

ALBERT WIFSTRAND

Epochs and Styles

Edited by

LARS RYDBECK and STANLEY E. PORTER

*Wissenschaftliche Untersuchungen
zum Neuen Testament*

179

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament

Herausgeber / Editor

Jörg Frey

Mitherausgeber / Associate Editors

Friedrich Avemarie · Judith Gundry-Volf

Martin Hengel · Otfried Hofius · Hans-Josef Klauck

179





Albert Wifstrand

Albert Wifstrand

Epochs and Styles

Selected Writings on the New Testament,
Greek Language and Greek Culture
in the Post-Classical Era

Edited by
Lars Rydbeck and Stanley E. Porter

Translated from the Swedish Originals by
Denis Searby

Mohr Siebeck

ALBERT WIFSTRAND, 1901–1964; 1935 –1964 Professor of Greek at the University of Lund.

ISBN 3-16-148627-7 978-3-16-157233-3 Unveränderte eBook-Ausgabe 2019
ISSN 0512-1604 (Wissenschaftliche Untersuchungen zum Neuen Testament)

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie;
detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© 2005 by Mohr Siebeck Tübingen, Germany and Malice Wifstrand, Sweden.

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, microfilms and storage and processing in electronic systems.

The book was printed by Gulde-Druck in Tübingen on non-aging paper and bound by Großbuchbinderei Josef Spinner in Ottersweier.

Printed in Germany.

Editorial Foreword

Habent sua fata libelli. The story of how this book originated is told in the introduction (pp. 1–2). Here I will limit myself to mentioning those friends and colleagues who, each in his or her own way, have helped to realize the idea of publishing a selection of essays and writings of Albert Wifstrand originally written in Swedish and dealing with both the New Testament and the language and cultural history of late antiquity.

Professor Stanley E. Porter, Hamilton (Ontario), spent the Fall Term of 1999 in Lund as a visiting professor in New Testament exegesis and Greek. It was then that we started discussing collaboration on the present book. In the years that followed, Professor Porter, as co-editor, along with his assistants Andrew Gabriel and Virginia Wolfe, has given me invaluable assistance in regard to getting the publication ready for printing. Academics born in the 1930s, like myself, are not quick to tackle such a task, spoiled as we are by once having had all such work taken care of by the printers. Times really have changed in that respect. (Up to his death in 1964, Wifstrand was allowed to deliver handwritten texts to the Berlingska Tryckeriet, his printers in Lund. He was probably the only scholar with permission to do so, doubtless due to his clear handwriting and the attractive style of his Greek letters.)

The translator, Dr. Denis Searby, Uppsala-Stockholm, had a very difficult task. Wifstrand's style in Swedish is idiosyncratic and, moreover, several of the essays published here retain features of oral style, based as they are on public lectures. It requires a good deal of imagination on the part of a translator to capture even such personal stylistic features in English. I especially thank him for having been so open to my suggested changes.

Rural Dean Mailice Wifstrand, Lund, who owns the copyright to Wifstrand's *oeuvre*, has given constant support to the project in many ways, particularly by generously lending off-prints.

Two of Wifstrand's children, Marianne Wifstrand-Schiebe, Associate Professor of Latin at Uppsala University, and Sven Wifstrand, BA in Latin and Greek, Stockholm, have read and commented on various parts of the typescript. Sven Wifstrand also helped to produce the indices.

Four other colleagues have also, in different ways, supported the project. An essay by Professor Marius Reiser in Mainz more or less supplied the initial impulse for my work as editor (see Introduction pp. 1–

2). At a later stage he also suggested the translation of the noteworthy *Festschrift* essay, “Lyckans son och plågans son” (Son of Fortune, Son of Affliction). Jerker Blomqvist, Professor Emeritus of Greek in Lund, provided a thoughtful answer to the question of which of Wifstrand’s essays he would like to see translated from Swedish. Samuel Byrskog, professor of New Testament exegesis in Göteborg, helped me with transcribing Hebrew letters, once it was decided that transliteration would be used. In Wifstrand’s day it was the custom to render even single words or short phrases in Hebrew with Hebrew characters. Greg Horsley, Professor of Classics in the University of New England, Armidale, N.S.W., Australia, gave very valuable help by reading the whole manuscript. Many of his important suggestions could be incorporated into the final proofs.

At the meeting of the *Studiorum Novi Testamenti Societas* in Durham 2002, essays by Wifstrand were presented in their new English dress for discussion and comments at the Hellenistic seminar (*The Greco-Roman World of the New Testament: Language, Culture, Ideas*). At this seminar, Professor Loveday Alexander, Sheffield, offered her remarks on “Luke and Greek Classicism” and “Luke and the Septuagint”. Her comments are now published in “Septuaginta, Fachprosa, Imitatio: Albert Wifstrand and the Language of Luke-Acts” (in *Die Apostelgeschichte und die hellenistische Geschichtsschreibung: Festschrift für Eckhard Plümacher zu seinem 65 Geburtstag*, ed. C. Breitenbach, J. Schröter, and D. S. Du Toit, *Ancient Judaism and Early Christianity* 57, Leiden, 2004, pp. 1–26). At the meeting of the *Studiorum Novi Testamenti Societas* in Bonn 2003, Professor Marius Reiser presented a paper to the same Hellenistic seminar, in which Wifstrand’s views on the nature of the Greek of the New Testament played a crucial role. The paper will be published in the *Biblische Zeitschrift*, no. 1, 2005, under the title “Die Quellen des neutestamentlichen Griechisch und die Frage des Judengriechischen in der Forschungsgeschichte von 1689–1989”. Professor Alexander and Professor Reiser certainly helped to dispel the notion that scholarly, humanistic work in our brave new world is a perishable good that swiftly ages.

Finally, the economic support so generously given by the Birgit and Sven Håkan Ohlsson Foundation (Lund, Sweden) has been absolutely crucial for the publishing of this book.

To all whose contributions have been mentioned above I extend my warmest thanks.

Lars Rydbeck
November 2004

Contents

Editorial Foreword	V
Introduction by Lars Rydbeck	1
Eulogy for Albert Wifstrand by Jonas Palm	9

SECTION I: NEW TESTAMENT

Chapter 1: Luke and Greek Classicism	17
Chapter 2: Luke and the Septuagint	28
Chapter 3: Stylistic Problems in the Epistles of James and Peter	46
Chapter 4: A Problem Concerning Word Order in the New Testament	59
Chapter 5: Language and Style of the New Testament	71

SECTION II: GREEK LANGUAGE

Chapter 6: Greek Prose Style: An Historical Survey	81
Chapter 7: Greek and Modern Prose Style	93
Chapter 8: The Homily of Melito on the Passion	111

SECTION III: GREEK CULTURE IN THE POST-CLASSICAL ERA

Chapter 9: Classical and Post-Classical Greeks	135
--	-----

Chapter 10: The Roman Empire from the Greek Perspective	151
Chapter 11: Focus on the Child	171
Chapter 12: Son of Fortune, Son of Affliction	197
Chapter 13: The Centre	204
Chapter 14: Sidelights on Greek Culture from a Greek Medical Writer	213
Index of Ancient Sources and People	237
Index of Modern Authors	239
Index of Subjects	241

Introduction

I

There will be no attempt made in this introduction to describe the character of Albert Wifstrand. That was done some months after Wifstrand's death in June 1964 by one of his oldest pupils, Jonas Palm, who had been appointed professor of Greek in Uppsala just two years earlier. He brought the image of our teacher before the eyes of all of us who had been Wifstrand's students, and we were all grateful for Palm's perceptive description of Wifstrand's life and work (Nachruf in *Gnomon* 36, 1964, translated for the present anthology from the German by Denis Searby; see p. 9).

Four years after Wifstrand's death, in 1968, the year of student rebellions, the late Professor G. D. Kilpatrick, New Testament exegete from Oxford, visited Lund. We exchanged recollections about Wifstrand, whom Kilpatrick only knew through writings published in German and English. There were especially three articles published in English by Wifstrand (Chapters 3, 4 and 8 in this volume) that had impressed Kilpatrick. In addition, he had also read "Fornkyrkan och den grekiska bildningen" (Early Church and Greek Culture), which was published in French in 1962 ("L'Église Ancienne et la Culture Grecque") and in German in 1966 ("Die alte Kirche und die griechische Bildung"). On his return to Oxford, Kilpatrick wrote to me and suggested that the articles Wifstrand had written in Swedish on the New Testament be translated. Changed circumstances in my life resulted in this proposal never being realized – until now.

In connection with the preparations for the centennial celebration of Wifstrand's birth on 3 March 1901, a rather remarkable coincidence occurred. An article appeared in *Zeitschrift für die neutestamentliche Wissenschaft* (90 [1999], pp. 1–27) written by Marius Reiser, New Testament exegete in Mainz. It had a very Wifstrandian title: "Die Stellung der Evangelien in der antiken Literaturgeschichte". In a footnote Reiser suggests that Wifstrand's "schwedisch geschriebene Arbeiten zum NT dringend übersetzt werden sollten".

I contacted Reiser and invited him to lecture at the Wifstrand Centenary Symposium. He offered to speak on the style of Paul (lecture published in *Svensk Exegetisk Årsbok* 66 [2001], pp. 151–165, under the title "Paulus als Stilist").

At the Centenary Symposium, which, in addition to Reiser's lecture, also featured a lecture by myself on the Greeks' discovery of conscience (published in *Aigis* 2/1 <http://aigis.igl.ku.dk>), fifteen former students of Wifstrand shared with us their memories of their teacher covering a period from the 1940s to the early 1960s. Wifstrand was appointed professor in Lund in 1935 at the age of 34; the oldest selection in this volume is in fact his Inaugural Lecture, "Greek and Modern Prose Style".

