

God Belongs to the People

The inseparability of God and the people is central to an understanding of who Jesus was and what he was about. Underlying Jesus' preaching was his very own experience of God. With a prophetic and sapiential Spirit, Jesus defined the character of true religion and proclaimed his understanding of the God of his ancestors. God is not only YHWH, the One Who Is, but *'immanû'el*, the One Who is With Us. What is at stake in the mission and ministry of Jesus is our very definition, image, and understanding of God.

Orthopraxis was also central to who Jesus was and who his disciples were. What is at stake here is the possibility of making Jesus' God incarnate in our world by letting God's love take on flesh. Thus a theology of Jesus underlines the importance both of human reality and orthopraxis, the gospel way of life. Religion is for human beings, and followers of the God of Jesus must witness to the praxis of this in their lives. Edward Schillebeeckx writes; "Jesus' message is passed on only where his life-praxis is followed . . . Jesus made what he spoke about a direct and practical reality in the way he turned toward others. He did not, for example, say to Zacchaeus, 'God loves you,' . . . On the contrary, he

went home with him and by praxis made God's love for Zacchaeus a living reality."

The time has come for us to pull together our picture of the mission and ministry of the earthly Jesus. There are some things about which we can be more certain than others, and some things which are more suggestive than definitive. Yet a picture does emerge.

Jesus was a Galilean Jew. The roots of his spirituality and mission lay more amid Mosaic and wilderness motifs than amid Davidic and messianic ones. In the beginning of his ministry, he was associated with John, although his movement became less ascetical, less focused on baptism, less sectarian than John's. Jesus was a prophet in a period of Jewish history when prophecy was no longer prevalent, a prophet somewhat like John and not unlike the prophets of old, radically God-conscious and socially conscious.

The starting point for understanding Jesus was God, his darling *Abba*. Although one cannot historiographically document the following statement, one of the more accurate things to be said about Jesus is that he struggled to love his God with his whole heart, his whole soul, and all his strength: a true and practicing Jew of the *Shema* who had gone to the heart of the *Torah* which ever served as a guide for his life and a source of strength. God was like a father and mother, an *abba* and *imma* to him, and he may have experienced God in this personal fashion and learned to pray in this provocative way during an ordeal in the wilderness, although when and where can only be suggested, not verified.

If the starting point for understanding Jesus is God, as was true of the prophets of old, so likewise is it faith. Perhaps nothing more foundational can be said. He lived by faith and trust in a God whom he personally knew as the one who was with him. He did not seek after signs and wonders;

1Edward Schillebeeckx, "The Right of Every Christian to Speak in the Light of Evangelical Experience 'In the Midst of Brothers and Sisters,'" in *Preaching and the Non-Ordained*, ed. Nadine Foley (Collegeville, Minn.: The Liturgical Press, 1983), 34.

he did not put God to the test. The foundation of his preaching (and it would seem as if he saw preaching as his primary ministry and responsibility, Mark 1:38) was (the reign of) God.

Jesus was a man of God, a prophet, God's son. But he was also a man for others. Prayer and ministry were like inhaling and exhaling for him. One can not ask the question which was more important. His social conscience was part and parcel of his prophetic consciousness. Messianism was not his concern (he may have seen it as a diabolical distraction for his people!), nor the latter day apocalypticism (which did have a negative effect on a generation that longed to live more for signs than by faith). He healed, but did not seek notoriety for his healings; God's power and compassion simply came out of him.

For Jesus was as much as anything a prophet of compassion, compassionate as *Abba/Imma* was compassionate. If God was the foundation of Jesus' prophetic preaching, God's compassion was the foundation of his experientially based wisdom and teaching. God belongs to the people; God is for the people; God is the one who is with the people. And it is in accord with such an awareness and conviction that Jesus attempted to conform his own life: the compassionate one. This was the hallmark of his vision and his hope for Israel.

Jesus' "eschatology" was not so much a preoccupation with the end times as it was a preoccupation with his times and a preoccupation with his God. His "ethics" was not so much a new Law as it was an understanding of the Law as a gift of his faithful, compassionate, and generous God to the people of Israel. Love of God and love of neighbor, including enemies, were the whole of the Law.

Jesus was not self-preoccupied, and his message had very little to say about himself. His image of God and his interpretations of the Law created opposition as well as gathered crowds and more consciously committed disciples. But Jesus at least gradually anticipated the danger that lay in store for himself, as well as a crisis that lay ahead for his people. How he loved his people! His heart went out to

them. Yet their salvation did not lie in separation from the unclean or in racial purity. It lay with being compassionate, in an imitation of *Abba/Imma*.

Jesus was open to Gentile as well as to Jew, to Samaritans, to women, to wealthy and traitorous tax collectors, to the poor, the hungry, the leprous, the Roman, the outcast without social status, to Pharisee as well as the unobservant and uneducated. Where there was faith, he could bring healing. If there was no hope, he would preach God. Where there was goodness and love, he would push his people one step further and teach them from out of the depths of a deeper Source.

Jesus belonged to the people. And he did so because he belonged to God. The only sign he gave us was the sign of Jonah, a sign of the compassion of our God.

Suggested Readings

The following is neither an exhaustive bibliography nor a list of sources cited, but rather what it says - a list of suggestions for further reading, combining some introductory and some specialized works. Additional bibliography on particular questions can readily be found in the notes, and most of the works cited in the notes as well as the references below contain ample bibliography themselves.

I have subdivided this list of readings into five categories which at times overlap, but consider the subdivisions still to be of more help than one lengthy alphabetical listing. All of the references in the fourth division on the teaching of Jesus could have been included in the third division on Jesus research, but I have chosen to separate them. I ordinarily refrain from listing a reference more than once. Within each category, I list the entries alphabetically, but for a particular author I list them chronologically. At times I have included annotations that may be of further help.

I. Geography, History, Literature, and Theology of Ancient Israel and Judah

Ackroyd, Peter R. *Exile and Restoration, a Study of Hebrew Thought of the Sixth Century* B. C. Philadelphia: Westminster Press, 1968.

- Aharoni, Yohanan, and Michael Avi-Yonah. *The Macmillan Bible Atlas*. New York: Macmillan Co., 1968.
- Anderson, Bernhard. *Understanding the Old Testament*. Third Edition. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1975. An excellent introductory work.
- Anderson, Francis, and David Noel Freedman. *Hosea*. The Anchor Bible, Vol. 24. Garden City, N.Y.: Doubleday and Co., 1980.
- Anderson, G. W., editor. *Tradition and Interpretation, Essays by Members of the Society for Old Testament Study*. Oxford: Clarendon Press, 1979. A collection of essays by distinguished scholars covering the current state of Old Testament studies.
- Baly, Denis. *The Geography of the Bible*. New and Revised Edition. New York: Harper and Row, 1974. A complete revision of the 1957 edition.
- Bright, John. *A History of Israel*. Third Edition. Philadelphia: Westminster Press, 1981. The best single history of Israel and Judah during the Old Testament period.
- Jeremiah*. The Anchor Bible, vol. 21. Garden City, N.Y.: Doubleday and Co., 1965.
- Brueggemann, Walter. *In Man We Trust*. Atlanta: John Knox Press, 1972. Contains keen insights into the sapiential tradition.
- The Prophetic Imagination*. Philadelphia: Fortress Press, 1978.
- Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press, 1979. One of many introductions to the Old Testament. Its contribution is a respect for the canonical and scriptural character of the Bible as religious literature as well as for the need for critical research. Manifests the desire of some to move to a "post-critical era" in biblical research.

- Crenshaw, James L. *Old Testament Wisdom*. Atlanta: John Knox Press, 1981. An introduction by a scholar recognized as one of the most competent in the field of Old Testament wisdom.
- editor. *Studies in Ancient Israelite Wisdom*. New York: KTAV Pub., 1976. The best single collection of essays by distinguished scholars on the topic of wisdom literature.
- Eichrodt, Walter. *Theology of the Old Testament*. Trans. [L.A. Baker](#). The Old Testament Library, 2 vols. Philadelphia: Westminster Press, 1961-67.
- Grollenberg, Luc H. *Atlas of the Bible*. New York: Thomas Nelson and Sons, 1957.
- Hayes, John H., and J. Maxwell Miller, editors. *Israelite and Judaeon History*. Philadelphia: Westminster Press, 1977.
- Heschel, Abraham. *The Prophets*. New York: Harper and Row, 1962. Reprint (2 vols.). New York: Harper Torchbooks, 1971.
- Kaiser, Otto. *Isaiah 1-12*. Second edition. Old Testament Library. Philadelphia: Westminster Press, 1983. And *Isaiah 13-19*. Westminster Press, 1974.
- Knight, Douglas A., and Gene M. Tucker, editors. *The Hebrew Bible and Its Modern Interpreters*. Philadelphia: Fortress Press, and Chico, Calif.: Scholars Press, 1985. A collection of excellent essays by fifteen distinguished scholars covering the field of Hebrew Bible studies. The first volume in the trilogy, *The Bible and Its Modern Interpreters*. Initiated by the Society of Biblical Literature, the essays are reviews of the current state of scholarship in the varied sub-disciplines.
- May, Herbert G., editor. *Oxford Bible Atlas*. Second edition. New York: Oxford University Press, 1974.
- Murphy-O'Connor, Jerome. *The Holy Land, An Archaeological Guide from Earliest Times to 1700*. New York: Ox-

