

GIUSEPPE G. SCOLLO

The Strength Needed  
to Enter the Kingdom of  
God

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*

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**Mohr Siebeck**

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Giuseppe G. Scollo

# The Strength Needed to Enter the Kingdom of God

An Exegetical and Theological Study  
of Luke 16,16 in Context

Mohr Siebeck

GIUSEPPE G. SCOLLO, born 1978; 2000 Bachelor of Catholic Thought from St. Philip's Seminary (Toronto); 2007 M.Div. from St. Augustine's Seminary (Toronto); 2013 S.S.L. from the Pontifical Biblical Institute (Rome); 2018 S.T.D. from the Pontifical Gregorian University (Rome); currently vice-rector of the Redemptoris Mater Missionary Seminary of Toronto and assistant professor at St. Augustine's Academic Faculty.

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*To my Guardian Angel*

(למלאך השומר שלי)



## Preface

In the Gospel of Luke, what does Jesus say about the strength needed to enter the kingdom of God? The present study of Luke 16,16 represents the full revised version of my Ph.D. dissertation of the same title, presented in part to the Theological Faculty of the Pontifical Gregorian University of Rome, in May 2018. As such, it is the result of intuitions, reflections, research and investigations on the fascinating subject of how we should all go about tackling the paradox between love and violence for the sake of securing an eternal abode in Heaven. The choice and inspiration of the topic flowed from an initial question that came to me in 2013, while silently praying before the Blessed Sacrament, in the chapel of the Pontifical Canadian College in Rome. I was looking for a dissertation topic and I suddenly remembered a question which I had left unanswered in a footnote of my previous thesis for the Licentiate, at the Pontifical Biblical Institute: considering the targumic interpretation of Deut 6,5 and the evangelist's emphasis on the word "mammon" (μαμωνᾶς), within the unique immediate context in which the "violence saying" occurs as against that of Matthew's Gospel (cf. Matt 6,24; 11,12; and Luke 16,9.11.13. 16), could the heavenly kingdom be acquired by one who loves the Lord God with all one's strength or possessions, by means of a violent detachment of the self from material goods, through almsgiving? The examination of the material, the development of the research, and rumination on its findings have both strengthened that original perception and gradually substantiated it. I am pleased to share here the research, documentation and conclusions of my work in the hope that it will contribute to the better understanding of this verse, and so broaden the scope of Lucan studies and theology.





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Toronto, October 18, 2018  
*Feast of St. Luke, Evangelist*

Fr. Giuseppe G. Scollo

## Foreword

From the early days of Christianity, disciples have been puzzled and disturbed because of the Gospel references to the kingdom being taken by force, or violence, in Luke 16,16, and in the parallel passage, Matt 11,12. What can this mean? What can violence have to do with the kingdom of God? In the inspired text there seem to be very few indications of the meaning of these paradoxical and mysterious scriptural verses.

Down through the centuries the Fathers of the Church, and later exegetes, have proposed numerous solutions. In *The Strength Needed to Enter the Kingdom of God: An Exegetical and Theological Study of Luke 16,16 in Context*, Fr. Giuseppe G. Scollo seeks to explicate these puzzling verses, and to set them within the context not only of the portion of the Gospel in which they are found, but also of the wider biblical perspective, and that of the ancient world, so that we might understand them more fully, and thus be helped to become better disciples of Jesus.

Fr. Scollo's work is a model of meticulous scholarship, as he examines the history of interpretation of these verses, and offers a multi-faceted analysis of the scriptural text. He reflects upon the whole of Luke 16, and helps us to understand not only the verse upon which he focuses, but also the two parables on either side of it: The Shrewd Steward, and The Rich Man and Lazarus. He reveals how these two parables help us to interpret the meaning of the whole of Luke 16. We must act wisely, and think clearly about the end in view, and for a Christian that is the last judgement and the fulfilment of the kingdom of Heaven in the presence of God. Everything in this life must be focused on that, and not in some complacent, or half-hearted way, for we are to love the Lord in this world with all our strength. That love, offered abundantly, not sparingly, is the force that will allow us to break through to the kingdom. That violence of love, that forceful living of Christian discipleship to the full, with wild abandon, is the only path for the disciple who will learn from the two parables of Luke 16, and from the mysterious saying in Luke 16,16 which is the object of study in this dissertation.

The thorough and penetrating scholarly analysis of the Gospel text by Fr. Scollo has most fruitful practical implications, which come to my mind as a bishop of the Church. Too often Christians, laity and clerics, can become complacent, and worldly, and half-hearted – too enamoured of the earthly

kingdom. That disposition inhibits our evangelical effectiveness in fulfilling our mission to win the world for Christ, and prevents us from reaching salvation ourselves. It is also the foundation for the grievous scandals of all kinds that plague the Church. We must never forget that Vatican II speaks not of the universal call to mediocrity, but of the universal call to holiness: nothing less than holiness. God does not play with us, holding out an admirable but unattainable ideal in the Gospel. Christianity is not some elite enterprise; we are all sinners, in constant need of repentance and forgiveness, but every single Christian each day is expected to actually live the call of the Gospel, with heart and mind and soul and strength, and by God's grace, and not without the cross, can actually do so. Millions do so every day. The faith need not be watered down to be livable.

As I finished reading this dissertation a story from the desert Fathers came to mind. A young monk approaches his spiritual father and complains that although he has fulfilled every rule and obligation of the Christian life, he feels unsatisfied. The wise old desert father stretches out his hands and flames shoot out of his fingers, and he tells the young monk: "You must become fire".

+ Thomas Cardinal Collins  
Archbishop of Toronto

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## List of Symbols and Abbreviations\*

#	number(s)
*	Unattested/reconstructed word or phrase
/	or
=	parallel text(s)/passage(s)
§(§)	section(s)
<i>AAS</i>	<i>Acta Apostolicae sedis. Commentarium Officiale</i>
<i>ABD</i>	<i>The Anchor Bible Dictionary</i> , D.N. FREEDMAN – <i>al.</i> , ed., London / Toronto / New York NY, 1992.
<i>Abr.</i>	PHILO, <i>De Abrahamo</i>
ABRL	The Anchor Bible Reference Library
<i>ACav</i>	<i>Australian Caver</i>
<i>Ach.</i>	ARISTOPHANES, <i>Acharnes</i>
ACW	Ancient Christian Writers
Adrados	F.R. ADRADOS, ed., <i>Diccionario Griego-Español</i> , I–VII, CSIC.IF, Madrid 1980–2009.
AestP	Aesthetica Preprint
<i>Aet.</i>	PHILO, <i>De aeternitate mundi</i>
<i>Ag.</i>	AESCHYLUS, <i>Agamemnon</i>
AgBer	Aggadat Bereshit
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AGLB	Aus der Geschichte der lateinischen Bibel
<i>Aia.</i>	SOPHOCLES, <i>Aiace</i>
A.J.	Flavius Josephus, <i>Antiquitates judaicae</i>
<i>AJBI</i>	<i>Annual of the Japanese Biblical Institute</i>
<i>al.</i>	( <i>et alii</i> ) = (and) others
<i>Alb. Matt</i>	ANSELM OF LUCCA, <i>Albinus in libro secundo super Matthaeum</i>
Alexander	P.H. ALEXANDER – <i>al.</i> , ed., <i>The SBL Handbook of Style. For Ancient Near Eastern, Biblical, and Early Christian Studies</i> , Peabody MA, 1999.
Althann	R. ALTHANN, <i>Elenchus of Biblica 1995–2005</i> , EBB 11–21, Roma 1998–2008.
<i>Amat.</i>	PLUTARCH, <i>Amatorius</i>
<i>Amh.</i>	<i>Amherst</i>
<i>Anab.</i>	XENOPHON, <i>Anabasis</i>
AnBib	Analecta Biblica

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\* The following symbols and/or abbreviations are used in accordance with the rules laid down in “Instructions for Contributors”, *Bib.* 70 (1989) 577–594, Schwertner, Althann, Lampe, BiPa, Alexander, and Bazyliński, 115–119, 139–142, 147–150, 222–232.

AncB	The Anchor Bible
AncYB	The Anchor Yale Bible
Anderson	W.C. ANDERSON, <i>A Dictionary of Law. Consisting of Judicial Definitions and Explanations of Words, Phrases, and Maxims, and an Exposition of the Principles of Law. Comprising a Dictionary and Compendium of American and English Jurisprudence</i> , Chicago IL, 1889.
<i>Andr.</i>	EURIPIDES, <i>Andromache</i>
<i>A–N Fathers</i>	<i>The Ante-Nicene Fathers. Translations of the Writings of the Fathers down to A.D. 325. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with Brief Prefaces and Occasional Notes</i> , by A. Cleveland Coxe, I–X, A. ROBERTS – J. DONALDSON, ed., Grand Rapids MI, 1978–1985.
<i>Ant.</i>	HESYCHIUS OF JERUSALEM, <i>In sanctum patrem nostrum Antonium</i>
<i>AnTard</i>	<i>Antiquité Tardive</i>
ANTC	Abingdon New Testament Commentaries
<i>Anth.</i>	EURIPIDES, PAULUS SILENTIARIUS, <i>Anthologia Palatina</i>
AntiB	The Antioch Bible
ANTJ	Arbeiten zum Neuen Testament und zum Judentum
AOTC	Abingdon Old Testament Commentaries
<i>Ap.</i>	FLAVIUS JOSEPHUS, <i>Contra Apionem</i>
ApMos	The Apocalypse of Moses
1 <i>Apol.</i>	JUSTIN MARTYR, <i>Apologia I</i>
<i>Apoll.</i>	ISAEUS, <i>De ereditate Apollodori</i>
<i>Apoph. C.G.S.</i>	<i>Apophthegmata Patrum. Collectio Graeca Systematica</i>
<i>Apoph. Lac.</i>	PLUTARCH, <i>Apophthegmata Laconica</i>
<i>Apoph. Reg.</i>	PLUTARCH, <i>Regum et imperatorum apophthegmata</i>
<i>Apoph. Rom.</i>	PLUTARCH, <i>Apophthegmata Romanorum</i>
Aram.	Aramaic
ArBib	The Aramaic Bible. The Targums
<i>ArcR</i>	<i>Architectural Review</i>
Aris	Letter of Aristeas
<i>Arist.</i>	DEMOSTHENES, <i>Contra Aristocrates</i>
<i>ASeign</i>	<i>Assemblées du Seigneur</i>
ASEs	Annali di storia dell'esegesi
ASNP	<i>Annali della Scuola Normale di Pisa</i>
ASNU	Acta Seminarii Neotestamentici Upsaliensis
ASPub	All Student Publications
<i>ASTI</i>	<i>Annual of the Swedish Theological Institute (in Jerusalem)</i>
<i>ATH</i>	<i>L'année théologique</i>
<i>Ath.</i>	ARISTOTLE, <i>Athenaion Politeia</i>
AThANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
<i>Athen.</i>	PROCLUS, <i>Eis Athenan Polymetin</i>
<i>ATHI</i>	<i>American Theological Inquiry</i>
<i>ATHR</i>	<i>Anglican Theological Review</i>
<i>Aug.</i>	<i>Augustinianum</i>
AULy	Annales de l'Université de Lyon. Troisième Série
<i>AusBR</i>	<i>Australian Biblical Review</i>
BAC.EE	Biblioteca de Autores Cristianos – Estudios y Ensayos

Bailly	M. BREAL – A. BAILLY, <i>Dictionnaire étymologique Latin</i> , LMCS, Paris 1885.
<i>Bapt.</i>	AUGUSTINE OF HIPPO, <i>De Baptismo contra Donatistas</i>
2Bar	2 Baruch (Syriac Apocalypse)
<i>Barl.</i>	GREGORY PALAMAS, <i>Contra Barlaam et Acindynum</i>
<i>Barn.</i>	PSEUDO-BARNABAS, <i>Barnabae Epistula</i>
Barthélemy	D. BARTHELEMY, ed., <i>Critique textuelle de L'Ancien Testament</i> , I–III, OBO 50.1–4, Fribourg / Göttingen 1982–2005.
bAZ	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate 'Avoda Zara
Bazyliński	S. BAZYLIŃSKI, <i>A Guide to Biblical Research</i> , SubBi 36, Rome 2009.
bBB	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Baba Batra</i>
bBer	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Berakhot</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BCBC	Believers Church Bible Commentary
BCE	Before the Common Era = BC
BCILL	Bibliothèque des Cahiers de l'Institut de Linguistique de Louvain
BCL	Bohn's Classical Library
<i>BCPE</i>	<i>Bulletin du Centre Protestant d'Études</i>
BCRe	Blackwell Companions to Religion
BDAG	W. BAUER – F.W. DANKER – W.F. ARNDT – F.W. GINGRICH, ed., <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , Chicago IL / London 1957, 2000 <sup>3</sup> ; Ger. orig., W. BAUER – B. ALAND – K. ALAND, ed., <i>Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur</i> , Berlin / New York NY, 1988 <sup>6</sup> .
BDB	F. BROWN – S.R. DRIVER – C.A. BRIGGS, <i>The New Brown – Driver – Briggs – Gesenius Hebrew and English Lexicon with an Appendix containing the Biblical Aramaic</i> , Peabody MA, 1979.
BDF	F.W. BLASS – A. DEBRUNNER – R.W. FUNK, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> , Cambridge / Chicago IL, 1896, 1961 <sup>10</sup> .
BECNT	Baker Exegetical Commentary on the New Testament
BemR	<i>Bemidbar Rabba</i> (Midrash on Numbers)
BerR	<i>Bereshit Rabba</i> (Midrash on Genesis)
BET	Beiträge zur biblischen Exegese und Theologie
BETHL	Bibliotheca Ephemeridum theologicarum Lovaniensium
<i>BFCT</i>	<i>Beiträge zur Förderung christlicher Theologie</i>
BGU	<i>Aegyptische Urkunden aus den königlichen Museen zu Berlin. Griechische Urkunden</i> , I–XX, Berlin 1895–2014.
BH	Bibliothèque historique
BHer.SE	Biblioteca Herder – Sección de sagrada escritura
BHJS	Baltimore Studies in the History of Judaism
BHM	Bet HaMidrash
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i> , K. ELLIGER – W. RUDOLPH, ed., Stuttgart 1967–1977.
BHTh	Beiträge zur historischen Theologie
<i>Bib.</i>	<i>Biblica</i>
BiBi(B)	Biblioteca biblica

