocution for ‘God’
Mt. 4.5; 27.53.	Jerusalem is described as the ‘holy city’
Mt. 5.32	The condition ‘except for sexual immorality’ reflects Shammaite teaching on the grounds for divorce
Mt. 5.47; 6.7	Righteous behaviour contrasted with what the ‘pagans’ or ‘gentiles’ do
Mt. 6.2–18	Contrast of synagogue behaviour with Christian behaviour
Mt. 9.13; 12.7	Contest with Jewish leaders over the meaning of Hos. 6.6, ‘I desire mercy, not sacrifice’, in the post-Temple era
Mt. 10.5; 15.24	Jesus’ ministry restricted to ‘the house of Israel’
Mt. 13.52	Matthew’s ideal disciple, and perhaps an explanation of what he thought he was doing, is: ‘Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.’
Mt. 15.17	Omits Mark’s parenthetical remark ‘In saying this, Jesus declared all foods clean’ from Mk. 7.19
Mt. 15.22	Changes Mark’s ‘Syro-Phoenician woman’ (a Roman designation to distinguish such people from Libyo-Phoenicians) to ‘Canaanite woman’
Mt. 16.17–18; 18.18	Language of ‘binding’ and ‘loosing’ reflects Jewish background
Mt. 23.3	Enjoins obedience to those who sit in Moses’ seat
Mt. 23.5	Mention of Jewish dress including ‘phylacteries’ and ‘tassels’
Mt. 23.7–8	The honorific nature of the title ‘Rabbi’
Mt. 23.40	Disciples should pray that the flight from Jerusalem is not on a sabbath

*Following Davies and Allison 1988–97, 1.26–7 with further additions.



The Gospel according to Luke and Acts of the Apostles



Title page of the Acts of the Apostles, Walters Manuscript W.533, fol. 1r, dated early twelfth century, The Walters Art Museum, Baltimore

LUKE'S UNIQUE MATERIAL

Luke has received various traditions about Jesus from his many sources (see Lk. 1.1–2). In the materials that he has inherited from Mark, and in the double tradition that he shares with Matthew, we can detect something of Luke's own editorial hand in his various abridgments, re-wordings, omissions, and glosses. Elsewhere Luke has his own body of unique content, stories, and sayings found only in his gospel, which are either Luke's own creation or else derive from sources peculiar to Luke. This unique Lukan material is usually called 'L' for 'Special Luke'. It includes:

preaching of John the Baptist	3.10–14	healing of a man with oedema	14.1–5
Elijah's miracles for gentiles	4.25–27	parable of choice places at a banquet	14.8–10, 12–14
Jesus raises the widow of Nain's son	7.11–15	counting the cost of following Jesus	14.28–32
the sinful woman forgiven	7.36–47	parable of the lost sheep	15.4–6
parable of the good Samaritan	10.30–37	parable of the lost coin	15.8–9
conflict between Mary and Martha	10.39–42	parable of the prodigal son	15.11–32
parable of the persistent friend	11.5–8	parable of the dishonest manager	16.1–8
parable of the rich fool	12.16–20	parable of the rich man and Lazarus	16.19–31
parable of the doorkeeper	12.35–38	teachings on sin, faith, and duty	17.7–10
warning to repent or perish	13.1–5	healing of ten Samaritan lepers	17.12–18
parable of the barren fig tree	13.6–9	parable of the unjust judge	18.2–8
healing of a crippled woman	13.10–17	parable of the Pharisee and tax-collector	18.10–14
warning about Herod	13.31–32	story of Zacchaeus	19.1–10

* See further Paffenroth 1997 and more briefly Jones 2011, 47–90.



Simon Marmion's *St Luke Painting the Virgin and Child*, c. 1460, Valenciennes, France. According to tradition, Luke was the first to paint Mary and Jesus. But note the difference in how they look and how Luke paints them. According to Bockmuehl (2006, 18): 'Marmion draws out the exquisite and excruciating dilemma of the religious artist. Before Luke are a mother and child who, in the disarmingly unremarkable humanity of their demeanor, appear at one level like a thousand others, as if arbitrarily invited in from the street to sit for the artist on this particular fine spring morning. And yet Luke's piercing eye perceives the deeper reality of what is barely hinted at in the faint haloes of his models: his gaze and brush reveal the truth that this is none other than the Mother of the divine word made flesh.'

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The inside of a replica synagogue in Nazareth Village in Israel

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Paul's first missionary journey



Paul's second missionary journey



Paul's third missionary journey

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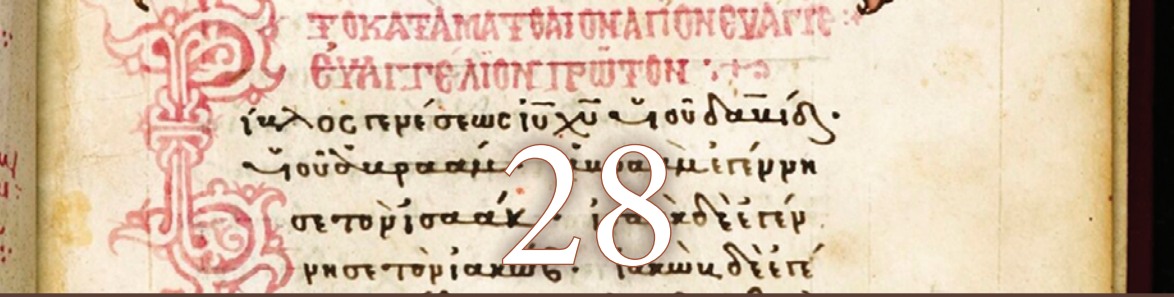
The Gospel according to John