- ford University Press, 1980. The best currently available scholarly guide for Jerusalem and the Holy Land. A revised edition to appear soon.
- Noth, Martin. *The History of Israel*. Trans. Stanley Godman. New York: Harper and Brothers, 1958.
- von Rad, Gerhard. *Old Testament Theology*. Trans. D.M. G. Stalker. 2 vols. New York: Harper and Row, 1962-1965.
- . *The Message of the Prophets*. Trans. D. M. G. Stalker. New York: Harper and Row, 1968. A revised version of material from the second volume of *Old Testament Theology*.
- . *Wisdom in Israel*. Trans. James D. Martin. Nashville: Abingdon Press, 1978.
- Rylaarsdam, C. *Revelation in Jewish Wisdom Literature*. Chicago: University of Chicago Press, 1946.
- Scott, R.B.Y. *The Relevance of the Prophets*. Revised Edition. New York: Macmillan Co., 1971.
- . *The Way of Wisdom in the Old Testament*. New York: Macmillan Co., 1971.
- Spriggs, D.G. *Two Old Testament Theologies*. Studies in Biblical Theology, second series. Naperville, Ill.: A.R. Allenson, 1974.
- Whybray, R.N. *The Intellectual Tradition in the Old Testament*. New York: de Gruyter, 1974.
- Wright, G.E., and F.W. Filson, editors. *The Westminster Historical Atlas to the Bible*. Philadelphia: Westminster Press, 1956.

II. Early Judaism and Christian Origins

- Barr, James. "Jewish Apocalyptic in Recent Scholarly Study." *Bulletin of the John Rylands Library* 58 (1975): 9-35.

Becker, Joachim. *Messianic Expectation in the Old Testament*. Trans. David E. Green. Philadelphia: Fortress Press, 1980.

Charles, Robert Henry. *Eschatology, The Doctrine of a Future Life in Israel, Judaism and Christianity*. New York: Schocken Books, 1970. First published in 1899, with a second edition in 1913 which has been reprinted. Charles has been a noted master of Jewish apocalyptic literature. Given developments in this field as well as the discoveries in the Judean Desert since Charles' death, the work is now dated in particular areas, yet still an excellent introduction to the study of Jewish eschatology, especially as it pertains to the teaching on resurrection and future life.

Collins, John J. "Towards the Morphology of a Genre. "Se-meia 14 (1979): 1-20. A study of apocalyptic.

The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity. New York: Crossroad, 1984.

Derrett, J. Duncan M. *Jesus' Audience, the Social and Psychological Environment in Which He Worked*. London: Darton, Longman and Todd, 1973. An introductory work with an excellent annotated bibliography.

Fitzmyer, J.A. "The Languages of Palestine in the First Century A.D." *Catholic Biblical Quarterly* 32 (1970): 501-31. Reprinted in *A Wandering Aramean, Collected Aramaic Essays*, 29-56. Missoula, Montana: Scholars Press, 1979.

Foerster, Werner. *From the Exile to Christ - A Historical Introduction to Palestinian Judaism*. Philadelphia: Fortress Press, 1964.

Freyne, Sean. *The World of the New Testament. The New Testament Message*. Wilmington, Del.: Michael Glazier, 1980. A good introductory survey.

Galilee from Alexander the Great to Hadrian, 323 B. C. E. to 135 C. E., a Study of Second Temple Judaism. Wilmington, Del. and Notre Dame, Ind.: Michael Glazier

and University of Notre Dame, co-publishers, 1980. A more advanced and specialized study, significant because there is less available in the area of Galilean studies.

Grant, Frederick C. *The Economic Background of the Gospels*. London: Oxford University Press, 1926.

Ancient Judaism and the New Testament.
New York: Macmillan Co., 1959.

Grant, Michael. *Herod the Great*. London: Weidenfield and Nicholson, 1971.

Hanson, Paul D. *The Dawn of Apocalyptic*. Philadelphia: Fortress Press, 1979. A consideration of the historical and sociological roots of apocalypticism.

Hengel, Martin. *Judaism and Hellenism, Studies in their Encounter in Palestine during the Early Hellenistic Period*. Trans. John Bowden. 2 vols. Philadelphia: Fortress Press, 1974. A detailed study of the hellenization of Judaism.

Jews, Greeks and Barbarians. Trans. John Bowden. Philadelphia: Fortress Press, 1980. An introductory and more recent study of the hellenization of pre-Christian Judaism by an expert in the field.

Hoehner, Harold W. *Herod Antipas*. Cambridge: University Press, 1972.

Jeremias, Joachim. *Jerusalem in the Time of Jesus, An Investigation into Economic and Social Conditions during the New Testament Period*. Trans. F. H. and C. H. Cane. London: SCM Press, 1969. Recognized as an authoritative study of the socio-economic situation in Jerusalem.

Jones, Arnold H. M. *The Herods of Judaea*. Oxford: Clarendon Press, 1938.

Josephus, Flavius. *Complete Works*. Trans. William Whiston. New Edition. Grand Rapids: Kregel Publications, 1960. One of the major historical sources for Early Judaism. Flavius Josephus was born in Judea c. 37-38 C. E. His first major work, completed c. 80 C.E., *The Wars of the Jews*,

covers the Maccabean period, Herod the Great, Archelaus, the Roman procurators, and the great revolt of 66-70 C.E. His second major work, *The Antiquities of the Jews*, completed c. 93 C.E., gives an account of Jewish history until 66 C.E.

Kraft, Robert A., and George W.E. Nickelsburg, editors. *Early Judaism and Its Modern Interpreters*. Philadelphia: Fortress Press, and Chico, Calif.: Scholars Press, forthcoming. A significant collection of excellent essays covering the field of Early Judaism. The second volume in the trilogy, *The Bible and Its Modern Interpreters*. Initiated by the Society of Biblical Literature.

McNamara, Martin. *Targum and Testament, Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament*. Shannon, Ireland: Irish University Press, 1972.

Intertestamental Literature. Old Testament Message, vol. 23. Wilmington, Del.: Michael Glazier, Inc., 1983. A good introduction with a helpful annotated bibliography.

Palestinian Judaism and the New Testament. Wilmington, Del.: Michael Glazier, 1983. An excellent introductory study.

Miller, Merrill P. "Targum, Midrash, and the Use of the Old Testament in the New Testament." *Journal for the Study of Judaism* 2 (1971): 29-82.

Moore, George Foot. *Judaism in the First Centuries of the Christian Era, The Age of the Tannaim*. 2 vols. New York: Schocken Books, (1927) 1971. Still one of the better studies on Judaism.

Mowinckel, Sigmund. *He That Cometh, The Messiah Concept in the Old Testament and Later Judaism*. Trans. G. W. Anderson. Nashville: Abingdon Press, 1954. Perhaps the best single volume on the development of the messiah concept.

Neusner, Jacob. *From Politics to Piety, the Emergence of Pharisaic Judaism*. Englewood Cliffs, N.J.: Prentice-Hall, 1973.

First Century Judaism in Crisis. Nashville: Abingdon Press, 1975. The story of Rabbi Johanan ben Zakkai and Jamnia.

Nickelsburg, George W.E. *Jewish Literature Between the Bible and the Mishnah*. Philadelphia: Fortress Press, 1981. Excellent introduction to intertestamental or post-biblical Jewish literature.

Perowne, Stewart. *The Life and Times of Herod the Great*. Nashville: Abingdon Press, 1959.

Plöger, Otto. *Theocracy and Eschatology*. Trans. S. Rudman. Richmond: John Knox Press, 1968.

Rowley, H.H. *The Relevance of Apocalyptic*. New York: Harper and Row, 1955.

Russell, David Syme. *The Method and Message of Jewish Apocalyptic, 200 B. C. - A. D. 100*. Philadelphia: Westminster Press, 1964.

Between the Testaments. Revised Edition. Philadelphia: Fortress Press, 1965.

Apocalyptic, Ancient and Modern. Philadelphia: Fortress Press, 1978.

Sandmel, Samuel. *Herod, Profile of a Tyrant*. New York: J.B. Lippincott, 1967.

Judaism and Christian Beginnings. New York: Oxford University Press, 1978.

Schurer, Emil. *The History of the Jewish People in the Age of Jesus Christ, (175 B. C. - A. D. 135)*. 2 vols. A new English version revised and edited by Geza Vermes, Fergus Millar, Matthew Black, and Pamela Vermes. Edinburgh: T. and T. Clark, 1973-1979. A monumental resource for the history

and institutions of Early Judaism. *A History of the Jewish People in the Time of Jesus*, ed. Nahum Glatzer (New York: Schocken Books, 1961) is an abridged edition of vol. 1 of Schurer's work, based on an earlier edition.