<i>Bibl.</i>	PSEUDO-APOLLODORUS, <i>Bibliotheca</i>
Bib.TS	Biblica – Testi e studi
BiMi	Biblioteca Midrásica
<i>BInterp</i>	<i>Biblical Interpretation</i>
BiPa	J. ALLENBACH – <i>al.</i> , ed., <i>Biblia Patristica: index des citations et allusions bibliques dans la littérature patristique</i> , I–VI, Paris 1975–1995.
BIS	Biblical Interpretation Series
BiScP	Bibliothèque Scientifique Payot
BiTS	Biblical Tools and Studies
<i>BiWo</i>	<i>The Biblical World</i>
B.J.	FLAVIUS JOSEPHUS, <i>Bellum judaicum</i>
BJS	Brown Judaic Studies
bKet	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Ketubbot</i>
BNP	Brill's New Pauly. Encyclopedia of the Ancient World. Antiquity
BNTC	Black's New Testament Commentaries
Boisacq	É. BOISACQ, <i>Dictionnaire étymologique de la langue grecque étudiée dans ses rapports avec les autres langues indo-européennes</i> , Heidelberg 1916, 1938 <sup>3</sup> .
Bonino	S. BONINO, ed., <i>Dizionario di psicologia dello sviluppo</i> , Torino 1994.
bQid	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Qiddushin</i>
<i>BR</i>	<i>Biblical Research</i>
BRab	Bibliotheca Rabbinica. Eine Sammlung alter Midraschim
<i>Brev. Ps.</i>	PSEUDO-JEROME, <i>Breviarium in Psalmos</i>
bRHSh	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Rosh HaShana</i>
BrJP	The Brill Josephus Project
Brugmann	K. BRUGMANN, <i>Griechische Grammatik</i> , in I. MÜLLER, ed., <i>Handbuch der klassischen Altertumswissenschaft</i> , II, München 1890 <sup>2</sup> .
bSan	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Sanhedrin</i>
BSGRT	Bibliotheca scriptorum Graecorum et Romanorum Teubneriana
bShab	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Shabbat</i>
bSuk	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Sukka</i>
BT	Biblioteca teologica
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BT(N)	Bibliothèque théologique (Neuchâtel)
Buck	C.D. BUCK, <i>A Dictionary of Selected Synonyms in the Principal Indo-European Languages. A Contribution to the History of Ideas</i> , Chicago IL, 1949, repr. 1988.
Burton	E.W. BURTON, <i>Syntax of the Moods and Tenses in the New Testament Greek</i> , Chicago IL, 1892, 1898 <sup>3</sup> .
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
bYev	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Yevamot</i>
bYom	Babylonian Talmud ( <i>Talmud Bavli</i> ), Tractate <i>Yoma</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
c(s).	century(-ies)
CAHS	Clarendon Ancient History Series

<i>Cap. car.</i>	MAXIMUS THE CONFESSOR, <i>Capita de caritate quattuor centuriae</i>
<i>Carn.</i>	PLUTARCH, <i>De esu carniū</i>
<i>CBG</i>	<i>Collationes Brugenses et Gandavenses</i>
<i>CBi</i>	Collana biblica
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CBRA</i>	Collectanea biblica et religiosa antiqua
<i>CBRe</i>	<i>Currents in Biblical Research</i>
<i>CCC</i>	UNITED STATES CATHOLIC CONFERENCE, <i>Catechism of the Catholic Church</i> , Washington DC, 1994, 2000 <sup>2</sup> .
<i>CCCB</i>	Canadian Conference of Catholic Bishops
<i>CCen</i>	<i>Christian Century</i>
<i>CChr.CM</i>	Corpus Christianorum – Continuatio medievalis
<i>CChr.SL</i>	Corpus Christianorum – Series Latina
<i>CCLEE</i>	<i>A Copious and Critical Latin-English Lexicon. Founded on the Larger Latin-German Lexicon of Dr. William Freund: with Additions and Corrections from the Lexicons of Gesner, Facciolati, Scheller, Georges, etc.</i> , E.A. ANDREWS, New York NY, 1851.
<i>CCS</i>	Calvin's Commentaries Series
<i>CD</i>	Cairo (Geniza text of the) Damascus (Documents)
<i>CE</i>	Common Era = AD
<i>CEA</i>	Collection d'études anciennes
<i>CEJL</i>	Commentaries on Early Jewish Literature
<i>CEv</i>	Cahiers évangile
<i>cf.</i>	confer(endum)
<i>CFHB.B</i>	Corpus fontium historiae Byzantinae – Series Berolinensis
<i>CFi</i>	Cogitatio fidei
<i>CFTL</i>	Clark's Foreign Theological Library
<i>C. gent.</i>	THOMAS AQUINAS, <i>Summa contra gentiles</i>
<i>Chantraine</i>	P. CHANTRAINE, <i>Dictionnaire étymologique de la langue Grecque. Histoire des mots</i> , Paris 1968.
<i>chap(s).</i>	chapter(s)
<i>ChEth</i>	Le champ éthique
<i>ChiStHJ</i>	Chicago Studies in the History of Judaism
<i>Choeph.</i>	AESCHYLUS, <i>Choephorī Perseus</i>
<i>Choisir</i>	<i>Choisir. Revue culturelle</i>
<i>Chron.</i>	GEORGE THE MONK, <i>Chronicon</i>
<i>ChrTo</i>	<i>Christianity Today</i>
<i>CIG</i>	A. BÖCKH – <i>al.</i> , ed., <i>Corpus inscriptionum graecarum. Aucoritate et impensis Academiae Litterarum Regiae Borussicae</i> , I–IV, Berolini 1828–1877.
<i>Ciron.</i>	ISAEUS, <i>De ereditate Cironis</i>
<i>CistSS</i>	Cistercian Studies Series
<i>Civ.</i>	AUGUSTINE OF HIPPO, <i>De civitate Dei</i>
<i>1–2 Clem.</i>	CLEMENT OF ROME, <i>Epistula prima-secunda Clementis ad Christianos urbis Corinthi directae</i>
<i>C. litt. Petil.</i>	AUGUSTINE OF HIPPO, <i>Contra litteras Petilianī</i>
<i>CLPB</i>	Collana Lettura pastorale della bibbia
<i>CIS</i>	Classical Series
<i>CN</i>	Codex Neofiti



CNT	Commentaire du Nouveau Testament
CNTTS	The Center for New Testament Textual Studies
CoBC	Cornerstone Biblical Commentary
<i>Coel.</i>	ARISTOTLE, <i>De coelo</i>
col(s).	column(s)
<i>Coll.</i>	<i>Colloquium</i>
<i>Collat.</i>	JOHN CASSIAN, <i>Collationes</i>
ComBib	Commenti biblici
<i>Comm. Dan.</i>	HIPPOLYTUS OF ROME, <i>Commentarium in Daniele</i>
<i>Comm. Jo.</i>	ORIGEN OF ALEXANDRIA, <i>Commentarii in Evangelium Johannis</i>
<i>Comm. Luc.</i>	BRUNO OF SEGNIS, CYRIL OF ALEXANDRIA, ORIGEN OF ALEXANDRIA, <i>Commentarii in Lucam</i>
<i>Comm. Matt</i>	HILARY OF POITIERS, ORIGEN OF ALEXANDRIA, <i>Commentarium in Evangelium Matthaei</i>
<i>Comm. quat. Luc.</i>	EUTHYMIUS ZIGABENUS, <i>Commentarius in Quatuor Evangelia. Evangelium secundum Lucam</i>
<i>Comm. quat. Matt</i>	EUTHYMIUS ZIGABENUS, <i>Commentarius in Quatuor Evangelia. Evangelium secundum Matthaeum</i>
<i>Commen. Matt</i>	JEROME OF STRIDON, <i>Commentarium in Matthaeum</i>
<i>Comment. Matt</i>	BRUNO OF SEGNIS, RABANUS OF MAINZ, <i>Commentaria in Matthaeum</i>
<i>Conc. Evang.</i>	ZACHARY OF BESANÇON, <i>In unum ex quator sive de Concordia Evangelistarum</i>
ConCom	Concordia Commentary
<i>Conf.</i>	AUGUSTINE OF HIPPO, <i>Confessiones</i>
<i>Conf. reg.</i>	BERNARD OF CLAIRVAUX, <i>Parabola II. De conflictu duorum regum</i>
<i>Const.</i>	BASIL THE GREAT, <i>Constitutiones asceticae</i>
Corteggiani	J.-P. CORTEGGIANI, <i>L'Égypte ancienne et ses dieux. Dictionnaire illustré</i> , Paris 2007.
CPS.G	Corona patrum Salesiana – Series Graeca
CR	Corpus Reformatorum
CRI	Compendia rerum Iudaicarum ad Novum Testamentum
<i>Cri.</i>	PLATO, <i>Crito</i>
<i>CritR</i>	<i>The Critical Review of Theological and Philosophical Literature</i>
<i>CrTR</i>	<i>Criswell Theological Review</i>
CSCO.Ae	Corpus scriptorum Christianorum orientalium – Scriptores Aethiopici
CSCO.Ar	Corpus scriptorum Christianorum orientalium – Scriptores Armeniaci
CSEL	Corpus scriptorum ecclesiasticorum Latinorum
CSIC.IF	Consejo Superior de Investigaciones Científicas – Instituto de Filología
CSIC.TE	Consejo Superior de Investigaciones Científicas – Seminario Filológico ‘Cardinal Cisneros’. Textos y estudios
CSPac	Col·lectània Sant Pacia
CTan	Corpus Tannaiticum
CTePa	Collana di testi patristici
CThL	Crown Theological Library
<i>CTM</i>	<i>Concordia Theological Monthly</i>
CUFr	Collection des universités de France
<i>CuTe(BA)</i>	<i>Cuadernos de teología. Buenos Aires</i>
CwH	Calwer Hefte
<i>Cyrop.</i>	XENOPHON, <i>Cyropaedia</i>

<i>DAD</i>	<i>Drug and Alcohol Dependence</i>
<i>D&amp;Q</i>	<i>Diritto &amp; questioni pubbliche</i>
<i>30Days</i>	<i>30Days. In the Church and in the World</i>
<i>DBY</i>	<i>The "Holy Scriptures". A New Translation from the Original Languages,</i> J.N. DARBY, ed., Lancing 1890, repr. 1961.
<i>DCLS</i>	Deuterocanonical and Cognate Literature Studies
<i>Decal.</i>	PHILO, <i>De decalogo</i>
<i>Def.</i>	PSEUDO-PLATO, <i>Definitiones</i>
<i>Deipn.</i>	ATHENAEUS, <i>Deipnosophistai</i>
<i>Deus</i>	PHILO, <i>Quod Deus sit immutabilis</i>
<i>DevR</i>	<i>Devarim Rabba</i> (Midrash on Deuteronomy)
<i>Dial.</i>	JUSTIN MARTYR, <i>Dialogus cum Tryphone</i>
<i>Dialex.</i>	ANONYMOUS, <i>Dialexeis</i> (or <i>Dissoi logoi</i> )
<i>Diatr.</i>	EPICLETUS, <i>Diatribae</i>
<i>Did.</i>	<i>Didache</i>
<i>Diogn.</i>	<i>Diognetus</i>
<i>Direction</i>	<i>Direction. A Mennonite Brethren Forum</i>
<i>diss.</i>	dissertation, unpublished thesis for the degree of Doctor
<i>DJD</i>	Discoveries in the Judean Desert
<i>DJPA</i>	<i>A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period,</i> M. SOKOLOFF, DTMT 2, Ramat-Gan 1990, 1992 <sup>2</sup> .
<i>Doc.</i>	DOROTHEUS OF GAZA, <i>Expositiones et doctrinae diversae</i>
<i>Doctr. Ant.</i>	PSEUDO-ATHANASIUS, <i>Doctrina ad Antiochum ducem</i>
<i>DSBP</i>	<i>Dizionario di spiritualità biblico-patristica. I grandi temi della S. Scrittura per la "Lectio divina"</i>
<i>DSBS</i>	The Daily Study Bible Series
<i>DSp</i>	<i>Dictionnaire de spiritualité ascétique et mystique</i>
<i>DTMT</i>	Dictionaries of Talmud, Midrash and Targum
<i>DTU</i>	<i>Dio Trinità, unità degli uomini. Il monoteismo Cristiano contro la violenza,</i> COMMISSIONE TEOLOGICA INTERNAZIONALE [On-line edition: access 08.05.2017], Città del Vaticano 2014, <a href="http://www.vatican.va/roman_curia/congregations/cfaith/cti_document/s/rc_cti_20140117_monoteismo-cristiano_it.html">http://www.vatican.va/roman_curia/congregations/cfaith/cti_document/s/rc_cti_20140117_monoteismo-cristiano_it.html</a> .
<i>DUP.S</i>	Dublin University Press – Series
<i>DV</i>	VATICAN COUNCIL II, <i>Dei Verbum, Dogmatic Constitution on Divine Revelation</i> (November 18, 1965), in A. FLANNERY – <i>al.</i> , ed., <i>Vatican Council II. The Conciliar and Postconciliar Documents</i> , I, Collegetown MN, 1992.
<i>EBB</i>	Elenchus bibliographicus biblicus
<i>Ebr.</i>	PHILO, <i>De ebrietate</i>
<i>ECL</i>	early Christian literature
<i>EChSt</i>	Eastern Christian Studies
<i>ed.</i>	<i>edidit, editerunt</i> = editor(s), edited by
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i> , I–III, H. BALZ – G. SCHNEIDER, ed., Grand Rapids MI, 1990–1992; Ger. orig., <i>Exegetisches Wörterbuch zum Neuen Testament</i> , I–III, Stuttgart 1980–1983.
<i>EDP</i>	Epifania della parola
<i>EeT</i>	<i>Église et théologie</i>

