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## Matthew 26:28: My Blood of the New Covenant

In Matthew 26:28, did Jesus say, "This is my blood of the new covenant" covenant"? The contest, in Greek, is between τὸ τῆς καινῆς and τῆς. The external Wayne Mitchell's The Greek New Testament, 4th edition - shows that representation or τῆς καινῆς: the Byzantine text finds allies in A, C, D (without the τὸ), E, F, G. 205 565 579 597 700 892 1006 1071 1241 1243 1342 1505 1582 *Lect* the Old L Aramaic, Sahidic and Bohairic versions (except for one Bohairic copy, and Schepart of the Old Georgian version. The Byzantine reading also has support from Ir of Alexandria, Theodoret, Jerome, and Augustine.

P45 (damaged, but with space-considerations taken into account) and P37 035 038 33) on the shorter reading. Irenaeus (as preserved in Armenian) agrees with Cyril.

Both readings are clearly ancient.

Looking at the parallel in Mark 14:24, the longer reading is paralleled without the passage without "new" is supported by Vaticanus, Sinaiticus, and L D P W Z

Metzger proposed that the longer reading in Mt. 26:28 originated via a har that something else has affected the text of Matthew 26:28. And it wasn't Marcio: Marcionite created the shorter reading because to Marcion, Jesus Christ did not in true God had nothing to do with the covenant of the Law.

Metzger asserted that if *καὶνῆς* had been present in the original text of Ma anyone would have deleted it." Some might insist that a Marcionite's theology w Marcionite's influence upon the Alexandrian text of *Matthew* have been so strong edited text of the Gospel of Luke. So the idea that Marcionism was a factor seen

But the flimsiness of an arrow thrown at the shorter reading does not reall the shorter reading is regarded as original, then the text of Matthew 26:28 must h transmission-streams (affecting the Byzantine Text, the Old Latin and Vulgate, th Ethiopic, and Slavic versions). Neither Lachman nor Tregelles seems to have th

A less sinister mechanism than Marcionism seems to have been at work in simple parablepsis. A scribe beginning with τῆς καινῆς before διαθήκης could sk in τῆς to the -ῆς at the end of καινῆς. Perhaps slightly facilitating the omission o recollection of Exodus 24:8 as written in the Septuagint, where Moses "took the l is the blood of the covenant which the LORD has made with you according to all 24:8, the passage that Christ's words in Matthew 26 reflect. Contrary to Metzger deletion in Matthew 26:28, it is easy to see that a mechanism of deliberate harmo accidental omission could both contribute to the creation of the shorter reading. aren't observations about the lack of motive superfluous?)

A wild card should not be overlooked: the word τὸ before τῆς καινῆς in th have bothered with this; Greek scribes may have naturally added τὸ, regarding th improvement not affecting the meaning of the text. (Conversely, Alexandrian sci This detail need not be resolved to maintain the conclusion that *καὶνῆς* was part

Posted by [James Snapp Jr](#) at [4:47.PM](#)

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## 2 comments:

**Demian** said...



James, the apparatus quotes Cyprian as a witness to the short reading but in is quoting the long reading proper and there's no footnote to indicate that the epistle. Can you please double check it? Also, Ireneus has "new covenant" "My blood of the covenant" doesn't appear to have any indisputable support. Epiphanius goes through all the corruptions in the gospel of Luke collated by The only passage that I found in the apparatus that "supports" the critical text conclusion was that the Egyptian copyists missed several words from the original parablepsis and alike.

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**Demian said...**



I should have written: "but Luke 22:20 is not one of them".

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