TABLE 27.1: THE ‘I AM’ SAYINGS IN JOHN’S GOSPEL

I am the bread of life	6.35, 41, 48
I am the light of the world	8.12; 9.5
I am the sheep gate	10.7, 9
I am the good shepherd	10.11, 14
I am the resurrection and the life	11.25
I am the way, the truth, and the life	14.6
I am the true vine	15.1
Absolute ‘I am’ statements	4.26; 6.20; 8.24, 28, 58; 13.19; 18.5–8

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The Making of the Gospels

TABLE 28.1: EARLIEST COPIES OF THE CANONICAL GOSPELS AND ACTS*

Book	Siglum	Manuscript name	Date	Contents
Matthew	ℙ ¹⁰⁴	P.Oxy 4404	2nd century	21.34–37, 43, 45
Mark	ℙ ¹³⁷	P.Oxy 83.5345	c. AD 150–250	1.7–9, 16–18
Luke	ℙ ⁷⁵	P.Bodmer XIV + XV	3rd century	3.18–22; 3.33–4.2; 4.34–5.10; 5.37–6.4; 6.10–7.32, 35–39, 41–43; 7.46–9.2; 9.4–17.15; 17.19–18.18; 22.4–24.53
John	ℙ ⁵²	John Rylands 457	c. AD 125–75	18.31–33, 37–38
Acts	ℙ ²⁹	P.Oxy 1597	3rd century	26.7–8, 20

* Hill and Kruger 2012.

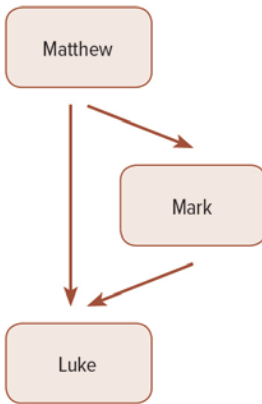


Figure 3: Augustinian view

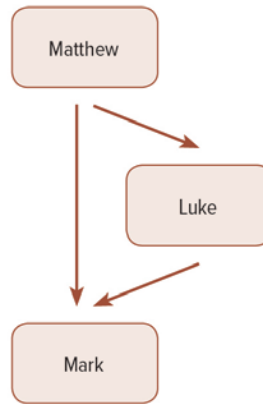


Figure 4: Griesbach view

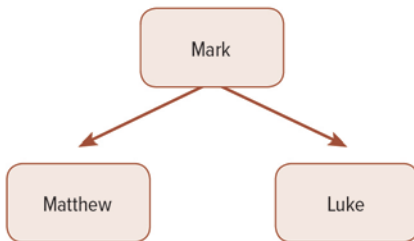


Figure 5: Markan priority

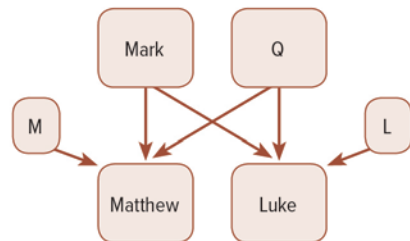


Figure 6: Four-source theory

JESUS IS MOCKED AS A PROPHET

Mark 14.65 (NRSV adapted)

Some began to spit on him, to blindfold his face, and to strike him, saying to him, ‘**Prophecy!**’ The guards also took him over and beat him.

Matthew 26.67–68 (NRSV)

Then they spat in his face and struck him; and some slapped him, saying, ‘**Prophecy** to us, you Messiah! **Who is it that struck you?**’

Luke 22.64 (NRSV)

they also *blindfolded* him and kept asking him, ‘**Prophecy! Who is it that struck you?**’

THE PARABLE OF THE MUSTARD SEED

Mark 4.30–32 (NRSV)

³⁰ He also said, ‘With what can we compare the **kingdom of God**, or *what* parable will we use for *it*? ³¹ It is like a **mustard seed**, which, when sown upon the ground, is the smallest of all the seeds on earth; ³² yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that **the birds of the air** can make nests in its shade.’

Matthew 13.31–32 (NRSV)

³¹ He put before them another parable: ‘The **kingdom of heaven** is like a **mustard seed that someone took** and sowed in his field; ³² it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a **tree**, so that **the birds of the air** come and make nests in its branches.’

Luke 13.18–19 (NRSV)

¹⁸ He said therefore, ‘**What is the kingdom of God like?** And to *what* should I compare *it*? ¹⁹ It is like a **mustard seed that someone took** and sowed in the garden; it grew and became a **tree**, and **the birds of the air made nests** in its branches.’

