

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe 43

Karl Olav Sandnes

Paul –
One of the Prophets?



Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Begründet von Joachim Jeremias und Otto Michel

Herausgegeben von
Martin Hengel und Otfried Hofius

43

Paul –
One of the Prophets?

A Contribution to the Apostle's
Self-Understanding

by

Karl Olav Sandnes



J. C. B. Mohr (Paul Siebeck) Tübingen

CIP-Titelaufnahme der Deutschen Bibliothek

Sandnes, Karl Olav:

Paul – one of the prophets?: A contribution to the apostle's self-understanding / by Karl Olav Sandnes.

– Tübingen: Mohr, 1991.

(Wissenschaftliche Untersuchungen zum Neuen Testament: Reihe 2; 43)

ISBN 3-16-145557-6 978-3-16-157457-3 Unveränderte eBook-Ausgabe 2019

ISSN 0340-9570

NE: Wissenschaftliche Untersuchungen zum Neuen Testament / 02

© 1991 by J. C. B. Mohr (Paul Siebeck), P.O. Box 2040, D-7400 Tübingen.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publishers's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was typeset by Sam Boyd Enterprise in Singapore, printed by Gulde-Druck in Tübingen on acid free stock paper from Papierfabrik Niefern and bound by Heinrich Koch in Tübingen.

Printed in Germany.

Preface

I would like to express my deepest gratitude to several persons and institutions for their support during the completion of this study. The present book is a slightly amended edition of my doctoral dissertation. I would like to thank the University of Oslo for accepting this dissertation as partial requirement for the Degree of Doctor Theologiae, and also my opponents Professor Halvor Moxnes, and Professor Edvin Larsson, both of Oslo, for constructive criticism when the dissertation was defended in September 1988.

I started the project while working at the *Free Faculty of Theology* in Oslo. Most of the work has been done at the *School of Mission and Theology* in Stavanger. I am most grateful to these two institutions and to my colleagues there. I had the pleasure of spending two semesters in Tübingen. It was, indeed, a time of inspiration and learning. I wish to express my gratitude to *Eberhard Karls Universität (Evangelisch-Theologisches Seminar)* in Tübingen for this seminal time. Valuable financial support during one of the semesters came from *Deutscher Akademischer Austauschdienst (DAAD)* in Bonn. I am also very grateful to *Albrecht Bengel Haus* for the two semesters I spent there with my family.

During the time I have been working on this investigation I have taken part in Prof. E. Larsson's seminar at the *Free Faculty of Theology*. Through the comments and criticism of his colleagues there I have received advice which has been of great help. I would especially thank Prof. E. Larsson, who has kindly supervised my work and provided a wealth of constructive criticism.

The *Norwegian Research Council for Science and Humanities (NAVF)* has through its grant financed the improvement of my English. This task has been undertaken with diligence by Dr. David Pugh, Stavanger. I want to thank them both. Finally, I appreciate the willingness of Prof. Otfried Hofius and his fellow-editors to publish my work in the WUNT series and the help and guidance with its publication of J.C.B. Mohr (Paul Siebeck).

Stavanger, March 1990

Karl Olav Sandnes

Contents

Preface	iii
Abbreviations	ix

Part One: Introduction, Method and Definitions

1	Introduction	1
2	The Current State of Research – An Outline	5
2.1	Paul and the OT Prophets	5
2.2	Paul and the Early Christian Prophets	8
2.3	Conclusion	12
3	Method	14
4	The Old Testament Prophets as Depicted in Paul's Time – An Outline	21
4.1	Introductory Remarks	21
4.2	Laus Patrum (Sir 44–50)	23
4.2.1	Structure and Purpose of Laus Patrum	23
4.2.2	The Prophets in Laus Patrum	25
4.2.2.1	The Prophets According to the Proem (Sir 44: 1–15) ..	26
4.2.2.2	Joshua (Sir 46: 1–10)	27
4.2.2.3	Samuel (Sir 46: 13–20)	28
4.2.2.4	Elijah and Elisha (Sir 48: 1–16)	29
4.2.2.5	Isaiah (Sir 48: 17–25)	31
4.2.2.6	Jeremiah (Sir 49: 6–7)	32
4.2.2.7	Ezekiel (Sir 49: 8–9)	35
4.2.2.8	The Twelve Prophets (Sir 49: 10)	35
4.2.2.9	The Prophets in Laus Patrum – A Summary	36
4.3	Substantiation of the Findings in Laus Patrum	38
4.3.1	The Prophets as Proclaimers of Consolation	39
4.3.2	Conclusion	42
4.4	Excursus: A Time Without Prophets?	43

Part Two: Towards A Thesis

5	Paul's Call – Gal 1:15–16a	48
5.1	Introductory Remarks.	48
5.2	Paul and the Galatians.	48
5.3	Structure of the Epistle to the Galatians	52
5.4	Exegesis.	53
5.4.1	The Stasis in Gal 1:11–12.	53
5.4.1.2	Traditio-Critical Aspects of the Issues Raised in Stasis	56
5.4.2	Form and Structure of Gal 1:15–16a	58
5.4.2.1	The Call in Gal 1:15–16a	59
5.4.2.1.1	Excursus: Isa 49:1–6 – Prophetic Vocabulary?	62
5.4.3	The Function of Gal 1:15–16a.	66
5.5	Conclusion and Thesis.	68
5.6	Excursus: Towards a New Look at Gal 1:6–9.	70
5.7	Excursus: Prophetic Elements in Paul's Call According to Acts?	73

Part Three: Substantiation of the Thesis

6	Paul's Gospel of Christ Crucified – A Mystery Revealed by the Spirit	77
6.1	Introductory Remarks.	77
6.2	1 Cor 2:6–16 in the Line of Thought in 1:10–4:21	78
6.3	Form.	79
6.4	Exegesis.	80
6.4.1	Vv. 6–8.	80
6.4.2	Vv. 9–10.	84
6.4.3	Excursus: The First Person Plural in 1 Cor 2:6–16.	86
6.4.4	Vv. 11–13.	88
6.4.5	Vv. 14–16.	88
6.5	Preliminary Conclusion.	90
6.6	The Revealed Wisdom, Paul's Gospel, in the Corinthian Situation	90
6.6.1	The Thanksgiving (1 Cor 1:4–9) as a Key to the Interpretation	91
6.6.2	The Corinthian Concept of Prophecy	92
6.6.3	Paul's Attitude Towards Pneumatic Speech in Corinth	99
6.6.4	The Relationship Between 1 Cor 2:6–16 and Chaps. 12–14.	102
6.6.5	The Disharmony in Corinth – Caused by their Striving for Pneumatic Wisdom?	105
6.6.6	1 Cor 2:6–16 Reconsidered in the Light of the Preceding Sections.	107
6.6.6.1	Form.	108

6.6.6.2	Exegetical Points	111
6.7	Conclusion	115
7	Paul's Preaching the Gospel out of Compulsion —	
1 Cor 9:15–18		117
7.1	Introductory Remarks	117
7.2	Structure and Line of Thought	117
7.3	Exegesis	120
7.3.1	Paul Between ἀνάγκη and οὐαί	122
7.4	Traditio-Critical Aspects of Paul's Description of his Apostolic Commission as Divine Constraint. . . .	125
7.5	Conclusion	129
8	The Damascus Incident as a Christophany — 2 Cor 4:6	131
8.1	Introductory Remarks	131
8.2	Structure and Line of Thought in 2 Cor 2:14–4:6	132
8.3	Exegesis	134
8.3.1	2 Cor 4:4 and 6	137
8.4	The Traditio-Critical Background of 2 Cor 4:6	138
8.5	Conclusion	145
9	“Paul Standing on the Shoulders of the Prophets” —	
Rom 1:1–5		146
9.1	Introductory Remarks	146
9.2	Structure	147
9.3	Exegesis	147
9.4	Conclusion	152
10	The Authorized Preaching of the Gospel — Rom 10:14–18	154
10.1	Introductory Remarks	154
10.2	Rom 10:14–18 in the Line of Thought in Rom 9–11	155
10.3	Form and Structure	156
10.4	Exegesis	157
10.4.1	Vv. 14–15	157
10.4.4.1	Christ Speaking in the Gospel-Preaching	157
10.4.2	Vv. 16–18	161
10.4.2.1	Ῥῆμα Χριστοῦ — A Formula of Authorization	162
10.5	A Preliminary Conclusion	165
10.6	Traditio-Critical Aspects of Paul's Quotation From Isa 52:7	166
10.7	Conclusion	171
11	Rom 11:25–36 — A Prophetic Mystery Revealed to Paul	172
11.1	Introductory Remarks	172

11.2	The Structure of Rom 11:25–27	172
11.3	The Prophetic Oracle in the Context of Rom 9–11 ...	175
11.4	How did Paul Receive the Revelation?	180
11.5	Conclusion	181
11.6	Excursus: Early Christian Prophecy and Charismatic Exegesis.	182
12	Paul Rebutting Charges of False Prophecy – Before the Galatian Crisis? – 1 Thess 2:3–8	185
12.1	Introductory Remarks.	185
12.2	Situation and Purpose	185
12.3	Excursus: Jews in Thessalonica at Paul’s Time?	187
12.4	1 Thess 2:1–12 in the Structure of the Letter	190
12.4.1	Excursus: The Authenticity of 1 Thess 2:13–16	191
12.4.2	The Structure of 1 Thess 2:3–8	194
12.5	The Traditio-Historical Background	195
12.5.1	1 Thess 2:3–8 in the Light of the Critique of “Sophists”.	195
12.5.2	Prophecy and Prophetic Traditions in First Thessalonians	199
12.6	Exegesis of 1 Thess 2:3–8.	201
12.6.1	Exegesis of 1 Thess 2:3b (A 1-2-3).	201
12.6.1.1	Old Testament Traditions on False Prophecy	203
12.6.1.2	Qumran.	204
12.6.1.3	Josephus	206
12.6.1.4	Philo	208
12.6.1.5	The New Testament	208
12.6.2	Exegesis of 1 Thess 2:5–6 (A*-1*-2*-3*)	211
12.6.3	Summing up the Charges 1 Thess 2:3b.5–6	214
12.7	Charges of False Prophecy – An Indirect Source for Paul’s Self-Understanding?	216
12.8	Conclusion	222
13	Paul among “the Apostles and Prophets” who Founded the Church – Eph 2:19–3:7	224
13.1	Introductory Remarks.	224
13.2	Structure and Line of Thought in Eph 2:11–3:19 ...	225
13.3	Exegesis of Eph 2:19–3:7.	226
13.3.1	The Structure of Eph 2:19–22	226
13.3.2	“The Apostles and Prophets” as Foundation.	227
13.3.3	“The Apostles and Prophets” – Who are the Prophets?	230
13.4	Eph 2:19–3:7 and the Authenticity of Ephesians as a Pauline Letter.	236

13.4.1	1 Cor 12:28 – A Bridge Between Paul and Eph 2:20?	238
14	Final Summary	240
	Bibliography	247
	I. Sources	247
	II. Works of Reference	249
	III. Secondary Literature	250
	Index of Passages	265

Abbreviations

Abbreviations follow the practice recommended to their contributors by the periodicals *Catholic Biblical Quarterly* and *Journal of Biblical Literature*; see e.g. *CBQ* 46 (1984) 393–408. Departures from this standard are self-evident. Some abbreviations appearing in this study are, however, not mentioned in the “Instructions”. They are the following:

ANRW	H. Temporini, W. Haase, <i>Aufstieg und Niedergang der römischen Welt, Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> , Berlin, New York
GTPS	E. Hammershaimb, J. Munck, B. Noack, P. Seidelin, <i>De Gammetestamentlige Pseudepigrapher I–II</i> , København 1976
OTP	J.H. Charlesworth, <i>The Old Testament Pseudepigrapha I–II</i> , London 1983–1985
THAT	E. Jenni, C. Westermann, <i>Theologisches Handwörterbuch zum Alten Testament I–II</i> , München, Zürich 1971–1976
NIDNTT	C. Brown, <i>The New International Dictionary of New Testament Theology I–III</i> , Exeter 1975–78
Par. Jer.	Paraleipomena Jeremiou (in OTP called 4 Baruch)
Jos. As.	Joseph and Aseneth
ed.	editor/edited by
eds.	editors
tr.	translated by
s.v.	sub voce

All biblical quotations are from the *RSV*, abbreviated as for example “1 Cor 2:6–16”, though when referred to in literature I have tried to preserve the pattern used by the authors. Texts from Apocrypha and Pseudepigrapha are quoted from *OTP*, or if not found there, from *APOT*. An exception is Paraleipomena Jeremiou which is quoted according to R.A. Kraft, A.E. Purinton (see bibliography). Philo, Josephus, the Fathers and Romano-hellenistic Literature are quoted from the Loeb Classical Library. The Qumran texts are quoted in German, from E. Lohse (see bibliography). Otherwise the footnotes give the sources for the quotations.

The bibliography is mainly composed of works cited in the footnotes.

Articles from Dictionaries (e.g. *TDNT*, *THAT*) are not mentioned unless they are of special importance for this study. Some works are, however, added without being cited, since they have in a special way contributed to the process of learning and thinking behind this investigation.

