



Erratum: Editorial to the Van Aarde Festschrift

**Authors:**Ernest van Eck^{1,2} Yolanda Dreyer^{3,4} **Affiliations:**

¹Department of New Testament Studies, University of Pretoria, Pretoria, South Africa

²Chairperson of *HTS Teologiese Studies/Theological Studies* Editorial Board, Cape Town, South Africa

³Department of Practical Theology, University of Pretoria, Pretoria, South Africa

⁴Associate editor of *HTS Teologiese Studies/Theological Studies*, Cape Town, South Africa

Corresponding author:

Ernest van Eck,
ernest.vaneck@up.ac.za

Dates:

Published: 20 Oct. 2021

How to cite this article:

Van Eck, E. & Dreyer, Y., 2021, 'Erratum: Editorial to the Van Aarde Festschrift', *HTS Teologiese Studies/Theological Studies* 77(1), a6993. <https://doi.org/10.4102/hts.v77i1.6993>

Copyright:

© 2021. The Authors.
Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

In the version of the article initially published, Van Eck, E. & Dreyer, Y., 2011, 'Editorial to the Van Aarde Festschrift', *HTS Teologiese Studies/Theological Studies* 67(1), Art. #1040, 5 pages. DOI: 10.4102/hts.v67i1.1040, on page 2, a paragraph's translation in English was inadvertently omitted. The omission is updated as follows:

Dorothy Jean Weaver (Harrisonburg, Virginia, VSA) fokus op die ervaring van geweld as 'n narratiewe retoriese tegniek in die Matteus-evangelie.

[Dorothy Jean Weaver (Harrisonburg, Virginia, VSA) focuses on the experience of violence as a narrative rhetorical technique in the Gospel of Matthew.]

This correction does not alter the study's findings of significance or overall interpretation of the study's results. The publisher apologises for any inconvenience caused.

Read online:

Scan this QR code with your smart phone or mobile device to read online.

Note: DOI of original article: <https://doi.org/10.4102/hts.v67i1.1040>

Editorial to the Van Aarde Festschrift

Authors:

Ernest van Eck^{1,2}
Yolanda Dreyer^{3,4}



Affiliations:

¹Department of New Testament Studies, University of Pretoria, South Africa

²Chairperson of *HTS Teologiese Studies/Theological Studies* Editorial Board, South Africa

³Department of Practical Theology, University of Pretoria, South Africa

⁴Associate editor of *HTS Teologiese Studies/Theological Studies*

Correspondence to:

Ernest van Eck

email:

ernest.vaneck@up.ac.za

Postal address:

Faculty of Theology,
University of Pretoria,
Lynwood Road, Hatfield
0083, South Africa

How to cite this article:

Van Eck, E. & Dreyer, Y., 2011, 'Editorial to the Van Aarde Festschrift', *HTS Teologiese Studies/Theological Studies* 67(1), Art. #1040, 5 pages. DOI: 10.4102/hts.v67i1.1040

© 2011. The Authors.
Licensee: OpenJournals
Publishing. This work
is licensed under the
Creative Commons
Attribution License.

Studies ter ere van Andries van Aarde

Oor die afgelope vier dekades het Andries Gideon van Aarde 'n beduidende bydrae gelewer tot die Nuwe-Testamentiese wetenskap in die besonder en die teologie in die algemeen. Sowel op nasionale as internasionale vlak is daar besondere waardering vir sy werk. In die 1980s fokus hy op die Evangelie van Matteus, maar sy belangstelling is wyd en oor die dekades heen dek sy werk byna elke faset van die Nuwe-Testamentiese wetenskap en verwante dissiplines.

