

KAI AKAGI

Proclaiming the Judge of the Living and the Dead

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Mohr Siebeck

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Proclaiming the Judge of the Living and the Dead

The Christological Significance of Judgement
in Acts 10 and 17

Mohr Siebeck

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Preface

This monograph is a revised version of a doctoral thesis from research conducted at the University of St Andrews (St Andrews, UK) beginning in 2013, defended in April 2017, and awarded the PhD in New Testament on June 20, 2017. While many doctoral researches can claim one father, I am grateful to be able to express my thankfulness to my two *Doktorväter*, Grant MacAskill and David M. Moffitt. Prof. MacAskill (now Kirby Laing Chair in New Testament at the University of Aberdeen) introduced me to the worlds of pseudepigraphal and Qumran research while providing precise and gentle direction during the first two years of my research until his departure to Aberdeen, while Dr. Moffitt's sense for logical precision and the rhetoric of argumentation helped me to bring this project to its conclusion.

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Table of Contents

Preface	V
List of Abbreviations	XII
Chapter 1: Introduction	1
<i>1. The Question of Jesus and Judgment in Acts 10:42 and 17:31</i>	<i>1</i>
<i>2. The Intersection of Three Fields.....</i>	<i>2</i>
2.1 Studies of the Acts Speeches and Early Christian Proclamation	3
2.1.1 Form-Critical Studies and Early Christian Kerygma	3
2.1.2 Rhetorical Studies of the Acts Speeches.....	5
2.1.3 Studies of the Speeches in the Acts Narrative	6
2.2 Studies of Lukan Theology and Christology	7
2.2.1 Hans Conzelmann	8
2.2.2 Darrell L. Bock	9
2.2.3 H. Douglas Buckwalter	9
2.2.4 Christopher M. Tuckett	10
2.2.5 C. Kavin Rowe.....	10
2.2.6 Other Studies	11
2.3. Studies of Early Christology.....	12
2.3.1 From “Low” to “High” Christology: Bousset, Bultmann, and Dunn	13
2.3.2 Early “High” Christology: Hurtado, Bauckham, and Henrichs-Tarasenkova	16
2.3.3 Three Studies of Similarity: Boyarin, Kirk, and Fletcher-Louis.....	18
2.3.4 Summary.....	23
<i>3. An Approach to Christology and Judgment in Acts 10 and 17</i>	<i>23</i>
3.1 A Reading of the Presentation of Jesus’s Judgment in the Speeches	23
3.2 Reading Acts in the Context of Second Temple Judaism	24

3.3	Differentiated Similarity	25
3.4	Attention to Scriptural Use and Influence	26
3.5	Judgment and the Judgment Process	26
3.6	Reading Luke-Acts as a Narrative	27
4.	<i>Conclusion and Outline</i>	28
Chapter 2: Judgment Figures in Pseudepigraphal Literature		29
1.	<i>Method for Analysis</i>	29
1.1	Provenance and Dating	29
1.2	Texts.....	30
1.3	Representation.....	31
1.4	Categories for Analysis	33
2.	<i>Analysis</i>	33
2.1	The Similitudes of Enoch	33
2.1.1	Nature of Judgment.....	33
2.1.2	Activity Associated with Judgment	35
2.1.3	Nature of Figure.....	36
2.1.4	Principal Use of Scripture	40
2.2	4 Ezra	45
2.2.1	Nature of Judgment.....	46
2.2.2	Activity Associated with Judgment	49
2.2.3	Nature of Figure.....	50
2.2.4	Principal Use of Scripture	53
2.3	2 Baruch	57
2.3.1	Nature of Judgment.....	58
2.3.2	Activity Associated with Judgment	59
2.3.3	Nature of Figure.....	61
2.3.4	Principal Use of Scripture	64
3.	<i>Conclusion</i>	66
Chapter 3: Judgment Figures in Qumran Literature.....		68
1.	<i>Method for Analysis</i>	68
2.	<i>Analysis</i>	70

2.1	1QRule of Benedictions (1QSb/1Q28b).....	70
2.2	4QIsaiah Peshera (4Q161).....	74
2.3	4QArabic Apocalypse (4Q246).....	75
2.4	4QSefer ha-Milhamah (4QSM/4Q285).....	78
2.5	4QMessianic Apocalypse (4Q521).....	79
2.6	11QMelchizedek (11QMelch/11Q13).....	82
	2.6.1 Nature of Judgment.....	82
	2.6.2 Activity Associated with Judgment.....	84
	2.6.3 Nature of Figure.....	85
	2.6.4 Principal Use of Scripture.....	93
3.	<i>Conclusion</i>	96
Chapter 4: Divine Authority and Messianic Identity		
	in Acts 10:34–43	97
1.	<i>Previous Study of Acts 10:34–43</i>	98
2.	<i>Acts 10:42 and Divine Authority</i>	101
	2.1 The Scope of Jesus’s Judgment Is Beyond Other Future Judgment Figures.....	102
	2.2 The Scope of Jesus’s Judgment in Acts 10:42 Is Elsewhere Unique to God.....	102
	2.2.1 God Is Singularly the Final Judge in Contemporary Jewish Literature.....	103
	2.2.2 God Appears to Be the Judge of the Dead prior to This Point in Luke-Acts.....	103
	2.3 Jesus Parallels God in His Role and the Response to Him in the Speech’s Structure.....	107
	2.4 Correspondence of Acts 10:34–43 to Deuteronomy 10:17–20.....	109
	2.5 Jesus’s Authority as Judge and the Divine Prerogative of Forgiveness.....	111
3.	<i>Acts 10:42 and Messianic Identity</i>	113
	3.1 Other Messianic Figures Appear as Unique Judges.....	114
	3.2 The Scope of Jesus’s Judgment Suggests Judgment Unique to the Messiah.....	114
	3.3 Jesus’s Role as Judge Is the Content of the Apostolic Message.....	115
	3.4 Appointment Associates Jesus’s Judgment with Messianic Identity.....	116

3.4.1 Jesus's Baptism.....	117
3.4.2 Selected Other Passages.....	120
4. <i>Excursus: Jesus as πάντων κύριος in 10:36</i>	122
5. <i>The Nature of Jesus in Acts 10:34–43</i>	126
6. <i>Conclusion</i>	128
Chapter 5: Divine Authority and Messianic Identity in Acts 17:22–31	129
1. <i>Previous Approaches</i>	129
2. <i>Correspondence with Stoicism?</i>	134
2.1 Creation, Providence, and Immanence	136
2.2 Critique of Cultic Objects.....	139
2.3 Early Patristic Interpretation.....	141
3. <i>Jesus's Judgment in Acts 17:31 and Divine Authority</i>	142
3.1 Jewish Polemic and the Uniqueness of Israel's God	142
3.1.1 A Pattern of Jewish Polemic in the Areopagus Speech.....	143
3.1.2 The Function of the Jewish Polemic Pattern.....	150
3.2 Psalm 96, Coming for Judgment, and Scriptural Enactment	154
3.2.1 The Content of Acts 17:22–31 Corresponds Specifically to Psalm 96	155
3.2.2 The Athens Episode Enacts What Psalm 96 Describes	157
3.2.3 Jesus's Judgment in Acts 17:31 and Yahweh's Judgment in Psalm 96	158
3.3 The Object of Paul's Proclamation	159
3.4 Acts 17:31 Presents Jesus as Judging with God's Final Judgment	161
4. <i>Jesus's Judgment in Acts 17:31 Expresses Messianic Identity</i>	162
4.1 Jesus's Appointment and Messianic Identity	162
4.2 The Content of Apostolic Testimony and Messianic Identity.....	163
4.3 The Logic of Demonstrating Jesus's Judgment and Messianic Identity	164
5. <i>The Nature of Jesus in Acts 17:22–31</i>	166

<i>6. Conclusion</i>	166
Chapter 6: Conclusion	169
Bibliography.....	175
Index of Ancient Sources	191
Index of Modern Authors	208
Subject Index.....	211

Abbreviations

AB	Anchor Bible
ABRL	Anchor Bible Reference Library
AnBib	Analecta Biblica
ANTC	Abingdon New Testament Commentaries
ASNU	Acta seminarii neotestamentici upsaliensis
AUSS	<i>Andrews University Seminary Studies</i>
BBET	Beiträge zur biblischen Exegese und Theologie
BBR	<i>Bulletin for Biblical Research</i>
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
GBE	Beiträge zur Geschichte der biblischen Exegese
BHT	Beiträge zur Historischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BINS	Biblical Interpretation Series
BJSUCSD	Biblical and Judaic Studies from the University of California, San Diego
<i>BT</i>	<i>The Bible Translator</i>
BTS	Biblical Tools and Studies
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CBR</i>	<i>Currents in Biblical Research</i>
CEJL	Commentaries on Early Jewish Literature
CNT	Commentaire du Nouveau Testament
<i>CTM</i>	<i>Concordia Theological Monthly</i>
DJD	Discoveries in the Judaean Desert
<i>DSD</i>	<i>Dead Sea Discoveries</i>
ECDSS	Eerdmans Commentaries on the Dead Sea Scrolls
EKKNT	Evangelisch-Katholischer Kommentar zum Neuen Testament
<i>ETL</i>	<i>Ephemerides theologicae lovanienses</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
FAT	Forschungen zum Alten Testament
FB	Forschung zur Bibel
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GCS	Die Griechischen Christlichen Schriftsteller der ersten [drei] Jahrhunderte
HNT	Handbuch zum Neuen Testament
HSS	Harvard Semitic Studies
HTKNT	Herders Theologischer Kommentar zum Neuen Testament

<i>HTR</i>	<i>Harvard Theological Review</i>
<i>IB</i>	<i>Interpreter's Bible</i> . Edited by G. A. Buttrick et al. 12 vols. New York: Abingdon Press, 1951–1957.
ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBT</i>	<i>Jahrbuch für Biblische Theologie</i>
JCTCRSS	Jewish and Christian Texts in Contexts and Related Studies Series
<i>JHC</i>	<i>Journal of Higher Criticism</i>
JLCRS	Jordan Lectures in Comparative Religion Series
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
JPTSup	Journal of Pentecostal Theology Supplement Series
<i>JRH</i>	<i>Journal of Religious History</i>
<i>JSCE</i>	<i>Journal of the Society of Christian Ethics</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Supplements to the Journal for the Study of Judaism
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
LCL	Loeb Classical Library
LNTS	Library of New Testament Studies
LSTS	Library of Second Temple Studies
<i>LumVie</i>	<i>Lumière et vie</i>
<i>Neot</i>	<i>Neotestamentica</i>
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NTH	New Testament Handbooks
<i>NTS</i>	<i>New Testament Studies</i>
OBT	Overtures to Biblical Theology
OCPM	Oxford Classical & Philosophical Monographs
<i>OtSt</i>	<i>Oudtestamentische Studiën</i>
PBM	Paternoster Biblical Monographs
<i>Phil</i>	<i>Philologus</i>
PiNTC	Pillar New Testament Commentary
<i>PRSt</i>	<i>Perspectives in Religious Studies</i>
<i>QC</i>	<i>Qumran Chronicle</i>
<i>R&T</i>	<i>Religion and Theology</i>
<i>RevQ</i>	<i>Review de Qumran</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLEJL	Society of Biblical Literature Early Judaism and Its Literature
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SC	Sources chrétiennes

