

# The Surprising Language of Jesus

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## Papias (Eusebius, *Eccl. Hist.* 3.39)

- Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο, ἠρμήνευσεν δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος
- Matthew compiled the oracles in the Hebrew dialect, and each one translated them as he was able.

# What languages did Jesus speak?

- Aramaic to a 12-year old girl (*talitha qum*) or to deaf-mute man (*epphatha*), in prayer (*Abba*), on cross (misunderstood)
- 16<sup>th</sup> century age of discovery emphasized Aramaic as language of Jesus
- 18<sup>th</sup>/19<sup>th</sup> century Romantic Movement emphasized Aramaic as language of Jesus
- Sceptics like Bart Ehrman emphasize Aramaic as language of Jesus

# Ernest Renan (1823–92)

- “It is not probable that Jesus knew Greek. This language was very little spread in Judea beyond the classes who participated in the Government, and the towns inhabited by pagans, like Caesarea. The real mother tongue of Jesus was the Syrian dialect mixed with Hebrew, which was then spoken in Palestine. Still less probably had he any knowledge of Greek culture.”



Photo by Antoine Samuel Adam-Salomon, circa 1870s

# Ehrman's distance creators

- Evangelists vs manuscripts
- Jesus vs evangelists
- Rural Jesus vs Urban evangelists
- **Aramaic Jesus vs Greek evangelists**
- Illiterate disciples vs literate evangelists
- Oral tradition vs written source
- Early first century Jesus vs late first century gospels
- Jesus in Galilee vs Gospel writers across Roman Empire
- Only 7,000–10,000 Christians by AD 100

# Evidence for Greek speaking

- Greek gospels
- Parents in Egypt
- Itinerant preaching
- Andrew, Philip
- Nicodemus, Timaeus, Sanhedrin
- Hypocrite, Hades, Paraclete
- “Is he going to go to the Greek diaspora and teach the Greeks?” (John 7:35)



The lesson on the mount

## Matthew 4:24–25

- So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains those oppressed by demons epileptics, and paralytics, and he healed them. 25 And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.



# The lesson on the mount (Matthew 5:1–2 ESV)

- Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.
- And he opened his mouth and **taught** them, saying:

# Beatitudes begin with π (Matthew 5:3–10)

3 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

# Repeated beginnings

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# Repeated sounds

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# For they/for theirs

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# Plural types grouped

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# Repeated verb ending

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“alliteration on the letter *pi* was a standard device in Greek writers”

Other features, however, can be viewed as deliberate if they are of a more extensive nature and if they reflect known techniques in antiquity.

As an example of a significant rhetorical device, alliteration on the letter *pi* was a standard device in Greek writers, as was observed above. A passage from Pindar is one of the best illustrations of this:

ὄς Πριάμοιο πόλιν πέρσεν ,τελεύτασέν τε πόνους Δαναοῖς

who sacked the city of Priam and brought an end to the toils of the Danaans (Pindar, *Pyth.* 1.54)



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46. See, for example, the essays in Eberhard Bons and Thomas J. Kraus, eds., *Et Sapienter et Eloquenter: Studies on Rhetorical and Stylistic Features of the Septuagint*,



# Matthew 5:3–10 (Hebrew 1886)

אֲשֶׁרֵי עֲנִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם:

אֲשֶׁרֵי הַמִּתְאַבְּלִים כִּי־הֵם יִנְחָמוּ:

אֲשֶׁרֵי הָעֲנָוִים כִּי־הֵם יִירְשׁוּ־אֶרֶץ:

אֲשֶׁרֵי הָרַעֲבִים וְהַצְּמֵאִים לְצַדִּיקָה כִּי־הֵם יִרְוּ:

אֲשֶׁרֵי בְּעֵלֵי־רַחֲמִים כִּי־הֵם יִרְחָמוּ:

אֲשֶׁרֵי בְּרִי לֵבָב כִּי־הֵם יִחְזוּ אֶת־אֱלֹהִים:

אֲשֶׁרֵי עֹשֵׂי שְׁלוֹם כִּי־הֵם יִקְרְאוּ בְּנֵי־אֱלֹהִים:

אֲשֶׁרֵי הַנִּרְדָּפִים עֵקֶב צְדִיקוֹתָם כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם:

## Matthew 5:13

- “You are the salt of the earth, but if salt **has lost its taste**, how shall its saltiness be restored?” (ESV)
- Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας **μωρανθῇ**, ἐν τίνι ἀλισθήσεται;
- The Greek word *mōrainō*, normally means “become stupid”

# Mōrainō = make foolish

**μωραίνω** (μωρός) 1 aor. ἐμώρανα. Pass.: fut. 3 sg. μωρανθήσεται Is 19:11; 1 aor. ἐμωράνθην (Eur. et al., but intr., also Philo, Cher. 116) in our lit. only trans. (Polemo, Decl. 2, 36; LXX; intr. Just., D. 67, 2; Tat. 21, 1).