In hierdie *Festschrift* aan Andries van Aarde opgedra, bring die Dekaan van Fakulteit Teologie van sy alma mater, die Universiteit van Pretoria, Johan Buitendag, hulde aan hom in die Voorwoord. Gerda de Villiers, 'n kollega en vriendin, bied 'n oorsig oor sy *curriculum vitae*. Haar inleidende artikel sluit af met 'n gepaste beskrywing van Van Aarde se bydrae:

Andries van Aarde has done pioneering research by appropriating theories and methodologies of fields from outside theology to reading biblical texts. Studies like these are interesting, even entertaining, however, they often run the risk of remaining theoretical endeavours without any practical value. Andries van Aarde convincingly demonstrated that this is not the case. On the one hand he strips the biblical texts from their usual dogma. On the other hand, and most importantly, he holds these texts in deep respect by appreciating their narrative and argumentative art as well as the socio-cultural context in which they originated. His compelling portrayal of the historical Jesus has far reaching implications for further academic studies, as well as for the practical ministry of the church'.

Van Aarde se publikasies dek 'n wye verskeidenheid onderwerpe op terreine soos: die interpretasie van die Sinoptiese Evangelies (veral Matteus); die briewe van Paulus en die Pauliniese literatuur (veral die Tessalonisense-korrespondensie); eksegetiese benaderings soos die historiese kritiek, sosiaal-wetenskaplike kritiek en die histories-psigologiese interpretasie van antieke tekste; leserresponskritiek; dekonstruksie, gender en die postkoloniale lees van tekste; eksegetiese metodes soos struktuuranalise, narratologie, intertekstualiteit en 'n materialistiese en kontekstuele benadering tot die teks;

Studies in honour of Andries van Aarde

During the past four decades Andries Gideon van Aarde has contributed widely to the study of the New Testament in particular and theology in general, both nationally and internationally. He started out as a Matthean scholar in the 1980s and soon spread his wings to cover almost every facet of New Testament studies and related disciplines.

In this *Festschrift* dedicated to Andries van Aarde, the Dean of the Faculty of Theology at his alma mater, the University of Pretoria, Johan Buitendag, pays tribute to him in the Foreword, and Gerda de Villiers, colleague and friend, gives an overview of his *curriculum vitae* in an introductory article. She concludes with an apt description of Van Aarde's contribution, nationally and internationally:

Andries van Aarde has conducted pioneering research by appropriating theories and methodologies of fields from outside theology to reading biblical texts. Studies like these are interesting, even entertaining, however, they often run the risk of remaining theoretical endeavours without any practical value. Andries van Aarde convincingly demonstrated that this is not the case. On the one hand he strips the biblical texts from their usual dogma. On the other hand, and most importantly, he holds these texts in deep respect by appreciating their narrative and argumentative art as well as the socio-cultural context in which they originated. His compelling portrayal of the historical Jesus has far reaching implications for further academic studies, as well as for the practical ministry of the church.

Van Aarde's prolific publications touch upon a wide variety of New Testament topics. These include the interpretation of the Synoptics (especially Matthew); the letters of Paul and Paulinist literature (especially the Thessalonian correspondence); exegetical approaches such as historical criticism, social-scientific criticism, historical-psychological interpretation of ancient texts, reader response criticism, deconstruction, gender and postcolonial readings of the text; exegetical methods such as structural analysis, narratology, intertextuality, materialist, and contextual readings; historical Jesus studies and Q research; epistemology; ethics, focusing on violence, social marginalisation, poverty, radical inclusivity, ethnicity, and



historiese Jesus en Q-navorsing; epistemologie; etiek, met die fokus op geweld, armoede, radikale inklusiwiteit, sosiale marginaliasie, etnisiteit en seksualiteit; postsekulêre spiritualiteit; filosofie en Bybelse hermeneutiek; die teologiese en historiese interpretasie van die Nuwe Testament; homiletiek; ekumeniese ekklesiologie; kultuurkritiek; die sosio-kulturele agtergrond van die Nuwe Testament en die vroegste Jesus-beweging, soos byvoorbeeld die Jesus-volgelingen in Jerusalem, die sogenoemde Thomas-kring, asook die 'gnostiese' en Ebionitiese Jesus-volgelingen.

