

MARKUS McDOWELL

Prayers of Jewish Women

Wissenschaftliche Untersuchungen

zum Neuen Testament 2. Reihe

211

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgeber / Editor

Jörg Frey

Mitherausgeber / Associate Editors

Friedrich Avemarie · Judith Gundry-Volf

Martin Hengel · Otfried Hofius · Hans-Josef Klauck

211



Markus McDowell

Prayers of Jewish Women

Studies of Patterns of Prayer in the
Second Temple Period

Mohr Siebeck

MARKUS McDOWELL, born 1960; Bachelor of Science from Abilene Christian University; Master of Ministry, MD, MA from Pepperdine University; Ph.D. from Fuller Theological Seminary; currently assistant professor of Religious Studies at Westmont College in Santa Barbara, California.

ISBN 3-16-148850-4

ISBN-13 978-3-16-148850-4

ISSN 0340-9570 (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

978-3-16-157065-0 Unveränderte eBook-Ausgabe 2019

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

© 2006 by 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, microfilms and storage and processing in electronic systems.

The book was printed by Gulde-Druck in Tübingen on non-aging paper and bound by Buchbinderei Held in Rottenburg/N.

Printed in Germany.

Preface

This book began as my doctoral dissertation at Fuller Theological Seminary. The sections concerning the works of Josephus and Philo have been expanded and edited following further research. This also resulted in some necessary revisions in the last chapter that summarizes the material. Other sections of the final chapter have been rewritten in order to clarify the statistical summaries. Finally, references to important resources have been added that became available after the completion of the dissertation.

The purpose of this book is to provide a comprehensive overview of the prayers of Jewish women found in the Jewish literature of the Second Temple period, especially in regard to patterns of content, form, and context. As such, it is a study of *Gattungen* at its core, but also explores the function of the prayers in each work and in the Second Temple period as a whole. This provides a context for other studies concerning the role of women and religious practices in the ancient world. Being a comprehensive overview, this book does not often delve as deeply into some of the interesting issues that appear in specific texts – that is left for other studies.

Overviews and summary statistics over a broad range of literature can sometimes be misleading if one is not careful: it is been my endeavor to be alert to such potential problems area. Still, it is my belief that we are well served by beginning with such comprehensive overviews before we move to more narrow analysis and research.

I offer my thanks to my Doktorvater, Dr. David M. Scholer, and my second reader, Dr. Marianne Meye Thompson, for their substantial guidance through the first version of this work as my Ph.D. dissertation. Thanks is also due to Dr. John Levison of Seattle Pacific University who offered final comments on the completed dissertation, and especially for his comments on my analysis of the works of Josephus, which led to further research, re-evaluation, and rewriting of the sections on the works of Josephus and Philo. I also thank Dr. Troy Martin of Saint Xavier University, who, at a café in Heidelberg, urged me to pursue publication of this work. I also offer my gratitude to all my colleagues and students at Pepperdine University, Heidelberg, and Westmont College for their encouragement, interest, and support as I prepared this manuscript for publication.

My appreciation goes to Dr. Henning Ziebritzki and the editorial staff of Mohr Siebeck Publishing House, and to Professor Jörg Frey for accepting this

work for publication in the *Wissenschaftliche Untersuchungen zum Neuen Testament*.

This work is dedicated to my mother, Helen Marie Goolsby McDowell, whose love of history and unwavering belief in my abilities continue to encourage me even after her death.

Finally, I am grateful to my wife Michele, and our two children, Micah and Maya, for their love, patience, and encouragement.

Santa Barbara, March 2006

Markus H. McDowell

Table of Contents

Preface.....	V
Table of Contents.....	VII
Abbreviations	XIII
Chapter 1: Introduction.....	1
1. Introduction.....	1
2. Prayers in the Literature of Second Temple Judaism.....	11
3. The Approach of This Study.....	17
3.1. Patterns of Prayer: Location.....	18
3.2. Patterns of Prayer: Content.....	20
3.3. Patterns of Prayer: Form.....	21
3.4. Patterns of Prayer: Occasion.....	23
3.5. Patterns of Prayer: Perspective.....	24
3.6. Patterns of Prayer: Summary.....	27
4. The Structure of This Study.....	28
5. The Sources and Selection of Texts Used in This Study.....	28
Chapter 2: Prayers of Jewish Women in Documents from the Second to the First Century BCE	33
1. Introduction.....	33
2. Documents with a Palestinian Origin: Additions to Esther	34
2.1. Introduction.....	34
2.2. Additions to Esther C 14.3–19: Esther’s Prayer for Her People	37
2.3. Other Prayers by Women in Esther (4.8).....	40
2.4. Summary of Women’s Prayers in Additions to Esther.....	41
3. Documents with a Palestinian Origin: Judith.....	41
3.1. Introduction.....	41
3.2. Judith 8.17 and 8.25: Judith Exhorts the Elders to Give Thanks to God.....	47
3.3. Judith 8.31 and 9.2–14: The High Priest Asks Judith to Pray for Them; Judith’s Prayer.....	47
3.4. Judith 11.17 and 12.8: Judith Prays at Night outside the Camp.....	51
3.5. Judith 13.3, 13.4b–5, and 13.7b: Judith Prays for Guidance as She Kills Holofernes	51
3.6. Judith 13.14: Judith’s Prayer of Praise as She Returns to Her Town.....	52
3.7. Judith 16.1–17: Judith Leads the Townspeople in a Hymn of Thanksgiving.....	53
3.8. Other Women’s Prayers in Judith (4.9–13; 6.19; 7.19, 29: Women, Men, and Children Cry Out.....	55

3.9. Summary of Women's Prayers in Judith	57
4. Documents with a Palestinian Origin: <i>Jubilees</i>	58
4.1. Introduction.....	58
4.2. <i>Jubilees</i> 25.15–23: Rebekah's Patriarchal Blessing upon Jacob.....	59
4.3. Summary of Women's Prayers in <i>Jubilees</i>	62
5. Documents with a Palestinian Origin: Second Maccabees	63
5.1. Introduction.....	63
5.2. Second Maccabees 3.19–20; 11.6–9; 13.10–11; and 14.15: Women and Men Pray Together in the Streets	66
5.3. Summary of Women's Prayers in 2 Maccabees	67
6. Documents with a Palestinian Origin: Susanna	67
6.1. Introduction.....	67
6.2. Susanna 13.35: Susanna Prays As She Is brought Before the Community	70
6.3. Susanna 13.42–43: Susanna Cries Out to God after Being Condemned	71
6.4. Susanna 13.60 and 13.63: All the People Bless God; Susanna's Family Blesses God	72
6.5. Summary of Women's Prayers in Susanna.....	72
7. Documents with a Diaspora Origin: Tobit.....	73
7.1. Introduction.....	73
7.2. Tobit 3.11b–15: Sarah Prays for Death.....	78
7.3. Tobit 6.18; 12.6–16; 12.22: Raphael's Instructions to Pray; Tobit and Sarah Praise God.....	82
7.4. Tobit 8.8: Tobias and Sarah Pray Together	83
7.5. Summary of Women's Prayers in Tobit.....	84
8. Conclusion.....	85

Chapter 3: Prayers of Jewish Women in Documents from the First Century BCE to the First Century CE

1. Introduction.....	89
2. Documents with a Palestinian Origin: <i>Liber Antiquitatum Biblicarum</i>	90
2.1. Introduction.....	90
2.2. <i>Liber Antiquitatum Biblicarum</i> 32.1–17: Deborah's Hymn	94
2.3. <i>Liber Antiquitatum Biblicarum</i> 31.5, 7: Jael Prays As She Kills Sisera	98
2.4. <i>Liber Antiquitatum Biblicarum</i> 33.4–5: Deborah's Farewell.....	100
2.5. <i>Liber Antiquitatum Biblicarum</i> 40.5–7: Seila's Lament.....	100
2.6. <i>Liber Antiquitatum Biblicarum</i> 42.2: Elumah's Prayer	104
2.7. <i>Liber Antiquitatum Biblicarum</i> 50.4 and 50.7–8: Hannah's Prayer for a Child... ..	105
2.8. <i>Liber Antiquitatum Biblicarum</i> 51.3–6: Hannah's Prayer in the Temple.....	106
2.9. Other Prayers of Women in <i>Liber Antiquitatum Biblicarum</i> (39.7): The People Pray with Jephthah	109
2.10. Summary of Women's Prayers in <i>Liber Antiquitatum Biblicarum</i>	110
3. Documents with a Palestinian Origin: <i>Testaments of the Twelve Patriarchs</i>	111
3.1. Introduction.....	111
3.2. <i>Testament of Simeon</i> 2.2: Leah's Prayer for a Son.....	114
3.3. <i>Testament of Judah</i> 1.3: Leah's Thanksgiving for Judah	114
3.4. <i>Testament of Naphtali</i> 1.7–8: Rachel's Prayer for a Brother to Naphtali	114
3.5. <i>Testament of Benjamin</i> 1.4: Rachel's Prayer for a Son.....	115
3.6. Summary of Women's Prayers in the <i>Testaments of the Twelve Patriarchs</i>	115
4. Documents with a Diaspora Origin: <i>The Testament of Job</i>	116

4.1. Introduction	116
4.2. <i>Testament of Job</i> 48–50: The Daughters of Job Speak in Angelic Tongues	120
4.3. <i>Testament of Job</i> 52.11–12: The Lament of the Daughters of Job	121
4.4. Other Women's Prayers in the <i>Testament of Job</i> (14.1–2; 40.4): Widows Chanting Hymns/The Prayer of Sitis	121
4.5. Summary of Women's Prayers in the <i>Testament of Job</i>	122
5. Documents with a Diaspora Origin: <i>Joseph and Aseneth</i>	123
5.1. Introduction	123
5.2. <i>Joseph and Aseneth</i> 11.16–18: Aseneth's First Prayer	127
5.3. <i>Joseph and Aseneth</i> 12–13: Aseneth's Second Prayer	128
5.4. <i>Joseph and Aseneth</i> 17.10: Aseneth's Prayer after Receiving an Angel	132
5.5. <i>Joseph and Aseneth</i> 21.10–21: Aseneth's Prayer after Her Marriage to Joseph ..	132
5.6. Other Prayers of Women in <i>Joseph and Aseneth</i> (26.7; 27.10): Aseneth's Prayers for Help	134
5.7. Summary of Women's Prayers in <i>Joseph and Aseneth</i>	135
6. Documents with a Diaspora Origin: Third Maccabees	136
6.1. Introduction	136
6.2. Third Maccabees 1.18–21 and 4.6–8: Women Lament in the Streets	138
6.3. Third Maccabees 5.7–8, 13, and 25: All the People Pray for Deliverance	138
6.4. Summary of Women's Prayers in 3 Maccabees	139
7. Documents with a Diaspora Origin: The Works of Philo of Alexandria	139
7.1. Introduction	139
7.2. <i>De posteritate Caini</i> 179: Rachel Prays for a Child	143
7.3. <i>De vita Mosis</i> 1.180, 2.256, and <i>De agricultura</i> 80: Miriam and the Women's Choir	143
7.4. <i>De Abrahamo</i> 96 and 250: Prayers of Sarah	144
7.5. <i>De specialibus legibus</i> 3.171: Women Offering Prayers at the Temple	145
7.6. <i>De virtutibus</i> 209: Rebekah and Isaac's Prayer for a Son	146
7.7. <i>Legum allegoria</i> 3.88–9: Rebekah Asks God about the Fetuses within Her Womb	146
7.8. <i>De sacrificiis Abelis et Caini</i> 4: Rebekah's Inquiry to God	147
7.9. <i>De fuga et inventione</i> 211: Hagar's Prayer in the Desert	148
7.10. <i>De vita contemplativa</i> 66, 80, 87–89: The Therapeutae Women Singing Hymns and Praying in Worship	148
7.11. Other Women's Prayers in the Works of Philo of Alexandria	151
7.12. Summary of Women's Prayers in the Works of Philo of Alexandria	152
8. Documents with a Diaspora Origin: Fourth Maccabees	153
8.1. Introduction	153
8.2. Women's Prayers in 4 Maccabees 4.9–10: Men, Women, and Children Pray for the Protection of the Temple	155
9. Conclusion	155

Chapter 4: Prayers of Jewish Women in Documents from the First to the Second Century CE

1. Introduction	159
2. Documents with a Palestinian Origin: <i>Second (Syriac Apocalypse of) Baruch</i>	161
2.1. Introduction	161
2.2. A Woman's Prayer in 2 <i>Baruch</i> 10.13–14: A Woman Laments over Zion	163
3. Documents with a Palestinian Origin: <i>Fourth Ezra</i>	164

3.1. Introduction.....	164
3.2. Women's Prayers in 4 Ezra 9.38–47: A Woman Petitions God for a Son; She and Her Neighbors Offer Thanksgiving.....	167
3.3. Summary of Women's Prayers in 4 Ezra.....	169
4. Documents with a Diaspora Origin: Jewish <i>Sibylline Oracles</i>	169
4.1. Introduction.....	169
4.2. <i>Sibylline Oracles</i> 2.1–5; 3.1–7: The Sibyl Prays to God before Speaking Her Oracles.....	173
4.3. <i>Sibylline Oracles</i> 2.339–347; 11.321–324: A Confession; A Request for a Respite from Speaking.....	174
4.4. <i>Sibylline Oracles</i> 5.328–332: The Sibyl Offers a Prayer for Judah.....	175
4.5. Summary of Women's Prayers in the <i>Sibylline Oracles</i>	175
5. Documents with a Diaspora Origin: The Writings of Josephus.....	176
5.1. Introduction.....	176
5.2. <i>Jewish War</i> 1.584 and <i>Jewish Antiquities</i> 17.64: A Woman Cries Out as Herod Tortures Her.....	183
5.3. <i>Jewish War</i> 2.313 and <i>Jewish Antiquities</i> 20.49: Bernice and Queen Helena at the Temple.....	184
5.4. <i>Jewish Antiquities</i> 1.188–90: Hagar Asks God to Take Pity on Her.....	185
5.5. <i>Jewish Antiquities</i> 1.303–308: Leah Makes Supplications to God.....	185
5.6. <i>Jewish Antiquities</i> 5.280: Samson's Mother Prays for an Angel to Appear.....	186
5.7. <i>Jewish Antiquities</i> 5.344–345, 347: Hannah Prays for a Child.....	186
5.8. <i>Jewish Antiquities</i> 7.87: Michal Prays for David.....	187
5.9. <i>Jewish Antiquities</i> 11.231–233: The People Cry Out; Esther Prays for Them.....	187
5.10. Other Women's Prayers in the Writings of Josephus.....	188
5.11. Summary of Women's Prayers in the Writings of Josephus.....	192
6. Conclusion.....	193
Chapter 5: Summaries and Conclusions.....	197
1. Introduction.....	197
2. Patterns of Prayer: An Overview.....	201
2.1. Location.....	201
2.2. Content.....	202
2.3. Form.....	203
2.4. Occasion.....	204
2.5. Perspective.....	207
3. Conclusions.....	208
Appendix.....	215
1. Prayer in the Dead Sea Scrolls.....	215
2. Prayers in the <i>Life of Adam and Eve</i> and the <i>Apocalypse of Moses</i>	217
3. Prayers in Inscriptions and Papyri.....	219
Bibliography.....	223
Index of Ancient Sources.....	245
1. Hebrew Bible and Apocrypha.....	245

2. Apocrypha and Septuagint	249
3. Dead Sea Scrolls	252
4. Pseudepigrapha	253
5. New Testament	256
6. Early Christian Literature.....	257
7. Rabbinic Literature	258
8. Philo of Alexandria.....	259
9. Flavius Josephus	260
10. Inscriptions and Papyri.....	262
11. Classical and Other Ancient Writings	262
 Index of Modern Authors.....	 265
 Index of Subjects	 269

Abbreviations

The abbreviations in this work follow the standards set forth in *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (ed. Patrick H. Alexander, John F. Kutsko, James D. Ernest, Shirley A. Decker-Lucke, and David L. Petersen; Peabody, Mass: Hendrickson, 1999). Listed below are abbreviations of journals, series, encyclopedias, and collections in secondary literature that are cited in this study. They are provided for convenience or because they do not appear in the *SBL Handbook of Style*.

ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman. 6 vols. New York, 1992
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AHDC	Ancient History Documentary Research Centre. MacQuarie University
ALGHJ	Arbeiten zur Literatur und Geschichte des hellenistischen Judentums
APOT	<i>The Apocrypha and Pseudepigrapha of the Old Testament</i> . Edited by R. H. Charles. 2 vols. Oxford, 1913
ASOR	American School of Oriental Research (now known as the Albright Institute)
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BDAG ³	<i>A Greek - English Lexicon of the New Testament and Other Early Christian Literature, Third Edition</i> . Revised and Edited by F.W. Danker. Chicago, 2000
BJS	Brown Judaic Studies
BRev	<i>Bible Review</i>
BVC	<i>Bible et vie chrétienne</i>
BZAW	Beihfte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	<i>Catholic Biblical Quarterly</i>
CIJ	<i>Corpus inscriptionum judaicarum</i>
CPJ	<i>Corpus papyrorum judaicorum</i> . Edited by V. Tcherikover. 3 vols. Cambridge, 1957–1964
CQ	<i>Classical Quarterly</i>
CRINT	Compendia rerum iudaicarum ad Novum Testamentum
ExpTim	<i>Expository Times</i>
FCB	<i>Feminist Companion to the Bible</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JJS	<i>Journal of Jewish Studies</i>
JPS	Jewish Publication Society
JQR	<i>Jewish Quarterly Review</i>
JSHRZ	<i>Jüdische Schriften aus hellenistisch-römischer Zeit</i>
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series

<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JSPSup</i>	Journal for the Study of the Pseudepigrapha: Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>MGWJ</i>	<i>Monatschrift für Geschichte und Wissenschaft des Judentums</i>
<i>NCB</i>	New Century Bible
<i>NedTT</i>	<i>Nederlands theologisch tijdschrift</i>
<i>NICNT</i>	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum Supplements
<i>NTS</i>	<i>New Testament Studies</i>
<i>OBO</i>	Orbis biblicus et orientalis
<i>OBT</i>	Overtures to Biblical Theology
<i>OTP</i>	<i>Old Testament Pseudepigrapha</i> . Edited by J. H. Charlesworth. 2 vols. New York, 1983
<i>PAAJR</i>	<i>Proceedings of the American Academy of Jewish Research</i>
<i>PTMS</i>	Pittsburgh Theological Monograph Series
<i>PVTG</i>	Pseudepigrapha Veteris Testamenti Graece
<i>REJ</i>	<i>Revue des études juives</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RHR</i>	<i>Revue de l'histoire des religions</i>
<i>RivB</i>	Rivista biblica italiana
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SBLMS</i>	Society of Biblical Literature Monograph Series
<i>SBLSCS</i>	Society of Biblical Literature Septuagint and Cognate Studies
<i>SC</i>	Sources chrétiennes. Paris, 1943–
<i>SPB</i>	<i>Studia postbiblica</i>
<i>TSK</i>	<i>Theologische Studien und Kritiken</i>
<i>WBC</i>	Word Biblical Commentary
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

Chapter 1

Introduction

1. Introduction

“O God, my God, hear me also, a widow.”
Judith 9.4

These are the words of Judith, a Jewish widow. After hearing that her town is in imminent danger from enemy forces, she sends her maid to summon the elders of the town. Upon their arrival, Judith berates them for not trusting God enough. The elders then ask Judith to pray for them. She does so in one of the lengthiest prayers spoken by any character in all ancient Jewish narrative. At the end of the story, after she has personally delivered Israel from the enemy, Judith leads the entire town in a prayer of thanksgiving.

Along with the stories of Esther and Deborah, the book of Judith contains one of the best-known stories of a Jewish woman saving her people. While most primary characters in ancient Jewish literature are male, women play crucial roles in many of these same narratives, and, as is the case in the stories noted above, sometimes have a primary role. Prayer plays an important part in these narratives for both men and women. Do the prayers of women in these texts differ substantially from those of men? Do Jewish males in these narratives pray primarily in some venues and in certain roles distinct from the women? Do Jewish men and women pray about the same sorts of things? Do the prayers follow the same forms for both men and women? Is the language employed in the prayers the same for men and women? Analyzing the prayers found in the literature of the Second Temple period can provide answers to these and other questions, and in turn elucidate patterns of prayer as portrayed by the authors of the Second Temple period.¹

Although the story of Judith – a woman who summons elders, prays for them upon request, and leads her community in prayer – may seem highly unusual among the sources from the Second Temple period, it is unusual only

¹ The definition of the term “Second Temple Judaism” is somewhat problematic. The term, as used by most, roughly refers to the time period from the destruction of the Jerusalem temple by the Babylonians to the end of the second century CE, though technically the *terminus ad quem* should be 70 CE. I have made decisions of inclusion on a case-by-case basis for those sources that are problematic in terms of dating. See my discussion of the period I examine in this work and the criteria that I use beginning on p. 28.

in scope. This study surveys primary Jewish sources from the Second Temple period that portray or discuss women's prayers.² The texts are analyzed primarily in terms of the literary context and character of the prayer. The prayers are also compared and contrasted with men's prayers in the same sources. The analysis includes locating (as much as possible) the historical, literary, and cultic context of each document in which these prayers appear. These approaches are brought together to answer the questions asked above, and to elucidate patterns found among these prayers.

Numerous studies have appeared over the last few decades that address the subject of Jewish women and religion in the ancient world.)³ Only a few of

² This study does not examine prayer in later rabbinic writings, though this is also a rich area for study. See Heinemann, *Prayers in the Talmud: Forms and Patterns* (trans. R.S. Sarason; SJ, 9; Berlin: de Gruyter, 1977); J.J. Petuchowski, "The Liturgy of the Synagogue: History, Structure, and Contents," in *Approaches to Ancient Judaism* (ed. W.S. Green; BJS, 27; Chico: Scholars Press, 1983), IV, 1–64; Stefan C. Reif, *Judaism and Hebrew Prayer: New Perspectives on Jewish Liturgical History* (Cambridge: University Press, 1993); idem, "Prayer in Early Judaism," in *Deuterocanonical and Cognate Literature, Yearbook 2004* (eds. Renate Egger-Wenzel and Jeremy Corley; Berlin: Walter de Gruyter, 2004), 439–64. In general, rabbinic literature presents a more monolithic and restrictive view of women in religion than does the Hebrew Bible or the sources from the Second Temple period, though it may only be for specific women at a specific time (see note 16 on p. 5). For a few examples, see *m. Pesah* 8.7; *b. Megilla* 23a; *m. Megilla* 2.4, 11; *b. Rosh Hashanah* 32b; *b. Sukkah* 28a–b; *m. Rosh Hashanah* 3.8; *b. Sotah* 22b. For some studies on women and religion in rabbinic literature, see Ross Kraemer, *Her Share of the Blessings: Women's Religions Among Pagans, Jews, and Christians in the Greco-Roman World* (Oxford/New York: Oxford University Press, 1992); Judith Wegner, *Chattel or Person? The Status of Women in the Mishnah* (Oxford: Oxford University Press, 1988); Tal Ilan, *Jewish Women in Greco-Roman Palestine: An Inquiry into Image and Status* (Texte und Studien zum Antiken Judentum 44; Tübingen: J.C.B. Mohr, 1995; repr., Peabody, Mass.: Hendrickson Publishers, 1996); for some older studies on women's roles in rabbinic Judaism, see Joseph Derenbourg, *Essai sur l'histoire et la géographie de la Palestine, d'après les Thalmuds et les autres sources rabbiniques. Première partie: Histoire de la Palestine depuis Cyrus jusqu'à Adrien* (Paris, 1867; republished 1971); Hans Lichtenstein, "Die Fastenrolle," *HUCA* 8/9 (1931–1932): 257–371; see also Jacob Neusner, *The Rabbinic Traditions About the Pharisees Before 70* (3 vols.; Leiden: Brill, 1971).