<i>ScEs</i>	<i>Science et Esprit</i>
SCHNT	Studia ad corpus hellenicum Novi Testamenti
SCS	Septuagint Commentary Series
SHR	Studies in the History of Religions
SHVL	Skrifter utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra pagina
SR	<i>Sciences religieuses / Studies in Religion</i>
<i>STDJ</i>	<i>Studies on the Texts of the Desert of Judah</i>
SUNT	Studien zur Umwelt des Neuen Testaments
SVTP	Studia in Veteris Testamenti Pseudepigrapha
TSAJ	Texte und Studien zum antiken Judentum
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>VT</i>	<i>Vetus Testamentum</i>
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZECNT	Zondervan Exegetical Commentary on the New Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

Chapter 1

Introduction

1. The Question of Jesus and Judgment in Acts 10:42 and 17:31

When the protagonists of Acts testify about Jesus, what do they say about him? Among other elements of their proclamation, they say that he is a judge. This role is of such importance that two speeches conclude with the most direct statements about Jesus's judgment in the book. Peter's speech to the house of Cornelius, which marks the shift in Acts to proclaiming the message about Jesus to Gentiles, declares in 10:42, οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.¹ Paul's final mission speech before his arrest likewise concludes in 17:31 by declaring that God ἔστησεν ἡμέραν ἐν ἣ ἔμelli κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὠρισεν, πῆστιν παρασχῶν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

What do these statements say about Jesus? How does Jesus's role as judge place him in relation to other eschatological judges in Judaism? How does Jesus's role as judge in Luke-Acts relate to his authority and identity?² Finally, how does Jesus's judgment relate to the final judgment of God?

¹ New Testament quotations throughout are from Barbara Aland et al., eds., *Novum Testamentum Graece*, 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

² The designation "Luke-Acts" appears at least as early as Benjamin Wisner Bacon, *An Introduction to the New Testament*, NTH (London: Macmillan, 1900). Henry J. Cadbury, *The Making of Luke-Acts* (London: SPCK, 1958) later popularized it. In using this designation, I affirm that the content of Acts presupposes Luke, although I do not assume a view concerning the unity of narrative structure across Luke and Acts. Acts, if not the second part of a single literary work, is at least a sequel to Luke. I agree with Markus Bockmuehl, "Why not Let Acts Be Acts? In Conversation with C. Kavin Rowe," *JSNT* 28 (2005): 163–66, who refines C. Kavin Rowe's critique of the unity of Luke and Acts in the early reception of these two books in "History, Hermeneutics and the Unity of Luke-Acts," *JSNT* 28 (2005): 131–57. Rowe provides his own further comments in "Literary Unity and Reception History: Reading Luke-Acts as Luke and Acts," *JSNT* 29 [2007]: 449–57. For a survey of recent discussion of the unity of Luke and Acts, see Michael F. Bird, "The Unity of Luke-Acts in Recent Discussion," *JSNT* 29 (2007): 425–48. The authorial unity of Luke-Acts has general consensus. Patricia Walters, *The Assumed Authorial Unity of Luke and Acts: A Reassessment of the Evidence*, SNTSMS 145 (Cambridge: Cambridge University Press, 2009) presents the most notable challenge but has gained little adherence due to its problematic method. See Mikeal C. Parsons and Heather M. Gorman, "The Assumed Authorial Unity of Luke and

This study considers the christological significance of Jesus's role as judge in the speeches in Acts 10:34–43 and 17:22–31 by offering a reading of these speeches according to their place in the book within its first-century Jewish context. The unique presentation of Jesus as judge in these speeches both expresses his messianic identity and suggests his divine authority.³

The significance of this study lies most directly in answering the question, what is the christological significance of the way Acts portrays the presentation of Jesus's role as judge in these two speeches? The relationship of this question to wider conversations in biblical studies leads to three further points of significance. First, this study speaks into three areas of New Testament scholarship that have lacked integration: the study of the speeches in Acts, of Lukan theology, and of early christology. Second, the approach of this study avoids common pitfalls in the study of early christology, judgment, and Acts' speeches. It engages thoroughly with relevant figures from other Jewish texts, gives attention to the use and influence of scriptural texts, identifies difference within the similarity of judgment activity, and appreciates the placement of the speeches within a narrative whole. Finally, this study suggests further work to address the relationship between messianism and "high" christology elsewhere in Luke-Acts and in other early Christian texts.

2. The Intersection of Three Fields

Reading speeches in Acts to consider their christological significance advances three areas of scholarship that have often been separated. First, it follows previous research of early Christian proclamation and the content and function of the Acts speeches. Second, by addressing a theological topic in passages of Acts, it advances discussion of Lukan christology. Third, through its concern with christology, particularly messianic identity and divine authority, this study contributes to research of christology in New Testament texts and early Christianity. A description of its relationship to studies in each of these fields follows below, showing the need for further work. Those in the first area of research, when discussing judgment, do not do so in relation to christology. Those in the second have not offered developed discussions of judgment and often include little interaction with judgment figures in other Jewish literature. Those in the third, while at times presenting Jesus's judgment as a messianic or a divine function, have neither developed these ideas nor focused attention on Acts and its speeches.

Acts: A Review Essay," *Neot* 46 (2012): 139–52 for a critique, including application of Walters's statistical method to other material from Luke and Acts with contrasting results.

³ By "divine authority," I mean authority of the sort that God possesses rather than merely, for example, "authority from God." The former may not, however, exclude the latter.

2.1 *Studies of the Acts Speeches and Early Christian Proclamation*

Studies of Acts' speeches and early Christian proclamation have not focused on judgment in light of the book's larger narrative. Three categories of research deserve note: studies of early Christian kerygma, rhetorical analyses of the speeches, and studies of the speeches that approach their content as part of the larger narrative's theology but do not offer developed discussions of judgment.

2.1.1 *Form-Critical Studies and Early Christian Kerygma*

Many of the major studies of the Acts speeches until the last three decades of the twentieth century used form-critical methods to construct forms of early Christian kerygma to which the Acts speeches could provide windows.⁴ This often involved identifying common elements in the speeches and removing content that appeared dependent on the speeches' narrative context. Close relation to narrative context, in this approach, indicates the secondary nature of speech content, whereas common elements across speeches more likely stem from early kerygma.⁵ Since direct statements about judgment appear in some speeches but not others, these studies either do not consider judgment an important part of early kerygma or they merely identify the motif as an element of kerygma without developing its christological significance. The studies by Martin Dibelius, C. H. Dodd, Ulrich Wilckens, and Donald Lee Jones, among others, illustrate this approach.

⁴ The questions of the speeches' historiographical function and the degree to which they are Lukan compositions or reproductions of historical speeches have directed another area of research. Henry J. Cadbury, "The Speeches in Acts," in *The Acts of the Apostles*, ed. F. J. Foakes Jackson and Kirsopp Lake, *The Beginnings of Christianity* 1 (London: Macmillan and Co., 1920–1933), 5:402–27 and Martin Dibelius, "The Speeches in Acts and Ancient Historiography," in *Studies in the Acts of the Apostles*, ed. Heinrich Greeven, trans. Mary Ling (London: SCM Press, 1956), 138–85, which have influenced most later treatments, argue that they are Lukan compositions functioning like the speeches in Thucydides. See Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 1: *Introduction and 1:1–2:47* (Grand Rapids: Baker Academic, 2012), 258–319 for a recent treatment of these questions with references. Keener argues that the speeches are Lukan compositions but that they may accurately represent what their speakers said historically. Two points requiring further consideration, however, are (1) how a scripturally derived Jewish historiography may use speeches in distinction from Hellenistic historiography and (2) what forms of scriptural quotations in the speeches and comparison of spoken words in Luke to Matthew and Mark may indicate concerning Lukan reproduction of speech material. See Marion L. Soards, *The Speeches in Acts: Their Content, Context, and Concerns* (Louisville, KY: Westminster/John Knox, 1994), 1–11 for a summary of other studies of the Acts speeches.

⁵ The discussion of the Acts speeches in James D. G. Dunn, *Beginning from Jerusalem, Christianity in the Making* 2 (Grand Rapids: William B. Eerdmans, 2009), 87–98 has similarities to this approach, although Dunn's concern is the use of the Acts speeches as sources for history.

Martin Dibelius's *Die Formgeschichte des Evangeliums* discusses the Acts speeches.⁶ Although Dibelius views the speeches as Lukan compositions, he finds in them a kerygmatic pattern like that in 1 Corinthians 15:3–4 that he thinks differs from what appears elsewhere in Luke-Acts. He attributes this pattern to indirect transference of the earliest Christian kerygma. He does not mention judgment as part of this pattern, however, nor does he comment further on Jesus's judgment in Acts 10:42 and 17:31. His essays in *Studies in the Acts of the Apostles* display the same approach, although the isolation of the speeches from their narrative context is sometimes even more pronounced, particularly in "Paul on the Areopagus."⁷ None of the essays in the book discusses the significance of judgment in Acts 10:42 or 17:31.

Dodd's first lecture in *The Apostolic Preaching and Its Developments* approaches the speeches similarly, identifying the content of the "primitive" Christian preaching, which Dodd constructs from portions of the epistles and from the speeches in Acts 2, 3, 4, 5, 10, and 13.⁸ While he recognizes judgment by Jesus as a fundamental element of early Christian proclamation expressing Jesus's lordship in Paul's epistles, he considers Jesus's judgment of less significance in the Acts speeches.⁹ Dodd does not consider the role of the Acts speeches within the narrative progression of the book, nor does he anywhere mention the Areopagus speech.

Wilckens places his own study of the "Missionsreden" against the background of the work of Dodd and Dibelius, and he attempts to determine if a selection of speeches displays traditional kerygmatic formulae.¹⁰ He limits his study to six speeches in Acts as "Missionsreden" with brief consideration of three others, placing 17:22–31 among the latter.¹¹ This work considers Lukan theology across the content of the speeches, but again Wilckens's concern is to determine early kerygma and the degree to which it appears in speeches through comparing them with each other. He views the statement of Jesus's judgment in 10:42 as atypical for the speeches and an example of Lukan subordinationist christology, yet he also sees in 17:31 "daß der wiederkehrende Jesus in göttlicher Macht das Gericht über Lebendige und Tote abhalten

⁶ Martin Dibelius, *Die Formgeschichte des Evangeliums*, 5th ed., ed. Günther Bornkamm (Tübingen: J. C. B. Mohr [Paul Siebeck], 1966), 14–23.

