

The Semeia Narratives in the Gospel of John

Edited by
JÖRG FREY
CATRIN WILLIAMS
MARGARETA GRUBER
CHRISTOS KARAKOLIS

*Wissenschaftliche Untersuchungen
zum Neuen Testament*
551

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament

Herausgeber / Editor

Jörg Frey (Zürich)

Mitherausgeber / Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Christina M. Kreinecker (Leuven) · Tobias Nicklas (Regensburg)
Janet Spittler (Charlottesville, VA) · J. Ross Wagner (Durham, NC)

551



The Semeia Narratives in the Gospel of John

Essays from the SNTS
“Johannine Literature” Seminar

edited by

Jörg Frey, Catrin Williams, Margareta Gruber,
and Christos Karakolis

Mohr Siebeck

Jörg Frey, born 1962; 1996 doctorate and 1998 habilitation in Tübingen; 2024 Dr. h. c. Uppsala; Professor of New Testament at the Faculty of Theology and Religious Studies of the University of Zurich. Research Fellow at the University of the Free State, Bloemfontein
orcid.org/0000-0001-6628-8834

Catrin Williams, born 1964; 1996 PhD, University of Cambridge; Professor of New Testament at the University of Wales Trinity Saint David; Research Fellow at the University of the Free State, Bloemfontein, and Honorary Research Fellow at the University of Edinburgh
orcid.org/0000-0002-5114-1570

Margareta Gruber, born 1961; 1996 PhD / Dr. theol. at Sankt Georgen, Frankfurt a.M.; 2008 habilitation at the Phil. Theol. Hochschule Vallendar; Professor for New Testament Studies at the Faculty of Theology at Vinzenz Pallotti University Vallendar.

Christos Karakolis, born 1968; 1996 doctorate; Professor at the Department of Theology of the National and Kapodistrian University of Athens. Research Fellow at the University of the Free State, Bloemfontein, and at the Universität Regensburg.
orcid.org/0000-0001-7222-5020

ISBN 978-3-16-161977-9 / eISBN 978-3-16-161978-6

DOI 10.1628/978-3-16-161978-6

ISSN 0512-1604 / eISSN 2568-7476

(Wissenschaftliche Untersuchungen zum Neuen Testament)

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

© 2025 Mohr Siebeck Tübingen, Germany.

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

Typeset by Martin Fischer in Tübingen. Printed on non-aging paper.

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

Preface

Books have their history, and in some cases, their gestation can be rather long. This collection of articles originates from discussions at the “Johannine Literature” seminar held at the annual General Meeting of the Society of New Testament Studies/Studiorum Novi Testamenti Societas (SNTS). This relatively stable group of scholars, who are dedicated to researching the Johannine writings (the Gospel and the Epistles), usually focuses on a specific topic for several years. At the meetings in Szeged (2014), Amsterdam (2015), Montreal (2016), Pretoria (2017) and Athens (2018), the topic was the Semeia Narratives of the Gospel of John. At each meeting, there were three seminar sessions, typically featuring a presentation and a response. The seminar programme on this topic was first planned and chaired by Margareta Gruber and Christos Karakolis, and, since 2016, by Jörg Frey as well. Naturally, not all of the papers presented over such a lengthy period of time are available for publication. Therefore, the organisers of this volume, Jörg Frey and Catrin Williams, co-chair of the seminar since 2019, compiled the present volume from papers discussed at one of the meetings, as well as other contributions from some of the respondents and other seminar members. Most of the papers had been collected in 2020, but the editing process took much longer than expected due to the Covid crisis and other unforeseen delays. However, a relatively comprehensive account of the current state of research can now be presented.

As the two original chairs of the seminar were no longer, due to other commitments, able to take part in the practical editorial work, Jörg Frey and Catrin Williams, co-chairs of the seminar, have taken over this responsibility. We would like to thank the authors for their patience during the lengthy editorial process and Andrea Allen and Florence Gantenbein for their editorial assistance with language and formatting matters. We would also like to thank Alexej Somov for compiling the indexes of sources and authors. Catrin Williams compiled the index of subjects. We would also like to thank Mohr Siebeck publishers, and, in particular, Tobias Stäbler, Markus Kirchner and Matthias Spitzner, for their competent and friendly support. We hope that this collection will stimulate further debate and scholarship on these fascinating texts.

August 1, 2025

Jörg Frey and Catrin Williams

Table of Contents

Preface	V
JÖRG FREY	
The Semeia Narratives of John in Recent Research: An Introduction	1
GILBERT VAN BELLE	
A Critical Survey and Evaluation of the Semeia Hypothesis in Johannine Research from 1994 to 2013	23
DENNIS R. MACDONALD	
Semeia Narratives without a Semeia Source	95
CATRIN H. WILLIAMS	
Signs, Scripture, and Divine Manifestation in the Gospel of John	109
JEAN ZUMSTEIN	
Die vielfältige Interpretation des Brotwunders in Johannes 6	129
MICHAEL LABAHN	
Joh 12,37–43 – ein semantischer Knotenpunkt. Die Deutung des Unglaubens angesichts des johanneischen Zusammenhangs von Zeichen und Glaube	145
LAURA TACK	
Seeing the Written Signs. Crossings of Word and Image in John's Perception of Σημεῖα	177
ANDREAS DETTWILER	
Bedeutung und Funktion des Zeichenbegriffs im Johannesevangelium anhand von Joh 20,30–31	201
R. ALAN CULPEPPER	
Why the Great Catch of Fish? Ecclesial Imagery in John 21	227
HAROLD W. ATTRIDGE	
Signs Working and Works Signifying	257

SUSANNE LUTHER

The Authentication of the Miraculous. The Johannine Semeia Narratives

Viewed Through the Lens of Narrative Historiography 267

MICHAEL LABAHN

„Im Zeichen Jesu wurde den Jüngern Gottes Gabe zum Leben sichtbar

nah.“ Die johanneischen Wundererzählungen als Zuwendungsgeschichten

zwischen Prolog und Passion 285

COSMIN PRICOP

Johannes Chrysostomos als Interpret der Hochzeit zu Kana (Joh 2) 319

List of Contributors 347

Index of Ancient Sources 349

Index of Modern Authors 365

Subject Index 371

The Semeia Narratives of John in Recent Research: An Introduction

JÖRG FREY

The semeia narratives in John are a major battleground in Johannine scholarship. Not only have the sources and historical value of these narrative episodes been vigorously debated, but also their literary genre and design, their tradition-historical background, their place and significance within the Gospel as a whole, and their theological meaning. Some of these questions have been largely neglected because of the predominant focus on source and redaction criticism. Furthermore, it was not until the demise of the “semeia source” hypothesis that the narrative and literary questions in particular came to be more fully considered.

In this introduction I will highlight select aspects of the history of research, then briefly outline some important issues in the current debate, and finally introduce the contributions included in this volume.

I. Aspects of the History of Research

1. Questions of Early Critics

The “miracle stories” of the Gospel of John have been the focus of interpretation since the beginning of critical Gospel studies. Once the apostolic origin of the Gospel began to be questioned, the historicity of John’s massive and spectacular miracles also came under scrutiny. The English deist Edward Evanson,¹ who attributed the Gospel to a second-century Platonist, objected to the wine miracle because he considered it “incredible” and “as unworthy of belief as the fabulous Roman Catholic legend of St. Nicholas’s Chickens, of later times.”² Evanson questioned the healing of the royal servant’s son as an imitation of Luke’s centurion episode;³ and he judged that the Lazarus episode “has many strong marks upon it of fictitious falsehood; but not one single feature of probability.”⁴ Many of the critical questions of later writers are addressed here, at the

¹ Edward Evanson, *The Dissonance of the Four Generally Received Evangelists* (Ipswich: Jermyn, 1792), quoted according to the 2nd ed. (Gloucester: Waker, 1805).

² Evanson, *Dissonance*, 2nd ed., 290.

³ Evanson, *Dissonance*, 2nd ed., 291.

⁴ Evanson, *Dissonance*, 2nd ed., 295.

very beginning of the modern critical reading of John. Other scholars have echoed this criticism and seen the miracles as unreliable, fictitious, or written by freely adopting earlier Synoptic traditions and symbolically promoting dogmatic views.⁵ Thus, David Friedrich Strauss, in his famous *Life of Jesus*, points to the absence of the Lazarus story in the Synoptics and suggests that it is a symbolic narrative written for dogmatic purposes and a literary creation elaborating on the Synoptic resurrection episodes.⁶ Compared to the Synoptics, especially Matthew, Strauss sees a higher degree of myth-making in John.⁷ Ferdinand Christian Baur, the founder of the Tübingen School, who read John as an explication of the Logos idea,⁸ also characterised the Lazarus episode as “the highest and most perfect representation of Jesus’ power over death” but “obviously symbolic in its entire design and execution.”⁹

Very early on, critics began to consider the question of the sources of the Johannine miracle narratives. Some wanted to preserve the authenticity of the sayings of Jesus by suggesting an apostolic source for them, while the narratives were then explained from a later and more uncertain tradition.¹⁰ In the first half of the nineteenth century, Christian Hermann Weisse and Alexander Schweizer, followed by a few others, developed the idea that John’s Galilean episodes in particular, and perhaps some other texts, were secondary interpolations into a coherent apostolic source of Jesus’s discourses.¹¹ However, these early forerunners of the later *Literarkritik* did not find many followers; their reconstructions differed from one another, and the arguments were methodologically imprecise.

⁵ See the brief survey in Walter Schmithals, *Johannesevangelium und Johannesbriefe: Forschungsgeschichte und Analyse*, BZNW 64 (Berlin: de Gruyter, 1992), 50–52.

⁶ David Friedrich Strauss, *Das Leben Jesu kritisch bearbeitet*, 2 vols. (Tübingen: Osiander, 1835/36), 2:20–24. See *ibid.*, 22: “dass der Verfasser des vierten Evangeliums ... diese Erzählung in der Absicht niederschrieb, der dogmatischen Auffassung des Todes und der Auferstehung Jesu eine sinnbildliche Stütze zu geben.”

⁷ Cf. Strauss, *Leben Jesu*, 2:472.

⁸ See Jörg Frey, “Ferdinand Christian Baur and the Interpretation of John,” in *Ferdinand Christian Baur and the History of Early Christianity*, ed. M. Bauspiess, Christof Landmesser, and David Lincicum (Oxford: Oxford University Press, 2017), 206–235.

⁹ Ferdinand Christian Baur, *Das Christentum und die christliche Kirche der drei ersten Jahrhunderte* (Tübingen: Fues, 1853), 219: “die höchste und vollkommenste Darstellung der Macht Jesu über den Tod ..., eine Darstellung, die in ihrer ganzen Anlage und Durchführung offenbar symbolischen Charakter hat.”

¹⁰ Thus the first German critic of the authenticity of John, Jakob C. R. Eckermann, “Ueber die eigentlich sichern Gruende des Glaubens an die Hauptthaten der Geschichte Jesu, und ueber die wahrscheinliche Entstehung der Evangelien und der Apostelgeschichte,” *idem*, *Theologische Beyträge*, vol. 5,2 (Altona: Hammerich, 1796), 106–256 here 213 (see Schmithals, *Johannesevangelium*, 51).

¹¹ Christian H. Weisse, *Die evangelische Geschichte kritisch und philosophisch bearbeitet*, 2 vols. (Leipzig: Breitkopf & Härtel, 1838), here 1:103–104; Alexander Schweizer, *Das Evangelium Johannes nach seinem innern Werthe und seiner Bedeutung für das Leben Jesu kritisch untersucht* (Leipzig: Weidman, 1841). On Schweizer’s hypothesis and his followers, see G. Van Belle, *The Signs Source in the Fourth Gospel*, BETL 116 (Leuven: Peeters, 1994), 1–4.

Their interest was mainly apologetic: to secure the Johannine discourses of Jesus for the image of the Historical Jesus, that is, to create a harmonising image of Jesus, for which the more philosophical Johannine elements were particularly important.¹² According to Albert Schweitzer, these attempts were no more than “a stubborn ... rearguard action” of the spiritualising, harmonising interpretation of the Gospels.¹³ The new wave of *Literarkritik* in John, initiated by the famous Hebrew Bible scholar Julius Wellhausen (who later turned to New Testament and Arabic studies) and the classicist Eduard Schwartz,¹⁴ reversed the order of the layers. Now, the characteristic discourses were viewed as part of the later layers of the Gospel, supplementing an earlier basic document (“Grundschrift”), which was seen as a narrative similar to Mark. The Johannine miracle stories were now also considered part of this earliest Johannine layer. But although Wellhausen was still interested in using this document as a source for the Historical Jesus alongside Mark, he no longer regarded these stories as historically reliable, because he also regarded the basic document as a relatively late writing and not as an eyewitness account.

2. The Dominance of the Semeia Source Hypothesis and Its Implications

This was the situation in which the new search for the sources of the Johannine miracle stories could take root, eventually leading to the dominance of the semeia source hypothesis as presented in Rudolf Bultmann’s commentary¹⁵ and followed by many other authors until the late 20th or even into the 21st century. The rise and reign of this hypothesis has been meticulously documented by Gilbert Van Belle,¹⁶ such that an extensive discussion of it is not necessary here. Yet, the implications of this scholarly construction for the interpretation of the semeia narratives were far reaching and led to the neglect of other important interpretive dimensions. I can only mention a few important aspects.

¹² See Jörg Frey, *Die johanneische Eschatologie: Ihre Probleme im Spiegel der Forschung seit Reimarus*, WUNT 96 (Tübingen: Mohr Siebeck, 1996), 51–52.

¹³ Albert Schweitzer, *Geschichte der Leben-Jesu-Forschung*, 9th ed. (Tübingen: Mohr Siebeck, 1984), 242.

¹⁴ Julius Wellhausen, *Erweiterungen und Änderungen im vierten Evangelium* (Berlin: Töpelmann, 1907); idem, *Das Evangelium Johannis* (Berlin: Töpelmann, 1908); Eduard Schwartz, “Aporien im vierten Evangelium,” *NAWG.PH* (1907): 342–372, and (1908): 115–148; 149–188; 497–560.

¹⁵ Rudolf Bultmann, *Das Evangelium des Johannes*, KEK 2, 10th ed. (Göttingen: Vandenhoeck & Ruprecht, 1941); cf. now the 21st edition (Göttingen: Vandenhoeck & Ruprecht, 1986). The shape of the source or the verses attributed to it, must be compiled from the footnotes in Bultmann’s commentary, but see the helpful presentation of the reconstructed texts in D. Moody Smith, *The Composition and Order of the Fourth Gospel: Bultmann’s Literary Theory* (New Haven: Yale University Press, 1965).