Part One

Introduction, Method and Definitions

1 Introduction

The life of the early Christian Church was Spirit-led. The basis of their new life was that God had poured out upon the community His promised Spirit. This is extensively witnessed to by Luke in Acts and Paul in his Epistles. Luke depicts Paul's missionary activity as being led by the Spirit. On the command of the Spirit, Paul and Barnabas were chosen as missionaries (Acts 13:2). The Spirit forbade Paul to preach the gospel in one place, and directed him to proclaim it in other areas (Acts 16:6–10). Paul was driven by the Spirit, and the Spirit testified to his future in Jerusalem (Acts 20:22–23 cf. 21:10–11). This Spirit-led activity manifested itself in his visionary and ecstatic experiences¹.

In his letters Paul connects his apostolate even more intimately with the Spirit. To the "pneumatics" in Corinth he says, quite self-confidently:

"and I think I have the Spirit of God" (1 Cor 7:40).

Paul's proclamation of his gospel was accompanied by the power of the Spirit (1 Thess 1:5; 1 Cor 2:4; Rom 15:17–19). When driven to it, he also boasted of his visions and revelations (2 Cor 12:1–4). In the list of the *χαρίσματα* (1 Corinthians 12) it is the fundamental point that they are all Spirit-given. The unity is defined on the basis of the one Spirit as the giver. Paul's apostleship may also be correctly regarded as a spiritual gift².

This life of the Spirit in the early Church was based on a consciousness of living in the time when God finally poured out the Spirit on His people. Luke alone connects this with a fulfillment of Joel's prophecy (Acts 2:14–21). To Luke, this fulfillment meant a revival of prophecy. That is seen in his interpretative addition to the scriptural quotation 2:18b: *καὶ προφητεύσουσιν*. Accordingly, it is natural that several prophets appear in his account of the early Church (Acts 11:27–28; 13:1–2; 15:32; 21:9–11)³.

1 It is the merit of J. Jervell that he has put the charismatic Paul, in Acts as well as the Epistles, on the agenda of Pauline scholarship (see his 1976 and 1979. This last article is translated into English in J. Jervell 1984). For the Lucan conception of apostleship and Spirit see also V.C. Pfitzner 1980.

2 See H. von Lips 1985. The term *ἐθερο* in 1 Cor 12:28 is a continuation of *ἐθερο* in v. 18 where it clearly refers to the different spiritual gifts in the community.

3 For prophets and prophecy in Acts see E.E. Ellis 1970 (cf. our criticisms on pp. 110–111 n. 116).

Luke's use of the Joelprophecy partly corresponds to its interpretation in later Judaism. The most famous text in this respect is *Num. Rab.* 15:25 where the statement

"In this world a few individual have prophesied, but in the World to Come all Israel will be made prophets"

is founded on the Joelprophecy. Similarly in *Midr. Ps.* 14:6 Moses' wish that all Israel were prophets (Num 11:29) is answered with a reference to Ezek 36:26 and Joel 3:1⁴.

This eschatological revival of prophecy calls for a new perspective upon how Paul conceived of his apostolate. It demands an investigation into Paul's self-understanding by emphasizing the spiritual and charismatic elements in his apostolate. Of course, this purpose suggests several investigations. In this study, however, we will concentrate upon Paul's presentation of his apostolate, comparing it to living traditions concerning prophetic figures. We ask if such traditions in some way dictated how he thought of his apostolate, and then presented it to his converts.

It should be emphasized that Paul never calls himself a prophet. Nor is he titulated so by Luke. This fact, though very important, does not do away with the quest for prophetic elements and features in Paul's ministry. It is in fact a commonplace in Pauline scholarship that Paul's apostolate was more or less marked by prophetic features⁵. This agreement is based upon several, but also different kinds of observations:

1. The first point is a very general one, namely that the terms ἀπόστολος and προφήτης often are associated. Significant is 1 Kgs 14:6 (*LXX* 3 Kgs) where the prophet Ahijah, according to *Alexandrinus* and *Aquila's* translation, says to the king's wife: ἐγὼ εἰμι ἀποστολος προς σε σκληρός. The word ἀπόστολος here renders נִלְוָה as a passive participle, and nearly becomes a noun⁶. The NT also attests that ἀπόστολος and προφήτης are used in tandem. Clearest is perhaps Luke 11:49; ἀποστελῶ εἰς αὐτοὺς

4 For an extended attestation see *Str-B* II, 615–617. That the Spirit in contemporary Judaism was very often identified with "the Spirit of prophecy" is widely attested (*Mek. R. Ishmael Pisha* 1:150–156: *Shirata* 10:58–73; *Pesiq. Rab Kah.* 16). In *Abot R. Nat.* 34 the Holy Spirit is called by ten names. The same names describe prophecy in *Gen. Rab.* 44:6. Though the above-mentioned texts are of later date, what they witness is older; see the examples quoted by P. Schäfer 1972, 21–26; B. Chilton 1983, 48–50. Josephus frequently refers to prophecy where *LXX* speaks of the Spirit (*Ant.* 5:285 – *Judg* 13:25; *Ant.* 8:295 – 2 *Chr* 15:1; *Ant.* 9:10 – 2 *Chr* 20:14).

5 See chap. 2.0. For the present we will just mention S. Sandmel 1979, 75–78 and E. Cothenet 1971 b, 35–39: "les Apôtres ont été considérés comme les prophètes par excellence de la Nouvelle Alliance" (p. 35).

6 See K.H. Rengstorf, "ἀπόστολος", *TDNT* I, 413–414. In Samaritan tradition Moses is spoken of thus: "By your life, O Apostle of God, remain with us a little longer. By your life, O seal of the prophets, stop with us a little" (*Memar Marqah* 5* § 3 cf. 6 § 7); quoted according to J. Macdonald, *Memar Marqah* II, BZAW 84, Berlin 1963, 201).

προφήτας καὶ ἀποστόλους. Luke here, when depicting the emissaries of Jesus according to the pattern of God sending His prophets in OT, certainly uses tradition (Matt 10:41; 23:34 and parallels)⁷. Other NT texts that may be mentioned are Eph 2:20; 3:5 and Rev 18:20.

2. We noticed above that not even in Acts was Paul called a prophet. This has however, to be defined with reference to Acts 13:1. Paul is there mentioned among *προφῆται καὶ διδάσκαλοι* in Antioch. It is impossible to group the names, some as prophets and others as teachers. That Luke changes from *καὶ-καὶ* to *τε* is only due to his style (cf. Acts 2:9–11; 26:20). This means, beside the fact that Luke has not upheld Paul's division between prophets and teachers (1 Cor 12:28), that to Luke, Paul was among the community prophets in Antioch⁸. That is indirectly supported in Acts 13:9–11 where Paul, inspired by the Spirit pronounces judgement upon Bar-Jesus or Elymas, a false prophet (see vv. 6–8). This pronouncement of judgement is similar to corresponding utterances in OT⁹. Moreover, in Acts 15:32 Luke mentions Judas and Silas who were to inform the communities about the apostolic decree (vv. 28–29). He says about them: *αὐτοὶ προφῆται ὄντες*. In 15:22 they are mentioned alongside Paul and Barnabas (cf. v. 35). It is not unlikely that *καὶ* in Acts 15:32 has to be connected with these two names in v. 22. If so, this means that Paul is here indirectly reckoned as a prophet by Luke.

To be mentioned is the identification of Paul made in Acts 21. The mob observed Paul in the temple and cried out that he defiled the holy place. The soldier who led Paul away from the mob asked this question:

"Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand of men of the Assassins out into the wilderness?" (Acts 21:38)

Paul is here identified to a well-known prophet of his time (*Ant.* 20:169–172; *J.W.* 2:261–263) (see pp. 46–47).

3. Paul's preaching, as well as his injunctions are given in the Spirit (1 Cor 2:13; 7:40). We have pointed out that in contemporary Judaism Spirit and prophecy were associated. Likewise, the Christian prophets delivered revelations given by the Spirit (Acts 11:28; 21:11 cf. Rev 2:19; 3:6). In the role the Spirit played for them, Paul and the early Christian prophet seem to converge.

4. In his instructions as to how to practice prophecy in the community, Paul indirectly says that he occasionally uttered prophetic oracles in the community (1 Cor 14:6 cf. 14:19).

7 See O.J.F. Seitz 1968; R. Riesner 1981, 464; D.M. Farkasfalvy 1980, 112.

8 So also E. Haenchen 1977, 379–380; M.E. Boring 1982, 38; 116; D.E. Aune 1983, 191; 248. A.F. Zimmermann 1984, 123–135 proposes that Manaen, the man mentioned alongside Paul after *τε*, was a former Essene prophet (cf. *Ant.* 15:373–379) (see pp. 130–132).

9 See D.E. Aune 1983, 269–270. He calls Acts 13:9–11 a "prophetic speech by Paul".

5. The connection between Paul's apostolate and the Spirit presented above in no way conflicts with the origin of his ministry in the encounter with the risen Lord. Paul's self-concept as an apostle was formed by his encountering the risen Lord and being commissioned by Him¹⁰. From that moment on he was aware of being an apostle of Jesus Christ to the nations. Even though Paul never unfolds the Damascus revelation, in Gal 1:15–16a significant similarities to prophetic call-narratives are demonstrable, with respect both to vocabulary and structure. Paul was confronted with the risen Lord by revelation and commissioned to preach the gospel to the Gentiles. The basic structure, call, election, revelation, commission and definition of target group, corresponds to the basic structure of the commission texts of the OT prophets. This can be stated at this early stage, before accurate exegesis of Gal 1:15–16a.

6. Sometimes Paul describes his apostolic commission by using OT quotations or allusions which in OT itself and in the tradition are associated with prophets (Phil 2:16; 1 Cor 9:16; 2 Cor 10:8; 13:10). This will be elucidated later on, but on first reading the passages already sound familiar to readers trained in the Jewish Scriptures. The presence of biblical language might, however, be due to the apostle's unconscious usage of scriptural language and nothing more. The investigation has to settle that.

These observations are not revolutionary innovations in Pauline scholarship. To our knowledge, however, no one has taken these observations as a starting point for a monographic investigation of Paul's apostolic self-concept¹¹. It is therefore high time that this is done. That is the aim of this study. It will soon become clear, if it is not already, that the above-mentioned observations might lead in different directions. It is an open question whether the investigation should emphasize a comparison mainly with the OT prophets or the early Christian prophets. This difficult question has to be settled in the following chapters 2.0 and 3.0. We turn first to the current state of research.

¹⁰ J. Roloff 1965, 41–42; J.A. Bühner, "ἀπόστολος", *EWNT* 1, 344–346.

¹¹ The only monographic study known to us is W.S. Hall 1982 (see 2.2). Only about 50 pages of about 200 is here devoted to Paul.

2 The Current State of Research – An Outline

In a majority of Pauline studies it is mentioned that Paul conceived of his apostleship in prophetic terms. This survey of the current state of research will concentrate on the studies which can be labelled as landmarks in the research into this element of Paul's apostolate. Beside providing a survey of the literature, this chapter also lays a foundation for the reflections on methodology to be used for the Pauline material. It is convenient to present the contributions in two distinct groups, according to their focus.

2.1 Paul and the OT Prophets

In his study on *Paulus und Christus, Ein biblisch-religionsgeschichtlicher Vergleich* (1934) H. Windisch makes a broad comparison between Jesus and Paul as "*Gottesmänner biblischer Prägung*"¹. In Part Two they are compared in their charismatic functions. Jesus and Paul are associated by the fact that they both were called to a prophetic commission. H. Windisch works this out especially in chap. 4 "*Apostel und Knecht*"². He concludes on Paul's vocation that it was a renewal and fulfillment of the OT prophetic vocations,

"insbesondere erscheint Paulus als ein neuer Knecht Jahwe's oder als derjenige Profet (sic), an dem sich die Knechtprofezeiungen erfüllen"³.

This he finds confirmed in Luke's account of the Pauline mission where Acts 13:47 is reminiscent of Isa 49:6, and Acts 26:17–18 recalls Isa 42:7. 16; 61:1. Jesus' words to Paul outside Damascus, that He would deliver him from people to whom Paul was about to be sent (Acts 26:17) recalls Jeremiah's call as well (Jer 1:7.8.19). Concerning Jeremiah, H. Windisch

¹ The title of the second part of his book.

² H. Windisch 1934, 143–175. See also his 1935. Chap. 4 in that study is called "*Paulus der Prophet*" (pp. 77–85).

³ H. Windisch 1934, 137.

mentions other points of similarities too: Paul's authority for building up and not for destroying (2 Cor 10:8; 13:10) recalls Jeremiah's authority received in his call (Jer 1:10). The apostle speaking from compulsion (1 Cor 9:16), recalls Jeremiah's statement in Jer 20:9 (cf. Amos 3:8). Furthermore, the opposition against Paul, and his persecution resemble the fate of the prophet Jeremiah, as does Paul's prayer for Israel and his celibate status (cf. Jer 16:1–4). He concludes that

“Das ‘Senden’ (ἀποστέλλειν LXX) ist das typische Wort für diese Ermächtigung und Beauftragung des Profeten. Der Profet ist Apostel, daher der Apostel auch Profet, von keinem ist diese Identität stärker bezeugt als von Paulus”⁴.

J. Munch, Paulus und die Heilsgeschichte (1954) also argues that Paul's call in Gal 1:15–16 is described with vocabulary recalling Isa 49:1.6 and Jer 1:4–5⁵. *J. Munck* emphasizes that Paul is not alone in describing his call in such terms. This happens in Acts as well⁶, which means that

“es scheint eine Tradition bestanden zu haben, diese Berufungstexte aus dem Alten Testament auf Paulus anzuwenden”⁷.

