

**Review of Daniel L. Akin and Thomas W. Hudgins, eds., *Getting into the Text. New Testament Essays in Honor of David Alan Black*. Eugene, Oregon: Pickwick, 2017**

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Early version, also known as pre-print

*Citation for published version (Harvard):*

Houghton, HAG 2021, 'Review of Daniel L. Akin and Thomas W. Hudgins, eds., *Getting into the Text. New Testament Essays in Honor of David Alan Black*. Eugene, Oregon: Pickwick, 2017', *Estudios Biblicos*, vol. 79, no. 2, pp. 359361. <<https://dialnet.unirioja.es/ejemplar/584556>>

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**This is the pre-print text of a review published in *Estudios Bíblicos* 79.2 (July 2021) 359–361.**

**Daniel L. Akin and Thomas W. Hudgins (eds)**

*Getting into the Text. New Testament Essays in Honor of David Alan Black.* (Eugene, Oregon: Pickwick, 2017). xx + 276 pp. Paperback. ISBN: 978-1-4982-3759-8. £29.

This Festschrift achieves coherence through its engagement with Black's own well-known writings in the fields of New Testament Greek linguistics and textual criticism. It begins with a list of the honoree's extensive publications, followed by thirteen chapters (one in French, one in Spanish) from an international range of contributors. Many of these bring new insights from their detailed engagement with the Greek biblical text, and the collection should be of interest to a wide readership as well as the scholar in whose honour they are assembled.

In asking "So What Have We Learned in the Last Thirty Years of Greek Linguistic Study?", Stanley Porter affirms the continuing validity of much of Black's *Linguistics for Students of New Testament Greek* (1988, second edition 1995): the most significant subsequent developments are in the field of discourse analysis. Stephen Levinsohn's chapter of corrections and supplements to the recent Spanish translation of Black's *Learn to Read New Testament Greek* (2015) shows how examples and parallels in such textbooks are often specific to the language of the initial users. Black's *Why Four Gospels* (2001, second edition 2010) informs Alexander Stewart's examination of differing approaches to the Synoptic Problem from the perspective of the Infancy Narratives, while Black's articles on Hebrews provide the starting point for Paul Himes' convincing demonstration of the deliberate parallelism between this Epistle and the Wisdom of Solomon, perhaps betraying a shared Alexandrian origin.

Four chapters deal with the semantics of individual words. Constantine Campbell offers a set of guidelines for determining the exegetical significance of prepositions, with particular reference to ἐν in Colossians 1:28 and διὰ in Romans 4:25. Michael Rudolph seeks to show that γάρ does not mark a transition but instead reflects "answers to questions likely raised in the minds of the recipients by the preceding text" (p. 71), which may shed some light on the context of the intended readers. This has implications for structural analysis and lexicography, although textual critics might be surprised by the suggestion that variation in conjunctions is due to "the influence of non-native scribes" (p. 73): the evidence for their involvement in the transmission of the Greek text is very slim. Jesús Peláez and his colleagues working on the Spanish Lexicon of New Testament Greek (DGENT) propose that χάρις καὶ ἀλήθεια in John 1:14 and 1:17 should be translated as "loyal/faithful love": the definition of χάρις in this chapter, however, is only implied by analogy with *hesed* and ἔλεος, while the value of the Vulgate as a source for the Septuagint is debatable (pp. 175–6). The strongest parallel for this proposal, in fact, is the translation of the Nueva Biblia Española (cited on p. 173). In a separate contribution, Israel Muñoz Gallarte, another member of the DGENT team, uses the noun πίστις to illustrate the principles of the lexicon: the basic definition for this word is "the state of intellectual and active adhesion to someone or something" (p. 188), which is to be further refined by attention to context.

Three contributions have a text-critical focus, reflecting Black's *New Testament Textual Criticism: A Concise Guide* (1994) as well as the edited volume on *Rethinking New Testament Textual Criticism* (2002). Tommy Wasserman provides "A Short Textual Commentary on the Lucan Travel Narrative", in which the extended discussion of Luke 10:41–42 is a particular highlight: Wasserman opts for the longer reading ("few things are needed or indeed only one") based in part on the early attestation in Origen. J.K. Elliott discusses nine points of textual variation, four from the Pauline Epistles and five from Revelation. While Elliott's conclusions are less clearly signposted than Wasserman's, he too tends to prefer readings which are not supported by the majority of manuscripts. In contrast, Maurice Robinson lists a number of places where the Majority Text is missing from the apparatus of Nestle–Aland 28, unlike the exhaustive presentation in the SBL Greek New Testament. Robinson also shows that the inclusion of the proper noun Ἰησοῦς in the Gospels is a feature of the Majority Text but largely independent of lectionary tradition.

The remaining two chapters are the only contributions not to include Black in their bibliography, although he has published both on Johannine Christianity and on conjectural emendation in Matthew. Readers who agree that it "can be deduced without a doubt from just looking at the text" of Revelation "that the whole text was to be read aloud in a liturgical context" (p. 222), may also respond positively to Antonio Piñero's suggestion that the speeches in the Fourth Gospel derive from "paratheatrical" prophetic utterances delivered during the liturgy of the early Johannine community. In his examination of the logion on the unity of the male and female attributed to Jesus in 2 Clement, Christian-Bernard Amphoux claims that two traces of this saying are found in Matthew: the variant τοῦ νυμφίου καὶ τῆς νύμφης in Matthew 25:1 (referring both to male and female), and τὸν δεῖνα in Matthew 26:18. The latter apparently unites the sexes by presenting a masculine article before a feminine proper noun (Dinah), corresponding to the androgynous water carrier who features at this point in Mark and Luke (p. 164).

As in every Festschrift, then, some pieces are more compelling than others. Overall, the presentation is good, although in the French chapter the spacing for apostrophes sometimes appears to be non-existent. The spelling of Rudolph's chief source should have been corrected to Apollonius on pp. 65–69. Greek is accurate apart from breathings in place of accents on pp. 98 and 110 and several minor misspellings in Himes' chapter. A more significant error is Himes' misreading of πονηρά in Hebrews 3:12 as πορνεία (p. 243). In conclusion, I am glad to express my own congratulations to Professor Black by offering a warm welcome to this volume, which reflects the breadth and significance of his contribution to the study of the Greek New Testament.

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