

Epiphanies of the Divine in the Septuagint and the New Testament

Edited by
ROLAND DEINES
and MARK WREFORD

*Wissenschaftliche Untersuchungen
zum Neuen Testament
564*

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament

Herausgeber/Editor

Jörg Frey (Zürich)

Mitherausgeber/Associate Editors

Markus Bockmuehl (Oxford) · Ruben Bühner (Siegen)

James A. Kelhoffer (Uppsala) · Christina M. Kreinecker (Leuven)

Tobias Nicklas (Regensburg) · Janet Spittler (Charlottesville, VA)

J. Ross Wagner (Durham, NC)

564



Epiphanies of the Divine in the Septuagint and the New Testament

Fifth International Symposium of the
Corpus Judaico-Hellenisticum Novi Testamenti (CJHNT),
14–17 May 2015, Nottingham

Edited by
Roland Deines and Mark Wreford

Mohr Siebeck

Roland Deines, born 1961; 1997 PhD; 2003 Habilitation; until 2016 Professor of New Testament at the University of Nottingham; since 2017 Professor of Biblical Theology and Ancient Judaism at Internationale Hochschule Liebenzell.
orcid.org/0000-0003-1421-204X

Mark Wreford, born 1988; 2013 BA in Theology and Religious Studies, University of Nottingham; 2014 MA, University of Nottingham; 2019 PhD, University of Nottingham; since 2021 Associate Pastor for Church Planting and Leadership Development at Trinity Church Nottingham.
orcid.org/0000-0002-7747-842X

ISBN 978-3-16-156270-9 / eISBN 978-3-16-156271-6
DOI 10.1628/ 978-3-16-156271-6

ISSN 0512-1604 / eISSN 2568-7476
(Wissenschaftliche Untersuchungen zum Neuen Testament)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

© 2026 Mohr Siebeck, Tübingen.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems. The right to use the content of this volume for the purpose of text and data mining within the meaning of Section 44b UrhG (Urheberrechtsgesetz) is expressly reserved.

Printed on non-aging paper.

Mohr Siebeck GmbH & Co. KG, Wilhelmstraße 18, 72074 Tübingen, Germany
www.mohrsiebeck.com, info@mohrsiebeck.com

*Karl-Wilhelm Niebuhr,
dem Neubegründer des CJHNT
zum 70. Geburtstag*

Preface

The fifth and for the moment final International Symposium of the *Corpus Judaico-Hellenisticum Novi Testamenti*-project took place in 14–16 May 2015 at the University in Nottingham. It was dedicated to the foundational source text(s) of the whole project, without which the New Testament writings could not have been written. The translation of the Holy Scriptures of the Jews into Greek, starting with the Pentateuch in the third century BCE is not only an unsurpassed feat in Ancient History but marks at the same time the beginning of a genuine Jewish literature in Greek, resulting in the writings of the Jewish philosopher Philo of Alexandria and the Jerusalem priest Josephus Mattathias Flavius to mention only the most famous among the Jewish hellenistic authors.

From a historical perspective there would have been good reason to start the series of symposia on the New Testament and the other Jewish-Hellenistic corpora with one on the Septuagint, but various reasons prevented this course. The series started instead with Philo in 2003,¹ followed by Josephus in 2006² and the non-literary and archaeological sources as witnesses for the Jewish world to which the New Testament writings belong in 2012.³ The fourth symposium, held in Heidelberg, focused on those Jewish writings which are often summarised under the imprecise title “Jewish Apocrypha and Pseudepigrapha,” that is, this rather confusing range of literature from the books of Enoch to 4 Ezra and the various apocalypses of the 2nd century or later, for which it is often impossible to decide whether they should be treated as Christian or as Jewish literature. Due to the wide range of texts and topics, it was there for the first time that the “mutual perspectives” considered were narrowed down to one particular aspect only, namely anthropology and ethics.⁴ Inspired by this example, the symposium in Nottingham aimed to consider the “mutual perspectives” of the NT and the LXX by focusing on the topic of

¹ Roland Deines and Karl-Wilhelm Niebuhr, eds., *Philo und das Neue Testament: Wechselseitige Wahrnehmungen; I. Internationales Symposium zum Corpus Judaico-Hellenisticum 1.–4. Mai 2003, Eisenach/Jena*, WUNT 172 (Tübingen: Mohr Siebeck, 2004).

² Christfried Böttrich and Jens Herzer, eds., *Josephus und das Neue Testament: Wechselseitige Wahrnehmungen; II. Internationales Symposium zum Corpus Judaico-Hellenisticum. 25.–28. Mai 2006, Greifswald*, WUNT 209 (Tübingen: Mohr Siebeck, 2007).

³ Roland Deines, Jens Herzer and Karl-Wilhelm Niebuhr, eds., *Neues Testament und hellenistisch-jüdische Alltagskultur: Wechselseitige Wahrnehmungen; III. Internationales Symposium zum Corpus Judaico-Hellenisticum Novi Testamenti 21.–24. Mai 2009, Leipzig*, WUNT 274 (Tübingen: Mohr Siebeck, 2011).

⁴ Matthias Konradt and Esther Schläpfer, eds., *Anthropologie und Ethik im Frühjudentum und im Neuen Testament: Wechselseitige Wahrnehmungen; Internationales Symposium in Verbindung mit dem Projekt Corpus Judaico-Hellenisticum Novi Testamenti (CJHNT) 17.–20. Mai 2012, Heidelberg*, WUNT 322 (Tübingen: Mohr Siebeck, 2014).

epiphanies of the divine. This is based on the editors' shared conviction that experiences of the divine – and epiphanies are such *felt impacts of trans-empirical realities* – stood at the beginning of Scripture old and new.⁵ Revelatory experiences – whether understood naturalistically as a cultural code or as a potentially 'real' encounter with a divine reality⁶ – were undoubtedly *one* of, if not *the* reason why the Torah and subsequently the other Hebrew Scriptures were written and preserved. This unique form of (Holy) Scriptures as deposits of divine revelation continued at least until the end of the first century CE. At first written in Hebrew and Aramaic, translation of these texts into Greek started in the third century BCE. But this was not the end of the development, because Scripture-inspired literature continued to be written in Hebrew, Aramaic and from the second century onwards also in Greek in response to new revelatory experiences. 'Inspirational' times in this regard were the Hellenistic crisis under Antiochus IV Epiphanes and the subsequent time of the Hasmoneans, the "appearance" (as some understood it) of the saviour and messiah of Israel in the person of Jesus (cf. 2 Tim 1:10: ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ), and the destruction of the Second Temple and its aftermath. Over time, these developments led to the canonical developments that we still have today: The Hebrew Bible in its rabbinic version, the Jewish Greek Bible with its expanded collection of writings, and the emergence of the New Testament, which, joined with the Jewish-Greek Bible, formed the Christian Bible.⁷ Only the most recent of these want-to-be-'biblical' texts, those written in response to the destruction of the Herodian Temple, were not included in any of these canonical collections, although 4 *Ezra* was appended to the Vulgate.⁸ In the Christian realm, the tightening

⁵ For this definition see Mark Wreford, *Religious Experience and the Creation of Scripture: Examining Inspiration in Luke-Acts and Galatians*, LNTS 641 (London: Bloomsbury T&T Clark, 2021), 50–53; idem, "Diagnosing Religious Experience in Romans 8," *TynBull* 68 (2017): 203–22 (221). See further Roland Deines, "Revelatory Experiences as the Beginning of Scripture: Paul's Letters and the Prophets in the Hebrew Bible," in *From Author to Copyist: Essays on the Composition, Redaction, and Transmission of the Hebrew Bible in Honor of Zippi Talshir*, ed. Cana Werman (Winona Lake, IN: Eisenbrauns, 2015), 303–35.

⁶ Both positions can be found in the following papers and the question is addressed by some but not by all.

⁷ On the formation of the Septuagint and the writings not part of the Hebrew Bible see Martin Hengel (with the assistance of Roland Deines), *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*, with an introduction by Robert Hanhart and translated by Mark E. Biddle (London: T&T Clark International 2002), and in this volume the contribution of Jörg Frey.

⁸ For the complicated history of transmission and labelling see Folker Siegert, *Einleitung in die hellenistisch-jüdische Literatur: Apocrypha, Pseudepigrapha und Fragmente verllorener Autorenwerke* (Berlin/Boston: de Gruyter, 2016), 350–69. The actual *Apokalypse of Ezra* from around 100 CE comprises chapters 3–14 of the *Liber quartus Esdrae* of the Vulgate (chs. 1–2

canonisation process likewise triggered a final phase of the production of want-to-be-biblical texts but they failed to receive canonical status.⁹ In our opinion, this is because they were no longer considered as a deposit of revelation – indeed, for emerging Christianity, the revelation of Jesus was God’s final word in these last days, as Hebrews 1:1–2 indicates. Instead the bulk of them imitated recognised Scriptures and based themselves on borrowed authority and revelatory experiences.

Thus, the *Jewish Greek Scriptures* (for this terminology see the contribution of Alison Salvesen below) stand at the beginning of Christian theology and preserve at the same time its dependence on its Hebrew and Jewish matrix. What holds everything together is the conviction of many in Israel and beyond that they had experienced the voice and manifestations of the same God from Moses to Jesus, and that they have preserved the deposits of these revelations of God from Moses to Jesus in their Hebrew and Greek Scriptures. It is interesting to note that no biblical text referring to the voice or word of God actually asks the question in which language God talks to humans. Obviously, one would think: most likely in Hebrew. But even granting this assumption, no emphasis was laid on the preservation of the ‘original’ words of God, as can be seen in the Gospels, where we only have some Aramaic and Hebrew words preserved from the mouth of Jesus and the voice of God calling Jesus his “beloved son” is only preserved in Greek. Therefore, we thought it most appropriate to discuss such experiences of the divine in mutual perspectives, looking from Hebrew Scriptures to their Greek translations and various continuations recorded in the non-translated books of the Septuagint, as well as the New Testament writings.

We all know that conferences depend on the willingness of funding bodies to support this aspect of scholarship. We are therefore grateful to the Deichmann Foundation, and especially its founder, the late Dr. Heinz-Horst Deichmann, who supported research activities in Nottingham generously over many years. Dr. Deichmann passed away in September 2014, and this conference is a lasting tribute to his generous support of theological research in Germany, Great Britain and Israel, where he inspired the “Deichmann Program for Jewish and

= *Fifth Ezra/Esdras*; chs. 15–16 = *Sixth Ezra/Esdras*). In English Bibles including the Apocrypha 4 *Ezra* is called 2 *Esdras*.

⁹ As introduction to these early Christian texts “beyond Canon” (as one productive research centre dedicated to their study labels them, see <https://www.uni-regensburg.de/research/beyond-canon/home/index.html> [accessed 20/08/2025]) see Christoph Markschies, “Hauptleitung,” in *Antike christliche Apokryphen in deutscher Übersetzung*, Bd. I/1: *Evangelien und Verwandtes*, ed. idem and Jens Schröter (Tübingen: Mohr Siebeck, 2012), 1–180; Tobias Nicklas, Jörg Frey and Claire Clivaz, eds., *Between Canonical and Apocryphal Texts: Processes of Reception, Rewriting and Interpretation in Early Judaism and Early Christianity* WUNT 419 (Tübingen: Mohr Siebeck), 2019.

Christian Literature of the Hellenistic Roman Period” at the Ben Gurion University in Beer Sheva. Additional grants have been provided by the British Bible Society and ‘our’ publisher, Mohr Siebeck in Tübingen, for which we are very grateful. Since it began, the project of the *Corpus Judaico-Hellenisticum* has been closely related to the publishing house of Mohr Siebeck in Tübingen, which has not only published the previous conference proceedings¹⁰ but will eventually also publish the future volumes. A further thanks goes to Prof Jörg Frey, the series editor of the *Wissenschaftliche Untersuchungen zum Neuen Testament*, who not only contributed to the conference and the volume but also oversaw its inclusion into the WUNT series.

We had a rich and rewarding time together, and the venue on the Jubilee Campus of Nottingham University provided a very pleasant stay. The practical realisation of the conference was only possible because my then doctoral students supported me in many ways. Special thanks go to Tim Murray and my co-editor Mark Wreford. Both of them held Midlands3Cities scholarships at that time and without their enthusiasm and support it would have been impossible to organise this conference. We are also grateful for the further support provided by two other Nottingham “doctors,” namely Dr Peter Watts (still in Nottingham) and Dr Christoph Ochs (now in Tasmania), who did most of the initial formatting for this volume.

Roland Deines and Mark Wreford

¹⁰ For the project history in the beginning of the 20th century, in addition to the conference volumes, see Pieter Willem van der Horst, “Corpus Hellenisticum,” *ABD* 1 (1992): 1157–1161; Gerhard Seelig, *Religionsgeschichtliche Methode in Vergangenheit und Gegenwart: Studien zur Geschichte und Methode des religionsgeschichtlichen Vergleichs in der neutestamentlichen Wissenschaft*, ABG 7 (Leipzig: Evangelische Verlagsanstalt, 2001), 122–259; Nikolaus Walter, “Zur Chronik des Corpus Hellenisticum von den Anfängen bis 1955/58,” in *Frühjudentum und Neues Testament im Horizont Biblischer Theologie: Mit einem Anhang zum Corpus Judaico-Hellenisticum Novi Testamenti*, ed. Wolfgang Kraus and Karl-Wilhelm Niebuhr, WUNT 162 (Tübingen: Mohr Siebeck, 2003), 325–44; cf. further in the same volume the archival materials which document the early phase of the project (pp. 303–24), and Karl-Wilhelm Niebuhr, “Das Corpus Hellenisticum: Anmerkungen zur Geschichte eines Problems” (361–82).

Addendum (2026)

The preface so far was written in 2019 when the volume was near its completion. That it appears now seven years later is the result of a number of circumstances related to my departure from the University of Nottingham. As insiders know, “voluntary redundancy” is usually not really “voluntary” but very often the result of economic pressure. Moving to Germany and taking up a new position in an academic setting very different from state-funded universities brought new – though rewarding – challenges that pushed ‘Epiphanies’ into the background, although the topic continued to accompany me and lost none of its fascination. The fact that my co-editor also embarked on new professional and academic paths that brought new challenges did not make it any easier for either of us to find the time needed to finally complete the volume in view of our other commitments. Nevertheless, the responsibility for the undue delay in publication lies solely with the undersigned.

That this volume and its contributions have not been lost, but are now finally able to appear, is due in no small part to the persistent enquiries of Jörg Frey as editor of WUNT, as well as the justified enquiries and complaints of some of those involved in this volume as to when their contributions would finally appear. The consistently friendly mails from those responsible at Mohr Siebeck, most recently in the person of Publishing Director Tobias Stäbler, have also had the desired effect. Three students from Internationale Hochschule Liebenzell deserve a mention for their help with the indices: Daniel Spindler, who provided an initial draft in 2018; and Jannik Lüdke and Simon Petzold, who assisted at the very end in spring 2026. Without the encouragement (and help) of my wife Renate I would have given up this volume long ago!

Last but not least, I would like to thank everyone involved for their patience. In the summer of 2024, the contributions were once again submitted to the respective authors for review, and some took this opportunity to add additional material. However, apart from my own contribution and the introduction, the volume largely represents the discussion and literature up to around 2018.

Roland Deines

Table of Contents

Preface	VII
Abbreviations and Formal Guidelines.....	XVII

Introduction

ROLAND DEINES AND MARK WREFORD

Epiphanies of the Divine in the Septuagint and the New Testament: Mutual Perspectives.....	1
---	---

I. The Septuagint Within Early Christianity

ALISON SALVESEN

Jewish Greek Scriptures (“Septuagint”) in the First and Second Centuries: What did Early Christian Authors have in Their Hands when They “Searched the Scriptures”?	99
---	----

JÖRG FREY

The Contribution of the Septuagint to New Testament Theology	127
--	-----

II. Epiphanies of the Divine in the Septuagint

EBERHARD BONS

The Evolution of the Vocabulary of Epiphanic Revelation from the Septuagint to the New Testament and Early Christian Literature.....	165
---	-----

JAN DOCHHORN

Ο ΔΙΑΒΟΛΟΣ: On the Satanology of the Septuagint Translators.....	185
--	-----

JOACHIM SCHAPER

God’s Presence Amongst the Israelites According to LXX Exodus and LXX Deuteronomy	199
--	-----

BRIAN HOWELL

The Divine Voice as Metaphor and Action in Deuteronomy 4–5.....	209
---	-----

SUSAN DOCHERTY

Seeing the Face of God in Prayer: Divine Presence in the Temple and Cult
in Septuagint Psalms..... 231

STEFAN KRAUTER

Heavenly Support in 2 Maccabees 15 247

III. Perspectives of the New Testament

MARTIN MEISER

Experiencing God's Speaking in the Gospel of Mark..... 261

ROLAND DEINES

Heavenly Support and Acknowledgment: The Function of Theiophanic
Elements in the Gospel of Matthew 283

ANDY ANGEL

The *Parousia* of the Son of Man as Divine Warrior in Matthew 24:27–31
and Mark 13:24–27..... 351

JUTTA LEONHARDT-BALZER

Divine Manifestations in the Gospel of John 369

RICHARD H. BELL

The Resurrection Appearances in 1 Corinthians 15 391

JENS HERZER

The Epiphany of God and the Coming of the Messiah: Reading the
Septuagint with the Pastoral Epistles..... 423

VOLKER GÄCKLE

The New Temple and New Priesthood in the New Testament:
The Divine Presence in the Community of Believers 449

STEVE MOYISE

John's Inaugural Vision: Scriptural Composition or Genuine Vision?..... 477

IV. Biblical Epiphanies in Conversation: Greek Tragedy and Latin Reception

EDMUND STEWART

Divine Epiphanies in Greek Tragedy, the Septuagint and the
New Testament: A Shared Vision of the Divine? 497

THOMAS O'LOUGHLIN

The Reception of three Epiphanies from the Book of Genesis
in Latin Translations 515

Indices.....	543
Index of References	543
Index of Modern Authors	583
Index of Names and Subjects	595
Index of Hebrew Words	605
Index of Greek Words	606

Abbreviations and Formal Guidelines

With the exception of the abbreviations listed below, most references to ancient sources and secondary literature accord with those suggested in P. H. Alexander et al., eds., *The SBL Handbook of Style: For Biblical Studies and Related Disciplines* (Atlanta, GA, SBL Press, 2nd. ed., 2014). Likewise, the formatting style is based on the SBL style guide with some minor adaptations to the conventions in mainly German scholarship.

ABG	Arbeiten zur Bibel und ihrer Geschichte
AJEC	Ancient Judaism and Early Christianity
ATD.A	Das Alte Testament Deutsch. Apokryphen
AYB	Anchor Yale Bible
BThSt	Biblisch-theologische Studien
BWM	Bibelwissenschaftliche Monographien
COMES	Civitatum Orbis MEditerranei Studia
COQG	Christian Origins and the Question of God (N. T. Wright)
CThM	weiter Theologische Monographien
DCLY	Deuterocanonical and Cognate Literature Yearbook
EC	<i>Early Christianity</i>
ET	English Translation
EWNT	<i>Exegetisches Wörterbuch zum Neuen Testament</i> , ed. Horst Balz and Gerhard Schneider (Stuttgart: Kohlhammer, 21992)
<i>Ges</i> ¹⁸	Gesenius, i.e. <i>Hebräisches und aramäisches Handwörterbuch über das Alte Testament</i> , 18th completely rev. edition, edited by Herbert Donner (Heidelberg: Springer, 2013)
HBM	Hebrew Bible Monographs
HBSt	Herders Biblische Studien
<i>HrwG</i>	<i>Handbuch religionswissenschaftlicher Grundbegriffe</i> , ed. H. Cancik and B. Gladigow (Stuttgart: Kohlhammer, 1988–2001)
<i>HTLS</i>	<i>Historical and Theological Lexicon of the Septuagint</i>
JAC.E	Jahrbuch für Antike und Christentum, Ergänzungsbände
<i>JBTh</i>	<i>Jahrbuch für biblische Theologie</i>
KNT	Kommentar zum Neuen Testament
KStTh	Kohlhammer-Studienbücher Theologie
LXX.H	Handbuch zur Septuaginta / Handbook of the Septuagint
MThS.H	Münchener theologische Studien, Historische Abteilung
MJSt	Münsteraner Judaistische Studien
COQG	Christian Origins and the Question of God (N. T. Wright)
<i>RES</i>	<i>Review of Ecumenical Studies</i>

<i>SIG</i>	<i>Sylloge Inscriptionum Graecarum</i> , ed. W. Dittenberger, 3rd. edition (Leipzig: Hirzel), 4 vols., 1919–24.
STT	Studia Traditionis Theologiae
ThBT	Theologische Bibliothek Töpelmann
TKNT	Theologischer Kommentar zum Neuen Testament
ThW	Theologische Wissenschaft
TzF	Texte zur Forschung
UTB	Uni-Taschenbücher
VL	Vetus Latina
VWGTh	Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie
WdF	Wege der Forschung

Epiphanies of the Divine in the Septuagint and the New Testament

ROLAND DEINES AND MARK WREFORD

1. Introduction

This introduction to our volume covers six preliminary topics which we regard as relevant to the subject of “Epiphanies of the Divine”: We start by providing a short rationale for this volume within the *Corpus Judaico-Hellenisticum Novi Testamenti* project. This is followed by a terminological reflection that attempts to introduce “theiophanies” as the most appropriate term to describe appearances of divine realities in the human world. We then discuss and present our own understanding of theiophanies as one specific way divine realities are described in the biblical traditions as revelatory acts, impacting human affairs to steer the course of God’s people to a God-willed purpose. Because it is not only God who appears but various divine beings (and even “things”), we provide a taxonomy in which we describe “who and what appears.” Although we hope to have considered all categories (theophanies, angelophanies, pneumatophanies, etc.) to be found in the biblical literatures, the examples given in each section are exemplary and not exhaustive. Nevertheless, we hope that these remarks provide a helpful frame for the subsequent chapters resulting from the conference papers, which in the main cover specific texts or topics in greater detail but less breadth. Though the ‘reality’ of revelatory theiophanic events and experiences obviously cannot be verified in a strict scientific way, it is not inherently implausible¹ to assume that they were themselves *the results of felt revelatory encounters with the divine*. Therefore, a final part of this introduction discusses the changing and controversial understanding of religious

¹ For a philosophical argument in favour of necessary “propositional revelation” from God, see Richard Swinburne, *Was Jesus God?* (Oxford: Oxford University Press, 2008), 61–77; idem, *Revelation: From Metaphor to Analogy*, 2nd ed. (Oxford: Oxford University Press, 2007); Roland Deines, “God’s Role in History as a Methodological Problem for Exegesis,” in idem, *Acts of God in History: Studies Towards Recovering a Theological Historiography*, ed. Christoph Ochs and Peter Watts, WUNT 317 (Tübingen: Mohr Siebeck, 2013), 1–26 (6–9).

experience underlying the original concept of the conference which gave rise to this volume. We, the editors of this volume, take the biblical theophanies together with other revelatory experiences of the divine according to their implied claim as revelatory *events* which caused a revelatory *experience* (comprehended as subset of religious experiences). This means, something happened in a way that felt real and could be heard, seen, watched, touched, smelt, or sensed with one or more sensory faculties by those who were present at the event. Whether what was felt was ‘real’ – in the sense of empirically verifiable – and whether the messages conveyed are true – in the sense of offering a coherent account of reality² is not a primary concern for this approach. But one should not impose current ideas of reality and sensory perception to people who lived two to three millenia ago, nor should we reduce these events to mere literary reflections either.³ James Kugel, in his thought-provoking *The Great Shift: Encountering God in Biblical Times* points at the end of the first chapter dealing with the patriarchal narratives in Genesis to the astonishing similarities with descriptions of encounters with the divine in “writings of ancient Greece and Rome” from Homer’s *Illiad* to Vergil’s *Aeneid*. Because there is no literary dependency between these traditions, he invites his readers to allow for “the possibility of encountering a deity in a way that is quite foreign to our own world of ideas and experience”:

Perhaps these literary resemblances reflect something deeper that ancient Greeks and ancient Israelites shared, an underlying set of assumptions about their own minds and how they interact with the divine. Both civilizations thus conceived of the possibility of *encountering* a deity in a way that is quite foreign to our own world of ideas and experience. For one reason or another, these encounters were held to start with something like a hallucination, a waking dream of an uncanny meeting with a stranger and a conversation that, on later reflection, sounded quite illogical at points; ultimately this was followed by the stunning, auditory revelation of the deity’s true identity and the true message that he / she had come down to transmit. In some of the texts that we possess, these elements may have already become conventional, but behind

² For this account of truth, see the work of Esther Lightcap Meek, esp. *Loving to Know: Covenant Epistemology* (Eugene, OR: Cascade, 2011).

³ The linguistic turn in the Humanities increased the already existing tendency in biblical scholarship to leave or give up the factual history ‘behind the text’ and to be content with viewing the text solely as a literary artefact and at best as such also a historical document, or to focus primarily on the world ‘before the text,’ as is the case in current ‘committed’ or ‘engaged’ exegesis. In studies on theophanies one often comes across a line that reminds the reader that the pragmatic function of those texts is not to preserve a tradition from the past but to kindle the imagination of the audience, as Thomas Hieke, *Gott erscheint: Epiphanie und Theophanie im Alten Testament* (Freiburg: Herder, 2024), 82 (see also 163), reminds his readers: “Es geht nicht um die Vermittlung historischer Ereignisse, sondern um die Weckung einer Imagination in der Leserschaft, die sich das Geschehen ausmalen und dann entsprechende Schlussfolgerungen ziehen soll.” This brilliant little book is an enlarged and edited version of Hieke’s article “Epiphanie (AT),” in *Das Wissenschaftliche Bibellexikon im Internet* (www.wiblex.de), permanent link: <https://bibelwissenschaft.de/stichwort/19940/> (2015).

them may stand a once common picture of the human mind and its encountering the divine that is altogether unfamiliar nowadays.⁴

In the biblical world, the ‘results’ of such events and experiences, formed in a reflective process, are Israel’s Holy Scripture(s). They constitute what we like to call “deposit(s) of revelation(s)” as outlined briefly in the “Preface” to this volume. “Scripture,” understood as the culmination and finalisation of the tradition-formation process, seems to have become early on in Israel the preferred way to preserve foundational revelatory experiences for the following generations. Based on the impact these texts had on the community which cherished them, they came to be treated as having a divine origin themselves.⁵

The “Introduction” then closes by framing the contributions. The inevitable shortcoming of many conference proceedings is that gaps remain, and not all topical aspects are addressed in the desired depth. Therefore this “Introduction” includes some comments on subjects not dealt with in the volume. In offering these observations as a primer, we trust that this book will aid and foster future research in this field, because, as outstanding classicist and historian of religions Jan Bremmer remarked, “divine epiphanies and metamorphoses” belong to those “aspects of the gods that deserve further discussion.”⁶

⁴ James L. Kugel, *The Great Shift: Encountering God in Biblical Times* (New York: Houghton Mifflin Harcourt, 2017), 16–18.