¹⁶ Van Belle, *Signs Source*. For the period after 1994, i.e., the fall of the hypothesis, see the article by Gilbert Van Belle in the present volume.

a. The semeia source hypothesis brought about a critical differentiation within the text of the miracle narratives themselves, distinguishing between an older form of the miracle narrative (in the source) and its corrective or explanatory reception by the evangelist. Theologically, this meant distancing the author from the stories he was telling, ultimately devaluing the narrative material in the interest of modern critical awareness. The evangelist himself was fashioned according to a modern theological interest, as a (Protestant, anti-Catholic) theologian of the Word, critical of miracles and of a faith oriented towards miracles.

b. The hypothesis is underpinned by the assumption that the evangelist (almost) completely incorporated a text into his work without being forced to do so. According to Bultmann, the source was not taken from the religious milieu from which the evangelist himself came, but from other early Christian circles. Why the evangelist included this text, and made dogmatic corrections to it, remains unclear. He could have ignored it or left out the parts with which he disagreed. Although the evangelist is regarded as a theological genius, he is considered to have slavishly absorbed his source. Once it is acknowledged that the Johannine author had the literary skills to use sources more freely and creatively, this view becomes implausible. Moreover, if such creativity is assumed, the exact reconstruction of a source is no longer possible.

c. The hypothesis assumes a source characterised by a naive belief in miracles and speculates that the miracle stories were created in a situation of missionary competition in the face of a competing pagan religion. The stories are the product of an (unknown, anonymous) community. A historical substance or background in the earthly ministry of Jesus is no longer assumed. Furthermore, the reason for the creation of such stories remains quite speculative. How could early followers of Jesus simply adapt stories about Asclepius or Dionysus and present them as acts of Jesus? Therefore, not only the reconstruction but also the creation of these stories in an early, very simple narrative form is highly hypothetical.

d. As a consequence of the source hypothesis, the miracle stories have been interpreted with some distance, being viewed as less important or even embarrassing elements in the text. Their correspondence with the Johannine words of Jesus and their contribution to the Johannine rhetoric and the production of meaning could not be sufficiently perceived. It was only with the rejection of the semeia source hypothesis that these and other neglected aspects of interpretation could be rediscovered.

3. Some Recent Developments in Interpreting the Johannine Semeia Narratives

a. New perspectives on interpretation were cautiously opened in Wolfgang Bittner's dissertation on the signs of Jesus in John,¹⁷ which not only joined the

¹⁷ Wolfgang J. Bittner, *Jesu Zeichen im Johannevangelium: Die Messias-Erkenntnis im Johannevangelium vor ihrem jüdischen Hintergrund*, WUNT 2/26 (Tübingen: Mohr Siebeck, 1987).

then-still-small chorus of those who rejected the signs source hypothesis,¹⁸ but also drew attention to aspects of the Jewish background of the semeia narratives and showed that, in a more Jewish context, signs could have a positive function with regard to the recognition of the Messiah. Contrary to earlier interpretations, he points out that the relationship between signs and faith in the Fourth Gospel is positive rather than critical.

The positive function of “seeing” and, more generally, of sensory perception in John’s hermeneutics (as opposed to the mere focus on hearing the Word) was later recognised and developed by numerous other scholars.¹⁹ There is nothing wrong nor inadequate with seeing, nor with the actions performed by the Johannine Jesus. The evangelist does not have the modern interest in criticising “miracles” or a faith stimulated by experiences of healing or divine provision. He simply insists on the point that seeing should not be limited to the outward or superficial signs, but must go further or deeper, to see the meaning in and behind the visible acts. Seeing the signs is meant to lead to faith (John 20:31).

b. The next step forward can be seen in Udo Schnelle’s Habilitationsschrift on the “anti-docetic” Christology in John.²⁰ Based on a vigorous rejection of the semeia source hypothesis, Schnelle interprets the Johannine semeia narratives as an expression of the incarnational and – in Schnelle’s view – anti-docetic theology of the evangelist. Even in their materiality, Jesus’s signs have a positive theological function. Thus, despite Schnelle’s primary interest in the history of the Johannine tradition or school and his still unbroken optimism in reconstructing earlier traditions, his interpretation of the semeia narratives as an integral part of the evangelist’s message allows for a better appreciation of the text as a whole.

c. Partly pursuing the same line of research as Schnelle, Michael Labahn has presented the most extensive analyses of the Johannine miracle narratives to date, published in two monographs.²¹ Although in these studies Labahn does not abandon the redaction-critical perspective and still tries to reconstruct the earliest strata of the miracle stories, he is able to show that the semeia narratives

¹⁸ See the report in Van Belle, *Signs Source*, 333–334.

¹⁹ Cf., e.g., Clemens Hergenröder, *Wir schauten seine Herrlichkeit. Das johanneische Sprechen vom Sehen im Horizont von Selbsterschließung Jesu und Antwort des Menschen*, FzB 80 (Würzburg: Echter, 1996), who claims the priority of seeing over hearing; more recently, within the horizon of Hellenistic epistemology, see Rainer Hirsch-Luipold, *Gott Wahrnehmen: Die Sinne im Johannesevangelium*, WUNT 374 (Tübingen: Mohr Siebeck, 2017). On the senses in John, see also Dorothy A. Lee, “The Gospel of John and the Five Senses,” *JBL* 129 (2021): 115–127.

²⁰ Udo Schnelle, *Antidoketische Christologie im Johannesevangelium: Eine Untersuchung zur Stellung des vierten Evangeliums in der johanneischen Schule*, FRLANT 144 (Göttingen: Vandenhoeck & Ruprecht, 1987).

²¹ Michael Labahn, *Jesus als Lebensspender: Untersuchungen zu einer Geschichte der johanneischen Tradition anhand ihrer Wundergeschichten*, BZNW 98 (Berlin: de Gruyter, 1999); idem, *Offenbarung in Zeichen und Wort: Untersuchungen zur Vorgeschichte von Joh 6,1–25a und seine Rezeption in der Brotrede*, WUNT 2/117 (Tübingen: Mohr Siebeck, 2000).

in John do not have a coherent traditio-historical background and therefore cannot be attributed to a single source, but are rather taken from different traditions. By focusing on the genre of the semeia narratives and by making detailed observations on their language and style, Labahn is able to better appreciate the role of the evangelist as narrator and interpreter of these stories, as well as their positive function in the evangelist's theology.

d. A few years earlier, Christian Welck had presented an innovative synchronic literary analysis of the "narrated signs" in John.²² In view of the distinction between the performed and the narrated signs in John 20:30–31, Welck focuses on what the signs actually signify on the level of the narrative text, that is, in the interpretive hints that the evangelist gives throughout his narrative and especially in the literary design of the semeia stories. According to Welck's analysis, all these stories are characterised by the juxtaposition of two levels or dimensions: first, a surface level of external drama, that is, the dimension of events that simply happened in the past; and, then, a series of hints or textual elements that interrupt the flow of reading on the surface and form a deeper "salvation-dramatic" level, on which each individual story is linked to the final events of Jesus's death and resurrection. In contrast to a redaction-critical approach, Welck does not use these two levels for a reductive reconstruction of a simpler and more original text, but analyses their effect on the level of narrative rhetoric. The reader is urged to perceive both dimensions together and thus cannot read the stories only on the level of certain events in the past, but must also perceive the dimension of meaning in the light of the whole Jesus story, that is, the post-Easter perspective. On the other hand, this "signified" level does not make the physical level of the story superfluous. Thus, the semeia narratives are exemplary and significant Jesus narratives. Each of them contains the whole Jesus story and the salvation offered in it. Welck's study has been largely ignored outside the German context, but in my view, it remains one of the most perceptive and innovative analyses of the Johannine semeia narratives.

e. The next step forward can be seen in Willis H. Salier's Cambridge dissertation on the rhetorical impact of the semeia narratives.²³ Salier's work integrates the reader's perspective and asks how the text impacts readers with respect to the "signs" and, then, how an early audience might have understood the language and narratives of the semeia. Salier reads the Gospel as testimony in a trial for truth, and within this trial, the signs are "cumulative proofs" for the readers.²⁴ This means that the function of signs and speeches is parallel: both

²² Christian Welck, *Erzählte Zeichen: Die Wundergeschichten des Johannesevangeliums literarisch untersucht: Mit einem Ausblick auf Joh 21*, WUNT 2/69 (Tübingen: Mohr Siebeck, 1994).

²³ Willis H. Salier, *The Rhetorical Impact of the Semeia in the Gospel of John*, WUNT 2/186 (Tübingen: Mohr Siebeck, 2004).

²⁴ Salier, *Rhetorical Impact*, 172.

reinforce each other in their rhetorical effect. The interpretation of the sign narratives is not a special case, but coherent with the interpretation of the other elements of the text. So, the hermeneutics of deepening or signification is not limited to the miracle stories but permeates the whole Gospel, including other narrative episodes and even the passion narrative or the death and resurrection of Jesus which is called “the climactic sign of the Gospel” or even the “sign of signs.”²⁵

f. A massive effort towards a better and more flexible understanding of early Christian miracle stories was initiated by Ruben Zimmermann in his two-volume compendium of early Christian miracle stories²⁶ and in two accompanying collections of essays.²⁷ The interpretations are conceptually based on a plurality of methods and approaches, always beginning with a linguistic-narratological analysis. This is followed by an examination of the social and historical contexts as well as various proposals for understanding each miracle story.

The general introduction provides a thorough discussion of this novel approach.²⁸ The embarrassment with which miracles were treated in twentieth-century (German, especially Protestant) theology is giving way to a new, one might say “postmodern” openness. “Miracles” are no longer treated as an embarrassment but as a fascinating phenomenon. The point of departure is no longer a (quite outdated) “scientific” worldview, according to which a miracle is defined as something breaking the laws of nature, as something impossible²⁹ which must be explained in a rational manner. Instead, the approach is now a literary one, which sees wonder or amazement as a constitutive moment in the text and seeks to understand the texts and their effects. Drawing on new concepts of functional and rhetorically inspired form criticism,³⁰ Zimmermann

²⁵ Salier, *Rhetorical Impact*, 172.

²⁶ Ruben Zimmermann, ed., *Kompendium der frühchristlichen Wundererzählungen*, vol. 1: *Die Wunder Jesu* (Gütersloh: Gütersloher Verlagshaus, 2013), vol. 2: *Die Wunder der Apostel* (Gütersloh: Gütersloher Verlagshaus, 2017).

²⁷ Bernd Kollmann and Ruben Zimmermann, eds., *Hermeneutik der frühchristlichen Wundererzählungen: Geschichtliche, literarische und rezeptionsorientierte Perspektiven*, WUNT 339 (Tübingen: Mohr Siebeck, 2014); and Ruben Zimmermann, ed., *Faszination der Wunder Jesu und der Apostel: Die Debatte um die frühchristlichen Wundererzählungen geht weiter*, BThS 184 (Göttingen: Vandenhoeck & Ruprecht, 2020).

²⁸ Ruben Zimmermann, “Frühchristliche Wundererzählungen – eine Hinführung,” in *Kompendium der frühchristlichen Wundererzählungen*, ed. Ruben Zimmermann (Gütersloh: Gütersloher Verlagshaus, 2013), 1:5–67, here 5.

²⁹ For example, the distinction between “healing miracles” and “nature miracles” in classical form criticism clearly points to such an ideological set of criteria, according to which “nature miracles” are a breach of the laws of nature and therefore impossible in principle, whereas various possible explanations could be considered for healings. See Rudolf Bultmann, *Die Geschichte der synoptischen Tradition*, 10th ed., ed. Gerd Theissen (Göttingen: Vandenhoeck & Ruprecht, 1995), 223–230; for criticism, see Zimmermann, “Frühchristliche Wundererzählungen,” 27–28.

³⁰ Cf. Klaus Berger, *Formgeschichte des Neuen Testaments* (Heidelberg: Quelle & Meyer, 1984); idem, *Formen und Gattungen im Neuen Testament* (Tübingen: Francke, 2005).

treats “genres” as malleable constructions.³¹ He basically defines a “miracle narrative” as a “factual” narrative about the action of a human miracle-worker, who “triggers a perceptible but initially inexplicable change” that is attributed to the impact of a divine power, intended to astonish the recipients and thus lead them to an insight, a belief or a change in behaviour.³²

In this literary framework, the entanglement and difference between text and history are observed,³³ but the starting point for Zimmermann and his colleagues is always the text, not history. What can now be analysed is the interplay between the “factual” character of the narratives and their narrative design which inevitably includes “fictional” elements.³⁴ In comparison with other ancient texts, scholars can find authorial strategies of authentication (e.g., through eyewitness testimony) or strategies of distancing (e.g., through the use of reported speech or other devices), but all these features say more about the aims and attitudes of the author than about the history behind the narrative.³⁵ The issue is no longer what actually happened, but how the design of the narrative leads the recipient to wonder, to believe, or to change their behaviour. And in contrast to earlier attempts at “demythologization,” this approach involves a certain rehabilitation

³¹ Zimmermann, “Frühchristliche Wundererzählungen,” 25–26.

³² See the full definition (in German) in Zimmermann, “Frühchristliche Wundererzählungen – eine Hinführung,” in *Kompendium der frühchristlichen Wundererzählungen*, ed. Ruben Zimmermann (Gütersloh: Gütersloher Verlagshaus, 2013), 1:5–67, here 30; slightly variegated in idem, “Gattung ‘Wundererzählung’: Eine literaturwissenschaftliche Definition,” in *Hermeneutik der frühchristlichen Wundererzählungen: Geschichtliche, literarische und rezeptionsorientierte Perspektiven*, ed. Bernd Kollmann and Ruben Zimmermann, WUNT 339 (Tübingen: Mohr Siebeck, 2014), 311–343 (with the definition on p. 322); for further discussion, see also Jordash Kiffiak, “Zimmermann’s Genre ‘frühchristliche Wundergeschichte’: Some Theoretical and Comparative Considerations,” in *Faszination der Wunder Jesu und der Apostel: Die Debatte um die frühchristlichen Wundererzählungen geht weiter*, ed. Ruben Zimmermann, BThS 184 (Göttingen: Vandenhoeck & Ruprecht, 2020), 79–116, who criticizes the approach for excluding epiphanies, angel stories or stories after Jesus’s resurrection.

