

2 Übersetzung von Mt 16,18b

3 I) Die Fragestellung

4 Mt 16,18b wird traditionell übersetzt: „...und die Pforten der Hölle werden sie nicht
5 überwinden.“ Zumeist wird das „sie“ (wer wird nicht überwunden) auf die „Gemeinde
6 von Jesus Christus“ bezogen. Damit drückt dieser Vers Geborgenheit und Sicherheit
7 der Gemeinde aus.

8 Die gehörte und zu prüfende Aussage war: „...dann wird die Hölle nicht in der Pforte
9 (=Parlament der Ekklesia) sitzen“ - stattdessen wird dort (angeblich) die Gemeinde sit-
10 zen, der Vers spornt also zu Verantwortung für die Gesellschaft an.

11 Frage: kann man das aus dem Griechischen guten Gewissens so übersetzen oder ist die
12 Bibelstelle „missbraucht“?

13

14 II) Analysen

15 1) Textkritik¹

16 Es gibt keine Textvarianten in Mt 16,18, die Überlieferung ist unkritisch.

17 2) Grundtext²:

• Und ich sage euch • : Du bist Petrus, und auf diesem Fels
Δέ κάγ λέγω σοι ὅτι σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
De Kagō Legō Soi hoti sy Ei Petros kai epi tautē tē petra
Δέ κάγώ λέγω Σύ ὅτι σύ εἰμί Πέτρος καί ἐπί οὗτος ὁ πέτρα
CLN RP1NS TE VPAI1S RP2DSCSC RP2NS VPAI2S NNSM CLN P RD-DSF DDSF NDSF

werde ich bauen meine Gemeinde
οἰκοδομήσω μου τὴν ἐκκλησίαν
oikodomēsō mou tēn ekklēsiān
οἰκοδομέω ἐγώ ὁ ἐκκλησία
VFAI1S RP1GS DASF NASF

Die Tore	des Hades	nicht	sie werden überwinden	sie
Πύλαι	ᾧδου	οὐ	κατισχύσουσιν	αὐτῆς
Pylai	Hadou	ou	katischysousin	autēs
Πύλη	ᾧδης	οὐ	κατισχύω	αὐτός
NNPF	NGSM	BN TN	VFAI3P	RP3GSF

20 3) Syntaxanalyse:

21 ▪ **Subjekt** des Satzes ist eindeutig „die Tore“

22 ○ es steht im Nominativ Plural.

¹ Metzger, Bruce Manning and United Bible Societies. *A Textual Commentary on the Greek New Testament*, 4th Rev. Ed. London; New York: United Bible Societies, 1994.

² **Erste Zeile:** Deutsche Übersetzung (ANP), ein „•“ zeigt an, dass das griechische Wort nicht ausdrücklich übersetzt wurde; / **Zweite Zeile:** griechischer Text / **Dritte Zeile:** wie spricht man das griechische Wort aus? / **Vierte Zeile:** Grundform des griechischen Wortes / **Fünfte Zeile:** Grammatische Bestimmung (wird ggf. im Folgetext erklärt).

- 23 ▪ Das **Prädikat** passt im Numerus: 3. Person Plural Futur Aktiv Indikativ (sie [=die
24 Tore] werden [nicht] überwinden)
- 25 ▪ Das **Genitivobjekt** („des Hades“) modifiziert das Subjekt, d.h. es beschreibt es ge-
26 nauer. Subjekt und beschreibendes Genitivobjekt gehören zusammen, sie können
27 nicht getrennt werden.
- 28 ▪ Das letzte Objekt des Satzes (=das, was die Tore nicht überwinden werden) autēs
29 ist ein Pronomen, es steht im Singular Feminin³. Mögliche Antezedenten (jenes
30 Wort, für das das Pronomen steht) **müssen** auch im Singular Feminin stehen⁴.
31 Hierzu bietet der Kontext an:
- 32 ○ te petra (Fels)
- 33 ○ tēn ekklēsian (die Gemeinde)

34 III) Meine Beurteilung

35 Eine Aussage wie „Die Hölle wird nicht in den Pforten sitzen“ widerspricht dem gram-
36 matischen Befund:

- 37 ▪ In diesem Fall müsste „Hölle“ im Nominativ (ist: Genitiv) stehen.
- 38 ▪ Das Prädikat „sitzen“ müsste im Singular (ist: Plural) stehen.
- 39 ▪ „Pforten“ wäre ein Objekt – als Bestimmung des Ortes könnte es in verschiedenen
40 Fällen stehen (z.B. Genitiv oder Dativ) oder durch eine Präposition bestimmt wer-
41 den (z.B. en für „in“), keinesfalls aber stünde es im Nominativ.

42 IV) Ergänzung: Weiterführende Zitate aus Kommentaren

43 1) Word Biblical Commentary

44 Jesus further assures Peter and the other disciples that πύλαι ᾗδου οὐ κατισχύσουσιν
45 αὐτῆς, “the gates of Hades will not overpower it.” The metaphor “gates of Hades” is
46 found in the OT and intertestamental writings (where in Hebrew it is the “gates of
47 Sheol”), e.g., in Isa 38:10; Wis 16:13; 3 Macc 5:51; Pss. Sol. 16:2 (in all of which cases
48 the Greek agrees exactly with Matthew’s phrase). It is essentially synonymous with
49 “gates of death” (as in Job 38:17; Pss 9:13; 107:18; see too 1QH; 6:24–26), Hades/Sheol
50 being understood to be the realm of the dead.

