

TIMOTHY WIARDA

Peter in the Gospels

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

127

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgegeben von
Martin Hengel und Otfried Hofius

127



Timothy Wiarda

Peter in the Gospels

Pattern, Personality and
Relationship

Mohr Siebeck

TIMOTHY JAMES WIARDA, born 1951; 1976 MA, Wheaton College; 1978–1979 Lecturer at Singapore Bible College; 1980–1992 service with Arab World Ministries in North Africa and the Middle East; since 1992 Lecturer at Singapore Bible College; 1999 Ph.D., Brunel University (London Bible College).

Die Deutsche Bibliothek – CIP-Einheitsaufnahme

Wiarda, Timothy:

Peter in the Gospels : pattern, personality and relationship / Timothy Wiarda. –
Tübingen : Mohr Siebeck, 2000

(Wissenschaftliche Untersuchungen zum Neuen Testament : Reihe 2 ; 127)

ISBN 3-16-147422-8

978-3-16-157087-2 Unveränderte eBook-Ausgabe 2019

© 2000 by J. C. B. Mohr (Paul Siebeck), P.O. Box 20 40, 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.

This book was printed by Gulde-Druck in Tübingen on non-aging paper and bound by Heinr. Koch in Tübingen.

Printed in Germany.

ISSN 0340-9570

*To Gracia, Paul and Lisa
with love and appreciation*

Preface

This book is a slightly revised version of a PhD thesis completed at Brunel University/London Bible College in 1999.

It is appropriate that I take the opportunity here to thank some of the many people whose assistance made my doctoral study possible. It was a pleasure to work with and learn from the lecturers, staff and students of London Bible College. I am particularly indebted to my supervisor, Dr Conrad Gempf, who consistently combined insightful criticism with encouragement and humour and in various ways eased me through the whole challenging project. I also greatly appreciate the kindness of the Warden and staff at Tyndale House and Library during three short but profitable visits.

I wish to thank the Principal and Board of Directors of Singapore Bible College for encouragement during the period of doctoral study, including the granting of sabbatical leave. I am grateful to Simon and Yin Yin Cartwright for some generous financial assistance. My gratitude is due as well to many at SBC, Bethesda Chapel, Blythefield Hills Baptist Church and elsewhere who prayed for me and gave support in many ways.

Most of all, I must express my great thanks to God for Gracia, Paul and Lisa. They helped with spelling and offered technical assistance and, more than that, provided a loving and happy atmosphere of incalculable worth.

In preparing this thesis for publication I have been able to profit from comments offered by the examiners, Drs Christopher Tuckett and Steve Walton. These have helped me to clarify my discussion at a few points as well as to correct some errors. I am grateful to Professor Martin Hengel and Mr Georg Siebeck for their willingness to publish this study in the WUNT series.

Singapore, September 2000

Timothy Wiarda

Table of Contents

Preface	VII
Abbreviations	XIII
Chapter 1: Introduction	1
I. Preliminary Perspectives on Narrative Criticisms	2
II. Episodes and Whole Gospels	6
Chapter 2: A Survey of Scholarship	9
I. Approaches Which Understand or Evaluate the Narratives as If They were Accounts of Historical Persons and Events	11
1. Studies which focus on the time of Peter	12
2. Views focusing on the church role or exemplary function of an impersonal Peter	17
II. Approaches Which Understand the Narratives as Symbolic Presentations of Ecclesiastical Situations Contemporary to the Narrator	24
III. Approaches Which Understand and Evaluate the Narratives as Story Worlds	28
Chapter 3: An Observable Pattern	34
I. The Pattern Texts	36
1. Instances which are fairly obvious according to widely accepted interpretations of the episodes in which they occur	36
2. Instances in which the pattern is more faintly present	38
3. Instances in which the positive intention-reversal pattern becomes apparent when adjoining narrative sections are seen in close connection	39
4. Unlikely examples of the pattern	40
II. Preliminary Observations	42
1. The nature of Peter's positive intentions	42
2. The failure subset	42
3. The nature of Peter's mistaken thinking	43
4. The relative strength of the positively intended words/actions and of the reversal	43
5. Narrative tone	45
Chapter 4: The Distinctiveness of the Pattern	46
I. The Wider Range of Reversed Expectation Instances in the Gospels	46
II. Words or Actions Challenging or Opposing Jesus	48
III. Words or Actions Neutral Towards Jesus or Centring on a Character's Own Need	52