Sherwin-White, A.N. *Roman Society and Roman Law in the New Testament*. Oxford: Clarendon Press, 1963.

Tarn, W. W. *Hellenistic Civilization*. Third Edition. New York: The New American Library (1952) 1975. Provides an historical outline in chapter one and a consideration of the relationship between Hellenism and the Jews in chapter six.

Tcherikover, Victor. *Hellenistic Civilization and the Jews*. Trans. S. Applebaum. Philadelphia: The Jewish Publication Society of America, 1959.

de Vaux, Roland. *Ancient Israel*. 2 vols. New York: McGraw Hill, 1961. Remains a significant source for the study of the social and religious institutions of Israel.

Vermes, Geza, *The Dead Sea Scrolls, Qumran in Perspective*. Cleveland: World Pub. Co., 1978. A highly recommended introduction by a recognized Jewish scholar.

Viviano, Benedict T. *Study as Worship, A both and the New Testament*. Leiden: E.J. Brill, 1978.

Wilkinson, John. *Jerusalem as Jesus Knew It, Archaeology as Evidence*. London: Thames and Hudson, 1978.

Yadin, Yigael. *Masada, Herod's Fortress and the Zealots' Last Stand*. Trans. Moshe Pearlman. New York: Random House, 1966. An excellent study of how archaeology works.

III. Jesus Research and New Testament Studies

Aulen, Gustaf. *Jesus in Contemporary Historical Research*. Trans. Ingallill H. Hjelm. Philadelphia: Fortress Press, 1976.

Ben-Chorin, Shalom. "The Image of Jesus in Modern Judaism." Trans. Arlene Swidler. *Journal of Ecumenical Studies* 11 (1974): 401-30. An excellent and thorough survey of Jesus research within Jewish studies through 1974.

Borsch, Frederick Houk. *The Son of Man in Myth and History*. New Testament Library. London: SCM Press, 1967. See note 23, chapter six.

Buber, Martin. *Two Types of Faith*. Trans. Norman P. Goldhawk. New York: Harper and Row, 1951. An interpretation of Jesus by a great modern interpreter of Judaism.

Bultmann, Rudolf. *The History of the Synoptic Tradition*. Revised Edition. Trans. John Marsh. New York: Harper and Row, (1921/1958) 1963.

"New Testament and Mythology." In *Kerygma and Myth, A Theological Debate*, ed. Hans Werner Bartsch, rev. trans. Reginald Fuller, 1-44. New York: Harper and Row, (1941/1953) 1961. Bultmann's initial statement on demythologizing.

Jesus Christ and Mythology. New York: Charles Scribner's Sons, 1958. A later discussion of demythologizing. Lectures given in 1951 in the United States.

"The Primitive Christian Kerygma and the Historical Jesus." In *The Historical Jesus and the Kerygmatic Christ*, ed. and trans. C.E. Braaten and R. A. Harrisville, 15-42. Nashville: Abingdon Press, (1960, 1962) 1964. A definitive statement of Bultmann's position on the relationship between the historical Jesus and the Christ of faith.

Casey, Maurice. *Son of Man, the Interpretation and Influence of Daniel 7*. London: SPCK, 1979. Highly recommended as a discussion of the non-apocalyptic, Aramaic character of the "son of humanity" expression.

Collins, Raymond F. *Introduction to the New Testament*. Garden City, N.Y.: Doubleday and Co., 1983. An excellent, recent introduction, which gives attention to critical

exegesis as well as some specifically Catholic questions. Contains a significant bibliography.

- Conzelmann, [Hans](#). [Jesus](#). [Trans. J. Raymond](#) Lord. Ed. John Reumann. Philadelphia: Fortress Press, 1973. A translation of the classic article, "Jesus Christus," from *Die Religion in Geschichte and Gegenwart*.
- Cullman, Oscar. *The Christology of the New Testament*. Revised Edition. Trans. Shirley C. Guthrie and Charles A. M. Hall. Philadelphia: Westminster Press, 1963. A pioneering and still significant study.
- Davies, W.D., and D. Daube, editors. *The Background of the New Testament and Its Eschatology*. Cambridge: University Press, 1956.
- Daube, David. *The New Testament and Rabbinic Judaism*. New York: Arno Press, (1956) 1973.
- Dibelius, [Martin](#). [Jesus](#). [Trans. C.B. Hedrick](#) and F.C. Grant. Philadelphia: Westminster, 1949.
- Dodd, C. H. "Jesus as Teacher and Prophet," in *Mysterium Christi*, eds. [G.K.A. Bell](#) and D. Adolf Deissmann, 53-66. London: Longmans, Green and Co., 1970.
- The Founder of Christianity*. New York: Macmillan Co., 1970. Dodd still provides balanced and perceptive insights.
- Dunn, James D.G. *Christology in the Making, A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. Philadelphia: Westminster Press, 1980. For a brief summary of the history of the quest for Jesus's self-understanding, see 22-26. For a qualification on Jeremias' research on Jesus' use of *abba*, see 26-29.
- Dupont, Jacques. *Les tentations de Jesus au desert*. Studia Neotestamentica 4. Bruges: Desclee de Brouwer, 1968.
- Edwards, Richard A. *A Theology of Q. Eschatology, Prophecy, and Wisdom*. Philadelphia: Fortress Press, 1976.

- Epp, Eldon Jay, and George W. MacRae. *The New Testament and Its Modern Interpreters*. Philadelphia: Fortress Press, and Chico, Calif.: Scholars Press, forthcoming. A collection of essays covering the field of New Testament Studies. The third volume in the trilogy, *The Bible and Its Modern Interpreters*. Initiated by the Society of Biblical Literature.
- Fitzmyer, Joseph. *A Christological Catechism, New Testament Answers*. New York: Paulist Press, 1981.
- An Introductory Bibliography for the Study of Scripture*. Revised edition. Rome: Biblical Institute Press, 1981.
- Flusser, David. *Jesus*. Trans. Ronald Walls. New York: Herder and Herder, 1969.
- Fuchs, Ernst. "The Quest of the Historical Jesus." In his *Studies of the Historical Jesus*. Trans. A. Scobie, 11-31. London: SCM, 1964.
- Fuller, Reginald. *The Mission and Achievement of Jesus*. Studies in Biblical Theology, 12. London: SCM, 1954.
- The Foundations of New Testament Christology*. New York: Charles Scribner's Sons, 1965. A very readable exposition of the issues involved in New Testament Christology.
- Gerhardsson, Birger. *The Testing of God's Son: An Analysis of an Early Christian Midrash*. Trans. John Toy Lund. Sweden: CW K Gleerup, 1966.
- Hahn, Ferdinand. *The Titles of Jesus in Christology, Their History in Early Christianity*. Trans. Harold Knight and George Ogg. London: Lutterworth Press, 1969. A post-Bultmannian exposition.
- Hengel, Martin. *The Charismatic Leader and His Followers*. Trans. James Greig. New York: Crossroad, 1981.
- The Son of God*. Trans. John Bowden. Philadelphia: Fortress Press, 1976.

Higgins, A.J.B. *The Son of Man in the Teaching of Jesus*. London: Cambridge University Press, 1980. Part one contains a good summary of recent discussion. See note 24, chapter six.

Hooker, Morna. *The Son of Man in Mark*. Montreal: McGill University Press, 1967.

Hull, John M. *Hellenistic Magic and the Synoptic Tradition*. Naperville, Ill.: Alec R. Allenson, 1974. A good survey of the relationship between Jesus, the Gospels, and the magical traditions.

Kahler, Martin. *The So-Called Historical Jesus and the Historic Biblical Christ*. Trans. and ed. Carl Braaten. Philadelphia: Fortress Press, (1896) 1964.

Kasemann, Ernst. "The Problem of the Historical Jesus." In his *Essays on New Testament Themes*, trans. W.J. Montague, 15-47. London: SCM, 1964.

Leivestad, Ragnar. "Exit the Apocalyptic Son of Man." *New Testament Studies* 18 (1971-72):243-67. A succinct statement of the perspective that "son of humanity" is not an apocalyptic title.

Lindars, Barnabas. "Re-enter the Apocalyptic Son of Man." *New Testament Studies* 22 (1975): 52-72.

Jesus Son of Man, a Fresh Examination of the Son of Man Sayings in the Gospels in the Light of Recent Research. Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 1983. See note 28, chapter six.

Mauser, Ulrich W. *Christ in the Wilderness*. London: SCM Press, 1936.

Nolan, Albert. *Jesus Before Christianity*. Maryknoll: Orbis Press, 1978.

Reumann, John. *Jesus in the Church's Gospels*. Philadelphia: Fortress Press, 1968.