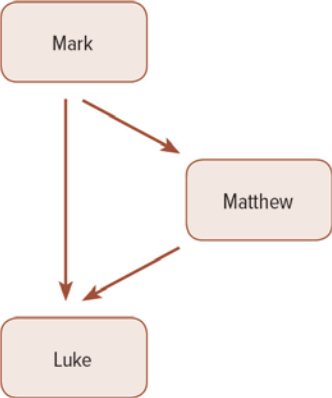


Figure 7: Farrer diagram

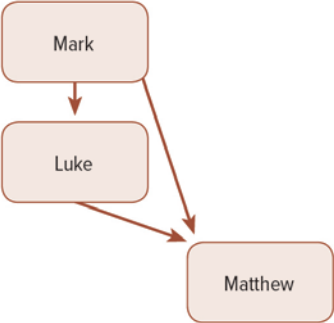


Figure 8: Matthew posteriority diagram

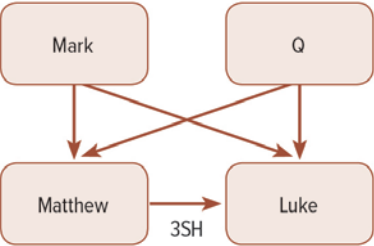
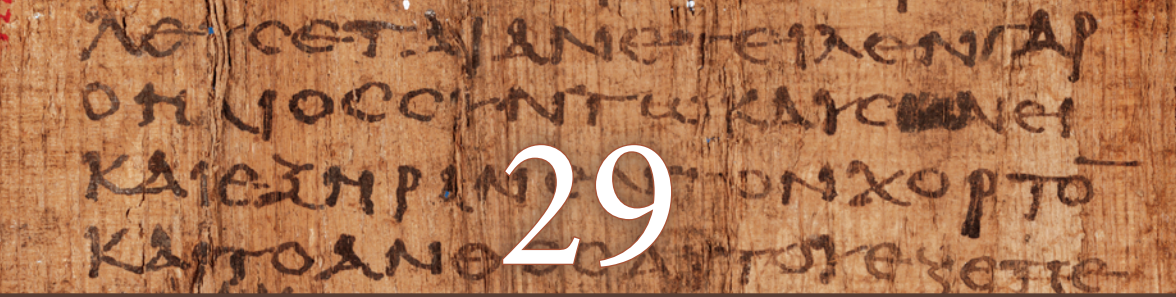


Figure 9: Three-source theory

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Introduction to Early Christian Letters

TABLE 29.1: EARLIEST COPIES OF THE CATHOLIC EPISTLES AND THE APOCALYPSE OF JOHN*

Book	Siglum	Manuscript name	Date	Contents
Hebrews	ℙ ⁴⁶	P.Chester Beatty II	c. AD 200	1.1–9.16; 9.18–10.20, 22–30; 10.32–13.25
James	ℙ ²⁰	AM 4117 P.Oxy. 1171	3rd century	2.19–3.9
	ℙ ²³	P.Oxy 1229	3rd century	1.10–12, 15–18
Jude	ℙ ⁷²	Bodmer VII-VII	3rd/4th century	complete
1 Peter	ℙ ⁷²	Bodmer VII-VII	3rd/4th century	complete
2 Peter	ℙ ⁷²	Bodmer VII-VII	3rd/4th century	complete
1 John	ℙ ⁹	P.Oxy 402	3rd century	4.11–12, 14–16
2 John	B	Vaticanus	4th century	complete
3 John	B	Vaticanus	4th century	complete
Revelation	ℙ ⁹⁸	P.IFAO II 31	c. AD 200	1.13–20

* Hill and Kruger 2012.

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The Letter to the Hebrews



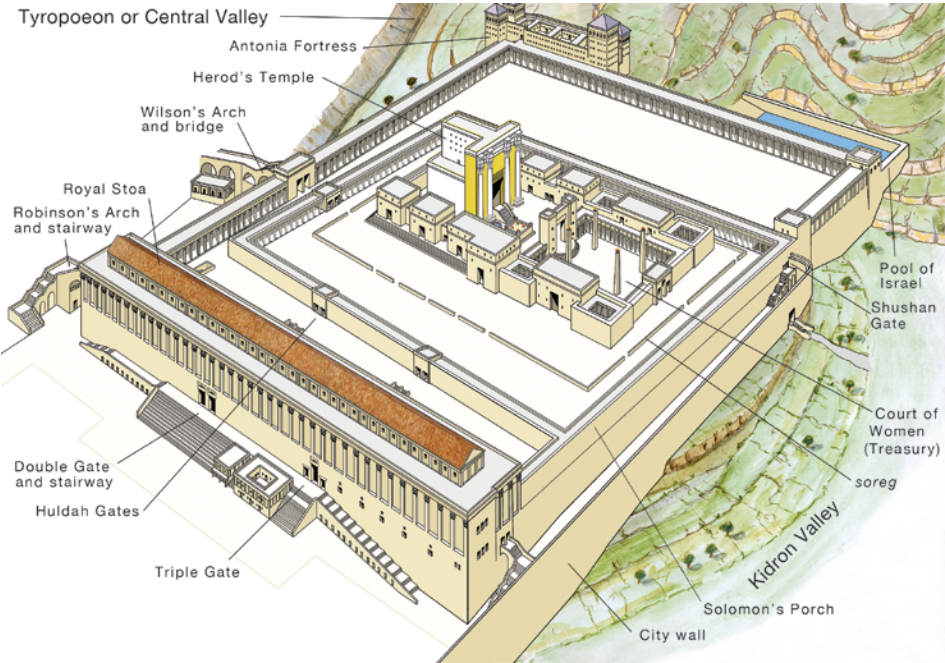
The front page of the epistle to the Hebrews according to Codex Vaticanus, a fourth-century manuscript of the New Testament

