

JEFFREY M. TRIPP

Direct Internal Quotation in the Gospel of John

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

493

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgeber / Editor

Jörg Frey (Zürich)

Mitherausgeber/Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)

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

J. Ross Wagner (Durham, NC)

493



Jeffrey M. Tripp

Direct Internal Quotation
in the Gospel of John

Mohr Siebeck

Jeffrey M. Tripp, born 1978; 2010 MA University of Georgia (Religion); 2016 PhD Loyola University Chicago (New Testament and Early Christianity); 2014–18 instructor of theology at Loyola University Chicago and instructor of religious studies at Saint Xavier University; currently instructor of religious studies at Rockford University.

ISBN 978-3-16-155956-3/eISBN 978-3-16-155957-0
DOI 10.1628/978-3-16-155957-0

ISSN 0340-9570/eISSN 2568-7484 (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

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

© 2019 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

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 book was printed by Laupp & Göbel in Gomaringen on non-aging paper and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

To Marian and Zoey

Acknowledgements

The following study is a revision of my doctoral dissertation, submitted to the Department of Theology at Loyola University Chicago in 2016. My dissertation committee deserves special recognition. Dr. Thomas H. Tobin, SJ provided invaluable critiques of my argumentation and useful feedback on Greco-Roman texts. Dr. Robert A. Di Vito saved me by joining my committee after a member had to leave, and he provided valuable feedback on John's Jewish background. My sincerest thanks go to my dissertation director, Dr. Edmondo Lupieri. He was an incredibly generous and enthusiastic mentor since I arrived at Loyola, and he continues to be so to all his students, past and present. This project could not have been done without him.

I had the idea for this study just as I began doctoral study. I am grateful to the faculty at Loyola for allowing me to pursue projects that eventually contributed to my understanding of the Greco-Roman background of New Testament texts. In this regard, Dr. Wendy J. Cotter, CSJ deserves my special gratitude, as she recognized the potential to develop this project into a dissertation when I mentioned it to her only in passing during my first year at Loyola.

With regards to the publication of this book, I would like to thank Dr. Wayne Coppins (University of Georgia) for very generously reading through the manuscript and providing feedback, as well as for encouraging me to submit to Mohr Siebeck. I should also thank Dr. Jörg Frey for accepting my manuscript for publication, along with Henning Ziebritzki and the staff at Mohr Siebeck for guiding me through the process. A quick glance through my bibliography demonstrates how important works in this series have been to my research. I am humbled that my own work will appear alongside these.

On a more personal level, I owe the utmost gratitude to my beloved wife, Marian. She put up with stacks of books taking over our small Chicago apartment with grace, encouraging me every step of the way – or was that just to get me to finish sooner and return all those books to the library? I'm sure the two aren't related. I love you, my dearest. Marian also brought me Zoey, my constant companion while writing this book. Granted she didn't contribute materially to the research or text, but Zoey's ability to get me out of the house and make me smile would at least get her a co-author credit if I were researching in the hard sciences.

Table of Contents

Acknowledgements	VII
Chapter 1: Direct Internal Quotation	1
1. A Definition of Direct Internal Quotation	1
2. Previous Works on Direct Internal Quotation	8
2.1 Direct Internal Quotation in Early Johannine Scholarship	8
2.2 Direct Internal Quotation in Hebrew Bible Scholarship	14
2.3 Direct Internal Quotation in Recent Johannine Scholarship	18
3. The Present Plan of Study	21
Chapter 2: John's Direct Internal Quotations in Their Literary Contexts	25
1. Direct Internal Quotation in the Context of <i>Paraphrasis</i>	25
2. Paraphrase in the Gospel of John	38
2.1 Transposition in Greco-Roman and Jewish Contexts	42
2.2 Transposition in the Gospel of John	43
2.3 Addition in Greco-Roman and Jewish Contexts	51
2.4 Addition in the Gospel of John	53
2.5 Subtraction in Greco-Roman and Jewish Contexts	55
2.6 Subtraction in the Gospel of John	57
2.7 Substitution in Greco-Roman and Jewish Contexts	62
2.8 Substitution in the Gospel of John	66
3. Conclusion	73

Chapter 3: The Roles of Direct Internal Quotation in John.....	75
1. Introduction	75
2. Direct Internal Quotation and Functional Redundancy in John.....	76
3. Direct Internal Quotation in Trial Contexts	83
3.1 Direct Internal Quotation in Forensic Defenses	90
3.2 Direct Internal Quotation in Novelistic Trial Scenes.....	93
3.3 Direct Internal Quotation as a Forensic Marker in the Old Testament	98
3.4 Direct Internal Quotation as a Forensic Marker in the New Testament.....	99
4. Direct Internal Quotation and the Trial Motif in John	111
5. Conclusion.....	118
Chapter 4: Direct Internal Quotations and Traditional Material.....	121
1. Introduction	121
2. Traditional Material in the Fourth Gospel	128
2.1 The Testimony of John the Baptist.....	128
2.2 You Blaspheme; I Am God’s Son (John 10:36).....	140
2.3 I Am the Jews’ King (John 19:21)	141
2.4 I am (John 18:5, 6, 8)	142
2.5 It Is Better for One Person to Die for the People (John 11:50–52; 18:14)	143
2.6 The Son of Man Must Be Lifted Up (John 3:14; 8:28; 12:32–34) ..	145
2.7 A Slave Is not Greater than His Master (John 13:16; 15:20).....	147
2.8 Rise, Carry Your Bed and Walk (John 5:8, 11–12).....	151
2.9 If You Remain in My Word... the Truth Will Free You (John 8:31–33).....	153
2.10 A Prophet Does not Have Honor in His Homeland (John 4:44)....	157

2.11 You Have a Demon (John 7:20; 8:48).....	159
2.12 I Am Coming to You (John 14:3, 18, 28).....	159
2.13 Unless Someone Is Born from Above, (S)he Cannot See the Kingdom of God (John 3:3, 7)	161
2.14 If Anyone Keeps My Word, (S)he Will Never See Death Forever (John 8:51–52)	166
2.15 If I Want Him to Remain until I Come, What Is That to You? (John 21:22–23).....	168
3. Speculations on Other Possibly Pre-Johannine Material	170
4. Common Phrases Incorporated through Direct Internal Quotation	171
5. Conclusion	175
Chapter 5: Direct Internal Quotation and the Cosmic Movements of Jesus	183
1. Introduction	183
1.1 Final and Realized Eschatology	185
1.2 Johannine Prophetism.....	188
2. Jesus Comes and Jesus Goes, Part I: Outsiders	193
2.1 Yet a Little Time I Am with You	194
2.2 I Go to the One who Sent Me.....	198
2.3 You Will Seek Me and You Will not Find [Me].....	198
2.4 Where I Am, You Cannot Come	202
3. Jesus Comes and Jesus Goes, Part II: Insiders.....	206
4. Conclusion.....	230
Chapter 6: Conclusions and Paths for Further Research	235
1. Some Conclusions	235
1.1 Non-Literal Quotations in the Context of Paraphrase	236
1.2 Direct Internal Quotation and the Johannine Trial Motif	239

1.3 Direct Internal Quotation and Traditional Material	239
1.4 Direct Internal Quotation and the Eschatology of John	240
2. Paths for Future Research	242
2.1 Paraphrase in Ancient Texts	242
2.2 Direct Internal Quotation as a Forensic Device	244
2.3 Direct Internal Quotation as a Marker of Tradition	245
2.4 Direct Internal Quotation as a Spiritual Marker	247
Appendix	249
1. General Grammatical Considerations	249
2. The Problem of John 14:2	256
3. Tables	260
Table 1: Direct Internal Quotations in the Gospel of John	260
Table 2: Direct Internal Quotations in the Gospels and Acts	264
Table 3: Quoted Johannine Statements with Outside Parallels	270
Bibliography	273
Index of Ancient Sources	293
Index of Modern Authors	319

Chapter 1

Direct Internal Quotation

Who would be foolish enough to think that the meaning is not identical because the words have been changed? Also, Eliezer said, “Please let me sip,” but he said, “And I said, ‘Please give me to drink’.”

Ibn Ezra, *Commentary on the Pentateuch* (Exod 20:1)¹

But when did he say this to them? Something like this was spoken but not written.

Euthymius Zigabenus, *Commentary on John* (6:36)²

1. A Definition of Direct Internal Quotation

The character of Jesus has a lot to say in the Fourth Gospel. His speech tends to dominate in dialogue scenes,³ and he gives discourses that can go on for long stretches at a time with little to no interruption.⁴ Furthermore Jesus draws particular attention to the importance of his words by asserting that he speaks only what he has heard from his Father (John 8:26, 40; 12:49–50). One must not only *believe* his words to attain eternal life (5:24; 6:63, 68), one must *keep* them

¹ Ibn Ezra (12th century) is attempting to reconcile the variant wording of the Decalogue between Exodus and Deuteronomy (where it is quoted by Moses), and he gives several examples of direct quotations that fail to match exactly (here Gen 24:17, 45). Ibn Ezra is cited by George W. Savran (*Telling and Retelling: Quotation in Biblical Narrative* [ISBL; Indianapolis: Indiana University Press, 1988], 1–2) who provides the translation. Savran cites another 12th century commentator, David Kimchi, who comments on the same speech by Abraham’s servant: “we cannot give any reasons for the numerous omissions and additions... These are only changes in wording; the meaning remains the same.”

² PG 129:604 col. 1248 (my translation), cited in T. Francis Glasson, “Inaccurate Repetitions in the Fourth Gospel,” *ExpT* 57 (1946): 111–12. Euthymius, also 12th century, moves on quickly and gives little indication that Jesus’ lack of verbal precision is a cause for concern.

³ Even in Pilate’s final private scene with Jesus (John 19:8–12), in which he asks Jesus, “Are you not speaking to me?” Jesus gets 21 words to Pilate’s 18.

⁴ Among the longest are the forensic monologue in John 5:19–47, the homily in 6:26–58, and the farewell discourse(s) (13:31–17:26 with several interruptions that will draw our attention, including 14:8 and 16:17–18).

(8:51–52; 14:23–24).⁵ In its strongest sense, the gospel declares the importance of Jesus' spoken message by portraying him as the incarnation of God's Word from the opening verses (1:1–4, 14).

A separate, stylistic feature of the Gospel of John is the tendency toward repetition, often coupled with variation. In John 6, for example, Jesus repeats the refrain "I will raise him/it on the last day" four times in close succession with minor variations (6:39, 40, 44, 54). Pilate declares Jesus to be innocent three times (18:38; 19:4, 6). Peter not only denies Jesus three times (18:15–18, 25–27), he must answer the question posed by Jesus, "Do you love me?" three times before Jesus allows him back into the fold and in fact makes him shepherd (21:15–19). On the final occasion the narrator acknowledges that it is the third time that Jesus asks this question (He said to him a third time), and furthermore takes the time to comment on Peter's grief that Jesus has asked him so many times (Peter was grieved that he said to him a third time, "Do you love me?").⁶ We will return to this verse in more detail later.

Indeed John is highly self-referential, with frequent reflections on what Jesus and other characters have already said or done.⁷ Often this is accomplished through the narrator, as in the example just given. Two famous reflections on what Jesus has already done are the numbering of two of the signs in Galilee (2:11; 4:54). At other times the narrator reflects on what Jesus has *said*, interpreting his words for the audience. One of these so-called Johannine parentheses applies seemingly unrelated words of Jesus to his passion, as his prediction about the destruction and rebuilding of the temple (2:19) is reinterpreted as a prediction about his own death and resurrection (2:21): "he was speaking concerning the sanctuary of his body."⁸ The phrase itself is left to stand while the narrator provides an authoritative interpretation. Another case occurs after Jesus predicts that he will be lifted up from the earth (12:32), and the narrator

⁵ On the importance of Jesus' words as a witness to him in the structure of the Fourth Gospel, see Urban C. von Wahlde, *The Gospel and Letters of John* (ECC; 3 vols.; Grand Rapids: Eerdmans, 2010), 2:256–64.

⁶ In fact Jesus has not said *φιλεῖς με*; three times, as he is quoted in 21:17, since the first two times he asked, *ἀγαπᾷς με*; However, Peter replies in each case with *φιλω σε* and Jesus picks up his verb. The change in wording does not prevent the narrator from labeling 21:17 as the third time that Jesus asked, *φιλεῖς με*;

⁷ "John" is used throughout as an abbreviated title of the Gospel of John. I refer to "the authors" without any claims about their identity or indeed their number. There are indications, detailed by von Wahlde (*John*) and others, that multiple real authors contributed to the formation of the gospel, not to mention the contributions that were probably made by the social group around them as stories were told and retold. I leave the question open.

⁸ On the Johannine parentheses, see Gilbert van Belle, *Les parenthèses dans l'évangile de Jean: Aperçu historique et classification. Texte grec de Jean* (SNTA 11; Leuven: Leuven University, 1985) and "L'accomplissement de la parole de Jésus: La parenthèse de Jn 18,9," in *The Scriptures in the Gospels* (BETL 131; C.M. Tuckett, ed.; Leuven: Leuven University Press, 1987), 515–21.

jumps in to explain (12:33; cf. 21:19): “but he said *this* (τοῦτο) signifying what kind of death he was about to die.” Jesus himself occasionally explains the purpose of his speech, as he does after claiming the role of the true vine and elaborating what it means to remain in him (15:11): “I have said *these things* (ταῦτα) to you so that my joy might remain in you.”