Marius Reiser provided the greatest surprise at the symposium by bringing along with him the first copies of his book *Sprache und literarische Formen des Neuen Testaments* (Schöningh-Paderborn, 2001, 257 pages), with a dedication to Wifstrand: "Dem Andenken Albert Wifstrands (1901–1964) gewidmet". At the end of the book's foreword, Reiser writes: "Die Widmung gilt einem Klassischen Philologen, der ein feines Gespür für stilistische Dinge hatte und Septuaginta, Neues Testament und Kirchenväter ganz selbstverständlich zu seinem Arbeitsfeld rechnete".

II

In his writings, Wifstrand spends relatively little time reasoning about the work and opinions of other scholars. He used to remark that you should know what others think but first work with the ancient texts themselves.

Discussions of method also occur only rarely. Naturally, this does not mean that his work was unmethodical. Nothing could be further from the truth. However, his method is concealed beneath all the work he did. *Bilde Künstler, rede nicht!*

His point of departure is often a remark on language or style, or else the observation that something is not quite what one would expect it to be. It may be the question of a single word or expression or some idea that stands out in one way or another. A characteristic instance may be found in the essay "Medelpunkten" ("The Centre"; Chapter 13). Wifstrand had noticed that *kentron* in Greek could not be used metaphorically in the way it is today (e.g. "she was the centre of attention"), even though this was in an age when people believed the earth to be the centre of the universe. Only after Copernicus, when the earth was removed to the periphery, could the word "centre" begin to be used metaphorically as we use it now.

In his Inaugural Lecture from 1935 ("Greek and Modern Prose Style"; Chapter 7), there are several examples of the same method of approaching problems by means of the close reading of a text. Let me just mention here one such result: modern prose style uses images and metaphors to a much greater extent than Greek prose did. Wifstrand exemplifies this observation in various ways from Greek and modern texts and brings the Old and New Testaments into the discussion as well, something which was certainly not typical for classical philologists in the 1930s.

III

It was clear from the start that this anthology would contain examples of three categories of Wifstrand's essays: 1. Studies on the New Testament. 2. General studies on the history of the Greek language. 3. Studies concerning the history of culture and ideas in late antiquity.

Section I. Essays about grammatical and stylistic problems in New Testament texts (Chapters 1–4) head the anthology. It also seemed appropriate to include an assessment of New Testament Greek in its entirety (Chapter 5: "Language and Style of the New Testament").

Chapters 1 and 2 ("Luke and Greek Classicism" and "Luke and the Septuagint") treat the style and language of Luke. Luke takes the LXX as his stylistic and grammatical model, sometimes in such a way that he quite originally develops tendencies and types of expressions which one can not exemplify from the LXX itself.

Regarding the so-called classicism of Luke, Wifstrand shows in a mild polemic against Eduard Norden (*fortiter in re, suaviter in modo*) that "in the same way as Plutarch and Dio Chrysostom borrowed embellishments, nuances and devices from Attic literature, so too Luke sought to borrow the atmosphere and dignity of his own classics, which were not, however, Plato and Thucydides, but Isaiah and Jeremiah, Moses and David, as they came to him in the Greek attire given them by the Hellenistic Jews in Egypt" (quotation from Chapter 2).

Chapter 3 ("Stylistic Problems in the Epistles of James and Peter") discusses the stylistic origins of these texts. We are here dealing with normal koine Greek that acquires a Semitic colouring whenever the authors feel the need to raise their discourse to a higher stylistic sphere. Elements of what has been called Greek rhetoric or diatribe style may have their origin in late Jewish texts (e.g. Ecclesiastes, Wisdom of Solomon, *1 Enoch* and *Testaments of the Twelve Patriarchs*). The stylistic home of James and Peter is probably the edifying language of the Hellenized synagogue, not popular philosophical diatribe or artificial classicizing prose. In a way we are back to the concept of biblical (or judaizing) Greek. However, it is a question of a normal koine prose which in some authors is coloured by direct Semitisms, in others by influences and analogies from the LXX. Peter, James (and Hebrews) represent a sort of Christian koine style and become the natural starting point and model for the theological discourse of the early Empire.

Chapter 4 ("A Problem Concerning Word Order in the New Testament") deals with the position of enclitic personal pronouns. It is not simply the case that these pronouns in the Gospels are placed after their referent, for Hebrew and Aramaic do so with their personal suffixes. Rather, the question is more subtle. We are given instances of this problem

of word order in classical Greek, late popular Greek and the more literary Greek of the Empire. Wifstrand gets into the contents of the texts, something necessary in all studies of Greek word order. Close connection to an emphatic referent always favours direct postposition. This entire essay is as exciting as a detective story. From the pedagogical point of view, it is extraordinarily skilful.

The study of this word order problem in the New Testament required an investigation of the evidence from the LXX. Wifstrand delivered it a year later in a study published in German, which unfortunately could not be included in this volume (“Die Stellung der enklitischen Personalpronomina bei den Septuaginta”, *Kungl Hum Vetenskapssamfundets i Lund Årsberättelse 1949–1959*, II, pp. 44–70).

The translators of the LXX mostly follow the Semitic original’s mechanical postposition. In some later, more strictly Greek texts, e.g. in Wisdom of Solomon, we find that approximately 25% of the enclitic personal pronouns have a freer pre-position. A very emphatic word or phrase (an emphatic interrogative pronoun, an emphatic negation, an accentuated predicate) often attracts the enclitic to itself even in the LXX. In such cases the Greek usage was so settled that some of the translators were forced to depart slightly from the usual postposition.

Greek word order has always been elusive. Wifstrand’s two studies on the position of enclitic personal pronouns are *Kabinettstücke* which should be taken into account by those few Greek philologists and New Testament scholars who work on questions of word order today.

Section II. Here are included essays and studies dealing with questions of style and grammar that are important for a deeper understanding of the history of classical and post-classical Greek (especially Chapter 6, “Greek Prose Style: An Historical Survey”). Chapter 7 (“Greek and Modern Prose Style”) adopts a comparative method in order to show the differences between Greek and modern prose style. Chapter 8 (“The Homily of Melito on the Passion”), which might also have been placed in section I, contains so many interesting remarks on style in pagan and Christian homilies that it was placed here. It also contains remarks on the term un-Greek or un-Hellenic, which is all too often and unthinkingly used to characterize the linguistic and educational environment of Christian culture.

In his recent history of the Greek language (*Geschichte der griechischen Sprache. Von den Anfängen bis heute*, Tübingen and Basel, 2001), F. R. Adrados makes no mention at all of Wifstrand’s contributions. The explanation lies partially in the fact that much of what Adrados would probably have found important was unavailable to him, since it had only been published in Swedish. In fact, Adrados mentions ten of Wifstrand’s students, from Urban Ursing’s dissertation in 1930 to my own dissertation

in 1967, a time span of 38 years. A little more curiosity might have led Adrados to Wifstrand, especially as he cites Radermacher's article "Koine" from 1947 (*Sitzungsberichte der Akademie der Wissenschaften in Wien, philologisch-historische Klasse* 224/5, Vienna, 1947, pp. 1–74), where the Nestor of New Testament grammar let fall the noteworthy remark that "die Führung liegt wohl jetzt bei den Schweden", thanks not least to the contributions of Wifstrand and his students.

Section III. Six essays and lectures on the history of ideas and culture are collected in this section. In one way or another they all touch on issues in the cultural and intellectual world of Hellenistic and Imperial times. The discussion often begins with the situation in the classical period; in several of the studies, the lines of development are traced down to our own time, i.e. down to the first half of the twentieth century.

Chapter 9 ("Classical and Post-Classical Greeks") offers a standpoint on how we should assess the post-classical period. Wifstrand dismisses what he calls "the dreams about Hellas", i.e. the enormous overrating of pre-Christian classical culture. This makes us resemble the classicists of the Imperial Age who wanted to turn the clock back 500 years. Wifstrand, on the contrary, saw that much of what we value the most today had its origins in the post-classical period, not least through the birth of Christianity and the creation of the New Testament corpus.

Chapter 10 ("The Roman Empire from the Greek Perspective") takes up a problem of assimilation, still important for Europeans today in a world dominated by the USA. How did the politically but not culturally defeated Greeks react to the Romans? When did the Greeks begin to conceive of themselves as Romans? *Romaios* originally meant, of course, "Roman", but it gradually became the name for the Greek-speaking inhabitants of the Roman Empire as well. This investigation was later brought to completion by one of Wifstrand's students, Jonas Palm, in his work *Rom, Römertum und Imperium in der griechischen Literatur der Kaiserzeit* (Lund, 1959). Wifstrand's study was first published in 1961 in the essay collection *Bakgrunder. Uppsatser om tider och tänkesätt* ([Backgrounds: Essays on Times and Ways of Thinking] Lund, 1961); however, the work had already been done in the middle of the 1950s.

Chapter 11 ("Focus on the Child") deals with the image of the child among the Greeks, especially the post-classical Greeks, and the discussion of it is traced down to our own day and age, as so often in Wifstrand's cultural *aperçus*. The seed of the idea of the child as an individual in its own right is shown to be found in the Fathers of the Church. Especially important for the positive and optimistic view of the nature of children is a passage in Severian from Gabala. In general one can state that the originality and intensity in Wifstrand's observations are the result of his having

read Greek texts that had earlier been ignored, and that he discovered details in these texts that cast light on important cultural contexts.¹

It seems that the time has passed when classical philologists used to read large portions of ancient literature in their entirety and had leisure to ponder what they read. It may well be that this personal perspective is Wifstrand's most important legacy to us latecomers who like to think that the digital *Thesaurus Linguae Graecae* will open up entirely new contexts for us.

Chapter 12 ("Son of Fortune, Son of Affliction") has as its point of departure the remarkable phrase *hyios odyne*s as found in Menander's *Dyskolos* (the only extant complete Menander comedy, published first in 1958). This type of expression was earlier known only from biblical contexts. Wifstrand gives us a magisterial survey of this type of expression first in Greek, then in European literature up to and including the Romantic period. It is through Christianity that this kind of phrase (with "son" + an abstract substantive in the genitive) created a special niche for itself in European prose and poetry.

