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References to Apocrypha, Pseudepigrapha, and
Extrabiblical Literature as Noted in the Outer
Margins of the Nestle-Aland Greek New Testament
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References to Apocrypha, Pseudepigrapha, and Extrabiblical Literature as Noted in the Outer Margins of the Nestle-Aland Greek New Testament

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One of the very helpful features of the Nestle Greek text¹ is its outer margins that list passages useful for further study of the text. Frederick W. Danker has written a very useful survey² of the wealth of possibilities that lie at the fingertips of the student, only "a few centimeters to the right" of the text.³ The references in these margins can be used as a small concordance; they can yield historical information; they can be used, in the case of the gospels, as a source for synoptic criticism; or they can yield a host of passages that are most useful in tracing concepts, teachings, and helpful points of illumination for obscure texts.⁴

One of the major contributions the resources in the outer margins make, however, is the references to Old Testament

sources, parallels, and allusions.⁵ These resources can be used to study the relationship that exists between the Old and New Testaments; they can demonstrate the significant religious background of the men and women who composed the Christian church of the New Testament era, for these people did not leave their past and enter the Christian church without previous religious experience and information; they are most instructive in pointing out how the New Testament writers pictured Jesus in relation to the Messianic types and promises of the Old Testament.

Of great assistance in these studies is the list of passages Nestle places at the end of his text,⁶ a list Danker calls "eminently instructive."⁷ This list allows the student to operate both ways when using both the Old Testament and the New Testament. Some examples will help clarify this point. If the student should be reading the prophet Habakkuk, he will come upon the familiar passage, "The righteous shall live by his faith" (2:4). Recognizing this as a passage that he has read in the New Testament, he can turn to the list in the Nestle text and under Hab. 2:4 discover references to Rom. 1:17; Gal. 3:11; and Heb. 10:38-39. Or in reading Zech. 9-14 the student notes that there are a number

¹ Eberhard Nestle, *Novum Testamentum Graece*, ed. Erwin Nestle and Kurt Aland, 25th ed. (Stuttgart: Württembergische Bibelanstalt, 1963).

² Frederick W. Danker, *Multipurpose Tools for Bible Study*, 2d ed. (St. Louis: Concordia Publishing House, 1966), pp. 27-36. The chapter that contains these pages is a reprint of Frederick W. Danker, "Aids to Bible Study: The Nestle Text," *CONCORDIA THEOLOGICAL MONTHLY*, XXIX (July 1958), 481-501.

³ Danker, *Tools*, p. 27.

⁴ *Ibid.*, pp. 27-35.

⁵ See *ibid.*, pp. 35-36.

⁶ Nestle, pp. 658-71.

⁷ Danker, *Tools*, p. 35.

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of striking similarities between passages in this section and incidents he recalls from the Passion narratives in the gospels. A check of the Nestle list discloses the cross references.

This list serves the same function when the student is using his Greek New Testament. Noting that Hab. 2:4 is listed in the margin at Rom. 1:17 as the source of the words in bold type, he can check the list in the back of his text to disclose whether or not Hab. 2:4 is cited elsewhere in the New Testament, rather than checking all the passages listed in the margin at Rom. 1:17. Or if the student is intrigued by the striking similarity that exists between Matt. 26:15 and Zech. 11:12 (to which passage he was directed in the Nestle outer margin), he can consult the list of Old Testament passages to see if this is an isolated case or if this portion of Zechariah was used with some frequency in the New Testament. These examples should suffice to illustrate the ease with which the student might move between the Old and New Testaments by the use of the outer margins and the list of Old Testament passages contained in the Nestle text.

There is, however, a further source of information in the Nestle outer margins that is not so frequently tapped but is nevertheless important in a thorough study of the text. This source is the many references to noncanonical literature.⁸ These references, which are made in the main to Jewish apocrypha and pseudepigrapha, are significant in that they give the student insights into the religious atmosphere that pervaded Palestine at the time of Jesus.

⁸ See *ibid.*, p. 28, where Danker indicates this source by noting the marginal references in the Epistle of Jude to *The Book of Enoch* and the *Assumption of Moses*.