These three characteristics of the Fourth Gospel – its tendency to be self-referential and repetitious, as well as the importance of speech, especially by Jesus – come together in a device that I will label *direct internal quotation* (or DIQ): the direct quotation of a character’s speech act that has previously occurred in the story world, whether by the same character, another character, or by the narrator. Since the majority of the speech in the Fourth Gospel is made by Jesus, he is frequently the character who is re-quoted. In doing so, focus is placed on Jesus’ *word* in a *self-referential* and often *repetitious* manner. An example where Jesus quotes himself happens during his last meal and in the discourse that follows:

John 13:16: “Amen, amen I say to you, a slave is not greater than his master...”

John 15:20: “Remember the word that I told you, ‘A slave is not greater than his master’.”

First we might notice that the characteristically Johannine introduction, “Amen, amen *I say to you*,” underlines the words of Jesus as speech acts with authority and gravity.⁹ At the second occurrence, though, Jesus does not merely restate the aphorism given earlier in the meal: he specifically draws attention to a previous speech act, i.e. to the fact that he has already said it, before expanding on its message.

At other times Jesus does seem simply to repeat what he has already said, as he does in 7:34 and 8:21 (note the use of “he said again” [εἶπεν πάλιν] in the latter verse), yet in each of these cases other characters immediately quote him in a way that exposes their failure to understand:

John 7:34 (Jesus): “You will seek me and you will not find [me]; and where I am you cannot come.”

John 7:36 (the Jews): “What is this word that he said, ‘You will seek me and you will not find [me]; and where I am you cannot come’?”¹⁰

⁹ Similar constructions appear in the Synoptic Gospels, either with a single amen or with a Greek equivalent (e.g. Luke 9:27, λέγω δὲ ὑμῖν ἀληθῶς), although John has nearly twice as many such sayings as the nearest Synoptic text (25 cases in John, 13 cases in Mark), and the *double amen* is unique to John.

¹⁰ Adolf Schlatter (*Der Evangelist Johannes: Wie er spricht, denkt und glaubt: Ein Kommentar zum vierten Evangelium* [2nd ed.; Stuttgart: Calwer Verlag, 1948], 199) argues that the question asked by the Jews, “What is this word he said...?” is a rabbinic form. The only close example he gives, however, *Ab. R. Nat.* 67, is much later than John (8th century), even if asked by disciples of Johanan ben Zakkai.

The Jews do not just quote what Jesus has said, they find a reasonable if incorrect interpretation of his actual words (that he will go and teach among the Greeks, 7:35). When Jesus repeats this statement in a slightly modified form, they will again misunderstand him while quoting his words:

John 8:21 (Jesus): “I am going and you will seek me, and you will die in your sin; where I am going you cannot come.”

John 8:22 (the Jews): “He is not going to kill himself, is he? Because he says, ‘Where I am going you cannot come?’”

Jesus will later invert this pattern with the same phrase when he first *quotes* what he said to the Jews (13:33, citing 8:21 exactly) before *repeating* it a third time (13:36):¹¹

John 13:33: “Children, I am with you still a little while. You will seek me, and just as I said to the Jews, ‘Where I am going you cannot come’.”

John 13:36: “Where I am going you cannot follow me now, but you will follow later.”

In a certain sense, every speech act in the gospel is the quotation of a character by the narrator.¹² Still, there are cases where the narrator reports a single speech act directly multiple times, as happens when Jesus is arrested:

John 18:5–6: He [Jesus] said to them, “I am.” Then when he said to them, “I am,” they drew back and fell to the ground.

The narrator could comment on Jesus’ speech act without re-quoting it in direct speech (as he does in the parentheses); in this case, we would expect something like, “When he said *this*, they drew back.” Another option would be to quote Jesus indirectly, but to do so here would distract from the importance of Jesus’ particular choice of words. Although his statement can be read as Jesus simply declaring, “I am he” or “It is I,” the DIQ highlights the fact that Jesus has invoked the divine ἐγώ εἰμι in a way that “He told them *that he is...*” does not.¹³

¹¹ Note that Jesus *repeats* the question, “Do you love me?” three times as three separate speech acts reported by the narrator (21:15–17), but the narrator *re-quotes* him only once while noting that it is the third time that he said it (21:17).

¹² This has led Savran (*Telling and Retelling*, 20) to eliminate re-quotations by the narrator from his examination of this device in the narrative books of the Hebrew Bible (see below). I have included them because in either case a single speech act is reported multiple times; that both instances are reported by the narrator makes these cases similar to those where a character quotes himself, in which case the character acts as another (sub-)narrator within the story. See also Savran’s “The Character as Narrator in Biblical Narrative,” *Proof-Texts* 5/1 (Special Issue on Storytelling, 1985): 1–17. However, his point that the narrator’s second recitation only functions at the level of the discourse and not at the level of the story is well taken (i.e. the gospel’s audience can examine and compare both quotations of the statement but none of the characters can).

¹³ See Catrin H. Williams, *I Am He: The Interpretation of ‘Anî Hû’ in Jewish and Early Christian Literature* (WUNT II.113; Tübingen: Mohr Siebeck, 2000), 287–303, and more

However, the examples given so far are among the relatively few cases where the previous speech act is quoted literally, barring abridgments. As in the third case, truly exact quotations are quite short (see also 4:10/4:7). Instead, the statements are almost always modified when re-quoted, whether characters are quoting themselves, being quoted by others, or being quoted by the narrator. Sometimes the changes are quite small: in 8:21, for example, Jesus tells the unbelieving Jews that they will die in their *sin* (τῆ ἀμαρτίᾳ); in 8:24, he claims that he told them they will die in their *sins* (ταῖς ἀμαρτίαις). The grammatical structure of this second claim, as well as the combination of persons involved, allows us to read it as an indirect quote,¹⁴ but that is not the case later in the chapter when the Jews comment on something Jesus has just said:

John 8:51–52: “Amen, amen, I say to you, if anyone keeps my word, he will never see death.” [So] the Jews said to him, “Now we know that you have a demon. Abraham and the prophets died, and you say, ‘If anyone keeps my word, he will never taste death!’”

There are grammatical changes accompanying changes in word order which will be examined below, but more importantly the Jews alter the verb from *seeing* death to *tasting* it. They have gotten the gist of what he says, yet they have misunderstood Jesus to be saying that keeping his words will ward off physical death. That they also modify his wording has led some to conclude that there is a connection between misunderstanding and misquotation, as Jerome Neyrey does when he comments: “The crowd’s error concerning Jesus’ words is courtroom evidence that they do not ‘keep my words’.”¹⁵

How the Jews modify Jesus’ statement is potentially significant. That they do is not necessarily the case. This can be demonstrated negatively and positively within the same discourse. The Jews have misunderstood Jesus on multiple occasions, several of which involve DIQ. As we have seen, the Jews quote Jesus when he tells them that where he is (going) they cannot come (7:36/7:34 and 8:22/8:21 [quoted above]). In neither case do they alter his wording, at least so far as they quote him. Their misunderstanding does not arise from

generally, David M. Ball, *‘I Am’ in John’s Gospel: Literary Function, Background, and Theological Implications* (JSNTSup 124; Sheffield: Sheffield Academic, 1996). By way of comparison, see Plato, *Rep.* 393e–394a for a consciously indirect retelling of *Iliad* 1.1–50, meant to highlight how Homer’s choice to use direct speech allows him to speak as if he were Chryses, i.e. as if Chryses were present again in the performance, just as John’s narrator does in close re-quotation.

¹⁴ One may read 8:24 as “Therefore I told you, ‘You will die in your sins,’” or “Therefore I told you *that* you will die in your sins” (see the NA²⁸, SBLGNT, and UBS critical editions, as well as the NASB, NET, NIV, NKJV, and NRSV). However, the German HOF gives a direct quotation, as does the French BDS. On distinguishing direct from indirect quotations in the Greek text, see the Appendix.

¹⁵ Jerome H. Neyrey, *The Gospel of John* (New York: Cambridge University Press, 2007), 166.

keeping the wrong words but from providing the wrong interpretation.¹⁶ In the latter case, however, Jesus ‘misquotes’ himself soon after (8:24). While interpreters have found significance in Jesus’ change from “sin” to “sins,”¹⁷ they have not concluded that Jesus misunderstands himself or that he changes the wording in error. Indeed both Jesus and the narrator, whose interpretations are authoritative, ‘misquote’ far more often than they give verbatim quotations. Therefore inexact quotations are neither necessary nor sufficient to signify error and misunderstanding. This should warn us about putting too much weight on the mere fact of non-literal quotation, but as we will soon see, the inexactness of John’s direct internal quotations has drawn a great deal of attention.

This lack of exactness in cases of verifiable DIQ leads to some difficulty in cases where a character is apparently re-quoted as saying something that has never been reported in the narrative.¹⁸ For example, the narrator cites something Jesus has said in formulaic language generally reserved for scriptural citations:

John 18:9: ...in order that the word which he spoke might be fulfilled, “I did not lose one of those whom you have given me (οὓς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα).”

The only problem is that Jesus has never used these exact words in John. Three verses have been suggested as possible antecedents for the quotation:

John 6:39: “This is the will of the one who sent me, that I should not lose from everything that he has given me (πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ), but I should raise it on the last day.”

John 10:28: “And I give (δίδωμι) eternal life to them, and they will not perish (οὐμὴ ἀπόλωνται) forever...”

John 17:12: “When I was with them I kept them in your name, which you have given me (ᾧ δέδωκάς μοι), and I guarded [them], and not one of them was lost (οὐδεὶς ἐξ αὐτῶν ἀπόλετο) except the son of perdition, so that scripture may be fulfilled.”

¹⁶ In light of the previous example, it is tempting to think of *Gos. Thom.*: Whoever finds the interpretation of these words will not taste death.

¹⁷ For example, Andrew T. Lincoln, *The Gospel According to Saint John* (BNTC 4; Peabody: Hendrickson, 2005), 268: “The shift in terminology to the plural ‘sins’ (cf. v. 21) may be no more than stylistic but also indicates that the primary sin of unbelief is exhibited in a variety of actions.”

¹⁸ For the sake of clarification, it might be best to distinguish narrative from story at this point: “The ‘narrative’ is the text (the signifier, the discourse, or the ‘how’) which conveys the ‘story’ (the signified, the content, or the ‘what’)” (R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* [Philadelphia: Fortress, 1983], 53). In the case of trustworthy characters like Jesus (14:2) or the narrator (18:9), we are confident that something like this has been previously said in the story world even if the speech act to which they refer has not appeared in the narrative. In the case of untrustworthy characters such as the chief priests (19:21), we may not.

The first statement is structurally the closest (even if shifted into the neuter and third person), while the last case comes the closest in meaning. Yet at no point in John does Jesus literally say what he is quoted as saying – a word that the narrator nonetheless indicates must be fulfilled.

Other cases present similar difficulties, where the quoted phrase is either heavily paraphrased or entirely absent. Sometimes it is easier to accept that the line was spoken outside of the narrative, as is the case with John the Baptist's citation of something God has told him (1:33):

John 1:33: "I also did not know him, but the one who sent me to baptize in water told me, 'The one on whom you see the Spirit descending and remaining on him, this is the one who baptizes in Holy Spirit'."

Since John appears in the story so briefly, a story that the audience enters after these events, scholars tend to accept that the Baptist was told this at *some* earlier point that the author has chosen not to narrate.¹⁹ In other cases, phrases that are 'close enough' or that match in sense but not in wording are sought out, as with Jesus' fulfilled word in John 18:9. Both scribes and translators have struggled with the unverifiable quotation in John 14:2, sometimes doing their utmost to eliminate a self-quotation by Jesus that seemingly has no antecedent.²⁰

The possibility remains that Jesus quotes something that the gospel has simply failed to report. In this case, the quotation becomes a sort of completing analepsis, a 'flashback' to an event that has not been narrated.²¹ These *unverifiable quotations* can still be considered direct internal quotations, although they are internal to the *story* but not to the *narrative*. Such a phenomenon is not unheard of in the Synoptic Gospels (e.g. Matt 11:18–19 // Luke 7:33–34) and Acts (e.g. 27:24), and common in the Hebrew Bible (e.g. 1 Kings 22:20–22).²² Going forward, recognition of John's tendency to vary quotations (so

¹⁹ In a fashion similar to his rhetorical question on 6:36 (see above), Euthymius asks when God told this to John. He concludes simply that it must have been as the baptism approached, so that what was revealed to him would soon be demonstrated (PG 129:548 col. 1136). The previous scene's absence in the narrative does not seem to bother him.

²⁰ There seems to be confusion in the manuscripts over the presence of both the ἄν and the ὄτι that mark the quotation (e.g. for the ὄτι, P⁶⁶ is corrected to include it while C is corrected to eliminate it). For more detail, see the Appendix.

²¹ Jerome T. Walsh (*Old Testament Narrative: A Guide to Interpretation* [Louisville: Westminster John Knox, 2009], 58) refers to narrative analepsis simply as "flashback" and prolepsis as "foreshadowing." Although rare, it is possible for DIQ to be proleptic (cf. 1:15/1:30/1:27; 9:19–20 [?]). The message that Jesus gives to Mary Magdalene in 20:17 to give to the disciples can be viewed as a completing prolepsis, where the actual recitation takes place outside of the narrative (cf. 20:18). Although messages are a common source of DIQ in the Hebrew Bible, they are absent in John.

