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INTRODUCTION

The present festive volume in honor of my friend and colleague Prof. Jesús Peláez del Rosal includes twenty-two articles by colleagues, disciples, and friends intentionally covering his fields of expertise in the heterogeneous group of disciplines clustered under the collective title of Biblical Studies. The wide spectrum of subjects of these articles properly reflects Peláez's interests and activities during his academic career, both as Professor of Greek Philology at the University of Córdoba and as editor-in-chief of the Publishing House El Almendro. As is also the case for the journal *Filología Neotestamentaria*, "la niña de sus ojos," founded by Peláez and published conjointly by the University of Córdoba and El Almendro, articles were accepted in five different languages, namely Spanish, English, German, French, and Italian.

The preparation of this volume has been arduous indeed. After announcing our intention to offer Professor Peláez a Festschrift on the occasion of his retirement, we received so many positive reactions that they surpassed the material limits of a volume. Moreover, due to Jesus' various fields of expertise, it was also a challenge to sort the materials in such a way that the homage would not result in too heterogeneous a volume. This is the reason why we decided to present the numerous articles (more than thirty!) in two separate books. The first of them, which, dear reader, you have now in your hands, includes studies and essays on Old and New Testament philology in its widest sense. The second volume, which will appear simultaneously, may be described as a *liber amicorum* and includes articles by his closest friends, collaborators, and colleagues from the University of Córdoba on a variety of subjects, from the semantics of New Testament Greek to a Hispano-Hebraic *piyyutim*.

As far as the present volume is concerned, it is organized in three sections. The first of them includes studies on the Old Testament, the second on the New Testament, and the third includes papers with a wider philological character. The Old Testament part includes four

studies and opens with an article by Steven E. Runge, “Where Three or More are Gathered there is Discontinuity: The Correlation between Formal Linguistic Markers of Segmentation and the Masoretic *Petûḥâ* and *Setûmâ* Markers in Genesis.” The intention of the author is to shed some light on the chapter divisions within certain pericopes which did not include paragraph markers (*petûḥâ* and *setûmâ*). In certain cases, such as Gen 22,1-18 and 22,19-2, the Masoretic text subdivides sections into two pericopes; in other cases, such as Gen 18-19, pericopes have been divided into chapters where *Biblia Hebraica Stuttgartensia* does not insert *petûḥâ* and *setûmâ* accents. With a view to determining whether there are formal linguistic features which guided the Masoretic division of the text, Runge describes the formal linguistic segmentation markers found in the *Biblia Hebraica* at *petûḥâ* and *setûmâ* divisions. The article surveys the places where differences can be detected between Masoretic and traditional chapter divisions, and attempts to determine the exegetical ramifications of these differing traditions of pericope division.

The second chapter, by Florentino García Martínez, “La geografía como teología: del Libro de los Jubileos al *Phaleg* de Arias Montano,” offers a comparative analysis of various writings including an interpretation of Genesis Chapter 10. The author first analyzes the oldest interpretations as found in the *The Book of Jubilees* and in the *Genesis Apocryphon*, an Aramaic composition found in Cave 1 at Qumran. The theological agenda of both writings composed in the second century B.C.E. is then compared with later interpretations of the same chapter of Genesis, namely the one offered by Flavius Josephus in his *Jewish Antiquities*, the Aramaic translation of the *Targum Neofiti* 1, and the one contained in the geographical treatise *Phaleg* by Arias Montano. The comparison reveals important differences in the appropriation of Genesis Chapter 10: While the earlier texts transform the biblical text for theological reasons, later ones are mainly intent on actualizing the ethnographical and geographical data found in Genesis by means of the new geographical knowledge of their own periods.