IV. Words or Actions Reflecting Specific Positive Intention with regard to Jesus	56
V. Interchanges in Which Jesus is the Character Who Experiences Reversal, or Which Involve Characters Other Than Jesus	63
VI. Conclusions	64
 Chapter 5: Distinctive Elements in the Characterization of Peter	65
I. An Approach to Characterization	65
II. Individualizing Characterization in Mark	72
1. Mark 1:29-39	72
2. Mark 8:31-33	75
3. Mark 9:2-8	77
4. Mark 14:27-31	80
5. Mark 14:32-42	82
6. Mark 14:54, 66-72	85
7. Non-pattern texts referring to Peter and overview of the characterization of Peter within the narrative flow of the Gospel	88
8. Summary and observations	90
III. Individualizing Characterization in Matthew	91
1. Matthew 14:28-31	91
2. Matthew 17:24-27	94
3. Matthew 18:21-22	95
4. Other texts referring to Peter and overview of the characterization of Peter within the narrative flow of the Gospel	96
5. Summary and observations	98
IV. Individualizing Characterization in Luke	99
1. Luke 5:1-11	99
2. Other texts referring to Peter and overview of the characterization of Peter within the narrative flow of the Gospel	103
3. Summary and observations	106
V. Individualizing Characterization in John	106
1. John 13:2-11	106
2. John 13:33-38	108
3. John 18:10-11	110
4. John 21:1-23	111
5. Other texts referring to Peter and overview of the characterization of Peter within the narrative flow of the Gospel	114
6. Summary and observations	116
VI. Conclusions	117
 Chapter 6: The Peter-Jesus Relationship	120
I. Cultural Expectations	120
II. The Gospel of Mark	124
1. Mark 1:35-39	124
2. Mark 8:31-33	125
3. Mark 9:2-8	127
4. Mark 14:27-42, 54, 66-72	127
5. Summary	128
III. The Gospel of Matthew	129

1. Matthew 14:28-31	129
2. Matthew 17:24-27	131
3. Matthew 18:21-22	132
4. Summary	133
IV. The Gospel of Luke	133
1. Luke 5:1-11	133
2. Luke 22:31-32, 61a; 24:9-12, 34	134
3. Summary	136
V. The Gospel of John	136
1. John 13:2-11	136
2. John 13:33-38	138
3. John 18:10-11	139
4. John 21:1-23	139
5. Summary	140
VI. Conclusions	140
 Chapter 7: Functions of the Reversal Pattern and Characterization of Peter	142
I. Rhetoric and the Gospel Narratives	142
II. A Framework for Analysis	145
III. The Gospel of Mark	149
1. Mark 1:35-39	150
2. Mark 8:31-33	153
3. Mark 9:2-8	155
4. Mark 14:27-42, 54, 66-72	156
5. Summary	159
IV. The Gospel of Matthew	161
1. Matthew 14:28-31	161
2. Matthew 17:24-27	163
3. Matthew 18:21-22	165
4. Summary	166
V. The Gospel of Luke	167
1. Luke 5:1-11	168
2. Luke 22:31-34, 54-62	169
3. Summary	170
VI. The Gospel of John	170
1. John 13:2-11	172
2. John 13:33-38	173
3. John 18:10-11	174
4. John 21:1-23	175
5. Summary	178
VII. Conclusions	179
1. Concerning life related functions	179
2. Concerning story related functions	181
 Chapter 8: Comparable Features in Ancient Greek and Hebrew Narrative	183
I. The Old Testament: The Elijah-Elisha Narratives	183
1. Positive intention-reversed expectation	184