³³ Cf. Ruben Zimmermann, “Verschlungenheit und Verschiedenheit von Text und Geschichte,” in *Text und Geschichte: Geschichtswissenschaftliche und literaturwissenschaftliche Beiträge zum Faktizitäts-Fiktionalitäts-Geflecht in antiken Texten*, ed. Christof Landmesser and Ruben Zimmermann (Leipzig: Evangelische Verlagsanstalt, 2017), 9–51.

³⁴ Cf. Ruben Zimmermann, “Phantastische Tatsachenberichte?! Wundererzählungen im Spannungsfeld zwischen Historiographie und Phantastik,” in *Hermeneutik der frühchristlichen Wundererzählungen: Geschichtliche, literarische und rezeptionsorientierte Perspektiven*, ed. Bernd Kollmann and Ruben Zimmermann, WUNT 339 (Tübingen: Mohr Siebeck, 2014), 469–494.

³⁵ On John, see Ruben Zimmermann, “‘Und der das gesehen hat, der hat es bezeugt, und sein Zeugnis ist wahr’ (Joh 19,35) – Augenzeugenschaft im Johannesevangelium als hermeneutisches Konzept,” in *Wie Geschichten Geschichte schreiben: Frühchristliche Literatur zwischen Faktualität und Fiktionalität*, ed. Susanne Luther, Jörg Röder, and Eckart D. Schmidt, WUNT 2/392 (Tübingen: Mohr Siebeck, 2015), 209–251, and Susanne Luther, *Die Authentifizierung der Vergangenheit: Literarische Geschichtsdarstellung im Johannes-Evangelium*, WUNT (Tübingen: Mohr Siebeck, 2025, in press).

of mythical thinking.³⁶ Such a new hermeneutical framework naturally has consequences for the interpretation of the Johannine miracle stories. This is clear in the contributions to Zimmermann's *Kompendium*, but there is no need to go into more detail here.

II. Some Areas of Recent Discussion

The research trend during the last two decades is clear:³⁷ it has moved from the question of sources to questions of literary design, rhetorical effect and the meaning of the text; from the explanation of the text to the exploration of the network of meaning created by the author and conveyed by the text; from history and the history of religions to literary studies and also back to theology; and from modern embarrassment about the miracles, and the apologetic excuse that even the Johannine author did not really believe what he narrated, to the recognition that seeing and signs have an important epistemological function within the Fourth Gospel as a whole. In what follows, I will further elaborate on some select points of the current discussion.

1. Sources and Historical Reference

Despite the recent scholarly turn towards synchrony and narratology, the historical question of the sources of the Johannine miracle stories and, ultimately, their historical reference cannot be completely ignored. Even if a coherent miracle source can no longer be proven or reconstructed, the question of the sources or backgrounds of the individual narratives can still be posed. This debate is linked to discussion of the relationship between John and the Synoptics, in which the temporary dominance of the independence hypothesis has also been abandoned and replaced by the view that the Gospel of John is largely based on the Gospel of Mark³⁸ and possibly on other Synoptic texts (especially

³⁶ Bernd Kollmann, "Von der Rehabilitierung mythischen Denkens und der Wiederentdeckung Jesu als Wundertäter: Meilensteine der Wunderdebatte von der Aufklärung bis zur Gegenwart," in *Hermeneutik der frühchristlichen Wundererzählungen: Geschichtliche, literarische und rezeptionsorientierte Perspektiven*, ed. Bernd Kollmann and Ruben Zimmermann, WUNT 339 (Tübingen: Mohr Siebeck, 2014), 3–26.

³⁷ See Jörg Frey, "From the Semeia Narratives to the Gospel as a Significant Narrative: On Genre-Bending in the Johannine Miracle Stories," in *The Fourth Gospel as a Genre Mosaic*, ed. Kasper Bro Larsen, *Studia Aarhusia Neotestamentica* 3 (Göttingen: Vandenhoeck & Ruprecht, 2015), 209–232; reprinted in Jörg Frey, *Vom Ende zum Anfang: Studien zum Johannesevangelium. Kleine Schriften* 4, ed. Ruben A. Bühner, WUNT 492 (Tübingen: Mohr Siebeck, 2022), 363–385, here 371.

³⁸ Cf. the conference volume *John's Transformation of Mark*, ed. Eve-Marie Becker, Helen K. Bond, and Catrin H. Williams (London: T&T Clark, 2021); see also Jörg Frey, "Das vierte Evangelium auf dem Hintergrund der älteren Evangelientradition: Zum Problem: Johannes

Luke).³⁹ From a source-critical point of view, this means that at least some of the Johannine miracle narratives (e.g., in John 5 and 6) can be understood as transformations of Markan narratives.⁴⁰ And if the Markan framework is taken as the basis of the Johannine rewriting, then another narrative thread, as postulated in various forms of the signs source or a signs gospel, can no longer be assumed.

The problem of the historicity of Jesus's miracles or of individual miracle stories is exacerbated in the case of John's dependence on Mark. For the restaging of Mark's narratives in John is not done in the interest of historical correction, let alone in the sense of an eyewitness who knows better, but for theological and dramaturgical reasons. The question of historical reference is therefore ultimately to be posed to the narrative of Mark or, if necessary, Q or Luke. On the other hand, the attempt, most vigorously advanced by Paul Anderson,⁴¹ to reestablish the historical source value of the Fourth Gospel and to bring John back into the discussion about the historical Jesus, is methodologically imprecise, implausible and factually misguided.⁴² Moreover, authentication by eyewitness testimony in John is primarily a literary stylistic device,⁴³ so that the Johannine episodes generally do not provide reliable historical information about the deeds of the earthly Jesus. Even though some splinters of the early tradition may have found their way into the Fourth Gospel – such as, e.g., some information about Jesus's baptismal activity⁴⁴ or about the origins of some of his disciples in the circle of

und die Synoptiker," in idem, *Die Herrlichkeit des Gekreuzigten: Studien zu den johanneischen Schriften*, ed. Juliane Schlegel, WUNT 307 (Tübingen: Mohr Siebeck, 2013), 239–294; idem, *Theology and History in the Fourth Gospel: Tradition and Narration* (Waco: Baylor University Press, 2018), 64–77.

³⁹ Thus, e.g., Udo Schnelle, *Einleitung in das Neue Testament*, 8th ed. (Göttingen: Vandenhoeck & Ruprecht, 2013), 580–581; also Martin Hengel, *The Johannine Question* (London: SCM Press, 1989), 75.

⁴⁰ On John 5, see William Bowes, "The Marcan and the Johannine Paralytic(s)," *Early Christianity* 15 (2024): 439–458; on John 6, see the contribution by Jean Zumstein in the present volume; see further Catrin H. Williams, "Intertextual Perspectives on John's Sea Crossing Account (John 6:16–21)," in *Signs and Discourses in John 5 and 6*, ed. Jörg Frey and Craig R. Koester, WUNT 463 (Tübingen: Mohr Siebeck, 2022), 175–197; on John 11, see also Teresa Morgan, "The Transfiguration (Mark 9:2–8) and the Raising of Lazarus (John 11:1–44): A Johannine Transformation of Mark?" *Early Christianity* 13 (2022): 342–363.

⁴¹ Cf. Paul N. Anderson, *The Fourth Gospel and the Quest for Jesus: Modern Foundations Reconsidered*, LNTS 321 (New York: T&T Clark, 2006) and the multi-author collections under the title *John, Jesus, and History*, vols 1–4, ed. Paul N. Anderson, Felix Just, and Tom Thatcher (Atlanta: SBL Press, 2007–2024).

⁴² See the criticism in Frey, *Theology and History*, 91–93.

⁴³ Cf. Zimmermann, "Und der das gesehen hat"; Luther, *Authentifizierung*.

⁴⁴ See Jörg Frey, "Baptism in the Fourth Gospel, and Jesus and John as Baptizers: Historical and Theological Reflections on John 3:22–30," in *Expressions of the Johannine Kerygma in John 2:23 – 5:18. Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2017 in Jerusalem*, ed. R. Alan Culpepper and Jörg Frey, WUNT 423 (Tübingen: Mohr Siebeck, 2019), 87–115.

Index of Ancient Sources

1. Hebrew Bible/Septuagint

<i>Genesis</i>		16:26	118
1:14	14	16:27	118
2:2	61	16:29	118
15:1	121	16:32	118
26:24	121	19:10–16	114
46:3	121	19:11	114
49:10–12	113	24:16–17	114
49:11	101	24:16	114
		32:11	126
<i>Exodus</i>		33:11	182
3:14	296	33:18	114
4:1–9	121	33:22	114
4:11	123	34:6	114
6:6	126		
7–12	28	<i>Numbers</i>	
7:1–7	121	11:13	119
7:3	118	14:22	118
7:19–22	12, 113	21:18	14
11:9–10	121	27:17	96
13:8	118		
14:13	121	<i>Deuteronomy</i>	
14:24	121	2:14	116
14:27	121	4:34–35	118
14:29	121	4:34	126
15:19	121	6:4–5	172
15:8	121	6:22	118, 126
15:23–25	12	7:19	118, 126
16	118, 130, 135, 139, 140	11:2–3	118, 126
16:2	139	18:15–19	119
16:4	118, 119	18:15	137, 139
16:5	118	18:18	74, 137, 139
16:7	139	26:8	118, 126
16:8	118, 139	29:2	126
16:9	139	29:2–4	126, 153
16:11–36	117	32:39	116, 121
16:12	139	34:10–12	119
16:15	118		
16:16	118	<i>Judges</i>	
16:17	118	6:23	121
16:18	118		
16:19–20	118	<i>1 Samuel</i>	
16:21	118	2:6	116
16:22	118		

<i>2 Samuel</i>		78:32	126
22:17	246	78[LXX 77]:43	118
		80:8–19	238
<i>1 Kings</i>		89:10	296
17:8–16	33	93:3	296
17:17–24	33, 115, 125, 277	104:6–7	296
17:21	116	105[LXX 104]:	119
17:23 LXX	115	26–27	
17:24	116	122	328
18:36	125	146:8	123
<i>2 Kings</i>		<i>Job</i>	
2.19–22	12	9:8	120, 295
4:18–5:27	28, 125	9:11	120
4:25 LXX	117	26:12–13	295 f.
4:32 LXX	117	38:4–11	296
4:38 LXX	117	38:16	295
4:41 LXX	117	<i>Proverbs</i>	
4:42–44	117, 136	9:5	135
4:42 LXX	117	<i>Wisdom of Solomon</i>	
4:43–44	117	10:15–16	119
4:43	117, 118	10:18–19	295
5	63	14:3–4	295
5:7 LXX	116	16:6	14
5:10–14	123	<i>Sirach</i>	
5:12 LXX	123	15:3	135
6:17–18	125	24:5–6	295
20:1–11	63	24:21	135
<i>2 Esdras</i>		36:6–9	126
19:6	116	44:16	238
<i>2 Maccabees</i>		45:3	119
6:7	13	<i>Isaiah</i>	
6:28	238	6:1	158, 163, 169 f.
6:31	238	6:1–13	161
<i>3 Maccabees</i>		6:1–10	170
3:29	13	6:1	169
<i>4 Maccabees</i>		6:9–10	163 f., 169, 186
14:13	246	6:9	163–65
15:11	246	6:10	109, 125 f., 152, 158 f.,
17:22	246		161–64, 166, 170 f., 186
<i>Psalms</i>		8:18	110
29:10	295	20:1–4	110
70:20	116	25:6	113, 264, 307
74:12–14	296	26	236
77:16	120	29:18–19	123
77:19–20	120 f.	32:3	164
77:20	295	32:4	124
78[LXX 77]:24	139, 264	35:2	124
		35:2–5	124

35:4–5	123	55:8–11	159
35:5–6	264	55:10–11	135
35:5	123 f.	58:7	264
35:6	116	59:16	127
40–66	127	61:1	123
40–55	121	61:10	113
40:9	121	62:3–5	113
40:10–11	127	62:6	113
41:4	121	62:8	127
41:10	121	63:5	127
41:13	121	63:12	127
41:14	121		
42:6	124	<i>Jeremiah</i>	
42:6–7	123	1:8	121
42:7	124	2:21	238
42:16	123 f.	5:22	296
42:18–19	124	13:1–11	110
43	121	16	243
43:1	121	16:15–16	243
43:2	121	16:15	243
43:5	121	16:16–17	243
43:8	124	31:5	113, 307
43:10	121	31:12	113
43:13	121	31:33 – 34	237
43:15	121	32[LXX 39]:20–21	118
43:16	121	32[LXX 39]:31	126
43:19	121	38:3	246
43:20	264		
43:25	121	<i>Baruch</i>	
44:2	121	2:11	118
45:18	121		
46:4	121	<i>Ezekiel</i>	
48:14	127	4:1–4	110
49:6	124	12:1–6	110
49:18	113	12:8–16	110
51:4	124	16:8	113
51:5	127	36:23	237
51:10	122	37:12–14	264
51:12	121	38:23	237
52–53	127	39:6	237
52:6	121	39:7	237
52:10	127	47:10	247
52:13–15	127		
53	160, 164	<i>Daniel</i>	
53:1	109, 125–27, 152, 155, 158–61, 170	4:37	118
53:2–10	127		
53:7	160	<i>Hosea</i>	
54:4	121	2:14–23	113
54:4–8	12	2:22	113
54:5	113	2:24	12, 307
55:1–3	135	14:7	12, 307
55:1	264		

<i>Joel</i>		<i>Habakkuk</i>	
2:19	113	1:14–15	243
3:18	12, 113, 307	3:15	295
<i>Amos</i>		<i>Zechariah</i>	
3:14–15	113	8:12	12, 307
4:2	243		
9:11–13	113		
9:13–14	12, 307		

