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# BIBLICAL INTERTEXTUALITY IN CULTIC LANGUAGE

Ilie Melniciuc Puică\*

*University 'Al. I. Cuza', Faculty of Orthodox Theology, 9 Closca, 700065 Iasi,  
Romania*

(Received 11 December 2011, revised 26 January 2012)

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## Abstract

The phenomenon of quoting an old text in a recent writing reflects the fidelity of a new author toward the letter and the initial meaning. Three biblical texts, from Septuagint, quoted in Acts, are identified and compared in three documents of the New Testament from the tradition of three languages considered sacred. The 'New Testament from Alba Iulia', analysed from the linguistic perspective of biblical quotations, proves that the text translated from Greek in Romanian and transcription with Slavonic letters, was not corrupted. The linguistic analysis is exemplified by the visual comparing of the facsimiles with texts from IV<sup>th</sup>, XVI<sup>th</sup> and XVII<sup>th</sup> centuries. The text from Alba Iulia represents the first integral translation of the New Testament in Romanian, having both literary and cultic utility.

*Keywords:* quotation, intertextuality, Bible, Jesus, translation, to see

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## 1. Introduction

According to the intertextuality theory, describing how to make a quotation is a subsequence of the way how we understand the entire text as being argumentative. Julia Kristeva proposes a diagonal relation between 'texts', interpenetrated as a system of codes and signs [1]. Intertextuality suggests that the importance of the text is not totally fixed but always open to revision, as a new text that has to be re-positioned. In this way is not necessary that the new text quotes the shape of the old one but only the changing idea [2]. The more a text is added to the authoritative collection, the more it is unavoidable repositioned or reconfigured according to what it was before

The intertextuality theory stresses the complexity of textual interaction. An author may have a special reason to quote the Scripture but he can't control the effects the quoted text might have in the mind of a latter reader [3]. Hays claims that there are at least five different ways to identify the meaning of a Pauline quotation: 1. the intention of the Apostle Paul; 2. the way how is received the quotation by the letter's addressed; 3. the text itself; 4. the way in which I understand the Apostle Paul and 5. the way in which, us in communion,

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\* E-mail: bradeail@yahoo.com

understand Apostle Paul [4]. We can apply these identification ways of the biblical quotations to the writings of Saint Luke.

Based on these statements, a literary sequence (often predisposed to different interpretations) is used to deduce the intention had by the biblical writer and what have understood his readers [3, p. 13]. The aim of these intertextual analyses is to see together, from different angles, the fidelity toward the testimony of the sacred text [5]. In order to evocate or remember quotations from the Scripture is a difficult work. An author could have a precise aim for the quotation, but it takes it from the context and force it to form new connexions opened to other interpretations. This thing must be anticipated by the author, making himself understood by the receivers of his message.

The quotation is maybe the most obvious example of the intertextual references, which in a certain sense concentrates and reduces to essence the intertextual practice [5]. Antoine Compagnon proposes a „phenomenology of quotation, of production and not of the product, of enunciation and not of the enounce” [6]. The next stage of the analysis is to contour a semiology, by treating the quotation as a ‘language element’ – more exactly a discourse element – by revealing ways in which this is producing meaning in the inserting discourse. Also here enters the analysis of ‘perturbations’ that the quotation or the quotation marks bring in the language functioning and the consideration of the quotation as a sign and activity not different from the general functioning of the language. The third step is a genealogy, where the author marks some important episodes in the “diachrony of institutional practice engaged by the quotation” [6].

The quotation is a literary form that can assume a plurality of functions. The historical models of the quotation as coded social practice are: 1. Antic rhetoric – i.e. a ‘stable stage’ of quotation, when attributed a dialectic or logic value; 2. the patristic commentary, another ‘stable’ stage, based on the *auctoritas* model; and 3. The ascension of the modern quotation – a two time transition – a provisory stage, contemporary with the development of printing technology, when the quotation has an emblem role and the classic quotation – an author ‘blazon’. The quotation has its origin, according to Compagnon, in a cut and paste practice. At the same time, the quotation practice can be seen as an excision, drawing and grafting [6, p. 18].

A function of the erudite quotation is that of borrowing to that who quotes something from the source authority, which is implicitly eulogised and (re)established.

There are historical or culturally differentiate quotation ways (and implicitly to read the sources). Mihail Bahtin has identified as a stylistic problem of the Hellenism, ‘the quotation problem’: „Extremely varied were the forms of direct, semi-masked or masked quotation, the forms of framing the quotation in context, of the tone quoting marks, the diverse aliening or assimilating degrees of the foreign quoted discourse” [7].

Our study wishes to evidence the fidelity followed by the biblical authors and by the translators related to the quotations from the Old Testament, taking as example three quotations that Saint Luke, in the book of the Apostles Acts, brings as prove in preaching to the Jews from all around the world. The three quotations were chosen as emblem for the division of the Hebrew Scripture in the three main parts: Torah (the Law), Nebiim (the Prophets) and Chetubim (the Writings), mentioned by the Resurrected Jesus in Luke 24.27. Until the translation in national languages of the biblical text, there were those ‘sacred languages’ (Hebrew, Greek and Latin), to which was added for the Slavic influence zone the Slavonic language. Therefore, we proceeded to the comparing of the Greek texts of Codex Sinaiticus and Greek-Latin texts from the New Testament edition of Erasmus from Rotterdam (1516), then exemplifying with the Romanian text (with Slavonic writing) of the New Testament from Alba Iulia (Bălgrad, 1648).