Die meeste van die bydraes tot hierdie *Festschrift* deur voormalige studente, kollegas, nasionale en internasionale navorsingsgenote, studente en vriende, tree in gesprek met Van Aarde se werk wat strek oor 37 jaar. Verskeie artikels fokus op die evangelie waaraan hy die meeste aandag gegee het, naamlik Matteus. Die Ou-Testamentikus, Jurie le Roux (Pretoria, Suid-Afrika), bied 'n oorsig oor Andries se werk op Matteus sedert 1974. Homileet, Theuns Dreyer (Pretoria, Suid-Afrika), reflekteer op Matteus 18:19. Die Nuwe-Testamentikus Sakari Häkinnen (Helsinki, Finland) lees Matteus 6:25–34 vanuit die konteks van 'n Tanzaniese dorpie. David Sim (Melbourne, Australia) ondersoek die pasifistiese en gewelddadige fasette van Jesus in Matteus. Die Ou-Testamentikus Eben Scheffler (UNISA, Suid-Afrika) illustreer dat Jesus se gebruik van die Pentateug ten opsigte van egskeiding in die Bergrede van 'n etiek van medelyde getuig. Evert-Jan Vledder (PKN-predikant in die Hervormde wijkgemeente Immanuel-west in die Rotterdam omgewing, Nederland), een van Andries van Aarde se doktoraalstudente, analiseer die eerste bede van die Ons Vader-gebed (Matteus 6:9b). Dorothy Jean Weaver (Harrisonburg, Virginia, USA) fokus op die ervaring van geweld as 'n narratiewe retoriese tegniek in die Matteus-evangelie.

Van Aarde se boek oor die historiese Jesus, *Fatherless in Galilee: Jesus as child of God*, het 'n besondere bydrae gelewer tot die Nuwe-Testamentiese wetenskap en het ook dialoog met ander teologiese dissiplines ontlok. In die *Festschrift* voer die Ou-Testamentikus, Jurie le Roux (Pretoria, Suid-Afrika), en die kontekstuele teoloog, Allan Boesak (Stellenbosch, Suid-Afrika), gesprek met Van Aarde se verstaan van die historiese Jesus. Die bekende Afrikaanse digter, Lina Spies, emeritus-professor van die Universiteit van Stellenbosch, se gedig "Ontdaan" (in Engels vertaal as "Unsettled") is deur sy Jesus-profiel as 'vaderlose kind van God' geïnspireer en is in die *Festschrift* opgeneem. Jos Verheyden (Leuven, België) is in sy bydrae meer krities oor die uitgangspunte in Van Aarde se 'histories-psigologiese eksegese'.

Andries van Aarde het vele studente ingelei in die sosiaal-wetenskaplike interpretasie van die Nuwe Testament. Drie van sy doktoraalstudente lewer hulle bydraes in hierdie veld: Ernest van Eck (Pretoria, Suid-Afrika) interpreteer die gelykenis van die vriend wat om middernag aanklop (Lk 11:5–8), Jonanda Groenewald (Edinburgh, Skotland) ondersoek die vroegste Jesus-volgelingen se ervaring van die nagmaal vanuit die perspektief van alternerende state van bewussyn. Markus Cromhout (Johannesburg, Suid-Afrika) reflekteer op maniere waarop etniese spanning en konflik

sexuality; postsecular spirituality; philosophy and biblical hermeneutics; the theological and historical interpretation of the New Testament; homiletics; ecumenical ecclesiology, cultural criticism; the socio-cultural background of the New Testament and the earliest Jesus groups, such as the earliest Jesus followers in Jerusalem, the so-called Thomas circles, as well as the 'gnostic' and Ebionite Jesus followers.

Most of the contributions by former and current colleagues, national and international research associates, students and friends in this *Festschrift* are in some way or another linked to or converse with Van Aarde's work over a period of 37 years. Several articles focus on the gospel that received most of his attention, namely Matthew. Old Testament scholar Jurie le Roux (Pretoria, South Africa) presents an overview of Andries' work on Matthew since 1974. Homiletician Theuns Dreyer (Pretoria, South Africa), reflects on Matthew 18:19. New Testament scholar Sakari Häkinnen (Helsinki, Finland) reads Matthew 6:25–34 from the context of a Tanzanian village, David Sim (Melbourne, Australia) explores the pacifist and violent faces of Jesus in Matthew. Old Testament scholar Eben Scheffler (UNISA, South Africa) illustrates that Jesus' use of the Pentateuch with regard to divorce in the Sermon on the Mount witnesses an ethic of compassion. Evert-Jan Vledder (Rotterdam, the Netherlands), one of Andries van Aarde's doctoral students, analyses the first petition of the Lord's prayer in Matthew 6:9b.

