

DARRELL L. BOCK

Blasphemy and Exaltation
in Judaism and the
Final Examination of Jesus

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

106

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgegeben von
Martin Hengel und Otfried Hofius

106



Darrell L. Bock

Blasphemy and Exaltation in Judaism and the Final Examination of Jesus

A Philological-Historical Study
of the Key Jewish Themes Impacting
Mark 14:61-64

Mohr Siebeck

DARRELL L. BOCK, Born 1953; 1979 Master of Theology; 1983 Ph.D. in New Testament Studies; 1995–96 Alexander von Humboldt scholar at the University of Tübingen; since 1982 Professor at Dallas Theological Seminary; since 1996 Research Professor of New Testament Studies at Dallas Theological Seminary.

Die Deutsche Bibliothek – CIP-Einheitsaufnahme

Bock, Darrell L.:

Blasphemy and exaltation in Judaism and the final examination of Jesus :
a philological historical study of the key Jewish themes impacting Mark
14:61-64 / Darrell L. Bock. – Tübingen : Mohr Siebeck, 1998

(Wissenschaftliche Untersuchungen zum Neuen Testament : Reihe 2 ; 106)

ISBN 3-16-147052-4

978-3-16-157211-1 Unveränderte eBook-Ausgabe 2019

© 1998 by J.C.B. Mohr (Paul Siebeck), P.O. Box 2040, D-72010 Tübingen.

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 Druck Partner Rübemann GmbH in Hemsbach on non-aging paper from Papierfabrik Nieferrn and bound by Buchbinderei Schaumann in Darmstadt. Printed in Germany.

ISSN 0340-9570

Preface

This monograph presents my study of an event that has long fascinated me. My previous labors in Luke's use of the Hebrew Scriptures in the New Testament revealed that Jesus' examination by the Jewish leadership played a central role in the evangelists' representations of Jesus. I have always wanted to take a closer look. My research took place at the Eberhard-Karls-Universität Tübingen during my sabbatical in 1995-96. Notes of gratitude are appropriate, as such an endeavor is never a soliloquy.

I thank the Dallas Theological Seminary for granting me a year's absence to pursue this study. Special mention goes to Hall Harris and Harold Hoehner, who regularly kept in touch about my progress by email, keeping up with me from thousands of miles away. Such collegiality is most appreciated. In addition, my graduate assistants, Greg Herrick and James Davis, read the entire manuscript and engaged in fruitful reflection about the topic. Greg also converted my files into the proper computer format. Finally, I wish to thank those who gave helpful comment to earlier portions of this work: David Capes, Bruce Chilton, Craig Evans, Larry Hurtado, and Carey Newman. Their feedback improved the study. Whatever shortcomings remain are mine.

I extend heartfelt thanks to the German government and to the Alexander von Humboldt Stiftung, whose generosity helped to underwrite my research and allowed my family to accompany me. It is rare to find countries that value the serious study of the humanities as the Bundesrepublik Deutschland does. Doing research in a different culture with people who are serious about the pursuit of genuine interaction in their field has been a privilege. The Humboldt program's vision for international cooperation and interaction in education is worthy not only of commendation but emulation. Special mention must be made of Juliane Brenner and Cäcilia Nauderer, who handled all the details of our stay for the Stiftung with grace and promptness.

I thank my host university at Tübingen and the faculty and staff at the Institut für antikes Judentum und hellenistische Religionsgeschichte. Prof. Hermann Lichtenberger and his support staff made me feel welcome and provided all the assistance I needed. Dr. Friedrich AveMarie not only gave me my original tour of the campus but also generously helped me locate resources when I was mired deep in Jewish source material.

When it comes to kindness, a special place must be given to my Humboldt hosts, Prof. Dr. Martin Hengel and Prof. Dr. Otto Betz. Both interacted with this work in its roughest form. Prof. Betz consistently encouraged me through

his well-known English language colloquium. Prof. Hengel met with me on several occasions to discuss the study's progress step by step. His suggestions opened new avenues for reflection. His and Frau Hengel's concern was that our family would have a good experience. Their desire bore fruit because they were hosts in every sense. To say thank you does not say enough.

I also must note our German friends in Neckartailfingen, the village where we lived. The Werths, Brauns, Rehms, and Canals kept a considerate eye on us answering all the questions a different cultural experience raises. The teaching staff of the local Gymnasium in Neckartenzlingen and most especially the Sportverein of Neckarhausen/Neckartailfingen made sure our three children not only remained busy but well educated. My son experienced the beauty of engaging in competitive Fußball as only the Germans play it. Our fellowship community at the International Baptist Church of Stuttgart also made certain that we never felt too isolated. I thank them all.

A note of appreciation must also go to my family. My wife, Sally, was willing to repeat a journey to Germany that called on her to take classes in a foreign language, returning to the classroom again after twenty years. My three teenage children, Elisa, Lara, and Stephen deserve special credit because they left friends and functioned in a new culture for a year.

This work is dedicated to a German lady who helped raise me, Greta Hock. She came to our family in Canada from Mannheim in 1953, having lost her husband to a sniper during World War II. She remained an adopted family member since the time I was born. In the middle of our sabbatical in Germany she suffered two major heart attacks, but managed to survive a quadruple bypass at the tender age of eighty-three. Her survival was a special testimony of God's grace. This dedication is especially appropriate because I grew up listening to her stories about German life, including her accounts of living through two world wars. She sparked my initial interest in this part of the world. What better symbol of appreciation could there be to her for her life of love and service than to dedicate to her the work I was able to do in her home country. I believe such a dedication represents the very kind of relationship and reconciliation the Humboldt scholarships were designed to foster.

Darrell L. Bock
Neckartailfingen, Germany
June 19, 1996

Table of Contents

Preface.....	V
Table of Contents.....	VII
Abbreviations.....	XII
Introduction.....	1
I. The Charge of Blasphemy in Mark 14:53-65: Recent Interpretation and a Move Toward Consensus.....	5
1. Out of Many Questions, One.....	5
2. Hans Lietzmann, “Der Prozeß Jesu” (1931).....	7
3. Paul Winter, On the Trial of Jesus (1961 and 1974).....	9
4. Josef Blinzler, Der Prozess Jesu (1969 edition).....	10
5. David Catchpole, The Trial of Jesus (1971).....	12
6. August Strobel, Die Stunde der Wahrheit (1980).....	13
7. Otto Betz, “Probleme des Prozesses Jesu” (1982).....	15
8. E. P. Sanders, Jesus and Judaism (1985).....	17
9. Martin Hengel, ““Sit at My Right Hand!”” (1991, 1995).....	19
10. Robert Gundry, Mark: A Commentary (1993).....	20
11. Raymond Brown, The Death of the Messiah (1994).....	21
12. J. C. O’Neill, Who Did Jesus Think He Was? (1995).....	23
13. C. A. Evans, “In What Sense ‘Blasphemy’?” (1995).....	25
14. Conclusion.....	26
II. Blasphemy in Judaism.....	30
1. The Hebrew Scriptures.....	31
The Key Terminology.....	31
Exodus 22:27 (22:28 Eng.).....	33
Leviticus 24:10-23.....	36
Numbers 15:30-31.....	37
1 Kings 21:13.....	39
Job 2:9-10.....	39
Isaiah 8:21.....	39

Numbers 14:11, 23.....	40
Numbers 16:30	41
2 Kings 19:3 = Isaiah 37:3/Ezekiel 35:12/Nehemiah 9:18, 26	41
Summary	42
2. Qumran	42
The Key Terminology	43
1QpHab 10.13.....	43
1QS 4.11.....	44
1QS 7.1.....	44
CD 5.12	45
3. The Septuagint.....	46
The Key Terminology	46
Isaiah 66:3	48
Daniel 3:96 (3:29 Eng.)	48
1 Maccabees 2:6/ 2 Maccabees 8:4, 9:28, 10:4, 15:24	49
4. The Pseudepigrapha	51
The Key Terminology	51
5. Josephus	53
The Key Terminology	53
Antiquities 3.180.....	53
Antiquities 4.202, 207.....	54
Antiquities 6.183.....	55
Antiquities 10.233, 242.....	55
Antiquities 12.406.....	56
Antiquities 20.105-17	58
6. Philo.....	59
The Key Terminology.....	59
On the Confusion of Tongues 154.....	60
On the Migration of Abraham 115-117	60
Special Laws 4.197	61
Embassy to Gaius 368.....	61
On Flight and Finding 84	62
On the Life of Moses 2.205-06	63
On Dreams 2.130-31	64
Decalogue 61-69.....	65
7. The Mishnah and Tosefta.....	66

The Key Terminology	66
m Sanhedrin 6.4.....	67
m Sanhedrin 7.4-6, 10.....	67
m Sanhedrin 9.3.....	69
m Sanhedrin 9.6.....	69
m Schebuoth 4.13.....	69
m Kerithoth 1.1-2.....	70
Pirke Aboth 4.4 b(Strack), 4.5; (Herford), 4.7 (Taylor, Goldin).....	70
t Sotah 3.18.....	71
t Megillah 3.41.....	72
t Kerithoth 1.1.....	72
8. The Targums	72
Exodus 22:27 [22:28 Eng]	73
Leviticus 24:11-23	73
Numbers 15:30-31	75
Targum Jonathan on 1 Kings 21:10,13	76
9. The Midrashim	77
Tannaitic Midrashim.....	77
Amoraic Midrashim.....	81
10. The Palestinian Talmud	87
The Key Terminology	87
y Terumot 1.40d (Neusner 1.6)	88
y Yoma 7.44c (Neusner 7.3)	88
y Megillah 1.70c (Neusner 1.4) = y Taanit 2.66a (Neusner 2.12) .	89
y Mo'ed Katan 3.83b (Neusner 3.7)	89
y Sanhedrin 1.18b (Neusner 1.1)	90
y Sanhedrin 5.22d (Neusner 5.1)	90
y Sanhedrin 6.23b (Neusner 6.1)	91
y Sanhedrin 6.23c (Neusner 6.6)	91
y Sanhedrin 6.23c (Neusner 6.7)	92
y Sanhedrin 7.24c (Neusner 7.5)	93
y Sanhedrin 7.25a-b (Neusner 7.8-9)	93
y Schebuoth 3.34b (Neusner 3.1)	95
11. The Babylonian Talmud and Aboth de Rabbi Nathan	96
The Key Terminology.....	96
b Mo'ed Katan 26a.....	97
b Nedarim 87a.....	97
b Giṭtin 56b.....	98

b Sanhedrin 38b.....	98
b Sanhedrin 45b-46b	99
b Sanhedrin 49b-50b	100
b Sanhedrin 55b-57a	101
b Sanhedrin 60a	103
b Sanhedrin 64b-65a.....	104
b Sanhedrin 81b	104
b Sanhedrin 94a-b	105
b Shebuoth 35a, 36a	105
b Kerithoth 7a-b	106
Aboth de Rabbi NathanB 3, 7, 32, 35	107
12. Conclusion.....	110
III. Exalted Figures in Judaism	113
1. Exalted Human Figures	115
Adam.....	115
Abel.....	119
Enoch	122
Abraham.....	129
Jacob	131
Levi	132
Moses	133
David.....	145
Isaiah.....	146
Elijah, Ezra, and Baruch.....	147
Son of Man/Chosen One	148
Messiah	154
Martyrs/Prominent/Righteous	158
Summary of Human Figures	161
2. Exalted Angelic Figures	163
Gabriel.....	163
Michael.....	165
Prince of Light/Melchizedek/Heavenly Man	169
Excursus on the Seating of Angels in Heaven	173
Yahoel (Iaoel)	174
Eremiel.....	175
Michael, Surafel, [Uriel, Raphael,] Gabriel, Asuryal	175
Metatron	176
Angels	179

Summary of Angelic Figures	180
3. Conclusion	181
IV. Blasphemy and the Jewish Examination of Jesus in Mark ..	184
1. The Pastoral Function of the Examination Scene within Mark	187
2. A Jewish Capital Case?	189
3. Potential Sources of the Saying.....	195
4. The “Blasphemy” in the Jewish Examination of Jesus	197
5. The Potential Authenticity of the Saying	209
Temple Charge	210
The Issue of “Jewish” Expressions in vv. 61-62	214
The Use of Psalm 110:1 and Daniel 7:13.....	220
Jesus and Apocalyptic Son of Man.....	224
The Meaning and Relationship of the Titles	230
6. Conclusion.	233
Bibliography of Works Cited	239
Indices	255
Index of Sources	255
Index of Authors.....	276
Index of Subjects	279

Abbreviations

For biblical and extra-biblical books, standard abbreviations are used.

AB	The Anchor Bible
ABRL	The Anchor Bible Reference Library
AGAJU	Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums
AHAW	Abhandlungen der Heidelberger Akademie der Wissenschaften Philosophisch-historische Klasse
ANRW	<i>Aufstieg und Niedergang der Römischen Welt</i>
Apoc	Apocrypha
ArB	The Aramaic Bible
ATD	Altes Testament Deutsch
b	<i>Babylonian Talmud</i>
BBR	<i>Bulletin for Biblical Research</i>
BECNT	Baker Exegetical Commentary on the New Testament
Bib	<i>Biblica</i>
BIS	Biblical Interpretation Series
BJS	Brown Judaic Studies
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
BZRG	Beihefte der Zeitschrift für Religions- und Geistesgeschichte
CBQMS	Catholic Biblical Quarterly Monograph Series
CBSC	Cambridge Bible for Schools and Colleges
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
CSHJ	Chicago Studies on the History of Judaism
DJDJ	Discoveries in the Judean Desert of Jordan
FB	Forschung zur Bibel
FZPT	<i>Freiburger Zeitschrift für Philosophie und Theologie</i>
GCS	Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte
H	Jerome's Vulgate

Herm	Hermenia- A Critical and Historical Commentary on the Bible
HKNT	Herders theologischer Kommentar zum Neuen Testament
HT	Hebrew term
ICS	<i>Illinois Classical Studies</i>
JC	<i>Judaica et Christiana</i>
JJS	<i>Journal of Jewish Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JSHRZ	Jüdische Schriften aus hellenistisch-römischer Zeit
JSNT	<i>Journal for the Study of the New Testament</i>
JSPS	Journal for the Study of the Pseudepigrapha Supplement Series
JStJud	<i>Journal for the Study of Judaism</i>
JTS	<i>Journal of Theological Studies</i>
K	Kethiv
KTVU	Kleine Texte für Vorlesungen und Übungen
LSJ	Liddell-Scott-Jones Lexicon (1940 ed.)
LXX	Septuagint
m	<i>Mishnah</i>
MM	Moulton-Milligan, <i>The Vocabulary of the Greek Testament</i> (1930 ed.)
MT	Massoretic Text
NCC	New Century Commentary
NovT	<i>Novum Testamentum</i>
NTOA	Novum Testamentum et Orbis Antiquus
NTS	<i>New Testament Studies</i>
OTL	Old Testament Library
OTP	<i>The Old Testament Pseudepigrapha</i>
p	<i>Palestinian Talmud</i>
PN	Passion Narrative
Q	Qere
RAC	Reallexicon für Antike und Christentum (ed. Ernst Dassmann)
RB	<i>Revue Biblique</i>
RBen	<i>Revue Bénédictine</i>

RQ	<i>Römische Quartelschrift für Christliche Altertumskunde und Kirchengeschichte</i>
RSR	<i>Recherches de science religieuse</i>
RT	Rabbinische Texte
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
S-B	Strack/Billerbeck's <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i>
SHR	Studies in the History of Religion: Supplements to NUMEN-Religions in Antiquity
SJ	Studia Judaica: Forschungen zur Wissenschaft des Judentums
SJLA	Studies in Judaism in Late Antiquity
SNovT	Supplements to Novum Testamentum
SPAW	<i>Sitzungsberichte der (königlichen) Preussischen Akademie der Wissenschaft</i>
SPB	Studia Post Biblica
StUNT	Studien zur Umwelt des Neuen Testaments
SVTP	Studia in Veteris Testamenti Pseudepigrapha
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TDNT	<i>Theological Dictionary of the New Testament</i> , eds. G. Kittel and G. Friedrich (10 vols.; 1964-76)
TLI	<i>The Talmud of the Land of Israel</i> (ed., J. Neusner), vol. no. follows (35 vols.)
TSAJ	Texte und Studien zum Antiken Judentum
TWAT	<i>Theologisches Wörterbuch zum Alten Testament</i> , eds. G. J. Botterweck and H. Ringgren; 7 vols., 1970-)
TU	<i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i>
TynB	<i>Tyndale Bulletin</i>
ÜTY	Übersetzung des Talmud Yerushalmi (= Der Jerusalemer Talmud in deutscher Übersetzung)
VT	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
x	times (with a numeral in word counts)
YJS	Yale Judaica Series
ZNW	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>

Introduction

Mark 14:61 πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; **14:62** ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. **14:63** ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; **14:64** ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

These words allegedly report one of the most significant cross-examinations in legal and religious history. According to the evangelist Mark, the key question is, “Are you the Christ, the Son of the Blessed One?” It comes from the Jewish high priest, who Mt 26:57 tells us is Caiaphas. Before this leading Jewish figure stands a popular but strongly controversial Jewish Galilean teacher, Jesus. He comes from a small village named Nazareth.