- Robinson, James. *A New Quest of the Historical Jesus*. London: SCM, 1968. A clear statement of the issues and principles involved in the twentieth century quest.
- Sandmel, Samuel. *A Jewish Understanding of the New Testament*. Cincinnati: Hebrew Union College Press, 1957.
- Schillebeeckx, Edward. *Jesus, An Experiment in Christology*. Trans. Hubert Hoskins. New York: Seabury, 1979. A monumental survey and creative interpretation of New Testament scholarship. Also see his *Christ, The Experience of Jesus as Lord*, trans. John Bowden (New York: Seabury, 1980), 826-32, for a discussion on the process of identifying Jesus.
- Schottroff, Willy, and Wolfgang Stegeman, editors. *God of the Lowly: Socio-Historical Interpretation of the Bible*. Trans. M.J. O'Connell. Maryknoll, N.Y.: Orbis Books, 1984.
- Schweitzer, Albert. *The Quest of the Historical Jesus*. Trans. W. Montgomery, with a preface by F.C. Burkitt. New York: Macmillan Co., (1906) 1961. The classic survey of the nineteenth century quest along with Schweitzer's conclusions following upon the survey. A turning point in Life of Jesus research.
- Segundo, Juan Luis. *The Historical Jesus of the Synoptics*. Trans. John Drury. Maryknoll, N.Y.: Orbis Books, 1985.
- Smith, Morton. *Jesus the Magician*. New York: Harper and Row, 1978.
- Strauss, David Friedrich. *The Life of Jesus Critically Examined*. Trans. George Eliot, and [ed. P.C. Hodgson. Lives of Jesus Series](#). Philadelphia: Fortress Press, (1835) 1972.
- Taylor, Vincent. *The Names of Jesus*. New York: St. Martin's Press, 1953.
- Theissen, Gerd. *Sociology of Early Palestinian Christianity*. Trans. John Bowden. Philadelphia: Fortress Press, 1978.

Earliest Christianity, the Jesus movement, is best understood as a renewal movement within Judaism that was distinct from the renewal programs of the Essenes, Pharisees, and the resistance movement.

Thompson, William M. *The Jesus Debate, A Survey and Synthesis*. New York: Paulist Press, 1985.

Tidball, Derek. *The Social Context of the New Testament, A Sociological Analysis*. Grand Rapids, Mich.: Zondervan Pub., 1984.

Tödt, H.E. *The Son of Man in the Synoptic Tradition*. Trans. Dorothea Barton. Philadelphia: Westminster Press, 1965. See note 21, chapter six.

Vermes, Geza. "The Use of *Bar Ndsh/Bar Nasha* in Jewish Aramaic." In *Post-Biblical Jewish Studies*, 147-65. Leiden: E.J. Brill, 1975. First published as an appendix to Matthew Black's *Aramaic Approach to the Gospels and Acts*, Third edition, 310-30. Oxford: Clarendon Press, 1967. A significant step in the new direction of interpretation of the "son of humanity."

. *Jesus the Jew, A Historian's Reading of the Gospels*. Philadelphia: Fortress Press, 1973. A valuable Jewish contribution to the study of Jesus.

Weiss, Johannes. *Jesus' Proclamation of the Kingdom of God*. [Trans. R.H. Hiers](#) and D.L. Holland. Lives Of Jesus Series. Philadelphia: Fortress Press, (1892) 1971.

Wink, Walter. *John the Baptist in the Gospel Tradition*. Cambridge: University Press, 1968.

Wrede, William. *The Messianic Secret*. Trans. J. Greig. Greenwood, S.C.: Attic Press, (1901) 1971.

IV. *The Teaching of Jesus*

- Boff, Leonardo. *The Lord's Prayer, The Prayer of Integral Liberation*. Trans. Theodore Morrow. New York: Orbis Books, 1983.
- Borg, Marcus J. *Conflict, Holiness and Politics in the Teachings of Jesus*. New York: Edwin Mellen Press, 1984. Conflict is the context for understanding the teaching of Jesus, a conflict precipitated by Jesus' opposition to Israel's quest for holiness and the substitution of an alternative program for the renewal of Judaism based on mercy.
- Boucher, Madeleine. *The Mysterious Parable: A Literary Study*. Washington, D.C.: Catholic Biblical Association of America, 1977.
- . *The Parables*. New Testament Message, 7. Wilmington, Del.: Michael Glazier, 1981. An introductory exposition.
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Index of Selected Topics

Abba, 132-33, 135-36, 141-45, 279-81
Am ha-aretz, 94, 96-103, 154, 250
 Antiochus Epiphanes, 49-51, 62, 68, 86, 183-84
 Apocalypticism, 78-53, 112-113, 177-204, 231-32, 237-38, 241, 246-47, 263, 275, 280
 Aramaic, 48, 66, 132
 Archelaus, 56-57, 59

Baptism of Jesus, 109-16, 126, 128
 Beatitudes, 220-25, 229, 248, 253, 257, 259, 261, 271

Christology, 11-22, 25, 38, 39, 40;
 Christology from below, 36-37
 Compassion, 26-31, 105, 207, 223, 227, 241, 249, 251-52, 257-59, 277, 280-81

Disciples, discipleship, 171, 199, 222, 224, 228, 229, 238, 249, 259-62, 264, 278
 Docetism, 32-37, 45, 106

Elijah, 77, III, 118, 119, 148, 152, 155-57, 176, 276
 Epistle to the Hebrews, 26-31, 32, 41, 127
 Eschatology, 68-83, 106, 110-11, 114, 137-140, 148, 154-55, 168, 169, 228, 230-48. *Also see*: reign of God.
 Essenes, 58, 68, 77, 83, 91, 93-96, 99, 104, 106, 110, 117, 122, 127, 147, 168, 240, 255

Ethical teaching of Jesus, 248-59
 Exorcisms, 171-72, 230-31, 235

Forgiveness, 141-144, 249

Galilee, 62-64, 67, 84-85, 99
 Gnosticism, 32, 33-35

Hasidim, 50-51, 78, 83, 91-94
 Hasmoneans, 50-53, 67, 77, 86, 91
 Healings, 170-76, 280
 Hebrew, 48
 Hellenization, 48-53, 63-68, 91, 252, 269
 Hermeneutics, 11-22
 Herod Antipas, 56-57, 59, 64, 99
 Herod the Great, 54-56, 60, 64, 67, 68, 86, 93
 Historical retrieval, II, 13-15
 Holiness, 240-41, 258
 Humanity of Jesus, 25-26, 28-31, 36, 37-46, 105-6
 Human One, *see* son of humanity

Imma, 143-45, 279-81

Jesus. *See* Baptism, Compassion, Prayer of, Preaching, Sayings of, Self-understanding of, Social consciousness of, Teacher.
 Jesus research, 11-13
 John the baptizer, 43, 109-16, 118, 122-23, 127, 148, "55, 173, 177-78, 203, 23. ^-

- 34, 263-64, 279
- Judaism, 25,44-83, 103-5, 247, 255, 257.
Also see: Essenes, Pharisees, Sadducees, Zealots.
- Judea, 59-60, 85, 99
- Law (Torah), 48, 64, 68, 74, 90, 92, 100, 116, 155, 227, 249-59, 269, 279
- Love commands, 255-59
- Magic, 173-175
- Messiah, Messianism, 68-72, 74-81, III, 117, 124-25, 129, 145, 156-70, 173, 180, 198, 279-80
- Messianic secret, 162-168
- Methodology, 11-22, 25, 38, 39, 40
- Moses, 27, 77-78, 119, 122, 124, 126, 129, 148, 155-57, 176, 276, 277, 279
- Parables, 209-18, 229, 271, 273
- Pharisees, 53, 55, 60, 68, 79,86,89,91-94, 99-100, 102-106, 147, 154, 166, 173, 240, 242, 250-52, 257, 274, 275, 281
- Philip, 56-57
- Pilate, 58, 59
- Poor, The, 84-86,99, 100, 101, 138, 140, 159, 171, 221-24, 227, 229, 248
- Prayer of Jesus, 127, 129-145, 159, 170, 171, 235-36, 274, 275, 280
- Preaching, 113, 114, 130, 150, 151, 156, 157, 170-76, 179, 203, 229, 238, 244, 246, 248-49, 252, 258, 261, 271, 274-75, 278, 280-81
- Prophecy, Prophet, 70-74, 110-11, 114, 126, 129, 142, 146-57, 159, 164, 172, 176, 178, 193-204, 228, 239, 241, 246, 257, 267, 268, 270-80
- Reign of God, 74-77, 79, 80, 112-14,124, 129, 157, 171, 179, 202, 203, 214, 216, 221-49, 259, 262, 273, 280. *Also see:* Eschatology.
- Resurrection, 79, 80,92-93,242--44,262-67
- Rome, 53-59, 89-90, 106
- Sadducees, 58, 60, 86, 88-89, 91-92, 99, 104, 147
- Samaritans, 47, 48, 61-62, 98, 101, 168
- Sanhedrin, 58-60, 86-89, 97, 151
- Sayings of Jesus, 218-29, 230-34, 271
- Second Coming, 262-63. *Also see:* Eschatology.
- Self-understanding of Jesus, 143-44,157 - 70, 198, 202-4, 217, 229, 243, 262-67, 277, 280
- Shema*, 125-26, 129-45, 203, 279
- Social analysis, 18-22
- Social ethics, 18-22
- Social consciousness of Jesus, 138, 151-57, 159, 169, 178-79, 280
- Son of Humanity, 180-202,237,243,244, 247, 265-66
- Sonship, 114, 121, 145, 203, 280
- Taxation, 55, 85, 89-91, 99
- Teacher, Teachings of Jesus, 135, 171, 207-77
- Temple, 46-47, 55, 72, 74, 82, 83, 112, 147, 240, 258
- Wilderness, 30, 110, 115-28, 131, 141-43, 162, 176, 203, 245, 274, 279
- Wisdom, 74, 79, 81, 83, 145, 148, 173, 267-78,280
- Zealots, 83, 93, 96, 100, 147, 168, 240