Van Aarde's book on the historical Jesus, *Fatherless in Galilee: Jesus as child of God*, has made inroads into New Testament scholarship and has stimulated dialogue with other theological disciplines. In the *Festschrift* Old Testament scholar Jurie le Roux (Pretoria, South Africa) and contextual theologian Allan Boesak (Stellenbosch, South Africa) converse with the understanding of the historical Jesus in this work. Lina Spies, renowned Afrikaans poet and Professor Emeritus from the University of Stellenbosch, was inspired by his profile of Jesus as the fatherless child of God. Her poem "Ontdaan" (translated as "Unsettled") was dedicated to Van Aarde and republished in the *Festschrift*. In his contribution Jos Verheyden (Leuven, Belgium) is more critical towards Van Aarde's 'historical-psychological exegesis'.

During his teaching career Andries van Aarde introduced many students to the social-scientific interpretation of the New Testament. Three of his doctoral students contribute to the *Festschrift* in this regard: Ernest van Eck (Pretoria, South Africa) reads the parable of the friend at midnight (Lk 11:5–8), Jonanda Groenewald (Edinburgh, Scotland) investigates Jesus' earliest followers' experience of the Eucharist from the perspective of alternated states of consciousness, and Markus Cromhout (Johannesburg, South Africa) reflects on ways of avoiding ethnic tension and conflict in South Africa. Johan Strijdom (UNISA, Pretoria, South Africa) argues that postcolonial criticism does not elude a critical evaluation of indigenous Africa religion.

Six contributions by members of the Context Group of which Andries has been a member for many years, relate to

in Suid-Afrika beperk kan word. Johan Strijdom (UNISA, Pretoria, Suid-Afrika) oordeel dat postkoloniale kritiek nie 'n afwesigheid van kritiek op die inheemse Afrika-religie veronderstel nie.

Ses bydraes deur lede van die Context Group waarvan Andries reeds baie jare lid is, het betrekking op sosiaal-wetenskaplike kritiek: Dennis Duling (Buffalo, New York) ondersoek kollektiewe geheue en oraliteit in die Evangelies; John H. Elliott (San Francisco, Kalifornië) beskryf die sienings en gebruike in Galasië ten opsigte van die bese oog; Santiago Guijarro (Salamanca, Spanje) vra na die verhouding tussen Jesus en Paulus, en Dietmar Neufeld (Vancouver, Kanada) toon die sosio-retoriese krag van waarheid en leuen in 1 Johannes en in die Evangelie van Johannes aan. Pieter Craffert (UNISA, Suid-Afrika) evalueer bestaande teorieë en modelle vir die verstaan van siekte en genesing in die antieke tyd. John Pilch (Washington DC) fokus op sout as simbool van 'n 'katalisator-agent' in die Mediterreense wêreld en John Kloppenborg (Toronto, Kanada) analiseer die Johannese interpretasie van 'die skeiding van Jesus-volgelingen en die sinagoge' [*aposunagogos*].

Drie bydraes belig die missionale fokus van die kerk. Die plek wat 'Jesus as geneser' inneem in die missionêre werk van Reformatoriese kerke in Afrika word ondersoek deur Natie van Wyk (Afrika Instituut vir Missiologie [AIM], Suid-Afrika), die verhouding tussen sending en etiek in Galasië deur Kobus Kok (Pretoria, Suid-Afrika) en die invloed van die geloofsgemeenskap se profetiese diskoers in kontekste van ekonomiese onreg teen die agtergrond van hedendaagse globalisasie deur Piet Naudé (Nelson Mandela Metropolitan Universiteit, Port Elizabeth, Suid-Afrika).

