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## Article Authorities

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doctrine itself is then exposed in a syllogistic manner, while the exact number and style of the syllogisms depend on the integrity and shape of the respective book. Accordingly, John is limited to only one syllogism proving that Jesus was truly the son of God (232). Isaiah on the other hand is divided in two rhetorical parts, for it contains two major topics that are treated in different modes throughout the whole book (118).

Aureoli focuses his exposition on the text's literal sense, but does not grant biblical exegesis any outstanding significance compared to other parts of theology. Rather, he considers the biblical doctrines, just as every theological doctrine, an elucidation of the articles of faith (Aureoli 1952–56: 314). Therefore, by studying a biblical book one grasps the respective author's doctrine, instead of getting acquainted with God immediately (150).

Aside from the *Compendium*, six further exegetical works are handed down to us, their authenticity being partly disputed (RBMA 4: 231–35). Those works line up Aureoli's exegesis with its historical context, their scope being partly allegoric or following the conventional paths of contemporary exegesis.

**Bibliography: Primary:** ■ Petrus Aureoli, *Compendium bibliae totius* (ed. J. Wimpfeling; Strasbourg 1514). ■ Petrus Aureoli, *Compendium sensus litteralis totius divinae scripturae* (ed. P. Seeboeck; Quaracchi 1896). ■ Petrus Aureoli, *Scriptum super primum sententiarum, Prologue – Distinction VIII*, 2 vols. (FIP.T 3; ed. E. M. Buytaert; St. Bonaventure, N.Y. et al. 1952–56).

**Secondary:** ■ Friedman, R. L./L. O. Nielsen (eds.), "Peter Auriol," *Vivarium* 38 (2000). [Special issue] ■ Nielsen, L. O., "The Intelligibility of Faith and the Nature of Theology," *StTh* 53 (1999) 26–39.

Florian Wöllner

### Aurogallus (Goldhahn), Mattheaus

After studying in Leipzig from 1512 on, in 1519 Mattheaus Aurogallus (ca. 1490–1543) came to Wittenberg as part of a humanistic-inspired generation, finding its path to the Reformation. He formed a close connection to Melancthon, and developed a specialization in Hebrew. In 1521, he became professor of this language and in the following years he became the most important counselor for Luther's philological understanding of the Old Testament, collaborating on the Wittenberg translation project of the Bible. He published a Hebrew grammar in 1525 and in the next year a dictionary of Hebrew geography (*De Hebraeis, urbium, locorum, populorumque nominibus, e veteri instrumento congestis libellus*). In 1542 he was elected rector of the Wittenberg University.

Volker Leppin

### Australia

→ Oceania

### Author, Implicit

→ Authorship; → Narrative Criticism, Narratology

### Authoritative Teaching (NHC VI,3)

The document entitled *Authoritative Teaching* by its subscript in NHC VI (Αὐθεντικὸς Λόγος) is a discourse on the soul. It deals with the condition of the soul in the world, where it is alienated from its proper nature and home because of its union with the body.

A series of striking metaphors describe the condition of the soul. The soul is like a sick woman, whose bridegroom gives her the Logos as a medicine; it is like a proper child among stepchildren, like a prostitute who has succumbed to lust and bestiality, like wheat mixed with chaff. In this world, the soul must struggle against the powers and endure humiliation, but it may take refuge in the mind. The devil seeks to entrap us, like fish, with bait and nets. The rational soul, however, chooses the food of life. Stripping itself of the body, the soul knows where it ultimately belongs and goes to the place of rest.

Though not explicitly Christian, the tractate seems to contain several allusions to New Testament texts. It is also heavily influenced by Platonism. The extent to which it may be called "gnostic" is debated. A 2nd-century CE Alexandrian provenance has been suggested (van den Broek).

**Bibliography:** ■ Broek, R. van den, "The Authentikos Logos," *Vigiliae Christianae* 33 (1979) 260–86. ■ Heyden, K./C. Kulawik, "Authentikos Logos (NHC VI,8)," in *Nag Hammadi Deutsch*, vol. 2 (eds. H.-M. Schenke et al.; GCS.NF 12; Berlin/New York 2003) 467–81. ■ MacRae, G. W., "Authoritative Teaching," in *Nag Hammadi Codices V, 2–5 and VI* (ed. D. M. Parrott; NHS 11; Leiden 1979) 257–89.

Einar Thomassen

See also → Nag Hammadi

### Authorities

According to several texts of the OT, the "elders" who sat in the city gate administered the internal affairs of the city (Deut 21:19; 22:15; 25:7; Ruth 4:1–2; Amos 5:10, 12, 15). These men were responsible for cases of both civil and criminal law (e.g., an unknown murderer in Deut 21:2–9, financial disobedience of a son in 21:18–21, sexual crimes in 22:13–21, denial of a levirate marriage in 25:7–9). Such local jurisdiction emerged in the time of the kings (Crüsemann: 99; Wagner 2002a: 399–403) and is part of the jurisdiction of the state (Crüsemann: 98–104; differently, Wagner 2002b: 560–69: mainly notarial and executive functions).

Consequently, together with other state magistrates, the “elders” are accused of corruption by some of the prophets (Isa 3:2–3; Amos 5:10–15).