Jesus’ reply in response to this query started the decisive stage to the most famous crucifixion ever performed. Jesus’ subsequent death and the events that followed it launched the Christian church and produced a split within Judaism that produced a history of tension between the old and new religion.

The key conflict of the scene centers around the leadership’s perception that blasphemy took place because Jesus claims that he will be exalted to God’s right hand and come on the clouds. Three questions dominate this study. Why would such a claim for exaltation be considered worthy of death to the Jewish leadership? How did the early church, as represented by Mark, portray the nature of the disagreement that led to this execution? Could such an account credibly reflect the original examination scene, revealing to us the gap of perception that existed between Jesus and the Jewish leadership?

The Jewish examination of Jesus has been studied for centuries. It has even been visually memorialized in epic paintings like the “Christ before the High Priest” by Gerrit van Honthorst (c. 1617). In this powerful portrayal one bright candle illuminates the face of the high priest as he asks Jesus if he is the Christ, and the same light shows a cynically pensive Jesus waiting to give his dramatic reply. The painting, which resides in the National Gallery of London, artistically depicts the moment that blasphemy and exaltation became united in a conflict of opinion that has been alight ever since. Yet surprisingly no comprehensive study of this event presents a focused consideration of the Jewish background to the two major conflicting themes

that Jesus' reply raises, namely, blasphemy and exaltation. It is time to fill this gap. Renewed attention on the value of Jewish materials for New Testament study, the extent of such material now made more widely available, and a fresh direction in the history of religion's approach to Jesus studies make the time ripe for such a study. The Marcan pericope of the examination scene raises many issues. However, this study is concerned only with the philological and religious-historical background of the high priest's question and Jesus' reply — a reply that led the high priest to tear his garments and proclaim that Jesus had uttered a blasphemy that was worthy of death. Other issues will surface and be examined, but only as they help us identify what Mark was trying to say in this portion of his presentation and whether that presentation ultimately has roots in the religious-cultural context of Jesus' life. In an era when many New Testament studies are moving away from careful philological-historical study in the earliest, most relevant sources, it is important to see if such a study still has merit. Can such a study help us understand an important and extremely controversial text better? In an era when literary readings are on the rise, should we give up on what historical study can teach us? Though I welcome the new tread as helpful, it is not advisable to ignore questions of history, especially as a new wave of research is opening up fresh avenues in these disciplines as well.

As we shall see, those who have studied this text have challenged this report's historicity, because Jesus did not commit the crime of blasphemy as it is outlined in the *Mishnah*. Jesus apparently did not utter the divine name in an offensive way that would have invoked the penalty mentioned in *m Sanh* 7.5: "The blasphemer is not culpable unless he pronounces the Name itself." This narrow definition of blasphemy, clearly attested as well in the later Jewish material, has raised the question whether this report of Jesus' trial fits the historical-cultural background it portrays, rather than being a piece of early church rhetoric and propaganda.¹

So key questions surround this account. What was Mark trying to say? Can we know what might have really happened? Only a comprehensive survey of blasphemy in Judaism can answer the question whether a broader definition

¹ For a recent declaration that the Marcan Jewish examination evening scene "derives from a Christian hand" and is, in fact, "a kind of christological compendium," see Simon Légasse, *The Trial of Jesus* (London: SCM Press, 1997), p. 41. He concludes, "there is little in this narrative which can be said to have a historical origin." Rather, he says, "Jesus' reply is none other than the confession of faith of the first Christians." Légasse, typical of discussions of this text, emphasizes the confession as the Son of God and does no historical work of any detail. He says, "this dialogue is Christian; it is an *ad hoc* composition aimed at bringing out the mystery of Christ the Son of God, uniting in his person the glory of the divinity and a destiny which consigns him to suffering and death." I shall examine this kind of reading of Mark in chapter 4.

or expression of blasphemy existed in the first century. Could Jews see other types of utterances, claims, or acts as blasphemous? The second chapter of this study focuses on this specific issue after the first chapter considers recent views about the nature of the blasphemy at the examination of Jesus as portrayed by Mark. This survey of the discussion of the Marcan text in this century raises the question whether a consensus is starting to emerge about where the crucial and controversial part of the reply in Mark.

Jesus' reply centers in a claim to be seated at the right hand of power and to return as a figure that rides the clouds. The response evokes exaltation imagery that also needs careful study. Though Judaism was not united on this concept, almost all strands of this ancient religion wrestled with these questions. In Jewish thinking, who gets exalted into directly God's presence and how were such exaltations viewed? Here is the focus of the third chapter. Both human agents and angelic figures will be considered to see how often one is said to sit next to God. How common is it for these figures to be able to go directly into his presence? How long do they stay? What are they said to be doing when they are there? These questions put Jesus' reply and claims into a cultural context where the emotive force of his response can be appreciated. Such study also allows us to assess its potential uniqueness.

The fourth chapter returns to the examination scene to see if this cultural background helps to define the nature of the blasphemy charge from a Jewish point of view. Our first goal is to understand the event as Mark has presented it and to treat some of the fundamental historical-legal questions his description of events has raised. The issue of possible sources for his report also needs consideration. Next the nature of the blasphemy charge will be treated. Can we define as precisely as possible what concerns stood at the base of the charge? Is there a case for the scene's authenticity? Does the description of the trial possess historical credibility? Five aspects of objection to the scene not already covered will conclude the final part of the chapter.

The study of ancient events is an elusive affair. First, often it is the case that written sources are few. Second, the events often are recorded in texts some distance in time from the original events. Third, sometimes the report involves a language different from the events themselves, with only one side's perspective being present. All of these limitations apply to Jesus' examination as presented by Mark. Nonetheless, the best starting place for such study is to consider the historical evidence and cultural perspective(s) reflected in the documentary sources. This study concentrates on the Jewish understanding of blasphemy and exaltation. It is one way to see how the perspective and report of a Christian document compares to a Jewish perspective. For this reason, other Christian documents are excluded from consideration when it comes to

the major issues of blasphemy and exaltation.² Every effort is made to pay attention to terminology, to date the documents cited and to detail the internal differences between the views raised. If the study of Judaism in the last half-century has taught us anything, it is that first century Judaism was a complex, multi-faceted entity. Some of these conflicts surface in the differing perspectives these Jewish documents reveal on both blasphemy and exaltation. Nonetheless, a certain consistency emerges in these two themes that can illumine our understanding of this event. That consistency explains what issues drove the response to Jesus that emerged.

The question of who Jesus is and who he claimed to be has been of significance for two millennia, but such a question was never as important as it was in this examination before the Jewish leadership. The question will surely continue to be examined, as it ought to be, given its historical significance. But, it is always valuable to consider the roots of such an event and to know what claims may have led to such a historic parting of the ways. At the least, this study seeks to understand how one Christian evangelist, namely Mark, understood the nature of the disagreement and whether his portrayal makes sense in the cultural setting of the trial. Is it possible that this text gives insight into what ultimately led to this most famous of executions?

In sum, our pursuit of the understanding of this crucial event can be reduced to one question: What can the Jewish views of blasphemy and exaltation tell us about the Jewish examination of Jesus as presented by Mk 14:61-64? I believe that careful historical-cultural study of this background tells us a great deal about what originally brought about the theological separation of Christians from Judaism, providing a far more illuminating portrait of the nature of this event than even the most moving of paintings on the subject.

²The exclusion of Christian material in the chapters on the Jewish background to blasphemy and exaltation is purposeful. Though the earliest Christianity still saw itself as Jewish, the evaluation of the trial scene's cultural background with regard to blasphemy and exaltation should not be overly colored by evidence that is already touched by potentially earlier, similar disputes over Jesus' identity.

Chapter I

The Charge of Blasphemy in Mark 14:53-65: Recent Interpretation and a Move Toward Consensus

1. Out of Many Questions, One

Surely one of the most discussed texts concerning the life of Jesus is Mk 14:53-65, where Jesus comes before the Jewish leadership for examination. It also is a potentially important text. This event, if nailed down historically, would provide great insight into why Jesus was crucified and the nature of the controversy surrounding his ministry and mission. As a result, much energy has been expended on the careful analysis of this one scene.

A thorough examination of this text's history of interpretation, just in this century alone, would show that many questions swirl around the account. In fact, a consideration of this passage demands that at least fifteen major questions be answered. 1) What was the nature of the blasphemy portrayed in this scene? 2) Was the meeting a trial or an examination? 3) Did the Jews have authority over capital cases? 4) Was there a Sanhedrin then? 5) What would the examination procedures have been? 6) Could there have been an evening examination so close to a feast day and as part of an investigation of a capital offense? 7) Were there one or two trials (evening/morning)? 8) Where would it have met? 9) Who could have served as the transmission chain for what happened at such a meeting? 10) Would Jesus have made the Son of Man remark as reported on the occasion? 11) Is the account Mark's creation or rooted in genuine tradition? 12) Does "the temple to Messiah" movement in the questions make any sense? 13) What was the nature of the false testimony, since Jesus did discuss the fall and rebuilding of the temple? 14) What is the connection of the blasphemy verdict to the charges eventually brought before Pilate? 15) Does the major historical information for this scene, if it exists, come only from Mark's account?

Just reading the list of questions the passage raises is intimidating, since each question has its own set of additional sub-questions, some of which demand careful searching of ancient materials that are not always full of detail about the secrets being pursued. The goal of this study is quite modest in the face of this array of queries. I wish to focus on the first question in the list,

that is, the nature of Jesus' blasphemy. I seek to cover a representative sample of the significant studies of the question made since the scene received its most thoroughgoing critique at the hands of Hans Lietzmann in 1931.¹

I begin with the blasphemy question, since in some ways this question is the most central one raised by the scene, regardless of how we view its historical character. If every other question in this list could be answered, and yet we could not find the answer to the nature of Jesus' blasphemy, a major key to the subsequent passion events would still be missing.

To look at the answers offered for the nature of the blasphemy, we will inevitably find ourselves running into several of the other questions the passage raises, but the studies I examine in this historical overview are chosen because of how they treat the blasphemy question and the steps they take to resolve it or treat it as insoluble. A careful, similar study of the question by David Catchpole in 1965 noted that five solutions had been proposed for the blasphemy.² Our examination will concentrate on the period since Catchpole's work, supplementing it and attempting to show that the discussion has been largely narrowed down to variations on two of the categories he raised. They are: 1) Jesus' discussion of the temple, and 2) Jesus' claim about the Son of Man seated at God's right hand and returning on the clouds, with its combined allusion to Ps 110:1 and Dan 7:13.

Lietzmann is the starting point for our study because his 1931 study largely dictated the discussion of this scene for almost fifty years. It is only in the last decade or so that the discussion has emerged from his shadow.³ In fact, an element of consensus is surfacing from more recent study that may represent one of the more significant achievements of the so-called "Third Quest" for the historical Jesus. Nevertheless, our survey will show that this consensus still needs development when it comes to the historical background of blasphemy in Judaism. I will proceed one study at a time, making the significant assessments and connections along the way.

¹Hans Lietzmann, "Der Prozeß Jesu," SPAW 14 (1931). This short twelve page study has had an influence that far surpasses its brevity.

²David R. Catchpole, "'You Have Heard His Blasphemy,' TynB 16 (1965):10-18. The data in this article reappears in his comprehensive study, *The Trial of Jesus: A Study in the Gospels and Jewish Historiography from 1770 to the Present Day*, SPB 18 (Leiden: E. J. Brill, 1971). The five options he noted were: 1) the claim to be Messiah, 2) the claim to be the Son of God, 3) the word against the temple, 4) the use of the divine Name in Jesus' "I am" reply in Mark, and 5) the claim to sit at God's right hand.

³Since I am focusing on this century, two studies need noting as falling before Lietzmann's work but as making a contribution to this discussion, as the subsequent allusions to them will show. They are Jean Juster, *Les Juifs dans l'empire Romain: Leur condition juridique, économique et sociale*, 2 vols. (Paris: Geuthner, 1914), which raised many of the historical challenges that Lietzmann noted seventeen years later, and the 1926 discussion of blasphemy by Paul Billerbeck in S-B, vol. 1, pp. 1007-19. Billerbeck's summary is still one of the best brief discussions of blasphemy from a Jewish perspective in print.

2. Hans Lietzmann, “Der Prozeß Jesu” (1931)

This powerful little study was a serious attempt to bring Jewish backgrounds into the discussion of the scene in a way that also raised serious questions about the Marcan scene’s credibility. Lietzmann’s study alternately defended and challenged the historicity of aspects of the gospel accounts’ portrayal of certain passion events, especially as presented in Mark. He argued that Mark’s account of Peter’s denials is historical, rooted in Peter’s memory, but suggested that one can divide up the trial scene into constructed units that give evidence of its creative Marcan character. He then made the case that this “stitched together character” is corroborated by a consideration of the historical evidence that comes from a list compiled by Juster. He argued, using six Jewish examples taken mainly from Josephus, that the Sanhedrin had the right to capital punishment. The examples are: 1) the execution of James (Josephus, *Ant* 20.200), 2) the execution of Stephen (Acts 6:12 — 7:60), 3) the right to slay Gentiles who come into the temple (citing Josephus, *JW* 6.124, though the relevant portion is 6.124-28); 4) the execution by burning of Jewish priest’s daughter who committed adultery (*m Sanh* 7.2, a text that also accuses the Sadducees of not having right knowledge in doing what they did, and *b Sanh* 52b), 5) a theoretical discussion of the execution of any priest — even a high priest — if he goes into the Holy Place (Philo, *Embassy to Gaius* 307 has Agrippa II’s letter to Caligula explaining the law as a protest against hanging Roman shields there) and 6) the Essene practice of executing blasphemers (Josephus, *JW* 2.145). These texts appeared to many to give some merit to Lietzmann’s case.

