

## Interpolations in the Letters of Paul

William O. Walker, Jr. *Interpolations in the Letters of Paul* (New York: Sheffield Academic Press, 2001),  
William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar ,  
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### **The A Priori Probability of Interpolations in the Pauline Letters.**

There are two primary reasons for the *a priori* assumption of interpolations in the Pauline letters.

중요한 부분은 red color 로 표시했다.

The first is that scholars have **identified numerous apparent interpolations in other ancient literature** – Homeric, Classical, Hellenistic, Jewish, and Christian. For example, interpolations have been detected in the Hellenistic literary genre most closely resembling the Pauline letters – namely, the letters of philosophers and moralists to their disciples. Even closer to home, **John 7:53-8:11 (the story of woman taken in adultery) is almost certainly a later addition**, and **Mark 16:9-20 (the post-resurrection appearance of Jesus) is widely regarded as an addition to the original text**. Furthermore, most scholars agree that **large chunks of material were interpolated into the Gospel of Mark to form the Gospels of Matthew and Luke**. Because the practice of interpolation was rather widespread in the milieu where Paul's letters were written and circulated, there is good reason to assume, simply on *a priori* grounds, that they too would have been subject to such textual expansion. <sup>1</sup>

The second reason for the *a priori* assumption of interpolations in the Pauline letters involves certain aspects of their literary history..... the following items bear directly on the question of interpolations in the letters.

1. **The church did not preserve the “autographs” (originals) of any of the letters**. All that we have are **handwritten copies**, none of which dates from earlier than about 200 CE, almost a century and a half after the letters were written. We have no way of knowing how many copies of the letters span the gap between the autographs and our oldest surviving manuscripts. Moreover, **there are numerous textual variations** among the surviving manuscripts; no two of them read exactly the same. <sup>2</sup>
2. **The church did not preserve early copies of any of the individual letters**. All that we have are **collections of letters- collections that were assembled, preserved, and transmitted by the early church under the name of Paul.... What is clear is that the individual letters were preserved only as parts of collections**. <sup>3</sup>

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<sup>1</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 15.

<sup>2</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 15.

<sup>3</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 18.

3. **These early collections cannot simply be equated with what Paul himself wrote (or dictated).** It would be reasonable to assume that they do not include all of Paul's letters, and this assumption is confirmed by references in I Cor 5:9-11 and 2 Cor 2:3-4 to letters written by Paul prior to what we know respectively as I Corinthians and 2 Corinthians. The early collections of the letters, therefore, represent "**an abbreviated Paul.**" They also represent "**an expanded Paul**" – expanded in the sense that they included letters not actually written by Paul: Hebrews, almost certainly the three Pastoral Letters (I Timothy, 2 Timothy, and Titus), and probably Ephesians, Colossians, and 2 Thessalonians. Finally, the collections represent "**an edited Paul**" – edited at least to the extent that parts of originally different letters were apparently combined to form what now appear as single letters. For example, most scholars agree that 2 Corinthians 1-9 and 2 Corinthians 10-13 come from two different letters, and indeed, some maintain that 1 and 2 Corinthians contain material from as many as thirteen different letters. "**Partition theories**" have also been proposed for Philippians and Romans. It is generally agreed, at least in principle, that such edited collections of the letters would almost certainly include some editorial additions, including but probably not limited to brief connecting links. In other words, the "editing" of the letters might very well have included the incorporation of additional material – that is, interpolations.<sup>4</sup>
4. **Authentically Pauline writings, or fragments** of the same, may well have been preserved **and transmitted with other materials that were non-Pauline in origin**, and it may have been difficult if not impossible to distinguish between the two. Then when materials were assembled to form a collection of the letters, the tendency almost certainly would have been to err on the side of *inclusion* rather than *exclusion* lest something that might be Pauline in origin be **omitted**. Thus, **non-Pauline materials** may well have been introduced into the letters quite **unintentionally**, probably on more than one occasion and by more than one hand.<sup>5</sup>
5. **The period during which the Pauline letters were being assembled into collections was a time of intense controversy within the church, most of it directly relating to Paul and his letters.** As different factions within the church claimed to be authentically "Pauline," the Pauline letters would have been particularly susceptible to alteration, including interpolation. Indeed, we know that at least **two significantly different versions** of the letters circulated in the second century: a shorter version (no longer extant) accepted by the "heretic" Marcion and a longer version (the only surviving version) recognized by his opponents. **Marcion's enemies accused him of excising materials from the letters**, he accused them of **adding these materials**, and there may well be an element of truth in both accusations.... Indeed, **interpolation would be a quite plausible means of adapting the Pauline letters to the changing needs, concerns, and interests of the church**, not to mention making them more useful in the **ongoing debates** that continued for several centuries.<sup>6</sup>
6. The surviving manuscripts of the Pauline letters contain countless variant readings. ... Most of the variants represent simply inadvertent errors on the part of copyists: obvious

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<sup>4</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar, (2010), 18.