³ For instance, see Léonie J. Archer, "The Role of Jewish Women in the Religion, Ritual, and Cult of Graeco-Roman Palestine" in *Images of Women in Antiquity*, edited by A. Cameron and A. Kuhrt (Detroit: Wayne State University Press, 1983), 273–287; B. J. Brootten, *Women Leaders in the Ancient Synagogue* (BJS 36; Chico, Calif.: Scholars Press, 1982); Judith Hauptman, "Women and Prayer: An Attempt to Dispel Some Fallacies" *Judaism* 42 (1993): 94–103; Ross Kraemer, "Jewish Women in the Diaspora World of Later Antiquity" in *Jewish Women in Historical Perspective*, edited by J.R. Baskin (Detroit: Wayne State University Press, 1991), 46–72; Richard E. Oster, Jr., "Women, Diaspora Synagogues (προσευχή) and Acts 16:13 (Philippi)" in *Faith in Practice, Studies in the Books of Acts* (Joplin, Mont.: College Press, 1995). For two volumes which include a number of essays on prayer in the Second Temple period, see *Deuterocanonical and Cognate Literature, Yearbook 2004: Prayer from Tobit to Qumran. Inaugural Conference of the ISDCL at Salzburg, Austria*

these studies have examined the prayers of women in the literature as a whole.⁴ Most studies attempt to gain a comprehensive understanding of women's participation and roles in Jewish religious life; others seek to note positive or negative portrayals of women within ancient Jewish literature. Yet, as many now affirm, the picture is more complex than has often been assumed, and researchers do not agree on what the sources tell us about women in the ancient world. Part of the difficulty lies in determining how one moves from the literary world to the historical world; some assume a closer connection between the literary and the historical than others.

The problems raised by the genre and historicity of narrative material add to this complexity. Some of the researchers noted in this study assume that a positive portrayal of a woman in a narrative translates to historical public roles; others assume that a negative portrayal of a woman in a narrative translates to restrictive religious practices for women. Yet a positive literary portrayal may say little about the actual historical world, and the reverse is true as well. In addition, the diversity that existed in Second Temple Judaism creates a problem for reconstructing a simple picture of the participation and role of women in Judaism. What follows is a brief synopsis of some varying views of scholars about women in the Second Temple period, a discussion of the diversity of Second Temple Judaism, the problem raised by questions of genre and historicity of texts, and the difficulty of moving from the literary world to the historical world.

Many studies conclude that women had little or no role or participation in religion of the Second Temple period. Swidler examines the images of

5–9 July 2003 (eds. Renate Egger-Wenzel and Jeremy Corley; Berlin: Walter de Gruyter, 2004); and *Prayer from Alexander to Constantine: A Critical Anthology* (eds. Mark Kiley et al.; London: Routledge, 1997). For specific works on women and prayer, see Jennifer Breger, "The Prayers of Jewish Women: Some Historical Perspectives" *Judaism* 42 (1993): 504–515; Randall D. Chesnutt, "Prayer of a Convert to Judaism (Joseph and Aseneth 12–13)," in *Prayer from Alexander to Constantine: A Critical Anthology*, edited by Mark Kiley, et. al. (London: Routledge, 1997), 65–72; Joan E. Cook, "The Song of Hannah in Pseudo-Philo's *Biblical Antiquities*" in *Prayer from Alexander to Constantine: A Critical Anthology*, edited by Mark Kiley, et. al. (London: Routledge, 1997), 73–78; Toni Craven, "'From Where Will My Help Come?': Women and Prayer in the Apocryphal/Deuterocanonical Books" in *Worship and the Hebrew Bible: Essays in Honor of John T. Willis*, edited by M. Patrick Graham, Rick R. Marrs and Steven L. McKenzie (JSOT 284; Sheffield: Sheffield Academic Press, 1999), 95–109; idem, "Judith Prays for Help (Judith 9.1–14)" in *Prayer from Alexander to Constantine: A Critical Anthology*, edited by Mark Kiley, et. al. (London: Routledge, 1997), 59–63; Patrick D. Miller, Jr., "Things Too Wonderful: Prayers of Women in the Old Testament" in *Biblische Theologie und gesellschaftlicher Wandel*, edited by Georg Braulik, et al. (Freiburg: Herder, 1993), 237–251.

⁴ For instance, see the articles and essays listed in note 3 above by Breger, Chesnutt, Cook, Craven, and Miller. Note that almost all of these studies deal with specific texts, passages, or collections, and not the Second Temple literature as a whole.

women in the Apocryphal/Deuterocanonical books, the Old Testament Pseudepigrapha, Philo of Alexandria, and Josephus, and concludes that ancient Judaism was extremely misogynistic.⁵ Certainly there is no lack of fodder for one who wishes to find ancient texts that portray women's roles as secondary, non-existent, or in a negative light. The *Wisdom of Jesus ben Sirach*, the *Testament of Job*, and the writings of Philo and Josephus all portray, to varying degrees, women as naïve or inferior.⁶ Some scholars examine the work of Jesus ben Sirach (early second century BCE) and label him a "misogynist," and then conclude that Judaism of the period was also misogynistic. Henry McKeating writes that Ben Sirach's male-dominated writings may be taken as "typical of his time,"⁷ and that "[w]omen are carefully confined to their prescribed domestic sphere."⁸ Philo of Alexandria and Josephus⁹ make frequent mention of the intellectual and religious inferiority of women. Constance Parvey suggests that the writings of Philo of Alexandria are evidence that "first-century Judaism" emphasized the weakness of women.¹⁰ What is known about the Essenes demonstrates little regard for or simply little interest in women.¹¹ Cheryl Brown writes that such androcentricity can be

⁵ See L. Swidler, *Women in Judaism: The Status of Women in Formative Judaism* (Metuchen, N.J.: Scarecrow Press, 1977), 76; see also Ross Kraemer, "Women in the Religions of the Greco-Roman World," *Religious Studies Review* 9 (1983): 131.

⁶ The *Testament of Job* contains a negative portrayal of Job's wife in contrast to Job, yet also contains very positive portrayals of Job's daughters, who are given the gift of spiritual insight in contrast to his sons. See my discussion of these texts beginning on p. 116.

⁷ Henry McKeating, "Jesus ben Sirach's Attitude Towards Women," *Expository Times* 85 (1973): 85; see also John R. Levison, "Is Eve to Blame? A Contextual Analysis of Sirach 25:24," *CBQ* 47 (1985): 617–23.

⁸ McKeating, "Jesus ben Sirach's Attitude Towards Women," 87.

⁹ For some examples, see Philo, *Spec. Leg.* 3.31; see also Judith R. Wegner, "The Image of the Woman in Philo," in *Society of Biblical Literature Seminar Papers 1982* (ed. K. Richards; Chico, Calif.: Scholars Press, 1982), 551–63; idem, "Philo's Portrayal of Woman – Hebraic or Hellenic?" in *Women Like This': New Perspectives on Jewish Women in the Greco-Roman World* (ed. A.-J. Levine; Septuagint and Cognate Studies; Studies in Early Jewish Literature, 1. Atlanta: Scholars Press, 1991), 41–66; for some examples from Josephus, see *Ant.* 4.8.15; *Ag. Ap.* 24.

¹⁰ Constance Parvey, "The Theology and Leadership of Women in the New Testament," in *Religion and Sexism* (ed. R.R. Ruether; New York: Simon and Schuster, 1974), 117–47.

¹¹ See *The Community Rule* (1QS); *Damascus Document* (CD-A); Philo, *Hypothetica* 11.14–17; Josephus, *J.W.* 2.8.2; *Ant.* 18.1.5; Pliny, *Natural History* 5.15. Likewise, rabbinic literature seems primarily to discuss women in light of their domestic roles and support of their husbands. See Jacob Neusner, "Thematic or Systematic Description: The Case of the Mishnah's Division of Women," in *Method and Learning in Ancient Judaism* (BJS 10; Missoula, MONT.: Scholar's Press, 1979), 93–100; idem, *A History of the Mishnaic Law of Women* (5 vols.; Leiden: Brill, 1980); Judith Hauptman, "Images of Women in the Talmud," in *Religion and Sexism: Images of Women in the Jewish and Christian Traditions* (ed. R. Ruether; New York: Simon and Schuster, 1974); Wegner, *Chattel or Person? The Status of Women in the Mishnah*; idem, "The Image and Status of Women in Classical Rabbinic Juda-

traced through post-biblical literature as views move from the negative to misogyny.¹² In other words, many have concluded that these ancient texts portray women in a negative light, and that this also is an indication of negative views and even misogyny in the social world.

Similarly, others conclude that, since there is no direct evidence that woman led prayers in the synagogue, women were restricted in the practice of religion in the Second Temple period.¹³ Adding to this argument is the fact that there is also no explicit evidence of women reading Torah or preaching in the synagogue.¹⁴ Archer suggests that women had little or no religious role in public – or even in the home – except for weeping in public at funerals (“keening”).¹⁵

Yet other researchers find more nuances in many of these texts, and still others find plenty of evidence for public participation of women in cultic practices and positive portrayals of women in religion. Jacob Neusner points out that it is *only* the Essenes, the temple priests, and the later rabbis who deny women any significant roles in the religious or political realm in ancient Judaism.¹⁶ In fact, Neusner believes that in the rabbinic material, most of the regulations regarding women are concerned mainly about women whose status is in flux: when they are eligible for marriage, when they are divorced or widowed, and in illicit sexual relationships. There are indications that prayer was one of the commandments women were to keep (though this comes from later sources).¹⁷ Furthermore, there are examples of women participating in public religious activities in some manner, as evidenced in the Hebrew Bible and later rabbinic texts,¹⁸ as well as in the New Testament.¹⁹

ism,” in *Jewish Women in Historical Perspective* (ed. J. R. Baskin; Detroit: Wayne State University Press, 1991), 68–93.

¹² Cheryl Anne Brown, *No Longer Be Silent: First Century Jewish Portraits of Biblical Women* (Louisville: Westminster/John Knox Press, 1992), 13.

¹³ But see the discussion of Brooten’s work below.

¹⁴ Hannah Safrai, “Women and the Ancient Synagogue,” in *Daughters of the King: Women and the Synagogue* (eds. Susan Grossman and Rivka Haut; Philadelphia: Jewish Publication Society, 1992), 47.

¹⁵ Archer, “The Role of Jewish Women,” 283.

¹⁶ See Jacob Neusner, “From Scripture to Mishnah: The Origins of Mishnah’s Division of Women,” *Journal of Jewish Studies* 30 (1979): 138–53; see also Kraemer, “Women in the Religions of the Greco-Roman World,” 130–31.

¹⁷ T. *Berakot* 31a–b, for instance, uses Hannah as a model for the order of public prayer.

¹⁸ See Gen 38; Exod 15.20–21; 35.1f; 38.8; Deut 29.9f; 31.12–13; Judg 4.4f; 13.6f; 21.21; 1 Sam 1.4–9, 19, 21–25; 2.19, 22; 2 Sam 20.16f; 2 Kgs 4.23f; 22.14f; 23.21; 2 Chr 25; Ps 68.12; Jer 31.4; Hos 4.13–14. See Baruch Litvin, *The Sanctity of the Synagogue* (3rd ed.; New York: KTAV, 1987), 115, 126; H.E. Yedidiah Ghatan, *The Invaluable Pearl: The Unique Status of Women in Judaism* (New York: Bloch, 1986), 148–50. The Babylonian Talmud (*Hag.* 16b) reports that women were seen laying their hands on sacrificial animals to perform *semikhah*. See Grossman, “Women and the Jerusalem Temple,” 20; *Tg. Onk Exod* 38.8; LXX

Despite some of the more limiting views of women in religion described above, the literature from the Second Temple period does contain a number of stories about women who act in prominent, public roles, such as Judith, Esther, and Deborah, as well as women in supporting roles who have important religious, social, and political impact in some narratives, such as Jael, Hannah, and Susanna. Most of these roles were temporary: Deborah's is an exception. Judith, Deborah (*L.A.B.*), and Job's daughters (*T. Job*) portray women as assertive, self-determined, and as having a greater role than most or all of the men in the same narratives. Even the story of Susanna, which portrays a woman in a more submissive (or at least passive) role, presents the male elders of the city as corrupt, while Susanna and the young boy Daniel are faithful and pious. Judith is portrayed as a "beautiful and pious" widow, exemplifying the ideal widow in Judaism; yet, as mentioned at the beginning of this chapter, she also summons elders to her home, instructs them on proper faith, and takes control of the situation both religiously and militarily to save her people.

Similarly, 1 Corinthians 11 seemingly indicates that men and women not only sat together in worship, but that women were engaged in prayer and preaching. While the prayers took place in a home and not a synagogue, the setting is public because of who is present. It was also customary in the ancient world for women to mourn by keening and reciting laments at public funerals and burials, as mentioned above.²⁰ While we see examples of women in the Second Temple literature keening, we also see a reversal of that gender

Exod 38.26; see also Mayer Gruber, "Women in the Cult According to the Priestly Code," in *Judaic Perspectives on Ancient Israel* (eds. Jacob Neusner, Baruch Levine, and Ernst Freuchs; Philadelphia: Fortress, 1987) 36–37; I.J. Peritz, "Women in the Ancient Hebrew Cult," *JBL* 17 (1898): 145–46; S. Schechter, *Studies in Judaism* (Philadelphia: JPS, 1869), 313–14. Safrai cites a number of later Jewish sources from the Tannaitic halakah, the *Tosefta*, and the Mishnah. See also John Chrysostom in *Adv. Jud.* 2.4–6; 4.6 in which he mentions that women attend the synagogue on festival days for prayers and for blowing the *shofar*. See also Acts 16.10–15 in which women are participating in prayer service (this may or may not have been in a building). See Safrai, "Women in the Ancient Synagogue," 42–46.

¹⁹ Mark 15.40–41; Luke 2.36–38; 23.49; Acts 2.17; 16.11–15; 18.2–3, 18–19; 21.9; Rom 16 passim; 1 Cor 11.2–16; 1 Tim 3.11; 5.3–16.

²⁰ See Judg 11.40; 2 Sam 14.2; 2 Chr 35.25; for other similar activities see 1 Sam 28.7f; Mark 16.1; Luke 23.55; 24.1; *Moed Katan* 3.8–9; *Ket.* 4.4. See also Kathleen Corley, "Women, Gender and Lament in Q," in *Women and the Historical Jesus: Feminist Myths of Christian Origins* (Santa Rosa, Calif.: Polebridge, 2002), 79–106; M. Alexiou, *The Ritual Lament in Greek Tradition* (Cambridge: Cambridge University Press, 1974), 22 (there is a second edition of this book available as of 2003; see bibliography); J.K. Campbell, *Honour, Family, and Patronage* (Oxford: Clarendon, 1964; repr., New York: Oxford University Press, 1974), 193–94; R. Garland, *The Greek Way of Death* (Ithaca: Cornell University Press, 1985; repr. London: Bristol Classical Press, 2001); see also Mary R. Lefkowitz, *Women in Greek Myth* (Baltimore: Johns Hopkins University Press, 1986), 39, 82. See my discussion on the unusual role of Job's daughters in the *Testament of Job* in chapter 3 beginning on p. 120.

function in the *Testament of Job*. The Pseudepigrapha contains stories about women who are portrayed as major figures in religious dramas or prophecies, such as Aseneth in *Joseph and Aseneth* and the prophetess of the *Sibylline Oracles*.

Broton has shown from archaeological, literary, and epigraphical evidence that women sometimes were given a number of apparently important public titles such as “elder”²¹ and “priestess,”²² though exactly what these titles meant and what functions they included is not always clear.²³ Broton considers it unlikely that these titles imply that women played significant leadership roles in public worship. Yet she writes that it cannot be ruled out with certainty:

... although recitation by priestly women of the priestly blessing seems unlikely in light of the explicit “Aaron and his sons” in Num 6:22, it is not impossible that certain communities could have interpreted this to mean “Aaron and his children” and have asked both the priestly women and the priestly men present to bless them.²⁴

Kraemer and Broton suggest that women probably served on councils of elders in Hellenistic Jewish synagogues, which probably had oversight of the finances and possibly some involvement in the study of scripture.²⁵ Jewish women in Rome are mentioned as “leaders” in synagogues, though the evidence is unclear as to what functions this role entailed.²⁶ In Egypt, women appear to have been active in the social and economic life of the Jewish community. Kraemer, based on non-literary evidence,²⁷ notes that “it appears that Jewish women cannot be distinguished from their non-Jewish counterparts” in Egypt.²⁸ Jewish inscriptions from Asia Minor appear to show the same thing: women play an active role in the community and with families in public settings. Chesnutt concurs, writing: “Significant instances of active

²¹ See CII, nos. 400, 581, 597, 731c; and *Supplementum Epigraphicum Graecum* 27 (1977), no. 1201. For a discussion of these and other inscriptions, see Ross S. Kraemer, “A New Inscription from Malta and the Question of Women Elders in Diaspora Jewish Communities,” *Harvard Theological Review* 78 (1985): 431–38; see also Kraemer, *Her Share of the Blessings*, 118, and note 76.

²² These range from the first century BCE through about the fourth century CE. See CII 1514 (SEG 1 [1923] no. 574 at Tell el-Yahudiyyeh); CII 315 at Rome; CII 1007 at Beth She’arim.

²³ Broton, *Women Leaders in the Ancient Synagogue*, 90–93; see also Chesnutt, “Jewish Women in the Greco-Roman Era,” 123–25.

²⁴ Broton, *Women Leaders in the Ancient Synagogue*, 95.

²⁵ Kraemer, “A New Inscription from Malta and the Question of Women Elders in Diaspora Jewish Communities,” 431. For Kraemer’s inscription data, see pp. 431–38.

²⁶ Kraemer, “Non-Literary Evidence,” 90.

²⁷ See the specifics of Kraemer’s data in Kraemer, “Hellenistic Jewish Women,” 194–99.

²⁸ Kraemer, “Hellenistic Jewish Women,” 192.

and public involvement of Jewish women in social, economic, political, and religious life are known.”²⁹

This brief survey shows that the studies of women and religion in the Second Temple period have not produced a consensus, though most would now agree that the portrayal of the role of women varies (sometimes significantly) from source to source.³⁰ Geography may play some role: Diaspora women may have had more freedom in some ways than their counterparts in Palestine, though the evidence of such differences is not overwhelming. Since both literary and non-literary evidence shows that Second Temple Judaism was diverse, it is not surprising to find that same diversity in the roles and functions of women. This creates a problem for the researcher in that it becomes easy to “prove” most any pattern or reality, even unknowingly. The warning from the aging professor Sol Robeson to his brilliant but obsessed student Max Cohen in the film *Pi* is worth heeding:

You want to find the number 216 in the world; you will be able to find it everywhere. Two hundred and sixteen steps from a mere street corner to your front door. Two hundred and sixteen seconds you spend riding on the elevator. When your mind becomes obsessed with anything, you will filter everything else out and find that thing everywhere.

As Max’s drive to find meaning in the number 216 blinded him to other possibilities, so we can be blinded by our desire to find certain trends within the diversity of Judaism in the Second Temple period. This study attempts to avoid this difficulty, and add to our understanding, by attending to patterns of prayer found across all the texts that include women at prayer, instead of focusing on one particular document.

Another difficulty derives from the genre and purposes of the texts themselves. Some are presented as historical texts, yet are written as romances (e.g., LXX Esther). Others are written like ancient novels (e.g., *Joseph and Aseneth*), or collections of pseudonymously prophetic oracles (e.g., *Sibylline Oracles*), and still others are expansions of biblical texts (e.g., Pseudo-Philo’s *L.A.B.*). Tal Ilan divides these texts into two types: historiographic and non-historiographic compositions. While this division might seem logical, the difficulty lies in determining what is historical and what is non-historical, and these categories do not take into account works that might be based on his-

²⁹ Chesnutt, “Jewish Women in the Greco-Roman Era,” 130. For studies on women in general in the ancient world, see Grace H. McCurdy, *Vassal-Queens and Some Contemporary Women in the Roman Empire* (The Johns Hopkins University Studies in Archaeology, No. 22; Baltimore: Johns Hopkins, 1937); idem, *Hellenistic Queens* (The Johns Hopkins University Studies in Archaeology, No. 14; Baltimore: Johns Hopkins, 1932). For two overviews of the history of scholarship on women in ancient Judaism, see Ilan, *Jewish Women in Greco-Roman Palestine*, 1–21; and Griffin, “The Theology and Function of Prayer in the Book of Tobit,” 24–38.

³⁰ Ilan, *Jewish Women in Greco-Roman Palestine*, 228.

torical figures or events but are expanded or edited to varying degrees for theological or other purposes.³¹ At what point does one draw the line and suggest that a work is not “historical”? These difficulties also lead us to ask other related questions. Do these sources, portraying a seemingly mixed view of women in the religious sphere, tell us more about how the authors (and/or religious leaders) *wished* the world to be? Or do they simply vary depending on geographic origin, time of writing, and/or intent and purpose? Are the stories of exceptional women simply for entertainment, presenting women in roles or activities that were largely imagined or idealized? Do conflicting portrayals of women in the ancient world tell us more about the interpreters of the texts, the original authors, or the ancient social world? Or are these varying portrayals simply a testament to the diversity inherent in the ancient world? There is likely no single answer to these questions. One might argue that works such as *Joseph and Aseneth* and *Jubilees* are an ancient novel and an example of “rewritten Bible,” respectively, and therefore are not examples of actual women who pray. As noted above, some studies, in order to determine the religious role of women in the ancient Jewish world, rely on the rabbinic restrictions of women and conclude that the participation of women in religion was highly restricted, while others focus on the positive statements about women from rabbis and conclude that women had more freedom in religion than has been assumed.³² In other words, the same literature leads to different conclusions about the historical world. It is true that on occasion, women are portrayed in important religious roles in the literature (e.g., Deborah, Judith), but they are still portrayed differently from male characters. The books of Susanna and Esther portray women in a more “typical” domestic role, that is, subordinate and constrained to a certain social sphere, even though they are depicted as deliverers of their people.

On the other hand, characters such as Deborah and Judith are depicted in pious and faithful, but also in prophetic, political, and military roles, like many male characters. Randall Chesnutt points to the unusual depictions of the women in *Jubilees* and *Joseph and Aseneth* and argues that if such situations were not at least possible, the stories would not have served the purpose of the authors. He writes, “Moreover, these two authors [of *Jubilees* and *Joseph and Aseneth*] do not throw social convention to the wind, but demon-

³¹ For instance, Ilan places 1-2 Macc in the historiographic category, yet it is clear that these are modeled after the biblical books of 1-2 Kgs and ancient histories that allowed expansion and free composition. See Ilan, *Jewish Women in Greco-Roman Palestine*, 28.