⁵ It is inherent to Scripture that its origin is understood to be divine – see e.g. Judith Newman, *Before the Bible: The Liturgical Body and the Formation of Scriptures in Early Judaism* (Oxford: Oxford University Press, 2018), 14: “Scripture is distinguished from other literature for any given community to the degree that the former is understood to have, ultimately, a divine origin.” In our view, the authors of the later biblical books and the New Testament intentionally sought this status for their own writings. In other words, we believe that several New Testament texts were written with the intention of being received by their addressees as Scripture, thus adding to the Holy Scriptures already acknowledged in their respective communities, see Mark Wreford, *Religious Experience and the Creation of Scripture: Examining Inspiration in Luke-Acts and Galatians*, LNTS 641 (London: Bloomsbury T&T Clark, 2021); Roland Deines, “Did Matthew Know He was Writing Scripture?” *EJT* 22 (2013): 101–9; 23 (2014), 3–12. However, acceptance of this claim by a supporting faith community which is sufficiently committed to support the transmission of a text as Scripture is also necessary if it is to attain scriptural status across time, see Roland Deines, “The Term and Concept of Scripture,” in idem, *Acts of God in History: Studies Towards Recovering a Theological Historiography*, ed. Christoph Ochs and Peter Watts, WUNT 317 (Tübingen: Mohr Siebeck, 2013), 263–308. Therefore, what distinguishes scriptural texts from other literature is *communal acceptance of divine purpose and/or origin*, which in the case of Biblical Scriptures resulted not only in the unbroken chain of transmission of these texts for well over 2,000 years but also in their continuous use as lived-out and ‘embodied sources’ for liturgical, spiritual, intellectual, pastoral, and ethical conduct, addressing concerns down to the most intimate personal level of human flourishing.

⁶ Jan N. Bremmer, “Preface,” in idem, *The World of Greek Religion and Mythology: Collected Essays II*, WUNT 433 (Tübingen: Mohr Siebeck, 2019), VII–XV (X).

2. The Septuagint and the *Corpus Judaeo-Hellenisticum Novi Testamenti*

The textual corpus at the heart of the mutual perspectives to be explored in this volume is the “Septuagint,” used for the moment as a shorthand for the Greek translations of the Hebrew Bible and the additional books which are now part of the ‘LXX canon’ but do not belong to the Masoretic canon of the Hebrew Bible. With the Greek translation of the Torah and subsequently the other Hebrew Scriptures, we are at the beginning of the Jewish-Hellenistic literature of the Graeco-Roman era.⁷

In the context of this introduction it is neither possible nor necessary to provide an in-depth literature survey on Septuagint studies or even to try to give a comprehensive overview of the discussion. We are happy to skip this task in good conscience because the current discussion is documented in several places, not least the chapters in this volume especially by Alison Salvesen, Eberhard Bons and Jörg Frey. There are also a number of excellent recent research summaries,⁸ and at least four comprehensive Handbooks which appeared in rapid succession within a short period of time.⁹ In addition, a number of shorter introductions as articles or in

⁷ Folker Siegert, *Einleitung in die hellenistisch-jüdische Literatur: Apokrypha, Pseudepigrapha und Fragmente verlorener Autorenwerke* (Berlin: de Gruyter), 230–3: “Die Septuaginta als Beginn einer jüdisch-griechischen Nationalliteratur.” On the Septuagint, see also the introductory chapter of Alison Salvesen in this volume.

⁸ In reverse chronological order: Jean Muraiss, “Septuagint Origins: The State of the Question,” *CurBR* 24 (2025): 55–85; William A. Ross, “The Past Decade in Septuagint Research (2012–2021),” *CurBR* 21 (2022): 33–77; Eberhard Bons, “Die Septuaginta in der neueren Exegese: Forschungsgeschichtlicher Hintergrund, theologische Akzente, gesamtbiblische Perspektiven,” *VuF* 60 (2015): 29–41; Kristin de Troyer, “The Seventy-two and their Many Grandchildren: A Review of Septuagint Studies from 1997 Onward,” *CurBR* 11 (2012): 8–64; Robert Hanhart, “Vierzig Jahre Septuagintaforschung I/II,” *TRu* 72 (2008): 247–81, 375–403. For an extensive review of the last four editions in the Göttinger Septuagint edition (*Ruth* [2006]; *Paralipomenon liber II* [2014]; *Psalmi Salomonis* [2018]; *Ecclesiastes* [2019]) see Jan Dochhorn, “Vier neue Texteditionen des Göttinger Septuaginta-Unternehmens,” *TRu* 88 (2023): 1–36.

⁹ James K. Aitken, ed., *T&T Clark Companion to the Septuagint* (London: Bloomsbury, 2015); William A. Ross and W. Edward Glenny, eds., *The T&T Clark Handbook of Septuagint Research* (London: T&T Clark, 2021); Alison G. Salvesen and T. Michael Law, eds., *Oxford Handbook of the Septuagint* (Oxford: Oxford University Press, 2021); the *Handbuch zur Septuaginta / Handbook of the Septuagint*, started in 2016: Siegfried Kreuzer, ed., *Einleitung in die Septuaginta*, LXX.H 1 (Gütersloh: Gütersloher Verlagshaus, 2016); Eberhard Bons and Jan Joosten, eds., *Die Sprache der Septuaginta / The Language of the Septuagint*, LXX.H 3 (Gütersloh: Gütersloher Verlagshaus, 2016); Walter Ameling, ed., *Der historische und kulturelle Kontext der Septuaginta / The Historical and Cultural Context of the Septuagint*, LXX.H 4 (Gütersloh: Gütersloher Verlagshaus, 2024); Hans Ausloos and Bénédicte Lemmelijn, eds., *Die Theologie der Septuaginta / The Theology of the Septuagint* LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020); Martin Meiser and Florian Wilk, eds., *Die Wirkungs- und Rezeptionsgeschichte der Septuaginta / The History of the Septuagint’s Impact*

book length are available to help beginners to enter this field.¹⁰ Conference proceedings cover annual and more irregular conferences and allow for insights into the most recent research and work in progress.¹¹ The problem is not so much that there is not enough material available but rather that it is nearly impossible to keep track of the flourishing Septuagint research, especially for scholars working predominantly in other research areas. However, there is no doubt that this is an absolute necessity given the prevalence of the Greek Jewish Scriptures and their influence on Jewish and Christian history. Neither scholars of the Hebrew / Jewish Bible nor of the New Testament or historians of the Early Church can ignore it, and the same is true for all those with an interest in the general history and more specifically the history of religion in the Greco-Roman world.

Without the LXX there would have been no Philo and no Josephus (at least not in the form we have them now), nor their predecessors Aristeeus, Aristobulos, Artapanos, Demetrios the Chronographer, and Ezekiel the Tragedian to name only the most important ones.¹² Only fragments of these writers' works have

and Reception LXX.H 6 (Gütersloh: Gütersloher Verlagshaus, 2022); for a short introduction into the *Septuaginta Deutsch* project including the Handbooks see Wolfgang Kraus, "Septuaginta Deutsch: Übersetzung – Erläuterungen – Handbuch," *EC* 2 (2011): 141–9.

¹⁰ Mogens Müller, *The First Bible of the Church: A Plea for the Septuagint*, JSOTSup 206 = Copenhagen International Seminar 1 (Sheffield: Sheffield Academic Press, 1996); Nina L. Collins, *The Library in Alexandria and the Bible in Greek*, VTSup 82 (Leiden: Brill, 2000); Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Versions of the Bible* (Leiden: Brill, 2000); Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker, 2001); Folkert Siegert, *Zwischen Hebräischer Bibel und Altem Testament: Eine Einführung in die Septuaginta*, MJSt 9 (Münster: LIT, 2001); Kirstin de Troyer, *Die Septuaginta und die Endgestalt des Alten Testaments: Untersuchungen zur Entstehungsgeschichte alttestamentlicher Texte*, UTB 2599 (Göttingen: Vandenhoeck & Ruprecht, 2005); Michael Tilly, *Einführung in die Septuaginta* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005); Tessa Rajak, *Translation and Survival: The Greek Bible and the Jewish Diaspora* (Oxford: Oxford University Press, 2009); Michael T. Law, *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* (Oxford: Oxford University Press, 2013); Eberhard Bons, "Die Septuaginta in der neueren Exegese: Forschungsgeschichtlicher Hintergrund, theologische Akzente, gesamtbiblische Perspektiven," *VuF* 60 (2015): 29–41; Martin Meiser, "Septuaginta-Übersetzung damals und heute," *RES* 10 (2018): 61–76.

¹¹ The International Organization for Septuagint and Cognate Studies (IOSCS) organises regular conferences and publishes its own journal (*Journal of Septuagint and Cognate Studies*; the first 43 issues were published under the title *Bulletin of the International Organization of Septuagint and Cognate Studies*, starting in 1968) and a monograph series (Septuagint and Cognate Studies, published under the auspices of the Society of Biblical Literature, starting in 1972, with 80 volumes so far) in addition to editorial and commentary projects related to the Septuagint (cf. <https://septuaginta.uni-goettingen.de/ioscs/> for the relevant information). The other well-known conference series are the Wuppertaler Septuaginta-Tagungen, which started in 2006 (the ninth conference took place in 2025). So far, the first seven conferences are all published with Mohr Siebeck under the title *Die Septuaginta* in the WUNT series (nos. 219, 252, 286, 325, 361, 405, 444).

¹² Still indispensable is the collection of Carl R. Holladay, *Fragments from Hellenistic Jewish Authors*, vol. 1: *Historians*, SBL.TT 20 (Chico: Scholars, 1983); vol. 2: *Poets*, SBLTT

survived in the form of quotations in later texts. The extent and variety of what has been lost can only be estimated roughly from what is left. In addition, there are many unknown authors and translators to whom we owe the anonymous or pseudepigraphal Greek Jewish literature and the many translations of later Jewish texts originally composed in Hebrew or Aramaic. The many fragmentary works from the Dead Sea caves reveal beyond doubt a flourishing Jewish literary production and show that the losses are substantial. What commenced with a translation became the seedbed of a rich Jewish literature in Greek that was deeply rooted in the tradition of Israel from Moses' laws to the prophets' oracles, from the poetry and piety of the Psalms to the wisdom of the kings and the wise, from historiographical writings to apocalyptic expectations.

Up to and even beyond the time of the New Testament hardly any Jewish author or any Jewish writing is known that is not in one way or another related to these Hebrew Scriptures.¹³ The same is true for Jewish writings in Greek as well: The century-long translation process of Hebrew Scriptures paved the way for the development of original Greek Jewish literature. These were inspired to a large degree by the number of Jewish Scriptures already communally accepted, that grew slowly but constantly. Even where Jewish authors adopted Greek genres new to them, like tragedies (*Ezekiel the Tragedian*) or eroticized novels (*Joseph and Aseneth*, albeit biblical Esther comes close), they remain almost exclusively within the topical repertoire and chronological frame offered by the texts already taken as canonical in their time of writing. "Canonical," however, is to be understood here in a non-technical sense to describe the literary heritage which eventually became the Hebrew Bible. These writings form not just a literary corpus but also a distinct version of the history of the Jewish people as can be seen in Sirach 44–49: here the 'canonical' authors (missing only Ruth, Esther, Daniel and Canticles) are already integrated into a continuous history of God and his people down to the

30 (Atlanta: Scholars, 1989); vol. 3: *Aristobulus*, SBL.TT 39 (Atlanta: Scholars, 1995); vol. 4: *Orphica*, SBL.TT 40 (Atlanta: Scholars, 1996). On Aristobulos see also the comprehensive study of Markus Mülke, *Aristobulos in Alexandria: Jüdische Bibelepik zwischen Griechen und Ägyptern unter Ptolemaios VI. Philometor*, Untersuchungen zur antiken Literatur und Geschichte 126 (Berlin: de Gruyter, 2020); recent summaries are provided in Siegert, *Einleitung*, 390–443.

¹³ For some possible exceptions see Siegert, *Einleitung*, 444–56. Reinhard Gregor Kratz argues against the 'biblical' nature of most of the Jewish literature and holds the Jewish community in Elephantine as evidence of a Judean religion "untouched by biblical Judaism and its sacred writings," which produced an independent literature not influenced by the later 'canonical' texts, see idem, "Elephantine und Alexandria – Nicht-biblisches und biblisches Judentum in Ägypten," in *Alexandria*, ed. Tobias Georges, Felix Albrecht and Reinhard Feldmeier, COMES 1 (Tübingen: Mohr Siebeck, 2013), 193–208 (192); I defend my position in Roland Deines, "Bildung im hellenistischen Judentum," in *Was ist Bildung in der Vormoderne?*, ed. Peter Gemeinhardt, SERAPHIM 4 (Tübingen: Mohr Siebeck, 2019), 245–67 (249).

time of Jesus ben Sira. The process of canonization is not just a literary development but needs to be seen as closely related to the formation of Israel's historical master-narrative or *Heilsgeschichte*. Nevertheless, to speak about a specific Septuagint-canon is anachronistic and misleading, as the Greek Jewish Scriptures never formed a literary corpus in its own right.¹⁴ The individual books must be seen rather as a “token”¹⁵ of their Hebrew counterparts, or later as part of the Christian Bible and as such always followed by the New Testament Scriptures. The *Enochic corpus* offers perhaps the earliest and furthest deviation from the boundaries set by Law, Prophets and Writings. New topics were introduced in the second century BCE in an attempt to integrate the Hasmonean achievement of a new Judean kingdom within the framework of a scriptural historiography.¹⁶

¹⁴ On the problem of a Septuagint canon see Kreuzer, “Entstehung und Überlieferung,” 76–77; Martin Hengel (with the assistance of Roland Deines), *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*, with an introduction by Robert Hanhart and translated by Mark E. Biddle (London: T&T Clark International 2002); Jan Joosten, “The Origin of the Septuagint Canon,” in *Die Septuaginta – Orte und Intentionen: 5. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 24.–27. Juli 2014*, WUNT 361 (Tübingen: Mohr Siebeck, 2016), 688–701.

¹⁵ For this terminology see Ronald Hendel, “What Is a Biblical Book?,” in *From Author to Copyist: Essays on the Composition, Redaction, and Transmission of the Hebrew*, FS Zipi Talshir, ed. Cana Werman (Winona Lake, IN: Eisenbrauns, 2015), 283–302. Hendel introduces here two distinctions, first between “Autographic and Allographic Artworks” (285–8), and secondly between “Type and Token” (288–91). With the first pair, the question is under what conditions a copy of an artwork can be considered an “authentic copy” (e.g. the facsimile of a manuscript would be an allograph but also any other attempt to produce a precise copy of an autograph or of one of its allographs; another example would be the reproduction of an autograph or its allograph in a different font, or printed instead of hand-written), the second about the relationship of an original to its manifold representations which *do not intend to reproduce the original* in allographic form: the Book of Isaiah in a German Bible is a token of the Book of Isaiah (which is the type) because it does not intend to represent the original in an original way; the Isaiah manuscripts from Qumran are most likely allographs, in that the intention of these manuscript is to reproduce the assumed autograph (or one of its allographs) as accurately as possible. Between the two representations of an “original” is a text-critical edition of the Book of Isaiah whose aim is to be as close as possible to the autograph, but whose mode of presentation is a token. Hence, the first descriptive pair is interested in the question of “correct copies” and thus authenticity, while the second pair describe “regulative functions” (294).

¹⁶ Interestingly enough, 2 Maccabees survived and became part of the Greek Christian canon although the source text for it, five books written by Jason of Cyrene, vanished without trace. One reason might be that this biblicalised hero-tale with its emphasis on divine interaction was regarded as more fitting or appropriate for a Jewish audience than the obviously rather technical and detailed history Jason had provided following, as it seems, rather a scholarly Greek than a biblical historiographical model, as 2 Macc 2:24–31 indicates. Josephus, one should not forget, suffered from the same neglect among his Jewish compatriots, most likely because he did not follow a biblical narrative pattern but orientated himself towards forms of

Accordingly, Jewish literature in Greek began only *after* individual books of the Hebrew Bible, beginning with the Torah and most likely Genesis, were gradually translated into Greek.¹⁷ The translation project started as – and to a large extent remained – a project of the Jewish community in Alexandria in Egypt, for whom Greek had become at least a second language, and increasingly a first.¹⁸ Consequently, the ‘Septuagint’ evolved into the single most important means of maintaining and balancing the bond between the Judean motherland and its diaspora communities in the Greek-speaking world. It is, without any doubt, the most iconic beacon of Hellenistic Judaism and therefore of primary importance for the *Corpus Judaico-Hellenisticum Novi Testamenti*-project. The project’s main objective is to improve the understanding of the individual New Testament writings as part of the culture of Hellenistic Judaism and to help bridge the divide between the study of the New Testament and the world of early Judaism and its wider Graeco-Roman context. The rationale is simple enough: The translation of the Hebrew Scriptures into Greek not only opened the way for Jewish literature in Greek but eventually also for those texts which later became the New Testament. These translations stand (in hindsight) at the beginning of a genuine Christian book culture, but initially they formed a minor part within the Jewish literary corpus of the Second Temple period. It is their extraordinary reception history which makes them special, but this was unforeseeable at the time of their writing.¹⁹ The canonical nature of the New Testament writings as part of the Christian Bible often leads one to forget that they are *sources of and – at least in parts – for the Greek speaking Jewish world* of the first century. Taken as documents of Hellenistic Judaism, the

Greek historiography. He ‘survived’ as an author because the Christians appreciated his writings, although not as Scripture.

¹⁷ For the relative chronology of the individual books, see James K. Aitken, “Introduction,” in *T&T Clark Companion to the Septuagint*, ed. idem (London: Bloomsbury, 2015), 1–12 (4); Hengel, *Septuagint as Christian Scripture*, 75–96; for Genesis as the first book to be translated in the first half of the 3rd century BCE see i.a. Martina Kepper, “1.1 Genesis / Das erste Buch Mose,” in *Einleitung in die Septuaginta*, ed. S. Kreuzer, LXX.H 1 (Gütersloh: Gütersloher Verlagshaus, 2016), 107–19 (112); Maurais, “Septuagint Origins,” 61–62.

¹⁸ This is evident from the Prologue to the Book of Ben Sira. For the discussion of whether the translation was initiated by the Ptolemaic king Ptolemy II Philadelphos (as the *Letter of Aristeas* claims) or as a necessity for the Jewish population in Egypt or Alexandria, which no longer understood Hebrew, see Siegfried Kreuzer, “Entstehung und Überlieferung der Septuaginta,” in *Einleitung in die Septuaginta*, ed. idem, LXX.H 1 (Gütersloh: Gütersloher Verlagshaus, 2016), 29–88 (39–49); Maurais, “Septuagint Origins”; Siegert, *Einleitung*, 32–33.

¹⁹ Roland Deines and Karl-Wilhelm Niebuhr, “The *Corpus Judaico-Hellenisticum Novi Testamenti*-Project: From the Past to the Future,” *EC* 1 (2010): 633–39 (638); R. Deines, “Der Messiasanspruch Jesu im Kontext frühjüdischer Messiaserwartungen,” in *Der jüdische Messias Jesus und sein jüdischer Apostel Paulus*, ed. A. D. Baum, D. Häußler and E. L. Rehfeld; WUNT 2.425 (Tübingen: Mohr Siebeck, 2016), 49–106 (57–60).

individual New Testament writings were part of the Jewish literature in the Hellenistic-Roman period, which forms a unique amalgam of Ancient Near Eastern (with Hebrew and Aramaic as main languages) and Greco-Roman traditions (in Greek) that continues well into the time of the Muslim conquest and beyond.²⁰ This means that the Septuagint did not lead in any *direct* way to the New Testament writings as if they were their fulfilment, nor is the emergence of the New Testament the end of Greek Jewish Scriptures. Translations of those books from the Hebrew Bible not yet available in Greek continued to be made, as did revisions of existing versions, though the influence of the early Jesus groups to these later developments is probably less decisive than assumed in previous scholarship.²¹ As a result, juxtaposing the Septuagint with the New Testament does not offer a climax to this development, but enables a focus on one important part within the history of Jewish literature and culture.

The processes which led to the creation of ‘the Septuagint’ were not focussed on a goal or a set time of completion. There was no fixed canon at the time the translation started, although a core content of the main corpora – Torah, prophets, writings – was already established in the Hebrew tradition.²² Many writings, starting with the Enochic corpora, the writing of Ben Sira, First Maccabees and other Hebrew writings from the 3rd century onward clearly display biblical features and should be regarded as Scripture(s)-in-waiting, meaning that these texts were in an intermediate state: Scripture-like and aspiring to the status of Scripture but not yet part of the communally accepted sacred tradition. In addition, the textual traditions available from Qumran and Greek biblical manuscripts from the time before the great codices in the 4th and 5th century indicate a certain fluidity and diversity within the textual traditions. Clearly Masoretic rigidity or protestant biblical clarity were less of

²⁰ James K. Aitken and James Carleton Paget, eds., *The Jewish-Greek Tradition in Antiquity and the Byzantine Empire* (Cambridge: Cambridge University Press, 2014); Heinrich Biesterfeldt, “Von Alexandrien nach Bagdad” in *Alexandria*, ed. Tobias Georges, Felix Albrecht and Reinhard Feldmeier, COMES 1 (Tübingen: Mohr Siebeck, 2013), 477–90.

²¹ Hengel, *Septuagint and Christian Scripture*, 83, 89–90; Kreuzer, “Entstehung und Überlieferung,” 54–73, and the various chapters on the later recensions and revisions in *Oxford Handbook of the Septuagint*, ed. Alison G. Salvesen and T. Michael Law (Oxford: Oxford University Press, 2021), 449–519.

²² A strong argument in favour of the existence of a Hebrew “canon” of Scriptures in the time of Ben Sira is made by Cana Werman, “The Canonization of the Hebrew Bible in Light of Second Temple Literature,” in *From Author to Copyist: Essays on the Composition, Redaction, and Transmission of the Hebrew*, FS Zipi Talshir, ed. C. Werman (Winona Lake, IN: Eisenbrauns, 2015), 337–65.

a concern for scribes, copyists, translators and authors in the period from the 3rd century BCE to the 2nd CE.²³

To conclude: if we accept that for the Jewish followers of Jesus his life, death, and resurrection were experienced as a revelatory act of Israel's God, who "appeared" among his people in the person of Jesus (Matt 9:33; Joh 1:5; 5:35; Tit 2:11; 3:4)²⁴ – and if we allow (at least for the sake of argument) further that Scripture in Israel had the function of a "deposit of revelation" for the time to come as outlined briefly in our "Preface" to this volume, the encultured reaction to such a revelation would likely lead to the writing of new Scripture(s) to preserve accessibility to these revelatory events. And these new Scripture(s) wanted to be understood as a legitimate continuation of an already existing textual corpus witnessing to the long history of God with Israel. To demonstrate this continuity, they aligned as closely as possible to these writings already communally accepted as Scriptures. Because the outlook of the early Jesus group was a mission "to all nations," the Greek Scriptures were their privileged role model. As "Septuagint" is a convenient, even if imprecise, shorthand for "Jewish Greek Scriptures", a volume on the Septuagint and the New Testament was therefore an indispensable "must" for the *Corpus Judaico-Hellenisticum-project*, as already outlined in the "Preface" to this volume.

3. Reflecting on Terminology

With Greek as a second Jewish language, experiences with the divine could now also be articulated in Greek for new and larger audiences. The translated texts provided a conceptual and linguistic framework which allowed Greek-speaking (and -writing) Jews to record their more recent or contemporary experiences with the divine not only in accordance with and in continuation of the Scriptures inherited from Israel's past but additionally enriched by the possibilities and traditions of their 'new' language.²⁵ Religious ideas and

²³ Cf. Wolfgang Karrer, "Die Bedeutung der Septuagintazitate im Neuen Testament auf dem Hintergrund der alttestamentlichen Textgeschichte," in *Einleitung in die Septuaginta*, ed. S. Kreuzer, LXX.H 1 (Gütersloh: Gütersloher Verlagshaus, 2016), 678–95.

²⁴ Cf. the contributions in this volume by Roland Deines (Matthew), Jutta Leonhardt-Balzer (John), Jens Herzer (Pastoral Epistles), and Richard Bell (resurrection Christophanies).

²⁵ On possible influences from Greek literature (esp. Homer) on the wording, phrasing and content of the LXX, see Knut Usener, "Griechisches im Griechisch der LXX," in *Et sapienter et eloquenter: Studies on Rhetorical and Stylistic Features of the Septuagint*, ed. Eberhard Bons and Thomas J. Kraus, FRLANT 241 (Göttingen: Vandenhoeck & Ruprecht, 2011), 81–98; idem, "Literarische Anspielungen in der LXX," in *Die Sprache der Septuaginta / The Language of the Septuagint*, ed. Eberhard Bons and Jan Joosten, LXX.H 3 (Gütersloh: Gütersloher Verlagshaus, 2016), 119–26; and now the (unsigned) "Prolegomena," in *Historical*

Index of References

I. Old Testament

The order of the Old Testament books follows the LXX according to Rahlfs-Hanhart. The verses are referenced as they appear in the individual chapters, the different versification in the Greek version(s) is indicated where necessary.