<sup>5</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar, (2010), 18.

<sup>6</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar, (2010), 18.

misspellings, transpositions, omissions, repetitions, and the like. A few, however, appear to represent intentional changes that were meant to correct, clarify, or even amplify the text. For example, the benediction (blessing) that appears before the doxology of Rom 16:25-27 in some manuscripts and after the doxology in a few is certainly a later addition to the text.....<sup>7</sup>

7. ....Indeed, in a context of intense controversy regarding Paul and his letters, it would by no means be surprising if there were a concerted effort to “standardize” the text of the letters. ... most of the proposed interpolations appear in all of the surviving manuscripts.<sup>8</sup>
8. ....the surviving version may well contain interpolations that appear in all of the extant manuscripts.....the Pauline letters contains interpolations.<sup>9</sup>

#### Example of Interpolations

Romans 16:25-27 ( P. 19 - 20)

I Corinthians 14:34-35 ( P. 20-21)

I Corinthians 13: (P. 21-22)

#### **I Corinthians 14:34-35**

*14: 29-33: Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to someone else sitting nearby, let the first person be silent. For you can all prophesy one by one, so that all may learn and all be encouraged. And the spirits of prophets are subject to the prophets, for God is a God not of disorder but of peace.*

***14: 34-35 - Women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.***

*14: 36-37: Or did the word of God originate with you? Or are you the only ones it has reached?) Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord.*

The reasons regarding these verses as an interpolation are the following:

1. a) They are separated from verse 33 by intervals or paragraph markings in the earliest manuscripts, b) are marked in one the oldest manuscripts by a symbol interpreted by some scholars s indicating awareness of a textual variant (that is, different readings in different manuscripts), and c) are located by a few manuscripts after verse 40 (at very end of the chapter 14) rather than between verses 33 and 36. All of this suggests that early scribes were uncertain about the relationship of the verses to their immediate context in Corinthians 14.<sup>10</sup>

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<sup>7</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 18.

<sup>8</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 19.

<sup>9</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 19.

<sup>10</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20.

2. The verses represent a complete, self-contained unit of material that could easily stand alone if removed from its present context.<sup>11</sup>
3. The content of the verses has little if anything to do with Paul's discussion of "spiritual gifts" that immediately precedes and follows. [Look at the verses immediately precedes and follows] Indeed, they interrupt this discussion with their apparently irrelevant prohibition of women speaking in church, and their removal would in no way affect the flow of Paul's discussion.<sup>12</sup>
4. Although I Corinthians 12-14 as a whole appears to be addressed specifically to the Corinthian church, verse 34 commands women to be silent "in churches" (plural), this suggesting a wider intended audience for verses 34 and 35.<sup>13</sup>
5. The sentiments expressed in the verses appear to be at odds with Paul's view as expressed elsewhere in his letters. Even the immediate context in chapter 14 apparently assumes that women are included among those who speak in church (note the "all" in verses 5, 28, 23, 24, and 31 and the "each one" of verse 26). What is more important is that the verses contradicts not only Paul's avowed egalitarianism as articulated in Gal 3:27-28 (in Christ, there is no distinction between Jew and Greek, slave and free, male and female) but also his surprisingly even-handed and egalitarian discussion of sex, marriage, and divorce in I Corinthians 7 and the very positive and non-discriminatory manner in which he speaks of various women with whom he has been associated in the work of the church. The verses also contradict I Cor 11:4-5, which speaks explicitly of *both men and women* praying and prophesying (presumably in church)...but this may be irrelevant because – myself included- regard 11:4-5 as part of another later, non-Pauline interpolation (11:3-16). In any case, it stretches the imagination to think that the Paul who wrote Gal 3:27-28 and I Corinthians 7 and who spoke so positively about the activity of individual women in the churches might also have written (or approved) the sentiments expressed in Cor 14:34-35! This suggests that the verses were written by someone other than Paul.<sup>14</sup>