³² See L. Swidler, *Women in Judaism: The Status of Women in Formative Judaism* (Metuchen, N.J.: Scarecrow, 1976); Moshe Meiselman, *Jewish Women in Jewish Law* (New York: KTAV, 1978); Menhem Brayer, *The Jewish Woman in Rabbinic Literature* I, II (New York: KTAV, 1986).

strate great concern for proper familial and social patterns.”³³ G.W. Bowersock makes a similar point about ancient Greek and Roman fiction in a broader study, arguing that fiction *has* a historical setting, and therefore portrays actual social realities, even though it may not relate actual historical events.³⁴

In reading fiction we must be able to accept the historical context, even though we know it is not real. It must fall within the boundaries of the possible and represent what for the reader would be credible. That is why Sextus Empiricus describes fictions (πλάσματα) as describing things that resemble what really happens.³⁵

Still, moving from texts to history is speculative at best. Despite Chesnutt’s argument above that an event portrayed in an ancient text should be at least *possible*, he later correctly notes the difficulty of actually determining social reality: in order to move from texts to history, we must determine whether a given author wrote prescriptively or descriptively, and whether these authors wrote as things were or as they wished them to be.³⁶ Chesnutt writes:

Even if social realities can be legitimately extrapolated from literary portrayals, one must not generalize across social class, geographic boundaries, and cultural settings. Reconstruction of women’s roles from scattered literary representations is therefore hazardous.³⁷

Ross Kraemer insists that there *is* a lot of evidence for women’s participation in the religion of Hellenistic Judaism, but it is necessary to look at non-literary sources as well as literary sources to make this argument.³⁸ Yet the problems of the scarcity of sources, the lack of an even distribution of non-literary sources across geographic regions, and the difficulty of distinguishing Jewish sources from other sources raise doubts about conclusions can be drawn.³⁹ Richard Bauckham writes that while questions about the social world “are important questions...they can be answered only by attending as seriously as possible to what *is* in the texts...”⁴⁰

As this introduction has shown, the study of women in ancient religions is a complex endeavor and the results do not lead everyone to the same conclu-

³³ Randall Chesnutt, “Jewish Women in the Greco-Roman Era,” *Women in Earliest Christianity* (2 vols.; ed. Carroll D. Osburn; Joplin, Mont.: College Press, 1995), 1:116. Chesnutt cites *Jub.* 29.14–20, and the recurring formula found in *Jos. Asen.*, “[I]t is not proper for the man (woman) who worships God to . . .” (8.5, 7; 21.1; 23.9, 12; 29.3) as examples.

³⁴ See G.W. Bowersock, *Fiction As History: Nero to Julian* (Berkeley: University of California Press, 1994), 52.

³⁵ Bowersock, *Fiction As History*, 51.

³⁶ Chesnutt, “Jewish Women in the Greco-Roman Era,” 94–95.

³⁷ Chesnutt, “Jewish Women in the Greco-Roman Era,” 95.

³⁸ Ross Kraemer, “Non-Literary Evidence for Jewish Women in Rome and Egypt,” *Helios* 13.2 (1986): 85.

³⁹ As Kraemer notes (Kraemer, “Non-Literary Evidence,” 86).

⁴⁰ Bauckham, *Gospel Women*, xiv.

Index of Ancient Sources

1. Hebrew Bible and Apocrypha

<i>Genesis</i>		30.22–24	168
2.1–3.19	146	30.24	143
2	83	34	49
3.14	147	34.30	49
3.24–6.4	147	34.31–34	50
9.20–21	147	38	5
9.20	144	39–41	37
9.26	22	39.6	84
9.27	22	41.45–51	123
11–18	147	46.20	123
11.30	168	49	22, 113
13–15	185	49.1–18	142
14.13	22		
14.19–20	183	<i>Exodus</i>	
16	145	2.23	151
16.6–12	148	9.29	12, 79, 81
17.8	61	9.33	12, 79
17.15–21	105	10.18	13
17.18	12, 61	14.22	144
18.9–15	105	15	44, 49, 53
18.22	12	15.1	49
18.23–32	22	15.2	44, 49
20	145	15.3	49
20.7	22	15.7	49
21.1–7	105, 168	15.20–21	5
21.16–19	148	24.12	145
22.17	61	30.7–8	48
24	12	35.1f	5
24.14–20	84	36.25	51
24.52	12	38.8	5
25.1	13	38.26	6
27.27–29	151	38.26	6
27.28	22, 48	40.5	48
27.39	151		
27.40	151	<i>Leviticus</i>	
28.3	22	1	184
28.14	61	4.7	48
29.31–30.24	185	9.23–24	65
29.33	114	10.16–19	65
29.35	114	15.19–24	40
30.8	114		

16	12	<i>Ruth</i>	
26.40–42	184	1.8	26
		1.8–9	22
<i>Numbers</i>		2.4–5	22
6.1–21	185	4.14	21
6.22–27	22		
6.22	7	<i>1 Samuel</i>	
11.15	79	1.1–2.10	186
12.13	22	1.1–18	106
16.45	12	1.1–20	105
21	152	1.1–10	108
		1.4–9	5
<i>Deuteronomy</i>		1.9–13	14
7.12–16	79	1.9–11	168
11.14	48	1.9–10	13
26.1–15	12	1.10	13, 168
28–30	74	1.11	105
28.1–30.20	79	1.16	168
29.9f	5	1.19	5
31.12–13	5	1.21–25	5
33	22	1.24–26	13
		1.26	12, 82
<i>Joshua</i>		2.19	5
5.13–16	12	2.22	5
		10.9	120
<i>Judges</i>		12.23	22
2.11–15	79	16.7	71
4	98	16.12	84
4.4	5, 19, 170, 190	25.39	21
4.5	211	28.7f	6
4.17–22	43		
5	55	<i>2 Samuel</i>	
5.1–31	47	3.29	22
5.2–31	190	3.39	22
5.7	55	6.20	187
5.12	55	7.29	22
5.15	55	11.21	43
5.24–27	43	14.1–20	47, 211
9.53–54	43	14.2	6
11	100, 109	20.15–22	47, 211
11.38	100	18.28	21
11.40	6	20.16f	5
13	186	24.10	13, 22
13.2–3	105		
13.2–5	104	<i>1 Kings</i>	
13.2	168	1.48	21
13.6f	5	5.7	21
16.17–22	185	8	190
19	18	8.15	21
21.21	5	8.22	82

8.22–54	13	25	5
8.23–53	14	29.28–30	14
8.29–30	14	30.18	13
8.35	14	31.8	21
8.36	48	33.11–13	17
8.38	14	35.25	6
8.43	14		
8.44	12, 14, 15, 79, 81	<i>Ezra</i>	
8.46–51	22	3.2	166
8.48	12, 15, 79, 81	3.10–13	14
8.54	12	5.2	166
8.55–66	22	8.51	14
8.56–61	13	9.5	12, 15, 79, 81
10.9	21, 191	9.6–15	22, 79
13.6	13	9.6	80
18.42	12	10.1	13
19.4	81		
19.5	13	<i>Nehemiah</i>	
		1.5–11	22, 79
<i>2 Kings</i>		4.7–9	13
3.1ff	22	5.19	22
4.23f	5	6.14	22
6.17–20	22	9	14
6.17	183	9.6–38	79
8.8	22	9.6–37	22
19.1–19	183	11.15–17	13
19.14–19	163	12.1	166
22.14–20	170	13.14	22
22.14	5	13.22	22
23.21	5	13.29	22
		13.31	22
<i>1 Chronicles</i>		<i>Esther (and Additions)</i>	
1–9	12	2.7	69, 84
5.12–14	14	2.15–17	45
5.15–16, 25	14	2.20	69
6.1–7.3	13	2.21–23	11
17.25	81	4	40
21.16–17	13	4.7–14	39
28.18	48	4.8	37, 40, 183
29.20–30	14	4.16	37
		9.31	12
<i>2 Chronicles</i>		10.4–13	35
1–9		11.1	35
3.5	51	11.1–12	34
6.19	81	12.1–6	34
6.27	48	13.1–7	34
6.40	81	13.8–18	34, 37
7.1	65	13.9–17	38, 40, 41
9.8	191	14.1–19	34, 37, 38, 48, 188
20	191		

14.2	40	26.4–6	22
14.3–19	37, 183	28.2	12, 79
14.3–9	131	29.1–2	108
14.3	40	30.2–3	108
14.4	40	32.3–5	22
14.5	39, 40	32.8–9	108
14.7–8	39	33.6	55
14.10–11	39	33.9	55
14.10	40	34.4–6	21
14.13	50	35.4–6	22
14.14	40	40	21
14.15–18	39, 82	41.9	22
14.16–22	38	41.51	22
14.16	39	42	22
14.18	40	44.20	81
14.23	40	55.17	13
14.26	40	57.8–9	15
14.26–29	38	60.12	12, 108
14.27	40	63.4	79
14.30	40	66.1–4	108
15.1	40	66.16–19	108
15.1–16	34	68.12	5
16.1–24	34	72.16	48
		86	22
<i>Job</i>		86.10 (LXX)	55
1.2	118	88.13	15
1.4	118	91	22
1.8	51	94.12–13	108
1.18	118	99.6	22
2.9	118	100	14
3.11–17	81	104.30	55
11.13	12, 79	115.3–8	108
19.7	118	121.1	80
22.26	80	134.2	12, 79
31.9–10	118	139.19–22	22
38–41	166	141.2	15
38.3	120	144.13	48
40.4–7	120		
42.4	120	<i>Qoheleth (Ecclesiastes)</i>	
42.7–10	119	4.1–2	81
42.13–15	118		
		<i>Isaiah</i>	
<i>Psalms</i>		1.15	12, 81
5	14	43.21	21
5.7	82	46.7	14
7.3–5	22	49.14–15	61
14.12	14	51.6	80
18	21	53.12	22
23.4	51	64.6	40
25.12–15	108		

<i>Jeremiah</i>		9.18	81
2.27	80	9.19	81
14.19–22	22	9.21	14, 21
14.20	22	12	64
15.1	22		
20.14–18	81	<i>Hosea</i>	
29.1–3	68	4.13–14	5
29.7	15		
29.12	15	<i>Joel</i>	
31.4	5	2.19	48
31.12	48		
32.33	80	<i>Amos</i>	
		7.1–6	22
<i>Ezekiel</i>			
25.31	51	<i>Jonah</i>	
28.3	69	3.8	56
		4.3	22
<i>Daniel</i>			
1–6	37	<i>Habbakuk</i>	
2.22	71	2.4	22
3.28	21		
4.34	21	<i>Zechariah</i>	
6.10	12, 13, 14, 81, 82	8.19	12
6.11	12, 79	10.1	48
7–12	163	11.5	21
7	166		
9	14	<i>Malachi</i>	
9.3–19	163	1.11	15
9.4–19	22, 79	2.12	22

2. Apocrypha and Septuagint

<i>Baruch</i>		<i>Susanna</i>	
1–3	79	1–3	69
1.10–3.8	14	5	69
1.15–3.8	14	20	69
1.15–22	79	22	69
3.6–7	15	31	69
		32	69
<i>Prayer of Azariah</i>		35	69, 70, 81
3	80	41	70
		42–43	70, 71, 81
<i>Song of the Three Young Men</i>		56	69
29	80	57	69
		60	70, 72
<i>Bel and the Dragon</i>		63	70, 72
38	82		

<i>1 Esdras</i>		9.5–6	49, 71
4.40	80	9.7	49
4.60	80	9.7–11	49
5.59–65	14	9.8	49
5.62	109	9.9	49
		9.9–10	45, 50
<i>2 Esdras</i>		9.10	49
1.24–26	164	9.11	46, 49
1.33–38	164	9.12–15	50
2.10–44	164	9.13	49
		10.8–9	46
<i>Additions to Esther</i>		10.14	84
See <i>Esther</i> (and <i>Additions</i>)		10.19	84
		11.17	46, 51, 52
<i>Judith</i>		11.17–19	46
1.1–7.32	42, 46	12.7	51
4.8–15	14	12.8	46, 51, 52
4.9–11	56	12.10–13.10	51
4.9–13	46, 55	13.3	46, 51
4.10	56	13.4	47
4.11–13	109	13.4–5	46, 51, 52
4.13	56	13.7	46, 47, 51, 52, 99
6.18	56	13.14	46, 47, 52
6.19	46, 47, 55	13.15	45, 50, 99
7.1–31	56	13.16–17	53
7.19	46, 55, 56	13.17	80
7.22	56	15.13	44
7.23	56	15.14–16.25	43
7.27	56	16.1–12	54
7.29	46, 55, 56	16.1–17	46, 47, 53, 96, 97, 109
7.32	56	16.2	49
8.1–15.13	42	16.5	45, 50, 99
8.1–8	57	16.10	97
8.5–6	46	16.13–17	54
8.7–8	69		
8.9–36	19	<i>1 Maccabees</i>	
8.9–10	57	4.30	80
8.11–27	47	4.52–58	14
8.17	45, 46, 47	4.52–59	14
8.17–19	82	12.11	14
8.25	46, 47		
8.31	46, 47, 48, 51	<i>2 Maccabees</i>	
9.1–14	3, 46	1.2–6	65
9.1	14, 15, 194	1.17	80
9.2	50	1.18	14
9.2–3	49	1.23–30	14
9.2–4	49, 99	1.24–28	65
9.2–14	26, 37, 46, 47	2.10	65
9.3	49	3–7	153
9.4	1	3.1–40	65

3.7	66	8.1–14.10	154
3.15	14	14.11–18.19	154
3.15–19	66	18.20–24	154
3.19–20	66, 109	18.24	155
4.1–10.9	65		
10.1	66	<i>Prayer of Manasseh</i>	
10.7	65	2	126, 131
10.25	66	12	126, 131, 134
10.26	65		
10.10–15.36	65	<i>Sirach</i>	
11.6	66	47.9–10	14
11.6–9	66, 109	48.20–22	82
11.9	67	50.16–18	184
12.35	66	50.16–21	14, 15
12.41–42	65	51.13–14	14
13.10–11	66, 109, 139		
14.15	66, 109	<i>Tobit</i>	
14.34–36	14, 65	3.1–6	79, 80
15.12	65	3.2–6	77, 78, 79, 84
15.12–16	100	3.2–5	81
15.22–24	65, 67	3.9–15	78
15.34	65, 66	3.11	80
15.37	63	3.11–15	77, 78, 84, 216
		3.13–15	38
<i>3 Maccabees</i>		3.14	51, 82
1.1–7	137	3.14–15	69
1.1–5	137	5.20	76
1.6–2.24	137	6.6–18	82
1.16	137	6.9–12.22	73
1.18–21	109, 138	6.12	69
2.1–20	137	6.17	78
2.2–20	137, 138	6.18	78, 82, 83
2.23–7.25	137	8.4–5	83
3.20	82	8.4	78
4.6–8	109, 138	8.5	78, 80
5	138	8.5–7	78, 82, 83, 84
5.7–8	138	8.5–8	79
5.13	138	8.7	82
5.25	138, 139	8.8	77, 82, 83
6.2–15	138	8.15	78, 80
7.23	80, 138	8.15–17	76, 78
		8.16	80
<i>4 Maccabees</i>		8.17	80
1.1–3.18	154	11.14	80
3.19–18.24	154	11.14–15	76, 78
4.9–10	109, 155	11.15	78
4.13	154	12.6–16	82
5.1–7.23	154	12.6–18	78
6.27–28	154	12.8	83
8–17	46	12.17	83

12.18	83	13.9–8	76
12.22	78, 82, 83	13.17	80
13.1–17	79	14.3–11	74
13.1–8	76		
13.1–7	78	<i>Wisdom of Solomon</i>	
13.1	80	16.28	15

3. Dead Sea Scrolls

1QH 12.4–7	15	1 II.6.4–10	73
		7 I.1–II.3	73
1QM (War Scroll)			
7.3	216	4Q213a	
10.5–13.15	216	1 I.10–I II.10	113
11	50		
12.12–14	15	4Q265	144
13.13–14	50	4Q266 16.3f	58
		4Q364–67	216
1QpH	147	4Q365	11, 216
		4Q372 I.15–16	216
1QS		4Q381 31	216
6.5	216	4Q405 23 I	216
9.5	216	4Q503	15
9.25–11.15	216	4Q504	14
10.1–3	15	4Q512 11	216
1Q20	216	4Q543 6.2	80
		4QD ^a (CD)	
1Q28a (Rule of the Congregation)		7.8	216
1.20f	216	11.20	216
		12.1	216
4Q158	216	15.5	216
4Q175 14–20	216	16.10	216
		19.3.5	216
4Q196			
5.1	73	4QDeut ^{i,n}	14
6.5–13	73, 78		
17.1–2	73	4Qtob ^a	82
18.1–11	73		
<i>fr.</i> 6	78	4Qtob ar ^b	
		8.17–19	78
4Q197			
1.1	73	4Qtob ar ^a	
5.1	73	3.9–15	79
4Q200		4Qtob heb ^a	
1 I.2.–5	73	3.10–11	79
1 II.1–4	73, 78		
		11QS 10	14

4. Pseudepigrapha

<i>Apocalypse of Elijah</i>	27.3–5	163
2.37	36.4	163
	39.5	163
<i>Apocalypse of Moses</i>	39.9–14	163
6.2	40.3–7	163
27.3	41.7	163
31.1–2	47.1–4	163
32.2	61.7–12	163
35.2	63.2–12	163
43.4	69.25–27	163
	81.3	163
<i>Life of Adam and Eve</i>	83.2	163
17.1	83.8	163
28.1–2	83.84	163
31.2–3	84.2–3	126, 131
35.2	90.40	163
40.1–41.1	97.3	163
42.4–8	97.5	163
50.3	99.3	163
<i>2 Baruch</i>	106.3	163
3.1–9	106.11	163
5.1		
5.6		
10.13–14		
14.8–19		
21.4–26		
21.4–5		
32.2–4		
38.1–4		
46–47		
48.1–24		
54.1–22		
63.3–64.8		
63.3–5		
63.3		
64.8		
67.1		
71.2		
75.1–76.1		
77.11–17		
85.12		
<i>1 Enoch</i>		
13.4–14.7		
18.1–2		
22.14		
25.7		
	<i>2 Enoch</i>	
	51.4	14
	<i>4 Ezra</i>	
	2.4	167
	2.13	167
	2.41	167
	3.1–5.20	166
	3.4–36	166
	4.1–21	166
	4.30–33	166
	4.51	167
	5.21–6.34	166
	5.23–30	166, 167
	5.34–40	166
	6.31–32	167, 194
	6.35–9.25	166
	6.38–59	167
	6.55–59	166
	7.1–16	166
	7.19–25	166
	7.70–74	166
	7.104–12	167
	8.17–36	167
	9.26–10.59	166

9.28–37	167	25.15–23	59, 97, 164
9.38–47	167	25.16	61
9.38–45	167, 194	25.17	61
9.38	164, 168	25.20	61
10.28	167	26.22–24	61
11–12	166	26.23–24	59, 62
11.38–46	166	27.10	61
12.7–9	167	27.23	61
12.8	168	27.27	59, 62
12.32–33	166	31	60
12.32	166	31.14–15	59
12.40–50	100	31.14–17	62
12.48	167	31.18–20	59, 62
13	166	31.31	59
13.9–11	166	32.7	59, 62
13.14–20	167	45.23	59
13.14	168	42.21	59
13.23–29	166	45.3–4	59
13.26	166		
13.37–38	166		
13.49	166		
13.57–58	167		
14	166		
<i>Jubilees</i>		<i>Joseph and Aseneth</i>	
1.19–21	59, 62	1–21	124
1.29	60	3.3	127, 135
4.26	60	8.5, 7	10
7.10–12	59	8.10–11	127, 135, 136
8.18	59	11.1–4	136
10.3–6	59, 62	11.4–6	127
11.17	59	11.7–14	136
12.19–22	59, 62	11.10–14	127
12.19	126, 131	11.16–18	81, 125, 127, 135
12.29	59	11.16	136
13.16	59	11.18	136
14.7	61	12–13	2, 81, 125, 128, 135
15.10	61	12.1–2	136
16.7	61	12.5	136
16.26	59, 62	12.7	131
19.27–29	62	12.11	131
19.28–29	59	12.12–14	127
21.25–26	59	12.13–15	136
22.6–9	59, 62	12.14	131
22.11–15	59, 62	13.1–11	127
22.29–30	59, 62	13.9	131
24.23	61	15.2–3	127
25.1–3	61	15.2	135
25.8	61	15.7	136
25.11	60	15.12	136
		16.14	136
		17.10	125, 132
		20.7	136
		21	134
		21.1	10

21.6	127, 135, 136	35.3	100
21.10–21	125, 132, 134, 136	39.7	94, 109, 110
21.10	134	39.11	109
21.12	134	40.1	93
21.18	134	40.2	102
21.19	134	40.4	103
21.20	134	40.5–7	94, 100, 110, 164
21.21	134	40.7–8	110
22–29	124	42.1	93, 104, 186
23.9, 12	10	42.1–2	104
26.7	134	42.2	93, 104, 110, 164
27.10	81, 125, 134, 136	42.5–10	186
29.3	10	44.2	93
		46.4–47.2	94
<i>Liber Antiquitatum Biblicarum</i>		49.1	94
1.55–56	97	49.3	94
3.3	103	49.6	94
4.5	94	50.1–51.6	186
12	109	50.2	105
12.8–9	94	50.4	94, 99, 105, 110, 164
19.8–9	94	50.7–8	94, 105, 110, 164
19.14	94, 110	50.8	106
21.2–6	94	51.2	94
21.10	94	51.3	108
24.4	94	51.3–6	26, 61, 94, 103, 110, 164
25.6	94	51.4	108
27.7	94, 110	51.4–5	108
28	93	51.6	108
29.1–2	93	62.9	108
30–33	190	64.3	93
31.3–9	43		
31.5	94, 98, 99, 110	<i>Psalms of Solomon</i>	
31.7	94, 98, 99, 110	1.1–2	82
31.8	93	3.1f	15
31.9	99	3.4f	15
32	106	17.36	51
32.1–17	94, 109, 190		
32.1–6	97	<i>Sibylline Oracles</i>	
32.1	97	1	170, 171, 174
32.3	107	1.27	172
32.5	97	1.324–400	173
32.12	97	2	159, 170, 171, 173, 174
32.13–17	97, 100	2.1–5	173, 175
32.13–14	97	2.109–110	172
32.14–16	97	2.339–47	174, 175
32.17	94, 110	3	159, 170, 171, 172, 173
32.18	97	3.1–96	173
33.4–5	94, 100, 103, 109, 110	3.1–7	173, 175
33.6	100	3.39–349	171
33.7	93		