⁷ Dibelius, *Studies in the Acts of the Apostles*. "Paul on the Areopagus" is on pp. 26–77. See chapter 5 for further discussion of this essay.

⁸ C. H. Dodd, *The Apostolic Preaching and Its Developments: Three Lectures*, 3rd ed. (1963; repr., London: Hodder and Stoughton, 1970), 9–42.

⁹ *Ibid.*, 14–16, 40–41.

¹⁰ Ulrich Wilckens, *Die Missionsreden der Apostelgeschichte: Form- und traditions-geschichtliche Untersuchungen*, 2nd ed., WMANT 5 (Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsvereins, 1963).

¹¹ The six are 2:14–39; 3:12–26; 4:9–12; 5:30–32; 10:34–43; and 13:16–38, and the additional three are 4:24–30; 14:15–17; and 17:22–31.

wird.”¹² He does not develop how subordination and the exercise of “göttlicher Macht” in judgment relate to each other.

Finally, Donald Lee Jones’s study of christology in the mission speeches in Acts addresses the speeches in Acts 2, 3, 4, 5, 10, and 13 and attempts to locate the theology of these speeches either in an earlier, Jewish Christianity or in a Lukan theology reflecting later christological development.¹³ His examination of christology focuses on the titles of Jesus in the speeches, which he argues were all in use at the time of the composition of Acts and therefore do not demonstrate an early, primitive christology.¹⁴ He includes a brief discussion of the Areopagus speech in Acts 17:22–31, but only to argue that it is a Lukan composition.¹⁵ Although including 10:42 as part of the “christological kerygma” in Acts 10:34–43, when he describes christological kerygma in his summary of elements common to the mission speeches, he does not mention judgment.¹⁶ Jones mentions 10:42 and 17:31 as a repetition emphasizing what Luke deemed important.¹⁷ He recognizes Jesus’s judgment in these two verses as part of a theology of Jesus’s return, and he seems to imply ὁ ὀρίσμενος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν in 10:42 is equivalent to the title υἱὸς θεοῦ by comparing 10:42 to Romans 1:4.¹⁸ He does not, however, develop the significance of Jesus as a judge.¹⁹

2.1.2 *Rhetorical Studies of the Acts Speeches*

George A. Kennedy’s *New Testament Interpretation through Rhetorical Criticism* led to analysis of the speeches in Acts according to the structure and classifications of classical rhetoric.²⁰ As in the case of form-critical studies, the interests of these studies led them away from theological analysis of the content of the speeches in light of their place in a larger narrative. Kennedy himself observes rhetorical features in the Acts speeches to illustrate the method of rhetorical criticism, but, although he notes Jesus’s role as judge in 10:42 and

¹² Wilckens, *Die Missionsreden der Apostelgeschichte*, 85, 108, 215–216.

¹³ Donald Lee Jones, “The Christology of the Missionary Speeches in the Acts of the Apostles” (PhD diss., Duke University, 1966).

¹⁴ See *ibid.*, 126–72 on the titles and the conclusions on pp. 173–75. Later use of titles does not, however, mean that they could not have been in use earlier.

¹⁵ *Ibid.*, 63–66.

¹⁶ *Ibid.*, 78, 82.

¹⁷ *Ibid.*, 51n4.

¹⁸ *Ibid.*, 131–32, 168n1.

¹⁹ G. N. Stanton’s study of early Christian preaching, *Jesus of Nazareth in New Testament Preaching*, SNTSMS 27 (Cambridge: Cambridge University Press, 1974), argues that the early life of Jesus was important in early Christian preaching, but he also does not develop the significance of what the preaching said about Jesus, including his judgment.

²⁰ George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill, NC: University of North Carolina Press, 1984).

17:31, his concern is not to develop the christological significance of this role.²¹ Many subsequent commentaries include structural analyses of the speeches in Acts 10 and 17 according to rhetorical categories, placing the statement about Jesus's judgment in each speech as part of, or immediately preceding, its peroratio.²² Other studies, such as those by Robert F. Wolfe, Khiok-Khng Yeo, and Dean Zweck, provide rhetorical analyses of the content of individual speeches, further illustrating the tendency to isolate the speeches from their places in the narrative.²³

2.1.3 Studies of the Speeches in the Acts Narrative

With the increase in literary-critical research in New Testament studies, more writers have considered the content of the Acts speeches as part of a literary whole, although few studies focused on the speeches have done so. Marion L. Soards's *The Speeches in Acts* commendably emphasizes the need to approach the Acts speeches as part of the narrative of Luke-Acts in how they each, with their commonalities and unique content, relate to their narrative surroundings.²⁴ Soards's effort in analyzing all of the speeches in a short volume and the lack of thematic points of focus results in a running commentary on the content of the speeches. The book therefore provides simple observations of similarities across speeches rather than an argument to establish any theological theses. Soards notes Jesus's judgment in 10:42 and 17:31, but he offers no development of their christological significance.²⁵ Other studies have addressed how the Acts speeches play a narrative function rather than analyzing their content theologically in view of their narrative placement. They therefore have not addressed christology. Recent studies have, for example, addressed the significance of the interruption of speeches,²⁶ as well as how Acts uses the

²¹ *Ibid.*, 114–40.

²² E.g., Daniel Marguerat, *Les Actes des Apôtres (1–12)*, CNT 5a (Geneva: Labor et Fides, 2007), 389, who divides Acts 10:34–43 as follows: 34–36 *Propositio*: Le Dieu de tous; 37–39a *Narratio I*: Jésus envoyé à Israël; 39b–42 *Narratio II*: Kérygme pascal; 43 *Peroratio*: Jésus, Seigneur universel.

²³ E.g., on Acts 17:22–31, Robert F. Wolfe, “Rhetorical Elements in the Speeches of Acts 7 and 17,” *JOTT* 6 (1993): 274–83; Khiok-Khng Yeo, “A Rhetorical Study of Acts 17.22–31: What Has Jerusalem to Do with Athens and Beijing?,” *Jian Dao* 1 (1994): 75–107; Dean Zweck, “The *Exordium* of the Areopagus Speech, Acts 17.22, 23,” *NTS* 35 (1989): 94–103.

²⁴ See esp. Soards, *The Speeches in Acts*, 11–16.

²⁵ *Ibid.*, 75, 99–100.

²⁶ E.g., Joshua D. Garroway, “‘Apostolic Irresistibility’ and the Interrupted Speeches in Acts,” *CBQ* 74 (2012): 738–52, which argues that interruption of speeches in Acts is a device to allow inclusion of many speeches without contradicting the irresistibility of the apostolic message. This proposal misunderstands Luke 21:15 to mean that those who hear the full message will accept it. Better is Daniel Lynwood Smith, “Interrupted Speech in Luke-Acts,” *JBL* 134 (2015): 177–91, which proposes that intentional interruptions in Luke-Acts serve

speeches of “outsiders” to show God’s control, even through non-Christians, of advancing Christianity and its proclamation.²⁷

2.2 *Studies of Lukan Theology and Christology*

Studies of Lukan christology have not offered developed accounts of the christological significance of judgment, and, when they consider Acts in their discussions of christology, have given it less attention than Luke. This follows in part from the narrative presence of Jesus throughout the Gospel, but also reflects the perception that Acts has little concern with christology. Dibelius, for example, distinguishes the two books by saying of the latter, “the cultic-christological interest is, for the most part, absent,” and “a pious interest in the lives of holy men predominates” instead.²⁸ The statements about judgment in Acts 10:42 and 17:31 have not been the subject of focused study.²⁹ Few studies of Lukan theology have developed the significance of judgment for christology even in Luke, and few have considered exalted figures in other Jewish texts contemporary with Luke-Acts with depth. Martin Hengel’s *Acts and the History of Earliest Christianity* and I. Howard Marshall’s *Luke: Historian and Theologian*, for example, contain no discussions of judgment in relation to christology.³⁰ G. W. H. Lampe’s description of Lukan christology makes little mention of judgment.³¹ Even François Bovon’s chapter on christology in *Luke the Theologian* neither includes a discussion of Jesus as a judge, nor mentions

the rhetorical purpose of indicating the heightened emotion of their audience due to the significance of the things said.

²⁷ Osvaldo Padilla, *The Speeches of Outsiders in Acts: Poetics, Theology and Historiography*, SNTSMS 144 (Cambridge: Cambridge University Press, 2008).

²⁸ Dibelius, “Style Criticism of the Book of Acts,” in *Studies in the Acts of the Apostles*, 4.

²⁹ See the references at the beginning of chapters 4 and 5.

³⁰ Martin Hengel, *Acts and the History of Earliest Christianity*, trans. John Bowden (London: SCM Press, 1979) only mentions Acts 10:42 and 17:31 once on p. 60. I. Howard Marshall, *Luke: Historian and Theologian* (1970; repr., Exeter: Paternoster Press, 1979) mentions judgment on pp. 95, 96, 124n1 (in Revelation), 159, 165 (Jesus as judge in Acts 10), 176–77 (Acts 10:42 and 17:31), 178 (the Day of the Lord from Joel in Acts 2).

³¹ G. W. H. Lampe, “The Lukan Portrait of Christ,” *NTS* 2 (1956): 160–75. While Lampe associates the sending of Jesus in Acts 3:20 in Peter’s speech with the return of Jesus in judgment due to 10:42 and 17:31, he does not consider the Lukan writings to be emphasizing this theme, saying that “this expectation . . . probably plays a relatively minor part in his theology” (162). In *New Testament theology outside of Luke-Acts* see, e.g., G. B. Caird, *New Testament Theology*, completed and edited by L. D. Hurst (1994; repr., Oxford: Clarendon Press, 1995). Caird does not address the christological significance of Jesus as a judge anywhere and only briefly mentions Jesus playing a role in judgment. See, e.g., pp. 195–96, which speak of a temporary and non-eschatological judgment of Peter by Jesus, and p. 251, which mentions eschatological judgment but not Jesus serving as a judge.

any works devoted to this theme.³² While Petr Pokorný mentions the theme of judgment on occasion, including in relation to Jesus as savior, he does not consider its relation to other judgment figures in Jewish literature and only cursorily relates it to scriptural presentation of divine eschatological judgment.³³ Howard Clark Kee's discussion of the titles "Christ" and "Son of Man" in his theology of Acts mentions judgment, but without development.³⁴ He also notes Acts 10:42 and 17:31 when mentioning the future role of Jesus, but he does not discuss them beyond noting that Jesus is both judge and the model after which others will be judged.³⁵ The following works by Hans Conzelmann, Darrell L. Bock, H. Douglas Buckwalter, Christopher M. Tuckett, and C. Kavin Rowe, however, contribute to a foundation in the research of Lukan christology from which this study can proceed. Their discussions of Jesus's judgment seem to consider the theme either a part of Jesus's messianic activity or of Jesus acting as Yahweh without developing either idea. They thereby anticipate my own conclusions.

