

ARTICLES
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ELISA UUSIMÄKI

Lived Wisdom in the Ancient Jewish Tradition

While biblical scholars have traditionally approached wisdom as a body of literature or a literary genre, this article aims at reevaluating the meaning and role of wisdom in the ancient Jewish tradition, with a focus on the evidence from the Second Temple period. Setting aside the question of literary classification, the author argues that wisdom can instead be understood as a cultural phenomenon involving a range of lived practices to be undertaken and performed by a person or group seeking or claiming to possess wisdom. To illustrate the argument, the article outlines three cases of wisdom's lived dimensions that emerge from early Jewish writings: the rise of the sage as an exemplar, the lifestyle of the wisdom teacher, and the pursuit of wisdom as a communal enterprise. These aspects of the Jewish wisdom tradition have been overlooked but must be brought to the forefront of research to help scholars move beyond the current fixation on wisdom as a body of literature.

TUOMAS RASIMUS

Jesus, the Sun and the New Moon: Alternative Calendar Theories and the Last Supper

Scholars have sometimes argued that Jesus followed an alternative calendar from the official Babylonian one, some with the aim to reveal something radical about Jesus or his last days: that he was an Essene or had links to Qumran or that his trial lasted much longer than the New

Testament gospels claim. Alternative calendar theories relate to Jesus's last days, especially the Last Supper, the dating of which is a classic problem. While the Synoptics have this as a Jewish Passover meal, John intimates that the Passover night was still ahead at the time of Jesus's trial. Early Christian literature also include references to a Tuesday evening Last Supper. There were thus competing memories among early Christians regarding the chronology of the Last Supper, the differences between which have often been attributed to the result of differing calendars. My aim in this article is to critically assess such alternative calendar theories.

RAIMO HAKOLA

History, Collective Victimhood and Social Identity in the First Epistle of John

The article applies the social identity approach to two themes prominent in the First Epistle of John. First, it analyzes why the author of 1 John presents himself in the opening lines of the letter as belonging to an authoritative but unspecified group that has direct access to the foundational past of the community. Second, the article examines how the writer uses the story of Cain and Abel (Gen 3) to present the intracommunal schism (1 John 2:18–27) as a conflict between innocent victims and murderous evildoers. The article shows how both the reference to the testimony of the eyewitnesses and the reference to Cain help the writer to essentialize a group identity that was a mixture of various past and con-

temporary stimuli and as such continually in the making. The writer transfers the intracommunal conflict from the realm of historical causes and effects to that of a mythical and fixed cosmology, thus presenting his version of Christian identity as the only acceptable option.

MAIJASTINA KAHLOS

Augustine, Petilianus and Religious Coercion in the Donatist Controversy

This article discusses the debate between Augustine of Hippo and the Donatist bishop Petilianus of Cirta, as reported in Augustine's *Contra litteras Petiliani*. The analysis focuses on the discussants' disputation on religious coercion and violence during the intra-Christian conflict in North Africa in the fourth and fifth centuries, during the so-called Donatist controversy. Petilianus accuses Augustine's side of weaponizing the secular power of the imperial administration against the Donatists. In his reply, Augustine stresses the rationale for and authority of both martyrdom and violence, defending the Roman state as exercising legitimate violence.

NINA NIKKI & PASI HYYTIÄINEN

A Word Co-occurrence and Network Analysis of Righteousness Language in Early Christianity

The article looks at *dikaioi* terminology across 31 Christian texts from Paul to the end of the second century CE. The theory of the evolution of language posits that language changes mainly due to adaptations demanded by different social situations. In a similar vein, distributional semantics insists that words have no stable meanings, deriving them rather from context. Accordingly, the article applies the method of word co-occurrence, visualized in a similarity network of authors, to illustrate the variety with which early Christian authors used *dikaioi* terminology. This network reveals an expected strong connection in *dikaioi* language between Paul's letters to the Galatians and Romans and a somewhat weaker connection between these and some canonical pseudepigraphical Pauline letters, Polycarp's letter to the Philippians, and Justin's Dialogue with Trypho. Only weak connections exist between Paul's letters and the Acts of the Apostles, the letters of Ignatius, and Irenaeus's *Adversus haereses*.