3.265–94	171	42.4–8	119
3.489–829	171	46–53	118, 120
3.591–94	172, 194	47.5	120
3.591–93	15	48.50	97, 120
3.628–29	172	48.2	120
3.715–31	172	48.3	120
3.733	172	49.1, 2	120
3.809–27	170	50.1	120
3.818f	170	50.2	120
4	171	52.11–12	121
5	159, 170, 171, 172		
5.267–68	172	<i>Testament of Joseph</i>	
5.328–32	175	3.3	114
6	171	3.6	15, 114
7	171	4.4	114
8	171	4.7–8	114
11	159, 170, 171, 172, 174	8.1	114
11.321–24	174	10.1–2	114
11.322	175		
12–14	171	<i>Testament of Judah</i>	
<i>Testament of Asher</i>		1.3	114, 164
7	113	23	113
<i>Testament of Benjamin</i>			
1.4–5	114, 115	<i>Testament of Levi</i>	
1.4	115, 164	10	113
8.2	51	14–15	113
9.1–2	113	16	113
<i>Testament of Dan</i>			
5.4	113	<i>Testament of Naphtali</i>	
5.8–9	113	1.7–8	114, 164
<i>Testament of Job</i>		4	113
1	117	6.8	114
3.4–7	119		
14.1–2	121	<i>Testament of Simeon</i>	
19.4	119	2.2	114, 115, 164
40.2–3	119		
40.4	121, 122	<i>Testament of Zebulun</i>	
42	120	9.5–7	113
		<i>Letter of Aristeas</i>	
		158–60	15
		305–6	15

5. New Testament

Matthew

26.39 12

Mark

11.17 14
15.40–41 6

16.1	6	11	6
23.26	51	11.2–16	6
		15.24	120
<i>Luke</i>		<i>Ephesians</i>	
1	168	1.21	120
1.10	13, 14, 15	<i>Colossians</i>	
2.36–38	6, 13, 44, 97	1.16	120
11.41	51	<i>1 Timothy</i>	
18.9–13	14	3.11	6
18.10	13	5.3–16	6
23.29	159	5.10	132
23.49, 55	6	<i>Titus</i>	
24.1	6	1.15	51
<i>John</i>		<i>Hebrews</i>	
13.10	51	11.23	192
<i>Acts</i>		<i>James</i>	
2.17	6	5.11	117
4.24	126, 131	5.17–18	48
9.39	44	<i>Revelation</i>	
10.30	14	1.5–7	163
16.3	2	4.11	163
16.10–15	6	5.9–10	163
16.11–15	6	5.12	163
18.2–3	6	5.13–14	163
18.18–19	6	7.10, 12	163
21.9	6	8.4	163
21.23–26	185	11.17–18	163
<i>Romans</i>		15.3–4	163
8.38	120	16.4–7	163
14.20	51	19.1–8	163
16	6	21	168
<i>1 Corinthians</i>			
7.8	44		
10.30	14		
11–14	19		

6. Early Christian Literature

1 Clement		4.19.212.6	149
59.3	131	4.121.2	149
		4.122.3	150
Clement of Alexandria		<i>Didascalia</i>	
<i>Stromata</i>		7 (2.22)	17
1.108.1	170		

Eusebius		6.4	163
<i>Historia ecclesiastica</i>		9.2	163
2.17	15	9.5	163
2.15.2	149	9.6	163
3.10.6		18.7	163
		22.7	163
Irenaeus		25.1	163
<i>Adversus haeresus</i>		39.1–2	163
5.26	67	39.4–5	163
		39.6	163
Jerome		42.2–3	163
<i>De viris illustribus</i>		51.5	163
13	154	51.6	163
John Chrysostom		51.7	163
<i>Adv. Jud.</i>		51.8	163
2.4–6	6	54.1	163
4.6	6	55.10	163
		56.7	163
<i>Shepherd of Hermas</i>		57.3–4	163
1.3–4	163	88.7	163
1.9	163	91.3	163
5.2–3	163		

7. Rabbinic Literature

<i>b. Berakot</i>		<i>b. Yebamot</i>	
31b	108	103a	98
<i>b. Megilla</i>		<i>m. Genesis Rabbah</i>	
15a	98	60.3	
23a	2	75.8	61
<i>b. Nazir</i>		<i>m. Megilla</i>	
23b	98	2.4	2
		2.11	2
<i>b. Niddah</i>		<i>m. Nazir</i>	
55b	98	4.2–5	185
<i>b. Rosh Hashanah</i>		<i>m. Pesah</i>	
32b	2	8.7	2
<i>b. Sanhedrin</i>		<i>m. Rosh Hashanah</i>	
93a	67	3.8	2
<i>b. Sukkah</i>		4.5	14
28a–b	2	<i>m. Sukkah</i>	
<i>b. Sotah</i>		5.4	14
22b	2		

<i>m. Tamid</i>		<i>t. Pseudo-Jonathan</i>	
5.1	14	Exod 24.12	145
7.3	14		
7.3–4	14	<i>t. Shabbat</i>	
		10.5.29b	178
<i>m. Yoma</i>		<i>Moed Katan</i>	
7.1	14	3.8–9	6
<i>t. Berakot</i>			
31a–b	5	<i>Ketubim</i>	
<i>t. Hag.</i>		4.4	6
16b	5	<i>S. 'Olam Rab.</i>	
<i>t. Nebi'im</i>		20	109
1 Sam 2.1	109	<i>Megilla</i>	
<i>t. Onk Exod</i>		14a	109
38.8	5		

8. Philo of Alexandria

<i>De Abrahamo</i>		<i>De praemiis et poenis</i>	
96	144, 145	1–3	141
206	141	159–60	150
250	144, 145		
<i>De agricultura</i>		<i>De sacrificiis Abelis et Caini</i>	
80	143	4	147, 164
		21–24	149
<i>De cherubim</i>		26–27	149
50	150	<i>De somniis</i>	
<i>De ebrietate</i>		2.185	150
59–61	141	<i>De specialibus legibus</i>	
<i>De fuga et inventione</i>		1.97	184
211	148, 164	1.144	151
		1.167	14
<i>De migratione Abrahami</i>		1.171	153
205–6	141	1.195	184
<i>De Opificio Mundi</i>		2.124	149, 151
134	141	2.129	151
165	141	2.148	151
<i>De posteritate Caini</i>		3.31ff	14
166	141	3.51	149
179	143	3.131	14
		3.169–75	149
		3.171	145, 185
		4.223–25	149

De virtutibus

1–50	146
51–174	146
175–186	146
187–227	146
209	146, 151, 164

De vita contemplativa

27–28	15
65	150
66	148, 150
68	150
70–72	150
80	148, 150
87–89	144, 148, 150, 153
87	151

De vita Mosis

1.180	143, 144, 150, 153
2.45	141
2.133	184
2.227	151
2.256	143, 144, 150, 153

Hypothetica

8.1–8	149
8.11	149
11.14–17	4, 149

In Flaccum

121	15
-----	----

Legum allegoriae

2.38	141
2.50	141
2.78	151
2.94	142
3.85	142
3.88–89	146, 147, 148, 164
3.214–15	151
3.217	142

Quaestiones et solutions in Exodum

1.7	141, 149
2.3	150

Quaestiones et solutions in Genesim

1.26	149
1.33	141, 149
1.37	141
4.15	141
4.148	141

Quis rerum divinarum heres sit

164	141
-----	-----

Quod deterius potiori insidiari soleat

83–84	141
-------	-----

Quod Deus sit immutabilis

13–15	
-------	--

Quod omnis prober liber sit

75–91	149
-------	-----

9. Flavius Josephus

Jewish War

Proem 1.3

1–2	181
1	181
1.3	176
1.5	181
1.110–11	181
1.111–12	180
1.457–58	182
1.465	182
1.466	189
1.582–89	184

1.584	183
2.8.2	4
2.131	182
2.313	14, 184, 192
2.339	191
3.353–54	182
3.400–2	177
4.464	182
5.30	194
5.198–200	182
5.344–45	164
5.380	182

5.404	182	8.101	189
7	181	8.106–129	190
7.16	183	8.110	190
7.35	188	8.119–20	190
7.73	188	8.124	190
7.128–29	183	8.173	191
7.155	183	9.9–11	191
7.404	181	9.11	191
		9.55	183
<i>Jewish Antiquities</i>		10.12	189
1–11		10.15–20	183
1.17	179	10.64	191
1.18.6	131	11.190	188
1.45	180	11.196	188
1.88–89	164	11.199	188
1.118	170	11.205	188
1.179–82	183	11.225	188
1.188–90	185	11.227–28	40
1.288	188	11.229–30	194
1.303–308	164, 185	11.230	189
2.335–37	181	11.231–33	38, 183, 187, 194
3.5	180	11.231	189
4.8.15	4	12.55	191
4.73	192	12.167	188
4.209–11	192	13	181
4.212–13	15, 192	13.201	189
4.261	192	14–15	181
5.200–201	190	14.258	15
5.252	50	14.260–61	15
5.257–63	101	14.482	188
5.265	102	15	181
5.276	188	15.89	181
5.280	186	15.420	190
5.344–45	164, 186	16–18	181
5.347	186	17.61–67	184
6.19–28	190	17.64	183
6.19	190	18	181
6.22	190	18.1.5	4
6.24	190	18.61	188
6.92	189	18.352	189
6.115–28	189	19.349	191
6.128	189	20	181
6.199	189	20.34–48	185
7.63	189	20.49	14, 184
7.87	183, 187	20.89–90	191
7.130	188	20.90	191
7.162	188	20.105–112	189
7.211	189	20.112	189
7.381	190		
8	182		

<i>Life</i>		<i>Against Apion</i>	
2	176	1.209	183, 189
5	176	2	181
8–9	176	2.159	189
10–12	176	2.193–98	14, 15
13–16	176	2.196–97	177
16	181	2.196	184
198	188	24	4
277f	13		
295	177		

10. Inscriptions and Papyri

<i>CII</i>		<i>CIJ II</i>	
400	7	1432 105	220
581	7	1435	220
597	7	1532 v 116	219
731c	7		
1514 no. 574	7	<i>CPJ II</i>	
315	7	154	220
1007	7	436	164, 221

11. Classical and Other Ancient Writings

Aeschlyus		Callimachus	
<i>Agamemnon</i>		<i>Hymn to Delos</i>	
228–9	210	278f	210
240–7	210		
<i>Prometheus Vincit</i>		Cassius Dio	
751	81	48.24.2	181
901–906	210	66.1	177
Appian		Cato the Elder	
<i>Bella Civilia</i>		<i>De agricultura</i>	
5.9	181	134	184
		139–40, 141	184
Aristophanes		Cicero	
<i>Pax</i>		<i>De legibus</i>	
1905	170	2.66	121
<i>Thesmophoriazusae</i>		<i>De natura deorum</i>	
332–52	210	1.93	150

<i>Demosthenes</i>			<i>Ovid</i>	
43.62	121		<i>Metamorphoses</i>	
			14.132	170
<i>Diogenes Laertius</i>			<i>Pliny the Elder</i>	
<i>Lives</i>			<i>Natural History</i>	
8.37	150		5.15	4
8.43, 96–98	149		28.2.10–11	184
<i>Epictetus</i>			<i>Plato</i>	
<i>Diatribai</i>			<i>Phaedo</i>	
3.22.76	149		244b	170
<i>Euripides</i>			<i>Plutarch</i>	
<i>Medea</i>			<i>Moralia</i>	
145–14	81		145	149
<i>Herodotus</i>			<i>De Pythiae oraculis</i>	
2.61	210		6 (397a)	169, 170
2.181.4	210		<i>Quaestiones romanae et graecae</i>	
<i>Homer</i>			85	210
<i>Iliad</i>			<i>Suetonius</i>	
6.241f	210		<i>Vespasianus</i>	
<i>Juvenal</i>			5.6	177
<i>Satirae</i>			<i>Sophocles</i>	
6.434–36	150		<i>Antigone</i>	
<i>Titus Livius (Livy)</i>			461–64	81
10.23.3–10	210		<i>Virgil</i>	
25.1	210		<i>Aenid</i>	
36.2–1–5	184		6.77–102	169
<i>Lactantius</i>				
<i>Divinarum institutionum libri VII</i>				
1.6.8–12	169			
<i>Lucius</i>				
<i>Metamorphoses</i>				
11	125			

Index of Modern Authors

- Abel, F.M. 63, 147, 211, 223
 Adler, M. 141, 223
 Aejmelaesus, A. 22, 223
 Alexander, P.S. XIII, 3, 11, 16, 29, 46, 77,
 79, 91, 101, 107, 116, 145, 181, 219,
 221, 223, 227, 228, 232, 235, 236, 237,
 241, 242, 244
 Alexiou, M. 6, 101, 102, 103, 210, 223
 Allegro, J.M. 223
 Allison, D.C. 223
 Anderson, G. 184, 218, 223, 236, 241
 Anderson, H. 137, 153, 154, 223
 Archer, L.J. 2, 5, 150, 223, 233
 Arnaldez, R. 143, 149, 223
 Attridge, H. 63, 177, 178, 179, 223
 Aune, D.E. 223
 Baer, R.A. 119, 141, 149, 223
 Bailey, J.L. 93, 141, 177, 179, 180, 185,
 186, 223
 Balch, D.L. 19, 223
 Balsdon, J.P.V.D. 19, 224
 Bamberger, B.J. 91, 224
 Banks, R. 224
 Bar-Ilan, M. 18, 36, 43, 44, 53, 55, 69, 82,
 99, 101, 103, 104, 120, 122, 201, 209,
 210, 211, 212, 224
 Barr, D.L. 224
 Barrett, C.K. 224
 Barucq, A. 52, 224
 Bauckham, R. 10, 13, 24, 25, 26, 224
 Baumgarten, J. 17, 224
 Baumgartner, W.I. 68, 224
 Bautch, R. 213, 224
 Beare, F.W. 224
 Becker, J. 112, 224
 Beentjes, P.C. 46, 47, 224
 Begrich, J. 22, 232
 Bell, H. 221, 224
 Bemile, P. 224
 Bentwich, N. 140, 224
 Berg, B. 36, 224
 Berger, K. 225
 Best, E. 19, 224
 Bickerman, E.J. 153, 225
 Bissell, E.C. 42, 225
 Bloch, J. 5, 165, 225, 231
 Blümner, H. 19, 225
 Boda, M. 213, 225
 Bogaert, P.-M. 100, 102, 108, 161, 162,
 225, 239
 Bohmbach, K.G. 18, 225
 Bohn, F. 58, 225
 Borgen, P. 30, 139, 140, 141, 143, 144,
 145, 146, 147, 148, 149, 150, 223, 225
 Boring, B.E. 225
 Bourdillon, M. 184, 225
 Bousset, W. 140, 172, 225
 Bow, B. 76, 77, 80, 81, 225
 Bowersock, G.W. 10, 225
 Box, G.H. 165, 225
 Bradshaw, P.F. 15, 225
 Brandenburger, E. 166, 225
 Brayer, M. 9, 225
 Breech, E. 166, 225
 Bréhier, E. 140, 225
 Breitenstein, U. 153, 154, 226
 Brichto, H.C. 23, 226
 Brink, A. 25, 226
 Brown, C.A. XIII, 4, 5, 18, 96, 97, 99,
 101, 102, 106, 108, 109, 140, 179, 187,
 224, 226
 Bruce, F.F. 42, 92, 165, 226, 237
 Brueggemann, W. 23, 226
 Burchard, C. 123, 124, 125, 135, 226
 Burkert, W. 184, 226
 Cadbury, H.J. 226, 235
 Campbell, J.K. 6, 103, 210, 226
 Caspi, M. 60, 226
 Cazeaux, J. 91, 232
 Charles, R.H. XIII, 36, 58, 111, 162, 219,
 226, 234, 239, 241, 243
 Charlesworth, J.H. XIV, 29, 30, 58, 126,
 162, 184, 226, 227, 228, 232, 234, 235,
 237, 243
 Chazon, E. 215, 227, 241

- Chesnutt, R.D. 3, 7, 8, 9, 10, 11, 60, 61,
118, 123, 125, 126, 127, 136, 179, 227
- Cimosa, M. 119, 227
- Clamer, A. 73, 227
- Cohen, A.D. 36, 227
- Cohen, S.J.D. 177, 227
- Cohn, L. 91, 92, 143, 148, 150, 227, 265
- Collins, J.J. 93, 113, 116, 117, 118, 119,
120, 162, 169, 170, 171, 172, 173, 228,
238
- Collins, T. 108, 228
- Colpe, C. 225
- Conybeare, F.C. 15, 228
- Conzelmann, H. 228
- Cook, J.E. 3, 107, 108, 228
- Corley, K.E. 6, 19, 228
- Corley, J. 2, 3, 38, 43, 46, 65, 77, 119,
137, 182, 199, 224, 227, 228, 230, 234,
236, 240, 241
- Corvin, J.W. 16, 228
- Craghan, J. 74, 75, 228
- Craven, T. 3, 42, 46, 49, 52, 54, 55, 228
- Cross, F.M. 91, 228
- Crüseemann, F. 21, 108, 229
- Dahl, N.A. 147, 229
- Daube, D. 177, 229
- Davenport, G.L. 58, 60, 229
- Davies, S. 13, 26, 44, 220, 229, 233
- de Jonge, M. 111, 112, 113, 217, 229
- Delcor, M. 116, 229
- Delling, G. 123, 229
- Denis, A.M. 117, 161, 218, 229
- Derenbourg, J. 2, 229
- Deselaers, P. 73, 229
- deSilva, D.A. 16, 34, 35, 36, 41, 42, 45,
46, 50, 63, 64, 65, 67, 68, 69, 73, 74,
77, 100, 136, 137, 153, 165, 229
- Destro, A. 229
- Di Lella, A.A. 16, 74, 77, 78, 79, 81, 229,
241
- Dimant, D. 17, 215, 216, 227, 230, 242
- Dommershausen, W. 63, 64, 230
- Doran, R. 63, 64, 124, 230
- Dronke, P. 101, 102, 223,
- Dugmore, C.W. 15, 230
- Dupont-Sommer, A. 136, 153, 230, 239
- Eissfeldt, O. 219, 230
- Elliott, J.K. 230
- Endres, J. 61, 230
- Enermalm-Ogawa, A. 63, 64, 230
- Falk, D. 213, 230
- Farris, S. 230
- Feldman, L.H. 73, 91, 92, 93, 98, 99, 102,
104, 177, 178, 179, 180, 181, 187, 188,
190, 223, 230, 237, 241
- Ferguson, E. 19, 184, 230
- Fischer, T. 63, 64, 230
- Fitzmyer, J.A. 73, 74, 76, 78, 79, 80, 231
- Flusser, D. 64, 231
- Fritzsche, O.F. 68, 231
- Frölich, I. 102, 231
- Fuchs, L. 220, 231
- Fuks, A. 219, 221, 242
- Gardner, J.F. 19, 231
- Garland, R. 6, 103, 210, 231
- Geffcken, J. 170, 171, 172, 231
- Geoltrain, P. 149, 231
- Gerstenberger, E.S. 22, 231
- Ghatan, H.E. 5, 231
- Gilbert, M. 16, 153, 154, 231
- Ginzberg, L. 231
- Goettmann, J. 75, 231
- Goldstein, J. 58, 63, 231
- Goodenough, E.R. 141, 143, 149, 231
- Goodspeed, E.J. 231
- Gowan, D.E. 74, 231
- Gray, G.B. 184, 232
- Green, J.B. 2, 232, 239
- Greenberg, M. 16, 22, 232
- Griffin, P.J. 8, 17, 73, 74, 76, 77, 81, 83,
84, 232
- Grossman, S. 5, 140, 232, 233
- Gruber, M. 6, 232
- Gry, L. 165, 232
- Gunkel, H. 22, 165, 232
- Hadas, M. 136, 153, 232
- Halpern-Amaru, B. 61, 93, 94, 99, 108,
179, 185, 187, 190, 232
- Hammer, R. 232
- Harding, M. 181, 232
- Harrington, D.J. 91, 92, 100, 103, 232
- Hauptman, J. 2, 4, 233
- Haut, I.H. 5, 232, 233
- Hawley, R. 149, 233
- Hecht, R.D. 145, 233
- Heineman, I. 118, 131, 233
- Heinemann, J. 2, 126, 233
- Hengel, M. 13, 220, 233
- Hilgenfeld, A. 165, 233
- Hollander, H.W. 113, 233

- Holz, T. 123, 233
 Horbury, W. 13, 219, 220, 233
 Horsley, G.H.R. 233
 Horst, P.W. van der 93, 94, 101, 102, 103,
 106, 117, 118, 119, 120, 121, 231, 233
 Huet, G. 68, 233
 Hultgård, A. 112, 113, 234
 Humphrey, E.M. 168, 234
 Ilan, T. 2, 8, 9, 28, 29, 36, 42, 44, 45, 69,
 179, 234
 Jacobs, I. 117, 234
 Jacobson, H. 61, 91, 234
 James, M.R. XIII, 58, 91, 92, 116, 117,
 118, 177, 179, 184, 224, 226, 227, 228,
 230, 231, 232, 234, 235, 237, 242, 243
 Jeremias, J. 14, 30, 234, 266
 Johnson, L.T. 234
 Johnson, M.D. 218, 234
 Johnson, N.B. 17, 40, 47, 49, 77, 234
 Jonquière, T. 182, 234
 Kabisch, R. 165, 218, 234
 Kaminka, A. 165, 234
 Kay, D.M. 68, 234
 Kee, C. 112, 113, 235
 Kellermann, U. 64, 235
 Kisch, G. 91, 235
 Klijn, A.F.J. 161, 162, 235
 Kohler, K. 116, 117, 235
 Kraemer, R.S. 2, 4, 5, 7, 10, 26, 27, 45,
 118, 119, 123, 132, 135, 140, 211, 219,
 235
 Kurfess, A. 171, 172, 235
 Lacey, W.K. 121, 235
 Lake, K. 235
 Lefkowitz, M.R. 6, 25, 26, 27, 103, 118,
 210, 235
 Leisegang, H. 140, 143, 235
 Lévi, I. 68, 236
 Levine, A.-J. 4, 25, 26, 45, 60, 70, 71, 76,
 80, 81, 83, 93, 140, 225, 227, 229, 232,
 235, 236, 239, 242
 Levine, B. 6, 232
 Levine, L.I. 13, 236
 Levison, J.R. V, 4, 218, 236
 Licht, J. 44, 165, 236
 Lichtenberger, H. 65, 231, 236
 Lichtenstein, H. 2, 236
 Lindner, H. 178, 236
 Litvin, B. 5, 236
 Loader, J.A. 36, 236
 Luther, M.H. 236
 Mansoor, M. 17, 224
 Marböck, J. 38, 236
 Marcus, R. 31, 118, 141, 143, 145, 223,
 227, 233, 236
 Marshall, I.H. 236
 Martínez, F.G. 29, 30, 78, 215, 236
 Mason, S. 176, 177, 178, 179, 236
 Mayer, G. 6, 74, 232, 236
 McCurdy, G.H. 8, 236
 McKeating, H. 4, 237
 McNamara, J.A. 44, 237
 McNeil, B. 49, 237
 Meeks, W.A. 19, 237
 Meiselman, M. 9, 237
 Mendels, M.D. 68, 231, 237
 Metzger, B.M. 42, 165, 237
 Meyer, W. 218, 237
 Meyers, C. 25, 26, 237
 Miller, P.J. 3, 21, 22, 23, 73, 226, 237
 Momigliano, A. 170, 237
 Moore, C.A. 35, 36, 37, 38, 40, 41, 42,
 45, 47, 48, 49, 50, 51, 52, 53, 55, 56,
 68, 70, 71, 72, 73, 74, 75, 76, 78, 79,
 80, 81, 82, 237
 Motto, A.L. 19, 237
 Murphy, F.J. 91, 92, 93, 97, 98, 99, 100,
 102, 103, 104, 105, 109, 162, 238
 Myers, J.M. 165, 167, 238
 Neil, W. 238
 Neusner, J. 2, 4, 5, 6, 13, 229, 232, 238
 Newman, J. 11, 138, 213, 238
 Nickelsburg, G.E. 16, 35, 36, 42, 45, 58,
 59, 63, 64, 67, 68, 69, 73, 74, 75, 76,
 77, 80, 81, 91, 92, 93, 124, 125, 136,
 137, 218, 225, 230, 232, 238
 Nikiprowetzky, V. 171, 238
 Nitzan, B. 215, 238
 Nolland, J. 171, 238
 Nordheim, E. 117, 118, 238
 Nowell, I. 76, 77, 83, 238
 Noy, D. 219, 220, 233
 Orrieux, C. 63, 243
 Parke, H.W. 169, 170, 238
 Parvey, C. 4, 238
 Pascher, J. 140, 238
 Paton, L.B. 36, 239
 Peretti, A. 171, 239
 Peritz, I.J. 6, 239
 Perrot, C. 100, 102, 108, 239