❶ *make foolish, show to be foolish* οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; *has not God shown that the wisdom of the world is foolish?* **1 Cor 1:20**. Pass. in act. sense *become foolish* (Sir 23:14) φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν *although they claimed to be wise, they became fools* **Ro 1:22** (cp. Jer 10:14; Ar. 8, 2).

❷ *make tasteless* pass. *become tasteless, insipid*, of salt (s. ἄναλος and FPerles, REJ 82, 1926, 122f; MBlack, Aramaic Approach<sup>3</sup>, '67, 166f) **Mt 5:13; Lk 14:34** (v.l. μαρανθῆ).—S. ἄλας a.—DELG s.v. 1 μωρός. TW. Spicq.

# Matthew 5:13–15

- 13 ... It is no longer good for anything except to be thrown out and trampled under people's feet. 14 "You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a modius, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.
- 13 ... εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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# Latin in Jesus's words

|                          |           |          |   |
|--------------------------|-----------|----------|---|
| ἄσσάριον (Matthew 10:29) | assarius  | ʔsr      | Palmyrene, CPA, Syriac, JBA   |
| δηνάριον (Matthew 18:28) | denarius  | dynr     | Common Aramaic  |
| κῆνσος (Matthew 17:25)   | census    | qynswn   | CPA, Syriac   |
| κοδράντης (Matthew 5:26) | quadrans  | qwdrntys | CPA, Syriac   |
| λεγεών (Matthew 26:53)   | legio     | lgywn    | Palmyrene, Early targum, Galilean, PTA, CPA, Syriac                         |
| μίλιον (Matthew 5:41)    | mille     | myl      | Galilean, CPA, Syriac, LLA  |
| μόδιος (Matthew 5:15)    | modius    | mwdy     | Official Aramaic (Egyptian and East), Palmyrene, Galilean, CPA, Syriac, JBA |
| ξέστης (Mark 7:4)        | sextarius | qst      | Galilean, CPA, Syriac, JBA, LLA   |

# Matthew 5:18

- For truly, I say to you, until heaven and earth pass away, not an **iota**, not a dot, will pass from the Law until all is accomplished.



## Matthew 5:22

- But I say to you that everyone who is angry with his brother will be liable to judgment and whoever says to his brother *raqa* (Aramaic) will be liable to the *sunhedrion* (Greek); and whoever says, 'Moron!' (Greek) will be liable to the *Gehenna* (Aramaic) of fire. (My translation)

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# Matthew 5:26

- Truly, I say to you, you will never get out until you have paid the last *kodrantes* (= Latin *quadrans*)

# Matthew 5:37

- All you need to say is simply “Yes” or “No”; anything beyond this comes from the evil one. (NIV)
- Greek for “yes” is NAÍ.
- Aramaic and Hebrew don’t *usually* have a word for “yes”.

# Matthew 5:41

- And if anyone forces you to go one **mile** (*milion*), go with him two.

# Hypocrites / theatre actors

- Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. (6:2)
- And when you pray, you must not be like the hypocrites. (6:5)
- And when you fast, do not look gloomy like the hypocrites... (6:16)
- You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. (7:5)

# Matthew 6:7: Don't babble (battalogeo)

**βατταλογέω** (βαπτολογέω v.l.; s. Rdm. 44; Mlt-H. 272) 1 aor. subj. βατταλογήσω onomatopoetic word; **to speak in a way that images the kind of speech pattern of one who stammers, use the same words again and again, speak without thinking** (explained by πολυλογία) Mt 6:7; Lk 11:2 D. Except for writers dependent on the NT the word has been found only in Vi. Aesopi W 109, where Perry notes the v.l. βαπτολογέω for βατταλογέω (it is missing in the corresp. place ed. Eberhard I c. 26 p. 289, 9. But Vi. Aesopi G 50 P. has the noun βαπτολογία=foolish talk, but in a different context), and in Simplicius (c. 530 AD), Comm. in Epict. p. 91, 23 in the spelling βαπτολογέω='prate'. It is perh. a hybrid form, rendering Aram. בטלול אמר='talk idly' (B-D-F §40). Differently FBussby, ET 76, '64, 26.—S. DELG s.v. βατταρίζω for discussion of this type of word. M-M.