For Lietzmann, Mark is the only source for gospel trial accounts, a position that should not be surprising given the recent emergence of the Two Source hypothesis as the prevailing solution to the Synoptic problem. He saw Peter as responsible for the Passion Narrative (henceforth PN) up to the Jewish trial scene, but Mark created the Jewish trial, as is seen by the fact that Jesus is not executed by stoning (the Jewish custom according to Lev 24:10-16), but by crucifixion. Since the Jews had authority to issue death sentences (as the six examples noted above show), the presence of a crucifixion shows that Rome, not the Jewish leadership, was responsible for Jesus’ execution. Lietzmann’s position represented a repudiation of Jn 18:31, that the Jews did not possess authority to issue a guilty verdict for a capital crime and then administer the execution. Lietzmann argued that since the Jews possessed this authority, had they held a trial and issued the death sentence, stoning would have resulted. So the fact of crucifixion stood against a Jewish trial.⁴ For Lietzmann, the PN

⁴As we shall see, Paul Winter, *On the Trial of Jesus*, 2d rev. ed., SJ 1 (Berlin: DeGruyter, 1974), developed this approach and argued that any Jewish response was the result of Roman pressure. The first edition appeared in 1961, while many of the essays appeared in 1959.

is religious poetry. Historically, the Jews arrested Jesus but gave him over to Rome. The movement to the cross from the Jewish trial scene is formed from the OT and has parallels with the trial before Pilate and the scene of Stephen's martyrdom. In fact, the blasphemy question by the high priest in the scene is not Jewish, nor is Jesus' reply believable as blasphemy. Had Jesus spoken in this way, it would have been detested as senseless fantasy and as pernicious superstition, but not as blasphemy. Here is what Lietzmann says about the blasphemy remark as it appears in Mark:

Auf diese Messiasfrage gibt Jesus eine bejahende Antwort: diese erklärt der Hohepriester für eine qualifizierte Gotteslästerung, die ipso facto die Verurteilung zum Tode begründe, und das Synedrium beschließt demgemäß. Auch hier stehen wir vor einem Rätsel: denn es ist völlig unverständlich, worin die Lästerung bestehen soll, zumal wenn man weiß, wie nachdrücklich die Rabbinen der Mischna das Aussprechen des göttlichen Namens bei der Lästerung als Voraussetzung der Verurteilung fordern [(m Sanh. 7.5)]. Und Jesus sagt hier weiter nichts als: "Ich bin es, und ihr werdet sehen den Menschensohn zur rechten der Kraft sitzen und kommen mit den Wolken des Himmels." Das mochte man als wahnsinnige Phantasie verabscheuen, als volksverderblichen Aberglauben bekämpfen, aber eine Lästerung war es nicht— selbst der Name Gottes, die Bezeichnung "Gott", war mit jüdischer Korrektheit in der Antwort Jesu ebenso vermieden wie in der Frage des Hohenpriesters. So bleibt die Geschichte an ihrem entscheidenden Punkte lückenhaft, wenn man sie als eine auch nur annähernd getreue Wiedergabe eines historischen Vorgangs zu begreifen versucht.⁵

Here the problem of the nature of the blasphemy is introduced in as clear a form as possible. If, as the Mishnah says, one must pronounce the Divine Name to blaspheme, then where is Jesus' blasphemy in this scene? This fundamental question about the blasphemy would bedazzle many interpreters of this scene for years to come, while others would simply see the discrepancy as telling evidence of the scene's creation by Mark. As noted above, much of Lietzmann's work actually parallels a 1914 work by a French lawyer, Jean Juster (*Les Juifs dans l'empire Romain*). Lietzmann's six examples of possible Jewish authority for execution would become a major feature of future discussion, as debate swirled over whether Rome or Jerusalem was responsible for Jesus' death.

At this point, proceeding chronologically through the interpretive history gets difficult. Blinzler's study was issued in various editions, but his most comprehensive edition came in 1969.⁶ Meanwhile Paul Winter was writing a series of essays that finally came together in a book in 1961 and was released

⁵Lietzmann, "Der Prozeß Jesu," SPAW 14 (1931), p. 6.

⁶Josef Blinzler, *Der Prozess Jesu*, 4th ed. (Regensburg: Verlag Friedrich Pustet, 1969). A reworked second edition was released in 1961, while the original, much shorter study, goes back to 1951.

in a second edition in 1974 (see n. 4 above). So Blinzler and Winter interact with each other. We will discuss Winter before Blinzler because Blinzler's fourth edition, which regrettably has never been translated into English, is the fullest statement of his views and provides the fullest interaction on the issues.⁷ This order also has the advantage of showing Lietzmann's continued influence as Winter is basically an elaboration of the direction Lietzmann began.

3. Paul Winter, *On the Trial of Jesus* (1961 and 1974)

This work represents a collection of studies on the trial of Jesus that argued for a reduced amount of Jewish responsibility in the events that led to the condemnation of Jesus. Studies include: discussion of the meeting place of the Sanhedrin and Mark's nocturnal session, identity of the High Priest (an attempt to argue that the gospels did not know who the involved High Priest was), the arrest (argued for a basically Roman arrest), Pilate in history and in Christian tradition, the penalty of crucifixion (the Jews never used crucifixion as a capital punishment), and Jewish death penalties (how strangulation came to be noted as a form of execution). Winter argued that the Jews did have authority to execute, so he challenged Jn 18:31-32, as Lietzmann had done. He also questioned the Paschal amnesty and Barabbas scene (the privilege was a figment of the imagination and Barabbas was involved but not clear how and in what way). The other details of his studies fall outside our scope.

The claim that the Jews did not execute by crucifixion during the Roman rule is important and we shall return to it later. But it needs to be remembered that it is one thing to say the Jews did not execute by crucifixion and another to consider whether they could pass on some of their felons to Rome for crucifixion. The possibility of such a distinction is never noted by Winter. So just because official Judaism may not have crucified Jews does not mean that the leadership could not have a role in cases where Jews ended up being crucified by Rome. The outstanding examples here are numerous and involve the various cooperative instances where Zealots of various types or opponents of the Jewish regimes were removed from the scene, not to mention the very

⁷A similar phenomena will surface when we discuss August Strobel, *Die Stunde der Wahrheit*, WUNT 21 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1980), and Otto Betz, "Probleme des Prozesses Jesu," in ANRW, series II, vol. 25.1 (Berlin: Walter De Gruyter, 1982). They worked independently of each other, though their studies overlap at many points. In fact, Betz's article was written long before Strobel's book was released, as the Betz supplement to his ANRW article indicates. Betz wrote this supplement because his work took some time to be released. Nevertheless, we shall discuss Strobel first, and then Betz, so as to reflect their publication dates. This means that though Betz appears to supplement Strobel in the flow of the scholarly discussion, this is much more a matter of appearance than reality.

robbers of the Judean region hanged alongside Jesus (Josephus, *JW* 1.97-98- Alexander Janneus' use of this type of execution to slay 800 opposing Pharisees; *Ant* 13.379-83- the parallel discussion of Alexander; 11QTem 64:6-13, esp. 64:8, 11- crucifixion of those who deceive the people or put them at risk).⁸ In discussing crucifixion, Winter did discuss some key texts like *4QpNah* 1:3, 7-8 from Qumran, which notes the execution of those "hanged alive on wood," something he claims that was not formerly done in Israel (but see n. 8 above). Winter also treated the *AsMos* 8:1, where a note is made of the persecution of Jews who are crucified for confessing circumcision.⁹ He argued that the Nahum pesher's note that crucifixion was not performed before in Israel reveals both the "abhorrence" that it had taken place and thus, it seems Winter implies, a rejection of such a procedure. But Winter still argued that had Rome "merely ratified a sentence which had been passed by a local Jewish court, the sentence would not have been carried out by crucifixion, but in a manner specified in the regulations governing Jewish penal code."¹⁰ So his work attempts to supplement Lietzmann in light of new evidence that was emerging. Winter proceeded very much along the lines of Lietzmann and showed that some continued along this direction, even to the point of extending it into other portions of the PN. Needless to say, for such an approach, the issue of the original nature of the blasphemy before the Jews becomes irrelevant, since they issued no sentence.

4. Josef Blinzler, *Der Prozess Jesu* (1969 edition)

The latest edition of a classic study on the trial of Jesus becomes among other things, an attempt to answer Lietzmann by defending much of the gospel accounts' portrayal of the trial scene, especially as it appears in Mark and as it appears in John's chronology. The blasphemy for him is tied to the messianic claim (and not in the "right hand" remark). In a line of argument I shall trace from here on, Blinzler noted that the key seems to come in the reply which

⁸The significance of the crucial temple scroll text has been developed by Betz, "Probleme des Prozesses Jesu," pp. 606-08. Its importance for our topic will become evident as our study proceeds, especially in our final chapter. For how crucifixion came to be read as a fulfillment of Deut 21:22, see David J. Halperin, "Crucifixion, the Nahum Pesher, and the Rabbinic Penalty of Strangulation," *JJS* 32 (1981):32-46 and M. Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia: Fortress, 1977), pp. 71-76, 84, and his *Rabbinische Legende und frühpharisäische Geschichte: Schimeon b. Schetach und die achtzig Hexen von Askalon*, AHAW (Heidelberg: Carl Winter/Universitätsverlag, 1984), pp. 27-36, esp. 31-33.

⁹For the *Assumption of Moses* text, Winter noted that it gives evidence of awareness of crucifixion, but not that Jews practiced it. His argument here seems correct about the *AsMos* text, but not about the larger discussion. For this text, see OTP 1:930-31.

¹⁰Winter, "On the Trial," p. 62.

Index of Sources

The following index begins with the Old and New Testaments and then discusses categories of Other Ancient Authors and Texts in alphabetical order, grouped according to category or author. Those groupings in order are: Babylonian Talmud, Christian Coptic Texts, Church Writings, Deutero-Canonical Texts, Elephantine Papyri, Greek Papyri, Hekhalot Texts, Jewish Prayers, Josephus, Midrashim, Mishnah, Palestinian Talmud, Philo, Pseudepigrapha, Qumran, Samaritan texts, Targumim, and Tosefta. Units within these groups proceed in numeric and then alphabetical order. Any inconsistencies in citation forms are in order not to disturb how references are cited in sources footnoted.

Old Testament

<i>Genesis</i>		20:3	35
2:16	81, 102	20:22 – 23:33	33
2:24	84	20:12	36, 228
5:24	122-23, 128, 151,	21:15	62
	176	21:17	34, 228
6	127	22	39, 94, 101
6:1-4	123, 175, 180	22:27	22, 32-35, 37, 39-41,
8:21	32, 34		53-55, 57, 73, 76,
9:6	80, 102		81, 93, 101, 110,
11	60		112, 202-03, 208-09,
12:3	32, 34		236
14	130	23:13	35
15	130	25:8	85
18:19	102	28:38	86, 88
37:29	40	32:17-18	82
		32:23	35
<i>Exodus</i>		33:12-23	133, 137, 140
3	133	34	137
4:16	143	34:5	137, 150
4:22	131	34:28	137
5:2	105		
7:1	138-39, 143-44, 182	<i>Leviticus</i>	
14:8	37	1:2	81
14:20	150, 201	5:1	75
14:27	105	5:17	75
15:8	83	16:30	198
15:22	218	17:16	75
15:24	218	18:6	46
17:13	84	18:13	46
18:11	35	19:8	75
19 – 34	133	19:14	34, 61
20:2-3	79		

19:18	228	21:23	15, 67, 91, 100, 206
20:9	34, 228	31:20	32, 41
20:10	80	32:8-9	179
20:17	75	32:27	87
24	34, 37, 39, 42, 54, 67, 74, 77, 83, 91, 94, 101-02, 108	32:37	98
24:10-16	7, 110	32:37-38	87
24:10-23	36-37, 63	33:29	86
24:11	32, 37, 47, 75, 107	34	133
24:11-16	33, 59	34:5	139
24:13-14	91	34:6	139
24:14	47, 91	34:10	133
24:15	32, 75, 106	<i>Joshua</i>	
24:15-16	36, 93-94, 102	24:9	32, 34
24:16	22, 39, 45, 47, 54, 78, 80-81, 101, 106	<i>Judges</i>	
24:23	36, 59, 108	4:3	83, 85, 111
<i>Numbers</i>		6:13	137
6:24-26	198	9:27	34
10:34	150, 201	11:35	40
12	143	<i>1 Samuel</i>	
12:6-8	142	1	51
14	41	2:17	33, 41
14:11	32, 40-41	2:29	75
14:23	32, 40-41	3:13	34
15	39, 75, 91, 94, 107	17	32, 111
15:30	22, 32, 47, 70, 94, 107	17:10	42
15:30-31	37-39, 75-76, 110	17:25-26	42
15:32-36	37, 90	17:36	42
16	41	17:43	34, 39
16:30	32-33, 41, 47	17:45	42
16:33	109	17:49	86, 88
18:23	75	29:9	150
30:16	75	<i>2 Samuel</i>	
33:3	37	1:11	40
<i>Deuteronomy</i>		2:14	33
5:16	228	7	16, 212, 232
6:4-5	228	7:11b	155
13	15-16	7:11c	155
13:5	25	7:12b-c	155
13:9	16	7:13	155
13:1-13	14	7:13-14	16
15:18	84	7:14a	155
18:15-19	15	7:15	16
21	92	7:16	227
21:4	81	12:14	41, 47
21:22-23	15, 38, 46, 54, 208	14:17	150
		14:20	150
		16	32
		16:5	34

16:7	34	<i>Nehemiah</i>	
16:9	34	7:65	211
16:10	34	9:18	32, 42, 47, 82
16:11	34	9:26	32, 42, 47
16:13	34	13:2	34
19:22	34	13:25	34
19:28	150		
21:10	92	<i>Esther</i>	
21:21	47	9:25	83
<i>1 Kings</i>		<i>Job</i>	
2:8	34	1:5	33
8:13	168	1:11	33
8:29-30	57	2:5	33
8:43	57	2:9	33
9:3	57	2:9-10	39
19:18	117	3:1	34
21:10	33-34	5:1	179
21:13	33, 39	15:5	47
		26:9	135
<i>2 Kings</i>		33:23	179
2:1-12	147	34:37	47
2:24	34	38:15	37
18 – 19	111, 234	40:13	83, 86
18:37	97, 103	<i>Psalms</i>	
19	33, 41, 55, 71, 83, 85, 97	2	227
19:1	89, 97	2:6	227
19:3	41, 47	7:8-9	170
19:4	22, 42	8:2	135
19:6	22, 32, 38, 47	8:5	135
19:16	42	9:24H	47
19:21	33	9:34H	47
19:22	22, 32, 38, 47	10:3	33, 90
19:22-23	42	10:13	33
19:22-24	49	24:8	140
19:23	71, 105	34:22	109
19:35	105, 204	43:16 LXX	47
21	79	43:17H	47
		44	49
<i>4 Kingdoms LXX</i>		44:17	32, 38
19:4	47	57:6	80
19:6	47	73:10H	47
19:22	47	73:18H	47
		73:25	82
<i>1 Chronicles</i>		74	49
20:1	47	74:10	33
		74:18	33
<i>2 Chronicles</i>		79	49
24:17-25	204	82:1	170-71
32:17	42, 47	82:2	170
33:1-9	79	89	227