- Pervo, R.I. 71, 126, 239
 Pesce, M. 229
 Peskett, H. 23, 239
 Petuchowski, J.J. 2, 126, 131, 239
 Pfeiffer, R.H. 35, 68, 73, 239
 Pfitzner, V. 117, 239
 Philonenko, M. 102, 116, 124, 135, 136
 Plümacher, E. 239
 Pollard, J.P. 239
 Potter, D.S. 169, 239
 Preisigke, F. 221, 239
 Prießnig, A. 143, 145, 239
 Rahmenführer, D. 117, 239
 Rajak, T. 63, 240
 Ramsay, W.M. 240
 Rapske, B. 240
 Reif, S. 2, 13, 240
 Rengstorf, K.H. 30, 240
 Robbins, V.K. 240
 Robinson, J.A.T. 165, 240
 Rom-Shiloni, D. 213, 240
 Rouse, W.H.D. 184, 240
 Rubensohn, O. 220, 240
 Rzach, A. 171, 240
 Sanders, E.P. 184, 240
 Sandmel, S. 149, 240
 Sängner, D. 126, 240
 Schäfer, P. 240
 Schaller, B. 116, 117, 240
 Schaps, D. 180, 240
 Schechter, S. 6, 240
 Scheid, J. 210, 240
 Schlatter, A. 118, 240
 Schmitz, B. 43, 240
 Schneider, G. 241
 Schuller, E. 199, 215, 241
 Schürer, E. 14, 35, 117, 165, 241
 Sharpe, J.L. 218, 241
 Shelton, J.A. 19, 184, 241
 Sievers, J.D.C. 180, 241
 Simpson, D.C. 80, 241
 Skehan, P.W. 16, 50, 55, 241
 Sly, D. 140, 149, 241
 Smith, M. 227, 241
 Solomon, 45, 65, 179, 182, 190, 191, 234, 243
 Soubigou, L. 40, 241
 Spittler, R. 116, 117, 118, 120, 241
 Stagg, E. 180, 241
 Starky, J. 63, 223
 Steinmann, J. 52, 241
 Stone, M.E. 16, 17, 42, 65, 113, 141, 154, 161, 162, 165, 167, 168, 169, 177, 215, 218, 223, 225, 228, 230, 231, 236, 238, 241
 Swidler, L. 3, 4, 9, 241
 Taylor, J.E. 144, 149, 150, 174, 242
 Tcherikover, V.A. XIII, 137, 219, 221, 242
 Testuz, M. 58, 242
 Thackeray, H. St. J. 30, 177, 242
 Thomas, W.D. 63, 242
 Thompson, A.L. V, 167, 242
 Torrey, C.C. 35, 165, 242
 Tov, E. 224, 242
 Treggiari, S. 19, 242
 Tromp, J. 218, 223, 229, 236, 241
 Van Breman, R. 19, 242
 Van Henten, J.W. 153, 242
 VanderKam, J.C. 58, 224
 Vermes, G. 14, 15, 64, 78, 92, 216, 241, 242
 Wacholder, B.Z. 65, 242
 Waithe, M.E. 149, 242
 Wegner, J. 2, 4, 140, 242
 Weinfeld, M. 215, 242
 Wellhausen, J. 165, 243
 Wells, L.S.A. 219, 243
 Wentling, J.L. 224
 Werline, R. 11, 213, 243
 Westermann, C. 21, 22, 23, 243
 White, S.A. 242, 243
 Will, E. 3, 63, 228, 243
 Willem, J. 153, 242
 Windisch, H. 140, 243
 Wintermute, O.S.A.C. 58, 59, 243
 Wire, A.C. 44, 243
 Wolff, H.W. 23, 243
 Wright, D. 184, 243
 Wu, J.L. 16, 29, 108, 243
 Zahavy, Tz. 13, 243
 Zaidman, L.B. 210, 243
 Zeitlin, S. 45, 243
 Zeron, A. 91, 244
 Zimmerman, F. 161, 165, 244

Index of Subjects

- Aaron, 7, 107, 216
Abraham, 39, 59, 60, 61, 62, 93, 94, 116,
142, 144, 145, 146, 148, 161, 182, 183,
216, 223, 226, 229, 244
Adam, 83, 89, 90, 97, 112, 146, 172, 175,
217, 218, 223, 229, 234, 236, 238, 241,
243, 253
Agrippa, 184, 191
Alexandria, 4, 12, 27, 28, 30, 45, 89, 91,
92, 108, 136, 139, 140, 141, 143, 144,
145, 146, 147, 148, 149, 150, 151, 152,
165, 170, 174, 223, 224, 225, 228, 240,
242, 258, 259
Allegory, 73, 143, 144, 147, 148
Altar, 38, 48, 56, 95
Androcentric, Androcentricity, 25, 26, 85,
97, 98, 123, 153
Angels, 95, 96, 117, 120, 121, 132, 217
Apocalypse, 30, 58, 91, 112, 160, 161,
162, 163, 164, 165, 166, 167, 169, 170,
193, 194, 212
Apocrypha, XIII, 3, 4, 11, 16, 17, 26, 28,
29, 30, 34, 35, 36, 40, 41, 42, 44, 45,
46, 47, 49, 50, 51, 63, 64, 65, 67, 68,
69, 73, 74, 77, 91, 92, 100, 116, 118,
123, 136, 137, 153, 165, 181, 212, 216,
219, 225, 228, 229, 234, 237, 239, 241,
242, 243, 245, 249
Apocryphal, 3, 4, 26, 28, 29, 30, 35, 44,
51, 91, 92, 165, 228, 229, 242
Apocryphal/Deuterocanonical, 4
Archaeology, 7, 212
Aseneth, 3, 7, 8, 9, 12, 13, 24, 71, 81, 89,
90, 123, 124, 125, 126, 127, 128, 129,
131, 132, 134, 135, 136, 155, 156, 157,
160, 167, 168, 193, 200, 202, 203, 204,
207, 209, 226, 227, 229, 233, 234, 235,
239, 240, 254
Asia Minor, 7
Assyrian, 43, 44, 53
Azariah, 16, 80, 249
Babylonian, 5, 68, 69
Barak, 43, 94, 97, 99, 190
Barren, 24, 97, 104, 105, 109, 115, 145,
159, 163, 168, 207
Baruch, 5, 44, 79, 91, 100, 159, 160, 161,
162, 163, 164, 166, 167, 169, 193, 202,
203, 207, 225, 226, 232, 235, 236, 238,
244, 249, 253
Benedictions, 21, 30, 59, 60, 67, 77, 80,
85, 110, 122, 139, 182, 194, 203, 204
Bernice, 182, 184, 185, 192, 193, 195,
202, 204, 211
Birth, Childbearing, 24, 26, 38, 95, 96,
104, 105, 106, 107, 108, 114, 115, 122,
125, 131, 147, 159, 164, 168, 186, 192,
200, 204, 207, 218, 221
Blessing, Blessings, 7, 12, 14, 21, 23, 24,
30, 34, 59, 60, 61, 62, 65, 70, 72, 75,
78, 79, 80, 83, 85, 96, 125, 127, 131,
132, 135, 136, 138, 139, 150, 151, 155,
156, 173, 175, 183, 184, 187, 190, 191,
200, 202, 203, 204, 207, 209, 216
Boy, 6, 68, 69, 70, 71
Bread, 125, 130, 133, 134
Breasts, 60, 61, 106, 108, 129, 135, 173
Bride, 101, 103, 110, 133, 134, 138, 207
Celebration, 24, 30, 72, 86, 109, 110, 111,
121, 139, 144, 151, 152, 157, 182, 189,
192
Celibate, 45, 215
Chanting, 121
Children, VI, 7, 20, 24, 48, 49, 53, 54, 56,
59, 62, 68, 79, 82, 94, 104, 107, 108,
109, 110, 114, 115, 117, 119, 122, 129,
138, 139, 143, 145, 146, 148, 151, 155,
163, 164, 168, 169, 180, 185, 186, 189,
191, 192, 200, 202, 203, 204, 206, 207,
216, 220
Christians, XIII, 2, 4, 6, 15, 17, 19, 26,
27, 29, 37, 44, 91, 111, 112, 116, 118,
123, 125, 131, 132, 149, 153, 159, 163,
164, 168, 169, 170, 171, 172, 173, 177,
210, 217, 218, 225, 226, 228, 229, 233,
234, 235, 237, 240, 243
Chrysostom, 6

- Community, 1, 7, 15, 19, 20, 21, 23, 24,
 29, 34, 37, 40, 41, 47, 48, 51, 53, 56,
 57, 58, 59, 62, 69, 71, 72, 73, 74, 81,
 84, 85, 86, 87, 97, 98, 100, 111, 115,
 121, 122, 125, 127, 138, 140, 144, 145,
 148, 149, 150, 152, 156, 157, 158, 161,
 164, 168, 169, 174, 188, 193, 194, 195,
 197, 201, 202, 203, 204, 205, 206, 207,
 209, 215, 216, 218
 Confession, 16, 21, 23, 101, 102, 103,
 110, 115, 127, 132, 134, 135, 152, 174,
 175, 194, 200, 204, 209, 218
 Constantine, 3, 11, 46, 79, 107, 181, 227,
 228, 232, 237
 Covenant, 49, 59, 61, 91, 95, 96
 Creator, 20, 40, 126, 136, 162
 Cries, 56, 69, 71, 99, 182, 184
 Crisis, 19, 23, 24, 30, 34, 39, 40, 41, 42,
 44, 46, 47, 48, 51, 53, 55, 56, 57, 59,
 62, 66, 67, 70, 71, 72, 77, 84, 86, 87,
 90, 97, 98, 100, 103, 105, 106, 109,
 110, 111, 115, 121, 122, 127, 131, 134,
 135, 137, 138, 139, 142, 144, 145, 146,
 148, 151, 152, 154, 155, 156, 157, 158,
 161, 162, 167, 168, 173, 182, 183, 184,
 188, 189, 191, 192, 195, 198, 201, 203,
 204, 205, 206, 207, 209, 210, 211, 218,
 221
 Cult, Cultic, 2, 5, 92, 210, 211
 Curse, 21, 23, 59, 60, 77, 147
 Cyrus, 2, 72, 229
 Damascus, 4, 58, 179, 252
 Daniel, 6, 16, 35, 37, 38, 40, 64, 67, 68,
 69, 70, 71, 72, 74, 91, 92, 163, 166,
 213, 230, 231, 232, 233, 237, 249
 Daughter, Daughters, 4, 6, 24, 27, 48, 50,
 51, 54, 55, 69, 72, 80, 82, 90, 93, 94,
 97, 100, 101, 102, 103, 107, 108, 117,
 118, 119, 120, 121, 122, 123, 124, 128,
 129, 131, 132, 134, 136, 156, 157, 179,
 180, 181, 199, 200, 202, 203, 204, 211,
 221
 Dead Sea Scrolls, 17, 28, 29, 30, 33, 78,
 113, 149, 161, 213, 215, 216, 217, 223,
 224, 226, 227, 229, 230, 236, 241, 242,
 243, 252
 Death, VI, 23, 24, 36, 41, 44, 52, 59, 69,
 70, 71, 73, 74, 75, 77, 81, 92, 100, 101,
 103, 110, 113, 117, 122, 128, 130, 133,
 134, 135, 138, 151, 177, 184, 210, 218
 Deborah, 1, 6, 9, 12, 19, 23, 27, 43, 45,
 47, 53, 55, 77, 90, 93, 94, 96, 97, 98,
 100, 102, 103, 106, 107, 108, 109, 110,
 111, 121, 123, 134, 136, 156, 157, 176,
 179, 180, 183, 188, 190, 193, 198, 200,
 201, 202, 203, 204, 207, 211, 230
 Deuterocanonical, 3, 4, 28, 29, 30, 51
 Diaspora, 2, 7, 8, 13, 14, 20, 28, 33, 39,
 41, 67, 69, 73, 74, 76, 80, 81, 83, 85,
 86, 89, 113, 116, 119, 120, 123, 125,
 136, 139, 153, 154, 155, 158, 159, 160,
 162, 163, 169, 172, 176, 193, 202, 205,
 206, 212, 228, 233, 235, 236
 Didactic, 42, 63, 74, 100, 113, 136, 154
 Dinah, 49, 50, 120
 Divine, 63, 80, 92, 107, 136, 137, 154
 Divorce, Divorced, 5, 104
 Domestic, 4, 9, 99, 207, 221
 Egypt, 7, 10, 15, 36, 64, 95, 116, 119,
 123, 124, 136, 137, 139, 140, 143, 145,
 153, 159, 167, 172, 181, 192, 219, 220,
 221, 224, 233, 235
 Egypt, Egyptians, 7, 10, 15, 36, 64, 95,
 96, 116, 119, 123, 124, 127, 128, 129,
 132, 136, 137, 139, 140, 143, 145, 151,
 153, 159, 167, 170, 171, 172, 181, 192,
 219, 220, 221, 224, 228, 233, 235
 Elders, 1, 6, 7, 19, 46, 47, 48, 57, 69, 70,
 71, 72, 198, 211
 Eleazar, 137, 153, 154, 155, 191
 Elijah, 48, 79, 159, 253
 Elumah, 94, 104, 106, 110, 164, 169, 186,
 200, 202, 203, 204, 207, 211
 Epigraphical, 7
 Erotic, 98, 178, 179
 Esau, 95, 146, 147
 Eschatology, 64, 119, 170
 Esra, 68, 165, 231, 232, 234
 Essenes, 4, 5, 15, 116, 124, 149, 215, 227,
 242
 Esther, 1, 6, 8, 12, 23, 33, 34, 35, 36, 37,
 38, 39, 40, 41, 43, 45, 52, 67, 68, 69,
 70, 71, 72, 75, 80, 81, 82, 86, 90, 97,
 98, 111, 127, 131, 134, 136, 152, 157,
 168, 179, 180, 183, 187, 188, 189, 190,
 192, 193, 198, 199, 201, 202, 203, 207,
 211, 224, 227, 228, 230, 231, 236, 237,
 239, 241, 247, 250
 Ethics, 37, 73, 113
 Eusebius, 15, 149, 154, 258

- Evil, 95, 119, 148, 149
 Exile, 75, 79
 Exodus, 44, 49, 58, 93, 126, 151, 240, 245
 Ezra, 12, 13, 14, 15, 22, 30, 79, 80, 81,
 91, 100, 159, 160, 161, 162, 164, 165,
 166, 167, 168, 169, 193, 194, 202, 203,
 204, 207, 211, 212, 225, 234, 236, 237,
 241, 242, 247, 253
 Faith, 6, 9, 24, 38, 39, 41, 42, 46, 48, 55,
 57, 59, 69, 70, 72, 73, 74, 76, 83, 90,
 92, 104, 105, 109, 113, 121, 122, 125,
 131, 136, 139, 154, 156, 162, 178, 188,
 200
 Family, 7, 18, 23, 38, 50, 60, 62, 72, 74,
 77, 78, 81, 103, 104, 113, 117, 121,
 126, 174, 176, 190, 202, 203, 204, 210,
 221
 Fasting, 12, 56, 67, 83, 114, 130, 159, 194
 Father, 19, 48, 49, 59, 62, 70, 72, 75, 79,
 81, 82, 94, 95, 96, 99, 100, 101, 103,
 109, 110, 113, 120, 121, 122, 124, 129,
 133, 156, 157, 166, 174, 192, 198, 199,
 200, 204, 220
 Female, Feminine, 12, 18, 25, 26, 33, 34,
 39, 40, 41, 45, 46, 47, 48, 50, 53, 55,
 57, 67, 70, 71, 77, 79, 81, 84, 85, 87,
 89, 90, 93, 94, 95, 96, 98, 99, 100, 101,
 102, 103, 104, 106, 110, 114, 117, 119,
 121, 123, 126, 127, 131, 134, 135, 140,
 149, 155, 156, 158, 160, 161, 168, 169,
 174, 175, 180, 183, 185, 188, 194, 199,
 200, 206, 207, 208, 210, 218
 Festival, 6, 101, 150, 151, 188, 189, 210
 Fiction, 10, 23, 25, 42, 73, 151, 212
 Firstborn, 96, 133
 Funeral, 5, 6, 103, 121, 199, 200, 202,
 204
 Galilee, 177, 227
 Gender, 6, 15, 18, 24, 25, 26, 29, 30, 33,
 40, 44, 45, 50, 80, 84, 104, 118, 122,
 135, 142, 152, 155, 176, 181, 194, 197,
 199, 200, 207, 208, 211, 215, 216
 Genre, 3, 8, 11, 16, 25, 28, 33, 42, 58, 68,
 73, 77, 86, 89, 90, 92, 137, 144, 145,
 159, 160, 162, 163, 164, 169, 173, 176,
 193, 205, 206, 208, 212, 213
 Gentile, 12, 39, 124, 125, 131, 132, 134,
 135, 136, 142, 144, 157, 166, 188
 Gentiles, 12, 39, 138, 143, 166, 178, 179,
 187
 Geography, 42, 73, 86, 158, 205, 206, 212
 Gestures, 57, 67, 79, 85, 114, 135, 194,
 200
 God, Goddess, 1, 10, 12, 16, 20, 21, 26,
 29, 30, 36, 37, 38, 39, 40, 42, 45, 46,
 47, 48, 49, 50, 51, 52, 53, 54, 55, 56,
 57, 59, 60, 61, 62, 63, 64, 66, 68, 70,
 71, 72, 75, 76, 78, 79, 80, 81, 82, 83,
 92, 94, 95, 96, 97, 98, 99, 100, 102,
 104, 105, 106, 107, 108, 109, 110, 112,
 114, 115, 116, 117, 119, 120, 121, 122,
 124, 125, 126, 127, 128, 129, 130, 131,
 132, 133, 134, 135, 136, 137, 138, 139,
 142, 143, 144, 145, 146, 147, 148, 149,
 150, 151, 152, 155, 157, 162, 163, 164,
 166, 167, 168, 170, 173, 174, 175, 177,
 179, 181, 182, 184, 185, 186, 187, 188,
 189, 190, 191, 192, 200, 206, 209, 213,
 215, 216, 218, 220, 221, 234, 240, 243
 Grace, 17, 96, 131, 151, 162, 182
 Greco-Roman, 2, 180, 219, 220, 221, 223,
 233
 Greece, 19, 63, 64, 103, 121, 150, 178,
 182, 194, 210, 225, 230, 233, 235, 240
 Gynocentric, 26, 49, 51, 61, 67, 103, 108,
 109, 110, 118, 131, 134, 152, 156, 164,
 199, 207, 208, 220, 221
 Hagar, 145, 148, 153, 164, 183, 185, 195,
 202, 203, 207, 211
 Haggadah, 58, 61
 Halakah, 6, 58
 Haman, 34, 36, 37, 38
 Hand, 5, 9, 12, 24, 38, 43, 48, 50, 52, 53,
 54, 55, 61, 66, 67, 70, 73, 78, 81, 85,
 94, 95, 96, 99, 100, 109, 124, 127, 128,
 129, 133, 134, 135, 138, 145, 151, 158,
 166, 194, 199, 200, 206, 207, 211, 212,
 216, 218
 Hannah, 3, 5, 6, 12, 14, 21, 24, 26, 61, 80,
 90, 94, 99, 103, 105, 106, 107, 108,
 109, 110, 123, 156, 157, 164, 167, 168,
 169, 183, 186, 187, 193, 198, 200, 202,
 203, 204, 205, 207, 208, 211, 228
 Hasmonean, 35, 41, 64, 156, 176, 180,
 181, 206, 230, 241
 Heaven, 49, 56, 60, 65, 66, 67, 69, 75, 78,
 81, 94, 95, 96, 117, 119, 120, 121, 124,
 127, 128, 132, 133, 154, 159, 166, 173,
 184, 204, 218

