

JULIA D. LINDENLAUB

The Beloved Disciple
as Interpreter and
Author of Scripture in
the Gospel of John

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

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Scripture in the Gospel of John

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*To Prof J. R. R. Tolkien, for inspiring a lifelong love
of language, literature, and the magic of stories.*

Preface

This monograph is a lightly revised version of my doctoral thesis, completed at the University of Edinburgh. I am deeply grateful to my supervisors, Prof Helen K. Bond and Prof Paul Foster, for their expertise and mentorship throughout my time in the program. Both were insightful readers of my work and encouraged me always to grow as a scholar. My examiners, Prof Catrin Williams and Prof Alison Jack, provided thoughtful responses to the thesis, which have strengthened and refined it for this publication. I met Prof Williams before even beginning my PhD program, and her wisdom and kindness have been tremendous throughout my thesis research and beyond. I am very grateful as well to Prof Jörg Frey for accepting my work into this series; it is a delight that this project has been shepherded to publication by such a giant of Johannine scholarship. The entire team at Mohr Siebeck has been a pleasure to work with, and I am grateful for their efforts at every step of the process.

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Julia Lindenlaub
Edinburgh, Scotland
30 June 2024

Table of Contents

Preface.....	VII
Abbreviations	XIII

Chapter One: Authorship and Textuality in the Gospel of John1

1. Introduction	1
2. Need for Study.....	7
2.1 Scripture and Gospel in GJohn	8
2.2 Emphatic Textuality in GJohn.....	13
2.3 Aim of Study.....	18
3. Method of Study	19
4. Contribution to Johannine Scholarship.....	27
4.1 The Use of Scripture	28
4.2 The Beloved Disciple.....	30
5. Outline of Chapters.....	34
6. Conclusion.....	38

Chapter Two: The Disciples as Interpreters of Scripture in the γεγραμμένον Citation Structure 39

1. Introduction	39
2. Purpose of Chapter	40
3. Bookend Grouping: 2:17 and 12:15.....	43
3.1 Introductory Issues	44
3.2 Function in Citation Structure.....	47
3.2.1 The 2:17 Citation	47
3.2.2 The 12:15 Citation	50
3.2.3 The 2:17 and 12:15 Citations in the Bookend Grouping.....	52
3.3 Contribution to Study	55

4. Intervening Cluster I: 6:31 and 6:45	56
4.1 Introductory Issues	57
4.2 Function in Citation Structure.....	59
4.2.1 The 6:31 Citation	59
4.2.2 The 6:45 Citation	62
4.2.3 The 6:31 and 6:45 Citations in the Intervening Cluster.....	65
4.3 Contribution to Study	67
5. Intervening Cluster II: 10:34	68
5.1 Introductory Issues	69
5.2 Function in Citation Structure.....	71
5.2.1 The 10:34 Citation	71
5.2.2 The 10:34 Citation in the Intervening Cluster.....	73
5.3 Contribution to Study	75
6. Who Can Interpret Scripture? The Disciples as Interpreters.....	75
7. Conclusion.....	76

Chapter Three: The Beloved Disciple as Interpreter of Scripture in the $\pi\lambda\eta\rho\omega\theta\eta$ Citation Structure

1. Introduction	79
2. Purpose of Chapter	80
3. Intervening Cluster I: 13:18.....	83
3.1 Introductory Issues	84
3.2 Function in Citation Structure.....	87
3.2.1 The 13:18 Citation	87
3.2.2 The 13:18 Citation in the Intervening Cluster.....	89
3.3 Contribution to Study	91
4. Intervening Cluster II: 15:25	92
4.1 Introductory Issues	93
4.2 Function in Citation Structure.....	95
4.2.1 The 15:25 Citation	95
4.2.2 The 15:25 Citation in the Intervening Cluster.....	98
4.3 Contribution to Study	100
5. Bookend Grouping I: 19:24, 36–37	101
5.1 Introductory Issues	101
5.2 Function in Citation Structure.....	104
5.2.1 The 19:24 Citation	104
5.2.2 The 19:36–37 Citations.....	107
5.2.3 The 19:24 and 19:36–37 Citations in the Bookend Grouping ...	110
5.3 Contribution to Study	112

6. Bookend Grouping II: 12:37–41	113
6.1 Introductory Issues	113
6.2 Function in Citation Structure.....	116
6.2.1 The 12:38 Citation	116
6.2.2 The 12:40 Citation	119
6.2.3 The 12:38 and 12:40 Citations in the Bookend Grouping.....	122
6.3 Contribution to Study	123
7. Who Can Interpret Scripture? The Beloved Disciple as Interpreter.....	124
8. Conclusion.....	125

Chapter Four: The Beloved Disciple as Interpreter and Author of Scripture..... 127

1. Introduction	127
2. Purpose of Chapter	128
3. The Beloved Disciple as Scriptural Interpreter and Gospel Author	129
4. Isaiah and the Beloved Disciple as Scriptural Authors	136
4.1 Isaiah as Author of Scripture	137
4.2 The Beloved Disciple as Author of Scripture.....	139
5. Johannine Paradigms for “Scriptural Authorship” and “Scriptural Textuality”	145
6. Conclusion.....	147

Chapter Five: Authorship and Textuality in GJohn 21, Epistula Apostolorum, and the Apocryphon of James 149

1. Introduction	149
2. Purpose of Chapter	150
3. Establishing the Johannine Model of Authorship and Textuality.....	154
4. Applying the Johannine Model I: Epistula Apostolorum	161
5. Applying the Johannine Model II: Apocryphon of James	167
6. The Gospel of John as Watershed	172
7. Conclusion.....	173

Chapter Six: Authorship and Textuality in the Gospel of John and Beyond.....	175
1. Introduction	175
2. Results of Study.....	176
3. Contribution of Study	180
3.1 The Use of Scripture	181
3.2 The Beloved Disciple.....	182
4. Prospects for Future Research	184
5. Conclusion.....	187
 Bibliography.....	 189
Index of References.....	213
Index of Modern Authors	221
Subject Index.....	225

Abbreviations

Primary Literature

<i>Ag. Ap.</i>	Josephus, <i>Against Apion</i>
<i>Alex.</i>	Plutarch, <i>Alexander</i>
<i>Ant.</i>	Josephus, <i>Jewish Antiquities</i>
ApocrJas	Apocryphon of James
<i>Dial.</i>	Justin, <i>Dialogue with Trypho</i>
EpAp	Epistula Apostolorum
Mart. Ascen. Isa.	Martyrdom and Ascension of Isaiah

Secondary Literature

AB	Anchor Bible
ABG	Arbeiten zur Bibel und ihrer Geschichte
<i>ACR</i>	<i>Australasian Catholic Record</i>
AGAJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJEC	Ancient Judaism and Early Christianity
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
<i>BBR</i>	<i>Bulletin of Biblical Research</i>
BETL	Bibliotheca Ephemeridum Theologiarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BIS	Biblical Interpretation Series
BMSEC	Baylor-Mohr Siebeck Studies in Early Christianity
BNTC	Black's New Testament Commentaries
BZABR	Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Bible Quarterly</i>
<i>CBR</i>	<i>Currents in Biblical Research</i>
<i>EBib</i>	<i>Etudes bibliques</i>
<i>EC</i>	<i>Early Christianity</i>

ECL	Early Christianity and Its Literature
EHS	Europäische Hochschulschriften
ETL	<i>Ephemerides Theologicae Lovanienses</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HBS	History of Biblical Studies
HDR	Harvard Dissertations in Religion
HSCL	Harvard Studies in Comparative Literature
HTS	Harvard Theological Studies
<i>Int</i>	<i>Interpretation</i>
<i>ITQ</i>	<i>Irish Theological Quarterly</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JECS</i>	<i>Journal of Early Christian Studies</i>
<i>JEH</i>	<i>Journal of Ecclesiastical History</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JRA</i>	<i>Journal of Roman Archaeology</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
LBS	Linguistic Biblical Studies
LD	Lectio Divina
LNTS	The Library of New Testament Studies
LSTS	The Library of Second Temple Studies
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
<i>NTA</i>	<i>New Testament Abstracts</i>
<i>NTS</i>	<i>New Testament Studies</i>
NTTSD	New Testament Tools, Studies, and Documents
<i>Phil</i>	<i>Philologus</i>
PO	Patrologia Orientalis
PTS	Patristische Texte und Studien
QD	Quaestiones Disputatae
<i>RB</i>	<i>Revue Biblique</i>
RBS	Resources for Biblical Study
<i>RRE</i>	<i>Religion in the Roman Empire</i>
SAC	Studies in Antiquity and Christianity
SANt	Studia Aarhusiana Neotestamentica
SBB	Stuttgarter biblische Beiträge
SBLDS	Society of Biblical Literature Dissertation Series
SBLEJL	Society of Biblical Literature Early Judaism and Its Literature
SBLRBS	Society of Biblical Literature Resources for Biblical Study

SBL SemeiaSt	Society of Biblical Literature Semeia Studies
SBL SymS	Society of Biblical Literature Symposium Series
SLA	<i>Studies in Late Antiquity</i>
SNTSMS	Society for New Testament Studies Monograph Series
SSEJC	Studies in Scripture in Early Judaism and Christianity
SubBi	Subsidia Biblica
TANZ	Texte und Arbeiten zum Neutestamentlichen Zeitalter
TBN	Themes in Biblical Narrative
TSAJ	Texts and Studies in Ancient Judaism
TU	Texte und Untersuchungen
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
VC	<i>Vigiliae Christianae</i>
VCSup	Supplements to <i>Vigiliae Christianae</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAC	<i>Journal of Ancient Christianity/Zeitschrift für Antikes Christentum</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

Chapter One

Authorship and Textuality in the Gospel of John

This is the disciple who testifies to these things and who has written them, and we know that his testimony is true. But there are also many other things that Jesus did. If every one of them were written, I suppose that the whole world itself could not contain the books that would be written.