e.g.	<i>exempli gratia</i> = for example
EHS.T	Europäische Hochschulschriften – Reihe 23, Theologie
EiPB	Einaudi Paperbacks
<i>EJ</i>	<i>Encyclopaedia Judaica</i> , I–XXII, F. SKOLNIK – M. BERENBAUM, ed., Jerusalem 1971, Farmington Hills MI, 2007 <sup>2</sup> .
EKK	Evangelisch-katholischer Kommentar zum Neuen Testament
<i>El.</i>	THEOGNIS, <i>Elegies</i>
<i>Eleem.</i>	JOHN CHRYSOSTOM, <i>De eleemosyna</i>
<i>Eleemos.</i>	CYPRIAN OF CARTHAGE, <i>De opere et eleemosynis</i>
<i>Eloc.</i>	DEMETRIUS, <i>De elocutione</i>
1En	1 Enoch (Ethiopic Apocalypse)
<i>Enarrat. Matt</i>	THEOPHYLACT OF BULGARIA, <i>Enarratio in Evangelium Matthaei</i>
<i>Enarrat. Ps.</i>	AUGUSTINE OF HIPPO, <i>Enarrationes in Psalmos</i>
Eng.	English
<i>Ep.</i>	AMBROSE OF MILAN, ANSELM OF CANTERBURY, BASIL THE GREAT, BERNARD OF CLAIRVAUX, GREGORY OF NAZIANZUS, JEROME OF STRIDON, PETER DAMIAN, THEODORE THE STUDITE, <i>Epistulae</i>
<i>Ep. ab.</i>	JOHN CHRYSOSTOM, <i>Epistula ad abbatem</i>
<i>Ep. div.</i>	DOROTHEUS OF GAZA, <i>Epistulae ad diversos</i>
<i>Ep. vigil.</i>	JOHN CHRYSOSTOM, <i>Epistula ad monachos utilitatis et vigilantiae plena</i>
<i>Ep. Tib. Pil.</i>	<i>Epistula Tiberii ad Pilatum</i>
<i>EPh</i>	<i>Les études philosophiques</i>
<i>Erat.</i>	LYSIAS, <i>De Eratosthenis nece</i>
<i>Erga</i>	HESIOD, <i>Erga kai Hēmerai</i>
Ernesti	J.C.G. ERNESTI, <i>Lexicon Technologiae Graecorum Rhetoricae</i> , Lipsiae 1795, repr. Hildesheim 1983.
ESEC	Emory Studies in Early Christianity
esp.	Especially
<i>EstBib</i>	<i>Estudios Biblicos</i>
<i>ESV</i>	<i>The Holy Bible. English Standard Version. Containing the Old and New Testaments</i> , J.I. PACKER, ed., Wheaton IL, 2001.
<i>ET</i>	<i>Expository Times</i>
<i>EtB</i>	Études Bibliques
etc.	<i>et cetera</i> = and so on
<i>ETHL</i>	<i>Ephemerides theologicae Lovanienses</i>
<i>EtPap</i>	<i>Études de papyrologie</i>
<i>ETR</i>	<i>Études théologiques et religieuses</i>
<i>EtT</i>	Études Théologiques
<i>Eur.</i>	HERMOGENES, <i>Peri Euseos</i>
EV	Enchiridion Vaticanum
<i>Ev. Naz.</i>	<i>Evangelium Nazarenorum</i>
<i>Ev. Nic.</i>	<i>Evangelium Nicodemi</i>
<i>Ev. Phil.</i>	<i>Evangelium Philippi</i>
<i>EvQ</i>	<i>The Evangelical Quarterly</i>
<i>Ev. Thom.</i>	<i>Evangelium Thomae Graece A</i>
<i>Exp.</i>	<i>The Expositor</i>
<i>Exp. Act.</i>	BEDE THE VENERABLE, <i>Expositio Actuum Apostolorum</i>
<i>Exp. Apoc.</i>	PSEUDO-AMBROSE, <i>Expositio super septem visiones libri Apocalypsis</i>

<i>Exp. Luc.</i>	AMBROSE OF MILAN, <i>Expositio Euangelii secundum Lucam</i>
<i>Exp. Matt</i>	JEROME OF STRIDON, <i>Expositio quatuor Evangeliorum, de brevi Proverbio edita. In Evangelium secundum Matthaeum</i>
<i>Exp. Poen.</i>	GREGORY THE GREAT, <i>Expositio Psalmi Sexti Poenitentialis</i>
<i>Exp. Ps.</i>	JOHN CHRYSOSTOM, <i>Expositiones in Psalmos</i>
EzNT	Erläuterungen zum Neuen Testament
f(f).	and following verse(s), or chapter(s), or page(s), etc.
<i>Fab.</i>	AESOP, <i>Fabulae</i>
FaCh	The Fathers of the Church. A New Translation
FD	Fuentes Documentales
<i>Fid. op.</i>	AUGUSTINE OF HIPPO, <i>De fide et operibus</i>
fig.	Figure
<i>FiTh</i>	<i>First Things</i>
<i>Fr.</i>	ALCAEUS, ANAXAGORAS, ANONYMUS IAMBlichUS, ANTIPHON, CLEMENT OF ALEXANDRIA, CLEOBULUS, CRITIAS, DEMOCRITUS, GORGias, HERACLITUS, MOSCHION, PINDAR, SOLON, <i>Fragmenta</i>
<i>Fract.</i>	HIPPOCRATES, <i>De fracturis</i>
frag.	Fragment
FrE	Frühgeschichte des Evangeliums
Friberg	T. FRIBERG – B. FRIBERG – N. MILLER, ed., <i>Analytical Lexicon of the Greek New Testament</i> , Grand Rapids MI, 2000.
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>Fr. Matt</i>	PHOTIUS OF CONSTANTINOPLE, <i>Fragmenta in Matthaem</i>
FRSEP	Fonti e ricerche di storia ecclesiastica Padovana
<i>Fug.</i>	PHILO, <i>De fuga et inventione</i>
<i>FV</i>	<i>Foi et vie</i>
FzB	Forschung zur Bibel
<i>GAP</i>	<i>Guides to Apocrypha and Pseudepigrapha</i>
<i>Garr.</i>	PLUTARCH, <i>De garrulitate</i>
GCS	<i>Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte</i>
<i>Geo.</i>	STRABO, <i>Geographia</i>
Ger.	German
Già	Già e non ancora
Gk.	Greek
<i>Glaph. Gen.</i>	CYRIL OF ALEXANDRIA, <i>Glaphyra in Genesim</i>
GNS	Good News Studies
<i>GNT</i> <sup>4</sup>	<i>The Greek New Testament</i> , B. & K. ALAND – J. KARAVIDOPOULOS – C.M. MARTINI – B.M. METZGER, ed., Stuttgart 2001 <sup>4</sup> .
<i>Gorg.</i>	PLATO, <i>Gorgias</i>
<i>Gr.</i>	<i>Gregorianum</i>
<i>Graec.</i>	PAUSANIAS, <i>Graece descriptio</i>
<i>GRBS</i>	<i>Greek, Roman, and Byzantine Studies</i>
GSCS	Greek Series for Colleges and Schools
<i>GTJ</i>	<i>Grace Theological Journal</i>
<i>Haer.</i>	IRENAEUS OF LYONS, <i>Adversus haereses</i>
<i>Hal.</i>	<i>Halensis</i>

HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament. Study Edition</i> , I–II, L. KOEHLER – W. BAUMGARTNER, Leiden / Köln / Boston MA, 2001; Ger. orig., <i>Hebräisches und Aramäisches Lexikon zum Alten Testament</i> , I–II, Leiden / New York NY, 1995.
HAW	Handbuch der Altertumswissenschaft
HC	Hand-Commentar zum Neuen Testament
Hel.	EURIPIDES, <i>Helena</i>
Henoch	<i>Henoch. Studi storicofilologici sull'ebraismo</i>
Hermeneia	Hermeneia. A Critical and Historical Commentary on the Bible
HeyJ	<i>The Heythrop Journal</i>
Hist.	HERODOTUS, THUCYDIDES, POLYBIUS, <i>Historiae</i>
Hist. Eccl.	EUSEBIUS OF CAESAREA, <i>Historia Ecclesiastica</i>
Histor.	DIODORUS OF SICILY, <i>Bibliotheca historica</i>
HistRech	History of the Rechabites
Hist. scrib.	LUCIAN OF SAMOSATA, <i>Quomodo historia scribenda sit</i>
HNT	Handbuch zum Neuen Testament
Hom.	BASIL THE GREAT, <i>Homiliae variae</i>
Hom. Act.	JOHN CHRYSOSTOM, <i>Homiliae in Acta apostolorum</i>
Hom. 1–2 Cor.	JOHN CHRYSOSTOM, <i>Homiliae in epistulam i–ii ad Corinthios</i>
Hom. div.	MAXIMUS OF TURIN, <i>Homiliae de diversis</i>
Hom. eleem.	JOHN CHRYSOSTOM, <i>In homiliam de jejuniis et elemosynis</i>
Hom. Eutrop.	JOHN CHRYSOSTOM, <i>Homilia de capto Eutropio</i>
Hom. Evang.	GREGORY THE GREAT, <i>Homiliae in Evangelia</i>
Hom. Jo.	JOHN CHRYSOSTOM, <i>Homiliae in Johannem</i>
Hom. Lev.	ORIGEN OF ALEXANDRIA, <i>Homiliae in Leviticum</i>
Hom. Matt	JOHN CHRYSOSTOM, <i>Homiliae in Matthaem</i>
Hom. Pasc.	CYRIL OF ALEXANDRIA, <i>Homiliae Paschales</i>
Hom. Prov.	BASIL THE GREAT, <i>Homilia in principium Proverbiorum</i>
Hom. sp.	PSEUDO-MACARIUS, <i>Homiliae spirituales</i>
Hom. 2 Tim.	JOHN CHRYSOSTOM, <i>Homiliae in epistulam ii ad Timotheum</i>
HRh	A History of Rhetoric
HThK	Herders theologischer Kommentar zum Neuen Testament
HThR	<i>Harvard Theological Review</i>
HTS	<i>Hervormde Teologiese Studies</i>
HUCA	<i>Hebrew Union College Annual</i>
HUTH	Hermeneutische Untersuchungen zur Theologie
Hypn.	<i>Hypnos (Sao Paulo)</i>
Hypoth.	PHILO, <i>Hypothetica</i>
Ibid.	<i>Ibidem</i> = in the same work
ICC	The International Critical Commentary on the Holy Scriptures of the Old and New Testaments
Id.	<i>Idem</i> = in the same author
Idet.	Idetica
i.e.	<i>id est</i> = that is, in other words
Ily.	HOMER, <i>Ilyades</i>
IMJP	<i>Issues. A Messianic Jewish Perspective</i>
InEsB	Instrumentos para el estudio de la Biblia
inf.	Infinitive
Instit.	GREGORY OF NYSSA, <i>De instituto Christiano</i>

<i>Interp.</i>	<i>Interpretation.</i> Richmond VA
InTr	Introduzioni e trattati
<i>Ion</i>	EURIPIDES, <i>Ion</i>
<i>Ios.</i>	PHILO, <i>De Iosepho</i>
IPS	INSTITUTUM PESHITTONIANUM LEIDENSE, ed., <i>Vetus Testamentum Syriace. Iuxta simplice Syrorum versionem</i> , I–V, Lugduni Batavorum 1966–2013.
IPUL	Institut Papyrologique de l'Université de Lille
<i>Iren.</i>	<i>Irénikon</i>
<i>Is.</i>	PLUTARCH, <i>De Iside et Osiride</i>
ISCH	Institutum Pro Studiis Classicis Harvardianum
It.	Italian
ITC	International Theological Commentary
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JAEd</i>	<i>Journal of Architectural Education</i>
<i>JAHe</i>	<i>Journal of Adolescent Health</i>
<i>JAJud</i>	<i>Journal of Ancient Judaism</i>
Jastrow	M. JASTROW, <i>A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature</i> , I–II, London / New York NY, 1886–1903.
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBPR</i>	<i>Journal of Biblical and Pneumatological Research</i>
JCTC	Jewish and Christian Texts in Context and Related Studies
<i>Jejun.</i>	TERTULLIAN, <i>De jejuniō adversus psychicos</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGeo</i>	<i>The Journal of Geology</i>
<i>JHScr</i>	<i>Journal of Hebrew Scriptures</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
JosAs	Joseph and Aseneth
<i>Jov.</i>	JEROME OF STRIDON, <i>Adversus Jovinianum</i>
JPe	The Jewish People. History, Religion, Literature
JPSTC	Jewish Publication Society – The JPS Torah Commentary
<i>JQR</i>	<i>Jewish Quarterly Review</i>
Jr.	Junior
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period</i>
JSJ.S	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNT.S	Journal for the Study of the New Testament – Supplement Series
JSOT.S	Journal for the Study of the Old Testament – Supplement Series
<i>JSPE</i>	<i>Journal for the Study of the Pseudepigrapha</i>
JSPE.S	Journal for the Study of the Pseudepigrapha – Supplement Series
<i>JSSt</i>	<i>Journal of Semitic Studies</i>
<i>JTAK</i>	<i>Journal of Theta Alpha Kappa</i>
<i>JThS</i>	<i>Journal of Theological Studies</i>
<i>JThS.NS</i>	<i>Journal of Theological Studies – New Series</i>
<i>JTSA</i>	<i>Journal of Theology for Southern Africa</i>
Jub	Jubilees
KBANT	Kommentare und Beiträge zum Alten und Neuen Testament