- Hebraic, Hebraisms, 4, 42, 68, 91, 140, 242
 Hebrew Bible, 2, 3, 5, 11, 12, 13, 14, 16, 21, 23, 25, 27, 28, 30, 41, 48, 55, 56, 59, 60, 63, 71, 74, 79, 80, 85, 90, 91, 100, 104, 105, 108, 111, 126, 135, 150, 151, 162, 166, 176, 179, 180, 181, 183, 184, 185, 187, 200, 209, 211, 226, 228, 243, 245
 Heir, 79, 104, 140, 142, 185, 189
 Helena, 184, 185, 193, 194, 195, 202, 204, 211
 Heliopolis, 124, 132
 Hellenistic, XIII, 4, 7, 8, 10, 30, 41, 64, 113, 116, 117, 118, 120, 137, 139, 140, 149, 160, 170, 177, 178, 179, 185, 187, 188, 219, 220, 225, 228, 229, 233, 235, 236, 240, 241, 242
 Hermoupolis, 220, 221
 Hero, 45, 69, 74, 98, 100, 102
 Herod, 181, 182, 183, 184, 189, 190, 195
 Heroine, 42, 96, 180, 187, 188
 Hezekiah, 163, 182, 183
 Historicity, 3
 Historiography, 8, 9, 63, 160
 History, Historical, VI, 2, 3, 8, 10, 11, 16, 23, 25, 27, 34, 41, 42, 58, 63, 64, 65, 72, 73, 77, 81, 91, 92, 93, 94, 96, 97, 98, 104, 108, 111, 113, 137, 141, 142, 144, 148, 149, 153, 156, 162, 165, 171, 172, 176, 178, 179, 197, 198, 206, 207, 208, 209, 210, 212, 218
 Hodayot, 17, 30, 224
 Holofernes, 43, 44, 45, 46, 51, 52, 53, 56, 80, 99, 105
 Holy, Holiness, 39, 60, 61, 96, 127, 174
 Household, 25, 43, 151, 184, 192, 210
 Husband, 4, 19, 27, 44, 61, 70, 72, 75, 79, 82, 83, 95, 104, 108, 125, 168, 169, 180, 183, 186, 187, 203, 204, 207, 220
 Hymn, 17, 21, 24, 43, 44, 45, 51, 53, 54, 55, 74, 92, 94, 96, 97, 100, 102, 106, 107, 108, 111, 117, 121, 122, 144, 150, 151, 156, 157, 180, 183, 190, 198, 199, 203, 204, 215, 218
 Idols, Idolatry, 38, 39, 117, 119, 122, 124, 125, 126, 127, 128, 129, 130, 131, 134, 135, 136
 Imprecation, 22, 55
 Individual, 11, 20, 21, 62, 64, 78, 80, 111, 136, 162, 178, 185, 190, 202
 Inheritance, 38, 93, 109, 117, 130, 157, 199
 Inscriptions, 7, 28, 219, 220, 233
 Intercession, 21, 23, 39, 47, 59, 71, 100, 119, 127, 186
 Isaac, 59, 60, 95, 102, 144, 146, 151, 165, 202, 225
 Israel, Israelite, 1, 6, 12, 16, 20, 21, 22, 25, 27, 34, 37, 38, 39, 41, 43, 45, 47, 48, 49, 51, 52, 53, 54, 55, 56, 59, 62, 64, 73, 80, 81, 84, 92, 93, 94, 95, 96, 97, 98, 99, 100, 102, 103, 104, 106, 107, 108, 109, 110, 111, 113, 116, 141, 143, 147, 151, 152, 153, 160, 162, 164, 166, 167, 168, 169, 170, 175, 187, 189, 198, 200, 216, 224, 229, 232, 237
 Jacob, 2, 4, 5, 6, 12, 24, 34, 49, 59, 60, 61, 62, 95, 113, 142, 144, 146, 147, 151, 185, 204, 232, 238
 Jael, 6, 23, 43, 45, 50, 90, 93, 94, 96, 97, 98, 99, 100, 105, 110, 157, 180, 198, 200, 202, 203, 207, 211
 James, XIII, 58, 91, 92, 116, 117, 118, 177, 179, 184, 224, 226, 227, 228, 230, 231, 232, 234, 235, 237, 242, 243, 257, 266
 Jerome, 35, 42, 53, 56, 82, 112, 154, 240
 Jerusalem, 1, 5, 13, 15, 48, 49, 52, 60, 63, 64, 66, 86, 102, 120, 137, 162, 163, 165, 166, 169, 176, 178, 183, 184, 185, 187, 189, 191, 192, 213, 224, 228, 232, 236, 240
 Jesus, 4, 6, 14, 16, 35, 117, 159, 165, 180, 228, 234, 237, 241
 Jew, Jewish, V, XIII, XIV, 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 16, 17, 18, 19, 20, 25, 26, 27, 28, 29, 33, 34, 35, 36, 37, 39, 40, 41, 42, 43, 44, 45, 51, 53, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 66, 67, 69, 70, 71, 72, 73, 74, 75, 76, 80, 81, 82, 83, 84, 85, 86, 87, 89, 91, 92, 93, 96, 97, 99, 101, 102, 103, 104, 106, 108, 109, 111, 112, 113, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 131, 136, 137, 138, 139, 140, 141, 143, 144, 145, 149, 150, 151, 153, 154, 155, 158, 159, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173,

- 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 191, 193, 195, 197, 198, 199, 201, 202, 203, 204, 205, 206, 207, 209, 210, 212, 215, 217, 218, 219, 220, 221, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 261, 262
- Jewish, XIII, XIV, 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 16, 17, 18, 19, 25, 26, 27, 28, 29, 33, 35, 36, 37, 39, 40, 41, 42, 43, 44, 45, 51, 53, 55, 56, 58, 59, 60, 61, 63, 64, 65, 67, 69, 71, 73, 74, 75, 76, 82, 84, 85, 86, 87, 89, 92, 93, 96, 97, 99, 101, 102, 103, 104, 106, 108, 109, 111, 112, 113, 116, 117, 118, 119, 120, 122, 123, 124, 125, 126, 131, 137, 138, 139, 140, 141, 143, 144, 145, 149, 150, 153, 154, 155, 158, 159, 161, 162, 163, 164, 165, 167, 168, 169, 170, 171, 172, 173, 175, 176, 177, 178, 179, 180, 181, 182, 184, 185, 186, 187, 189, 191, 193, 195, 197, 198, 200, 201, 202, 203, 204, 205, 206, 207, 209, 210, 212, 215, 217, 218, 219, 220, 221, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244
- Job, 4, 6, 7, 12, 24, 51, 74, 79, 80, 81, 89, 90, 93, 97, 103, 116, 117, 118, 119, 120, 121, 122, 136, 155, 156, 157, 166, 193, 198, 200, 202, 203, 204, 211, 227, 228, 229, 233, 234, 235, 239, 241, 248, 256
- Josephus, 4, 12, 13, 14, 15, 27, 28, 30, 35, 37, 38, 40, 67, 91, 92, 93, 96, 98, 101, 102, 118, 131, 140, 141, 154, 159, 160, 164, 170, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 199, 202, 203, 204, 205, 207, 209, 211, 212, 217, 223, 227, 229, 230, 232, 236, 240, 241, 242
- Joshua, 93, 94, 95, 246
- Judah, Judaeans, XIII, 6, 18, 20, 56, 59, 65, 66, 91, 112, 114, 140, 172, 175, 178, 179, 195, 213, 223, 224, 227, 228, 230, 232, 233, 238, 242, 243, 256
- Judaism, XIII, 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 13, 27, 36, 46, 59, 60, 62, 64, 73, 74, 90, 92, 93, 116, 124, 125, 131, 132, 134, 135, 136, 137, 142, 143, 149, 153, 162, 170, 171, 172, 176, 177, 178, 179, 182, 184, 185, 194, 197, 198, 201, 206, 209, 210, 213, 214, 218, 220, 223, 227, 228, 229, 230, 231, 232, 233, 235, 238, 239, 240, 241, 242, 243
- Judith, 1, 2, 4, 6, 9, 11, 12, 14, 19, 24, 26, 33, 34, 36, 37, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 67, 69, 70, 72, 74, 75, 77, 80, 81, 84, 85, 86, 90, 94, 96, 97, 98, 99, 100, 105, 109, 111, 121, 123, 127, 131, 134, 135, 136, 139, 140, 144, 151, 152, 157, 160, 164, 167, 168, 193, 198, 200, 201, 202, 203, 204, 205, 207, 208, 211, 212, 213, 224, 228, 233, 236, 237, 238, 241, 242, 243, 250
- Keening, 5, 6, 103, 121
- King, Kingdom, 34, 36, 37, 38, 39, 40, 64, 94, 98, 107, 124, 137, 138, 143, 154, 162, 164, 172, 174, 188, 189, 190, 191, 198, 199
- Knees, 12, 114, 127, 128, 218
- Lament, 6, 21, 24, 46, 66, 71, 72, 76, 79, 80, 100, 101, 102, 103, 104, 108, 110, 119, 120, 121, 126, 138, 159, 162, 163, 166, 168, 189, 191, 204, 210
- Law, 58, 59, 64, 73, 91, 113, 139, 140, 141, 143, 144, 145, 146, 147, 154, 162, 167, 190, 192
- Leah, 12, 114, 115, 164, 183, 185, 202, 203, 204, 207, 211
- Light, 4, 7, 11, 36, 39, 41, 95, 103, 107, 108, 110, 118, 120, 126, 128, 142, 149, 185, 187, 198, 206, 209, 212
- Liturgy, Liturgical, 14, 16, 30, 150
- LXX, 5, 8, 30, 34, 36, 37, 40, 42, 49, 50, 51, 55, 63, 68, 69, 70, 71, 72, 78, 99, 116, 117, 118, 119, 123, 183, 187, 216, 227, 248
- Maid, Handmaid, 1, 52, 77, 78, 93, 114, 168
- Male, Man, Masculine, 1, 6, 9, 10, 18, 24, 25, 26, 30, 33, 34, 38, 39, 41, 42, 44, 47, 50, 53, 56, 57, 60, 62, 65, 66, 67, 69, 71, 75, 79, 82, 83, 84, 85, 86, 89, 90, 93, 94, 95, 96, 97, 100, 103, 109, 110, 115, 118, 120, 121, 122, 128, 131, 133, 135, 140, 142, 146, 156, 160, 174,

- 176, 179, 186, 194, 198, 199, 200, 209,
210, 211, 218, 220, 225
- Manasseh, 17, 126, 226, 251
- Marriage, Betrothal, Wedding, 5, 20, 24,
26, 39, 45, 74, 75, 76, 78, 82, 83, 95,
101, 103, 104, 122, 123, 124, 125, 126,
127, 132, 133, 134, 135, 136, 138, 168,
174, 203, 206, 207
- Martyrdom, 153, 154, 155
- Mary, 6, 25, 103, 149, 235, 242
- Maternal, 61, 150, 174
- Matriarch, Matriarchal, 24, 34, 59, 93,
114, 116, 141, 145, 146, 147, 148, 152,
157, 169, 180, 200, 203, 204, 207, 211
- Medes, 54, 55, 97
- Menoah, 104, 186
- Menstruation, 26, 40, 207
- Messiah, Messianic, 59, 64, 112, 162,
164, 166, 172, 226
- Midrash, 58, 91, 117, 123, 217
- Miriam, 11, 43, 44, 45, 53, 111, 143, 144,
150, 152, 156, 176, 198, 199, 201, 202,
204, 211, 216
- Mishnah, 6
- Misogynistic. *See* Misogyny
- Misogyny, 4, 24, 180, 197. *See*
- Monastic, 15
- Mordecai, 23, 34, 36, 37, 38, 39, 40, 41,
137, 187, 188, 189, 200
- Moses, 44, 50, 59, 62, 65, 68, 79, 89, 92,
93, 94, 95, 97, 103, 107, 109, 110, 139,
141, 142, 143, 144, 147, 149, 150, 152,
154, 166, 181, 216, 217, 218, 232, 238,
241, 253
- Mother, Motherhood, VI, 26, 46, 55, 60,
61, 62, 70, 93, 95, 100, 101, 103, 104,
107, 108, 110, 114, 129, 138, 139, 153,
154, 176, 184, 185, 198, 207
- Myth, 172
- Naphtali, 113, 114, 134, 256
- National, 15, 20, 21, 29, 34, 39, 41, 51,
55, 56, 59, 66, 85, 86, 102, 106, 109,
110, 139, 142, 152, 156, 159, 160, 162,
164, 172, 173, 175, 178, 182, 183, 184,
188, 189, 191, 192, 193, 194, 195, 203,
205, 210
- Nero, 10, 172, 181, 225
- New Testament, XIII, XIV, 4, 5, 14, 28,
30, 35, 56, 68, 73, 117, 125, 126, 162,
165, 168, 176, 177, 178, 179, 192, 209,
217, 225, 226, 229, 230, 231, 233, 236,
238, 239, 240
- Nicanor, 63, 65, 66
- Odes, 17, 30
- Offering, 12, 18, 54, 65, 68, 90, 95, 111,
119, 132, 138, 145, 146, 154, 182, 184,
185, 186, 190, 200, 204, 213, 216
- Oracles, 8, 23, 160, 169, 170, 171, 172,
173, 174, 175, 212
- Orphan, 127, 128, 129, 130, 206
- Pagan, 169, 170, 171, 198, 209, 210, 219
- Palestine, 2, 8, 9, 13, 28, 29, 33, 34, 36,
41, 42, 44, 58, 63, 67, 73, 85, 89, 90,
91, 92, 111, 113, 155, 158, 159, 160,
161, 164, 176, 193, 202, 205, 206, 212,
223, 224, 226, 229, 232, 234
- Papyrus, 220, 221
- Patriarch, Patriarchal, 25, 61, 62, 80, 93,
97, 98, 102, 113, 114, 115, 124, 125,
146, 147, 157, 167, 202, 210, 211, 216
- Paul, 15, 16, 19, 29, 44, 108, 117, 147,
210, 217, 224, 225, 229, 237, 239, 240,
243
- Peace, 60, 94, 191
- Penitential, 17, 213
- Pentateuch, 141, 143, 144, 146, 148
- Pentephres, 127, 128, 129, 132, 135
- Persian, XIII, 20, 37, 41, 68, 229, 235,
240, 241
- Personal, 16, 20, 21, 24, 29, 34, 39, 47,
52, 59, 62, 64, 70, 71, 72, 76, 78, 80,
82, 83, 84, 85, 86, 101, 103, 104, 105,
106, 108, 110, 113, 114, 115, 119, 121,
122, 125, 127, 131, 132, 134, 135, 142,
143, 145, 148, 152, 153, 156, 157, 159,
160, 164, 167, 168, 172, 174, 175, 180,
182, 184, 185, 186, 187, 192, 194, 195,
200, 202, 203, 204, 207, 208, 218, 220,
221
- Perspective, 11, 18, 24, 25, 26, 33, 48, 49,
51, 53, 61, 62, 64, 67, 71, 82, 83, 85,
87, 89, 97, 98, 103, 104, 108, 109, 118,
131, 153, 155, 156, 158, 160, 161, 164,
168, 177, 194, 198, 199, 207, 208, 209,
221
- Petition, 16, 21, 23, 30, 39, 40, 41, 47, 49,
51, 52, 55, 56, 57, 66, 67, 70, 71, 72,
76, 79, 80, 81, 82, 83, 84, 85, 98, 99,
100, 102, 104, 105, 110, 114, 115, 122,
127, 131, 132, 134, 135, 138, 139, 143,

- 145, 146, 147, 148, 150, 152, 155, 156,
164, 168, 169, 173, 175, 181, 182, 183,
185, 186, 187, 193, 194, 200, 203, 204,
209, 215, 218, 221
- Pharaoh, 124, 127, 132, 134, 135, 136,
145
- Philo, 4, 12, 14, 15, 27, 28, 31, 45, 89, 90,
91, 92, 108, 119, 139, 140, 141, 143,
144, 145, 146, 147, 148, 149, 150, 151,
152, 153, 155, 156, 157, 160, 164, 174,
179, 184, 185, 186, 193, 194, 198, 199,
202, 203, 204, 205, 207, 208, 211, 223,
224, 225, 228, 230, 231, 232, 233, 234,
235, 236, 239, 240, 241, 242, 243
- Philosopher, Philosophy, 12, 63, 137,
140, 141, 148, 149, 154, 179
- Political, 5, 6, 8, 9, 92, 123, 139, 141,
148, 170, 178, 180
- Potiphar, 70, 113, 115, 179
- Praise, 16, 20, 21, 23, 24, 29, 38, 43, 52,
54, 57, 59, 62, 67, 72, 75, 76, 77, 79,
83, 85, 94, 96, 97, 107, 109, 110, 113,
114, 115, 119, 121, 122, 126, 131, 134,
138, 140, 142, 144, 150, 151, 152, 156,
157, 167, 175, 182, 190, 194, 199, 203,
204, 209, 215, 216, 218, 220
- Prayer, Pray, V, 1, 2, 3, 5, 6, 8, 11, 12, 13,
14, 15, 16, 17, 18, 20, 21, 23, 24, 26,
27, 28, 29, 30, 33, 34, 36, 37, 38, 39,
40, 41, 43, 44, 45, 46, 47, 48, 49, 50,
51, 52, 55, 56, 57, 59, 61, 62, 65, 66,
67, 69, 70, 71, 72, 74, 75, 76, 77, 78,
79, 80, 81, 82, 83, 84, 85, 86, 89, 90,
92, 93, 94, 95, 96, 97, 98, 99, 100, 101,
102, 103, 104, 105, 106, 107, 108, 109,
110, 111, 112, 113, 114, 115, 119, 120,
121, 122, 124, 125, 126, 127, 128, 131,
132, 134, 135, 136, 137, 138, 139, 142,
143, 144, 145, 146, 147, 148, 150, 151,
152, 153, 154, 155, 156, 157, 158, 159,
160, 161, 162, 163, 164, 167, 168, 169,
171, 172, 173, 174, 175, 176, 177, 180,
181, 182, 183, 184, 185, 186, 187, 188,
189, 190, 191, 192, 193, 194, 195, 197,
198, 199, 200, 201, 202, 203, 204, 205,
206, 207, 208, 209, 210, 211, 212, 213,
215, 216, 217, 219, 220, 221
- Priest, 5, 7, 12, 14, 44, 47, 56, 58, 59, 63,
65, 66, 107, 108, 112, 124, 128, 132,
137, 138, 143, 151, 154, 155, 176, 183,
191, 216
- Priestly, 7, 58, 59, 176
- Private, 18, 19, 20, 29, 34, 40, 41, 47, 51,
52, 57, 62, 70, 72, 78, 82, 84, 85, 100,
101, 103, 104, 105, 110, 111, 114, 115,
122, 125, 126, 132, 134, 135, 142, 145,
147, 148, 152, 153, 156, 160, 163, 164,
167, 168, 172, 175, 182, 185, 186, 188,
190, 192, 193, 201, 202, 208, 210, 217,
221
- Prophecy, Prophet, Prophetess, Seer, 7, 8,
9, 44, 51, 60, 64, 68, 76, 96, 97, 106,
107, 108, 109, 110, 113, 117, 119, 120,
122, 143, 150, 160, 162, 163, 166, 169,
170, 172, 173, 174, 175, 176, 180, 190,
191, 198, 203, 210, 212, 216
- Pseudepigrapha, XIII, XIV, 4, 7, 11, 17,
28, 29, 30, 40, 47, 49, 58, 77, 112, 113,
123, 153, 168, 217, 219, 226, 227, 228,
229, 232, 233, 234, 235, 237, 241, 242,
243, 253
- Ptolemy, 137, 138, 183, 189, 191
- Q, 6, 68, 70, 71, 72, 228
- Queen, 12, 37, 38, 39, 40, 41, 198, 199
- Qumran, XIV, 2, 14, 17, 30, 41, 58, 59,
73, 78, 91, 112, 113, 116, 147, 182,
199, 215, 216, 223, 224, 227, 229, 230,
234, 238, 241, 242, 243
- Rabbinic, 2, 4, 5, 9, 13, 15, 28, 36, 44, 98,
104, 131, 136, 145, 147, 161, 162, 190,
209, 217
- Rachel, 105, 114, 115, 143, 164, 179,
183, 185, 211
- Raguel, 74, 75, 78, 83
- Rape, 26, 49, 207
- Raphael, 75, 76, 78, 82, 84
- Rebekah, 12, 24, 34, 59, 60, 61, 62, 85,
93, 97, 111, 146, 147, 153, 164, 169,
179, 200, 202, 203, 204, 207, 211
- Reworked Pentateuch, 11, 216
- Rewritten Bible, 92, 179, 180, 187, 188,
190, 230
- Ritual, 51, 58, 124, 125, 192, 210, 216
- Roman, XIII, 7, 8, 10, 19, 63, 64, 118,
165, 166, 169, 170, 172, 174, 176, 177,
178, 181, 182, 184, 188, 189, 191, 194,
206, 210, 219, 224, 227, 229, 230, 231,
235, 236, 237, 239, 240, 241, 242, 257

- Ruth, 21, 22, 25, 26, 75, 180, 228, 237, 246
- Ruth's, 21, 22, 25, 26, 75, 180, 228, 237, 246
- Sackcloth, 48, 56, 66, 67, 114, 130
- Sacrifice, 5, 14, 15, 16, 54, 65, 95, 100, 101, 102, 103, 127, 128, 133, 147, 180, 182, 184, 189, 190, 210
- Sage, 47, 211
- Samson, 93, 104, 179, 186
- Samuel, 61, 93, 105, 106, 107, 108, 110, 190, 246
- Sarah, 12, 24, 69, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 121, 125, 136, 144, 145, 148, 153, 167, 179, 185, 200, 202, 203, 204, 207, 211, 216, 226
- Satan, 117, 118, 241
- Savior, 46, 49, 112, 174
- Second Temple, 1, 2, 3, 5, 6, 8, 11, 12, 13, 14, 16, 17, 21, 25, 27, 30, 42, 58, 62, 63, 65, 69, 111, 113, 135, 136, 141, 154, 165, 167, 169, 170, 171, 172, 173, 177, 197, 200, 210, 212, 213, 223, 225, 228, 230, 231, 234, 236, 238, 241, 243
- Seed, 60, 62
- Seila, 90, 100, 102, 103, 104, 108, 110, 121, 164, 200, 202, 203, 204, 208, 211
- Semitic, XIV, 35, 56, 58, 68, 116, 235, 242
- Septuagint, XIV, 4, 16, 17, 25, 26, 38, 60, 76, 93, 140, 225, 227, 232, 235, 242, 249
- Sex, Sexuality, 5, 45, 69, 71, 75, 124, 150, 181
- Sexual. *See* Sex
- Shame, 48, 50, 105, 130
- Shealtiel, 165, 166, 234
- Sibyl, 12, 97, 169, 170, 172, 173, 174, 175, 176, 195, 198, 201, 202, 203, 211, 237
- Sign, 38, 53, 56, 98, 99, 188
- Simeon, 48, 49, 113, 114, 256
- Sin, 51, 63, 74, 80, 81, 92, 104, 122, 125, 127, 128, 129, 134, 136, 146, 147, 152, 166, 174, 189, 202, 217
- Sisera, 43, 50, 93, 94, 96, 98, 99, 105
- Sitis, 117, 121, 122, 202, 204, 211
- Solomon, 45, 65, 179, 182, 190, 191, 234, 243, 251, 255
- Son, 4, 7, 41, 46, 54, 59, 60, 62, 75, 94, 95, 96, 97, 105, 107, 109, 113, 114, 115, 121, 122, 124, 130, 131, 133, 134, 143, 146, 148, 153, 157, 159, 168, 186, 189, 190, 198, 200, 221
- Spirit, 54, 59, 60, 96, 97, 110, 133, 173
- Stand, 40, 46, 52, 65, 81, 101, 144, 154
- Supplication, 128, 129, 185, 187, 191, 200
- Susanna, 6, 9, 12, 24, 33, 34, 36, 44, 45, 57, 67, 68, 69, 70, 71, 72, 80, 86, 102, 111, 136, 157, 160, 167, 168, 193, 200, 202, 203, 204, 205, 207, 208, 211, 212, 224, 236, 237, 249
- Synagogue, 2, 5, 6, 7, 13, 15, 92, 108, 126, 150
- Talmud, 2, 4, 5, 18, 28, 126, 131, 178, 233
- Temple, V, 1, 2, 3, 5, 6, 8, 11, 12, 13, 14, 15, 16, 17, 21, 25, 27, 30, 42, 44, 48, 49, 56, 58, 60, 62, 63, 64, 65, 66, 69, 76, 77, 86, 91, 94, 102, 105, 106, 110, 111, 113, 135, 136, 137, 138, 140, 141, 145, 146, 152, 154, 155, 156, 157, 161, 162, 165, 166, 167, 169, 170, 171, 172, 173, 177, 181, 182, 183, 184, 185, 186, 189, 190, 191, 192, 193, 197, 200, 202, 203, 204, 206, 210, 211, 212, 213, 223, 225, 228, 230, 231, 232, 234, 236, 238, 241, 243
- Thanksgiving, V, 1, 17, 20, 21, 23, 24, 30, 47, 53, 55, 57, 75, 76, 77, 83, 85, 96, 113, 114, 115, 122, 138, 144, 150, 151, 168, 169, 182, 185, 190, 191, 192, 194, 200, 204
- Theodicy, 117, 162, 164, 166
- Theology, Theological, 9, 12, 21, 28, 37, 40, 46, 49, 58, 59, 63, 64, 74, 77, 79, 80, 92, 93, 109, 113, 119, 135, 136, 137, 140, 142, 153, 154, 162, 178, 199, 212
- Therapeutae, 12, 15, 116, 124, 144, 149, 150, 152, 156, 157, 174, 185, 202, 203, 204, 242
- Tobias, 73, 75, 76, 78, 79, 81, 82, 83, 84, 202, 237
- Tobit, 2, 8, 12, 16, 17, 24, 30, 33, 34, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 111, 125, 131, 157, 167, 182, 193, 207, 211, 212, 216, 225, 228,