Chapter 13 ("The Centre") has already been mentioned above (p. 2). As a study of the history of ideas in the genre of "history of a concept", it is a good example of how studies of Western mentality can be carried out. Wifstrand had read the relevant texts himself, collecting and putting together significant examples. Then, as the good lecturer and teacher he was, he placed his collection of evidence into an effective didactic framework.

Chapter 14 ("Sidelights on Greek Culture from a Greek Medical Writer") is entirely based on several years' industrious reading of the complete corpus of Galen's works. During my early years as a student, I used to see Wifstrand sitting several hours each morning at his desk in the University Library with Kühn's edition in front of him. Emendations and interpretations of Galen's text (especially the commentaries on Hippocrates) were collected and published in German in the *Eikota* series no. 6–8 (see Bibliographic Note, p. 7 below). However, during the course of his intellectual journey, Wifstrand had come across so many culturally interesting details in the medical writings of Galen that he collected the material for a volume in the series known as *Det svenska humanistiska förbundets Skriftserie*. On reading this long essay, one can clearly see that the author was enjoying himself while writing it. The desire to *docere et delectare* was still strong in the mature scholar.

¹ The latest fascicle of the *Reallexicon für Antike und Christentum* contains a long article on "Kind" written by Marc Kleijwegt (Griechisch-Römisch, Jüdisch, Christlich) and Rita Amedick (Ikonographie). See *RAC* Lieferung 159 (Stuttgart, 2004), cols. 865–947. It is a pity that Wifstrand's "Focus on the Child" was not yet available to the authors.

When cancer struck Wifstrand in early 1964, he had already announced the reading of Aristotle's *Politics* for the graduate seminar during the Spring Term. Of that, only an introductory seminar in January could be given. On his agenda for the Spring Term was also the writing of a work he had been planning for many years which had to do with the history of Hellenistic and Imperial prose (the working title was: *From Koine to Byzantinism*). It was to be written in German, Wifstrand's second language. The material had already been collected. The mental conception of it was complete. This had ever been his method of working. However, his death in June of 1964 prevented the actual writing of it.

News of Wifstrand's death reached me in Hamburg where I had gone to study under the direction of Hartmut Erbse and Bruno Snell. Earlier during the spring I had visited Wifstrand at the surgery wing in the hospital at Lund. On the first occasion, I brought with me a pocketsize edition of the poetry of Walter von der Vogelweide from Fischer Bücherei. Wifstrand was then reading for pleasure Lobeck's edition of Phrynichus in a copy from the University Library. When I came for a second visit, I ventured to ask if he liked Walter's poetry. "Yes", he answered in his characteristic dialect, "and I have been amusing myself by translating him into Sapphic verse". He did not have to tell me that he had tried to translate him into Greek Sapphics.

Lars Rydbeck

Bibliographic Note

In 1971 Wifstrand's complete bibliography was published in the acts of a scholarly society in Lund along with a German translation of his last public talk in Swedish ("Laonikos Chalkokondyles, der letzte Athener", pp. 5–20 and Sven G. Sjöberg, "Die gedruckten Schriften von Professor Albert Wifstrand 1923–1971", pp. 23–41, in *Scripta minora Regiae Societatis humaniorum litterarum Lundensis*, 1971–1972:2, Lund, 1971).

In Jonas Palm's Eulogy (p. 9 below), the most important works of Wifstrand are mentioned and described. Among the Swedish works that deserve to be translated can be mentioned his *Grekisk Metrik* (Greek Metre) from 1935 (Lund, 107 pages) and his history of Greek literature from 1959 ("Den grekiska litteraturen", in *Bonniers allmänna litteraturhistoria*, ed. E. N. Tigerstedt, Del 1, Stockholm, 1959, pp. 87–258). His history of Greek literature has the same scope as Wilamowitz's *Die Griechische Literatur des Altertums* from 1925 (in *Die Kultur der Gegenwart* 1:8, Berlin, pp. 1–236) and bears comparison with it.

A number of studies with the subtitle “Emendationen und Interpretationen zu griechischen Prosaikern der Kaiserzeit” began to be published as early as 1931. Wifstrand had given the series the ingenious title *Eikota*, which works with both Greek and Latin letters and means “probabilities”. The first instalment deals with the works of Dio of Prusa. Wifstrand published eight instalments altogether in the *Eikota* series. The eighth and final issue from 1964 deals with Galen, as do numbers 6 and 7. These eight *Eikota* treatises, which reflect Wifstrand’s lifelong interest in the Greek literature of the Imperial Age, are mentioned by Albert Lesky in his *Geschichte der griechischen Literatur* (Bern and Munich, 2nd ed., 1963, p. 953), and deserve to be published together in a single volume.

Eulogy for Albert Wifstrand*

The death of Albert Wifstrand has plunged his friends, students and colleagues into deep sorrow. An illness, against which medical science proved powerless, snatched him away at the age of 63, when he had already given so much of himself and still had so much more to give. In him classical philology has lost one of its most outstanding representatives, his country one of its cultural leaders, his students an incomparable teacher and fatherly friend.

The course of his life was clear and consistent. A shopkeeper's son, he was born on 3 March 1901 in the small town of Mörrum in Blekinge, a province of southern Sweden. In 1918 he enrolled in the University of Lund to which he would remain faithful as a student and teacher until his death. He devoted himself to the study of antiquity and Semitic languages, his teachers being Einar Löfstedt, Claes Lindskog, Martin P. Nilsson and Axel Moberg, but he had already from the start settled on Greek philology as his future field. He received his doctorate at the age of 25, unusually early for a Swedish student in the humanities; his dissertation, *Studien zur griechischen Anthologie*, immediately gave him the title of Docent (lecturer). Since the holder of the chair of Greek, Lindskog, as a Member of Parliament and also for a while as Minister of Cultural Affairs, was obliged to be absent from the university, the young lecturer had to take over the professor's teaching responsibilities for a number of years. Considering the increased workload brought about by these circumstances, his scholarly achievement during this period as lecturer was amazing; it was probably only possible for someone blessed with his gift of concentration. In 1935 he was appointed professor of Greek language and literature in Lund. In addition to his teaching duties, he was later entrusted with numerous other assignments; I would here only mention that he participated in the scholarly advisory committee for the appointment of professors not only within Greek philology, but also for the history of ideas (Oslo 1960) and ecclesiastical history (Åbo 1962). The two latter assignments witness to the reputation he had acquired outside the borders of his own country. In 1950 his university awarded him the title of Doctor *honoris causa* in Theology.

* Originally published in German in *Gnomon* 36 (1964), pp. 730–733.

Already from the start of his career Wifstrand seems to have worked with a rare sense of independence and self-confidence, and it would certainly be mistaken to look to earlier scholars for any significant influences on him. He kept following his own way as time went on. Hellenistic poetry, epigrammatic poetry to be specific, was his first field of research. In the above-mentioned dissertation, he deals with this genre from different perspectives: the probable sequence of epigrams in the *Garland of Meleager* and the work methods of the anthologist are discussed; stylistic analyses, textual criticism and interpretation, and analyses of papyrus fragments are carried out. It is all put forth clearly and concisely: Wifstrand was not a man to write long books. Already in this work we encounter much of what would later characterize his production: his versatility and familiarity with the various methods of philology, his fine feel for style, his sharp intellect, his superior discernment leading him to deal only with essentials and avoid wandering off into speculations. He shows himself here as elsewhere to be a full-blown and completely mature scholar: his development consisted in turning his attention to other fields. His style is also already recognizable here for that intense and pure objectivity that was always to characterize it. He always put things clearly and calmly, with no unnecessary flourishes, never making any issue more remote or difficult than it actually was. Vigorous vitality and genuinely classical *charis* were from the outset the hallmark of his writing style.

Even if epigrams captured and held his interest by their elegant brevity – he liked lecturing on epigrams and even composed his own as occasional verse – nevertheless his most comprehensive and in-depth studies were devoted to late epic poetry. *Von Kallimachos zu Nonnos* (Lund, 1933), a work where metrical and stylistic analysis stands at the centre, is remarkable for its command of the large range of sources, its wealth of perspectives and sensitivity to the subtlest nuances of style and metre. A number of discoveries concerning the caesura rule of late epic was one of its important results; another consisted in the general observations about the gradually increasing changes in epic diction. Ever active as a teacher, Wifstrand gave students the benefit of his knowledge of metre in the clear but, as regards its contents, all too brief book *Grekisk Metrik* (Lund, 1935).

In his works on poetry, there are already indications that he early on acquired a command not “only” of all of Greek poetry but of the prose literature as well. The first in the long series of his *Eikota* publications came out in 1930 with the subtitle *Emendations and Interpretations of Greek Prose Authors of the Imperial Period*. Thanks to his linguistic proficiency acquired through indefatigable reading and excerpting, his strict accuracy and flair for criticism, he was able to offer innumerable examples of his skill in emending corruptions by means of slight changes

