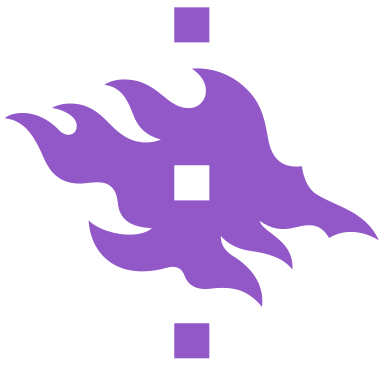


# **Textual evolution in Acts 5:38-39 of D and the effect of social- historical context**

**Pasi Hyytiäinen**

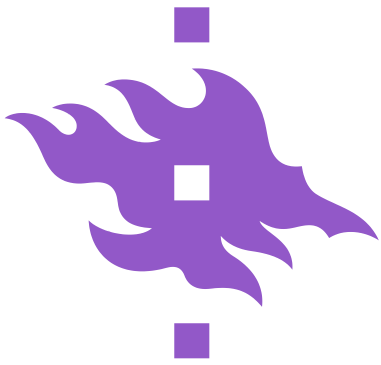
**7/05/2016**



# Textual evolution?

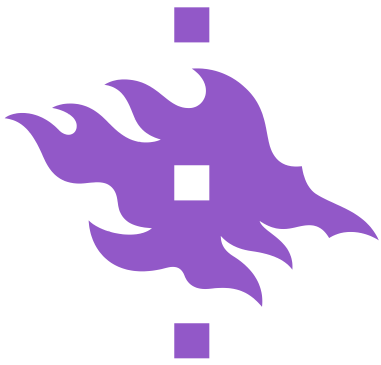
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- Many parallels between evolutionary biology and textual changes in manuscripts:
  - Manuscripts: contamination, coincidental rise of variants
  - Biology: genetic recombination, convergent evolution
  - Adaptation?



# Coherence-Based Genealogical Method (CBGM)?

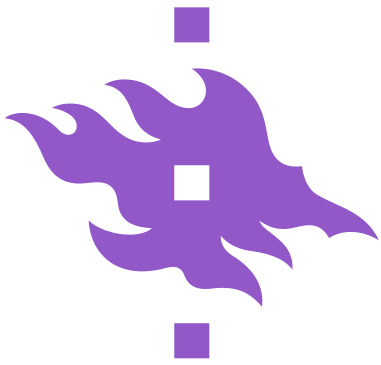
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# Coherence-Based Genealogical Method (CBGM)?

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- Contamination -> scribe used more than one source text
- Coincidental emergence of variants -> the same reading is found on texts, which are not closely related
- **➔** Every single manuscript text contains readings of different age



# Coherence-Based Genealogical Method (CBGM)?

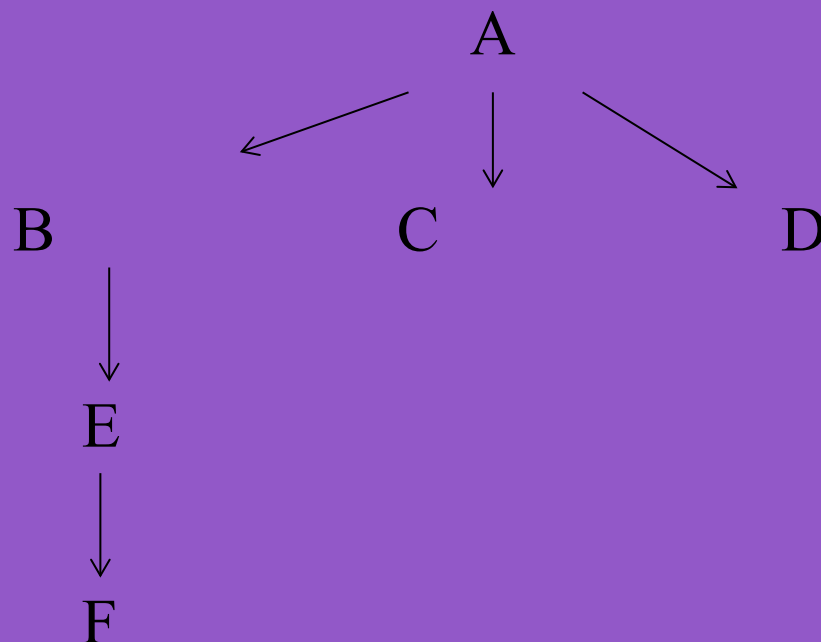
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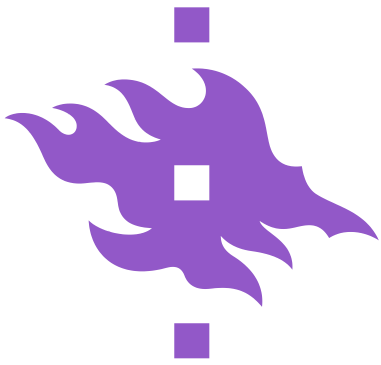
- Potential ancestors and descendants