<i>Genesis</i>		15:6	148
1–11	36	15:9	314
1:1	374	15:11	428
1:2	513	15:12	56, 346
1:26–28	473	15:13–16	268
1:26–27	325	15:13	264
1:28	42, 325	15:17	56, 268, 346
2:24	535	16:2	310
3:1–4:17	284	16:7–14	43, 299, 316
3:1–15	26	16:13–14	310
3:1–5	488	16:13	170
3:1	52	17:1	156, 170, 175, 181, 232, 404
3:8	22, 48	17:3	304
3:17	513	18	66, 299
5:24	63, 64	18:1–15	43, 95, 316, 516–529
6:1–4	60	18:1–2	22, 232
6:1	339	18:1	170, 404, 422
6:3	428	18:2	422
7:11	297	18:9–12	309
8:21	25	18:10	422
11:31–12:4	284	18:11	309
12:1–3	287	18:14	309
12:3	290	18:15	309
12:6–7	284	18:18	290
12:7–8	233	18:19	299
12:7	31, 169, 178, 232, 287, 401, 404	18:21	321
13:4	232, 287	18:22	299
13:18	521	19:1	44, 316
14	112	19:12–13	299
14:13	521	19:21	299
15:1–21	23, 55	19:24	298
15:1a	55	19:28	298
15:4	262, 264	19:30–38	528

19:38	530	35:1	170–171, 232
20:7	299	35:5	179
20:18	310	35:7	233
21:33	233	35:9–15	31, 232
22:1–19	297	35:9	170, 404
22:1–2	298	35:18	530
22:2	273, 298	36:7	539
22:3	302	37:5–11	47
22:4	302, 400	37:19	47
22:11–12	298	40:5–19	47
22:12	298	41:1–7	47
22:14	170, 172, 176, 232, 233, 298, 404	41:17–24	47
22:15–18	298	42:18	400
22:18	291	48:3	170, 232, 404
22:21–33	26	49:10	428
23:7	522		
26:2	170, 232, 404	<i>Exodus</i>	
26:4	291	2:22–23	300
26:24–25	233	3	66, 267
26:24	170, 232, 404	3:1–4:17	421
28:10–22	23, 375	3:1	200, 302, 504
28:11–22	31	3:2–18	403
28:11–17	47	3:2–6	67
28:12	47, 321	3:2	43, 67, 170, 172, 178, 232, 268, 299, 403–404
28:13	305	3:5	67, 225, 285
28:14	291	3:6	67, 200, 232, 506–508
28:17	305	3:7	284, 507
31:13	12, 170–171, 232	3:11–14	67
31:19	531	3:13–14	309
31:48	530	3:13	177
32	66	3:14	29, 199, 299, 487
32:1–2	95, 529–532, 539	3:15	43, 67
32:2	43	3:16	170
32:3	531, 537	3:18	201
32:23–33	336	3:19–22	507
32:24–32	532–540	4:1–17	386
32:25–27	45, 346	4:1	201
32:26–33	307	4:5–7	233
32:26	305	4:8	386
32:28–32	22	4:10	201
32:30	222, 309	4:14–16	201
32:31–32	322	4:16	40
32:31	175, 380	4:24	188, 194
32:33	305	4:27–31	386
33:17	530	5:2	217
34:1	537	5:5	507
34:24–32	95	6:3	170
35:1–15	284	7:1	40
35:1–7	31	7:14–11:10	507

9:14	298	20:19	22
9:23	262	20:21	345
12:1–20	507	20:22	22
12:12	284	21:1	223
12:13	284	23:21–22	217, 277
12:14	508	24	206–207, 276
12:23	284	24:1–16	277
12:39	524	24:3	202, 210
12:46	385	24:7	202
13:21–22	285	24:9–18	56
14:19–20	285	24:9–11	203, 224, 302
14:24	285	24:9–10	37
15:17–18	460	24:10	174–175, 176, 322, 446
15:17	233, 234, 237	24:12–18	302
15:26	217	24:12	290
16:6–7	67	24:15–18	377
16:7	173, 376	24:15–17	285
16:10	173, 303	24:15–16	303
17:1	177	24:16	286, 301, 321
19:1	221	24:17	322
19:2–3	222	25:8–9	56
19:3	302	25:8	172, 176, 232, 233, 234
19:4	222	25:9	56, 57, 234
19:5–6	464	25:21–22	55
19:5	217	25:22	234
19:6	465, 469, 473	25:31–40	487
19:8	201, 202	25:40	56, 57
19:9	22, 221, 280, 303	26:30	56, 322
19:10–13	285	27:8	57
19:10	321	28:20	290
19:11–20:21	302	28:30	28
19:11	302	29:19	25
19:12–13	22, 305	29:37	305
19:13	202–203, 370	29:42–46	234
19:16	202–203, 210, 262, 303, 322, 359, 370, 400	29:44–45	233
19:18–19	221	30:6	233, 234
19:19	202–203, 210, 262, 297, 370	30:24	416
19:20–22	210	30:29	305
19:20	22	30:36	234
19:21–24	22	31:1–11	57
19:24	22	31:3	21, 57
19:25	223	31:18	290
20:1	210	32–34	203, 206
20:4	37, 173, 205	32:15–16	290
20:5	29	32:30	177
20:13	210	33:7–11	40
20:15–17	205	33:9	321, 322
20:18	203, 262, 305, 370	33:11	174–175, 176, 203, 222
		33:17–23	446
		33:18–23	277

- | | | | |
|------------------|-----------------------|--------------------|--|
| 33:18–20 | 203 | 11:17 | 321 |
| 33:20 | 174–175, 176, 446–447 | 11:25 | 303, 321 |
| 34:1 | 290 | 12:5 | 321 |
| 34:2–3 | 22 | 12:8 | 173–174, 220, 376,
445–446 |
| 34:5–9 | 446 | 12:9 | 322 |
| 34:5 | 303, 321 | 14:10 | 173, 232 |
| 34:10 | 222 | 14:14 | 285 |
| 34:28b | 290 | 14:22 | 173, 217 |
| 34:29–35 | 40, 277, 307 | 16 | 22 |
| 34:30 | 305 | 16:5 | 424 |
| 35:1 | 57 | 16:19 | 173, 232 |
| 35:31 | 21 | 16:35 | 225, 298 |
| 40:34–38 | 285, 286 | 17:7 | 173, 232 |
| 40:34 | 286 | 20:6 | 173, 232, 304 |
| <i>Leviticus</i> | | 20:24 | 220 |
| 9:4 | 170, 173, 232 | 22:21–35 | 187–188 |
| 9:6 | 173, 232 | 22:21 | 26 |
| 9:7–8 | 467 | 22:22 | 186, 187, 193 |
| 9:23 | 173, 232 | 22:23 | 43, 44, 55 |
| 9:24 | 304 | 22:25 | 43 |
| 11:44–45 | 466 | 22:27 | 43 |
| 11:44 | 29 | 22:31 | 43, 55, 181 |
| 16:2 | 55, 303 | 22:32 | 186, 187 |
| 19:2 | 29, 466 | 23:3 | 179 |
| 19:31 | 35, 60 | 23:4 | 179 |
| 20:6 | 35, 60 | 23:19 | 211 |
| 20:27 | 35, 60 | 24:7 | 428 |
| 21:17–18 | 467 | 24:17 | 342, 428 |
| 22:3 | 467 | 27:21 | 28 |
| 24:12 | 220 | 29:36 | 25 |
| 25:5 | 236 | 32:11 | 221 |
| 26:11 | 464 | <i>Deuteronomy</i> | |
| <i>Numbers</i> | | 1:3 | 291 |
| 3:11 | 305 | 1:26 | 220 |
| 3:16 | 220 | 1:39 | 221 |
| 3:18 | 305 | 1:43 | 220 |
| 3:39 | 220 | 1:45 | 210 |
| 4:27 | 220 | 4–5 | 91 |
| 5:15 | 524 | 4:2 | 117 |
| 6:25 | 233 | 4:9–14 | 218 |
| 7:89 | 55, 217 | 4:10 | 221, 223, 225 |
| 8:4 | 322 | 4:11–12 | 222 |
| 9:12 | 385 | 4:11 | 224, 343 |
| 9:15–23 | 285 | 4:12 | 173–174, 297, 204, 207,
210, 217, 218, 222, 224,
227 |
| 9:15–16 | 322 | 4:15–19 | 224 |
| 9:15 | 286 | 4:15–16 | 205 |
| 10:11 | 286 | | |
| 11:1 | 298 | | |

4:15	173–174, 222, 224	26:17	217
4:20	221	27:10	217
4:21–22	227	28:1	217
4:24	224, 225	28:12	297
4:26	223	28:15	217
4:30	212, 218	28:45	217
4:33	212, 218, 222, 224, 225, 227, 297	28:62	217
4:35	225	29:23	299
4:36	212, 218, 220, 222, 223, 224, 225, 262, 297	30:2	217
5:3–4	221	30:4	364, 367
5:4–5	219	30:8	217, 291
5:4	222, 224	30:10	217
5:5	223, 224	30:20	217
5:6–21	219	31:15	321, 322
5:22–26	217, 219, 221, 297	31:21	309
5:22	222, 223, 224, 345	32:12	221
5:23	222, 224	32:15	443
5:24–27	224	32:17	50
5:24	222, 226, 376, 446	32:28	221
5:25	225	32:41	323
5:26	222	33:2	179, 225, 233, 302
5:28–29	225	33:16	172, 232, 233
6:1	291	33:19	120
6:5	383	34:5–6	326
6:18	25	34:9	153
7:6–8	300	34:10–12	153
8:3	220		
8:20	217	<i>Joshua</i>	
9:23	217, 220	1:7–8:13	153
10:1–5	233	1:7	291
12:11	233	2:16	400
12:5	233	3:13–17	55
13:2–6	47, 265	5:13–15	43
13:19	25	5:13	44
14:23	233	5:14	67, 304
15:15	217	5:15	55, 67
16:2	233	6:3–14	55
16:6	233	22:2	291
16:11	233		
18:10–12	60	<i>Judges</i>	
18:15–18	228	2:1–5	42
18:15	277, 281	3:16	489
18:16	217, 224, 297	5:4–5	360
19:15	423	5:4	302, 361
21:18	210	5:20	361, 484
25:4	423	5:31	475, 484–485
26:2	233	6:11–24	299
26:14	217	6:12	43, 170, 404
		6:13–18	404
		6,21–22	295

6:21 44
 6:22 43, 222, 305
 6:26 171
 7:13–14 47
 7:13 524
 13 43, 309, 310, 316
 13:2 480
 13:3 170, 181, 310, 404, 405
 13:5 44, 310, 311
 13:6 44
 13:10 170
 13:16 177
 13:20 304, 309
 13:21–22 170, 295
 13:21 177
 13:22 224, 380
 19:30 292
 20:18 31
 20:26–28 31

1 Samuel/1 Kingdoms

1:1 480
 1:5–6 310
 1:9 310
 2:1–10 311
 2:25 210
 4:4 55
 5:1–7:1 55
 5:3–4 304
 6:2 55
 6:5 206
 12:18 262
 13:20 181
 14:41 28
 15:22 456
 16:14–16 338
 16:23 338
 19:9 338
 25:18 524
 28 331
 28:3–21 34
 28:3 61
 28:6 28, 61
 28:7–20 61, 507
 28:7 61
 28:8 61
 28:9 61
 29:4 187, 189, 193

2 Samuel/2 Kingdoms

2:9–15 329
 2:16 189
 5:24 48
 6:2 22
 6:6–7 22, 225
 7:14 300
 7:23 11
 15:15–17 181
 16:7 309
 19:23 53
 19:28 53
 21:1 31
 22:10 321, 345
 22:20 273
 23:2 33
 24 188
 24:17 43

1 Kings/3 Kingdoms

1:3 43
 1:15 43
 1:28 310
 2:11 412
 3:5–15 23, 316
 3:5 171
 5:4 189
 5:18 187, 189
 8:8 52
 8:10–11 286
 8:39 234
 8:43 234
 8:49 234
 9:2 171, 317
 11:14 187, 189, 193, 196
 11:23 187, 193
 11:25 187, 189, 193, 196
 12:28–29 31
 17:1 310
 17:13 524
 18:10 480
 18:12 49
 18:15 310
 18:27 318
 19:5–7 316, 317
 19:5 45
 19:6 524
 19:7 45
 19:8–13 302
 19:1 48

19:5–7 42
 19:5 305
 19:7 307
 19:9 268
 19:11–15 268
 19:11–13 347
 19:11 310
 19:12–13 297
 19:12 266
 19:15 269
 22:17–23 347
 22:19–22 29, 45
 22:19 48
 22:21 310
 22:22 48

2 Kings/4 Kingdoms

1:3 64
 1:12 321, 322
 1:14 322
 2:11 63
 2:16 48, 49
 3:14 310
 5:16 310
 6:16–17 324
 14:2 321
 15:5 305
 16:10 206
 19:15 55
 19:35 249
 25:8 310

1 Chronicles

4:42 416
 10:13 61
 13:6 55
 16:1 31
 21 188, 334
 21:1 50, 186, 187–188
 21:15–16 43
 21:16 44, 55
 21:18 43
 21:20 43
 21:27 44
 21:30 44

2 Chronicles

1:7 171
 2:10 524
 3:1 171, 172, 233

4:3 206
 5:13 262
 6:30 234
 6:33 234
 6:39 234
 7:1 321, 322
 7:3 304, 321, 322
 16:9 25
 18:18–22 29
 18:20 310
 36:22–23 153

Ezra/2 Esdras 1–10

1:1 251
 2:63 28
 4:12 524
 8:32 400
 9:15 310

Nehemiah/2 Esdras 11–23

9:12 285
 9:13 321
 9:19 285

Esther see also Additions to Esther

3:1–2 190
 3:6 41
 5:1 400
 7:4 189, 190
 8:1 189, 190
 9:6 416
 9:15 416
 9:24 41
 10:31 190

Additions to Esther

A 4–11 (1d–f) 47
 C 5 (4:17d) 41
 C 7 (4:17e) 41
 C 12 (4:17k) 41
 C 20 (4:17o) 41
 C 27 (4:17w) 41
 D 1 (5:1a) 41
 D 2 (5:1a) 443
 D 6 (5:1c) 11, 41, 310
 D 9 (5:1f) 41
 D 13 (5:2a) 41
 E 12 (8:12m) 41
 E 15 (8:12p) 41
 F 2 (10:3b) 46

F 2–9 (10:3b-i)	47	2:21	11, 38, 432, 433
F 11 (10:3l)	190	2:24–31	7
<i>Tobit</i>		2:24	247
3:17	50	3:1	251
4:7–12	457	3:13–22	251
5:22	329	3:15	252
6:8	50	3:20	252
6:14–18	50	3:24–26	180, 252
8:3	50	3:24	11, 180, 294, 432, 433
12:15–22	52	3:25–26	44, 253
12:15	43, 44, 52	3:25	252
12:16	304, 305, 342	3:29	21
12:19	52	3:30	180
12:20–21	52	3:31–34	251
12:22	52, 170	3:31	253
14:9	291	3:32	254
		3:33–34	252, 253
		3:33	44, 252
<i>1 Maccabees</i>		3:34	295
1:21	16	3:35	252
1:24	16	3:36	181, 442
1:36	189	3:39	255
2:58	63	4:1	254
4:46	63	4:2	251
6:1–14	254	4:7	257
6:35	416	4:11	441
7:10	356	4:17	21
7:11	356	4:34	251
9:18	248	5:2–4	44, 252–254
9:60	356	5:4	11, 254, 432
11:63	356	5:11–16	253
12:24	356	5:18	254
12:42	356	5:21	16
13:12	356	5:26	250
14:41	63	6:12–17	257
15:31	416	6:23	432
		7:6	249
<i>2 Maccabees</i>		7:36	16
1:18–2:1	251	7:37–38	252
1:18–36	58	8:23	249
1:28	16	9:1–29	254
1:33	58	9:7	16
2:2–3	251	9:11	16, 21
2:10	322	9:27	441
2:19–23	247	10:1–9	251
2:4–8	251	10:9	257
2:4	318	10:13	257
2:8	57	10:29–30	44, 252, 253, 254
2:18–20	249	11:6	249, 253
2:20	257	11:8–10	44

11:8 252, 253, 254
 11:17 318
 11:30 253
 12:15 433
 12:22 11, 180, 252, 257, 294,
 432, 433
 12:36 179
 12:42 252
 12:46 134
 13:23 441
 14:9 441
 14:15 11, 38, 432
 14:33 432
 14:39 416
 15 91
 15:8 249
 15:9 249
 15:10 249
 15:11–16 44, 247, 409
 15:11 46, 62
 15:12–16 249f, 252
 15:12 46, 62, 63, 251, 253
 15:13 62
 15:14 63, 251, 253
 15:15 252
 15:16 341
 15:21 249
 15:22–24 248–249
 15:27 11, 38, 252, 257, 432
 15:34 16, 38, 257, 432, 433
 15:37 248, 251

3 Maccabees

1:9 442
 1:16 442
 2:5 299
 2:9 11, 432
 3:1–11 442
 3:11 442
 3:15 441
 3:17 17
 3:18 441
 3:20 441
 4:16–21 442
 4:16 442
 5:8 11, 432
 5:25 442
 5:35 432, 442
 5:51 11, 38, 432
 6:4–5 39

6:9 39, 180, 181
 6:18–20 39
 6:18–19 61
 7:2 442
 7:11 21
 7:22–23 442

4 Maccabees

1:16 21
 5:12 441
 6:5 46
 7:19 62
 13:17 63
 16:25 63

Psalms

LXX numbering unless otherwise stated

2 235
 2:7 67, 272, 273, 274, 298,
 300
 3 244
 3:5 245
 3:8 238
 5:8 235, 245
 5:12 239
 6:10 238
 9:8 237
 9:12 245
 9:15 245, 471
 10:4 222, 235, 237, 245
 10:6 238, 298
 10:7 241
 14:1 245
 15:8–11 401
 15:8 25, 241
 16:13 238
 16:15 242
 17^{MT} 244
 17:4 238
 17:7 235, 237, 245
 17:8 342
 17:9 298
 17:10 321, 345
 17:15 376
 17:15^{MT} 174
 17:20 273
 18:4–16^{MT} 352
 18:8^{MT} 352, 360
 18:10^{MT} 360
 19 235

19:1–4	245	70:15	471
20:10	298	71:6	321
21	330	72:17	236
21:30	330	72:20	236
23:3–5	245	72:28	236, 471
23:5	443	73:7	236
26:1	376	74:13–14 ^{MT}	352, 353
26:4	241	76:17–21	370
27:4	235, 244	76:17	342
28:3–5	262, 297	76:18–19	297
28:7–9	262, 297	76:19	39
28:7	298	77:18 ^{MT}	361
29:9	235	77:21	298
30:17	180	77:23	297
31:1	393	77:54	235
32:6	67	77:63	298
32:14	234, 237	77:69	235
36:5	238	79:2	55
37:21	186, 187	79:4	242
40:7–9 ^{MT}	456	79:8	242
41:3	242	79:20	242
41:5	237	82:13	236
42:3–4	245	82:16	342
42:3	244	82:18	342
45:7	262, 342	83:5 ^{MT}	360
45:10	298	83:8	241
46:4 ^{MT}	360–361	83:16 ^{MT}	361
46:6	262	84:8	64, 245
47:10	235	88:40	235
49:2–3	298	88:47	298
50:13	48	89:8–10 ^{MT}	352
50:14 ^{MT}	457, 459	90:11–12	319
51:18–19 ^{MT}	457, 459	90:11	329
52:8	383	92:2	237
55:13–14	401	92:5	235
56:6	64	93:1	64
58:3–6	243	93:11	309
60	235	94:2	241
62:2–3	241	95:1	236
62:2	376	95:5	50
62:3	174	95:6	235, 236
63 ^{MT}	244	95:12–13	240
64:5–6	243	96:2	345
64:5	235	96:3–5	297
67:13	236	98:1	55
67:25	236	102:19	237
67:30	235	103:32	305
68:10	236	104:4	241
68:30	241	105:37	50
70:13	186	106:18	298

- | | | | |
|--------------------------|-----------------------|--------------------------|--------------|
| 108:4 | 186, 189 | 31:2 | 291 |
| 108:6–19 | 189 | | |
| 108:6 | 50, 186, 188–189 | <i>Song of Songs</i> | |
| 108:20 | 186, 189 | 1:11 | 206 |
| 108:29 | 186, 187, 189 | | |
| 109 | 235 | <i>Job</i> | |
| 109:1 | 505 | 1–2 | 187 |
| 109:3 | 150 | 1:6–12 | 48, 347 |
| 113:2 | 235 | 1:6 | 50, 188, 193 |
| 114:3MT | 352 | 1:16 | 298 |
| 114:8 | 401 | 2:1–6 | 347 |
| 116:22 | 471 | 2:1–5 | 48 |
| 117:22 | 468 | 2:1 | 50, 188 |
| 118:26 | 471 | 2:5–7 | 305 |
| 118:139 | 236 | 2:7 | 50, 305 |
| 119:108MT | 457, 459 | 4:5 | 305 |
| 126:3 | 307 | 7:14 | 46 |
| 130:6 | 346 | 9:13 | 352 |
| 131 | 235 | 9:32 | 211 |
| 131:8 | 243 | 11:17 | 533 |
| 131:18 | 235 | 14:14 | 428 |
| 137:1 | 238 | 15:34 | 298 |
| 137:2 | 235 | 19:21 | 305 |
| 138 | 25 | 20:25 | 323 |
| 138:2 | 309 | 26:12 | 352 |
| 138:8 | 337 | 27:3 | 21 |
| 138:23 | 309 | 33:4 | 21 |
| 141:2MT | 457, 459 | 42:11–12 | 120–121 |
| 143:5–7a | 64 | | |
| 143:5 | 305, 321 | <i>Wisdom of Solomon</i> | |
| 144:5MT | 360 | 1–3 | 189 |
| 147:4 | 67 | 1:6 | 441 |
| 149:6–7 | 489 | 1:14 | 166 |
| 151 | 145 | 2:1–20 | 189 |
| | | 2:14 | 301 |
| <i>Prayer of Manasse</i> | | 2:18 | 273, 274 |
| 2–4 | 353 | 2:23 | 166 |
| | | 2:24 | 189 |
| <i>Odes of Solomon</i> | | 5:21 | 323 |
| 2:15 | 443, 443 | 6:16 | 295 |
| 2:17 | 51 | 7:23 | 441 |
| 2:41 | 323 | 9:8 | 57 |
| 12 | see Prayer of Manasse | 12:19 | 441 |
| | | 16:16 | 360 |
| <i>Proverbs</i> | | 17:15 | 295 |
| 2:17 | 21 | 18:9 | 21 |
| 3:1 | 291 | 18:17 | 46, 295 |
| 5:4 | 489 | 18:19 | 46 |
| 8:22–31 | 155 | | |
| 31:1 | 318 | | |

Sirach (Ecclesiasticus)

Prol	8, 108
Prol 10	105
Prol 11	101
Prol 20–25	105
Prol 27–28	105
1:10	101
4:10	273
6:35	21
17:13	174
17:26	424
21:3	489
21:27	195
24:3–12	377
24:15	24
34:1–7	47
34:5	295
35:1–5	457
39:10	471
43:13	323
43:23	353
44–49	6
48:12	63
50:5–15	24
50:7	303
50:13–15	24
50:15	25
50:16–22	233

Psalms of Solomon

2:25–26	353
2:28–34	353
3:6	434, 443
8:33	434, 443
16:4	434
15:4	482
17:1–3	443
17:3	434, 443

Hosea

6:2	399–400
6:6	456
7:8	524
11:1	300
11:9	29
14:3	456

Amos

1:2	302
1:4	298

1:7	298
3:7	29
4:11	299
4:13	428
5:26	56
7:1–8	23
8:1–2	23
8:9–10	345
8:9	355
9:1–4	287
9:1	11, 22, 23
9:2	337
9:5	305

Micah

1:3	321
1:4	352
3:7	46, 47

Joel

2:2	345
2:10	354, 355
2:11	180, 295, 434
2:29 (3:2 ^{MT})	122
3:1	46
3:4	434
4:15	354, 355
4:16–17	302

Jonah

2:1 (1:17 ^{MT})	400
2:10	457

Nahum

1:3	361
1:5	352, 361

Habakkuk

1:7	180
2:18	295
2:19	295
3:2	342
3:3–15	352
3:3	302
3:6	360
3:10	295
3:15	361

Zephaniah

1:15	345, 355
------	----------

2:9	299	<i>Isaiah</i>	
3:11	180	1:9–10	299
<i>Haggai</i>		3:9	299
2:6	355	5:26	358
2:21	355	6:1–8	45, 244
<i>Zechariah</i>		6:1–4	48
1:7–2:9	29	6:1–3	42
1:7–6	15, 45	6:1–2	37
1:9	29	6:1	22
1:12	251	6:2	44
1:14–15	29	6:4	210, 287
2:2	29	6:5	224
2:7	29	6:6–7	307
2:9	286	6:7	22, 305
2:10	364, 367	7:3	343
3:1–6:8	29	7:14	101, 142, 148, 311, 321,
3:1–10	29, 347		343
3:1–2	187, 196, 334	8:3	343
3:1	29, 50, 186, 193, 196	8:8	343
3:2	29, 186	8:10	343
3:6	29	8:14–23	428
3:8	293	8:17	343
4:1	29	8:22–23	345
4:2	475, 478, 486, 487	8:22	343
4:3	487	9:1	303, 343
4:4	29	9:5	343
4:10	487	11:4	475, 478, 486, 489, 491
4:14	29	11:12	358
5:5	29	13–14	355
5:10	29	13:2	358
6:4	29	13:10	354, 355, 357, 362, 366
6:12	293	13:19	299
7:5	251	13:21	50
9:14	322	14:12–16	51
10:1	295	14:12	536
10:2	47	14:16	51
12:10	385	17:13	360
13:7	280, 385	18:3	323, 358
14:4–5	331	19:25	428
14:9	331	24:18	297
<i>Malachi</i>		24:23	428
3:10	297, 298	25:8	121
3:22–24	153, 154	26:13	424
3:22	153, 434	26:19	331, 428
4:5	60, 63, 329	27:9	393
		27:13	323
		28:16	468
		31:4	321
		34–35	355
		34:4	354, 355, 357, 362, 366

34:5	321, 322	13:16	345
34:14	50	14:11	251
36:2	356	23:14	299
37:16	55	23:16	29
40:5	174	23:18	29
42:1	273, 298	23:22	29
43:10–13	384	23:25–28 ^{LXX}	47
49:1	420	25:11	251
49:2	475, 478, 486, 489, 491	29:10	251
51:9–10	352	31:3	29, 171
51:15	342	31:20	298
52:13–53:12	398	31:31–34 ^{MT}	150, 158
52:13	149, 160	32:30	318
53	109	33:2	318
53:4–12	397	33:14–26	428
53:6	397	34:7	47
53:9	109	36:8	47
53:11	397	36:14 (29:14 ^{MT})	180
56:7	233	36:23	318
56:10	47	37:2	318
58:10	345	38:31–34	150, 158
59:9	345	38:32	159
59:20–21	393	43:2	318
59:20	148	43:4	318
60:1–14	124–126	48:34	210
60:1–2	343	49:18	299
60:2	174, 179, 345	50:40	299
63:10	48		
63:11	48	<i>Lamentations</i>	
63:19	297	3:22	383
63:19b–64:1	297	4:6	299
63:19b	297		
64:1	297	<i>Baruch</i>	
65:1	295	4:7	50
65:3	50		
65:4	47	<i>Ezekiel</i>	
65:11	50	1	264
65:12	428	1:1–4	313
66:15–16	298	1:1–2	302
66:18	309	1:1	297
		1:4–3:15	322
<i>Jeremiah</i>		1:4–28	244
1:4–5	88	1:4	49, 286, 322
1:7	291	1:7	322
1:8	22	1:10	488
1:9	305, 307	1:12	49
3:12	29	1:16	322
7:16	251	1:20–21	49
10:9	482	1:22	488
11:14	251	1:24	475, 485