2. Personal traits	186
3. Relationships	186
4. Summary	188
II. Rabbinic Narrative: The Collection of Rabbinic Stories in Francis Martin's <i>Narrative Parallels to the New Testament</i>	189
1. Positive intention-reversed expectation	190
2. Personal traits	191
3. Relationships	192
4. Summary	193
III. Greek Philosophical Biography: Philostratus's <i>The Life of Apollonius of Tyana</i> and Xenophon's <i>Memorabilia</i>	194
1. Positive intention-reversed expectation	194
2. Personal traits	196
3. Relationships	197
4. Summary	198
IV. The New Comedy: Menander	198
1. Positive intention-reversed expectation	199
2. Personal traits	200
3. Relationships	200
4. Summary	201
V. Greek Novels: Chariton's <i>Chaereas and Callirhoe</i>	201
1. Positive intention-reversed expectation	202
2. Personal traits	202
3. Relationships	204
4. Summary	204
VI. Conclusions	205
Chapter 9: Where Does the Gospels' Portrait of Peter Come From?	206
I. Two Scenarios	207
II. Redaction or Composition?	211
III. Historical Grounding?	218
IV. The Historical Factor in Relation to Rhetorical and Narrative Factors	227
Chapter 10: Literary and Theological Reflections	229
I. Sensitivity to the Narrative Scene	229
II. Recognition of a Pattern	230
III. Implications of the Jesus-Peter Relationship	232
Appendix: Instances of Reversal by Source	235
Bibliography	237
Index of Authors	259
Index of Passages	262
Index of Subjects	274

Abbreviations

<i>b.</i>	<i>Babylonian Talmud</i> (The tractates are abbreviated in the customary manner.)
<i>BAGD</i>	W. Bauer, W. F. Arndt, F. W. Gingrich, and F. Danker, <i>Greek-English Lexicon of the New Testament</i> , 2 nd edn. (Chicago: University of Chicago Press, 1979)
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
<i>BI</i>	<i>Biblical Interpretation</i>
<i>BibSac</i>	<i>Bibliotheca Sacra</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
<i>BT</i>	<i>The Bible Translator</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>DownRev</i>	<i>Downside Review</i>
<i>Deut. Rab.</i>	<i>Midrash Rabbah Deuteronomy</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpT</i>	<i>Expository Times</i>
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JTS</i>	<i>Journal for Theological Studies</i>
<i>KD</i>	<i>Kerygma und Dogma</i>
<i>LCL</i>	Loeb Classical Library
<i>Lev. Rab.</i>	<i>Midrash Rabbah Leviticus</i>
<i>LouvStud</i>	<i>Louvain Studies</i>
<i>Midr. Ps.</i>	<i>Midrash on the Psalms</i>
<i>m.</i>	<i>Mishna</i> (The tractates are abbreviated in the customary manner.)
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>Pesiq. R.</i>	<i>Pesiqta Rabbati</i>
<i>RB</i>	<i>Revue Biblique</i>
<i>RevExp</i>	<i>Review and Expositor</i>
<i>RevScRel</i>	<i>Revue des sciences religieuses</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>t.</i>	<i>Tosefta</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>WTJ</i>	<i>Westminster Theological Journal</i>

y.	<i>Jerusalem Talmud</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

Chapter 1

Introduction

This book presents the results of research into the portrayal of Peter in the canonical Gospels. The desire to take up such a study was originally sparked by the observation of what appeared to be a repeated pattern, occurring in many episodes in all four Gospels, in which Peter makes an apparently well intentioned move only to meet with rebuke or correction or failure. The thought that there might be a distinctive pattern of this kind seemed to invite further enquiry in two directions. First a historically oriented question arose: if a truly distinctive and widespread pattern centring on Peter appeared in diverse gospel traditions, how was this to be explained? Secondly, since the observed pattern was so intimately connected to the portrayal of Peter's interaction with Jesus, might a closer look reveal aspects of the Jesus-disciple relationship which would carry significant implications for a theological or pastoral reading of the Gospels?

As investigation of this pattern got underway the importance of an additional aspect of the portrayal of Peter became increasingly apparent. Peter's personal characterization seemed closely linked to the pattern of reversal, with certain traits recurring in several episodes. Attention therefore turned to the question of whether it was possible to speak of a consistent and distinctive cluster of traits associated with Peter in the gospel narratives, and even to the possibility that within individual Gospels the threads of narratively connected and progressing Peter stories might be discerned.

Narrative critical perspectives have played an important role in this investigation. Narrative work on the Gospels, however, has typically concerned itself with wholistic readings of single Gospels and has held questions pertaining to history, sources and didactic intention at arm's length. The research undertaken here, by contrast, focuses on a feature spread out across four Gospels which manifests itself primarily at the pericope level. Further, both historical and theological issues are actively pursued. This has meant that a number of methodological questions have had to be thought through and, where possible, tested: Can narrative

critical insights lead on to historical conclusions? How do story and rhetoric relate within the gospel narratives? Are the Gospels indeed unified stories, or is the pericope the more significant unit for narrative analysis? Does gospel characterization include the depiction of individual motives and feelings?