# Coherence-Based Genealogical Method (CBGM)

## The local stemma

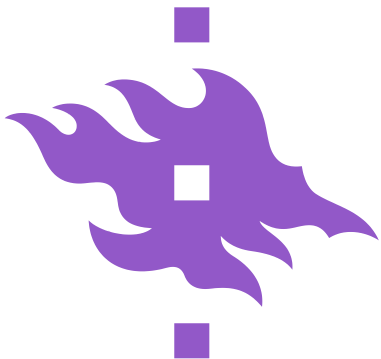




# Coherence-Based Genealogical Method (CBGM)

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- Potential ancestors and descendants
    - If witness x has more prior readings than witness y, then x is potential ancestor of y
- ➔ potential ancestors are all those witnesses, which contain a higher proportion of prior variants than posterior variants in comparison with a given witness.

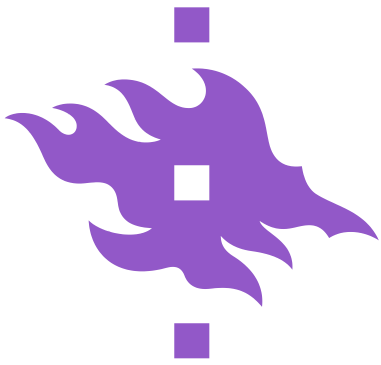


## Codex Bezae (D)?

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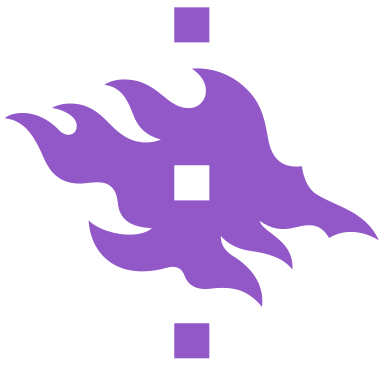
- The prominent representative of the Western text
- The original text
- One redaction/edition/coherent tradition
- Result of a process?





# A Case Study: the Gamaliel tradition in Acts 5:38-39

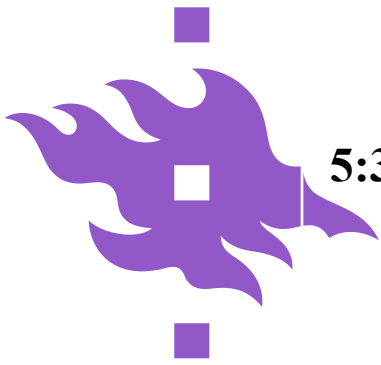
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# A Case Study: the Gamaliel tradition in Acts 5:38-39

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- Gamaliel was a Pharisee and the greatest teacher of his days
- The teacher of Paul? (Acts 22:3)
- Died in 62 CE
- *“When rabban Gamliel the elder died, the glory of the Torah ceased, and purity and abstention perished”* (Mishnah, Sot. 9:15)



**B03**

**5:38. As for the present case,**

**I tell you,  
keep away  
from these men  
and release them,**

**because if this plan  
or this this work  
should be of men,  
It will be overthrown  
39. But if it is of God,  
You will not be able to  
overthrow it**

**You may even be  
found fighting  
against God!**

**D05**

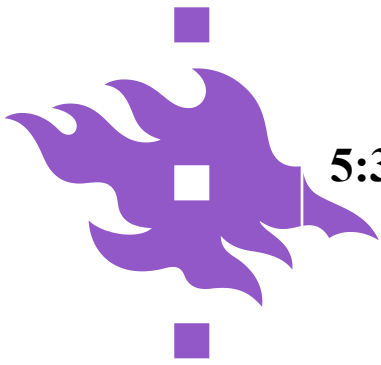
**5:38. As for the present case,**

**they are brethren,**

**I tell you,  
keep away  
from these men  
and leave them alone,  
do not defile your hands**

**because if this plan  
or this this work  
should be of men,  
It will be overthrown  
39. But if it is of God,  
you will not be able to  
overthrow it  
neither you nor kings  
nor tyrants  
thus, keep away from  
these men**