The references to these works shed light on the religious beliefs and ideologies held by the New Testament writers and their readers—if not at the time the New Testament documents were written, at least to the time that these writers and readers became Christians. Many a vague or obscure passage can be clarified by an increased understanding of the religious background of the New Testament period as indicated by Jewish apocryphal and pseudepigraphic writings.

Such academic endeavors by the student are hampered, however, by the fact that no list of marginal references to the non-canonical writings is given in the Nestle text (as in the case of the Old Testament list), or anywhere else, to the knowledge of this writer.⁹ It is for this reason that he has prepared the list appended to this study. This list can be used in the same manner as the Nestle list to Old Testament references. For example, there is the interesting phenomenon in Jude 14 and 15

⁹ Albert C. Sundberg, Jr., *The Old Testament of the Early Church* (Cambridge: Harvard University Press, 1964), pp. 54—55, has an index to extracanonical literature in the New Testament. This list, however, which was taken from the margins of the 22d ed. of Nestle, is arranged according to the order of the New Testament, not according to the location of references in extracanonical writing (as in the appended list), nor does it include references that Nestle denotes with a question mark or encloses in parentheses or brackets (for example, the *Apocalypse* of Elijah at 1 Cor. 2:9 and Eph. 5:14).

A superficial survey also indicates that this list is not as complete as it might be. To cite a few examples, it omits mention of Judith 11:13 at Matt. 9:36; Judith 16:21 at Mark 9:48 and James 5:3; all references in Titus (2:11 *{bis}*; 3:4); the Wisdom of Solomon at 1 Peter 2:25 and 1:6; all references in Philipians (for example: 1:23; 4:5, 13); Enoch 60:8 at Jude 13 (although Enoch 1:9 is cited at Jude 14); Jubilees 10:17 at Heb. 11:5.

that the writer of this epistle quotes directly from a noncanonical book, *The Book of Enoch*. The student may wish to pursue the question: How much influence did this document have on the writers of the New Testament? Up to this time there was no easy method of discovering the number of parallels and allusions cited in the Nestle margins without consuming a great amount of time. But a check of the list below indicates that there are 17 instances (15 outside of Jude) in which the Nestle margins indicate some relation between the New Testament and *The Book of Enoch*. These references can then be checked in order to reach some conclusion to the question raised.

To reverse this approach, the student may be reading through Sirach and begin to wonder if the contents of this book might shed some light on the New Testament. Consulting the list, he notes that the Nestle margins have 53 references to Sirach. He notices that among these there are six references in James and 21 in Matthew, 11 of the latter occurring in the Ser-

mon on the Mount and none in the Passion narrative. On the basis of these few observations alone it is possible to raise for further study a series of questions on the nature and form of the Epistle of James or the Sermon on the Mount and to use the references to Sirach as an aid to answering these queries.

On the other hand, a quick check of this list reveals the fact that the Nestle margins indicate no references, for example, to The Additions to the Book of Esther, The Letter of Jeremiah, Bel and the Dragon, and The Prayer of Manasseh. This fact, too, could give rise to questions. Are the Nestle margins correct in noting no parallels or allusions? If so, why are there no parallels or allusions from these writings while there are many from some of the other writings?

It is the hope of this writer that these illustrations and the appended list will be useful to the student of the New Testament by opening up to him wider areas for further study.

Henderson, Nevada

References to Apocrypha, Pseudepigrapha, and extra-Biblical literature as noted in the outer margins of the Nestle Greek New Testament.

1 (3) ESDRAS			1 Pt. 1:6
1:32 LXX	:Mt. 1:11	3:7	:Lk. 19:44
		3:8	:1 Cor. 6:2
JUDITH		5:4	:Mk. 3:21
11:13 [19]	:Mt. 9:36	5:17-21	:Eph. 6:13
16:21	:Mk. 9:48	5:18 f.	:1 Thes. 5:8
	Jas. 5:3	5:22	:Lk. 21:25
WISDOM OF SOLOMON		6:18 [19]	:Rom. 13:10
1:6	:Ti. 3:4	6:19	:Jn. 14:15
	Heb. 4:13	7:22-30	:Heb. 4:12
	1 Pt. 2:25	7:23	:Phil. 4:13
2:12-20	:Jas. 5:6	7:25 f. LXX	:Heb. 1:3
2:13	:Mt. 27:43	7:27	:Jn. 1:12
2:16	:Jn. 5:18	8:6	:Heb. 11:10
2:18-20	:Mt. 27:43	8:8	:Jn. 4:48
2:19	:Phil. 4:5	8:15	:Heb. 4:12
2:24	:Rom. 5:12	9:1	:Jn. 1:3
3:5	:Jas. 1:2	9:15	:2 Cor. 5:1, 4
		9:16	:Jn. 3:12

