

Celebrating Arthur Darby Nock

Choice, Change, and Conversion

Edited by

Robert Matthew Calhoun, James A. Kelhoffer,
and Clare K. Rothschild

Mohr Siebeck

Robert Matthew Calhoun is Research Assistant to the A. A. Bradford Chair, Texas Christian University (USA).

orcid.org/0000-0001-5056-2050

James A. Kelhoffer is Professor of New Testament Studies at Uppsala University (Sweden).

orcid.org/0000-0001-7942-6079

Clare K. Rothschild is Professor of Scripture, Department of Theology, Lewis University (USA) and Professor Extraordinary, Department of Ancient Studies at Stellenbosch University (South Africa).

orcid.org/0000-0002-6572-8604

ISBN 978-3-16-161000-4 / eISBN 978-3-16-161001-1

DOI 10.1628/978-3-16-161001-1

ISSN 0512-1604 / eISSN 2568-7476

(Wissenschaftliche Untersuchungen zum Neuen Testament)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

© 2021 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was printed on non-aging paper by Gulde Druck in Tübingen and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

James A. Kelhoffer

Do METANOΕΩ and METANOIA in Second Clement Signify
“Repentance” or a Change in Mindset Tantamount to Conversion?177

Carl Johan Berglund

Miracles, Determination, and Loyalty:
The Concept of Conversion in the Acts of John211

Meira Z. Kensky

“Thus a Teacher Must Be”: Pedagogical Formation
in John Chrysostom’s Homilies on 1 and 2 Timothy233

Andrew S. Jacobs

“Coloured by the Nature of Christianity”:
Nock’s Invention of Religion and Ex-Jews in Late Antiquity257

Part Two: Beyond Conversion

John T. Fitzgerald

Arthur Darby Nock and the Study of Sallustius.....279

Dylan M. Burns

The Hermetic *Asclepius*’s Middle Platonist Teaching on Fate.....299

David Lincicum

In Search of Nock’s Gifford Lectures: A Dossier of Sources319

Everett Ferguson

Afterword: Reminiscences of Arthur Darby Nock.....345

List of Contributors 349

Bibliography351

Indices

Index of References395

Index of Modern Authors417

Do METANOEΩ and METANOIA in Second Clement Signify “Repentance” or a Change in Mindset Tantamount to Conversion?*

James A. Kelhoffer

He [God] repented on the euell, which he fayde
he wolde do vnto them, and dyd it not.¹

I do repent the tedious minutes I with her have spent.²

Refuge in sanctified vagueness, despite the patina of centuries of usage,
is not a lexical gesture devoutly to be greeted. Indeed, such practice
may invite liability to the charge of linguistic interest.³

A. Introduction

This essay takes up a perennial assumption in studies and commentaries on the so-called Second Letter of Clement, an assumption which, I suggest, merits reconsideration. It will be argued that in 2 Clement the usual translations for μετανοέω and μετάνοια – in English, “repent” and “repentance” respectively, and, in German, “Buße tun” and “Buße” – are anachronistic and, in addition, theologically loaded. A more plausible alternative, attested in classical Greek

* *In memoriam* Lars Hartman (1930–2019), whose suggestions only months before his passing enriched this essay. Earlier versions of this study were presented in the Patristics Seminar at the Newman Institute (Uppsala), at the 2019 SBL Annual Meeting in San Diego, and to the Beyond Canon Collaborative Research Group at the University of Regensburg. My thanks to the seminar participants for helpful feedback, especially from Carl Johan Berglund and Tobias Nicklas.

¹ The Coverdale Bible (1535), translation of Jonah 3:10 (where “fayde” stands for “sayde” or, in modern English, “said”), discussed in §B.1. Cf. the translation of that verse in the King James Version (1611): “God repented of the euill that hee had sayd [sayd], that he would doe unto them, and he did it not.”

² Lysander speaking of Hermia in Shakespeare, *A Midsummer Night’s Dream* 2.2.770 (see §B.2).

³ Frederick W. Danker, “Lexical Evolution and Linguistic Hazard,” in *Biblical Greek Language and Lexicography: Essays in Honor of Frederick W. Danker*, ed. Bernard A. Taylor, et al. (Grand Rapids, MI: Eerdmans, 2004), 1–31, 24. See also §A.3.