Vier bydraes vanuit 'n gender-perspektief sluit in dié van Yolanda Dreyer (Pretoria, Suid-Afrika) wat die verteller se androsentriese perspektief op vroue in die Matteus-evangelie gender-krities ondersoek, Riet Bons-Storm (Groningen, Nederland) wat die probleem van manlike dominansie in teologie en die kerk belig, Elaine Wainwright (Auckland, Nieu-Zeeland) wat vra na wat vanuit 'n gender-perspektief in ag geneem behoort te word wanneer 'n studietoer na die Bybellende onderneem word en Lina Spies (Stellenbosch, Suid-Afrika) wat meen dat die afwesigheid van verwysings na God in die Ou-Testamentiese boek Ester moontlik 'n aanduiding daarvan kan wees dat God deur spesifieke karakters aan die woord kom: die skynbaar swakkes, onbelangriks en die vernederdes. God onttrek as't ware terug in stilte van politieke programme van mag.

Op die terrein van die historiese Jesus navorsing wat een van Andries se hoofbelangstellings is, ondersoek William Loader (Perth, Australië) die verhouding tussen Jesus en die wet, Sakkie Spangenberg (UNISA, Suid-Afrika) belig die opstandingsnarratiewe en -dogma, en Wim Weren (Tilburg, Nederland) bespreek pous Joseph Ratzinger se boek oor Jesus. In hierdie artikel bied Weren 'n oorsig oor die huidige stand van navorsing oor die historiese Jesus en bespreek die relevansie daarvan vir die teologie.

social-scientific criticism: Dennis Duling (Buffalo, New York) investigates collective memory and orality and the Gospels; John H. Elliott (San Francisco, California) describes beliefs and practices regarding the evil eye in Galatia, Santiago Guijarro (Salamanca, Spain) explores the relationship between Jesus and Paul, and Dietmar Neufeld (Vancouver, Canada) investigates the social-rhetorical force of 'truth-talk' and lies in 1 John and the Gospel of John. Pieter Craffert (UNISA, South Africa) rethinks the models and theories for understanding sickness and healing in antiquity. John Pilch (Washington DC) focuses on salt as a catalytic agent in the Mediterranean world and John Kloppenborg (Toronto, Canada) on the Johannine interpretation of the 'separation of Jesus followers from the synagogue' [*aposunagogos*].

Three contributions examine the mission of the church. The place of Jesus as healer in Reformed mission in Africa is explored by Natie van Wyk (Africa Institute of Missiology, South Africa), the relationship between mission and ethics in Galatians by Kobus Kok (Pretoria, South Africa), and the influence of prophetic discourse in contexts of economic injustice against the background of present-day globalisation by Piet Naudé (Nelson Mandela Metropolitan University, Port Elizabeth, South Africa).

Four studies from a gender perspective are included. Yolanda Dreyer (Pretoria, South Africa) does a gender-critical reading of the narrator's androcentric point of view of women in Matthew's Gospel. Riet Bons-Storm (Groningen, the Netherlands) tackles the problem of male dominance in theology and church, Elaine Wainwright (Auckland, New Zealand) explores which gender considerations should be taken into account when planning a study tour of biblical lands, and Lina Spies (Stellenbosch, South Africa) argues that God's absence in the Old Testament Book of Esther could be explained that God might perhaps speak through the weak, the insignificant and the humiliated; and that God withdraws in silence from the political schemes of those in power.

In the field of historical Jesus studies, one of Andries' main interests, William Loader (Perth, Australia) examines the relationship between Jesus and the law, Sakkie Spangenberg (UNISA, South Africa) the resurrection narratives and resurrection dogma, whereas Wim Weren (Tilburg, the Netherlands) discusses Joseph Ratzinger's book on the historical Jesus. In this article an overview is given of current state of research on the historical Jesus and its relevance for theology is discussed.