KEHNT	Kurzgefasstes exegetisches Handbuch zum Neuen Testament
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KIT	Kleine Texte für theologische Vorlesungen und Übungen
KNT	Kommentar zum Neuen Testament
l(s).	line(s)
L	Luke's proper source material
Lacr.	DEMOSTHENES, <i>Contra Lacritum</i>
Lampe	G.W.H. LAMPE, ed., <i>A Patristic Greek Lexicon</i> , Oxford 1961.
Lat.	Latin
Laud. mil.	BERNARD OF CLAIRVAUX, <i>Liber ad milites temple. De laude novae militiae</i>
Lausberg	H. LAUSBERG, <i>Handbook of Literary Rhetoric. A Foundation for Literary Study</i> , Leiden 1998; Ger. orig., <i>Handbuch der literarischen Rhetorik. Eine Grundlegung der Literaturwissenschaft</i> , München 1960, 1973 <sup>2</sup> .
LCHS	J.P. Lange's Commentary on the Holy Scriptures. Critical, Doctrinal, and Homiletical, with Special Reference to Ministers and Students
LCL	Loeb Classical Library
Lect.	<i>Lectioary. The Roman Missal. Revised by decree of the Second Vatican Council and published by authority of Pope Paul VI. I. Sundays and Solemnities. II. Weekday A. III. Weekday B</i> , CCCB, Ottawa 1992–1994.
LeDiv	Lectio Divina
Leg.	PLATO, <i>Leges</i> ; PHILO, <i>Legum allegoriae</i>
LEH	J. LUST – E. EYNIKEL – K. HAUSPIE, ed., <i>Greek-English Lexicon of the Septuagint. Revised Edition</i> , Stuttgart 2003.
LeqT	Midrash <i>Leqah Tob</i>
Lib. cor.	PSEUDO-MACARIUS, <i>Liber de custodia cordis</i>
LiBi	Lire la Bible
Lib. ment.	PSEUDO-MACARIUS, <i>Liber de libertate mentis</i>
LIMC	Lexicon iconographicum mythologiae classicae
LipM	<i>Lippincott's Monthly Magazine</i>
lit.	Literally
Lit.	<i>The Divine Office. The Liturgy of the Hours. According to the Roman Rite</i> , I–IV, New York NY, 1970, repr. 1975.
LJeS	Lives of Jesus Series
LMCS	Leçons de mots. Cours supérieur
LMGL	<i>Lexicon manuale Graeco-Latinum in libros Novi Testamenti</i> , I–II, C.G. BRETSCHEIDER, Lipsiae 1824, 1829 <sup>2</sup> .
LNTS	Library of New Testament Studies
Lond.	<i>Londinensis</i>
LSJ	H.G. LIDDEL – R. SCOTT – H.S. JONES, ed., <i>A Greek-English Lexicon</i> , I–II, Oxford 1843, 1968 <sup>9</sup> , repr. 1985.
LUÅ	Lund Universitets årsskrift
LXX	Septuagint(al) Greek Version
Macar.	DEMOSTHENES, <i>Contra Macartatum</i>
Magd.	<i>Magdolensis</i>
Magn.	ARISTOTLE, <i>Magna moralia</i>
Marc.	TERTULLIAN, <i>Adversus Marcionem</i>

mAv	Mishnah, Tractate <i>Avot</i>
mBB	Mishnah, Tractate <i>Baba Batra</i>
MBPF	Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte
mBQ	Mishnah, Tractate <i>Baba Qamma</i>
MdN	Maria di Nazaret
mEd	Mishnah, Tractate ' <i>Eduyot</i>
<i>Med.</i>	EURIPIDES, <i>Medea</i>
Meillet	A. ERNOUT – A. MEILLET, <i>Dictionnaire étymologique de la langue Latine. Histoire des mots</i> , Paris 1932, 1959 <sup>4</sup> .
MekhSh	<i>Mekhilta de Rabbi Shim'on b. Yoḥai</i>
MekhY	<i>Mekhilta de Rabbi Yishma'el</i>
<i>Mem.</i>	XENOPHON, <i>Memorabilia</i>
Merk <sup>9</sup>	A. MERK, ed., <i>Novum Testamentum. Graece et Latine</i> , Romae 1933, 1964 <sup>9</sup> .
Merriam <sup>11</sup>	<i>Merriam-Webster's Collegiate Dictionary</i> , F.C. MISH – al., ed., Springfield MA, 2003 <sup>11</sup> .
<i>Met.</i>	ARISTOTLE, <i>Metaphysica</i>
<i>Metal.</i>	JOHN OF SALISBURY, <i>Metalogicon</i>
Metzger <sup>2</sup>	B.M. METZGER, ed., <i>A Textual Commentary on the Greek New Testament. A Companion Volume to the UBS's GNT<sup>4</sup></i> , Stuttgart 1971, 1994 <sup>2</sup> , repr. 2012.
mGit	Mishnah, Tractate <i>Giṭṭin</i>
<i>Mid.</i>	DEMOSTHENES, <i>Contra Midias</i>
<i>Mind</i>	<i>Mind. A Quarterly Review of Psychology and Philosophy</i>
mKet	Mishnah, Tractate <i>Ketubbot</i>
MNTC	Moffatt New Testament Commentary
MoBi	Le monde de la Bible
Monier	M. MONIER-WILLIAMS, <i>A Sanskrit-English Dictionary, Etymologically and Philologically Arranged, with Special Reference to Cognate Indo-European Languages</i> , Oxford 1899, repr. 1974.
<i>Mos.</i>	PHILO, <i>De vita Mosis</i>
Moulton	J.H. MOULTON – G. MILLIGAN, <i>The Vocabulary of the Greek Testament. Illustrated from the Papyri and Other Non-Literary Sources</i> , London 1930.
mPea	Mishnah, Tractate <i>Pe'a</i>
mQid	Mishnah, Tractate <i>Qiddushin</i>
ms(s).	manuscript(s)
mSan	Mishnah, Tractate <i>Sanhedrin</i>
MT	Masoretic Text
MTann	<i>Midrash Tanna'im</i> (Mekhilta le-Sefer Davarim)
<i>MThZ</i>	<i>Münchener theologische Zeitschrift</i>
Muraoka	T. MURAOKA, <i>A Greek-English Lexicon of the Septuagint</i> , Louvain / Paris / Walpole MA, 2009.
<i>Mut.</i>	PHILO, <i>De mutatione nominum</i>
mYev	Mishnah, Tractate <i>Yevamot</i>
n(s).	(foot)note(s)



NA <sup>27/28</sup>	EB. & ER. NESTLE – B. & K. ALAND – J. KARAVIDOPOULOS – C.M. MARTINI – B.M. METZGER, ed., <i>Novum Testamentum Graece</i> , Stuttgart 1898, 1993 <sup>27</sup> , 2012 <sup>28</sup> .
NAC	The New American Commentary
<i>Narr. Ios.</i>	<i>Narratio Iosephi Arimathiensis</i>
<i>NASB</i>	<i>New American Standard Bible</i> , R.A. OLSON – <i>al.</i> , ed., La Habra CA, 1971, repr. 1995.
NBAg	Nuova biblioteca agostiniana
NCBC	The New Century Bible Commentary
NCR	<i>National Catholic Register</i>
NCWTM	<i>Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim</i> , I–IV, J. LEVY, Leipzig 1876–89.
NDIEC	New Documents Illustrating Early Christianity
<i>Neotest.</i>	<i>Neotestamentica</i>
<i>Nic.</i>	ARISTOTLE, <i>Ethica Nicomachea</i>
NICNT	The New International Commentary on the New Testament
NICOT	The New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
<i>NIV</i>	<i>The Holy Bible. New International Version. Containing the Old Testament and the New Testament</i> , E.H. PALMER – <i>al.</i> , ed., Grand Rapids MI, 1978, 2011 <sup>3</sup> .
<i>NIV.ASB</i>	<i>The NIV Archeological Study Bible. An Illustrated Walk Through Biblical History and Culture. Genesis</i> , Grand Rapids MI, 2005.
<i>NJB</i>	<i>The New Jerusalem Bible</i> , H. WANSBROUGH, ed., Garden City NY, 1985.
<i>NLT</i>	<i>The Holy Bible. New Living Translation</i> , M.R. NORTON, ed., Carol Stream IL, 1996, repr. 2007.
<i>NovT</i>	<i>Novum Testamentum</i>
<i>N-PN Fathers<sup>1</sup></i>	<i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. First Series</i> , I–XIV, P. SCHAFF, ed., Grand Rapids MI, 1974–1975.
<i>N-PN Fathers<sup>2</sup></i>	<i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes</i> , I–XIV, P. SCHAFF – H. WACE, ed., Grand Rapids MI, 1979–1983.
<i>NRTh</i>	<i>Nouvelle revue théologique</i>
NSBT	New Studies in Biblical Theology
NT	New Testament, Nuovo Testamento
NTA.NF	Neutestamentliche Abhandlungen – Neue Folge
NTComm	Il Nuovo Testamento Commentato
NTD	Das Neue Testament Deutsch
NTLi	The New Testament Library
NTOA	Novum Testamentum et Orbis Antiquus
NT.S	Novum Testamentum – Supplements
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
OBO	Orbis Biblicus et Orientalis
OBTh	Overtures to Biblical Theology

ODCC	<i>The Oxford Dictionary of the Christian Church</i> , F.L. CROSS – E.A. LIVINGSTONE, ed., New York NY, 1957, 2005 <sup>3</sup> .
Ody.	HOMER, <i>Odysssea</i>
Oec.	PSEUDO-ARISTOTLE, <i>Oeconomica</i>
OiChr	Oi Christianoi
OJTh	<i>Ogbomoso Journal of Theology</i>
Ol.	PINDAR, <i>Olympionikai</i>
OL	<i>Opus Lucanum</i>
Op.	HESIOD, <i>Opera et diez</i>
Opif.	PHILO, <i>De opificio mundi</i>
Or.	TERTULLIAN, <i>De oratione liber</i> ; DIO CHRYSOSTOM, GREGORY OF NAZIANZUS, <i>Orationes</i>
Or. bapt.	GREGORY OF NAZIANZUS, <i>Oratio in sactum baptisma</i>
Or. Dom.	CYPRIAN OF CARTHAGE, ORIGEN OF ALEXANDRIA, <i>De oratione Domini</i>
Orat.	SIMEON JUNIOR, <i>Orationes</i>
orig.	original
OSArb.	Old South Arabian
OSG	<i>The Old Syriac Gospels. Studies and Comparative Translations</i> , I–II, E.J. WILSON, ed., EChSt 1, Piscataway NJ, 2002.
OT	Old Testament
OTM	Oxford Theological Monographs
OTS	Oudtestamentische Studien
Oxy.	<i>Oxyrhynchus</i>
p(p).	page(s)
Pac.	ISOCRATES, <i>De pace</i>
Pand. hom.	ANTIOCHUS THE MONK, <i>Pandecta scripture sacrae. Homiliae</i>
Pap.	<i>Papyrus</i>
Par.	Paradosis. Études de littérature et de théologie anciennes
Par.	<i>Parinensis</i>
Parall.	JOHN DAMASCENE, <i>Sacra parallela</i>
Pauper.	GREGORY OF NYSSA, <i>De pauperibus amandi et benignitate complectendis</i>
PesK	<i>Pesiqta de Rav Kahana</i>
PesR	<i>Pesiqta Rabbati</i>
PG	<i>Patrologiae cursus completus. Series Graeca</i> , I–CLXII, J.-P. MIGNE, ed., Parisiis / Turholti 1857–1904.
Ph.	SOPHOCLES, <i>Philoctetes</i>
Phae.	PLATO, <i>Phaedo</i>
PhAl.CS	Philo of Alexandria – Commentary Series
PhAnt	Philosophia antiqua
Phil.	DEMOSTHENES, <i>Ad Philippi epistolam</i>
Phili.	ISOCRATES, <i>Philippus</i>
Phys.	ARISTOTLE, <i>Physica</i>
PJC	Jews' College Publications
PL	<i>Patrologiae cursus completus. Series Latina</i> , I–CCXXI, J.-P. MIGNE, ed., Parisiis / Turholti 1855–1904.
PLB	<i>Papyrologica Lugduno-Batava</i>
PLO	<i>Porta linguarum orientalium</i>