2.2.1 Hans Conzelmann

Hans Conzelmann's classic *Die Mitte der Zeit*, while focused primarily on the Gospel of Luke, assumes theological continuity of ideas in Acts, including in the speeches. Conzelmann observes that two kinds of christological statements seem to occur in Luke-Acts: "In der einen erscheint die Distanz zwischen Gott und Christus; in der anderen erscheinen beide hinsichtlich ihres *Wirkens* weithin als identisch."³⁶ He attributes these to different stages of development.³⁷ Conzelmann notes Jesus's role as judge in Luke-Acts, but only as that

³² François Bovon, *Luke the Theologian: Fifty-Five Years of Research (1950–2005)*, 2nd rev. ed. (Waco, TX: Baylor University Press, 2006), 123–223.

³³ Petr Pokorný, *Theologie der lukanischen Schriften*, FRLANT 174 (Göttingen: Vandenhoeck & Ruprecht, 1998). Mentions of Jesus as a judge appear on pp. 13, 37, 68, 99, 106, 107, 108, 119, 130, 131, 152, 174, and 178, as well as throughout the discussion of Acts 17:16–33 on pp. 132–36. He relates judgment by Jesus to Yahweh's judgment in scripture on pp. 106 and 135. His limited development of the theme includes Jesus judging as the representative of God and judging from his "Schlüsselposition" after the ascension in view of God's full approval of his life (pp. 68, 152).

³⁴ Howard Clark Kee, *Good News to the Ends of the Earth: The Theology of Acts* (London: SCM Press, 1990), 10–26. The only mentions of judgment in this section are an undeveloped statement about the ruler in Ps 2 crushing enemies on p. 12 and two sentences about the use of the Son of Man title when Luke speaks of Jesus as a judge on p. 13.

³⁵ *Ibid.*, 27. Other mentions of 10:42 in the book are on pp. 29, 53 (incorrectly identified as 10:43), 89; other mentions of 17:31 occur on pp. 64–65.

³⁶ Hans Conzelmann, *Die Mitte der Zeit: Studien zur Theologie des Lukas*, 3rd ed., BHT 17 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1960), 163–64, quotation from p. 164, italics in original.

³⁷ *Ibid.*, 163–64.

to which God appoints Jesus in his exaltation for his eschatological return and, with references to Acts 10:42 and 17:31, by which Jesus acts according to the plan of God.³⁸

2.2.2 *Darrell L. Bock*

Darrell L. Bock's *Proclamation from Prophecy and Pattern* proposes that the christological use of scriptural texts in Luke-Acts presents Jesus, first, as a royal davidic figure in the early chapters of Luke, and then as divine "Lord" by doing what God alone does, a progression that culminates in Acts 10 and 13.³⁹ Bock's treatment of Jesus's role as judge is brief but significant. He considers the phrase *κριτῆς ζώντων καὶ νεκρῶν* in 10:42 as part of the culmination of this progression in that it expresses a "divine prerogative" of Jesus and presents him as "more than Messiah."⁴⁰ Bock does not consider Acts 17:22–31 in his discussion of the christological use of scripture, which ends with Acts 13.⁴¹

2.2.3 *H. Douglas Buckwalter*

H. Douglas Buckwalter's study of christology in Luke considers the christology of Luke-Acts to be one of lordship for the discipleship of Christians, encompassing the other elements of the Lukan presentation of Jesus.⁴² Buckwalter draws attention to Jesus acting as a judge several times.⁴³ He views Jesus's eschatological judgment as a function of his lordship and suggestively cites Acts 10:42 and 17:31 as showing Jesus's uniqueness as like Yahweh's uniqueness.⁴⁴ He does not, however, develop how Yahweh and Jesus uniquely have the role of judge, nor does he relate Jesus's role as judge clearly with either

³⁸ Ibid., 141–42, 164, 172.

³⁹ See the summary in Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNTSup 12 (Sheffield: JSOT Press, 1987), 261–79, esp. 262–70.

⁴⁰ Ibid., 234–37. The messianic concept that Jesus exceeds, according to Bock, is that of administering a judgment in "political or administrative" form.

⁴¹ Bock repeats the assertion that Acts does not use the OT for christology after Acts 13 as though this assertion were self-evident, e.g., at *ibid.*, 12, 215, 238, 261, 277, 279.

⁴² See esp. H. Douglas Buckwalter, *The Character and Purpose of Luke's Christology*, SNTSMS 89 (Cambridge: Cambridge University Press, 1996), 74–75, 231–71, 281–84, esp. 258–72.

⁴³ E.g., *ibid.*, 116, 130, 162, 209, 280.

⁴⁴ *Ibid.*, 185, 209. Jesus's role as judge, according to Buckwalter, is one of three functions of Jesus in his exaltation in Luke-Acts. See pp. 215–227, 280.

divine authority or Jesus's identity as the messiah. He also provides no comparison with other Jewish judgment figures.

In another essay on christology in Acts, Buckwalter argues that Luke-Acts presents Jesus as equal to Yahweh through its descriptions of him and his actions, but that Jesus also appears unexpectedly as a slave ministering to his people.⁴⁵ This essay, however, nowhere mentions Jesus's role as judge aside from one sentence: "But Luke greatly enriches this portrait [of Jesus as equal to Yahweh] by presenting Jesus not only as deity who is all-knowing, powerful and present, Saviour, Lord of the Spirit, Judge of all the earth and so on, but by showing that this kind of deity, by nature, behaves toward his people as one who waits on tables."⁴⁶ While suggesting that Jesus's judgment has significant christological implications, Buckwalter does not develop how it does so nor respond to possible objections to his interpretation.

2.2.4 Christopher M. Tuckett

Christopher M. Tuckett's assessment of the study of christology in Luke-Acts challenges the attempt to establish a unified christology and attribute it to the real author rather than an implied author.⁴⁷ He targets this objection more at synthetic studies of Lukan christology than readings of specific passages, as I offer in this study. In part responding to Bock and Buckwalter, Tuckett emphasizes redefined messianism contrary to Jewish messianic expectations as the most prominent christological theme of Luke-Acts. He contrasts this with the view that a prominent theme in Luke-Acts is Jesus as κύριος in a way associating him with what is unique to God. Tuckett mentions judgment only once, when he says, citing Abel's activity in *Testament of Abraham* 13, that it does not indicate a "high" christology.⁴⁸

2.2.5 C. Kavin Rowe

C. Kavin Rowe's significant contributions to the study of Luke-Acts do not consider the place of judgment in Lukan christology. He devotes one of his monographs, *Early Narrative Christology*, to arguing for a "high" κύριος christology in the Gospel of Luke by which Jesus and God are distinguishable, yet have a shared identity as κύριος that emerges in the narrative progression

⁴⁵ H. Douglas Buckwalter, "The Divine Saviour," in *Witness to the Gospel: The Theology of Acts*, ed. I. Howard Marshall and David Peterson (Grand Rapids: William B. Eerdmans, 1998), 107–123.

⁴⁶ *Ibid.*, 123.

⁴⁷ Christopher M. Tuckett, "The Christology of Luke-Acts," in *The Unity of Luke-Acts*, ed. J. Verheyden, BETL 142 (Leuven: Leuven University Press, 1999), 133–64.

⁴⁸ *Ibid.*, 155. *T. Ab.* distinguishes Abel's activity from God's final judgment, however.

Index of Ancient Sources

Old Testament

Genesis

3:15	94
7:14	130
7:21	130
8:17	130
8:19	130
9:2	130
14:14	95
14:16	95
14:18	89
18:25	77
49:9	72
49:9–10	49, 71, 73, 96
49:10	71, 73

Exodus

19:18	44
20:23	145
23:21	112–113
24:1	112
34:6–7	48
34:7	48

Leviticus

11:44	130
11:46	130
19:15	155, 157
25:9	92
25:10	93
25:13	82, 93–94

Numbers

24:13	72
24:15–17	71
24:17	71

Deuteronomy

4:28	145
7:25	145
10:17	110–111, 171
10:17–18	111
10:17–20	101, 109–111, 113, 126, 169
10:18	110
10:19	110
10:20	110
15:2	82, 84, 93
28:36	145
28:64	145
29:15–16	132
29:16	145
31:17	156

Joshua

3:11	125
3:13	125
24:19	113

1 Samuel

2:10	77
------	----

2 Samuel

7:5	56
7:8	56
7:11–14	73
7:14	56
7:20	56
7:26	56
22:9	54
22:43	71

<i>1 Kings</i>		8:4	94
2:33	65	8:7	94
8:24	56	9:5	155
8:25	56	9:6–7	155
8:26	56	9:8–9	155
8:66	56	9:9	77, 133, 155, 157
11:13	56	9:12–13	155
11:32	56	9:16	155
11:34	56	9:17	155
11:36	56	9:18	155
11:38	56	9:20	155
22:1	71	9:21	155
		10:16	155
<i>2 Kings</i>		15:1–2	111
8:19	56	18:8	44, 54
19:15–19	143	18:43	71
19:18	145	46:7	44, 54
		58:7	41
<i>1 Chronicles</i>		71:2	155
17:4	56	72:1–2	77
17:7	56	72:2	157
17:18	56	72:17	51
17:24	56	75:4	44
		78:68	50
<i>2 Chronicles</i>		78:70	56
6:15	56	82:1	82–83, 86, 93
6:16	56	82:2	83–84, 93
6:17	56	89:4	56, 70
6:42	56	89:21	56
18:10	71	89:27–28	56
19:7	110	95:13	155
		96:1–3	150
<i>Nehemiah</i>		96:4	150
9:6	153	96:4–5a	156
9:18	153	96:5	150, 156
		96:9	156
<i>Job</i>		96:9–10	156
34:19	110	96:10	150, 156–157
		96:13	64, 103, 133, 150, 155, 157–158
<i>Psalms</i>		97:5	44, 125
2:1–2	50, 121	97:9	155
2:2	43	98:3	155
2:6	36, 50	98:9	64, 103, 134, 155– 157, 159
2:7	55–56, 118–119		
2:9	57, 71	106:37–38	156
3:8	41	110:1	35, 94
7:8	83	110:2	50
7:8–9	82–83, 86, 93	110:3	94
7:9	77		