The outline of this book reflects the general methodological trajectory followed in the research. Following a survey of literature highlighting the varying methodologies used by scholars writing about Peter (chapter 2), the study begins with the gospel texts as they stand, asking literary questions. These relate first to the particular formal element noted above, the pattern or motif in which some well intended word or act of Peter meets with reversal. Chapter 3 seeks in a preliminary way to identify occurrences of this pattern and to define its features; chapter 4 examines the extent to which such a motif is connected with Peter in a distinctive way in the Gospels. Narrative critical insights then come into play in the next two chapters, where the presentation of Peter within the story world of the Gospels is given attention. Chapter 5 seeks to analyze the characterization of Peter in the identified pattern episodes (as well as confirm the preliminary conclusions of chapter 3) and chapter 6 examines the dynamics of the Peter-Jesus relationship. The essential questions here are whether it is possible to discern a literary portrayal of a personal Peter and whether a certain kind of relationship between Peter and Jesus is portrayed. In chapter 7 the study moves beyond the boundaries of the stories themselves to ask questions of a rhetorical critical nature: What is the function of the portrayal of Peter in a given narrative unit? Is it to throw light on Jesus? Does it serve a polemical interest? Provide an example? Or do the rhetorical dynamics of the narrative suggest simple interest in Peter as a person? Chapter 8 then seeks to provide additional perspective on the gospel presentation of Peter through examining the portrayal of comparable figures and relationships in a sampling of ancient literary works. Next, on the basis of what has been discovered in the course of literary and rhetorical investigation, chapter 9 takes up questions of a tradition and historical critical nature – though only in a limited way. Finally, in chapter 10, theological/pastoral implications emerging from the preceding study are considered and suggestions are offered concerning the reading of the Gospels' Peter stories.

I. Preliminary Perspectives on Narrative Criticism

At the present time there is a degree of ferment among New Testament scholars with regard to the relationship between the newer literary

approaches to the gospel texts and the more historically or theologically oriented approaches of traditional scholarship. Some champion one orientation over against the other, some urge that both are valid but not to be mixed, while still others seek integration. In view of this plurality of perspectives it is necessary to explain one's theoretical and methodological starting points, particularly in a study such as this which attempts to employ insights from both literary and historical criticism in a coherent manner.

Those who have applied narrative criticism to the Gospels in recent years have usually chosen to set aside questions of historical reference and underlying sources. The issue of the evangelist's original rhetorical/theological intent has often been marginalized as well. In many cases such choices have been accompanied by the conviction that historically oriented matters are irrelevant to or incompatible with a focus on the story itself and the reader's response to it. At one level this conviction originates under the influence of theoretical pre-commitments.¹ Two major movements in twentieth century literary criticism, New Critical formalism and reader-centred theories, have supplied a pool of ideas which, in varying combinations, have significantly influenced New Testament narrative critics. The former insists that interpretation must centre only on the text and its story world, the latter locate meaning in the reader's reaction to the text; both deny the importance of author's intention, referentiality and other historically related factors for interpretation.

While no interpreter of the Gospels can avoid the responsibility of wrestling through the issues raised by formalism and reader-centred theories of interpretation, many of these are of such a fundamental nature that in a study such as this it is best to not even begin a philosophically oriented defence of a particular position. What can be done is simply to

¹ The heavy influence of philosophical considerations is often reflected when narrative critics of the Bible explain their methodological choices. See, e.g., D. Gunn and D. Fewell: 'we find ourselves participating in a major epistemological shift which is, in the larger picture, but a phase in a long-standing Western debate' (*Narrative and the Hebrew Bible* [Oxford: OUP, 1993] 10); and F. Segovia, 'My proposed reading of the Gospel ultimately says as much about me as about the Gospel, if not more' ('The Tradition History of the Fourth Gospel', in R. Culpepper and C. Black [eds.], *Explaining the Gospel of John* [Louisville: W/JKP, 1996] 186). Sometimes more specifically theological claims enter in; e.g., P. Joyce: 'original meaning can only be given this power [of excluding alternative readings] at the cost of the very functioning of Scripture' ('First Among Equals? The Historical Critical Approach in the Marketplace of Methods', in S. Porter, P. Joyce and D. Orton [eds.], *Crossing the Boundaries: Essays in Biblical Interpretation in Honor of Michael D. Goulder* [Leiden: E. J. Brill, 1994] 22–25).

