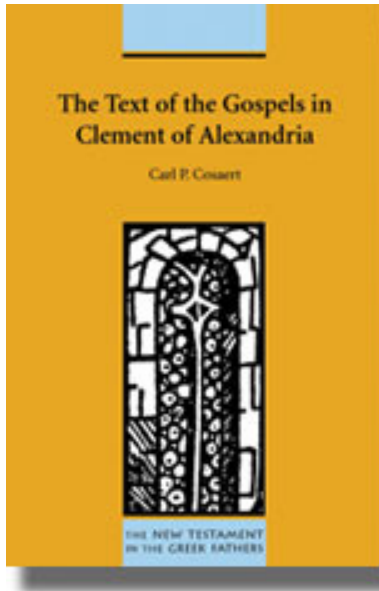


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Cosaert, Carl

The Text of the Gospels in Clement of Alexandria

The New Testament in the Greek Fathers 9

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Carl Cosaert is to be congratulated for having published this careful analysis of Clement of Alexandria's citations from the New Testament Gospels. His is a valuable study of an important and early father in one of the key centers of textual activity. His work needs to be set alongside studies of other early Alexandrian fathers like Origen, Athanasius, and Didymus. The latter two display a text that agrees with the Alexandrian text-type. Interestingly, Clement's text is more variegated, leading to the plausible conclusion that the second century in Alexandria was a time of a freer text-form. In fact, Cosaert concludes that, although Clement's citations from John are Alexandrian in text-type, in Luke there are many readings close to the so-called Western text-type, and in Matthew (as usual, the Gospel most regularly quoted from) there are significant agreements with (what became) the Byzantine text-type. Cosaert need not be as diffident as he is about observing that fact: Wachtel's recent work on the Byzantine text shows that it began relatively early and only gradually evolved into the fully-blown ecclesiastical type normally labeled as "Byzantine."

Cosaert's conclusions are drawn only after a careful and wise sifting of the citations, but the continuing use of the conventional text-types, as is normal in this series *The New Testament in the Greek Fathers*, means that even the Caesarean text-type is still being

taken into account, albeit rather reluctantly in the case of the current book. Münster's work on the *Editio critica maior* and their dependence on *Teststellen* (found in their volumes in the Text und Textwert series), which are blind to those text-types, make the use of text-types seem rather old-fashioned. Greater nuancing may well be required in future volumes in this series.

Be that as it may, Cosaert's thesaurus of citations is impressive. Clement was a prolific author, many of whose works have come down to us, and many of those are available in valuable critical editions, not least in the work and revised work of Stählin. But he seems to have been a writer whose mental text of the Gospels was drawn on for his quotations rather more often than a formal consulting of manuscripts. Cosaert has labeled the types of citation with the usual categories: lemmata, citations, allusions, and adaptations. (Imprecise references are relegated to appendix 1.) This chapter (4) of over 150 pages, setting out the citations and the New Testament text with an accompanying *apparatus criticus*, is a useful place of reference that will be a constant help to text-critics. Occasionally we may usefully supplement or compare this listing with those places in Reuben Swanson's Gospel volumes in his series *New Testament Greek Manuscripts*, where Clement is cited—the only father included in this *apparatus* based on Swanson's own 1956 Yale research thesis on Clement (unpublished).

Cosaert is very careful in analyzing the variants in the citations alongside New Testament witnesses—in chapter 5 by a quantitative analysis, in chapter 6 by a “group profile analysis,” and in chapter 7, where he provides what is in effect a textual commentary of some significant variants. All of these result in his conclusions.

Earlier chapters cover Clement's life, his use of the New Testament, and a critical analysis of recent scholarly studies of Clement's citations, including Zaphiris's, which is not as well-known as it should be. Appendix 4 is another useful reference section: there Cosaert provides a list of some 250 places where the *apparatus* in the Nestle and United Bible Societies' Greek New Testaments need supplementing or correcting. (There the abbreviation *v.l.* = *variae lectiones* looks like “verse one.”)

This work is a major step in our understanding of the text used in Alexandria. Comparative studies of the early Alexandrian fathers can now be set in motion. Cosaert refers to Arthur Cunningham's unpublished Manchester thesis on the later Cyril of Alexandria. That work should also be published in this series and the conclusions there made use of when studying the New Testament citations in writings from Alexandria.

I congratulate Cosaert for a careful study that puts text-critics of the New Testament as well as patristic researchers into his debt, and I thank Michael Holmes, the editor of *The New Testament in the Greek Fathers*, for having included this valuable work in his series.