- 10:10 :Jn. 16:13
 11:6, 7 :Rev. 16:6
 11:23 :Acts 17:30
 12:10 :Heb. 12:17
 12:12 :Rom. 9:20
 12:14 :Acts 5:39
 12:20 :Rom. 9:22
 12:24 :Rom. 1:23
 13—15 :Rom. 1:19-32
 13:1 :1 Cor. 15:34
 14:3 :Mt. 6:9
 15:1 :Lk. 6:35
 15:3 :Jn. 17:3
 15:7 :Rom. 9:21
 15:8 :Lk. 12:20
 15:11 :Jn. 20:22
 16:9 :Rev. 9:3
 16:13 :Mt. 16:18
 16:26 :Mt. 4:4
 17:1 :Rom. 11:33
 17:2 :Mt. 22:13
 17:15 :1 Thes. 5:3
 17:17 :Mt. 24:18, 40
 18:1 :Acts 9:7
 Acts 22:9
 18:14 :1 Thes. 5:2
 18:15 :Rev. 19:11
 18:16 :Jn. 3:13
 Rev. 2:12
 18:25 :Heb. 11:28
- TOBIT
- 3:6 :Phil. 1:23
 3:8 :Jn. 4:18
 (3:10 LXX) :Mt. 27:5
 4:6 LXX :Jn. 3:21
 4:9 :2 Cor. 8:12
 (4:16) :Mt. 7:12
 5:15 LXX :Mt. 20:2
 8:7 :Mt. 11:25
 11:19 LXX :Lk. 2:29
 13:20 :Rev. 21:19
 13:21 :Rev. 19:1
 14:7 [5] :Lk. 21:24
- SIRACH (ECCLESIASTICUS)
- 3:24 f. :Lk. 12:14
 3:34 [31] :Mt. 6:4
 5:11 :Eph. 4:14
 5:13 :Jas. 1:19
 5:13 LXX :Jas. 3:7
 7:15 :Mt. 6:7
 7:38 :Rom. 12:15
 9:5 :Mt. 5:28
 10:9 LXX :Acts 1:18
 10:31 f. :Mt. 16:26
 11:19 :Lk. 12:19
- 13:21 :Mt. 10:16
 14:1 :Jas. 3:2
 15:11-20 :Jas. 1:13
 16:9 :Jn. 3:8
 16:12 LXX :1 Pt. 1:3
 (17:17) :Heb. 2:5
 18:13 :Jn. 10:11
 18:20 :Lk. 4:23
 18:21 :Mt. 7:5
 20:24 :Mt. 14:9
 20:32, 33 :Mt. 13:44
 22:19 [16] :Mt. 7:25
 23:1, 4 :Mt. 6:4
 23:17 :Col. 1:22
 24:17 [23] :Jn. 15:1, 2
 24:20 [15] :Mt. 2:12
 24:25 [19] :Mt. 11:28
 24:28 f. :Mt. 5:6
 (24:28 f.) :Jn. 6:35
 24:30 :Jn. 7:39
 25:9-12 :Mt. 5:2
 25:18, 21 :Mt. 14:8
 Mk. 6:24
 25:21 :Mk. 6:19
 27:7 [6] :Mt. 7:16
 28:2 :Mt. 6:12
 28:9 [7] :Acts 17:30
 29:13 f. :Jas. 5:2
 29:14 [11] :Mt. 6:20
 32 [35]:16 :Gal. 2:6
 35:19 :Lk. 18:7
 35 [32]:24 [22] :Mt. 16:27
 36:10 [7] :Acts 2:11
 36:18 :Rom. 15:8
 44:16 :Heb. 11:5
 44:17 :Heb. 11:7
 45:2 :Acts 7:22
 46:1 :Mt. 1:21
 48:1 :Jn. 5:35
 48:2 f. :Jas. 5:17
 51:1 :Mt. 11:25
 51:23 f. :Mt. 11:28
- BARUCH
- 1:11 f. :1 Tim. 2:1
 3:2 f. :Jn. 3:13
 4:7 :1 Cor. 10:20
 6:73 :1 Jn. 5:21
- 1 MACCABEES
- 1:37 :Mt. 27:4
 1:54 :Mt. 24:15
 2:21 :Mt. 16:22
 2:60 :2 Tim. 4:17
 3:49 :Acts 21:26
 4:59 :Jn. 10:22
 6:7 :Mt. 24:15