make explicit the approach to textual interpretation I have followed. Though a threefold categorization of theoretical options is often proposed – meaning seen as either author centred, text centred or reader centred – I prefer to think of the writing (telling) and reading (hearing) of a narrative as an act of communication involving two poles. At one end stands the author producing a text, at the other end a reader receiving that text. The present study concerns itself largely with the author-text end of the communication process which occurs through the gospel narratives.² Author and text are viewed in close connection. The text we have before us is the central object of interest, but this is understood to reflect the intentions of an author,³ intentions which are influenced by the world in which the author lives. The primary goal of interpretation, it is then assumed, is to understand what the author seeks to communicate through the text. At the level of theory and philosophy, then, the commitments of neither formalism nor reader-centered criticism are here adopted. Instead, a view more in harmony with that of traditional New Testament

² If in the following chapters occasional reference is made to how readers would understand or be impacted by the text, it is the original audience which is in view, and always in close connection with an attempt to better understand the intentions of the author. When a story-teller shapes a narrative in a particular way to achieve a particular effect, then to speak about that effect is simply part of analyzing the poetics of the narrative.

M. A. Powell, writing from a text-centred perspective, describes the goal of narrative criticism as determining the effects that the implied author intends the story should have upon the implied readers ('Narrative Criticism', in J. Green [ed.], *Hearing the New Testament* [Grand Rapids: Eerdmans, 1995] 239–41). Those who prefer to think of the Gospels as real communion between actual people will be all the more ready to give consideration to the question of expected narrative impact. This kind of 'reader-response' focus is compatible with exegesis which seeks to be sensitive to what the original author wished to convey; it is not to be confused with 'reader-centred' perspectives which do not concern themselves with original intentions or objective interpretation.

³ Though the term 'author' is used here, this is not always a satisfactory word for general reference to the original composer of a gospel narrative. While it might serve well to refer to either the evangelist or to the author of an underlying tradition, it would exclude reference to an oral storyteller. At some points in this thesis, when there is no desire to specify a particular view concerning a narrative's origin, the more inclusive terms 'narrator' or 'original narrator' are therefore used. The word 'narrator', too, could prove confusing, since it is employed by many narrative critics in a more limited sense. In the present thesis, however, no use is made of the technical distinctions between 'narrator', 'implied author' and 'real author'; 'original narrator' simply refers to the storyteller or writer who composed the story (leaving unanswered the question of whether there may have been stages of composition).

scholarship is taken with respect to the relation between author, text and interpretation.⁴

Given this basic theoretical position, questions about the gospel narratives at a more empirical level must still be answered. Do the narratives themselves, together with the historical context from which they emerged, provide evidence which would lead the interpreter to expect that the authors had intentions with respect to each of the three elements of story, rhetoric and history? Here again, only a brief statement of starting point assumptions can be made. At first glance, an intention to communicate historical information about Jesus seems to predominate in the Gospels. Closer inspection, however, suggests that theological concerns are of great importance; this has been one of the central insights, for example, of both form and redaction criticism. More recently, though, narrative critics have made a strong case through their analyses of the texts that the Gospels have been written as stories.⁵ At each stage in the history of criticism, as new insights have gained acceptance, debate has taken place whether new views concerning the nature of the Gospels negate the old. With the advent of redaction criticism the relationship between theology and history was debated: should these be viewed as either-or choices or as complementary parts of the evangelists' purpose?⁶ In a similar way today, the positive claims of narrative criticism raise the question of whether perception of the Gospels as story means that they can no longer be viewed as rhetorical documents designed to impart specific theological teaching.⁷ The present study proceeds with the assumption that narrative critics have offered valid insights concerning the story aspects of the Gospels; at the same time, in agreement with the vast majority of New Testament critics, the rhetorical nature of the gospel narratives is also

⁴ For a strong theological critique of positions which discount the importance of authorial intention see F. Watson, *Text and Truth: Redefining Biblical Theology* (Edinburgh: T & T Clark, 1997) 95–126).