Both *H. Windisch* and *J. Munck* maintain that Paul's call with respect to vocabulary recalls both Deutero-Isaiah and Jeremiah. This is emphatically denied by *T. Holtz*, “Zum Selbstverständnis des Apostels Paulus” (1966) who excludes Jeremiah and emphasizes the similarities with the Servant of the Lord⁸. He argues that the absence of election (καλεῖν) in Jer 1:5 favours Isa 49:6 as the text to which Paul alludes in Gal 1:15–16⁹. He further refers to Rom 10:15–16; 15:21; 2 Cor 6:2 where Paul quotes Deutero-Isaiah¹⁰. Finally, Jeremiah could not have been in Paul's mind since he prophesied against the nations. In Isa 49:6, however, the nations are the objects of saving activity. The “*bewusste Anknüpfung an die prophetische Sendung nach dem Alten Testament*” associates, according to *T. Holtz*, Paul with Deutero-Isaiah¹¹.

The above-mentioned investigations are typical in their drawing lines of similarity between Paul and the OT prophets. This is valuable, but some of the analogies are noticeably weak. It is questionable to reckon Paul's celibate status and his apostolic sufferings as being in some way prophetic. It has to be more seriously considered whether Paul himself conceived of

4 Ibid. p. 152.

5 J. Munck 1954, 15–27; see also his 1947.

6 J. Munck 1954, 18–21. He mentions the same examples as H. Windisch, but develops the similarities further and more precisely.

7 Ibid. p. 18.

8 Similarly also L. Cerfaux 1954 a. C. Wolff 1976, 134–142 denies that Paul ever made use of the book of Jeremiah in his theology.

9 T. Holtz 1966, 325.

10 Ibid. 327.

11 Ibid. 322.

his celibate status and his sufferings as prophetic, and whether or not this is really communicated through his Epistles¹². A point of similarity is not necessarily to be considered evidence of imitation. Furthermore, in these studies the image of the OT prophet is tacitly understood on the basis of modern scholarship. Contemporary sources on OT prophets and prophecy in general are to be more seriously considered. Paul's apostolic-prophetic self-concept has to be settled on a broader basis. Since his apostolate was also something radically new¹³ compared to OT prophets, it seems somewhat arbitrary to isolate one particular prophet in OT for the comparison. Finally, the question of how Paul's prophetic consciousness functioned, what Paul aimed at by presenting himself as an apostle-prophet, is missing in the above-mentioned investigations.

The Tübingen dissertation *The Letter and the Spirit* (1985) by S.J. Hafemann also compares Paul to the OT prophets, but in a somewhat different way. He investigates the traditio-historical background of Paul's question concerning his apostolic sufficiency: πρὸς ταῦτα τίς ἱκανός; (2 Cor 2:16b). S.J. Hafemann draws on the Mosaic (-prophetic) call tradition, and takes as his point of departure the LXX-version of Moses' protest against God's call in Exod 4:10 οὐχ ἱκανός εἰμι. In the MT Moses objects to the call because he was "not a man of words". According to LXX he simply states that he is not sufficient to bring about the commission. The purpose of this account of Moses' call within the Exodus narrative is to demonstrate the sufficiency of Moses to be God's appointed prophet, despite his own insufficiency. S.J. Hafemann argues that this Mosaic pattern of "sufficiency in spite of insufficiency as a result of the grace of God" implicitly appears as a structural element in the call narratives of the OT prophets¹⁴.

In extra-biblical literature it becomes explicit that the figure of Moses was used to undergird the authority for those who wished to speak to the people of God¹⁵. In Philo ἱκανός is being used with respect to Moses' call¹⁶, but he re-interprets it as a reference to Moses' awareness that God's

12 See also J.M. Myers, E.D. Freed 1966 who list several points in support of the view that Paul was a prophet: 1) Paul frequently quotes the OT prophets. 2) Like the OT prophets Paul calls himself "servant". 3) He speaks favourably of the practice of Christian prophecy. 4) His language often has a poetic quality. 5) His call is analogous to OT prophetic calls. 6) He spent some time in the wilderness. 7) He had visions. 8) He was an intimate at the council of the Lord. 9) He functioned as an extension of the Lord. 10) His attitude toward ecclesiastical authority corresponds to the anticultic attitude of OT prophets. We consider a list of such similarities as far from convincing.

13 See chap. 3.0 pp. 17–18.

14 S.J. Hafemann 1985 145–160; see also pp. 64–65 in this study.

15 S.J. Hafemann 1985, 160–168; 171–175.

16 Ibid. 175–180.

truth cannot be contained in the physical instrument of speech, and is therefore a reference to Moses' acknowledgement of God's supremacy.

S.J. Hafemann says that Josephus' account of Moses' call in *Ant.* 2:264–267 nowhere explicitly refers to the objection in Exod 4:10. In our opinion *Ant.* 2:271 does so:

“Yet I am as a loss to know how I, a mere commoner, blest with no strength (μηδεμῶς ισχύος εἰσπορῶν), could either find words to persuade my people...”.

A possible reason for *LXX*'s rendering of Exod 4:10 is illuminated by a word-play in the Targums where *MT*'s לא איש דברים אנכי is rendered לא גבר, which as a noun mean “man”, but as a verb “to be strong”¹⁷. In the verbal sense גבר could be a parallel to *ικανός*. The verb גבר is in *LXX* frequently rendered by *ισχύειν* or cognates (Exod 7:11; Zech 10:6.12; Isa 42:13). This might explain Josephus' way of speaking about Moses' objection. Paul's allusion to the call of Moses in 2 Cor 2:16b

“functions to establish a parallel between Paul and Moses which supports Paul's own claim to authority and ‘sufficiency’ in spite of those aspects of his life which would seem to call such sufficiency into question Paul, like Moses and the prophets, also anchors his sufficiency in his call”¹⁸.

S.J. Hafemann seems to hold that Paul's sufficiency could be called into question by his personal weakness and unimpressive speech (2 Cor 10:10; 11:6)¹⁹. This investigation into the traditio-historical background of Paul's question in 2 Cor 2:16b (see also 3:5–6) is significant, because it has succeeded in demonstrating that Paul's claim to authority was associated with a central motif of the prophetic call tradition, as found particularly concerning Moses, but also other OT prophets. Furthermore, it is significant that he establishes this without referring to the “standard text”, Gal 1:15–16, for this seems to imply that Gal 1:15–16 is not an isolated witness in Paul's epistles.

2.2 Paul and the Early Christian Prophets

Since the publication of the *Didache* by *A. von Harnack* in 1883, the early Christian prophets have been on the agenda of NT scholarship. *R. Bultmann* thought that many sayings of the risen Jesus are present in the

17 For this wordplay see *ibid.* 139–140.

18 *Ibid.* 195.

19 But according to 1 Cor 15:9, Paul's insufficiency, which was overcome by the grace of God, was his previous persecutions of the Church (οὐκ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν. In a way this is confirmed in Acts 22:17–21 where Paul objects to the call of

synoptic tradition as utterances of early Christian prophets²⁰. From R. Bultmann's *Geschichte der synoptischen Tradition* to about 1970 the early Christian prophets were treated mainly as part of another theme, namely the origin of the gospels. Independent studies on the NT prophets were few²¹. From the middle of 1970's, however, an independent interest in the NT prophets has increased dramatically²². From some of the observations mentioned in chap. 1.0 it is quite natural that Paul was incorporated into this new interest in the NT prophets.

It is the merit of U.B. Müller, *Prophetie und Predigt im Neuen Testament* (1975) to have carried out this pioneering work. The subtitle *Formgeschichtliche Untersuchungen zur urchristlichen Prophetie* describes his method. Based on form critical criteria²³ he sets out to isolate utterances in the letters to the seven churches (Rev 2–3) and in the Pauline Epistles. The third part of his study is devoted to Pauline texts. Several texts are investigated and labelled “*prophetischer Mahnrede*” (Rom 13:11–14; 1 Thess 5:1–11; 1 Cor 7:29–31), “*prophetische Gerichtspredigt*” (Rom 16:17–20; Phil 3:17–4:1; Gal 1:6–9)²⁴ and “*prophetische Heilsverkündigung*” (1 Thess 4:13–17; Rom 11:25–26). This part of his investigation is introduced by a chapter called “*Zum prophetischen Selbstverständnis des Paulus*”²⁵. U.B. Müller there argues that “apostle” and “prophet” are closely related. Referring to Gal 1:15–16 and Rom 10:15 he says that Paul consciously saw his call “*in das Urbild alttestamentlich-prophetischer Berufungsberichte*”²⁶. Paul was also among the early Christian prophets, says U.B. Müller and refers to 1 Cor 7:40; 14:18–19.37. How Paul actually spoke as a prophet must be discovered through a form-critical investigation of his preaching. Beside the above-mentioned texts, in which Paul's prophetic voice speaks, U.B. Müller also argues that the introductory formula $\lambda\acute{\epsilon}\gamma\omega\ \delta\epsilon\ \upsilon\mu\acute{\iota}\nu$ (e.g. Gal 5:2; 1:9) or $\tau\omicron\upsilon\tau\omicron\ \delta\acute{\epsilon}\ \phi\eta\mu\iota$ (1 Cor 7:29; 15:50) and

God to preach to the Gentiles by referring to his former persecution. For this last text see especially O. Betz 1970.

20 R. Bultmann 1921 (e.g. pp. 77; 99); see M.E. Boring 1982 for a modern development of this view.

21 This is correctly pointed out by M.E. Boring 1982, 2–3.

22 The most important contributions are E. Cothenet 1971 a and b; T.M. Crone 1973; U.B. Müller 1975; G. Dautzenberg 1975; J. Panagopoulos (ed.) 1977; D. Hill 1979; W.A. Grudem 1982; M.E. Boring 1982; D.E. Aune 1983. For a useful survey of the research on early Christian prophecy till the beginning of the 1970's see G. Dautzenberg 1975, 15–41. For the latest development see D.E. Aune 1983, 1–14 and K.O. Sandnes 1983.

23 U.B. Müller 1975, 43–46; 139; 162–165; 211–212.

24 See also C.J. Roetzel 1969 who compares 1 Thess 4:3–8; Gal 6:7–10; 1 Cor 5:1–13; 10:1–14; 11:17–34; 2 Thess 1:5–12 and Gal 1:6–9 to the observations made by C. Westermann 1964. He concludes that “the apostle Paul, like the prophets, possesses the full authority of the divine judge since as the Lord's messenger he brings God's verdict” (p. 311).

25 U.B. Müller 1975, 109–117.

26 Ibid. p. 110.

the Pauline formula παρακαλῶ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Rom 15:30; 1 Cor 1:10) are prophetic legitimization-formulae corresponding to the messenger-formula in the OT²⁷.

A further development of U.B. Müller's method has to define more precisely the relationship between prophetic "*Predigt*" and prophetic *logia*. The form-critical method is necessarily directed towards smaller textual units, and it may be questioned in what way U.B. Müller connects that method to Paul's general preaching. He defines the prophetic "*Predigt*" as always having a "*paränetischer Grundzug, sei er mahnend oder tröstend*"²⁸. We consider it incorrect to take παρακαλεῖν *per se* as a reference to prophetic speech, as is, unfortunately, repeatedly stated by scholars²⁹. U.B. Müller, who maintains the strong connection between παρακαλεῖν and prophecy, thus seems to turn the Pauline parenesis into a prophetic speech. Moreover, the relationship between OT and NT prophets is not clarified by him. He draws analogies moving beyond what the sources actually say about the NT prophets³⁰. Finally, we consider that a form-critical investigation of utterances of early Christian prophets has to be grounded on a broader basis than OT³¹.

A somewhat divergent conception of early Christian prophets is provided by E. Cothenet³². He also takes παρακαλεῖν/παράκλησις to be distinctive of the activity of NT prophets, but he defines the παράκλησις as prophetic exegesis of the scriptures (cf. Rom 15:4). Paul's sermon at Pisidian Antioch is proposed as a prime example of a prophetic homily (Acts 13:16–47). It is introduced as λόγος παρακλήσεως (v. 15). This sermon is marked by a new dimension in the interpretation of OT history, says E. Cothenet. He further points to 1 Cor 2:13 πνευματικοῖς πνευματικὰ συγκρίνοντες:

"Par derivation συγκρίνω convient à l'interprétation des paroles prophétiques par une exégèse charismatique du type de l'interprétation des songes"³³.