## **2. Biblical quotation in Luke - Acts**

Different Hebrew writings as Septuagint (LXX), Targume, Mishnah, Talmud, manuscripts from the Dead Sea and the apocrypha of the Old Testament follow the explanation and application of Scripture. That’s why these are saturated with references, quotations and allusions to the Hebrew Bible [8].

The Hebrew expression *kakkathub*, “as it was written” (literary meaning “according with what is written”) was literary translated in Septuagint by κατὰ τὸ γεγραμμένον in Ezra 3.4 and Nehemiah 8.15. The participle γεγραμμένος is used in other phrases to indicate the Scripture and when the quotations are introduced. LXX uses for the first time the indicative perfect passive voice of the verb γράφω ‘is written’, regarding the Scripture, adapting the use of writings to the Greek expressing of the time [9].

Similarly, the writers of the New Testament use most often the Old Testament making explicit quotations or intentional allusions [10]. They are also influenced by ideas from the Old Testament and possibly by the LXX style.

The explicit quotations are most often used in the New Testament [11]. The quotation can be defined as a material from the Old Testament preceded or not by an introductory formula, which is in close relation with the Old Testament, or is identified as quotation in the context of New Testament [12].

Also a quotation form is the biblical paraphrase that does not render with fidelity the text from LXX or the Masoretic Text (MT) but follows the idea expressed in the Old Testament [13].

The biblical allusion is more an indirect reference to the verbal or material parallelism of the Old Testament [14].

In the writings of the New Testament we also have quotations composed from different Old Testament texts expressing a similar theological sense, but by the expression of different angiographs. These quotations, appearing in the Holy Scripture, are human words, belonging to the human language. In this way, these are analysable by grammatical, linguistic and philosophical instruments, as any

other human words. The simple integration of a word in the body of the Scripture gives a new linguistic value and imposes its research in this special context.

The difference between quotations and allusions could be difficult and sometime arbitrary. In the Judaic literature the formula introducing the quotation varies depending on discussed subject, type of speech, writer and quoted source, generally using the verbs 'to say' and 'to write' [15]. The introductive formula has the aim to inform the reader when is quoted a text from the Old Testament but may also reflect the view point of the author regarding the Scripture. The expression 'is written' shows the will of the divine authority that can't be comprised by the biblical text in the fullness of the revealed sense [16].

The introductive formulas of the New Testament are similar to those appearing in the rabbinic writings, the manuscripts from the Dead Sea, differing only by their application to Christ [12, p. 56]. The exegete Rese distinguishes four types of quotations according to the used argumentation mode [17]:

1. Hermeneutic quotations, by which Luke wishes to make intelligible an event or a reality more than to demonstrate a truth. For example, we can offer the quotation from Joel that helps us to understand the overflow of the Holy Ghost (Acts 2.17-21) as manifestation not as possibility [18].
2. Simple quotations by which the temporal factor is overpassed wishing more the explanation than the proof. We have as example Psalms 16 and 110 from Acts 2 that prove the mesianity and quality of Lord of Christ.
3. Quotations included in the scheme promise-fulfilment. These quotations consider the temporal distance, as in Acts 13. 22 where Luke affirms that the preaching fulfils the promises from the past, as the one from Acts 1.16 that insists on the prophecy by which the Scripture legitimate the apostolic succession.
4. Traditional quotation and editorial quotations according to which other Christian authors also used or not the Scripture for exegetic purposes.

In order to know the way in which Saint Luke used the Old Testament in his writings, is necessary to mention what extension had the Bible to which is referring in the texts from Luke 24.27 and 44., where is remembered the structure of the texts explained by Christ to His apostles.

In Luke 24.27 and 44 we find the words: "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself". "He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms'." From this first affirmation of the Saviour results that He explained from all Scriptures about Him [19], and from the second affirmation that have fulfilled those written about Him in the Law of Moses, in Prophets and Psalms [20].

The use and interpretation of the Hebrew Bible in the New Testament follows the thread revealed by the Lord Christ to His Apostles, after His glorified resurrection, about which is talked about in the Scripture, the life and mission of Messiah, fulfilled in His Person [21].

The mention of tripartite dividing of the Old Testament was necessary in order to clarify for the Jews that Christ was conscious that the Scripture speaks about Him, but also to show that the entire Old Testament refers to His saving activity. Thus, Luke remembers that Christ started to explain from Moses about Him [22].

We note the existence of three different ways to use the Scripture at Saint Luke: direct quotations, summary references (where the entire Scripture is compressed in theological manner – Acts 3.18, 10.43, 17.3, 26.23 – and numerous allusions to biblical quotations or indirect quotations, especially in the two presentations of the history of Israel people, from Acts 7 and 13.17-25.

The second category persuades us that Luke regards the Scripture entirely, as an unitary all. He doesn't speak about one or another prophet, but is interested about all prophets (Acts 3.18, 24; 10.43)

Luke doesn't speak about 'Scripture' at singular, but about 'Scriptures' (Acts 17.2, 18.28). He is the only author from the New Testament quoting the 'Book of Psalms' (Acts 1.2, cf. Luke 20.42-43) [23], and even makes precise the numbering of the Psalm (Acts 13.33).

Despite the fact that we deal in our study only with the use of the Old Testament in the writings of Saint Luke, we must underline that in the writings of other synoptic evangelists too, for example the Gospel according to John we find scriptural references that Jesus has applied to his salvation work in the word.