1:26	322	43:2–5	286
1:27	49	43:2	303, 475, 485
1:28–3:11	49	43:3	304
1:28	304	43:5	49
2:2	49, 306	43:6–11	58
3:12–13	266	44:4	58, 304
3:12	49		
3:14	49	<i>Daniel</i>	
3:23	304	1:17	46
3:24	49, 306	2:1	46, 342
6:13	25	2:7	46
8:1	302	2:9	46
8:2–3	49	2:28	46, 478
8:4	49	2:29	478
8:5–18	49	2:31–45	47
9:2	481	2:45	478
9:3	481	3:5	262
9:4	481	3:7	262
9:11	481	3:10	262
10	244	3:25	44
10:2	482	3:49–50	43
10:3–4	286	3:49	44
10:17	49	3:55	55
11:1	49	3:92	43, 44
11:5	49, 306	3:95	43
11:22–23	286	4	264
11:24	49	4:2	46
16:19	25	4:5	47
16:46	299	4:7–23	47
16:48	299	4:13	47
16:53	299	4:14	264
16:55	299	4:18	47
17:6	179	4:23	47
20:28	25	4:28	262, 266
20:35	222	4:28 (31)	263, 264
20:41	25	4:33	46
32:7–8	355	4:34	25
32:7	352, 353	4:37	432
34:12	345	5:7	250
37:1	49, 306	7	45, 46, 353
37:7–14	330	7:1–28	45
37:7	263	7:2–14	356
37:12–13	413	7:6	488
37:26–27	464	7:9–14	47, 365
38:22	298	7:9–13	300
39:6	298	7:9	475, 479, 482–483, 505
39:28	179	7:10	45
40–48	58	7:13–14	428
40:1–4	58		
43:1–4	58		

7:13	276, 355–357, 362, 363, 365–367, 475, 478–481, 487, 488	10	276
7:14	291	10:4–21	322
7:15	276	10:4–8	45
7:16	45	10:5–6	475, 477–484, 488, 490
7:24b–25	16	10:6	266, 322, 484–485
7:26	16	10:7–10	307
7:28	307	10:7	61
8:1–3	67	10:9	304
8:1–2	45–46	10:10	45, 305
8:10	67	10:16–18	305, 307
8:11	67	10:16	45, 480, 481
8:12–18	45	10:18	45
8:13–14	67	10:20	488
8:15–26	46	11:31	16
8:16–18	264, 265, 305	11:37–38	67
8:17	304	11:39	67
8:18	307	11:41	16
9	251	12:1	488
9:4–19	46	12:2	331
9:18	16,	12:3	303, 475
9:20–27	46	12:7	488
9:21–23	45		
9:21	45, 46		
9:26	16		

Bel and the Dragon

1:5

II. Apocrypha and Pseudepigrapha

Apocalypse Abraham

11:1–6 364

Apocalypse of Moses

15–30 190, 191

15:3 190

16:1–5 52, 190

16:3 51

17:1–2 52, 190, 196

17:4 52, 190

20:3 53

21:3 53, 190

26:1 52

29:12 52

Apocalypse of Sedrach

2:1–5 266

4:6 192

5:4 192

Apocalypse of Zephania

6:11–15 364

Ascension of Isaiah

5:1–4 419

5:11–14 419

9:16 418, 419

Assumptio Mosis

1:5 192

6 191

7 191

10:1 191, 192, 341

10:3–10 341

2 Baruch

8:1–2	265
13:1	265, 279
14:8	265
15:1	265
22:1	265, 279
38:4	265
39:1	265
48:2	266
48:26	265
54	266
55:3	266
56:1–74:4	266
75:1	266

3 Baruch

4:8	192
11:9	467

1 Enoch

1:3–9	324
14:24	467
15:1	467
19:1	266
20	47
20:8	266
21:4	266
22:3	266
22:6	47
23:4	266
24:6	266
27:2	266
32:6	266
40:8	266
60:7–9	353
82:10–20	47
83:3	48
83:6	48
83–91	47
84:10	48
85:1–3	48
86:1	48
86:3	48
87:2–4	48
88:1–3	48
91	47
93	400
103:3–9	110

Ezekiel the Tragedian

Exagoge ⁹⁴	
65	504
68–89	504
90–174	506
90	506
100	507
101–102	506
116–174	507
188–189	508

4 Ezra

1:39–40	60
2:18	60
3:17–19	360
4:36	266
5:4–5	355
6:13	266
6:17	266
6:18	266
6:26	267
6:49–52	353
7:30–44	400
11:5–33	267
11:15–17	267
13	274
13:32	274
13:37	274
14:1	302
14:2	267

Joseph and Aseneth

14:9	364
------	-----

Jubilees

4:15	47
17:16	194, 467
19:17–23	472
22:14	472
32:19	472
48:2	188, 194
50:5	472

Letter of Aristeas

121	101
136	504
170	457
234	457
310–311	117, 146

Liber antiquitatum biblicarum

11:5	360
11:15–12:1	277
11:15	277
23:10	361
32:7–8	361

Life of Adam and Eve

9:1	52
11–17	51, 190
13–16	335
13:3	335
14:1–3	301, 335
29:4	467

Sibylline Oracles

3.47–48	341
3.604–606	460
3.616–618	460
3.718–723	460
4.6–17	460
3.796–806	355

Testament of Abraham

A 1:4	363
A 6:6	523
B 3:9	523

Testament of Job

6:4	53
17:2	53
23:1	53, 336
26:6	336
27:1	336
27:3–6	336
28:7	196

Testament of Moses

10:1–10	353, 361, 363
10:7	363
10:12	361

*Testaments of the 12 Patriarchs**Testament Asher*

3:2	190
6:4	190

Testament Dan

3:6	190
5:6	190
5:13	472
6:1	190

Testament Gad

4:7	190
-----	-----

Testament Issachar

2:1	177
-----	-----

Testament Levi

18.6–9	263
--------	-----

Testament Naphtali

3:1	190
8:4	190
8:6	54, 190
8:9	54

Vitae Prophetarum (Life of the Prophets)

1:5	332
-----	-----

III. Philo

De congressu eruditiones gratia

148	502
-----	-----

De decalogo

33–46	217
33	267
35	267
36	267

Quod deterius potiori insidari soleat

86	21
----	----

De ebriatate

177	502
-----	-----

De Josepho

78	502
----	-----

<i>Quis rerum divinarum heres sit</i>	1.215	466	
126	314	1.228–230	374
203–205	285	2.188–189	466
234	314	2.231–233	466
<i>De migratione Abrahami</i>		<i>De specialibus legibus</i>	
107	176	1.116	466
183	176	2.189	217
		3.202	502
<i>De mutatione nominum</i>		<i>De vita Mosis</i>	
6	181	1.166	285
15	175, 176, 181	2.25–44	101, 107
<i>De opificio mundi</i>		2.33–44	146
15–25	380	2.37	132
20–25	377, 380	2.88–89	460
		2.254	285
<i>De praemiis et poenis</i>		<i>Quod deus sit immutabilis</i>	
134	504	8	467
<i>De sacrificiis Abelis et Caini</i>		<i>Quod omnis probus liber sit</i>	
12	467	25	502
<i>De somniis</i>		99	502
1.94	442	103	502
1.112	442	116	502
1.228–30	374	134	502
1.205	502	141	502

IV. Josephus

<i>Antiquitates</i>		2.283	268
1.85	64, 327	3.62	318
1.185	268	3.80–82	217
1.191	177	3.80	359
1.279–283	47	3.88	268
1.313	318	3.90	268
1.325	318	3.96–97	327
1.331–334	44, 318	3.212	318
1.333	295, 536	4.333	62
2.82	318	4.43	268
2.172	318	4.110	181, 269
2.212	318	4.119	269
2.267	268	4.211	108
2.269	268	4.299	269
2.270	268	4.315	327
2.272	268	4.318	327

4.323	326	15.410	503
4.324	326	16.310	318
4.326	326, 327	16.346	503
5.42	318	17.161	503
5.213	44, 318	19.344–347	41
5.215	318	19.345	41, 42
5.236	269	19.60	269
5.277	44, 181, 318	20.18	270
5.279	44	20.19	270
6.123	269	20.211	503
6.168	338	20.263–265	109
6.255	318	20.263	503
7.92	181		
8.46–49	55	<i>Bellum Iudaicum</i>	
8.125	317	1.415	503
8.157	318	2.27	318
8.196	181	2.295	318
8.240	181	2.348	503
8.268	181	2.488	318
8.296	318	3.353	318
8.349–352	268	4.625	269
8.350	269	4.626	269
8.352	269	4.630	318
9.20	64, 181	5.381	318
9.28	327	6.199–219	504
10.13	318	6.204	504
10.177	181	6.205	504
10.272	318	6.288–299	288
11.37	318	6.289–290	343
11.327	17, 318	6.301	270
11.329	17	6.304	270
11.344	318	6.308	270
12.3	318	6.309	270
12.84	318	7.100–103	17
12.109	117	7.119–120	17
12.113	502		
12.258	16	<i>Contra Apionem</i>	
13	104	2.30	318
13.56	318	2.204	108
13.72	104		
13.282	270	<i>Vita</i>	
13.285	104	40	109
13.318	318	208–209	317
15.268	503		
15.270	503		
15.341	503		

V. Qumran

1QH XIV, 34–35	358	4Q175 (4QTestimonia)	115
1QIsa ^a 53,9	109	4Q510–511	114
1QM XII, 15	472	4Q560	114
1QM XIII, 10	363		
1QM XVII, 5–8	194	7Q1 (7QpapLXXExod)	112, 120, 146
1QM XVII, 6–8	363	7Q2 (7QpapEpJer gr)	112
1QpHab X, 1	468	7Q3–5 (7QpapBiblicalTexts? gr)	
1QS	145		112
1QS VIII, 7–8	468	7Q5 (= 7QEn gr)	110
		7Q4	110
4QDan ^c 10,6	485	7Q6–18 (= 7Qpap Unclassified Texts)	
4QJer ^{b,d}	146		112
4QS	145	7Q8	110
4Q119 (4QLXXLev ^a)	119, 120		
4Q120 (4QpapLXXLev ^b)	112, 120, 123	8HevXII gr	110, 123
4Q121 (4QLXXNum)	120, 146		
4Q127 (4QpapParaExod)	112	11QMelch	363
4Q174 (4QMidrEschat ^t)	115	11Q11	114
4Q174 II, 3	153	11QTJob 40:6	277
4Q174 III, 1–5	460	11QPs ^a	145

VI. Inscriptions and Papyry

Inschriften		Papyri	
<i>Inscriptiones Graecae</i>		Fouad 266a–c	120
IG V/2.118	499	Fouad 266b	123
IGVII.540	499	Oxy 1007	123
		Oxy 3522	120, 123
<i>Magnesia on the Maeander</i>		Oxy 4443	121, 122
I. Magn. 6	168	Oxy 5101	121, 123
I. Magn. 37	168	Rylands 458	120
		Yale I.1	112
<i>SIG</i>			
398 (Cos)	14		

VII. New Testament

<i>Matthew</i>		1:11	313
1:1	299, 313	1:12	313
1:2–16a	307	1:18	295, 300, 306, 307, 311,
1:3b–4	313		312

1:19	298	6:16	293, 294, 331
1:20b–21	316	6:18	293
1:20	23, 46, 181, 292, 300, 305, 307, 310, 311, 315, 316, 318, 321, 335, 341	6:19–20	331
1:21	299, 300, 310, 346	6:19	294
1:23	300, 321	6:20	294
2:1–18	18	6:23	346
2:1	311, 321	7:4	321
2:2	342, 343	7:24	304
2:7	292, 341, 342	8:11	290
2:9–10	342	8:12	345, 346
2:9	315, 321, 343	8:23–9:1	347
2:12	46, 316, 319	8:23–27	346, 348
2:13	23, 46, 181, 292, 315, 316, 318, 321, 341	8:24–26	344
2:18	62, 262	8:24	322
2:19–20	318	8:27	338, 339, 341
2:19	23, 46, 181, 292, 315, 316, 318, 321, 341	8:28–34	338
2:22	46, 316, 318, 319	8:28	339
3:3	262	8:31–32	54
3:5–6	313	8:32	338
3:6	297	8:34	17
3:9	298	9:8	323
3:11	339	9:29	339
3:12	298	9:32–34	340
3:15	299, 335	9:33	10, 292, 341
3:16–17	348	10:1	315
3:16	297, 306, 312, 321, 335	10:11–14	299
3:17	262, 273, 277, 296, 300, 304, 321, 345	10:15	299
4:1–11	334, 345, 347	10:16–33	337
4:1	301, 306, 312, 315, 320	10:16	314, 321
4:3	50, 301, 320, 335	10:20	315
4:5	348	10:25	337
4:6	345	10:29	25
4:8	302, 320, 348	11:3	329
4:10	336	11:8	321
4:11	50, 319, 320, 321, 335	11:11–14	299
4:14–16	303	11:18	338
4:15–16	343, 347	11:19	321
4:16	346	11:23	299, 337
4:17	343, 348	11:25–27	321
4:18	348	12:2	321
5:1	302, 320	12:16	295, 338
5:12	306	12:18	315
5:14–16	303	12:19	262
6:10	300	12:22–30	340, 341
6:15	293	12:24	196
		12:26	196
		12:28	306, 315, 341
		12:29–30	339
		12:39–40	400
		12:40	399

12:45	338	19:17	291
13:17	331	19:26	526
13:24–25	337	19:28	472
13:25	348	20:19	399
13:26	293, 342	21:42	397
13:28–29	335	22:13	345, 346
13:30	337	22:29	397
13:33	524	22:30	44, 323
13:36–43	324	22:32	62
13:38–39	337, 348	22:43	315
13:42	337	23:3	291
13:43	303, 325, 337	23:27	293, 342
13:47–50	324	23:28	293
14:1–2	292, 328	23:29	332
14:1	295	23:34	337
14:12	329	23:35	102
14:16	342	24:3	294, 361
14:22–33	346, 348	24:9	337
14:24	339	24:24–25	333
14:26	295, 306, 339	24:26	333
14:27	323, 508	24:27–31	351–367
14:28–29	312	24:27–30	323
14:28	303	24:27	51, 292, 293, 294, 322, 333, 341, 342, 344
14:32	339	24:29	333
14:33	508	24:30–31	340
15:29	320	24:30	292, 293, 303, 334, 341
15:31	341	24:31	262, 323, 324
16:14	328	24:37	294, 361
16:17	508	24:39	294, 361
16:18	336	25:1	17
16:21	399	25:6	17
16:23	54, 325, 334, 335, 346, 348	25:13	17
16:27	324	25:30	345, 346
16:28	302	25:31–46	40
17:1	301	25:31	324
17:2	40, 53, 302, 324, 484	25:41	345
17:3–5	350	26:39	321
17:3	62, 178, 326, 405, 412	26:53	324
17:5	262, 278, 301, 320, 348	26:61	399
17:6–7	305	26:64	303, 366
17:6	304, 320	27:19	46, 316
17:7	323	27:38–44	346
17:8	304	27:38	109
17:9	276	27:39–44	348
17:15	337	27:40	345, 399
17:18	338	27:41	345
17:23	399	27:42–43	345
18:10	323, 329	27:44	345, 348
18:20	450	27:45–50	346

27:45	345, 348	3:17	370
27:46	262, 330, 346	3:22	340, 196
27:51–54	346	3:23	196
27:51–53	61	3:26	50
27:51–52	349	3:27	339
27:51	322, 330	3:30	338
27:52–53	312, 330, 422	3:32	338
27:52	62	4:15	50
27:53	294, 331	4:22	295
27:54	320, 322, 323	4:41	305
27:57–60	109	5:1–20	339
27:63	399	5:2	339
28:1–4	422	5:7	262, 279
28:1	321	5:13	338
28:2–5	321	6:14–16	292, 328
28:2–4	350	6:14	292
28:2	320, 324	6:49	295
28:1	346, 400	6:50	305, 306, 342
28:4	320	6:52	279
28:5	305	7:1–23	281
28:7	415	7:6–7	261, 271
28:9–10	413, 420	7:37	341
28:9–11	416	8:21–22	339
28:10	305, 323, 415	8:22–10:52	281
28:16–20	407	8:23	339
28:16–18	415	8:28	328
28:16	302, 320, 415	8:29	279
28:18–20	324	8:31	280, 397, 399
28:18	320	8:33	54, 189
28:19	290, 300	8:34–38	281
28:20	25, 304, 472	8:38	271, 276
		8:48	54
		8:52	54
<i>Mark</i>		9:1	275, 276
1:1	274, 279	9:2–9	275
1:2–3	271	9:2b–3	302
1:2	261, 272	9:2	40, 53, 301, 302
1:3	262	9:3	302
1:9–11	263, 272–275	9:4	178, 326, 405, 412
1:10	314, 321	9:5	278
1:11	261, 262, 271, 278, 279, 300	9:7	261, 262, 271, 272, 277, 278
1:12	320	9:12–13	54
1:13	271, 319, 335	9:18	54
1:26	262, 337	9:25	338
1:35	271	9:31	399
1:45	295	9:32	508
2:12	292	9:33–50	281
2:18–28	281	10:1–16	281
3:11	279	10:17–31	281
3:12	295		

10:27	526	1:22	43, 288, 311, 408
10:34	397, 399	1:24	526
10:35–45	281	1:25	311
11:17	261, 271	1:26–38	43, 526
12:6	274	1:28	522
12:24	397	1:29–30	307
12:25	44, 271	1:35	307
12:26	261, 271	1:38	307, 404
12:36	261, 271	1:41	454
13:5–13	281	1:44	262
13:11	454	1:67	454
13:24–27	351–367	1:78–79	345
13:26	276, 292, 293, 303	1:78	293
13:27	271, 323	1:79	293, 430
13:30	276	2:8–15	43
13:32	271	2:9	44, 51
14:27	261, 271, 280	2:14	44, 51
14:36	280	2:26	318
14:41	280	3:4	262
14:55–64	459	3:22	262, 300, 314, 315, 321, 322
14:58	399, 456, 459, 473	4:1	320
14:62	276, 303, 366	4:2	334
14:64	292	4:3	320
15:24	416	4:5	320
15:29–30	460	4:13	50, 319, 335
15:29	399	4:33	210, 262, 338
15:34	271, 280, 405	5:1–11	415
15:38	330	6:13	334
16:2	400	6:19	295
16:7	414, 416	7:33	338
16:8	279	7:41	416
16:9	292, 295	8:12	50
16:11	401	8:17	295
16:12	295	8:26–39	339
16:14–18	407	8:27	339
16:14	295	8:28	210, 262
16:19	181	8:30	338
<i>Luke</i>		8:33	338
1	23	9:7–9	292, 328
1:4	262	9:7	295
1:8	311	9:8	292
1:11–38	43, 316	9:19	328
1:11	43, 178, 181, 311, 404, 405, 408	9:22	397, 399
1:12	306, 311, 342	9:28	301
1:18	311	9:29	302, 323
1:19	44, 310, 311	9:31	178, 326, 404
1:20	311	9:35	262
1:21	288	9:36	262
		9:54	322

10:12	299	24:32	66
10:15	337	24:34	178, 405, 414, 416
10:18	51, 322, 536	24:36–49	415
10:19	54	24:36–43	407, 419
11:14–15	340	24:38	342
11:15	196	24:44	102
11:18	196	24:46	399
11:27	262	24:50–53	419
11:51	102	28:2	44
12:6–7	25		
12:30	262	<i>John</i>	
13:21	524	1:1	373, 374, 376
13:32	399	1:2–3	512
16:16	299	1:3	376
16:22	399, 414	1:4	382
16:27–28	62	1:5	10, 292, 371, 382
17:13	262	1:6	373
17:15	262	1:7–8	382
17:24	51, 293, 322, 344	1:7	384
17:31	412	1:11–13	382–383
18:27	526	1:14	369, 376, 377, 383, 512
18:29	337	1:15	384
18:33	397, 399	1:17	377
19:11	293	1:18	277, 369, 373, 377, 378
19:27	262	1:19–42	384
20:36	44	1:21	329
21:27	292, 293	1:29	374
22:19–20	158	1:31	371
22:30	472	1:32–33	321
22:43	178, 181, 405	1:32	315
22:53	345	1:33–34	388
23:15	401	1:49	374
23:23	262	1:51	23, 321, 375
23:45	330	2:11	159, 371
23:46	262	2:19	467
23:54	321	2:21	376
24:1	400	2:22	508
24:2–3	510	3:2	375
24:4–8	510	3:3	375, 379, 384
24:4	322	3:5	375, 379
24:6–8	508	3:13	322
24:7	399	3:14	160
24:11	292, 510	3:16–17	379
24:13	413	3:18	379
24:15	407	3:21	325, 371, 387
24:16	178, 511	3:32–33	379
24:21	399, 510	3:32	379, 380, 381, 384
24:22–24	510	3:33	380
24:27	510	3:34	378, 379
24:31	178, 295, 408	3:36	379

4:10	379	12:29	370
4:24	379	12:36	370
4:30–31	386	13:2–11	523
4:39	384	13:3	373, 374
4:42	384	13:31	160, 381
5:18	375	13:32	373, 381
5:25	381	14:1	373, 387
5:32	385	14:9	380
5:35	10, 292, 371	14:17	388
5:37	322, 389	14:21–22	294, 331
5:42	383	15:5–8	388
5:44	383	15:10	388
6:27	380, 381, 388	15:26–27	385
6:28	375	16:2	375
6:29	383	16:3	375
6:33	322, 379	16:27	383
6:38	322	17	371
6:41–42	322	17:1	160
6:45	384	17:6	372
6:46	378	17:27	385
6:50–51	322	18:37	384
6:56	388	19:35–37	385
6:58	322	20:1	400, 509
6:69	375	20:3–4	512
6:70	189	20:9	509
7:4	371	20:11–18	420
7:10	295, 371	20:12	44, 509
7:20	338	20:14	511
8:18	385	20:15	512
8:40	378	20:16–17	22
8:44	54	20:17	387
8:48–49	338	20:19–23	407, 415
8:52	338	20:19	413
8:54	381	20:24–29	407
9:3	371, 386	20:25	509
9:33	375	20:26	407
10:20	338	20:28–31	372
10:30	380	20:28	376
10:36	381	20:31	378, 387
11:4	387	21:1–13	415
11:22	375	21:1–2	371
11:40	387	21:14	371
11:43	210, 374	21:19	387
11:52	375	21:24–25	386
12:16	508	21:24	378
12:20	370		
12:23	160	<i>Acts</i>	
12:27–28	160	1:3	419
12:28–31	39	1:9–11	43
12:28	262, 271, 370	1:9–10	327, 451

1:9	303	8:13	454
1:12	415	8:26–39	107
1:15	416	8:26	43, 451
1:21–22	454	8:39	49, 451, 454
1:24	309	9:1–9	418, 419, 451
2:1–6	217	9:1–7	312, 454
2:1–4	451, 455	9:3	323
2:3	405	9:4–7	210
2:6	262	9:4–6	403
2:17	46	9:7	61, 406
2:18	122	9:8	311
2:19	454	9:10–16	451
2:20	295, 370, 430	9:32	454
2:22	454	9:40–41	451
2:25–28	401	9:41	454
2:32	454	10:1–15	451
2:33	331	10:3	295
2:41	416	10:3–7	43
2:43	454	10:13	262
3:1–9	454	10:22	318
3:12	454	10:38	454
3:15	454	10:39	454
4:7	454	10:40	295, 399, 401
4:16	295, 454	10:41	451, 454
4:22	454	10:44	451
4:23–31	451	10:46	455
4:30	454	11:13–14	43
4:31	454, 455	11:26	318
4:33	454	11:28	454
5:1–11	455	12:3–12	43
5:1–4	454	12:6–11	45, 317
5:12–16	451	12:7–11	451
5:12	454	12:7	45, 51
5:15–16	454	12:9	45
5:19	451	12:11	45
5:31	331	12:15	329
6:8	454	12:20–21	325
6:15	43, 44	12:21–23	41
7:2	405	12:21–22	11, 295
7:13	295	12:22	41
7:30	405	12:23	451
7:31	262	13:1–2	451
7:34	322	13:2	455
7:44	57	13:6–11	454
7:55–60	451	13:9–12	451
7:55–56	421	13:9	311, 454
7:55	453	13:10	54, 336
7:56	405	13:11	311
8:2	454	13:31	178, 405, 454
8:6–7	454	13:41	294

14:3 451, 454
 14:8–11 451
 14:8–10 454
 14:11–12 325
 14:11 40
 15:18 309, 454
 15:21 107
 16:9 312, 405
 16:9–10 451
 16:16–18 454
 16:18 451
 17:27–28 25
 17:27 21
 17:29 21
 18:9–10 408, 451
 18:9 312
 19:6 455
 19:11–16 454
 19:11 451
 20:7–12 451, 454
 22:3–16 312, 454
 21:3 293
 22:6–11 418
 22:6–9 210
 22:6 323
 22:7–10 403
 22:9 61, 406
 22:15 454
 22:17–21 408, 451
 22:17 454
 23:11 408, 451
 23:15 294
 23:22 294
 24:1 294
 24:15 444
 25:2 294
 25:15 294
 25:23 295
 26:12–18 312, 418, 454
 26:13–14 61
 26:14–18 403
 26:16 405, 408
 26:19 408
 27:3 441
 27:7–12 447
 27:20 293, 370, 430
 27:23–24 451
 28:2 441
 28:6 40, 325, 336
 28:15 17

Romans

1:7 462
 1:20 21
 1:26 394
 3:9 394
 3:21 394
 3:25 393, 461, 462
 4:3 149
 4:5 462
 4:7 393
 4:25 395, 397, 398, 399
 5:2 444, 461, 467
 5:8 394
 5:14 38
 5:15–19 422
 5:15 398
 5:17 472
 5:19 398
 6:10 394
 6:19 462
 6:22 462
 7:3 318
 7:5 393, 394
 7:7–25 197
 7:13 292
 8:3 394, 422
 8:15 455
 8:29 325
 10:4 469
 10:9 395
 10:16 398
 10:20 295
 11:26–27 148
 11:26 409
 11:27 393
 12:1 456, 470
 12:3–8 455
 15:19 454
 15:21 398
 16:2 444

I Corinthians

1:2 462
 2:4–5 454
 3:1–3 455
 3:13 17
 3:16–17 456, 462, 463
 3:16 25, 449, 450
 4:5 17