The same view is held by E.E. Ellis³⁴. His arguments run parallel to E. Cothenet's. Moreover he argues that the nine quotations of the OT in the NT which exhibit modification of the text, and are introduced with the formula λέγει κύριος, are the products of early Christian prophets³⁵. Both

27 Ibid. 118–140. For a criticism see G. Dautzenberg 1978, 130; see also p. 160 in this study.

28 U.B. Müller 1975, 13.

29 See our criticism pp. 110–111 n. 116; also G. Dautzenberg 1978, 126–127.

30 See pp. 14–15 nn. 2 and 3 in this investigation.

31 See D.E. Aune 1983, 262 for this point.

32 E. Cothenet 1977.

33 Ibid. p. 95.

34 E.E. Ellis 1978, 147–253. This part of his book is called "Prophecy as Exegesis: Early Christian Hermeneutic".

35 Ibid. pp. 182–187 (originally published in his 1957, 107–112); see also M.E. Boring 1982,

Index of Passages

1. Old Testament

Genesis

1:3 138 n. 31, 144
 26–27 143 n. 45
 5:1 142 n. 45
 12:1 92
 15:1 163 n. 37
 25:22 28 n. 40
 27:35 210
 40:8 88
 16 88
 22 88
 41:12 88

Exodus

2:23–7:7 141 n. 41
 3:2 73
 11 64
 4:10 7, 8
 4:13 75 n. 97, 128
 5:22 136 n. 20
 6:6 167 n. 46
 7:11 8
 15:11 114
 16 167 n. 46
 16:4 212
 17:1 163
 18:15 28 n. 40
 19 139 n. 37
 12 61
 13 110 n. 111
 14 61
 16 110 n. 111
 17 110 n. 113
 19 110 n. 111
 22 61
 23 61
 24 139 n. 34
 9 139
 12–18 139
 16–18 139
 29:27 61
 32:31–32 177 n. 26
 31 136 n. 20
 33–34 139 n. 35

33:11 139
 20 139 n. 33
 34 136, 137 n. 26, 138,
 139, 139 n. 34, n. 37
 28–35 135
 29–30 140 n. 37
 34 136, 144

Leviticus

19:8 204 n. 87
 31 204 n. 86
 20:6–7 204 n. 86
 25–26 61
 26 61
 22:3 204 n. 87
 27:21 61
 29 71 n. 85

Numbers

6:22–27 188
 11:12 196 n. 49
 29 2
 12:6–8 38 n. 77
 8 139, 139 n. 35
 22–24 203 n. 83
 23:8 127
 19 220
 28 203 n. 83
 25 203 n. 83
 1 203 n. 83
 6 203 n. 83
 31:8 203 n. 83
 16 203 n. 83
 33:2 163

Deuteronomy

4:1–8 73 n. 91
 30 136 n. 21
 34 167 n. 46
 7:26 71 n. 85
 13 71, 72, 73
 1–11 208
 1–6 72, 215
 1–5 220 n. 150

1-2	71	<i>1 Samuel (LXX 1 Kgs)</i>	
2-6	71	1:11	28
2	203	2:24	161
3	71, 204	12:23	101
5	203, 204	15:10	163 n. 37
6	71, 72, 203, 204, 206	23:10	147 n. 5
7-11	71	11	147 n. 5
7	71	25:39	147 n. 5
11	71	28:3-19	28
13-18	71		
14	71	<i>2 Samuel (LXX 2 Kgs)</i>	
15-17	204	7:4	163 n. 37
17:7	204	5	147 n. 5
12	204	8	75 n. 97, 147 n. 5
18:9-14	204	14:20	96
15-18	38 n. 77, 44, 47 n. 118	22:36	151
15	133		
20	56, 203, 204	<i>1 Kings (LXX 3 Kgs)</i>	
20-22	57	8:47-48	136
22	32 n. 56, 67 n. 77	11:34	148
19:19	204	12:24	163, 163 n. 37
21:21	204	13	213
23	83	1-32	109 n. 109
22:21-21	204	1-6	38 n. 77
24:7	204	2	109 n. 109
28	204 n. 87	9	109 n. 109
20	72	17	109 n. 109
37	72	18	73
45	72	26	163
48	72	14:6	2, 66 n. 68
49	72	18	147 n. 5, 163
61	72	15:29	147 n. 5, 163
63	72	16:31	209 n. 102
30:2	136 n. 21	34	163
3	34, 34 n. 70	17:2	163 n. 37
33:26	35	5	163
34:5	163	8	163 n. 37
10	38 n. 77, 139	16	163
		18:1	163 n. 37
<i>Joshua</i>		4	209 n. 102
3:12	75 n. 97	13	209 n. 102
6:17-18	71 n. 85	36	147 n. 5
7:12-13	72 n. 86, 204 n. 87	46	126
8:18	28	19:1-2	209 n. 12
8:26	28	10	156
14:7	148	14	156
24:29	147 n. 5	18	12
		20:35 (21:35)	109 n. 109
<i>Judges</i>		22:10-12	213
2:8	157 n. 5	14	127
13:5	28	19	93, 141, 141 n. 41
22	139 n. 33	22-23	67
25	2 n. 4	22	203
15:18	147 n. 5	23	203
16:17	28, 64	28	32 n. 56, 57, 67 n. 77
20:13	204	38	163

3 Kgs 20:28 (only LXX)		147 n. 5	Psalms	
			3:5	151
			3-4	151
2 Kings (LXX 4 Kgs)			9:28(10:7)	211
1:17	163		14:7	34, 34 n. 70
3:16	126		17:7 (16:6)	151
4:44	163		18(19):5	164
7:16	163		11	35
9:7	147 n. 5		20(19):7	151
22	209 n. 102		22:22-23	179 n. 32
26	163		22(21):11	64
30	209 n. 102		23(24):4	211
10	207		31(32):2	211
10	147 n. 5		32(31):7	101
13:20-21	30		8	101
14:25	147 n. 5		47:5(46:6)	110 n. 113
17:13-15	156		53:7	34, 34 n. 70
13	147 n. 5, 148		58:4	64 n. 60
23	147 n. 5, 148		68:5	170 n. 52
18:12	147 n. 5, 148		7	170 n. 52
19:20-37	31		10	170 n. 52
20:5-6	31		11	170 n. 52
9-11	31		68(67):12	169
22:18	28 n. 40		71:19	114
23:27	178 n. 29		74:9	44
			10	178
1 Chronicles			77(78):70	147 n. 5
28:18	35		78	25
			79:5	178
2 Chronicles			85:2	34, 34 n. 70
15:1	2 n. 4, 46 n. 112		104:3	35
20	179		105	25
5-12	179		(104):6	147 n. 5
14-17	179		26	148
14	2 n. 4		42	147 n. 5
18-19	179		106	25
			23	177 n. 26
Ezra			126(125):1-2	34, 36 n. 74
2:63 (LXX Ezra 2:63)	44		139(138):3-5	96
1Ezra 4:31(LXX)	211		139:7-10	127
			Proverbs	
Nehemiah			17:3	219
1:6	147 n. 5		Ecclesiastes	
11	147 n. 5		4:12	126 n. 37
7:65 (LXX 2Ezra 17:65)	44		8:8	127
9	25		Isaiah	
26	156		2:1	222 n. 150
Job			6	65, 67, 139 n. 37, 180 n. 35
1:21	64		1-13	65 n. 64, 141 n. 41
11:7-9	114		1-3	141
14:20	126 n. 37		5	64, 129
15:24	126 n. 37			
19:17	211, 211 n. 105			

6-7	65	16	5, 75
10	41, 141, 144 n. 51	18-20	75
11	178	22	170 n. 52
8:11	126	43:6	62 n. 51
9:2	144	10	148
15:1	41 n. 95	12	161
20:3	63	18-19	62 n. 51
21:11	41 n. 95	19-20	170 n. 52
13	41 n. 95	44:1-2	148
24:16	124	2	28 n. 36, 62 n. 51
27:9	181	4	170 n. 52
28:7	203	8	161
8	212	25	62 n. 51
29:18-19	75	45:3	62 n. 51
30:8	32 n. 56, 67 n. 77	9	62 n. 51
10-11	57	14	62 n. 51
35:5	75	17	181
37:21-38	31	21	114, 161
38:1-10	179 n. 32	23	62 n. 51
1-3	179 n. 32	25	181
4-8	179 n. 32	46:8	136
7-8	31	10	32 n. 55
5	31	48:3	32 n. 55
9-20	179 n. 32	6	85
16	35-36 n. 74	13	62 n. 51
40-66	217	16	101
40-55	62 n. 51	17	101
40:1-11	167 n. 46	20	161, 170 n. 52
1-8	167 n. 46	21	170 n. 52
1-2	36, 169	49	62, n. 51, 65
1	19, 32, 36 n. 74, 40, 41, 167 n. 46, 168, 168 n. 48	1-6	62, 63
3-4	170 n. 52	1-3	62
6-8	167 n. 46	1	6, 61, 62, 64, 65
5	167 n. 46	2	62 n. 51
9-11	167 n. 46	3	61
9	167 n. 46	4	62, 62 nn. 50.51, 218
10	19, 167, 167 n. 46, 168, 218	5-6	36
11	167 n. 46	5	61, 62, 63, 64, 65
12-14	170 n. 52, 218	6	5, 6, 30, 39, 40 n. 87, 61, 65, 75, 144
13	114	8	62 n. 51
26-28	62 n. 51, 90, 110, 113, 114	10	62 n. 51
41:8	62 n. 51	13	62 n. 51, 170 n. 52
9	28 n. 36	18	62 n. 51
17	63 n. 57, 148	50:4	63
18-19	170 n. 52	8	62 n. 51
22-23	170 n. 52	51:1	62 n. 51
26	32 n. 55	2	28 n. 36
27	161	5-6	62 n. 51
42:1	19, 167 n. 46, 168, 218	5	167 n. 46
6-7	148	7	62 n. 51
7	144	8	62 n. 51
9	5, 75, 170 n. 52	9	41, 167 n. 46
13	32 n. 55	12	41
	8	17	41
		52:4	62 n. 51

6	167 n. 46	8	5, 67, 76
7	19, 39, 62 n. 51, 161, 165, 166, 166 n. 43, 167, 167 n. 46, 168, 168 n. 48, 154, 160, 169, 171, 228, 229	9-10	63
		10	6, 33, 65
		18	67
8	167 n. 46, 168	19	5, 76
9	167 n. 46	2:8	203
10	167 n. 46	3:6	209
11-12	170 n. 52	4:19	126, 127
11	62 n. 51	5:27	211
15	62 n. 51, 83 n. 22, 85	31	67
53:1	62 n. 51, 161, 167 n. 46	6-7	183 n. 43
		6:11	126
3	62 n. 51	14	57, 200
5-6	62 n. 51	24	161
5	62 n. 51	7:16	177 n. 26
8-9	62 n. 51	25	147 n. 5, 148
11	62 n. 51	29	178 n. 29
11-12	62 n. 51	8:11	57, 200
12	62 n. 51	21-22	127
54:1	62 n. 51	9:10-14	179
55:10	62 n. 51	22-23	83 n. 22
57:19	228, 228 n. 12	10:22	161
58:12	34, 34 n. 72	11:14	177 n. 26
59:10-12	75	20	219, 223
20-21	181	21	127, 219
60:6	39	12:1-5	179
21	181	3	219
61:1-2		13:17	127
1	5, 19, 35 n. 72, 39, 167 n. 46, 170 n. 52, 218	14:11	177 n. 26
2-3	32	13	200
2	218	14	158, 203
3	36, 36 n. 75	14-15	67
4	34 nn. 67.72	19	178
10	41	15:1	177 n. 26
64:3	85, 85 n. 32	10	129
65:21-22	34 n. 72	17-18	127
21	34	17	142 n. 41
66:11	36	19	142 n. 41
13	36	16:1-4	6
14	36	17:10	219
18	85	20:7-9	126, 126 n. 39
		9	6, 117, 126, 127
		11	63
		23:9	127
		13	203
		16	56, 127
		17	57
		18-22	63, 142 n. 41
		18	67, 93
		21	67, 158
		22	67, 93
		26	203
		27	124, 203
		29	63, 127
		31-32	56
		32	67, 203
<i>Jeremiah</i>			
1	33		
1:1	163 n. 37		
2	222 n. 150		
4-10	141 n. 41		
4-5	6		
5	6, 61, 62, 63, 64, 64 n. 60, 127		
5-6	63		
6	64		
7	5, 67, 76, 127		

24:9	72	6:9	209
25:4	148	8:2-3	143 n. 45
26:12-15	67	10:9-10	143 n. 45
12	67	11:19	135
15	63, 67	13:1-3	56
26(33):5	148	4-5	177 n. 26
27:15	158	6-9	67
28:5	17, 63	10-12	57, 213
9	32 n. 56, 57, 67	10	200, 203, 205
13-14	72	16	57, 200
15-16	67	17-19	204
16	72	14:8	72, 204 n. 88
29:14	34	9	72, 203, 204 n. 88
32	72	11	203
30:3	34	20:34	167 n. 46
18	34, 34 nn. 67.70	22:27-28	212
31-38	33	28	57, 205
31	135 n. 14	30	177 n. 26
23	34	23:3	209
28	34	4	209
31-34	181	7	209
31(38):31-43	135	8	209
32:44	34, 34 nn. 67.72	11	209
33:7	34, 34 n. 67	13	209
11	34	14	209
26	34	17	209
36:29-31	33	18	209
37:8	28 n. 40	19	209
19	32 n. 56	27	209
37:21 (LXX)	136 n. 23	29	209
43:2	67	30	209
45:3	129	35	209
49:14(LXX 30:8)	161	37	209
		38	209
		49	209
<i>Lamentations</i>		30:24	167 n. 46
2:9	44	25	167 n. 46
14	34	33:3-5	110 n. 111
5:22	178 n. 29	7-9	125
		22	126
		33	32 n. 56, 67 n. 77
<i>Ezekiel</i>		36	135 n. 14
1	141, 143 n. 45	25-26	204 n. 85
1:1-3:15	141 n. 41, 142	26	2, 135
1:5	143 n. 45	36	34
10	143 n. 45	37:1	126
13	143 n. 45	38-39	35
16	143 n. 45	38:17	147 n. 5
26	143 n. 45	39:25-29	34
28	141, 143 n. 45	25	34 n. 70
28-2:2	64	45:1	61
2:1	75 n. 96, 76	2	61
2	76	3	61
3	76	4	61
3	139 n. 37		
14	126		
17-19	125		