In “La luce, metafora sapienziale nell’AT,” Horacio Simian-Yofre surveys the metaphor of light in the Old Testament and provides an overview of its various meanings. The paper is divided into six main sections, of which the first three focus on conceptual issues: light as a representation of the divine presence and its attributes, the relationship between the metaphor of light and notions such as “truth” or “the

good,” and the close connection between truth and “faithfulness”/“loyalty”. The fourth and fifth sections in turn explore the difficulties faced by the authors of the *Book of Job* and *Qohelet* in their attempt to attain light and wisdom, concepts which in their views are closely connected. The paper ends with a short comment on the rejection of light and the attraction of darkness.

The philological note by G. Thomas Hobson, “*Karath* as Punitive Expulsion,” brings to a close the section on the Old Testament. It provides an analysis of the non-literal extended meanings of the Hebrew term *karath*, “extermination,” “expulsion.” It argues the plausibility that the Torah penalty, “cut off from his people,” most often denotes expulsion from the Israelite community.

The section on the New Testament occupies the central part of the volume and includes thirteen studies. It opens with a study by David Alan Black and Thomas W. Hudgins, “Jesus on Anger (Matt 5,22a): A History of Recent Scholarship.” The authors approach a much debated issue in New Testament studies, namely whether the word εἰς ἡ in the text of Matt 5,22a is original or not. Back in 1988, Black argued for its originality in an article published in *Novum Testamentum*. In the present paper the authors explore the scholarly discussion on this variant over the last 25 years.

The study by Fernando Camacho Acosta, “El relato de la curación del paralítico en Marcos (2,1-12),” has a more theological dimension, since it shows how the healing of the paralytic in Mk 2,1-12 is used to present Jesus as someone who has received the authority to forgive sins on earth directly from God. According to the author the whole section is a programmatic narrative presenting Jesus as a healer of both mental and physical human diseases. Interestingly, the story claims the oneness between God and Jesus is due to the fact that the latter receives the power to forgive sins, something that was blasphemy for Jewish orthodoxy, since that capacity was only attributed to God.

Paul Danove’s “Mark 1,1-15 as Introduction to Characterization,” in its turn, introduces a more literary philological approach to the New Testament, since it applies semantic, thematic, structural, narrative, and rhetorical considerations to clarify the manner in which the Gospel of Mark 1,1-15 introduces characterization. The author initially identifies the thematic roles of the central characters within vv. 1-15 in order to retrieve semantic referents and inclusions of character references. Further analysis of vv. 1-15 shows how it includes three

subunits relating to and introducing God, John the Baptist, and Jesus. Danove not only explains their function in providing a narrative introduction to characterization but also explores how these verses function as a rhetorical introduction to characterization.

Christian B. Amphoux, “La place de l’épisode de la Femme adultère (Jn 7,53-8,11),” explores the textual transmission of the New Testament and the fixation of the final redaction. The episode of the woman caught in adultery (Jn 7,53-8,11) is an interesting case of New Testament textual criticism, because the episode, while missing from John in some manuscripts, appears even in some witnesses of Luke. In the search for an answer for such an exceptional situation, Amphoux claims that behind these variants there is a complex story that is not exclusively due to the accidents of textual transmission but already begins even before the final redaction of the Gospels.

With Wim Hendriks, “Gefässe die des Töpfers Zuneigung wecken. Bemerkungen zu Römer 9,1-5 und 22-26,” we leave the Gospels and move on to Paul. After referring in passing to several New Testament *cruces interpretum* or “puzzling passages,” in which the meaning is, even nowadays, far from clear, such as Luke 12,15, 1John 14, Gal 1,15-17, and Rom 9,1-5.16.22-26, the author focuses on some Pauline passages of Romans with a view to offering an adequate linguistic approach to them, which in his view may lead to a better understanding and translation. Hendriks focuses then on the punctuation of Rom 9,5 and the structure of Rom 9,22-23.