A new element, unseen to the other evangelists is the association of the three parts of the Hebrew Bible in a single one. The order of the Old Testament parts that the Lord presents to the Apostles after de resurrection is that from the Hebrew Bible and not that from the Greek translation LXX. In *Biblia Hebraica Stuttgartensia*, K. Elliger and W. Rudolph (eds.), Deutsche Bibelstiftung, Stuttgart, 1977, the order of the books is given by the Hebrew names Torah, Nebiim and Chetubim, by which is shown both the age of the inspired writings and their hierarchization. Torah means the Law and contains the books of Moses, by which God leads the chosen people in the world. Nebiim contains the books of big and small prophets (16 of all) that left in written manner their message inspired by God. They are associated to the revelation of the Law, even if there are considered to present a lower divine inspiration. The Chetubim are considered by the Jew rabbis as literary productions with a strong imprint of the human ration, in which are found forms of the divine revelation. Septuagint (LXX) has different extension, the hierarchization criterion being not the inspiration degree of the writing but the grouping of the books according to the treated subject and age. That's why the Septuagint's translation edition *Duo volumina in uno*, A. Ralfs (ed.), Deutsche Bibelgesellschaft, Stuttgart, 1935, presents after the five books of Moses (the Law) books with an historic character (Joshua, Judges, Ruth, Samuel I and II, Kings I and II and Chronicles I and II from the Hebrew Bible, to which are annexed the apocrypha Ezra, Esther, Judith, Tobit and Maccabees. It follows the section of the revealed didactic-poetic writings (Psalms, Proverbs, Ecclesiastes, The Song of Songs, Job,

Wisdom and Sirach) to which is annexed the apocrypha Psalms of Solomon. The third section of LXX contains the writings of the Jew prophets enumerated according to their age from small to big: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi, also Isaiah, Jeremiah (with his Lamentations, the Epistle of Jeremiah and the Book of Baruch), Ezekiel and Daniel (with the non-canonical Story of Susanna and Bel and the Dragon).

This division will be used for the presentation of biblical intertextuality from the Old in the New Testament, with special reference to the Acts. We will follow, based on the documents from the IV<sup>th</sup> and XVI<sup>th</sup> centuries, the way in which the biblical text of the New Testament kept and gives with fidelity the words of Septuagint's translation made to the Hebrew Masoretic Text.

### **2.1. Deuteronomy 18.15 in Acts 7.34**

We must mention that the three sections reminded by the Saviour are generic titles for more inspired books of the Old Testament, brought together by criteria as author or the transmitted message. By Moses Law, should not be understood only the codification given by God to this great Jew leader on the Sinai mountain, but the first five historical books of the Old Testament. The Law is regarded by Saint Luke not in the real function of the word, i.e. in its juridical, normative and authoritative quality, but in its prophetic expression. The meaning of the word 'Law' in Luke's writings has several valences, despite that in the Saviours' explanation represents the prophetic expression, with an anticipative opening toward Messiah. The association of Moses with the Law is commune for both the Old Testament and for the Judaic and Christian writings. At the moment of Transfiguration, Moses, who symbolizes the Law and Elijah the prophet, point the predicative aspect of the third Gospel. The expression from Luke 9.35 ("This is my Son, whom I have chosen; listen to him") is an allusion to the prophecy from Deuteronomy 18.15 regarding an eschatological prophet. In the discussion about Moses, from Acts 7.20-44, this appears in different hypostases: leader and deliverer of his people (7.22) meet with opposition and removed (7.25, 39, 52-53), prophet announcing his sucesor (7.37) or legislator (7.38).

Luke is the sole writer from the New Testament that identifies Jesus with the Prophet from Deuteronomy 18.15. This fact is made by the expressing of Stephen the deacon, at his martyrdom, given in Acts 7.37: "This is that Moses who said unto the children of Israel, **`A Prophet shall the Lord your God raise up unto you from your brethren, like unto me; Him shall ye hear.'**"

Similar to Apostle Peter, Saint Stephen takes again the text from Deuteronomy 18.15, which underlines the conscience of Moses that God will rise another prophet as him. The verb ἀναστήσει could be translated either as 'to rise' or by 'to resurrect'. By the verb ἀναστήσει is emphasized the typological part of Moses, as precursor of Christ, and the eschatological character of the prophecy [17, p. 23]. Luke's text is also identical here with the LXX text,

specifying the speaker. The order of the words αὐτοῦ ἀκούετε reflects the text LXX (Figure 1) [24].

The presence of Moses points typologically the steps followed by Jesus, who inaugurates a new exodus. The presence of Elijah points toward the coming of eschaton. The use of the Old Testament by Luke contains, once again, elements of typology and prophecy, which orientate our attention toward a profound understanding of the Christological portrait of Jesus.