110:4	94	16:1	50
110:5–6	35	16:5	50
110:6	50, 120	22:4	130
114:4	44	25:6–9	57
114:6	44	25:6–10	65
115:4	150	27:1	65
115:4–7	150	30:22	44, 145
115:9–15	150	30:27	54
132:10	56	31:7	44, 145
132:13	50	35:5	80
135:1–3	150	37:16	151
135:4–14	150	37:16–20	143–144, 151
135:5–6	151	37:19	145, 151
135:13–14	151	37:36	151
135:15–17	151	40:4	44
135:19–21	150	40:18–20	132
144:10	56	40:18–26	143–144
		40:19–20	151
<i>Isaiah</i>		41:6–7	151
2:2–4	57	41:25	71
2:8	143	42:1	42, 95, 118–119
2:17	151	42:1–4	42
2:18	143, 151	42:3	119
2:20	44, 143	42:4	119
2:20–21	151	42:5	132
2:30–31	143	42:7	95, 158
8:23–9:6	64–65	42:21	43
9:6	65–66	43:20	130
9:17	65	44:6	152
10:3	152	44:6–8	152
10:20–11:5	74	44:7	152
10:24–27	74	44:8	152
10:34	65, 71–72, 117–119	44:9–20	151
10:34–11:1	78–79	45:5	152
10:34–11:4	65	45:6	152
11:1	36, 73, 118	45:7	143–144
11:1–5	40, 74, 114	45:14	152
11:1–9	94	45:18	152
11:2	41–42, 118–119	45:21	152
11:2–3	41	45:22	152
11:2–5	70–73	46:6–7	151
11:3–4	42	46:9	152
11:4	42, 56–57, 71, 157	49:1	42
11:5	42	49:1–6	40
11:6	65	49:1–7	42
11:6–9	65–66	49:2	42
11:8	65	49:3–4	41
11:10	36, 42	49:6	42, 95, 156–157
13:17	44	49:7	42

49:8	42	33:15	78–79
49:11	44	33:21	56
51:3	42	33:22	56
51:9–11	65	46:21	152
52:2	95	48:44	152
52:7	83, 85, 90, 93–94	49:19	152
52:13–53:12	43, 66–67, 112	50:27	152
53:5	43	50:44	152
53:7	43	51:15–19	143–144, 152
53:11	42–43	51:18	152
53:12	43	51:20–58	152
55:3	165		
56:3–5	159	<i>Lamentations</i>	
60:17–61:1	94	3:16	41
61:1	80–81, 85, 93–95		
61:1–2	91, 95, 120	<i>Ezekiel</i>	
61:1–3	95	17:20	79
61:2	82, 93	20:32	145
61:3	91	34:23	56
62–63	43	34:23–24	72–73
62:2	41	34:24	56
65:20	52, 65	37:24	56
65:23	65	37:24–25	72–73
66:20	20, 57	37:25	56
		39:4	79
<i>Jeremiah</i>		44:3	72
2:35	79	44:23–24	27
2:37	138, 149	44:45–46	72
3:4	138, 149	48:21–22	72
3:9	145		
3:19	138, 149	<i>Daniel</i>	
5:14	54	2	44, 47
8:12	152	2:34–35	50
10:2	152	2:36	47
10:3–5	152	2:44	41
10:6	150, 152	2:44–45	50
10:7	152	3:4	41
10:8	152	3:7	41
10:9	152	3:31	31
10:10	152	3:33	41, 77
10:11–16	152	3:79 ^{LXX}	130
10:12–13	143–144	4:26	41
10:24–25	152	4:31	77
11:23	152	4:31–32	41
23:5	78–79	4:32	41
23:5–6	91	5:4	44, 145
23:12	152	5:19	41
23:29	54	5:21–23	41
25:31	79	5:25	145

5:24	44	9:11	73
6:26	41	9:13	44
6:27	77		
6:27–28	41	<i>Micah</i>	
7:2	64	1:4	44
7:2–3	53	4:1–4	57
7:3	64	4:13	71
7:4	49	7:10	71
7:9–10	40, 54	7:14	71
7:13	55, 64		
7:13–14	40, 133	<i>Nahum</i>	
7:14	36, 41, 77	1:5	44
7:22	14, 53		
7:26	53	<i>Habakkuk</i>	
7:26–27	40	2:18–20	152
7:27	77	2:19	145
7:28	55	2:20	152–153
8:24–27	93	3:6	44
9:25	85		
9:25–26	55, 91, 93	<i>Zechariah</i>	
9:26	54	3:4	112–113
11:28	70	6:5	125
11:30	70	6:13	65
12:1–3	41	9:9	50
12:2	60, 103	10:5	71
13:1–2	53	14:4	44
		14:4–5	44
<i>Hosea</i>		14:6–7	47
2:10	145	14:6–9	47
9:7	152	14:9	47
<i>Amos</i>		<i>Malachi</i>	
9:5	44	3:24	81–82

Qumran Literature

<i>Damascus Document (CD)</i>		i 1	72
A vii 20	71	iii 1–21	73
A vii 20–21	72	v 6	70
		v 20–29	70–71
<i>IQS</i>		v 21	70, 73
iii 20–21	87	v 23	70
		v 26	71
<i>IQpHab</i>		v 27	71
v 4	15, 74	v 27–28	71
		v 29	72
<i>IQRule of Benedictions (IQSb/1Q28b)</i>			
	68, 70		

<i>1QWar Scrolls (1QM/1Q33)</i>		6 + 4 10	78–79
	75		
v 1	72	<i>4Q286</i>	
		7 ii	88
<i>4QIsaiah Pesher^a (4Q161)</i>			
	68	<i>4Q369</i>	
iii 7–8	74	1 ii 6	76
iii 11–25	74		
iii 18–19	74	<i>4QApocryphon of Moses^{b?} (4Q376)</i>	
iii 18–25	74		72
iii 21	73–74	1 iii 1	72
iii 21–22	74		
8–10 2–9	117–118	<i>4Q401</i>	
		11 3	86
<i>4QFlorilegium (4Q174)</i>		22 3	87
	55		
1:10–13	73	<i>4Q403</i>	
		1 i 27	86
<i>4QTestimonia (4Q175)</i>		1 i 38	86
9–13	71	1 ii 21	87
<i>4QCatena A (4Q177)</i>		<i>4Q404</i>	
iv 12	88	5 6	86
<i>4QPrayer of Nabonidus (4Q242)</i>		<i>4QInstruction (4Q416)</i>	
	112	1 10–14	103
1–3	44		
7–8	44	<i>4Q417</i>	
		2 I + 26 15–16	103
<i>4Q246</i>	55, 68, 75–76		
i 1–4	76	<i>4Q423</i>	
ii 1	75–76	5 3–4	103
ii 5	77		
ii 5–6	76	<i>4Q509</i>	
ii 5–9	76	i 3	79
ii 7	76		
ii 8	76	<i>4QMessianic Apocalypse (4Q521)</i>	
ii 9	77		68, 79
		2 ii 1	79
<i>4Q252</i>		2 ii 4–14	81
v 3–4	71	2 ii 5–8	80
		2 ii 7–8	81
<i>4QCurses (4Q280)</i>	90	2 ii 9	80
		2 ii 11–13	81
<i>4QSefer ha-Milhamah (4QSM/4Q285)</i>		2 ii 12	80–81
	68, 78	2 ii 12–13	80
5 1–2	78	2 iii 2	82
5 3	78–79	2 iii 6	81
5 4	78	7 + 5 5–15	81
6 10	78	7 + 5 ii 1–3	81
6 + 4 2	78	7 + 5 ii 4–5	81
6 + 4 3–5	79	7 + 5 ii 5	81
6 + 4 6	78	7 + 5 ii 6	81

7 + 5 ii 7	81	ii 9	84–85
<i>4Q'Amram^b (4Q544)</i>		ii 9–10	82
2 2	87	ii 10	83–84
2 3	87	ii 10–11	83
2 5	87	ii 11	84
2 6	87	ii 12	83
3 2	86–87	ii 12–13	83
<i>11QMelchizedek (11Q13)</i>		ii 13	82–83, 93
	15, 51, 68, 82	ii 14	83
i 18	93	ii 15	85
ii 4	84, 95	ii 15–16	93
ii 3–4	93	ii 15–19	85
ii 4–7	84	ii 18	82
ii 6	84, 93, 95	ii 19	93
ii 8	84, 94	ii 23	83
		ii 25	93
		iii 7	83, 88

Other Early Jewish Literature

<i>1 Enoch</i>		46:9	34
1:3–9	44	47:1	42
1:4	44	47:3	34, 40
1:6	44	48:2	36, 40, 42
1:9	44	48:2–3	39, 42
10:9	33	48:3	39
14:8–23	54	48:4	42
14:19	54	48:5	40, 42
38:1	34	48:6	39, 42
38:2	42	48:7	42
38:4	24	48:8	40
39:6	34, 42	48:9	34
40:2	37	48:10	23, 38, 40, 43
40:5	40, 42	49:2	42
41:2	34	49:3	40
41:9	34	49:4	42
45:2	34	50:4	23, 34
45:3	34, 42	51:1–5	35, 41
45:4	35, 42	51:3	42
45:6	34	51:4	44
46:1	38, 40	51:5	42
46:2	36	52:4	38
46:3	34, 36–37	52:6	42, 44
46:4	36, 41	52:9	42
46:4–5	34	53:1–54:6	34
46:4–6	40	53:3–54:6	33
46:5	34, 41	53:5	43
46:7	33	53:6	34, 42

54:2	43	66:1-2	144, 146
55:1	40	66:2	150
55:4	34, 42-43, 88	66:5	144, 146
56:1-4, 5-8	33	66:7	153
60:2	40	71:33	92
60:6	34	71:34	92
60:10	36		
60:25	35, 102	<i>3 Enoch</i>	
61:1-5	35, 102	4:6-10	52
61:5	42	6:2-3	52
61:8	42	7:28	52
61:8-9	34	45:5	59
61:9	34		
61:10	42	<i>2 Baruch</i>	
61:11	42	1:1 30	
62:1	42	13:8	63
62:1-6	43	19:4	63, 103
62:2	34, 42	20:4	63
62:5	36	21:7	63, 103
62:6	36	29:2	63
62:7	36, 39	29:3	57, 59, 61-63
62:8-9	23	29:4	62
62:9	36, 40	29:4-8	65
62:9-12	43	30:1	57, 59, 62-63
62:10	34	30:1-5	60
62:11	33	32:1	63
62:14	36	36:7-8	60
63:1	33	36:7-10	60
63:11	36	36:7-37:1	66
69:13-25	39	36:9-10	60
69:26	36, 39	37:1	60
69:27	34, 36	37:7	65
69:27-28	33	39:3-7	64
69:29	34, 36	39:7	57, 60-63
70:1	36	39:7-40:4	66
70:1-2	38	40:1	57-58, 63, 66
70:10	40	40:1-2	78
71:12	40	40:2	63
41:13	40	40:3	60
71:2	54	44:4-6	63, 103
71:6	54	44:13	58
71:14	30, 36, 38, 40	44:15	58
71:17	36	46:7	58
91:11-12	34	48:27	63
		48:32	58
<i>2 Enoch</i>		48:38	58
13:3-4	92	48:39	63, 103
33:7-8	144, 146, 153	48:40	58
64:5	112	48:42-43	58