2. Ancient Jewish Authors and Texts

Philo of Alexandria		19:5	135
<i>Allegorical Interpretation</i>		21:21	135
3.82	12		
<i>On the Life of Moses</i>		<i>Jubilees</i>	
1.99	118	48:4	119
1.210	119	48:5	118
		49:13	160
Josephus		<i>Liber antiquitatum biblicarum</i>	
<i>Jewish Antiquities</i>		9:10	118
2.283–84	119	25:6	118
2.286	118		
2.339	118	<i>Psalms of Solomon</i>	
17.271–72	137	13:1–2	126
17.273–74	137		
17.274	137	<i>Sibylline Oracles</i>	
<i>Jewish War</i>		III.741–748	307
2.56.60–62	137	III.745	12
Jewish Writings from the Hellenistic and Roman Period		Dead Sea Scrolls	
<i>2 Baruch</i>		1QH / 1QHymns	
29:5	12, 113, 307	5.7–8	243
<i>1 Enoch</i>		4Q185 / 4QSapiential Work	
10:19	12, 113, 307	2.10	118
<i>4 Ezra</i>		4Q377	80
15:10–11	126	4Q521 / 4QMessianic Apocalypse	80
		11Q13 / 11QMelchizedek	80
<i>Joseph and Aseneth</i>			
8:5	135	Rabbinic Writings	
8:9	135	<i>Targum Neofiti</i>	
15:4 f.	135	Exodus 19:11	114
16:14	135	<i>Targum on Job</i>	
16:16	135	9:8	295

3. New Testament

Matthew

4:12	106
5:3–11	262
8–11	216
8–9	28
8:5–10:13	28
8:5–13	57, 100
8:23–27	249
9:14–17	11
9:33–34	28
13:14–15	163
14:13–21	136, 138
14:22–33	138
14:25–26	280
14:28–31	281
14:28–29	253
14:31	281
14:32	281
15	342
16:18	253
22:1–14	11 f.
24:24	14
25:1–10	12
25:10	12
26:18	184
26:26–28	141

Mark

1:13	105
1:14	105
1:14–20	244
1:15	108
1:21–2:12	28
1:24	259
2:1–12	99
2:1–2	100
2:18–22	11
2:18	156
2:19–21	156
2:19	12
3:14–19	135
3:19	135
3:33–35	340
3:33	332
4:35–5:43	12
5:21–24	100
5:35–43	100
6	95
6:32–52	134
6:32–44	100, 135 f., 138

6:32–34	96
6:32	96
6:33	96
6:34	96
6:39–40	96
6:40	96
6:41–44	97
6:41	97
6:42	97
6:43	97
6:44	97, 246
6:45–52	121, 135, 138
6:47	121
6:48	97, 121, 280
6:49–50	98
6:49	98, 280
6:50	98, 121
6:51	98, 280
6:53–56	135
8:1–33	134
8:1–9	135
8:10	135
8:11–13	135
8:14–21	135
8:22–26	100
8:23–26	99
8:27–30	135
8:32–33	135
10:21	34
11:1	106
11:11	106
13:22	14
14:2–9	107
14:3–9	106
14:12	163
14:22	102, 141
14:22–24	101, 141
15:42	171

Luke

2:51	339
3:20	106
4	106
4:14–30	105
5	21, 227, 242–44, 249
5:33–39	11
6:20–23	263
7	107
7:1–10	28, 57
7:36–50	100

7:37–38	107	1:23–24	43
8:10	163	1:23	125 f.
9:10–17	136	1:25	119
10:38–42	11	1:27–28	43
11:14–15	28	1:28	39, 106
11:27–28	340	1:29	160
14	236	1:31	344
16:16–31	11	1:32–34	29
16:19–31	47	1:35–50	27
22:19	141	1:35	39, 43
		1:36–37	39
<i>John</i>		1:36	43, 160, 280
1–20	15 f., 21, 54, 145, 154 f., 207, 227 f., 233, 239–42, 251, 253, 297	1:37–39	43
		1:38–40	39
1–12	26 f., 71, 109, 174	1:38	238
1:1–12:50	148	1:40–42	43, 242
1–11	180	1:41	39, 89
1–4	78 f., 108	1:42	39
1:1–18	99, 174	1:43–48	39
1:1–5	27	1:46–49	43
1:1	64, 108, 223, 255, 325	1:47	15
1:2	292, 299, 316	1:49–50	330
1:3	290, 292, 296, 300, 305	1:49	39, 309
1:4–5	145, 292	1:50–51	299
1:4	290, 299 f., 303, 305, 314	1:50	299
1:4–6	292	1:51	300
1:5	245, 260	2–12	183, 211, 216 f., 219
1:6–7	27	2–11	211, 217, 221
1:6	39	2	17, 21, 131, 319
1:7	27, 39	2:1–3:22	106
1:9–11	311	2:1–12	25, 239
1:9–10	145	2:1–11	11 f., 17, 27, 29, 31, 34, 39, 67, 79, 95, 99, 102 f., 112– 14, 117, 183, 270, 274, 298 f., 307, 331
1:9	137, 173		104, 298
1:10–11	145	2:1–10	39, 43, 47, 114, 213, 274, 287, 331 f.
1:11–12	91	2:1	43
1:12	122, 233, 235	2:2–3	39, 219, 331 f.
1:14–18	28	2:2	307
1:14–16	114	2:3–4	39, 274, 299, 331 f.
1:14	28, 114, 116, 180, 183, 207, 232, 298 f., 300, 302	2:3	33, 115, 184, 213, 299, 307, 330–32, 338
1:16	29, 232	2:4	307, 331 f.
1:17	140	2:5	43
1:18	145, 173, 292, 315	2:5–10	275, 298
1:19–12:50	157	2:6–8	17, 39, 47, 246, 276, 331 f.
1:19–12:43	150	2:6	39
1:19–36	99	2:7–10	116, 276
1:19–34	26, 30, 67	2:7	331 f.
1:19–28	27	2:8	331 f.
1:19	27, 39, 43	2:9	89, 275 f., 331
1:20–33	39		
1:21	119		
1:22	43		

2:9–10	17, 276	6–4	115
2:10	112, 270, 275, 332	4	17, 46, 129, 343
2:11	17, 27, 32, 36, 39, 43, 60 f., 65, 75, 80, 83, 86, 88, 105, 107–9, 113–15, 122, 124, 127, 153–55, 160, 180, 183, 205, 213 f., 216 f., 219, 270, 275 f., 284, 287, 291, 298–302, 307, 309, 311 f., 330, 332	4:1–42 4:1 4:3 4:4–9 4:4–7 4:5–42 4:9 4:15 4:16–19 4:16–18 4:19 4:22 4:23 4:25–30 4:28–30 4:28 4:31–38 4:31–34 4:34 4:35 4:36 4:37 4:38 4:39 4:40 4:42 4:43–54 4:43–46 4:43–45 4:43 4:44 4:45	100 27, 43 27, 43 43 39 27 39 60 39 43 308 28, 232 105 43 39 246 21, 235, 238 261 70, 269 235 236, 249 235 236 43 39 39 100 27 88 39, 43 156 43, 60, 65, 83, 155, 205, 218 39, 43, 116, 287 17, 25, 31, 34, 57, 61 f., 95, 115, 117, 135, 156, 167, 205, 213, 215 f., 219, 239, 261, 276, 287 17, 47, 79 276 39, 43, 116, 167, 277 f., 304 14, 33, 58, 65, 68, 86, 89 f., 109, 137, 155, 213–15, 218, 259, 277, 307, 310 f. 43 277, 304 303 39, 116, 213, 215, 277 f., 303 47
2:12	27, 39, 43		
2:13–22	218, 234		
2:13	43		
2:14–19	48		
2:14–16	39		
2:18–22	252		
2:18	14, 109, 214, 218, 223, 259		
2:19	109		
2:21	235		
2:22	115		
2:23–25	137, 213, 218, 309		
2:23–24	88, 205		
2:23	43, 60, 62, 65, 83, 86, 109, 153, 155, 205, 214, 218, 259, 261		
2:24	155		
3	129, 235, 300		
3:1–30	100		
3:1–21	30		
3:1–8	183		
3:1–2	43, 205		
3:1–2	171		
3:1	245		
3:2	83, 88, 109, 153, 214, 218, 259		
3:3	234		
3:5	234		
3:11	28, 232		
3:13–15	185		
3:14	14, 140		
3:15	304		
3:19–21	260		
3:19	172, 245		
3:22–30	26		
3:22–24	39, 105		
3:22–23	43		
3:23	27		
3:24	105–8		
30–3:25	27		
3:25–26	43		
3:29	12		
3:32	261		
3:34	116, 261		

4:51–52	39	5:19	
4:52–53	17, 277	5:19–21	293
4:51	116, 277 f., 303	294	
4:52	47, 303 f.	5:20	215, 261, 269, 293
4:53	39, 86, 116, 155, 205, 213, 277 f., 303 f., 309	5:21–22	124, 179
4:54	27, 36 f., 39, 64 f., 75, 79, 83, 88, 105, 107–9, 116, 214, 217, 270, 278, 287	5:21	116 f., 293, 303 f., 306
5–10	78	5:22–23	293
5	10, 15, 22, 28, 74, 81, 129, 141, 212, 287, 292, 301, 305	5:24–29	305
5:1–18	17, 116	5:24–26	293
5:1–3a	43	5:24	304, 306
5:1–9	34, 61, 95, 100, 213, 239, 261, 262, 217, 219, 278, 292, 306	5:25	293
5:2–16	27	5:26	303
5:2–9	47	5:27	293
5:2–3	278	5:28–29	293, 304
5:2	39	5:29	293, 304
5:3–9	43	5:31–47	172
5:3–4	279	5:34	122
5:3	39	5:36	205, 215, 261, 269
5:5–7	39	5:39	335
5:5	47, 116, 292, 306	5:41–44	172
5:6	17	5:42	172
5:7	279, 306	5:44	70, 172
5:8	39, 116 f., 279 f., 306	5:45–46	140
5:8–9	292	6:1–15:23	213
5:8	293	6–10	42
5:9–18	279	6	10, 16, 18, 20 f., 66, 74, 81, 129 f., 134 f., 139–41, 212, 254, 262, 287, 295 f., 300, 308, 313
5:9–12	121	6:1–25	61, 156
5:9	17, 39, 279, 292	6:1–21	129, 135
5:10–16	279	6:1–15	17, 95, 117 f., 122 f., 129– 31, 135, 217, 276
5:10–15	292	6:1–14	100
5:10–12	156	6:1–13	34
5:11–12	116, 280	6:1–4	136
5:13	167	6:1–2	27
5:14	17, 39, 167	6:1	39, 43, 129
5:15	167, 312	6:2	43, 109, 134, 137, 153, 214, 259
5:16	292, 309	6:3–15	27
5:17–47	82	6:3–5	43
5:17–18	116	6:3–4	117
5:17	70, 116, 156, 292, 295	6:3	118, 137, 220
5:18	156, 293, 309	6:4	118
5:19–47	17	6:5–15	239
5:19–30	17, 293	6:5–9	136
5:19–26	116	6:5	294
5:19–23	213	6:6	119, 313
5:19–21	116	6:7–14	43
5:19–20	70, 125	6:7–10	39
		6:8	47, 220, 313
		6:9	117, 246

6:10–12	117	6:32	119, 140, 142
6:10–11	136	6:34–40	132
6:10	246	6:34	129
6:11	39, 116, 249	6:35–66	100
6:12–13	117 f., 136	6:35–51	141
6:12	116, 217, 220	6:35	18, 34, 122, 129, 132, 134,
6:14–15	110, 121, 136 f., 296, 315		142, 308
6:14	39, 75, 86, 109, 118 f., 134,	6:36–38	132
	137, 139 f., 153, 213 f.,	6:38	122
	217, 259, 308	6:39–40	133
6:15	33, 117–19, 137 f., 308 f.	6:39	139
6:16–25	95	6:40	34, 174
6:16–21	15, 17, 27, 34, 120–23,	6:41–42	133, 142
	129, 131, 135, 138, 217,	6:41	34, 129, 134, 139, 309
	239, 280 f., 314	6:43	139
6:16–17	280	6:44–45	133, 167, 312
6:16	39, 43, 61, 205, 220	6:44	70, 139, 167 f.
6:17–18	280	6:45–51	133
6:17	39, 43, 120 f., 308, 314	6:45	129
6:18–21	43	6:47–48	133
6:18–19	280	6:48	34, 122, 129, 134
6:18	308	6:50	122, 142
6:19–21	39	6:51–58	18, 141–43, 239
6:19	120 f., 134, 280 f., 295, 308	6:51	34, 122, 129, 132, 134,
6:20	116, 120, 122, 281, 296		142 f.
6:21	15, 47, 121 f., 213, 281,	6:52–58	130, 132, 134, 142
	308, 314	6:52	129, 143, 309
6:22–59	129	6:53–58	141
6:22–25	27, 135, 281	6:53–55	143
6:22–24	121	6:53	143
6:22	39, 281	6:54	143
6:23	281	6:55	143
6:24	220, 281	6:56–57	143
6:25–59	131, 308	6:56	143
6:25–58	118, 135	6:58	144
6:25–51	34, 142	6:59	129, 133
6:25–29	132	6:60–71	129, 133, 142
6:25–26	110	6:60–66	133, 156, 310, 313
6:25	39, 121, 129, 280 f.	6:61–62	133
6:26–59	17	6:61	139, 142
6:26–58	137	6:63a	142
6:26	16, 33, 61, 86, 109, 153,	6:65	70
	205, 213–15, 217, 259 f.,	6:66	134, 312
	269 f., 281	6:67–71	134
6:27	260	6:68–69	309, 313 f.
6:28–29	260	6:68	33
6:28	129, 269	6:69	232, 259
6:29	175, 216, 269	6:70	135
6:30–31	129, 132, 135	6:71	135
6:30	14, 109, 156, 205, 213 f.,	7	17
	223, 270	7:1–14	17
6:31	109, 119, 139	7:1	39, 129, 280
6:32–33	109	7:2–10	25