- | | | | |
|----------|---|----------------------|---|
| 5:9 | 464 | <i>2 Corinthians</i> | |
| 5:10 | 464 | 1:1 | 462 |
| 6:2 | 472 | 1:3 | 451 |
| 6:9 | 464 | 1:22 | 451 |
| 6:11 | 462 | 2:14 | 24, 325 |
| 6:16–17 | 463, 469 | 2:15 | 24 |
| 6:19 | 449, 456, 462, 463, 469 | 3:3 | 325 |
| 8:6 | 155 | 3:6 | 158 |
| 9:1–2 | 451 | 3:7 | 40 |
| 9:1 | 418, 421, 453, 454 | 3:13 | 40 |
| 9:8 | 312 | 3:14 | 158 |
| 9:9 | 424 | 3:18 | 40, 325, 451 |
| 10:14–20 | 464 | 4:2 | 295 |
| 10:16–17 | 450 | 4:4–6 | 418 |
| 11:10 | 42 | 4:4 | 37, 38 |
| 11:17–34 | 450 | 4:6 | 451 |
| 11:23–25 | 158 | 4:10–11 | 325 |
| 12:3–11 | 450 | 5:1 | 460 |
| 12:3 | 454, 455 | 5:10 | 325 |
| 12:5 | 472 | 5:13 | 451, 454 |
| 12:7 | 17, 295 | 5:21 | 397 |
| 12:9–10 | 454 | 6:15 | 194 |
| 12:10 | 454, 455 | 6:16 | 449, 456, 462, 464, 469 |
| 12:28–29 | 454 | 6:17 | 464 |
| 12:28 | 417 | 7:1 | 464 |
| 13:1 | 455 | 11:4 | 53 |
| 13:12 | 222 | 11:14 | 51, 333 |
| 14 | 450, 455 | 12:1–10 | 408, 409 |
| 14:1–2 | 454 | 12:1–7 | 312, 454 |
| 14:6 | 312, 454 | 12:1–4 | 410, 451 |
| 14:18–19 | 312, 454 | 12:2 | 33, 34 |
| 14:18 | 451 | 12:7 | 451 |
| 15 | 93 | 12:12 | 451, 454 |
| 15:1–8 | 391–397, 454 | 13:7 | 292 |
| 15:3b–4 | 397–401, 413 | | |
| 15:4b–5a | 414–415 | <i>Galatians</i> | |
| 15:5–8 | 178, 401–409, 413, 414,
415–417, 453 | 1:4 | 393 |
| 15:5 | 346 | 1:11–12 | 88 |
| 15:6 | 416–417 | 1:12 | 312, 396, 402, 403, 418,
451, 453, 454 |
| 15:8 | 312, 418–420, 451, 454 | 1:15–16 | 88, 312, 451 |
| 15:9–11 | 396 | 1:15 | 420 |
| 15:17 | 393, 394 | 1:16 | 396, 402, 403, 418 |
| 15:20–22 | 417 | 1:18–19 | 396, 420 |
| 15:26 | 422 | 1:18 | 397 |
| 15:35–44 | 414 | 2:2 | 312, 451, 454 |
| 15:52 | 324 | 2:7 | 421 |
| 15:54 | 121 | 2:20 | 451 |
| 16:8 | 396 | 3:1–5 | 88 |
| 16:22 | 66, 366 | 3:5 | 454 |

4:6 455
 4:14 43
 5:5 444
 6:14 451
 6:17 451

Ephesians

1:1 462
 1:18 444
 1:20–23 472
 2:19–22 449, 469
 2:20 467
 3:3 312, 451, 454
 4:4–6 472
 4:4 444
 5:2 25

Philippians

1:1 462
 2:7 422
 2:9–11 66, 395
 2:15 292
 2:17 470
 3:8 451
 3:12 451
 3:21 422
 4:18 25, 470

Colossians

1:2 462
 1:15–20 155
 1:15 38
 1:18 472
 1:24 451
 1:27 444
 2:9 21
 2:15 472
 3:4 325

1 Thessalonians

1:5 454
 1:8 450
 1:10 391, 399
 2:13 450
 2:16 393
 2:19 437
 4:14 391
 4:15–16 359
 4:15 450
 4:16–17 292

4:16 321, 322, 324
 4:17 17, 303
 5:19–20 450

2 Thessalonians

2 333
 2:4 333
 2:8–10 333
 2:8–9 332
 2:8 294, 333, 370, 430
 2:9 50

1 Timothy

1:1 434, 444
 1:7 423
 1:8 423
 1:12–16 451
 2:3 434
 2:4–6 434
 2:5–6 431, 447
 2:5 442
 3:16 394, 401, 405, 430–432, 435, 439
 4:10 434
 5:18–19 423, 424, 426
 6:14 294, 370, 430–432, 436, 437, 445
 6:15–16 431–432
 6:16 447

2 Timothy

1:8–10 435–436
 1:9–10 370, 439–440
 1:10 VIII, 294, 436, 438
 1:11 451
 2:8 395
 2:12 472
 2:19 424
 3:15 424
 3:16 33, 424
 4:1 294, 435–438, 443, 445
 4:6 438, 448
 4:8 294, 435, 436, 437, 445
 4:13 114
 4:17–18 438, 448
 4:18 418, 445

Titus

1:2 445
 1:3 439, 444

2:11–14	439–440, 445, 448	13:2	42, 43
2:11	10, 181, 293, 437	13:15–16	456, 470
2:12	442–444		
2:13	294, 436, 437, 441, 442, 444	<i>James</i>	
3:3–5	445	1:23–24	202
3:4–7	440, 442	4:14	292, 294
3:4	10, 181, 293, 437, 439, 441	5:13–18	454
3:9	424		
<i>Hebrews</i>		<i>1 Peter</i>	
1:1–2	IX	1:15–16	470
1:2–3	349	2:4–10	466–471
2:4	454	2:4–5	449
4:13	294	2:5	456, 462
4:16	467	2:9	449, 456
5:7	456	2:12	470
7:11–28	469	3:1	470
7:25	467	3:2	470
7:27	394	3:9	470
8:2	57	3:15–16	470
8:5	57, 318	3:20	
8:7–13	150	4:7–11	470
8:7	158	4:10–11	455
8:8–12	158	4:11	470
8:13	158, 294, 469	4:18	292
9:12	394	5:1–5	470
9:23	57	5:1	454
9:24–28	57	5:11	470
9:24	57, 294, 331		
9:26	57	<i>2 Peter</i>	
9:28	57	1:3–4	21
10:1	467	1:16–18	454
10:9	469	1:19	292, 535
10:10	394		
10:20	330	<i>1 John</i>	
10:22	467	1:1–5	388
11:3	292	1:1–4	389
11:6	467	1:1–3	454
11:7	318	2:8	292
11:14	294	3:2	192
11:37	419	4:1–3	79
12:1–4	59		
12:18	59, 467	<i>Jude</i>	
12:21	295	8	46
12:22	467	9	191, 195, 326
12:23–24	332	14	147
12:23	331	16	25
12:25	318		
		<i>Revelation</i>	
		1:1–20	421
		1:1	478

1:4	487, 488	10:5	475
1:5–6	456	10:8–11	265
1:5	488	11:4	310, 487
1:6	471	11:12	303
1:7	303, 479, 481, 487	11:15	262
1:9–17	34	11:16	304
1:10–11	477	11:19	59, 262, 322, 370
1:10	34, 475	12:1–3	59
1:11–17	34	12:1	196, 332, 405
1:11	487	12:3	50, 332, 405
1:12–18	478	12:7–9	363
1:12–16	94, 475, 477, 485, 490, 491	12:7	488
1:12–13	486	12:9	332
1:13–16	479, 483	12:10	332
1:13	479	12:12	322, 333
1:14	479, 482, 488	12:13	332
1:16	55, 292, 484, 489	13	333
1:17–19	34	13:1–2	333
1:17	34	13:1	50
1:19	33	13:11	50
1:20	487	13:13	322
2–3	33	14:2	370
2:13	488, 489	14:6	475
2:16	489	14:14–16	303
2:18	476, 484	14:14	487
3:10	321	16:18	262, 370
3:12	322	17	45
4–5	48, 454	17:3	475
4:1	488	17:14	432
4:2	475	18:1	321, 475
4:5	322, 370	18:23	292
5:2	475	19:5	262
5:6	487	19:6	266, 370
5:9–10	456, 471	19:9–10	45
5:10	472	19:10	304
6:1	370	19:15	489
6:9–10	62	19:17	475
7:1	475	20:1	321
7:2	475	20:6	456, 471–473
7:3	481	20:9	322
7:9	310	20:12	310, 488
7:11	304	21:2	322
8:2	310, 475	21:10	322, 475
8:5	262, 370, 482	21:23	292
8:12	292	22:5	473
9:1	342	22:6–10	45
10:1	303, 475, 488	22:8	304
10:3–4	370	22:9	477
		22:20	366

VIII. Early Christian Writings

- | | |
|--|------------------------------------|
| Adomnán/Arculf | Epistle to Diognetus |
| <i>De locis sanctis</i> | 11:2–4 181 |
| 2.11 522 | |
| Letter of Barnabas | Eusebius |
| 4:3 147 | <i>Historia ecclesiastica</i> |
| 14:5 181 | 2.23.25 135 |
| 15:9 419 | 3.25.3–4 136 |
| 16:5 147 | 3.25.3 135 |
| | 5.26.12–14 154 |
| 1 Clement | <i>Onomasticon</i> 522, 530 |
| 19–20 147 | |
| 59:4 181–182 | Gospel of Bartholomew |
| | 4:53–55 301 |
| Didache | Gospel of Peter |
| 16:6 324 | 5:19 422 |
| Athanasius | 9:35–10:42 422 |
| <i>Vita Antonii</i> | 10:41 422 |
| 16 472 | 13:56 422 |
| Augustine | Ignatius |
| <i>De civitate dei</i> | <i>Epistle to the Ephesians</i> |
| 15.23.1 192 | 19 419 |
| <i>De Doctrina christiana</i> | <i>Epistle to the Smyrnaeans</i> |
| 2.11.16 514 | 3:1–3 407 |
| 2.12.17–2.15.22 513 | |
| 2.15.22 514 | Irenaeus |
| Clement of Alexandria | <i>Adversus haereses</i> |
| <i>Stromata</i> | 1.2 418 |
| 1.23.155.1 504 | 1.3.2 418 |
| 6.15 412 | 1.30.14 418 |
| 7.17.106 418 | 4.16.2 147 |
| | 5.5.1 147 |
| Commodianus | Isidore of Sevilla |
| <i>Instructiones adversus gentium deos</i> | <i>Etymologiae</i> |
| 2.12.7 191 | 20.2.15 524 |
| 2.14.4 191 | |
| 2.15.16 191 | Jerome |
| | <i>Commentariorum in Matthaeum</i> |
| | 17:5 281 |

- | | | | |
|---|---------|--|-----|
| <i>Epistulae</i> | | 84.3 | 142 |
| 106.2 | 133 | 88.1 | 296 |
| 106.46 | 133 | 113.4 | 66 |
| <i>Prologus in Pentateucho</i> | 132 | <i>First Apology</i> | |
| | | 30–31 | 101 |
| | | 33:1 | 142 |
| <i>Prologus in Samuelis/Prologus Galeatus</i> | 135 | <i>Lactantius</i> | |
| | | <i>De morte persecutorum</i> | |
| <i>Quaestionum hebraicarum liber in Genesim</i> | | 2.9.9 | 191 |
| 3:17 | 513 | 16.5.14 | 191 |
| 9:18 | 513 | 52.5.22 | 191 |
| 32:27–28 | 536 | | |
| <i>De viris illustribus</i> | | <i>Methodius</i> | |
| 2 | 417 | <i>De Resurrectione</i> | |
| 16 | 407 | 2.1–8 | 196 |
| <i>John Chrysostom</i> | | <i>Origen</i> | |
| <i>Homiliae in Matthaeum</i> | | <i>Commentarii in evangelium Joannis</i> | |
| 56.3 (on Mt 17:5) | 277–278 | 2.31 | 274 |
| <i>Homiliai in epistulam ii ad Timotheum</i> | | <i>Commentarium in evangelium Mattheum</i> | |
| 2 Tim 2:4 | 436 | 134 | 345 |
| <i>Justin Martyr</i> | | <i>Contra Celsum</i> | |
| <i>Dialogue with Trypho</i> | | 1.41 | 272 |
| 19.3 | 147 | 2.55 | 420 |
| 34.2 | 468 | | |
| 36.1 | 468 | <i>De principiis</i> | |
| 36.2–39.2 | 66 | prol. 8 | 407 |
| 38.2 | 66 | 3.2.1 | 191 |
| 43.5 | 142 | <i>Priscillianus</i> | |
| 43.8 | 142 | <i>Liber</i> | |
| 55.1 | 66 | <i>Apologeticus</i> | 191 |
| 55–62 | 66 | <i>Liber de Fide et Apocryphis</i> | 191 |
| 56.1 | 66, 179 | <i>Tractatus Paschae</i> | 191 |
| 56.10 | 68 | <i>Tractatus Primi Psalmi</i> | 191 |
| 56.11 | 67 | <i>Tractatus ad populum II</i> | 191 |
| 58.3 | 179 | | |
| 61.1 | 66, 67 | <i>Ptolemy (the Gnostic)</i> | |
| 66.2 | 142 | <i>Epistula ad Floram</i> | |
| 67.1 | 142 | 5:10 | 418 |
| 70.1–2 | 101 | 6:6 | 418 |
| 71.3 | 142 | | |
| 75–76 | 66 | | |

Tertullian

Apologeticus

21.23 419

De cultu feminarum

3.1–3 147

Victorinus of Pettau

Commentarius in Apocalypsin

17,3 191

20,2–3 191

IX. Rabbinic Literature

Mishnah

Sotah

9:14 109

Jerusalem Talmud

Sanhedrin

11:6 399

Babylonian Talmud

Baba Batra

b. Bat. 14b 152

b. Baba Meši'a

59b–60a 265

Berakot

26b 457

32b 457

Menaḥot

110a 457

Roš Haššanah

31a 399

Sanhedrin

38a 468

97a 399

Sotah

49b 109

Yebamot

105a 457

Midrashim

'Aggadat Berešit

33a 468

Genesis Rabba

56:1 (Gen 22:4) 399

91:7 (Gen 42:18) 399

Deuteronomy Rabba

7:6 (Deut 28:12) 399

Esther Rabba

9:2 (Esth 5:1) 399

Midrash Psalms

22:5 399

Tanḥuma

Gen 6:20 468

Other Rabbinic Works

Pirque Rabbi Eliezer

51 399

Seder Eliyahu Rabbah

29 399

Yalquṭ Šim'oni

Jos 2:16 399

Targumim

Isaiah

28:16 468

Job

1–2 195

Hosea

6:2 400

11:9 211

Psalms
118:22–29 468

Zechariah
3:1–2 196

Pseudo-Jonathan
Gen 3:4 196

X. Greek and Roman Authors

Aelius Aristides
Orationes
40.22 262

Aeschylus
Agamemnon
1119 504
1188–1190 504

Libation Bearers
168–172 509
180 509
194 509
220–234 509
523–525 505
527–533 505
540–550 505

Penelope
frag. 187 505

Persians
159–172 505
176 505
659 506
686 507
697 507
739–740 505
839 506

Prometheus bound
700–741 507
786–818 507

Soul Raisers
frag. 275 507

Apollodorus
Bibliotheca
3.8.1 276

Arrian
Anabasis
1.11.1 501

Discourses of Epictetus
2.26.3 188

Athenaeus
Deipnosophists
198b 504

Callixenes of Rhodes
FGrHist 627 F2 502

Demosthenes
On the crown
18.262 503

Scholia Demosthenica
19.192 503

Diodorus Siculus
Bibliotheca historica
17.16.4 501

Dionysios of Halicarnassus
Antiquitates Romae
6.13.1 256

Euripides
Alcestis
141 497

- Bacchae*
 8 506
 584–593 496
 594–599 496
 596 506
 600–605 506
 607 507
 696–699 506
- Electra*
 524–546 509
 572–574 510
- Hecuba*
 548–561 502
- Hippolytus*
 86 277
 1162–1163 497
 1423–1430 507
- Ion*
 frag. 53 502
- Iphigenia in Tauris*
 42–60 506
- Medea*
 121 504
 176 504
 447 504
 520 504
 870 504
 909 504
 1056 504
 1389 504
- Rhesus*
 355–356 40
- Fragments*
 275.3–4 502
 687 502
 691 502
- Herodot
Histories
 2.91.3–5 168
 3.27.1–3 168
- Hesiod
Theogony
 22–23 495
- Homer
Ilias
 1.197–200 168, 176
 8.200 441
 18.127–19.23 256
 22.135 216
 22.226–299 59
- Odyssea*
 3.371–84 511
 12.221–225 276
 14.166–167 510
 16.161 168
 16.162 168, 176–177
 16:172–185 276
 17.485–487 276
 19.309–316 510
 19.535–550 505
 19.547 62
 20.90 62
 23.59–68 510
- Justin
Epitome historiarum Trogi Pompeii
 24.8 15
- Lucian
Columniae non temere credendum
 24 187
- Martial
 1.2 113
- Nicolaus of Damascus
Susanna
 172 TrGF 503
- Pausanias
Description of Greece
 1.37.4 501
 10.23.1 14
 10.23.2 14
 10.23.7 14–15

Philostratus
The Life of Apollonius of Tyana
 4.20 55
 8.11–12 413

Photius
Bibliotheca
 72 (ed. Bekker 37b) 187

Plato
Apology
 31d 262, 263

Leges (Nomoi)
 7.821b 441

Pliny the Younger
Letter
 3.5 113

Plutarch
De Iside et Osiride
 12 = Mor. 355F 263

De sera niminis vindicta
 32 = Mor. 567F 262

Lives of the ten orators
 4 = 837C 501

Praecepta gerendae rei publicae
 14 = Mor 809F 188

Romulus
 27 412
 28 413

Pollux
Onomasticon
 4.132.4–6 506

Polybius of Megapolis
 2.56 503
 2.56.7 504

Pompeius Trogus
Historiae Philippicae
 24.8. 15

Quintillian
Institutio Oratoria
 10.3.30–32 113

Sophocles
Aiax
 15–16 277

Electra
 680–763 510
 877 510
 885–886 510
 894–901 510
 1219 511

Triptolemus (fragments)
 frag. 597 507
 frag. 598 507
 frag. 600 507
 frag. 602 507
 frag. 604 507

Valerius Maximus
Factorum et Dictorum Memorabilium
 1.8.1 256

Virgil
Aeneid
 8.608–625 256

Xenophon
Memorabilia
 1.1.2 495

Xenophon of Ephesus
Agesilaus
 11 187

Ephesiaca
 1.2.7 176

Index of Authors

- Abel, F. M. 253
 Abdul-Massih, Marguerite 83
 Adams, E. 362
 Ādna, Justin 459, 460
 Aejmelaesus, A. 446
 Aitken, James K. 4, 8, 9, 104, 167, 242
 Aland, Kurt 373
 Albertz, R. 48, 49, 108, 428
 Alkier, Stefan 333, 427
 Allison, Dale C. 44, 291, 292, 298, 301, 308, 310, 314, 315, 319, 323, 328, 329, 330, 331, 337, 342, 345, 346, 358, 362
 Alter, Robert 83
 Althaus, Paul 409
 Aly, Z. 120
 Ameling, Walter 4
 Anderson, Gary A. 301
 Angel, Andrew R. 92, 93, 338, 346, 353, 356, 357, 360, 361, 362
 Angelini, Anna 50
 Anker, Roy 18
 Arzt-Grabner, Peter 17
 Assan-Dhôte, I. 106
 Ausloos, Hans 4
 Auwers, J-M. 144

 Balch, D. L. 471
 Baldwin, J. G. 477
 Ballentine, D. S. 353
 Barclay, John 72
 Barnard, J. A. 491
 Barr, J. 238
 Barret, Charles K. 395, 398, 406, 416, 419
 Barth, Karl 75, 81,
 Barth, Roderich 76
 Barthélemy, D. 106, 121, 166
 Bassler, J.M. 425, 429, 431, 436, 437, 438, 439, 444, 447
 Batluck, Mark 71, 72, 78, 86, 453, 454
 Batto, B. 352
 Bauckham, Richard J. 75, 326, 523
 Bauernfeind, Otto 329
 Baynes, Leslie 290
 Beale, G. K. 353, 432, 475, 476, 477, 483, 484, 487, 488

 Beavis, M. A. 272, 275
 Beck, E. 193
 Becker, M. 146
 Beekes, Robert 13, 62
 Begg, Christopher 44, 64
 Behrens, Achim 23
 Beiser, Frederick, C. 74
 Bell, Richard H. 93, 409, 410, 411
 Berger, Klaus 76, 452, 455, 460
 Berges, Ulrich 343
 Bernhardt, Johannes Christian 16, 67, 288
 Bertram, Georg 52, 425
 Betz, Hans Dieter 34, 393, 402
 Betz, Otto 459, 461
 Beutel, Albrecht 79
 Beyerle, Stefan 12, 288, 324
 Bidney, Martin 18
 Bielfeldt, Ruth 13
 Biesterfeldt, Heinrich 9
 Bilezikian, G. 496
 Billerbeck, Paul 51, 61, 324, 326, 329, 399
 Bittrich, Ursula 33
 Bixler, Julius Seelye 84
 Bizarro, L. 267
 Black, C. C. 278
 Black, M. 217, 457
 Blass, F. 374
 Bledsoe, Amanda M. Davis 55
 Blischke, Mareike V. 49
 Blumenberg H. 457
 Blumenthal, C. 271
 Bock, D. 414,
 Bockmuehl, Markus N. A. 76, 190
 Boeve, Lieven 79
 Bons, Eberhard 4, 5, 11, 69, 90, 127, 132, 133, 157, 166, 179, 239, 240, 242, 243, 376, 378
 Borchardt, F. 117
 Borgen, Peder 374, 379
 Boring, M. E. 272, 273, 274, 275
 Borse, U. 462
 Bosenius, B. 261
 Bosher, K. 500
 Böttrich, Christfried, VII
 Bovon, F. 405, 407, 419

- Bowden, Hugh 19
 Bowker, John 76
 Boyarin, D. 364
 Brandt, P. 131, 136, 152
 Braunstein, E. 214
 Bravo, Jorge 59
 Bray, G. 395
 Bremmer, Jan N. 3, 34, 35
 Briffard, C. 170
 Broadhead, Erwin K. 281, 459
 Brock, S. P. 103, 111, 118
 Brockelmann, K. 195
 Broderson, Kai 14
 Brown, Raymond E. 345
 Brown, T. G. 382
 Brox, Norbert 436, 444
 Brueggemann, Walter 140
 Bruner, Jerome 81
 Brutti, M. 180
 Bruce, F. F. 136, 396, 397, 402
 Bryant Davies, R. 507, 508
 Bucur, Bogdan G. 65, 66, 67, 68, 299
 Bühner, Walter 35
 Bülow-Jacobson, A. 112, 113
 Bultmann, Rudolf 13, 14, 16, 83, 127, 205, 417, 429, 430
 Buntfuss, M. 458
 Burch, E. W. 496
 Burkert, Walter 314
 Burkitt, F. C. 514
 Burnside, Jonathan P. 35

 Caird, G. B. 128, 188, 359, 476
 Campbell, Constantine R. 71
 Cancik Hubert 255
 Carrell, P. R. 479, 481, 483, 488
 Carrette, Jeremy R. 79
 Carson, D. A. 374, 376, 385
 Carter, D. M. 498
 Casey, P. Maurice 356, 481, 487
 Cassuto, Umberto 175
 Cavalier, C. 106
 Cedrenus, G. 194
 Ceulemans, R. 114
 Chadwick, O. 138
 Chapman, H. H. 504
 Charles, R. H. 419, 476
 Chatzopoulos, M. V. 501
 Chibici-Revneanu, N. 159, 388
 Childs, Brevard S. 140, 421

 Chilton, B. D. 277
 Choi, Dongbin 63
 Christensen, D. L. 210
 Ciholas, P. 386, 387
 Cioffi, Robert L. 14, 24, 86, 87, 168, 176, 293
 Clemen, C. 191 192
 Clements, R. E. 235, 240, 245
 Clivaz, Claire, IX
 Cohen, Naomi G. 107
 Collins, Adela Y. 273, 276, 353, 354
 Collins, John J. 76, 153, 264, 353
 Collins, Nina L. 5
 Coloe, M. L. 376
 Colomo, D. 121
 Conzelmann, Hans 127, 406, 415
 Cousland, J. R. C. 497
 Cox, C. E. 119, 238
 Craig, W. L. 400
 Credner, K. A. 134
 Crenshaw, J. L. 355
 Cropp, M. J. 509
 Cross, F. M. 351
 Crüsemann, F. 143
 Csapo, E. 498, 499
 Cullmann, Oscar 328

 D'Hamonville, D-M. 103, 119
 Dalferth, Ingolf U. 156
 Dalman, Gustaf 195
 Daniélou, Jean 285
 Danove, P. L. 280
 Davies, J. A. 464, 465
 Davies, P. R. 231
 Davies, W. D. 44, 291, 292, 298, 301, 308, 310, 314, 315, 319, 323, 328, 329, 330, 331, 337, 342, 345, 346, 358
 Day, J. 351, 355, 360
 De Bruin, Tom 54
 De Bruyne, D. 516, 526, 527
 De Crom, D. 103, 117
 De Jonge, H. J. 99, 144
 De Lagarde, P. 195
 De Maeseneer, Yves 79
 De Troyer, Kristin 4, 5
 De Vaux, Roland 358
 De Witt Burton, E. 402
 Debrunner, A. 374
 DeConick, April D. 76, 454

- Deines, Roland, VII, VIII, 1, 3, 6, 7, 8, 55,
92, 100, 131, 137, 138, 142, 147, 226,
290, 306, 307, 312, 425, 427, 449, 450
- Deissmann, Adolf 16, 427, 430
- DeLapp, Nevada Levi 27, 36, 56
- Dell'Acqua, A. P. 166, 167
- Delling, Gerhard 413
- Denis, Albert-Marie 20, 194
- Denk, J. 515
- Denzinger, H. 131
- deSilva, D. A. 485, 486, 490
- Dewey, J. 261
- Dibelius, Martin 65, 406
- Diehl, J. 427
- Di Lella, A. A. 479, 488
- Dillmann, C. F. A. 195
- Dilts, M. R. 501
- Dines, J. M. 102, 104, 122
- Dobroruka, V. 485
- Dochhorn, Jan 4, 50, 51, 90, 165, 190, 191,
192, 194, 195, 196, 301
- Dodd, Charles H. 76, 396, 415
- Dogniez, C. 205
- Dohmen, Christoph 152, 153, 202, 285,
465
- Doniger, Wendy 82, 83
- Doran, R. 247, 248, 250, 251, 253, 255,
256, 433
- Dorival, G. 165
- Draper, J. A. 358, 376, 389
- Drower, E. S. 195
- Dschulnigg, P. 272, 281
- Du Toit, D. S. 276, 279, 280
- Duggan, Michael W. 38, 44, 58
- Dunn, James D. G. 75, 76, 77, 105, 398,
453, 454
- Easterling, P. E. 499, 503
- Ebeling, Hans Jürgen 65
- Ebner, Martin 77
- Egger-Wenzel, Renate 44
- Ego, Beate 48, 49
- Eidinow, Esther 25
- Eisen, Ute E. 17
- Eissfeldt, Otto 139
- Ehrlich, Ernst L. 56
- Eliade, Mircea 20, 82
- Elliot, J. H. 468
- Elliott, Matthew A. 76
- Emerton, J. 363
- Emmel, S. 112
- Engberg-Pedersen, T. 449, 452
- Engelmann, M., 425, 426, 429, 431, 435,
437, 438, 442, 443
- Epp, E. J. 99, 108, 114
- Eshel, Esther 105, 194
- Eskola, Timo 76
- Evans, Christopher F. 414, 415
- Evans, Craig A. 102, 105, 111, 155, 297,
300, 427
- Eynikel, Erik 21
- Farrar, Thomas J. 50, 51, 53, 342
- Fee, Gordon D. 77
- Fekkes, J. 476
- Feldman, Louis H. 269, 326, 327, 360
- Feldmeier, Reinhard 77, 141, 156, 157, 345
- Field, F. 193
- Fischer, B. 516
- Fishbane, M. A. 76, 244, 245, 352
- Fitzmyer, J. A. 366
- Flannery, Frances 69, 209, 372, 454
- Flashar, M. 235
- Fletcher-Louis, Crispin 66
- Flint, P. W. 105, 145
- Fornara, R. 169, 173
- Förster, Hans 18
- Foster, P. 450
- Fowl, S. E. 426
- Fox, Elaine 84, 85
- Fox, Robin Lane 289
- Fraade, S. D. 370
- France, R. T. 270, 274, 278, 280, 291, 344,
345, 356, 358, 359, 362
- Frankemölle, Hubert 290, 291, 297, 310,
314, 331
- Franzese, Sergio 79
- Fraser, P. 116
- Freedman, H. 399, 400
- Frege, G. 213, 214
- Frei, Hans W. 69, 83
- Frenschkowski, Marco 28, 40, 42, 53, 61,
65, 272, 274, 276, 278, 288, 294, 297,
299, 300, 304, 316, 319, 331, 336, 429,
436
- Frevel, Christian 139
- Frey, Jörg IX, 71, 72, 77, 89, 90, 127, 128,
144, 147, 149, 152, 158, 159, 326, 369,
376, 377, 382, 452, 453, 455, 459
- Friedrich, Gerhard 324