48:43	58	7:17	48
50:2–51:7	58	7:20	48
50:4	63	7:22	48
51:5	63	7:24	48
51:6	58	7:28	46–47, 49, 55, 62
51:10	63	7:28–29	45, 49, 55–56
52:3	58	7:29	46, 50, 55–56
53:1	62, 64	7:29–44	46
53:8	64	7:32	60
54:14	58	7:33	50
54:15	58	7:34	50
59:2	58	7:36	47
59:10	59	7:37	60
70:9	58, 63, 66	7:38	46
71:1	63	7:40–42	47
72:2	63, 66, 78	7:70	52
72:2–6	58, 66	7:72	48
72:2–73:1	58	7:75–101	47, 52
73:1	61–62, 65	7:77	48
73:3	65	7:78–87	47
73:6	65	7:79	48
74:1	65	7:81	48
81:11	63	7:83	48
82:2	63, 103	7:88	48
83:2–3	58, 63, 103	7:89	48
83:7	58, 63, 103	7:94	48
85:13	58	7:102	46
		7:104	46
<i>3 Baruch</i>		7:113	46
11:4	89	7:116–118	52
11:9	89	7:132–140	48
14:2	89	7:139	48, 112
		8:1	45
<i>4 Ezra</i>		8:29	48
3:4–7	52	8:33	48
3:10	52	8:36	48
3:19	48	8:37	48
3:20	48	8:56	48
3:21	52	9:1	48
3:22	48	9:7	48
3:23	56	9:11–12	47–48
3:26	52	9:31	48
4:23	48	9:32	48
4:52	45	9:33	48
5:27	48	9:36	48
5:56–6:6	47–48	9:37	48
6:1	48	10:11–14	45
6:6	47–48	11:37–12:3	66
7:11	52	11:38–43	49

12:1–3	49	32:19	15
12:11	40, 53, 64		
12:31–33	46	<i>Liber antiquitatum Biblicarum</i>	
12:31–35	66	30:5	94
12:32	46, 49–50		
12:32–33	78	<i>Psalms of Solomon</i>	
12:33	49	8:24	155
12:34	46, 49	17:23–24	56
12:46–49	45		
13:1–2	53	<i>Sibylline Oracles</i>	
13:3	54	3:8–25	144, 146
13:4	54	3:8–45	147, 153
13:5	50	3:10	153
13:10	54	3:11	153
13:10–11	56	3:20–28	153
13:12–13	20, 57	3:30–32	153
13:13	57	3:33–34	153
13:31–34	47	3:35	153
13:32	55–56, 62	3:88–92	47
13:35–38	50, 78	3:629	153
13:37	55	3:760	153
13:37–38	47		
13:38	47	<i>Sirach</i>	
13:41	47	45:17	27
13:52	51, 55	45:26	155
14:9	45, 51, 55		
14:21	48	<i>Testament of Abraham</i>	
14:22	48	11–13	21
14:28–36	45	13	10
14:30	48		
14:52	51	<i>Testament of Levi</i>	
		18:9	112
<i>Bel and the Dragon</i>		18:12	94
1–22	147, 153		
5	153	<i>Wisdom of Solomon</i>	
5–7	153	2:13	55
		2:18	55
<i>Epistle of Jeremiah</i>	147–148	3:8	15
59	147	6:7	125
60–63	147	7:24	130
67	147	8:3	125
68	147	13:1	145
		14:11	153
<i>Jubilees</i>		14:30–31	153
4:17–24	15		
12:2–5	153	<i>4 Maccabees</i>	
12:4	144, 146, 153	13:14	107
12:18	153	13:14–15	107
12:20	146	14:6	130

Josephus, <i>Against Apion</i>		<i>Quod Deus sit immutabilis</i>	
1.72	164	12.2	138
2.43	164		
2.267	135	<i>De ebrietate</i>	
		62.2	138
<i>Antiquities</i>		<i>De decalago</i>	
1.20	125	52–63	146
1.72	125	52–72	146–147
1.272	125	53	154
2.218	164	55	148
6.92	112	59	148, 164
7.151	126	64–72	147
15.69	164	65	154
15.260	164		
16.118	125, 164	<i>De opificio mundi</i>	
16.134	125	116	164
<i>Jewish War</i>		<i>De specialibus legibus</i>	
1.207	125	1.13–19	146
		1.13–31	146–147
Philo, <i>Quod deterius potiori insidari</i>		1.20	148
<i>soleat</i>		1.20–31	146
48.4	138		

Rabbinic Literature

<i>Pirqe Rabbi Eliezer</i>		<i>b. Sukka</i>	
3.2	51	52a	55
Babylonian Talmud		<i>b. Zebahim</i>	
<i>b. Hagigah</i>		62a	89
12b	89	Midrashim	
<i>b. Menahot</i>		<i>Genesis Rabbah</i>	
110a	89	44:7	89
		56:10	89
<i>b. Nedarim</i>		<i>Exodus Rabbah</i>	
32b	89	32:4	112
39b	51	<i>Leviticus Rabbah</i>	
<i>b. Pesahim</i>		9:9	91
54a	51	<i>Midrash Psalms</i>	
<i>b. Sanhedrin</i>		17:3	113
38b	112		

92:2	52	<i>Jonathan</i>	
		Isa 53	112
Targumim			
<i>Pseudo-Jonathan</i>		<i>Targum Lamentations</i>	
Gen 14:18	89	4:22	51
<i>Targum Neofiti</i>			
Gen 14:18	89		

New Testament

<i>Matthew</i>		3:15–17	12
10:28	104, 107	3:16	158
11:5	80	3:17	158
11:5–6	80	3:21–22	118
12:18	118	3:22	118
14:2	52	3:23	46
16:14	52	3:38	138–139, 149
16:24–28	21	4:6	105
19:28	15, 21	4:18–19	91, 94, 119–120
24:15	40	5:10	106
25:31	133	5:16–26	171
25:34–46	11	5:20	27, 111
		5:21	111
<i>Mark</i>		7:22	80
1:11	56	7:47–48	27, 111
8:28	52	7:49	111
8:38	21	8:12	106
13:26	133	8:50	106
14:62	133	9:7–8	52
		9:19	52
<i>Luke</i>		9:26	158
1:13	106	9:35	120
1:30	106	9:45	106
1:32	117	10:12–15	107
1:33	125	10:18	107
1:50	106	10:19	94, 106
2:4	117	10:22–23	106
2:10	106	11:18–22	107
2:11	117, 120	11:31–32	107
2:26	117, 120	11:51	107
3:7	158	12:1–3	107
3:8	158	12:1–5	106
3:15	117, 120	12:4–5	104, 106–107

12:4–7	106	1:4	127
12:5	105–106	1:8	115, 155–156, 163
12:6	105	2:14–26	24
12:6–7	106	2:14–39	4
12:7	105–106	2:14–41	12
12:10–12	106	2:25–31	165
12:16–21	106	2:33	100
12:32	106	2:36	116, 120, 123, 165
13:23–30	107	2:38	112
13:26	107	2:38–39	24
12:38	158	2:41	124
12:39	158	3:12–26	4
12:40	158	3:19	116, 171
14:14	107, 161	3:20	116, 121, 171
17:24	23	4:4	124
17:26–27	23	4:9–12	4
17:30	23	4:10	116
18:2	106	4:12	100
18:4	106	4:24–30	4
18:8b	23	4:25–26	56, 119, 165
18:14	27, 111	4:26	116
18:18	158	4:27	56, 121
19:21	106	4:29	124
20:19	106	4:30	45
20:41–44	120	4:31	124
21:15	6	5:26	106
21:36	23	5:30–32	4
22:2	106	5:31	112, 121
22:30	15	5:42	115, 163
23:35	120	6:2	124
23:40	106	6:4	124
23:51	123	6:5	124
24:21	165	6:7	124
24:37	127	7:29	124
24:39	127	8:4	124, 163
24:41–43	126–127	8:5	115
24:44–47	25, 157	8:12	163
24:46–47	163–165	8:14	124
24:46–48	115, 156, 163	8:21	124
24:47	109, 112, 121, 163	8:25	124, 163
		8:35	163
		8:40	163
<i>John</i>		9:20	116
1:1	173	9:22	116
1:32–33	118	9:26	106
5:22	15	10:1–11:18	98
5:27	15, 133	10:2	106
		10:14	99
<i>Acts</i>		10:22	106
1:1	27		

10:34	108, 110, 123	13:46	124
10:34–35	109–111	13:46–47	157
10:34–43	2, 4–5, 24, 98–99, 101, 109, 113–114, 121, 126–129, 164, 166, 171	13:47	156–157
		13:48	124
		13:49	124
10:35	106, 108, 110–111	14:3	124
10:36	90, 98–101, 108– 111, 115, 121–126, 163	14:7	163
		14:8	125
		14:9	125
10:36–37	122	14:12	124
10:37	117, 122–124	14:15	163
10:37–38	120, 127	14:15–17	4
10:37–41	107	14:21	163
10:38	108, 120–121	14:25	124
10:39	11, 126	15:6	124
10:40	126	15:7	124
10:41	126–127	15:13–21	12
10:41–43	11	15:35	124, 163
10:42	1, 4–9, 11–13, 15– 16, 18, 23, 97–102, 104, 107–109, 111, 113–116, 120–122, 124, 127–128, 133– 134, 161–163, 171, 174	15:36	124
		16:6	124
		16:10	163
		16:32	124
		16:38	106
		17:3	116, 160
		17:7	125
		17:11	124
10:42–43	97, 165, 169	17:13	124
10:43	108–109, 111–112, 121	17:16	156
		17:17	159, 163
10:44	124	17:18	135, 156, 159–160, 163
10:47	110		
11:1	124–125	17:18–19	135
11:17	110	17:19–20	160
11:19	124	17:21	135
11:22	124	17:22	156
11:28	99	17:22–31	2, 4–6, 9, 11–12, 24–25, 110, 129, 144, 147, 154–155, 166
13:5	124		
13:6–41	12		
13:7	124		
13:16	106	17:23	160–161
13:16–38	4	17:24	156
13:16–41	24	17:26	131
13:26	124	17:26–27	131, 156
13:32	163	17:27–29	130
13:32–37	165	17:28	130, 137–139
13:33	56, 119	17:28–29	149
13:38	112	17:29	132, 149
13:39	24, 171	17:30–31	129, 131, 156–157, 163–164
13:44	124		