7:2	39	9:8–41	240
7:3	269	9:8–34	213, 287
7:3–4	27	9:8–12	72
7:4	339	9:8–9	39, 121, 213
7:6	184	9:10	123 f.
7:7	69	9:13–17	72
7:8	184	9:16	109 f., 214, 217, 247, 269
7:10	39	9:17	124, 308
7:12–13	172	9:18–34	72
7:19–24	140	9:18–23	121
7:19–23	25	9:22	53, 171 f., 230 f.
7:21	215, 269	9:24–34	44, 220
7:22–23	27	9:28	220
7:26	43	9:29	294
7:27	43	9:30	294
7:30	184, 341	9:32	123
7:31–32	43, 100	9:33	124, 294, 313
7:31	15, 109, 155, 171, 205, 214, 218, 259, 269	9:34	156, 172
7:40	43, 119, 308	9:35–10:18	287
7:41–52	44	9:35–38	72, 294
7:43	247	9:35	17, 294
7:44–52	100	9:37–38	124
7:50–52	171	9:37	294
8	100	9:38	124, 313
8:1–45	39	9:39–41	72
8:12	260, 308	9:39	165, 294
8:12–36	100	9:40–41	310
8:20	184, 341	10	237, 240, 242
8:28	116	10:1–16	241
8:35	234	10:1–5	236
8:58–59	100	10:6–18	236
9–10	156	10:11	306
9	28, 61, 74, 123 f., 129, 161, 164 f., 167, 211–13, 239, 270, 287, 313	10:16	236 f., 246
9:1–41	17, 72, 95, 100, 123	10:17–18	306
9:1–34	27	10:18	237
9:1–12	34	10:19–21	44
9:1–11	104	10:19	247
9:1–7	47, 156, 164, 239	10:23	280
9:1–3	72	10:25–30	70
9:1	17, 39, 44, 47	10:25	215, 269
9:2	39, 220, 297	10:26–28	236
9:3–5	72, 294	10:26–27	241
9:3–4	124, 269	10:30	126
9:3	215, 297	10:31	156
9:4	70, 245	10:32	215, 269
9:5	123, 308	10:37–38	215, 269
9:6–7	72, 123, 276	10:38	86, 153
9:6	17, 39, 44, 308	10:39	156
9:7–17	44	10:40–42	25, 27, 106
9:7	39, 116, 123	10:40–41	39
		10:40	150
		10:41	109, 214, 219, 269
		11–12	78, 148–50, 175, 302

11:1–12:19	87	11:41	39, 125
11	10, 17, 22, 34, 61, 74, 115, 123–25, 129, 179, 183 f., 211 f., 279, 287	11:42	125
11:1–57	279	11:43	39, 44, 116, 300, 304
11:1–55	100	11:44	39, 246, 302
11:1–54	149, 213	11:45	86, 125, 149, 153, 155, 171, 205, 213
11:1–45	17, 67	11:45–54	149
11:1–44	27, 34, 47, 95, 104, 124, 149, 239, 301, 310, 314	11:45–53	301, 310
11:1–2	106	11:45–51	293
11:1	39, 44, 47	11:45–46	44
11:2	106 f.	11:47–54	156
11:3	34, 39, 44	11:47–50	44
11:4	114, 124 f., 213, 297 f., 300, 302, 304	11:47	37, 109, 214, 217, 259, 269
11:5	34	11:49–53	310
11:6–7	27	11:52	233, 237, 246
11:6	304, 307	11:53	44, 48
11:7–16	287	11:54	44, 150, 220, 280
11:7	220	11:55–57	44
11:8	220	12	46, 127, 160
11:9–10	260	12:1–18	48
11:10	245	12:1–11	149
11:11–44	123	12:1–8	106, 301
11:11	44, 231, 300	12:1	44
11:12–14	44	12:2	44
11:12	220	12:2–3	47
11:15	86, 153, 213, 309, 311, 313	12:3	107
11:16	231	12:9–11	44
11:17–27	314	12:11	153, 156
11:17–22	44	12:12–19	149
11:17–19	39	12:12–15	39
11:17	125	12:12–14	48
11:20–27	287	12:13	309
11:21	39	12:16	115, 152
11:22–27	34	12:17–19	44
11:23	39	12:18	75, 109, 153, 214, 217, 259, 269
11:25–27	213	12:20–43	150
11:25–26	17, 303, 305	12:20–36	149, 153 f., 185
11:25	123, 305	12:20–22	44
11:26	39, 310	12:20	301
11:27	39, 139, 259, 309, 313	12:21	185
11:28	44	12:23–33	306
11:29–31	44	12:23–25	156
11:31	125	12:23	127, 152, 184 f., 298, 301, 310
11:32–37	44	12:24	238, 241
11:35	125	12:27–28	127
11:36	34	12:27	184 f.
11:38–39	44	12:28	152, 298
11:38	39	12:31	17
11:39	17, 39, 304	12:32–33	127
11:40	114, 124 f., 180, 298, 301 f.	12:32	246 f.
		12:35–36	185 f., 260

12:36	150, 153, 173	13:17	21, 258, 263, 265
12:37–50	149f., 185	13:18	157, 265
12:37–43	20, 70, 145, 146–51, 153, 156, 159, 167f., 170, 173– 75, 185, 310	13:24–25	242
12:37–41	124–26	13:30	245
12:37–40	46, 50, 126	13:31–17:26	213, 216
12:37–39	148, 151	13:31–14:31	221
12:37–38	147, 159	13:34–35	231, 241
12:37	37, 60, 83, 109, 149, 151– 56, 158f., 161, 165, 171f., 179, 183, 185, 210, 213f., 217, 221, 260, 269	13:34	238, 263
12:38–41	151, 157	13:37–38	237
12:38–40	109, 127	13:37	241
12:38	125f., 151f., 155, 157–60, 165, 265	14	221f.
12:39–40	147, 151f., 161, 163, 165f., 169	14:2	235, 299
12:39	146, 152, 157f., 160, 169	14:3	236
12:40	125f., 152, 158f., 163–69, 170, 174f., 186, 260	14:7	186
12:40–41	167, 186	14:9	186, 224
12:41–42	172	14:10–12	269
12:41	127, 147, 152, 158f., 161, 166, 169, 172, 174, 186	14:11–12	215f.
12:42	53, 152, 172f., 230f.	14:11	83, 86
12:42–43	168, 170f., 173	14:12	212
12:43	152, 172	14:15–26	221
12:44–50	149, 151, 168, 173, 175, 186	14:15	241
12:44	150, 173	14:19	221f.
12:45–46	186	14:21	222, 241
12:45	126, 173, 186	14:23	235, 265
12:46	173, 186	14:26	232
12:47	173	14:31	77
12:47–50	186	15	240
12:48	150, 174	15:1–17	314
12:49	116, 174	15:1–8	238
13–21	78	15:1–4	100
13–20	83, 179	15:4	235
13:1–17:26	148	15:5	238
13	48, 237, 242	15:11	265
13:1–3	237	15:12–13	242
13:1	185, 231, 302, 306, 310	15:12	241, 263
13:4–15	15	15:13–15	231
13:4	237	15:13	241, 263
13:5	107	15:14	269, 312
13:6–11	258, 263	15:18–25	231, 238
13:10	122, 263	15:18	265
13:12	237	15:24	83, 215
13:12–17	258	15:25	157, 265
13:15	237, 263	15:27	220
		16:2	53, 230f., 238
		16:8–9	231
		16:42	172
		17	59, 239, 246
		17:1	185, 298, 341
		17:4	261, 269
		17:5	298
		17:10	298
		17:11	247
		17:12	157, 265

17:18	236	20:3–10	222
17:20–26	236	20:5–7	302
17:21–23	247	20:5	191
17:20–21	237	20:6–8	16
17:20	232	20:6	191
17:22	298	20:7	191, 302
17:24	298	20:8	221, 191
18:1–20:31	148	20:9	191
18–19	100	20:11–23	100
18:1–12	48	20:11–18	191, 219
18:1–11	100	20:11	44
18:1	44, 48	20:12–13	44
18:2–11	104	20:12	191
18:2–3	44	20:14–16	44
18:3	245 f.	20:14	191
18:4	44	20:16	219
18:5	44	20:17	197, 219, 231, 234
18:10–11	44	20:18	191, 231
18:10	48	20:19–29	211, 216, 219
18:15–27	241	20:19–23	191
18:18	249	20:19–20	224
18:19–24	44	20:19	172
18:19–19:16	100	20:20	191, 224 f.
18:25	44	20:21	210, 236
18:26–27	44	20:21–23	232
18:28–29	44	20:23	255
18:28	160	20:24–29	191, 205, 207, 221 f., 225
18:33–35	44	20:24	195
18:36–37	309	20:25	191, 193, 198, 210, 221– 23, 312
18:38	44	20:27	15, 191, 193, 221, 223
18:39–40	44	20:28	192, 198, 205, 224
19:1–3	44	20:29	30, 33, 93–192, 193, 201, 205, 207 f., 221, 224 f., 312
19:5–6	44	20:30	20, 37, 39, 60, 83, 178, 181 f., 191, 193, 204, 207– 11, 213 f., 216 f., 219, 259, 263, 265, 269, 285, 311
19:13–16	44	20:30–31	6, 15 f., 20 f., 25, 27–30, 33–35, 37, 44, 71, 73, 75, 83, 86, 89, 95, 100, 109, 154 f., 161, 177–80, 182, 201, 204 f., 207–11, 213 f., 216 f., 219–21, 241, 270, 277, 291, 309, 311, 316
19:16–22	44	20:31	5, 27, 39, 83, 178–81, 185, 193, 204, 207 f., 210, 219 f., 265, 278
19:24	157, 247, 265	21	16, 21, 25, 43, 54, 71, 73, 77, 83, 148, 206 f., 227 f., 231, 233, 240–42, 244–46, 249–53, 255, 287, 296
19:25	44	21:1–15	71
19:26–27	234, 340		
19:28–30	128, 160		
19:28	157, 265		
19:30	261, 302, 306, 310		
19:31	44		
19:33	160		
19:35	28		
19:36	157, 160		
19:38–42	100		
19:38	171 f., 220		
19:39–42	44		
20	180, 191 f., 213, 221 f., 227, 241 f., 251 f.		
20:1–29	15, 191, 207, 210 f.		
20:1	44, 48, 100, 245		
20:2–10	191		

21:1–14	15, 25 f., 83, 227 f., 240, 242–44, 253, 287, 290, 296, 309, 314 f	<i>Philippians</i>	
		2:7	338
		2:9	59
21:1–11	309		
21:1	39	<i>1 John</i>	
21:2	39, 47	1:1–4	29, 31
21:3	39, 248, 309	1:3	230
21:4	39	1:7	230
21:5–6	39	2:15	231
21:5	249, 309	2:18–27	29
21:6	248	2:19	231
21:7	296	3:1	234
21:8	39, 248	3:2–3	29
21:9	249	3:2	234
21:10	249	3:10	234
21:11	39, 47, 247, 252	3:13	231
21:12	296	3:14	231
21:13	249, 252	3:16–17	231
21:14	39, 83	3:23–4:21	29
21:15–25	228, 240 f.	4:15	29
21:15–23	241	5:1–13	29
21:15–19	241 f., 287, 309	5:2	234
21:15–17	237, 241, 250	5:19	38
21:18–19	237, 242, 250		
21:23	231	<i>2 John</i>	
21:24–25	28, 73, 182	11	230
21:24	232	13	234
21:25	64, 210		
		<i>3 John</i>	
<i>Acts</i>		5	231
10:37–38	28	6	230
20	251	9	230
28:26–27	163	10	230 f.
		15	231, 238
<i>Romans</i>			
10:17	202, 205	<i>Revelation</i>	
11:8	163	1:3	184, 189
		1:4	61
<i>1 Corinthians</i>		1:12	61
9:5	253	5:1	61
11:24–25	141	8:2	61
15:5–6	222	10:3–4	61
		12:3	61
<i>2 Corinthians</i>		19:9	12
3:6–8	190	22:10	184
4:4	189		
<i>Galatians</i>			
2:7–8	253		

4. Ancient and Medieval Christian Authors and Texts

<i>1 Clement</i>			Nonnus of Panopolis
5:1	242		<i>Dionysiaca</i>
Clement of Alexandria			9.511–520 12
<i>Exhortation to the Greeks</i>			14.323–437 103
12.118.5	101		14.411–437 104
119.1–4	101		25.281–291 104
Eusebius of Caesarea			25.529–552 104
<i>Ecclesiastical History</i>			45.228–272 104
3.24.7–8	107 f.		<i>Paraphrase of St. John's Gospel</i>
3.24.11–12	107 f.		2.35–38 104
John Chrysostom			9.70–77 104
<i>In illud: In faciem ei restiti</i>	323		11.1–185 104
<i>Homiliae in Joannem</i>			18.8–42 104
1	322, 333 f.		Pseudo-Clementines
2	322, 334		<i>Recognitions</i>
3	326		2.62–63 245
5	325		Pseudo-Gregory of Nazianzus
7	325		<i>Christus patiens</i>
11	324		1–7 104
15	325, 335		28–30 104
18	321		1512 104
21–23	331 f.		1533 104
21	330 f., 336–41, 343–45		1536 104
22	330 f., 338, 341–43, 345 f.		1539–1616 104
23	330 f., 336–38, 343 f.		1543 104
25	322		1758–59 104
31	321		2395 104
88	321		2405 104
<i>Homiliae in Matthaeum</i>			2574 104
1	333		Shepherd of Hermas
Justin Martyr			<i>Visions</i>
<i>First Apology</i>			10 [3.2].1 246
21	101		10 [3.2].6 246
54	13, 101		13 [3.5].2 246
<i>Dialogue with Trypho</i>			Tertullian
64	101		<i>On Baptism</i>
			1 245
			12 249

5. Greco-Roman Authors and Texts

Achilles Tatius		24.370–71	98
		24.396–97	98
<i>Leucippe and Clitophon</i>	110	24.440	98
2.2–3	102 f.		
2.2.4	102	<i>Odyssey</i>	
2.2.4–6	12	2.427–428	96
2.2.5–2.3.1	101	3.4–6	96
2.2.5	102	3.11	96
2.2.6	102	3.34	96
		3.469	96
Aelius Theon		3.7–8	96
		3.34–38	96
<i>Progymnasmata</i>		3.43	97
74	111	3.65–67	97
76	111	8	99
79	111		
Aristotle		Maximus of Tyre	
<i>Rhetoric</i>		<i>Dissertations</i>	
3.10.4	111	XV.6.2	293
Demetrius		Pausanias	
		6.26.1–2	12
<i>On Style</i>		Philostratus	
221	111	<i>Life of Apollonius</i>	
Epictetus		3.27	96
2.20.15	246	Pliny the Elder	
Hermogenes of Tarsus		<i>History of Nature</i>	
<i>Progymnasmata</i>	23	2.231	12
Hesiod		Plutarch	
<i>Works and Days</i>	111	<i>Moralia</i>	
614	12	1.48b–48c	111
Homer		Quintilian	
<i>Iliad</i>		<i>Institutio Oratoria</i>	
16	99	4.2.31	111
24	98	Theophrastus of Eresus	
24.169–71	98	Fragment 696	111
24.173	98		
24.331–32	97	Virgil	
24.340–42	97	<i>Aeneid</i>	
24.345–46	97	8.176	96
24.351	97		
24.352–56	98		
24.358–60	98		
24.360–61	98		