- 229, 230, 231, 232, 234, 236, 237, 238,
241, 251
- Torah, 5, 99, 108, 185
- Tosefta, 6
- Uzziah, 42, 46, 47, 48, 53
- Virgin, 27, 48, 50, 53, 55, 100, 101, 102,
103, 104, 124, 129, 130, 131, 132, 133,
134, 150, 159, 174, 207
- Virtue, 57, 80, 117, 119, 121, 131, 139,
141, 144, 145, 146, 152, 154, 178
- Vision, 30, 92, 122, 159, 162, 163, 164,
166, 167, 168, 169, 186, 194
- Votive, 220, 221
- Vow, 100, 106, 184, 185, 191, 192, 219,
220
- War, 43, 110, 148, 156, 177, 221
- Weeping, 5, 67, 101, 114, 168, 194, 218
- Widow, 1, 6, 19, 24, 26, 41, 42, 44, 45,
48, 50, 51, 53, 54, 55, 57, 97, 121, 122,
132, 156, 174, 204, 206, 207, 211
- Widowed. *See* Widow
- Wife, VI, 4, 37, 39, 48, 50, 56, 59, 61, 70,
72, 75, 79, 83, 98, 102, 104, 105, 113,
115, 117, 118, 119, 120, 122, 132, 157,
163, 179, 181, 183, 185, 186, 187, 191,
202, 203, 207, 210
- Wisdom, 47, 68, 69, 72, 74, 107, 108,
111, 131, 133, 134, 144, 145, 174, 198
- Woman, V, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12,
13, 14, 15, 17, 18, 19, 20, 23, 24, 25,
26, 27, 28, 29, 33, 34, 36, 37, 40, 41,
43, 44, 45, 46, 47, 48, 49, 50, 51, 52,
53, 54, 55, 56, 57, 59, 61, 62, 65, 66,
67, 69, 72, 75, 76, 77, 78, 80, 81, 82,
83, 84, 85, 86, 89, 90, 93, 94, 95, 96,
97, 98, 99, 100, 101, 103, 104, 105,
106, 108, 109, 110, 111, 114, 115, 118,
119, 120, 121, 122, 124, 125, 126, 127,
128, 131, 132, 135, 136, 137, 138, 139,
140, 141, 142, 143, 144, 145, 146, 148,
149, 150, 151, 152, 153, 154, 155, 156,
157, 158, 159, 160, 161, 162, 163, 164,
166, 167, 168, 169, 170, 171, 172, 174,
175, 176, 177, 179, 180, 181, 182, 183,
184, 185, 186, 187, 188, 189, 190, 191,
192, 193, 194, 195, 197, 198, 199, 200,
201, 202, 203, 204, 205, 206, 207, 208,
209, 210, 211, 212, 213, 215, 216, 217,
219, 220, 221
- Womb, 48, 50, 60, 61, 94, 95, 97, 105,
106, 114, 147
- Worship, 6, 7, 13, 15, 20, 21, 67, 108,
119, 122, 124, 125, 127, 130, 131, 134,
136, 143, 150, 156, 182, 189, 191
- Zion, 49, 163, 166, 168

Wissenschaftliche Untersuchungen zum Neuen Testament

Alphabetical Index of the First and Second Series

- Ådna, Jostein: Jesu Stellung zum Tempel. 2000. *Volume II/119*.
- Ådna, Jostein (Ed.): The Formation of the Early Church. 2005. *Volume 183*.
- and Kvalbein, Hans (Ed.): The Mission of the Early Church to Jews and Gentiles. 2000. *Volume 127*.
- Alkier, Stefan: Wunder und Wirklichkeit in den Briefen des Apostels Paulus. 2001. *Volume 134*.
- Anderson, Paul N.: The Christology of the Fourth Gospel. 1996. *Volume II/78*.
- Appold, Mark L.: The Oneness Motif in the Fourth Gospel. 1976. *Volume II/1*.
- Arnold, Clinton E.: The Colossian Syncretism. 1995. *Volume II/77*.
- Ascough, Richard S.: Paul's Macedonian Associations. 2003. *Volume II/161*.
- Asiedu-Peprah, Martin: Johannine Sabbath Conflicts As Juridical Controversy. 2001. *Volume II/132*.
- Avemarie, Friedrich: Die Taufferzählungen der Apostelgeschichte. 2002. *Volume 139*.
- Avemarie, Friedrich and Hermann Lichtenberger (Ed.): Auferstehung – Resurrection. 2001. *Volume 135*.
- Bund und Tora. 1996. *Volume 92*.
- Baarlink, Heinrich: Verkündigtes Heil. 2004. *Volume 168*.
- Bachmann, Michael: Sünder oder Übertreter. 1992. *Volume 59*.
- Bachmann, Michael (Ed.): Lutherische und Neue Paulusperspektive. 2005. *Volume 182*.
- Back, Frances: Verwandlung durch Offenbarung bei Paulus. 2002. *Volume II/153*.
- Baker, William R.: Personal Speech-Ethics in the Epistle of James. 1995. *Volume II/68*.
- Bakke, Odd Magne: 'Concord and Peace'. 2001. *Volume II/143*.
- Baldwin, Matthew C.: Whose Acts of Peter? 2005. *Volume II/196*.
- Balla, Peter: Challenges to New Testament Theology. 1997. *Volume II/95*.
- The Child-Parent Relationship in the New Testament and its Environment. 2003. *Volume 155*.
- Bammel, Ernst: Judaica. Volume I 1986. *Volume 37*.
- Volume II 1997. *Volume 91*.
- Bash, Anthony: Ambassadors for Christ. 1997. *Volume II/92*.
- Bauernfeind, Otto: Kommentar und Studien zur Apostelgeschichte. 1980. *Volume 22*.
- Baum, Armin Daniel: Pseudepigraphie und literarische Fälschung im frühen Christentum. 2001. *Volume II/138*.
- Bayer, Hans Friedrich: Jesus' Predictions of Vindication and Resurrection. 1986. *Volume II/20*.
- Becker, Eve-Marie and Peter Pilhofer (Ed.): Biographie und Persönlichkeit des Paulus. 2005. *Volume 187*.
- Becker, Michael: Wunder und Wundertäter im früh-rabbinischen Judentum. 2002. *Volume II/144*.
- Becker, Michael and Markus Öhler (Ed.): Apokalyptik als Herausforderung neutestamentlicher Theologie. 2006. *Volume 194*.
- Bell, Richard H.: The Irrevocable Call of God. 2005. *Volume 184*.
- No One Seeks for God. 1998. *Volume 106*.
- Provoked to Jealousy. 1994. *Volume II/63*.
- Bennema, Cornelis: The Power of Saving Wisdom. 2002. *Volume II/148*.
- Bergman, Jan: see Kieffer, René
- Bergmeier, Roland: Das Gesetz im Römerbrief und andere Studien zum Neuen Testament. 2000. *Volume 121*.
- Betz, Otto: Jesus, der Messias Israels. 1987. *Volume 42*.
- Jesus, der Herr der Kirche. 1990. *Volume 52*.
- Beyschlag, Karlmann: Simon Magus und die christliche Gnosis. 1974. *Volume 16*.
- Bittner, Wolfgang J.: Jesu Zeichen im Johannesevangelium. 1987. *Volume II/26*.
- Bjerkelund, Carl J.: Tauta Egeneto. 1987. *Volume 40*.
- Blackburn, Barry Lee: Theios Anēr and the Markan Miracle Traditions. 1991. *Volume II/40*.
- Bock, Darrell L.: Blasphemy and Exaltation in Judaism and the Final Examination of Jesus. 1998. *Volume II/106*.
- Bockmuehl, Markus N.A.: Revelation and Mystery in Ancient Judaism and Pauline Christianity. 1990. *Volume II/36*.

- Bøe, Sverre*: Gog and Magog. 2001. *Volume II/135*.
- Böhlig, Alexander*: Gnosis und Synkretismus. Volume 1 1989. *Volume 47* – Volume 2 1989. *Volume 48*.
- Böhm, Martina*: Samaritanen und die Samaritaner bei Lukas. 1999. *Volume II/111*.
- Böttich, Christfried*: Weltweisheit – Menschheitsethik – Urkult. 1992. *Volume II/50*.
- Bolyki, János*: Jesu Tischgemeinschaften. 1997. *Volume II/96*.
- Bosman, Philip*: Conscience in Philo and Paul. 2003. *Volume II/166*.
- Bovon, François*: Studies in Early Christianity. 2003. *Volume 161*.
- Brocke, Christoph vom*: Thessaloniki – Stadt des Kassander und Gemeinde des Paulus. 2001. *Volume II/125*.
- Brunson, Andrew*: Psalm 118 in the Gospel of John. 2003. *Volume II/158*.
- Büchli, Jörg*: Der Poimandres – ein paganisiertes Evangelium. 1987. *Volume II/27*.
- Bühner, Jan A.*: Der Gesandte und sein Weg im 4. Evangelium. 1977. *Volume II/2*.
- Burchard, Christoph*: Untersuchungen zu Joseph und Aseneth. 1965. *Volume 8*.
- Studien zur Theologie, Sprache und Umwelt des Neuen Testaments. Ed. by D. Sänger. 1998. *Volume 107*.
- Burnett, Richard*: Karl Barth's Theological Exegesis. 2001. *Volume II/145*.
- Byron, John*: Slavery Metaphors in Early Judaism and Pauline Christianity. 2003. *Volume II/162*.
- Byrskog, Samuel*: Story as History – History as Story. 2000. *Volume 123*.
- Cancik, Hubert* (Ed.): Markus-Philologie. 1984. *Volume 33*.
- Capes, David B.*: Old Testament Yaweh Texts in Paul's Christology. 1992. *Volume II/47*.
- Caragounis, Chrys C.*: The Development of Greek and the New Testament. 2004. *Volume 167*.
- The Son of Man. 1986. *Volume 38*.
- see *Fridrichsen, Anton*.
- Carleton Paget, James*: The Epistle of Barnabas. 1994. *Volume II/64*.
- Carson, D.A., O'Brien, Peter T. and Mark Seifrid* (Ed.): Justification and Variegated Nomism. Volume 1: The Complexities of Second Temple Judaism. 2001. *Volume II/140*. Volume 2: The Paradoxes of Paul. 2004. *Volume II/181*.
- Ciampa, Roy E.*: The Presence and Function of Scripture in Galatians 1 and 2. 1998. *Volume II/102*.
- Classen, Carl Joachim*: Rhetorical Criticism of the New Testament. 2000. *Volume 128*.
- Colpe, Carsten*: Iranier – Aramäer – Hebräer – Hellenen. 2003. *Volume 154*.
- Crumph, David*: Jesus the Intercessor. 1992. *Volume II/49*.
- Dahl, Nils Alstrup*: Studies in Ephesians. 2000. *Volume 131*.
- Deines, Roland*: Die Gerechtigkeit der Tora im Reich des Messias. 2004. *Volume 177*.
- Jüdische Steingefäße und pharisäische Frömmigkeit. 1993. *Volume II/52*.
- Die Pharisäer. 1997. *Volume 101*.
- Deines, Roland and Karl-Wilhelm Niebuhr* (Ed.): Philo und das Neue Testament. 2004. *Volume 172*.
- Dettwiler, Andreas and Jean Zumstein* (Ed.): Kreuzestheologie im Neuen Testament. 2002. *Volume 151*.
- Dickson, John P.*: Mission-Commitment in Ancient Judaism and in the Pauline Communities. 2003. *Volume II/159*.
- Dietzfelbinger, Christian*: Der Abschied des Kommenden. 1997. *Volume 95*.
- Dimitrov, Ivan Z., James D.G. Dunn, Ulrich Luz and Karl-Wilhelm Niebuhr* (Ed.): Das Alte Testament als christliche Bibel in orthodoxer und westlicher Sicht. 2004. *Volume 174*.
- Dobbeler, Axel von*: Glaube als Teilhabe. 1987. *Volume II/22*.
- Dryden, J. de Waal*: Theology and Ethics in 1 Peter. 2006. *Volume II/209*.
- Du Toit, David S.*: Theios Anthropos. 1997. *Volume II/91*.
- Dübbbers, Michael*: Christologie und Existenz im Kolosserbrief. 2005. *Volume II/191*.
- Dunn, James D.G.*: The New Perspective on Paul. 2005. *Volume 185*.
- Dunn, James D.G.* (Ed.): Jews and Christians. 1992. *Volume 66*.
- Paul and the Mosaic Law. 1996. *Volume 89*.
- see *Dimitrov, Ivan Z.*
- , *Hans Klein, Ulrich Luz and Vasile Mihoc* (Ed.): Auslegung der Bibel in orthodoxer und westlicher Perspektive. 2000. *Volume 130*.
- Ebel, Eva*: Die Attraktivität früher christlicher Gemeinden. 2004. *Volume II/178*.
- Ebertz, Michael N.*: Das Charisma des Gekreuzigten. 1987. *Volume 45*.
- Eckstein, Hans-Joachim*: Der Begriff Synecdoche bei Paulus. 1983. *Volume II/10*.
- Verheißung und Gesetz. 1996. *Volume 86*.
- Ego, Beate*: Im Himmel wie auf Erden. 1989. *Volume II/34*.
- Ego, Beate, Armin Lange and Peter Pilhofer* (Ed.): Gemeinde ohne Tempel – Community without Temple. 1999. *Volume 118*.

- and *Helmut Merkel* (Ed.): Religiöses Lernen in der biblischen, frühjüdischen und früh-christlichen Überlieferung. 2005. *Volume 180*.
- Eisen, Ute E.*: see *Paulsen, Henning*.
- Elledge, C.D.*: Life after Death in Early Judaism. 2006. *Volume II/208*.
- Ellis, E. Earle*: Prophecy and Hermeneutic in Early Christianity. 1978. *Volume 18*.
- The Old Testament in Early Christianity. 1991. *Volume 54*.
- Endo, Masanobu*: Creation and Christology. 2002. *Volume 149*.
- Ennulat, Andreas*: Die 'Minor Agreements'. 1994. *Volume II/62*.
- Ensor, Peter W.*: Jesus and His 'Works'. 1996. *Volume II/85*.
- Eskola, Timo*: Messiah and the Throne. 2001. *Volume II/142*.
- Theodicy and Predestination in Pauline Soteriology. 1998. *Volume II/100*.
- Fatehi, Mehrdad*: The Spirit's Relation to the Risen Lord in Paul. 2000. *Volume II/128*.
- Feldmeier, Reinhard*: Die Krisis des Gottessohnes. 1987. *Volume II/21*.
- Die Christen als Fremde. 1992. *Volume 64*.
- Feldmeier, Reinhard* and *Ulrich Heckel* (Ed.): Die Heiden. 1994. *Volume 70*.
- Fletcher-Louis, Crispin H.T.*: Luke-Acts: Angels, Christology and Soteriology. 1997. *Volume II/94*.
- Förster, Niclas*: Marcus Magus. 1999. *Volume 114*.
- Forbes, Christopher Brian*: Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment. 1995. *Volume II/75*.
- Fornberg, Tord*: see *Fridrichsen, Anton*.
- Fossum, Jarl E.*: The Name of God and the Angel of the Lord. 1985. *Volume 36*.
- Foster, Paul*: Community, Law and Mission in Matthew's Gospel. *Volume II/177*.
- Fotopoulos, John*: Food Offered to Idols in Roman Corinth. 2003. *Volume II/151*.
- Frenschkowski, Marco*: Offenbarung und Epiphanie. *Volume I* 1995. *Volume II/79* – *Volume 2* 1997. *Volume II/80*.
- Frey, Jörg*: Eugen Drewermann und die biblische Exegese. 1995. *Volume II/71*.
- Die johanneische Eschatologie. *Volume I*. 1997. *Volume 96*. – *Volume II*. 1998. *Volume 110*. – *Volume III*. 2000. *Volume 117*.
- Frey, Jörg* and *Udo Schnelle* (Ed.): Kontexte des Johannesevangeliums. 2004. *Volume 175*.
- and *Jens Schröter* (Ed.): Deutungen des Todes Jesu im Neuen Testament. 2005. *Volume 181*.
- Freyne, Sean*: Galilee and Gospel. 2000. *Volume 125*.
- Fridrichsen, Anton*: Exegetical Writings. Edited by C.C. Caragounis and T. Fornberg. 1994. *Volume 76*.
- Gäckle, Volker*: Die Starken und die Schwachen in Korinth und in Rom. 2005. *Volume 200*.
- Garlington, Don B.*: 'The Obedience of Faith'. 1991. *Volume II/38*.
- Faith, Obedience, and Perseverance. 1994. *Volume 79*.
- Garnet, Paul*: Salvation and Atonement in the Qumran Scrolls. 1977. *Volume II/3*.
- Gemünden, Petra von* (Ed.): see *Weissenrieder, Annette*.
- Gese, Michael*: Das Vermächtnis des Apostels. 1997. *Volume II/99*.
- Gheorghita, Radu*: The Role of the Septuagint in Hebrews. 2003. *Volume II/160*.
- Gräbe, Petrus J.*: The Power of God in Paul's Letters. 2000. *Volume II/123*.
- Gräßer, Erich*: Der Alte Bund im Neuen. 1985. *Volume 35*.
- Forschungen zur Apostelgeschichte. 2001. *Volume 137*.
- Green, Joel B.*: The Death of Jesus. 1988. *Volume II/33*.
- Gregg, Brian Han*: The Historical Jesus and the Final Judgment Sayings in Q. 2005. *Volume II/207*.
- Gregory, Andrew*: The Reception of Luke and Acts in the Period before Irenaeus. 2003. *Volume II/169*.
- Grindheim, Sigurd*: The Crux of Election. 2005. *Volume II/202*.
- Gundry, Robert H.*: The Old is Better. 2005. *Volume 178*.
- Gundry Volf, Judith M.*: Paul and Perseverance. 1990. *Volume II/37*.
- Häußer, Detlef*: Christusbekenntnis und Jesusüberlieferung bei Paulus. 2006. *Volume 210*.
- Hafemann, Scott J.*: Suffering and the Spirit. 1986. *Volume II/19*.
- Paul, Moses, and the History of Israel. 1995. *Volume 81*.
- Hahn, Ferdinand*: Studien zum Neuen Testament. *Volume I*: Grundsatzfragen, Jesusforschung, Evangelien. 2006. *Volume 191*. – *Volume II*: Bekenntnisbildung und Theologie in urchristlicher Zeit. 2006. *Volume 192*.
- Hahn, Johannes* (Ed.): Zerstörungen des Jerusalemer Tempels. 2002. *Volume 147*.
- Hamid-Khani, Saeed*: Revelation and Concealment of Christ. 2000. *Volume II/120*.
- Hannah, Darrel D.*: Michael and Christ. 1999. *Volume II/109*.

- Harrison, James R.: Paul's Language of Grace in Its Graeco-Roman Context. 2003. *Volume II/172.*
- Hartman, Lars: Text-Centered New Testament Studies. Ed. von D. Hellholm. 1997. *Volume 102.*
- Hartog, Paul: Polycarp and the New Testament. 2001. *Volume II/134.*
- Heckel, Theo K.: Der Innere Mensch. 1993. *Volume II/53.*
- Vom Evangelium des Markus zum viergestaltigen Evangelium. 1999. *Volume 120.*
- Heckel, Ulrich: Kraft in Schwachheit. 1993. *Volume II/56.*
- Der Segen im Neuen Testament. 2002. *Volume 150.*
 - see *Feldmeier, Reinhard.*
 - see *Hengel, Martin.*
- Heiligenthal, Roman: Werke als Zeichen. 1983. *Volume II/9.*
- Hellholm, D.: see *Hartman, Lars.*
- Hemer, Colin J.: The Book of Acts in the Setting of Hellenistic History. 1989. *Volume 49.*
- Hengel, Martin: Judentum und Hellenismus. 1969, ³1988. *Volume 10.*
- Die johanneische Frage. 1993. *Volume 67.*
 - Judaica et Hellenistica. *Kleine Schriften I.* 1996. *Volume 90.*
 - Judaica, Hellenistica et Christiana. *Kleine Schriften II.* 1999. *Volume 109.*
 - Paulus und Jakobus. *Kleine Schriften III.* 2002. *Volume 141.*
 - and *Anna Maria Schwemer*: Paulus zwischen Damaskus und Antiochien. 1998. *Volume 108.*
 - Der messianische Anspruch Jesu und die Anfänge der Christologie. 2001. *Volume 138.*
- Hengel, Martin and Ulrich Heckel (Ed.): Paulus und das antike Judentum. 1991. *Volume 58.*
- and *Hermut Löhr* (Ed.): Schriftauslegung im antiken Judentum und im Urchristentum. 1994. *Volume 73.*
 - and *Anna Maria Schwemer* (Ed.): Königsherrschaft Gottes und himmlischer Kult. 1991. *Volume 55.*
 - Die Septuaginta. 1994. *Volume 72.*
 - , *Siegfried Mittmann* and *Anna Maria Schwemer* (Ed.): La Cité de Dieu / Die Stadt Gottes. 2000. *Volume 129.*
- Herrenbrück, Fritz: Jesus und die Zöllner. 1990. *Volume II/41.*
- Herzer, Jens: Paulus oder Petrus? 1998. *Volume 103.*
- Hill, Charles E.: From the Lost Teaching of Polycarp. 2005. *Volume 186.*
- Hoegen-Rohls, Christina: Der nachösterliche Johannes. 1996. *Volume II/84.*
- Hoffmann, Matthias Reinhard: The Destroyer and the Lamb. 2005. *Volume II/203.*
- Hofius, Otfried: Katapausis. 1970. *Volume 11.*
- Der Vorhang vor dem Thron Gottes. 1972. *Volume 14.*
 - Der Christushymnus Philipper 2,6-11. 1976, ²1991. *Volume 17.*
 - Paulusstudien. 1989, ²1994. *Volume 51.*
 - Neutestamentliche Studien. 2000. *Volume 132.*
 - Paulusstudien II. 2002. *Volume 143.*
 - and *Hans-Christian Kammler*: Johannesstudien. 1996. *Volume 88.*
- Holtz, Traugott: Geschichte und Theologie des Urchristentums. 1991. *Volume 57.*
- Hommel, Hildebrecht: Sebasmata. *Volume 1* 1983. *Volume 31* – *Volume 2* 1984. *Volume 32.*
- Horbury, William: Herodian Judaism and New Testament Study. 2006. *Volume 193.*
- Horst, Pieter W. van der: Jews and Christians in Their Graeco-Roman Context. 2006. *Volume 196.*
- Hvalvik, Reidar: The Struggle for Scripture and Covenant. 1996. *Volume II/82.*
- Jauhainen, Marko: The Use of Zechariah in Revelation. 2005. *Volume II/199.*
- Johns, Loren L.: The Lamb Christology of the Apocalypse of John. 2003. *Volume II/167.*
- Joubert, Stephan: Paul as Benefactor. 2000. *Volume II/124.*
- Jungbauer, Harry: „Ehre Vater und Mutter“. 2002. *Volume II/146.*
- Kähler, Christoph: Jesu Gleichnisse als Poesie und Therapie. 1995. *Volume 78.*
- Kamleh, Ehrhard: Die Form der katalogischen Paränese im Neuen Testament. 1964. *Volume 7.*
- Kammler, Hans-Christian: Christologie und Eschatologie. 2000. *Volume 126.*
- Kreuz und Weisheit. 2003. *Volume 159.*
 - see *Hofius, Otfried.*
- Kelhoffer, James A.: The Diet of John the Baptist. 2005. *Volume 176.*
- Miracle and Mission. 1999. *Volume II/112.*
- Kieffer, René and Jan Bergman (Ed.): La Main de Dieu / Die Hand Gottes. 1997. *Volume 94.*
- Kim, Seyoon: The Origin of Paul's Gospel. 1981, ²1984. *Volume II/4.*
- Paul and the New Perspective. 2002. *Volume 140.*
 - “The ‘Son of Man’” as the Son of God. 1983. *Volume 30.*
- Klauck, Hans-Josef: Religion und Gesellschaft im frühen Christentum. 2003. *Volume 152.*
- Klein, Hans: see *Dunn, James D.G.*