10:29 [30] :Lk. 15:12
 12:27 LXX :Mt. 9:38

2 MACCABEES

1:4 :Acts 16:14
 1:8 :Mt. 27:4
 2:4-8 :Rev. 2:17
 Rev. 11:19
 3:14, 16 :Lk. 22:44
 3:24-40 :Acts 9:1-29
 3:25 :Rev. 19:11
 3:26 :Lk. 24:4
 Acts 1:10
 2 Cor. 12:7
 3:30 :Ti. 2:11
 4:32 :Acts 5:2
 6:18—7:42 :Heb. 11:35
 7:19 :Acts 5:39
 9:9 :Acts 12:23
 11:8 :Rev. 19:11
 13:14 :Mt. 10:28
 Rev. 2:10

3 MACCABEES

6:9 :Ti. 2:11

4 MACCABEES

1:26 :Rom. 1:29
 1:29 :Jn. 15:2
 2:6 :Rom. 7:7
 Rom. 13:9
 2:15 :Rom. 1:29
 4:1-14 :Acts 9:1-29
 7:19 :Mt. 22:32
 10:15 :2 Thes. 1:9
 12:13 :Acts 14:15
 13:15 :Lk. 16:23
 15:2, 8 :Heb. 11:25
 16:1 :1 Tim. 3:16
 16:25 :Mt. 22:32
 17:4 :1 Thes. 1:3

PSALMS OF SOLOMON

5:3 [4] :Lk. 11:22
 5:5 f. :Jn. 3:27
 5:10 f. :Mt. 6:26
 7:6 :Jn. 1:14
 7:9 :Mt. 11:28
 8:15 :Rev. 14:10
 8:28 :Lk. 10:3
 9:9 :Rom. 2:5
 16:4 :Acts 26:14
 17:24 :Rev. 2:27
 17:36 :Lk. 2:11
 18:3 :Lk. 11:42

ASCENSION OF ISAIAH

5:11-14 :Heb. 11:37

ASSUMPTION OF MOSES

7:1 ff. :Mt. 23:25
 () :Jude 9

APOCALYPSE OF ELIJAH

? :1 Cor. 2:9
 ? :Eph. 5:14

4 ESRA

4:8 :Jn. 3:13
 7:6-9 :Mt. 7:14
 7:14 :Mt. 5:10
 8:3, 41 :Mt. 22:14
 8:41 :Mt. 13:3
 12:42 :2 Pt. 1:19

ENOCH

1:2 :1 Pt. 1:12
 1:9 :Jude 14
 6 f. :1 Pt. 3:19
 9:5 :Heb. 4:13
 10:4 ff. :3 Jn. 6
 10:11-15 :1 Pt. 3:19
 38:2 :Mt. 26:24
 48:10 :3 Jn. 4
 51:2 :Lk. 21:28
 60:8 :Jude 13
 62:4 :1 Thes. 5:3
 63:10 :Lk. 16:9
 69:27 :Jn. 5:21
 97:10 :Heb. 6:8
 102:5 :Col. 1:22
 103:4 :Mt. 26:13
 Acts 10:4

JUBILEES

10:17 :Heb. 11:5

ARATUS

Phaenomena 5 :Acts 17:28

EPIMENIDES

de Oraculis :Ti. 1:12
 Ps-Epimenides :Acts 17:28

EURIPIDES

Bacch. 795 :Acts 26:14

MENANDER

Thais. :1 Cor. 15:33

ABBREVIATIONS

Mt.	Acts	Eph.	1—2 Tim.	Jas.
Mk.	Rom.	Phil.	Ti.	1—2 Pt.
Lk.	1—2 Cor.	Col.	Phlm.	1—3 Jn.
Jn.	Gal.	1—2 Thes.	Heb.	Jude
		Rev.		