Gospel of John 21:24–25

1. Introduction

In these memorable closing verses of the Gospel of John (GJohn), the editorial hand responsible for its final chapter places *considerable* emphasis on the gospel's authorship by a disciple and the written medium of this author's composition.¹

¹ Attempts to grapple with the composition history of chapter 21 have resulted in an abundance of scholarship necessarily abbreviated for present purposes. Proponents of treating chapter 21 as written by the same author responsible for chapters 1–20 commonly cite the lack of manuscript evidence for a version of the gospel circulating without its final chapter. However, I conclude with the majority position that internal evidence provides sufficient support for viewing chapter 21 as an editorial expansion. In the tradition of Bultmann and Hengel, Baum provides a thorough defense of this position: Armin D. Baum, "The Original Epilogue [John 20:30–31], the Secondary Appendix [21:1–23], and the Editorial Epilogues [21:24–25] of John's Gospel," in *Earliest Christian History: History, Literature, and Theology. Essays from the Tyndale Fellowship in Honor of Martin Hengel*, ed. Michael F. Bird and Jason Maston, WUNT 2.320 (Tübingen: Mohr Siebeck, 2012), 227–70. I acknowledge that the weight placed on linguistic dissimilarity can be questioned – an objection raised by Keith in his overview of current support for the opposing stance: Chris Keith, "The Competitive Textualization of the Jesus Tradition in John 20:30–31 and 21:24–25," *CBQ* 78 (2016): 321–37 (322). Nonetheless, I agree with Baum's ("Original Epilogue," 44–47) judgment that this point does not outweigh the relative strengths of the editorial position. I also hold that the art of literary-critical approaches to chapters 1–21 as a narrative unity need not be lost by distinguishing stages of composition between chapters 1–20 and chapter 21. Rather, apparent unity can be understood as editorial "polish" on an existing point of view still ascribed to the original author (Francis J. Moloney, "John 21 and the Johannine Story," in *Anatomies of the Fourth Gospel: The Past, Present and Futures of Narrative Criticism*, ed. Tom Thatcher and Stephen D. Moore, SBLRBS 55 [Atlanta: Society of Biblical Literature, 2008], 237–51 [237–42]). Even Culpepper's seminal literary-critical study did not avoid describing chapter

The Beloved Disciple's² attributed authorship is a famous feature of GJohn that strikingly sets it apart from many of its gospel peers. Likewise, repeated reference to what is "written" – whether the Beloved Disciple's own testimony or other written Jesus tradition – is equally insistent and distinctive among other Jesus books.³ Such idiosyncratic concerns thus pose an intriguing question: how can the editorial emphasis on written gospel tradition and a gospel character's purported authorship of this text be explained? A first step toward answering this question may be taken by considering whether these preoccupations were already present in the received original gospel.

The final epilogue⁴ of GJohn 21:24–25 overtly attributes the gospel's authorship to the Beloved Disciple and markedly underscores this authorial claim with emphasis on his composition of a written text. Yet, this spotlight on disciple authorship inherently invokes the broader portrait of the anonymous "disciple whom Jesus loved" in the preceding original gospel. Based on this prior presentation, it is unsurprising to find the Beloved Disciple memorialized as the gospel's author. Even a cursory survey of this disciple's characterization therein can reveal how his in-narrative perspective merges with the authorial perspective by the original epilogue of 20:30–31.⁵ Such coalescence substan-

21 as a subsequently added epilogue: R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design*, Foundations and Facets: New Testament (Philadelphia: Fortress Press, 1983), 96–97. For further discussion of this question, see also: Andrew T. Lincoln, "John 21," in *The Reception of Jesus in the First Three Centuries, Volume One – From Paul to Josephus: Literary Receptions of Jesus in the First Century CE*, ed. Helen K. Bond (London: T&T Clark, 2020), 209–22 (209–11). While this issue remains contested, it is an operative assumption of this study that chapter 21 was composed by a subsequent editorial hand.

²While some resist calling this character the "Beloved Disciple" on grounds that a designation too much like a name or title counteracts the impact of sustained anonymity (e.g., David R. Beck, "'Whom Jesus Loved': Anonymity and Identity. Belief and Witness in the Fourth Gospel," in *Characters and Characterization in the Gospel of John*, ed. Christopher W. Skinner, LNTS 461 [London: T&T Clark, 2013], 221–39; cf. *idem*, *The Discipleship Paradigm: Readers and Anonymous Characters in the Fourth Gospel*, BIS 27 [Leiden: Brill, 1997], 108–136), I maintain that the Johannine author's decision to insert his authorial vantage point into the narrative as a singular character with defined traits and relationships to other characters justifies maintaining this convention of convenience in Johannine scholarship.

³My use of the term "Jesus book" follows that of: Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 259–348, 427–86.

⁴Baum's ("Original Epilogue") categorization of original epilogue (20:30–31), secondary appendix (21:1–23), and editorial epilogues (21:24–25) is adopted here, as is the terminology of epilogue for 20:30–31/21:24–25 rather than alternative generic designations (on which, see: Francis Moloney, "Closure," in *How John Works: Storytelling in the Fourth Gospel*, ed. Douglas Estes and Ruth Sheridan, SBLRBS 8 [Atlanta: Society of Biblical Literature, 2016], 225–40 [227]).

⁵By authorial perspective, I refer to the perspective of the narrator/implied author in GJohn. My use of such literary-critical language is informed by Myers' specialization of Culpepper's earlier categories through comparison with parallels in the Johannine author's literary milieu: Alicia D. Myers, *Characterizing Jesus: A Rhetorical Analysis on the Fourth*

tiates editorial reinforcement of the Beloved Disciple as author. Conceived in these terms, the editor responsible for GJohn 21 evidently read the Beloved Disciple's function as authorial and propagated this design through reiterated emphasis on the written medium of this author's composition. The Beloved Disciple is presented in the original gospel narrative as a privileged member of Jesus' inner circle of disciples, set apart by curious convergence with the authorial perspective: 13:23–26, 19:26–27, 20:2–10.⁶ His first appearance in 13:23 immediately prioritizes his status relative to the other disciples – especially his literary “foil,” Peter (cf. 20:1–10; 21:7, 20–23).⁷ Though failing in

Gospel's Use of Scripture in Its Presentation of Jesus, LNTS 458 (London: T&T Clark, 2012), 22–77; cf. *idem*, “Rhetoric,” *How John Works*, 187–204 (197–202). Using such parallels, Myers, and similarly Tovey, have confirmed that in GJohn, the narrator and implied author share the same point of view: Myers, *Characterizing Jesus*, 23; Derek Tovey, *Narrative Art and Act in the Fourth Gospel*, JSNTSup 151 (Sheffield: Sheffield Academic, 1997), 37. Tovey's particular attention to how the Beloved Disciple progressively shares this perspective especially informs the following assessment of his authorial function in chapters 1–20, as does Resseguie's language of the Beloved Disciple's “ideal point of view”: James L. Resseguie, “The Beloved Disciple: The Ideal Point of View,” in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John*, ed. Steven A. Hunt, D. Francois Tolmie, and Ruben Zimmermann (Grand Rapids: Eerdmans, 2016), 537–49; cf. *idem*, *The Strange Gospel: Narrative Design and Point of View in John*, BIS 56 (Leiden: Brill, 2001), 155–62; *idem*, “Point of View,” *How John Works*, 79–98.

⁶ I have excluded from this study appearances of the “other disciple” in 1:35–40 and 18:15–16, because identification with the Beloved Disciple is contested and non-essential for present purposes. Neither passage contributes to the Beloved Disciple's authorial representation what is not already evident in undisputed occurrences. Moreover, I do not consider either to be supported by a sufficiently persuasive case. On 1:35–40, see: M. É. Boismard, *Du Baptême à Cana (Jean 1.19–2.11)*, LD 146 (Paris: Cerf, 1956), 72; Frans Neiryck, “The Anonymous Disciple in John 1,” *ETL* 66 (1990): 5–37; Udo Schnelle, “Der ungenannte Jünger in Johannes 1:40,” in *The Opening of John's Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 1.385 (Tübingen: Mohr Siebeck, 2017), 97–117. On 18:15–16, see: C. K. Barrett, *The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed (Louisville, KY: Westminster John Knox, 1978), 525; Richard Bauckham, “The Beloved Disciple as Ideal Author,” *JSNT* 49 (1993): 21–44 (27, 34, 37); Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray (Philadelphia: Westminster Press, 1971), 645 n. 4.