Index of Authors

Ackroyd, Peter R., 282	187, 189, 239, 240, 241, 243, 251, 252, 258, 297
Aharoni, Yohanan, 283	Borowitz, Eugene B., 300
Albright, Ivan, 38	Borsch, Frederick Houk, 112, 187, 188, 189, 291
Aldwinckle, Russell F., 41	Boucher, Madeleine, 212, 213, 217, 297
Anderson, Bernhard, 283	Bouyer, Louis, 33
Anderson, Francis, 283	Bowker, John, 92, 103, 147
Anderson; G.W., 283	Braaten, Carl, 291, 294
Arndt, W.F., 139	Bratcher, Robert G., 178
Aulen, Gustaf, 290	Breech, James, 208, 215, 218, 297
Avi-Yonah, Michael, 283	Bright, John, 48, 151, 283
Baillie, Donald, 35	Brocke, Michael, 136, 299
Baly, Dennis, 283	Brown, Raymond, 42, 110, 111, 113, 136, 139, 140, 142, 297
Barr, James, 185, 285	Bruce, F.F., 194
Barrett, C.K., 194	Brueggemann, Walter, 267, 283
Barth, Karl, 39	Buber, Martin, 43, 291
Bartsch, Hans Werner, 291	Buchanan, George Wesley, 27
Baum, Gregory, 19	Bultmann, Rudolf, 166, 193, 272, 273, 291, 297
Beardslee, William A., 267, 272	Burkill, T.A., 164
Beare, F. W., 220, 252, 254, 257	Burkitt, F.C., 295
Beasley-Murray, G.R., 237	Calian, Samuel C., 26
Becker, Joachim, 286	Cargas, Harry James, 300
Bell, G.K.A., 146, 292	Casey, Maurice, 181, 182, 183, 184, 185, 186, 187, 188, 190, 192, 194, 196, 200, 201, 266, 291
Ben-Chorin, Shalom, 291, 300	Ceroke, Christian, 180
Bentham, Jeremy, 45	Charles, Robert Henry, 155, 181, 185, 286
Bergson, Henri, 26, 158	Charlesworth, James H., 182
Black, Matthew, 51, 185, 190, 289	
Blaiklock, E.M., 67	
Blenkinsopp, Joseph, 41	
Boff, Leonardo, 22, 297	
Bold, Hans, 249	
Bonhoeffer, Dietrich, 260	
Borg, Marcus, 89, 96, 97, 147, 173, 179,	

- Childs, Brevard, 283
 Chilton, Bruce, 179, 199, 226, 227, 239, 249, 297
 Clarke, Thomas, 143
 Clement of Alexandria, 27
 Cohon, S.S., 101
 Collins, John J., 81, 182, 184, 185, 187, 191, 197, 286
 Collins, Raymond F., 291-292
 Congar, Yves 13
 Conzelmann, Hans, 207, 292
 Cosmao, Vincent, 21
 Cox, Dermot, 267, 269
 Crenshaw, James L., 267, 268, 269, 276, 284
 Cross, F.L., 135
 Cross, F.M., 48
 Crossan, John Dominic, 212, 215, 219, 297-298
 Cullman, Oscar, 42, 111, 147, 154, 155, 159, 163, 236, 237, 242, 243, 292
 Cyril of Jerusalem, 135

 Dalman, Gustav, 226, 227, 298
 Danker, F.W., 180
 Daube, D., 99, 255, 292
 Davies, W.D., 99, 147, 208, 252, 255, 257, 292, 298
 Deissmann, D. Adolf, 146, 292
 Derrett, J. Duncan M., 286
 deVaux, Roland, 130, 290
 Dibelius, Martin, 292
 DiLella, Alexander, 182, 183, 191, 270
 Dodd, C.H., 99, 146, 152, 170, 187, 188, 191, 207, 210, 214, 217, 226, 234, 235, 236, 246, 292, 298
 Driver, Tom, 41
 Dunn, James D.G., 77, 132, 133, 146, 172, 182, 185, 186, 187, 190, 196, 197, 198, 231, 238, 242, 260, 267, 292
 Dupont, Jacques, 120, 190, 220, 255, 292

 Edwards, Richard A., 175, 208, 231, 263, 292
 Eichrodt, Walter, 284
 Emerton, J.A., 66
 Epp, Eldon Jay, 94, 110, 293

 Feuillet, A., 114
 Fichtner, Johannes, 270
 Filson, F.W., 285

 Finkelstein, Louis, 93
 Fiorenza, Elisabeth Schüssler, 19, 259
 Fitzmyer, Joseph A., 65, 66, 109, 110, 120, 128, 185, 190, 207, 208, 220, 255, 286, 293
 Fleming, Thomas, 255
 Flusser, David, 292
 Foerster, Werner, 286
 Fohrer, George, 269
 Foley, Nadine, 279
 Ford, Josephine Massingberde, 113
 Freedman, David Noel, 283
 Freyne, Sean, 62, 63, 67, 84, 89, 96, 100, 286-287
 Fuchs, Ernst, 293
 Fuller, Reginald, 42, 146, 159, 163, 166, 186, 193, 263, 266, 293
 Funk, Robert, 215, 217, 298

 Garfiel, Evelyn, 131
 Gemse Theodor, 130
 Berend, 269
 Gerhardsson, Birger, 120, 121, 126, 128, 218, 293
 Gibellini, Rosina, 19
 Gingrich, F.W., 139
 Glasson, T.F., 237, 238
 Glatzer, Nahum, 290
 Goergen, Donald, 18
 Gordis, Robert, 269
 Goulder, Michael, 134
 Grant, Frederick C., 90, 99, 287
 Grant, Michael, 287
 Grant, Robert M., 35
 Grasser, E., 237
 Griffin, David Ray, 16
 Grillmeier, Aloys, 14, 15, 18
 Grollenberg, Luc H., 284
 Guillaumont, A., 219
 Guillet, Jacques, 180
 Gundry, Robert, 65
 Gutwenger, Englebert, 42

 Haenchen, Ernst, 200
 Hagner, Donald A., 300
 Hahn, Ferdinand, 132, 133, 159, 163, 186, 187, 192, 193, 194, 211, 293
 Hanson, P.D., 81, 82, 83, 287
 Harrington, Wilfrid, 255
 Harrisville, R.A., 291
 Hartman, Louis F., 182, 183, 191, 200
 Harvey, A.E., 147, 159, 198, 250, 251

- Hayes, John H., 284
 Hellwig, Monika, 258
 Hengel, Martin, 65, 66, 68, 96, 145, 148,
 172, 210, 211, 270, 275, 287, 293
 Hennelly, Alfred T., 19
 Henriot, Peter, 21
 Heschel, Abraham, 149, 150, 153, 154,
 284
 Hiers, R.H., 235
 Higgins, A.J.B., 182, 187, 189, 191, 193,
 194, 198, 294
 Hill, David, 120, 253, 257
 Hindley, J.C., 185
 Hodgson, P.C., 295
 Hoehner, Harold W., 56, 57, 65, 84, 85,
 89, 287
 Holland, D.L., 235
 Holland, Joe, 21
 Hooker, Morna, 161, 266, 294
 Howard, G.E., 43
 Howard, Virgil, 263
 Hugh of St. Cher, 30
 Hull, John M., 172, 174, 175, 294
 Hunt, G.H., 47

 Ignatius of Antioch, 32, 33
 Irenaeus, 33

 Jeremias, Joachim, 13, 30, 85, 89, 91, 94,
 97, 99, 109, III, 114, 115, 122, 127, 128,
 131, 132, 133, 134, 136, 138, 139, 143,
 154, 155, 208, 213, 214, 215, 218, 219,
 220, 221, 236, 241, 243, 253, 266, 267,
 287, 292, 298
 Jerome, 139
 Jewett, Robert, 175, 179, 231, 298
 John Chrysostom, 143
 Johns, Alger F., 181
 Johnson, Elizabeth, 12
 Jones, Arnold, 287
 Jonsson, Jakob, 273
 Josephus, Flavius, 51, 54, 57, 287-288
 Julicher, Adolf, 212, 213