Daniel

2	93, 179, 220
19–22	176
19	93
20–23	93
22	93 n. 59, 176
23	176
28	179, 220
28–29	93
29–30	93
47	93 n. 90, 220
3:19	142 n. 45
35	147 n. 5
4:9	93
9:6	147 n. 5
10	147 n. 5

Hosea

3:1–5	209
9:12	124
17	178 n. 29

Joel

1:1	222 n. 150
3:1	2
5	157, 170, 171

Amos

3:7–8	125
7	93, 111, 112, 147 n. 5
8	6, 125 n. 35
7:2	177 n. 26
5	177 n. 26
14–15	67
15	75 n. 97
9:14	34

Obadiah

1:1	161
-----	-----

Jonah

1:3	127
9	148
3:1–10	65
3	127

Micah

1:1	222 n. 150
2:6	205
11	205
3:5	203
6:11	211

Nahum

2:1	19, 160
-----	---------

Zephaniah

1:1	222 n. 150
2:7	34 n. 67
3:20	34

Haggai

2:1	33 n. 59
24(23)	147 n. 5

Zechariah

1:6	147 n. 5
2:12–13	32 n. 56
12	67
13	67
15	67, 32 n. 56
6:15	67
10:6	8
12	8
13:2–3	203, 204
2	72, 204
3	203

Malachi

3:24	30
------	----

2. New Testament

Matthew

		40	148 n. 8, 160
1:19	73	40–42	171 n. 58
2:9	159	41	2
4:4	163	11:21	124 n. 30
5:11	156	25–27	148 n. 8, 177 n. 24
7:16	210 n. 104	12:43	210 n. 104
20	210 n. 104	13:15	136
9:4	95 n. 67	16–17	85 n. 31
10:1	209 n. 104	15:19–20	202 n. 79
5	157	16:17	221 n. 144

17:1-8	137 n. 26	46	159
5	159	47	159
18:5	160	3:2	222 n. 150
12	208	4:16	187 n. 7
15	15	26	158
22:3	157	33	210 n. 104
4	157	43	171 n. 58
23:29-36	156	5:5	164
34	3, 158	6:18	159
24:4-5	208	26	57
11	208	7:39	95 n. 67
24	208	8:29	210 n. 104
31	110 nn. 111.113	9:2	171 n. 58
37	110 n. 113	6	171 n. 58
39	110 n. 113	35	159
28:18-20	164	44	164
		45	164
<i>Mark</i>		10:7	148 n. 8
1:6	47	16	159, 148 n. 8, 160
23	210 n. 104	11:49	2, 158, 171 n. 58
23-24	81	12:32	59
26-27	210 n. 104	42-43	123
3:14	157	13:34	156, 158
22	210 n. 104	14:3	233 n. 33
30	210 n. 104	15:1	159
5:6-7	81	16:2	159
27	159	16	171 n. 58
6:7	157	29	159
11	159	31	159
20	159	17:7-10	130
7:14	159	10	124
25	159	18:36	159
9:7	159	19:48	159
11:30	56-57	21:38	159
12:1-5	199	22:66	83 n. 21
2-4	158	23:13	81
28	159	14	89
37	159	35	81
13:12-13	193	24:20	81
22	208		
14:23	200	<i>John</i>	
31-32	57	1:37	159
58	159	3:29	159
15:1	233 n. 33	4	95 n. 67
		19	96
<i>Luke</i>		29	96
1:5	73	39	96
11	73	6:60	159
17	136	7:15-24	214
30	87 n. 38	18	214
38	163	9:22	186 n. 7
67	102 n. 91	31	159
2:10-14	164	10:8	159
17	164	20	159
26	164	11:41	159
29	164	42	159

12:40-41	141	9-11	3, 3 n. 9
42	186 n. 7	10	209, 211
16:2	186 n. 7	15	10, 157 n. 9
30	96 n. 71	16-47	10
18:4	96 n. 71	27	81
21:17	96 n. 71	47	5, 75
<i>Acts</i>		14:1	186 n. 7
1:4	159	2	186 n. 4
8	164	5	186 n. 5
24	96	9	159
25	150 n. 15	15:2	234
2:9-11	3	4	234
11	159	5	51
14-21	1	6	234
18	1	8	96
3:17	81	12	159
20	75 n. 97	13	159
21	231	22	3, 234
22	159	27	157 n. 9
23	159	28	157 n. 9
26	157	28-29	3
4:5	81	35	3
8	81	32	1, 3, 111 n. 116
9	89	16:1-3	56
19	159	3	187 n. 7
26	81	4	234
36	111 n. 116	6	48
5:1-11	95 n. 67	6-10	1
36	57, 215	9-10	76
37	57	16:13	187, 187 n. 10
38-39	57	16	187
6:11	159	17	185
14	159	1-5	187
7:55	142	2	187 n. 7
8:1-3	192	5	186 n. 4
30	159	10	186 n. 7, 187
9	74, 74 n. 93	11	89 n. 46
1-19	73, 74 nn. 93.94	13	187
3	74 n. 94	18	196 n. 50
15	74, 74 n. 94	32	159
18	74	18:4	186 n. 7
35	136 n. 21	9-10	76
10:46	159	18	187 n. 7
11:19	192	23	48
21	136 n. 21	24-25	107 n. 105
23	111 n. 116	26	159
27-28	1, 111 n. 116, 245	20:16	56, 187 n. 7
28	3, 160	22-23	1
12	192	23	200
13:1	3	26	125
1-2	1	29	210 n. 104
1-3	14 n. 2	21	3
2	1, 148, 234	4	160, 200
2-3	157 n. 9	9-11	1
6-8	3	10-11	1, 47, 111 n. 116, 200
		10-14	245

11	3	2:15	62 n. 51
21-26	56	16	95, 217, 219 n. 138
24	187 n. 7	19	137 n. 28
38	3	24	62 n. 51
22	74	3:5	53
1	159	21	62 n. 51, 149
6-16	73	21-26	83
6	74 n. 94	22	162
9	159	24	83
14	74 n. 94, 75 n. 97	25	162
14-15	74	26	162
15	75	27	83 n. 22
16	74	30	162
17-21	8-9 n. 19, 76	4:14	121 n. 15
22	159	17	62 n. 51
23:11	76	24	62 n. 51
24:4	159	25	62 n. 51
8	89	5:1	62 n. 51, 162
25:22	159	2	84
26	74, 76 n. 104	15	62 n. 51
3	159	16-17	162
16-17	75 n. 97	19	62 n. 51
16-18	74, 74 n. 95	6:19	83
12-18	73, 74, 76	22	83
13	74 n. 94	8:9	107
16	74 n. 94, 75, 76	18	84
17	5, 75, 76, 175	21	84
17-18	5	29	142 n. 45
18	75, 137 n. 28, 138	33	62 n. 51
19-20	75 n. 98	9-11	11, 154, 155, 172, 176, 177, 178 n. 27, 178, 178 n. 30, 179, 180, 181, 182, 193
20	3		177
29	159	9:1-3	154, 178, 179, 180 n.
<i>Romans</i>		2-3	35, 181
1:1	66, 69, 123, 147, 149, 150, 151, 152	4-5	155
1-2	146, 149 n. 13, 152, 162, 243	6	177
1-5	146, 147, 148, 149, 150, 152, 241	6-18	11
1-7	146, 147	14	177
2	147, 149	16	62 n. 51
3-4	60, 147, 148, 149	19-20	11
5	148, 149, 150, 151, 152 161 n. 27, 162	19-21	177
6	147	20	62 n. 51
7	147	22	178 n. 30
8	161	22-24	193
9	60	29	200
13	172, 191	30-10:13	11
16	222 n. 149	31	62 n. 51
17	62 n. 51	10	156, 160
20	62 n. 51	1	154, 177 n. 26, 178, 179, 180 n. 35, 181
23	142 n. 45	2-4	154 n. 1
24	209	3	155
29	212	8	155, 162, 163
		11-13	157

13	155, 156, 170	3	150, 230
14-15	154, 155, 156, 157, 159, 160, 163, 170, 171, 229	6 13:3 11-14	238 81 n. 15 9
14-18	18, 154, 155, 156, 165, 171, 241	14-15 14:1-15:6	146 146
14-21	11	14:11	62 n. 51
14	148 n. 8, 155, 158, 159, 162, 163, 244	19 15	92 146
15-16	6	4	10, 149
15	9. 62 n. 51, 160, 169, 170, 171	7-13 15	146 150, 230
16	62 n. 51, 155, 156, 157, 161, 175, 178 n. 30	16 17-19 18-19	123, 147, 151 1 150
16-18	156, 161	18	151, 229 n. 15
17	66 n. 72, 156, 157, 162, 163, 164, 244	19-20 20-21	151, 229 83 n. 22
18	156, 158, 160, 161, 162, 164, 177	21 27	6, 62 n. 51 88
19	155, 156, 177	30	10, 160
21	155, 164, 175, 193	30-32	146
11	193 n. 40	16	146 n. 1
1	155, 177, 178 n. 29	17-20	9
1-5	16 n. 6, 138 n. 32, 154, 156	19 25 25-26 26	161 181, 217 80 149
1-10	11		
4	11, 12		
7	177, 178 n. 30		
8	12		
9	12	1 Corinthians	
10	12	1:1	66, 69
11	177, 178 n. 30	2	83
13	65	4-9	91
17-24	146, 173, 174, 183	4	91
17	174	5	91
23-24	174	6	79 n. 6
25	94, 111, 172, 172 n. 2, 173, 174, 178, 178 n. 30	7 8-9 10 10-17 10-4:21	91 190 10, 103, 106 n. 98, 160 78 78, 79, 79 n. 8, 80, 103 111
25-26	9, 173, 174, 175, 178 n. 30, 179, 181, 183	12-13	106 n. 98
25-27	82, 108, 155, 173, 181, 182, 193, 194	14-17 17	78 66, 78, 83 n. 22, 121 n. 15, 157
25-36	11, 19, 108, 109	17-25	87 n. 40
26	173, 174, 192	18	78, 81, 86, 132, 222 n. 149
26-27	173, 181		
28-32	173, 176		
32	176		
33	110, 175, 176	18-19	80
33-36	114, 173, 175, 178 n. 27, 176	18-25 18-30	80 89
34	62 n. 51, 114	18-2:5	78, 83
34-35	175	20	62 n. 51, 81, 81 n. 17
36	162, 175, 176	21	59, 81 n. 17
12:1	160	22	88, 103

23	83	5-9	78, 107 n. 105
25	81 n. 17	5-10	104
26	221 n. 146	6-7	104
26-28	82	10	150, 230
26-29	222 n. 149	10-15	34 n. 69, 78, 229
26-30	78, 80, 87	11	227-228
27	81 n. 17	14	121
28	81 n. 17	16-23	78
30	83, 87	4:1	123, 147
31	83 n. 22	1-5	79, 89
2:1	78, 80	1-21	79
1-5	78, 80, 86	3	89
2	83	5	95, 219 n. 138
4	1, 103, 222 n. 149	7	91
5	222 n. 149	8	91
6	80, 81, 81 n. 17, 84,	15	79, 134
	86, 103	18-21	79, 89
6-8	80	5:1-13	9 n. 24
6-16	19, 84 n. 26, 86, 87, 87	6:9	208
	n. 40, 73 n. 91, 77, 77	7:26	122
	n. 1, 78, 78 n. 5, 79,	29	9
	81, 82, 82 n. 20, 88,	29-30	9
	90, 91, 98, 102, 103,	40	1, 3, 9
	104, 105, 107, 108,	8-10	118, 118 n. 4
	109, 110, 111, 115,	8-11:1	117
	119, 130, 172, 176,	8	118, 129
	182, 232 n. 26, 236,	1	117, 119 n. 7
	237, 238, 241, 245,	6	162
	246 n. 4	7	117
7	78, 80, 83, 85, 86, 104,	7-12	118 n. 6
	222	9	118, 118 nn. 5.6
8	84	9-13	118
9	62 n. 51, 83 n. 22, 84,	11	118, 118 n. 5
	85, 86, 108, 111	12	117
9-10	84, 88	13	118, 118 nn. 5.6
10	84, 85, 86, 87 nn. 38.	9	117, 117 n. 2, 118,
	40, 103, 104, 111		119, 119 n. 7, 120,
10-15	108		122, 129
11	104	1	59, 66, 118, 118 n. 6,
11-13	88, 90		119, 124, 144, 244
12	84, 87 n. 38, 104	1-2	118
13	3, 10, 88, 100 n. 81,	2	118, 120 n. 11, 134,
	104		150 n. 15
14	88, 89, 104	3	89, 118, 119, 119 n. 8,
14-16	88		120, 121
15	81, 88, 89, 90, 103,	4	120
	105, 113, 116	4-6	118 n. 6
15-16	86 n. 34	4-14	118, 119, 120
16	62 n. 51, 90, 104, 110,	8	53
	113, 114	9	152
3:1	88, 103, 104	11	88
1-2	81, 82, 83, 84, 86	12	118, 118 n. 6, 119 n. 7
1-4	78, 80, 106	14	66, 118, 148 n. 8
3	53, 103	15	118, 119, 120
5	147	15-18	117, 118, 118 n. 4,
			120, 121, 121 nn. 16.