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TABLE 30.1: THE SUPERLATIVE STATUS OF JESUS ACCORDING TO THE AUTHOR OF HEBREWS

Jesus is a better . . .

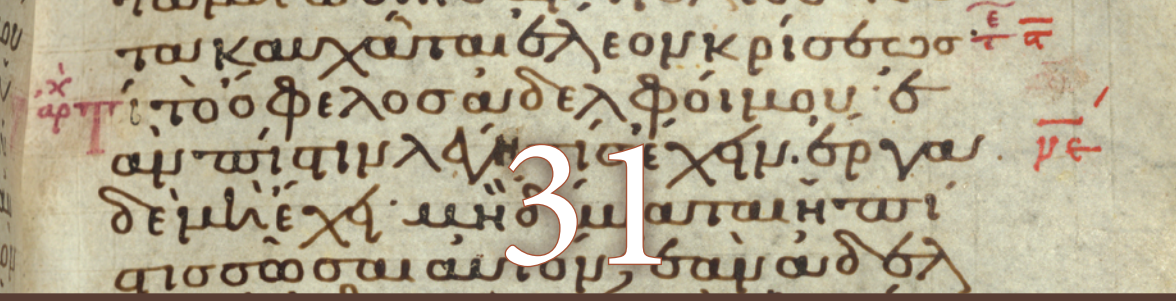
high priest	Heb. 4.15
hope	Heb. 7.19
covenant	Heb. 7.22
promise	Heb. 8.6
sacrifice	Heb. 9.23
possession	Heb. 10.34
country	Heb. 11.16
resurrection	Heb. 11.35
word	Heb. 12.24



An illustration of Herod's Temple
A reconstruction by Dr. Leen Ritmeyer

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Letters by Jesus' Brothers: James and Jude



Locations of major Jewish Diaspora communities

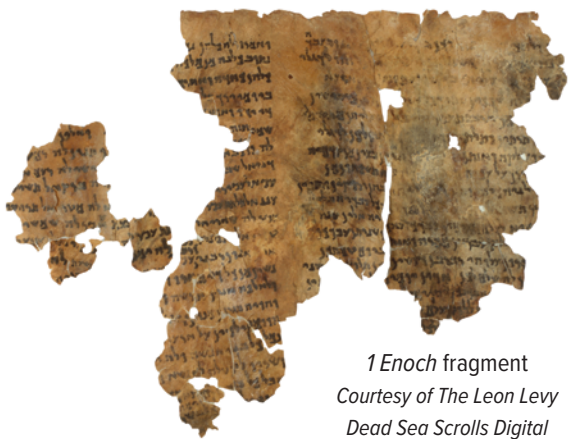
TABLE 31.1: ECHOES OF THE JESUS-TRADITION IN THE EPISTLE OF JAMES*

<i>Subject</i>	<i>James</i>	<i>Gospels</i>
Joy in the midst of trials	Jas. 1.2	Mt. 5.10–12/Lk. 6.22–23
The importance of perfection	Jas. 1.4	Mt. 5.48
God's generosity	Jas. 1.5	Mt. 7.7–9/Lk. 11.9–11
Faith and doubt	Jas. 1.6	Mt. 21.21
One who perseveres will be saved	Jas. 1.12	Mt. 10.22; 24.13
The danger of anger	Jas. 1.20	Mt. 5.22
The importance of doing/obeying the word	Jas. 1.22–25	Mt. 7.24–27/Lk. 6.46–49
Blessed are the poor	Jas. 2.5	Mt. 5.3, 5/Lk. 6.20
Love-command	Jas. 2.8	Mk. 12.38–44/Mt. 22.39–40
Keeping the whole law	Jas. 2.10	Mt. 5.19
Do not murder	Jas. 2.11; 5.6	Mt. 5.21–30
The importance of mercy	Jas. 2.13	Mt. 5.7
Friendship with God	Jas. 2.23	Mt. 6.24/Lk. 16.13
Blessed are the peacemakers	Jas. 3.18	Mt. 5.9
Blessed are the pure in heart	Jas. 4.8	Mt. 5.8
God exalts the humble	Jas. 4.10	Mt. 23.12/Lk. 14.11; 18.14
Refusal to judge others	Jas. 4.11–12	Mt. 7.1–5/Lk. 6.37–38, 41–42
Rich must weep and mourn	Jas. 5.1	Lk. 6.24–25
Against hoarding of riches	Jas. 5.2–3	Mt. 6.19–21/Lk. 12.33–34
The dangers of riches	Jas. 5.4–6	Mt. 6.24–25/Lk. 16.13
Coming of the lord who is at the door	Jas. 5.8–9	Mt. 24.33
Patience of the prophets in suffering	Jas. 5.10	Mt. 5.12/Lk. 6.23
Avoid taking oaths	Jas. 5.12	Mt. 5.33–37
Restoring a straying brother or sister	Jas. 5.19–20	Mt. 18.15; Lk. 17.3

* See discussion in Johnson 1995, 55–7; Bauckham 1999, 93–11; McKnight 2011, 25–7.