- Frisk, Hjalmar 12
 Fritsch, C. T. 239, 241, 446
 Fritzen, W. 272, 278, 280
 Fuchs, R. 425
 Fulliquet, Georges 50
 Fung, R. Y. K. 402
 Funk, Robert W. 261
- Gäbel, Georg 57
 Gäckle, Volker 69, 94, 456, 458, 459, 461, 462, 464, 465, 466, 467, 468, 471, 472
 Gamble, H. Y. 99, 108, 114, 115
 Gardner, S. 412
 Garr, W. Randall 42, 325
 Gathercole, Simon 393, 394
 Geertz, Clifford 69, 81
 Georges, H. 192
 Georges, K. E. 192
 Gerhardsson, Birger 395, 396
 Gerrish, Brian A. 73
 Gese, Hartmut 141, 142, 155
 Ghiron-Bistagne, P. 499
 Gibbons, P. 485
 Gillingham, S. 235
 Ginzberg, Louis 400
 Gladigow, Burkhard 34, 68, 255
 Glasson, T. F. 358
 Glenny, W. Edward 4
 Gnilka, Christian 17
 Gnilka, Joachim 278
 Goldingay, J. 128
 Gould, E. P. 356
 Grant, R. M. 210
 Grass, H. 400
 Gräßer, Erich 318
 Green, A. R. W. 352
 Greenberg, Moshe 286
 Greenfield, J. C. 190
 Greenspoon, L. 206, 207
 Greeven, Heinrich 314
 Gribomont, J. 516
 Griffith-Jones, R. 372
 Gruenwald, Ithamar 244
 Grundmann, Walter 403, 407
 Grüninger, Ann-Christin 30, 38
 Gudme, Anne Katrine de Hemmer 25
 Gundry, Robert H. 275, 291, 355, 414
 Gunkel, Hermann 72, 189, 351, 353, 451
 Gunneweg, A. H. 139
 Günther, Eva 24
- Gurtner, D. M. 172
 Guttenberger, Gudrun 61, 62, 272, 280, 303, 325
- Habicht, C. 247
 Hacham, N. 103
 Hack, Achim 24
 Hadas, Moses 101
 Hadot, Pierre 85
 Haenchen, Ernst 178, 329, 374
 Häfner, G. 423, 424, 427
 Hägg, Robin 34
 Hagner, Donald A. 297, 328, 329, 336, 345, 390
 Hahn, Ferdinand 128, 395
 Haines-Eitzen, K. 110
 Halbertal, M. 205
 Hammerstaedt-Löhr, A. 180, 263
 Hammershaimb, E. 419
 Hanhart, Robert 4
 Hanson, A. T. 173, 174, 175
 Hanson, John S. 23, 250, 253
 Hanson, P. D. 351
 Hare, D. 273, 274
 Harl, M. 165, 180
 Harlé, P. 171
 Harnack, Adolf 417, 418
 Harrington, D. J. 358
 Harris, M. J. 442
 Harris, Tania M. 455
 Harris, W. V. 108
 Hartenstein, Friedhelm 287
 Hartman, L. 272, 273, 276, 354
 Harvey, Susan A. 25
 Hasler, V. 428, 429, 436
 Hatch, E. 193, 374
 Hatina, T. R. 355, 362
 Hatto, H. 14
 Hauspie, Katrin 21
 Hayes, J. H. 137
 Hays, Richard B. 209, 283, 291, 298, 313, 353, 354, 363, 364, 427
 Hayward, C. T. R. 170, 172, 173, 231, 232, 233, 234, 235, 237, 238, 242, 244, 513, 525, 530, 536, 540
 Heil, J. P. 276, 278, 279
 Heining, Bernhard 454
 Hemer, Colin J. 476, 477, 483, 489, 490
 Hempel, Charlotte 145
 Hendel, Ronald 7

- Hengel, Martin VIII, 7, 8, 9, 33, 66, 100,
 101, 131, 142, 147, 155, 365, 396, 409,
 417, 420, 425, 426
 Henning, Christian 79
 Henrichs, Albert 14, 19, 23, 24, 28, 30, 35,
 289, 293
 Henry, W. B. 121
 Henze, Matthias 265, 266
 Herring, Stephen L. 26, 42
 Herrmann, W. 140
 Herzer, Jens, VII 61, 93, 330, 331, 332,
 426, 429, 431
 Hicks, Edward L. 17
 Hieke, Thomas 2, 18, 26, 30, 36, 37, 39,
 62, 64, 286, 288
 Himbaza, I. 174, 175
 Himmelfarb, Martha 465, 477
 Hirsch, E., 409
 Hoegen-Rohls, C. 380
 Hoffmann, P. 407, 408, 416
 Hofius, Otfried 396, 397, 471
 Hogan, K. M. 267
 Holladay, Carl R. 5
 Hollinger, David A. 80
 Holtz, G. 436
 Holtz, Traugott 415
 Honigman, S. 103, 248
 Hoover, Jon 24
 Hoover, Oliver 16
 Horbury, William 142
 Horn, Friedrich-Wilhelm 77, 447, 462
 Hornblower, S. 501
 Horrell, D. 467
 Houghton, Arthur 16
 Houghton, H. A. G. 517
 Howell, Brian C. 91, 214
 Howorth, H. H. 137
 Hübner, Hans 28 128, 129, 141, 286
 Huizenga, Leroy A. 298, 427
 Humphrey, R. L. 273, 275, 278
 Hurst, L. D. 128
 Hurtado, Larry W. 70, 71, 77, 78, 99, 113,
 114, 115, 123, 365, 366, 445, 453, 454,
 508
 Jacobson, H. 502, 505
 Jacquette, D. 404, 411
 James, William 79, 80, 81
 Janowski, Bernd 54, 285, 398
 Janse, M. 109
 Janssens, Yvonne 20, 194
 Jauhiainen, M. 487
 Jay, Martin 71, 74, 82
 Jellicoe, S. 99
 Jenkins, C. 395
 Jeremias, Joachim 63, 395, 461
 Jeremias, Jörg 140, 297, 311, 322
 Jervell, Jacob 329
 Jewett, Robert 418
 Jipp, Joshua 40, 289
 Jobes, Karen H. 5, 157, 158, 469
 Johnson, Luke Timothy 77, 78, 82, 436,
 451, 452, 454
 Johnson, M. 215, 457
 Johnson, Sara Raup 39
 Johnson, W. 112
 Jones, P. R. 388
 Joosten, Jan 4, 7, 37, 170, 446
 Kaiser, Otto 140
 Kant, Immanuel 74, 410
 Karrer, Martin 179
 Karrer, W. 10
 Käsemann, Ernst 65, 398
 Katz, Steven T. 84
 Kauhanen, T. 118
 Keener, Craig S. 374, 376
 Keil, Carl Friedrich 252, 253, 385
 Kepper, Martina 8
 Kermodé, Frank 83
 Kertelge, K. 508
 Kim, Seyoon 75
 Kindt, Julia 30, 31, 87
 Kitagawa, Joseph M. 82, 83
 Kittel, Gerhard 159
 Kittel, H. 159
 Kirk, J. R. Daniel 42, 325, 327
 Klaiber, Walter 156
 Klauck, H-J. 273
 Knabenbauer, J. 252, 253
 Knibb, M. A. 418, 419, 428
 Knight, G. W. 406
 Knight, J. 419
 Knöppler, Thomas 461
 Knowles, M. 215
 Koch, Dietrich-Alex 393
 Koch, Klaus 44, 47, 105
 Koch, Robert 48
 Koenen, Klaus 120
 Koet, B. J. 427

- Konkel, M. 180
 Konradt, Matthias VII, 276, 291, 297, 300,
 302, 310, 304, 314, 328, 336, 344
 Kotlinska-Toma, A. 499, 503
 Kovecses, Z. 216
 Kraemer, Felicitas 79
 Kraft, R. A. 112, 115, 121
 Kratz, Reinhard Gregor 6
 Kraus, Hans-Joachim 189
 Kraus, Wolfgang 5, 127, 143, 144, 150,
 151, 425, 461
 Krauter, Stefan 68, 69, 91, 92, 248, 257
 Kreinecker, Christina M. 17
 Kreuzer, Siegfried 4, 7, 8, 9, 33, 146, 488
 Kritzer, Ruth E. 17
 Küchler, Max 256
 Kugel, James L. 2, 3, 226, 284
 Kuhn, Peter 261, 263, 264, 265, 266, 267,
 297, 300
 Kullmann, W. 168
 Kutsch, E. 158

 Ladd, George E. 128
 Läger, K. 429, 432
 Lahey, L. 106
 Lakoff, G. 215, 457
 Lane, William L. 273, 278, 279
 Lanfranchi, P. 502
 Lang, Friedrich 462
 Lange, Armin 101, 117
 Lash, Nicholas 80
 Lau, Andrew Y. 429, 431, 432, 436, 442,
 444
 Law, Timothy M. 4, 5, 117, 121, 127
 Le Boulluec, A. 172, 205, 233
 Le Guen, B. 499, 500, 501
 Lee, D. A. 278, 376
 Lee, John A. L. 183
 Lee, S. S. 277, 278
 Lehmann, K. 399, 400
 Lehnen, Joachim 17
 Lemmelijn, Bénédicte 4
 Lentzen-Deis, F. 265
 Leonhardt-Balzer, Jutta 93, 377, 380
 Lesemann, S. 171
 Lessing, Gotthold Ephraim 74
 Letellier, Robert Ignatius 299
 Leuba, James H. 84
 Levenson, J. D. 351
 Levison, John R. 71, 72, 390, 452, 453, 454

 Lewis, T. J. 225
 Lightstone, J. N. 146
 Lincicum, David 100, 114
 Lindblom, J. 244
 Lindemann, Andreas 71
 Linnemann, E. 461
 Lipka, Michael 24, 87
 Lockett, D. 209
 Lohmeyer, E. 461
 Löhr, Hermut 180
 Lohse, Bernhard 134, 135,
 Lohse, Eduard 461
 Long, Charles H. 83
 Longenecker, R. N. 402
 Lorenzen, Stefanie 325
 Lorenzen, T. 416
 Luchner, K. 121
 Lührmann, Dieter 13, 14, 16, 273, 370,
 372, 429, 430
 Lust, Johan 21, 428
 Luther, Martin 73, 133, 134, 135
 Lux, Rüdiger 286
 Luz, Ulrich 292, 296, 297, 310, 313, 319,
 323, 328, 336, 341, 344, 415, 453

 Macaskill, Grant R. 71, 377, 382, 383
 Macchi, J-D. 139
 MacDonald, D. R. 276
 MacDonald, M. Y. 426, 427
 MacDonald, N. 205
 Macholz, Christian 297
 Macintosh, F. 497
 Mackie, Scott D. 59
 Macphail, Andrew 95
 Macuch, R. 195
 Magee, B. 410
 Malherbe, A. J. 427, 430
 Mannermaa, Tuomo 73
 Marcos, Natalio Fernández 5, 100, 104
 Marcus, J. 54, 355, 356
 Margalit, A. 205
 Marksches, Christoph, IX, 132, 205
 Marshall, I. H. 128, 405, 406
 Martin, Craig 83
 Matera, F. 273
 Matusova, E. 103
 Maurais, Jean 4, 8
 McArthur, H. K. 399, 422
 McCasland, S. V. 422
 McCollough, David John 77

- McConville, J. G. 221, 222, 223, 224
 McCutcheon, Russell T. 83, 84, 85
 McDonald, L. M. 144
 McLay, R. Timothy 45, 106
 Meade, J. 122
 Meadowcroft, T. J. 479
 Meek, Esther Lightcap 2
 Meiser, Martin 4, 5, 53, 92, 264, 409
 Merkur, D. 491
 Merrill, Eugene H. 210, 224, 223
 Merz, A. 459
 Metso, S. 145
 Metzger, Bruce M. 120, 313
 Metzger, Wolfgang 405, 406, 431
 Michel, Otto 461
 Michie, D. 261
 Millar, J. G. 221
 Millard, Alan 111, 112, 113
 Miller, John B. F. 23, 24
 Miller, P. D. 351, 356
 Miller, Robert D. 352
 Mitchel, M. M. 427
 Mittmann-Richert, Ulrike 251, 252, 293
 Moatti-Fine, J. 106
 Moffitt, David M. 331
 Moloney, F. J. 275
 Montevocchi, O. 166, 240
 Moon, R. 215
 Moore, Nicholas J. 56
 Moore, Stephen D. 71, 83
 Moreau, J. 176
 Morris, L. 394
 Mosis, R. 465
 Moss, C. R. 276
 Moule, C. F. D. 407, 413
 Mowinckel, S. 231, 240
 Moyise, S. 94, 427, 480
 Mozley, F. W. 241
 Mulder, M. J. 345
 Mülke, Markus 6
 Müller, B. 441
 Müller, E. F. K. 136, 137
 Müller, Mogens 5, 66, 127, 177, 178
 Munnich, O. 165, 488
 Muraoka, Takamitsu 21, 446
 Muro, E. A. 110
 Murphy, F. J. 481
 Mussies, Gerald 389
 Mußner, Franz 393, 402
 Nagy, G. 116
 Neef, Heinz-Dieter 29, 49
 Neumann-Gorsolke, Ute 54
 Neuser, Wilhelm 132, 136, 137
 Newman, Judith 3, 88
 Nicklas, Tobias, IX, 148, 154, 294
 Niebuhr, Karl-Wilhelm VII, 8, 427
 Niehoff, Maren R. 103
 Nietzsche, F. W. 499
 Nihan, C. 139
 Nimmo, Paul T. 75
 Nolland, John 292, 310, 314, 319, 320, 328, 358
 Noth, Martin 139
 Notley, R. S. 522, 530
 Nützel, J. M. 280, 281
 O'Grady, J. F. 373
 O'Loughlin, T. 95, 515, 516, 522, 523, 526
 O'Neill, J. C. 74
 Oberlinner, Lorenz 406, 427, 428, 436, 437, 443
 Oepke, A. 359
 Öhler, Markus 275, 277, 278
 Olofsson, S. 235, 239, 241, 245
 Olson, Robert C. 100, 397, 398
 Omanson, Roger L. 313
 Opitz, P. 133
 Orlov, A. 380
 Osborne, G. R. 477, 482, 489, 491, 503
 Ostmeyer, K.-H. 467
 Otero, A. P. 166
 Otto, Rudolf 81, 82
 Ozanne, C. G. 476, 487
 Paesler, K. 459, 461
 Paget, James Carleton 9
 Painter, J. 272
 Pakkala, J. 205
 Palzkill, A. 444
 Papathomas, Amphilochios 17
 Parsenios, G. L. 497
 Parsinou, E. 371
 Parsons, P. 120, 121
 Paton, William R. 17
 Paulsen, Thomas 333
 Pax, Elpidius 12, 17, 26, 35, 48, 50, 256, 285, 288, 292, 294, 296, 302, 312, 346, 429
 Pedersen, J. 411

- Pellegrini, S. 276, 277, 278
 Perkins, L. J. 67, 200, 201, 203, 204, 206
 Pesch, Rudolf, 281, 461
 Peterson, Erik 17, 195
 Peterson, Nils Holger 18
 Petridou, Georgia 12, 13, 14, 15, 22, 23,
 25, 26, 27, 31, 33, 34, 37, 40, 43, 52, 55,
 57, 59, 60, 168, 289, 294, 295, 307, 311,
 314, 320, 341, 495, 507
 Pfeiffer, R. 116, 117
 Pfeiffer, Stefan 139
 Pfister, Friedrich 19, 35, 253, 254, 255, 256
 Pictaviensis, V. 191
 Pietersma, A. 119, 234, 236, 237, 238, 239,
 243, 263
 Platt, Verity 12, 34, 59, 60, 289, 311, 343
 Plummer, A. 178, 409
 Popkes, Enno E. 388
 Porter, Stanley E. 108, 167, 424
 Powell, D. M. A. 261
 Pramann, S. 279
 Prenter, Reginald 73
 Prier, Raymond A. 52
 Pritchett, W. K. 247, 256
 Proudfoot, Wayne 79, 84, 85
 Puech, É. 110

 Quentin, H. 515, 516, 526, 527, 531, 532,
 537, 538, 539, 540
 Quine, Catherine 49

 Rademacher, A. 280
 Radl, Walter 17
 Räisänen, Heikki 209
 Raja, Rubina 79
 Rajak, Tessa 5, 102, 103, 104, 105, 107,
 108, 111, 118
 Ramsay, W. M. 477, 483
 Redpath, H. A. 193, 374
 Rehkopf, F. 374
 Reider, J. 193
 Rendtorff, Rolf 140, 143, 153
 Rennie, Bryan 83
 Reynolds, B. E. 265, 266, 267, 378
 Rhoads, D. 261
 Richards, W. A. 425
 Ricoeur, Paul 214
 Riecker, S. 464, 465
 Riede, Peter 54
 Rieger, Reinhold 79

 Riesner, Rainer 418
 Ritchie, I. D. 227
 Roberts, C. H. 115, 120
 Roberts, Robert C. 85
 Robertson, A. 409
 Robertson, Ian Ross 95
 Röcker, Fritz W. 50, 450
 Roddy, N. 372
 Rofé, Alexander 224
 Roloff, Jürgen 201, 406
 Römer, T. 139
 Rönsch, H. 194
 Roose, H. 472
 Root, T. 280
 Rorty, Richard 84
 Rösel, Martin 37, 127, 155, 156, 170, 172,
 173, 220, 445, 446, 447
 Rosenberger, Veit 60
 Ross, William A. 4
 Rostowzew, M. 13
 Roukema, R. 376, 377, 378
 Rowland, Christopher R. 76, 478, 485, 486,
 488
 Rudnig-Zelt, Susanne 334
 Rudolph, W. 188
 Rüger, H.-P. 131
 Rummel, E. 133
 Rüpke, Jörg 79

 Safrai, Zeev 522, 530
 Salvesen, Alison G. 4, 89, 103, 105, 119,
 126, 201
 Sanders, E. P. 459, 523
 Sanders, J. A. 144, 427
 Sandevor, P. 172, 205, 233
 Sarna, Nahum M. 285
 Savran, George W. 27
 Scales, Joseph 16
 Scanlin, H. P. 131
 Schachter, Stanley 84
 Schäfer, Peter 76
 Schaper, Joachim 91, 150, 175, 199, 201,
 202, 206, 236, 428, 446
 Schenker, Adrian 158
 Schläpfer, Esther, VII
 Schlatter, Adolf 62, 294, 340
 Schleiermacher, Friedrich D. E. 74, 75, 82
 Schlette, Heinz Robert 30, 70
 Schließer, Benjamin 77
 Schlund, C. 447

- Schmid, J. 278
 Schmidt, Brian B. 35
 Schmidt, W. H. 205
 Schmitt, Wolfgang 14
 Schmitz, Barbara 38, 247, 252, 253, 254, 257, 288
 Schnelle, Udo 127, 128
 Scholtissek, Klaus 388
 Schopenhauer, Arthur 403, 404, 410, 411, 412
 Schrage, Wolfgang 394, 396, 400, 401, 402, 413, 416, 462
 Schreiner, J. 171
 Schröger, F. 158
 Schröter, Jens 156
 Schulz-Flügel, E. 132, 133
 Schüssler Fiorenza, E. 465, 471, 477, 478, 481
 Schwartz, Daniel R. 42, 181, 248, 250, 251, 253, 433
 Schweitzer, Albert 71
 Schweizer, Eduard 69, 414, 461
 Schwemer, Anna Maria 396, 460
 Schwenhorst, Ludger 305
 Schwindt, Rainer 159
 Scobie, C.H. 128
 Scriba, Albrecht 11, 12, 37, 39, 286, 296, 302, 307, 311, 322, 324, 339
 Seaford, R. 496
 Seckler, Max 28, 30
 Seebas, H. 170
 Seelig, Gerhard, X
 Segal, Alan F. 76, 365
 Settembrini, Marco 45
 Seybold, Klaus 189, 297
 Shafaat, A. 388
 Shantz, Colleen 70, 78, 244, 372, 454
 Sharf, Robert H. 83
 Shaw, F. 123
 Sherwood, Yvonne 71, 83
 Siegert, Folkert VIII, 4, 5, 6, 8, 155, 156, 157, 158, 175, 185, 193, 428, 434
 Silva, Moisés 5, 157, 158
 Singer, Jerome E. 84
 Skarsaune, Oskar 66
 Slater, W. J. 499
 Smith, D. Moody 290
 Smith, Jonathan Z. 274
 Smith, M. S. 231
 Smith, S. H. 496
 Snell, Bruno 504
 Söding, Thomas 461
 Sommer, B. 205
 Soskice, J. M. 212, 457, 458
 Sparks, H. D. F. 515, 516
 Sperber, D. 109
 Speyer, Wolfgang 60, 249, 256, 430
 Spicq, Ceslas 159, 165, 168, 179
 Spieckermann, H. 141, 156, 157
 Spilsbury, Paul 64
 Spolsky, B. 109
 Standhartinger, Angela 427
 Stanley, C. D. 393, 424
 Stanton, Graham 65
 Steck, Odil Hannes 152
 Stegemann, Hartmut 155
 Stegner, W. R. 272, 276, 281
 Stein, R. H. 272, 274, 275, 278, 279
 Steins, G. 188, 464, 465
 Stemberger, Günter 152, 190
 Stern, J. 213, 214, 215, 216
 Stettler, Hanna 426, 429
 Stewart, E. 94, 499, 500
 Stökl-Ben Ezra, Daniel 461
 Stone, Michael E. 56, 266, 267, 301, 360
 Strecker, G. 128
 Strelan, Rick 54, 86, 317, 329
 Struthers Malbon, E. 279
 Stuckenbruck, L. 105
 Stuhlmacher, Peter 128, 141, 148, 154, 155, 395, 397, 398, 414
 Stutzinger, Dagmar 17
 Sundberg, A. C. 102, 103, 109
 Sweeney, M. A. 355
 Sweet, J. P. M. 461, 476
 Swete, H. B. 476
 Swinburne, Richard 1
 Swindell, Anthony 18
 Synan, Vinson 75
 Tagliabue, Aldo 24, 33
 Talbert, Andrew R. 333
 Taplin, O. 500, 501, 506
 Taves, Ann 71, 73, 83, 85
 Taylor, Charles 72, 79
 Thackeray, H. S. J. 193
 Thate, Michael J. 71
 Theißen, Gerd 76, 349
 Thielman, F. 128

- Thiselton, Anthony C. 72, 73, 83, 333, 349, 396
 Thomas, David 18
 Thompson, J. A. 213, 223,
 Thompson, M. M. 372, 373, 374
 Tibbs, Clint 78, 454
 Tigchelaar, E. 144, 145, 148
 Tilly, Michael 5, 148, 152, 161, 428
 Todisco, L. 501
 Tov, Emanuel 105, 110, 112, 118, 119, 120, 121, 122, 123, 144, 145, 146, 166
 Tracy, D. 210
 Treballe Barrera, Julio C. 102, 105, 144
 Tromp, Johannes 191, 341, 361
 Trudinger, L. P. 476
 Tsumura, D. 452
 Turner, Max 77
 Turner, N. 193

 Ulrich, E. 102, 119, 120, 485
 Usener, Knut 10, 180

 van Belzen, Jacob 79
 van den Bossche, Stijn 79
 van der Horst, Pieter W. X, 63, 104, 109
 van der Kooij, A. 104, 235, 273
 van der Watt, J. G. 372
 van Henten, Jan W. 248, 255
 van Iersel, B. 281
 Vanderjagt, A. 133
 Vanhoozer, Kevin J. 71, 83
 Veltri, G. 146, 161
 Verheyden, J. 427
 Versnel, H. S. 253, 254, 255, 256
 Vetter, Dieter 58
 von der Osten-Sacken, Peter 194, 419
 von Dobbeler, Stephanie 252, 255
 von Rad, Gerhard 268
 von Wahlde, U. C. 388

 Wach, Joachim 82
 Wagner, J. R. 100
 Walter, Nikolaus X, 129, 132, 133, 134, 424, 425
 Ward, William R. 73
 Wasserstein, A. 101
 Wasserstein, D. J. 101
 Waters, Kenneth L. 331
 Watson, Francis B. 109, 382
 Watson, Rebecca 352

 Webb, Stephen H. 81
 Weber, E. 201, 446
 Weber, R. 516
 Webster, John 88
 Wedemeyer, Christian K. 82, 83
 Weinfeld, Moshe 224
 Weinrich, H. 457
 Weiser, Alfons 437
 Weiss, B. 461
 Weiß, J. 416
 Weiße C. H. 407, 408, 416
 Weitzman, M. P. 101
 Welker, Michael 77
 Weller, Jonas 298
 Wells, J. B. 464, 465
 Wenkel, David H. 59
 Wenschkewitz, H. 456, 461
 Werline, R. A. 372, 454
 Werman, Cana 9
 Weßler, H. W. 68, 255
 West, M. L. 497, 507
 Westberg, F. 418
 Westermann, Claus 48, 49, 309, 513
 Wevers, J. W. 120, 155, 202, 206, 264, 277
 White, H. J. 515
 White, Hayden 84
 Whitlock, Jonathan 33
 Whitmarsh, T. 502
 Wienieke, J. 505
 Wildberger, H. 465
 Wilk, Florian 4
 Williams, C. H. 377, 382
 Williams, Guy J. 50, 51, 53, 342
 Wilson, A. P. 278
 Wilson, I. 222, 223, 225
 Winkler, Mathias 37, 56, 298, 299, 308
 Winter, Franz 17
 Witherington III, Ben 281
 Wolff, C. 250, 251, 252, 395, 398, 401, 420
 Wolter, Michael 51, 178, 344, 394, 398, 449, 455, 462
 Wolter-von dem Knesebeck, Harald 319
 Wordsworth, J. H. 515
 Wrede, W. 209
 Wreford, Mark VIII, 3, 88, 449
 Wright, B. G. 101, 103, 263,
 Wright, N. T. 69, 356, 359, 362, 403, 461
 Wyles, R. 501
 Wynn, Mark 70, 85
 Wypadlo, A. 275, 276, 278, 279

Yarbrough, M. M. 426, 431
Young, F. M. 426
Young, Julian 404
Yunis, Harvey 27

Zahl, Simeon 73, 75, 86, 89
Zarnow, Christopher 76

Zeller, Dieter 60, 61, 62, 63, 178, 275, 276,
278, 280, 331
Zenger, Erich 131, 152, 153
Ziegler, Joseph 103, 124, 151, 385, 488,
489
Zimmerli, Walter 140, 286, 297, 307
Zimmermann, Ruben 457, 458
Ziolkowski, Eric 18

Index of Names and Subjects

This index contains all biblical and historical names (including place names) related to theiophanic encounters. Individual biblical books are also mentioned if their specific form in the LXX, canonical status or contribution to the theiophany repertoire is discussed. Although we, the editors of this volume, prefer the term “theiophany” as an overarching term, most of the contributors did not use this neologism. Therefore, “epiphany” is the leading term in this index and references to “theiophany” are listed under “epiphany” (aside from those passages where “theiophany” is explained and useful in its own right).