²² For NT texts, see Table 2. In 1 Kings 22:20–22, the prophet Micaiah condemns the prophets who encourage Jehoshaphat by narrating a dialogue between Yhwh and a lying spirit who takes responsibility for their prophecies. When exactly Micaiah witnessed this

that a statement may be dramatically altered in recitation) will sit alongside the possibility that the narrator reports the quotation but never the original statement.

The commentaries occasionally note John's tendency to re-quote material, or struggle to find precedents for paraphrased quotations.²³ However, the comments often amount to little more than a parenthetical remark. This is quite an oversight since DIQ appears so frequently in John (arguably almost five dozen times; see Table 1), overlapping with other well-noted Johannine devices such as dramatic misunderstandings. More to the point, *John uses DIQ more than twice as often as any other New Testament narrative*, making it not only a significant Johannine device, but also a characteristic one! This raises some questions: what does John accomplish by returning to such a redundant device, over and over again? How does it contribute to the narrative? Does it tell us anything about how John transmits its traditions, particularly words of Jesus?

Often when DIQ has been examined, it is in studies on the style of the Fourth Gospel. This suggests that DIQ is viewed as a mere stylistic affect (or defect), perhaps one on which John relies too often. Still, we might expect stylistic studies of John to offer some insight into what the Fourth Gospel is doing with its abundance of direct quotations. However, many are simply catalogues of verses with DIQ embedded in discussions of authorial unity, repetition and variation, or John's (lack of) historicity. Nonetheless, a growing appreciation of the function and complexity of DIQ in John (and elsewhere) is apparent in discussions of the device, which merit some brief examination.

2. Previous Works on Direct Internal Quotation

2.1 Direct Internal Quotation in Early Johannine Scholarship

Apart from two superficial and incomplete examinations of DIQ in the context of Johannine repetition given by Johann D. Schulze (1811) and Christian G. Wilke (1843), it is a seemingly offhand comment by Julius Wellhausen that spurred more in-depth study of internal quotation.²⁴ Wellhausen offers internal

scene, as he claims to have (1 Kings 22:19), is unclear since it has not been narrated until Micaiah presents the story here.

²³ In a note on John 6:65, Raymond E. Brown (*The Gospel According to John: Introduction, Translation, and Notes* [AB 29–29A; Garden City: Doubleday, 1966], 1:297) remarks that there are places “where Jesus cites his own words quite exactly” (giving 8:24/8:21; 13:33/8:21; 15:20/13:16; and 16:15/16:14 as examples, although later [p. 350] he acknowledges the change from “sin” to “sins” in the first case), while for 6:65 he views it as a composite of 6:37 and 6:44.

²⁴ See Johann D. Schulze, *Der schriftstellerische Charakter und Werth des Johannes* (2nd ed.; Leipzig: J.C. Hinrichs, 1811), and Christian G. Wilke, *Die neutestamentliche Rhetorik*,

quotations as a possible means of differentiating material by the evangelist from that of an editor: “the proof texts all belong to [editorial material], as do Jesus’ curious literary returns to words which he has already said earlier.”²⁵ He does not follow up on this claim, which is presented only to support by analogy the argument that all of John’s *scriptural* citations derive from the editor.

Yet it proves to be an important comment since three German studies attempt to use internal citations to support the authorial unity of the Fourth Gospel in response to Wellhausen. Erich Stange’s *Die Eigenart der johanneischen Produktion* (1915) is a direct, psychological rebuttal to source-critical theories of the Gospel of John. Stange attempts to demonstrate that DIQ appears in material that is labelled both original and editorial, so that aporias cannot be explained away by theories of redaction. Instead they must be explained by appeal to the psychological character of the author. He focuses on repetitions in John in over two dozen categories, several of which involve DIQ (most pointedly “the cumbersome quotation/recapitulation of the statement by the previous speaker” and “self-quotations”).²⁶ At one point John’s quotations are attributed to a tendency toward stagnancy coupled with a fondness for dialogue.²⁷ At other points, they are portrayed as spontaneous eruptions of earlier thoughts brought on not through deliberate (*absichtliche*) associations, but through involuntary (*unwillkürliche*) ones.²⁸ Non-literal quotations are credited to the author’s tendency to cite from memory.²⁹ Stange does not clarify why so many of the quotations that are (nearly) consecutive in the text are then quoted inaccurately a moment or two later.³⁰

Three years later, Teofil Bromboszcz again uses the consistent employment of repetition throughout John to prove its authorial unity.³¹ Although he refers to “the repetition of a question or statement in the subsequent response,” the

ein Seitenstück zur Grammatik des neutestamentlichen Sprachidioms (Dresden Leipzig: Arnold, 1843).

²⁵ Julius Wellhausen, *Das Evangelium Johannis* (Berlin: Georg Reimer, 1908), 106–7 (my translation). This passage is directly refuted in Erich Stange, *Die Eigenart der johanneischen Produktion* (Dresden: C.L. Ungelenk, 1915), 42 n. 1.

²⁶ In the original: “die umständliche Rekapitulation der Aussage des Vorredners” and “Selbstzitate” (*Eigenart*, 17).

²⁷ Stange, *Eigenart*, 28.

²⁸ Stange, *Eigenart*, 41–43.

²⁹ Stange, *Eigenart*, 43.

³⁰ There are arguably 21 quotations within two verses of the original statement, including Jesus quoting others (e.g. 4:17), Jesus quoting himself (e.g. 16:15/16:14), and the narrator re-quoting characters (e.g. 13:11/13:10). Of these only eight are exact (excluding abridgements, which would lower the number further). Even if the author were quoting from memory with not so much as a glance up to check what was written, it would be a poor memory indeed to fail so quickly and, in some cases, so dramatically.

³¹ Bromboszcz published the dissertation as *Die Einheit des Johannesevangeliums* in 1927.

analysis amounts to little more than a catalogue of repetitions and variations that include DIQ and examples of self-quotation.³² Gerhard Hoffmann, in *Das Johannesevangelium als Alterswerk* (1933), builds much more thoroughly and directly on Stange's psychological approach. Whereas Stange used psychological coherency to argue for authorial unity, however, Hoffmann assumes authorial unity to build a psychological profile of the author as a man in his 80s who is showing signs of his age in the text.³³ Sometimes the elderly author forgets the narrative situation he has crafted.³⁴ The author's mind is especially slow (*langsam*), in part because he gets distracted and returns to earlier thoughts on which he dwells but does not develop in a coherent fashion.³⁵ In the case of unverifiable or proleptic quotations (e.g. John 1:15), the confused author simply does not realize that he has failed to tell this part of the story yet.³⁶ Hoffmann's interpretation of the Fourth Gospel virtually requires that we have before us the verbatim dictation of an old man rambling as he tells a long story with little structure or development.³⁷ This seems an unlikely scenario for the development of a text in the 1st century, one which does not harmonize with Hoffmann's own admission that there are signs of pre-'publication' editing.

Two decades later, Bent Noack returned to the study of DIQ in the context of Johannine style (*Zur johanneischen Tradition* [1954]). In distinction from the previous tendency to study DIQ as a form of repetition, Noack's interest is in John's fondness for direct speech. However, he makes it clear at the outset that he considers DIQ to derive not from theological intent, but from the influence of oral tradition.³⁸ This leaves Noack's study valuable regarding John's grammatical constructions when introducing direct speech, but the analysis is rather superficial when it comes to why John uses DIQ (it can always be credited to oral tradition) or why variations are introduced (a literal rendering is simply not important to John).³⁹ In one sense Noack breaks from German concerns, which have used DIQ to argue over the number of authors of John. In another sense, however, although he understands variation more positively

³² Bromboszcz, *Einheit*, 83–86 (my translation).

³³ The question of authorial unity is addressed by Gerhard Hoffmann, *Das Johannesevangelium als Alterswerk: Eine psychologische Untersuchung* (Neutestamentliche Forschungen 4/1. Gütersloh: C. Bertelsmann, 1933), 20–25, although he admits that some editing has occurred: post-'publication' editing is evident in the manuscripts (e.g. John 7:53–8:11) but limited by Hoffmann to those cases that have left such evidence; he argues that there is no reason to believe that pre-'publication' editing was not carried out by the author and is therefore still relevant for drawing a psychological profile of the evangelist.

³⁴ Hoffmann, *Alterswerk*, 91.

³⁵ Hoffmann, *Alterswerk*, 114–15; this category has the majority of cases of DIQ.

³⁶ Hoffmann, *Alterswerk*, 134–35.

³⁷ On this last point, see Hoffman, *Alterswerk*, 134.

³⁸ Bent Noack, *Zur johanneischen Tradition: Beiträge zur Kritik an der literarischen Analyse des vierten Evangeliums* (Copenhagen: Rosenkilde og Bagger, 1954), 134.

³⁹ E.g. Noack, *Tradition*, 143.

Index of Ancient Sources

Old Testament

<i>Genesis</i>		48:4	18
2:16–17	56, 78	48:19	151
2:17	17	49:10	135
3:3	78	50:17	18
3:17	17–18, 56		
8:5–6	52	<i>Exodus</i>	
8:15	52	12:2	180
12:19	18	15:17	211
16:4	78	16:4	30, 149
17:7–8	155	20:5	127
17:12–13	156	20:13	266
17:16	180	20:15	266
17:19	155	21:24	266
18:12–13	17	22:18	54
20:5	18	23:1	114
20:13	18	23:20	131
21:22	196	25:40	220
24	16, 106	32:7	149
24:7	52		
24:17	1	<i>Leviticus</i>	
24:40	52	19:18	271
24:45	1	24:20	271
26:7	66		
26:9	18, 66	<i>Numbers</i>	
28:15	210	23:21	196
31:8–13	18	25:4	124
32:12	18	30:2	266
38:21–22	17		
42:14–16	43	<i>Deuteronomy</i>	
42:19	66	1:16	114
42:33	66	1:28–29	209
43:2–3	17	1:29	211
43:3	43	1:33	211, 225
44	16, 106	5:9	127
44:18–34	18, 239	5:17	266
44:23	43, 52	5:18	266
44:25–26	17	6:4	175

6:5	175, 211	13:17	17
8:17–18	102	13:22	17
12:5	172	17:23	171
12:13–14	172	18:8	17
12:18	172	18:11	17–18
12:21	172	18:14	18
12:26	172	20:5	18
13: 2–18	100	20:28	18
17:4	114	21:4	18
19:15	11	21:6	18
19:16–17	114	22:8	17
19:21	266	22:18	17–18
20:1	196	22:19–22	18
24:1	266	22:20–22	8
25:16	176		
27:3–5	172	<i>2 Kings</i>	
31–32	98	4:28	18
<i>Joshua</i>		6:28–29	18
1:9	196	9:26	18
24:18	175	9:36–37	18
<i>Judges</i>		<i>1 Chronicles</i>	
6:12–13	196	17:2	196
		17:9	172
<i>1 Samuel</i>		<i>2 Chronicles</i>	
3:9–10	78	3:1	172
10:7	196	7:12	172
<i>2 Samuel</i>		7:15	172
7:3	196	13:12	196
7:10	172	15:2	196
11:19–21	17	19:6	196
11:23–24	17	<i>Job</i>	
12:12	124	22:13–20	15
13:15	151	24:24	194
<i>1 Kings</i>		<i>Psalms</i>	
1:17	18	2:7	130
1:25	18	10:4	15
2:1–9	211	10:6	15
2:8	18	10:11	15
2:37	99	10:13	15
2:42	18, 99	14:1	15
2:46	99	32:16	127
8–9	18	33:13–14	210
8:29	172	35:19	72, 92
12:9–10	18	37:10	194
13:12	17	41:9	92

41:10	179	41:1	98
45:7–8	179	41:10	98
69:4	92	41:21–23	98
69:9	92	41:26–27	98
69:10	179, 227	42:1	130, 147
69:14	72	43:9–10	98
69:21	92	43:12	98
78:24	30	43:26	98
82	141	44:7–8	98
82:6	67, 110	44:26–27	98
89:4	130	45:5	127
89:37	179	45:19–21	98
95:7	175	45:22	98
117:26	135	46:9	98, 128
119:99	149	47:8	128
131:11–12	212	47:10	128
132:5	172	48:12	98
		48:17	98
<i>Proverbs</i>		49:3	98
1:28–29	199	49:6	98
8:17	199	49:14	98
24:9	199	51:12	98
		53:1	72, 177
<i>Ecclesiastes</i>		54:7	195
4:8–9	15	55:6	199
5:2	15		
8:4	15	<i>Jeremiah</i>	
		26:6	16
<i>Sirach</i>		26:8–9	16
5:1	102	26:18	16
11:18–19	102	28:29	16
36:12	172	32:3–5	16
		34:2–3	16
<i>Isaiah</i>		43:2–3	16
6:9–10	176	51:33	194
6:10	178–79		
8:10	196	<i>Lamentations</i>	
10:25	195	1:19	199
11:1–6	130		
22:20	222	<i>Ezekiel</i>	
23:15	222	7:25–26	199
26:20	195	18:4	176
28:16	130	18:14	176
29:17	194	18:20–224	176
34:4	250	21:32	135
40–55	89, 98	22:30	199
40:3	92, 98, 179		
40:10	135	<i>Daniel</i>	
40:27	98	7:13	69