⁷ From a literary-critical standpoint, I here describe Peter as a “foil” to the Beloved Disciple in terms of his comparative characterization, on which I am informed by: Cornelis Bennema, *Encountering Jesus: Character Studies in the Gospel of John* (Milton Keynes: Paternoster, 2009), 53–63, 60–61, 176–77; Bradford B. Blaine, Jr., *Peter in the Gospel of John: The Making of an Authentic Disciple*, SBLAcBib 27 (Atlanta: Society of Biblical Literature, 2007); Nicolas Farelly, *The Disciples in the Fourth Gospel: A Narrative Analysis of Their Faith and Understanding*, WUNT 2.290 (Tübingen: Mohr Siebeck, 2010), 89–106, 128–49; Michael Labahn, “Simon Peter: An Ambiguous Character and His Narrative Career,” *Character Studies*, 151–67; Kevin Quast, *Peter and the Beloved Disciple: Figures for a Community in Crisis*, JSNTSup 32 (Sheffield: JSOT, 1989); Lutz Simon, *Petrus und der*

13:28 along with his peers to grasp the meaning of Jesus' words, in 13:23–26 he nonetheless receives special insight into what he will later come to know. In contrast with the limited, misunderstanding point of view epitomized by Peter (13:24, cf. vv. 6–9), the Beloved Disciple's perspective "is gradually unveiled as the ideal point of view in the narrative."⁸ When the Beloved Disciple next resurfaces "standing nearby the cross" in 19:25–27, the ensuing crucifixion sequence is then "bookended" in 19:35 by his testimony, creating a fascinating interruption in narrative time.⁹ He alone of his disciple peers witnesses Jesus' glorification on the cross in the intervening vv. 28–30, birthing the ideal point of view interposed in 19:35 from a post-resurrection, authorial perspective.¹⁰ In the Beloved Disciple's last named appearance in the original gospel, he discovers Jesus' tomb in 20:1–10, again paired with and favored over Peter. Though he still does "not yet" fully understand the resurrection (20:9), pending Jesus' final encounter with his disciples in 20:19–29, an authorial perspective from outside of narrative time has nonetheless already bled into his witness in 19:35. Moreover, the stated purpose of this glimpse from beyond the Beloved Disciple's perspective as a character is tellingly paralleled with the gospel itself in 20:30–31 (ἵνα καὶ ὑμεῖς πιστεύητε, 19:35 // ἵνα πιστεύητε, 20:31)¹¹ and "creates a link between the act of witness whose reliability is vouched for and the *written* form in which that witness is handed down."¹² These passages thus adopt the same authorial vantage point – that of the Beloved Disciple. He thereby functions as both character and author due to a carefully crafted literary device:

Lieblingsjünger im Johannesevangelium: Amt und Autorität, EHS 23/498 (Frankfurt: Peter Lang, 1994); Christopher W. Skinner, "Misunderstanding, Christology, and Johannine Characterization: Reading John's Characters through the Lens of the Prologue," in *Characters and Characterization in the Gospel of John*, ed. Christopher W. Skinner, LNTS 461 [London: T&T Clark, 2013], 111–27; *idem*, "Characterization," *How John Works*, 115–32 (130–31).

⁸ Resseguie, "Beloved Disciple," 540.

⁹ I hold that the witness in 19:35 is the Beloved Disciple rather the soldier who pierced Jesus' side (cf. Harold W. Attridge, "The Restless Quest for the Beloved Disciple," in *Early Christian Voices: In Texts, Traditions and Symbols. Essays in Honor of François Bovon*, ed. David H. Warren, Ann Graham Brock, and David W. Pao, BIS 66 [Leiden: Brill, 2003], 71–82 [72]; Bauckham, "Beloved Disciple," 39–40; Andrew T. Lincoln, "The Beloved Disciple as Eyewitness and the Fourth Gospel as Witness," *JSNT* 85 [2002]: 3–26 [12–14]). On this passage's relationship to the centurion of the Synoptics, see: Maurits Sabbe, "The Johannine Account of the Death of Jesus and Its Synoptic Parallels (Jn 19, 16b–41)," *ETL* 70 (1994): 34–64 (49).

¹⁰ Resseguie, "Beloved Disciple," 544; Tovey, *Narrative Art*, 136.

¹¹ On the question of textual variants for πιστεύητε/πιστεύσητε in 20:31, I have opted for the former, corresponding with 19:35, though I do not consider the nuance differentiating these two options to be significant for the purposes of this study. In this I follow Bultmann (*John*, 698–99) and refer to: Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 2000), 219–20.

¹² Tovey, *Narrative Art*, 138 [emphasis mine].

convergence of his pre-resurrection point of view as disciple-character and his post-resurrection point of view as disciple-author.

With such a sophisticated foundation for the Beloved Disciple's authorial role kept firmly in mind, reception of the role in chapter 21 can be seen as clearly patterned on this premise.¹³ Again over against Peter, the Beloved Disciple retains an in-narrative function (21:1–23) in conjunction with his now explicit authorial function (21:24–25), suggesting that the editor perceived this strategy in the received narrative.¹⁴ Moreover, the specifically authorial attribution of 21:24–25 most obviously mirrors 20:30–31 but also echoes 19:35: μαρτυρήκεν/ἡ μαρτυρία, 19:35 // ὁ μαρτυρῶν/ἡ μαρτυρία, 21:24; ἀληθινῆ/ἀληθῆ, 19:35 // ἀληθῆς, 21:24; ὁ ἑώρακώς, 19:35 // ὁ γράψας/ὁ μαρτυρῶν, 21:24. These marked similarities indicate that the editor keenly understood the significance of the Beloved Disciple sharing the authorial perspective in 19:35 as well as in 20:30–31.¹⁵ “The narrator-cum-implicit author is identified with this disciple...because the narrative situation has increasingly been one in which he shared the beloved disciple's perspective.”¹⁶ Furthermore, repetition of ὁ μαθητῆς (21:24) from τῶν μαθητῶν (20:30) reaffirms this specially qualified group as guarantors of the

¹³ I concur with Jörg Frey (“The Gospel of John as a Narrative Memory of Jesus,” in *Memory and Memories in Early Christianity: Proceedings of the International Conference Held at the Universities of Geneva and Lausanne [June 2–3, 2016]*, WUNT 1.398 [Tübingen: Mohr Siebeck, 2018], 261–84 [275]) and Martin Hengel (*The Johannine Question* [London: SCM, 1989], 107) that the Beloved Disciple's inclusion in the original gospel is more likely than his intrusion by subsequent editorial redaction (e.g., Joachim Kügler, *Der Jünger, den Jesus liebte: Literarische, theologische und historische Untersuchungen zu einer Schlüsselgestalt johanneischer Theologie und Geschichte. Mit einem Exkurs über die Brotrede in Joh 6*, SBB 16 [Stuttgart: Katholisches Bibelwerk, 1988], 157–79, 298–306, 340–49; Michael Theobald, “Der Jünger, den Jesus liebte: Beobachtungen zum narrative Konzept der johanneischen Redaktion,” in *Studien zum Corpus Iohanneum*, WUNT 1.267 [Tübingen: Mohr Siebeck, 2010], 493–533; Hartwig Thyen, “Noch einmal: Johannes 21 und ‘der Jünger, den Jesus liebe’,” in *Texts and Contexts: Biblical Texts in Their Textual and Situational Contexts. Essays in Honor of Lars Hartman*, ed. Tord Fornberg and David Hellholm [Oslo: Scandinavian University Press, 1995], 147–89).

¹⁴ Even the expanded epithet in 21:20 (τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς...ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν· κύριε, τίς ἐστίν ὁ παραδιδούς σε;) recalls the Beloved Disciple's cumulative role as disciple character (cf. 21:7) in anticipation of the authorial emphasis in 21:24–25 (cf. Resseguie, “Beloved Disciple,” 547).

¹⁵ The multiplicity of grammatical person in 21:24–25 is curious, but I consider the most reasonable explanation as follows: third person singular is the editor's reference to the Beloved Disciple as both character and author; the first person (plural and singular) expresses the editorial voice, shifting between validation of the witness by the author's recipients and a single editorial hand, respectively. On the pluriform approaches to this puzzle, see: Baum, “Original Epilogue,” 256–62; Charles E. Hill, “The Authentication of John: Self-Disclosure, Testimony, and Verification in John 21:24,” in *The Language and Literature of the New Testament: Essays in Honor of Stanley E. Porter's 60th Birthday*, ed. Lois K. Fuller Dow, Craig A. Evans, and Andrew W. Pitts, BIS 150 (Leiden: Brill, 2017), 398–437 (410–24).

¹⁶ Tovey, *Narrative Art*, 257.

gospel's content and interweaves 19:35 with 20:30–31 in order to posture the gospel's authorship within the earliest stages of Jesus tradition. Yet, this disciple is also credited with *writing* the gospel – synthesizing disciple-character and disciple-author. The in-text role crafted for the Beloved Disciple thus legitimizes his gospel composition, portraying him as author of the gospel's tradition in conjunction with emphasis on the gospel's written medium. The editor's concentration of *γράφω* and *βιβλίον* appears just as fixated on the significance of the written word as the original author: *ἔστιν γεγραμμένα* (20:30), *τῷ βιβλίῳ τούτῳ* (20:30), *γέγραπται* (20:31), *ὁ γράψας ταῦτα* (21:24), *γράφεται* (21:25), *τὰ γραφόμενα βιβλία* (21:25). To similar effect, “these things” (*ταῦτα*) in 20:31 is taken over by the editor in 21:24 as reference to the gospel as a whole¹⁷ – *written* by the Beloved Disciple as author. Preoccupation with the gospel's textual medium is thus identified within the received text and then reinforced among prospective alternatives. In both 20:30–31 and 21:24–25, attention to the gospel's written medium differentiates chosen tradition from extraneous tradition by specifying the chosen tradition's textualized form. Whatever the alternative tradition not textualized in the Johannine account, written rendering in the gospel itself is key to demarcating what is included and excluded from gospel composition. As such, this Johannine emphasis has a specialized purpose: situating the gospel's relative standing among other writings. The editor appears to have read in the received gospel its use of authorship and textuality¹⁸ to justify a new contribution to acknowledged written tradition and recognized in these a viable strategy for claiming authority among alternative accounts of Jesus. These features thus appear amplified in the editorial epilogue of GJohn 21 on the model of their import in the original gospel.