PNTC	Pelican New Testament Commentaries
Pol.	La politica. Metodi, storie, teorie
<i>Pol.</i>	ARISTOTLE, <i>Politica</i>
<i>Polit.</i>	PLATO, <i>Politicus</i>
<i>PPAf</i>	<i>Philosophy and Public Affairs</i>
<i>Praem.</i>	PHILO, <i>De praemiis et poenis</i>
<i>Prob.</i>	PHILO, <i>Quod omnis probus liber sit</i>
<i>Progym.</i>	THEON, <i>Progymnasmata</i>
<i>Prom.</i>	AESCHYLUS, <i>Prometheus vincitus</i>
<i>Prot.</i>	PLATO, <i>Protagoras</i>
<i>Prot. Iac.</i>	<i>Protoevangelium Iacobi</i>
<i>PRSt</i>	<i>Perspectives in Religious Studies</i>
PsHec	Pseudo-Hecateus
<i>Ps.-Mt.</i>	<i>Pseudo-Matthaeus Evangelium</i>
PsPho	Pseudo-Phocylides
PSREP.T	Publications de la Société Royale Égyptienne de Papyrologie – Textes et documents
PsSol	Psalms of Solomon
Psych.	Psychismes
PTH.MS	Pittsburgh Theological – Monograph Series
PTS	Patristische Texte und Studien
<i>Pud.</i>	TERTULLIAN, <i>De pudicitia</i>
PulC	The Pulpit Commentary
PVTG	Pseudepigrapha Veteris Testamenti Graece
<i>Pyr.</i>	ISAEUS, <i>De ereditate Pyrrhi</i>
<i>Q</i>	<i>Quelle</i> (Ger.) = Luke's (hypothetical) source material shared with Matthew
<i>QE.</i>	PHILO, <i>Quaestiones et solutiones in Exodum</i>
1QH	<i>Hôdayôt</i> (Thanksgiving Hymns)
QKoin	Quaderni di Koinonia. Associazione di studi tardoantichi
1QM	<i>Milhamah</i> (War Scroll)
QohR	<i>Qohelet Rabba</i> (Midrash on Ecclesiastes)
1QpHab	<i>Habakuk-Pešer</i> (Peshar on Habakkuk)
QS	Qumran Scrolls
1QS	<i>Serek hayyahad</i> (Rule of the Community, Manual of Discipline)
QT	Qumran Temple Scroll
<i>Quaest. Ant.</i>	PSEUDO-ATHANASIUS, <i>Quaestiones ad Antiochum ducem</i>
<i>Quaest. Evang.</i>	AUGUSTINE OF HIPPO, <i>Quaestiones Evangeliorum</i>
<i>Quis div.</i>	CLEMENT OF ALEXANDRIA, <i>Quis dives salvetur</i>
Rahlfs	RAHLFS, A., ed., <i>Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes. Editio altera</i> , I–II, Stuttgart 2006.
RB	<i>Revue biblique</i>
RBS	Retorica biblica e semitica
<i>RdQ</i>	<i>Revue de Qumran</i>
<i>REAug</i>	<i>Revue des études augustiniennes</i>
<i>Reg. fus.</i>	BASIL THE GREAT, <i>Regulae fusius tractatae</i>
<i>Reg. mon.</i>	JEROME OF STRIDON, BENEDICT OF NURSIA, <i>Regula monachorum</i>

Rendich	F. RENDICH, <i>Dizionario etimologico comparato delle lingue classiche indoeuropee. Indoeuropeo. Sanscrito – Greco – Latino</i> , Roma 2010.
<i>Resp.</i>	PLATO, <i>De Respublica</i>
<i>Respir.</i>	ARISTOTLE, <i>De respiratione</i>
<i>RestQ</i>	<i>Restoration Quarterly</i>
<i>RExp</i>	<i>Review and Expositor</i>
<i>RfR</i>	<i>Review for Religious</i>
<i>Rhet.</i>	ARISTOTLE, <i>Ars Rhetorica</i>
RhG	Rhetores graeci
RhSem	Rhétorique sémitique
<i>RIDA</i>	<i>Revue internationale des droits de l'antiquité</i>
<i>RivBib</i>	<i>Rivista biblica. Organo dell'Associazione Biblica Italiana</i>
RNTS	Reading the New Testament Series
RoMo	Rowohlt's Monographien
Rosenthal	F. ROSENTHAL, <i>A Grammar of Biblical Aramaic</i> , PLO 5, Wiesbaden 1961, 2006 <sup>7</sup> .
<i>RSAnt</i>	<i>Rivista storica dell'Antichità</i>
<i>RSR</i>	<i>Recherches de science religieuse</i>
<i>RTR</i>	<i>Reformed Theological Review</i>
<i>Sacr.</i>	AMBROSE OF MILAN, <i>De sacramentis</i>
SAExp	Studia Amstelodamensia ad epigraphicam, ius antiquum et papyrologiam pertinentia
SAIS	Studies in the Aramaic Interpretation of Scripture
<i>SAJ</i>	<i>The Saint Anselm Journal</i>
<i>Sal.</i>	<i>Salesianum</i>
Satt	Shared Aggadic Targumic Traditions
SBFA	Studii Biblici Franciscani Analecta
<i>SBFLA</i>	<i>Studii Biblici Franciscani liber annuus</i>
SBL	Society of Biblical Literature. Studies in Biblical Literature
SBL.AB	Society of Biblical Literature – Academia Biblica
SBL.AS	Society of Biblical Literature – Aramaic Studies
SBL.DS	Society of Biblical Literature – Dissertation Series
SBL.MS	Society of Biblical Literature – Monograph Series
SBL.PS	Society of Biblical Literature – Texts and Translations: Pseudepigrapha Series
SBL.SPS	Society of Biblical Literature – Seminar Paper Series
SBL.W	Society of Biblical Literature – Writings from the Greco-Roman World
SBM	Stuttgarter Biblische Monographien
SBT	Studies in Biblical Theology
SC	Sources chrétiennes
<i>Scal.</i>	JOHN CLIMACUS, <i>Scala Paradisi</i>
ScBi.E	Sciences bibliques – Études
SCBO	Scriptorium classicorum bibliotheca Oxoniensis
<i>ScEs</i>	<i>Science et esprit</i>
Schwertner	S.M. SCHWERTNER, <i>IATG<sup>2</sup>. Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete / International Glossary of Abbreviations for Theology and Related Subjects</i> , Berlin / New York NY, 1992 <sup>2</sup> .
<i>SciRep</i>	<i>Scientific Reports</i>

SCJ	<i>Stone-Campbell Journal</i>
ScMon	<i>The Scientific Monthly</i>
SDan	<i>Studi Danteschi</i>
Sent.	BERNARD OF CLAIRVAUX, <i>Sententiae</i>
Sept.	AESCHYLUS, <i>Septem contra Thebas</i>
Ser.	PLUTARCH, <i>De sera numinis vindicta</i>
Serm.	AMBROSE OF MILAN, PETER CHRYSOLOGUS, CAESARIUS OF ARLES, <i>Sermones</i>
Serm. ascet.	BASIL THE GREAT, <i>Ejusdem sermo asceticus et exhortatio de renuntiatione saeculi, et de perfectione spirituali</i>
Serm. div.	BERNARD OF CLAIRVAUX, <i>Sermones de diversis</i>
Serm. Dom.	AUGUSTINE OF HIPPO, <i>De sermone Domini in monte</i>
Serm. jej.	JOHN CHRYSOSTOM, <i>In septem sermones de jejunio</i>
Serm. sanct.	AUGUSTINE OF HIPPO, <i>Sermones de sanctis</i>
Serm. Scr.	AUGUSTINE OF HIPPO, <i>Sermones de Scripturis</i>
Serm. temp.	MAXIMUS OF TURIN, <i>Sermones de tempore</i>
SFSHJ	South Florida Studies in the History of Judaism
SGEL	Scrittori Greci e Latini
ShemR	<i>Shemot Rabba</i> (Midrash on Exodus)
SHG	<i>Subsidia hagiographica</i>
ShirR	<i>Shir HaShirim Rabba</i> (Midrash on Song of Songs)
S.Hist	Collection SUP. L'Historien
Sib	Sibylline Oracles
SifDev	<i>Sifre Devarim</i>
Sim.	SHEPHERD OF HERMAS, <i>Similitude</i>
Simon.	LYSIAS, <i>In apologia contra Simonem</i>
SJRS	<i>Scottish Journal of Religious Studies</i>
SJTh	<i>Scottish Journal of Theology</i>
SMRT	Studies in Medieval and Reformation Thought
Smyth	H.W. SMYTH, <i>A Greek Grammar for Schools and Colleges</i> , GSCS, New York NY, 1916.
SNTS.MS	Society of New Testament Studies – Monograph Series
SNTU.B	Studien zum Neuen Testament und seiner Umwelt – Serie B
Sobr.	PHILO, <i>De sobrietate</i>
Sokoloff	M. SOKOLOFF, <i>A Syriac Lexicon. A translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum</i> , Winona Lake IN / Piscataway NJ, 2009.
Somn.	PHILO, <i>De somniis</i>
SP	Sacra Pagina
Span.	Spanisch
SPAW	<i>Sitzungsberichte der Preußischen Akademie der Wissenschaften</i>
SPCK	Society for Promoting Christian Knowledge
Spec.	PHILO, <i>De specialibus legibus</i>
Sperber	A. SPERBER, ed., <i>The Bible in Aramaic. Based on Old Manuscripts and Printed Texts</i> , Leiden / Boston MA, I–III, 2004; IV, 2013.
SPhA	<i>The Studia Philonica Annual. Studies in Hellenistic Judaism</i>
SPIB	Scripta Pontificii Instituti Biblici
SPJHS	<i>The Society for the Promotion of Hellenic Studies</i>
SSEJC	Studies in Scripture in Early Judaism and Christianity

SSNSStT	Sola Scriptura. Nuovi Studi Teologici
ST	Studies in Theology
StBi	Studi Biblici
StBL	Studies in Biblical Literature
StGL	Studi grammaticali e linguistici
StMR	<i>St. Mark's Review. A Journal of Christian Thought and Opinion</i>
STP	Second Temple Period (538 BCE – 70 CE)
StPatr	Studia patristica. Études d'ancienne littérature Chrétienne
Str-B	H.L. STRACK – P. BILLERBECK, <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> , I–IV, München 1922–1961.
StRic	Studi e ricerche
Strom.	CLEMENT OF ALEXANDRIA, <i>Stromata</i>
StTh	Studia Theologica. Scandinavian Journal of Theology
Stud.	<i>Studium. Rivista di vita e cultura</i>
SubBi	Subsidia biblica
Sup.	AESCHYLUS, <i>Supplices</i>
SVigChr	Supplements to Vigiliae Christianae
SVTG	Septuaginta: Vetus Testamentum Graecum
SVTP	Studia in Veteris Testamenti Pseudepigrapha
Swete	H.B. SWETE, ed., <i>The Old Testament in Greek According to the Septuagint</i> , I–III, Cambridge 1887–1894, 1912–1925 <sup>4</sup> .
SWJT	<i>Source Southwestern Journal of Theology</i>
Syll.	<i>Sylloge</i>
Symp.	PLATO, <i>Symposium</i>
Synpl.	<i>Synplokē. A Journal for the Intermingling of Literary, Cultural and Theoretical Scholarship</i>
sy <sup>p</sup>	The Syriac Vulgate (or Peshitta) version
TaAp	Textes à l'appui
Tab.	Table
Tabu.	<i>Duodecim tabularum leges</i>
TanB	Midrash <i>Tanḥuma</i> (ed. S. BUBER)
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TaS	Texts and Studies. Contributions to Biblical and Patristic Literature
Taur.	<i>Taurinensis</i>
tBQ	Tosefta, Tractate <i>Baba Qamma</i>
TDNT	<i>Theological Dictionary of the New Testament</i> , I–X, G. KITTEL – G.W. BROMILEY, ed., Grand Rapids MI, 1964–1976; Ger. orig., <i>Theologisches Wörterbuch zum Neuen Testament</i> , I–X, G. KITTEL, ed., Stuttgart 1933–1979.
TDOT	<i>Theological Dictionary of the Old Testament</i> , I–XV, J. BOTTERWECK – H. RINGGREN – H.-J. FABRY, ed., Grand Rapids MI / Cambridge 1977–2006; Ger. orig., <i>Theologisches Wörterbuch zum Alten Testament</i> , I–X, Stuttgart / Berlin / Köln / Mainz 1973–2000.
Tebt.	<i>Tebtunis</i>
TeCom	Testi e commenti / Texts and Commentaries
TED	Translations of Early Documents – Series II: Hellenistic-Jewish Texts
Tel.	<i>Telos. Critical Theory of the Contemporary</i>
TgCant	Targum Song of Songs (on the book of Song of Songs)
TgProv	Targum Proverbs (on the book of Proverbs)