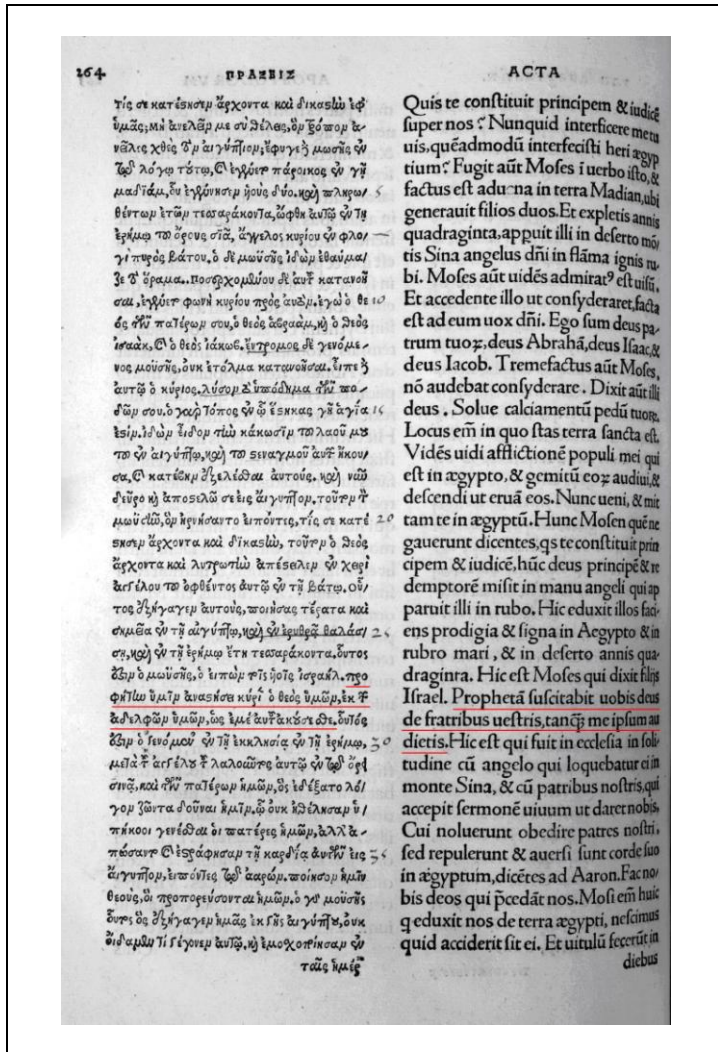


Figure 1. Greek-Latin New Testament, edited by Erasmus of Rotterdam, 1516; with red the quotation from Deuteronomy 18.15 at Acts 7.37, available at [http://images.csntm.org/PublishedWorks/Erasmus\\_1516/Erasmus1516\\_0132b.jpg](http://images.csntm.org/PublishedWorks/Erasmus_1516/Erasmus1516_0132b.jpg).

## 2.2. Isaiah 6.9-10 in Acts 28.26-27

The prophets from the Old Testament were the interpreters of God's will toward the Jew people. They had as main message the enforcement of the divine way at the concrete living conditions, interpreting the events from the life of Jews in the light of divine will.

The prophet Isaiah is repeatedly quoted by Saint Luke because the message transmitted by his book identifies the person and the work of Jesus Christ in surprising details.

The end of the Acts, in the Byzantine version agreed by the critical editions of the New Testament, remembers the words of Isaiah, following the open character of the Christian announcing and at the same time the historical itinerary begun by the new believers' people: **"saying, 'Go unto this people and say, "Hearing, ye shall hear and shall not understand; and seeing, ye shall see and not perceive. For the heart of this people has waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."'"**

After the vision from the Temple, Isaiah expresses the way in which his prophetic words will be overlooked by the Jew people 'with gross waxed heart'. The prophet's motivation that they "should be converted, and I should heal them" is used by Apostle Paul as message to the Jews that reject the Gospel [25].

We can't ignore the identity of the texts from Luke 4.18,19 and 7.22 where Jesus is identified with Messiah. The Jews that don't receive Messiah will not benefit of the salvation prepared to the people that follow the Gospel [26].

Compared with the Isaiah's text quoted by the Saviour at Mark 7.6, appears the introductive formula: "Well did Isaiah prophesy about you hypocrites, as it is written", specifying the divine author and the human messenger by which was expressed the prophecy.

Is used the verb *λαλέω* – to say [27] and are remembered the addresses of the prophecy: 'to our parents' and 'to this people'. Is a quotation from the Old Testament with an introductory formula, taken according to LXX, which has the verbal commodity at the moment used by Saint Paul, varying the case of the substantive 'people' from the dative used by Isaiah to the Luke's accusative [28].

The textual interpretation of the Isaiah's prophecy by Luke's expression is prolonged by a subtle theological interpretation, the focus being on the abundant use of the demonstrative adjective 'this' in relation with 'people'. The blinding of Israel people is not expressed as a physical infirmity, but as a powerlessness to perceive the divine will. The blinding here is not a lack of view and vision, but the incapacity to understand the revelation (Figure 2). Carroll uses the expression: "a people blinded by God has no longer prophets", remarking the self-sufficiency of Israel, which on the basis of Abrahamic promise declare itself chosen of God and is self-content with the state of 'listener', without being able to rise at the call of 'seer' of God [26, p.80].





represent the replacement of Jews with pagans but the expression of the salvation's universality, where are called all people. Acts 28.29 show the attitude of Jews regarding the Pauline herminie: "And when he had said these words, the Jews departed and had great reasoning among themselves." Isaiah's words, are fulfilled in Luke's expression, the solemn proclamation of passing the Gospel from Israel to the pagans being determined "for the heart of this people has waxed gross". The pagans are no longer passive to the prophetic message expressed by the Holy Ghost by the mouth of Isaiah, because "they will listen" [29].

### **2.3. Psalm 110.1 in Acts 2.34-35**

In the speech of Saint Peter at Pentecost, after the Psalm 16.10, is brought as apologetic argument the Psalm 110.1.

The psalms are used with higher frequency in Acts, in order to argument historical events, but also to interpret Christological some episodes prophetically expressed in the didactical texts attributed to David [30]. The quotations from Psalms, explicit or implicit, give testimony for Christological and Messianic interpretation, expressing teaching from psalms referring not to David but mostly to Christ.