**You may even be  
found fighting  
against God!**



**B03**

**5:38. As for the present case,**

**I tell you,  
keep away  
from these men  
and release them**

**ἀπέχεσθε οὖν ἀπὸ τῶν  
ἀνθρώπων τούτων:**

**431 614 1127 1292 2401 2412**

**overthrow it**

**You may even be  
found fighting  
against God!**

**D05**

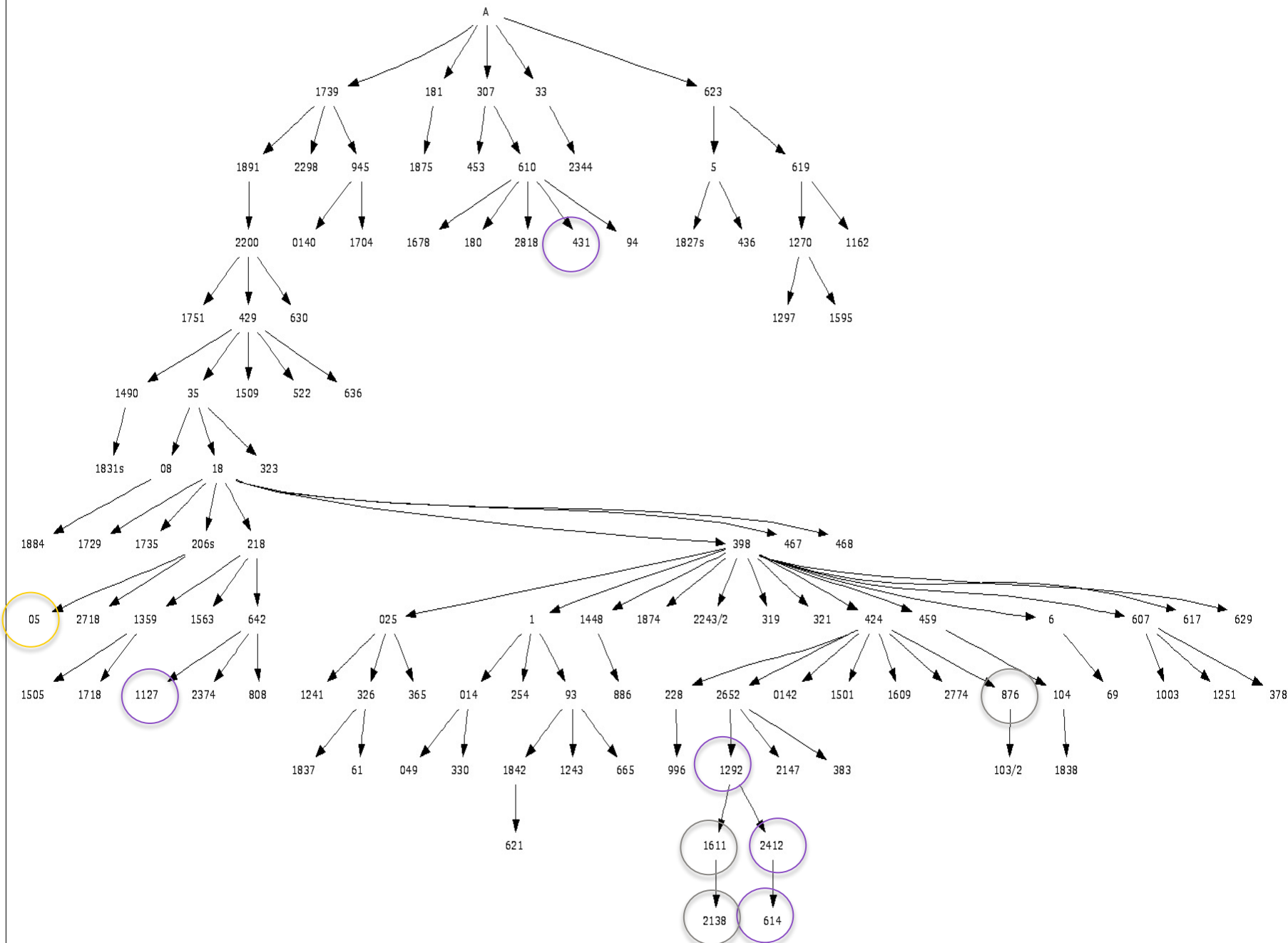
**5:38. As for the present case,**

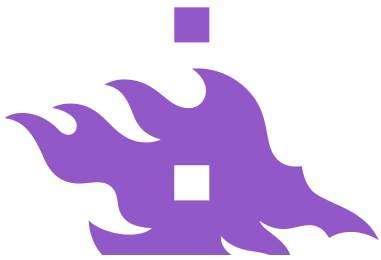
**they are brethren,**

**I tell you,  
keep away  
from these men  
and leave them alone,  
do not defile your hands  
because if this plan  
or this this work  
should be of men,  
It will be overthrown  
39. But if it is of God,  
you will not be able to  
overthrow it  
neither you nor kings  
nor tyrants**

**thus, keep away from  
these men**

**You may even be  
found fighting  
against God!**





## Comparison of 05 and 431

W1	DIR	W2	CHAP	NR	PERC1	EQ	PASS	W1<W2	W1>W2	UNCL	NOREL
05	<--	431	Act01	5	71.429	125	175	35	2	11	2
05	<--	431	Act02	73	64.000	208	325	79	14	20	4
05	<--	431	Act03	57	68.545	146	213	48	4	14	1
05	<--	431	Act04	87	70.902	173	244	36	8	24	3
05	<--	431	Act05	68	73.313	239	326	56	11	19	1
05	<--	431	Act06	27	68.753	1571	2285	502	123	29	60
05	<--	431	Acts	27	68.753	1571	2285	502	123	29	60

[View Differing Variants](#)

[Return to Input Form](#)



**B03**

**5:38. As for the present case,**

**I tell you,  
keep away  