Index of Modern Authors

- Agourides, S. 254
 Allen, D.M. 109, 137
 Allen, P. 319
 Allison, D.C., Jr. 244, 255
 Anderson, P.N. 10, 239, 254f.
 Ashton, J. 19, 32, 66–68, 78f., 87f.
 Attridge, H. 17, 21, 114, 160f., 164–67,
 172, 213, 257–65
 Aune, David E. 87, 234
 Aus, Roger D. 12, 258
- Bady, G. 320
 Baert, B. 185, 189f.
 Balás, D. 320
 Balch, D.L. 188
 Ball, D.M. 123
 Barker, J.W. 255
 Barrett, C.K. 19, 45, 114, 136f., 193, 225,
 245f., 275, 280f.
 Barthel, J. 162
 Bauckham, R. 81, 87, 105–7, 230, 248
 Bauer, W. 208
 Baur, C. 319–21
 Baur, F.C. 2
 Beasley-Murray, G.R. 251f.
 Bechmann, U. 264
 Becker, E.-M. 267f.
 Becker, J. 26, 32, 65, 70, 131, 136–38,
 142f., 145, 147, 151, 154, 166, 167f.,
 172, 285, 287, 305, 309, 311, 313
 Becker, M. 14, 118, 288
 Becker, U. 162
 Becker, Z.B. 164
 Belezos, K. 333
 Benay, E.E. 197
 Bennema, C. 171
 Berdini, P. 187f.
 Berger, K. 7
 Bergh van Eysinga, G.A. van den 248
 Bergler, S. 39f., 257, 299
 Bergmeier, R. 261
 Beuken, W.A.M. 163f., 169
 Beutler, J. 65f., 127, 150f., 158, 160, 163,
 172, 275, 277, 279, 300, 314
 Biguzzi, G. 81
- Billerbeck, P. 137f.
 Bingham, J.D. 320
 Bittner, W.J. 4, 75, 110, 257, 285, 288, 312
 Blackburn, B.L. 282
 Blacketer, R.A. 203, 206
 Blanchard, Y.-M. 72
 Blank, J. 151, 160, 164, 172
 Blass, F. 133
 Blomberg, C. 62
 Bloomquist, L.G. 187f.
 Blume, P. 271
 Bockmuehl, M.N.A. 299
 Boismard, M.-E. 137
 Bonsdorff, M. von 220
 Borchert, G. 60
 Borgen, P. 293
 Bornkamm, G. 249
 Bowes, W. 10
 Brändle, R. 331
 Brandscheidt, R. 146, 154, 160
 Brant, J.-A. 65
 Brendsel, D.J. 127
 Broadhead, E. 253f.
 Brodie, T. 45, 241, 247
 Broer, I. 274f., 299, 312
 Brown, M.P. 189f.
 Brown, R.E. 25, 45, 63, 75, 110, 123, 126,
 136, 142, 153, 164, 170, 181, 184, 193, 225,
 232, 248
 Brown, S. 114, 241
 Bultmann, R. 3, 4, 7, 11, 16, 23, 25f, 31, 35,
 37f., 45, 52, 54–56, 60, 62, 65, 70, 73, 75,
 77f., 84, 86, 89f., 137f., 142, 146f., 151,
 154, 159, 170, 172, 181, 210, 215, 219, 228,
 257, 270, 285, 288f., 311, 315
 Burchard, C. 135
 Burge, Gary M. 87
 Burkett, D. 135
 Busse, U. 77, 278
 Bynum, W.R. 166
- Carson, D.A. 45, 74, 193
 Carter, W. 55–57
 Celsor, S. 165
 Chibici-Revneanu, N. 114, 250, 298

- Cirafesi, W.V. 229
 Collins, R.F. 160, 193
 Coloe, M.L. 127, 234 f., 237 f., 258
 Conway, C.M. 230
 Cotter, W.J. 296
 Court, J.M. 251
 Crossan, J.D. 129
 Crowe, B. 263
 Crowley, P.R. 197
 Culpepper, R.A. 15 f., 21, 54, 75 f., 145, 150,
 167 f., 183 f., 227–55, 258, 300 f.
 Curtis, K.P.G. 255
 Cuvilier, E. 182

 Davies, W.D. 244
 de Boer, M.C. 93, 252
 de Jonge, M. 60, 93, 137, 261
 Debrunner, A. 133
 Denaux, A. 178 f.
 Derrett, J.D.M. 246
 Dettwiler, A. 15, 20, 66, 201–26
 Dewey, J. 57
 Dicks, C.D. 331
 Dietzfelbinger, C. 26, 142, 146 f., 149, 158,
 164, 167, 173, 212, 215, 221 f., 311, 313
 Dodd, C.H. 11, 15, 45, 57, 60
 Dormeyer, D. 268
 Downey, G. 323
 Dragas, G.D. 319
 Drews, A. 269
 Dronsch, K. 290
 Dunn, J.D.G. 258
 Durst, U. 272 f., 283

 Eckermann, J.C.R. 2
 Edwards, M. 53 f.
 Edwards, R.B. 70
 Eisele, W. 11, 13, 275, 299
 Eising, H. 333
 Ekblad, E.R. 127
 Emerton, J.A. 247
 Emmerson, R.K. 188
 Ensor, P.W. 70
 Erlemann, K. 90
 Esler, P.F. 230
 Evans, A. 104
 Evans, C.A. 163 f.
 Evanson, E. 1
 Eve, E. 113, 118
 Exum, J.C. 188

 Faure, A. 25, 31
 Feld, H. 202

 Felton, T. 45 f., 50, 52, 84
 Ferreira, J. 229, 234
 Fix, T. 320
 Forger, D. 116
 Förster, H. 80 f., 111, 183, 259, 298, 308
 Fortna, R.T. 23, 25, 32, 35–38, 40, 44, 45–54,
 55–57, 60, 63, 65–70, 75, 77 f., 82, 84, 87,
 89, 136, 228, 239, 257
 Frenschkowski, M., 268
 Frey, J. 1–22, 53, 65, 73, 79, 88, 114 f., 123,
 125, 127, 146, 158, 164, 174 f., 184, 192 f.,
 209, 212, 217, 222, 262, 274, 276, 279, 286,
 289, 298, 302, 307, 316
 Friesen, C.J.P. 101 f.

 Gardner-Smith, P. 57
 Garsky, Z. 11
 Gemoll, W. 326
 Gemünden, P. von 171 f.
 Genette, G. 135, 150, 207
 Georgi, D. 295
 Gerth, B. 208
 Giblin, C.H. 17, 122
 Gnilka, J. 32, 163
 Godecharle, D.R.M. 255
 Grant, R.M. 248
 Grecu, V. 184
 Guillaumin, M.-L. 322, 325
 Gunkel, H. 328

 Haenchen, E. 77 f., 137, 147, 150, 168
 Hahn, F. 310, 315
 Hainz, J. 32
 Haldimann, K. 215 f.
 Hallyn, F. 207
 Harkins, P. 320
 Harnack, A. von 232, 319
 Harrison, C. 111
 Hasitschka, M. 262, 296
 Heath, J.M.F. 188
 Heekerens, H.-P. 23, 84, 257
 Heitmüller, W. 11, 248
 Hengel, M. 10, 12 f., 19, 157, 168, 229, 306
 Hentschel, A. 294
 Herbst, T. 264
 Hergenröder, C. 5, 165, 167
 Hernández de la Fuente, D. 103
 Hirsch-Luipold, R. 5, 13, 15, 259, 269, 275 f.
 Hoegen-Rohls, C. 146, 294
 Hofbeck, S. 14
 Hoffmann, E.G. 133
 Howell, D.B. 216
 Hübner, H. 295

- Hultgren, A.J. 258
 Hurtado, L.W. 250
 Hylen, S.E. 120, 126, 239
- Jacques, G. 207
 Jaeger, S. 268
 Jeal, R.R. 187
 Jensen, A.M. 261
 Jeremias, J. 137
 Jones, L.J. 69
 Jones, P.R. 231
 Judge, P.J. 208
- Kamanzi, M.S. 215
 Kammler, H.-C. 72 f., 211, 219 f., 264, 312
 Kanagaraj, J.J. 264
 Kant, L.H. 249 f.
 Karakolis, C. 73 f., 115, 117, 125, 264
 Karavidopoulos, I. 73
 Karrer, M. 162 f., 167
 Keel, O. 188
 Keener, C.S. 63, 110, 172, 250, 281, 297, 307
 Keith, C. 182
 Kelly, J.N.D. 319–21
 Kendrick, L. 190
 Kerr, A.R. 234
 Kessler, H.L. 198
 Kiley, M. 247
 Klauck, H.-J. 28, 158, 169
 Klein, C. 273
 Klink, E.W. III, 229
 Klumbies, P.-G. 286
 Knors, F. 321, 326
 Knust, J. 265
 Kobel, E. 239, 249
 Koester, C.R. 112, 264, 287 f., 290, 295 f.,
 299, 306, 312, 315
 Kohler, H. 225
 Kollmann, B. 9, 276, 287 f.
 Kooij, A. van der 163
 Kooten, G. van 308 f.
 Köstenberger, A.J. 64, 87, 236, 264
 Kovacs, J. 54
 Kowalski, B. 158
 Kraus, T.J. 279
 Kraus, W. 158, 265, 328
 Kremer, J. 305
 Kruse, C.G. 62 f.
 Küchler, M. 278
 Kügler, J. 264
 Kuhn, H.-J. 32
 Kühner, R. 208
 Kühschelm, R. 159
- Kümmel, W.G. 45
 Kurek-Chomycz, D. 189
 Kysar, R. 36, 55, 229
- Labahn, M. 5 f., 20, 21 f., 63, 76 f., 86, 112 f.,
 122, 136, 144–75, 247, 262, 278, 285–317
 Lamb, D.A. 229
 Landis, S. 57, 135
 Lang, M. 302
 Larsen, K.B. 110, 183
 Last, R. 229 f.
 Lee, Dorothy A. 5, 18, 257, 261 f., 287
 Leinkauf, T. 327
 Leroquais, V. 195
 Leroux, J.-M. 333, 335
 Lett, J. 160
 Levi, D. 184
 Lewis, S. 188
 Lieu, J.M. 164
 Lincoln, A.T. 64, 117, 123, 280
 Lindars, B. 45, 57, 63
 Lindemann, A. 71
 Link, A. 32
 Lips, H. von 269, 285, 303
 Llewelyn, S.R. 244
 Loader, W.R. 252, 261
 Löhr, H. 264
 Lohse, E. 311
 Lowdermilk, E. 248 f.
 Lowe, E. 187
 Lücke, F. 329
 Luther, S. 8, 10, 21, 267–84
 Luz, U. 216, 249, 327, 329
- MacDonald, D. 11, 19, 95–108
 MacMullen, S.R. 326
 Madden, P.J. 296
 Maier, A. 329
 Malina, B.J. 297
 Mánek, J. 243
 Marcus, J. 230, 244
 Marguerat, D. 63, 65, 72
 Maritz, P. 308
 Martínez, M. 273
 Martyn, J.L. 36, 45, 50, 53–55, 115, 172,
 236, 240
 Marucci, C. 247 f.
 Mathew, B. 258
 Matson, M. 258
 Maxwell, J.L. 326
 Maxwell, K. 111 f.
 Mayer, W. 319, 322
 Maynard, A.H. 254

- Mayordomo, M. 327
 McGowan, A. 258
 McHugh, J.F. 79
 Meeks, W.A. 137, 140
 Meier, J. 244, 252 f., 299
 Meister, K. 268
 Melion, W.S. 187, 190
 Menken, M.J.J. 157–59, 165 f., 169 f., 239, 314
 Merkt, A. 327 f.
 Merz, A. 136
 Metzendorf, C. 329 f., 344
 Metzner, R. 297
 Meyer, B. 329
 Michaels, J.R. 65
 Miller, D.B. 69
 Mitchell, M.M. 189
 Mlakuzhyil, G. 149
 Moffatt, J. 151
 Moloney, F.J. 62 f., 114, 148, 153, 157, 160, 164, 167, 173, 238, 240, 252, 254, 258, 287, 313
 Montfaucon, B. de 320
 Morgan, T. 10
 Morris, L. 59, 168 f., 262
 Moser, M. 166
 Most, G.W. 193, 197
 Muddiman, J. 255
 Muraoka, T. 165
 Mussner, F. 1
 Myers, A.D. 118

 Nässelqvist, D. 111
 Nazzaro, A.V. 247
 Neiryneck, F. 36, 45, 51, 58, 66, 92, 257, 285
 Neyrey, J. 258
 Nicklas, T. 261, 278 f.
 Nicol, W. 32, 45, 70, 84, 90, 180
 Niemand, C. 258
 Noetzel, H. 12
 Nordsieck, R. 34
 North, W.E.S. 117
 Nuñez, C.C. 80

 O'Day, G.R. 59 f., 120, 131, 137 f., 142, 291, 299, 302, 310
 O'Hear, N.F.H. 188
 O'Kane, M. 187 f.
 Obermann, A. 158 f., 167
 Oepke, A. 246
 Okure, T. 236
 Oster, R.E. 13

 Painter, J. 45, 60, 153, 164, 167, 303
 Parker, P. 62, 91
 Paulus, H. 329
 Pesch, R. 244
 Petersen, S. 113, 275
 Pfitzner, V.C. 247
 Pichler, J. 303
 Pitkin, B. 202, 205
 Platt, V. 189
 Plümacher, E. 268
 Popkes, E.E. 150, 168
 Poplutz, U. 24, 111, 122, 149, 211, 213, 215, 269, 286 f., 310, 312
 Popp, T. 147, 156, 172
 Porter, S.E. 241
 Pricop, C. 22, 319–46

 Quast, K. 251

 Rafanelli, L.M. 197
 Rahner, J. 275
 Randall, L.M.C. 195
 Rastoin, M. 247
 Redelings, D.A. 81
 Rein, M. 72, 164
 Reinhartz, A. 116, 230, 238
 Reiser, M. 327 f., 330
 Rengstorf, K.H. 14, 212, 215
 Richter, G. 32, 147, 258
 Ricœur, P. 18
 Riedl, H. 31–33, 86, 89, 262
 Riniker, C. 135
 Rinke, J. 28 f.
 Ritt, H. 31, 33 f.
 Ritter, W.H. 281
 Robbins, V.K. 187, 244
 Rohrbaugh, R.L. 297
 Röhser, G. 146 f., 170
 Roose, H. 211
 Rowland, C. 54
 Ruckstuhl, E. 52, 74 f., 84
 Ruiz, M.R. 236
 Rusam, D. 233