The Book of Psalms speaks about Christ; it contains prophecies fulfilled in the events of passions and resurrection of Christ. In order to discover the true meaning of the Psalms we must analyse and compare the meanings given by Luke's writings, in the sense of a Christological interpretation.

The explicit quotations from Psalms, present in the first part of the Book of Acts, refer mostly to the teaching about resurrection (Psalm 16, quoted both by Saint Peter and Saint Paul in the speeches from Jerusalem and Pisidian Antioch), about the messianity of Jesus from Nazareth (Psalms 2 and 110) and His role of angular stone for salvation (Psalm 117), but also to the events linked by the replacement of Judah from apostolate (Psalms 68 and 108).

The text from Psalm 110.1, given in Acts 2.34,35 is: "**For David is not ascended into the heavens, but he himself saith, 'The LORD said unto my Lord, <<Sit Thou on My right hand until I make Thy foes Thy footstool>>'**".

The expression "Sit Thou on My right hand" is used both in the Old and New Testament. In negative sense, the verse does not concern David. Because David did not leave his tomb, is obvious that he did not climb to the heavens and he couldn't stay on the right hand of the Father. Thus, by Peter's argument, which is retaking that of the Saviour from the discussion with Pharisees, is proved that is not talking about David in this verse of the Psalm 110 [31].

Positively, Peter affirms that this text from Psalms concern Jesus. Not only that God resurrected Him, according to the testimony of the apostles, but He ascended next to the Father, in heavens [32].

In Psalm 44.11, to stay on the right hand of the emperor constitutes a special honour. The right hand of God is understood as an expression of His majesty and power (Exodus 15. 6, 12). It expresses God’s almightiness, especially toward his people Israel. The right hand of God is considered a liberation instrument of the people from the hand of the enemies (Psalm 97.2) [33], and becomes the hope for God’s people in time of distress (Isaiah 41.10). God’s right hand strengthened Israel to conquer Canaan.

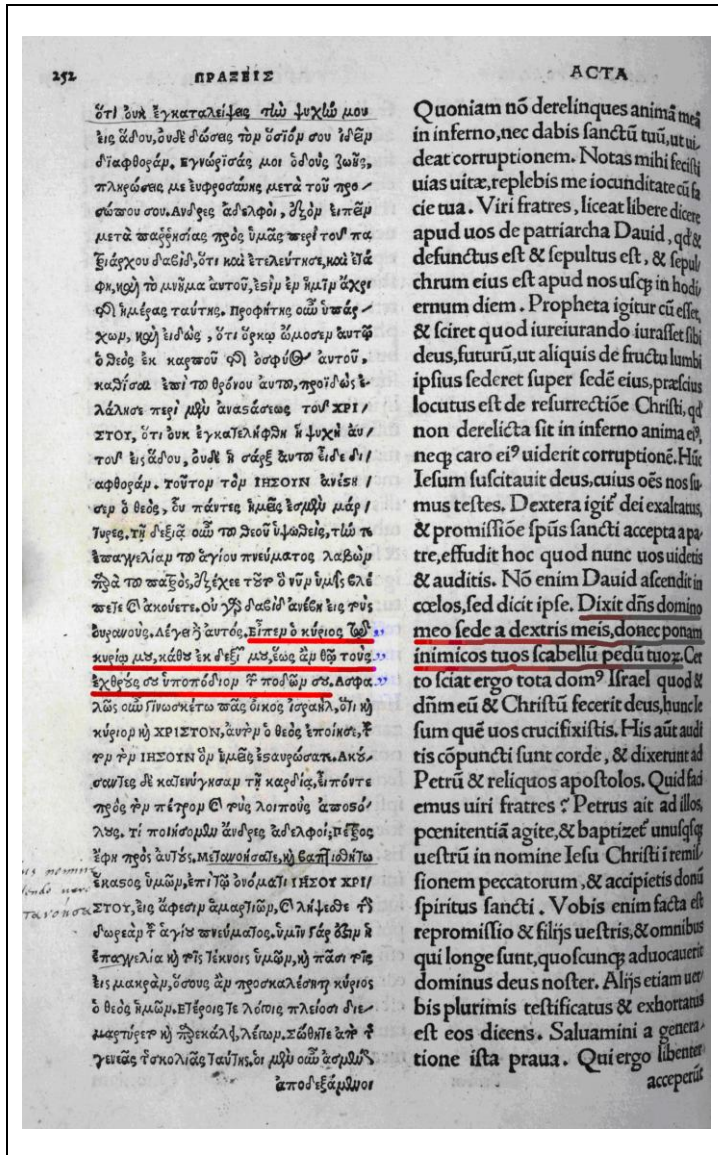


Figure 3. Greek-Latin New Testament, edited by Erasmus of Rotterdam, 1516; with red the quotation from Psalm 110.1 to Acts 2:34-35, available at [http://images.csntm.org/PublishedWorks/Erasmus\\_1516/Erasmus1516\\_0126b.jpg](http://images.csntm.org/PublishedWorks/Erasmus_1516/Erasmus1516_0126b.jpg).

The Psalm 16.11 presents the charities poured on the one who believes in God, which is not left prey to death and corruption, stating: “in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.”

The seating on the right hand of God is also mentioned by the Psalm 110.1. Jesus referred to this honour of the Son, remembering His second coming: “shall ye see the Son of Man sitting at the right hand of Power” (Mathew 26.64).