89:9	108	37:6	32, 38, 47, 75, 111, 234
89:27	146		
89:27-28	217	37:16	83
89:52	85	37:17	41, 47
104:3	150, 201	37:22	33
106:11H	47	37:23	32, 38, 47, 111, 234
109:2	87	37:23-24	41
110:1	6, 11, 13-14, 19-20, 21, 24, 26-29, 126, 130, 144, 150, 158, 186, 197, 200, 205, 209, 220-24, 230-31	37:23-25	49
		40:3	199
110:5	131	41:2-3	130
110:5-6	149	43:2	122
122:5	157	43:7	161
147:4	142	43:28	32, 47
149:6	80	48:11	47
		50:8-9	156
<i>Proverbs</i>		51:7	32
20:20	34	52:5	46, 49
29:23	84	52:7	171, 223
30:11	34	55:3-5	150
		59:17	161
<i>Ecclesiastes</i>		60:14	32
7:21	34	61:2	170
10:20	34, 83	63:15	168
		65:7	25
<i>Isaiah</i>		66:1	104
1:4	33	66:3	47-48
5:24	33, 46, 51	66:3-5	48
6	151		
6:1-9	146	<i>Jeremiah</i>	
8:19	40	3:3	88
8:21	34, 39-40	23:17	47
9 – 11	157	32:27	89
9:5 [6-7 Eng]	227, 230		
9:6 [7]	150	<i>Ezekiel</i>	
10:20 – 11:16	217	1	130, 142, 174
11:1-5	126	1:22	122, 151
11:2-4	126	1:26	122, 151
11:4	157	5:15	47
14	156, 204	16:19	82
14:12-14	204	20:27	32, 38, 47, 75
14:13-14	156	20:27-28	25
14:14	204	24:16	128
19:1	150, 201	28:2	204
25:1	80	29:3	204
29:13	228	34:23-25	150
37	32, 41, 55, 71, 83, 85	35:12	41-42, 47, 49
37:3	41, 47	36:16-27	49
37:4	41, 47		
		<i>Daniel</i>	
		2	223
		2:44-45	150
		3	47

3:29	46-47, 111	12:1	133, 165, 179
3:96 LXX	46-47, 111	12:2	161
4:14	48	14:8 LXX	47
5:1	86		
5:23	86	<i>Joel</i>	
6:5	48	3:5	168
7	21-22, 142, 144, 149-52, 174, 202-03, 222-27, 232	<i>Amos</i>	
7:9	19, 142, 145-46, 158, 223	9:11	155
7:9-10	158	9:11-12	150
7:9-13	201		
7:9-14	149	<i>Jonah</i>	
7:10	179	1:15	109
7:11	82		
7:13	6, 11, 13-14, 19-20, 28-29, 24, 26-29, 186, 201-02, 209, 220-24, 230-31	<i>Micah</i>	
7:13-14	144, 222, 226	5:3-4	227
7:14	150		
7:18	149-50	<i>Habakkuk</i>	
7:25	49	2:12-13	43
7:27	149-50	3:15	105
8:15ff.	149		
8:15-27	163	<i>Zephaniah</i>	
9:21	149	2:8	32, 47
9:21-27	163, 201	2:10	47
9:25	223		
10:6	172	<i>Zechariah</i>	
10:13	133, 165, 179	1:12	179
10:20-21	179	2:9	82
10:21	133, 165	4:10	204
11:36	49	6:12	213
		9:10	227
		12:8	150
		12:10	206-07

New Testament

<i>Matthew</i>		24:39	226
10:23	226	24:44	226
10:32	226	25:31	226
13:41	226	26:57	1
15:4-9	228	26:60	210
16:27	226	26:63	215, 219
19:28	226	26:64	200, 220, 226
22:33-39	228	27:1	18
24:27	226	27:29	14
24:30	226	27:37	2192
24:37	226	27:63-64	211

<i>Mark</i>		15:16-20	14
1:1	219	15:26	192
2:1-12	185	15:29	189
2:7	188	15:38	98
2:10	225	15:39	219
2:23-27	227	15:43	195
3:11	219	16:6-7	187, 189
3:22	188		
3:29	188	<i>Luke</i>	
3:30	188	1:19	163
5:7	219	5:24	225
7:6-10	228	12:8	226
8:31	187, 192	9:22	192
8:38	226	9:26	226
9	229	10:25-29	228
9:1	229	16:23	207
9:9	187	17:22	226
9:31	187	17:24	226
10:34	187	17:26	226
10:39	187	17:30	226
11:27-33	221	21:27	226
12	220-21	21:37	206
12:12	194	22:30	195
12:13	194	22:63-68	13
12:12-16	194	22:64	14
12:17	194	22:67	215
12:35-37	220, 222, 224	22:69	200, 203, 220, 226
13:9	187	23:2	19, 211
13:26	202, 226	23:4	192
14	112, 198, 216, 230	23:14	192
14:28	187, 201	23:16	106
14:36	187	24:20	192
14:53-65	5		
14:53-72	187	<i>John</i>	
14:54	195	7:12	211
14:55-59	193	7:47	211
14:60	194	11:48-50	15
14:60-64	187	12:34	225
14:60-65	210	18:13	197
14:61-62	184, 197, 209, 214- 20, 229	18:31	7, 191
14:61-64	1, 4	18:31-32	9
14:62	11, 17, 20, 187-88, 203, 222, 224, 226- 28	18:38	292
		19:4	292
		19:6	292
14:63	204	19:10	191
14:64	189, 192		
14:65	22	<i>Acts</i>	
14:66	195	2:30-36	221
14:66-72	187	2:34-35	219
15:1	18	2:36	23
15:15	106	6:7	196
		6:12-7:60	7

7:56	225	<i>1 Thessalonians</i>	
7:52	192	4:17	22
13	192		
13:23-39	221	<i>Hebrews</i>	
13:27	192	1:3	219
13:28	192	1:3-14	221
23:3-4	34	1:13	219
28:18	192	2:6	225
		8:1	219
<i>Romans</i>		10:12	219
1:2-4	23, 221	12:2	219
8:34	219		
9:4	17	<i>1 Peter</i>	
		3:13-16	188
<i>Ephesians</i>		4:12-16	188
1:20	219		
		<i>Revelation</i>	
<i>Colossians</i>		1:13	225
3:1	219	11:8-9	124
		14:14	225

Other Ancient Authors & Texts

BABYLONIAN TALMUD		15b	96
		75b	161
<i>Aboth Rabbi Nathan</i>		<i>b Ber</i>	
3	107-08	3a	216
A 7	108	49b-50a	216
B 7	98, 107-09, 234		
A 32	109	<i>b BQam</i>	
B 32	71, 107, 109	38a	96
35	107, 109-10		
37	218	<i>b 'Er</i>	
A 37.12	217	13a	96
		13a-b	96
<i>b Aboda Zara</i>		54b	217
2b	96		
3b	178-79, 181, 183	<i>b Giṭ</i>	
8b	13	56b	98, 108, 110-11, 234
35a	97		
43a	97	<i>b Ḥag</i>	
		11b	96
<i>b 'Arak</i>		12b	168-69, 171
6b	96	14a	24, 99, 145-46, 162,
			182, 223, 235
<i>b BBat</i>			

14b	181	45b-46b	99-100, 104
15a	127, 164, 178-79, 181, 183	46a	80
		48b	96
<i>b Hor</i>		49b-50b	92, 100-01
8a	218	50a	91
		52b	7
		53a	96
<i>b Hull</i>		55b-56a	93
40a	168-69	55b-57a	101-03, 110, 234
91b	131	56a	22, 78, 96
		56b	81, 102-03
<i>b Ker</i>		60a	96, 103-04, 110, 234
2a	96, 104	62b	97
2a-4a	96	63a	80, 95, 107
7a-b	91, 94-95, 106-07	64b-65a	104
		65a	95
		65a-b	104
<i>b Kid</i>		71b	96
49a	96	75a	96
		78a	96
<i>b Mak</i>		79b	96
24a	218	81b	104-05
		82b	96
<i>b Meg</i>		94a-b	72, 105, 110
24b	96		
31b	217	<i>b Shab</i>	
		88b	135-37, 141, 177, 217
<i>b Moed Katan</i>		118b	96
26a	15, 97, 110		
		<i>b Sh^eb</i>	
<i>b Ned</i>		22a	96, 106
87a	97-98	35a	105-06, 110, 234
		36a	105-06
<i>b Nid</i>			
31a	96	<i>b Sot</i>	
		13b	137
<i>b Pesah</i>			
5a	16	<i>b Yebam</i>	
93b	96	105b	217
<i>b Sanh</i>		<i>b Yom</i>	
3b	97	67b	96
38b	14, 19, 21, 24, 98- 99, 110, 145-46, 162, 178-79, 182-83, 223, 235	<i>b Zeb</i>	
		12a	97
40b	97		
42b	91	CHRISTIAN COPTIC TEXTS	
42b-43a	96	<i>Discourse on Abbaton</i>	
42b-43	108	13a	118
43a	18, 211		
45b	80		

CHURCH WRITINGS		8:2-4	49
		8:4	47, 49
Clement of Alexandria		9:13	50
<i>Stromata</i>		9:28	22, 49-50
1.23.155-56	141	10:4	49-50
5.11.77	173	10:6	50
		10:34-36	50
Egerton Gospel		10:35	47
3:1-6	194	12:14	47, 50
		13:11	47
Eusebius		14:11-15	89
<i>Preparation of the Gospel</i>		14:36	89
(<i>Demonstratio Evangelica</i>)		15:24	47, 49, 50, 56
3, 3, 1-4	212		
3, 6, 1	212	<i>Bel</i>	
9, 28-29	141	9	50
		9 ⊖	22
Justin Martyr			
<i>Dialogue with Trypho</i>		<i>Jubilees</i>	
69.7	211-12	Prologue	134
108.2	212	1:4	134
		1:26	134
Origen			
<i>Contra Celsus</i>	212	<i>Sirach</i>	
<i>Philocalia</i> 33:19	131	3:16	50
		30:6	137
Pseudo-Eustathius		44:1 – 49:16	116
<i>Commentaries in</i>		44:16	122
<i>Hexaemeron</i>	141	45	137
		45:2	134
DEUTERO-CANONICAL BOOKS		45:5	134
		48:9	147
<i>1 Maccabees</i>		49:14	122
2:1-5	49	49:14-16	116
2:6	49, 111, 205		
2:7-13	49	<i>Tobit</i>	
2:14	49	1:18S	47
2:58	147	1:21	47
6:13	50	5:4	175
7:26-43	56	12:15	175
7:26-50	89	12:16-20	175
7:33-38	57	13:16	47
7:34-35	57		
7:37-38	57	<i>Wisdom</i>	
7:38	47, 51	1:6	50
7:41	47	4:10-11	122
		5	161
<i>2 Maccabees</i>		5:2	207
4:2	137	5:15	161
5:17	49	5:16	161
5:21	49	5:17	161
5:27	50		

9:2-3	115	3.180	53-54
9:4	115	3.181-87	53-54
10:1-2	115-16	3.214-18	211
ELEPHANTINE PAPYRI		3.307	53
		4.202	54-55, 110
6.4, 6, 11	199	4.207	35, 54-55, 111
22.1, 123	199	4.215	53
25.6	199	4.276	53
27.15	199	4.326	133
30.6, 15, 24-27	199	5.242	53
31.7, 24-25	199	6.183	55, 85, 111, 234
33.8	199	6.187	55
38.1	199	6.237	53
45.3-4	199	6.238	53
56.2	199	6.300	53
GREEK PAPYRI		7.207	53
		7.265	53
<i>Vettius Valens</i>		7.388	53
44.4	46	8.245	196
58.12	46	8.253	196
67.20	46	9.18	196
HEKHALOT TEXTS		9.95	196
<i>Hekhalot Rabbati</i>		9.168, 170	196
125-26	146, 162	10.233	55-56, 86, 111, 234
JEWISH PRAYERS		10.242	55-56, 86, 111, 234
<i>Qaddish</i>	216	10.243	56
<i>Shemoneh Esreh</i>		12.288	196
14	16, 212	12.402-12	89
JOSEPHUS		12.406	51, 56-57, 111, 205
<i>Against Apion</i>		13.379-83	10
1.2	53	14.405	53
1.59	26, 53	17.280	23
1.223	26, 53	18.2	191
1.279	26, 53	18.34-35	197
2.32	53	18.85-89	23
2.143	26, 53	20.105	58
2.237	35, 55	20.105-17	58-59
<i>Antiquities</i>		20.108	58
2.237	22	20.112	58
2.275-76	199	20.115	58
3.96-97	133	20.197-203	12, 196
3.179	53	20.199	14, 197
		20.199-206	13
		20.200	7, 197
		<i>Jewish War</i>	
		1.97-98	10
		2.117	191
		2.145	7, 45, 53
		2.223-26	59
		2.406	53
		2.433-34	23

2.444	23	22.3	108
2.493	53	32.2	82-83
4.510	23		
5.375	53	<i>Lig mi-Midrash Shoher Tov</i>	
5.393	53	on Ps 63	158
5.458	53		
6.124-28	7	<i>Megillat Taanit</i>	
6.126	11, 13	6	13
6.300-09	12-13		
<i>Life</i>		<i>Mekilta</i>	
158	53	on Exod 13:3 (16)	216
320	53	on Exod 14:2 (26a)	217-18
		on Exod 14:8	80
		on Exod 15:22	217-18
		on Exod 17:13 (54b)	217-18
		on Exod 18:19 (59b)	217-18
		on Exod 20:18 (71a)	217-18
		on Exod 21:12	80-81
		on Exod 22:27	35
		<i>Midrash on the Psalms</i>	
		18.29	130-31, 157, 162, 182, 235
		109.2 on v 2	87
		110.1	146
		110.4	130
		<i>Numbers Rabbah</i>	
		9.24	72, 204
		10.2	83-85, 111, 234
		13.3	83-84
		13.14 on Num 7:13	223
		15.13	140
		20.1	204
		<i>Pesikta Rabbati</i>	
		37.1	157-58, 162
		48.2	118
		<i>Pirke de-R. Eliezar</i>	
		42	166
		<i>Sifra</i>	
		14 on Lev 24:11-14	77-78
		19 on Lev 24:15-23	78, 102
		<i>Sifre Num</i>	
		§ 112	12, 38, 79, 94, 111, 217-18, 234
<i>MIDRASHIM</i>			
<i>Canticles Rabbah</i>			
2.13 § 4	85-86		
2.16 § 1	85-86		
3.4 § 2	85-86		
4.4 § 5	85-87		
<i>Deuteronomy Rabbah</i>			
2.25	81, 102		
11.4	147		
<i>Ecclesiastes Rabbah</i>			
5.8	108		
10.19 § 1	83		
<i>Exodus Rabbah</i>			
8.2	204		
15.6	204		
21.3	204		
41.1	82		
<i>Genesis Rabbah</i>			
1.13	81		
10.7	108		
16.6	81, 102		
25.1	123, 128, 162		
65.21	164		
<i>Lamentations Rabbah</i>			
4.16-18	84-85		
<i>Leviticus Rabbah</i>			
7.6	82-83		
9	213		
10.6	86, 88		
10.6-7	82-83		
18.2	204		