Index of Ancient Sources and People

- Achilles Tattius 67, 91, 113
Acts of Eustathius 75
Aelian 91
Aelius Aristides 74, 145, 159, 161, 219, 231
Aeschines 102
Aeschylus 176
Agatharchides of Cnidus 26
Agathias 92
Alcaeus 103
Alcidamas 103
Alexander Severus 158
Alexander the Great 157, 162
Alfraganus 205
Anacharsis 231
Anaxagoras 176
Antiatticista 89
Antigonos Gonatas 156, 163, 169
Apion 160
Apollonius of Rhodes 141, 178
Apollonius of Tyana 76, 155, 167
Apophtegms of the Fathers 187
Appian 51
Aretaeus 217
Aristophanes 109
Aristotle 51, 100, 102, 103, 108, 110, 148, 155, 162, 176, 178, 181, 182, 186, 207, 208, 213, 215, 216
Athanasius 91
Augustine 183, 185, 186
Augustus 124, 151, 152
Basil the Great 91
Caligula 166
Cebes 201
Celsus 106, 211
Chariton 60, 66, 67
Chrysippus 176, 177, 182
Chrysostom, J. 184, 187, 191, 213, 225, 232
Cicero 108, 142, 152, 154
Clement of Alexandria 91, 111, 132, 181, 182
Cleomedes 205
Commodus 161, 164, 213, 214
Constantine 168, 169
Corinna 101
Ctesias 228
Cyril of Jerusalem 47–49
Democritus 83, 149
Demosthenes 75, 81, 82, 87, 88, 93, 102, 110, 125, 149, 229
Dinarch 125
Dio Cassius 91, 158, 159
Dio Chrysostom 3, 42, 113, 116, 117, 120, 124, 125, 222
Dio of Prusa 157, 161, 163, 168
Diodorus 26, 86
Diogenes Laertius 227
Dionysius of Halicarnassus 18, 19, 23, 88, 142
Dionysius Periegeta 229
Dionysius the Areopagite 106
Domitian 157, 163
Ekphantos 165, 166
Ephorus 85
Epictetus 48–52, 66, 67, 70, 178
Epicurus 86, 223
Epiphanius 186, 192, 202
Erasistratus 220, 232
Euripides 35, 104, 120, 200, 201
Eusebius 169
Favorinus 113, 124, 125
Galen 89, 144, 148, 182, 183, 207, 213–236
Gellius 135
Gorgias 82–84, 99
Gregory of Nyssa 91
Hadrian 149, 164, 167
Heliodorus 91, 138
Heracleius 161
Hermetic writings 166, 178, 190
Hermogenes 110, 145, 229
Herodian 50
Herodotus 60, 82, 83, 88, 93, 95–98, 102, 110
Herophilus 232

- Hesiod 112, 201
 Hieracas 186
 Hippocrates 148, 215
 Hippolytus 111, 126
Historia Lausiaca 67
 Homer 175, 232
 Horace 142, 201
Iliad 174, 175
 Isocrates 65, 70, 84, 85, 93, 99
 Jerome 185, 186
 Joannes Climacus 191
 Josephus 19, 41, 88, 127, 161
 Judith 21
 Julian the Apostate 71
 Julianus 232
 Justinian 166
 Libanius 68, 74, 213
 Longinus 145
 Longus 113, 123, 179
 Lucian 20, 24, 60, 67, 68, 70, 90, 113,
 116, 122, 124, 125, 129, 141, 155
 Lucius Verus 214
 Lysias 65, 70, 88, 103
 Machon 38
 Maffeus Vegius 191
 Marcus Aurelius 149, 214, 223, 228
 Martialius 220
 Maximus of Tyre 91, 113–115,
 117–125, 128
 Menander 200, 201
 Mithradates 154
 Moeris 20, 24, 25
 Nicetas Paphlagon 76
 Nicolaus Cusanus 212
On the Cosmos 207, 210
 Origen 91, 106, 183, 190, 211
 P.Oxy. 60, 69, 132
 Panaetius 152
 Pelagius 185
 Peregrinus 155
Peri hypsous 103, 110, 142–145
 Petronius 201
 Philo 22, 57, 86, 106, 124, 125, 164,
 166
 Philodemus 51, 86
 Philostratus 76, 91, 115, 132
 Photius 20, 185, 202
 Phrynichus 18–21, 23, 26, 89
 Pindar 100, 101, 104
 Plato 59, 60, 65, 81, 93, 94, 97, 103,
 146, 152, 156, 162, 165, 176, 191,
 205, 213, 215, 223
 Plautus 201
 Pliny the Younger 103
 Plotinus 91, 146, 176, 179
 Plutarch 23, 24, 42, 51, 82, 98, 101,
 137, 138, 155–157, 164, 178, 213,
 228
 Polemo 111, 123, 127
 Pollux 21, 115
 Polybius 19, 20, 22, 83–86, 93, 150,
 155, 158–160
 Porphyrius 105, 108
 Posidonius 179, 182
 Praxiteles 189
 Procopius 161
 Severianus of Gabala 186
 Sextus Empiricus 89, 233
 Sophocles 200
 Sophron 176, 177
 Sophronius of Jerusalem 187
 Strabo 22, 24, 86
 Sulla 154
 Tacitus 142
 Theocritus 109
 Theodore of Mopsuestia 185, 186
 Theodore of Studion, biography of 202
 Theophrastus 191
 Theopompus 84, 85
 Thucydides 93, 97, 99, 102
 Tiberius 160
 Tiberius II 169
 Titus 157
 Trajan 163, 164
 Vespasian 157, 167
 Vincent of Beauvais 188, 191
 Virgil 147, 148
Vita Hypatii 67
Vita Porphyrii 67
 Xenophon 65, 69, 70, 81, 89, 93, 99,
 144

Index of Modern Authors

- Abel, F. 59
Arndt, J. 111, 206, 211
Ascham, R. 141
Atterbom, P. D. A. 197
Baggesen, J. 172, 173, 193
Balogh, J. 95
Baumgärtner, A. H. 139
Blake, W. 193
Blass, F. 58, 132
Blümner, H. 102
Bonner, C. 111, 129
Bring, E. G. 195
Bultmann, R. 36, 180, 181, 183
Bürger, G. A. 198
Cadbury, H. 17, 20, 25, 43
Carossa, H. 172
Cervantes, M. 103, 108, 138
Chaucer, G. 199
Comenius, A. 192
Corominas, J. 202
Dausque 103
Deissmann, A. 28, 72
Denniston, J. D. 137
Dobschütz, E. von 69
Drachmann, A. B. 44
Earle, J. 191, 192
Eberstein, C. C. 195
Eidem, E. 72
Ek, S. 88
Ekelund, V. 171
Erasmus 166, 189
Eriksson, K. 86
Ficino, M. 211
Fontenelle, B. 204, 207
Forsberg, J. C. 195
Franzén, F. M. 194
Frederic II of Hohenstaufen 166
Freinsheim, J. 158
Fries, S. A. 171, 194
Fuchs, H. 154
Furtwängler, A. 177
Galileo 208
Gaza, T. 138
Gessner, S. 193
Ghedini, G. 67
Gibbon, E. 193
Gilbert, J. 198
Gleim, J. W. L. 198
Goethe, J. W. von 106, 107, 145, 209
Goodenough, E. R. 166
Gyllenborg, G. F. 201
Hagberg, C. A. 209
Hammar, H. B. 195
Hansen, M. 172, 194
Hegel, G. F. W. 195
Heidenstam, V. von 91, 148, 197
Hemsterhuys, T. 139
Herder, J. G. 139, 145
Heuss, A. 152
Heyne, C. G. 139
Ibsen, H. 198
Jacobs, F. 138, 139
James, H. 94
Jändel, R. 172
Johnson, S. 198
Karlfeldt, E. A. 207, 226
Kellgren, J. H. 172, 193, 197, 201
Klostermann, E. 33
Kühn, C. G. 213
Lagerlöf, S. 189
Lagrange, M.-J. 17, 25, 26, 41
Laplace, P. S. 204
Larsen, K. 45
Larsson, H. 216
Lenngren, A. M. 193, 197, 201
Löfstedt, E. 70
L'Orange, H. P. 167
Lüdtke, W. 99
Luther, M. 189, 190, 192
Mackail, J. W. 106
Macpherson, J. 198, 202, 203
Martinson, H. 172
Michelet, J. 195
Montaigne, M. 137, 138

- Mörk, J. H. 101
Moulton, J. H. 28, 43, 59
Mylaeus, C. 141
Nilsson, M. P. 175, 212
Norden, E. 82, 85, 86, 108, 111, 112,
124–127
– his views on Luke's style 17, 23, 24
– on classicism in general 19–21
– on parallelism 54
Normannus, L. 139
Ödman, S. 197
Olsson, B. 65
Ottervik, G. 99
Palm, J. 154
Percy, E. 69, 120
Petri, O. 103
Phelps, W. L. 94
Plummer, A. 41
Pongs, H. 100
Proust, M. 172
Racine, J. 138
Radermacher, L. 21, 72
Rahbek, K. L. 201
Recorde, R. 205
Robertson, A. 59
Rohde, E. 95
Ropes, J. H. 53, 54
Rostovtzeff, M. 157
Rousseau, J.-J. 75, 174, 193
Rudberg, G. 84
Ruhnken, D. 139
Rydbeck, L. 75
Rydberg, V. 98, 171, 195–197
Sacrobosco, G. 205, 206
Saintsbury, G. 143
Scaliger, J. C. 138
Schiller, F. 198, 201
Schlegel, F. 138
Schneider, C. 188
Selwyn, E. G. 51
Shaftesbury, A. A. C. 140, 141
Shakespeare, W. 108, 138, 199, 209
Sidney, P. 138
Söderberg, H. 97
Södergran, E. 101
Stiernhielm, G. 178
Tegnér, E. 13, 100, 101, 165
Temple, W. 137, 140
Thomson, J. 198, 202
Thomson, J. A. K. 96
Thorild, T. 197
Traherne, T. 191
Valckenaer, L. C. 139
Vinje, A. O. 171
Wallin, J. O. 177
Welhaven, J. 198
Winckelmann, J. J. 139, 145
Windisch, H. 53
Witkowski, S. 66
Wolf, F. A. 138, 139
Wordsworth, W. 195
Wotton, W. 141
Young, E. 198, 202