¹⁷ Baum, “Original Epilogue,” 231, 262.

¹⁸ I use the term “textuality” as shorthand for explicit reference to the written medium, delineated by the historical realities of reading and writing in the ancient Mediterranean. In this, I build upon Hurtado's groundbreaking work popularizing this term and its attendant concepts within early Christian studies, especially marked by: Larry W. Hurtado, “Greco-Roman Textuality and the Gospel of Mark: A Critical Assessment of Werner Kelber's *The Oral and the Written Gospel*,” *BBR* 7 (1997): 91–106 (97–105). This term essentially differentiates communication via the written word from other communicative media – particularly “orality.” My focus on textuality specifically is not indicative of any rigid “divide” between the two communicative media; it is rather intended to sharpen analysis of the unique symbolic value of one medium as it differs from another. On this important qualification to undue bifurcation between orality and textuality, I follow Hurtado's influential assessment: Larry W. Hurtado, “Oral Fixation in New Testament Studies? ‘Orality’, ‘Performance’ and Reading Texts in Early Christianity,” *NTS* 60 (2014): 321–40. See also the dialogue in the wake of this article: Kelly R. Iverson, “Oral Fixation or Oral Corrective? A Response to Larry Hurtado,” *NTS* 62 (2016): 183–200; Larry W. Hurtado, “Correcting Iverson's ‘Correction’,” *NTS* 62 (2016): 201–206. On the current status of this topic, see further: Nicholas A. Elder, “New Testament Media Criticism,” *CBR* 15 (2017): 315–37. Though often included in this conversation, the role of memory studies in relationship to either orality or textuality is not immediately relevant to my chosen method for this study.

What can therefore be gleaned from this overview of the Johannine editor's interest in authorship and textuality is that these emphases were already implicit in the received gospel – even before reiteration and heightening in its editorial expansion. The opening enquiry applied to the epilogue of 21:24–25 may now be taken a step further. Why is it that not only the editorial epilogue but also the original gospel *both* position the Beloved Disciple as an author-character and insist upon foregrounding the written medium of his composition? It is this question that prompts the present study. In response, my proposal is to demonstrate that Johannine fixation on authorship and textuality is consciously modelled on the authority it ascribes to a prior written tradition: the Jewish scriptures. This case can be made by exploring how the Beloved Disciple is postured as an author-character, who is qualified from within the narrative to be both interpreter of scriptural text and author of gospel text. In this way, the Beloved Disciple provides the essential nexus between the gospel's use of the Jewish scriptures and its emulation thereof with a new written scripture. To indicate how this proposal will be carried out, this chapter will introduce the need for this study in light of prior research on the relationship between scripture and gospel in GJohn and on the significance of the gospel's textual fixation. I will then close this overview by orienting my particular aims upon this backdrop and follow this section with describing my method executed through the coming chapters. A final comment will be made on how this study advances long-standing subjects in research on GJohn's use of scripture and its enigmatic Beloved Disciple. The present chapter will then close with an outline of the chapters yet to come.

2. Need for Study

The beginning of this chapter has already highlighted how GJohn prioritizes the Beloved Disciple's authorship and the written medium of his composition, in both the original gospel's epilogue (20:30–31) and its editorial recapitulation (21:24–25). This opening has thereby introduced the research query that prompts this study: if the gospel editor deemed these emphases so important that they merited amplified repetition, what motivated their significance for the original gospel author in the first place? While related questions have been posed in prior studies, the explanation offered here takes a distinctive approach with singular promise for contributing to Johannine scholarship. In order to establish the need for this fresh perspective, I will survey the essential contributions upon which my own research builds. The first overview discusses scholars who have persuasively argued that the author of GJohn deliberately positions the gospel in continuity with the Jewish scriptures. The second features those who have recognized and examined the prominence of the written word in this gospel.

2.1 Scripture and Gospel in GJohn

The intent of this study is to innovatively demonstrate that GJohn's manifest interest in the textual medium mimics its esteem for scriptural text, while drawing upon existing claims in research on the gospel's use of scripture. This area of Johannine scholarship has enjoyed considerable popularity and boasts an abundance of wide-ranging literature. Yet, within this diverse field, select contributions have distinctively explored how the gospel's self-presentation relates to its representation of the Jewish scriptures. The principal study on this subject is that of Andreas Obermann. His monograph investigates the Christological fulfillment of scripture in GJohn, particularly as realized through the gospel's explicit scriptural citations.¹⁹ Though Alexander Faure had prompted attention to the unusual use of introductory formulae for Johannine citations, Obermann's analysis significantly developed prior observations.²⁰ Guided by interest in the uniquely Johannine scriptural hermeneutic, Obermann's program is to understand the gospel author's *Schriftverständnisses* on the basis of how scriptural citations function within the narrative.²¹ To this end, Obermann presents detailed analysis of these citations with special attention to their shifting introductory formulae. Citations from 1:23–12:15 feature no introductory formula or some version of a γεγραμμένον formula; the remaining citations from 12:38–19:37 are introduced with a πληρωθῆ or τελειωθῆ formula.²² Differentiating functions for these groups, Obermann proposes that the first set

¹⁹ Andreas Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium: Eine Untersuchung zur johanneischen Hermeneutik anhand der Schriftzitate*, WUNT 2.83 (Tübingen: Mohr Siebeck, 1996). Obermann includes other Johannine means of referencing scripture, such as lexemes in the γράφω word group and references to the law or Moses (*Die christologische Erfüllung*, 37–63). Yet, the lion's share of his argument proceeds through examination of explicit citations in 1:23, 2:17, 6:31, 6:45, 10:34, 12:13, 12:15, 12:38, 12:40, 13:18, 15:25, 19:24, 19:36, and 19:37 (91–330).

²⁰ Alexander Faure, "Die alttestamentlichen Zitate im 4. Evangelium und die Quellenscheidungshypothese," *ZNW* 21 (1922): 99–121. Faure distinguishes between what he deems a lack of clear introductory formulae for citations preceding 12:38 and those introduced with πληρωθῆ beginning in 12:38. His approach aims to uncover the author's prospective sources on these grounds. While this method differs considerably from later advancements, Faure's article nonetheless remains the primary antecedent to later work on Johannine introductory formulae. For Obermann's interaction with Faure, see: *Die christologische Erfüllung*, 7, 78, 333–34, 345–48. See also Moloney's credit to both Obermann and Faure as precedents for his own related research: Francis J. Moloney, "The Gospel of John: The 'End' of Scripture," *Int* 63 (2009): 356–66 (357). Also crucial to note is Evans' short article on the distinct uses of introductory formulae, touching on sources as well as function and preceding Obermann's expanded study: Craig A. Evans, "On the Quotation Formulas in the Fourth Gospel," *BZ* 26 (1982): 79–83; cf. Obermann's (*Die christologische Erfüllung*, 77 n. 73) and Moloney's ("The Gospel of John: The 'End' of Scripture," 357 n. 8) references thereto.

²¹ Obermann, *Die christologische Erfüllung*, 35.

²² For the first and second groups of citations respectively, see: Obermann, *Die christologische Erfüllung*, 91–217, 218–330.

of citations serves to reveal Jesus to the in-narrative audience, while the second fulfills scripture with the gospel's composition. Moreover, with scripture's "completion" (τελειωθῆ) in 19:28, the gospel is positioned as its scriptural successor.²³ Thus comes Obermann's most influential claim for the purposes of this study: the Johannine author self-consciously composes a text to analogously function as "scripture" and to be received as such.²⁴ The gospel's status as another γραφή places it in continuity with the scripture it appropriates: "stellt es sich durch seinen eigenen Anspruch als geschriebenes Wort (20,31) selbst in die Nähe des Kreises der als heilig anerkannten Schriften."²⁵ In this way, quoted written text and parallel "written" language equally orient the gospel in the tradition of prior authoritative text.

Appearing the year following Obermann's monograph, an article by Wolfgang Kraus attends to similar themes: 1) scripture is a witness to Christ; 2) the Christ-event is scripture's fulfillment; 3) Jesus completes the imperfection of scripture; 4) the Christ-event as presented in the gospel itself is γραφή.²⁶ Kraus points to Obermann's study with respect to the gospel's status as scripture and in acknowledgement of shared focus on direct references to scripture as γραφή and on explicit citations.²⁷ The essay's first discussion concentrates on 1:45 and 5:31–47 in support of scripture's Christological witness,²⁸ seconded by consideration of 12:37–42 as paradigmatic for Christological fulfillment of scripture.²⁹ Kraus then emphasizes that these interwoven motifs culminate in the gospel's representation of Jesus' fate. The latter two of the essay's claims are of principal interest for this study. Once again, the use of τελειωθῆ in 19:28 is emblematic of scripture's completion in the gospel. Kraus argues for a dual sense of "completion" in this passage: Jesus' crucifixion accomplishes what he foretold in the course of the narrative, and scripture itself is also thereby

²³ Obermann, *Die christologische Erfüllung*, 81–90, 350–64; cf. Chennattu's adoption of this point in an overview of scripture in GJohn: Rekha M. Chennattu, "Scripture," *How John Works*, 171–86 (179–80, 185–86).