<i>Sifre Deut</i>		11.2	190
§ 9	217	11.3	190, 235
§ 221	12, 22, 79-80, 99	11.4	190
§ 306	215	11.5	25
§ 319	217		
§ 357	137, 144-45	<i>m Sch^eb</i>	
		4.13	69-70, 73, 78, 102, 105, 110, 234
<i>Tanḥuma</i>		<i>m Sot</i>	
Gen, <i>Toledoth</i> 20	223	7.6	68, 198
Exod, <i>Beshallah</i> , 88b	72		
on Num 10:1-2	140	<i>m Yeb</i>	
		2.5	66
MISHNAH		<i>m Yom</i>	
		3.8	68
<i>m Ber</i>		6.2	68, 198
7.3	215	<i>Pirke Aboth</i>	
		4.4b	70-71
<i>m Besah</i>		4.5	70-71, 109
5.2	190	4.7	770-71
		PALESTINIAN TALMUD	
<i>m Ker</i>		<i>y. Ber</i>	
1.1	96, 101	2c	164
1.1-2	66, 70, 75, 91	7d	88
		11b-c	216
<i>m Meg</i>		13a-b	168-69
3.6	66	<i>y Hag</i>	
7.5	66	77b	181
7.8	66	<i>y Kidd</i>	
		59a	88
<i>m Sanh</i>		<i>y Meg</i>	
4.1	190	1.70c	88-89
6.1	91	<i>y Mkatan</i>	
6.4	38, 66-67, 79, 91, 99, 108, 110, 234	3.83b	88-90, 94, 97
7.1	100	<i>y Naz</i>	
7.2	7, 13	57a	88
7.4	70, 211	<i>y. Sanh</i>	
7.4-5	66	1.18a	13
7.4-6	67-68	1.18b	88, 90
7.5	2, 8, 11, 17, 20, 25, 27, 36-37, 39, 67-69, 73, 77, 88, 93, 101, 103, 111, 184, 190, 197, 204, 234	5.22d	90-91
7.6	68	6.23b	91
7.8	66		
7.10	67-68		
8.4	78, 106, 110		
9.3	66-67, 69, 92, 100		
9.5	96		
9.6	66, 69, 105		

6.23c	88, 91-93, 100	<i>Flaccus</i>	
7.24b	13	5.33-35	59
7.24c	93	17.142	59
7.25a	90, 95, 111		
7.25a-b	88, 93-95	<i>Life of Moses</i>	
7.25b	88-89, 94	1.155	138
9.27b	92	1.155-62	182
		1.156	138
<i>y Sh^eb</i>		1.158	138
3.34b	88, 95, 106	1.162	138
		2.38	58
<i>y Sof</i>		2.114	199
10.8	216	2.159-66	38, 111
19.1	216	2.166	137
21.6	216	2.192-208	63
		2.196	63
<i>y Taan</i>		2.197	63
2.65b	204	2.199	63
2.66a	88-89	2.201	63
		2.203-04	63
<i>y Ter</i>		2.203-206	110, 234
1.40d	88, 95	2.205	35, 63, 111
		2.205-06	63-64
<i>y Yeb</i>		2.206	22, 67, 199
7b	88	2.208	199
		2.288-91	138-39
<i>y Yoma</i>		2.288	138
7.44c	88-89	2.291	139
		2.292	139
PHILO			
<i>Allegorical Interpretation</i>			
3.141-43	138	<i>On Dreams</i>	
		1.36	138
		2.123-31	22
		2.130-31	64, 111, 203, 234
		2.130-33	64
<i>Decalogue</i>			
13 – 14.61-64	59, 111, 203, 234	<i>On Flight and Finding</i>	
13 – 14.61-69	65-66	80	62-63
14.65	66	83	62-63
19.93	22	84	62-63
<i>Embassy to Gaius</i>			
306-07	13	<i>On Joseph</i>	
307	7	74	60
349-67	61		
367	61	<i>On the Change of Names</i>	
368	22, 61-62	7	138
		19	140
<i>Every Good Man Is Free</i>		24-26	140
43	140	127-29	140
		<i>On the Creation</i>	
		148	115

<i>On the Confusion of Tongues</i>		20:5	133, 167
152	60	20:7	163
154	60	23:3-4	215
155	60	25:3	152
		27:2	53
<i>On the Migration of Abraham</i>		37 – 71	19, 148, 162
115-17	60-61, 70, 92, 104	39:3-6	152
		39:3-14	122
<i>Questions and Answers on Exodus</i>		39:5	190
2.5 on 22:28a	35, 55	39:6	148
2.29	138, 140, 162	40:5	148
2.40	138	40:8	171
2.40-45	66	40:9	168-69
		40:9-10	180
<i>Sacrifices of Cain and Abel</i>		41	124
8 – 10	139	45:3	126, 148, 182, 235
8	139	45:4	148
9	139	46:1	223
9 – 10	182	46:1-3	182, 235
		46:2	148
<i>Special Laws</i>		46:2-4	223
1.53	22, 35, 111	46:3	148
4.197	61	46:4	148
		47:2	179
<i>Worse Attacks the Better</i>		47:3	223
160-62	140, 182	48:2	223, 230
		48:6	148
PSEUDEPIGRAPHA		48:10	153
		49:2	148
<i>1 Enoch</i>		51:3	19, 122, 126, 148,
1:9	52		162, 182, 235
5:4G	52	52:4	153-54
9 – 10	180	53:6	148
9:1	163	55:4	19, 126, 148, 162
9:1-11	175	56:5-7	125
12	127	60:11	179
12:3-4	123, 162	60:11-23	179
14	122, 152-53	61:5	148
14:8-25	151	61:8	19, 126, 148, 162,
14:9	151		182, 235
14:10	151	61:10	148, 180
14:14	151	62:1	148
14:15	151	62:2	19, 148
14:18	151	62:2-6	182
14:20	151	62:2-8	126, 236
14:21-23	151-52	62:2-14	223
14:24-25	151	62:3-5	207
15:1	122-23, 162	62:5	148, 223
15:2	179	62:7	148, 217, 223
18:8-9	152	62:9	148, 223
19:1-3	179	62:14	148, 223
20:1-7	180	63:11	148, 223

69:26	148	59:4-12	136-37, 144
69:27	126, 148, 223	81:4	148
69:29	126, 148, 223		
70 – 71	122-23, 152, 162	<i>2 Enoch</i>	
70:1	148, 152-53, 223	J	117
70:2	235	3 A & J	122
70:3-4	152	4:1-2	179
70:27	182	5:1-2	179
71	153, 165	6:1-2	179
71:1	152	7:1 J	52
71:1-17	182, 235	8	117
71:2-3	152	10:1-7 U	123
71:4-5	152	11:37-38	123
71:6-8	152	13:57	123
71:7	180	13:72-79	123
71:8	152	18:1-9	190
71:8-13	180	22:1 A & J	124
71:8-17	148	22:6	166
71:9	152	22:8 A & J	124
71:10	152	22:8-9	124
71:12	152	23	171
71:13	152	24	174, 234
71:14	21, 124-25, 148, 152, 223	24 – 33	171
71:16-17	125, 152	24:1	124, 165
71:17	148, 223	24:1-2	164-65, 181
71:28J	165	24:1-3	181, 234
72:1	175	25:1 J	124
74:2	175	30:11-13	117
77:2	215, 230	30:14	117
79:6	175	31:1-2	117
82:1-3	122	31:3	117
82:7	175	33:10 A	166
85 – 90	179	42:14 J	52
89:52	147	52:4	52
89:59 – 90:42	179	52:15	52
91:7	52	71:28 A	165
91:11	52	71:28 J	165-66
92:1	122	71:33-34 A	171
100:5	179	71:34-35 J	171-72
103:2	179	72:5 A	165-66
104:1	179		
106:19	179	<i>3 Baruch</i>	
108:7	179	2:1	148
108:12	159	3:1	148
		4:7 (Slavonic)	180
<i>2 Baruch</i>		11 – 16	167-69
4:2-7	136	11:1	148
13:1-3	147-48	11:1 – 12:9	148
36:1	148	11:4	167
46:7	148	11:9	167
59	141	12:1	167
		12:6	167-68

12:7	167	14:8-9	147
14:1-2	148, 168	14:9	135, 137
14:2	167		
<i>3 Enoch</i>		<i>4 Maccabees</i>	
1:1-12	177	17:17-20	159
2:1-4	177	17:23	159
3:1-2	177	18:1	159
3 – 16	182, 235	<i>Alphabet of Aqiba</i>	176
4:2-3	127, 235	<i>Apocalypse of Abraham</i>	
4:3-5	177	9 – 10	130
4:8	177	10:3	174
4:10	177	10:8-17	174
9:2	176	11:1-3	130
10 – 15	181	11:1-4	174
10:1-2	127	17:1	130
10:4	177	17:1-21	130, 174
10:1-6	177	18:1-3	130
12:1-5	127	18:13	130
12:5	176	18:4-14	130
14	127	18 – 19	130
14:1-4	177	19:1-4	130
15	127	19:5-8	130
15A:1	177-78	19:9	130
15A:1b-2	178	20:5	130
15B	135	21:1	130
15B:1	178	<i>Apocalypse of Elijah</i>	
15B:2	135, 137	1:1	147
16	178, 181, 183, 234	1:8	159
16:1-5	129, 178, 235	4:11-19	124, 147
16:4-5	162, 178	4:17	124
17	180	12	51
18	163, 180	35:17 (= 5:28)	207
22C:7	180	37:3-4	205
25:5	180	<i>Apocalypse of Enoch</i>	
30:1	176	5:37-39	159
35:1 – 36:2	180	<i>Apocalypse of Moses</i>	
48B	127	39:2-3	116, 182, 234
48C:3-4	176	<i>Apocalypse of Zephaniah</i>	
48C:7	176	A	173
48C:8	176	3:9	173
48C:9	176	6:11-15	175
48C:10	176	6:15	175
48C:12	176	9 – 12	175
48D	127	<i>Ascension of Isaiah</i>	
48D:1(90)	176	3:13 – 4:22	146
<i>4 Ezra [5 Ezra]</i>			
1.22	51		
1:23	51		
13	154, 223		

9 – 11	129	34 – 38	160, 182
10 – 12	182, 234	34:4	160
10 – 13	234	38:2	160
11 – 14	166	38:6	160
11:1	129	41:1	160
11:1-8 B	120		
11:1-12 A	166	<i>T Judah</i>	
11:2-7	129	25:4	161
11:3-8 B	123, 182-83, 235		
11:6-8B	121	<i>T Levi</i>	
11:8-12	129	2:5	133
11:10-12	117, 162	2:6-8	133
12:1-18	129	2:9-10	132
13	129	2:10	132-33
13:1-3	120-21, 162	5:1	133
13:2	182	5:5-6	168
13:2-3	117-18	5:7	133
13:21-27	120	18:12-13	45
14:7 B	166		
14:8	129	<i>T Moses(See Assumption of Moses)</i>	
14:9-15	129	1:14	136
15:1-15	129	3:10-12	136
15:11-15 A	166	8:5	52
20:10-14 A	166	10:2	166-67, 169
		11:17	136
<i>T Benjamin</i>		12:6	137
7:1-3	45		
9:2-3	160	<i>T Reuben</i>	
10:5	160	2:1-9	45
10:5-6	205		
10:5-9	160	<i>T Solomon</i>	
10:6	160	1:6	167
10:8	160		
		QUMRAN	
<i>T Dan</i>		<i>IQapGen</i>	
6:2	168	20.12-13	199
<i>T Isaac</i>		<i>IQH</i>	
4:52	52	3.20-21	179
		6.13	179
<i>T Jacob</i>		11.11-13	179
7:19	52		
		<i>IQIs^a</i>	
<i>T Job</i>		3:15	199
16:7	51-52	3:17	199
33	159, 162, 234	30:15	198
33:2	159	40:7	199
33:2-4	205	42:5	199
33:3	159-60	42:6	199
33:5	160	45:8	199
33:7	160	49:22	198
33:9	160		

50:5	199	(Frag. 1-3) 1.1-2	213
52:4	198	(1-3) 1.4	179
52:5	199	(1-3.) 1.10	213
59:21	199	(1-3) 1.10-11	219, 232
61:1	198	(1-3) 1.7-13	155
65:13	198		
<i>IQM (War Scroll)</i>		<i>4Q176</i>	
1.14-15	179	21 1.2	43
7.6	179	<i>4Q201 (En^a ar=4QEnoch)</i>	
9.14	164	I.ii.13	52
9.14-16	163-64		
9.15-16	167, 169	<i>4Q209</i>	215
9.16	164		
12.4-5	179	<i>4Q243</i>	217
12.7-9	179		
13.10	179	<i>4Q246 (= psDan)</i>	216-17
13.9-14	167		
13.9-10	181	<i>4Q375</i>	211
13.10	170-71		
17.6	179, 181	<i>4Q376</i>	211
17.6-7	170-71		
<i>IQpHab</i>		<i>4Q381</i>	
6.14	199	13.1	43
10.13	43-44, 111	19 1.6	43
<i>IQS</i>		<i>4Q400</i>	
3.13 – 4.26	44	1 i 4	179
3.18-21	167		
3.18-25	169-70	<i>4Q401</i>	
3.18 – 4:1	169	11.2-3	171
3.24-25	171	22.3	171
4.11	44		
4.12-14	44	<i>4Q405 (4QShir Shabbf)</i>	163
4.15-16	179		
6.27b – 7.2	44	<i>4Q491 (Canticle to Michael)</i>	
7.1	44-45		155-57, 167, 223
8.14	199		
11.8	179	1-3 1.10	179
<i>IQSa</i>		11-12	157
2.8-9	179	12	156
<i>3Q15</i>		13	157
6.4	43	13-17	182, 234
		14	157
		15	157
		17	157
		18	156-57
<i>4Q162 (4QIs^b)</i>			
2.7-8	43		
<i>4Q174 (Florilegium)</i>		<i>4Q504</i>	
	16	2. IV 4-8	145

2. IV.6	182, 235	5.18	167
		15.15-17	179
<i>4Q544</i>			
2.1-6	170	SAMARITAN TEXTS	
<i>4QP Bless</i>		<i>Memar Markah</i>	
1-4	145	1.1-2	141
		6.6	141
<i>4Qp Nah</i>		TARGUMIM	
1.3, 7-8	10		
2.11-13	18	<i>Fragment Targum</i>	
<i>4Qps Dan A^a</i> (= <i>4Q246</i>)		on Num 25:4	18
	216		
<i>4Qp Ps^a</i>		<i>Isaiah</i>	
2.13	199	53:5	213
<i>11Q13 (Melch)</i>		<i>Job</i>	
2.7-8	170	5:8	217
2 (1).9-10, 13, 16	167	<i>Jonathan</i>	
2.9-13	170-71	on 1 Kgs 21:10, 13	76
2.9-11	182	<i>Neofiti (= Palestinian)</i>	
2.13-14	182	on Exod 22:27	73
2.15	171	on Lev 24:11-23	73-75, 91
2.18	223	on Num 9:8	74
<i>11Q Temple</i>		on Num 14:12	74
64.6-13	10, 46, 206, 208, 212, 231	on Num 15:30-31	76
64.7-9	208	on Num 15:34	74
64.7-13	15	on Num 25:4	18
		on Num 27:5	74
<i>11Qtg Job</i>		<i>Onkelos</i>	
30.15	199	on Gen 5:24	123, 128, 162
34.5, 7	199	on Exod 22:27	35, 73
34.6-7	199	on Lev 24:11ff.	37
36.8	199	on Lev 24:11-23	74-75
37.3	199	on Num 15:30-31	75
38.2	199	<i>Psalms</i>	
38.3	199	68:19	133
38.7	199	<i>Pseudo-Jonathan</i>	
<i>CD</i>		on Gen 5:24	127-28, 162
1.16-17	179	on Exod 22:27	73
4.12b	45	on Lev 24:11-23	73-75
4.15	45	on Num 15:30-31	75-76
4.17-18	445-46	on Num 25:4	18
5.11	22	<i>Ruth</i>	
5.11-12	46	1:17	18
5.12	43, 45-46, 111		

<i>Zechariah</i>		<i>Meg</i>	
6:12	213	3.41	66, 72, 96
TOSEFTA		<i>Sanh</i>	
		1.2	22
<i>Ber</i>		7.11	190, 235
5.18	216	10.11	190, 235
<i>Hag</i>		<i>Sotah</i>	
2.3	181	3.18	66, 71-72
<i>Kerit</i>			
1.1	66, 72		

Index of Authors

The following index of authors only notes names in the text or names where a discussion is found in the footnotes. It covers authors only. For historical figures, see subject index.