 Sabbe, M. 92
 Salier, W.H. 6 f., 15, 77 f., 110, 257
 Sanders, E. 329
 Sandler, L.F. 195
 Sasse, M. 294, 300
 Sawyer, J. 54
 Scheffel, M. 272
 Schenke, L. 150 f., 167
 Schlund, C. 160

- Schmithals, W. 2
 Schnaas, U. 272
 Schnackenburg, R. 26, 32, 65, 70, 137, 166, 168, 170, 181, 241, 247, 300
 Schneiders, S.M. 250, 254
 Schnelle, U. 5, 10, 19, 61–63, 65, 89–91, 137 f., 142 f., 145 f., 147, 154, 161, 164, 168, 170, 174, 180, 229, 240, 249, 254, 257, 275, 285 f., 290, 298, 302, 305, 307, 311, 315
 Scholtissek, K. 24, 66, 129, 167, 233, 312
 Schuchard, B.G. 157, 159, 165 f.
 Schwankl, O. 148, 151, 314
 Schwartz, E. 3, 37, 87
 Schweitzer, Albert 3
 Schweizer, Alexander 2, 52, 66
 Schweizer, E. 75, 84
 Schwienhorst-Schönberger, L. 329
 Schwindt, R. 180, 183
 Segalla, G. 240
 Segovia, F.F. 87, 258
 Senior, D. 264
 Seybold, K. 328
 Shoukry, Z. 117
 Siebenthal, H. von 133
 Siegert, F. 37–40, 257
 Sim, D.C. 230
 Smith, C.W.F. 243
 Smith, D.M. 3, 36 f., 46, 50, 53, 170, 174, 228, 233, 239, 301
 Smith, T.V. 251
 Snyder, G.F. 254
 Söding, T. 309
 Sparks, H.F.D. 255
 Stanton, G. 77
 Steyn, G. 160
 Stibbe, M.W.G. 149 f., 169, 173 f., 234, 268, 278
 Stones, A. 195, 197
 Stoppard, T. 46
 Straub, E. 312
 Strauss, D.F. 2, 91
 Strauß, D.F. 329
 Streeter, B.H. 91
 Streett, D.R. 231
 Sturdevant, J.S. 263
 Tack, L. 20, 177–99
 Tam, J.C. 260
 Teeple, H.M. 70, 84
 Temple, S. 45, 70
 Thatcher, T. 45, 49 f., 52, 57, 61, 84, 257
 Theissen, G. 16, 136, 209
 Theobald, M. 11, 26–28, 65 f., 83, 113, 135 f., 139, 141–43, 147, 151, 153, 164, 167, 186 f., 210, 216 f., 219–21, 223, 225, 277–79, 280, 294, 297, 305, 310, 312 f.
 Thomas, J.C. 258
 Thompson, M.M. 89, 110, 117, 160, 167, 259
 Thyen, H. 11, 25, 58, 64, 73, 84, 135, 149 f., 153, 160, 164, 170, 218, 240, 269, 277 f.
 Tilborg, S.V. 315
 Tillich, P. 18
 Todorov, T. 272
 Torrance, A.J. 279
 Tovar, S.T. 247
 Tuckett, C.M. 93
 Twelftree, G.H. 117
 Tyradellis, D. 289
 Um, S.T. 235
 Vahrenhorst, M. 163, 167
 Van Belle, G. 2, 3, 5, 19, 23–93, 146, 149, 178–80, 190, 198, 207, 208, 210 f., 220, 255, 257, 259, 285, 288, 308, 310 f.
 Van Houwelingen, P.H.R., 74 f.
 Van Voorst, R.E. 35 f.
 Vistar, D.V. 109
 Viviano, B.T. 255
 Vorster, W.S. 240 f.
 Wagner, J. 32, 87
 Wahlde, U.C. von 35, 40, 43 f., 45, 71, 83–85, 87, 228, 239 f., 257 f.
 Waitjen, H.C. 54
 Warren, M.J.C. 259
 Wassell, B.E. 244
 Wasserman, T. 265
 Watt, J.G. van der 18, 116, 168, 227 f., 233 f., 238 f., 244
 Weder, H. 32, 57, 209
 Weidemann, H.-U. 221
 Weiss, W. 212
 Weisse, C.H. 2
 Weissenrieder, A. 188
 Welck, C. 6, 14, 71, 74, 115, 120, 147, 154, 160, 164, 168, 209
 Wellhausen, J. 3
 Wendt, F. 188
 Wengst, K. 62, 135, 172
 Wesley, M. 233
 Wet, C.L. de 319

- Weyer-Menkhoff, K. 269
Wiarda, T. 252
Wick, P. 12 f., 275, 299
Wilckens, U. 61, 160 f., 167, 261
Wildberger, H. 163
Wiles, M. 320 f., 325 f.
Wilk, F. 163
Williams, C. H. 10, 18, 20, 109–28, 157–60, 167, 170, 264, 295
Wilson, A. 181
Wilson, B. E. 120
Winter, S. C. 45, 58, 82, 257
Witherington, B., III 60
Witkamp, L. T. 131, 138
Wittkower, R. 184
Wojciechowski, M. 248
Wormald., F. 194
Wuellner, W. 243–46
Wünsch, M. 272
Würtche, T. 272
Yarbro Collins, A. 281, 296
Yoder, T. R. 243
Young, F. M. 327
Zeilinger, F. 81, 263
Zenger, E. 328
Zimmermann, H. D. 272
Zimmermann, R. 7–9, 10, 24, 114, 117, 123, 147, 212, 269–71, 273, 282 f., 288 f.
Zipfel, F. 267, 271
Zumstein, J. 10, 20, 64–66, 88, 92, 122 f., 129–44, 148 f., 156, 178 f., 181 f., 207, 208, 211, 213 f., 218 f., 221 f., 224 f., 227, 234, 241, 258, 260, 269 f., 275–77, 279 f., 288–90, 299 f., 307, 315

Subject Index

- Aaron 14, 121
 Achilles Tatius 101–3
 Acts, Book of 14, 233, 253
 Aenon near Salim 105, 108
 Alexandria 54
 Allegory 11 n. 50, 15, 243 n. 53, 246, 288
 n. 10, 329, 345
 Andrew 47, 117, 313, 342 n. 161
 Anti-Docetism 5, 74, 90, 225 n. 78
 Anti-Judaism 39, 48
 Antioch 319–21, 323
 Antiochus IV Epiphanes 13 n. 65, 238
 Apocalyptic 42–43
 Apocryphal Gospels 28, 61
 Aporias 37–38, 40, 50, 52, 54, 56, 62, 65, 68,
 72, 75, 78, 81, 87–88
 Arm of the Lord 118, 125–27, 159
 Asia Minor 13, 38, 43, 232 n. 17
 Audience(s) 6, 13, 16, 19, 77–78, 105–6,
 111–15, 117, 119–20, 123, 125, 127–28,
 130, 161, 174, 233, 260
 Asclepius 4, 101, 308 n. 87

Bacchae, The 99–100, 104, 108
 Baptism 10, 27–31, 43, 74, 333, 344
 Bar, Marguerite de 194
 Bar, Renaud de 177, 194, 196, 198
 Beatitude(s) 21, 30, 205, 208, 225, 262–63,
 265
 Belief/faith 4, 5, 13, 17–18, 20–21, 28–30,
 33–34, 41, 43, 50, 69, 71, 86, 89, 91, 114,
 122, 125–26, 133–34, 137, 140, 145–56,
 161, 165, 167–68, 170–75, 177, 179–80,
 182–83, 187, 192, 198, 201–6, 208–9, 212–
 13, 216, 219, 221–25, 232, 240, 259, 261,
 263, 268, 270, 277–78, 291, 294–95, 297–
 98, 300–1, 303–4, 307, 310–15, 317
 Beloved Disciple 16, 31, 34–35, 38, 43, 54,
 75–76, 104, 106, 191–92, 207, 227, 231–32,
 234, 241, 243, 250–51, 254–55
 Bethany 34, 39, 47, 106
 Bethany beyond the Jordan 106
 Bethesda 27, 34, 47, 217, 239, 278
 Bethsaida 333
 Blasphemy 41, 156, 293, 309

 Blind man, healing of the 99–100, 104, 123–
 24, 156, 164, 220, 239, 270, 294–95, 297,
 308–10, 313
 Blindness 100, 123, 164, 165 n. 80, 168, 185–
 86, 260, 264, 297, 308–9, 313
 “Book of Glory” 29–30
 “Book of Signs” 29–30, 239, 262
 Bread 18, 34, 96–97, 101, 109, 116–17, 119
 n. 44, 122, 130–36, 138, 140–43, 215, 235,
 243, 246, 249, 252, 259, 262, 281, 288, 295
 n. 39
 – Discourse 18, 100, 129–31, 144, 281
 – Giver of 18, 119, 131–32
 Bridegroom 275, 103, 343
 – Jesus as 12, 113, 235
 – God as 113
 Brothers of Jesus 27, 332, 338–40
 Bruegel the Elder, Pieter 192–93

 Cadmus 99–100
 Calvin, John 201–6, 208–9, 222, 225
 Cana 11, 25, 27, 34, 39, 47, 235, 276, 287 n. 9
 Capernaum 47, 105, 129, 276, 280–81, 303
 Caravaggio 223
 Chief priests 41, 43, 85, 214
 Children of God 233–35, 237, 246, 254
 Church / ecclesiology 21, 27, 31, 42–43, 207,
 225, 227–55, 314
 Constantinople 319–20
 Cross, the 14–16, 28, 48, 142–43, 152, 157
 n. 52, 160 n. 58, 185, 195, 198–99, 234,
 261, 263–65, 270 n. 19, 293, 299, 301–2,
 306, 340, 344

 Darkness 97, 120, 245, 260–61, 280, 314
 Demetrius 111, 242
 Devil, the 17, 135, 164 n. 80
 – Children of 39
 Dionysian cult 13 n. 65, 39
 Dionysus 4, 11–12, 33, 99–104, 108, 113
 n. 20, 274 n. 40, 299
 Diotrophes 231, 242
 Disciples 10, 21, 25, 27–28, 39, 46, 83, 96,
 98, 102, 114, 117, 120–22, 126, 129, 131,
 133–34, 140, 148, 154, 156, 198, 220, 223–
 24, 231–32, 234–36, 238–39, 242, 245–46,

- 249–53, 261, 263, 265, 280, 282, 287, 297,
299, 311–12, 342
- Ecclesiastical redactor 25–26, 79, 151, 228
- Elijah 32–33, 74, 115–17, 125
- Elisha 97, 115, 117–18, 123, 125, 136
- Ephesus 13, 35, 38, 43, 54, 251
- Epiphany 12–13, 17, 33–34, 86, 103, 120,
129, 131, 189, 280–81, 288 n. 13, 295, 299
- Epistemology 5 n. 19, 9, 21, 180–82, 259
n. 11, 264 n. 28
- Eschatology 25, 30, 33, 41, 71, 73, 112–13,
116, 123–24, 126, 141, 151, 173, 213, 236,
243, 249, 258 n. 6, 299, 304, 307 n. 79
- Ethics 31, 264, 336
- Eucharist/eucharistic 20, 43, 74, 100–2,
133–34, 138, 141–44, 249–50, 252
- Euripides 20, 99–100, 104–5, 108
- Exodus
– “signs” 113 n. 20, 117–18, 126
– story 14, 69, 110, 117–118, 126–127, 139,
153 n. 36
- Exorcism(s) 17
- Ezekiel 110 n. 6, 237
- Farewell Discourses 131 n. 3, 174 n. 124,
213, 216, 221, 235–36, 238–39, 255
- Feeding miracle, account of the 20, 25, 27,
34, 95–98, 100, 109, 117–19, 120–22, 136,
140–43, 156, 214, 217, 220, 239, 251, 259,
280–81, 296, 307–9, 313
- Footwashing episode 15, 107, 235, 237–38,
255, 258, 263–64
- Form criticism 7, 16, 72–73, 76
- Fish, account of the miraculous catch of 15,
21, 26, 83, 227–28, 240, 242–53, 288, 290
n. 22, 296–97, 307–9, 314
- Flavius Josephus 14, 38, 78, 137 n. 19
- Galilee/Galilean 2, 13, 16, 27, 37, 105, 108–
9, 252, 259, 261, 263, 274, 280, 338
- Gematria 247
- Genre 1, 6, 8, 16–17, 19, 43, 49, 55, 92, 228,
243, 262, 270 n. 20
- Glorification 41, 125, 127, 185, 198, 298,
300–2, 306
- Glory 13, 16–17, 32–33, 103, 113–16, 118,
124–25, 127, 146 n. 6, 152, 154, 159–
60, 169–70, 180, 183, 185–86, 189, 198,
213, 232, 270, 276, 283, 289, 291, 298–302,
304, 307, 311–12, 315–16, 338
- Gnostic, Gnosticism 24–25
- Grundschrift* 3, 32, 34–35, 80, 147 n. 7
- Hardening motif 20, 146, 147 n. 6, 150–51,
155 n. 44, 164–66, 167 n. 94, 168, 170, 171,
173, 175, 186, 260, 291 n. 30
- Hearing 5 n. 19, 104, 113, 123, 126 nn. 67–
68, 132, 162, 164 n. 76, 165, 189, 205, 230,
232, 237
- Hierapolis 250
- Historical referentiality 267–68, 270, 283
- Historiography, narrative 21, 208, 267–84
- History, historicity 1, 3, 4, 8–11, 47, 48–49,
51, 62, 70, 93, 244
- Homer 20, 99
– Epics 95
- Hour, the 17, 32–33, 115, 127, 184–85, 247
n. 68, 298, 301–2, 306–7, 310 n. 93, 337–
38, 341–42
- Hypertextuality 130, 135
– Hypertext 134
- Hypotext 134, 135 n. 9, 136, 139
- “I am” statements 15, 17–18, 34, 48, 98, 120–
25, 129 n. 2, 132–34, 135 n. 7, 238, 296,
305, 338
- Imagery 13, 18, 21, 77, 113, 114 n. 23, 181,
184–86, 188, 227–30, 233, 235–36, 239–49,
251–55
- Intertextual 11 n. 50, 20, 80, 110, 113, 115,
117, 121, 127, 130, 134–37, 139, 153 n. 36,
218, 274, 281, 295, 315
- Intertextuality 20, 77, 130, 135, 139–41
- Irony 217 n. 48, 220, 227, 235, 310
- Isaiah 109, 110 n. 6, 116, 121–27, 150, 151
n. 30, 152, 157–65, 169–171, 174 n. 125,
175, 186, 260, 264 n. 31
- Jeremiah 110 n. 6, 243
- Jesus
– Death of 7, 15–17, 20, 31, 127, 141, 148–
49, 155, 212–13, 234–38, 240, 242, 249,
262, 299, 302, 316
– Historical 3, 10, 47–48, 51, 93, 244
– Resurrection of 7, 15–16, 31, 47–48, 74,
127, 148–49, 156 n. 46, 157 n. 52, 212–13,
235–36, 245, 249, 252–54, 264, 298, 301–2,
304, 316
- Jews, the 28, 38, 41–42, 72, 82, 85, 129 n. 2,
133, 140, 155 n. 44, 156, 165 n. 80, 172
n. 114, 214, 218, 220, 232, 237, 247, 335,
342
- Johannine community, the 21, 29–30, 40,
42–43, 50, 59, 63, 68–69, 93, 134, 148–49,
161, 172, 228–34, 236–38, 251, 254, 302
- John Chrysostom 22, 319–46