²⁴ Obermann, *Die christologische Erfüllung*, 418–22. Obermann (422) here follows Hengel: "eine Art neuer 'heiliger Schrift'" (Martin Hengel, "Die Schriftauslegung des 4. Evangeliums auf dem Hintergrund der urchristlichen Exegese," *Jahrbuch für biblische Theologie* 4 [1989]: 249–88 [283]).

²⁵ Obermann, *Die christologische Erfüllung*, 422.

²⁶ Wolfgang Kraus, "Johannes und das Alte Testament: Überlegungen zum Umgang mit der Schrift im Johannesevangelium im Horizont Biblischer Theologie," *ZNW* 88 (1997): 1–23 (2).

²⁷ Kraus, "Johannes," 2–3. Diverging from Obermann's dual categories for introductory formulae, Kraus groups the gospel's citations by Christological accents on Jesus' person (1:51, 2:17, [7:38, 7:42], 12:13, 12:15, 12:27), his teaching and deeds (6:31, 6:45, 10:34), and his fate (12:38, 13:18, 15:25, 19:24, 19:36, 19:37) (13).

²⁸ Kraus, "Johannes," 3–8.

²⁹ Kraus, "Johannes," 8–14.

concluded.³⁰ On such grounds, Kraus asserts that parallel use of the *γράφω* word group for scripture and for the gospel in 20:30–31 (*γέγραπται*, v. 31) establishes that the Johannine representation of the Christ-event is elevated to the designation of scripture: “das Evangelium *zumindest gleich – wenn nicht gar: übergeordnet*.”³¹ From this conclusion, Kraus offers a final survey of evidence suggesting that scripture does not simply rank alongside scripture but surpasses it.³² The most significant of these include: the parallels between Gen 1:1 and GJohn 1:1,³³ the significance of *νόμος*,³⁴ and the application of *πληρωθῆ* to Jesus’ words and scripture.³⁵ Kraus covers much of the same ground as Obermann, but both scholars provide unique perspectives and emphases concerning the relationship between scripture and gospel in GJohn.

While Obermann and Kraus pioneer this topic in related terms, Klaus Scholtissek arrives at a similar destination by a different path. In a subsequently published essay, Scholtissek explores parallels between scripture and gospel in

³⁰ Kraus, “Johannes,” 16. Elsewhere Kraus treats this passage in greater detail: Wolfgang Kraus, “Die Vollendung der Schrift nach Joh 19,28: Überlegungen zum Umgang mit der Schrift im Johannesevangelium,” in *The Scriptures in the Gospels*, ed. Christopher M. Tuckett, BETL 131 (Leuven: Leuven University Press, 1997), 629–36. This essay prominently features in Luther’s affirmation of the gospel’s status as scripture, based on appeals to Kraus, Obermann, and Scholtissek (who is discussed in the following paragraph): Susanne Luther, “The Authentication of the Narrative: The Function of Scripture Quotations in John 19,” in *Biblical Interpretation in Early Christian Gospels. Volume 4: The Gospel of John*, ed. Thomas R. Hatina, LNTS 613 (London: T&T Clark, 2020), 155–66 (164–66). Kraus is also elsewhere invoked in objection to Dietzfelbinger on the parallel between scripture and gospel: Georg Fischer, “Wie geht das Johannes-Evangelium mit dem Alten Testament um?” in *Der Prophet wie Mose: Studien zum Jeremiabuch*, BZABR 15 (Wiesbaden: Harrassowitz, 2011), 200–208 (202–203); cf. Christian Dietzfelbinger, “Aspekte des Alten Testaments im Johannesevangelium,” in *Geschichte – Tradition – Reflexion, Band 3, Frühes Christentum (FS Martin Hengel)*, ed. Herman Lichtenberger (Tübingen: Mohr Siebeck, 1996), 203–218 (204).

³¹ Kraus, “Johannes,” 18. Like Obermann (*Die christologische Erfüllung*, 422), Kraus (“Johannes,” 18 n. 95) cites Hengel’s (“Die Schriftauslegung,” 283) description of the gospel as “neuer ‘heiliger Schrift,’” but Kraus poses the further question of whether the Johannine author intends only to complete or rather to replace scripture.

³² Kraus, “Johannes,” 18–19.

³³ Cf. Obermann, *Die christologische Erfüllung*, 384–85. Menken notes this same point in context of the gospel’s authority claims, while also adding an inventive yet unpersuasive allusion to LXX Ezek 48:35 in GJohn 20:31: Maarten J. J. Menken, “What Authority Does the Fourth Evangelist Claim for His Book?” in *Paul, John, and Apocalyptic Eschatology: Studies in Honour of Martinus C. de Boer*, ed. Jan Krans, Bert Jan Lietaert Peerbolte, Peter-Ben Smit, and Arie Zwiep, NovTSup 149 (Leiden: Brill, 2013), 186–202 (194–99). Interestingly, though, he credits Obermann and Moloney in connection with the parallel between scripture and gospel producing life (5:39–20:31) but does not mention Kraus on this point (193–94).

³⁴ Cf. Obermann, *Die christologische Erfüllung*, 50–59.

³⁵ Cf. Obermann, *Die christologische Erfüllung*, 388–89.

Index of References

Old Testament

<i>2 Samuel</i>			
18:28	86	<i>Nehemiah</i>	
		9:15	58
<i>Exodus</i>		<i>Numbers</i>	
16	58	9:12	103
16:2	60		
16:4, 15	58	<i>Psalms</i>	
<i>Ezekiel</i>		16:10	49
48:35 LXX	10	21:19 LXX	102
<i>Genesis</i>		22:19 LXX	131
1:1	10	40:10 LXX	86
49:10–11	46	41(40)	96
<i>Isaiah</i>		68:10 LXX	46, 94, 104, 108, 111
6:1–13	121, 138	68:22 LXX	46, 94, 130
6:1 LXX	120, 121	69:10 LXX	47
6:10	25, 115–116, 121, 137	69(68)	94
40:3 LXX	138	77:24 LXX	58, 60
40:9	46	81:6 LXX	70
42:18–20	115	119:139	46
44:18	115	<i>Zechariah</i>	
53:1	25, 118	9:9	46, 50, 104, 108, 111
53:1 LXX	114, 115, 116, 118, 120, 137, 139	9–14	104
53:3–9 LXX	114	12:10	46, 103, 108, 111
54:13 LXX	58, 62, 138	<i>Zephaniah</i>	
		3:16	46

New Testament

<i>Acts</i>		1:1, 14	165
4:13	151	1:7	132
<i>Gospel of John</i>		1:14	25, 36, 127–129, 140–144, 147, 155, 162, 179
1:1	10		

- | | | | |
|-----------------|--|--------------|---|
| 1:18 | 88 | 5:39–20:31 | 10 |
| 1:19–10:42 | 51 | 5:39–40 | 65–66, 74 |
| 1:19–42 | 30 | 5:39–47 | 60–61, 63, 65–67 |
| 1–20 | 1, 3, 51, 61, 155, 160 | 5:45 | 66 |
| 1–21 | 1 | 5:46 | 61–62, 65, 73, 138 |
| 1:23 | 8, 20, 29, 41, 63, 96, 138 | 5:47 | 62, 66, 70, 72 |
| 1:23–12:15 | 8 | 6 | 58, 60, 65, 84, 86, 88,
103 |
| 1:35–40 | 3, 85, 159 | 6:1–15 | 59 |
| 1:35–42 | 98, 141 | 6:1–71 | 30 |
| 1:43–51 | 30 | 6–9 | 4 |
| 1:45 | 9, 61, 63, 70–71, 73, 75,
95, 121, 138 | 6:14, 26 | 60, 64 |
| 1:51 | 9, 16 | 6:22, 24 | 50 |
| 2:1–11 | 162 | 6:25–71 | 57 |
| 2:1–12 | 44 | 6:29 | 59 |
| 2:4 | 84 | 6:29–30 | 88, 119 |
| 2:11 | 44, 48, 113, 117–119 | 6:29–32 | 63 |
| 2:11, 22 | 117 | 6:30 | 62, 64, 117 |
| 2:13 | 30, 44 | 6:30–31 | 57 |
| 2:13–16 | 44 | 6:31 | 8, 9, 16, 20, 22, 24, 35,
39, 41–42, 50, 53, 55–76,
79, 86–90, 95–96, 103,
113, 117, 177 |
| 2:13–25 | 30, 44 | 6:31, 45 | 65, 119 |
| 2:16 | 45 | 6:32 | 57, 61–62, 65, 102 |
| 2:17 | 8, 9, 20, 22–25, 28, 35,
39, 41–45, 47–56, 58,
62–69, 74–76, 79, 94,
96–98, 103–104, 108,
111–112, 117, 125, 127,
130, 177–178 | 6:33–48 | 62 |
| 2:17, 22 | 45, 111 | 6:35 | 57, 69–70, 107–109,
131–132, 139 |
| 2:18 | 64 | 6:38–39, 44 | 162 |
| 2:18–20 | 44 | 6:41 | 57, 60, 64, 114, 117, 121,
138–139 |
| 2:21–22 | 44 | 6:41–43 | 64 |
| 2:22 | 3, 23, 36, 43–45, 48–50,
52–54, 56, 58, 63–64,
66–68, 74, 83, 89–92,
94, 97, 99, 100, 107–108,
111, 112, 127, 130,
133–134, 142–143, 155,
177, 179 | 6:42 | 57 |
| 2:23 | 64 | 6:43 | 57, 60 |
| 2:23–25 | 44 | 6:45 | 8–9, 20, 22–24, 35,
39–42, 49, 53, 55–59,
61–76, 79, 83, 85–87,
89, 95–97, 100, 113, 125,
130, 138, 177 |
| 3:1–21 | 30 | 6:48–51 | 57 |
| 4:1–42 | 30 | 6:49–58 | 62 |
| 4:34 | 162 | 6:54, 56, 58 | 86 |
| 5 | 60 | 6:59 | 57, 62 |
| 5:1–47 | 30 | 6:60 | 57, 64 |
| 5:23–24, 30, 37 | 162 | 6:60–65 | 64 |
| 5:31–47 | 9 | 6:60–66 | 64 |
| 5:39 | 15 | 6:60–69 | 66–67 |
| | | 6:60–71 | 57, 68, 87–88, 134 |
| | | 6:61 | 57, 64 |