Christoph W. Stenschke’s “‘Holding forth the word of life’ (Philippians 2,16a): Understanding ἐπεχεῖν against the Wider Context of Paul’s Mission” further focuses on Paul in order to determine the meaning of the term ἐπεχεῖν, “have, hold on, present,” in the wider context of the Pauline mission. Against the view held by several scholars in the past that the Corpus Paulinum does not charge churches or individual Christians with the duty to actively spread the faith, recent studies persuasively point to Philippians 2,16a as including an example of one such charge. In order to interpret it properly, the expression λόγον ζωῆς ἐπέχοντες should not be understood as “holding fast to the word of life,” but rather as “holding forth,” that is, “presenting the word of life (to others).” Stenschke summarizes the arguments for this understanding of ἐπεχεῖν and places them in the wider context of references to congregational evangelism in Pauline literature. In his view, this analysis supports the understanding ἐπεχεῖν as “holding forth” and

shows how combining attention to lexical detail and the context in which it occurs, and of the wider New Testament context, may still provide new insights into the New Testament and early Christianity.

Antonio Piñero's chapter, "Reino/Reinado de Dios según Pablo de Tarso. Una reinterpretación para su tiempo," assesses one of the subjects closest to Peláez's heart, namely the meaning and translation of the New Testament expression βασιλεία τοῦ θεοῦ. According to Piñero, a careful analysis of Paul's views on the kingdom of God and his Messiah strikingly shows that the meaning and intention he gives to the notion are notably different from similar ones by the historical Jesus. This is probably due to the fact that Paul was reinterpreting the traditions about Jesus. In order to achieve a proper understanding of this process of rewriting, the author claims that one must bear in mind that this transformation cannot be seen as a product of a Christian Paul. In point of fact, Paul always remained a Jew, and did not attempt to reform his religion or to found a new one. He was simply a Jew who drew the consequences of the, in his view, imminent end of the world.

Panayotis Coutsoumpos, "Paul's Understanding of the Mosaic Law," launches an ambitious analysis of one of the most hotly debated issues in Pauline scholarship of the last thirty years, namely "Paul and the Law." The term "law" may, of course, refer to many different realities, and Paul's own use provides enough testimony for this. Coutsoumpos offers an overview of its most common meanings and refers to the most frequent interpretations of the term. However, both for Paul and for the Jews of his day, the "Law of Moses" was "the Law" in the normal sense. While the traditional view tended to read Paul, the messenger of grace, against a background of Jewish legalism, E.P. Sanders has pointed out that either Paul misrepresented the Jewish religion of his time or Christian scholars have misunderstood the apostle. In this sense, the present paper claims that in order to understand Paul's attitude towards the Law, we need to understand first the Old Testament context, first-century Judaism, Paul's own experience, and his Jewish heritage.

E. Koskeniemi's study, "Philo and the Sophists," revisits recent theories and analyses of the Pauline letters against the background created by B. Winter's book *Philo and Paul among the Sophists*. Even if the so-called "Second Sophistic" has traditionally been dated to imperial times (to approx. 60-230 AD), Winter has recently claimed that the sources may provide testimony that it existed already at an earlier

time. By interpreting these sources, Winter attempted to create the context for a new reading of Philo, who allegedly witnesses a polemic against the sophists earlier than 60 AD. On the basis of Winter's analysis, G. van Kooten has further claimed that Paul could also be interpreted in this light. Koskenniemi therefore proceeds to a thorough scrutiny of Philo's works in order to check both interpretations. In his view, however, Philo was not writing against the "Second Sophistic." Rather, the concept "sophist" was a fluid one, and Philo uses it for his own purposes in the exposition of his main tenets. Admittedly his attack includes criticism of some "quibblers," but more importantly it criticizes a wide range of philosophical opponents: all secular education without real wisdom—that is, the Torah—produces "sophists" like Ishmael.