Index of Subjects

- Anabaptists 190
- Aramaisms in the New Testament 28, 29, 31
- Aristotelianism 210
- Arminianism 192
- Asianic rhetoric 86, 87
- Astrology 167
- Atticism 17–27 (see also Classicism)
- Atticist lexica 19
 - grammarians condemn vulgar words 21
- Children
 - Jesus' words about 180, 181
- Christian koine style 59
- Christian literature
 - metaphorical 53
 - imperatives in 53
 - abstract nouns in 53
- Christian service
 - dependent upon the service of the Jewish synagogue 127
- Classicism 17–27, 142–150, 154, 155, 215, 227, 230–234
- Cynics 86, 153, 157
- Deism 193
- Greek spirit
 - deficiencies in 126, 146
 - oriental influences on 126
- Hebraisms in the New Testament 28, 29, 33, 34
- King James Bible 199
- Liberalism 195
- Luke, his type of classicism 23, 29
 - LXX style 30, 31
 - 9:51 a peculiar passage 31, 32
- Manichees 185, 186
- Metaphorical language 49, 52, 99–108
- Modern Greek 91, 233, 234
 - postposition of enclitic personal pronouns 67
- Pietism 192
- Platonism 165, 189, 210, 215, 223
- Pythagoreans 165
- Septuagintalism
 - an unlovely term 38
 - in Jewish Greek literature 42
 - in Christian preaching 42
- Socinianism 192
- Stoicism 88, 106, 148–153, 155–157, 162, 163, 165, 167–169, 176, 179, 181–183, 186, 210, 223, 226
- 'Substantive disease'
 - in Greek of the Hellenistic period 56
- Synagogue 55–57
 - Hellenized Jewish 127, 129
- Un-Greek 40, 42, 48
 - a questionable concept 52
- Word order, affected 70

Wissenschaftliche Untersuchungen zum Neuen Testament

Alphabetical Index of the First and Second Series

- Ådna, Jostein*: Jesu Stellung zum Tempel. 2000. *Volume II/119*.
- Ådna, Jostein and Kvalbein, Hans* (Ed.): The Mission of the Early Church to Jews and Gentiles. 2000. *Volume 127*.
- Alkier, Stefan*: Wunder und Wirklichkeit in den Briefen des Apostels Paulus. 2001. *Volume 134*.
- Anderson, Paul N.*: The Christology of the Fourth Gospel. 1996. *Volume II/78*.
- Appold, Mark L.*: The Oneness Motif in the Fourth Gospel. 1976. *Volume II/1*.
- Arnold, Clinton E.*: The Colossian Syncretism. 1995. *Volume II/77*.
- Ascough, Richard S.*: Paul's Macedonian Associations. 2003. *Volume II/161*.
- Asiedu-Peprah, Martin*: Johannine Sabbath Conflicts As Juridical Controversy. 2001. *Volume II/132*.
- Avemarie, Friedrich*: Die Tauferzählungen der Apostelgeschichte. 2002. *Volume 139*.
- Avemarie, Friedrich and Hermann Lichtenberger* (Ed.): Auferstehung – Resurrection. 2001. *Volume 135*.
- Avemarie, Friedrich and Hermann Lichtenberger* (Ed.): Bund und Tora. 1996. *Volume 92*.
- Baarlink, Heinrich*: Verkündigtes Heil. 2004. *Volume 168*.
- Bachmann, Michael*: Sünder oder Übertreter. 1992. *Volume 59*.
- Back, Frances*: Verwandlung durch Offenbarung bei Paulus. 2002. *Volume II/153*.
- Baker, William R.*: Personal Speech-Ethics in the Epistle of James. 1995. *Volume II/68*.
- Bakke, Odd Magne*: 'Concord and Peace'. 2001. *Volume II/143*.
- Balla, Peter*: Challenges to New Testament Theology. 1997. *Volume II/95*.
- *The Child-Parent Relationship in the New Testament and its Environment*. 2003. *Volume 155*.
- Bammel, Ernst*: Judaica. Volume I 1986. *Volume 37*.
- Volume II 1997. *Volume 91*.
- Bash, Anthony*: Ambassadors for Christ. 1997. *Volume II/92*.
- Bauernfeind, Otto*: Kommentar und Studien zur Apostelgeschichte. 1980. *Volume 22*.
- Baum, Armin Daniel*: Pseudepigraphie und literarische Fälschung im frühen Christentum. 2001. *Volume II/138*.
- Bayer, Hans Friedrich*: Jesus' Predictions of Vindication and Resurrection. 1986. *Volume II/20*.
- Becker, Michael*: Wunder und Wundertäter im früh-rabbinischen Judentum. 2002. *Volume II/144*.
- Bell, Richard H.*: Provoked to Jealousy. 1994. *Volume II/63*.
- No One Seeks for God. 1998. *Volume 106*.
- Bennema, Cornelis*: The Power of Saving Wisdom. 2002. *Volume II/148*.
- Bergman, Jan*: see *Kieffer, René*
- Bergmeier, Roland*: Das Gesetz im Römerbrief und andere Studien zum Neuen Testament. 2000. *Volume 121*.
- Betz, Otto*: Jesus, der Messias Israels. 1987. *Volume 42*.
- Jesus, der Herr der Kirche. 1990. *Volume 52*.
- Beyschlag, Karlmann*: Simon Magus und die christliche Gnosis. 1974. *Volume 16*.
- Bittner, Wolfgang J.*: Jesu Zeichen im Johannes-evangelium. 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*.
- Bock, Darrell L.*: Blasphemy and Exaltation in Judaism and the Final Examination of Jesus. 1998. *Volume II/106*.
- Bockmuehl, Markus N.A.*: Revelation and Mystery in Ancient Judaism and Pauline Christianity. 1990. *Volume II/36*.
- Bøe, Sverre*: Gog and Magog. 2001. *Volume II/135*.
- Böhlig, Alexander*: Gnosis und Synkretismus. Teil 1 1989. *Volume 47* – Teil 2 1989. *Volume 48*.
- Böhm, Martina*: Samaritanen und die Samaritaner bei Lukas. 1999. *Volume II/111*.
- Böttrich, Christfried*: Weltweisheit – Menschheitsethik – Urkult. 1992. *Volume II/50*.

- Bolyki, János*: Jesu Tischgemeinschaften. 1997. *Volume II/96*.
- Bosman, Philip*: Conscience in Philo and Paul. 2003. *Volume II/166*.
- Bovon, François*: Studies in Early Christianity. 2003. *Volume 161*.
- Brocke, Christoph vom*: Thessaloniki – Stadt des Kassander und Gemeinde des Paulus. 2001. *Volume II/125*.
- Brunson, Andrew*: Psalm 118 in the Gospel of John. 2003. *Volume II/158*.
- Büchli, Jörg*: Der Poimandres – ein paganisiertes Evangelium. 1987. *Volume II/27*.
- Bühner, Jan A.*: Der Gesandte und sein Weg im 4. Evangelium. 1977. *Volume II/2*.
- Burchard, Christoph*: Untersuchungen zu Joseph und Aseneth. 1987. *Volume 8*.
– Studien zur Theologie, Sprache und Umwelt des Neuen Testaments. Ed. von D. Sänger. 1998. *Volume 107*.
- Burnett, Richard*: Karl Barth's Theological Exegesis. 2001. *Volume II/145*.
- Byron, John*: Slavery Metaphors in Early Judaism and Pauline Christianity. 2003. *Volume II/162*.
- Byrskog, Samuel*: Story as History – History as Story. 2000. *Volume 123*.
- Cancik, Hubert* (Ed.): Markus-Philologie. 1984. *Volume 33*.
- Capes, David B.*: Old Testament Yaweh Texts in Paul's Christology. 1992. *Volume II/47*.
- Caragounis, Chrys C.*: The Development of Greek and the New Testament. 2004. *Volume 167*.
– The Son of Man. 1986. *Volume 38*.
– see *Fridrichsen, Anton*.
- Carleton Paget, James*: The Epistle of Barnabas. 1994. *Volume II/64*.
- Carson, D.A., O'Brien, Peter T. and Mark Seifrid* (Ed.): Justification and Variegated Nomism.
Volume 1: The Complexities of Second Temple Judaism. 2001. *Volume II/140*.
Volume 2: The Paradoxes of Paul. 2004. *Volume II/181*.
- Ciampa, Roy E.*: The Presence and Function of Scripture in Galatians 1 and 2. 1998. *Volume II/102*.
- Classen, Carl Joachim*: Rhetorical Criticism of the New Testament. 2000. *Volume 128*.
- Colpe, Carsten*: Iranier – Aramäer – Hebräer – Hellenen. 2003. *Volume 154*.
- Crump, David*: Jesus the Intercessor. 1992. *Volume II/49*.
- Dahl, Nils Alstrup*: Studies in Ephesians. 2000. *Volume 131*.
- Deines, Roland*: Die Gerechtigkeit der Tora im Reich des Messias. 2004. *Volume 177*.
– Jüdische Steingefäße und pharisäische Frömmigkeit. 1993. *Volume II/52*.
– Die Pharisäer. 1997. *Volume 101*.
– and *Karl-Wilhelm Niebuhr* (Ed.): Philo und das Neue Testament. 2004. *Volume 172*.
- Detwiler, Andreas and Jean Zumstein* (Ed.): Kreuzestheologie im Neuen Testament. 2002. *Volume 151*.
- Dickson, John P.*: Mission-Commitment in Ancient Judaism and in the Pauline Communities. 2003. *Volume II/159*.
- Dietzfelbinger, Christian*: Der Abschied des Kommenden. 1997. *Volume 95*.
- Dimitrov, Ivan Z., James D.G. Dunn, Ulrich Luz and Karl-Wilhelm Niebuhr* (Ed.): Das Alte Testament als christliche Bibel in orthodoxer und westlicher Sicht. 2004. *Volume 174*.
- Dobbeler, Axel von*: Glaube als Teilhabe. 1987. *Volume II/22*.
- Du Toit, David S.*: Theios Anthropos. 1997. *Volume II/91*.
- Dübbers, Michael*: Christologie und Existenz im Kolosserbrief. 2005. *Volume II/191*.
- Dunn, James D.G.* (Ed.): Jews and Christians. 1992. *Volume 66*.
– Paul and the Mosaic Law. 1996. *Volume 89*.
– see *Dimitrov, Ivan Z.*
- Dunn, James D.G., Hans Klein, Ulrich Luz and Vasile Mihoc* (Ed.): Auslegung der Bibel in orthodoxer und westlicher Perspektive. 2000. *Volume 130*.
- Ebel, Eva*: Die Attraktivität früher christlicher Gemeinden. 2004. *Volume II/178*.
- Ebertz, Michael N.*: Das Charisma des Gekreuzigten. 1987. *Volume 45*.
- Eckstein, Hans-Joachim*: Der Begriff Synecidesis bei Paulus. 1983. *Volume II/10*.
– Verheißung und Gesetz. 1996. *Volume 86*.
- Ego, Beate*: Im Himmel wie auf Erden. 1989. *Volume II/34*.
- Ego, Beate, Armin Lange and Peter Pilhofer* (Ed.): Gemeinde ohne Tempel – Community without Temple. 1999. *Volume 118*.
- Eisen, Ute E.*: see *Paulsen, Henning*.
- Ellis, E. Earle*: Prophecy and Hermeneutic in Early Christianity. 1978. *Volume 18*.
– The Old Testament in Early Christianity. 1991. *Volume 54*.
- Endo, Masanobu*: Creation and Christology. 2002. *Volume 149*.
- Ennulat, Andreas*: Die 'Minor Agreements'. 1994. *Volume II/62*.
- Ensor, Peter W.*: Jesus and His 'Works'. 1996. *Volume II/85*.