TgPs	Targum Psalms (on the book of Psalms)
TG.ST	Tesi Gregoriana – Serie Teologia
Th.	HESIOD, <i>Theogonia</i>
Thayer	J.H. THAYER, ed., <i>A Greek-English Lexicon of the New Testament. Being Grimm's Wilke's Clavis Novi Testamenti</i> , New York NY, 1886, 1889 <sup>2</sup> .
THBW	Theologisch-homiletisches Bibelwerk
Thdr.	NECTARIUS OF CONSTANTINOPLE, <i>De festo S. Theodori</i>
Thea.	PSEUDO-PLATO, <i>Theages</i>
Thead.	<i>Theadelphia</i>
Them.	PLUTARCH, <i>Vita Themistoclis</i>
Themelios	<i>Themelios. An International Journal for Theological Studies</i>
Theol.	<i>Theology</i>
Théophilyon	<i>Théophilyon. Revue des Facultés de théologie et philosophie de l'Université catholique de Lyon</i>
THEv	Traductions hébraïques des Evangiles rassemblées par Jean Carmignac
ThH	Théologie historique
ThHK	Theologischer Handkommentar zum Neuen Testament
ThHK.TP	Theologischer Handkommentar zum Neuen Testament – mit Text und Paraphrase
ThLZ	<i>Theologische Literaturzeitung</i>
ThStKr	<i>Theologische Studien und Kritiken</i>
Thurber	S. THURBER, <i>Vocabulary of the First Six Books of Homer's Iliad</i> , Boston MA, 1890.
ThZ	<i>Theologische Zeitschrift</i>
Tischendorf	C. VON TISCHENDORF, ed., <i>Novum Testamentum Graece. Ad antiquissimos testes denuo recensuit apparatus criticum omnii studio perfectum</i> , I, Lipsiae 1869 <sup>8</sup> .
TJ	Targum Jonathan
TJI	Targum Yerushalmi I (or Targum Pseudo-Jonathan)
TJII	Targum Yerushalmi II (or Fragmenten-Targum)
TJos	Testament of Joseph
TLevi	Testament of Levi
TLNT	<i>Theological Lexicon of the New Testament</i> , I–III, C. SPICQ, Peabody MA, 1994; Fr. orig., <i>Notes de lexicographie néo-testamentaire</i> , I–III, OBO 22, Fribourg / Göttingen 1978, repr. 1982 = <i>Lexique théologique du Nouveau Testament</i> , Paris / Fribourg 1991 <sup>2</sup> .
TNTC	Tyndale New Testament Commentaries
TO	Targum Onqelos
tPe	Tosefta, Tractate <i>Pe'a</i>
Tract. Ev. Jo.	AUGUSTINE OF HIPPO, <i>In Evangelium Johannis tractatus</i>
Tract. Ps.	HILARY OF POITIERS, <i>Tractatus super Psalmos</i>
Trad.	<i>Tradition</i>
trans.	Translation
TReu	Testament of Reuben
TrinJ	<i>Trinity Journal</i>
TS	<i>Theological Studies</i>
TSol	Testament of Solomon
tSot	Tosefta, Tractate <i>Soṭa</i>

TThS	Tilburg Theological Studies
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
TUAT.NF	<i>Texte aus der Umwelt des Alten Testaments – Neue Folge</i>
Turner	C.R. COULTER – P. TURNER, <i>Encyclopedia of Ancient Deities</i> , Chicago IL, 2000.
TWOT	<i>Theological Wordbook of the Old Testament</i> , I–II, R.L. HARRIS – G.L. ARCHER, Jr. – B.K. WALTKE, Chicago IL, 1980.
tx.	Text
TynB	<i>Tyndale Bulletin</i>
UBS	United Bible Societies
UCP.GRA	University of California Publications – Graeco-Roman Archeology
UFHM	University of Florida Humanities Monograph
UnCAT	Università di Catania. Pubblicazioni della facoltà di giurisprudenza
UniSt	UniTrel Studierieserie
UnSa	Unam sanctam
UNT	Untersuchungen zum Neuen Testament
USQR	<i>Union Seminary Quarterly Review</i>
v(v).	verse(s)
V.	FLAVIUS JOSEPHUS, <i>Vita</i>
Vg.	Latin Vulgate
Virg.	PSEUDO-ATHANASIUS, <i>De virginitate, sive de ascensi</i>
Virginit.	GREGORY OF NYSSA, <i>De Virginitate, Epistola exhortatoria ad frugi vitam</i>
Vir. ill.	JEROME OF STRIDON, <i>Liber de viris illustribus</i>
Virt.	PHILO, <i>De virtutibus</i>
Vit. Const.	EUSEBIUS OF CAESAREA, <i>Vita Constantini</i>
Vit. Hyp.	CALLINICUS THE MONK, <i>Vita sancti Hypatii</i>
Vit. Sync.	PSEUDO-ATHANASIUS, <i>Vita et gesta sanctae beataeque magistrae Syncreticae</i>
vs.	Versus, as opposed to
VSen	Verba seniorum. Collana di testi e studi patristici
VT	<i>Vetus Testamentum</i>
VTB	<i>Vocabulaire de théologie biblique</i> , X. LÉON-DUFOUR – al., ed., Paris 1962, 1970 <sup>2</sup> ; Eng. trans., <i>Dictionary of Biblical Theology</i> , New York NY, 1967, 1973 <sup>2</sup> .
VTM	Vetus Testamentum Miscellanea
VT.S	Vetus Testamentum – Supplements
Wallace	D.B. WALLACE, <i>Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament. With Scripture, Subject, and Greek Word Indexes</i> , Grand Rapids MI, 1996.
WaR	<i>Wayiqra Rabba</i> (Midrash on Leviticus)
WBC	Word Biblical Commentary
WEAL	<i>West's Encyclopedia of American Law</i> , J. LEHMAN – S. PHELPS, ed., Farmington Hills MI, 2008 <sup>2</sup> .
Weber	R. WEBER – R. GRAYSON, ed., <i>Biblia sacra iuxta vulgatam versionem</i> , Stuttgart 1969, 2007 <sup>5</sup> .
WHO	World Health Organization



Windekens	A.J. VAN WINDEKENS, <i>Dictionnaire étymologique complémentaire de la langue Grecque. Nouvelles contributions à l'interprétation historique et comparée du vocabulaire</i> , Leuven 1986.
<i>Wisc.</i>	<i>Wisconsin</i>
<i>WST</i>	<i>Warszawskie Studia Teologiczne</i>
<i>WThJ</i>	<i>The Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
x	times (attested)
Yalq	<i>Yalqut Shim'oni</i>
YJS	Yale Judaica Series
ySan	Jerusalem Talmud ( <i>Talmud Yerushalmi</i> ), Tractate <i>Sanhedrin</i>
Zaphiris	G. ZAPHIRIS, <i>Le Texte de l'Évangile selon saint Matthieu d'après les citations de Clément d'Alexandrie comparées aux citations des Pères et des Théologiens grecs du II<sup>e</sup> au XV<sup>e</sup> siècle</i> , Gembloux 1970.
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>
Zerwick	M. ZERWICK, <i>Biblical Greek. Illustrated by Examples</i> , SPIB 114, Rome 1963, repr. 2005; Lat. orig., <i>Graecitas biblica Novi Testamenti exemplis illustratur</i> , SPIB 92, Romae 1963 <sup>4</sup> .
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZPE</i>	<i>Zeitschrift für Papyrologie und Epigraphik</i>
ZThK	Zeitschrift für Theologie und Kirche
ZS.NT	Zacchaeus Studies – New Testament

## Chapter 1

# Introduction

The sayings of Jesus, with their powerful and, often times, puzzling messages, have irresistibly drawn the attention of countless hearers and readers in the course of almost two thousand years of interpretation. At times, the brevity of these Gospel pearls, which causes perplexity over their significance, has led not a few researchers to the intuition that something more is involved than what meets the eye, some deeper meaning, which calls for a better understanding. The following study proceeds according to this perception, as it intends to draw its readers beyond the insights of current exegesis into new scholarly appreciation of one of these “obscure and [...] altogether incomprehensible”<sup>1</sup> NT sayings, that of the so-called “violence passage”<sup>2</sup>, as recorded in Luke 16,16.

Considering the importance which the context is to play in this research, this introductory chapter shall open our investigation by placing the reader before the actual text and its challenges. For that reason, we shall first of all offer only a neutral translation of the saying, as it is currently found in Luke 16,16. Such an initial translation, based on a textual analysis of the Greek verse, shall both suggest and respect its hermeneutic issues, allowing nevertheless a tentative grasp of its meaning. After an analogous treatment of the similar saying, as it occurs in Matt 11,12–13, and immediately following a concise summary of the different Lucan and Matthean literary contexts, we shall briefly identify the general issues that continue to be discussed by exegetes, with no clear resolution. Finally, we shall provide a foretaste of the major suggestions which justify the need for a new interpretation of the saying, eventually concluding with a general summary of the arrangement and methodology of our proposal.

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<sup>1</sup> E. TROCME, *Jésus*, 47. Unless otherwise noted, all English translations provided in this study are the author’s.

<sup>2</sup> W. STENGER, “βιάζομαι, βιαστής”, *EDNT*, I, 216.

## A. Luke 16,16: A Preliminary Critical Analysis and Translation

A clear symptom of the difficulty this saying presents in modern scholarship is detectable in the diversity of the current translations<sup>3</sup>. However, as we will see in the following pages, the real challenge in translating Luke 16,16 is not on the textual level, but on that of its interpretation.

From the perspective of textual criticism, the verse presents no major problems<sup>4</sup>. Although a significant number of manuscripts have the synonymous preposition, “up to” (ἕως)<sup>5</sup>, in place of “until” (μέχρι)<sup>6</sup>, or the indefinite pronoun, “someone” (τις)<sup>7</sup>, as opposed to the pronominal adjective, “everyone” (πᾶς)<sup>8</sup>, the latter two readings are to be preferred on the grounds of both external and internal evidence: they actually occur in the oldest and most reliable witnesses and are supported by the vast majority of critical editions as a *lectio difficilior*<sup>9</sup>. In fact, as J.B. Cortés and F.M. Gatti remark, μέχρι would be the only occurrence in Luke’s Gospel, without, however, being really foreign to Luke’s style (see Acts 10,30; and 20,7)<sup>10</sup>. As to the pronominal adjective πᾶς, “as a substantive and without the article”<sup>11</sup>, the problem would

<sup>3</sup> For an overview of the major modern translations of Luke 16,16, see J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 248–251; I.L.E. RAMELLI, “Luke 16,16”, 737–738; W. LINKE, “‘Gwalt’”, 92; and M.W. BATES, “Cryptic Codes”, 77, n. 11.

<sup>4</sup> The biblical Committee of the GNT<sup>4</sup> (Metzger<sup>2</sup>, 140) does not even consider it in its commentary. Its insignificant variants include a shortened form of the sacred name (i.e., θυ for θεοῦ) and some orthographic differences (e.g., προφη, τε, εὐαγγελίζετε, εὐαγγελεῖτε, εὐαγγελίζονται, etc.). See the critical apparatus in Merk<sup>9</sup>, 265; Tischendorf, I, 624; NA<sup>27</sup>, 214; NA<sup>28</sup>, 253; the CNTTS database, on Luke 16,16; and M. KLINGHARDT, *Das älteste Evangelium*, II, 868.1254. Unless otherwise specified, the Greek text of all NT citations in this study is that of the NA<sup>28</sup> critical edition.

<sup>5</sup> A D E F G H K M N P S U W Y Γ Δ Θ Λ Π Ψ Ω 28 565 700 1424 etc.

<sup>6</sup> Ɔ<sup>75</sup> ⋈ B L f<sup>1.13</sup> 13 69 124 346 579 788 892 1241 and 2542.

<sup>7</sup> 1 13 69 118 209 346 1582 f<sup>1.13</sup> etc.

<sup>8</sup> Ɔ<sup>75</sup> ⋈<sup>c</sup> A B D E F H K L N P S U W Δ Θ Ψ W 28 124 565 579 etc.

<sup>9</sup> See J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 248, n. 3; and D.A. CARSON, “Do the Prophets”, 190.

<sup>10</sup> See J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 248. “Up to” (ἕως) occurs 27x in Luke and 22x in Acts, and could simply be a harmonization with Matt 11,13. Note that, along with the traditional claim and the scholarly consensus, the exegesis presented in the course of this study will presuppose Luke-Acts as two parts of a single literary composition, combined by the same author to form one coherent narrative unity, with a precise theological project in mind. See, e.g., H.J. CADBURY, *The Making*, 8–9; R. MORGENTHALER, *Die lukanische Geschichtsschreibung*, I, 159–194; *Ibid.*, II, 96–111; W. RADL, *Paulus*, 39–67; R.C. TANNEHILL, *The Narrative Unity*, I, 1–12; D.L. BOCK, *A Theology*, 55–61.134–148; and D. MARGUERAT – A. WÉNIN, *Sapori*, 51.

<sup>11</sup> J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 251.

allegedly consist in explaining “how only *one* sense, either positive or negative, would be true of ‘everyone’”<sup>12</sup>, as opposed to “someone” (τις). As accurately observed by M.W. Bates, however, the stylistic use of πᾶς in Luke-Acts is often hyperbolic (see, e.g., Luke 3,15; 4,15; and Acts 1,1), and, as can be inferred from its proximate context, this seems to be the case also in Luke 16,16<sup>13</sup>.

Other textual variants obviously to be rejected are those which supply a supposedly missing verb in the first clause (Luke 16,16a), adding “arrived” (*pervenerunt*)<sup>14</sup> or “prophesied” (whether ἐπροφήτευσαν or προεφήτευσαν)<sup>15</sup>, right after “John” (Ἰωάννου), as appropriate explanatory emendations meant to smooth the text or harmonize it with Matt 11,13. Analogously, in Luke 16,16c, a further clarifying gloss and another harmonization (see Matt 11,12) are visible in the additions, respectively, of the verb, “to enter” (εἰσελθεῖν)<sup>16</sup>, and the whole final sentence, “and the *biastái* seize it” (καὶ βιασταὶ ἀρπάζουσιν αὐτήν)<sup>17</sup>. Although semantically more interesting, the Latin readings of *a quo* or *ex eo* (ἐξ οὗ), instead of ἀπὸ τότε, and *adnuntiat* (ἀπαγγέλλεται), instead of εὐαγγελίζεται, are also to be refused, mainly on the basis of the scant external evidence<sup>18</sup>. Finally, the omission of the whole last clause, “and everyone *biázetai eis* it” (καὶ πᾶς εἰς αὐτήν βιάζεται)<sup>19</sup>, in just a few geographically widespread manuscripts of different text-types, such as, the early hand of Codex Sinaiticus, Codex Seidelianus, and a couple of later minuscules of the

<sup>12</sup> J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 251, n. 11. According to the BDAG Lexicon (“πᾶς”, 783, §2bα), in fact, πᾶς would mean here: “*everyone without exception*”. See also P.H. MENOUD, “Le sens”, 209–210.