- Aaron 40, 175, 201–203, 220, 225, 232–233, 386, 445–446, 464, 469
- Abihu 175, 203
- Abraham 22, 23, 36, 44, 56, 62, 66–67, 170, 173, 176, 178–179, 200, 221, 232, 268, 287, 290–291, 298–299, 306, 309, 314, 316, 400, 518–529
- Achilles 59, 168, 216, 256, 499
- Adam and Eve 26, 36–38, 51–53, 190–191, 301, 335, 466
- Adventus* 17, 294, 361–362
- Aeneas 256
- Aeschylus 498, 505–507, 509–510
- Agrippa I 41
- Agrippa II 295, 408, 503
- Alexander of Macedonia 17, 501
- Alexander Jannaeus 256
- Alexander Polyhistor 502
- Alexandria 8, 38, 102–104, 117, 166, 500–502
- Altar 62, 233, 247, 343, 466, 469, 481–482
 - as memorial of a theophany 16, 22, 31, 170, 171, 284, 287, 343
- Amulet 114
- Angels, *see also* Angelophanies
 - Angel of peace 266
 - Angel of the Lord 42–43, 45, 51–52, 64, 67, 170, 172, 177, 185, 187–188, 232, 268, 292, 298, 307–311, 316–318, 335, 347, 403–404, 408, 421, 539
see also ἄγγελος κυρίου
 - angelus interpres 33, 45, 266, 477–479, 481
 - Gabriel 23, 43, 45–46, 305, 311, 405
 - Michael 191, 266, 301, 322, 326, 335, 351, 363
 - Raguel 266
 - Raphael 43, 44, 53, 266
 - Remiel 266 (*see also* 364 Eremiel)
 - Seraphim 42, 44, 305
 - Uriel 266
 - as Warriors 44, 351–353, 359–364, 367
- Angelophanies 26, 29, 38, 42–48, 51, 304, 305, 316–325, 335, 364, 490, 529–540
 - external 43–45, 319–323
 - in birth stories 307–312
 - in visions and dreams 45–48, 295 305, 316–319
- Anthropomorphism 11, 22, 24, 39, 59, 174–175, 210, 213–214, 219–220, 227, 238, 267
- Antioch 17, 111, 118, 152, 396
- Antiochus IV Epiphanes VIII, 16, 67, 247, 252–254, 257, 270, 295, 432–434
- Antiochus IV Epiphanes of Commagene 16
- Antiochus VI Epiphanes Dionysos 16
- Antiochus VIII Epiphanes (Grypos) 16
- Aphrodite 35
- Apocrypha (as technical term for the biblical books not in the MT) VII, 101–102, 131–141, 400
see also under the title of the individual books
- Apollo 14–15, 19, 35
- Aquila (translator) 102, 116, 121, 123–124, 142, 158, 193, 206, 273, 385, 513, 536
- Ariarathes VI Epiphanes Philopator 16
- Ariarathes VIII Eusebes Epiphanes 16
- Aristeas the Exegete 5
- Aristeas, Letter of* 8, 101, 103–104, 117, 425, 502
- Aristides, Aelius 24, 33
 - *Hieroi Logoi* 24, 33

- Ark of the covenant 55, 57, 59, 233, 242–243, 262, 304
 see also Holy of Holies; Tabernacle; Tent of meeting
- Artapanos 5
- Artaxerxes, king of Persia 41
- Artemis 168, 176, 314, 507
- Asclepius 24, 33
- Asmodeus 50
 see also Demons
- Assembly (heavenly) 301, 331
- Assumption of Moses* (aka *Testament of Moses*) 190–192, 341, 353, 361, 363
- Athena 59, 168, 314, 522
- Athens 498–501
- Augustine 72, 132, 147, 210, 514, 517, 526
- Augustus (Octavian) 17, 267, 441
- Balaam 26, 43, 179, 181, 187, 269, 342
- 2 Baruch 265–266
- Baruch (book) 140, 153
 – canonicity 106, 135
- Bar Kokhba revolt 110–111, 124
- Barnabas (as Hermes) 40
- Basilophany 95
- Bat Qol* (Heavenly Voice) 22, 39, 370
 see also Voices
- Belial 50, 194
 see also Satan
- Ben Sira (Sirach) 108, 472
 see also Sirach (as book)
- Bethel 31, 171, 179, 233, 284, 289, 291, 375, 538–539
- Bethlehem 43, 62, 311, 347, 514
- Biblical Theology 128–129, 140–142, 149, 151, 209
- Bilinguality 109, 117, 119, 120, 514
- Cairo Geniza 111, 147
- Caligula 16, 269, 441
- Calvin, Calvinism 132–133, 136–137
- Canon/Canonisation/Canonical process VIII–IX, 3, 7, 8–9, 88–89, 160–161, 498–500
 – of the Jewish Bible 4, 6–7, 102, 105–106, 130, 152
 – of the Christian Bible 88, 101, 126, 130–138, 147–152, 161
 – of the Septuagint 141–142, 153–154
 – role of religious communities 3, 8, 87–89, 117
- Canticles *see* Song of Songs
- Christophanies 23, 26, 37, 64–68, 88–89, 92, 95, 295, 305–306, 320, 322, 323–324, 344, 403–409, 421–422
 – Christophanic exegesis 67–68
 – eschatological 323–324, 336, 431–432, 434–438, 442
 see also Parousia
- Claudius 441
- 1 Clement 181
- Clement of Alexandria 418, 502
- Clothing *see* Garment
- Cloud(s) 26, 37, 57, 202, 218–219, 224, 275, 277–278, 287, 292, 301–305, 326, 352, 355–356, 358–364, 367, 475, 479, 481, 487
 see also Pillar of cloud and fire
- Codex 112–115, 122–123
 – Codex Alexandrinus 115–116, 124
 – Codex Sinaiticus 115–116, 436, 439
 – Codex Vaticanus 115–116, 354
- Community *see* Canonisation; Religious Experience
- Confessio Belgica 132, 136
- Confessio Gallicana 132, 136
- Confessio Helvetica Posterior 132, 136
- Corpus Judaeo-Hellenisticum Novi Testamenti (CJHNT) VII, X, 1, 4–10, 129, 424, 427
- Cult images 19, 22, 28, 34, 37–38, 40, 42, 56, 68, 228, 245, 255, 311, 343, 369
- Daniel (prophet) 45–47, 60, 105, 153–154, 264–265, 490
- Daniel (book) 30, 153–154, 353, 475–477
 – canonicity 6, 105–106
 – Addition to 106, 135
 – Greek translations 16, 30, 60, 477, 488
 – theophanies 43–47, 67, 263–265, 305, 307, 356–357, 365, 478–488
- David 43, 53, 171, 173, 188, 334, 472
 – as author of Scripture 145, 154
- Day of the Lord 26
- Dead Sea caves/scrolls *see* Qumran
- Decalogue 218–219, 221, 223, 226–228, 233, 267, 258
- Deichmann, Heinz-Horst X

- Delphi 14–15
 – Delphic *Soteria* 14
 – Delphic *Theophania* 19
 Demeter 35
 Demetrios the Chronographer 5
 Demons 32, 50, 54, 92, 196, 262, 279,
 336–341, 344–346, 348, 350
 Demonophany 54–55, 60, 92, 336–341
 Deuteronomy (book) 25, 91, 100, 192
 – Greek translation 120, 123, 172
 – theophanies 36, 91, 199–201, 204–207,
 209–210, 217–229
 Devil *see* Satan
 Dialectical Theology 71, 75, 79, 81, 83,
 452
 Diaspora Judaism 8, 107–108, 111, 129,
 143, 146–148, 151, 155, 157, 160, 370
 Dionysus 35, 496–497, 501
 Dioscures 60, 254, 256
 Dordrecht Synod 137
 Dove (for the Holy Spirit) 314–315
 Domitian 17, 441
 Dreams 28, 86, 106, 410, 446, 485–486,
 491
 – theiophanies 23–24, 26, 32–33, 42, 45–
 48, 62, 91–92, 171, 181, 247–257, 292–
 293, 316–319, 321, 323, 326, 331, 342,
 347, 375, 405, 409, 485, 504–506

 Earthquake (as epiphanic sign) 15, 27, 37,
 39, 47, 53, 59, 263, 268–269, 322–323,
 330, 347, 352, 360, 422, 475, 496–497
Ecce (latin) 335, 517, 519, 522, 533, 535
see also *ἰδοὺ*
 Ecclesiastes (book) 106, 121
 Ecclesiasticus *see* Sirach
 Eleazar (exorcist) 55
 Eleazar (priest) 38, 180
 Elephantine 6
 Elijah 42, 181 266, 268–269, 302, 310,
 316–317
 – and Moses at the transfiguration 62, 178,
 275–281, 303–306, 326–328, 405, 409,
 412–413
 – ascension to heaven 63–64, 347
 – future return 60, 63–64, 153, 281, 325–
 329
 Elymas (Bar Jesus) 54
 Emmaus 66, 106, 178, 294–295, 407–408,
 414, 416, 510–511

 Enoch 60, 63–64, 325–327
 Enochic literature 7, 9, 147–148, 380
 – *I Enoch* 161, 380
 – Book of Dreams 47–48
 – in Qumran 110
 Epiphanes (as royal title) 16
 Epiphanias (feast) 18
 Epiphanies 3, 12–17, 18–19, 429 (for the
 different types *see* under the appropriate
 title: Angelophany; Christophany;
 Demonophany; Epiphany of divine
 objects; Humans as epiphanies of the
 divine; Pneumatophany; Theophany;
 Satanophany)
 – amorphous 27, 352, 354
 see also Epiphany of divine objects
 – eschatological 26, 288, 298, 323–324,
 354–358, 435–438
 see also Christophany, eschatological;
 parousia
 – geographically located 16, 25, 289, 297,
 302, 308, 311, 320, 476–477, 537
 – hidden 42, 53, 54, 61, 65, 217, 264, 299,
 311, 335–336
 – theriomorphic 26, 53, 54, 55, 255, 314
 – and animals 26–27, 54, 314, 475
 – and birth stories 43–44, 306–312, 317–
 319
 – and crisis 22, 26, 31, 38, 70, 257, 434,
 507
 – and cult 15–16, 22, 24, 26, 31–35, 231–
 245
 see also Altars; Worship
 – as experiences of the divine *see*
 Revelatory experiences
 – as historical events VIII, 2, 24, 26, 30–
 31, 43, 199, 210, 256, 283–284, 319, 416,
 451–452, 477, 480–481, 485, 490–491
 – as revelatory experience(s) *see*
 Revelatory experiences
 – as literary convention VIII, 2, 30, 199,
 477
 – definition(s) 19, 22–27, 35, 429
 – history of scholarship 13, 27
 – sensorial 12, 19, 21, 23–25, 27, 30, 32–
 34, 36, 39, 42, 48–49, 59, 66, 92, 218,
 220, 223, 289, 296, 304, 306, 337, 341,
 378, 389–390, 410–413
 see also Touch, divine

- signs of 14, 15, 22, 26–27, 51, 59, 92, 159, 253, 255, 262, 286–287, 292, 295, 301, 303, 311, 322, 330, 332–333, 342–346, 349–350, 352, 358, 361, 366, 370–371, 386–387, 405, 454, 483, 505–507, 509–510, 523, 539
see also Clouds; Dreams; Earthquake; Fire; Garment; Light; Lightning; Sun; Thunder; Trumpets; Visions; Voices; Wind/Storm
- Epiphany of divine objects 55–59, 91–92, 234, 247–257, 341–342
- Erasmus of Rotterdam 133–134
- Esther (book) 6, 11, 105–106, 112, 121–122, 154
 - canonicity 6, 135
 - Additions to 106, 121–122, 135
 - Greek translation 105, 106, 190
 - theiophanies 11, 41, 47, 190
- Esther (queen) 41
- Euripides 40, 496–510
- Evil Spirits *see* Demons
- Exodus (book) 30, 36, 91
 - Greek translation 103, 112, 119–120, 170, 172, 233–234
 - theiophanies 36, 173–176, 179, 199–204, 285, 378, 490
- Exorcism 55, 315, 338–341, 348, 410, 454
- Experiences *see* Religious Experiences
- Ezekiel (LXX) 104, 153, 154
 - theiophanies 37–38, 49, 58–59, 264, 306, 313, 355
- Ezekiel (prophet) 33, 49, 58–59, 297, 313
- Ezekiel the Tragedian 5, 6, 327, 502, 504–508, 512
- Ezra, Fourth* VII, VIII, 135–136, 139, 361
- Ezra, Third* 135–136, 139
- Feasts (religious) 19, 34, 446, 507
 - Passover 508
 - Sukkot 270
 - Unleavened bread 343
- Fire (in theiophanic contexts) 37, 58, 63, 172, 204, 218–219, 222–225, 227–229, 268–269, 286, 298, 302, 322, 324, 347, 360, 403, 475–476, 478–482, 497, 504, 506
 - tongues of fire (Pentecost) 405
see also Pillar of cloud and fire
- Garment(s) (in theiophanic contexts) 41–42, 44, 55, 295, 302, 322, 412–413, 475, 478, 480–481, 483, 509–510
- Genesis (LXX) 8, 37, 120, 148–149, 169–172
 - theiophanies 36, 55–56, 179
- Gideon 43, 170–171, 173, 318, 404
- God 22, 211–212 (for individual gods *see* under their names, e.g. Apollo)
 - Israel's God 25, 36, 37–39, 48–49, 57, 62, 65, 68, 88, 92, 156, 159, 169–177, 182, 199–207, 218–223, 227–228, 240, 249, 267, 270, 296, 300, 302, 308, 341, 365, 367, 434, 441–442, 468, 485, 497
 - visibility of 37
 - YHWH as divine warrior 11, 27, 351–354, 357, 359, 363
- Grave *see* Tomb(s)
- Greek tragedy 6, 94, 495–512
- Gunkel, Hermann 72, 76, 80, 451
- Hades 38, 61, 62, 336
- Hadrian 441
- Hagar 170, 173, 176, 299, 308, 310
- Haman 41, 189–190
- Hebraica veritas* 90, 95, 130–135, 143, 160, 514
- Heilsgeschichte *see* salvation history
- Heliodor 180–181, 252–254, 257, 433
- Hellenism 13–14, 21, 38, 90, 166, 289, 495, 501
- Hellenistic Judaism VII, 8–9, 11–12, 129, 140, 197, 207, 255, 288, 425–429, 447, 501–504
see also Corpus Judaeo-Hellenisticum; Jewish Hellenistic Literature
- Hellenists (in Jerusalem) 100
- Hermes 40
- Hero epiphanies *see* Humans as epiphanies of the divine; Warrior epiphanies
- Herodot 14, 168
- Hesiod 14, 495
- Hexapla 123, 142, 193
- Hierophany 18, 20
- Holy of Holies 52, 330
- Holy Spirit 40, 48, 67, 72–73, 86, 92, 285, 299–300, 306–308, 311–314, 318, 321, 342, 346–349, 416, 440, 450–455, 458, 462–463, 473
see also Inspiration; Pneumatophany

- Homer 2, 10, 14, 35, 62, 116, 168, 216
 – *Iliad* 168, 176–177, 216
 – *Odyssey* 168, 176–177, 505, 507, 510–512
 Humanism/Humanists 133–134, 141, 147
 Humanity 158, 212, 325, 380, 404
 – of God 422
 Humans as epiphanies of the divine 25, 37, 40–42, 59–64, 325–334
 Immanuel *see* Jesus
 Inscriptions 14, 16–17, 35, 167–168, 177, 441, 499–500, 502
 – Jewish 104, 109, 111, 114
 Inspiration 33, 107, 132, 137–138, 148, 290, 491
 Isaac 44, 170, 172, 232–233, 298, 302, 308, 318, 400
 Isaiah (book) 7, 70, 100, 149, 154
 – Greek translation(s) 30, 70, 103, 104, 107, 124–126, 148, 159, 179
 – theiophanies 179, 305, 307, 343–344, 355
 Isaiah (prophet) 33, 60, 63, 286–287, 307, 318, 332
 Ishmael (son of Abraham) 43, 308, 316
 Israel 3, 23, 169–177, 180, 189, 199–207, 218–223, 226–228, 231, 284–290, 312, 324, 340–341, 351, 371, 409, 433
 – Scripture in I. 10, 30, 37–39, 58, 87, 148, 153–154, 156, 202, 244, 290–291, 424, 464–466
 see also God of Israel
 Israel (land) 105, 110, 147, 239, 340–341
 Jacob 22, 23, 43, 47, 66, 67, 170–171, 177, 179, 200, 232–233, 284, 291, 295, 305, 307, 318, 336, 375, 529–540
 – Jacob as Israel 393, 443, 532–533, 536–538
 James (apostle) 275, 279, 370, 392
 James (brother of Jesus) 396–397, 401, 403, 416–417, 420–421
 James (letter) 134, 135, 154
 Jeremiah (prophet) 33, 44, 46, 57, 60, 62–63, 88, 173, 181, 250–255, 257, 305, 307, 318, 341, 409
 – as letter writer 251
 Jeremiah (book) 105, 140, 145–146, 153
 – Greek translation 104, 105, 119
 – theiophanies 30, 171, 180, 305, 307
 Jeremiah, Letter of 106
 – Greek translation 110, 112
 Jerome 130, 132–135, 147, 161, 193, 417, 513–540
 see also Vulgate
 Jerusalem 16, 39, 49, 106, 160–161, 172, 190, 249, 265, 270, 320, 342–343, 347, 362, 370, 396, 408, 415–417, 420, 433, 503–504
 – church of 462
 – heavenly 59, 322, 331–332, 475
 see also Temple of Jerusalem
 Jesus 39, 75–77, 92–93, 100, 150, 472, 523
 – and angels 37, 271, 319–324
 – and Israel 283–284, 292, 510
 – and the devil 50–51, 54, 325, 332–340, 344–346
 see also Jesus, temptation
 – and the Holy Spirit 37, 75–76, 314–315, 320, 453–455
 – and the Temple in Jerusalem 320, 330, 332, 376–377, 459–462, 467, 473
 – as a divine being 1, 37, 65–66, 68, 92, 160, 270–271, 279–280, 284, 297, 300, 304–306, 324, 332, 341, 365, 367, 422, 431, 442, 485, 510–512
 – as divine warrior 339, 351, 361–367, 484, 490
 – as Messiah 64, 150, 152, 154, 273–275, 278, 306, 423, 467–469, 510–511
 – described with epiphanic language 65, 292–295, 302–303, 435, 439–437
 – as revelatory experience VIII–IX, 10, 37–38, 64–68, 450
 – as fulfilment of Scripture 154–155, 159–160
 – as Immanuel 92, 287, 293, 300, 304–307, 341–343, 348
 – as king of Israel 345, 348
 – as second Adam 38
 – Son of Man 65, 93, 262, 270, 271, 292, 293, 323–324, 333–334, 337, 342–344, 351–354, 356–358, 361–367, 380–381, 405, 417, 475, 478
 – baptism 22, 49, 261, 272–275, 296–301, 312–314, 328–329
 – birth 43–44, 148, 306–312, 526
 – death 149, 159, 280, 330–332, 445, 497
 – miracles 281, 341, 346

- *parousia* 26, 50, 51, 65, 93, 276, 280–281, 292–293, 322, 323, 333, 339, 342–344, 351–367, 409, 437, 444–445, 471
- resurrection appearances 178, 181, 331, 401–422, 454, 497, 508–512
- temptation 92, 271, 301, 319–320, 331, 334–337, 345–346, 347–349
- theophanic identity 40, 64–65, 68, 93, 296, 305–306, 321, 339, 350, 358, 361, 450, 508, 512
- transfiguration 22, 52, 178, 261, 275–279, 301–306, 321, 324, 348, 405, 409, 412, 484
- see also* Christophany; Son of Man
- Jesus, son of Ananias 270, 288
- Jewish-Christian Dialogue 142–143, 148
- Jewish Hellenistic Literature 4–10, 21, 38, 90, 102–106, 141–142, 151, 156, 166–167, 177, 181, 441, 504
- Job (book) 153, 154, 156
- Greek translation 104, 119, 120, 123
- Targum 195
- theiophanies 188, 305, 347
- Job (person) 189, 336
- Job, Testament of 192, 196, 336
- John (apostle) 275, 279, 370, 477
- John (gospel) 65, 93, 159, 160, 192, 294–296, 369–390, 497, 509–510
- John (seer) 94, 475–477
- John the Baptist 272, 297–299, 308, 313, 315, 328–329, 339, 347, 371, 374, 382, 384, 388
- conception and birth 43, 316, 408
- John Hyrcanus 270
- Joseph (father of Jesus) 292, 298, 306–308, 316–318, 347
- Joseph (son of Jacob) 47, 142, 232
- Joseph and Aseneth 6, 488
- Josephus VII, 5, 7, 20, 62, 94, 109, 117, 167, 177–178, 181–182, 268–269, 288, 317–318, 326–327, 342, 359–362, 441, 503–504, 512
- on the inspiration of the LXX 117
- Joshua (high priest) 189
- Joshua (successor of Moses) 43–44, 66–67, 318, 326, 433
- Joshua (LXX) 30, 119
- theiophanies 30
- Joyce, James 18
- Judas Maccabeus 62, 91–92, 179, 247–257, 341, 409, 433
- Judges (LXX) 30, 292
- theiophanies 30, 43–44, 171, 360, 404, 421, 484
- Judith (book) 106,
- canonicity 135, 136, 137
- Julius Caesar 16
- Justin Martyr 62, 126, 142, 296, 468
- Kant, Immanuel 73–75, 81, 404, 410–412
- Karlstadt, Andreas (Bodenstein von) 73, 134–135
- 1–4 Kingdoms (Greek translation) 104, 119, 121, 193
- Lamentations (book) 106, 121
- Leontopolis 104
- Letters 106–107, 112, 254
- see also* Paul as letter writer
- Leviathan 352
- Leviticus (LXX) 112, 120, 123, 170
- theiophanies in 36, 217
- Light (in theiophanic contexts) 38, 40, 45, 47, 51, 263, 285, 302–303, 317, 321, 324, 343, 347, 355, 371, 382, 387, 406, 470, 478, 496
- see also* Lightning; Sun/sunrise
- Lightning (in theiophanic contexts) 14, 26, 37, 39, 51, 59, 202, 322, 333, 342–344, 359–360, 478, 480
- Linguistic turn 3, 70, 79–87, 457–458
- Literacy (Israel) 108–110
- Lucifer* 51, 533, 535–536
- Lüdke, Jannik XI
- Luther, Martin 72–73, 75, 133–138
- LXX *see* Septuagint
- 1 Maccabees 9, 432
- canonicity 106, 135, 154
- 2 Maccabees 7, 30, 91, 92
- canonicity 106, 134, 135, 141
- epiphanies in 11, 38
- 3 Maccabees 39, 432, 497
- canonicity 106, 139
- theiophanies 11, 38–39, 180, 432–433
- 4 Maccabees 21–22, 432
- canonicity 106, 139
- Magnesia on the Maeander 168–169
- Mahanaim 529–540

- Maimonides 211
 Mamre 289, 308, 516–529
 Manoh 44, 309, 318, 404
 Martial 112–113
 Martyrs, martyrism 63, 252
 Mary (mother of Jesus) 23, 43, 317, 346–347, 404, 419
 – pregnancy as epiphanic experience 306–312
 Marcus Aurelius 441
 Mary Magdalene 22, 181, 387, 420, 509–512
 Masada 111, 147, 194
 Masoretic text 105, 119–122, 126, 145–146, 149–150, 153, 159, 171, 186, 273
 Matthew (Gospel) 295–296
 – as Scripture 290–291
 Melito of Sardes 66, 154
 Memorials, memories 70, 115, 227, 298, 308, 476
 – collective 226
 Metaphor(s) 91, 209–217, 221, 225–229, 239, 245, 261, 371, 375, 378–379, 381–384, 387, 456–458, 467, 473–474, 489
 – Priest metaphor 464–466, 471
 – Rock/stone metaphor 467–468
 – Temple/cult metaphor(s) 69, 94, 456, 458–464, 470, 473
 Minor Prophets (Greek translation) 104, 110, 121, 123
 Miriam 445
 Moon (in theiophanic contexts) 352–355, 361, 366, 434, 441
 see also Sun/sunrise
 Moses IX, 22, 33, 40, 43, 60, 62, 66–67, 170–179, 194, 199–204, 210, 217–225, 227–228, 232, 234, 243, 284, 286–287, 307, 318, 386, 403, 421, 445–446, 502, 504–508
 – and Elija at the transfiguration 62, 178, 275–281, 303–306, 325–328, 405, 409, 412–413
 – theophanic experience in the Qur'an 24
 see also Sinai theophany
 Müntzer, Thomas 72
 Murray, Timothy X
 Mysterium tremendum 82
 Nadab 175, 203
 Nebuchadnezzar 43, 47, 263–265
 Necromancy 34
 Nehemiah 58, 153, 251
 Nerva 441
 Nicanor 91, 248–249, 255, 409, 416, 433
 Nikomedes II Epiphanes 16
Nomina sacra 122–123, 521, 536
 Numbers (LXX) 120, 233, 242
 – theiophanies in 36, 173–174, 217, 220, 232
 Ochs, Christoph X
 Old Latin 95
 see also Vulgate
 Onias II (high priest) 24, 303
 Onias III (high priest) 44, 46, 62–63, 249–254, 257, 341, 409, 472
 Origen 74, 106, 116–117, 123, 124, 142, 154, 191, 513
 see also Hexapla
 Orodes II. 16
 Palestine, Palestinian Judaism 104–106, 108, 109–111, 122, 126, 144–146, 148, 151–152, 192, 196, 365–366
 Pan 14–15
 Papyrus, Papyry 17, 110–112, 119–122, 166, 239–240
 Parchment 111–114
 Parousia *see* Jesus, *parousia* of
 Paul (apostle) 51–52, 71, 75–76, 93,
 – and the LXX 100, 107–109, 121, 127–128, 146, 148–149, 151–153, 158–160, 192, 359, 366, 391, 436–438, 440–441, 447–448, 460
 – and the temple metaphor 461–464
 – as epiphany of Christ 25
 – as a god 40
 – as letter writer 88, 425–426, 437, 447–448, 450
 – epiphanic experiences 33–34, 40, 44, 54, 88–89, 311–312, 316, 401, 444–445, 448, 450–451, 454–455, 496
 – Damascus road 65, 81, 210, 323, 405–409, 421, 496
 – on resurrection appearances 391–409, 413–422
 Pentateuch (Greek translation) 102–104, 107, 110, 117, 119–120, 166, 169–174
 Pentecost 217, 396, 405, 416–417
 Pentecostalism 75, 453, 455