- Eskola, Timo*: Messiah and the Throne. 2001. *Volume II/142*.
- Theodicy and Predestination in Pauline Soteriology. 1998. *Volume II/100*.
- Fatehi, Mehrdad*: The Spirit's Relation to the Risen Lord in Paul. 2000. *Volume II/128*.
- Feldmeier, Reinhard*: Die Krisis des Gottessohnes. 1987. *Volume II/21*.
- Die Christen als Fremde. 1992. *Volume 64*.
- Feldmeier, Reinhard* and *Ulrich Heckel* (Ed.): Die Heiden. 1994. *Volume 70*.
- Fletcher-Louis, Crispin H.T.*: Luke-Acts: Angels, Christology and Soteriology. 1997. *Volume II/94*.
- Förster, Niclas*: Marcus Magus. 1999. *Volume 114*.
- Forbes, Christopher Brian*: Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment. 1995. *Volume II/75*.
- Fornberg, Tord*: see *Frédrichsen, Anton*.
- Fossum, Jarl E.*: The Name of God and the Angel of the Lord. 1985. *Volume 36*.
- Foster, Paul*: Community, Law and Mission in Matthew's Gospel. *Volume II/177*.
- Fotopoulos, John*: Food Offered to Idols in Roman Corinth. 2003. *Volume II/151*.
- Frenschkowski, Marco*: Offenbarung und Epiphanie. Volume 1 1995. *Volume II/79* – Volume 2 1997. *Volume II/80*.
- Frey, Jörg*: Eugen Drewermann und die biblische Exegese. 1995. *Volume II/71*.
- Die johanneische Eschatologie. Volume I. 1997. *Volume 96*. – Volume II. 1998. *Volume 110*.
- Volume III. 2000. *Volume 117*.
- Frey, Jörg* and *Udo Schnelle* (Ed.): Kontexte des Johannesevangeliums. 2004. *Volume 175*.
- Freyne, Sean*: Galilee and Gospel. 2000. *Volume 125*.
- Frédrichsen, Anton*: Exegetical Writings. Edited by C.C. Caragounis and T. Fornberg. 1994. *Volume 76*.
- Garlington, Don B.*: 'The Obedience of Faith'. 1991. *Volume II/38*.
- Faith, Obedience, and Perseverance. 1994. *Volume 79*.
- Garnet, Paul*: Salvation and Atonement in the Qumran Scrolls. 1977. *Volume II/3*.
- Gemünden, Petra von* (Ed.): see *Weissenrieder, Annette*.
- Gese, Michael*: Das Vermächtnis des Apostels. 1997. *Volume II/99*.
- Gheorghita, Radu*: The Role of the Septuagint in Hebrews. 2003. *Volume II/160*.
- Gräbe, Petrus J.*: The Power of God in Paul's Letters. 2000. *Volume II/123*.
- Gräßer, Erich*: Der Alte Bund im Neuen. 1985. *Volume 35*.
- Forschungen zur Apostelgeschichte. 2001. *Volume 137*.
- Green, Joel B.*: The Death of Jesus. 1988. *Volume II/33*.
- Gregory, Andrew*: The Reception of Luke and Acts in the Period before Irenaeus. 2003. *Volume II/169*.
- Gundry, Robert H.*: The Old is Better. 2005. *Volume 178*.
- Gundry Volf, Judith M.*: Paul and Perseverance. 1990. *Volume II/37*.
- Hafemann, Scott J.*: Suffering and the Spirit. 1986. *Volume II/19*.
- Paul, Moses, and the History of Israel. 1995. *Volume 81*.
- Hahn, Johannes* (Ed.): Zerstörungen des Jerusalemer Tempels. 2002. *Volume 147*.
- Hannah, Darrel D.*: Michael and Christ. 1999. *Volume II/109*.
- Hamid-Khani, Saeed*: Relevation and Concealment of Christ. 2000. *Volume II/120*.
- Harrison, James R.*: Paul's Language of Grace in Its Graeco-Roman Context. 2003. *Volume II/172*.
- Hartman, Lars*: Text-Centered New Testament Studies. Ed. von D. Hellholm. 1997. *Volume 102*.
- Hartog, Paul*: Polycarp and the New Testament. 2001. *Volume II/134*.
- Heckel, Theo K.*: Der Innere Mensch. 1993. *Volume II/53*.
- Vom Evangelium des Markus zum viergestaltigen Evangelium. 1999. *Volume 120*.
- Heckel, Ulrich*: Kraft in Schwachheit. 1993. *Volume II/56*.
- Der Segen im Neuen Testament. 2002. *Volume 150*.
- see *Feldmeier, Reinhard*.
- see *Hengel, Martin*.
- Heiligenthal, Roman*: Werke als Zeichen. 1983. *Volume II/9*.
- Hellholm, D.*: see *Hartman, Lars*.
- Hemer, Colin J.*: The Book of Acts in the Setting of Hellenistic History. 1989. *Volume 49*.
- Hengel, Martin*: Judentum und Hellenismus. 1969, ³1988. *Volume 10*.
- Die johanneische Frage. 1993. *Volume 67*.
- Judaica et Hellenistica. Kleine Schriften I. 1996. *Volume 90*.
- Judaica, Hellenistica et Christiana. Kleine Schriften II. 1999. *Volume 109*.

- Paulus und Jakobus. Kleine Schriften III. 2002. *Volume 141.*
- Hengel, Martin and Ulrich Heckel* (Ed.): Paulus und das antike Judentum. 1991. *Volume 58.*
- Hengel, Martin and Hermut Löhr* (Ed.): Schriftauslegung im antiken Judentum und im Urchristentum. 1994. *Volume 73.*
- Hengel, Martin and Anna Maria Schwemer*: Paulus zwischen Damaskus und Antiochien. 1998. *Volume 108.*
- Der messianische Anspruch Jesu und die Anfänge der Christologie. 2001. *Volume 138.*
- Hengel, Martin and Anna Maria Schwemer* (Ed.): Königsherrschaft Gottes und himmlischer Kult. 1991. *Volume 55.*
- Die Septuaginta. 1994. *Volume 72.*
- Hengel, Martin; Siegfried Mittmann and Anna Maria Schwemer* (Ed.): La Cité de Dieu / Die Stadt Gottes. 2000. *Volume 129.*
- Herrenbrück, Fritz*: Jesus und die Zöllner. 1990. *Volume II/41.*
- Herzer, Jens*: Paulus oder Petrus? 1998. *Volume 103.*
- Hoegen-Rohls, Christina*: Der nachösterliche Johannes. 1996. *Volume II/84.*
- 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, ²1994. *Volume 51.*
- Neutestamentliche Studien. 2000. *Volume 132.*
- Paulusstudien II. 2002. *Volume 143.*
- Hofius, Otfried and Hans-Christian Kammler*: Johannesstudien. 1996. *Volume 88.*
- Holtz, Traugott*: Geschichte und Theologie des Urchristentums. 1991. *Volume 57.*
- Hommel, Hildebrecht*: Sebasmata. Volume I 1983. *Volume 31* – Volume 2 1984. *Volume 32.*
- Hvalvik, Reidar*: The Struggle for Scripture and Covenant. 1996. *Volume II/82.*
- Johns, Loren L.*: The Lamb Christology of the Apocalypse of John. 2003. *Volume II/167.*
- Joubert, Stephan*: Paul as Benefactor. 2000. *Volume II/124.*
- Jungbauer, Harry*: „Ehre Vater und Mutter“. 2002. *Volume II/146.*
- Kähler, Christoph*: Jesu Gleichnisse als Poesie und Therapie. 1995. *Volume 78.*
- Kamlah, Ehrhard*: Die Form der katalogischen Paränese im Neuen Testament. 1964. *Volume 7.*
- Kammler, Hans-Christian*: Christologie und Eschatologie. 2000. *Volume 126.*
- Kreuz und Weisheit. 2003. *Volume 159.*
- see *Hofius, Otfried.*
- Kelhoffer, James A.*: The Diet of John the Baptist. 2005. *Volume 176.*
- Miracle and Mission. 1999. *Volume II/112.*
- Kieffer, René and Jan Bergman* (Ed.): La Main de Dieu / Die Hand Gottes. 1997. *Volume 94.*
- Kim, Seyoon*: The Origin of Paul's Gospel. 1981, ²1984. *Volume II/4.*
- Paul and the New Perspective. 2002. *Volume 140.*
- “The ‘Son of Man’” as the Son of God. 1983. *Volume 30.*
- Klauck, Hans-Josef*: Religion und Gesellschaft im frühen Christentum. 2003. *Volume 152.*
- Klein, Hans*: see *Dunn, James D.G.*
- Kleinknecht, Karl Th.*: Der leidende Gerechtfertigte. 1984, ²1988. *Volume II/13.*
- Klinghardt, Matthias*: Gesetz und Volk Gottes. 1988. *Volume II/32.*
- Koch, Michael*: Drachenkampf und Sonnenfrau. 2004. *Volume II/184.*
- Koch, Stefan*: Rechtliche Regelung von Konflikten im frühen Christentum. 2004. *Volume II/174.*
- Köhler, Wolf-Dietrich*: Rezeption des Matthäusevangeliums in der Zeit vor Irenäus. 1987. *Volume II/24.*
- Köhn, Andreas*: Der Neutestamentler Ernst Lohmeyer. 2004. *Volume II/180.*
- Kooten, George H. van*: Cosmic Christology in Paul and the Pauline School. 2003. *Volume II/171.*
- Korn, Manfred*: Die Geschichte Jesu in veränderter Zeit. 1993. *Volume II/51.*
- Koskenniemi, Erkki*: Apollonios von Tyana in der neutestamentlichen Exegese. 1994. *Volume II/61.*
- Kraus, Thomas J.*: Sprache, Stil und historischer Ort des zweiten Petrusbriefes. 2001. *Volume II/136.*
- Kraus, Wolfgang*: Das Volk Gottes. 1996. *Volume 85.*
- and *Karl-Wilhelm Niebuhr* (Ed.): Frühjudentum und Neues Testament im Horizont Biblischer Theologie. 2003. *Volume 162.*
- see *Walter, Nikolaus.*
- Kreplin, Matthias*: Das Selbstverständnis Jesu. 2001. *Volume II/141.*
- Kuhn, Karl G.*: Achtehngebet und Vaterunser und der Reim. 1950. *Volume 1.*
- Kvalbein, Hans*: see *Ådna, Jostein.*
- Kwon, Yon-Gyong*: Eschatology in Galatians. 2004. *Volume II/183.*
- Laansma, Jon*: I Will Give You Rest. 1997. *Volume II/98.*
- Labahn, Michael*: Offenbarung in Zeichen und Wort. 2000. *Volume II/117.*