17:31	1, 4, 6–9, 12–15, 18, 23, 99–100, 103, 116, 130, 133–134, 142, 154–159, 161, 163–167	<i>Galatians</i> 4:1	126
17:32	141, 160–162	<i>Ephesians</i> 6:9	109
18:5	116, 124	<i>Colossians</i> 3:25	109
18:9	106		
18:11	124		
18:28	116	<i>2 Timothy</i> 4:1	97
19:10	124		
19:20	124		
20:7	124–125	<i>Titus</i> 1:12	141
20:32	124		
20:38	124		
22:22	124–125	<i>Hebrews</i> 1:5	56
22:29	106	5:5	56
23:9	22	7:3	92
23:10	106		
24:15	103, 161	<i>James</i> 2:1	109
24:16	104	2:9	109
24:24–25	104	4:7	105
26:18	105, 112, 158		
27:17	106	<i>1 Peter</i> 1:17	109
27:24	106	4:5	97
27:29	106	5:9	105
<i>Romans</i>		<i>Revelation</i> 2:27	56
1:4	5	5:8	89
2:11	109	8:3–4	89
14:9	97	9:20	145, 156
16:20	94	11:5	54
<i>1 Corinthians</i>		11:15	56
3:12	149	12:5	56
6:2	15	18:12	149
6:2–3	21	19:11	155
9:21	141	19:15	56
10:20–21	156		
15:3–4	4		
15:25–26	94		
<i>2 Corinthians</i>			
10:5	141		

Other Early Christian Literature

- | | | | |
|--------------------------------|--------------|--|----------|
| <i>Acts of John</i> | | <i>Panarion</i> | |
| 8 | 97, 104 | 66.67.7 | 97, 104 |
| <i>Acts of Thomas</i> | | <i>Homilia in Christi resurrectionem</i> | |
| 28 | 97 | 13 | 97, 104 |
| 30 | 97, 104, 127 | Gregory of Nyssa | |
| 86 | 160 | <i>Contra Eunomium</i> | |
| 101 | 160 | 3.2.48 | 166 |
| <i>Apostolic Constitutions</i> | | Hippolytus | |
| 5.20 | 104 | <i>Fragmenta in Proverbia</i> | |
| 5.20.4 | 116 | 27 | 97, 104 |
| <i>Barnabas</i> | | 58 | 97, 104 |
| 7:2 | 97 | Ignatius | |
| Clement of Alexandria | | <i>Ephesians</i> | |
| <i>Stromateis</i> | | 6:2 | 138 |
| 1.19.91 | 141 | Origen | |
| 1.19.91–92 | 141 | <i>Commentarii in evangelium Joannis</i> | |
| 1.19.91.5 | 137 | 1.253 | 166 |
| 5.12.82 | 141 | 10.7.30 | 141 |
| <i>1 Clement</i> | | Polycarp | |
| 30:6 | 138 | <i>To the Philippians</i> | |
| <i>2 Clement</i> | | 2:1 | 97, 104 |
| 1:1 | 97, 127 | Jerome | |
| Cyril of Jerusalem | | <i>Commentary on Isaiah</i> | |
| <i>Catechetical Lectures</i> | | 4.13 | 118 |
| 16.1 | 97, 104 | John Chrysostom | |
| Didymus the Blind | | <i>Homiliae in Acta apostolorum</i> | |
| <i>De trinitate</i> | | 38 | 137, 159 |
| 29.1 | 97, 104 | Justin | |
| 29.3 | 97, 104 | <i>Dialogue with Trypho</i> | |
| <i>In genesim</i> | | 73.1–6 | 159 |
| 227.11 | 137 | 73.2 | 156 |
| Epiphanius | | 118.1 | 97 |
| <i>Anacortus</i> | | <i>First Apology</i> | |
| 19.2 | 96, 104 | 20 | 142 |

<i>Second Apology</i>		<i>Martyrdom of Polycarp</i>	
7	142	11	107
8:1	141		
10:6	135	Pseudo-Athanasius, <i>Doctrina ad Antiochum ducem</i>	
13	142	12	97, 104

Greco-Roman Literature

Aratus		Homer	
<i>Phaenomena</i>	137	<i>Iliad</i>	
		18.474–475	149
Cicero		Horace	
<i>De natura deorum</i>		<i>Satirae</i>	
2.4	134	1.8.1–3	140
2.21	136		
2.29–30	136	Pindar	
2.30	136	<i>Olympionikai</i>	
2.34	136	13.104	138
2.39	136		
2.46–47	136	Philostratus	
2.58	137	<i>Epistulae</i>	
2.79	140	65	138
<i>Tusculanae disputationes</i>		Plato	
1.28	131	<i>Euthydemus</i>	
Dio Chrysostom		3B	135
<i>De dei cognitione</i>	131–132, 139	<i>Leges</i>	
12.44	149	11.931	140
12.49	149		
12.60	139	Seneca	
12.81	149	<i>Epistulae morales</i>	
12.83	149	92.30	136
Epictetus		95.52	136
<i>Diatribai</i>		115.5	149
2.8.13	149	Xenophon	
4.7.6	136	<i>Memorabilia</i>	
Herodotus		1.1.1	13
<i>Historiae</i>			
3.74	164		

Index of Modern Authors

- Abbott, E. A. 118
Abegg, Jr., Martin G. 72, 78
Allegro, J. M. 74
Arterbury, Andrew E. 98
Aschim, Anders 95
- Bacon, Benjamin Wisner 1
Balch, David L. 131, 139
Barclay, John M. G. 134–135
Barthélemy, D. 70
Barret, C. K. 101, 108, 133, 158
Bauckham, Richard 17–18, 20–22, 35,
65, 72, 117, 172–173
Beall, Todd S. 69
Bird, Michael F. 1
Blackwood, Alan Charles 15
Blanc, Cécile 166
Boccaccini, Gabriele 32
Bock, Darrell L. 8–10, 100, 122, 173
Bockmuehl, Markus 1, 79
Bogaert, Pierre 59–61
Böttrich, Christfried 92
Bousset, Wilhelm 13, 173
Bovon, François 7, 97, 99, 105, 118, 123
Bow, Beverly A. 92
Boyarin, Daniel 18–22, 25, 57
Brink, Laurie 98
Brooke, George J. 73, 93
Broyles, Craig C. 157
Bruce, F. F. 99, 122–123, 133
Buckwalter, H. Douglas 8–10, 172–173
Bultmann, Rudolf 13–14, 173
Burchard, Christoph 122
- Cadbury, Henry J. 1, 3, 100, 164
Caird, G. B. 7
Cansdale, Lena 69
Carmignac, Jean 90
- Casey, Maurice 36–37
Casey, P. M. 14
Cassidy, Richard J. 12
Cavicchia, Alessandro 90
Chang, Dongshin Don 27
Charlesworth, J. H. 59, 65
Chialà, Sabino 38
Cockerill, Gareth Lee 88
Collins, John J. 39, 41, 69, 74–77, 81–82
Conzelmann, Hans 8–9, 99, 122, 131,
133, 161, 173
Cook, Edward M. 75
Cross, Frank Moore 75
- Davila, James R. 29–31, 38, 59, 86–87
Dedering, S. 61–62
deSilva, David A. 107
Desjardins, Michael 48
Dibelius, Martin 3–4, 7, 129–131
DiTommaso, Lorenzo 45–46
Dodd, C. H. 3–4, 138, 171
Dunn, James D. G. 3, 14–16, 23
Dupont, Jacques 131–132
- Eco, Umberto 26
Edwards, M. J. 138
Endo, Masanobu 143–144, 146
Evans, Craig A. 75
- Feder, Yitzhaq 154
Ferch, Arthur J. 55, 59
Ferris, Theodore P. 100
Fitzmyer, Joseph A. 78, 93, 109
Fletcher-Louis, Crispin H. T. 18, 22–23,
25
Flusser, David 75, 90

- García Martínez, Florentino 68–70, 72,
76, 79–83, 86, 88, 91
Garroway, Joshua D. 6, 98
Gathercole, Simon 106
Gärtner, Bertil 129, 132–133, 138
Gaventa, Beverly Roberts 99, 125, 134
Gerö, Stephen 56, 118
Ghiron-Bistagne, Paulette 110
Gieschen, Charles A. 39
Given, Mark D. 129
Gnilka, Joachim 85
Grabbe, Lester L. 59
Green, Joel B. 105
Grindheim, Sigurd 11
Gupta, Nijay K. 143
Gurtner, Daniel M. 30, 60
- Haenchen, Ernst 100, 133, 138
Hannah, Darrell D. 89
Harnack, Adolf 130
Hays, Richard B. 111, 172
Heger, Paul 90
Hengel, Martin 7
Henrichs-Taraskova, Nina 18
Henze, Matthias 30, 59–66
Hogan, Karina Martin 45, 48–50, 53–56
Holter, Knut 151–152
Horbury, William 115, 120
Horgan, Maurya P. 74
Horton, Fred L. 91–92
Howell, Justin R. 98
Hultgren, Stephen 80
Hurtado, Larry 16–17
- Jervell, Jacob 99, 110, 122–123, 130,
133, 158
Jipp, Joshua W. 132
Johansson, Daniel 112
Johnson, Luke Timothy 100, 105, 122,
131, 133, 164
Jones, Donald Lee 3, 5
Jonge, H. de 93
- Kee, Howard Clark 8
Keener, Craig S. 3, 101, 122
Kennedy, George A. 5
Kenny, Anthony 137
Kienzler, Jonathan 12
Kirk, J. R. Daniel 18–22, 24–25
- Klein, Hans 105
Klijn, A. F. J. 59–61
Kloppenborg, John S. 12
Klostermann, Erich 105
Knibb, Michael A. 31, 36, 38, 77
Knohl, Israel 90
Kobelski, Paul J. 85, 87–88, 94
Kümmel, Georg 131
Kurz, William S. 98
Kvalbein, Hans 80
Kvanvig, Helge S. 36
Kyruchenki, Alexander 98
- Lake, Kirsopp 100
Lampe, G. W. H. 7, 105
Laubscher, F. du Toit 88
Lied, Liv Ingeborg 57–59, 61, 63
Litwak, Kenneth D. 132
Lohse, Eduard 109–110
Looijer, Gwynned de 69
Lyons, Michael A. 158
Lyons, William John 78
- Macaskill, Grant 92
Manson, T. W. 39, 107
Manzi, Franco 85, 87–88
Marguerat, Daniel 100, 122
Marshall, I. Howard 7
Mason, Eric F. 85
Metzger, B. M. 48, 50
Michalak, Aleksander R. 89, 94
Milik, J. T. 70, 85
Miller, Isaac 142
Miller, Merrill 93
Moellering, H. Armin 132
Moo, Jonathan 45, 48
Moulton, H. K. 105
Mussies, G. 139
- Newsom, Carol A. 68, 86–87
Nickelsburg, George W. E. 30–31, 35,
37–43
Nitzan, Bilhah 78–79
Norden, Eduard 129–130, 135
Novenson, Matthew 32
- O'Neill, J. C. 134
- Pao, David W. 132