from these men**

**οὔτε ὑμεῖς οὔτε βασιλεῖς οὔτε  
τύραννοι**

**D d 876 913 1108 1611 2138 d (h)**

**sy<sup>h\*\*</sup> mae**

**you will not be able to  
overthrow it**

**You may even be  
found fighting  
against God!**

**D05**

**5:38. As for the present case,**

**they are brethren,**

**I tell you,  
keep away  
from these men**

**and leave them alone,  
do not defile your hands**

**because if this plan  
or this this work  
should be of men,**

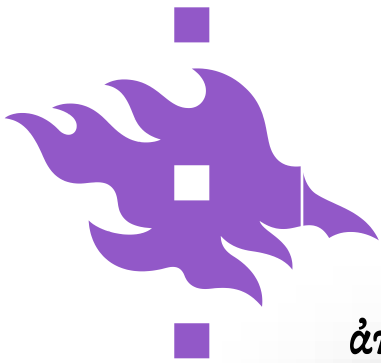
**It will be overthrown**

**39. But if it is of God,  
you will not be able to  
overthrow it**

**neither you nor kings  
nor tyrants**

**thus, keep away from  
these men**

**You may even be  
found fighting  
against God!**



B03

38 καὶ νῦν

λέγω ὑμῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων

τούτων

D05

38 καὶ τὰ νῦν

εἰσὶν ἀδελφοί

λέγω ὑμεῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων

τούτων

οὔτε ὑμεῖς οὔτε βασιλεῖς οὔτε τύραννοι->

An allusion to the Book of Wisdom 12:14:

οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμῆσαι  
δυνήσεται σοι περὶ ὧν ἀπόλεσας (*No king or  
ruler on earth can accuse you of punishing  
those people unfairly*).

οι

οὔτε ὑμεῖς οὔτε βασιλεῖς

οὔτε τύραννοι

ἀπέχεσθε οὖν ἀπὸ τῶν

ἀνθρώπων τούτων

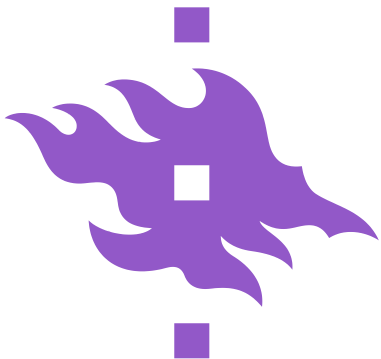
μήποτε θεομάχοι εὐρεθῆτε

...ἐπεισ...ες δὲ αὐτῶ

μήποτε καὶ θεομάχοι εὐρεθῆτε.