<i>Hosea</i>		<i>Zechariah</i>	
1:4	194	8:23	196
5:6	199	9:9	92, 135, 179
12:8	102	10:5	196
		11:5	102
<i>Amos</i>		12:10	72
8:12	199	13:7	83
<i>Micah</i>		<i>Malachi</i>	
3:12	16	3:1	131, 135, 162
		3:7-15	15
<i>Habakkuk</i>		<i>2 Maccabees</i>	
2:3	135	3:1-2	172
<i>Haggai</i>		<i>Tobit</i>	
2:4-7	195	13:4	175

Pseudepigrapha and Apocrypha

<i>Apocalypse of Abraham</i>		41:2	212
17:16	213	45:3	212, 222
29:15	213	51:4	222
<i>Apocalypse of Elijah</i>		60:8	212
4:16	222	62:9	222
5:1-2	222	62:13	222
5:15	222	63:1-8	200
5:36	222	70:3	212
<i>Ascension of Isaiah</i>		71:6	212
1.2-5	190	81:4	222
8.7	130	90:28-29	210
<i>2 Baruch</i>		97:3	222
16:1	194	97:8-10	102
32:2	195	100:4	222
48:12	194	108:13	213
48:50	194	<i>2 Enoch</i>	
68:5	195	61:2	213
<i>1 Enoch</i>		<i>4 Ezra</i>	
12:4	190	5:10	199
15:1	190	6:26	49
38	213	7:105	222
39:4	212	10:55	209

<i>Hazon Gabriel</i>		70–72	217
24–25	195	80	195
25–26	217		

Ancient Jewish Writers

Josephus		<i>On Dreams</i>	
<i>Antiquities</i>		1.181	210
2.140–58	239		
		<i>On Planting</i>	
<i>Jewish War</i>		3.12–15	11
1.209	114		
		<i>On the Posterity of Cain</i>	
Philo		28.96	11
<i>Every Good Person is Free</i>			
45–46	155	<i>On the Preliminary Studies</i>	
		73	11
<i>On the Change of Names</i>			
1.142b–44	179		

New Testament

<i>Matthew</i>		5:43	103, 266
1:18	127, 164	6:11	171
1:20	164, 196	6:33	79
1:20–21	127	7:7	199
1:23	196–97	7:7–11	171
3:3	131	7:15–20	192
3:9	102, 245, 266	8:5–13	63
3:11	129, 133, 135, 270	8:29	249
3:16–17	125	9:1–8	152
3:16	47, 129, 270	9:2–8	102, 245
3:17	125, 127–29, 245, 270	9:5–6	270
4:3	245	9:37–38	174
4:6	245	10:16	151
4:8	220	10:17–20	151
4:19	135	10:19–20	151
5:8	228	10:24–25	148
5:20	79, 163, 245	10:24	151
5:21	103, 266	10:25	160, 270
5:27	103, 266	10:37–38	155
5:31	103, 266	10:41	151
5:33	103, 266	10:42	256
5:38	103, 266	11:3	102, 132, 135
		11:10	131, 270

11:11	127, 164	23:16	103, 127, 266
11:18–19	8, 266	23:18	103, 266
11:18	54, 160	23:24	127
12:10	110	23:30	103, 266
12:24	160	23:39	135
12:31	245	24:5	225
13:14–15	178	24:27	127
13:24–30	174	24:36–44	214
13:36–43	174	24:42–44	161
13:54	159, 270	25:13	161
14:2	104	25:14	161
14:27	143	25:28–29	121
14:33	245	25:29	127
15:1	244	25:31	161
15:5	244, 264	26:14–16	105
15:14	127	26:25	198
16:1–3	245	26:26–29	171
16:2–3	265	26:28	145
16:11	110	26:31	83, 103
16:13–14	104	26:34	238, 264
16:16	245	26:38	127
16:21	147, 247, 270	26:57	245
16:28	49, 166–67, 270– 71	26:59–61	105
17:5	247	26:60	105
17:10	103	26:61	123–24, 126, 245, 264
17:17	197	26:63	141, 247
17:22–23	147, 247	26:64	227
17:24–27	158	26:65	141, 271
18:3	162–63, 165, 181, 270	26:75	238, 264
18:20	203	27:11	110, 152
19:17	110	27:19	126
19:24	162	27:24	124, 126
19:28	252	27:24–25	124
20:17–19	105	27:25	126
20:18–29	147	27:29	152
20:18–19	247	27:37	152, 271
20:19	104, 266	27:40	247
20:20–23	171	27:41–43	245
20:31	126	27:43	104, 126, 141, 245, 247, 266, 271
21:9	124, 126, 135	27:63	104, 245, 266
21:21	252	28:2	47
21:24	110	28:5–7	126
21:40	161	28:7	227
22:23	110	28:20	197
22:35	110		
22:41	110	<i>Mark</i>	
22:46	110	1:2	131

1:7-8	133, 275	10:15	162-63, 270
1:7	128, 135	10:16	150
1:8	128-29, 275	10:23	150
1:10	47, 128-29, 270	10:25	162
1:11	127, 270	10:29	252
2:1-12	102, 152, 245	10:33	147
2:9	270	10:33-34	19, 146
2:10-11	153, 270	10:35-40	171
2:12	153	10:40	150
2:18-20	196	10:48	126
3:2	126	11:9	126
3:22	103-4, 238, 264, 270	11:10	124, 135
3:28-29	104, 247	11:23	252
3:30	103-4, 238, 245, 247, 264, 270	11:29	110
4:1-20	174	12:18	110
4:12	178	12:28	110
4:22	127	12:29-31	104, 264
5:30	103, 264	12:32-33	244, 264
5:31	103, 237, 264	12:32	104
6:3	159	12:34	110
6:4	159, 270	12:35	103-4, 244, 264
6:14-16	264	13:6	192
6:14-15	104	13:9-11	151
6:50	143	13:22	192
7:5	110	13:26	189, 227
7:11-12	103	13:35-36	161
7:11	244, 264	14:21	198, 205
8:27-28	104	14:22-25	171
8:27	110	14:24	145, 271
8:28	264	14:27	83
8:29	110	14:30	238, 264
8:31	18, 146, 270	14:34	127
8:33-34	135	14:55-59	105
8:38	161, 167	14:58	126, 264
9:1	49, 128, 162, 167- 170, 252, 270-71	14:60	105, 110
9:2-8	168	14:61	110, 271
9:11	103	14:62	143, 189, 227, 271
9:21	110	14:64	141, 271
9:22	103	14:68	238
9:23	103	14:72	264
9:31	18, 146-47, 166	15:2	110, 142
9:41	252	15:4	110
9:43	166	15:9	142
9:45	166	15:26	142, 271
9:47	166	15:44	110
10:2	110, 150	16:7	227
		16:11	171
		16:15-18	127

<i>Luke</i>		9:35	130
2:26	49, 168	9:38	152
2:28–35	127	9:44	104, 147
2:34–35	127	9:54	47
2:49	210	10:2	174
3:4	131	10:12	222
3:8	102, 265	11:3	171
3:14	110	11:9–13	171
3:15	132	11:9	199
3:16	108, 129, 131–33, 267, 270	11:15–19	160, 270
3:22	47, 127, 129, 270	11:49	151
4:5	220	12:10	247
4:24	159	12:11	127
5:17–26	102, 152, 245	12:13	152
5:23	153, 270	12:36	127
5:24	270	12:37	161
6:9	110	13:7	161
6:13	151	13:14	126
6:22	151	13:28	166
6:31	151	13:31–33	198
6:32–34	151	13:35	135
6:35	151	14:10	161
6:36	152	14:26–27	154, 271
6:40	148–49, 152, 271	16:9	210
6:41–42	152	17:5	151
6:46	152	17:22	199
7:1–10	63	17:31	222
7:19–20	132, 135	17:34–40	214
7:19	102, 265	18:8	161
7:20	103, 249, 265	18:17	162–63, 270
7:27	128, 131, 270	18:18	110
7:28	127, 164	18:25	162
7:33–34	8	18:29	252
7:33	54, 160	18:31–33	104, 147
7:40	152	18:39	126
8:10	178	19:13	161
8:27	54	19:31	110
8:49	152	19:38	126, 135
9:7–8	264	20:3	110
9:7–9	104	20:21	110
9:10	151	20:27	110
9:18–19	104	20:40	110
9:18	110	20:41	103
9:19	264	21:7	152
9:22	104, 265	21:12	127
9:26	161	22:14	151
9:27	3, 49, 166–67, 252, 270–71	22:17–19	171
		22:19	145
		22:20	198

22:22	198	1:19	88, 110–11
22:23	198	1:20–21	109
22:27	196	1:20	45, 113, 128, 138, 260, 270
22:34	102, 238, 264	1:21	110, 138
22:61	102, 238, 264	1:22	89
22:64	110	1:23	92, 98, 110, 129, 131–32, 177, 179
22:67	141	1:24	111, 137
22:68	110	1:25	110, 139
22:70	141, 143	1:26–27	133
23:3	110	1:26	139
23:9	110	1:27	7, 30, 38, 71, 84, 109, 128, 133–36, 138–39, 149, 193, 260, 270
23:35	130	1:29–30	136
23:37–38	115	1:29	125, 127, 137, 208, 224
23:38	142, 271	1:30–34	116
23:42	124, 127	1:30	7, 12, 30, 38, 71, 84, 109–10, 128, 131, 133, 135, 138– 39, 193, 205, 259– 260, 270
23:43	127	1:31	83, 125
24:6–7	104, 237, 265	1:32–33	129, 197
24:10	151	1:32	47, 88, 125, 270
24:29	197	1:33–34	210, 217, 256
24:30–31	197	1:33	7, 47, 83, 110, 125, 128, 131, 138, 260, 270
24:40	220	1:34	67, 88, 110, 125, 128–29, 138, 158, 219, 255, 260, 270
24:44	104, 196, 265	1:35–37	206
24:49	127	1:36	208, 224
		1:38	148, 202
<i>John</i>		1:41	139
1:1–18	85	1:45–46	159
1:1–5	138	1:48	19, 41, 47–48, 103, 260
1:1–4	2	1:49	47, 67, 138, 148
1:1–3	135	1:50	19, 41, 47–48, 103, 116, 252
1:1–2	137	1:51	19, 47–48, 69, 189, 210, 228, 251
1:6–8	109, 137	2:11	2, 138
1:6	132		
1:7–8	88		
1:9	193		
1:10	232		
1:11	193		
1:12	144		
1:13	165		
1:14	2, 137		
1:15	7, 10, 12, 30, 38, 71, 88, 109–10, 128, 133–37, 139, 193, 205, 238, 259– 60, 270		
1:16	139		
1:17	139		
1:18	219		
1:19–34	85, 111, 131, 138, 206		

2:13–22	182	3:25–26	206
2:16–17	156, 210	3:26	111
2:17	72, 92, 177, 179, 223, 222, 227	3:27	70
2:19–22	195	3:27–30	131, 206
2:19	2, 105, 126, 181, 191	3:28–31	85
2:20	106, 123, 181	3:28	45, 85, 109–10, 113, 128, 131–32, 138, 179, 210, 252– 55, 258, 260, 270
2:21–22	223	3:29–30	132
2:21	2, 105–6, 181, 191	3:29	196
2:22	106, 138, 177, 181, 191, 229	3:30	51, 160
2:23–25	157, 159–60	3:31	25, 135, 165, 193
3:1–21	85	3:32	219
3:1	63, 111	4:1–3	158
3:2–10	85	4:1	108
3:2	25, 82, 138, 193, 196	4:4	51
3:3–4	165	4:7–15	85
3:3	11, 18, 19, 25, 63– 64, 69, 74, 86, 164, 166, 168, 180, 189, 239, 251, 270	4:7–8	116
3:4	25, 63, 180	4:7	5, 11, 62, 86, 171, 260
3:5–8	85, 181	4:9–10	118
3:5	25, 69, 86, 162, 164–65, 251, 270	4:10–15	86
3:6	165	4:10–11	26
3:7	11, 18, 25, 51, 63– 64, 74, 85, 111, 163, 166, 256, 261, 270	4:10	5, 11, 57, 62, 84– 85, 116, 260
3:8	25, 64, 164–65, 202	4:12	148
3:10	25, 63–64	4:15	178
3:11	111, 251–52, 258	4:17	10, 12, 14, 41, 45, 103, 116, 118, 179, 255–56, 258, 260
3:12	64, 250	4:18	45
3:13	47, 69, 165, 202	4:19	138, 173
3:14–21	51	4:20–24	192
3:14–16	26	4:20	15, 57, 116, 172, 176, 258, 260
3:14	45, 50–51, 68–69, 79, 146, 177, 270	4:21–24	96
3:19	193	4:22	117
3:20	178	4:24	51
3:22–36	85	4:25–30	139
3:22–30	85	4:25–26	117
3:22–25	91	4:26	113
3:22	160	4:29	84, 117, 250, 261
3:24	113, 134	4:31	148
3:25–30	111	4:35	15, 116, 173, 198, 258, 260
		4:37–38	174
		4:37	15, 263
		4:39	49, 84, 117, 250,