With Ilaria Ramelli's chapter, "Tit 2:2-4 and a Patristic Interpretation," we move away from Paul in order to consider the reception of his thought in the Pastoral Epistles. The author argues that Origen probably took Tit 2,3-4 to refer to women presbyters' ministry. According to Ramelli, this hypothesis is a plausible one in the light of both the existence of women presbyters in Origen's day (referred to as *προεσβύτιδες* in the *Didache*) and of the testimony of two variant readings of Tit 2,3 available to him. By means of examining Origen's comments on these readings, the present analysis shows how Origen ascribed the office of teaching to women presbyters. After placing Origen's interpretation of Tit 2,3 against the backdrop of both his understanding of female ministries in the church and his view on the ecclesiastical ministry of Phoebe, Ramelli further argues that Origen exerted an enormous influence on the ecclesiological views of Gregory of Nyssa.

Rainer Reuter, "The Structure of Jude 4-16 and the Meaning of ἀσέλγεια in Jude 4," also delves into later parts of the New Testament. His chapter focuses on the description of Jude's opponents in Jude 4-16. It analyses the sevenfold, partly chiasmic, partly parallel structure of the text with a view to shedding some light on the meaning of a central term in Jude 4, namely ἀσέλγεια, "licentiousness," "insolence." The description begins in the two main accusations against the opponents in Jude 4; continues in the examples from the Old Testament (Jude 5-7), the following description of the opponents (Jude 8-9 and 10-13), and the quotation from the book of Enoch (Jude 14-15), and ends in the final characterization of the opponents in Jude 16. The author shows how the meaning of ἀσέλγεια in the first of the two

main accusations against the opponents (Jude 4) is influenced and determined by the other elements of this chiasmic structure. A proper examination that takes into account all these elements shows, according to Reuter, that the term should be translated as “lawlessness.”

Vittorio Ricci, “Giorno o ‘tribunale del Signore’ in Ap 1,10?,” focuses on the last writings of the New Testament. It pays heed to the expression, in Rev 1,10, ἐν κυριακῇ ἡμέρᾳ, a syntagm which is normally interpreted as a chronological determination of a festive day, even a paschal one. By resorting in turn to a number of philological means such as grammar, syntax, semantics, and parallelisms, Ricci intends to show that behind the syntagm we have a locative expression that fits syntactically and contextually in its immediate context. As a matter of fact, the expression seems to point to the place where the appeared Son of Man pronounces his verdict. This means that we must assume a metonymic sense for ἡμέρᾳ as the special (divine) “courtroom” where John comes to stay spiritually (really, in his entire person) in order to accomplish his prophetic mission.

After the last chapter on the New Testament proper, we proceed, with Tobias Nicklas’s “Das apokryphe Petrus-evangelium: Stand und Perspektiven der Forschung,” to the apocrypha. Recent years have seen a renewed interest both in the apocrypha in general and in the Gospel of Peter in particular. The present study by Nicklas offers an overview of the most recent research on the apocryphon. Nicklas also discusses whether a second Petrine apocryphal text from the Akhmim Codex P.Cair. 10759 should be considered part of the Gospel of Peter as well. In his view there are obvious reasons to do so: To begin with, both texts are transmitted in the same manuscript, both are also written by the same scribe, and, last but not least, both share a list of stylistical, linguistic, as well as theological tendencies.

We proceed from this point on to the wider philological section, which includes the last five articles of the book. It opens with James Keith Elliott’s “Textual Variation in Greek Manuscripts of the Synoptic Gospels and the Dictionario.” It provides an overview of some recent editions of the synoptic Gospels in which textual variation is most prolific in order to examine differences in text in the three Gospels. In Elliott’s view, any dictionary of the Greek New Testament, based on the text in a limited number of printed sources, runs the risk of overlooking some relevant vocabulary and cross-references. After reviewing the variants offered by these recently published editions, the

study indicates a number of places where a fuller use of the critical apparatus is desirable by exegetes, translators, general readers, and also by those creating a lexicon.