Abel, F.	57	Charles, R.	125
Ádna, J.	213	Charlesworth, J.	44, 116, 148
Alexander, P.	125, 127, 176	Chester, A.	120, 122, 145, 153
Allegro, J.	155	Childs, B.	36
Andersen, F.	117, 164, 166, 171	Chilton, B.	27-29, 188, 193, 229
Anderson, H.	159	Collins, J.	124-25, 144, 149, 156, 222
Anderson, Hugh	210, 214, 219	Colpe, C.	203
Attridge, H.	53	Cowley, A.	199
Aune, D.	199	Cranfield, C.	185
Beasley-Murray, G.	205	Dalman, G.	215, 220
Baillet, M.	155-56	Davidson, M.	165
Bernstein, M.	39	David, P.	187
Betz, O.	9-10, 15-17, 19, 22- 23, 25, 27-28, 46, 191, 206, 210-13	Davis, P. G.	113-14
Beyer, H.	26, 31	De Jonge, M.	160
Bietenhard, H.	140, 158	Denis, A.-M.	51
Billerbeck, P.	6, 14, 28, 77	Di Lella, A.	149
Bittner, W.	150, 227	Driver, S.	150
Black, M.	123, 148-50, 153	Duling, D.	167
Blinzler, J.	8-9, 10-12, 18, 68, 190, 197	Dunn, J.	188, 213
Bock, D.	13, 24, 29, 220, 224- 26, 228	Dupont-Sommer, A.	44-45, 155, 164
Borgen, P.	59	Edwards, D.	213
Borsch, F.	207	Elbogen, I.	216
Braude, W.	130, 157	Ellis, E.	213
Brichto, H.	33	Emerton, J.	201
Brown, R.	22-24, 27-28, 192, 196, 222, 227, 228- 29	Epstein, I.	97-100, 106
Budd, P.	38-39	Evans, C. A.	25-26, 28, 115, 135, 139, 161, 198-99, 217, 227
Bultmann, R.	194	Fishbane, M.	36
Burchard, C.	172	Fitzmyer, J.	199, 216-17, 224
Caird, G.	187	Fossum, J.	113, 115, 118, 126, 131, 133, 149, 168, 171, 179
Catchpole, D.	6, 12-13, 17-18, 21, 28, 190	Freeman, H.	81, 83-84
Capes, D.	188	Funk, R.	194
Caragounis, C.	224	Gabel, J.	36
Cassuto, U.	33-34	Ganschinietz	199

- | | | | |
|---------------------|--|------------------|--------------------------------------|
| García Martínez, F. | 163 | Kee, H. | 132, 160 |
| Gaylord, H. | 148, 167 | Kempthorpe, R. | 193 |
| Gerstenberger, E. | 37 | Kim, S. | 224 |
| Glasson, T. | 200 | Kingsbury, J. | 231-32 |
| Goldin, J. | 70, 108 | Klijn, A. | 147 |
| Goldingay, J. | 48 | Knibb, M. | 119, 124, 136, 145,
173, 199, 215 |
| Goldschmidt, L. | 97 | Kobelski, P. | 170, 223 |
| Goldstein, J. | 49-50, 57 | Kuhn, K. | 79 |
| Grelot, P. | 122 | Leaney, A. | 44 |
| Grossfeld, B. | 74-75, 128 | Legassé, S. | 2 |
| Gruenwald, I. | 122, 128, 164 | Le Boulleuc, A. | 35 |
| Gundry, R. | 20-21, 28, 197, 215 | Lindars, B. | 224 |
| Hahn, F. | 191, 220 | Lietzmann, H. | 6-14, 15, 17, 26,
189, 195 |
| Halperin, D. | 10, 18, 39, 128, 135,
143 | Lievstad, R. | 222 |
| Hamm, W. | 48 | Linnemann, E. | 210 |
| Hammer, R. | 137 | Livingston, D. | 36 |
| Hampel, V. | 213, 224, 228 | Lohse, E. | 190, 210 |
| Harrington, D. | 134 | Lueken, W. | 165 |
| Harris, W. H. | 133-34, 137-38, 143 | Mac Donald, J. | 141 |
| Hartley, J. | 30, 36-37 | Mach, M. | 163, 165, 167, 175 |
| Hartman, L. | 149 | Maher, M. | 73, 128 |
| Harvey, A. | 18 | Maier, J. | 145, 151, 155, 163,
167, 170 |
| Hasel, G. | 38 | Marmorstein, A. | 217 |
| Heine, R. | 131 | Marcus, J. | 207, 217, 230, 232 |
| Heinemann, J. | 215 | Mearns, C. | 124 |
| Hengel, M. | 10, 18-20, 24, 28,
79-80, 126, 131,
143-44, 149, 156,
185, 196, 205, 207,
211, 223 | Meeks, W. | 133-34, 137 |
| Herford, R. T. | 71 | Metzger, B. | 147 |
| Herrmann, K. | 125 | Meyer, G. | 59 |
| Higgins, A. | 224 | Milgrom, J. | 37 |
| Hindley, J. | 124 | Murray-Jones, C. | 178-79 |
| Hollander, H. | 160 | Mowinckel, S. | 125 |
| Hooker, M. | 153, 200, 206 | Müller, K. | 201 |
| Hoover, R. | 194 | Neale, D. | 14, 22, 190 |
| Horbury, W. | 142, 223 | Neusner, J. | 77, 85, 88-92, 95,
205 |
| Hurtado, L. | 113-15, 122-23, 126,
133, 165, 187-88 | Noll, S. | 165 |
| Isaac, E. | 122 | O'Neill, J. | 23-25 |
| Jacobsen, H. | 133, 141-42 | Otto, R. | 126 |
| Jeremias, J. | 14, 225 | Pennington, A. | 123 |
| Johnson, M. | 116 | Perrin, N. | 224, 228 |
| Juel, D. | 184, 214, 216, 230 | Pesch, R. | 194, 207 |
| Juster, J. | 6-8, 12 | Priest, J. | 136, 166 |
| Kazmierski, C. | 219 | Puech, E. | 216 |

- | | | | |
|-------------------|---|-------------------|---|
| Reinbold, W. | 190, 210-13 | Strobel, A. | 9, 13-16, 18, 20, 22,
25, 27, 68, 290-91,
209, 211-12 |
| Robertson, R. | 141 | Strugnel, J. | 211 |
| Rohland, J. | 165 | Stuckenbruck, L. | 155, 164, 167-68,
172-74, 178-79 |
| Rowland, C. | 126-27, 146, 165,
178 | Taylor, C. | 71 |
| Rubinkiewicz, R. | 130, 174 | Theisohn, J. | 124 |
| Russell, D. | 122, 127, 179 | Townsend, J. | 140 |
| Salderini, A. | 107-09 | Tromp, J. | 136 |
| Sanders, E. | 17-19, 22, 26, 117,
121, 166, 195 | Tyson, J. | 13 |
| Sandevior, P. | 35 | Uhlig, S. | 124 |
| Schäfer, P. | 124, 146, 168, 176,
178 | Urbach, E. | 166, 217-18 |
| Schechter, S. | 107, 218 | VanderKam, J. | 148 |
| Schneider, G. | 13 | van der Horst, P. | 133, 141-43 |
| Schulz, S. | 198-99 | van Honthorst, G. | 1 |
| Schultz, J. | 119 | Vermes, G. | 224 |
| Segal, A. | 99, 122, 137, 147-
48, 149, 164, 178 | Vögtle, A. | 224 |
| Sherwin-White, A. | 12, 191 | Wallis | 31 |
| Sjöberg, E. | 125-26 | Weingreen, J. | 36 |
| Simon, M. | 81, 83-84 | Wheeler, C. | 36 |
| Smith, J. | 131 | Winter, P. | 7-12, 18 |
| Smith, M. | 156 | Wintermute, O. | 123, 147, 159, 173 |
| Sparks, H. | 120, 123 | Wright, N. | 14, 22, 190 |
| Spittler, R. | 159 | Zimmermann, J. | 211, 217 |
| Stanton, G. | 14, 22, 190 | | |
| Stern, M. | 199 | | |
| Strack, H. | 71, 77 | | |
| Stone, M. | 154 | | |

Index of Subjects

- Aaron 41, 53, 218
Abednego 48, 52
Abel 119-22, 121, 154, 162, 182, 234
– as judge 121-22
Abimelech 53
Abiram 32, 41, 42
Abraham 32, 106, 117, 120, 129-32, 146,
154, 157, 160, 166, 174, 182, 234
– seated by God 128-31, 157
– summary on 131
Adam 81, 84, 86-87, 102, 111, 115-21,
122-23, 129, 154, 162, 182, 234
– & judgment 117-18, 121
– & rule 116-19
– & seating on a throne 116-19
– glory of 117
– summary on 119
Agrippa (II= Herod) 7, 53
Ahab 39, 196
Akiba (Aqiba) 21, 24, 26, 95, 99-99, 104,
106, 110, 145-46, 162, 182, 209, 218,
223
“Almighty, the” 217-21
Amalek 84, 86-87, 111
Angel (Prince) of Light 164, 169-70
Angel of the Lord 113, 131, 143
Angels 119-20, 137-38
– sitting by God 143, 164-65, 173-74, 181
– stature of 176
– summary on 179-80
Angelic Figures
– summary on 180-81
Angelic-like Figures 114
Annas
– family & Jesus 196-97, 236
Antigonus 53
Antiochus IV 50, 159
Apion 26, 53
Apocalypse of Abraham 130, 174
Apocalypse of Elijah 124, 147, 159
Apocalypse of Enoch 159
Apocalypse of Zephaniah 175
Apocryphon of Moses 211
Apostacy 211
Arbitration 90
Ascension of Isaiah 119, 146
Aseneth 172
Asuryal 175
Athronges 23
Atonement 83
‘Aza’el 177
Azazel (Azaz’el) 126, 175
‘Azzah 177
Baal 51
Babel 60-61
Babylon 150
Balaam 32, 60, 104
Baltasar 55-56
Barabbas 9
Bar Kockba 209
Baruch 147-48, 168
Belial 45, 155, 169, 171
Belshazzar 55-56, 86-87, 111, 204, 234
Bilateral Name 103
Blasphemy 1-3, 22-29, 35-36, 50, 234-36
– against God’s people 41-42, 52, 55, 57,
59, 71-72, 83, 85-86, 89, 105, 111
– against rulers 34-35, 41, 54, 72-73, 76,
83, 112, 207-08
– & actions 26, 34, 42, 50-51, 60-61, 72,
79, 82, 84-85, 87-88, 95, 98, 111-12,
204-05, 234-35
– & clothes rending 29, 40, 49, 89-90, 97-
98, 103-04, 204, 231
– & divine Name 2, 8, 20, 25, 33, 36-39,
42, 45, 59, 64, 67-70, 72-73, 76-80,
87, 90, 92-95, 97, 99-104, 106-07,
109-11, 183, 189, 197-99, 220, 234
– & equating humans/anyone with
God 62, 64-66, 98-99, 111, 182, 203,
235
– & euphemism 20, 30, 33, 39, 68, 76, 78,
87, 93-95, 101-03, 111
– & fundamental principle of faith 80, 91,
100, 111
– & Gentiles 78, 89-90, 101-03
– & mediums 39

- & idolatry 38, 65-68, 91, 94, 104, 111, 211, 234
- & Jesus 185-86, 197-209, 230-34, 236-37
- & leadership 57, 205-09, 235-36
- & oaths 70, 105-06
- & repeat offense 95
- & speech 35-39, 42, 44-45, 52, 59, 60-61, 87, 110-11
- & substitute names 78, 93, 102, 105-06, 110, 234
- & temple 55-59, 84, 108, 234
- & warning about 99, 106, 108-09, 234
- & women 79-80
- as defined in Mark 185-86
- corporate 43, 80
- cultural issue of 184
- in Mark 188-89
- legal standards of 184
- of Jesus 7, 11-12, 14-15, 17-26, 28-29, 209, 228-37
- offense ag. the Law 58
- penalty for 36-39, 42, 45-46, 64, 67-68, 70-77, 80, 93-95, 98, 100, 104, 106-07
- revilings & 80, 96
- summaries on 42, 46, 51, 52, 59, 66, 71-72, 76-77, 87, 95-96, 110-12
- terminology of 31-33, 43, 46-47, 51-53, 59-60, 66, 87-88, 96-97
- “Blessed One” 200, 214-17
- “Bless” God 30, 30, 39, see blasphemy & euphemism
- Burning 100-01

- Caesar 53, 194
- Caiaphas 1, 15, 26, 197
- Cain 121
- Caleb 40
- Caligula 7
- Carmel 111
- Cherubim 180
- Christ 118
- Christology
 - & method 28-29
 - & temple charge 210-13
- Chosen One 148-54, see also Son of Man
- Clouds
 - riding on the 3, 150, 201-02
- Crucifixion 9-10, 106, 206, 208
- Cumanus 58
- Curse (s) 104-05
- Cursing 34, 43-44, 73-74

- by/of God 36-38, 52, 63
- God 30-34, 36, 38, 77, 90, 93-94, 101-02, 106, 108
- “Cut Off” 38, 70
- Cyrus 55, 86

- Dagon 86, 111
- Daniel 55
- Darius 55, 86
- Dathan 32
- David 24, 32-33, 41, 47, 55, 57, 86, 98-99, 110, 137, 145-46, 162, 182, 223, 230, 234-35
- & covenant 145-46
- seated before God 98-99, 145-46, 182
- Son of 221
- summary on 146
- Davidic Hope 221-22
- & Son of Man 150-51, 153-54
- Davidic House 158
- Death of Jesus 27-29
 - responsibility for 9-11
- Demons 167
- Devil, The 116
- Dishonor
 - God 40
- Divine Mediation Texts
 - types of 113-14
- Despise 32-33, 42
 - God 40, 53-54
- Disrespect 32-33
 - for God 34, 50
- Dokiel 121
- Dothan 41-42
- Drunkard 88

- Eden 84, 117-18, 165
- Edom 41
- Egypt 80
- Egyptians 105
- Elect One 21, see Son of Man
- Eli
 - sons of 33, 41
- Elihu 47, 160
- Elijah 24, 124, 147-48
- Eliphaz 47
- Enoch 21, 52, 114, 116, 121-29, 132, 143, 148, 161-62, 164-66, 172, 175, 182, 235
- & Metatron 114, 126-29, 172, 182, 176-79, 182-83, 234-35

- & Son of Man 114, 124-26, 129, 144, 148-54, 157, 162, 172, 181-83, 202-03, 234-35
- as eschatological judge 126, 148-49, 151-54, 182
- as prophet at judgment 123, 126
- as scribe 122-23, 124, 128
- as scribe at judgment 122-23
- negative reaction to 128, 162, 181-82
- summary on 128-29, 154
- Epicureans 79
- Eremiel 175
- Eschatological Priest 45
- “Eternally Blessed” 215-17
- Exaltation 3, 19, 28-29, 98-99, 112, 201-02, 234-35
 - key questions about 113-14
 - negative reaction to 119, 162, 166, 168-69, 235
 - of human figures 161-62
 - summary on 181-83
- Exalted Figures
 - classes of 113-14
- Examination of Jesus 112, 183, 189-95
 - a hearing 189-95
 - authenticity of the 209-37
 - & blasphemy 197-209, 233-37
 - & Luke 12-13, 192
 - & no effort of defense 194
 - & right hand remark 200-04
 - & temple charge 210-13
 - & use of divine name 197-200
 - & use of Son of Man 200-07
 - as a hasty procedure 194-95
 - as historically credible 7-12, 15-18, 20, 209-233
 - as Jewish capital case? 185, 189-95
 - as Marcan creation 7-9, 186, 230-31, 236
 - historical difficulties of 17-19, 186, 209-33
 - in the gospels 13, 191-92
 - irregularities in the 189-95
 - Jewish 1-4
 - Jewish expressions in the 186, 198-99, 210-12, 214-20
 - questions concerning 5
 - sources of 12-13, 28, 186, 195-97, 236
 - timing of 17-18
- Excommunication 45
- Execution 7, 11-12, 38, 58, 68, 70, 77-78, 191
 - of priest’s daughter 13-14
 - Sadducean approach 68, 190
- Exile 84
- Exodus 217-18
- Extirpation 70, 75, 77, 93-94, 96, 106
- Eve 116
- Ezra 135, 147-48