	254–56, 260	5:28–29	185
4:41	49	5:31	114
4:42	49, 108, 117, 138, 258	5:33–39	132
4:43	158	5:33–36	111
4:44	112, 116, 158, 256, 260, 270	5:33	111, 132
4:45	158–59	5:37–38	219
4:46–53	63	5:38	49
4:47	108	5:39	132
4:50	11, 103, 171, 260	5:47	49
4:51	258	6:1–15	84
4:53	11, 84, 103, 156, 237, 260	6:12	178
4:54	2	6:14–15	135
5:1–12	102	6:14	138, 193, 258
5:1–9	181	6:15	69
5:2	44	6:20	143
5:4	47	6:24	118
5:7	252	6:26–58	1
5:8	38, 57, 59, 103, 126, 152–53, 238– 40, 260, 270	6:26	199, 218, 251
5:9–10	117	6:27	69, 199
5:9	153, 239	6:29	157
5:10–18	181	6:31	30, 46, 149, 177, 180
5:10–11	112	6:32–35	86
5:11	38, 57, 59, 77, 103, 123–24, 260, 270	6:32	251
5:11–12	152	6:33	30, 46–47, 180, 194, 260
5:12	38, 58–59, 84, 103, 110, 112, 117, 179, 238, 260, 270	6:35	46–47, 180
5:14	153, 178	6:36–40	86
5:15	250, 254	6:36	7, 21, 116, 210, 218, 251, 256, 258, 260
5:16	58, 126, 154	6:37	8, 70
5:17	59, 143	6:38	30, 41, 45–47, 180, 194, 260
5:18	47, 96, 106, 153, 229	6:39	2, 6, 115, 204, 262
5:19–47	1, 103, 112	6:40	2, 47, 83, 158, 204
5:19	251	6:41–42	77, 86, 117, 142, 159, 194, 206
5:20	220	6:41	46–47, 119, 181, 237–37, 251, 260
5:21	106, 154	6:42	30, 41, 45–47, 180, 221, 255, 258, 260
5:23	96	6:43–45	206
5:24–25	185	6:44	2, 8, 13, 70, 197, 204, 233, 238, 261
5:24	1, 49, 251–55, 258	6:44–47	70
5:25	67, 215, 251–58	6:45	177
5:27	69	6:46	130, 219
5:28	215	6:46–51	206

6:47	251		98, 206, 225
6:48	47	7:34	3, 6, 11, 20–21, 38,
6:50	47		59–60, 77, 86, 179,
6:51	47, 145, 180–81,		202, 218, 233, 261
	201, 244	7:35–36	59, 81, 118, 193,
6:52	180–81		201
6:53	69, 181, 251	7:35	4, 77, 204
6:54	2, 83, 204	7:36	3, 6, 11, 38, 57, 83,
6:55	199		112, 179, 233, 257,
6:57–58	201		261
6:58	47	7:37–39	157, 195, 204
6:60–66	180, 191	7:38	177
6:62	69	7:39	134, 223, 227
6:63	1	7:40–41	138
6:64	71	7:41	41, 112, 159
6:65	8, 13, 38, 69–70,	7:42	41, 155, 177, 193,
	116, 197, 233, 238,		196, 258
	254, 259, 261	7:44–46	112
6:68	1, 148	7:44	112
6:69	138	7:45	142
7:1	229	7:45–52	64, 114
7:3	159	7:47	112
7:7	232	7:51	114
7:11	118, 202	7:52	159
7:12	112, 254, 258	7:53–8:11	10
7:13	112, 118	8:12	138, 142, 195
7:14–10:39	112	8:13–14	47
7:14–15	112	8:13	114, 118
7:14	204	8:14	82, 158, 193, 198,
7:15	247		202
7:17–18	47	8:16–19	175
7:17	158	8:17	11, 177
7:19	54, 83	8:19–20	112
7:20	54, 83, 103, 115,	8:19	158
	160, 255, 261, 270	8:20	112, 205
7:21–23	112, 154–55	8:21–24	81, 86
7:22	156	8:21–22	84, 198, 200, 205,
7:23	156, 178		212
7:25–31	194	8:21	3–6, 8, 11, 14, 18,
7:25	118, 155–56		20–21, 38, 41, 59–
7:26	178		60, 77, 82, 86, 176,
7:27	83		199, 205–6, 218,
7:28	47, 158, 193		230, 250, 261
7:28–29	112	8:22	4, 6, 11, 38, 57, 60,
7:30	112		77, 112, 118, 193,
7:32	112, 115, 142, 194		201, 252, 261
7:33–36	86, 205	8:23–24	60
7:33–34	59, 81, 194, 230	8:23	142, 156, 165, 203,
7:33	18, 82, 195, 197–		232

8:24	5–6, 8, 38, 41, 84, 86, 112, 116, 142, 176, 199, 214, 258, 261	8:51–53	86
8:25–26	112	8:51–52	2, 5, 18, 166–68, 244, 249
8:26–27	175	8:51	19, 41, 48–49, 86, 193, 251–52, 271
8:26	1	8:52–53	169, 176, 196
8:28	26, 47, 50, 69, 79, 142, 146–47, 158, 177, 200, 205, 219, 270	8:52	27, 41, 48–49, 112, 117, 184, 193, 261, 271
8:30	117	8:53	54, 112, 148, 156
8:31–33	86, 154	8:54	15, 54, 112, 175– 76, 255, 258, 262
8:31–32	18, 38, 66, 86, 168, 219, 240, 261, 271	8:55	49, 258
8:31	117, 155–57	8:56–58	196
8:33–34	200	8:56	54
8:33	18, 38, 54, 66, 84, 112, 117, 156–57, 175, 196, 221, 255, 258, 262, 271	8:58	34, 142, 251
8:34	38, 117, 157, 251– 52, 258	9:1–12:50	84
8:35–36	155	9:1–7	84
8:35	67, 155–56, 209, 213	9:2	110, 148
8:36	67, 154, 158	9:5	138, 149
8:37–47	176	9:7	44, 103, 262
8:37–40	155	9:9	62, 254, 258
8:37	49, 54, 154, 157, 196	9:11	45, 84, 103, 112, 116, 255, 258, 262
8:38	174, 219	9:12	202
8:39–40	196	9:13–34	103
8:39	54, 102, 117, 158, 175, 177	9:13–17	80
8:40	1, 175	9:13	118
8:41	54–55, 64, 112, 117, 126, 175, 261	9:15	110, 118
8:42	47, 117, 175	9:16	113, 118
8:43	49	9:17	112, 138, 255, 258– 59
8:44	54–55, 112	9:18–19	112
8:45–46	157	9:18	80
8:45	49	9:19–20	7, 80
8:47	49, 54, 175	9:19	110, 118, 258, 262
8:48	54–55, 103, 112, 117, 160, 175, 256, 258, 261, 270	9:21	50, 110, 113, 262
8:49–50	49	9:22	113, 136, 255
8:49	96	9:22–23	113
		9:23	50, 110, 238, 254– 55, 258, 262
		9:24	113, 138
		9:27	113
		9:32	108
		9:34	113
		9:35	69, 108
		9:37	113, 130, 219
		9:38	96
		9:39–41	178, 252

9:39	66, 86, 113, 176, 193	11:24–27	217
9:40	66, 176, 259, 262	11:24	204
9:41	67, 113, 176, 254, 258, 262	11:25	201
10:1–5	252	11:25–26	86, 217, 262
10:1	250	11:27	67, 135, 138–39, 148
10:7	251–52, 258	11:31	156
10:9	142	11:32	148
10:11	142, 145	11:39	83, 148
10:14	142	11:40	21, 103, 116, 192, 209–10, 217, 242, 256, 258, 262
10:15	145		
10:16	51	11:41–42	171
10:20	54, 142, 270	11:43	215
10:21	49	11:45–53	114
10:22–39	140, 143	11:45–52	71
10:24	141	11:47	117
10:25	67, 250	11:47–51	144
10:28	7, 115, 264	11:49–50	267
10:29	67	11:50–52	26, 144
10:30	67	11:50	71, 73, 146, 225, 271
10:32	67		
10:33	47, 67, 96, 254–55, 262, 271	11:51–52	71, 84, 146, 262, 271
10:34	67, 110, 177	11:51	71–72, 238, 255–56
10:35	49, 193	11:53	115
10:36	21, 67, 84, 102, 104, 112, 136, 140, 142, 249, 252, 254– 59, 262, 271	11:56	83
10:37	67	11:57	202
10:38	67	12:1	106
10:39	141	12:3	156
10:41	258	12:6	136
10:42	111	12:9	106
11	126	12:10	229
11:2	134, 138	12:12–19	69
11:3	148	12:12	108
11:4	83, 108, 262	12:13	126, 135
11:6	108	12:14	177
11:8	148	12:14–15	92, 179
11:11	83	12:15	135
11:12	148	12:16	223
11:15–16	215	12:17	106
11:16	229	12:20	204
11:20	108, 156	12:21	220
11:21	148, 189	12:23	69
11:22	171	12:24	255
11:23	83	12:26	196, 201–3, 206, 209
		12:27	15
		12:31	51

12:32–34	26, 79, 146	13:20	148, 150–51, 251
12:32–33	177	13:21	53, 251–52, 258
12:32	3, 13, 50–51, 104, 147, 191, 262, 270	13:24	53
12:33	3, 13, 51, 146, 229	13:25	53, 103, 252, 263
12:34–36	51	13:29	252
12:34	13, 45, 51, 68–69, 74, 81, 104, 108, 118, 147, 177, 179, 184, 193, 221, 258, 262, 270	13:30	190, 206
12:35–36	118, 206	13:31–17:26	1, 85, 187
12:35	81, 178, 195, 200	13:31–14:31	186, 188, 227
12:37	118	13:31–32	206, 226
12:38–41	118	13:31	69
12:38	49, 72, 177, 236	13:33–38	229
12:40	176–77, 236	13:33	4, 8, 11, 14, 18, 20, 38, 60, 81, 86, 116, 194–95, 197, 203, 205–7, 209, 212, 217, 221, 225, 230, 250, 258, 262
12:42	113, 178	13:34–35	192
12:44–50	118	13:36–38	264
12:47	49, 193	13:36–37	44
12:48	204	13:36	4, 11, 38, 60, 82, 202–3, 207, 209, 217, 225
12:49–50	1	13:37	82, 208
13:1–30	187	13:37–38	145, 217
13:1–11	149	13:38	102, 208, 251
13:1–3	206, 229	14–17	188
13:2	44, 198	14:1–4	191, 211
13:3–11	190	14:1	85, 209, 215
13:3	193, 198	14:2–4	209
13:6	148	14:2–3	161, 189–90, 198, 210, 212, 216, 223
13:7	82, 208	14:2	6, 21, 93, 116, 156, 203, 207, 213–14, 217–18, 231, 256– 60, 263
13:7–10	61	14:3–4	85, 263
13:8	213	14:3	14, 160, 201–3, 214–15, 218, 225, 233
13:8–9	44	14:4–17	224
13:9	148	14:4–6	212–13
13:10–11	191	14:4	202, 218
13:10	10, 44, 86, 262	14:5	44, 202, 207, 218, 225, 264
13:11	10, 38, 44, 115, 119, 179, 237, 254, 258, 262	14:6	218
13:12–20	61	14:7	86, 219
13:13	148, 253, 256	14:8–9	166
13:14	148	14:8	1, 53, 252, 263
13:15	148		
13:16	3, 8, 18–19, 61, 74, 148–52, 223, 251, 262, 271		
13:17	192		
13:18	92, 151, 177, 179		
13:19	258		

14:9	130, 197, 221, 225, 259, 252, 263	15:19	232
14:12	221, 224, 251	15:20	3, 8, 18, 49, 61, 74, 148, 151, 193, 223, 257, 263, 271
14:13–15	171		
14:13–14	11, 212, 221	15:21	61, 150
14:15	193, 221	15:22	225
14:16–17	196	15:25	72, 92, 177
14:16	197, 215, 221	15:26–16:11	224
14:17	197, 221, 223, 232, 234	15:26	61, 151, 222
14:18–27	224	16:1	178, 225
14:18–22	44, 192	16:2	151
14:18	85, 160, 162, 197, 222, 263, 271	16:4–30	188
14:19–21	221	16:4–8	225
14:19	171, 197, 201, 227, 232	16:4	136
14:20	154, 160	16:5–7	44
14:21	192–93	16:5	15, 38, 81–82, 85, 110, 198, 202, 207, 263
14:22–23	170	16:6	215
14:22	222, 227, 241, 259	16:7–11	196
14:23	214, 216, 223, 257	16:7	144, 204, 229
14:23–24	2, 49, 193	16:8	43, 232
14:25	223	16:10	30, 38, 43, 45, 81, 85, 232, 254, 263
14:26	60, 196, 222, 226, 234	16:12–15	196, 225, 228
14:27	85, 209, 223, 232	16:12	225
14:28–29	224	16:14–15	193, 228
14:28	54, 85, 148, 160, 162, 198, 263, 271	16:14	8, 10, 223, 226, 254, 263
14:29	215	16:15	8, 10, 38, 226, 254, 258, 263
14:30	215	16:16–19	81–83
14:31	215	16:16	30, 38, 86, 227–28, 232, 263
15:1–16:4	188		
15:1–17	224	16:17–19	19
15:4–5	219	16:17–18	1, 119, 228, 263
15:7	49, 171, 219	16:17	30, 38, 44–45, 85, 227–28, 237, 254
15:10–11	225	16:19	38, 84, 110–11, 228, 252, 263
15:10	193		
15:11	3	16:20–22	215, 229
15:12	225	16:20	19, 232, 251–52, 258
15:13	145, 208		
15:14	225	16:23–26	171, 212
15:14–15	157	16:23–24	11
15:15	61, 234, 249	16:23	251
15:16	171, 212	16:26	258
15:18–16:4	191	16:27	215
15:18–19	61	16:28–33	44
15:18	225		