- Lambers-Petry, Doris*: see *Tomson, Peter J.*
- Lange, Armin*: see *Ego, Beate.*
- Lampe, Peter*: Die stadtrömischen Christen in den ersten beiden Jahrhunderten. 1987, ²1989. *Volume II/18.*
- Landmesser, Christof*: Wahrheit als Grundbegriff neutestamentlicher Wissenschaft. 1999. *Volume 113.*
- *Jüngerberufung und Zuwendung zu Gott.* 2000. *Volume 133.*
- Lau, Andrew*: Manifest in Flesh. 1996. *Volume II/86.*
- Lawrence, Louise*: An Ethnography of the Gospel of Matthew. 2003. *Volume II/165.*
- Lee, Aquila H.I.*: From Messiah to Preexistent Son. 2005. *Volume II/192.*
- Lee, Pilchan*: The New Jerusalem in the Book of Revelation. 2000. *Volume II/129.*
- Lichtenberger, Hermann*: see *Avemarie, Friedrich.*
- Lichtenberger, Hermann*: Das Ich Adams und das Ich der Menschheit. 2004. *Volume 164.*
- Lierman, John*: The New Testament Moses. 2004. *Volume II/173.*
- Lieu, Samuel N.C.*: Manichaeism in the Later Roman Empire and Medieval China. ²1992. *Volume 63.*
- Lindgård, Fredrik*: Paul's Line of Thought in 2 Corinthians 4:16-5:10. 2004. *Volume II/189.*
- Loader, William R.G.*: Jesus' Attitude Towards the Law. 1997. *Volume II/97.*
- Löhr, Gebhard*: Verherrlichung Gottes durch Philosophie. 1997. *Volume 97.*
- Löhr, Hermut*: Studien zum frühchristlichen und frühjüdischen Gebet. 2003. *Volume 160.*
- : see *Hengel, Martin.*
- Löhr, Winrich Alfred*: Basilides und seine Schule. 1995. *Volume 83.*
- Luomanen, Petri*: Entering the Kingdom of Heaven. 1998. *Volume II/101.*
- Luz, Ulrich*: see *Dunn, James D.G.*
- Mackay, Ian D.*: John's Relationship with Mark. 2004. *Volume II/182.*
- Maier, Gerhard*: Mensch und freier Wille. 1971. *Volume 12.*
- *Die Johannesoffenbarung und die Kirche.* 1981. *Volume 25.*
- Markschies, Christoph*: Valentinus Gnosticus? 1992. *Volume 65.*
- Marshall, Peter*: Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians. 1987. *Volume II/23.*
- Mayer, Annemarie*: Sprache der Einheit im Epheserbrief und in der Ökumene. 2002. *Volume II/150.*
- McDonough, Sean M.*: YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting. 1999. *Volume II/107.*
- McGlynn, Moyna*: Divine Judgement and Divine Benevolence in the Book of Wisdom. 2001. *Volume II/139.*
- Meade, David G.*: Pseudonymity and Canon. 1986. *Volume 39.*
- Meadors, Edward P.*: Jesus the Messianic Herald of Salvation. 1995. *Volume II/72.*
- Meißner, Stefan*: Die Heimholung des Ketzers. 1996. *Volume II/87.*
- Mell, Ulrich*: Die „anderen“ Winzer. 1994. *Volume 77.*
- 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. *Volume 1* 1987. *Volume 43.* – *Volume 2* 1998. *Volume 105.*
- Metzdorf, Christina*: Die Tempelaktion Jesu. 2003. *Volume II/168.*
- Metzler, Karin*: Der griechische Begriff des Verzeihens. 1991. *Volume II/44.*
- Metzner, Rainer*: Die Rezeption des Matthäusevangeliums im 1. Petrusbrief. 1995. *Volume II/74.*
- *Das Verständnis der Sünde im Johannesevangelium.* 2000. *Volume 122.*
- Mihoc, Vasile*: see *Dunn, James D.G.*
- Mineshige, Kiyoshi*: Besitzverzicht und Almosen bei Lukas. 2003. *Volume II/163.*
- Mittmann, Siegfried*: see *Hengel, Martin.*
- Mittmann-Richert, Ulrike*: Magnifikat und Benediktus. 1996. *Volume II/90.*
- Mournet, Terence C.*: Oral Tradition and Literary Dependency. 2005. *Volume II/195.*
- Mußner, Franz*: Jesus von Nazareth im Umfeld Israels und der Urkirche. Ed. von M. Theobald. 1998. *Volume 111.*
- Niebuhr, Karl-Wilhelm*: Gesetz und Paränese. 1987. *Volume II/28.*
- *Heidenapostel aus Israel.* 1992. *Volume 62.*
- see *Deines, Roland*
- see *Dimitrov, Ivan Z.*
- see *Kraus, Wolfgang*
- Nielsen, Anders E.*: "Until it is Fullfilled". 2000. *Volume II/126.*
- Nissen, Andreas*: Gott und der Nächste im antiken Judentum. 1974. *Volume 15.*
- Noack, Christian*: Gottesbewußtsein. 2000. *Volume II/116.*
- Noormann, Rolf*: Irenäus als Paulusinterpret. 1994. *Volume II/66.*