	18, 129, 130, 152, 241		102 n. 91, 105, 119
16	4, 6, 49 n. 3, 117, 121,		n. 7
	121 n. 16, 122, 123,	2	93, 94, 94 nn. 61.62,
	124, 129, 130		103
16-17	121, 122, 123, 124	2-3	98
16-18	120	4	103, 119 n. 7
17	121, 121 n. 16, 122,	5	100 n. 82, 119 n. 7
	123, 218, 230	7	119 n. 7
18	118 nn. 4.6, 121, 121	8-9	94 n. 62
	n. 16	8-13	102 n. 91
19	118 n. 6, 123, 124	10-11	103
19-23	56, 118	11	100 n. 81
22	118 n. 6	12	100 n. 81
23	118 n. 6	13	100
10:1	172	14	92, 100 n. 81, 104, 239
1-14	9 n. 24	1	103, 103 n. 94, 104,
19	117		239 n. 45
23	118 n. 6, 119 n. 7	2	92
24	119 n. 7	2-3	110 n. 116
25	117	3	99, 110 n. 116
27	117	4	99
29	118 n. 6, 119 n. 7	5	99, 106, 239 n. 45
32	118 n. 6	6	3, 14, 59, 92, 103
33	100 n. 82, 118 n. 6	6-12	99
11:1	119	7	104
7	142 n. 45	8-9	92
8-12	162	9	104
23	81 n. 15	12	99
17-34	9 n. 24	14	100 n. 82, 104
28	174	16-17	104 n. 96
12-14	78, 91, 92, 98, 99, 100	17	99
	n. 81, 102, 103, 104,	18-19	9, 14, 99
	105, 106, 107, 111,	19	3, 99, 104, 239
	115, 237, 239, 245	20	103, 104, 106
12	1, 105	22	95 n. 63, 103
1	103 n. 94	23	92
3	17 n. 9, 103 n. 94	24	89, 95, 103
4	103 n. 94	24-25	94, 95 n. 64
4-6	104	25	62 n. 51, 95, 174
4-11	104	26	59, 99, 110 n. 116,
8	103		239
10	89, 100, 100 n. 81,	26-36	99
	105, 233	27-28	100 n. 81
11	104	28	100 n. 81
12-27	104	29	89, 100, 100 n. 81,
14-27	239 n. 45		105, 233
15-21	106 n. 98	29-30	245
18	1 n. 2	30	59, 103, 105
25	103	30-33	92
25-26	106 n. 98	31	99, 110 n. 116, 239
28	1 n. 2, 3, 238, 239, 239	33-38	99 n. 80
	n. 45	37	9, 103, 103 n. 94
31	100, 102, 102 n. 91,	37-38	99, 99 n. 80, 102
	103, 106, 115, 239 n.	40	99
	45	15:1	17 n. 19
13	100, 100 n. 82, 101,	1-3	53 n. 18

	137 n. 29, 148 n. 8, 149, 150, 152, 237	24	61
1:1	14 n. 2, 17, 49, 49 n. 3, 51, 53, 54, 55, 66, 69	2:1	52
1:1-5	52	1-10	55
6	49, 71	2	53, 55, 61, 218
6-9	9, 9 n. 24, 49, 70, 73, 115	3-4	50
6-11	52	7	123, 218, 218 n. 133
7	50, 72	7-8	65
7-9	69	8	150 n. 15
8	70, 70 n. 83, 71	9	150, 230
8-9	55	10	52
9	9, 70, 70 n. 83, 71	10-14	55
10	52, 54, 54 n. 24, 55, 71, 123, 218 n. 133	11-14	49, 52
10-12	49, 51	14	50
11	17, 52, 53, 54, 217	15-21	52
11-12	49 n. 3, 51, 52, 53, 54, 55	16	162
11-2:14	52	21	49
12	17, 52, 53, 53 n. 18, 54, 55, 57, 59, 69, 87 n. 40, 221	3:1-4:31	52
12-2:14	52	1	50
13	52, 52 n. 11, 58, 58 n. 36, 191	1-5	49
13-14	52, 64	2	161
15	49, 52, 58, 59, 60, 61 63, 63 n. 57, 64, 64 n. 60, 87, 87 n. 40, 148, 231, 231 n. 25	5	161
15-16	4, 6, 8, 9, 16, 17, 17 n. 11, 18, 20, 48, 50, 52, 54, 57, 58, 58 n. 36, 59, 60, 63, 64, 64 n. 100, 64, 65 n. 64, 66, 68, 68 n. 79, 69, 70, 74, 76, 116, 130, 148, 149, 150, 152, 158, 164, 177 n. 22, 185, 236, 237, 240, 241, 242	10	71
15-2:10	52	13	71, 83 n. 23
16	52, 53, 59, 60, 61, 64, 65, 144, 150, 151, 221, 244	15	53
16-17	58	4:1-2	123
16-24	51	4	159
17-24	51	12	49 n. 4
17-2:1	55	13-20	51
18	52	14	51, 148 n. 8
19	51 n. 8	15-18	51
20	51	16	50 n. 4
21	52	17	50
23	58, 58 n. 36, 76 n. 103	27	62 n. 51
		29	51
		5:1-6:10	52
		1-12	49
		2	9
		10	50
		11	51, 56
		12	50
		19	209
		6:7-10	9 n. 24
		11-18	52
		12	50
		12-13	54
		12-17	51
		13	50
		<i>Ephesians</i>	
		1:1	66
		3-10	226
		3-14	230
		6	62 n. 51
		9-10	230
		10	230
		18	143

19	62 n. 51	10	231
2-3	231 n. 25	12	226 n. 4
2:2	58 n. 36	13	225, 226
3	58 n. 36	14	226 n. 5, 225, 226
11	225, 226 n. 4	14-19	225
11-12	225	4:4	233
11-13	58 n. 36, 225, 226	11	234
11-18	230	11-16	235
11-22	225	12	235
11-3:19	225	13	235
12	225, 226, 226 n. 4,	15	235
	227, 229	16	235
13	225, 228	21	159
14	228	5:3	212
14-18	225, 226, 227, 228	3-5	209
17	62 n. 51, 225, 226 n.	20-21	233
	4, 228, 229	26	164
18	225, 226 n. 4, 232 n.	32	237 n. 40
	26	6:5	202
19	226 n. 4, 227, 228, 229	6	54, 202
19-20	228, 229	10	62 n. 51
19-22	225, 226, 228, 235	15	62 n. 51
19-3:7	18, 224, 225, 236, 246	17	62 n. 51
20-22	227		
20	3, 224, 226 n. 4, 227,	<i>Philippians</i>	
	228, 229, 230, 231,	1:1	123
	232, 232 n. 26, 234,	10	190
	235, 238, 239	2:6	142 n. 45
20-22	235	7	62 n. 51
21-22	227, 235	10-11	62 n. 51
22	225, 226 n. 4, 232 n.	16	4, 62 nn. 50, 51, 121,
	26		218
3:1	225, 226, 226 nn. 4.5	22	148
1-13	225	3:4-9	154 n. 1
2	225, 226, 229, 230	7-10	86
2-3	87 n. 39	8	143
2-4	80	15	59
2-7	226, 230	17-4:1	9
2-13	226	21	84, 142 n. 45
3	222, 230, 231, 232	4:16	185 n. 2
3-4	230		
3-5	224	<i>Colossians</i>	
3-6	236, 237	1:1	66
4	230, 231 n. 22, 237	16	162
5	3, 225, 226 n. 4, 229,	19	59
	230, 231, 232, 232 n.	25	230
	26, 234, 235, 237,	25-26	80
	238, 239	26	231
5-6	229	26-28	237 n. 40
6	217, 226 n. 4, 228, 229,	2:3	84 n. 26
	230, 232, 237 n. 40	3:5	209, 212
6-7	229	22	54
7	226	22-23	202
8	226 n. 4, 229		
9	230	<i>1 Thessalonians</i>	
9-11	230	1-2	195 n. 45

1:2	190, 190 n. 26	17-18	185
2-10	190, 190 n. 26	17-3:13	187, 191
3	190 n. 26, 222	18	217
4-5	222 n. 149	19	121, 186
5	1, 190, 217, 221, 222, 222 n. 149	3:1-5	185
6	186, 190 n. 26, 193, 198	4	186, 200
7	193, 222	5	62, 217
8	222	5-10	190
9	210, 222	7	122
10	190, 190 n. 26	9	190
2	187	10	185
2:1	191, 194, 218	4:2-6	200 n. 72
1-2	194	3-8	9 n. 24
1-6	199 n. 66	7	83
1-12	186, 187, 190, 194, 194 n. 44, 198, 198 n. 61, 217	13	173
2-3:13	190, 191	13-17	9
2	186, 217	14	186 n. 5
3	194, 199, 201, 202, 204, 210, 214, 215, 216, 217, 218	14-16	110 n. 113
3-4	194	15	29 n. 45
3-8	54, 54 n. 22, 194, 194 n. 44, 195, 197, 198, 199, 199 n. 66, 201, 212, 223, 241	15-17	94, 108, 108 n. 108, 109, 110, 182, 183, 200
4	122, 201, 202, 211, 217, 218, 219, 219 n. 138	16	186 n. 5
5	212, 212 n. 106, 217 n. 128	17	174
5-6	201, 211, 213 n. 110, 214, 216	18	111
5-7	194, 195	5:2	110 n. 113
6	211	3	57, 200, 205 n. 92
7	217 n. 128	9-11	9
7-8	196 n. 49	9	187
8	186, 195 n. 46, 217	11	92
9	185 n. 2, 194, 217	15-22	200
11	196 n. 49	19-21	200
13	161, 190, 190 n. 26, 192, 201, 217, 219, 220, 221, 222		
13-16	190 n. 26, 191, 192, 193, 200 n. 71	<i>2 Thessalonians</i>	
14	186 n. 4, 190 n. 26, 191, 192, 200 n. 71	1:5-12	9 n. 24
14-16	180 n. 35, 192 n. 35, 193 n. 40	2:8	81
15	12, 191, 199, 200 n. 71	3:11	159
15-16	199, 200 n. 72	<i>1 Timothy</i>	
16	190 n. 26, 193, 193 n. 40	1:11	218
		15	228 n. 13
		4:1	209
		16	159
		<i>2 Timothy</i>	
		2:22	202
		3:13	215 n. 118
		<i>Titus</i>	
		1:3	218
		<i>Philemon</i>	
		1	123, 147
		9	147
		14	123 n. 22

Hebrews

3:6	121
4:2	161
11:37	42 n. 99

James

3:13	202 n. 78
------	-----------

1 Peter

1:10–12	149
22	202 n. 78
2:9–10	137 n. 28

2 Peter

1:10	233 n. 33
21	57 n. 32, 220
2:1	57 n. 32
1–3	73, 208
3	213, 220, 220 n. 141
10	73
11–14	73
14	73, 213
15	73, 208
20	216 n. 124
3:2–4	200
2	231

1 John

4:1	57 n. 32
1–6	208, 209
5	159
6	159
5:14	159
15	159

Jude

11	208
14	200
17	200

Revelation

1:1	179 n. 31
3	73 n. 91
19	175 n. 15, 179 n. 31, 200
19–20	15 n. 3
20	94
2–3	9
2:1	160
8	160
14–15	208 n. 102
19	3
20	208, 209
20–21	208, 209, 210
3:6	3
9	186 n. 7
10	200
4:1	175, 179 n. 31
6:1	159
3	159
5	159
8:2	110 n. 111
6	110 n. 111
13	110 n. 111, 124 n. 30
10:7	94
8–11	15 n. 3
16:5	159
7	159
13–14	209
17:7	94
10	209
18:2–3	209
20	3
19:20	208
20:10	209
22:6	175, 179 n. 31
7	73 n. 91
10	73 n. 91
18–19	73 n. 91

3. Jewish Texts

*a. Apocrypha**Baruch*

1:21	38 n. 77
2:20	38 n. 77, 148
24	38 n. 77, 148
3:9–4:4	156
32	96 n. 70
4:5–5:9	156

Judith

8:14	113
9:1–14	101
10	101
7	101
13	101

1 Maccabees

4:46	43
9:27	44, 44 n. 108

13:48	204 n. 85	9-11	29, 30
14:7	204 n. 85	10	33, 36
41	43	12	30
<i>2 Macabees</i>		13-14	30
1:2	147 n. 5	15	30, 30 n. 52
2:1-3	38 n. 77	15-16	30
4:45	54 n. 24	17-25	31
8:9	75 n. 97	17-19	31
9:5	96 n. 70	22	29, 31, 36
10:20	54 n. 24	23	28, 31
14:12	75 n. 97	24	32, 36
		24-25	31, 32, 36, 93
<i>Sirach</i>		49:2	29 n. 43
4:18	93	4-5	32
15:18	26, 98	6	27, 28, 29, 33, 37
18:4-6	113, 114	6-7	32
24:25-29	37 n. 76	7	33, 63
30-34	36-37 n. 76	8	141
33	36-37 n. 76	8-9	35
33(36):20-21	32	9	35
39:1-11	25 n. 21	10	35, 36, 36 n. 74
6	36-37 n. 76	16	23 n. 13
9-11	26 n. 27	50:1-24	23
42:18-19	26	<i>Susanna</i>	
19	27	42	96
44-50	21, 23	<i>Tobit</i>	
44:1-15	26	12:21-22	176 n. 21
3	26, 27, 28, 31, 98	<i>Wisdom</i>	
3-6	26	7:7	97
7-15	26	16	97
9	26 n. 27	18	97
45:1	28	21	93
4	28	22	97
23-26	30 n. 48	27	97-98
25-26	24 n. 17	9:11	97
46:1	27	13-17	113
1-10	27	17	113
2-4	28	14	203 n. 84
12	36 n. 75	12	203 n. 84
13	27, 28, 109 n. 109	17	211
13-20	28	22	203 n. 84
14-18	28	24	203 n. 84
15	28, 28 n. 40, 29	28	203 n. 84
16	28		
20	28, 28 n. 40		
47:1	28 n. 38		
12-22	29		
23	26 n. 27		
23-24	29		
48:1-6	29		
3	28 n. 37, 29, 109 n. 109		
4-11	29		
10	40 n. 87		
5	29		
8	30		
		<i>b. Pseudepigrapha</i>	
		<i>Apocalypse of Abraham</i>	
		9:1-10	112
		6	112
		<i>Syriac Apocalypse of Baruch (2 Apoc. Bar.)</i>	
		2:1-2	177 n. 26