TABLE 31.2: JAMES AND PAUL ON ‘FAITH’ AND ‘WORKS’

<i>Subject</i>	<i>Paul</i>	<i>James</i>
Faith	Trust in God’s redeeming action in Jesus and allegiance to Jesus as Messiah and lord. Such faith justifies.	Mere assent to the existence of one God (Jewish ‘monotheism’), which does not lead to upright conduct. Such faith does not justify.
Works	Connected with the Jewish way of life codified in the Torah, a kind of ‘doing’ that leads to ‘boasting’ in ethnicity and effort. Such works do not save.	Loving expression of faith in action. Such works are required for justification.



1 Enoch fragment
Courtesy of The Leon Levy
Dead Sea Scrolls Digital
Library; Israel Antiquities
Authority, photo: Shai Halevi

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Petrine Letters: 1 and 2 Peter



3D reconstruction of a Galilean
fishing boat from the first century

© 2013 by Zondervan



Asia Minor

TABLE 32.1: PARALLELS BETWEEN 2 PETER AND JUDE

2 Peter	Jude	Subject
2.1–3	4	The false teachers will face judgment.
2.4	6	God will judge rebellious angels.
2.6	7	God has judged Sodom and Gomorrah.
2.10	8	The false teachers defile the body and despise authority.
2.11–12	9–10	The false teachers are irrational animals who blaspheme what they do not understand.
2.15	11	The false teachers follow the way of Balaam and seek reward.
2.13, 17	12–13	The false teachers share meals with acute irreverence, are ‘waterless’ sources, and will be kept in darkness.
2.18	16	The false teachers are driven by desire.

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Johannine Letters: 1, 2, and 3 John



Remains of the Basilica of St John, built in the sixth century by Justinian over what is believed to be the burial site of John

Gelia / Shutterstock

EXAMPLES OF SIMILARITIES BETWEEN JOHN'S GOSPEL AND LETTERS

<i>Gospel of John</i>	<i>1 John</i>	<i>2 John</i>	<i>3 John</i>
In the beginning was the Word, and the Word was with God, and the Word was God . . . The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son . . . (Jn. 1.1, 14)	That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. (1 Jn. 1.1)		
But whoever lives by the truth comes into the light . . . (Jn. 3.21)	If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. (1 Jn. 1.6–7)	It has given me great joy to find some of your children walking in the truth . . . (2 Jn. 4)	It gave me great joy when some believers came and testified about your faithfulness to the truth, telling how you continue to walk in it. (3 Jn. 3)
Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. (Jn. 5.24)	We know that we have passed from death to life, because we love each other. Anyone who does not love remains in death. (1 Jn. 3.14)		

(continued)

(cont.)

<i>Gospel of John</i>	<i>1 John</i>	<i>2 John</i>	<i>3 John</i>
If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. (Jn. 15.7)	See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. (1 Jn. 2.24)	Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. (2 Jn. 9)	
My command is this: love each other as I have loved you. (Jn. 15.12)	And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. (1 Jn. 3.23)	I am not writing you a new command but one we have had from the beginning. I ask that we love one another. (2 Jn. 5)	
	Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. (1 Jn. 2.18)	Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist. (2 Jn. 7)	
But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name. (Jn. 20.31)	I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. (1 Jn. 5.13)		

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34

Revelation

TABLE 34.1: THE REIGNS OF THE ROMAN EMPERORS AS A KEY TO DATING REVELATION

<i>Emperor</i>	<i>Dates of reign</i>
Julius Caesar	49–44 BC
Augustus	31 BC—AD 14
Tiberius	AD 14–37
Gaius Caligula	AD 37–41
Claudius	AD 41–54
Nero	AD 54–68
Galba	AD 68–9
Otho	AD 69
Vitellius	AD 69
Vespasian	AD 69–79
Titus	AD 79–81
Domitian	AD 81–96
Nerva	AD 96–8
Trajan	AD 98–117
Hadrian	AD 117–38

EARLIEST COPIES OF THE BOOK OF REVELATION

<i>Siglum</i>	<i>Manuscript name</i>	<i>Date</i>	<i>Contents</i>
ⲫ ⁹⁸	P.IFAO II 31	2nd century	1.13–20
ⲫ ¹⁸	P.Oxy. VIII 1079	3rd century	1.4–7
ⲫ ⁴⁷	P.Beatty III	3rd century	9.10–17.2
ⲫ ¹¹⁵	P.Oxy LXVI 4499	3rd/4th century	2.1–3, 13–15, 27–29; 3.10–12; 5.8–9; 6.4–6; 8.3–5
ⲫ ²⁴	P.Oxy X 1230	4th century	5.5–8; 6.5–8
Ⲱ	Codex Sinaiticus	4th century	complete
A	Codex Alexandrinus	5th century	complete