16:29–30	82	18:25–27	2
16:30–31	215	18:27	102
16:30	110	18:28	68, 88, 114, 178
16:31	82	18:30	96
16:32	83	18:31	114
16:33	215	18:32	49, 177
17:1–26	188	18:33–38	112
17:6	49, 193, 212, 232	18:33	68, 118, 142
17:8	219	18:34	118
17:12	7, 115, 127, 149, 177, 255, 263	18:35	118
17:14–16	232	18:36	178, 253
17:14	49	18:37	21, 68, 143, 193, 250, 253, 258
17:15	191	18:38	2, 112
17:17–19	191	18:39	142
17:17	49	19:3	142
17:20	49	19:4	2, 112
17:24–26	230	19:6	2, 112
17:24	138, 201–3, 209, 233	19:7	112
17:25	232	19:8–12	1
17:26	212	19:8–11	112
18	83	19:9	89
18:1–11	112	19:10–11	257
18:2	115	19:11	25, 70, 97
18:3–5	62	19:15	118
18:4–5	271	19:16	112
18:5–8	74, 251	19:19	68, 115, 142, 159, 190
18:5–6	4	19:20	118
18:5	84, 115, 143, 159, 250, 263	19:21	6, 68, 104, 115, 118, 126, 141–42, 252, 263, 271
18:6	57, 62, 84, 115, 143, 254, 263, 271	19:23	25
18:7	62, 110, 159	19:24	177
18:8–9	177	19:25–27	64
18:8	57, 62, 84, 115–16, 143, 250, 258, 263, 271	19:28	72, 92, 177
18:9	6, 115, 119, 237, 255–56, 258, 263	19:31	178, 204
18:14	26, 71, 73, 99, 115, 117, 144, 146, 225, 243–48, 256, 263, 271	19:35	89
18:15–18	2	19:36	177
18:21	110	19:37	177
18:22–23	107	19:38–42	64
18:23	256	20:1–23	198
18:24	88, 114	20:9	51
		20:13	254, 258
		20:14	222
		20:17	7, 229
		20:18	7, 130, 219–22
		20:19–23	198, 224
		20:19	222

20:20	222	9:1–9	189
20:25	219	9:4	273
20:27	222	9:5	144, 268, 271
20:28	52	9:6	268
20:29	130, 219, 222	9:17	268
20:30–31	260	10:1–33	108
20:31	21, 67, 116, 139, 200	10:3–6	108, 267
21:1	222	10:6	80
21:7	53, 108	10:11	47
21:12	53	10:13	267
21:14	106, 222	10:14	267
21:15–19	2, 82	10:15	267
21:15–17	4, 53, 102	10:28	220
21:17	2, 4, 53, 237, 252, 257, 263	10:30–32	108
21:18–19	40, 169, 207	10:31–32	267
21:18	251	10:31	80
21:19	3	11:1–18	108
21:20–21	169	11:4	47
21:20	53, 55, 115, 238, 252, 263	11:7	267
21:22–23	18, 162, 166, 168– 69, 190	11:8	267
21:22	40, 82, 86, 181, 230, 240, 263	11:9	267
21:23	40, 103, 119, 170, 193, 237, 254, 258, 263	11:13–14	108, 267
21:24	54, 89, 113, 116, 119, 190, 216, 237, 239	11:16	109, 247, 267
21:25	21, 260	11:17–18	171
<i>Acts</i>		13:23	128
1:4–5	108–9, 131, 247, 267	13:25	109, 128, 132–33, 135, 247, 267, 270
2:17	228	14:11	47
2:33	146	15:8	171
3:6	153	18:10	196
4:29	171	18:25	109
5:30–31	146	19:4	109
5:32	171	20:35	247
6:12–14	105	21:11	106
6:14	106, 126, 247, 267	21:28	105, 107
7:1	105	22:1	107
7:34	47	22:311	189
7:55–56	189, 247	22:7	268
8:18–19	171	22:8	144, 268, 271
		22:10	268
		22:13	268
		22:17–21	106, 189
		22:18	268
		22:19–20	269
		22:21	269
		23:3	107
		23:5	89
		23:6	107, 269
		24:18–21	107

24:21	89, 269	2:15–21	101
25:16	107, 114, 269	2:20	171
26:1	108	3:6–9	155
26:2	108	3:13	144
26:9–19	189	3:15–18	155
26:14	268	3:28	157
26:15	144, 268, 271	4:4–7	234
26:16–8	268	4:6	101
26:24	108	4:8	157, 271
27:24	8, 108, 269	4:21–5:1	155
28:26–27	178	4:28–41	164
		5:1	157, 271
<i>Romans</i>		5:3	101
5:5	171	5:21	100
5:8	145, 271		
6:10	171	<i>Ephesians</i>	
6:15–23	157	1:17	157, 171
8:9	155	4:10	47
8:15–16	89	4:13	157
		6:8	157
<i>1 Corinthians</i>			
9:1	157	<i>Philippians</i>	
11:23	145	4:9	196
11:24	145, 271		
12:8	171	<i>Colossians</i>	
12:13	157	3:1	203
15:3	145, 271		
15:36	168	<i>1 Thessalonians</i>	
15:51	168	3:4	101
		4:8	171
<i>2 Corinthians</i>		4:13–5:11	168
1:22	171	4:13–18	215
2:14	157	4:16	47
5:5	171	4:17	215
5:10	127	5:2	161
5:14	145, 271		
5:16	157	<i>2 Thessalonians</i>	
10:5	157	1:10	160, 222
13:4	171	2:3	127
13:11	196		
		<i>1 Timothy</i>	
<i>Galatians</i>		6:15	220
1:4	145, 271		
1:8–9	100	<i>2 Timothy</i>	
1:8	127	1:7	171
1:9	101	1:18	222
2:11	101	4:8	222
2:12–14	155		
2:14	101		

<i>Titus</i>		<i>3 John</i>	
3:5	164	11	219
<i>Hebrews</i>		<i>Revelation</i>	
1:9	179	1:1–2	220
2:9	49, 127, 134, 145, 271	1:4	135
8:5	220	1:7	189, 227
9:1–14	147	1:8	135
10:37	135, 195	1:12	189
11:5	49	1:17	224
12:14	228	2:5	161, 271
<i>James</i>		2:16	161, 215, 271
1:5	171	3:11	161, 215, 271
1:7	72	3:12	47
1:17	47	3:17	102, 252
1:25	155	3:18	255
<i>1 Peter</i>		4:1	220
1:3	164	4:8	135
1:23	164	6:8	168
2:6	130	6:9	208
<i>2 Peter</i>		6:11	195
2:1–3	192	6:14–15	135
<i>1 John</i>		6:14	248
1:1–3	219	7:14	208
2:13–14	215	7:17	208
2:18–25	192	10:1	47
2:18	101	11:3–11	127
2:29	165	12:6	211
3:1	144	13:13	47
3:6	219	14:1	208
3:9	165	14:14–20	174
3:10	144	16:13	192
3:24	171	16:15	161, 215, 271
4:1–6	234	16:21	47
4:2–3	192	17:1	220
4:4	215	17:14	215
4:7	165	18:1	47
4:13	171	18:7	102, 252
4:20	219	18:8	102
5:1	165	19:20	192
5:2	144	20:1	47
5:4–5	215	20:3	195
5:4	165	20:9	47
5:18	165	21:2	47
		21:3–4	127
		21:3	196
		21:8	54
		21:9–10	220
		21:10	47

21:24	195	22:8	220
22:1	220	22:12	161, 215, 276
22:4	227	22:15	54
22:6	220	22:18–19	127
22:7	161, 215, 271	22:20	161, 215, 271

Early Christian Writings

<i>Acts of Peter</i>		13.8–9	8
35	207		
<i>Acts of Pilate</i>		<i>Apostolic Constitutions</i>	
1.1	104, 123, 126, 253	6.15.5	165
1.3	124, 126	Augustine	
1.4	124	<i>Homilies on John</i>	
2.1–2	124	12.8	202
2.1	126	31.9	202
2.2	126	<i>Tractates on John</i>	
2.3	123, 126	9.1	172
2.4	126	68.2	210
2.5	123, 126	<i>Barnabas</i>	
4.1	123–24, 126	6:2	130
4.5	104, 123, 126	7:9	72
6.1	123, 126	12:6	146
8.1	126	<i>I Clement</i>	
9.4	124, 126	5.7	214
10.1	115	58.2	171
10.2	125, 127	64.1	130
12.1	124, 126	Clement of Alexandria	
13.1	126	<i>Protrepticus</i>	
14.1	127	9.82.4	165
16.2	127	<i>Stromateis</i>	
16.6–7	127	4.6	210
18.2	125, 127	6.14	210
20.1	127	7.14	210
26.1	125, 127	<i>Dialogue of the Savior</i>	
<i>Apocalypse of Peter</i>		136.5–10	127
72.10–13	127	139.11–14	149
73.10–14	127	<i>Didache</i>	
83.19–29	121	11:7–12	192
<i>Apocryphon of James</i>			
2.19–34	210		
<i>Apocryphon of John</i>			
11.19–22	128		

- | | | | |
|-----------------------------------|---------------------|---|----------|
| 16:1 | 161 | Hippolytus | |
| <i>Epistle of Peter to Philip</i> | | <i>Refutation of All Heresies</i> | |
| 138.23–28 | 127 | 8.10.8 | 165 |
| Eusebius | | <i>History of Joseph the Carpenter</i> | |
| <i>Commentary on Isaiah</i> | | 1.1–8 | 127 |
| 8 | 215 | 1.1–2 | 134 |
| <i>History of the Church</i> | | 6.1 | 127 |
| 5.1.3–2.8 | 207–8 | 17.5–6 | 127 |
| <i>Gospel of Philip</i> | | 28.13 | 134 |
| 55.23–24 | 127 | 31.10 | 127 |
| 73.10–12 | 128 | 32.1 | 127 |
| <i>Gospel of Peter</i> | | <i>Hypostasis of the Archons</i> | |
| 11 | 142 | 88.27–32 | 128 |
| <i>Gospel of Thomas</i> | | 89.34–90.5 | 128 |
| Prologue | 6, 49, 167, 271 | 94.21–22 | 128 |
| 2 | 202 | 95.4–5 | 128 |
| 18–19 | 167 | Ignatius of Antioch | |
| 24 | 202–3, 210 | <i>Philadelphians</i> | |
| 30 | 203 | 8 | 203 |
| 31 | 159, 270 | <i>Smyrnaeans</i> | |
| 39 | 245 | 2 | 203 |
| 40 | 202, 245 | Irenaeus | |
| 43 | 248 | <i>Against Heresies</i> | |
| 44 | 248 | 2.34.1 | 210 |
| 46 | 127, 163, 245, 248, | 3.19.3 | 210 |
| | 270 | 5.15.2–3 | 171 |
| 50 | 248 | 5.30.3 | 161 |
| 59 | 205 | 5.36.2 | 210 |
| 77 | 203 | Jerome | |
| 85 | 167 | <i>Against Jovinianus</i> | |
| 88 | 248 | 2.28 | 210 |
| 94 | 202 | John Chrysostom | |
| 111 | 248 | <i>Homilies on John</i> | |
| 114 | 164 | 39 | 244 |
| <i>Gospel of Truth</i> | | 46 | 244, 249 |
| 40.30–41.14 | 210 | <i>Martyrdom of Montanus and Lucius</i> | |
| 42.37–43.8 | 210 | 15:17 | 257 |
| 45.24–32 | 128 | <i>On the Origin of the World</i> | |
| 46.26 | 128 | 103.11–12 | 128 |
| 48.4–7 | 128 | 105.30–31 | 128 |
| 73.18–21 | 127 | | |

112.38–29	128	<i>Recognitions</i>	
118.19–31	128	1.69.5	165
125.17–18	127	6.9.2	165
Origen		Pseudo-Hippolytus	
<i>Against Celsus</i>		<i>Treatise on Christ and Antichrist</i>	
1.6	123	1.45	125
1.61	115	Pseudo-Justin	
2.9	83, 115	9.3	257
		9.8	257
<i>Commentary on John</i>		<i>Sibylline Oracles</i>	
11.208	115	1.82	49
13.55	159		
<i>Homilies on Luke</i>		Tertullian	
4	125	<i>On Baptism</i>	
		1	172
<i>On First Principles</i>		<i>Treatise of Seth</i>	
2.11.6	210	53.29–30	128
		64.18–26	128
Pseudo-Clement			
<i>Homilies</i>			
11.26.2	165		

