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**Drobner, Hubertus, ed.**

***Opera exegetica In Genesim: Volume 1: Gregorii Nysseni In Hexaemeron***

Gregorii Nysseni Opera 4.1

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Jeffrey L. Morrow  
Seton Hall University  
South Orange, New Jersey

Gregory of Nyssa is a significant fourth-century figure in the history of the development of Christian doctrine. He was the Cappadocian brother of Basil the Great, and, along with his brother Basil and their friend Gregory Nazianzus, he contributed to the development of the Christian doctrine of the Trinity. As bishop of Nyssa, Gregory played an important role at the First Council of Constantinople, which continued the Council of Nicaea's Trinitarian discussions, reaffirming the decisions reached at Nicaea and emphasizing the divinity of the Holy Spirit. Thus the Nicene Creed recited in Christian churches throughout the world is often referred to also as the Niceno-Constantinopolitan Creed.

Gregory of Nyssa composed numerous theological treatises, some of which were of primarily pastoral concern, while others were aimed at refuting the theological claims of specific individuals. In addition to his vast corpus of theological writings, Gregory of Nyssa wrote extensively on various books of the Bible, including the Song of Songs, Ecclesiastes, and Psalms. In this present volume, we find his important text dealing with the book of Genesis.

In this volume, the fourth in Brill's series on the Works of Gregory of Nyssa (Gregorii Nysseni Opera), we have for the first time a critical edition of Gregory of Nyssa's famous

work on the six days of creation in Gen 1, *In Hexaemeron*. The editor Hubertus Drobner has done a fine job in putting this volume together. After the table of contents, a brief foreword, and list of abbreviations, Drobner includes a very useful select bibliography of both ancient and modern sources. His list of scholarly literature is highly selective, limiting himself to sixty-three sources from 1866 to 2007, only twenty-two of which were published after 1979 and a full twenty of which were published before 1960. His bibliography does include a very useful list of 152 handwritten catalogs and studies dating back as far as 1671. After the bibliography, Drobner places a detailed list of all fifty-nine major extant codices containing at least portions of Gregory of Nyssa's *In Hexaemeron*.

Next Drobner has a sixty-nine-page German preface that is extremely valuable for scholars interested in text-critical matters pertaining to Gregory's *In Hexaemeron*. Throughout the preface Drobner uses specific examples from the Greek manuscripts of Gregory's work, which helps make Drobner's presentation of his text-critical discussion clear and practical. The preface is roughly divided into six sections. The first section, which is the longest by far, running nearly fifty-three pages, thoroughly details the history of the manuscript's transmission. Within this section Drobner details all of the major codices, scholia, and fragments, placing them into discrete classes and families. This he does over seven lengthy subsections. The second section only runs about two pages and deals with the major printed editions of *In Hexaemeron*, from Aegidius Morel's 1615 edition to the more recent 1996 reprinting in Athens of the nineteenth-century edition of Georges Forbes.

The third section of the preface, roughly two and a half pages, deals with translations of the Greek text of Gregory's work into Latin, German, and Italian. The fourth section, less than a single page, discusses the principle editions. The fifth section, roughly ten pages, contains a detailed comparison of the new edition of the text of Gregory's *In Hexaemeron* in the present volume with the textual versions found in the Migne edition and in the Forbes edition. Drobner proceeds to go through the differences between these editions in a chart. He begins with the places the Migne and Forbes texts agree with each other but differ from his new text. In most of these places, the Migne and Forbes texts agree exactly, letter-for-letter. In a few places they agree almost exactly, but not quite; sometimes the difference only amounts to a letter or two. There are one hundred places where Migne and Forbes agree, almost to the letter, that differ from Drobner's new text. The next place of comparison in the chart is where the new text agrees with the Forbes edition but where both the new edition and the Forbes text differ from the Migne edition. There are a full 237 places in the new text that agree with Forbes's edition but disagree with Migne's edition. Finally, Drobner charts the nineteen places where his new text agrees with Migne's text but disagrees with the Forbes edition. The sixth and final section of the preface is a half-page appendix that lists the two Arabic, one Georgian, and two Syriac versions of Gregory's text.

The Greek text with critical apparatus of Gregory's *In Hexaemeron* follows, prefaced by a *conspectus siglorum* to enable the reader to identify the variant manuscript referred to by the various signs in the critical apparatus. After the text appear various helpful indices: biblical verses; ecclesiastical writers and writers from antiquity; manuscripts, listed by the places where the various codices are located; modern scholars; Greek concepts; and Latin concepts. Finally, at the back of the book there is a fold-out chart showing the relationship between the various textual versions by the classes and families.

The actual Greek text and critical apparatus of Gregory's *In Hexaemeron* are clearly the most useful and most important part of this book. The critical text is what makes this volume so valuable to the patristic scholar or to any scholar concerned with the history of biblical interpretation in the early Christian centuries. Another important component to the critical text are the notes just above the critical apparatus. Before the textual variants are given for each line of Gregory's text, a list of biblical and ancient references appears for the lines on that page. Moreover, Drobner also includes citations to the modern scholarly literature referenced in the bibliography.

This critical edition of Gregory of Nyssa's *In Hexaemeron* will be an indispensable reference for any scholar interested in Gregory of Nyssa. It will also prove valuable for scholars who are interested in patristic exegesis and the history of biblical interpretation more generally speaking and who have competence reading Greek patristic literature.