David designates by the term ‘my Lord’ the messianic sovereign; Peter doesn’t consider necessary an explanation because it seems normal to him that the messianic king ascends to heavens, to the throne of God (Figure 3).

Thus, the Easter experience of the apprentices facilitates the understanding of texts: here allowing them to notice the profound and transcendental opening of the events to which they were witnesses. They discover, if we may say so, the celestial expression of Jesus Christ’s messianity and divinity.

Psalm 110 is also used by the archdeacon Stephen into an expressing that will unchain the rage of his enemies and will provoke his death [33]. Surrounded by his enemies, deacon Stephen falls in ecstasy and sees in the sky “and the Son of Man standing at the right hand of God” (Acts 7.56). Due to this testimony they pounce on him and drag him to lapidating. The parallelism with the witness of Jesus in front Sanhedrim is desired [34].

### **3. Intertextuality in the New Testament from 1648, at Alba Iulia**

For the Romanian language, written culture languages, as Greek, Latin and Slavonic have successively fulfilled the cultural function of some ‘roofing languages’, orienting the evolution of the old variant of the Romanian literary language, offering lexical, syntactic and stylistic models. The concept of roofing language, used to express the rapports between a language of an already constituted culture and one in the stage of construction, synthetically defines the situation of some languages as Latin in West, Greek and Slavonic in East and South-East of Europe, cultivated in Middle Age as idioms of supranational culture [35].

The beginnings of the Romanian literary language can be regarded, from this point of view, as an initial moment of recording the cult Romanian society to this conceptual and semantic European community. The exact dimensions of this moment could be determined only by comparative research of the Romanian texts from XVI-XVII<sup>th</sup> centuries with the original Slavonic, Greek and Latin.

The almost exclusively religious content of most of the texts translated in Romanian in XVI and XVII centuries imposed the use of the literal method of translation, considered everywhere, during the Middle Age, as the only one allowed by the necessity of integral saving of the translated text sacrality.

In the beginning epoch of literary Romanian language, due to the fact that the Romanian culture was integrant part of the Orthodox-Byzantine culture of South-East Europe, not Latin but Greek was de main linguistic model. Slavonic itself, as a special cultural language [36], which was at the basis of most

Romanian translations from the XVI<sup>th</sup> century, must also be subordinated to the Greek linguistic model, at least in the field of the lexicon specialised for superior intellectual operations. In this way, it was proved based on a large number of text corpuses, that those who have created the Slavonic in the IX<sup>th</sup> century, the scholars Cyril and Methodius and their pupils transposed in old Slavonic lexical material almost the entire ensemble of the Greek ecclesiastico-theological terminology [37].

The two brothers went to Moravia, arriving there in 863 with a part of the fundamental cultic books already translated. It is obvious that this action couldn't be achieved in less than a year.

Continuing the activity started earlier, Cyril and Methodius translate, in less than four years, as long as they stayed in Moravia, the Gospel, the Apostle, the Liturgy, parts of the Psalms and other church books, teaching their apprentices the rules of the service, reading and writing in glagolitic Slavonic.

Cyril and Methodius pass through Venice, where in a dispute with the local clerics, manifest himself as an enthusiastic defender of the Slavs' right to have a culture in their own language, fighting with historical and logical arguments against the 'heresy of the three languages', according to which only Greek, Latin and Hebrew were considered 'holy'. Arrived in Rome, at the end of 867, the two brothers and their apprentices are received by the new pope, Hadrian II, who officially recognizes the Slav liturgy and the right of the western Slavs to have their bishop and priests, with the condition that in the church to have read the Gospel and the Apostle firstly in Latin and than in Slavonic.

The language of Slav translation from Greek was in fact a Greek travestied in Slav morphemes. Slavonic has fulfilled, next the Greek, the functions of a classic language, considered and cultivated as such.

It may be easily observed that the Cyrillic alphabet comes from the majuscule Greek alphabet; in whatever concerns glagolitic alphabet, is admitted that its main model is constituted by the minuscule Greek alphabet.

The Slav alphabet – says Hrabar The Monk at the beginning of the X<sup>th</sup> century in his work 'About letters' – was conceived by Constantine the Philosopher, named Cyril, who made 38 letters, among which 24 after the Greek system, and 14 according to the Slav pronouncing [38]. Because we don't know the initial number of glagolitic or Cyrillic letters, these numbers can't give precise indications about which of the two alphabets is about in Hrabar's work.

In texts and votive imagines, where the often used words were written shortened by the copyists, for space saving [39]. For this it was used a special sign, named **titla** (Greek titlos, Latin *titulus*), written over the word.

Apart from other palaeographies (Serbian, Bulgarian, Russian) in the case of Romanian printings, the Cyrillic alphabet is used for a non-Slav language which has a different phonetics and structure. From here, the difficulty of rendering the phonetic values of the texts elaborated in Romanian with Cyrillic alphabet until the middle of the XIX<sup>th</sup> century (Table 1).