Four contributions touch on epistemology, ontology and philosophy. Johan Buitendag (Pretoria, South Africa) assesses Polkinghorne's premise that 'epistemology models ontology', and Cornel du Toit (UNISA, South Africa) discusses the shifting frontiers of transcendence in theology, philosophy and science. Julian Müller (Pretoria, South Africa) focuses on postfoundational practical theology for a time of transition, and Johann Beukes (Johannesburg, South Africa) on Abelard's maxim 'God can only do what God does do'.

Spirituality, one of Andries' special interests, is the focus of contributions by Danie Veldsman (Pretoria, South Africa)



Vier bydraes raak die terreine van die epistemologie, ontologie en filosofie. Johan Buitendag (Pretoria, Suid-Afrika) evalueer Polkinghorne se premisse: 'epistemology models ontology'; en Cornel du Toit (UNISA, Suid-Afrika) dui aan hoe die horisonne van transendensie vanuit die gesigspunte van die teologie, filosofie en wetenskap vervloei. Julian Müller (Pretoria, Suid-Afrika) fokus op die waarde van 'n 'postfoundational' praktiese teologie vir 'n oorgangstyd, en Johann Beukes (Johannesburg, Suid-Afrika) bespreek Abelardus se spreuk 'God kan net doen wat God doen'.

Spiritualiteit, ook een van Andries se belangstellingsvelde, vorm die brandpunt van die bydraes van Danie Veldsman (Pretoria, Suid-Afrika) oor die verstaan van transendensie in 'n postsekulêre spiritualiteit en Paul Decock (Cedara, Universiteit van Kwa-Zulu Natal, Suid-Afrika) oor hoe Origenes die studie van die Skrif sien as 'n middel om die leser te transformeer om self die beeld van God se liefde te word. Flip Schutte (Witbank, Suid-Afrika) bring die lees van Bybelse tekste as mite in verband met spirituele ervaring.

Die vroeg-Christelike beweging se interaksie met die omgewing is die onderwerp van Carolyn Osiek (Brite Divinity School, Texas) se bydrae. Haar kritiese vraag is hoeveel kennis werklik ingewin kan word oor die lewens van die vroegste Jesus-volgelinge. Warren Carter (Brite Divinity School, Texas) ondersoek die houding van Jesus-volgelinge teenoor die imperiale en burgerlik-godsdienstige feeste in Efese en Eduard Verhoef (Maartendijk, Nederland) fokus op die houding van Christene teenoor die Kabeiros-kultus in Tessalonika. Fika van Rensburg (Potchefstroom, Suid-Afrika) ontwerp 'n metodologie om die ekonomies-historiese konteks van 1 Petrus te ondersoek en Robert Brawley (Chicago, Illinois) fokus op 'dakloosheid' in die Romeinse Ryk. Jonathan Draper (Kwa-Zulu Natal, Suid-Afrika) belig die morele ekonomie van die *Didache*.

Op die gebied van die Pauliniese korpus bestudeer Reimund Bieringer (Katholieke Universiteit Leuven, België) die term 'bemoediging' in 2 Korintiërs teen die agtergrond van Paulus se gebruik van die Septuagint en Jean-Claude Loba-Mkole (Nairobi, Kenia) reflekteer oor die impak van Pauliniese studies op Afrika. Jeremy Punt (Stellenbosch, Suid-Afrika) vra na die verband tussen Paulus en die Christelike identiteit en Francois Tolmie (Bloemfontein, Suid-Afrika) ondersoek die retoriese funksie van verwysings na engele in Galasiërs 1, 2 Korintiërs en Romeine. Die bydrae van Pieter de Villiers (Bloemfontein, Suid-Afrika) gaan oor eskatologie en glorie in 2 Tessalonisense.

Verdere artikels oor 'n wye verskeidenheid onderwerpe, is die volgende: Kobus van Rooyen (emeritus-professor in Strafreë in die Fakulteit Regte en lank waarnemende regter) bespreek die leemtes in die Suid-Afrikaanse konstitusionele wetgewing oor vryheid van spraak; Hennie Stander (adjunk-dekaan van die Fakulteit Geesteswetenskappe aan die Universiteit van Pretoria wat baie nou by Andries se PhD en D Litt-studies betrokke was) lewer 'n bydrae oor

on understanding transcendence in postsecular spirituality and Paul Decock (Cedara, University of KwaZulu-Natal, South Africa) on how Origin sees the study of Scripture as the means to transform the reader into the image of the God of love. Flip Schutte (Witbank, South Africa) makes the connection between reading biblical texts as myth and spiritual experience.