In Jerusalem, both Jesus and Paul are confronted with the Jewish temple staff, spearheaded by the high priest and the local representatives of the Roman Empire. Jesus is arrested on behalf of the high priests, scribes and elders (Mark 14:43) and is interrogated by the Sanhedrin (Mark 14:53–65) and the Roman governor (ἡγεμόν/*praefectus*) Pontius Pilate (15:1–5). Paul is arrested by the Romans (Acts 21:31–34), interrogated by the tribune of the cohort (χάλιαρχος τῆς σπειρίης/*tribunus cohortis*) Lysias (22:25–29; for the complete title cf. 21:31), and brought before the Sanhedrin (22:30–23:11).

Several city authorities are named in Acts when Paul and his co-workers visit cities in the East of the Roman Empire. On the one hand, Luke uses general terms for the local establishment. In the report about Paul’s missionary work in Pisidian Antioch, the leading persons are called the “first (πρῶτοι) of the city” (13:50). In Iconium, undefined “authorities” (ἄρχοντες) are mentioned (14:5). Among the audience of Paul’s speech in Caesarea Maritima are “the prominent men (ἀνδρες οἱ κατ’ ἐξοχίην) of the city” (25:23). On the other hand, specific terms sometimes appear in the biblical text. In Ephesus, the town clerk (γραμματεὺς) calms the agitated crowd in the theatre (19:35–40).

Very precise are the titles of the magistrates in two Macedonian cities. The hierarchy of magistrates in a Roman *colonia*, whose administrations are modeled on that of Rome, can be discovered in Luke’s report about the apostle’s stay in Philippi (Pilhofer 1995: 193–99). The chief magistrates of a *colonia* are the *duumviri iure dicundo* (“two men holding powers of jurisdiction”). For them, Luke uses the term στρατηγοί (Acts 16:20, 22, 35, 36, 38) after first introducing them with the general term “authorities” (ἄρχοντες) in 16:19. Just as the consuls in Rome were attended by *lictors* (“rod-bearers”) who carried out their orders, the *duumviri de iure dicundo* in Philippi sent *lictors*/ῥαβδοῦχοι to the prison where Paul and Silas were held (16:35–38). As their name implies, these ῥαβδοῦχοι were in all likelihood also the executors of castigation (ῥαβδίζειν) before the arrest (16:22–23).

In Thessalonica, Jason, Paul’s host, and some other “brethren” are brought before the politarchs (πολιτάρχαι), the highest magistrates of the city (17:5–9). As a large number of inscriptions prove, the politarchs were a specifically Macedonian institution (Horsley: 422–23; vom Brocke: 260–61). The politarchs – always a college of at least two, but even of five or six persons in Thessalonica during the 1st and 2nd centuries CE – have administrative, executive, and jurisdictional duties and responsibilities (Horsley: 425; vom Brocke: 261–63). All these details seem to have been known by Luke himself

or by his sources, judging by the use of the plural πολιτάρχαι (Acts 17:6, 8) and the characterization of the politarchs as bearing responsibility for maintaining public peace and order (vv. 6–7) and setting bond (v. 9).

Paul is also repeatedly in contact with provincial authorities on his journeys. On Malta, he and Barnabas preach the gospel to the Roman governor Sergius Paulus (13:7). During his arrest in Caesarea Maritima, the apostle is questioned by the governors Felix and Festus (23:33–26:32). Besides these chief magistrates of a Roman province, in Ephesus “some of the Asiarchs (ἀσιάρχαι)” who seek to prevent Paul suffering any harm are mentioned (19:31). Surprisingly, Luke here uses the plural, although there was likely only one Asiarch at a time (Pilhofer 2000: 836). In spite of a lot of epigraphic material, the precise character of this office is not clear, and the possibility of identifying the Asiarch with the high priest of Asia (ἀρχιερεὺς τῆς Ἀσίας) is consistently discussed (cf. Kearsley, Friesen).

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Eva Ebel

## Authority of Scripture

→ Scriptural Authority

## Authorized Versions of the Bible

→ Versions and Translations of the Bible

## Authorship

- I. Ancient Near East and Hebrew Bible/Old Testament
- II. Greco-Roman Antiquity and New Testament
- III. Islam
- IV. Literature

### I. Ancient Near East and Hebrew Bible/Old Testament

**1. General.** The category of the “author” of a text is heavily discussed in 20th-century literary theory. To a certain extent, the intellectual movements of

Authority, the exercise of legitimate influence by one social actor over another. There are many ways in which an individual or entity can influence another to behave differently, and not all of them have equal claim to authority. A classic hypothetical example serves to differentiate the term. Updates? Omissions? Let us know if you have suggestions to improve this article (requires login). Select feedback type: Select a type (Required) Factual Correction Spelling/Grammar Correction Link Correction Additional Information Other. Alternate members of the Article 29 Working Party. Data Protection Authorities. The material (opinions, working documents, letters etc.) issued by the Article 29 Working Party (Art. 29 WP), available on this website reflect the views only of the Art. 29 WP which has an advisory status and acts independently. Article Authorities. Chapter September 2011 with 1 Reads. How we measure 'reads'. This article discusses the application of different optimization methods to problems in ecological modeling. A general overview is given and a more elaborate assessment of the use of genetic algorithms in particular is provided. Based on a generic optimization problem typical for the development of air pollution control strategies, the benefits and caveats of linear and non-linear optimization