**Table 1.** Correspondence of the Greek letters with the contemporary Slavonic alphabet.

<b>Slavonic</b>	А а	Б б	В в	Г г	Д д	Е е	Ж ж	С с	З з / З з
<b>Greek</b>	Α α [a]	Β β [b]	Γ γ [v]	Δ δ [g]	Ε ε [d]	Ζ ζ [e]	Η η [z]	Θ θ [az]	Ι ι [z]
<b>Slavonic</b>	И и	І і / І і	К к	Л л	М м	Н н	О о	П п	Р р
<b>Greek</b>	Η η [i]	Ι ι [i]	Κ κ [k]	Λ λ [l]	Μ μ [m]	Ν ν [n]	Ο ο [o]	Π π [p]	Ρ ρ [r]
<b>Slavonic</b>	Ц ц	Т т	У у / У у	Ф ф	Х х	У у	Ц ц	У у	Ш ш
<b>Greek</b>	С, с; Σ, σ [s]	Т, τ [t]	У, у [u]	Ф, φ [f]	Χ, χ [x]	Ω, ω [o:]	- [ts]	- [tʃ]	- [ʃ]
<b>Slavonic</b>	Ш ш	Ъ ъ	Ы ы / Ы ы	Ь ь	Ѣ ѣ	Ю ю	Ѥ ѥ	Ѧ ѧ	Ѩ ѩ
	- št, shta [ʃ]	- ŭ, u: [ʌ]	- ŭ [y]	- ĭ [ɪ]	- ě [ja]	- ju [lu]	- ja [ia]	- ě [ě]	- jě [jě]
<b>Slavonic</b>	Ѧ ѧ	Ѩ ѩ	Ѫ ѫ	Ѭ ѭ	Ѯ ѯ	Ѱ ѱ	Ѳ ѳ	Ѵ ѵ	Ѷ ѷ
<b>Greek</b>	- q, ǫ [ʃ]	- jǫ, jǫ [jǫ]	- ks [ks]	- ps [ps]	- θ, θ [t, θ, f]	- γ, γ [ɣ]	- je [ie]	- d, dj [dʃ, dj]	- ot [otü]

Apostle Paul’s appeal: „Yet in the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (I Corinthians 14.19) was literary understood by the translators of the Holy Scripture in Romanian.

Thus, the initiator of the translation of the ‘New Testament from Bălgrad’, the Calvinist prince G. Racoczi, preoccupied by the apparition in Romanian of the printed biblical text, took the initiative to use as reference source a Greek version but, in agreement with the Orthodox metropolitan Simion Ștefan, also appealed to Latin and Hungarian sources to revise the text. The sources of the ‘New Testament from Bălgrad’ are indicated starting even from the title page, and also in introduction and in erratum, but are not totally revealed. The first source is the Greek one, but is not précised the used edition, thus supposing that would be one of the editions of polyglot Bible from 1565. The Metropolitan Simeon Ștefan, in his introduction, affirms that: “the most we kept from the Greek source and we also considered the source of Eronim, which came first from Greek and Latin, and we also considered the Slavonic source, which is written in Slavonic from Greek and is printed the Mosc country [Russia]. And taking all these into account, some went closer to the Greek book, from those we worked, but from the Greek we didn’t estrange.”



In the Figures 4-6 are compared the texts from Codex Sinaiticus with facsimiles from the ‘New Testament from Bălgrad’ [40], both underlined with red.

#### 4. Conclusions

From our point of view, the ‘New Testament from Bălgrad’ renders the language spoken by Romanians, in Slavonic writing, using printed majuscules, similarly with the manuscripts from the IV<sup>th</sup> century. Furthermore, the translator and the printer kept many of the biblical abbreviation, expressing respect toward the canonical text.

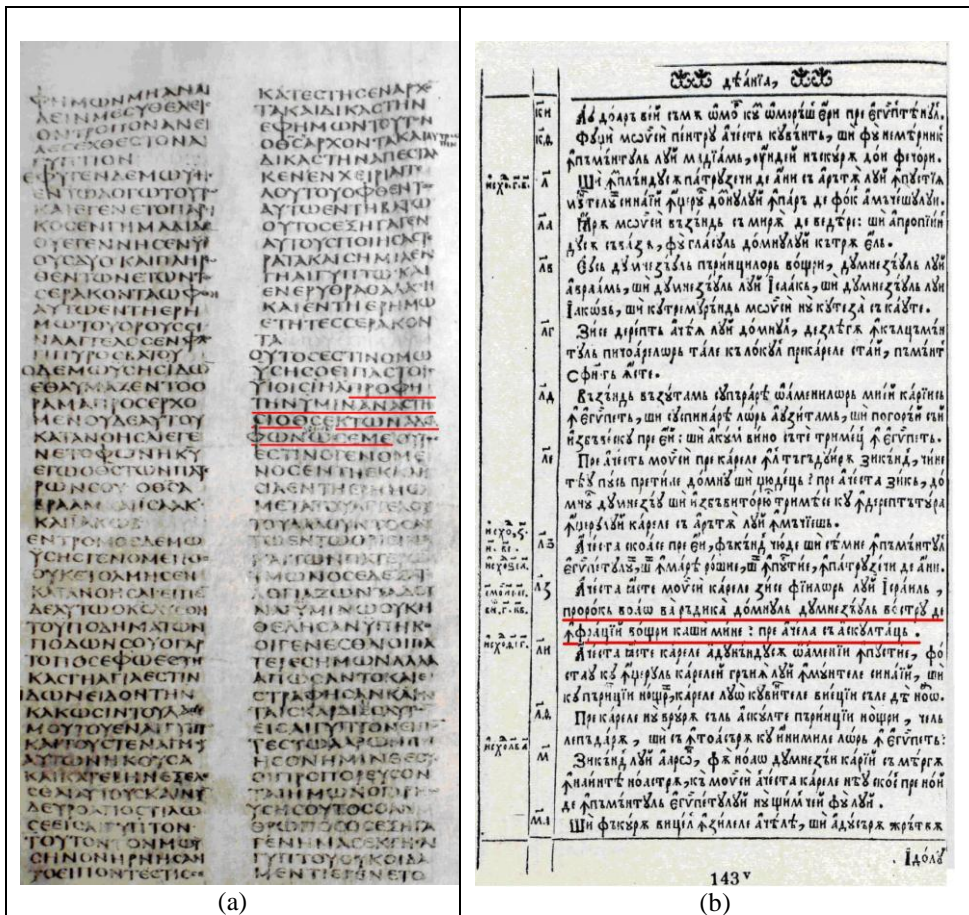


Figure 4. (a) Codex Sinaiticus, Acts 7.37, available at

[http://images.csntm.org/Manuscripts/GA\\_01/GA01\\_104a.jpg](http://images.csntm.org/Manuscripts/GA_01/GA01_104a.jpg); (b) New Testament from Bălgrad, Acts 7.37.