10:2	39	22:14	83 n. 24, 176
14:4-7	179	25:3	83 n. 24, 142, 142 n.
4-9	178 n. 27		44
8-9	178 n. 27	7	83 n. 24, 176
8-10	113	27:5	176
20:4	102	36:4	83 n. 24, 176
4-6	113	39:9-11	176
28:6	87	60:2	142
33:2	39	71:7	142
34-35	178, 179	90:40	176
39	39 n. 78	103:2	93
43:1	39	106:19	93
44:7	39		
48:3	93	<i>Slavonic Enoch (2 Enoch)</i>	
21-24	179	39:2	175
49:1	87		
53	114	<i>4 Ezra</i>	
54:4	39	4:3	101, 102
6	114	44	87
20	114	5:50	178
55-74	114, 179	56	87
75	114	6:11-12	87
1	114	33	102
1-5	114, 176, 179	57-59	178
77:12	39, 39 n. 78	7:106-111	177 n. 26
78-85	39	10:33-35	112 n. 121
78:5	39	12:7-8	87
80:7	39	36-38	93
81:1	39	48	178
1-3	178	13:56-58	176 n. 21
4	39, 87	14:22	87
82:1	39	41-49	93
83:2-3	96		
		<i>Joseph and Aseneth</i>	
<i>Epistle of Aristeas</i>		1-21	74 n. 94
310-311	73 n. 91	8:10-11	137 n. 28
		13:7	74 n. 94
<i>Assumption of Moses</i>		11	143
11:1	38 n. 77	15:3	74 n. 94
		4-6	137 n. 28
<i>Biblical Antiquities</i>		27:10	137 n. 28
26:13	85 n. 32		
28:1-4	112	<i>Martyrdom of Isaiah</i>	
5-10	112	1:1-3	72 n. 88
6	112	2:4-4:2	73 n. 88
10	112	3:13-20	40 n. 87
		21	40 n. 87
<i>Ethiopic Enoch (1 Enoch)</i>		5:1-14	72 n. 88
9:4	142, 142 n. 44	9	72
14:16	142		
20	83 n. 24, 142	<i>Paraleipomena Jeremiu</i>	
21	142	1:1	148 n. 87
24-15:2	142	2	177 n. 26
24	142	4	148 n. 87
25	142	5	148 n. 87
15:1-2	142		

8	148 n. 87	21	206
3:5	148 n. 87	6:1	206
7	148 n. 87	7:10–20	205 n. 90
12	148 n. 87	8:12	205
15	39	12–13	205
5:19	40	13	205
6:23	40	12:2	206
7:16	148 n. 87	3	206
9:12	40 n. 86	23	44
20	40	14:19	44
21–32	42	19:10–11	44
		15–31	205
<i>Sibylline Oracles</i>		17	205, 206
3:1–5	128	24	205
1–96	128 n. 46	25	205
63–73	128 n. 46	31	205
97–349	128 n. 46	20:1	44
162–164	128	9–10	206
196–198	175	15	205
295–299	128		
490	128	<i>IQpHab</i>	
498–829	128 n. 46	2:1–10	94
570–572	128 n. 44	1–8	11, 181
820–823	175	2	205
4:18–23	175	9	148
		5:8	205
<i>Testament of the Twelve Patriarchs</i>		11–12	205, 205 n. 90
Benj		7:1–5	11, 181
2:5	174 n. 13	4	11 n. 36
3:7	174 n. 13	4–7	94
9:2	44	5	148
3–5	44	10:9	205
Gad		9–13	205
5:7	137 n. 28, 143		
Judah		<i>IQH</i>	
13:4	174 n. 13	3:24	205
Levi		26	205
5:2	142	4:5–20	205
5:7	176 n. 21	9–10	205
19:4	174 n. 13	15	206
		15–16	205
<i>Testament of Job</i>		19	205 n. 93
37:6–8	113	20	205
		30	64 n. 60
<i>Vita Prophetarum</i>	38 n. 77, 42	7:20–22	196 n. 49
		9:29–30	64 n. 60
		34	64 n. 60
		34–36	196 n. 49
<i>c. Dead Sea Scrolls</i>		12:13	87
		15:15–19	64 n. 60
<i>CD</i>			
4:19	205	<i>IQS</i>	
20	205 n. 92	2:2–4	87
5	206	4:5	206
11–12	206	10	206
14–15	206		

9:11	44	312	21 n. 1
<i>1QSb</i>		5:120	21 n. 1
1:5	87	159	21 n. 1
<i>1QM</i>		285	2 n. 4
1:6	205	6:48	206
13	205	166	21 n. 1
3:9	205	7:214	38 n. 77
15:2	205	8:230-245	38 n. 77
9	205	235-237	38 n. 77
<i>1Q27</i>	175 n. 16	236	213
<i>4QPatr</i>		256	55
3-4	44	267	179 n. 31
<i>4QTestim</i>		276	179 n. 31
5	44	295	2 n. 4
<i>11QTemple</i>		296	46 n. 111
64:11-13	83 n. 23	302	179 n. 31
<i>d. Josephus</i>		9:10	2 n. 4
<i>Against Apion</i>		133	207, 211
1:4	46 n. 111	134	211
29	46 n. 111	208	128 n. 45
37	46 n. 111	208-214	128 n. 45
37-41	45 n. 111	241-242	29 n. 42, 38 n. 77
41	45	265-267	38 n. 77
42-43	46 n. 111	277-282	38 n. 77
2:200	211	318	207
236	216	10:27-28	128 n. 45
282	189 n. 22	30-35	29 n. 42, 38 n. 77
<i>Antiquities</i>		104	207 n. 97
1:240	45	106-107	29 n. 42, 38 n. 77, 128
2:80	212		n. 45
264-267	8	111	207 n. 97
271	8	112	207 n. 97
276	47 n. 120	124	207 n. 97
3:64	47 n. 120	140-142	29 n. 42, 38 n. 77
75-88	139 n. 37	142	179 n. 31
83	140 n. 37, 220	246	179 n. 31
85	140 n. 37	249	179 n. 31
85-87	220	276	179 n. 31
85-88	140 n. 37	11:5	38 n. 77
87	140 n. 37	5-6	65 n. 65
88	220	12:4	211
4:118	55	249-250	213
123	55	13:204	211
124	55	15:373-379	3 n. 8, 97, 183 n. 44
165	27, 27 n. 32	375	97
		16:158	212
		301	212
		18:195-202	97
		198	97
		326	211
		20:34-48	51
		43-46	51
		44	51 n. 6
		97-99	46, 215, 216
		98	207 n. 97

160	207 n. 97	<i>De Decalogo</i>	
166	207	63	208
167	207	135	213
168	46	171	213
169–172	3, 46, 207		
188	47, 207 n. 97, 216	<i>Quod Deus Immutabilis Sit</i>	
		53	220 n. 139
<i>Jewish War</i>		138	140 n. 37
1:6	212	<i>Quod Deterius Insidiari Soleat</i>	
18	46 n. 11	39	140 n. 37
513–515	212	39–40	140 n. 37
2:112–113	183 n. 44	115–116	196 n. 49
159	45, 183		
258	207	<i>De Ebrietate</i>	
259	47, 206	42	208
261	206 n. 97, 216		
261–263	3, 46, 207	<i>In Flaccum</i>	
285–287	46	45	187 n. 10
346	213	48	187 n. 10
399	189 n. 22	49	187 n. 10
464	213		
3:136–137	177 n. 22	<i>Legatio ad Gajum</i>	
350–354	176, 177 n. 22, 179,	132	187 n. 10
	184	137	187 n. 10
351	184	138	187 n. 10
352–353	184	148	187 n. 10
353	176	156	187 n. 10
354	177 n. 23, 179 n. 31	165	187 n. 10
400	101 n. 88, 177 n. 23	191	187 n. 10
400–401	183	245	189
400–408	177 n. 22	282	189
5:391–419	176 n. 22	346	187 n. 10
391	176 n. 22	371	187 n. 10
393	176 n. 22		
6:285	45	<i>De Gigantibus</i>	
286	45	37–39	213 n. 112
288	206 n. 97	54–56	139
301–309	46, 128 n. 45, 183 n.		
	43	<i>Quis Rerum Divinarum Heres</i>	
301	128 n. 45	69	92
309	46	259	140 n. 37
312–315	183	265	140 n. 37
431–432	213	265–266	92
<i>Life</i>		<i>De Josepho</i>	
17–19	177 n. 22	216	212
40	216		
		<i>De Confusione Linguarum</i>	
<i>e. Philo</i>		98	220 n. 139
<i>De Abrahamo</i>		<i>De Migratione Abrahami</i>	
126	213 n. 110	84	140 n. 37
<i>Legum Allegoriae</i>		<i>De Vita Mosis</i>	
3:166	212	1:84	140 n. 37

158	139	40:1	111 n. 117
281	93	1-2	19, 167, 167 n. 45
2:188	140 n. 37	9	19, 167
191	140 n. 37	13	113
199	208	48:16	101
212	213 n. 112	41:27	168, 168 n. 47, 218
		52:7	167, 168
<i>De Opificio Mundi</i>		53:1	161
69	97	61:1-2	118
70-71	97	62:10	168
		66:8	111 n. 117
<i>De Mutatione Nominum</i>		Jer	
126	140 n. 37	20:9	126
197	208	49:14	161
		Obad	
<i>De Posteritate Caini</i>		1:1	161
14	139		
34	208	<i>Targum Neofyti</i>	
		Num	
<i>Quod Omnis Probus Liber Sit</i>		23:19	220
59	123 n. 25		
59-61	123 n. 25		
60-61	123 nn. 22.25		
		<i>g. Rabbinical literature</i>	
<i>De Sacrificiis Abelis et Caini</i>		<i>Mishna</i>	
25	196 n. 49	Abot	
94	220 n. 139	1:1	38 n. 77
130	98 n. 76	Pea	
		2:6	38 m. 77
<i>De Somniis</i>		Sota	
1:29	140 n. 37	9:12	44
87	96 n. 70		
234-237	220 n. 139	<i>Tosepta</i>	
		Sanh	
<i>De Specialibus Legibus</i>		14:15	128 n. 43
1:65	93, 140 n. 37	Sota	
315	216, 220 n. 141	13:3	43
315-316	208	13:4	43
327	208	Yoma	
2:77	212	82b-83a	64 n. 60
3:7	140 n. 37		
91	208	<i>Talmud (Babylonian)</i>	
4:49	93, 140 n.37	Abod. Zar 65a	85
		B. Bat 134a	43 n. 104
<i>f. Targums</i>		Ber 34b	85
<i>Targum of the Prophets</i>		52a	43 n. 103
<i>Ezek</i>		Meg 14a	149 n. 12
3:14	126	B. Mes 59a	43 n. 103
<i>Isa</i>		Sabb 63a	85
6:1	141	Sanh 11a	43
3	141	89a	128 n. 43
5	141	99a	85
		Sota 48b	43
		Sukk 28a	43 n. 104

Yebam	49b	43	§9 (1:9)	140 n. 37
Yoma	9b	43	§12 (1:12)	140 n. 37
	82b	64 n. 60	§19 (1:20–21)	140 n. 37
			§25 (1:28)	140 n. 37
<i>Talmud (Palestinian)</i>			§27 (3:24)	63
Sanh			Midr.Ps.	
10:2	42		5:10	38 n. 77
			9:7	62
<i>Other Rabbinical Works</i>			14:6	2
Gen. Rab.			58:2	62
39:14	137 n. 28		147	168–169 n. 49
44:6	2		147:2	168
63:6	64 n. 60		Midr.Tanhuma B(Deut	
97	149 n. 12		1:1) §1	41 n. 91
Exod. Rab.			Mek.R.Ishmael Pisha	
3:1	139 n. 35		1:74–104	127
4:3	127		1:147–149	43 n. 102
23:15	139 n. 35		1:150–156	2 n. 4
28:6	38 n. 77		16:89–92	64 n. 60
30:24	85 n. 32		Mek.R.Ishmael Shirata	
Lev. Rab.			10:1–3	149 n. 12
1:14	139 n. 35		10:58–73	2 n. 4, 148 n. 12
10:2	41 n. 91		Pesiqta Rabbati	
20:10	139 n. 35		20:4	139 n. 37
Num. Rab			26:1/2	62
10:2	65 n. 65		26:6–7	41 n. 94
5	64 n. 60		27/28:1	127
15:25	2		29/30A–B	41
Est.Rab.Proem			29/30B:2–3	19 n. 20
10	38 n. 77		30B:4	41
Est.Rab.			31:3	38 n. 77
2:5	85 n. 32		33:3	41
Eccl.Rab.			Pesiqta de Rab Kahana	
1:8 §6	111		13	43 n. 102
8 §1	127		16	2 n. 4, 19 n. 20, 36 n.
Lam.Rab.				74, 40, 41, 168 n. 48
1:2 §23	40 n. 88, 41		Abot de Rabbi Nathan	
Sipre Num			14	43 n. 104
§120 (12:5)	85 n. 33		34	2 n. 4
Sipre Deut			Memar Marqah	
§1(1:1)	140 n. 37, 200 n. 142		5 §3	2 n. 6
§2 (1:2)	140 n. 37		6 §7	2 n. 6
§5 (1:6)	140 n. 37			