<sup>13</sup> M.W. BATES, “Cryptic Codes”, 84. According to the author (*Ibid.*, 84–85), “the immediate context of Luke 16,16 both in its Matthean parallel (11,11: ‘among those born of women, *nobody* has arisen who is greater than John the Baptist’) and its Lucan form (16,17: ‘it is easier for heaven and earth to pass away *than for one* stroke [of a letter] of the law to fall’) suggest[s] that hyperbole is operative here”. See also G. SCHRENK, “βιάζομαι, βιαστής”, *TDNT*, I, 612; C.J.A. HICKLING, “A Tract”, 256, n. 2; and P.S. CAMERON, *Violence*, 134.191, n. 4. For the rhetorical force of such a use of πᾶς, see T. BEDNARZ, “Status Disputes”, 380–381.

<sup>14</sup> See the Sahidic (sah) translation, according to Tischendorf, I, 624.

<sup>15</sup> D Θ vg<sup>ms</sup> and sy<sup>c</sup>.

<sup>16</sup> Thus, e.g., the *P<sup>e</sup>šittâ* (sy<sup>p</sup>), which explicitly supplies the verb “to enter” (ⲁⲗⲁⲛ). See, e.g., J. NOLLAND, *Luke*, II, 813; G.L. CARREGA, *La Vetust Syra*, 356–360; and J.W. CHILDERS – G.A. KIRAZ, ed., *Luke*, 134–135.

<sup>17</sup> See the later correctors of Codex Sinaiticus (κ<sup>c</sup>).

<sup>18</sup> Tert a aur b c d e ff<sup>2</sup> gat i l and r<sup>1</sup>. Such variants seem to suggest a reading of the text, wherein the starting point “by”, “from” or “out of which/whom” the *basiléia* of God is announced is not so much the temporal dimension of the first phrase (Luke 16,16a), but rather its messenger or contents.

<sup>19</sup> Luke 16,16c.

Byzantine type, can presumably be dismissed as a simple scribal homoioteleuton<sup>20</sup>.

Overall, then, the evaluation of the extant variants poses no real problem in the establishment and translation of the critical text, and yet the textual level itself seems to indicate some kind of hermeneutic perplexity with regard to the Lucan verse. As recently noted by I.L.E. Ramelli, the very omission of the “*biázetai*-sentence”, as well as the aforementioned scribal attempts to read Luke 16,16 in the light of Matt 11,12–13<sup>21</sup>, “may be a sign of a certain difficulty with these words and their meaning”<sup>22</sup>. As a result of this introductory critical analysis, we present here a preliminary translation of the Greek text, which we shall henceforth use in our study of this verse.

The Greek text of Luke 16,16, now established, can therefore be translated as follows:

“(a) The Law and the Prophets until John; (b) since then the *basiléia* of God is preached [as good news], (c) and everyone *biázetai eis it*”<sup>23</sup>.

Such a translation does not make clear the hermeneutic route which we shall eventually undertake in this dissertation. However, it is an adequate basis from which to begin our investigation.

## B. Matt 11,12–13: A Similar Saying but in a Different Context

As the former analysis has pointed out, and as is evident in most modern synopses, Luke 16,16 regularly tends to be associated with a very similar saying recorded in Matt 11,12–13<sup>24</sup>. Both sets of Gospel texts, in fact, mention

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<sup>20</sup> κ\* G<sup>(011)</sup> 716, 788 and 2358. In fact, the copyist of the earliest and most important Alexandrian witness, and those of later mss. as well, may either have accidentally jumped from the end of v. 16b (εὐαγγελίζε~~ται~~) to the like ending in v. 16c (βιάζε~~ται~~), thus skipping the entire clause, or even deliberately wished to resolve the semantic obscurity of the text. See P.S. CAMERON, *Violence*, 183, n. 69.

<sup>21</sup> Namely, the harmonizing additions of ἐπροφήτευσαν after Ἰωάννου, εἰσελθεῖν or καὶ βιασταὶ ἀρπάξουσιν αὐτήν after βιάζεται, and, perhaps, even the variant readings of ἕως in place of μέχρι.

<sup>22</sup> I.L.E. RAMELLI, “Luke 16,16”, 737.

<sup>23</sup> “(a) Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· (b) ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται (c) καὶ πᾶς εἰς αὐτήν βιάζεται” (Luke 16,16). The current threefold subdivision (abc) is ours.

<sup>24</sup> See, e.g., J. SCHMID, ed., *Sinossi*, 133; M.E. BOISMARD – A. LAMOUILLE, ed., *Synopsis*, 248; J. CERVANTES GABARRÓN, ed., *Sinopsis*, 128–129; A. POPPI, ed., *Nuova Sinossi*, I, 222–223; and K. ALAND, ed., *Synopsis*, 197. Additionally, M.E. Boismard and

“John” (Ἰωάννης) the Baptist, the “Law” (νόμος) and the “Prophets” (προφήται), and, most importantly, contain these same interesting words; *pās*, *basiléia* and *biázetai*.

From a critical point of view, when compared to Luke 16,16, this other Greek text (Matt 11,12–13) is less ambiguous than the previous one, being attested in the vast majority of the original manuscripts and followed by all critical editions<sup>25</sup>. Its quite insignificant variants, in fact, are mostly a matter of orthographic errors, different spellings, nominal abbreviations or verbal forms<sup>26</sup>, with only a couple of sporadic explanatory emendations, which either add or omit some short textual segments<sup>27</sup>. Perhaps, the only substantially attested dubious reading concerns the possibly different spelling of “prophesied” (ἐπροφήτευσαν)<sup>28</sup>, which, notwithstanding its oldest and most reliable textual support, would in any case leave the meaning of the text unaffected.

Just as it is with Luke 16,16, then, the difficulty in translating this related text pertains not to its textual level, but to the meaning and interpretation of its words, and, specifically, those recorded in Matt 11,12<sup>29</sup>. Consequently, we wish momentarily to delay the subsequent elucidation of these semantic and hermeneutical issues and likewise offer here only a preliminary and impartial translation of the accepted Greek text of Matt 11,12–13, as follows:

“<sup>12</sup> (a) So from the days of John the Baptist up to now (b) the *basiléia* of Heaven *biázetai*, (c) and the *biastái* seize it. <sup>13</sup> For all the Prophets and the Law up to John prophesied”<sup>30</sup>.

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A. Lamouille (*Synopsis*, 248, n. on Matt 11,12–13) also mention JUSTIN MARTYR, *Dial.* LI.3. For the Greek text, see P. BOBICHON, ed., *Justin Martyr*, I, 314–315.

<sup>25</sup> Ⲙ B C D E F G K L M N S U W Y Δ Θ Π Ω 1 2 13 28 33 35 118 124 157 346 565 579 700 788 1071 1424 1582 2358 *f*<sup>1.13</sup> ℘ etc. As to its textual variants, see the critical apparatus in Merk<sup>9</sup>, 33; Tischendorf, I, 56; NA<sup>27</sup>, 27; NA<sup>28</sup>, 31; and the CNTTS database, on Matt 11,12–13.

<sup>26</sup> See, e.g., ἡμερῶν (N), Ἰω (1071), Ἰωάνου (B), Ἰάννου (C E 124 565), Ἰωάννου (D\* Clem), ἕως ἄρτι (K), βασιλία (Ⲙ\*), οὐνῶν (E F G K L M U Y Δ Π Ω 1 13 28 124 157 565 *f*<sup>1.13</sup> etc.), βιάζεται (L), βιάζεστε (Ⲙ\* 346), βιαζστέ (Ⲙ\*), βιαστέ (Ⲙ<sup>c</sup> 1071), διαρπάζεται (Ev. Naz.), προφήτε (2\*), προφήτευσαν (Δ), and ἐπροεφήτευσαν (346).

<sup>27</sup> See, e.g., the additions of the article οἱ το βιασται (D\* Clem) or τὸ βαπτιστοῦ to the second occurrence of Ἰωάννου (1071), in Matt 11,13, and the omissions of δέ (D\* Ta<sup>v</sup> sy<sup>s</sup> cop<sup>me</sup> Amb), ἕως ἄρτι (28 1071), and καὶ ὁ νόμος (sy<sup>s</sup> bo<sup>ms</sup>). See also D.A. CARSON, “Do the Prophets”, 190.

<sup>28</sup> Ⲙ B<sup>c</sup> C D 1 13 33 124 579 1582\* *f*<sup>1.13</sup> etc., as opposed to, προεφήτευσαν (B<sup>c</sup> E G K L M N S U W Y Q P W 2 28 35 118 157 565 700 1071 1424 1582<sup>c</sup> etc.). For a grammatical explanation on this different NT “handling” of the verb, see BDF, 38, § 69.

<sup>29</sup> For a concise survey of some of the major recent translations of Matt 11,12, see M.W. BATES, “Cryptic Codes”, 77, n. 12.

<sup>30</sup> <sup>12</sup> (a) ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι (b) ἡ βασιλεία τῶν οὐρανῶν βιάζεται (c) καὶ βιασται ἀρπάζουσιν αὐτήν. <sup>13</sup> πάντες γὰρ οἱ προφήται καὶ ὁ νόμος

As is evident from this translation, and as the aforementioned synoptic works also indicate, however, this comparable saying in Matt 11,12–13 differs from that in Luke 16,16, in two essential ways. Structurally, it basically reverses the sequential order of the “law-prophets” and “kingdom-violence” clauses<sup>31</sup>, with *biázetai* in lieu of “is preached” (εὐαγγελίζεται), *biastái* in lieu of “everyone” (πᾶς), and “seize” (ἀρπάζουσιν) in lieu of *biázetai eis*<sup>32</sup>. Contextually, Matt 11,12–13 differs also in its literary location within the Gospel narrative. In fact, while Luke 16,16 is surrounded by an enveloping concern with the use of wealth and material possessions (see Luke 16,1–15.19–31), the Matthean text is well integrated within a framework wholly focused on the figures of John the Baptist and Jesus (see Matt 11,2–11.14–19; and Luke 7,18–35)<sup>33</sup>.

More precisely, Luke 16,16 belongs to the central section (Luke 15–16) of Luke’s Travel Narrative (Luke 9,51–19,44)<sup>34</sup> and is immediately tied to two other sayings of Jesus (Luke 16,17–18), which respectively affirm his teaching on the permanent value of the “Law” (νόμος)<sup>35</sup> and on “dismissing one’s wife” (ἀπολύσαι τὴν γυναῖκα)<sup>36</sup>. In the slightly broader narrative setting, this threefold collection of “seemingly disparate dicta”<sup>37</sup> (Luke 16,16–18), concerning the “violent” entry into God’s kingdom, Torah, and divorce, is directly addressed by Jesus to the Pharisees (Luke 16,14–15), precisely insofar

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ἕως Ἰωάννου ἐπροφήτευσαν” (Matt 11,12–13). Also for this text, the subdivision is ours and the reasons for this “open” translation shall gradually become obvious.

<sup>31</sup> Namely, Luke 16,16a = Matt 11,13; and Luke 16,16b–c = Matt 11,12ab–c.

<sup>32</sup> See P.S. CAMERON, *Violence*, 1.

<sup>33</sup> See D.R. CATCHPOLE, “On Doing Violence”, 51.

<sup>34</sup> Note that, along with the scholarly claim that the next section of the Gospel cannot begin without the goal of the journey (i.e., Jerusalem) having first been reached, and consistent with the well-known Lucan pattern of introducing major sections of the narrative (e.g., “The Galilean Ministry”: Luke 4,14–9,50; “The Travel Narrative”: Luke 9,51–19,44; and “The Jerusalem Ministry”: Luke 19,45–21,38) by means of some rejection scene (see Luke 4,14–30; 9,52–55; and 19,45–20,18), the present study shall assume Luke 19,44 as the cut-off point of the Travel Narrative. A full discussion of the major issues related to the subject of its proper ending, in fact, lies beyond the scope of this thesis. For a survey of the various solutions and arguments proposed thus far, see F. Ó FEARGHAIL, *The Introduction*, 48–60; D.J. IRELAND, *Stewardship*, 139–156; F. NOËL, *The Travel Narrative*, 1–206; A. DENAUX, “Het lucaanse reisverhaal”, (1968) 214–242; (1969) 464–501; ID., “The Delineation”, 359–392; and ID., ed., *Studies*, 3–37.

<sup>35</sup> Luke 16,17 actually reads: “But it is easier for Heaven and earth to pass by than for one stroke of a letter of the Law to fall” (εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν).

<sup>36</sup> Luke 16,18 actually reads: “Anyone who dismisses his wife and marries another commits adultery, and he who marries one [who has been and still is] dismissed by [her] husband commits adultery” (πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει).

<sup>37</sup> T. BEDNARZ, “Status Disputes”, 403.

as they are “money lovers” (φιλάργυροι)<sup>38</sup>, and inserted between two peculiarly Lucan (*L*) parables dealing with the proper use of riches: that of “The Shrewd Steward” (Luke 16,1–8a), with its attached amplifying verses (Luke 16,8b–13) on the “mammon of unrighteousness” (μαμωνᾶ τῆς ἀδικίας)<sup>39</sup>, and that of “The Rich Man and Lazarus” (Luke 16,19–31), with its focus on the care of the poor and its eschatological reach<sup>40</sup>.