## Matthew 6:11: 'daily' bread (Epiousios)

**ἐπιούσιος, ον** according to Origen, *De Orat.* 27, 7, coined by the evangelists. Grave doubt is cast on the one possible occurrence of ἐ. which is independent of our lit. (Sb 5224, 20), by B Metzger, *How Many Times Does ἐ. Occur Outside the Lord's*



# Matthew 6:22: Greek ἀπλοῦς

- (KJV) The light of the body is the eye: if therefore thine eye be **single**, thy whole body shall be full of light.
- (ESV) The eye is the lamp of the body. So, if your eye is **healthy**, your whole body will be full of light,
- (NIV) The eye is the lamp of the body. If your eyes are **healthy** your whole body will be full of light.
- It needs to mean both. That works in Greek, not Aramaic.

## Matthew 6:24: Delta

- Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
- (ESV) "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

## Matthew 6:27: πῆχυς 'cubit'

- (KJV) Which of you by taking thought can add **one cubit** unto his **stature**?
- (ESV) And which of you by being anxious can add a **single hour** to his **span of life**?
- (NIV) Can any one of you by worrying add a **single hour** to **your life**?
- 6:28 about growth; 6:30 about length of life

# Matthew 7:1–2

- ESV: Do not **judge** that you be not **judged**. For with whatever **judgement** you **judge**, you will be **judged** and with whatever **measure** you **measure**, it will be **measured** for you.
- Greek: Μὴ κρίνετε ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν.
- Syriac: ܠܳ ܬܕܢܳܘܢ ܕܠܳ ܬܕܢܳܘܢ. ܒܕܢܳܘܢ ܓܝܪ ܕܕܢܳܘܢ ܳܢܬܘܢ ܬܕܢܳܘܢ ܘܒܳܟܝܠܳܬܳ ܕܡܳܟܝܠܳܘܢ ܳܢܬܘܢ ܡܬܳܟܝܠܳܘܢ ܠܳܟܘܢ

## Matthew 7:15

- Beware (*prosechete*) from false *prophets* (*pseudoprophētōn*), who come to you in clothing of sheep (*probatōn*)
- προσέχετε ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων

# Matthew 7:16: Sigma

- ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι **σ**υλλέγουσιν ἀπὸ ἀκανθῶν **σ**ταφυλάς, ἢ ἀπὸ τριβόλων **σ**ῦκα;
- You will recognize them by their fruits. Are **g**rapes **g**athered from thornbushes, or **f**igs from thistles?

## Matthew 7:17–19

- So, every healthy tree bears **good fruit**, but the diseased tree **bears bad** fruit.  
18 A healthy **tree cannot bear bad** fruit, nor can a diseased tree bear **good fruit**.  
19 Every tree that does not bear **good fruit** is cut down and thrown into the fire. (ESV)
- οὕτως πᾶν δένδρον ἀγαθὸν **καρποὺς καλοὺς** ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς **πονηροὺς** ποιεῖ. 18 οὐ **δύναται** δένδρον ἀγαθὸν καρποὺς **πονηροὺς** ποιεῖν οὐδὲ δένδρον σαπρὸν **καρποὺς καλοὺς** ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν **καρπὸν καλὸν** ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Same pattern in Luke



# Luke 6:20–26

- Beatitudes

20 μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.

Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

... Ἴδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ. κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

- Woes

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

Οὐαὶ οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

26 Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

## Luke 6:30–35

- Παντὶ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 33 καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

## Luke 6:30–35

- 6:30–35 = 110 words
- 24 (22%) begin with *alpha* (NT base 13%)
- 40% of nouns verbs and adjectives
- 10 significant lexemes beginning with *alpha*:
  - αἰτέω, αἶρω, ἀπαιτέω, ἄνθρωπος, ἁμαρτωλός, ἀπολαμβάνω, ἀγαπάω, ἀγαθοποιέω, ἀπελπίζω, ἀχάριστος.