## 번역

- a) The sentiments [of Cor 14:34-35] expressed in the verses appear to be at odds with Paul's view as expressed elsewhere in his letters. 고전 14:34-35의 정서는 바울서한의 다른 곳의 정서와 비교할 때 큰 차이가 있다.
- b) Even the immediate context in chapter 14 apparently assumes that women are included among those who speak in church (note the "all" in verses 5, 28, 23, 24, and 31 and the "each one" of verse 26). 14:34-35의 바로 앞절들에서는 여성들이 교회에서 말하는 것이 허용된다. 그리고 14: 5, 18, 23, 24, 31의 "모두"라는 표현과 14: 26의 "함께 모이는 자리"를 주의하라. 여기에서는 여성들을 포함한 "모두"를 말한다.

<sup>11</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20.

<sup>12</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20.

<sup>13</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20.

<sup>14</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20.

- c) What is more important is that the verses contradicts not only Paul's avowed egalitarianism as articulated in Gal 3:27-28 (in Christ, there is no distinction between Jew and Greek, slave and free, male and female) but also 갈 3:27-28 에 [누구든지 그리스도와 연합하여 세례를 받은 사람은 그리스도로 옷을 입은 사람입니다. 유대 사람이나 그리스 사람이나 종이나 자유인이나, 남자나 여자나 차별이 없습니다. 그것은 여러분이 그리스도 예수 안에서 다 하나이기 때문입니다 ]에 공언한 바울의 평등주의와 모순된다.
- d) his surprisingly even-handed and egalitarian discussion of sex, marriage, and divorce in I Corinthians 7 and 고린도 전서 7 장의 성, 결혼, 이혼 관계에 표현된 바울의 평등주의와도 모순된다.
- e) the very positive and non-discriminatory manner in which he speaks of various women with whom he has been associated in the work of the church. 바울과 동역한 여성들에 대한 긍정적이고 [성] 차별이 없는 바울의 태도와 모순된다.
- f) The verses also contradict I Cor 11:4-5, which speaks explicitly of *both men and women* praying and prophesying (presumably in church)....
6. The verses are reminiscent of I Tim 2:11-12: "Let a woman learn in silence, in all submissiveness. And I do not permit a woman to teach or to have authority over a man, but to be in silence." Because I Timothy is widely regarded as pseudonymous (that is written in Paul's name by someone other than Paul), this suggests that the sentiment expressed in I Cor 14:34-35 reflect the view of post-Pauline Christians who were troubled by the fact that women were assuming or seeking to assume leadership roles in the church. 고전 14:34-35 는 디전 2:11-12 의 여자는 조용히 배우고 순종하라는 구절의 회상이다. 디모데 전서는 바울 후대사람이 바울의 이름으로 쓴 것으로 널리 간주된 책이다. 그러므로 고전 14:34-35 의 정서는 교회안에서의 여성들의 리더십에 대해 문제삼았던 바울 후대인의 견해를 반영하는 것이라고 본다.<sup>15</sup>
7. Although Clement of Alexandria (who died around 215 CE) cites I Cor 14: 6, 9, 10, 13, 20 and discusses the behavior of women in church, he does not refer to I Cor 14:34-35, and the earliest extant citation of these verse is apparently by Tertullian (around 160-240 CE). This suggests that the verses may not originally have been a part of Paul's Corinthian letter.
8. The verb translated "be subordinate" appears number of times in the Pauline letters, but it almost always refers to subordination to God, to Christ, to God's law, to God's righteousness, or to "futility"; apart from 1 Cor. 14:34, it refers to subordination to humans at only three places, the first of which is regarded by some as part of a non-Pauline interpolation: Rom 13:1, 5 (governing authorities), I Cor 14:32 (prophets), and I Cor 16:16 (Christian leaders), ..... all of this strongly suggests that the verses 34-35 were composed by someone other than Paul. "순종" 이란 단어는 바울서한에서 수차례 나오는데 매번 항상 하나님께, 그리스도에게, 하나님의 법에, 하나님의 의에 순종하라고 할 때에만 상용했다. 이 것이 14:34-35 본문을 사도 바울이 아닌 후대인의 기록으로 보는 이유중의 하나이다.<sup>16</sup>

<sup>15</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20 -21.

<sup>16</sup> William O. Walker, Jr., *Interpolations in the Letters of Paul*, in the Fourth R, a magazine published by the Westar , 2010), 20 -21.