Earliest Christianity as a movement and the interaction of this movement with the environment are explored by Carolyn Osiek (Brite Divinity School, Texas) who enquires as to what can really be known of the lives of early Christ followers. Warren Carter (Brite Divinity School, Texas) reflects on the attitude of Jesus-believers towards the celebration of imperial and civic religious festivals in Ephesus, and Eduard Verhoef (Maartensdijk, the Netherlands) on the attitude of Christians towards the Kabeiros cult in Thessalonians. Fika van Rensburg (Potchefstroom, South Africa) explores a methodology to construct the economic-historical context of 1 Peter, Robert Brawley (Chicago, Illinois) focuses on homelessness in the context of the Roman Empire, and Jonathan Draper (KwaZulu-Natal, South Africa) on the moral economy of the *Didache*.

In the field of Pauline studies Reimund Bieringer (Katholieke Universiteit Leuven, Belgium) investigates the term 'comfort' in 2 Corinthians against the background of Paul's use of the Septuagint and Jean-Claude Loba-Mkole (Nairobi, Kenya) reflects on the impact of Pauline studies on Africa. Jeremy Punt (Stellenbosch, South Africa) examines the relationship between Paul and Christian identity. Francois Tolmie (Bloemfontein, South Africa) explores the rhetorical function of the references to angels in Galatians, 1 and 2 Corinthians and Romans. The contribution of Pieter de Villiers (Bloemfontein, South Africa) is on eschatology and glory in 2 Thessalonians.

Essays that represent a variety of fields are: Chrysostom on hunger and famine by Hennie Stander (Pretoria, South Africa), Schmithals' contribution to the theological and historical interpretation of the New Testament by Piet Boshoff (AIM, South Africa), the deconstruction of Judas' betrayal in John by Patrick Chatelion Counet (Amsterdam, the Netherlands), God's health and human health – presuppositions with regard to God's mental health by Harold Ellens (University of Michigan), a journey from isolation – on the relationship between the Netherdutch Reformed Church and the WCRC by Wim Dreyer (Pretoria, South Africa), 21st Century *notae ecclesiae* specifically necessary for churches in South Africa by Graham Duncan (Pretoria, South Africa). Hans van Oort (Nijmegen, Nederland and Professor Extraordinarius in Church History at the University of Pretoria) discusses key concepts of Augustine expressed in his *De civitate Dei* and Gert Malan (Mosselbaai, South Africa) focuses on John 17:11b, 21–23 and the idea of church unity. Dirk Human (Pretoria, South Africa) analyses Psalm 150 as the *grand finale* of the crescendo in the Psalter. James-Alfred Loader (Vienna, Austria, and Professor Extraordinarius at the University of