## Luke 6:37–39

- “**Judge** not, and you will not be **judged**; **condemn** not, and you will not be **condemned**; forgive, and you will be forgiven; 38 give, and it will be given to you. Good measure, **pressed down, shaken together, running over**, will be put into your lap. For with the **measure** you **use** it will be measured back to you.” 39 He also told them a parable: “Can a **blind man** lead a **blind man**?”
- καὶ μὴ **κρίνετε**, καὶ οὐ μὴ **κριθῆτε**. καὶ μὴ **καταδικάζετε**, καὶ οὐ μὴ **καταδικασθῆτε**. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδοτε, καὶ δοθήσεται ὑμῖν. μέτρον καλὸν **πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον** δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὃ γὰρ **μέτρῳ μετρεῖτε**, ἀντιμετρηθήσεται ὑμῖν. 39 εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται **τυφλὸς τυφλὸν** ὀδηγεῖν;

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# Alliteration in Mark

- fishers of people (ἄλλεῖς ἀνθρώπων Mark 1:17)
- Those who are well don't need a doctor (ἰσχύοντες ἰατροῦ Mark 2:17)
- Can the sons of the bridechamber (νυμφῶνος) fast (νηστεύειν) while the bridegroom (νυμφίος) is with them? (Mark 2:19)
- With the measure you measure, it will be measured (μέτρῳ μετρεῖτε μετρηθήσεται) to you. (Mark 4:24)



# Alliteration in Mark

- And he began to teach them that the Son of Man must suffer many things and be rejected (ἀποδοκιμασθῆναι) by the elders and the chief priests and the scribes and be killed (ἀποκτανθῆναι), and after three days rise again (ἀναστῆναι). (Mark 8:31)
- If anyone would follow (ἀκολουθεῖν) me, let him deny (ἀπαρνησάσθω) himself and take up (ἀράτω) his cross and follow (ἀκολουθεῖτω) me. (Mark 8:34)
- What does it profit a man to gain (κερδηῆσαι) the whole world (κόσμον) and forfeit his soul? For what can a man give in return (ἄνθρωπος ἀντάλλαγμα) for his soul? (Mark 8:36–37)

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# Alliteration in Mark

- And they will mock (ἐμπαΐξουσιν) him and spit on (ἐμπτύσουσιν) him (Mark 10:34)
- The Son of Man came not to be served (διακονηθῆναι) but to serve (διακονῆσαι), and to give (δοῦναι) his life as a ransom for many. (Mark 10:45)
- Beware of the scribes, who like to walk around in long robes and like greetings (ἄσπασμούς) in the marketplaces (ἄγοραῖς) ... and for a pretense (προφάσει) make long prayers (προσευχόμενοι). (Mark 12:38–40)

## Bart Ehrman on Jude

- Ehrman, B. *Forged*. (Harper Collins, 2011). p. 198

'The letter itself gives scant reason for accepting this ascription, and many critical scholars think that it is another example of early Christian pseudepigraphy. Jesus' brother Jude, of course, would have been a lower-class Aramaic-speaking peasant. Indeed, we learn from sources dating to the second century that Jude's family did not attain social prominence and were therefore, presumably, not well educated: his grandsons were known to be uneducated peasant farmers. The author of this book, on the other hand, was someone who was well trained in Greek and was conversant with a wide range of apocryphal Jewish literature. He quotes, for example, from a lost apocryphal account of the angelic battle over Moses' body (v.9), and he cites the book of 1 Enoch as Scripture (v.14). Thus, it does not appear to be likely that Jesus' own brother wrote the book.'

## Bart Ehrman on James

- *Ehrman, B. A Brief Introduction to the NT*. 4<sup>th</sup> edition. (Oxford University Press USA, 2016)  
p. 327

'The real clincher, though, is one we have seen before in relation to both Peter and Jude. This author has written a very fluent and rhetorically effective composition in Greek. He is intimately familiar with the Greek version of the Old Testament. The historical James, on the other hand, was an Aramaic-speaking peasant from Galilee who almost certainly never learned to read. Or if he did learn to read, it was to read Hebrew. If he ever learned Greek, it would have been as a second language in order to speak it, haltingly no doubt. He never would have gone to school. He never would have become proficient in Greek. He never would have learned how to write, even in his native language, let alone a second tongue. He never would have studied the Greek Old Testament. He never would have taken Greek composition classes. He never would have become skilled in Greek rhetoric. This book was not written by an illiterate Aramaic-speaking Jew.

Whoever wrote it claimed to be James, because that would best accomplish his objective: to stress that followers of Jesus need to manifest their faith in their lives, doing good deeds that show forth their faith, since without works faith is dead.'

# Summary

- Jesus could teach in Greek
- There's no need to think there's a big gap between his words and what we have in the Gospels
- Jesus crafted his words and taught memorably