6:63	57	12:12-19	113
6:64-71	88	12:12-50	30
6:66	58, 64	12:13	8-9, 20, 41, 46-47, 50
6:66-69	64	12:13, 15	96
6:67	64	12:14	45
6:67, 70, 71	58	12:14-15	51
6:68-69	88	12:15	8-9, 12, 20, 22, 23-25, 28, 35, 39, 41-48, 50-56, 67-69, 74-76, 79, 84, 90, 97-98, 104, 108, 111-113, 117, 119, 125, 127, 177, 178
6:69	64	12:15-16	119
6:70	96	12:16	23, 36, 39, 43-45, 47-48, 50-56, 58, 63-64, 66-68, 74, 83-84, 89-92, 94, 96-98, 100, 107-108, 110-112, 117, 119, 127, 130, 133-134, 142-143, 155, 177, 179
7:1-51	30	12:16, 18	117
7:16, 18, 28, 33	162	12:17-19	45
7:38	9, 41, 74	12:18	51, 117, 119
7:42	9, 41, 74	12:20-50	45
8:12-59	30	12:23-27	84
8:16, 18, 26, 29	162	12:23, 27-28	113
8:17	41, 72, 74	12:27-28	113
8:44	16, 96	12:30-33	113
9	120	12:31	96
9:1-41	30	12:35-36	113
9:4	162	12:36	107, 114
10:1-21	69	12:37	114, 116, 119, 137, 139
10:22	44, 47-50, 69	12:37-41	25, 29, 35-36, 80, 82-84, 96, 101, 104, 106, 111- 114, 121-125, 127-129, 136-140, 142-143, 147, 178-179
10:22-39	30	12:37-42	9
10:24	69	12:37-43	71
10:24, 31, 33	73	12:38	8-9, 20, 23-25, 35, 51, 63, 79, 81, 113-114, 116-124, 137-138, 140, 178
10:25-26	73	12:38-19:37	8
10:30	69	12:38, 39, 41	137, 140
10:30-33	69	12:38, 40	23-25, 79, 81
10:34	8-9, 20, 22, 24, 35, 39, 40-42, 49, 53, 55-56, 58-59, 63, 65, 67-76, 79, 83, 85, 87, 89, 95-97, 100, 103, 113, 125, 130, 177	12:39	114, 120, 121, 137-140
10:35	68, 72, 75	12:39-40	51
10:35-36	70		
10:36-39	69		
10:38	165		
10:40-42	71		
11:1-20:31	51		
11:4	117		
11:4, 40, 47	119		
11:40	117		
11:47	117		
12:1-11	45		
12:12	44, 46, 50		
12:12-13	45		
12:12-15	46		

- | | | | |
|--------------|---|--------------|---|
| 12:40 | 8, 20, 25, 35, 63, 79, 113,
115–116, 119–124, 137,
178 | 14–17 | 93 |
| 12:40, 41 | 137 | 14:23 | 168 |
| 12:41 | 25, 36, 120–121,
123–124, 137–140, 144,
159, 179 | 14:24 | 162 |
| 12:44–45, 49 | 162 | 14:30 | 96 |
| 12:44–50 | 114 | 15:1–17 | 93 |
| 13 | 84, 86, 88, 170 | 15:3, 7, 20 | 97 |
| 13:1 | 84 | 15:18–19 | 95 |
| 13:1–17:26 | 30 | 15:18–24 | 93 |
| 13:1, 31–32 | 84 | 15:18–25 | 92 |
| 13:2 | 84 | 15:25 | 85, 130, 131 |
| 13:2–17 | 84 | 15:26 | 92, 94, 97 |
| 13:2, 21–30 | 88 | 15:26–27 | 92 |
| 13:2, 27 | 96 | 15:27 | 24, 97–99, 141, 159 |
| 13:6–8 | 85 | 15:28 | 90 |
| 13:10–11 | 84 | 16:1–15 | 93 |
| 13:11 | 85 | 16:5 | 162 |
| 13–16 | 44 | 16:7 | 94 |
| 13:16 | 162 | 16:11 | 96 |
| 13:18 | 8–9, 20, 23–24, 35–36,
49, 58, 67, 79, 81–93,
95–101, 103–107, 109–
110, 112, 122, 124–125,
127, 130–131, 178–179 | 16:13 | 97 |
| 13:18–20 | 89 | 16:20–22 | 168 |
| 13:18–30 | 109 | 16:25 | 168 |
| 13:19 | 88, 89 | 17 | 44, 48 |
| 13:19–22 | 85 | 17:12 | 85 |
| 13:22 | 88 | 17:20 | 132 |
| 13:23 | 3–4, 85, 88–89, 91, 97,
156, 170 | 18:9 | 85 |
| 13:23–26 | 3–4, 24, 85, 88–89,
91–92, 97, 170 | 18:15–16 | 3, 85 |
| 13:24 | 4, 88 | 19:6, 12, 15 | 109 |
| 13:24–25 | 157 | 19:17–37 | 30 |
| 13:26 | 92–93 | 19:19–22 | 102 |
| 13:26–27 | 85, 93 | 19:23 | 44, 48, 85, 102, 105 |
| 13:26–30 | 89 | 19:23–24 | 131 |
| 13:27 | 93 | 19:24 | 8–9, 20, 35–36, 51, 58,
69, 79, 81–83, 85–86, 90,
99–108, 110–114, 116,
122–125, 127, 131, 137,
178 |
| 13:27–30 | 89 | 19:24, 36–37 | 23–25, 29, 35, 79, 81–83,
85, 90, 101, 112–114,
116, 122–125, 127, 131,
137, 178 |
| 13:28 | 4, 91 | 19:25 | 93, 102, 106 |
| 13:28–30 | 4, 85 | 19:25–27 | 4, 102, 106–107, 110,
112, 178 |
| 13:31–32 | 84 | 19:26–27 | 3, 25, 36, 85, 127, 129 |
| 14:9 | 144 | 19:28 | 130 |
| 14:10, 20 | 165 | 19:28–29 | 46, 94 |
| 14:16, 26 | 94 | 19:28–30 | 4, 85, 102, 129, 130 |
| | | 19:29 | 130, 134 |
| | | 19:30 | 60–61, 69, 102, 130, 132 |

19:31	109	20:11–18	134
19:33	109	20:18	48, 134
19:34	81, 102, 109, 110	20:19	109, 133–135, 162
19:35	4–6, 19, 24–25, 32, 36, 89, 98–99, 101–102, 106–108, 111–113, 117, 123, 127–129, 131–134, 136–144, 155–156, 178–179	20:19–23	92, 133, 135
19:35–37	25, 36, 98, 99, 106, 107–108, 111–112, 117, 127–129, 131–134, 136– 143, 155–156, 178–179	20:19–29	4, 162
19:35, 37	137, 140	20:20	134
19:36	8–9, 20, 35, 51, 58, 79, 81, 86, 94, 99, 100, 104, 106–112, 124, 131–132, 135, 137–140, 158, 178	20:20, 22	97
19:36–37	81, 94, 99, 100–104, 106–113, 124, 131–132, 135, 138	20:22	134
19:37	8–9, 20, 28, 35, 46, 51, 79, 103–104, 108–109, 111, 123–124, 131, 137, 139–140, 178	20:24	134
19:38	109	20:28	130
20	164	20:29	162, 168
20:1–10	3–4, 133–135, 170	20:30	2, 4–7, 10–11, 13, 15–16, 19, 26–27, 37, 118, 127–129, 132–133, 135, 139–145, 147, 155–160
20:1–18	162	20:30–31	1–2, 4–7, 10–11, 13–16, 19, 26–27, 37, 127–129, 132–133, 135, 139–144, 147, 155–159, 161
20:1–30	30	20:31	4, 6, 10, 51, 132, 140, 157, 164
20:2–10	3, 85	21	2–3, 6, 37–38, 147, 149, 150, 154, 157, 161, 166, 172–173, 175–176, 180
20:6	134	21:1–23	1, 2, 5
20:8	85, 183	21:7	5, 157, 166, 170
20:8–10	133–134	21:7, 20–23	3, 156, 170
20:9	4, 12, 32, 133–134, 143	21:20	5, 156
20:10	134	21:24	2, 5–7, 11, 13, 16, 18–19, 24, 27, 38, 98–99, 141, 155–160, 164, 166, 176
		21:24–25	1–2, 5–7, 11, 13–14, 16, 18–19, 24, 27, 38, 98–99, 141, 155–156, 158–159, 161, 164, 176
		31	10