Chrysostomos se siening van honger en hongersnood; Piet Boshoff (AIM, Suid-Afrika) skryf oor Walther Schmithals se bydrae tot die teologiese en historiese interpretasie van die Nuwe Testament; Patrick Chatelion Counet (Amsterdam, Nederland) bied 'n dekonstruksie van Judas se verraad in Johannes; Harold Ellens (Universiteit van Michigan) bespreek God se 'geestesgesondheid'; Wim Dreyer (Pretoria, Suid-Afrika) se artikel oor 'n 'reis vanuit isolasie' ondersoek die verhouding tussen die Nederduitsch Hervormde Kerk en die World Communion of Reformed Churches (WCRC); Graham Duncan (kerkhistoriese van Pretoria, Suid-Afrika) besin oor die vraag watter 21ste eeuse *notae ecclesiae* noodsaaklik is vir kerke in Suid-Afrika; Hans van Oort (Nijmegen, Nederland en buitengewone professor in Kerkgeskiedenis by die Universiteit van Pretoria) gaan in op sleutelbegrippe in Augustinus se *De civitate Dei*; Gert Malan (Mosselbaai, Suid-Afrika) interpreteer Johannes 17:11b, 21–23 teen die agtergrond van die eis van kerkeenheid; Dirk Human (Pretoria, Suid-Afrika) analiseer Psalm 150 as die *grand finale* van die crescendo in die Psalter; James-Alfred Loader (Wenen, Oostenryk en Professor Extraordinarius by sowel die Universiteit van Suid-Afrika as die Universiteit van Pretoria) fokus op die 'beeldskone kind' Moses en die redding van Israel; Alphonso Groenewald (Pretoria, Suid-Afrika) beklemtoon die rykdom van etiese uitsprake in die Ou Testament. Hy illustreer sy standpunt uit Jesaja 1:2–3. Maake Masango (Pretoria, Suid-Afrika) handel oor mentorskap as 'n proses waarin die 'Ander' opgebou kan word; Sergio Rosell (Madrid, Spanje) ondersoek die funksie van simbole en beelde in Openbaring; Gert Steyn (Pretoria, Suid-Afrika) reflekteer oor die aanhaling uit Eksodus 25:40 in Hebreërs 8:5; Jan van der Watt (Nijmegen, Nederland) bied 'n oorsig van die huidige stand van navorsing oor die inleidingsvrae ten opsigte van 1, 2 en 3 Johannes; Glenna Jackson (Otterbein, Ohio) besin die geweld van armoede. Glenna Jackson en Andries van Aarde is albei lede van die Westar-instituut wat in 2010 die 25ste bestaansjaar van die Jesus Seminar gevier het.

Met hierdie *Festschrift* ter viering van Andries van Aarde se sestigste verjaardag, word erkenning gegee aan sy reusebydrae tot die Nuwe-Testamentiese wetenskap en verwante dissiplines. Die redaksie wens hom alles van die beste toe en veral goeie gesondheid in die toekoms. 'n Besondere woord van dank vir sy uitnemende werk as redakteur van die *HTS Theologiese Studies* die afgelope 25 jaar. Onder sy leiding het die tydskrif groot hoogtes bereik en 'n beduidende bydrae gelewer tot die teologie op nasionale en internasionale terrein.

Prof. Dr Ernest van Eck
Voorsitter: Redaksie

Prof. Dr Yolanda Dreyer
Mede-redakteur

South Africa as well as the University of Pretoria) relates Moses, the 'beautiful infant' and Israel's salvation. Alphonso Groenewald (Pretoria, South Africa) emphasises the richness of the ethics of the Hebrew Bible. He illustrates his viewpoint with an exegesis of Isaiah 1:2–3. Maake Masango (Pretoria, South Africa) reflects on mentorship as the process of nurturing others and Pieter Venter (Pretoria, South Africa) focuses on the juxtaposition of exclusivist and inclusivist tendencies in the Hebrew Scriptures. The function of symbols and images in Revelations is investigated by Sergio Rosell (Madrid, Spain); Gert Steyn (Pretoria, South Africa) studies the quotation from Exodus 25:40 in Hebrews 8:5 and Jan van der Watt (Nijmegen, the Netherlands) gives an overview of current research on the introductory questions of 1, 2 and 3 John. Glenna Jackson (Otterbein, Ohio) reflects on the violence of poverty. Professor Jackson and Professor Van Aarde are both members of the Westar Institute that celebrated the 25th anniversary of the Jesus Seminar in 2010.

This *Festschrift* in celebration of Andries van Aarde's sixtieth birthday, honours his contribution to New Testament Studies and related disciplines. The editorial board of *HTS* wishes him the very best and especially good health for the future. We wish to express a special word of thanks for his excellent work as editor of *HTS Theological Studies* the past 25 years. Under his guidance this journal has significantly contributed to local and international research.

Prof. Ernest van Eck
Chairperson: Editorial Board

Prof. Yolanda Dreyer
Associate Editor