51 The word πύλαι, “gates,” in this stereotyped phrase has become symbolic of “the
52 power of” or, as is more likely, it is a case of *pars pro toto* (thus Jeremias), where Hades
53 itself is in view. Marcus (47) regards the gates of Hades as an antitype of the implied
54 gates of heaven (cf. metaphor of Peter’s keys) with the background being one of apoc-
55 alyptic conflict.

56 The meaning of this statement has been much debated (summaries are available
57 in C. Brown and Davies-Allison). Almost all the explanations that have been offered
58 focus on or start with the idea of the overcoming of death. Some hypotheses stress
59 the positive side by referring to resurrection, whether general resurrection (Schlat-
60 ter), the resurrection of Jesus (McNeile), or the immortality of Peter or his office
61 (Harnack and B. P. Robinson, taking πέτρα, “rock,” rather than ἐκκλησίαν,

³ Dass dieses Objekt im Genitiv steht, ist normal. Siehe Daniel B. Wallace. Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament, Zondervan Publishing House and Galaxie Software, 1999, p. 76, 92, 131-134.

⁴ Wichtig ist: Hiermit ist das griechische Geschlecht des Antezedenten maßgeblich (gesucht wird also ein Wort, das im Koine-Griechisch feminin ist)

62 “church,” as the antecedent of αὐτῆς, “it”). Such an understanding also underlies
 63 the quite speculative suggestion that the statement refers to Christ’s descent into
 64 Hades to bring the righteous dead to life (Bousset, *Kyrios*, 65). Other hypotheses
 65 are content to speak merely of the triumph over death (Schweizer, Hill, Schnacken-
 66 burg, Gundry [more specifically over martyrdom through persecution]; note RSV:
 67 “the powers of death”; but now NRSV returns to the literal: “the gates of Hades”).
 68 A key exegetical question is whether one should extend the metaphor of “the
 69 gates of Hades” to include more than merely death, in other words as having dis-
 70 tinctly eschatological overtones. Many do so: the powers of evil (Allen); rulers of
 71 Hades, by metonymy (Marcus); the powers of the underworld (Bornkamm, *Jesus*
 72 *of Nazareth*, 187; Jeremias, TDNT 6:924–28; Davies-Allison); or the power of Satan
 73 (Hiers). There is risk in some of these more adventuresome proposals, yet since
 74 the ultimate survival of the church is in view, certainly the ultimate defeat of all
 75 evil is at least implied.

76
 77 With the help of his association of Jesus with Jonah in this passage, C.
 78 Brown finds in the phrase a passion prediction. That is, for Jesus the gates of
 79 Jerusalem and the temple (cf. Ps 118:19–26) will become the gates of Sheol.
 80 Jesus will be put to death by the hostile Jewish authorities, but neither Jesus
 81 nor his community will ultimately be overcome. If this is a passion prediction,
 82 however, it is at very best only implicit, for Matthew has reserved the passion
 83 predictions until after v. 21 with its formulaic “from that time.” The general
 84 point is true enough, however: nothing—not even the death of the Messiah—
 85 can prevent the community from arriving victoriously at its eschatological goal.

86 Given the usual understanding of the phrase, it is probably best taken as meaning “the
 87 power of death” or perhaps simply “death”; it is this that shall not overpower
 88 (κατισχύσουσιν) the church. αὐτῆς, “it,” has as its antecedent not πέτρα, “rock,” but
 89 more naturally the nearer antecedent ἐκκλησίαν, “church” (contra B. P. Robinson).
 90 That is, the church as God’s eschatological community will never die or come to end—
 91 this despite the eventual martyrdom of the apostles and even, more imminently, the
 92 death of its founder (soon to be announced; cf. v. 21). Since death is one of the weap-
 93 ons of Satan and his horde, the “extended meaning” of the passage wherein the church
 94 survives the attack upon it from the realm of the evil one is not far from the mark,
 95 though it goes beyond what the text actually says. If the church escapes destruction
 96 despite the death of its leadership, so too will it escape anything that the enemy might
 97 bring upon it. Implied too is that those who die as a part of that church cannot be
 98 defeated by death but will be raised at the end time. The church—conceived of as the
 99 community of saints at any particular time, or as the saints of every age who cumula-
 100 tively make up the church *in toto*—can never be destroyed.⁵

101 2) New American Commentary

102 In v. 18b Jesus promises the indestructibility of his church. That the “gates of Hades
 103 will not overcome it” proves cryptic because gates are naturally seen as defensive pro-
 104 tection, while “overcome” suggests an army on the offense. Is Jesus saying that Hades
 105 (Heb. *Sheol—the grave*—probably, as with *hell*, in the sense of *Satan’s domain*) cannot
 106 conquer the church or that it cannot resist the church’s advances? Is Satan on the de-
 107 fense or offense here? The latter seems more likely. In other Jewish literature “gates
 108 of Hades” is frequently idiomatic for “powers of death” (based on Isa 38:10). This in-
 109 terpretation fits better into the historical context of the increasing hostility against Je-
 110 sus and his small band of disciples. The parables of the mustard seed and yeast (13:31–

⁵ Donald A. Hagner, vol. 33B, *Matthew 14–28*, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 472.

111 33) have already promised surprisingly large results and a widespread impact, despite
112 inauspicious beginnings. Similarly here Jesus encourages his followers that, irrespec-
113 tive of how Christianity may be attacked in a given place and time, the church universal
114 will never be extinguished. Sects and cults which claim that true Christianity entirely
115 disappeared from the world during certain periods of church history contradict Jesus'
116 teaching here.⁶

⁶ Craig Blomberg, vol. 22, Matthew, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 253-54.