4. Early Christian Texts

<i>Barnabas</i>		<i>2 Clemens</i>	
1:7	175 n. 15	11:7	85 n. 31
5:3	175 n. 15		
<i>1 Clemens</i>		<i>Didache</i>	
34:8	85 n. 31	1:2	119 n. 8
		3	119 n. 8

5:1	119 n. 8	7:1	216 n. 122
11:3	216 n. 124, 234	7:7-8	214
16:1-3	208 n. 101	120:14-15	42 n. 99
<i>Hermas</i>		<i>John Chrysostomos</i>	
Man.		Homily 1 Thess	
XI	214, 216	2:3-8	215
XI:2	214		
XI:4	204 n. 85	<i>Origen</i>	
XI:12	214	Contra Celsum	
		7:8-9	107 n. 103
<i>Ignatius</i>		<i>Polycarp</i>	
Philadelphians		Philippians	
5:1-2	149 n. 13	6:3	149 n. 13
7:1-2	200, 221 n. 144	Pseudo-Clem. Homilies	
9:1-2	149 n. 13	II 6:1	97, 175 n. 15
		II 10	175 n. 15
<i>Justin</i>		Odes of Solomon	
Dialogue with Tryphon		41	137 n. 28
7	216 n. 122		

5. Greco-Roman Literature

<i>Dio Chrysostomos</i>		<i>Lucian Samosata</i>	
Orat.		Alexander the False Prophet	
4:33-35	196	47	202
12:15	212, 215	The Dead Come to Life	
32:9	196	34	213 n. 112
10	196, 213 n. 112	Demonax	
11	133 n. 4, 215	2	197
12	196	3	197
33:4	98 n. 79	The Dialogues of the Dead	
15	212	10(3):2	215
35:2	98 n. 79	12(14):5	212, 215
48:10	196	Hermotimus	
72:4	196	10	202
77/78:34-35	196, 212	Menippus	
40	202	5	213 n. 112
<i>Dio Halicarnassus</i>		Nigrinus	
Roman Hist.		59	132 n. 4
55:11	98 n. 79	The Passing of Peregrinus	
<i>Epictetus</i>		1	213
Discourses		2	213
III.22	197	3	196
22:2	197	4	213
22:19-20	197, 202	11	215
22:23	197	12	215
22:53-69	197	13	215
22:93	202	34	213
		38	213
		42	213

The Runaways		Plato	
17	215	Apology of Socrates	
Timon(Misanthrope)		21E	125 n. 33
56	212	28B	125 n. 33
Greece Magical Papyri		29D	125 n. 33
3:335–355	98 n. 79	30E	125 n. 33
5:285–300	98 n. 79	31C–D	125 n. 33
Philostratus		33C	125 n. 33
Vita Apollonii		7. letter	
3:18	98 n. 79	327C–328D	198 n. 60
7:18	98 n. 79	333C–E	198 n. 60

6. Inscriptions

Edson		Feissel	
nr.70	188	291–295	188
71	188	291	188, 189
72	188	292	189
73	188	293	189
74	188	Stobi	189
473	188		
789	188		

Wissenschaftliche Untersuchungen zum Neuen Testament

Alphabetical index of the first and the second series

- APPOLD, MARK L.: The Oneness Motif in the Fourth Gospel. 1976. *Volume III/1*.
BAMMEL, ERNST: Judaica. 1986. *Volume 37*.
BAUERNFEIND, OTTO: Kommentar und Studien zur Apostelgeschichte. 1980. *Volume 22*.
BAYER, HANS FRIEDRICH: Jesus' Predictions of Vindication and Resurrection. 1986. *Volume II/20*.
BETZ, OTTO: Jesus, der Messias Israels. 1987. *Volume 42*.
– Jesus, der Herr der Kirche. 1990. *Volume 52*.
BEYSCHLAG, KARLMANN: Simon Magnus und die christliche Gnosis. 1974. *Volume 16*.
BITTNER, WOLFGANG J.: Jesu Zeichen im Johannesevangelium. 1987. *Volume II/26*.
BJERKELUND, CARL J.: Tauta Egeneto. 1987. *Volume 40*.
BLACKBURN, BARRY LEE: 'Theios Anēr' and the Markan Miracle Traditions. 1991. *Volume II/40*.
BOCKMUEHL, MARKUS N. A.: Revelation and Mystery in Ancient Judaism and Pauline Christianity. 1990. *Volume II/36*.
BÖHLIG, ALEXANDER: Gnosis und Synkretismus Part 1. 1989. *Volume 47* – Part 2. 1989. *Volume 48*.
BÜCHLI, JÖRG: Der Poimandres – ein paganisiertes Evangelium. 1987. *Volume II/27*.
BÜHNER, JAN A.: Der Gesandte und sein Weg im 4. Evangelium. 1977. *Volume III/2*.
BURCHARD, CHRISTOPH: Untersuchungen zu Joseph und Aseneth. 1965. *Volume 8*.
CANCIK, HUBERT (Hrsg.): Markus-Philologie. 1984. *Volume 33*.
CARAGOUNIS, CHRYS C.: The Son of Man. 1986. *Volume 38*.
DOBBLER, AXEL VON: Glaube als Teilhabe. 1987. *Volume II/22*.
EBERTZ, MICHAEL N.: Das Charisma des Gekreuzigten. 1987. *Volume 45*.
ECKSTEIN, HANS-JOACHIM: Der Begriff der Syneidesis bei Paulus. 1983. *Volume III/10*.
EGO, BEATE: Im Himmel wie auf Erden. 1989. *Volume II/34*.
ELLIS, E. EARLE: Prophecy and Hermeneutic in Early Christianity. 1978. *Volume 18*.
– The Old Testament in Early Christianity. 1991. *Volume 54*.
FELDMAYER, REINHARD: Die Krisis des Gottessohnes. 1987. *Volume II/21*.
FOSSUM, JARL E.: The Name of God and the Angel of the Lord. 1985. *Volume 36*.
GARLINGTON, DON B.: The Obedience of Faith. 1991. *Volume III/38*.
GARNET, PAUL: Salvation and Atonement in the Qumran Scrolls. 1977. *Volume III/3*.
GRÄSSER, ERICH: Der Alte Bund im Neuen. 1985. *Volume 35*.
GREEN, JOEL B.: The Death of Jesus. 1988. *Volume II/33*.
GUNDRY VOLF, JUDITH M.: Paul and Perseverance. 1990. *Volume II/37*.
HAFEMANN, SCOTT J.: Suffering and the Spirit. 1986. *Volume II/19*.
HEILGENTHAL, ROMAN: Werke als Zeichen. 1983. *Volume II/9*.
HEMER, COLIN J.: The Book of Acts in the Setting of Hellenistic History. 1989. *Volume 49*.
HENGEL, MARTIN und A. M. SCHWEMER (Hrsg.): Königsherrschaft Gottes und himmlischer Kult. 1991. *Volume 55*.
HENGEL, MARTIN: Judentum und Hellenismus. 1969, ³1988. *Volume 10*.
HERRENBRÜCK, FRITZ: Jesus und die Zöllner. 1990. *Volume III/41*.
HOFIUS, OTFRIED: Katapausis. 1970. *Volume 11*.
– Der Vorhang vor dem Thron Gottes. 1972. *Volume 14*.
– Der Christushymnus Philipper 2,6 – 11. 1976, ²1991. *Volume 17*.
– Paulusstudien. 1989. *Volume 51*.
HOMMEL, HILDEBRECHT: Sebasmata. Volume 1. 1983. *Volume 31*. – Volume 2. 1984. *Volume 32*.
KAMLAH, EHRHARD: Die Form der katalogischen Paränese im Neuen Testament. 1964. *Volume 7*.
KIM, SEYOON: The Origin of Paul's Gospel. ²1984. *Volume III/4*.
– »The ›Son of Man‹ as the Son of God. 1983. *Volume 30*.
KLEINKNECHT, KARL TH.: Der leidende Gerechtfertigte. 1984, ²1988. *Volume II/13*.
KLINGHARDT, MATTHIAS: Gesetz und Volk Gottes. 1988. *Volume II/32*.
KÖHLER, WOLF-DIETRICH: Rezeption des Matthäusevangeliums in der Zeit vor Irenäus. 1987. *Volume III/24*.

Wissenschaftliche Untersuchungen zum Neuen Testament

- KUHN, KARL G.: Achtzehngebet und Vaterunser und der Reim. 1950. *Volume 1*.
- LAMPE, PETER: Die stadtrömischen Christen in den ersten beiden Jahrhunderten. 1987, ²1989. *Volume III/18*.
- MAIER, GERHARD: Mensch und freier Wille. 1971. *Volume 12*.
– Die Johannesoffenbarung und die Kirche. 1981. *Volume 25*.
- MARSHALL, PETER: Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians. 1987. *Volume II/23*.
- MEADE, DAVID G.: Pseudonymity and Canon. 1986. *Volume 39*.
- MENGEL, BERTHOLD: Studien zum Philipperbrief. 1982. *Volume II/8*.
- MERKEL, HELMUT: Die Widersprüche zwischen den Evangelien. 1971. *Volume 13*.
- MERKLEIN, HELMUT: Studien zu Jesus und Paulus. 1987. *Volume 43*.
- METZLER, KARIN: Der griechische Begriff des Verzeihens. 1991. *Volume II/44*.
- NIEBUHR, KARL-WILHELM: Gesetz und Paränese. 1987. *Volume II/28*.
- NISSSEN, ANDREAS: Gott und der Nächste im antiken Judentum. 1974. *Volume 15*.
- OKURE, TERESA: The Johannine Approach to Mission. 1988. *Volume II/31*.
- PILHOFER, PETER: Presbyterion Kreitton. 1990. *Volume II/39*.
- RÄISÄNEN, HEIKKI: Paul and the Law. 1983, ²1987. *Volume 29*.
- REHKOPF, FRIEDRICH: Die lukanische Sonderquelle. 1959. *Volume 5*.
- REISER, MARIUS: Syntax und Stil des Markusevangeliums. 1984. *Volume III/11*.
- RICHARDS, E. RANDOLPH: The Secretary in the Letters of Paul. 1991. *Volume II/42*.
- RIESNER, RAINER: Jesus als Lehrer. 1981, ³1988. *Volume III/7*.
- RISSI, MATHIAS: Die Theologie des Hebräerbriefs. 1987. *Volume 41*.
- RÖHSER, GÜNTER: Metaphorik und Personifikation der Sünde. 1987. *Volume II/25*.
- RÜGER, HANS PETER: Die Weisheitsschrift aus der Kairoer Geniza. 1991. *Volume 53*.
- SÄNGER, DIETER: Antikes Judentum und die Mysterien. 1980. *Volume II/5*.
- SANDNES, KARL OLAV: Paul – One of the Prophets? 1991. *Volume II/43*.
- SATO, MIGAKU: Q und Prophetie. 1988. *Volume II/29*.
- SCHIMANOWSKI, GOTTFRIED: Weisheit und Messias. 1985. *Volume III/17*.
- SCHLICHTING, GÜNTER: Ein jüdisches Leben Jesu. 1982. *Volume 24*.
- SCHNABEL, ECKHARD J.: Law and Wisdom from Ben Sira to Paul. 1985. *Volume II/16*.
- SCHUTTER, WILLIAM L.: Hermeneutic and Composition in I Peter. 1989. *Volume III/30*.
- SCHWEMER, A. M. – see HENGEL.
- SIEGERT, FOLKER: Drei hellenistisch-jüdische Predigten. 1980. *Volume 20*.
– Nag-Hammadi-Register. 1982. *Volume 26*.
– Argumentation bei Paulus. 1985. *Volume 34*.
– Philon von Alexandrien. 1988. *Volume 46*.
- SIMON, MARCEL: Le christianisme antique et son contexte religieux I/II. 1981. *Volume 23*.
- SNODGRASS, KLYNE: The Parable of the Wicked Tenants. 1983. *Volume 27*.
- SPEYER, WOLFGANG: Frühes Christentum im antiken Strahlungsfeld. 1989. *Volume 50*.
- STADELMANN, HELGE: Ben Sira als Schriftgelehrter. 1980. *Volume II/6*.
- STROBEL, AUGUST: Die Studie der Wahrheit. 1980. *Volume 21*.
- STUHLMACHER, PETER (Hrsg.): Das Evangelium und die Evangelien. 1983. *Volume 28*.
- TAJRA, HARRY W.: The Trial of St. Paul. 1989. *Volume III/35*.
- THEISSEN, GERD: Studien zur Soziologie des Urchristentums. 1979, ³1989. *Volume 19*.
- WEDDERBURN, A. J. M.: Baptism and Resurrection. 1987. *Volume 44*.
- WEGNER, UWE: Der Hauptmann von Kafarnaum. 1985. *Volume II/14*.
- ZIMMERMANN, ALFRED E.: Die urchristlichen Lehrer. 1984, ²1988. *Volume III/12*.

*For a complete catalogue please write to
J. C. B. Mohr (Paul Siebeck), P. O. Box 2040, D-7400 Tübingen*