- Kleinknecht, Karl Th.*: Der leidende Gerechtfertigte. 1984. ²1988. *Volume II/13.*
- Klinghardt, Matthias*: Gesetz und Volk Gottes. 1988. *Volume II/32.*
- Kloppenborg, John S.*: The Tenants in the Vineyard. 2006. *Volume 195.*
- Koch, Michael*: Drachenkampf und Sonnenfrau. 2004. *Volume II/184.*
- Koch, Stefan*: Rechtliche Regelung von Konflikten im frühen Christentum. 2004. *Volume II/174.*
- Köhler, Wolf-Dietrich*: Rezeption des Matthäusevangeliums in der Zeit vor Irenäus. 1987. *Volume II/24.*
- Köhn, Andreas*: Der Neutestamentler Ernst Lohmeyer. 2004. *Volume II/180.*
- Kooten, George H. van.*: Cosmic Christology in Paul and the Pauline School. 2003. *Volume II/171.*
- Korn, Manfred*: Die Geschichte Jesu in veränderter Zeit. 1993. *Volume II/51.*
- Koskeniemi, Erkki*: Apollonios von Tyana in der neutestamentlichen Exegese. 1994. *Volume II/61.*
- The Old Testament Miracle-Workers in Early Judaism. 2005. *Volume II/206.*
- Kraus, Thomas J.*: Sprache, Stil und historischer Ort des zweiten Petrusbriefes. 2001. *Volume II/136.*
- Kraus, Wolfgang*: Das Volk Gottes. 1996. *Volume 85.*
- Kraus, Wolfgang and Karl-Wilhelm Niebuhr* (Ed.): Frühjudentum und Neues Testament im Horizont Biblischer Theologie. 2003. *Volume 162.*
- see *Walter, Nikolaus.*
- Kreplin, Matthias*: Das Selbstverständnis Jesu. 2001. *Volume II/141.*
- Kuhn, Karl G.*: Achtzehngebet und Vaterunser und der Reim. 1950. *Volume 1.*
- Kvalbein, Hans*: see *Ådna, Jostein.*
- Kwon, Yon-Gyong*: Eschatology in Galatians. 2004. *Volume II/183.*
- Laansma, Jon*: I Will Give You Rest. 1997. *Volume II/98.*
- Labahn, Michael*: Offenbarung in Zeichen und Wort. 2000. *Volume II/117.*
- Lambers-Petry, Doris*: see *Tomson, Peter J.*
- Lange, Armin*: see *Ego, Beate.*
- Lampe, Peter*: Die stadtrömischen Christen in den ersten beiden Jahrhunderten. 1987, ²1989. *Volume II/18.*
- Landmesser, Christof*: Wahrheit als Grundbegriff neutestamentlicher Wissenschaft. 1999. *Volume 113.*
- Jüngerberufung und Zuwendung zu Gott. 2000. *Volume 133.*
- Lau, Andrew*: Manifest in Flesh. 1996. *Volume II/86.*
- Lawrence, Louise*: An Ethnography of the Gospel of Matthew. 2003. *Volume II/165.*
- Lee, Aquila H.I.*: From Messiah to Preexistent Son. 2005. *Volume II/192.*
- Lee, Pilchan*: The New Jerusalem in the Book of Revelation. 2000. *Volume II/129.*
- Lichtenberger, Hermann*: Das Ich Adams und das Ich der Menschheit. 2004. *Volume 164.*
- see *Avemarie, Friedrich.*
- Lierman, John*: The New Testament Moses. 2004. *Volume II/173.*
- Lieu, Samuel N.C.*: Manichaeism in the Later Roman Empire and Medieval China. ²1992. *Volume 63.*
- Lindgård, Fredrik*: Paul's Line of Thought in 2 Corinthians 4:16-5:10. 2004. *Volume II/189.*
- Loader, William R.G.*: Jesus' Attitude Towards the Law. 1997. *Volume II/97.*
- Löhr, Gebhard*: Verherrlichung Gottes durch Philosophie. 1997. *Volume 97.*
- Löhr, Hermut*: Studien zum frühchristlichen und frühjüdischen Gebet. 2003. *Volume 160.*
- see *Hengel, Martin.*
- Löhr, Winrich Alfried*: Basilides und seine Schule. 1995. *Volume 83.*
- Luomanen, Petri*: Entering the Kingdom of Heaven. 1998. *Volume II/101.*
- Luz, Ulrich*: see *Dunn, James D.G.*
- Mackay, Ian D.*: John's Relationship with Mark. 2004. *Volume II/182.*
- Maier, Gerhard*: Mensch und freier Wille. 1971. *Volume 12.*
- Die Johannesoffenbarung und die Kirche. 1981. *Volume 25.*
- Markschies, Christoph*: Valentinus Gnosticus? 1992. *Volume 65.*
- Marshall, Peter*: Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians. 1987. *Volume II/23.*
- Mayer, Annemarie*: Sprache der Einheit im Epheserbrief und in der Ökumene. 2002. *Volume II/150.*
- Mayordomo, Moisés*: Argumentiert Paulus logisch? 2005. *Volume 188.*
- McDonough, Sean M.*: YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting. 1999. *Volume II/107.*
- McDowell, Markus*: Prayers of Jewish Women. 2006. *Volume II/211.*
- McGlynn, Moyna*: Divine Judgement and Divine Benevolence in the Book of Wisdom. 2001. *Volume II/139.*
- Meade, David G.*: Pseudonymity and Canon. 1986. *Volume 39.*

- Meadors, Edward P.*: Jesus the Messianic Herald of Salvation. 1995. *Volume II/72*.
- Meißner, Stefan*: Die Heimholung des Ketzers. 1996. *Volume II/87*.
- Mell, Ulrich*: Die „anderen“ Winzer. 1994. *Volume 77*.
- Mengel, Berthold*: Studien zum Philipperbrief. 1982. *Volume II/8*.
- Merkel, Helmut*: Die Widersprüche zwischen den Evangelien. 1971. *Volume 13*.
– see *Ego, Beate*.
- Merklein, Helmut*: Studien zu Jesus und Paulus. *Volume 1* 1987. *Volume 43*. – *Volume 2* 1998. *Volume 105*.
- Metzdorf, Christina*: Die Tempelaktion Jesu. 2003. *Volume II/168*.
- Metzler, Karin*: Der griechische Begriff des Verzeihens. 1991. *Volume II/44*.
- Metzner, Rainer*: Die Rezeption des Matthäusevangeliums im 1. Petrusbrief. 1995. *Volume II/74*.
– Das Verständnis der Sünde im Johannes-evangelium. 2000. *Volume 122*.
- Mihoc, Vasile*: see *Dunn, James D.G.*
- Mineshige, Kiyoshi*: Besitzverzicht und Almosen bei Lukas. 2003. *Volume II/163*.
- Mittmann, Siegfried*: see *Hengel, Martin*.
- Mittmann-Richert, Ulrike*: Magnifikat und Benediktus. 1996. *Volume II/90*.
- Mournet, Terence C.*: Oral Tradition and Literary Dependency. 2005. *Volume II/195*.
- Mußner, Franz*: Jesus von Nazareth im Umfeld Israels und der Urkirche. Ed. von M. Theobald. 1998. *Volume 111*.
- Mutschler, Bernhard*: Das Corpus Johanneum bei Irenäus von Lyon. 2005. *Volume 189*.
- Niebuhr, Karl-Wilhelm*: Gesetz und Paränese. 1987. *Volume II/28*.
– Heidenapostel aus Israel. 1992. *Volume 62*.
– see *Deines, Roland*
– see *Dimitrov, Ivan Z.*
– see *Kraus, Wolfgang*
- Nielsen, Anders E.*: “Until it is Fullfilled”. 2000. *Volume II/126*.
- Nissen, Andreas*: Gott und der Nächste im antiken Judentum. 1974. *Volume 15*.
- Noack, Christian*: Gottesbewußtsein. 2000. *Volume II/116*.
- Noormann, Rolf*: Irenäus als Paulusinterpret. 1994. *Volume II/66*.
- Novakovic, Lidija*: Messiah, the Healer of the Sick. 2003. *Volume II/170*.
- Obermann, Andreas*: Die christologische Erfüllung der Schrift im Johannesevangelium. 1996. *Volume II/83*.
- Öhler, Markus*: Barnabas. 2003. *Volume 156*.
– see *Becker, Michael*
- Okure, Teresa*: The Johannine Approach to Mission. 1988. *Volume II/31*.
- Onuki, Takashi*: Heil und Erlösung. 2004. *Volume 165*.
- Oropeza, B. J.*: Paul and Apostasy. 2000. *Volume II/115*.
- Ostmeyer, Karl-Heinrich*: Taufe und Typos. 2000. *Volume II/118*.
- Paulsen, Henning*: Studien zur Literatur und Geschichte des frühen Christentums. Ed. von Ute E. Eisen. 1997. *Volume 99*.
- Pao, David W.*: Acts and the Isaianic New Exodus. 2000. *Volume II/130*.
- Park, Eung Chun*: The Mission Discourse in Matthew’s Interpretation. 1995. *Volume II/81*.
- Park, Joseph S.*: Conceptions of Afterlife in Jewish Inscriptions. 2000. *Volume II/121*.
- Pate, C. Marvin*: The Reverse of the Curse. 2000. *Volume II/114*.
- Peres, Imre*: Griechische Grabinschriften und neutestamentliche Eschatologie. 2003. *Volume 157*.
- Philip, Finny*: The Origins of Pauline Pneumatology. 2005. *Volume II/194*.
- Philonenko, Marc* (Ed.): Le Trône de Dieu. 1993. *Volume 69*.
- Pilhofer, Peter*: Presbyteron Kreiton. 1990. *Volume II/39*.
– Philippi. *Volume 1* 1995. *Volume 87*. – *Volume 2* 2000. *Volume 119*.
– Die frühen Christen und ihre Welt. 2002. *Volume 145*.
– see *Becker, Eve-Marie*.
– see *Ego, Beate*.
- Pitre, Brant*: Jesus, the Tribulation, and the End of the Exile. 2005. *Volume II/204*.
- Plümacher, Eckhard*: Geschichte und Geschichten. 2004. *Volume 170*.
- Pöhlmann, Wolfgang*: Der Verlorene Sohn und das Haus. 1993. *Volume 68*.
- Pokorný, Petr and Josef B. Souček*: Bibelauslegung als Theologie. 1997. *Volume 100*.
- Pokorný, Petr and Jan Roskovec* (Ed.): Philosophical Hermeneutics and Biblical Exegesis. 2002. *Volume 153*.
- Popkes, Enno Edzard*: Die Theologie der Liebe Gottes in den johanneischen Schriften. 2005. *Volume II/197*.
- Porter, Stanley E.*: The Paul of Acts. 1999. *Volume 115*.
- Prieur, Alexander*: Die Verkündigung der Gottesherrschaft. 1996. *Volume II/89*.
- Probst, Hermann*: Paulus und der Brief. 1991. *Volume II/45*.
- Räsänen, Heikki*: Paul and the Law. 1983, ²1987. *Volume 29*.

- Rehkopf, Friedrich*: Die lukanische Sonderquelle. 1959. *Volume 5*.
- Rein, Matthias*: Die Heilung des Blindgeborenen (Joh 9). 1995. *Volume II/73*.
- Reinmuth, Eckart*: Pseudo-Philo und Lukas. 1994. *Volume 74*.
- Reiser, Marius*: Syntax und Stil des Markus-evangeliums. 1984. *Volume II/11*.
- Rhodes, James N.*: The Epistle of Barnabas and the Deuteronomic Tradition. 2004. *Volume II/188*.
- Richards, E. Randolph*: The Secretary in the Letters of Paul. 1991. *Volume II/42*.
- Riesner, Rainer*: Jesus als Lehrer. 1981, ³1988. *Volume II/7*.
- Die Frühzeit des Apostels Paulus. 1994. *Volume 71*.
- Rissi, Mathias*: Die Theologie des Hebräerbriefs. 1987. *Volume 41*.
- Roskovec, Jan*: see *Pokorný, Petr*.
- Röhser, Günter*: Metaphorik und Personifikation der Sünde. 1987. *Volume II/25*.
- Rose, Christian*: Die Wolke der Zeugen. 1994. *Volume II/60*.
- Rothschild, Clare K.*: Baptist Traditions and Q. 2005. *Volume 190*.
- Luke Acts and the Rhetoric of History. 2004. *Volume II/175*.
- Rüegger, Hans-Ulrich*: Verstehen, was Markus erzählt. 2002. *Volume II/155*.
- Rüger, Hans Peter*: Die Weisheitsschrift aus der Kairoer Geniza. 1991. *Volume 53*.
- Sänger, Dieter*: Antikes Judentum und die Mysterien. 1980. *Volume II/15*.
- Die Verkündigung des Gekreuzigten und Israel. 1994. *Volume 75*.
- see *Burchard, Christoph*
- Salier, Willis Hedley*: The Rhetorical Impact of the Se-meia in the Gospel of John. 2004. *Volume II/186*.
- Salzmann, Jorg Christian*: Lehren und Ermahnen. 1994. *Volume II/59*.
- Sandnes, Karl Olav*: Paul – One of the Prophets? 1991. *Volume II/43*.
- Sato, Migaku*: Q und Prophetie. 1988. *Volume II/29*.
- Schäfer, Ruth*: Paulus bis zum Apostelkonzil. 2004. *Volume II/179*.
- Schaper, Joachim*: Eschatology in the Greek Psalter. 1995. *Volume II/76*.
- Schimanowski, Gottfried*: Die himmlische Liturgie in der Apokalypse des Johannes. 2002. *Volume II/154*.
- Weisheit und Messias. 1985. *Volume II/17*.
- Schlichting, Günter*: Ein jüdisches Leben Jesu. 1982. *Volume 24*.
- Schnabel, Eckhard J.*: Law and Wisdom from Ben Sira to Paul. 1985. *Volume II/16*.
- Schnelle, Udo*: see *Frey, Jörg*.
- Schröter, Jens*: see *Frey, Jörg*.
- Schutter, William L.*: Hermeneutic and Composition in I Peter. 1989. *Volume II/30*.
- Schwartz, Daniel R.*: Studies in the Jewish Background of Christianity. 1992. *Volume 60*.
- Schwemer, Anna Maria*: see *Hengel, Martin*
- Scott, Ian W.*: Implicit Epistemology in the Letters of Paul. 2005. *Volume II/205*.
- Scott, James M.*: Adoption as Sons of God. 1992. *Volume II/48*.
- Paul and the Nations. 1995. *Volume 84*.
- Shum, Shiu-Lun*: Paul's Use of Isaiah in Romans. 2002. *Volume II/156*.
- Siebert, Folker*: Drei hellenistisch-jüdische Predigten. Teil I 1980. *Volume 20* – Teil II 1992. *Volume 61*.
- Nag-Hammadi-Register. 1982. *Volume 26*.
- Argumentation bei Paulus. 1985. *Volume 34*.
- Philon von Alexandrien. 1988. *Volume 46*.
- Simon, Marcel*: Le christianisme antique et son contexte religieux I/II. 1981. *Volume 23*.
- Snodgrass, Klyne*: The Parable of the Wicked Tenants. 1983. *Volume 27*.
- Söding, Thomas*: Das Wort vom Kreuz. 1997. *Volume 93*.
- see *Thüsing, Wilhelm*.
- Sommer, Urs*: Die Passionsgeschichte des Markusevangeliums. 1993. *Volume II/58*.
- Souèk, Josef B.*: see *Pokorný, Petr*.
- Spangenberg, Volker*: Herrlichkeit des Neuen Bundes. 1993. *Volume II/55*.
- Spanje, T.E. van*: Inconsistency in Paul? 1999. *Volume II/110*.
- Speyer, Wolfgang*: Frühes Christentum im antiken Strahlungsfeld. *Volume I*: 1989. *Volume 50*.
- *Volume II*: 1999. *Volume 116*.
- Stadelmann, Helge*: Ben Sira als Schriftgelehrter. 1980. *Volume II/6*.
- Stenschke, Christoph W.*: Luke's Portrait of Gentiles Prior to Their Coming to Faith. *Volume II/108*.
- Sterck-Deguelde, Jean-Pierre*: Eine Frau namens Lydia. 2004. *Volume II/176*.
- Stettler, Christian*: Der Kolosserhymnus. 2000. *Volume II/131*.
- Stettler, Hanna*: Die Christologie der Pastoralbriefe. 1998. *Volume II/105*.
- Stökl Ben Ezra, Daniel*: The Impact of Yom Kippur on Early Christianity. 2003. *Volume 163*.
- Strobel, August*: Die Stunde der Wahrheit. 1980. *Volume 21*.
- Stroumsa, Guy G.*: Barbarian Philosophy. 1999. *Volume 112*.

- Stuckenbruck, Loren T.: Angel Veneration and Christology. 1995. *Volume II/70*.
- Stuhlmacher, Peter (Ed.): Das Evangelium und die Evangelien. 1983. *Volume 28*.
- Biblische Theologie und Evangelium. 2002. *Volume 146*.
- Sung, Chong-Hyon: Vergebung der Sünden. 1993. *Volume II/57*.
- Tajra, Harry W.: The Trial of St. Paul. 1989. *Volume II/35*.
- The Martyrdom of St. Paul. 1994. *Volume II/67*.
- Theißen, Gerd: Studien zur Soziologie des Urchristentums. 1979, 1989. *Volume 19*.
- Theobald, Michael: Studien zum Römerbrief. 2001. *Volume 136*.
- Theobald, Michael: see Mußner, Franz.
- Thornton, Claus-Jürgen: Der Zeuge des Zeugen. 1991. *Volume 56*.
- Thüsing, Wilhelm: Studien zur neutestamentlichen Theologie. Ed. von Thomas Söding. 1995. *Volume 82*.
- Thurén, Lauri: Derethorizing Paul. 2000. *Volume 124*.
- Tolmie, D. Francois: Persuading the Galatians. 2005. *Volume II/190*.
- Tomson, Peter J. and Doris Lambers-Petry (Ed.): The Image of the Judaeo-Christians in Ancient Jewish and Christian Literature. 2003. *Volume 158*.
- Trebilco, Paul: The Early Christians in Ephesus from Paul to Ignatius. 2004. *Volume 166*.
- Treloar, Geoffrey R.: Lightfoot the Historian. 1998. *Volume II/103*.
- Tsujii, Manabu: Glaube zwischen Vollkommenheit und Verweltlichung. 1997. *Volume II/93*.
- Twelftree, Graham H.: Jesus the Exorcist. 1993. *Volume II/54*.
- Urban, Christina: Das Menschenbild nach dem Johannesevangelium. 2001. *Volume II/137*.
- Visotzky, Burton L.: Fathers of the World. 1995. *Volume 80*.
- Vollenweider, Samuel: Horizonte neutestamentlicher Christologie. 2002. *Volume 144*.
- Vos, Johan S.: Die Kunst der Argumentation bei Paulus. 2002. *Volume 149*.
- Wagener, Ulrike: Die Ordnung des „Hauses Gottes“. 1994. *Volume II/65*.
- Wahlen, Clinton: Jesus and the Impurity of Spirits in the Synoptic Gospels. 2004. *Volume II/185*.
- Walker, Donald D.: Paul's Offer of Leniency (2 Cor 10:1). 2002. *Volume II/152*.
- Walter, Nikolaus: Praeparatio Evangelica. Ed. von Wolfgang Kraus und Florian Wilk. 1997. *Volume 98*.
- Wander, Bernd: Gottesfürchtige und Sympathisanten. 1998. *Volume 104*.
- Watts, Rikki: Isaiah's New Exodus and Mark. 1997. *Volume II/88*.
- Wedderburn, A.J.M.: Baptism and Resurrection. 1987. *Volume 44*.
- Wegner, Uwe: Der Hauptmann von Kafarnaum. 1985. *Volume II/14*.
- Weissenrieder, Annette: Images of Illness in the Gospel of Luke. 2003. *Volume II/164*.
- , Friederike Wendt and Petra von Gemünden (Ed.): Picturing the New Testament. 2005. *Volume II/193*.
- Welck, Christian: Erzählte ‚Zeichen‘. 1994. *Volume II/69*.
- Wendt, Friederike (Ed.): see Weissenrieder, Annette.
- Wiarda, Timothy: Peter in the Gospels. 2000. *Volume II/127*.
- Wifstrand, Albert: Epochs and Styles. 2005. *Volume 179*.
- Wilk, Florian: see Walter, Nikolaus.
- Williams, Catrin H.: I am He. 2000. *Volume II/113*.
- Wilson, Walter T.: Love without Pretense. 1991. *Volume II/46*.
- Wismeyer, Oda: Von Ben Sira zu Paulus. 2004. *Volume 173*.
- Wisdom, Jeffrey: Blessing for the Nations and the Curse of the Law. 2001. *Volume II/133*.
- Wold, Benjamin G.: Women, Men, and Angels. 2005. *Volume II/2001*.
- Wright, Archie T.: The Origin of Evil Spirits. 2005. *Volume II/198*.
- Wucherpfennig, Ansgar: Heracleon Philologus. 2002. *Volume 142*.
- Yeung, Maureen: Faith in Jesus and Paul. 2002. *Volume II/147*.
- Zimmermann, Alfred E.: Die urchristlichen Lehrer. 1984, 1988. *Volume II/12*.
- Zimmermann, Johannes: Messianische Texte aus Qumran. 1998. *Volume II/104*.
- Zimmermann, Ruben: Christologie der Bilder im Johannesevangelium. 2004. *Volume 171*.
- Geschlechtermetaphorik und Gottesverhältnis. 2001. *Volume II/122*.
- Zumstein, Jean: see Dettwiler, Andreas
- Zwiep, Arie W.: Judas and the Choice of Matthias. 2004. *Volume II/187*.