Julio Trebelle Barrera, “La versión *ʿad boš* = ἕως ἡσχύνετο / ἕως αἰσχύνης / ἕως οὗ ἐσάπρισαν. *Lexicografía y crítica textual*” includes a plea for the joint use of textual criticism and lexicography in order to solve textual questions that otherwise may remain unresolved. An example of this is the Books of Kings, of which, as the Qumran manuscripts have shown, the majority of the text of the Greek manuscript tradition transmits the text of a secondary revision of the Septuagint version. At the same time, this version translates a Hebrew text different from the traditional or Masoretic one. A pertinent case study is 2Kings 8,11 where the double equivalence of the root שׁאׁב I “stink,” II “become ashamed,” corresponds to the double version ἕως οὗ ἐσάπρισαν, “until they became putrid,” and ἕως ἡσχύνετο, “until he was ashamed.” This shows that textual criticism must establish the original text of the Septuagint version in order to reconstruct thereafter the Hebrew underlying this translation, a task which could not be fulfilled without a deep knowledge of Greek and Hebrew lexicography in order to analyze the translation characteristics of the Old Greek.

Anthony Hilhorst, “Greek ἐν and Latin in expressing embodiment,” includes an example of classical philology. It analyzes a usage of the Greek preposition ἐν as well as its Latin counterpart *in* with ablative, which may be called “implicative” or “of embodiment.” In this expression, a fact, formulated in a prepositional phrase introduced by ἐν / *in*, is mentioned as the reason why, or the condition under which, another fact is the case. The Latin usage has received due attention from Latin lexicographers. Students of Greek, however, seem to have ignored it altogether. In modern English we have a parallel expression in phrases like “In you I have a protector,” which in fact means “Having you I have a protector.” Hilhorst collects the Greek evidence and shows that, whereas the prepositional phrase is unequivocal in sentences with an intransitive or passive predicate, sentences with an active transitive predicate allow for two interpretations, depending on whether the prepositional phrase corresponds to the subject or the object of the sentence.

Stanley E. Porter, “Verbal Aspect as a Prominence Indicator: A Response to Jody Barnard,” includes a response to a previous article by Jody Barnard in *Filologia Neotestamentaria* whose intention is to

clarify how the verbal aspect is used as an indicator of prominence in discourse. In the author's view, Barnard fails to understand both how aspect functions, including its use as a prominence indicator in Greek, and the claims and use of form criticism. After reviewing Barnard's views, the author reasserts the role of aspect as a prominence indicator, even in form-critically defined units within Luke's Gospel.

Francis G.H. Pang, "Aktionsart as Epiphenomenon: A Stratal Approach to Process Typologies," revisits Zeno Vendler's quadripartition of lexical classes, which forms the point of departure for quite a few models of the Greek verbal system of the last thirty years. In fact, his philosophical discussion on the characterization of verbal classes is often considered as a crucial development in the study of the verbal aspect in New Testament Greek. In most cases, regrettably, his verb classification is adopted while overlooking the non-linguistic and language-specific nature of his work. Pang surveys how Aktionsart or actionality is modeled under various linguistic frameworks, particularly looking into the question of what constitutes valid empirical evidence for aspectual classes. A systemic functional approach to actionality is used as the starting point for a comparison between these treatments. Within this approach, Vendler's typology is seen as essentially epiphenomenal.

After the collection of academic articles, the book includes a Bibliography of Professor Peláez compiled by Lautaro Roig Lanzillotta.

Lautaro Roig Lanzillotta

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This collection of essays in honor of Jesús Peláez del Rosal on the occasion of his retirement includes 22 studies by an international group of scholars –friends, colleagues and disciples– that cover the fields of research, teaching and editorial activity of Peláez. Professor of Greek at the Department of Classics of the University of Córdoba (Spain), during the last two decades professor Peláez has given impetus to the International Journal *Filología Neotestamentaria* and to the Greek-Spanish Dictionary of the New Testament. His philological interests are well reflected in this collection of essays that contains articles on historical, religious and philological aspects both of the Old and New Testament.

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Lautaro Roig Lanzillotta
Israel Muñoz Gallarte

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