

Contents

Introduction: Language Issues Are Important for Gospel Studies	1
<i>Randall Buth</i>	
Sociolinguistic Issues in a Trilingual Framework	7
1 The Origins of the “Exclusive Aramaic Model” in the Nineteenth Century: Methodological Fallacies and Subtle Motives	9
<i>Guido Baltes</i>	
2 The Use of Hebrew and Aramaic in Epigraphic Sources of the New Testament Era	35
<i>Guido Baltes</i>	
3 <i>Hebraisti</i> in Ancient Texts: Does Ἑβραϊστί Ever Mean “Aramaic”?	66
<i>Randall Buth and Chad Pierce</i>	
4 The Linguistic Ethos of the Galilee in the First Century C.E.	110
<i>Marc Turnage</i>	
5 Hebrew versus Aramaic as Jesus’ Language: Notes on Early Opinions by Syriac Authors	182
<i>Serge Ruzer</i>	
Literary Issues in a Trilingual Framework	207
6 Hebrew, Aramaic, and the Differing Phenomena of Targum and Translation in the Second Temple Period and Post-Second Temple Period	209
<i>Daniel A. Machiela</i>	
7 Distinguishing Hebrew from Aramaic in Semitized Greek Texts, with an Application for the Gospels and Pseudepigrapha	247
<i>Randall Buth</i>	

8 Non-Septuagintal Hebraisms in the Third Gospel: An Inconvenient Truth	320
<i>R. Steven Notley</i>	
Reading Gospel Texts in a Trilingual Framework	347
9 Hebrew-Only Exegesis: A Philological Approach to Jesus' Use of the Hebrew Bible	349
<i>R. Steven Notley and Jeffrey P. Garcia</i>	
10 Jesus' <i>Petros</i>–<i>petra</i> Wordplay (Matthew 16:18): Is It Greek, Aramaic, or Hebrew?	375
<i>David N. Bivin</i>	
11 The Riddle of Jesus' Cry from the Cross: The Meaning of ἡλι ἡλι λαμα σαβαχθωνι (Matthew 27:46) and the Literary Function of ελωι ελωι λειμα σαβαχθωνι (Mark 15:34)	395
<i>Randall Buth</i>	
Index of Ancient Sources	423
Subject Index	448