ἐπείσθησαν δὲ αὐτῶ



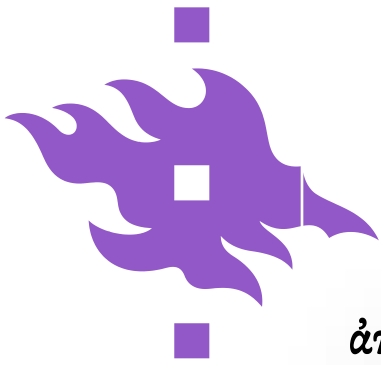


38 καὶ νῦν

λέγω ὑμῖν  
ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων  
καὶ ἄφετε  
αὐτούς

ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων  
ἡ βουλή αὕτη  
ἢ τὸ ἔργον τοῦτο, καταλυθήσεται  
39 εἰ δὲ ἐκ θεοῦ ἐστὶν  
οὐ δυνήσεσθε καταλῦσαι αὐτούς

ἀπέχεσθε οὖν ἀπὸ τῶν ἀνθρώπων τούτων  
μήποτε καὶ θεομάχοι εὐρεθῆτε. ἐπίσθησαν  
δὲ αὐτῷ



**B03**

38 καὶ νῦν

λέγω ὑμῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων

**μὴ μολύνοντες τὰς χεῖρας ὑμῶν**

E08 h 1884

**οὔτε ὑμεῖς οὔτε οἱ ἄρχοντες ὑμῶν**

E08 1884 gig

**μὴ μιάναντες τὰς χεῖρας**

D05 d mae

3  
οὐ δύνα

μήποτε καὶ θεομάχοι εὐρεθῆτε.  
ἐπείσθησαν δὲ αὐτῷ

**D05**

38 καὶ τὰ νῦν

εἰσὶν ἀδελφοί

λέγω ὑμῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων

τε

ς χεῖρας

θρώπων

ῦτη

οὔτο,

εται

ῦ ἐστὶν

ταλῦσαι

αὐτούς

οὔτε ὑμεῖς οὔτε βασιλεῖς

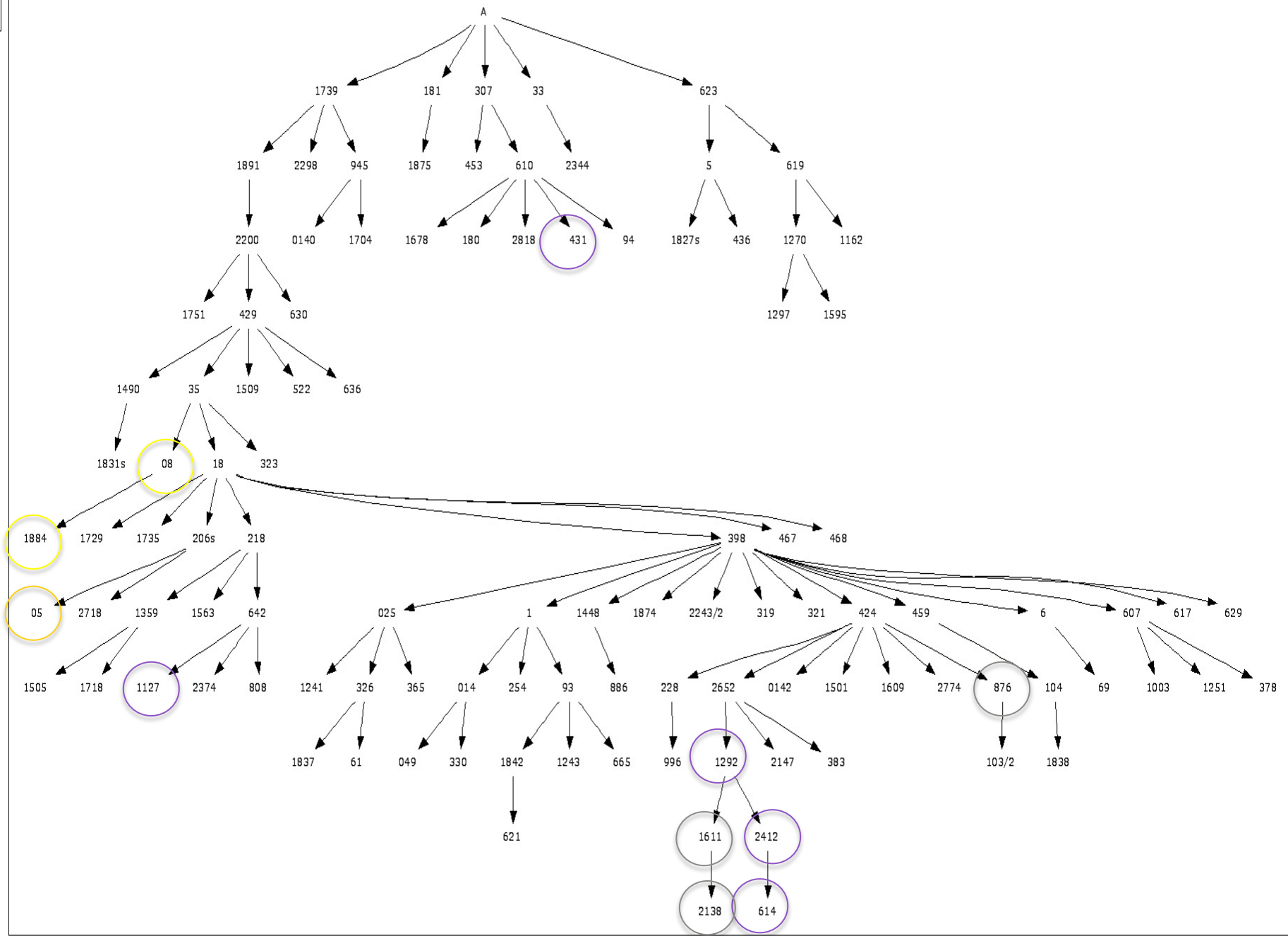
οὔτε τύραννοι

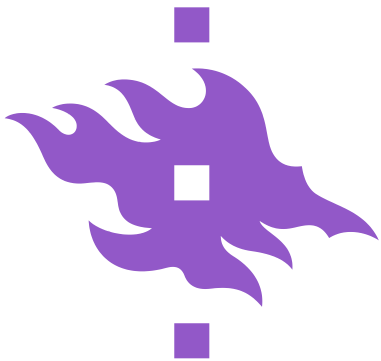
ἀπέχεσθε οὖν ἀπὸ τῶν

ἀνθρώπων τούτων

μήποτε θεομάχοι εὐρεθῆτε

...ἐπεισ...ες δὲ αὐτῷ

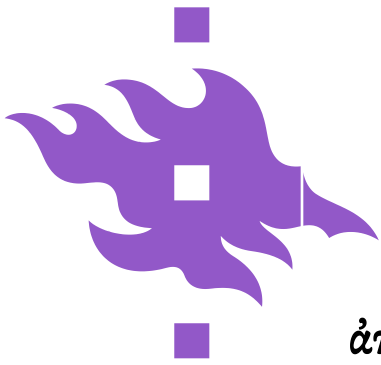




38 καὶ τὰ νῦν

λέγω ὑμεῖν  
ἀπόστητε ἀπὸ τῶν  
ἀνθρώπων τούτων  
καὶ ἐάσατε  
αὐτούς  
μὴ μιάναντες τὰς χεῖρας  
ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων  
ἡ βουλή αὕτη  
ἢ τὸ ἔργον τοῦτο  
καταλυθήσεται  
39 εἰ δὲ ἐκ θεοῦ ἐστὶν  
οὐ δυνήσεσθε καταλῦσαι  
αὐτούς

ἀπέχεσθε οὖν ἀπὸ τῶν ἀνθρώπων τούτων  
μήποτε θεομάχοι εὐρεθῆτε  
...ἐπεισ...ες δὲ αὐτῷ



### B03

38 καὶ νῦν

λέγω ὑμῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων  
τούτων  
καὶ ἄφετε  
αὐτούς