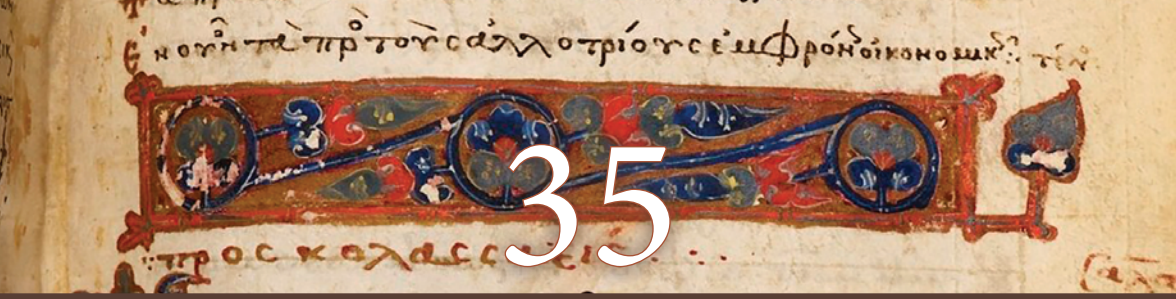
The seven churches

ALTERNATIVE WAYS TO READ REVELATION

<i>Literal reading</i>	<i>Recapitulation reading</i>
(1) The sequence of Christ's return (Rev. 19.10–15), a preliminary judgment (Rev. 19.16–21), millennium (Rev. 20.1–6), final judgment (Rev. 20.7–15), and new heavens and new earth (Rev. 21.1–22.17), makes sense as a linear and literal reading. Such a reading is known as a 'chiliasm'.	(1) The defeat of God's enemies in Revelation 19.11–21 looks and sounds rather conclusive.
(2) The reference to a millennium belongs with other Jewish apocalypses that envision an earthly reign by a messianic figure in an interim kingdom ahead of a final consummation (1 <i>En.</i> 91.12–16; 93.12–17; 4 <i>Ez.</i> 7.26–44; 12.31–4; 2 <i>Bar.</i> 29.3–30.1; 40.1–4; 72.2–74.3; <i>Sib. Or.</i> 3.635–701).	(2) Revelation 20.1–10 is a <i>recapitulation</i> of an overall narrative featuring persecution and vindication and an <i>anticipation</i> of the new heavens and new earth. The proof is that (a) the narrative focuses exclusively on the martyrs and so rehearses earlier episodes where the martyrs enter into God's presence after a harrowing of opposition from Satan and the beast (see Rev. 7.14–17; 11.7–11; 12.1–17); and (b) the description of the heavenly city in Rev. 21.9–22.5 could easily describe something like this thousand years of reigning with Christ.
(3) It is problematic to take the first resurrection as spiritual (i.e. regeneration) and the second resurrection as literal (i.e. raised to immortal bodily life) since those who participate in this first resurrection, who reign in the millennium, do not participate in the resurrection of the rest at the end of the millennium.	(3) John's numbers are typically symbolic and we should expect the same here. We are cued to this by the mention of 'thrones', which echoes Daniel 7.9, and describes not a thousand-year reign on earth, but the heavenly reality where the martyred saints are already reigning with Christ. In other words, Revelation 21.4–6 is a narrativization of Ephesians 2.6/Colossians 3.1 about being seated with Christ as it applies to martyrs.
(4) Many of the early church Fathers, such as Papias, Melito of Sardis, Justin Martyr, Irenaeus, Tertullian, and others, were chiliasts. It was not really until after Constantine that amillennialism became popular; the church, now operating under the sponsorship of the empire, no longer looked forward to its overthrow.	(4) It is likely that John is adapting Jewish traditions pertaining to a temporary quarantining of evil and expectations of a messianic reign ahead of the final judgment and deploying them as a symbol for the vindication of the martyrs which Christ's return entails.

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Introduction to Textual Criticism of the New Testament

FIGURE 10: THE HISTORICAL STAGES IN THE PRODUCTION OF A MODERN ENGLISH BIBLE



The Unknown Day and Hour
(Mk 13.32-37; Lk 17.26-30, 34-36)

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός⁴, εἰ μὴ ὁ πατὴρ ὁ μόνος. **37** ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. **38** ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις]⁵ ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν, **39** καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. **40** τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· **41** δύο ἀλήθουσιν ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. **42** γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ἡμέρα⁶ ὁ κύριος ὑμῶν ἔρχεται. **43** ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης

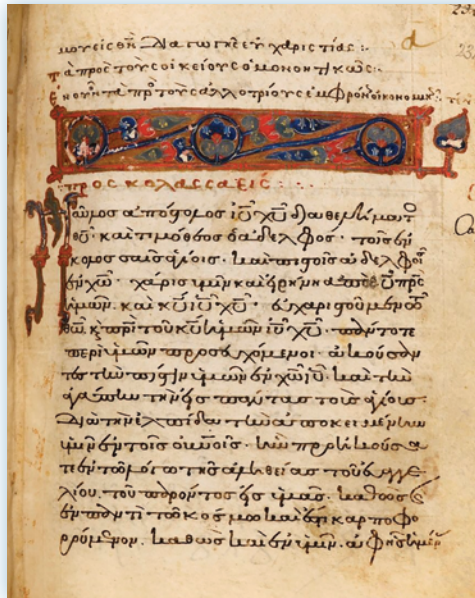
36 {B} οὐδὲ ὁ υἱός (see Mk 13.32) ⁸ ²vid BD Θ f¹³ 28 1505 / 547^{1/2} it^a, aur, b, c, d, (e), f, ff¹, ff², h, q, r¹ vg^{miss} syr^{pal} arm eth geo^{1, B} Diatessaron^{arm} Irenaeus^{lat} Origen^{lat} Chrysostom Cyril (Hesychius); Hilary Ambrose Latin mss^{acc. to Jerome} Augustine Varimadum // omit ⁸ L W Δ f¹ 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 Byz [E F G H Σ] Lect it^{g¹, 1} vg syr^{g¹, p, h} cop^{sa, meg, bo} geo^A Didymus^{dub}; Phoebadius Greek mss^{acc. to Ambrose} Jerome Greek mss^{acc. to Jerome}

⁵ **38** {C} ἐκείναις B D 579 1524 it^{aur, b, c, d, f, ff², h, r¹} vg^{miss} syr^{h, pal} copⁱⁿ eth Speculum // omit ⁸ L W Δ Θ 067 f¹ f¹³ 28 33 157 180 205 565 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 Byz [E F G H Σ] Lect it^{a, c, ff¹, g¹, 1, q} vg (syr^{g¹, p}) cop^{meg, bo} arm slav Origen^{gr, lat} Didymus^{dub}; Jerome NIV REB EU LB NBS? BTI // τοῦ Νῶε (see 24.37) 1424 Chrysostom

⁶ **42** {B} ἡμέρα ⁸ B C D W Δ Θ Σ 067 f¹³ 1 33 157 892 1424 / 547^{2/3} / 858^{1/3} / 563^{1/2} / 1552^{1/3} it^{cl, f, ff²} syr^{h, pal} cop^{sa^{miss}, bo^{pt}} geo Irenaeus^{lat} Cyril-Jerusalem; (Hilary) // ὥρα (see 24.44) L 28 180 205 565 579 597 700 828^c 1006 1010 1071 1241 1243 1292 1342 1505 Byz [E F G H] Lect it^{a, aur, b, c, ff¹, g¹, h, 1, q} vg syr^{g¹, p} cop^{sa^{miss}, bo^{pt}} arm eth slav Origen^{lat} Athanasius Chrysostom Cyril Theodoret; Ambrosiaster Jerome // ἡμέρα ἢ ὥρα (see 25.13) it^{(e), r¹} Hippolytus Basil

36 Ac 1.7; 1 Th 5.1, 2 **37** αἱ ... Νῶε Gn 6.9-12 ἡ ... ἀνθρώπου Mt 24.27, 39; 1 Cor 15.23; 1 Th 2.19; 3.13; 4.15; 5.23; 2 Th 2.1, 8; Jas 5.7, 8; 2 Pe 3.4, 12; 1 Jn 2.28 **38-39** εἰσηλθεν ... ἅπαντας Gn 6.13-7.24; 2 Pe 3.6 **39** ἡ ... ἀνθρώπου Mt 24.27, 37; 1 Cor 15.23; 1 Th 2.19; 3.13; 4.15; 5.23; 2 Th 2.1, 8; Jas 5.7, 8; 2 Pe 3.4, 12; 1 Jn 2.28 **42** Mt 25.13 **43** ποῖα ... ἔρχεται 1 Th 5.2; 2 Pe 3.10; Re 3.3; 16.15 **43-44** Lk 12.39-40

Figure 11: Matthew 24.3 from UBS (5)



Beginning of Colossians, minuscule 321 (Gregory-Aland), twelfth-century New Testament manuscript
PD-US

Online resources

- The fifth-century majuscule Codex Sinaiticus is fully digitized, available online, and searchable: <www.codexsinaiticus.org>.
- Sites where students can research individual manuscripts and look at actual photos of the texts are provided by the New Testament Virtual Manuscript Room of the Münster INTF (<ntvmr.uni-muenster.de/home>) and by the Centre for the Study of New Testament Manuscripts based at Dallas Theological Seminary (<www.csntm.org>).
- A useful site for keeping up on new studies pertaining to biblical manuscripts, new editions, and textual criticism is the Evangelical Textual Criticism blog, run by a team of scholars from all over the world (<evangelicaltextualcriticism.blogspot.com.au>).