- Perseus 168
 Peter (apostle) 329, 396–397, 467
 – epiphanic experiences 45, 54, 275, 278–279, 303–304, 312, 317, 325, 335–337, 339–340, 346, 375, 401, 405, 407–408, 414–415, 419–421, 508–509
 Petzold, Simon XI
 Philo of Alexandria VII, 5, 19, 21, 33, 94, 101–102, 107, 132, 167, 175–176, 181–182, 217, 267, 285, 314, 374, 377, 380, 441–442, 457, 502, 504, 512
 – on the inspiration of the LXX 33, 107, 425
 Pillar of cloud and fire 36, 37, 200, 285–287, 322
 Plato Epiphanes 16
 Pneumatophany 1, 23, 26, 48–49, 88, 95, 306–315
 see also Holy Spirit
 Pompeius Trogus 15
 Prayer 31, 34, 38–39, 41, 46, 57, 63, 91, 106, 134, 156, 179–180, 189, 231, 233–234, 238–239, 242–244, 248–255, 265, 271, 311, 324, 371, 382, 443, 460
 – intercessory 250
 – to Christ 365–367
 Proverbs (LXX) 103, 104, 119, 148, 243
 Ptolemy II Philadelphos 8
 Ptolemy V 15
 Ptolemy VI Philopator 38
 Psalms/Psalter (book) 34, 91, 145, 149–150
 – Greek translation 104, 107, 121, 140, 174–123, 234–243
 – theiophanic experiences 231–245

 Qohelet *see* Ecclesiastes
 Qumran (texts) 6, 100, 109–112, 115, 119–120, 126, 144–147, 150, 153, 194
 – community 100, 101, 464
 see also Tetragrammaton

 Rachel 62, 177, 531, 538–539
 Rahab (dragon) 352
 Religionsgeschichtliche Schule 72, 76, 78–79, 139
 Religious experience 68–89, 226, 451–458
 – role of religious communities 68–68, 75, 86–87, 91, 94, 173, 210, 218–219, 221–222, 227–228, 244, 280–281, 382–389, 421, 448, 449, 456–474
 – scientific explanation(s) 80–81, 84–86, 404, 410
 see also Revelatory experiences
 Revelation (book) 58, 65, 471–473, 475–491
 Revelation (divine) 28–35
 – in the cult 19–20, 34, 231–245
 – and Scripturalisation VIII–IX, 86–89
 Revelatory experiences VIII, 1–3, 10, 27–31, 33–34, 70, 71–89, 199–200, 226, 228, 231, 388–390, 452, 477, 490–491, 509
 see also Religious experiences
 Roll 108, 112–115
 Rome 17, 503
 Romeo and Juliet 215–216
 Ruth (book) 6, 106, 121

 Salvation history 7, 10, 30, 92, 267, 319, 331, 350, 400, 431
 Sanctuary *see* Temple
 Samson 43–44, 170, 181, 308–309, 316, 404
 Sarah/Sarai 309–310, 516–521, 525, 527–528
 Satan (devil) 26, 29, 32, 42, 49–54, 90, 185–197, 301, 305, 319, 320, 322, 325, 326, 340, 341, 342, 347–349, 473–474, 536
 see also Belial; Demonophany; Demons; Satanophany; Serpent
 Satanophany 49–54, 95, 320, 332–337, 341, 345–346
 Samuel (prophet) 61–62, 105, 308, 310, 325, 507
 Saul (king) 61–62, 338, 507
 Saul (of Tarsus) *see* Paul
 Schleiermacher, Friedrich D. E. 74–75, 80–82, 85
 Scriptio continua 115
 Scripture (Holy) as deposit of revelation VIII–IX, 3, 10, 28, 87–89, 145–146
 Seleukos VI Epiphanes Nikator 16
 Sennacherib 39, 249, 257
 Septuagint 4–10, 101–110, 141–161, 169–177, 182–183, 190–193, 199–200, 207, 423–428, 433–434, 447–448
 – Göttingen Septuagint 4, 116, 119, 123, 488
 – Greek Jewish Scriptures 95, 100–102

- Kaige-recension 53, 102, 106, 121–122
- Old Greek 102, 124–126
- Text types 115–122
 - see also* Aquila; Hexapla; Symmachus; Theodotion; Translation of Hebrew Scriptures
- Serapieia of Tanagra 499
- Sergius Paulus 54, 336
- Serpent 26, 40, 51–52, 54, 191, 335–336, 505, 507
 - see also* Satan
- Shofar 358, 362
 - see also* Trumpet(s)
- Simon *see* Peter
- Simon II (high priest) 254, 472
- Sinai theophany 22–23, 56–57, 203–204, 210, 217–218, 243, 268, 295, 359–361, 370, 377
- Sirach (Ecclesiasticus) 8, 9, 108, 148
 - canonicity 6, 106, 135, 141
 - Greek translation 104–105, 121
- Solomon (king) 23, 55, 57, 171, 173, 181, 262, 316, 317, 460, 468, 472
- Solomon, Psalms of 106
- Solomon, Wisdom of *see* Wisdom (book)
- Son of Man (Daniel) 47, 481
 - see also* Jesus as Son of Man
- Son of Man (Ezekiel) 58
- Song of Songs 6
 - Greek translation 121
- Sophocles 498, 507, 510–511
- Spindler, Daniel XI
- Spirit(s) *see* Demons; Holy Spirit; Pneumatophany
- Stephen 43, 44, 100, 178, 405, 421
- Storm(s) *see* Wind
- Sun/Sunrise (in theiophanic contexts) 47, 59, 302–303, 321, 324, 332, 337, 345, 352–355, 361, 366, 413, 434, 441, 475, 478, 480, 484–485, 533, 535
 - see also* Light; Moon
- Symmachus (translator) 102, 116, 121, 124, 142, 158, 193, 206, 273, 385, 525, 536
- Syriskos (historian of epiphanies) 13
- Tabernacle 21, 56, 172–173, 176, 201, 231–232, 285–286
 - see also* Ark; Holy of Holies; Tent of meeting
- Temple(s) 13–15, 19, 31, 94, 176, 168, 254, 449–451, 466, 507
 - eschatological 286, 467–470
 - heavenly 56–59, 331, 460, 485
 - of God 333, 376, 456–458, 462–464, 469
 - of the Holy Spirit 458, 463
- Temple (Jerusalem) 16, 23, 24, 32, 34, 36, 43, 58, 67, 69, 91, 111, 172–173, 231–245, 247, 253–254, 262, 265, 270–271, 286–289, 303, 311, 320, 330, 332, 342–343, 376–377, 408, 433, 459–461, 466, 468–469, 473, 503
- Temple (Leontopolis) 104
 - see also* Ark; Holy of Holies; Tabernacle
- Tent of meeting 32, 36, 57, 217, 285, 287, 289
 - see also* Ark; Holy of Holies; Tabernacle
- Testimonia 100, 114–115, 247, 499
- Tetragrammaton (in manuscripts) 122–123, 124, 155
- Theatre 41, 498–503
- Theiophany/Theiophanies 1, 18, 21–22
 - see also* Epiphanies
- Theodotion (translator) 102, 116, 121, 123–125, 142, 158, 193, 206, 273, 385, 513, 536
 - Theodotion Daniel 16, 43, 45–46, 106, 305, 479–482
- Theophany 11–12, 15, 19–20, 35–39, 171, 232–234, 240–245, 255
 - eschatological 11, 28, 442–448
 - see also* Epiphany, signs; Sinai theophany
- Theoxeny 40, 289, 522–523
- “Third day” 302, 392, 395, 399–401, 413, 418, 420, 422
- Thomas Aquinas 211–212
- Thunder/Thunderbolts (in theiophanic contexts) 14, 26, 37, 39–40, 47, 59, 185, 210, 223, 227, 284, 311, 333, 359–360, 370, 428, 485
 - *see also* Lightning
- Titus 17
- Tobias 43, 52
- Tobit (book) 43, 50, 147
 - canonicity 106, 135, 137
 - theiophanies 43, 52
- Tomb(s) 61–63, 312, 326, 330–332, 505–507, 509–511
 - of Jesus 322–324, 408, 413, 422, 509–511

- Touch, divine 22, 42, 45, 227, 305, 310,
 316, 389, 407, 413, 478, 533, 535, 539
 → Epiphanies, sensorial
 Tragedy *see* Greek tragedy
 Trajan 441
 Translocation 33, 58–59, 327–328, 454
 Translation of Hebrew Scriptures VII–IX,
 4–10, 33, 87, 100–102, 123, 129–130,
 132–135, 138–141, 156, 160–161, 166–
 167, 174, 193, 243–244, 423–424, 489,
 513–515, 540
 – Pentateuch 102–106, 117, 153, 174, 188,
 231, 233
 – “Type and Token” 7
 Trumpet(s) 202, 210, 223, 262, 323–324,
 358, 359
 see also Shofar

 Vergil 2
 Vespasian 17, 55, 269
 Visions 18, 24, 26, 33, 73, 86, 410, 446,
 450,
 – false 29
 – theiophanic 20, 22–24, 29, 34, 42, 45–48,
 51, 55–56, 58–59, 62, 65, 67, 81, 92, 93,
 94, 171, 174, 222, 244–245, 247, 250–
 253, 256–257, 266–267, 276, 286, 288,
 311, 313, 316–320, 322, 326, 331, 341,
 342, 347, 356, 375, 376, 378, 381, 383,
 385, 390, 403, 406, 408–409, 421, 451,
 454, 456, 458, 473, 475–491, 495, 498,
 505–506, 510
 Voices (as part of an epiphanic
 encounter) 42–43, 59, 61–62, 201, 202–
 204, 206, 284, 288, 403, 422, 478, 480,
 483, 485, 504
 – Voice of God IX, 22, 26, 39–40, 92, 174,
 207, 209–210, 217–229, 261–273, 278–
 281, 296–301, 303–305, 314–315, 318,
 321, 347–348, 370–371, 434, 475
 – Voice of Jesus 384, 406
 Vulgate VIII, 95, 131, 133–136, 513–540
 see also Jerome

 Warrior epiphanies 14, 19, 21, 27, 32, 60,
 62, 92–93, 249, 253, 325, 352–353, 359–
 364, 367, 430, 453, 497
 Watts, Peter X
 Westminster Confession 137
 Wind/storm (in theiophanic contexts) 15,
 26, 37, 48–49, 53, 59, 63, 185, 225, 268–
 269, 313, 338–339, 346, 347–348, 352,
 359–361, 428
 Wisdom (as divine entity) 21, 24–25, 61,
 154–155, 295, 377, 441
 Wisdom (book) 140, 148, 154, 160, 166
 – canonicity 106, 135, 141, 153
 Worship, worshippers (including
 veneration) 23, 42, 52, 66–69, 77, 107,
 176, 206–207, 216, 224–225, 231, 237–
 239, 243, 245, 262, 301, 334–335, 373,
 379, 441–453, 450, 453–454, 463, 470–
 471
 – experience of epiphanies 13, 27, 107,
 241–242, 244, 311, 342, 365–366,

 YHWH as divine warrior → God

 Zechariah (book) 45
 Zechariah (priest) 23, 43, 178, 288, 311,
 404–405, 408
 Zeus 19, 40, 55, 311, 505–506
 Zurich 133–134, 136
 – Zurich Bible 136

Index of Hebrew Words

אדוני	155	סָלַע	239
אלהים	175, 200, 203, 219, 236, 241, 446	סָתַר	239
בְּנֵי־הָאֱלֹהִים –	188	עָז	239, 243
אֵשׁ	218–219, 222, 479	עָלְמָה	148
בְּלִיעַל	194	עָנָה (verb)	238, 243
בְּרִית	158	עָרְפַּל	345
בָּרַק	479, 480	פָּה	220, 489
גָּלָה	179–180	פָּנִים	175, 200, 204, 222, 233, 241, 242
דָּבַר (verb)	222	צָבָאוֹת	156
דָּבָר	218–219, 269, 479	צוּר	238
דִּמּוּת	206	צָלַם	56, 206
הִיכָל	235, 237	קָדַשׁ	235–237
הִמּוֹן	480	קָחַל hiphil	221
הִנֵּה	58, 434	קוֹל	203–205, 207, 218–219, 263, 265, 479
זָרַח	179	קָרָה	179
חֹזֶה	203, 241, 242	רָאָה	61, 170, 172, 174, 175, 200, 204, 218, 241, 446
יְהוָה	125, 155, 219, 220, 222, 233, 241, 363–364, 403	– hiphil	57, 218, 233, 242
חָרַב	489	– niphil	169, 179, 182, 403
חָשַׁד	219	שָׁטַן (verb)	187, 196
כָּבוֹד	159, 172, 173, 286	שָׁטָן	53, 185–189, 193–196
מִמְלָכַת כְּהֲנָנִים	465, 469	שַׂר הַמִּשְׁטָמָה	194
מִגֵּן	239	שָׂרִי	156
מִחְזָה	55, 239	שָׁכַן	57, 172, 232–233
מִלְאָד	53, 403	שָׁמַע	218–219, 238, 277
מִקְדָּשׁ	233, 235–237	– hiphil	218, 220
מִשְׁגָּב	239	תְּבִנִית	56
מִשְׁפָּט	56	תּוֹרָה	157
נָאֻם יְהוָה	29	תְּמוּנָה	173–174, 204–207, 218, 445
נָבַט (verb)	385	תְּפָאֲרֶת	237
נָגַה (verb)	305	תִּרְדֵּמָה	56
סָדַךְ	237, 239		

Index of Greek Words

In most cases, verbs with prefixes are listed alongside the non-prefixed verb, e.g. ἀναβλέπω together with βλέπω. The focus is on words used in the description of theiophanies.

ἄγγελος	39, 41, 47, 51–53, 178, 249, 295, 319, 324, 329, 332, 335, 370, 405, 488, 529	ἀφανισμός	16, 41, 294, 304
– ἄγγελος κυρίου	43–45, 51, 64, 170, 172, 177, 188, 292, 298, 309– 311, 316–318, 320–321, 403–404	ἄφαντος	53, 294–295
ἀγίασμα	56, 57, 233, 235–237, 243	βαλλω	332
ἁγιαστήριον	236	– διαβάλλω	187–188, 334
ἄγω		– ἐνδιαβάλλω	186–189, 197
– ἀναγω	61, 330	– ἐκβάλλω	338, 340, 341
– ἐπισυνάγω	323, 364	– παρεμβάλλω	43, 529
– συνάγω	125, 364, 375, 388	– περιβάλλω	322
– ὑπάγω	336, 340, 374	βασιλεία	303, 341, 375, 435–438, 443, 471–472
ἀκοή	266	βασιλεὺς (god)	53, 341, 442–443
ἀκούω	58, 202, 218–220, 270, 277, 304, 306, 370, 383, 384, 406	– βασιλεὺς (human)	16, 39, 124–125, 317
– εἰσακούω	201, 238, 386	βασιλεύω	431, 473
ἀνατέλλω	124, 342–343, 354	βιβλία	105, 114, 202 (sing.), 386
ἀνατολή	293, 333, 342–344, 484	βλέπω	17, 45, 317, 339, 343
ἀντάω, ἀντιάζω	43	– ἀναβλέπω	517, 529
– συναντάω	43, 517, 529	– ἐπιβλέπω	385
– ὑπαντάω	17, 339–340	– κατεμβλέπω	200
ἀντίκειμαι	189, 193, 196	βοήθεια	238
ἀντιλαμβάνομαι	38, 242	βοηθός	49, 238–240, 245
ἀντιλήμπτωρ	238–240, 245	βροντή	39, 370, 428
ἀντίλημψις	238	γι(γ)νώσκω	168–169, 177, 293, 330, 382
ἀντίτυπος	57	– ἐπιγι(γ)νώσκω	288, 295, 311, 446
ἀποθέωσις	60	γραφή	385, 391–392, 394, 397, 399–400, 424, 509
ἀποκαλύπτω	165, 402, 409	δηλόω	58, 64, 165
ἀποκάλυψις	402, 408–409	διάβολος	50, 52–54, 90, 185–197, 301, 319, 333–334, 348 <i>see also</i> (δια-)βάλλω
ἄπτω	305, 533, 535	διαβολή	186–187, 334, 393
ἀστραπή	39, 44, 51, 322–323, 333, 344, 479–480	διαθήκη	59, 158–159, 202
ἄστρον	342, 354–355	δόξα	159, 173–174, 176–177, 179, 242, 286, 301, 303, 371, 374, 376, 377, 440, 442–448
ἀστράπτω	322, 344	– δόξα κυρίου	44, 58, 67, 124, 232, 343, 446
– ἐξαστράπτω	480	δοξάζω	370
ἀφανής	64, 285, 294, 295, 327, 495		
ἀφανίζω	16, 41, 64, 294, 326, 327, 331		

δύναμις	21, 174, 357–358, 435, 452	θεά	168
δυνάστης	431–434	θεός	39–41, 43–44, 48, 58, 61, 67–68, 168, 170–171, 177, 179, 181, 203, 257, 291, 308–309, 318, 373–376, 378–379, 431, 439–443, 529, 536
ἐγγαστρίμυθος	35, 60–61, 343	– θεὸς ἐπιφανής	16
εἶδος	44, 56, 322, 446, 534–536	– μέγας θεός	441
ἐκκλησία	33, 221, 331, 336	θεοφάνεια	20
ἐκκλησιάζω	221	θεοφάνια	19, 28
ἐκστασις	56	θεόφαντος	20, 101
ἐμφανίζω	13, 57, 294, 330–331	θεοφάντωρ	20
ἐμφανής	95, 401	θεωρέω	322, 388, 406
ἐνώπιον	52, 175, 204, 241, 308	θεωρία	46, 62, 249–250
– ἐνώπιον θεοῦ	200, 311, 435	θεωρός	19
– ἐνώπιον κυρίου	241, 268, 310	θόρυβος	480
ἐπιφαίνω	<i>see</i> φαίνω	ιδού	43, 45, 46, 51, 56, 58, 63, 124, 160, 292, 304, 309, 310, 312, 313, 315–319, 321, 322, 330, 332, 333, 335, 338, 340, 342, 343, 428, 434, 478, 486, 517, 519, 522
ἐπιφανής	13, 16, 38, 39, 41, 44, 63, 177, 257, 295, 309, 432–434, 442	ιεράτευμα	465, 469, 470
– ἐπιφανήστατος θεός	442	ιεροὶ βιβλοὶ	64, 327
ἐπιφάνεια	11–14, 17, 39, 41, 168, 180, 257, 294, 340, 370–372, 429–433, 435–437, 439	ιερά γράμματα	424
ἐπιφώσκω	321, 346	ιεροφάντης	13
ἐρχομαι	50, 63, 124, 200, 262, 268, 270, 336, 342, 382, 434	ἴστημι	29, 50, 175, 188, 203, 310, 326, 334, 342, 347, 446, 461, 507, 517
– ἀπέρχομαι	309, 338, 529	– ἀνίστημι	50, 277, 399
– διέρχομαι	56	– ἀντίστημι	39, 536
– εἰσέρχομαι	301, 330–331, 338, 375	– ἀφίστημι	50, 338, 443
– ἐξέρχομαι	50, 262, 330, 338, 340, 374, 381	– ἐφίστημι	51, 287, 317–318
– παρέρχομαι	339, 518, 535	– καθίστημι	188, 310
– προσέρχομαι	50, 319–320, 321, 334–335, 467	– μεθίστημι	327
– συνέρχομαι	306–307	– παρίστημι	47, 50, 311, 324, 519
ἐωσφόρος	51	κιβωτός	55, 59, 233, 243
ἥλιος	302–303, 332, 354–355, 434, 479, 484, 535	κύριος	25, 29, 55, 58, 67, 124–126, 170, 171, 180, 268, 284, 309, 310, 313, 430, 443, 508
θάμβος	51	– ἄγγελος κ.	<i>see</i> ἄγγελος
θαῦμα	51–52	– δόξα κυρίου	<i>see</i> δόξα
θαυμάζω	51–52, 339, 340–341	– ἡμέρα κυρίου	63, 434
– ἐκθαυμάζω	44	– πνεῦμα κ.	306, 338
θαυμάσιος	317	– ῥῆμα κυρίου	55, 269, 521
θαυμαστός	43, 52, 237, 243, 309, 534, 536		
θεάομαι	376, 383, 401, 406		
θεῖος	21–22, 57, 64, 263, 268, 270, 327		

– φωνή κυρίου	219–220, 232, 262	παρεμβολή	43, 434, 529
λαλέω	39, 52, 219, 220, 266, 304, 309, 370, 378, 406, 412, 446	παρουσία	17, 294, 333, 340, 360– 363, 430, 432, 447
λαμπάς/λαμπάδιον	56, 479–480, 486	περιστερά	125, 312, 314–315
λαμπρότης	124	πίπτω	51, 304, 334, 354, 357
λάμπω	302–303, 344	– ἐμπίπτω	14
– ἐκλάμπω	303	– ἐπιπίπτω	56, 311
– ἐπιλάμπω	176	πιστεύω	379, 383–387, 391, 430, 432
λαός	202, 221, 331, 386	πίστις	257
λευκός	44, 302–303, 322, 482	πιστός	488
λόγος	29, 67, 218, 269, 270, 285, 314, 373, 378, 389, 391, 434, 435, 450, 479, 489,	– ἀξιόπιστος	62, 253, 409
– λόγος κυρίου	29	πνεῦμα	69, 312–313, 338, 374, 379, 414
μάχαιρα	489	– πνεῦμα θεῖον	21, 57
μεμβράνα	113–114	– πν. κυρίου	306, 338
μεταμορφώ	40, 53, 302	– πν. πονηρόν	338
μετασχηματίζω	51, 53	– πν. ψευδές	347
μορφή	62, 67, 318	ποδήρης	479–483, 490–491
νεφέλη	58, 125, 202, 232, 285, 301, 355, 357, 478, 487	προσαγωγή	461–462
νόμος	21, 105, 157, 423	–	<i>see also</i> (προς-)άγω
ὄνειρος	46, 62, 253, 317, 409	προσδέχομαι	439–440, 444–445
ὄνομα	125, 292, 310, 328, 372, 428, 529, 533–534	προσκύνησις	334
ὀπτάνω	52, 419	προσκυνέω	51, 126, 379
ὀπτασία	43, 288, 311, 408–409	προσφέρω	338, 340, 375
ὄραμα	23, 45–46, 275, 317	πρόσωπον	31, 43, 45, 175, 180, 200, 204, 222, 233, 241–242, 302, 343, 479, 484, 534
ὄρασις	43, 44, 46, 58, 309, 342, 475, 479–480	ῥομφαία	250, 252, 341, 489, 491
ὀράω	43, 57, 58, 90, 125, 165, 168–174, 176–182, 203, 205, 218, 219, 276, 288, 292–293, 309, 311, 323, 334, 347, 355, 369, 373, 375, 378–380, 385, 387, 389, 486	σαλεύω	39, 124, 354
– προοράω	241	σάλπιγξ	202, 262, 323–324
ὄψις	<i>see also</i> ἰδοῦ, ὤφθη 268, 285, 293, 479–480, 484	σεισμός	322–323, 338, 344
παντοκράτωρ	39, 141, 156–157, 180, 428	σελήνη	354, 434
παράδειγμα	56, 234, 385	σκηνή	56, 57, 232, 237, 285, 517–520
		σκηνόω	376
		– κατασκηνόω	239
		στολή	11, 41, 322
		στόμα	41, 52–53, 220, 266, 446, 489
		συναγωγή	232
		συνθήκη	158
		σωτήρ	181, 435, 439–443
		– for God	293, 434, 439, 442–443
		σωτηρία	242
		σωτήριος	125, 181, 439–440
		ταράσσω	342

ὑπάντησις	17	φοβερός	44, 295
ὑπαρ	62, 253	φοβέομαι	304, 310, 323, 339, 521
ὑπερασπιστής	239	φόβος	14, 56, 311, 323, 433
ὑπερηφανία	16, 41, 333	– ἐκφοβος	295
ὑπερήφανος	38, 41	φωνή	39, 41, 61, 92, 174, 201–
ὑπερηφάνως	16		203, 205–206, 218–220,
ὑπνος	46, 317, 318, 342, 446		223, 262–263, 266–270,
			296, 304, 323, 360, 370,
φαίνω	13, 58, 168, 176, 292, 310,		386, 406, 434, 479–480,
	316, 321, 328, 340–342,		485
	355, 371	φῶς	13, 45, 51, 124, 302–303,
– ἐμφαίνω	55 <i>see also</i> ἐμφανίζω		317, 343, 354, 355, 371,
– ἐπιφαίνω	13, 39, 179–182, 233, 292,		406
	430, 439–440	– ἄγγελος φωτός	51
– φαν*/φαίν*-lexicon		φωτεινός	303–304
	12–13, 17, 25, 41, 294–	φωτίζω	124, 309, 435
	296, 317, 328, 330, 337,		
	340	χάρις	181, 293, 376, 435, 439–
φανερός	13, 17, 22, 39, 292, 295,		440, 512, 518–519
	328	χεῖρ	310, 374, 389
φανερῶ	13, 17, 25, 295, 325, 371,	χειροποίητος	57, 459, 460,
	386, 389, 430–432, 435	– ἄχειροποίητος	460
φανερῶς	295, 371	χρηματίζω	318, 319
φανέρωσις	13, 17	χρηματισμός	318
φαντάζω	13	χρηστότης	181, 293, 440
φάντασμα	13, 44, 295, 318, 339	χρυσίος	250, 252, 479–482, 486
φάος	13		
φάσις	13	ῥοφή κτλ.	23, 31, 42–43, 46, 52, 59,
φάσμα	13, 14		93, 169, 172–173, 175,
φέγγος	38, 354, 355		177–178, 181, 203, 232,
φημί	13		241, 288, 292, 298, 303,
φθάνω	341		309–311, 315, 316, 318,
φιλανθρωπία	181, 293, 440–441		326, 332, 391–392, 394,
φλόξ	43, 56, 172, 309, 479–481,		401–409, 412, 414, 415,
	482–483		430, 517
φοβεροειδής	39		<i>see also</i> ὀράω

