

# “Farteitcht un Farbessert” – Changes in Tanach and the Gospels

בין 'תיקוני סופרים' ושינוי גרסאות בהבשורות  
צבי אריה לאם

## 1) Marcion of Pontus

Irenaeus (c. 130 – c. 200 CE, Gaul), *Against Heresies* 1.27.2

[Marcion] advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judea in the times of Pontius Pilate the governor, who was the procurator of Tiberius Caesar, was manifested in the form of a man to those who were in Judea, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator.

Tertullian (c. 155 – c. 220 CE, Carthage), *Against Marcion* 4.16

Admittedly Christ teaches a new degree of forbearance, when he puts restraint on that retaliation for injury which the Creator permitted by demanding an eye for an eye and a tooth for a tooth: for he on the contrary orders us rather to offer the other cheek, and in addition to the coat to let go of the cloak also. Evidently Christ will have added this as supplementary, yet in agreement with the Creator's rules.

Tertullian, *Against Marcion* 3.8

So Marcion, even more of an antichrist, seized upon this assumption, being better equipped in fact for denial of Christ's corporal substance, in that he had postulated that even Christ's god was neither the creator of flesh nor would raise it to life again—in this too supremely good, and entirely divergent from the lies and deceptions of the Creator... Thus also the sufferings of Marcion's Christ will fail to find credence: one who has not truly suffered, has not suffered at all, and a phantasm cannot have truly suffered.

Justin Martyr, *First Apology* 26 (composed c. 155-157 CE, Israel)

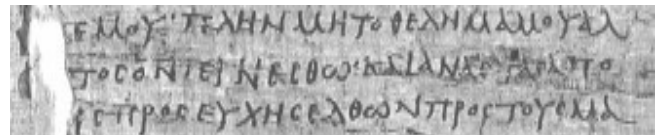
And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works.

## 2) The Angel and the Sweat

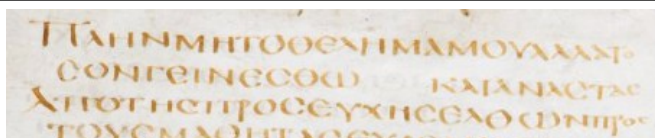
Luke 22.39-46 (c. 80-85 CE)

39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40 On reaching the place, he said to them, “Pray that you will not fall into temptation.” 41 He withdrew about a stone’s throw beyond them, knelt down and prayed, 42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish (ἀγωνία), he prayed more earnestly, and his sweat (ἰδρῶς) was like drops (θρόμβοι) of blood falling to the ground. 45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”

P75 [Papyrus Bodmer XIV-XV] (c. late 2<sup>nd</sup> – early 3<sup>rd</sup> century CE)



Codex Alexandrinus (c. 5<sup>th</sup> century CE, but part of a much earlier textual cluster)



<p>Mark 14.32-36 (c. 65-70 CE)</p> <p>32 And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34 And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36 And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will."</p>
<p>Justin Martyr, <i>Dialogue with Trypho</i> (c. 156-167 CE)</p> <p>For in the memoirs which I say were drawn up by His apostles and those who followed them, [it is recorded] that His sweat fell down like drops of blood while He was praying, and saying, 'If it be possible, let this cup pass:' His heart and also His bones trembling; His heart being like wax melting in His belly: in order that we may perceive that the Father wished His Son really to undergo such sufferings for our sakes, and may not say that He, being the Son of God, did not feel what was happening to Him and inflicted on Him.</p>

**3) Samaritan Pentateuch**

<p>Deuteronomy 12.5 (c. 12<sup>th</sup> century BCE)</p> <p>ה פי אם-אל-המקום אשר-          יבחר יהוה אלהיכם, מכל-          שבטיכם, לשום את-שמו,          שם--לשכנו תדרשו, ובאת          שמה</p>	<p>5 But to the place which the Lord your God shall choose out of all your tribes to put His name there, even to His habitation you shall seek, and there you shall come;</p>	<p>Samaritan Pentateuch 12.5 (c. 2<sup>nd</sup> century BCE [?])</p> <p>כי אם אל המקום אשר בחר יקוק אלקיכם מכל שבטיכם לשים את שמו שם לשכנו תדרשו ובאתם שמה</p>
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**4) Tikunei Soferim**

<p>Midrash Tanhuma, <i>Beshallah</i> 16 (5<sup>th</sup> century, with additions and reformulations until early 9<sup>th</sup> c. CE)</p>		
<p>נוגע בבבת עינו (זכריה ב) עיני היה לו לומר          אלא שכנהו הכתוב כלומר כביכול כלפי מעלן          וכנהו הכתוב שהוא תיקון סופרים אנשי          כנסת הגדולה</p>	<p>“[Whoever touches you] touches the apple of his eye” (Zech 2.12) – The verse should have stated [and still has as its intent], “My eye” [i.e. God’s eye]. But Scripture used a euphemism, as if to claim its impossibility of referring to [God]. And the euphemism under discussion here is a correction of scribes, of the Men of the Great Assembly</p>	
<p>Genesis Rabbah, 39.7 (c. late 4<sup>th</sup> – 5<sup>th</sup> century CE)</p>		
<p>ואברהם עודנו עומד לפני ה' – אמר ר' סימון תיקון סופרים זה          שכינה ממתנת לאברהם</p>	<p>“But Abraham stood yet before the Lord” (Gen 18.22). R. Simon said: It is a correction of the scribes, for [in reality] the divine presence was waiting for Abraham</p>	