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TABLE 36.1: FOUR EARLY LISTS OF NEW TESTAMENT WRITINGS OF THE SECOND/THIRD CENTURIES

<i>Irenaeus</i> (c. AD 130–202) [*]	<i>Clement of Alexandria</i> (c. AD 150–215) [†]	<i>Origen</i> (c. AD 184–254) [‡]	<i>Muratorian canon</i> (c. AD 200) [§]
Matthew	Jude	Matthew	[Matthew]—implied
Mark	<i>Epistle of Barnabas</i>	Mark	[Mark]—implied
Luke	<i>Apocalypse of Peter</i>	Luke	Luke
John	Hebrews	John	John
Revelation	Acts	1 Peter	John’s epistles
1 John	Paul	2 Peter—	Acts
1 Peter	Matthew	acknowledged	Paul’s epistles:
<i>Shepherd of Hermas</i>	Luke	but doubted	1–2 Corinthians
Wisdom of Solomon	Mark	Revelation	Galatians
Paul	John	1 John	Romans
		2–3 John—	Ephesians
		acknowledged	Philippians
		but doubted	Colossians
		Hebrews	1–2 Thessalonians
		Paul	Philemon
			Titus
			1–2 Timothy
			Jude
			1–3 John (again)
			Wisdom of Solomon
			Revelation
			<i>Apocalypse of Peter</i>
			Marcionite epistles—
			rejected:
			Laodiceans
			Alexandrians

* Eus. *Hist. Eccl.* 5.8.2–8.

† Eus. *Hist. Eccl.* 6.14.1–7.

‡ Eus. *Hist. Eccl.* 6.25.3–14.

§ Metzger 1987, 305–7.

TABLE 36.2: TWO CANON LISTS FROM THE FOURTH CENTURY

<i>Eusebius (c. AD 320–30)*</i>	<i>Athanasius (Festal Letter of AD 367)†</i>
Recognized books (Greek <i>homologomena</i>): 'holy tetrad of the Gospels' Acts Paul's epistles 1 John 1 Peter Revelation	Matthew Mark Luke John Acts James 1–2 Peter 1–3 John Jude Fourteen epistles of Paul (including Hebrews) Revelation
Disputed books (Greek <i>antilegomena</i>): James Jude 2 Peter 2–3 John	
Spurious books (Greek <i>notha</i>): <i>Acts of Paul</i> <i>Shepherd of Hermas</i> <i>Apocalypse of Peter</i> <i>Epistle of Barnabas</i> <i>Didache</i> Revelation <i>Gospel According to the Hebrews</i>	
Heretical books (Greek <i>hairetikōn</i>): <i>Gospel of Peter</i> <i>Gospel of Thomas</i> <i>Gospel of Matthias</i> <i>Acts of Andrew</i> <i>Acts of John</i>	

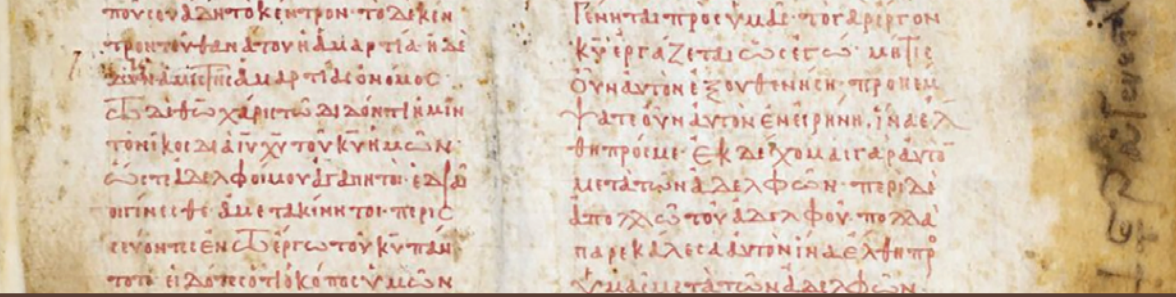
* Eus. *Hist. Eccl.* 3.25.1–7.

† Athanasius *Ep. Fest.* 39.

TABLE 36.3: BOOKS CONTAINED IN BIBLICAL MANUSCRIPTS OF THE FOURTH AND FIFTH CENTURIES*

<i>Codex Vaticanus</i>	<i>Codex Sinaiticus</i>	<i>Codex Alexandrinus</i>
Matthew	Matthew	Matthew
Mark	Mark	Mark
Luke	Luke	Luke
John	John	John
Acts	Romans	Acts
James	1–2 Corinthians	James
1–2 Peter	Galatians	1–2 Peter
1–3 John	Ephesians	1–3 John
Jude	Philippians	Jude
Romans	Colossians	Romans
1–2 Corinthians	1–2 Thessalonians	1–2 Corinthians
Galatians	Hebrews	Galatians
Ephesians	1–2 Timothy	Ephesians
Philippians	Titus	Philippians
Colossians	Philemon	Colossians
1–2 Thessalonians	Acts	1–2 Thessalonians
Hebrews	James	Hebrews
Omitted due to missing folios:	1–2 Peter	1–2 Timothy
1–2 Timothy	1–3 John	Titus
Titus	Jude	Philemon
Philemon	Revelation	Revelation
Revelation	<i>Epistle of Barnabas</i>	<i>1–2 Clement</i>
	<i>Shepherd of Hermas</i>	<i>Psalms of Solomon</i>

* Cited from McDonald 2007, 451.



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