Greco-Roman Texts

Achilles Tatius		68	172
<i>Leucippe and Clitophon</i>		84	172
7.7–16	94–95	99–101	48
7.7.1	95	130	42
7.7.5	95	139–42	29
7.9.7	95	139–41	42
8.1.1–2	58	140	55, 62
8.1.1	95	141	65
8.7–15	94	142–43	27
8.8.1	95	142	63
8.8.5	95		
8.8.6	96	Aphthonius	
8.8.9–10	95	<i>Progymnasmata</i>	
8.8.10	96	4.16–5.8	63
8.9.7	96	23	27
8.9.9–10	96–97		
8.9.12–13	97	Apuleius	
		<i>Metamorphoses</i>	
Aelius Theon		10.6–12	94
<i>Progymnasmata</i>			
62	29		

Aristophanes		8.8–15	94
<i>Clouds</i>		19.9–17	94
94	91	19.34–38	94
112–13	91		
Aristotle		Herodotus	
<i>Metaphysics</i>		<i>Histories</i>	
1029b	137	1.71.2	255
1035b	137		
<i>Rhetoric</i>		Homer	
1402a	91	<i>Iliad</i>	
		1.1–50	5
		1.1–2	30–32
Arrian		<i>Odyssey</i>	
<i>Discourses of Epictetus</i>		9.481–83	64
2.23.16	149–50		
Chariton		Isocrates	
<i>Callirhoe</i>		<i>Antidosis</i>	
1.4–6	94	8	93
3.4	94	15	91
5.4–9	94	53–73	93
5.10–6.2	94	53–54	75
Cicero		Longus	
<i>On the Orator</i>		<i>Daphnis and Chloe</i>	
1.154–55	27, 65	2.12–19	94
2.256	29	Maximus of Tyre	
<i>Orations</i>		<i>Orations</i>	
84	29	41.3	30
Demosthenes		Pausanias	
4.37	52	<i>Description of Greece</i>	
18.119	63	4.31.8	137
18.132	88	Petronius	
19.157	113	<i>Satyricon</i>	
21.51–53	55	107–9	94
21.54	56	Plato	
58.7	113	<i>Apology</i>	
Euripides		29cd	69
<i>Cyclops</i>	65	17a–34d	90–93
Heliodorus		<i>Cratylus</i>	
<i>Aethiopica</i>		384b	33
1.9–17	94	<i>Greater Hippias</i>	
2.8–9	94	304e	33
4.17–21	94		

<i>Laws</i>		4.44	42
631bc	93		
<i>Protagoras</i>		Seneca	
339a–347a	32–38,	<i>Suasoriae</i>	
341e	57	1.12	26, 29, 64–65
<i>Republic</i>		Sophocles	
393e–394a	5	<i>Oedipus Tyrannus</i>	
3.396–97	173	715–16	89
435c	33	729–30	89
<i>Theaetetus</i>		Suetonius	
171–79	36	<i>Grammarians</i>	
Pliny		4	27–28
<i>Letters</i>		24.4	27
10.96–97	114	Theophilus of Antioch	
Plutarch		<i>Apology to Autolycus</i>	
<i>Cato the Younger</i>		2.1	220
58.1	88	Thucydides	
Pseudo-Aristides		1.142.1	52
<i>On Political Discourse</i>		Virgil	
68–70	55	<i>Aeneid</i>	
Quintilian		8.691–92	29, 65
<i>Institutes of Oratory</i>		10.128	29, 65
1.9.1–3	28	Xenophon	
1.9.2	27, 31, 42	<i>Apology</i>	
9.2.29–37	172–73	10	92
9.3.40	79	12	92
9.3.66	29	14	92
9.3.73	29	19	92
10.5.2–11	27	<i>Memoirs of Socrates</i>	
10.5.5–7	65	4.2	220
10.5.8	38	Xenophon of Ephesus	
10.5.9	25	<i>Ephesian Tale</i>	
10.5.11	51	3.12–4.4	94
<i>Rhetorica ad Herennium</i>			
4.29	29		

Rabbinic Texts

<i>Mishnah</i>		<i>Avot of Rabbi Nathan</i>	
Berakhot		67	3
5:5	149		
<i>Sukkah</i>		<i>Exodus Rabbah</i>	
		25.6	148
5:6	204	42.5	148
<i>Talmud</i>		<i>Hekhalot Rabbati</i>	
Bava Metzi'a		122	217
96a	149		
<i>Berakhot</i>		<i>Ibn Ezra</i>	
		<i>Commentary on the Pentateuch</i>	
58b	150	<i>(Exodus)</i>	
		20:1	1
<i>Betzah</i>		<i>Leviticus Rabbah</i>	
		4.1	67
26b	58		
<i>Hagigah</i>		<i>Numbers Rabbah</i>	
		16.24	67
10b	149		
12b	217		
<i>Menahot</i>		<i>Pesiqta Rabbati</i>	
		1.2	67
93b	149	14.10	67
<i>Nazir</i>		<i>Tanhuma</i>	
		23.79–80	148
12b	149		
<i>Sanhedrin</i>			
43a	113, 123		

Index of Modern Authors

- Abbott, Edwin A. 11–14, 41, 45–47,
49–50, 76, 110 n. 142, 251, 255–56
- Abramowski, Luise 149 n. 107
- Adams, Sean A. 28 n. 12
- Aejmelaeus, Anneli 250 n. 4
- Albright, W.F. 196 n. 43
- Allison, Dale, Jr. 168 n. 194
- Alter, Robert 75 n. 2
- Anderson, Janice C. 77 n. 9
- Anderson, Paul N. 168 n. 194
- Arens, Eduardo 135 n. 44, 160 n. 155
- Ásgeirsson, Jón Ma 246
- Asiedu-Peprah, Martin 59 n. 118, 111 n.
149
- Attridge, Harold W. 185 n. 2
- Aune, David E. 189–90
- Bacon, Benjamin W. 152 n. 120
- Ball, David M. 4 n. 13, 143 n. 77, 224
n. 147
- Barker, James W. 164 n. 174
- Baron, Lori 174 n. 214
- Barrett, C.K. 46 n. 72, 59 n. 120, 71 n.
152, 135 n. 44, 141 n. 70, 142 n. 71,
155 n. 130, 163 n. 170, 166 n. 183,
195 n. 40, 200 n. 63, 201, 206 n. 85,
209 nn. 94–95, 210 n. 99
- Bartholomä, Philipp F. 86 n. 50
- Bascom, Robert A. 211 n. 102
- Bates, Matthew W. 72 n. 154, 178 n.
236, 227 n. 159
- Bauckham, Richard 236 n. 2
- Baum, Armin 21 n. 87, 86 n. 50
- Beasley-Murray, G.R. 164
- Becker, Jürgen 158 n. 146, 185 n. 3, 212
n. 104, 213 n. 109, 214 n. 113, 222
n. 140, 223 n. 146
- Bekken, Per Jarle 88 n. 56, 89, 93 n. 76
- Bennema, Cornelis 61 n. 123, 151 n.
117
- Berger, Klaus 199 n. 58, 200 n. 61
- Bers, Victor 79 n. 17, 86, 89 n. 63, 97 n.
90, 171 n. 202
- Betz, Hans D. 99–101
- Beutler, Johannes 188 n. 13, 206 n. 86
- Bickerman, E.J. 89 n. 63, 114 n. 61
- Bieringer, Reimund 144 n. 86
- Bird, Michael F. 167 n. 188
- Blank, Josef 88 n. 56
- Blyth, Dougal 93 n. 76
- Bock, Darrell L. 49 n. 85
- Boismard, Marie-Émile 84 n. 33, 185 n.
3, 208 n. 91, 257 n. 28
- Borgen, Peder 46 n. 73, 89 n. 64, 115 n.
164, 116 n. 166, 139 n. 61, 179–81,
184, 206 n. 84, 221 n. 139
- Botha, Eugene 38 n. 31
- Boxall, Ian 101 n. 104
- Brankaer, Johanna 20–21, 39 n. 54, 44
n. 66, 60 n. 122, 118 n. 175, 205,
259 n. 39
- Brant, Jo-Ann 49 n. 80, 94–95
- Brickhouse, Thomas C. 90 n. 67
- Bridges, Linda M. 173
- Broadhead, Edwin K. 148 n. 103
- Broer, Ingo 186 n. 8
- Bromboszcz, Teofil 9–10, 76 n. 3
- Brookins, Timothy A. 26 n. 8, 32 n. 32,
242
- Brouwer, Wayne 188 n. 14
- Brown, Raymond E. 8 n. 23, 25–26, 44
n. 65, 50 n. 87, 54 n. 105, 59 n. 118,
67 n. 139, 68 n. 144, 70 n. 148, 82
nn. 27–28, 85 n. 41, 88 n. 57, 112 n.
153, 113 n. 154, 115 n. 162, 131 n.
28, 138–141, 146 nn. 90–91, 155 n.
130, 156 n. 135, 163 n. 164, 172 n.
201, 174 n. 206, 175 n. 212, 186,
188 n. 14, 200, 202, 208 n. 91, 209
n. 94, 210 nn. 99–100, 211 n. 102,

- 214 n. 114, 221 n. 138, 226 n. 154,
257–58
- Bruce, F.F. 200 n. 63
- Bryan, Steven M. 210 nn. 97–98, 211 n.
102
- Buch-Hansen, Gitte 154 n. 128
- Bultmann, Rudolf 39 n. 54, 44 n. 65, 71
n. 152, 81 n. 22, 83 n. 31, 103 n.
113, 187 n. 10, 199 n. 57, 201 n. 67,
209 n. 95
- Bynum, Caroline W. 63 n. 128
- Cacitti, Remo 204 n. 77
- Cadbury, Henry J. 108 nn. 134–135
- Caragounis, Chrys C. 142 n. 74, 165 n.
181, 167–68
- Carson, D.A. 166 n. 182, 181 n. 245
- Chang, Peter S.-C. 12 n. 44, 14, 50 n.
88, 76 n. 3, 78 n. 14
- Childs, Brevard S. 16 n. 66, 95
- Classen, Joachim 99 n. 98
- Coby, Patrick 33, 35 nn. 42–43
- Coles, Revel A. 87 n. 55, 236 n. 1
- Coloe, Mary L. 105 n. 125, 191 n. 26
- Conzelmann, Hans 167 n. 188
- Cook, W. Robert 210 n. 99, 214 n. 113
- Coppins, Wayne VII, 157 n. 139
- Crenshaw, James L. 15
- Criamore, Raffaella 32 n. 32
- Crossan, John Dominic 163 n. 168
- Cullmann, Oscar 187 n. 10
- Culpepper, R. Alan 6 n. 18, 19 n. 78, 77
n. 8, 138 n. 57, 162, 216 n. 119
- Daise, Michael A. 190 n. 22
- DeConick, April 217 n. 121
- Dennert, Brian C. 67 n. 140
- Denyer, Nicholas 34 n. 40, 35 n. 42, 36
nn. 44, 46–48
- Derrett, Duncan 153 n. 121, 154 n. 128
- Desbordes, Françoise 29 nn. 18–19
- Destro, Adriana 159 n. 154, 190–92,
220 n. 134, 223 n. 144
- Dik, Helma 34 n. 39, 48–49
- Dodd, C.H. 131 n. 27, 134–37, 144, 148
n. 101, 150 nn. 109–11, 155 n. 129,
162 n. 165, 163 n. 167, 185 n. 3
- Dorjahn, Alfred P. 113 n. 157
- Draper, Jonathan 190–92, 217, 224 n.
148
- Duke, Paul D. 25 n. 2, 26 n. 5, 60 n. 121
- Dunderberg, Ismo 132 n. 31, 158 n.
149, 159 n. 151
- Ellis, Peter F. 84 nn. 36–38
- Ensor, Peter W. 21 n. 87, 252 n. 11, 255
n. 24
- Falk, Harvey 58 n. 116
- Farrell, Shannon-Elizabeth 220 n. 133,
241 n. 11
- Fee, Gordon D. 131 n. 26
- Ferri, Rolando 87 n. 34
- Feuillet, P. André 47 n. 75
- Fife, A.E. 169 n. 197
- Fischer, Günter 57 n. 114, 209 nn. 94,
96, 210 n. 100
- Fortna, Robert T. 103 n. 113, 158 n. 144
- Foster, Paul 207 n. 89
- Fox, Michael V. 15 n. 58
- Freed, Edwin D. 13–14, 88 n. 60, 133 n.
37, 178 n. 233
- Frey, Jörg VII, 71 n. 153, 101 n. 104,
139 n. 59, 145 n. 87, 147 nn. 97–98,
185 n. 3, 186–87, 206 n. 85, 210 n.
100, 211 n. 113, 215 n. 116, 222 nn.
140–41, 226 n. 155, 227 n. 158, 229
n. 163
- Friedman, Richard Elliott 233 n. 172
- Friesen, Courtney J.P. 93 n. 78
- Funk, Robert W. 75 n. 2
- Gaebel, Robert E. 30 n. 20
- Gardner-Smith, Percival 150, 153, 243
n. 14
- Garský, Zbyněk 159 n. 151
- Gerhard, John J. 84 n. 38
- Glasson, T. Francis 1 n. 2, 12, 14, 76 n.
3
- Godecharle, David R.M. 148 n. 103,
150 n. 108
- Goldberg, Larry 33 n. 37, 34 n. 41, 35
n. 42, 36 n. 45
- Goodwin, Charles 177 n. 229
- Gordis, Robert 15, 246
- Goulder, Michael D. 155 n. 132
- Gourbillon, J.-G. 51 n. 89