- John the Apostle 38, 54, 76, 107, 333–34
 John the Baptist 11, 25–28, 34, 39, 41, 99,
 105–8, 219, 236, 339, 344
 John the Elder 34–35, 38, 42–43, 230–31
 Joseph of Arimathea 171 n. 111, 220
 Judas 48, 134–35, 245
 Judgment 41, 124, 151, 167–168, 174,
 243–44, 292, 299, 300 n. 59, 305
- King
 – Jesus as 16, 119, 121, 137–38, 296,
 308–9
 Kingdom of God 12, 17, 34, 93, 244, 255
- Lame man, healing of the 25, 27, 76,
 116–17, 156, 217, 261–62, 279, 292–93,
 304, 306–9, 311
 Last Supper 102, 133, 138, 142, 144, 184,
 258, 262–63, 265
 Law 197–98, 279
 Lazarus of Bethany 34, 47, 54, 106, 125,
 148, 235, 246, 297, 300, 304
 Lazarus, account of the raising of 1–2,
 11, 22, 25, 27, 34, 47, 61, 80, 95, 99–
 100, 104, 107, 123–25, 149, 155–56,
 183, 217, 220, 239–40, 279 n. 69, 287
 n. 5, 298, 300–2, 304–6, 309 n. 88, 310,
 313–14
 Letters of John 28–31, 35, 38, 40, 43, 230,
 231–34
 Leuven School 36, 44–45, 51, 66
 Life, eternal 33–34, 41, 74, 110, 116, 119,
 129–35, 140–44, 154–56, 167, 179, 231,
 235, 238, 240, 260, 262, 264–65, 277–
 78, 285–317
 – God as giver of 124–25, 286, 291
 – Jesus as giver of 17–18, 22, 100, 116–
 17, 122, 142, 213, 288 n. 10, 289–90,
 303, 306–7, 314, 316
 Light 18, 42–43, 124, 145, 165n.80, 185–
 86, 230, 245, 260–61, 301, 308
 Logos/Word 2, 12–14, 38–39, 90, 93,
 101, 103, 116–17, 125, 133, 145–47,
 183, 189–91, 222–23, 232, 290 n. 26,
 292, 296, 301–2, 305, 316, 325
 Love 21–22, 34, 42–43, 160 n. 58, 172,
 222, 228, 231, 235, 237–38, 241–42,
 246, 250, 255, 258, 263, 265, 302 n. 62,
 306, 309–10, 314
 Luke, Gospel of 1, 10–11, 37–38, 51, 56–
 57, 62, 64, 73, 79, 99, 102, 105, 107–8,
 233, 245, 251–53, 255 n. 110, 262, 340,
 344
- Manna 20, 109, 117–19, 130, 132, 136,
 139–40
 Mark, Gospel of 3, 9–11, 28, 36–38, 40,
 47–48, 51, 56–57, 64, 73, 95–102, 105–7,
 120, 135–36, 216 n. 45, 252–54, 280
Mark, Secret Gospel of 34
 Martha 34, 47, 106, 259 n. 10, 287, 301,
 305 n. 71, 310 n. 93, 313 n. 107, 314
 Mary of Bethany 47, 106–7, 155
 Mary Magdalene 100, 191, 195, 197, 219–
 20, 231, 234, 245
 Matthew, Gospel of 2, 21, 37–38, 51, 57,
 62, 64, 73, 79, 99, 101–2, 108, 135, 195,
 216 n. 45, 250 n. 86, 253–55, 262, 280,
 320–21, 330–33
 Moses 14, 32, 41, 82, 114–15, 117–19,
 121, 136–37, 139–41, 182, 197–98, 236
 – prophet like 74, 80, 119, 137, 139
 Mother of Jesus 27, 47, 104, 234, 255, 274,
 299, 307, 332, 337–42, 345–46
 Mountain(s) 97, 100, 112–14, 117, 118
 n. 41, 119, 136
- Nathanael 28, 47, 330
 “New exodus” 121, 127
 Nicodemus 28, 30, 38, 100, 106, 171, 214,
 218, 232, 235, 245, 260
 Nonnus of Panopolis 12, 103–4
- Oral tradition 26, 45–47, 49, 51, 56–57,
 60, 63–65, 70, 72, 79, 245
- Paratext 145, 178–79, 182, 207, 290
 Passion 30, 35–36, 43, 47, 50, 74, 148, 160
 n. 58, 264, 285, 301
 – narrative 7, 16, 18, 20, 26, 29, 36, 41,
 46, 48, 55–56, 144, 239
 – source 25, 32, 35, 52, 69
 Passion narrative, pre-Johannine 25, 38,
 69, 82
 Passover 48, 117, 182, 218
 – lambs 160 n. 58
 Paul 78, 138, 201–5, 232, 251, 253–54
 Peter 21, 42–43, 47–48, 135, 140, 191,
 207, 227, 232, 237, 241–46, 248–51, 252
 n. 98, 253–55, 259 n. 10, 281, 287, 309,
 313–14
 Pharisees, the 27–28, 38, 41, 43, 72, 85,
 100, 107, 110, 171, 214, 247
 Philip 119 n. 44, 342 n. 161
 Philo 12, 14, 78
 Philosophy, Greek 14–15, 260 n. 12, 269
 Platonists/Platonism 1, 15

- Post-Easter perspective 6, 15, 19, 115, 131
n. 3, 133, 143, 146 n. 6, 170, 175, 191, 199,
209, 212, 216, 220–22, 224–25, 288, 294,
299, 311, 315
- Prayer(s) 59, 97, 117, 125, 213, 216, 236,
239, 246, 261, 279 n. 69, 336, 345
- Prologue, the 26, 29, 35, 43, 79, 99, 114, 140
n. 26, 145, 173 n. 122, 174, 183, 207, 223,
232–33, 234–35, 239, 260, 285, 290, 292,
296, 298–300, 302, 305, 311, 315–16
- Prophet(s) 14
– eschatological 14, 80, 137, 142
– Jesus as 74, 80, 119, 124, 137, 142, 259,
308
– of Israel 110, 115, 117–18, 123–25, 136,
236, 238
– messianic 28, 138 n. 19
- Q source 10, 28, 38, 40, 57, 99, 253
- Qumran Scrolls 42, 162 n. 66, 244
- Redaction Criticism 1, 5–6, 46, 49–51, 55,
64, 67–68, 73, 77
- “Relecture” 20, 30–31, 64, 66, 88, 92, 130,
133–34, 141–43, 148 n. 13, 289, 296 n. 46,
297, 308, 315
- “Remembering” motif 115, 232
- Resurrection narratives 30, 35–36, 41, 180,
185, 191, 211, 221
- Rhetoric 4, 6–7, 9, 16, 20–21, 65, 69, 77,
111–12, 141, 148–49, 159, 187–88, 228,
230, 232, 234, 238, 258, 326 n. 53
– Rhetorical handbooks 111
- Royal official’s son, healing of the 1, 25, 27,
31–34, 39, 58, 64, 75, 83, 86, 95, 105, 115–
16, 156, 167, 215 n. 40, 217–18, 239, 261–
62, 276–78, 303–4, 306, 312, 343
- Sabbath 27–28, 72, 156, 262, 279, 292–94,
297, 306, 309, 312, 324
- Samaria 27, 39–40, 261
- Samaritan woman, the 25, 46 n. 74, 100, 232,
235–36, 246, 261
- Scripture 18, 20, 28, 35–36, 41–42, 48, 55,
63–64, 70, 74, 109–28, 130, 133–34, 136,
139–41, 147 n. 6, 150, 152, 153 n. 36, 157
n. 52, 158–64, 166, 168–71, 189, 198, 244,
264–65, 281, 295–96
- Sea-crossing account 15 n. 82, 17–18, 27,
34, 39, 95, 97–98, 120–22, 123, 125, 129,
131, 156, 217, 220, 239, 280–81, 295–96,
308–9, 314
- Secessionists 30–31
- Secondary orality 76, 286 n. 1
- Seeing 5, 9, 16, 18, 20, 28–29, 89, 122–24,
126, 134, 137, 146 n. 4, 147, 150 n. 22, 152,
153 n. 33, 154, 156–57, 161, 165, 168, 170,
177, 180–83, 185–87, 191–93, 198, 208,
213, 215 n. 40, 221–26, 259–60, 262, 264,
289, 294–98, 301, 307–9, 313, 315
- Semeia Source hypothesis 1, 3–5, 10–11, 15,
19, 23–93, 84, 86, 89, 91–92, 99, 105, 108,
146 n. 4, 147 n. 7, 159 n. 54, 210, 257 n. 2,
285, 288 n. 13, 311 n. 100
- Sensory perception 5, 29–30, 204–5, 223,
276
- Servant, Isaianic 124, 127, 159, 160 n. 58
- Sheep Gate 47, 95, 99–100, 278
- Shepherd 12, 18, 96, 236–37, 241–42, 244,
246, 250
- Signs Gospel 10, 23, 25, 32, 35–38, 40, 44–
47, 49–53, 57–58, 60, 63, 66–67, 75, 81, 89,
104, 228, 239
- Sin(s) 30, 42, 107, 297
– Forgiveness of 43, 255
- Son of Man 103, 124, 142, 160 n. 58, 294,
301
- Source Criticism 1, 10, 37, 49, 52, 69, 81–82,
89, 91
- Spirit(-Paraclete), the 30, 41–42, 134, 190,
222, 225, 232, 238, 262, 264, 334
- Symbol, symbolism 2, 15, 18–19, 21, 36, 43,
74, 86, 90, 93, 110, 114, 122, 189, 212, 227,
234–35, 237, 239 n. 41, 243–50, 252 n. 97,
258, 278 n. 59, 287, 288 n. 10, 289, 308
n. 84, 315
- Synagogue 28–29, 50, 53, 72, 82, 129, 172,
230–31
– Expulsion 41–42, 50–51, 53, 72, 171–72,
175, 230
- Synoptic Gospels 2, 9, 11, 13–14, 17, 20–21,
24, 28, 36–38, 43–49, 51–52, 56–57, 61, 64,
66, 72–73, 75–76, 78, 82, 86, 88, 92–93, 95,
99–100, 105, 107–8, 116–17, 120, 130–31,
134–35, 138–39, 184, 203–4, 244–45, 251,
253, 269, 280–82, 285, 308 n. 83
- Synoptic tradition(s) 2, 11, 20, 24, 43, 46–47,
60, 90, 93, 136, 212 n. 36
- Temple 156, 169, 188, 234–35, 344
– destruction of 41, 235
– episode 35, 39, 109 n. 2, 156, 218, 259 n. 7,
329
- Testimony 6, 26, 109, 124, 126 n. 68, 141,
170, 193, 223, 232, 250, 269, 277, 339, 344

- Eyewitness 8, 10, 31, 42, 174, 282, 288, 309
- Witness(es) 42, 69, 74, 82, 125, 141, 155, 160, 220, 261, 280–81, 288 n. 13, 298, 311–12
- Theophany 32, 114, 120–21, 125, 128
- Thomas 21, 47, 191–98, 205, 207–8, 221–25
- Tiberias, sea of 39, 47
- Twelfth Benediction 82

- Unbelief 18, 20, 42–43, 70, 91, 109, 125, 145, 146 n. 5, 147 n. 6, 148–57, 159–61, 163, 167–74, 183, 224, 260, 291, 310
- Unity/Oneness 237, 240, 246–48, 251, 252 n. 97
- Father and Son 82, 125–26, 131, 138, 145, 160 n. 59, 291–94, 296–97, 315–16

- Vine/Vineyards 18, 100–2, 113, 238–39
- Visual exegesis 177, 187, 190

- Water 12, 18, 34, 96–97, 100–1, 103, 105, 113, 120 n. 46, 121, 131, 235, 245–46, 263, 279, 295 n. 42, 296, 338, 342, 346
- Water into wine, account of turning 1, 11, 22, 25, 27, 31–34, 39, 60, 64, 75–76, 79–80, 83, 86, 95, 99, 101–5, 112–15, 117, 122, 156, 213, 217–18, 220, 239, 261, 274–76, 298–300, 307, 311, 319, 330–33, 336–46
- Wedding 12, 112–13, 235, 274, 332, 338–39, 342–43
- Wilderness 109, 116 n. 33, 117, 132, 139–40
- Wine 12, 17, 97, 100–3, 108, 112–14, 235, 249, 264, 274–75, 276 n. 47, 285, 288, 299, 307, 308 n. 87, 332, 338–39, 342–43, 345–46
- Wonders
 - Signs and 85, 90, 110, 119 n. 45, 126 nn. 66–67, 212 n. 36, 214–215, 218, 259, 277, 310
- Work(s) 41, 70–71, 85, 141, 153, 210–12, 215, 257, 258–60, 262, 269
 - of God 116, 124, 216, 260, 297, 301
 - signs and 18 n. 21, 260–61, 264

- Zarephath, widow of 115
- Zebedee, son(s) of 38, 47, 54, 76, 333
- Zeus 97–98, 101, 293 n. 34