From a literary perspective, however, the text belongs to one of the six narrative units adjoining the five great discourses of Matthew’s Gospel, and specifically the third one (Matt 11–12), which mainly relates the opposition that Jesus’ preaching meets among his people<sup>41</sup>. Specifically, in its most immediate context, the saying seems to be part of a “soliloquy of Jesus [...] reflecting on his own mission and that of John”<sup>42</sup> (Matt 11,2–15), as well as on their rejection by the current generation (see Matt 11,16–19). More precisely, Matt 11,2–15 presents, on the one hand, the person of John the Baptist who, hearing from prison about Jesus’ deeds, sends his disciples to ask him whether he is the stronger one who is to come (vv. 2–3; cf. Matt 3,11), and, on the other hand, Jesus himself, who, in mentioning his messianic works, points to his own identity (vv. 4–6). Then, turning to the crowds, Jesus draws the attention back to John and begins to praise him, at first, somewhat weakly: as a prophet and more than that, the greatest man on earth, and yet, as less than the least in the heavenly kingdom (vv. 7–11); but then, unambiguously: he is the Elijah destined to come (vv. 14–15; cf. Matt 17,12).

From these differences, a small number of scholars have even drawn the conclusion that Luke 16,16 and Matt 11,12–13 should not be considered parallels at all, thus arguing that their “forced harmonization [...] is [...] misleading”<sup>43</sup>. This assumption, however, is quite contested. Actually,

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<sup>38</sup> Luke 16,14.

<sup>39</sup> Luke 16,9. See the repetition of the term “mammon” (μαμωνᾶς), in Luke 16,11.13.

<sup>40</sup> See, e.g., D.J. IRELAND, *Stewardship*, 48–49.116–160.

<sup>41</sup> As is generally accepted by scholars, Matthew builds his Gospel by successively alternating six segments of narrative (Matt 1–4.8–9.11–12.14–17.19–23.26–28) and five major discourses (Matt 5–7.10.13.18.24–25), which progressively move toward a climax in the passion and resurrection stories. These six narrative blocks are demarcated by a recurring formula (see Matt 7,28; 11,1; 13,53; 19,1; and 26,1), signaling the end of each discourse, namely, “And [it happened that] when Jesus had finished” (καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς). See, e.g., J.P. MEIER, *The Vision*, 45–48.75–89; and D. MARGUERAT – A. WÉNIN, *Sapori*, 41–42.200. For the immediate context of Matt 11,12–13, see C.H. TALBERT, “Between Text and Sermon”, 406–408.

<sup>42</sup> D. SENIOR, *Matthew*, 124. See also *Ibid.*, 124–135; and R.A. EDWARDS, “Matthew’s Use”, 273–275.

<sup>43</sup> I.L.E. RAMELLI, “Luke 16,16”, 739. Likewise, e.g., see M. SCHNECKENBURGER, *Beiträge*, 50–51; A. SCHWEIZER, “Ob in der Stelle”, 118–119; F.F. ZYRO, “Erklärung”, 409–410; and ID., “Neue Auslegung”, 663–704.



“contention” seems to be the only common ground uniting modern exegetes on the subject of these verses! We shall attempt to penetrate more deeply into the main reasons this specific NT saying and its translation still represent a “*crux interpretum*”<sup>44</sup> in modern scholarship.

### C. The Present State of Research: A Bundle of Unresolved Issues

As we gradually move away from the level of textual criticism to that of semantic, source, and redaction-critical analyses, the “legion”<sup>45</sup> of questions, which continues to demand an explanation by modern-day exegetes, materializes before us along three main lines: semantic issues concerning the wording of the saying<sup>46</sup>; historical issues concerning its formation and transmission<sup>47</sup>; and redactional issues concerning the implications of its literary collocation<sup>48</sup>.

Among the most significant semantic problems which this NT saying calls the reader to face, we find, first and foremost, the very meaning of “violence” (βία) contained in the verb βιάζομαι<sup>49</sup>. This lexeme occurs nowhere in the NT, except in Luke 16,16c and Matt 11,12b and, as underscored by P.H. Menoud, might even carry different meanings in each account<sup>50</sup>. The derivative plural noun, “violent ones” (βιασταί), in Matt 11,12c, further complicates the matter,

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<sup>44</sup> W. STENGER, “βιάζομαι, βιαστής”, *EDNT*, I, 216. See also R. BULTMANN, *The History*, 164; E. KÄSEMANN, “The Problem”, 42; I.H. MARSHALL, *Luke*, 630; C. SPICQ, *Lexique*, 294; S.G. WILSON, *Luke*, 51; J.A. FITZMYER, *Luke*, II, 1117; and J.B. CORTÉS – F.M. GATTI, “On the Meaning”, 247. For a survey of the varied hermeneutic solutions advanced thus far, see, e.g., G. BRAUMANN, “‘Dem Himmelreich’”, 104–109; G. SCHRENK, “βιάζομαι, βιαστής”, *TDNT*, I, 609–614; R. SCHNACKENBURG, *Règne*, 109–113; P.H. MENOUD, “Le sens”, 207–212; P.S. CAMERON, *Violence*; C. SPICQ, “βιάζομαι”, *TLNT*, I, 287–291; G. HÄFNER, “Gewalt”, 21–25; G. THEIBEN, “Jünger”, 183–200; É. CUVILLIER, “Jésus”, 339–341; S.F. KEHINDE, “‘The Violent Kingdom’”, 99–100; and M.W. BATES, “Cryptic Codes”, 77–80.

<sup>45</sup> P.S. CAMERON, *Violence*, 1.

<sup>46</sup> As summed up by P.S. Cameron (*Violence*, 1), for instance, “The meaning of almost every word [...] is disputed”.

<sup>47</sup> See, e.g., S. LLEWELYN, “The Traditionsgeschichte”, 330–349; C.M. TUCKETT, *Q*, 135–137.404–409; C. HEIL, *Lukas*, 119–127.136–140; D. MARGUERAT, “Le règne”, 113–127; H.T. FLEDDERMANN, *Q*, 781–792; J. VERHEYDEN, “The Violators”, 397–415; and S.J. JOSEPH, “For Heaven”, 169–188.

<sup>48</sup> See, e.g., D. KOSCH, *Die Gottesherrschaft*, 65–78.

<sup>49</sup> Because of the notorious difficulty in determining the meaning of the verb βιάζομαι, D.L. Bock (*Luke*, II, 1350) calls Luke 16,16, actually, “an exegetical minefield in Lucan studies”.

<sup>50</sup> See P.H. MENOUD, “Le sens”, 210–212.

being, as it is, a biblical *hapax legomenon*. This unique occurrence is also, as noted by P.S. Cameron, “a very uncommon word, unattested in classical literature, the LXX, Josephus, and the papyri”<sup>51</sup>. As a result, researchers generally wonder how these two “βία-based” Gospel terms should be interpreted, that is, whether “positively” (*in bonam partem*) or “negatively” (*in malam partem*), and whether, in this saying, they are actually meant to convey a literal, metaphorical, ironic, or cryptic message<sup>52</sup>.

Moreover, as if that were not enough of a problem, by reason of the Greek verb’s middle voice, the grammar equally allows the Lucan clause in v. 16c (πᾶς εἰς αὐτὴν βιάζεται) to be read *actively* (“everyone does violence to it”)<sup>53</sup>, *intransitively* (“everyone forces his way into it”)<sup>54</sup>, or even *passively* (“everyone is forced into it”)<sup>55</sup>. Likewise, in Matt 11,12b, because of its different subject, the same verb could actually imply an action being either experienced (“suffers violence”)<sup>56</sup> or carried out (“has been forcefully advancing”)<sup>57</sup> by the heavenly “kingdom” (βασιλεία) itself.

Whatever answer one chooses to give to these questions, it will affect the identity of the alleged “violent” (βιασταί) *agents* in Matt 11,12c, which shall respectively be thought of as human, angelic, or divine. The solutions proposed are numerous. The *biastái*, in fact, have been identified with the

<sup>51</sup> P.S. CAMERON, *Violence*, 142.193, n. 44. See G. SCHRENK, “βιάζομαι, βιαστής”, *TDNT*, I, 613–614.

<sup>52</sup> The cryptic interpretation, for instance, has lately been advanced by M.W. Bates (“Cryptic Codes”, 74–93), who eventually argues (*Ibid.*, 75) that “Jesus [...] is deliberately speaking in code in these passages in his denouncement of Herod Antipas”.

<sup>53</sup> P. ROSSANO, ed., *Vangelo*, 147. An *active* exertion, in fact, could be performed “towards”, “against” or “for [the advantage of]” the kingdom of God. See, e.g., Luke’s use of εἰς in Acts 24,17: “I came to do alms for [the advantage of] my people” (ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγόμενον).

<sup>54</sup> Thus, according to the *ESV* and *DBY* translations (see also *NIV* and *NASB*). In fact, when used absolutely, the middle voice of βιάζεσθαι can mean entry by force. See Moulton, “βιάζομαι”, 109–110. Moreover, as noted by the *BDAG* Lexicon (“εἰς”, 289, §2α), the preposition εἰς can also be used to indicate an extension in time, as in: “εἰς Χριστόν *until the coming of the Messiah* Gal 3,24”, or simply introduce the direct object, as a translation of the Hebrew preposition לְ. See, e.g., M. BLACK, *An Aramaic Approach*, 80, n. 2; *Ibid.*, 116; and W.E. MOORE, “ΒΙΑΖΩ, ΑΡΙΑΖΩ”, 520, n. 2.

<sup>55</sup> I.L.E. RAMELLI, “Luke 16,16”, 738. A divine *passive* action, in fact, would here suggest God’s pressing desire (see Luke 14,23; and Matt 22,9) to extend his salvation universally to “all” (πᾶς). By pointing to the “conceptual parallel [...] found in Luke 14,23 [...] which, in the active form, perfectly corresponds to the passive form in Luke 16,16”, I.L.E. Ramelli (*Ibid.*, 739–740) argues that, “just as the master forces all to enter his house, God (for βιάζεται is clearly a theological passive) forces all to enter his kingdom”.

<sup>56</sup> Thus, e.g., according to the *NASB*, the *ESV*, and several other translations.

<sup>57</sup> Thus, e.g., according to the *NLT* translation. See, e.g., Matt 4,23; 9,35; 10,7; 11,12b; 12,28; and 24,14.

Qumran's *ārīšīm* (ערייִים), Baptists, Zealots, Jewish religious authorities, Scribes and Pharisees, Herod Antipas, Satan, his demons and forces (with or without their human counterparts), tax-collectors and sinners, ascetic Christian believers and Gentiles, John the Baptist and Jesus, their disciples or their persecutors, the Pope or his clerics, and eventually, even God himself<sup>58</sup>.

Linked to this initial, and *per se* “overflowing” question, two further semantic problems must likewise be mentioned. The first one concerns the exact meaning of the *basilēia* envisioned in this NT saying, and whether it is to be understood *spiritually* (God or the single believer’s heart), *physically* (a concrete place, either in Heaven above or on earth below), or *historically* (the Church or the state, in their socio-political connotation)<sup>59</sup>. Several recent investigations have been conducted with regard to the concept of the divine kingdom held by Jesus and his contemporaries, analyzing whether their first-century Palestinian understanding was really the same as that of the early Church or that of the two synoptic evangelists<sup>60</sup>. Some authors have even noticed a substantial difference between the two expressions (see Luke 16,16b; Matt 11,12b), “kingdom of God” (βασιλεία τοῦ θεοῦ) and “kingdom of Heaven” (βασιλεία τῶν οὐρανῶν), whereas others consider the latter simply a stylistic variation or circumlocution for the divine name contained in the former<sup>61</sup>.

The second issue relating to the meaning of the words pertains to the temporal adverbial expressions on John the Baptist and the kingdom of God, and whether they are to be regarded as inclusive or exclusive of the prophet<sup>62</sup>. As the aforementioned textual emendations indicate, and as P.S. Cameron remarks, the preposition “from” or “since” (ἀπό)<sup>63</sup> could mean “‘since John was born’, ‘since John began to preach’, ‘since John was imprisoned’, or ‘since John was executed’”<sup>64</sup>, whereas “until” (μέχρι) or “up to” (ἕως)<sup>65</sup> could entail

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<sup>58</sup> See, e.g., D. HILL, *Matthew*, 200–201; P.W. BARNETT, “Who Were the ‘Bīastai’”, 65–70; R. DOYLE, “Matthew 11,12”, 20; and P.S. CAMERON, *Violence*, 1–2.131.

<sup>59</sup> For a review of the multiplicity of meanings, which the word has eventually taken up throughout the history of its interpretation, see B.T. VIVIANO, *The Kingdom of God*, 30–148.

<sup>60</sup> See, e.g., S.J. HULTGREN, “The Apostolic Church”, 208–209.215; D.C. ALLISON, Jr., *Constructing Jesus*, 164–204; L. SEMBRANO, “Il Regno”, 19–140; F. MANNS, “Il Regno”, 141–162; and F. PANIMOLLE, “Il Regno”, 163–224.

<sup>61</sup> See, e.g., F.F. ZYRO, “Neue Auslegung”, 663–700; R. FOSTER, “Why on Earth”, 487–499; J. RATZINGER, *Jesus*, I, 55–56; and J.T. PENNINGTON, *Heaven*, 1–76.339–348. Note that, in spite of the eventual differences, these terms shall be used interchangeably in this study, for purely stylistic reasons.

<sup>62</sup> See P.S. CAMERON, *Violence*, 178, n. 52; and J. RINDOŠ, “The Place”, 269, n. 1.

<sup>63</sup> See Luke 16,16b; and Matt 11,12a.

<sup>64</sup> P.S. CAMERON, *Violence*, 1.

<sup>65</sup> See Luke 16,16a; and Matt 11,12a.13.

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