Ancient Jewish, Christian, and Classical Literature

<i>Apocryphon of James</i>		1.30–2.8	169
1.1–2.7	167	2.8–15	167, 170–171
1.1–35	168, 171	2.15–16	169
1.8–25	168	2.33–37	168
1.11–12	168	2.38–15.33	168
1.15–16	169	2.38–39	170
1.20–22	169	2.40–15.6	169
1.22–25	169	3.38–4.2	170
1.28–35	169	4.23–30	170

- | | | | |
|-----------------------------|--------------|--|----------|
| 5.1–2 | 168 | 17.3, 6 | 162 |
| 5.1–6 | 170 | 19.5, 29 | 162 |
| 5.35–6.1 | 170 | 21.1, 3 | 162 |
| 6.21–28, 32–34 | 170 | 26.2, 5 | 162 |
| 7.1–6 | 168 | 28.4 | 162 |
| 7.15–16 | 168 | 29.5–6 | 162, 168 |
| 10.6–12 | 168 | 31.11 | 165–166 |
| 10.29–30 | 170 | 36.6 | 162 |
| 12.41–13.1 | 162, 168 | 39.6 | 162 |
| 13.26–36 | 170 | 39.12 | 162 |
| 15.23–34 | 171 | 43.7 | 162 |
| 15.34–16.2 | 168 | 51 | 162–163 |
| 15.34–16.8 | 171 | 51.1 | 162 |
| 15.34–23 | 168 | | |
| 16 | 167 | Josephus | |
| 16.2–5 | 171 | <i>Against Apion</i> | |
| 16.12–30 | 168, 171 | 2.296 | 158 |
| | | <i>Antiquities</i> | |
| <i>Epistula Apostolorum</i> | | 10.35 | 138 |
| 1–2 | 162, 164–166 | | |
| 1.2 | 163–164 | Justin Martyr | |
| 1.4 | 163–164 | <i>Dialogue with Trypho</i> | |
| 2.1 | 165 | 100.4 | 165 |
| 2.3 | 163–164 | 101.3 | 165 |
| 3 | 162 | 102.5 | 165 |
| 3–5 | 164 | 103.6, 8 | 165 |
| 3.13 | 162 | 104.1 | 165 |
| 4–5 | 164 | 105.1, 5, 6 | 165 |
| 4–6 | 162 | 106.1, 3 | 165 |
| 5.1 | 162 | 106.4 | 165 |
| 6.1–2 | 164 | 107.1 | 165 |
| 7–8 | 162–164, 166 | | |
| 8 | 163 | <i>Martyrdom and Ascension of Isaiah</i> | |
| 8.1 | 164 | 4.20 | 138 |
| 9.1 | 166 | | |
| 9.2–11.1 | 162 | Plutarch | |
| 9–12 | 162, 164 | <i>Alexander</i> | |
| 11.2–12.2 | 162 | 1.1–3 | 158 |
| 11.3 | 166 | | |
| 12–51 | 164 | | |
| 13.3 | 162 | | |
| 13–50 | 162, 164 | | |
| 14.6 | 162 | | |

Index of Modern Authors

- Adams, Sean A. 40
Allen, Garrick V. 80, 145
Anderson, Paul N. 31, 141
Ashton, John 70
Attridge, Harold W. 4, 21, 167–168
- Barrett, C. K. 3, 72, 103, 109, 117, 120
Bauckham, Richard 3–4, 19, 21, 31, 33, 44, 93, 99, 132, 141, 143, 155–156, 160, 162–164
Baum, Armin D. 1–2, 5–6, 159, 185
Beck, David R. 2, 88
Belle, Gilbert van 84, 110, 157
Bennema, Cornelis 3, 30–31, 57, 59, 64, 85, 87–88, 93, 95–96, 102, 106, 132, 134, 156
Beutler, Johannes 11, 17, 20, 49, 63, 71–72, 94–95, 121, 131, 138, 156
Blaine, Jr., Bradford B. 3, 88
Blenkinsopp, Joseph 138
Bockmuehl, Markus 52, 163
Boismard, M. É. 3
Bonar, Chance E. 25, 185
Borgen, Peder 60, 62
Brakke, David 153–154, 167–171, 185
Brendsel, Daniel J. 25, 115–117, 121
Breu, Clarissa 185
Brickle, Jeffrey E. 159
Brockington, L. K. 118
Brown, Raymond E. 44, 49, 103, 117
Brunson, Andrew C. 50
Bultmann, Rudolf 1, 3–4, 49, 86, 94–95, 102–103, 155
Burge, Gary 122
Burke, Tony 185
Bynum, William Randolph 46, 50, 103–104, 108
Byrne, Brendan 32, 133
- Cameron, Ron 162, 167–170
Chennattu, Rekha M. 9, 49
Chibici-Revneanu, Nicole 51, 84, 114, 117–118, 120, 132
Clark-Soles, Jaime 48–49, 52, 66, 97
Coogan, Jeremiah 153–154, 162, 185–186
Cueva, Edmund P. 185
Culpepper, R. Alan 1–3, 17, 31, 44, 46–47, 52, 57, 120, 141, 143, 168, 183, 190
- Daise, Michael A. 20, 28–29, 42, 45–47, 49, 69, 82, 96, 108, 115, 118, 120, 181
Daly-Denton, Margaret 58, 61, 64, 70, 86, 88–89, 94, 103–104, 107
Dietzfelbinger, Christian 10
Dunderberg, Ismo 24–25, 33–34, 88–89, 135, 144, 152, 155–157, 169–171, 184
- Ehorn, Seth M. 40
Ehrman, Bart D. 185
Ekblad, Eugene Robert 118
Elder, Nicholas A. 6, 158–159
Eshleman, Kendra 186
Estes, Douglas 2, 21
Evans, Craig A. 5, 8, 29, 40, 58, 61, 70, 103, 115, 121, 144, 152
Eve, Eric 14–15
- Faber, Riemer A. 45
Farelly, Nicolas 3, 48, 64, 85, 88, 91, 97, 106–107, 111, 134–135, 157
Faure, Alexander 8
Fewster, Gregory P. 151, 153, 163, 167–169, 185, 190
Fischer, Georg 10
Freed, Edwin D. 46, 58, 86, 94, 97, 102–103

- Frey, Jörg 3, 5, 21, 48, 51, 54, 84, 110,
114, 118, 121, 132, 134–135, 141–145,
157–158, 160, 185, 206
- Furlong, Dean 21
- Gamble, Harry Y. 80, 158–159
- Gaventa, Beverly Roberts 157
- Gerber, Edward H. 145
- Given, J. Gregory 169
- Goodman, Martin D. 14
- Grébaud, Sylvain 163
- Guerrier, Louis 163
- Hamid-Khani, Saeed 115
- Hannah, Darrell 161–163, 165–166, 195
- Hanson, Anthony Tyrrell 64, 86, 103
- Harris, William A. 151
- Hartenstein, Judith 153, 162, 166–168,
170
- Heath, Jane M. F. 26, 153, 186
- Heckel, Theo K. 158
- Heilmann, Jan 151, 159, 186
- Hengel, Martin 1, 5, 9–11, 26, 70, 115,
121, 159, 162
- Hezser, Catherine 151
- Hill, Charles E. 5, 152, 161, 197
- Hill, Jonathan 185
- Hills, Julian V. 161–164
- Hilton, Allen R. 151
- Hoek, Annewies van der 70
- Hopkins, John North 185
- Hornschuch, Manfred 162
- Humphrey, J. H. 151
- Hunt, Steven A. 3, 31
- Hurtado, Larry W. 146, 152, 170, 186
- Hylen, Susan E. 59, 64, 135
- Iverson, Kelly R. 6
- Jackson, Howard M. 141
- Jaffee, Martin S. 151
- Johnson, William A. 151–152
- Kammler, Hans-Christian 132
- Keener, Craig S. 15
- Keith, Chris 1, 13–16, 18–19, 26–27, 30,
61, 102, 128, 138, 145, 151–153, 156,
158–160, 186
- Kierspel, Lars 93, 95, 109
- King, Karen L. 24–25, 33, 152, 183
- Kirchner, Dankwart 167–168
- Klauck, Hans-Josef 105, 130
- Kloppenborg, John S. 27, 33, 53, 80,
150–154, 160
- Koch, Stefan 110
- Koester, Craig R. 47, 64
- Koester, Helmut 161
- Kok, Michael J. 21
- Kraus, Wolfgang 9–16, 18, 20, 26, 65, 74,
102, 128, 130, 144
- Kreps, Anne 186
- Kubiš, Adam 50, 103, 109
- Kügler, Joachim 5
- Kühnschelm, Roman 15
- Labahn, Michael 3, 11, 17–20, 49, 60, 63,
84, 88, 97, 102, 105, 107, 128, 137,
139–140, 158–159
- Le Donne, Anthony 14, 18
- Lee, Dorothy A. 65, 89, 134
- Lett, Jonathan 115, 121, 144
- Letteney, Mark 185
- Lieu, Judith M. 16–17, 19–20, 22, 26,
48–49, 52–53, 60, 62, 67, 71–72, 87,
89, 94–95, 97, 107–108, 115, 117, 121,
128, 131, 138, 141, 150, 153–154, 158
- Lincoln, Andrew T. 2, 4, 31, 33, 60, 64,
89, 93–94, 99, 107, 117, 133, 140–141,
155–156, 160
- Lindenlaub, Julia D. 25, 154
- Litwa, M. David 33, 107, 144, 155, 157,
159
- Luther, Susanne 10, 110
- Malbon, Elizabeth Struthers 31
- Marmodoro, Anna 185
- Martínez, Javier 185
- Matthew, Bincy 86
- McGill, Scott 185
- Meeks, Wayne A. 61
- Méndez, Hugo 141, 143, 156, 158
- Menken, Maarten J. J. 10, 50–51, 58, 69,
86, 103, 107, 109–110, 115–116, 134
- Metzger, Bruce M. 4
- Meyer, Marvin W. 34, 90, 170, 184
- Michaels, J. Ramsey 86
- Mitchell, Margaret M. 150