 Kahler, Martin, 294
 Kaiser, Otto, 71, 284
 Käsemann, E., 193, 194, 294
 Kasper, Walter, 109-110
 Kazantzakis, Helen, 26
 Kazantzakis, Nikos, 25-26
 Kee, Howard Clark, 164, 175, 200, 208

 Kerr, Fergus, 16
 Knibb, M.A., 185
 Knight, Douglas A., 284
 Koester, H., 271
 Kraft, Robert A., 94, 288
 Kraus, Hans-Joachim, 130
 Kummel, Werner Georg, 236
 Kung, Hans, 253

 Lambrecht, Jan, 200, 201, 253, 298
 LaVerdiere, Eugene, 299
 Lawson, John, 33
 Lea, James, 26
 Leivestad, R., 187, 191, 294
 Lentzen-Deis, Fritzeo, 114
 Lindars, Barnabas, 181, 187, 188, 190,
 192, 194, 195, 198, 199, 200, 266, 294
 Linnemann, Eta, 299
 Lohmeyer, Ernst, 131, 135, 136, 139, 140,
 142, 200, 299
 Lonergan, Bernard, 14, 16, 17, 19
 Lundstrom, G., 226
 MacDonald, John, 61
 Macquarrie, John, 41
 Mac Rae, George W., 94, 110, 293
 Manson, T. W., 103, 104, 120, 128, 133,
 134, 140, 207, 210, 218, 220, 221, 228,
 232, 233, 253, 261, 263, 264, 266, 299
 Marshall, I. H., 194
 Martyn, J. Louis, III, 259
 Marxsen, Willi, 201
 Mateos, Juan, 192
 Mauser, Ulrich, 116, 118, 120, 128, 294
 May, Herbert G., 47, 284
 McArthur, H.K., 267
 McGarry, Michael B., 300
 Metz, Johann Baptist, 19
 Metzger, Bruce, 99, 162, 182
 Milik, J.T., 185
 Millar, Fergus, 51, 289
 Miller, Casey, 10
 Miller, J. Maxwell, 284
 Miller, Merrill P., 288
 Molina, Bruce, 172, 221
 Montefiore, Claude, G., 299
 Montefiore, H.W., 27, 30
 Moore, A.L., 238, 242
 Moore, George Foot, 80, 81, 101, 130,
 288
 Morris, Mary and William, 167
 Moule, C.F.D., 65, 66, 180, 185, 194

- Mowinckel, Sigmund, 69, 73, 75, 79, 162, 288
- Murphy, Roland, 268
- Murphy-O'Connor, Jerome, 39, 40, 94, 110, 120, 284-285
- Mussner, Franz, 300
- Neusner, Jacob, 92, 289
- Nickelsburg, George W.E., 94, 182, 184, 185, 288, 289
- Nietzsche, F., 26
- Nineham, D.E., 188
- Nolan, Albert, 21, 22, 102, 294
- Noth, Martin, 285
- Ogden, Schubert M., 15
- O'Meara, Thomas, 19
- Oppenheimer, A., 97
- Origen, 27
- Pannenberg, Wolfhart, 35, 36, 39, 110
- Pawlikowski, John T., 301
- Perkins, PHEME, 256, 299
- Perowne, Stewart, 289
- Perrin, Norman, 140, 171, 187, 191, 193, 194, 207, 208, 210, 212, 213, 215, 216, 219, 225, 226, 231, 232, 235, 237, 238, 242, 272, 299
- Petuchowski, Jakob J., 136, 299
- Phipps, William, 41
Plöger, Otto, 289
- Prevelakis, Pandelis, 26
- Quasten, Johannes, 135
- Quesnell, Quentin, 255
- Ramshaw Schmidt, Gail, 10
- Renckens, Henry, 130
- Reumann, John, 134, 140, 142, 207, 294
- Ringe, Sharon Hilda, 223
- Rist, Martin, 242, 300
- Rivkin, Ellis, 89
- Robinson, James M., 271, 272, 295
- Robinson, John A.T., 27, 33, 41, 237, 243, 300
- Rowley, H.H., 81, 183, 289
- Russell, David Syme, 289
- Sandmel, Samuel, 94, 289, 295, 301
- Schauss, Hayyim, 130
- Schillebeeckx, Edward, 12, 13, 18, 19, 41, 110, 112, 113, 115, 122, 133, 147, 177, 178, 216, 217, 220, 221, 225, 243, 251, 252, 278, 279, 295
- Schlösser, Jacques, 226
- Schnackenburg, Rudolf, 226
- Schokel, Luis Alonso, 192
- Schoonenberg, Piet, 18, 42, 43
- Schottroff, Willy, 295
- Schurer, Emil, 51, 56, 91, 92, 289-290
- Schweitzer, Albert, 38, 235, 295
- Schweizer, E., 188, 191, 194
- Scobie, C.H.H., III
- Scott, R.B.Y., 148, 150, 268, 276, 285
- Segundo, Juan Luis, 19, 295
- Seliger, Martin, 19
- Senior, Donald, 171
- Sherburne, Donald W., 16
- Sherwin-White, A.N., 58, 84, 290
- Smith, Morton, 105, 173-174, 295
- Sobriño, Jon, 22, 39, 43, 44
- Spicq, Ceslaus, 27, 30
- Spriggs, D.G., 285
- Stegeman, Wolfgang, 295
- Steinmann, Jean, 110
- Stock, Augustine, 260
- Strauss, David Friedrich, 295
- Swift, Kate, 10
- Talmon, Shemaryahu, 61
- Tarn, W. W., 54, 290
- Taylor, Vincent, 295
- Tcherikover, Victor, 290
- Teeple, H.M., 193, 194
- Terrien, Samuel, 270
- Theissen, Gerd, 96, 147, 240, 260, 295-296
- Thoma, Clemens, 301
- Thompson, William M., 296
- Tidball, Derek, 296
- Tödt, H.E., 186, 187, 188, 193, 194, 296
- Tracy, David, II, 12, 13, 14, 15, 16, 17, 18, 19
- Tucker, Gene M., 284
- Tuckett, Christopher, 162
- Vawter, Bruce, 163, 255
- Vermes, Geza, 13, 51, 91, 94, 95, 99, 110, 117, 159, 160, 162, 163, 171, 172, 173, 180, 184, 185, 187, 188, 189, 190, 191, 192, 194, 200, 250, 289, 290, 296

<p>Vermes, Pamela, 289 Via, Dan Otto, 215, 300 Vicaire, M.H., 248 Vielhauer, P., 193, 194 Viviano, Benedict, 99, 100, 101, 103, 147, 154, 207, 211, 259, 290 von Rad, Gerhard, 83, 116, 129, 148, 268, 269, 285</p> <p>Weiss, Johannes, 235, 296 Wellhausen, Julius, 192 Whitehead, Alfred North, 16</p>	<p>Whybray, R.N., 268, 269, 270, 285 Wilder, Amos, 215, 300 Wilken, Robert, 267 Wilkinson, John, 290 Wilson, R.McL., 34 Wink, Walter, III, 112, 296 Winter, Paul, 103 Wrede, William, 162, 164, 296 Wright, G.E., 285</p> <p>Yadin, Yigael, 96, 290</p>
---	---

Index of Biblical Citations

Genesis		8:2	117	4:46	I54
2:2-3	25I	8:3	121	7:13	50
3:13	177(fn)	8:18	117	9:27	I54
5:2I-24	I86	9:7	117	14:41	I54
19:12	114	9:9-I8	I 22		
22:10	114	11:13-21	131	2 Maccabees	
		18:15-18	78, I55, I56	I6:6	50
Exodus		32:10	116		
7:7-26	270			Psalms	
8:5-19	230	Joshua		2:7	69
16:4	I40	24:2-I3	116	72	69
20:8-11	25I			78	117
2I:2-23	178(fn)	1 Samuel		78:18-22	121
23:20	118	8:4-7	I66	89:20	69
24:18	119	8:10-22	I66	9I	I23
34:28	119, I22			I06	117
		1 Kings		107:1-9	224
Leviticus		4:29-34	276	110	27
19:18	256	19:8	119	126:1-4	224
		19:15	119	129:21f	257
Numbers				I37	46
15:41	131	2 Kings		137:1	224
		I:8	118		
Deuteronomy		2:1-12	155	Proverbs	
5:12-15	25I			I:8	273
6-8	121, I23, I25	Ezra		3:11	273
6:4-5	I25, 256	6:3-5	47	3:13	273
6:4-9	131			15:16	273
6:13	I22, I24	1 Maccabees		15:17	273
6:16	I22, I23	I:42	50	22:I7	272
7:2	257	2:I9-28	5I		
7:18	117	4:36-59	5I	Ecclesiastes	
				12:11	272