- Fall 116, 180
- First Enoch 123
- Flaccus 59
- Flogging 106
- Flood 111
- Forgiveness 29, 188
- Fourth Ezra 147
- Fourth Maccabees 159

- Gabriel 114, 124, 144, 149, 152, 163-68, 172, 174, 175, 180-81, 234
 - & sitting 163-64, 234
- Gaius 61
- Gentiles 89, 101-04
- God
 - approaching in heaven 234-35
 - as Creator 65-66, 105
 - barriers to get to 181
 - enemies of 33
 - glory of 137
 - respect for 31
 - throne of 135-37, 143-44
- God’s honor 30, 55, 59, 64-66
- Golden Calf 42, 82, 111
- Goliath 32, 42, 55, 57, 83, 85-87, 95, 111-12, 204, 234

- Hades 175
- Haman 83
- Hanging 67, 91-92, 99
- Hannah 51
- Hasmoneans 89
- Heaven
 - description of 152
 - levels of 118, 130, 147-48, 168, 173-74
- Heavenly Man 164, 169-72
- Hekhalot 178
- Herod 53
- Herod Antipas 194
- Hezekiah 32, 38, 41, 103
- High-Handed Sin 37-38, 75-76
- High Priest 196-97, 215, 220
 - frontlet piece 83, 88
 - question of 214-20, 230-36

- Hiram 204
 Historical Criticism 27-29, 210-11, 230, 236-37
 History
 – & ancient events 3-4, 27-29
 – & pastoral concern 186
 Holy of Holies 24, 98, 108
 Hyrcanus 43
- Iaol 130, 184-75
 Idolatry 43, 48, 67, 81, 91-92, 94-95, 99-100, 104, 107, 212
 Incest 81
 Insult 53-54
 – God 42, 69
 Isaac 132, 160
 Isadorus 59
 Isaiah 120, 146-47, 162, 173
 Israel 26, 32-38, 47, 55, 84, 121, 133, 145, 155, 208, 212
 – deification of 150
- Jacob 130-32, 160, 172
 – as angelic-like figure 131-32
 – summary on 132
 Jair 51
 James 7, 12, 28, 196
 Jeremiah 53, 84
 Jeroboam 196
 Jerusalem 145
 – fall of (167 BCE) 49
 – fall of (70 CE) 108-09, 124, 184
 – new 136
 Jesus 1, 4, 29, 120, 147, 183, 189
 – & combining Scripture texts 228
 – & divine mediation 113-14, 219
 – & Son of Man 200-06, 222-30
 – & taxes to Rome 194
 – & Temple 6, 15-16, 215
 – & use of Ps 110 and Dan 7 220-06, 224-33
 – & use of Jewish circumlocution 214-17, 219
 – & vindication 187, 200-02, 205-08, 224
 – as false prophet-deceiver 13-16, 18-19, 22, 190-91, 208-09, 211-12
 – as heavenly judge 28, 201-02, 207-09, 217-18
 – as Lord 221, 226-27
 – as magician 14, 211-12
 – as Messiah 16, 221, 225-26
 – as model disciple 187-89
 – as political risk 16
 – as prophet 18
 – as Son of God 188, 214-15, 225
 – blasphemy of 208-09, 230-36
 – condemnation of 208-09
 – provocation of 221-22
 – self-claim of 200-09
 – versus Jewish leadership 185, 191, 193-95, 202-03, 205-11, 230-36
 Jesus (son of Ananus) 23
 Jethro 141
 Jewish-Christians 196
 Jewish leadership 1, 9-13, 18, 28
 – & Jesus 185, 189, 191, 193-95, 202-03, 208-11, 230-36
 – authority to execute 7-9, 13, 191-92
 Joash 196, 204
 Job 39, 159-60, 162, 234
 – by God's throne 159-60, 182
 Jonathan 47, 53, 92
 Joram 196
 Joseph (Gen.) 64, 116
 Joseph and Aseneth 172
 Joseph of Arimathea 195, 236
 Josephus 35, 42, 53-59, 79
 Joshua 40, 84, 86, 136
 Jubilees 123
 Judaism
 – use of titles in 230
 Judges
 – respect for 81
 Judgment 117, 121-22, 124, 148, 157, 176, 207
- Kareth 107
 Kingdom 29
 Korah 32, 41-42, 111
 Kosem 69, 104
- Law 137, 140, 155, 196
 Levi 132-33
 Leviathan 174
 Logos 115
 Lord of the Spirits 149, 152, 162
- Maccabeus, Judas 50, 56
 Magianism 96
 Manahem (son of Judas) 23
 Manasseh 38, 79, 111, 204, 234
 Manual of Discipline 44
 Mark 3-4, 7-9, 13-15, 27-29, 112, 184-89, 206, 209, 222-24

- & discipleship 187-89
- & history 190
- & Luke's trial scene 190
- date of 185
- narrative reading of 185-89
- pastoral concerns of 185-89
- readers of 233
- Martyrdom and Ascension of Isaiah 146
- Martyrdom language 206-07
- Martyrs 158-61
 - summary on 161
- Melchizedek 164-67, 170-72, 180-81, 223
 - & judgment 171
 - & seating by God 171
 - summary of 172-73
- Mercury 91
- Meshach 48, 52
- Messiah 85, 130-31, 133, 146, 148, 153-58, 162, 182, 220-21, 225, 234
 - & judgment 157-58
 - & Son of Man 153, 157, 228
 - & temple 210-13
 - at God's right hand 157-58
 - exaltation of 157-58, 182
 - in Canticle to Michael 155-57
 - summary of 158
- Messianic claimants 23
- Metatron 126-29, 135, 146, 162, 176-80, 182, 235
 - as Lesser YHWH 127, 176
 - as Prince of all Princes 177-78
 - negative reaction to 178-79, 183
 - punishment of 128
 - summary of 179-80
- Methuselah 123
- Michael 114-16, 120, 129-30, 132, 143, 148-49, 152, 163-73, 175, 180-81, 234
 - as bearer of sacrifices 168
 - as "Great Prince" 167-68
 - as heavenly escort 164-65
 - as intercessor 167-68
 - as protector 165-67
 - negative reaction to 168-69
 - summary of 169, 172-73
- Midrash Deuteronomy 139
- Midrash on the Psalms 130, 157
- Midrashim 77
- Moses 24, 26, 41, 45, 53-54, 63, 66, 74, 76, 79, 90-91, 107, 115, 133-45, 154, 159, 162, 172, 181-82, 217-18, 229, 234-35
 - Reasons for importance of 133-34
 - & angelic protest 135-36
 - & judgment 137
 - ascended? 134-38
 - as mediator 136-37
 - as revelatory seer 134-38
 - as vice regent 137-44, 182
 - called "god" 137-39, 142-44, 182
 - functions of 133-34, 139
 - summary on 144-45
- Nabol 53
- Naboth 33, 39, 76, 111
- Names of God 70, 103, 106
 - circumlocutions of 214-15
 - pronunciation & writing of 197-99, 220-21
- Nebuchadnezzar 48, 55-56, 82, 86, 111, 150, 204
- Nicanor 50, 56-57, 89, 95
- Nicodemus 195, 236
- Nir 165
- Noachian Laws 96, 102
- Noah 78, 102
- Ophanim 180
- Paradise 117, 166
- Parousia 19
- Paschal Amnesty 9
- Passover 195
- Persians 157
- Pesher 43
- Peor 91
- Pesikta Rabbati 118
- Peter 7, 13, 195
- Phanuel 152, 168
- Pharisees 14, 190, 197
- Pharoah 82-83, 87, 98, 105, 110-11, 139, 182, 204
- Philo 35, 42, 59-66, 79, 92, 104, 110-11, 137-41
- Pilate 8, 106, 192, 195, 206
- "Power, the" 20, 200, 217-20
- Prayer of Joseph 131
- Pride 84
- Prince of Light 165, 167, 169-70, 172, 180-81
- Profane Torah 111
- Prominent, The 158-61
 - summary on 161
- Proselytes 78
- Ptolemy II 55

- Purity 27-28
 Purouel 121
- Q 225-26
 Qumran 42-46, 124, 154-55, 182
- Rabbi
- Abaye 217
 - Abbahu 204
 - Abba b. R. Huna 88
 - Abba Hanan 108
 - Abin 83
 - Aha b. Jacob 103
 - 'Aḥer (Elisha b. Abuyah) 178
 - Aibu 128
 - Aqiba (see Akiba)
 - Berekiah 204
 - Eleazar 90, 218
 - Eleazar b. Azariah 99, 107
 - Eliezar 67, 79, 90, 99-100, 109
 - Ḥama 86, 130
 - Ḥama b. Hoshaya 128
 - Hamnuna 218
 - Ḥanan 98
 - Ḥanina 85-86
 - Hiyya 90, 104
 - Hoshaiah 89
 - Isaac the Smith 102
 - Ishmael 93, 176-77, 216-18
 - Issi b. Judah 107
 - Janna 85
 - Joḥanan 98
 - Johanan b. Barokah 71, 109
 - Johanan b. Zakkai 109
 - Jose 99, 103
 - Jose (the later) 128
 - Jose the Galilean 145
 - Joshua b. Kārḥa 103, 105
 - Judah 72, 79, 103
 - Judah b. Bathyra 103
 - Judah b. R. Simon 83
 - Judan 168
 - Master 96
 - Meir 68, 78, 102, 105-06
 - Menahem b. Jose 106
 - Miyasha 102
 - Phineas b. 'Aruba 98
 - Rab 96
 - Raba 104
 - Resh Lakish 104
 - Samuel 96
 - Samuel b. Judah 96
 - Simeon 100
 - Simeon (Gamaliel II?) 69, 85
 - Simeon b. Eleazar 94
 - Simeon b. Lakish 84, 90, 95
 - Yudan 130
- Rabshekah 41, 83, 87, 89, 104-03
 Raguel 141, 163
 Raphael 152, 163, 168, 175
 Rehoboam 196
 Rending Clothes 29, 40, 49, 89-90, 97,
 103, 103-04, 204, 231
 Reproach 32
 Respect
- for God 35, 47-48, 111
- Reville 32, 38, 80, 96
 Righteous 117, 119-20, 148, 158-61, 205
- standing by the throne 159
 - summary on 161
- Righteous Sufferer 38
 "Right Hand" of God 3, 6, 14, 19-1, 24,
 26, 198-99, 130-31, 160, 182, 203,
 205, 223-24, 236
- Rizpah 92
 Rome 7-10, 15-16, 82, 108-09, 111, 193-
 94, 206-09, 212-13, 231-36
 Rufa'el 175
- Sabbath 75-76, 90-91, 110, 227
 Sacrifice(s) 27, 81, 88, 104, 107
 Sadducees 14, 68, 79, 190, 197
 Sages 67, 99, 102, 105, 107
 Samma'el 127
 Sanhedrin 18, 20, 191
 Saraqa'el 163
 Sariel 164
 Satan 160
 Saul, King 53, 92
 Saul (Paul) 196, 231 236
 Seated Next to God 29, 98-99, 110, 113,
 126-27, 145-46, 156-57, 172, 174,
 181-82, 200-02, 217-18, 220-22
- Second Baruch 136, 147
 Second Enoch 164, 166, 171
 Seers 147-48
 Semyaz 175
 Sennacherib 32, 38, 41, 47, 50, 55, 57, 71,
 82, 84-85, 89, 105, 108, 110-11, 204,
 234
 Septuagint 42, 46-51, 220

- Seraphim 180
 Servant, The 153
 Seth 116, 160
 Shadrach 48, 52
 Shem 116
 Shimei 32, 53
 Shekinah 24, 176
 – profane 99, 145
 Sifre 137
 Similitudes 122, 124
 Simon bar Giora 23
 Sinai 143
 Sisera 82-83, 85-87, 98, 108, 111, 204
 Six Precepts to Adam 82
 Slander 32, 44, 46, 53, 56-57, 59, 61, 105, 189, 208
 Slavonic Enoch 117
 Slaying Prophets 84, 86
 Sodomites 82, 111
 Solomon 106, 115, 167
 Son of Man 5, 6, 21, 24-25, 114, 122, 124-27, 129, 132, 146, 148-50, 152-54, 157, 162, 171-72, 177-79, 181-82, 185-86, 198, 200-03, 207, 209, 217, 220, 222-27, 229-30, 232, 234
 – & Chosen One 148-54
 – & Davidic hope 150
 – & Jesus 224-30
 – & regal imagery 227-28
 – & trial scene 200-03, 206-09, 222-32
 – & use by early church 226-28
 – apocalyptic 186, 209, 224-30
 – as angelic 149-50
 – as representative head 150-51
 – chart on 226
 – debate over idiom & use 225-28
 – in 1 Enoch 124-27, 144
 Son of God 214-15, 219-20, 226, 232
 “Son of the Blessed One” 214-17, 231-32
 “Son of the Most High” 217-18
 Sorcery 65, 96, 104, 211
 Stephen 7, 28, 192, 196
 Stoning 7, 39, 42, 59, 67, 69-70, 77, 90-92, 99-101, 104, 108, 196
 Surafel 175
 Suraful 175
 Suru’el 163
 Suryan 175

 Tabernacle 54
 Table Fellowship 27
 Tabor 111

 Talmud 135
 Tanhuma 140, 158
 Teacher of Righteousness 45
 Temple 5-8, 10-11, 13, 15-17, 20, 22-26, 28, 46, 49-51, 53-59, 68, 72, 84, 87, 97-98, 108-09, 111, 185-86, 189, 193-94, 198, 204, 208-13, 221, 230, 232, 234
 – charge 210-13
 Testament of Abraham 117, 120-21, 166
 Testament of Benjamin 160
 Testament of Job 159
 Testament of Levi 132
 Testament of Moses 136, 166
 Testament of Solomon 167
 Tetragrammaton 103
 Third Baruch 148, 167
 Third Enoch 176
 Third Quest 6, 17-18
 Thrones in Heaven 119-21, 126-27, 135-36, 223
 Tiberius 53
 Titus 98, 108-11, 204, 234
 Tobit 175
 Torah 109
 Tree
 – Hanging on 38-39, 52, 54, 92
 Two Spirits 44

 Unintentional Sin 107
 Uriah 33, 41, 47
 Uriel 52, 132, 175
 Urim and Thummin 211
 Ur’el 175
 Uryan 175
 ‘Uzzah 177