- Griffith, Terry 156 n. 136
 Gundry, Robert H. 210 n. 98, 214 n. 115, 245 n. 16
 Haenchen, Ernst 59 n. 118, 139 n. 62, 201 n. 68
 Hall, Robert 99 n. 98
 Harvey, A.E. 88 nn. 56, 60
 Heath, Jane 253 n. 14
 Heitmüller, Wilhelm 187 n. 10
 Hillers, Delbert R. 15 n. 61
 Hock, Ronald F. 28 n. 15, 29 n. 16, 51 nn. 93–94, 52 n. 95, 63 n. 126, 94 n. 80
 Hoffmann, Gerhard 10, 13 n. 52
 Hollander, Harm W. 215 n. 117
 Holloway, Paul A. 188 n. 13
 Holwerda, David E. 210 n. 99
 Hooker, Morna D. 142 nn. 75–76, 196 n. 45, 198 n. 54
 Horwitz, William J. 15
 Hoskins, Paul M. 105 n. 125
 Hoskyns, Edwyn C. 157 n. 142, 158 n. 147, 171 n. 201
 Hunn, Debbie 156 n. 136
 Hunt, Steven A. 157 n. 141
- Jennings, Mark 207 n. 88
 Johnson, Daniel B. 152 n. 119
 Johnstone, Barbara 78 n. 15
 Joosten, Jan 239 n. 9
- Kafka, Franz 183
 Kammler, Hans-Christian 186 n. 4
 Kanagaraj, Jey J. 213 n. 108
 Käsemann, Ernst 186 n. 4
 Keener, Craig S. 26 n. 8, 54 n. 103, 55 n. 106, 67 n. 140, 70 n. 149, 109 n. 139, 115 n. 162, 133 n. 38, 135 n. 43, 137 n. 52, 140 n. 63, 150 nn. 112–13, 158 n. 148, 164 n. 173, 172 nn. 203–4, 197 n. 50, 199 nn. 57–58, 200 n. 63, 202 n. 73, 206 n. 85, 210 n. 97, 216 n. 120, 221 nn. 137–38, 229 n. 164
 Keiser, Thomas A. 98 n. 95
 Kennedy, George A. 42 n. 60
 Kerr, Alan R. 105 n. 125, 210 n. 98
 Kessler, John A. 195 n. 36
- Korteweg, Theodore 200, 219 n. 132, 221 n. 136
 Köstenberger, Andreas J. 55 n. 106, 137 n. 52, 158 n. 149, 162 n. 164, 165 n. 181, 173 n. 206
 Kunath, Friederike 133 n. 37, 139 n. 61
 Kysar, Robert 186 n. 4
- Lagrange, Marie-Joseph 188 n. 14
 Lambdin, Thomas O. 163 n. 168
 Laufer, Catherine 206 n. 87
 Lausberg, Heinrich 26 n. 7, 29 n. 18, 133 n. 37
 Layton, Bentley 163 n. 168, 203 n. 75, 248 n. 21
 Lee, Dorothy E. 89 n. 61, 220 n. 134, 241 n. 11
 Légasse, Simon 210 n. 97
 Leroy, Herbert 85–86, 153
 Létourneau, Pierre 146–47
 Levinsohn, Stephen H. 250 n. 5, 251 n. 7, 252 nn. 9–11, 253 n. 13
 Licht, Jacob 17 n. 69
 Lincoln, Andrew T. 6 n. 17, 44 n. 65, 46 n. 73, 51 n. 91, 54 n. 101, 61 n. 123, 67 n. 138, 70 n. 148, 88 nn. 56, 58, 89, 98, 116 n. 68, 134 n. 39, 141 n. 70, 143 n. 78, 147 n. 97, 148 n. 102, 162 nn. 164–65, 163 n. 169, 167 n. 191, 168 n. 194, 173 n. 211, 174 n. 214, 196 n. 45, 200 n. 63
 Lindars, Barnabas 48 n. 79, 133 n. 38, 146 n. 91, 153 n. 123, 155 n. 129, 157 n. 143, 162 n. 161, 163 n. 167, 167, 173 nn. 206, 208, 198 n. 55, 199 n. 60
 Lupieri, Edmondo VII, 145 n. 89, 161 n. 160, 207 n. 90
- Malina, Bruce J. 181 n. 245
 Mann, C.S. 196 n. 43
 Manns, Frédéric 136 n. 45
 Mardaga, Hellen 79, 146 n. 96
 Martin, Troy 99 n. 98, 164 n. 171
 Martyn, J. Louis 100 nn. 99–100, 102, 113 n. 156, 155 n. 133
 Mastin, Brian A. 59 n. 119, 156 n. 137, 158 n. 147, 163 n. 169, 173 n. 206
 Matson, Mark 19 n. 80

- Matthews, Mark D. 101 n. 106
 McCaffrey, James 209 n. 94, 210 n. 97
 Meeks, Wayne A. 139 n. 60, 146 n. 96,
 165 n. 179, 189 n. 17, 219 n. 129
 Mehlman, John 54 n. 105
 Menken, M.J.J. 30 n. 20, 46 n. 73, 72 n.
 154, 177 nn. 227, 230
 Michaels, J. Ramsay 138 n. 58
 Miller, Paul A. 90 n. 68
 Miura, Nozomi 213 n. 107
 Mlakuzhyil, George 84 nn. 36, 38
 Moloney, Francis J. 25 n. 3, 40 n. 56, 46
 n. 73, 54 n. 102, 61 n. 123, 109 n.
 139, 115 n. 162, 134 n. 39, 176 n.
 222, 195 n. 40, 201, 204 n. 77, 209
 n. 94, 214 n. 110
 Morgan, Teresa 28 n. 15, 31-32, 51
 Morland, Kjell Arne 99 n. 98
 Morris, Leon 11 n. 44, 13-14, 21 n. 87,
 50 n. 88
 Moule, C.F.D. 222 n. 143
 Myers, Alicia D. 26 n. 6, 89 n. 63, 103
 n. 114, 111 n. 150, 172 n. 205
- Nardoni, Enrique 167 n. 188
 Neiryneck, Frans 143 n. 78, 152 n. 120
 Neyrey, Jerome H. 5, 50, 59 n. 119, 88
 n. 56, 111 n. 151, 181 n. 245
 Nida, Eugene A. 75 n. 2, 135 n. 43
 Niewalda, Paul 171 n. 201
 Noack, Bent 10-11, 39 n. 54, 57 n. 115,
 70 n. 148, 71 n. 151, 75 n. 1, 79 n.
 17, 176-77, 209 n. 95, 250, 252 n.
 11, 253 nn. 12-13, 258 n. 35
 North, Wendy E.S. 189 n. 15
- O'Day, Gail R. 229 n. 165
 O'Neil, Edward N. 28 n. 13, 51 nn. 93-
 94, 52 n. 95, 63 n. 126
 Osburn, Carroll D. 63 n. 128
- Pamment, Margaret 217 n. 124
 Pancaro, Severino 59 n. 118, 71, 88 n.
 56, 145
 Parsenios, George L. 81 n. 22, 88 n. 56,
 89, 93 n. 76, 111 nn. 148, 151, 114
 n. 160
 Paz, Yakir 31 n. 24
 Pazdan, Mary Margaret 85 n. 40
- Perrin, Nicholas 166 nn. 185-86
 Pesce, Mauro 159 n. 154, 190-92, 220
 n. 134, 223 n. 144
 Platter, Charles 91 n. 68
 Popp, Thomas 75 n. 2
 Porter, Stanley E. 45 n. 68, 243 n. 14,
 249 n. 2
 Preiss, Théo 88 nn. 56, 59
 Pryor, John W. 162 nn. 165-66, 164 n.
 175
 Pummer, Reinhard 172 n. 204
- Quan, Keith A. 225 n. 153
 Quek, Tze-Ming 130 nn. 24-25
- Reid, Barbara 64 n. 128
 Reinhartz, Adele 175 n. 215
 Rensberger, David 68 n. 144, 186 n. 5
 Reynolds, Benjamin E. 219 n. 129
 Ridderbos, Herman N. 133 n. 38, 174 n.
 214, 187 n. 9, 194 n. 33, 200 n. 63,
 209 n. 94, 212 n. 104, 227 n. 160
 Robbins, Vernon K. 246
 Robinson, J.A.T. 138-139
 Robinson, James M. 84 n. 34, 102 n.
 109, 148 n. 103
 Rodgers, Peter R. 130 n. 24
 Rogers, Trent A. 257 n. 31
 Rohrbaugh, Richard L. 181 n. 245
 Rordorf, Willie 224 n. 148
- Sanders, J.N. 59 n. 119, 156 n. 137, 158
 n. 147, 163 n. 169, 173 n. 206
 Sandnes, Karl O. 70 n. 150, 165 n. 179
 Savran, George W. 1 n. 1, 4 n. 12, 16-
 17, 29-30, 52-53, 56, 65-66, 256
 Sawyer, Deborah 64 n. 128
 Schenke, Ludger 51 n. 89
 Schlatter, Adolph 3 n. 10, 49 n. 84
 Schmithals, Walter 148 n. 104
 Schnackenburg, Rudolph 84 n. 34, 133
 n. 38, 185 n. 3, 198 n. 51, 209 n. 94,
 217 n. 124, 219 n. 127
 Schneiders, Sandra M. 171 n. 201
 Schnelle, Udo 213 n. 106
 Schökel, Luis Alonso 136 n. 45
 Scholtissek, Klaus 58 n. 116, 209 n. 95,
 211 n. 103

- Schuchard, Bruce G. 180 nn. 227, 230,
181 nn. 234–35, 236 n. 3
- Schulze, Johann D. 9, 76 n. 3, 254 n. 21
- Schwartz, Sandra 94 n. 79, 95 n. 83
- Segovia, Fernando 84 n. 38, 198 n. 14,
210 n. 98
- Sévrin, Jean-Marie 205 n. 80
- Shellard, Barbara 19 n. 80, 108 n. 137,
133 n. 37
- Sim, Margaret G. 253 n. 12
- Skinner, Christopher W. 130 n. 24, 166
nn. 185–86
- Smith, D. Moody 152 n. 120
- Smith, Nicholas D. 90 n. 67
- Snyder, Graydon F. 149 n. 107
- Sparks, H.F.D. 149–50
- Stange, Erich 9–10, 75 n. 1, 76 n. 3
- Stauffer, Ethelbert 188n. 13
- Stefan, Crinisor 225 n. 151
- Sternberg, Meir 30 n. 21, 43 n. 63, 75 n.
2, 77–78, 83
- Streeter, B.H. 152 n. 120
- Stube, John C. 187 n. 12, 188 n. 13
- Suleiman, Susan 76–77, 82
- Swancutt, Diana M. 46 n. 73
- Thatcher, Tom 85–86, 181
- Theobald, Michael 18–21, 68, 148 n.
103, 153–54, 161–62, 164–65, 176,
179, 186 n. 4, 202 n. 70, 237 n. 4
- Thyen, Hartig 81 n. 23, 139 nn. 59, 62,
158 n. 146, 185 n. 3, 222 n. 141, 225
n. 150
- Tolmie, D.F. 99 n. 98
- Tovey, Derek 38 n. 51
- Tripp, Jeffrey M. 103 n. 115, 113 n.
159, 195 n. 38
- Trocme, Étienne 133 n. 38
- Turner, C.H. 252 n. 9
- Twelftree, Graham 170
- Van Belle, Gilbert 2 n. 8, 149 n. 103,
150 n. 108
- Van den Heever, Gerhard A. 134 n. 41,
135 n. 43, 137
- Van der Watt, Jan 26 n. 5, 186 n. 6, 213
n. 107
- Van Hartingsveld, Lodwijk 186 n. 4
- Von Wahlde, Urban C. 2 nn. 5, 7, 53 n.
100, 61 n. 123, 73 n. 155, 84 n. 33,
103 n. 113, 115 n. 162, 118 n. 173,
143, 158 n. 146, 159 n. 152, 162 n.
164, 178 nn. 232–33, 185 nn. 2–3
- Wallace, Daniel B. 45 nn. 70–71, 67 n.
140, 255 n. 25
- Walsh, Jerome T. 7 n. 21
- Walters, Patricia 109 n. 138
- Watson, Duane F. 26 n. 6
- Wead, David W. 26 n. 5
- Webster, E.C. 84 nn. 36, 38
- Wellhausen, Julius 9
- Westcott, B.F. 70 n. 149
- Wiedemann, Hans-Ulrich 187 n. 10
- Wilckens, Ulrich 195 n. 41, 222 n. 141,
225 n. 153, 229 n. 165
- Wilke, Christian G. 8, 13 n. 52, 76 n. 3
- Willemse, Johannes J.C. 84 nn. 36, 38,
158 n. 146
- Williams, Catrin H. 4 n. 13
- Williams, Francis E. 132 n. 32
- Wilson, J. Christian 161 n. 160
- Wilson, Jeffrey 85 n. 39
- Wilson, Mark 161 n. 160
- Witherup, Ronald D. 77 n. 9, 78 n. 13,
83
- Woll, D. Bruce 189 n. 15
- Yarbro Collins, Adela 89 n. 64
- Zumstein, Jean 197 n. 50, 232 n. 169