Despite the fact the Slavonic produced more letters that render phonetically the compound consonants and specific vocals, this linguistic cloth has not altered the correct message of the Scripture. The one who reads the text, either in a cultic frame or in a private study of the Bible, has the conscience he reads in Romanian the full of life word of God. The Slavonic writing could be resembled with the evolution of Latin, from which developed latter the Romanic languages: Italian, Spanish, Portuguese. From the church Slavonic have appeared the national languages of the Russians, Bulgarians, Serbs, Czechs, Polish and Slovaks, while in time (in 1860) Romanian will adopt the Latin writing – in agreement with people’s talk and roots – with many lexical loans from the Greek, Turkish and Slav vocabulary.

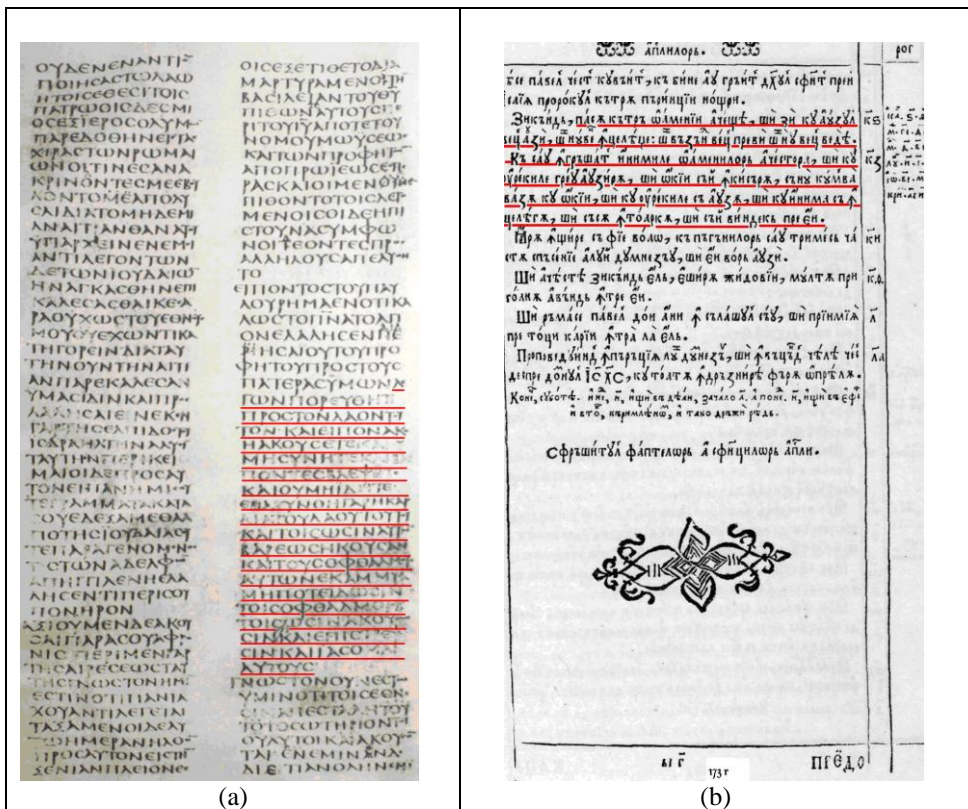


Figure 5. (a) Codex Sinaiticus, Acts 28:26-27, available at

[http://images.csntm.org/Manuscripts/GA\\_01/GA01\\_118a.jpg](http://images.csntm.org/Manuscripts/GA_01/GA01_118a.jpg); (b) New Testament from Bălgard, Acts 28:26-27.

Pricing the literalism in translation, associated to the opinion, strongly enrooted in the conscience of medieval translators, that national languages can be ennobled by the imitation of the written languages authorised by the liturgical practice, lead to the appearance of an artificial for of language that the exegetes discover at the beginning of a modern culture language. It may be admitted that



ecclesiastic Slavonic transmitted to the incipient literary Romanian a semantic lexicalised substance according to the primary Greek model.

The phonetic constraints and the new appeared lexemes, constituted the developing fundament of the modern national languages, message's fund remaining unaltered, even if the form suffered and suffers modifications.



Figure 6. (a) Codex Sinaiticus, Acts 2.34-35, available at

[http://images.csntm.org/Manuscripts/GA\\_01/GA01\\_101a.jpg](http://images.csntm.org/Manuscripts/GA_01/GA01_101a.jpg); (b) New Testament from Bălgard, Acts 2.34-35.

### Acknowledgement

The fragments of Codex Sinaiticus and Greek-Latin New Testament (1516) are reproduced with kindly permission of Center for the Study of New Testament Manuscripts, which stored in electronic manners the old and medieval history of biblical writings.

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