Wisdom		15:7	177(fn)	Amos	
2:18	145	18:18	270(fn), 271	2:10	116
Ecclesiasticus		21:14	178(fn)	2:6-8	I53
4:10	145	22:7	178(fn)	3:10	I53
6:15	273	22:13-17	153	4:1	I53
13:1	273	29:13	149	5:7-12	153
28:17	273	31:2	116	5:21-24	I53
48:10	155	31:31-34	149	8:2	177(fn)
		32	73	8:4-7	I53
Isaiah		32:15	73	Obadiah	
1:11-17	I53	5I:33	177(fn)	1:18	177(fn)
I:23	I53			Micah	
I:24-25	178(fn)	Ezekiel		4:12-14	177(fn)
2:4	153	20:34-36	117	5:1	76
3:12-15	I53	40-8	82	6:8	153
5:1-7	153	Daniel		Nahum	
5:24	177(fn)	7	181, I82 (fn), I83, I84, I84, (fn), I86 I94, I95, I96, I97, 197(fn),	1:10	177(fn)
7:10-14	70, 75			Zechariah	
8:16	I50	7:3-7	I83	11:1-2	178(fn)
9:1-6	70, 72, 75	7:13	I82, I83, I86, I87 (fn), 191 (fn), I96, 196(fn), 201,237	13	I55
10:1-2	I53			14:9a	226
10:17	177(fn)			Malachi	
10:18-19	178(fn)			3:1	I55, I56
25:6-8	224			3:10	I18
29:13-14	I53			3:19	177(fn)
30:24	177(fn)			4:5-6	77, I55, I56
31:1-3	270			Matthew	
32:6-7	I53			1:11	203
35:5	235			3:1	110
40:3	117			3:2	178(fn)
40:3-5	177(fn)			3:7-12	III
40:9	226			3:8	178(fn)
41:15-16	177(fn)			4:1-11	30
47:14	177(fn)			4:2-4	121
48:9-11	74			4:4	I 22
48:20-21	117			4:5-7	I23
49:10-13	224			4:8-10	I24
52:7	74, 226			4:17	249
60-62	82			4:23-24	171
61:1	235			4:24	172
61:1-3	223			5-7	252
6I:2	225			5:I-2	221
				5:3	220, 221, 253
Jeremiah				5:3-11	220
3:10	I49	Hosea			
4:4	I49	2:3	117		
4:14	I49	2:14	117		
6:13-15	I53	6:5-6	I53		
6:20	I53	9:10	116		
7:5-7	I53	11:5	117		
8:8-9	I 53, 270	12:9	116		
		Joel			
		2:28	III		
		2:28-29	I55		

5:4	220,224	9:35	171	14:14	31
5:5	253	9:37-		14:23	132
5:6	220, 223, 253	10:42	261	15:17-20	250
5:11-12	220, 228, 253	10:7	238	15:25	154
5:13	253	10:23	180(fn)	15:32	31
5:17-19	254	10:24-25	261	16:1-4	175
5:18	253	10:32	195	16:4	231
5:29-30	273	10:34-36	263(fn)	16:13	161, 180 (fn)
5:31-32	256	10:58	171	16:13-23	160
5:32	254	11:2-6	235	16:14	148,151
5:38-48	255, 256	11:7-8	274	16:21	265
5:39-41	273	11:7-11	114	16:27	180(fn)
5:39-42	255	11:9	114	16:28	180(fn)
5:39b	272	11:11	114	17:10-13	III
5:39b-41	209,219	11:12	209, 219, 232	17:12	180(fn), 265
5:44-48	209, 219, 256, 272, 273	11:14	233	17:19	180(fn)
6:9	132, 136, 143	11:16-19	152(fn), 195, 209	17:22	180(fn)
6:9-13	134	11:18-19	122(fn)	17:22-23	265
6:10	136, 236, 238	11:19	180(fn)	18:1-7	210
6:11	137, 138	11:25	132, 143, 154	18:12-13	152(fn)
6:12	141	11:25-30	133	18:12-14	212(fn)
6:13	141, 176	11:26	132, 133	18:23-25	209,212 (fn)
6:14-15	141	11:28-30	31	19:9	256
6:19-21	258	12:8	180(fn)	19:13-14	41
6:22-23	258	12:22-24	172	19:16	207(fn)
6:24	258	12:24	175	19:17	254
6:25-34	258	12:28	230, 235, 238	19:18	254
7:1-5	258	12:32	180(fn), 195	19:19	254
7:3	274	12:38	207(fn)	19:28	180(fn)
7:7-11	258	12:38-42	175, 277	20:1-16	209,212 (fn)
7:12	254, 256, 258	12:39	231	20:18	180(fn)
7:13-14	209, 219, 258, 272	12:40	180(fn)	20:18-19	266
7:15-20	258	12:51	235	20:19-34	41
7:21	258	13:3-9	212(fn)	20:22	263(fn)
7:24-27	258	13:18-23	212(fn)	20:28	180(fn)
8:5-13	172	13:24-30	212(fn)	21:11	151
8:13-14	260	13:31-32	212(fn)	21:28-32	209, 212 (fn)
8:19	207(fn)	13:33	212(fn)	21:32	114, 152 (fn), 233
8:20	180(fn), 195, 199	13:36-43	212(fn)	21:33-43	212(fn), 264(fn)
9:6	180(fn), 195	13:37	180(fn)	21:46	151
9:27-31	171	13:41	180(fn)	22:1-10	246
9:32-34	172	13:44	212(fn)	22:1-14	209,246
		13:44-46	209, 235	22:2-10	212(fn)
		13:45-46	212(fn)	22:11-14	212(fn), 246
		13:47-50	212(fn)		
		13:53-54	276		
		13:57	152		

22:14	272, 273	1:15	129, 236, 238,249	4:3-9	212(fn)
22:16	207(fn)	1:16	171	4:14-20	212(fn)
22:24	207(fn)	1:22	154, 170	4:15	171
22:26	207(fn)	1:23	171	4:18	171
22:34-40	256	1:23-25	164(fn)	4:18-19	171
22:41-46	160	1:23-28	172	4:21	235
23:37-39	264(fn)	1:27	170	4:26	171
24:5	160	1:29-31	171	4:26-29	209, 212 (fn)
24:23-24	160	1:31	170	4:30	171
24:26	117	1:32-34	171, 172	4:30-31	211
24:27	180(fn)	1:34	164(fn)	4:30-32	209, 212 (fn)
24:30	180(fn), 200	1:35	130, 132	4:31-32	171
24:37	180(fn)	1:35-39	129, 130, 170	4:35	171
24:39	180(fn)	1:38	170,280	4:38	171, 207 (fn)
24:44	180(fn)	1:38-39	151	4:38-39	171
24:45-51	212(fn)	1:39	172	4:40	171
25:1-12	274	1:40-44	171	4:41	171
25:1-13	212(fn)	1:43-45	164(fn)	4:42	171
25:14-30	212(fn)	1:45	154	4:43	171
25:31	180(fn)	2:3-11	172	4:44	171
26:2	180(fn), 264(fn), 266	2:3-12	170	5:1-20	172
26:24	180(fn), 266	2:5	174	5:16	171
26:37-39	41	2:7	170	5:25-34	172
26:39	132	2:8	113	5:30	175
26:42	132, 133, 137	2:8-22	235	5:34	174
26:45	180(fn)	2:10	170, 180 (fn), 195	5:35	171
26:62-64	160	2:12	170	5:43	164(fn)
26:63	160	2:13	171	6:4	152, 157
26:64	161, 180 (fn)	2:14	152(fn)	6:6-13	261
27:11	161	2:15-17	152(fn)	6:12	171
27:11-14	160	2:16-17	171	6:34	154
27:12	160	2:17	154, 210	6:46	132
27:46	132	2:18	147	6:53-56	171
Mark		2:18-22	168	7:15	209, 218, 219, 272, 273
1:1	170	2:27	251	7:17	218
1:1-13	118, 118 (fn)	2:28	180(fn)	7:18-19	250
1:4	110, 113, 178(fn)	3:1-5	172	7:24-30	172
1:9-11	129	3:7-12	171	7:31-37	172
1:11	170	3:11	164(fn), 170	7:36	164(fn)
1:12	174(fn)	3:14	171	8	163(fn), 169
1:12-13	119, 129	3:22	175	8:11-12	174, 231
1:14	116, 129, 170	3:23	218	8:11-13	231
		3:24-26	209, 219, 272, 273	8:22-26	171
		3:27	209, 219, 272	8:26	164(fn)
		4:1	171	8:27	161, 164
		4:3-8	209	8:27-28	156