ὅτι ἐὰν ἦ ἐξ ἀνθ  
ἡ βουλή αὐ  
ἢ τὸ ἔργον το  
καταλυθήσει

39 εἰ δὲ ἐκ θεοῦ  
οὐ δυνήσεσθε καταλῦσαι αὐτούς

μήποτε καὶ θεομάχοι εὐρεθῆτε.  
ἐπείσθησαν δὲ αὐτῷ

### D05

38 καὶ τὰ νῦν

εἰσὶν ἀδελφοί

λέγω ὑμεῖν

ἀπόστητε ἀπὸ τῶν ἀνθρώπων  
τούτων  
καὶ ἐάσατε  
αὐτούς

μαντες τὰς χεῖρας  
ἢ ἐξ ἀνθρώπων  
βουλή αὕτη  
ἔργον τοῦτο,  
καταλυθήσεται

39 εἰ δὲ ἐκ θεοῦ ἐστὶν  
οὐ δυνήσεσθε καταλῦσαι  
αὐτούς

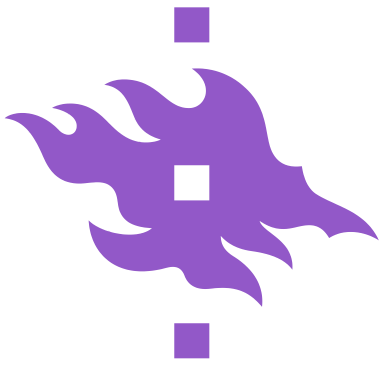
οὔτε ὑμεῖς οὔτε βασιλεῖς  
οὔτε τύραννοι  
ἀπέχεσθε οὖν ἀπὸ τῶν  
ἀνθρώπων τούτων  
μήποτε θεομάχοι εὐρεθῆτε  
...ἐπεισ...ες δὲ αὐτῷ

Εἰσὶν

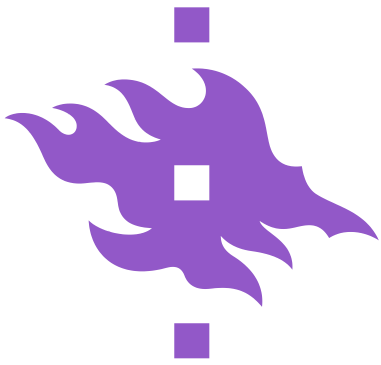
D05

ἀδελφοί

D05 d h mae



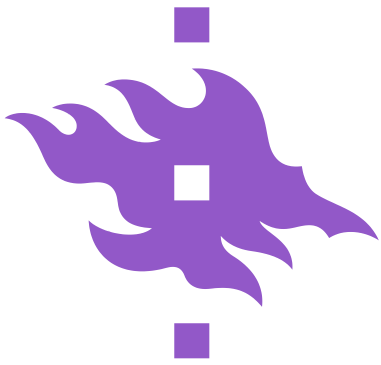
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καὶ ἐάσατε  
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μὴ μίαναντες τὰς χεῖρας  
ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων  
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καταλυθήσεται  
39 εἰ δὲ ἐκ θεοῦ ἐστὶν  
οὐ δύνησεσθε καταλῦσαι  
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οὔτε ὑμεῖς οὔτε βασιλεῖς  
οὔτε τύραννοι  
ἀπέχεσθε οὖν ἀπὸ τῶν  
ἀπέχεσθε οὖν ἀπὸ τῶν ἀνθρώπων τούτων  
μήποτε θεομάχοι εὐρεθῆτε  
...ἐπεισ...ες δὲ αὐτῶ



# The effect of the surrounding social-historical context(s)

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- Increasing valuation of Gamaliel
  - *“Gamaliel, a chief of the people, saw—who was secretly our brother in the faith, but by our advice remained among them—because they were greatly enraged and moved with intense fury against us...”* Recognition of Clement 1:65-66.
  - *“And I Gamaliel had learnt the art of writing, the science of Judaism and that of the Apostles our Fathers, and had also stepped in the science of the philosophers until I had acquired the knowledge of the right answer, and learnt the mystery of the resurrection of the Lord Christ, and the miracles which He performed...Emperor Tiberius, and I put all to writing and composed it as a memorial of the holy resurrection.”* Gospel of Gamaliel

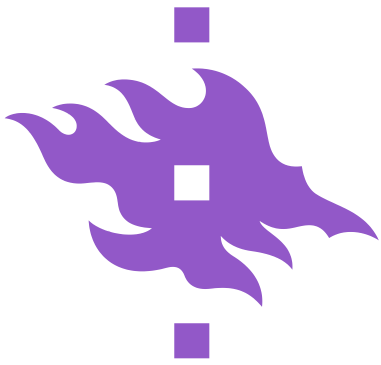


# The effect of the surrounding social-historical context(s)

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- *"I received him into my house in the country," he said, "and maintained him there until the end of his life. After his death, I buried him honorably near Stephen."*





# Conclusions

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- The theory that the texts of New Testament gradually evolved in the course of textual transmission must be taken seriously
- We must realize that these texts were read and copied in the middle of living Christian communities, which interpreted them in the light of their own social-historical context