- Moloney, Francis J. 1–2, 8, 10, 12–16, 18, 20, 26, 29–30, 32, 42, 48–49, 57, 82, 84, 90, 93, 95, 97, 102, 128, 130, 133–134, 144, 156, 181, 183
- Moody Smith, Dwight 12
- Moore, Stephen D. 1, 31
- Moss, Candida R. 185–186
- Mroczek, Eva 138, 185
- Myers, Alicia D. 2–3, 20, 22, 30, 32, 42, 44, 46–49, 60–61, 67, 72, 82, 96–97, 103, 109, 117, 121, 131, 182
- Myllykoski, Matti 167
- Nagel, Titus 162, 165, 168
- Najman, Hindy 185
- Neiryneck, Frans 3
- Nielsen, Jesper Tang 114, 118, 132
- North, Wendy E. S. 62, 72, 85
- Obermann, Andreas 8–16, 18, 20, 23, 26, 28–30, 32, 42, 44, 46, 49–50, 52, 57–58, 60, 70–72, 74, 82, 86–88, 94–96, 98–99, 102–103, 105–106, 109, 115, 117, 120–121, 128, 130, 134, 138, 143–144, 181–183
- Pagels, Elaine 167–168, 170–171
- Painter, John 64, 115
- Pancaro, Severino 61, 70
- Parker, Holt N. 151
- Parkhouse, Sarah 161, 164, 167
- Parsons, Kyle R. L. 19
- Parsons, Mikael C. 31
- Peirano Garrison, Irene 185
- Perkins, PHEME 167–169, 171–172
- Petterson, Christina 15
- Plisch, Uwe-Karsten 167
- Porter, Stanley E. 29, 103, 159, 185
- Potterie, Ignace de la 109
- Pratscher, Wilhelm 171
- Quast, Kevin 3, 88
- Rahner, Johanna 143
- Reim, Günter 58, 103, 115
- Resseguie, James L. 3–5, 25, 57, 88–89, 102, 108, 110, 132, 141
- Rimmon-Kenan, Schlomith 32
- Robbins, Vernon K. 53
- Rodriguez, Jacob A. 154, 162, 186
- Rodriguez, Rafael 45
- Rouleau, Donald 167
- Sabbe, Maurits 4
- Schenke, Hans-Martin 34, 167, 170, 184, 196
- Schmidt, Carl 161–163
- Schnackenburg, Rudolf 115
- Schnelle, Udo 3, 120
- Scholtissek, Klaus 10–16, 18, 20, 26, 49, 128, 143–144, 159
- Schuchard, Bruce G. 20–22, 29, 42, 46–47, 51, 58, 70, 82, 86–87, 89, 94, 96, 102–103, 108, 117, 181
- Schwindt, Rainer 114, 118
- Secord, Jared 186
- Sheridan, Ruth 2, 12, 15, 23, 28, 30, 32, 42, 47, 50, 57, 59, 61–63, 69–73, 82, 103, 109, 182
- Simon, Lutz 3
- Skinner, Christopher W. 2, 4, 32, 88, 93, 95–96
- Söding, Thomas 11, 133
- Staley, Jeffrey Lloyd 157
- Stovell, Beth M. 69
- Swancutt, Diana M. 58, 63
- Thatcher, Tom 85, 128, 141, 151, 160
- Theobald, Michael 5, 61
- Thompson, Marianne Meyre 103–104
- Thüsing, Wilhelm 114
- Thyen, Hartwig 5
- Tolmie, D. Francois 3, 31
- Tovey, Derek 3–5, 25, 93, 98, 106, 108, 132–134, 141, 156, 159
- Tripp, Jeffrey M. 85
- Tuckett, Christopher M. 10, 25, 109, 116
- Unnik, Willem C. van 167
- Vahrenhorst, Martin 115
- Vliet, J. van der 167
- Wagner, J. Ross 103, 121, 208
- Wahlde, Urban C. von 85
- Wajnberg, Isaak 161
- Walsh, Robyn Faith 135, 186
- Wang, Sunny Kuan-Hui 93–94, 114

- Watson, Francis 102, 161–166, 171–172
Wendt, Heidi 186
Wilkins, Michael J. 115
Williams, Catrin H. 16–17, 32, 40, 45,
47, 58, 61, 114, 116, 120, 201
Williams, Francis E. 168
Witmer, Stephen E. 58
Wright, Brian J. 85, 159, 186
Wright IV, William M. 85
Wyrick, Jed 185
Zimmermann, Ruben 3, 31, 57, 211
Zumstein, Jean 60, 66

Subject Index

- Acts of Thomas 34
1 and 2 Apocalypse of James 34
Apocryphon of John 24, 152, 172
authorship 1–2, 6–7, 25–27, 31–32,
37–38, 126–129, 136–139, 142–143,
145–147, 149–150, 152–157, 159–168,
170–173, 175–176, 179–180, 183–184,
186–187
author-function 24, 31, 33, 152, 156,
183–184
authorial fiction 22–23, 33, 41, 81, 144,
152, 154, 184–185
- Book of Thomas 34
- Dialogue of the Savior 34, 172
(the) disciples 3–4, 22–25, 32–36, 39–45,
47–58, 62–68, 74–77, 79–85, 87–94,
96–102, 106–112, 117–119, 122–125,
127, 129–135, 141–144, 147, 151, 155,
162–171, 177–179
(the) Eleven 152, 161–166, 169, 180,
184–185, 209, 223
epilogue(s) 2, 6–7, 18–19, 26, 37–38,
156, 176
- faith 48, 91, 120, 132, 134
- glory, glorification 4, 23, 25–26, 35–36,
39, 41–45, 47–48, 50–52, 54–55, 64,
68, 76, 84, 90–92, 94, 97, 100–102,
109–110, 112–114, 117–124, 126–130,
132, 134–147, 155, 177–179
- Gospel of Judas 34
Gospel of Mary 34, 172
Gospel of Philip 34
Gospel of Thomas 34, 53
- implied author 2–3, 25, 40, 53, 106, 111,
157, 159
implied reader 157
interpreter 7, 22–24, 26, 29, 31–33, 36,
38, 41, 54, 61, 74, 79, 81, 83–84, 102,
106, 108, 111–112, 124–129, 131,
136–137, 146–147, 175, 177–179, 181,
183, 185, 187
Isaiah (the prophet) 23, 25–26, 29, 36,
46, 58–59, 63, 81, 113, 178–179
- James 27, 34, 37, 136, 147, 149, 152–
154, 160, 167–173, 176, 180, 184–185
Judas (Iscairiot) 34, 84–85, 87–92, 96,
98–101, 105, 109–110, 112, 122, 131
- literary criticism, literary-critical 1–3,
20, 24, 29, 31, 44, 53, 84, 93, 172,
183–184
literary culture 14, 17, 27, 31, 33–34,
37, 40, 80, 145, 149–150, 152, 161,
172–173, 176, 180, 184–185, 187
love 84, 88, 93, 168, 170
- Mark (Gospel of) 6, 34, 151
Matthew (Gospel of) 186
media culture 14, 17
- narrative criticism, narrative-critical 22–
23, 31, 41, 81, 135
narrator 2–3, 17, 19, 22–25, 30, 35–36,
39–45, 48–56, 66–68, 76, 79–81,
83, 97, 101–102, 104–108, 110–114,
117–125, 127–129, 131–137, 140–144,
146–147, 156, 159, 177–179
- Paraclete 92–94, 97, 134
Peter 3–5, 64, 84–85, 88–90, 92, 99,
133–134, 156, 162, 168–171
Pistis Sophia 34, 172

- prologue 120, 141
- Questions of Bartholomew 34
- readership 135, 159–160
- reading culture 152, 185
- reception 5, 24, 26–27, 55–56, 80, 103,
118, 136, 138, 149–150, 155–156, 158,
168–169, 179–180, 184–185
- scriptural authorship 1–2, 6–7, 26–27,
31–32, 37–38, 126–129, 136–139,
142–147, 149–150, 152–157, 159–168,
170–173, 175–177, 179–180, 183–184,
186–187
- scriptural textuality 6–7, 15–19, 21,
26–27, 30, 37–38, 45, 128–129, 138,
145–147, 149–150, 152–155, 157–162,
164–166, 175, 179
- sign(s) 44–45, 57, 59–61, 64, 117, 132
Sophia of Jesus Christ 34, 172
- testimony 1–2, 4, 19, 30, 33, 36, 52, 63,
65, 72, 74–75, 93–94, 102, 106–108,
110–112, 117, 121, 127, 129, 131–134,
138–141, 151, 154–159, 161, 163,
165–166, 171–172, 184
- textual culture 80
- textuality 6–7, 15–19, 21, 26–27, 30,
37–38, 45, 128–129, 138, 145–147,
149–150, 152–155, 157–162, 164–166,
175, 179
- witness 4–5, 9, 19, 24–26, 32, 35–36,
40, 42, 44, 63, 67–68, 84, 88, 99–100,
102, 104, 106–113, 117, 119, 123, 126,
132, 135–136, 139–145, 155–157, 164,
177, 179