8:27-33	160, 161, 163, 276	10:33-34	266		(fn), 266, 267
8:28	148, 151, 164	10:34	266	14:30	I42
8:29	9,160,164, 165	10:35	207(fn)	14:36	I32, I33, I43
8:30	161, 162, I63, I64, I64, I64 (fn), I65	10:38-39	263(fn)	14:41	180(fn), 264(fn)
8:31	161, 164, 180(fn), 264(fn), 265, 266	10:45	180(fn), I95,264 (fn), 267	14:45	210
8:32	I65	10:46-52	171	14:60-62	I60
8:33	I62, I65	10:51	210	14:61	I60
8:34-37	273	10:52	I74	14:62	161, I80 (fn), I96, 200, 237, 243
8:35	209, 219, 272, 273	11:15-19	41	15:2	161
8:38	180(fn)	11:21	210	15:2-5	I60
9:1	236	11:25	134(fn)	15:5	I60
9:5	210	11:27-30	233	15:34	I32
9:9	164(fn), 180(fn)	11:30	114	17:19	250
9:11-13	111,233	12:1-11	212(fn)	Luke	
9:12	180(fn), 264(fn), 265, 267	12:1-12	209	I:38	133
9:14-29	I72	12:11	264(fn)	I:42-47	252
9:17	207(fn)	12:14	207(fn)	I:45	221
9:31	180(fn), I95, I99, 264(fn), 265, 266	12:18-27	263	3:2	110
9:35-37	210	12:19	207(fn)	3:3	113
9:38	207(fn)	12:28-34	256	3:7-9	III, 209
9:41	I60	12:32	207(fn)	3:10	112(fn)
9:43-47	273	12:35-37	I60	3:12-13	112(fn)
9:50	253	12:37	I54	3:14	112(fn)
10:11-12	256	12:37	I3	3:16	209
10:15	209, 219, 272	I3	200,200 (fn)	3:16-17	III
10:17	207(fn)	13:1	201(fn), 207(fn)	3:17	209
10:20	207(fn)	13:2	201(fn)	3:17-18	112
10:23	209, 219, 260,272	13:3	201(fn)	4:1-13	209
10:25	209, 260, 272, 273	13:5	201(fn)	4:13	I27
10:31	209, 219, 260,272	13:6	I60	4:14	I75
10:33	180(fn), 264(fn)	13:7	201(fn)	4:16	130
		13:10	201(fn)	4:16-21	I78
		13:13	201(fn)	4:18-19	222
		13:14	201(fn)	4:23	218
		13:17	201(fn)	4:24	152
		13:20	201(fn)	4:24-27	152
		13:21-22	I60	4:25-26	111(fn)
		13:23	201(fn)	5:16	I32
		13:26	180(fn), 200, 201, 201(fn), 243	5:24	180(fn)
		13:27	201(fn)	5:36	218
		13:28	235	6	220(fn)
		13:28-29	218	6:5	180(fn)
		13:30	237	6:12	I32, I44
		13:36	I32	6:19	221
		14:21	180(fn), I95,264	6:20	221

6:20-21	259	9:28	132	11:30	180(fn)
6:20-22	220	9:29	144	11:34-36	258
6:20-23	220, 253	9:38	207(fn)	11:37-41	209
6:20-49	209	9:44	180(fn), 265	11:42-44	103
6:21	223, 224, 248	9:46-48	210	11:42-52	209
6:22	180(fn),259	9:49	207(fn)	12:1	209
6:22-23	228	9:54	111(fn)	12:2-12	261
6:24	222	9:57-62	209	12:4-12	261
6:24-26	220	9:58	180(fn), 199	12:8	180(fn), 187(fn)
6:27	221	9:60a	219, 260, 272,273	12:10	180(fn)
6:27-36	255, 256, 257	9:62	219, 260, 272,273	12:16-21	212(fn)
6:29-30	255	10:1-16	261	12:22-32	258
6:31	258	10:2	209	12:22-34	209,261
6:36	31, 257	10:2-3	261	12:24-28	210
6:37-42	258	10:3	209	12:33-34	258
6:39	218	10:8-16	209,261	12:35-38	209
6:40	261	10:15	219	12:37	221,224
6:41	274	10:21	41, 132	12:38	221
6:43-45	258	10:21-24	209	12:39-46	209
6:46-49	258	10:23	221	12:40	180(fn)
6:47-49	212(fn)	10:23-24	262	12:42-46	212(fn)
7:1-6a	209	10:25	207(fn)	12:43	221
7:6b-9	209	10:25-28	256	12:47-50	209
7:10	209	10:29-37	212(fn)	12:49-50	263(fn)
7:16	151	10:30	211	12:49-53	264
7:18-35	209	11:1	133	12:51	263(fn)
7:23	221	11:2	132, 136, 236	12:51-59	209
7:28	114	11:2-4	134	12:53	263(fn)
7:29	114	11:3	137, 138	13:6-9	212(fn)
7:29-30	114	11:4	141	13:10-13	172
7:31-35	113, 147, 152(fn)	11:5	141	13:18-19	212(fn)
7:33-34	122(fn)	11:5-8	212(fn)	13:18-30	209
7:34	180(fn)	11:9-13	258	13:20-21	211,212 (fn)
7:36-48	152(fn)	11:9-26	209	13:21	132
7:39	151	11:15	175	13:24	224,258
7:40	207(fn)	11:20	142, 176, 219, 230, 235	13:31	94
7:41-43	212(fn)	11:14-22	176	13:31-35	152,264
7:50	174	11:14-26	218	13:32	57
8:5-8	212(fn)	11:17-20	218	13:34	209
8:11-15	212(fn)	11:21-26	218	13:34-35	157,264 (fn)
8:24	207(fn)	11:27	209	13:35	209
8:46	175	11:27-28	221	14:11	219, 260, 272, 273
9:1-6	261	11:28	209	14:14-15	221,224
9:18	132, 161	11:29-32	231,277	14:15-24	209,212 (fn)
9:18-22	160	11:29-36	209	14:16	211
9:19	148, 151			14:16-24	224,246
9:22	180(fn), 265			14:26	209
9:26	180(fn)				

14:27	209	19:41-44	41	3:26	113, 114
14:28-30	212(fn)	19:47	60	4:I-2	113
14:28-33	235	20:9-18	212(fn), 264(fn)	4:34	133(fn)
14:34	209	20:21	207(fn)	5:30	133
14:34-35	253	20:28	207(fn)	6:38	133(fn)
14:35	209	20:39	207(fn)	7:15	60
14:31-32	212(fn)	20:41-44	160	7:41	63
15:3-7	212(fn)	21:7	207(fn)	7:52	63
15:4-7	152(fn)	21:27	180(fn), 200	7:53- 8:11	152(fn)
15:8-9	211	21:36	180(fn)	10:17	51
15:8-10	212(fn)	22:22	180(fn), 264(fn), 266	11:3	41
15:11	211	22:28	30	11:5	41
15:11-32	212(fn)	22:31f	144	11:11	41
15:19-31	20	22:32	144	11:32-38	41
16:1	211	22:34	132, 144	11:33	41
16:1-8	212(fn)	22:42	132, 133	11:35-36	41
16:10-18	209	22:46	132	11:38	41
16:13	209, 258	22:48	180(fn)	11:41	132, 143
16:15	272	22:67	161	12:27f	132
16:16	233	22:67-70	160	12:28	136
16:17	253	22:69	180(fn)	17:1	132
16:18	254, 256	22:70	161	17:5	132
16:19	211	23:2-5	160	17:11	132
16:19-31	212(fn)	23:3	161	17:15	144
17:1-6	209	23:9	160	17:20	144
17:7-10	212(fn)	23:29	221	17:21	132
17:11-19	171	24:I-6	172	17:24	132
17:19	174	24:7	180(fn), 264(fn), 266	17:25	132
17:20f	232	24:26	160	18:36	247, 247 (fn)
17:20-21	219, 231	24:46	160	19:20	65
17:21	232	John		Acts	
17:22	180(fn)	I:7	111(fn)	I3:24	113, 178 (fn)
17:22-37	209	1:20-21	III, III (fn)	19:4	178(fn)
17:24	180(fn)	I:23	110	20:37	113
17:25	266	I:28	110	23:6-10	92
17:26	180(fn)	I:29	113(fn)	Romans	
17:26-30	210	I:30	111(fn)	5	39
17:30	180(fn)	1:31	111(fn)	8:15	132
18:1-8	212(fn), 274	I:35-39	114	2 Corinthians	
I8:2	211	I:35-49	259	5:15	171
I8:8	180(fn)	I:46	63	Galatians	
18:9-14	212(fn), 274	3:22	113	4:6	132
18:10	211	3:22- 4:3	116(fn)	Philippians	
18:10-14	152(fn)			1:10	32
18:18	207(fn)				
18:31	180(fn)				
18:31-33	266				
19:2-10	152(fn)				
19:10	180(fn)				
19:11-27	212(fn)				

1 Timothy	<i>4:15</i>	<i>27, 30, 35,</i>	1 Peter	
<i>6:9</i> <i>127</i>		<i>41, 106</i>	<i>2:9-10</i> <i>29</i>	
Hebrews	<i>5:8</i>	<i>29, 45</i>		
<i>2:17-18</i> <i>31</i>	<i>9:9</i>	<i>218</i>		
<i>4:14-</i>	<i>10:9</i>	<i>133</i>	Revelation	
<i>5:10</i> <i>28, 31, 120</i>	<i>11:19</i>	<i>218</i>	<i>22:20</i> <i>136</i>	