 Vespasian 98, 108

 Watchers 123, 127
 Wisdom 115-16
 – Book of 115, 161
 Word 114
 Worship 52

 Yahoel 174

 Zealots 9, 69, 105
 Zion 147, 155
 Zechariah 84
 Zephaniah 47

Wissenschaftliche Untersuchungen zum Neuen Testament

Alphabetical Index of the First and Second Series

- 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.*
- Avemarie, Friedrich und Hermann Lichtenberger* (Ed.): Bund und Tora. 1996. *Volume 92.*
- Bachmann, Michael*: Sünden oder Übertreter. 1992. *Volume 59.*
- Baker, William R.*: Personal Speech-Ethics in the Epistle of James. 1995. *Volume II/68.*
- Balla, Peter*: Challenges to New Testament Theology. 1997. *Volume II/95.*
- 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.*
- Bayer, Hans Friedrich*: Jesus' Predictions of Vindication and Resurrection. 1986. *Volume II/20.*
- Bell, Richard H.*: Provoked to Jealousy. 1994. *Volume II/63.*
- No One Seeks for God. 1998. *Volume 106.*
- Bergman, Jan*: siehe *Kieffer, René*
- Betz, Otto*: Jesus, der Messias Israels. 1987. *Volume 42.*
- Jesus, der Herr der Kirche. 1990. *Volume 52.*
- Beytschlag, 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.*
- Böhlig, Alexander*: Gnosis und Synkretismus. Teil 1 1989. *Volume 47* – Teil 2 1989. *Volume 48.*
- Böttlich, Christfried*: Weltweisheit – Menschheitsethik – Urkult. 1992. *Volume II/50.*
- Bolyki, János*: Jesu Tischgemeinschaften. 1997. *Volume II/96.*
- Büchli, Jörg*: Der Poimandres – ein paganiertes 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.*
- 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 Son of Man. 1986. *Volume 38.*
- siehe *Fridrichsen, Anton.*
- Carleton Paget, James*: The Epistle of Barnabas. 1994. *Volume II/64.*
- Ciampa, Roy E.*: The Presence and Function of Scripture in Galatians 1 and 2. 1998. *Volume II/102.*
- Crump, David*: Jesus the Intercessor. 1992. *Volume II/49.*
- Deines, Roland*: Jüdische Steingefäße und pharisäische Frömmigkeit. 1993. *Volume II/52.*
- Die Pharisäer. 1997. *Volume 101.*
- Dietzfelbinger, Christian*: Der Abschied des Kommenden. 1997. *Volume 95.*
- Dobbeler, Axel von*: Glaube als Teilhabe. 1987. *Volume II/22.*
- Du Toit, David S.*: Theios Anthropos. 1997. *Volume II/91.*
- Dunn, James D.G.* (Ed.): Jews and Christians. 1992. *Volume 66.*
- Paul and the Mosaic Law. 1996. *Volume 89.*
- Ebertz, Michael N.*: Das Charisma des Gekreuzigten. 1987. *Volume 45.*
- Eckstein, Hans-Joachim*: Der Begriff Syneidesis bei Paulus. 1983. *Volume II/10.*
- Verheißung und Gesetz. 1996. *Volume 86.*
- Ego, Beate*: Im Himmel wie auf Erden. 1989. *Volume II/34.*
- Eisen, Ute E.*: siehe *Paulsen, Henning.*
- Ellis, E. Earle*: Prophecy and Hermeneutic in Early Christianity. 1978. *Volume 18.*
- The Old Testament in Early Christianity. 1991. *Volume 54.*
- Ennulat, Andreas*: Die 'Minor Agreements'. 1994. *Volume II/62.*
- Ensor, Peter W.*: Jesus and His 'Works'. 1996. *Volume II/85.*
- Eskola, Timo*: Theodicy and Predestination in Pauline Soteriology. 1998. *Volume II/100.*

- 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*.
- Forbes, Christopher Brian*: Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment. 1995. *Volume II/75*.
- Fornberg, Tord*: siehe *Fridrichsen, Anton*.
- Fossum, Jarl E.*: The Name of God and the Angel of the Lord. 1985. *Volume 36*.
- Frenschkowski, Marco*: Offenbarung und Epiphanie. *Volume 1* 1995. *Volume II/79* – *Volume 2* 1997. *Volume II/80*.
- Frey, Jörg*: Eugen Drewermann und die biblische Exegese. 1995. *Volume II/71*.
- Die johanneische Eschatologie. *Volume I* 1997. *Volume 96*. – *Volume II* 1998. *Volume 110*.
- Fridrichsen, Anton*: Exegetical Writings. Ed. by C.C. Caragounis and T. Fornberg. 1994. *Volume 76*.
- Garlington, Don B.*: 'The Obedience of Faith'. 1991. *Volume II/38*.
- Faith, Obedience, and Perseverance. 1994. *Volume 79*.
- Garnet, Paul*: Salvation and Atonement in the Qumran Scrolls. 1977. *Volume II/3*.
- Gese, Michael*: Das Vermächtnis des Apostels. 1997. *Volume II/99*.
- Gräßer, Erich*: Der Alte Bund im Neuen. 1985. *Volume 35*.
- Green, Joel B.*: The Death of Jesus. 1988. *Volume II/33*.
- Gundry Volf, Judith M.*: Paul and Perseverance. 1990. *Volume II/37*.
- Hafemann, Scott J.*: Suffering and the Spirit. 1986. *Volume II/19*.
- Paul, Moses, and the History of Israel. 1995. *Volume 81*.
- Hartman, Lars*: Text-Centered New Testament Studies. Ed. by D. Hellholm. 1997. *Volume 102*.
- Heckel, Theo K.*: Der Innere Mensch. 1993. *Volume II/53*.
- Heckel, Ulrich*: Kraft in Schwachheit. 1993. *Volume II/56*.
- siehe *Feldmeier, Reinhard*.
- siehe *Hengel, Martin*.
- Heiligenthal, Roman*: Werke als Zeichen. 1983. *Volume II/9*.
- Hellholm, D.*: siehe *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. *Volume 1*. 1996. *Volume 90*. – *Volume 2*. 1998. *Volume 109*.
- Hengel, Martin* and *Ulrich Heckel* (Ed.): Paulus und das antike Judentum. 1991. *Volume 58*.
- Hengel, Martin* and *Hermut Löhr* (Ed.): Schriftauslegung im antiken Judentum und im Urchristentum. 1994. *Volume 73*.
- Hengel, Martin* and *Anna Maria Schwemer*: Paulus zwischen Damaskus und Antiochien. 1998. *Volume 108*.
- Hengel, Martin* and *Anna Maria Schwemer* (Ed.): Königsherrschaft Gottes und himmlischer Kult. 1991. *Volume 55*.
- Die Septuaginta. 1994. *Volume 72*.
- Herrenbrück, Fritz*: Jesus und die Zöllner. 1990. *Volume II/41*.
- Herzer, Jens*: Paulus oder Petrus? 1998. *Volume 103*.
- Hoegen-Rohls, Christina*: Der nachösterliche Johannes. 1996. *Volume II/84*.
- Hofius, Otfried*: Katapausis. 1970. *Volume 11*.
- Der Vorhang vor dem Thron Gottes. 1972. *Volume 14*.
- Der Christushymnus Philipper 2,6-11. 1976, ²1991. *Volume 17*.
- Paulusstudien. 1989, ²1994. *Volume 51*.
- Hofius, Otfried* and *Hans-Christian Kammler*: Johannesstudien. 1996. *Volume 88*.
- Holtz, Traugott*: Geschichte und Theologie des Urchristentums. 1991. *Volume 57*.
- Hommel, Hildebrecht*: Sebasmata. *Volume I* 1983. *Volume 31* – *Volume 2* 1984. *Volume 32*.
- Hvalvik, Reidar*: The Struggle for Scripture and Covenant. 1996. *Volume II/82*.
- Kähler, Christoph*: Jesu Gleichnisse als Poesie und Therapie. 1995. *Volume 78*.
- Kammler, Hans-Christian*: siehe *Hofius, Otfried*.
- Kamlah, Ehrhard*: Die Form der katalogischen Paränese im Neuen Testament. 1964. *Volume 7*.
- 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*.
- „The 'Son of Man'TM as the Son of God. 1983. *Volume 30*.
- Kleinknecht, Karl Th.*: Der leidende Gerechtfertigte. 1984, ²1988. *Volume II/13*.
- Klinghardt, Matthias*: Gesetz und Volk Gottes. 1988. *Volume II/32*.
- Köhler, Wolf-Dietrich*: Rezeption des Matthäusevangeliums in der Zeit vor Irenäus. 1987. *Volume II/24*.

- Korn, Manfred: Die Geschichte Jesu in veränderter Zeit. 1993. *Volume II/51*.
- Koskenniemi, Erkki: Apollonios von Tyana in der neutestamentlichen Exegese. 1994. *Volume II/61*.
- Kraus, Wolfgang: Das Volk Gottes. 1996. *Volume 85*.
– siehe Walter, Nikolaus.
- Kuhn, Karl G.: Achtzehngebet und Vaterunser und der Reim. 1950. *Volume 1*.
- Laansma, Jon: I Will Give You Rest. 1997. *Volume II/98*.
- Lampe, Peter: Die stadtrömischen Christen in den ersten beiden Jahrhunderten. 1987, ²1989. *Volume II/18*.
- Lau, Andrew: Manifest in Flesh. 1996. *Volume II/86*.
- Lichtenberger, Hermann: siehe Avemarie, Friedrich.
- Lieu, Samuel N.C.: Manichaeism in the Later Roman Empire and Medieval China. ²1992. *Volume 63*.
- Loader, William R.G.: Jesus' Attitude Towards the Law. 1997. *Volume II/97*.
- Löhr, Gebhard: Verherrlichung Gottes durch Philosophie. 1997. *Volume 97*.
- Löhr, Hermut: siehe Hengel, Martin.
- Löhr, Winrich Alfried: Basilides und seine Schule. 1995. *Volume 83*.
- Luomanen, Petri: Entering the Kingdom of Heaven. 1998. *Volume II/101*.
- 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*.
- Meade, David G.: Pseudonymity and Canon. 1986. *Volume 39*.
- Meadors, Edward P.: Jesus the Messianic Herald of Salvation. 1995. *Volume II/72*.
- Meißner, Stefan: Die Heimholung des Ketzers. 1996. *Volume II/87*.
- Mell, Ulrich: Die „anderen“ Winzer. 1994. *Volume 77*.
- Mengel, Berthold: Studien zum Philipperbrief. 1982. *Volume II/8*.
- Merkel, Helmut: Die Widersprüche zwischen den Evangelien. 1971. *Volume 13*.
- Merklein, Helmut: Studien zu Jesus und Paulus. *Volume 1* 1987. *Volume 43*. – *Volume 2* 1998. *Volume 105*.
- Metzler, Karin: Der griechische Begriff des Verzeihens. 1991. *Volume II/44*.
- Metzner, Rainer: Die Rezeption des Matthäusevangeliums im 1. Petrusbrief. 1995. *Volume II/74*.
- Mittmann-Richert, Ulrike: Magnifikat und Benediktus. 1996. *Volume II/90*.
- Mußner, Franz: Jesus von Nazareth im Umfeld Israels und der Urkirche. Ed. by M. Theobald. 1998. *Volume 111*.
- Niebuhr, Karl-Wilhelm: Gesetz und Paränese. 1987. *Volume II/28*.
– Heidenapostel aus Israel. 1992. *Volume 62*.
- Nissen, Andreas: Gott und der Nächste im antiken Judentum. 1974. *Volume 15*.
- Noormann, Rolf: Irenäus als Paulusinterpret. 1994. *Volume II/66*.
- Obermann, Andreas: Die christologische Erfüllung der Schrift im Johannes-evangelium. 1996. *Volume II/83*.
- Okure, Teresa: The Johannine Approach to Mission. 1988. *Volume II/31*.
- Paulsen, Henning: Studien zur Literatur und Geschichte des frühen Christentums. Ed. by Ute E. Eisen. 1997. *Volume 99*.
- Park, Eung Chun: The Mission Discourse in Matthew's Interpretation. 1995. *Volume II/81*.
- Philonenko, Marc (Ed.): Le Trône de Dieu. 1993. *Volume 69*.
- Pilhofer, Peter: Presbyteron Kreitton. 1990. *Volume II/39*.
– Philippi. *Volume 1* 1995. *Volume 87*.
- Pöhlmann, Wolfgang: Der Verlorene Sohn und das Haus. 1993. *Volume 68*.
- Pokorný, Petr and Josef B. Souček: Bibelauslegung als Theologie. 1997. *Volume 100*.
- 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*.
- 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*.
- Röhser, Günter: Metaphorik und Personifikation der Sünde. 1987. *Volume II/25*.
- Rose, Christian: Die Wolke der Zeugen. 1994. *Volume II/60*.
- Rüger, Hans Peter: Die Weisheitsschrift aus der Kairoer Geniza. 1991. *Volume 53*.

- Sänger, Dieter*: Antikes Judentum und die Mysterien. 1980. *Volume II/5*.
- Die Verkündigung des Gekreuzigten und Israel. 1994. *Volume 75*.
- siehe *Burchard, Christoph*.
- Salzmänn, 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*.
- Schäper, Joachim*: Eschatology in the Greek Psalter. 1995. *Volume II/76*.
- Schimanowski, Gottfried*: 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*.
- 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*: siehe *Hengel, Martin*
- Scott, James M.*: Adoption as Sons of God. 1992. *Volume II/48*.
- Paul and the Nations. 1995. *Volume 84*.
- Siegert, 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*.
- siehe *Thüsing, Wilhelm*.
- Sommer, Urs*: Die Passionsgeschichte des Markusevangeliums. 1993. *Volume II/58*.
- Souček, Josef B.*: siehe *Pokorný, Petr*.
- Spangenberg, Volker*: Herrlichkeit des Neuen Bundes. 1993. *Volume II/55*.
- Speyer, Wolfgang*: Frühes Christentum im antiken Strahlungsfeld. 1989. *Volume 50*.
- Stadelmann, Helge*: Ben Sira als Schriftgelehrter. 1980. *Volume II/6*.
- Stettler, Hanna*: Die Christologie der Pastoralbriefe. 1998. *Volume II/105*.
- Strobel, August*: Die Stunde der Wahrheit. 1980. *Volume 21*.
- Stuckenbruck, Loren T.*: Angel Veneration and Christology. 1995. *Volume II/70*.
- Stuhlmacher, Peter* (Ed.): Das Evangelium und die Evangelien. 1983. *Volume 28*.
- 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*.
- Theißer, Gerd*: Studien zur Soziologie des Urchristentums. 1979, ³1989. *Volume 19*.
- Theobald, Michael*: siehe *Mußner, Franz*.
- Thornton, Claus-Jürgen*: Der Zeuge des Zeugen. 1991. *Volume 56*.
- Thüsing, Wilhelm*: Studien zur neutestamentlichen Theologie. Ed. by Thomas Söding. 1995. *Volume 82*.
- Treloar, Geoffrey R.*: Lightfoot the Historian. 1998. *Volume II/103*.
- Tsuji, Manabu*: Glaube zwischen Vollkommenheit und Verweltlichung. 1997. *Volume II/93*.
- Twelffree, Graham H.*: Jesus the Exorcist. 1993. *Volume II/54*.
- Visotzky, Burton L.*: Fathers of the World. 1995. *Volume 80*.
- Wagener, Ulrike*: Die Ordnung des „Hauses Gottes“. 1994. *Volume II/65*.
- Walter, Nikolaus*: Praeparatio Evangelica. Ed. by Wolfgang Kraus and 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*.
- Welck, Christian*: Erzählte 'Zeichen'. 1994. *Volume II/69*.
- Wilk, Florian*: siehe *Walter, Nikolaus*.
- Wilson, Walter T.*: Love without Pretense. 1991. *Volume II/46*.
- Zimmermann, Alfred E.*: Die urchristlichen Lehrer. 1984, ²1988. *Volume II/12*.
- Zimmermann, Johannes*: Messianische Texte aus Qumran. 1998. *Volume II/104*.