- Perry, John 110
 Pervo, Richard I. 100, 130–131, 160
 Pesch, Rudolf 99, 123
 Peterson, David G. 101, 133
 Pfeiffer, Robert H. 143
 Pohlenz, Max 131
 Pokorný, Petr 8
 Pomykala, Kenneth E. 73
 Puech, Émile 75, 77, 80, 82, 89

 Rainbow, Paul 84, 90
 Rehmann, Luzia Sutter 98–99
 Reiss, Moshe 92
 Ricciardi, Alberto 38
 Roddy, Nicolae 62
 Roth, Wolfgang M. W. 146
 Rothschild, Clare K. 136, 138
 Rowe, C. Kavin 1, 8, 10–11, 98, 123,
 125, 139, 141, 172–174
 Rowland, Christopher 41, 62

 Saylor, Gwendolyn B. 58
 Scharper, Philip J. 12
 Schnabel, Eckhard J. 100, 133–134
 Schneider, Gerhard 100, 130, 133
 Scott, Steven Richard 39
 Segal, Alan 83–84, 113
 Shaked, Shaul 90
 Singer, Karl Helmut 149
 Sjöberg, Erik 43, 45, 67
 Smith, Daniel Lynwood 6
 Soards, Marion L. 3, 6
 Sommer, Benjamin D. 93
 Spencer, F. Scott 106
 Stanton, G. N. 5
 Stenschke, Christoph W. 132
 Steudel, Annette 75, 77
 Stone, Michael Edward 30, 46–49, 51,
 54–57

 Strauss, Mark L. 12
 Stuckenbruck, Loren T. 38

 Tabor, James D. 81
 Talbert, Charles H. 138
 Tannehill, Robert C. 108, 122, 133
 Theisohn, Johannes 35, 38, 42
 Thomas, Benjamin D. 146
 Thorsteinsson, Runar M. 141
 Tigchelaar, Eibert J. C. 69–70, 72, 78–
 79, 86
 Tooman, William A. 26
 Tuckett, Christopher M. 8, 10

 Valle, Martha Milagros Acosta 98
 VanderKam, James C. 30–31, 38–41, 69
 Van de Water, Rick 85

 Walck, Leslie W. 39–42
 Walters, Patricia 1
 Weiss, Johannes 13, 165
 Wilckens, Ulrich 3–4, 123
 Williams, G. O. 118
 Wise, Michael O. 81
 Witherington III, Ben 108
 Witherup, Ronald D. 98
 Wolfe, Robert F. 6
 Wolter, Michael 139
 Woude, A. S. van der 93
 Wright, N. T. 105
 Wuellner, Wilhelm 105

 Xeravits, Géza G. 70, 72–73

 Yeo, Khiok-Khng 6, 133, 138

 Zimmerli, Walther 93, 95
 Zimmermann, Johannes 71–72, 78–79

Subject Index

- Aaron 72
Abel 10–11, 15
Adam 20, 52
Ahriman 90
Ahura Mazda 90
Amram 87
Anastasis 159–160
Ancient of Days 19, 53
Angel of Yahweh 112–113
angelomorphic 22–23
angels (angelic) 23, 33–34, 37–38, 42, 46–47, 52, 57, 70, 82–88, 91–92, 96, 102, 106, 117
Apollonius of Tyana 130, 135
appointment 118, 120–121, 128, 133–134
Areopagus speech 5, 129–167, 169, 171
Athens 110, 129–130, 135, 142, 155, 157–159, 161–163, 167
Azazel 34, 37, 88
- Baal 19
Baptism 12, 110, 117–120
Barnabas 124, 157–158
Behemoth 59, 62
Belial 70, 83, 86, 88–89, 91, 94–96, 102
books, heavenly 40
- christology
– “high” 2, 10, 13–17, 172–173
– “low” 13–16, 172–173
– Lukan 5, 7–12, 173
clouds 19–20, 53, 57–58, 62–66, 106
Cornelius 1, 97–99, 101, 103, 108, 110, 125, 127, 162, 166
creation 51–52, 145, 150, 155
cultic objects 132, 135, 139–140
- Deborah 94
demons 21, 34, 88, 106, 156, 159–160
divine identity, participation in 18, 20–22, 24–25
divine prerogative 9, 15, 101–103, 111–113
- eagle 45, 47, 49, 53, 60, 66
El 19, 83
Elijah 51
Emperors, Roman 45
Enactment 154–158
encyclopedia 26
Enoch 30, 39
Enochic Judaism 31–32
Epicureanism 135–136, 140
Essenism 69
exile 22, 45–46, 152
exodus 21, 44, 55
- First Jewish Revolt 68
filial relationship 77, 118
fire imagery 12, 20, 53–54, 58, 83, 88, 117
forgiveness 33, 35, 58, 67, 100–101, 103, 108–109, 111–113, 115, 163, 165, 172
form-criticism 5
four kingdoms 40, 53, 58, 60, 64
functional divinity 19
- Gabriel 92, 117
Garden of Eden 51
Gehenna 51, 59, 104–105
glory 21–22, 35, 59, 62, 67, 157–158
gnostic literature 90, 92
gold and silver 44, 132, 145, 149

- Hellenistic Judaism 25, 130–131
Hermes 124
hiddenness 39, 51–52
- idols (idolatry) 129, 132, 140, 145–167
immanence, divine 135–140
impartiality 101, 107, 109–111, 113, 126, 128, 169, 171
implied audience 28
implied reader 28
intertextuality 26, 172
Isaianic Servant 40, 42–43, 66–67
- Jerusalem 13, 45, 50, 57, 92, 124
Jesus
– as judge 2, 5, 11–15, 21, 25, 97–102, 107–109, 111, 113–117, 120–122, 127, 129, 133–134, 142, 161–167, 169–174
– veneration of 16–17
Jewish Christianity 5
jubilee 82, 84, 94–95
judgment 1–2, 8–9, 56
– and execution of a sentence 16, 33, 105
– eschatological 24, 26–27, 29, 32–33, 57, 59, 63–64, 66, 68–69, 75, 77–78, 82, 97, 100–103, 112, 118, 169
– *in personam* 27
– judgment process 26–27
– of the dead 67, 70, 102, 104, 107, 115, 121, 127, 161, 169
priestly 27
justification 24, 111, 171, 173
- kerygma 3–5, 99
Khirbet Qumran 68
Kittim 78–79
- Levi 72
Leviathan 59, 62
lion 49, 53, 60, 71–72
literary criticism 98
Lord of Spirits 34–35, 43
lordship 4, 9, 125–126, 145, 156
Lukan theology 4–5, 12, 28, 172
Luke-Acts 18, 22, 24, 27, 98, 102–104, 106, 109, 112, 114, 117, 123, 125, 164, 166–167, 169–171, 173
– as a term 1–2
Lystra 124
- Magog 73–74
Melchizedek 51, 70, 82–96
messiah (messianism) 2, 12–14, 18–19, 25, 30, 39, 43, 45–47, 49–51, 53–55, 57–67, 70, 72–73, 75–76, 78–81, 85, 90, 92, 100, 102–103, 112, 114, 116, 118, 120–121, 123–124, 128, 134, 170
– messianic identity 2, 24, 97, 101, 113–167
– Davidic 13, 50, 56, 63, 66, 73, 75, 78, 114, 118, 157
Metatron 19, 112–113
Michael 79, 88–89, 91–92
min 112–113
monotheism 17, 19–20, 22, 166
Moses 20–21, 48, 133, 154, 157, 173
mountains 41, 44, 47, 50, 57
Mount Zion 47, 50, 57, 60, 66, 83
- narrative (criticism) 6–7, 27
Nicene Creed 174
- ontological divinity 19
Oxyrhynchus papyri 31
- Pantheism 130, 138
Pantheism 138
paronomasia 42
Paul 103–104, 110, 115–116, 124–125, 129, 135, 138, 141, 156–157, 159–161, 167
Pentecost speech 24, 116, 120, 124
Peter 97–99, 101–104, 107, 109–111, 113, 115, 121–122, 124, 126–127, 129, 166
Pharisees 22, 107, 111
Pisidian Antioch speech 24
preexistence 39, 51–52, 62, 67, 96
prince of the congregation 70, 72–74, 78–79
Pseudepigrapha 29–30, 70, 72, 96–97, 103, 113, 126
- Q 12

- Raphael 40
 resurrection 35, 46, 58–60, 67, 80–82,
 102–104, 115, 126, 133, 160, 162–
 167, 171
 rhetorical criticism 5–6
 Rome 13, 45, 105
- Satan 105–107
 sectarian literature 68–69, 75, 80
 Sinai 44
 son of God 22, 55–56, 75, 117
 son of man 7, 13, 23, 67, 92, 102
 – Ethiopic terms for 36–38, 40
 – figure in 4 Ezra 45–57
 – figure in Daniel 37, 40–41, 53, 170
 – figure in the Similitudes of Enoch 33–
 44, 126
 speeches (in Acts)
 – historiography of 3
 – interruptions of 6
 Spirit, Holy 12, 27, 100, 117–120, 174
 Stephen 124
 Stoicism 129–142, 149–150, 154
 – and cultic objects 135, 139–140
 – and world as permeated by the divine
 133, 135–136
 morality 141–142
 Symbolum Romanum 174
 Synoptic Gospels 20–22
 Syriac
 – text of 2 Baruch 30–31
 – text of 4 Ezra 46
- Teacher of Righteousness 68
 Tetragrammaton 84
 theophany 23, 44, 53, 67
 throne 61, 63, 65
 – of David 117
 – of glory 19, 34–36, 74
 – of judgement 50
 – of Yahweh 35
- Ugarit 90
 uniqueness of the God of Israel 20–22,
 24, 142–167, 169, 171
 Uriel 45, 48
- vine 57–58, 60, 63, 65–66
 vision 45–47, 49–50, 53, 57–58, 60, 63–
 66
 visitation, divine 43–44, 61, 170
 Vulgate 30–31
- worship 40–42, 67, 75, 86, 113, 142, 150,
 153–154
 wrath 103, 152
- Zadokite Judaism 32
 Zeus 137, 139, 149
 – statue of at Olympia 139, 149
 Zoroastrianism 9