- Novakovic, Lidija*: Messiah, the Healer of the Sick. 2003. *Volume II/170*.
- Obermann, Andreas*: Die christologische Erfüllung der Schrift im Johannesevangelium. 1996. *Volume II/83*.
- Öhler, Markus*: Barnabas. 2003. *Volume 156*.
- Okure, Teresa*: The Johannine Approach to Mission. 1988. *Volume II/31*.
- Onuki, Takashi*: Heil und Erlösung. 2004. *Volume 165*.
- Oropeza, B. J.*: Paul and Apostasy. 2000. *Volume II/115*.
- Ostmeyer, Karl-Heinrich*: Taufe und Typos. 2000. *Volume II/118*.
- Paulsen, Henning*: Studien zur Literatur und Geschichte des frühen Christentums. Ed. von Ute E. Eisen. 1997. *Volume 99*.
- Pao, David W.*: Acts and the Isaianic New Exodus. 2000. *Volume II/130*.
- Park, Eung Chun*: The Mission Discourse in Matthew's Interpretation. 1995. *Volume II/81*.
- Park, Joseph S.*: Conceptions of Afterlife in Jewish Inscriptions. 2000. *Volume II/121*.
- Pate, C. Marvin*: The Reverse of the Curse. 2000. *Volume II/114*.
- Peres, Imre*: Griechische Grabinschriften und neutestamentliche Eschatologie. 2003. *Volume 157*.
- Philonenko, Marc* (Ed.): Le Trône de Dieu. 1993. *Volume 69*.
- Pilhofer, Peter*: Presbyteron Kreitton. 1990. *Volume II/39*.
- Philippi. Volume 1 1995. *Volume 87*. – Volume 2 2000. *Volume 119*.
- Die frühen Christen und ihre Welt. 2002. *Volume 145*.
- see *Ego, Beate*.
- Plümacher, Eckhard*: Geschichte und Geschichten. Aufsätze zur Apostelgeschichte und zu den Johannesakten. Herausgegeben von Jens Schröter und Ralph Brucker. 2004. *Volume 170*.
- Pöhlmann, Wolfgang*: Der Verlorene Sohn und das Haus. 1993. *Volume 68*.
- Pokorný, Petr* and *Josef B. Souček*: Bibelauslegung als Theologie. 1997. *Volume 100*.
- Pokorný, Petr* and *Jan Roskovec* (Ed.): Philosophical Hermeneutics and Biblical Exegesis. 2002. *Volume 153*.
- Porter, Stanley E.*: The Paul of Acts. 1999. *Volume 115*.
- Prieur, Alexander*: Die Verkündigung der Gottesherrschaft. 1996. *Volume II/89*.
- Probst, Hermann*: Paulus und der Brief. 1991. *Volume II/45*.
- Räisänen, Heikki*: Paul and the Law. 1983, ²1987. *Volume 29*.
- Rehkopf, Friedrich*: Die lukanische Sonderquelle. 1959. *Volume 5*.
- Rein, Matthias*: Die Heilung des Blindgeborenen (Joh 9). 1995. *Volume II/73*.
- Reinmuth, Eckart*: Pseudo-Philo und Lukas. 1994. *Volume 74*.
- Reiser, Marius*: Syntax und Stil des Markusevangeliums. 1984. *Volume II/11*.
- Rhodes, James N.*: The Epistle of Barnabas and the Deuteronomistic Tradition. 2004. *Volume II/188*.
- Richards, E. Randolph*: The Secretary in the Letters of Paul. 1991. *Volume II/42*.
- Riesner, Rainer*: Jesus als Lehrer. 1981, ³1988. *Volume II/7*.
- Die Frühzeit des Apostels Paulus. 1994. *Volume 71*.
- Rissi, Mathias*: Die Theologie des Hebräerbriefs. 1987. *Volume 41*.
- Roskovec, Jan*: see *Pokorný, Petr*.
- Röhser, Günter*: Metaphorik und Personifikation der Sünde. 1987. *Volume II/25*.
- Rose, Christian*: Die Wolke der Zeugen. 1994. *Volume II/60*.
- Rothschild, Clare K.*: Luke Acts and the Rhetoric of History. 2004. *Volume II/175*.
- Rüegger, Hans-Ulrich*: Verstehen, was Markus erzählt. 2002. *Volume II/155*.
- Rüger, Hans Peter*: Die Weisheitsschrift aus der Kairoer Geniza. 1991. *Volume 53*.
- Sänger, Dieter*: Antikes Judentum und die Mysterien. 1980. *Volume II/5*.
- Die Verkündigung des Gekreuzigten und Israel. 1994. *Volume 75*.
- see *Burchard, Christoph*
- Salier, Willis Hedley*: The Rhetorical Impact of the Semeia in the Gospel of John. 2004. *Volume II/186*.
- Salzmann, Jorg Christian*: Lehren und Ermahnen. 1994. *Volume II/59*.
- Sandnes, Karl Olav*: Paul – One of the Prophets? 1991. *Volume II/43*.
- Sato, Migaku*: Q und Prophetie. 1988. *Volume II/29*.
- Schäfer, Ruth*: Paulus bis zum Apostelkonzil. 2004. *Volume II/179*.
- Schaper, Joachim*: Eschatology in the Greek Psalter. 1995. *Volume II/76*.
- Schimanowski, Gottfried*: Die himmlische Liturgie in der Apokalypse des Johannes. 2002. *Volume II/154*.
- Weisheit und Messias. 1985. *Volume II/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*.
- Schnelle, Udo*: see *Frey, Jörg*.
- Schutter, William L.*: Hermeneutic and Composition in I Peter. 1989. *Volume II/30*.
- Schwartz, Daniel R.*: Studies in the Jewish Background of Christianity. 1992. *Volume 60*.
- Schwemer, Anna Maria*: see *Hengel, Martin*
- Scott, James M.*: Adoption as Sons of God. 1992. *Volume II/48*.
- Paul and the Nations. 1995. *Volume 84*.
- Shum, Shiu-Lun*: Paul's Use of Isaiah in Romans. 2002. *Volume II/156*.
- Siebert, Folker*: Drei hellenistisch-jüdische Predigten. Teil I 1980. *Volume 20* – Teil II 1992. *Volume 61*.
- 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*.
- Söding, Thomas*: Das Wort vom Kreuz. 1997. *Volume 93*.
- see *Thüsing, Wilhelm*.
- Sommer, Urs*: Die Passionsgeschichte des Markusevangeliums. 1993. *Volume II/58*.
- Souček, Josef B.*: see *Pokorný, Petr*.
- Spangenberg, Volker*: Herrlichkeit des Neuen Bundes. 1993. *Volume II/55*.
- Spanje, T.E. van*: Inconsistency in Paul? 1999. *Volume II/110*.
- Speyer, Wolfgang*: Frühes Christentum im antiken Strahlungsfeld. Volume I: 1989. *Volume 50*.
- Volume II: 1999. *Volume 116*.
- Stadelmann, Helge*: Ben Sira als Schriftgelehrter. 1980. *Volume II/6*.
- Stenschke, Christoph W.*: Luke's Portrait of Gentiles Prior to Their Coming to Faith. *Volume II/108*.
- Sterck-Degueldre, Jean-Pierre*: Eine Frau namens Lydia. 2004. *Volume II/176*.
- Stettler, Christian*: Der Kolosserhymnus. 2000. *Volume II/131*.
- Stettler, Hanna*: Die Christologie der Pastoralbriefe. 1998. *Volume II/105*.
- Stökl Ben Ezra, Daniel*: The Impact of Yom Kippur on Early Christianity. 2003. *Volume 163*.
- Strobel, August*: Die Stunde der Wahrheit. 1980. *Volume 21*.
- Stroumsa, Guy G.*: Barbarian Philosophy. 1999. *Volume 112*.
- Stuckenbruck, Loren T.*: Angel Veneration and Christology. 1995. *Volume II/70*.
- Stuhlmacher, Peter* (Ed.): Das Evangelium und die Evangelien. 1983. *Volume 28*.
- Biblische Theologie und Evangelium. 2002. *Volume 146*.
- Sung, Chong-Hyon*: Vergebung der Sünden. 1993. *Volume II/57*.
- Tajra, Harry W.*: The Trial of St. Paul. 1989. *Volume II/35*.
- The Martyrdom of St. Paul. 1994. *Volume II/67*.
- Theißen, Gerd*: Studien zur Soziologie des Urchristentums. 1979, ³1989. *Volume 19*.
- Theobald, Michael*: Studien zum Römerbrief. 2001. *Volume 136*.
- Theobald, Michael*: see *Mußner, Franz*.
- Thornton, Claus-Jürgen*: Der Zeuge des Zeugen. 1991. *Volume 56*.
- Thüsing, Wilhelm*: Studien zur neutestamentlichen Theologie. Ed. von Thomas Söding. 1995. *Volume 82*.
- Thurén, Lauri*: Derhethorizing Paul. 2000. *Volume 124*.
- Tolmie, D. Francois*: Persuading the Galatians. 2005. *Volume II/190*.
- Tomson, Peter J. and Doris Lambers-Petry* (Ed.): The Image of the Judaeo-Christians in Ancient Jewish and Christian Literature. 2003. *Volume 158*.
- Trebilco, Paul*: The Early Christians in Ephesus from Paul to Ignatius. 2004. *Volume 166*.
- Treloar, Geoffrey R.*: Lightfoot the Historian. 1998. *Volume II/103*.
- Tsuji, Manabu*: Glaube zwischen Vollkommenheit und Verweltlichung. 1997. *Volume II/93*.
- Twelftree, Graham H.*: Jesus the Exorcist. 1993. *Volume II/54*.
- Urban, Christina*: Das Menschenbild nach dem Johannesevangelium. 2001. *Volume II/137*.
- Visotzky, Burton L.*: Fathers of the World. 1995. *Volume 80*.
- Vollenweider, Samuel*: Horizonte neutestamentlicher Christologie. 2002. *Volume 144*.
- Vos, Johan S.*: Die Kunst der Argumentation bei Paulus. 2002. *Volume 149*.
- Wagener, Ulrike*: Die Ordnung des „Hauses Gottes“. 1994. *Volume II/65*.
- Wahlen, Clinton*: Jesus and the Impurity of Spirits in the Synoptic Gospels. 2004. *Volume II/185*.
- Walker, Donald D.*: Paul's Offer of Leniency (2 Cor 10:1). 2002. *Volume II/152*.
- Walter, Nikolaus*: Praeparatio Evangelica. Ed. von Wolfgang Kraus und Florian Wilk. 1997. *Volume 98*.

- Wander, Bernd*: Gottesfürchtige und Sympathisanten. 1998. *Volume 104*.
- Watts, Rikki*: Isaiah's New Exodus and Mark. 1997. *Volume II/88*.
- Wedderburn, A.J.M.*: Baptism and Resurrection. 1987. *Volume 44*.
- Wegner, Uwe*: Der Hauptmann von Kafarnaum. 1985. *Volume II/14*.
- Weissenrieder, Annette*: Images of Illness in the Gospel of Luke. 2003. *Volume II/164*.
- , *Friederike Wendt* and *Petra von Gemünden* (Ed.): Picturing the New Testament. 2005. *Volume II/193*.
- Welck, Christian*: Erzählte ‚Zeichen‘. 1994. *Volume II/69*.
- Wendt, Friederike* (Ed.): see *Weissenrieder, Annette*.
- Wiarda, Timothy*: Peter in the Gospels . 2000. *Volume II/127*.
- Wifstrand, Albert*: Epochs and Styles. 2005. *Band 179*.
- Wilk, Florian*: see *Walter, Nikolaus*.
- Williams, Catrin H.*: I am He. 2000. *Volume II/113*.
- Wilson, Walter T.*: Love without Pretense. 1991. *Volume II/46*.
- Wischmeyer, Oda*: Von Ben Sira zu Paulus. 2004. *Volume 173*.
- Wisdom, Jeffrey*: Blessing for the Nations and the Curse of the Law. 2001. *Volume II/133*.
- Wucherpfennig, Ansgar*: Heracleon Philologus. 2002. *Volume 142*.
- Yeung, Maureen*: Faith in Jesus and Paul. 2002. *Volume II/147*.
- Zimmermann, Alfred E.*: Die urchristlichen Lehrer. 1984, ²1988. *Volume II/12*.
- Zimmermann, Johannes*: Messianische Texte aus Qumran. 1998. *Volume II/104*.
- Zimmermann, Ruben*: Christologie der Bilder im Johannesevangelium. 2004. *Volume 171*.
- Geschlechtermetaphorik und Gottesverhältnis. 2001. *Volume II/122*.
- Zumstein, Jean*: see *Dettwiler, Andreas*
- Zwiep, Arie W.*: Judas and the Choice of Matthias. 2004. *Volume II/187*.