⁵ See, e.g., D. Rhoads and D. Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982); R. Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983); J. Kingsbury, *Matthew as Story* (Philadelphia: Fortress Press, 1988 [2nd edn.]); *Conflict in Mark: Jesus, Authorities, Disciples* (Minneapolis: Fortress Press, 1989).

⁶ This discussion is reflected in works such as I. H. Marshall, *Luke: Historian and Theologian* (Exeter: Paternoster, 1970) and R. Martin, *Mark: Evangelist and Theologian* (Exeter: Paternoster, 1972).

⁷ See the occasional statements by certain narrative critics: R. Fowler, *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark* (Minneapolis: Fortress, 1991) 55ff.; S. H. Smith, *A Lion With Wings: A Narrative-Critical Approach to Mark's Gospel* (Sheffield: Sheffield Academic Press, 1996) 48–49.

affirmed.⁸ Furthermore, historical claims are viewed as yet another important part of the evangelists' intention.⁹

I hope that the results of the ensuing analysis of texts concerning Peter, undertaken within the general framework of interpretation outlined above, will justify the wisdom of an integrating approach. With respect to direct interpretation of the narratives, I believe that fruitful insights can result when attention is given to the interplay between story and rhetorical elements in the texts. The additional consideration that will be given to the origin of the traditions underlying the Peter narratives is, of course, a matter secondary to the actual interpretation of the texts. If it is correct to hold that the texts make historical claims concerning Peter, however, this issue is not irrelevant to a total understanding of the Gospels. If in the course of this study narrative analysis of Peter's characterization can contribute to an investigation of tradition history, this will again demonstrate the value of an integrating approach.

II. Episodes and Whole Gospels

The narrative criticism employed in the present study is atypical in a further way in that primary attention is given to individual pericopae rather than to whole Gospels, and Peter episodes from all four Gospels are analyzed. This runs counter to the emphasis on wholistic readings which prevails among narrative critics of the Gospels, as it did among redaction critics before them. While focus on episodes is to a large extent a natural result of investigating the particular feature which provided the original impetus for this study, the relationship between episodes (or pericopae)¹⁰ and whole Gospels is an issue which demands attention in any literary

⁸ For a recent discussion of the rhetorical nature of the Gospels, in interaction with narrative criticism, see W. T. Shiner, *Follow Me! Disciples in Markan Rhetoric* (Atlanta: Scholars, 1995) 3ff.

⁹ Cf., e.g., C. Tuckett, *Reading the New Testament* (Philadelphia: Fortress, 1987) 177; D. Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster, 1987) 64; J. Dunn, 'A Word in Time: Understanding the Bible Today', *Epworth Review* 19 (1992), 31ff.; J. Gnilka, *Jesus of Nazareth: Message and History* (Peabody, MA: Hendrickson, 1997) 12.

¹⁰ F. Martin defines a pericope as a free-standing narrative unit that functions independently of any particular context, and an episode as a unit of narrative which achieves its meaning as part of a larger whole. He considers the Gospels, apart from the passion narratives, to consist largely of pericopae, integrated into an overall narrative statement but joined together 'without tightening the bond between them in such a way that the pericopes become episodes' (*Narrative Parallels to the New Testament* [Atlanta: Scholars, 1988] 18).

analysis of the Gospels. Does each Gospel tell a unified story, or is each instead made up of many stories which have little continuity, but which cumulatively, perhaps, make a unified impact? The position taken here is that the narrative unity of the Gospels, i.e., their unity as story, should not be an *a priori* assumption;¹¹ rather, the extent to which narrative unity exists must be demonstrated through a close reading of the text. The episodic nature of the Gospels is a feature which has long been recognized; wholistic interpretation must begin with a careful reading of the parts.

Among those who have directly addressed the question of episodes and narrative unity are some who argue that narrative continuity and characterization occur only at the level of the pericopae; if there is unity at the macro-level, this is more a rhetorical or theological unity. On this view, the evangelists construct their narratives 'from free standing narrative episodes that create their collective meanings by the juxtaposition and accumulation of their individual meanings.'¹² Others, however, while acknowledging that many gospel episodes form individual narratives in their own right, side with the more typical narrative critical perspective by also affirming the presence of overarching plot and characterization elements.¹³ Both sides in this discussion, however, would seem to agree that there is a case for considering the pericope the natural unit of text for initial narrative critical analysis. I do agree with those who argue that at least some macro-level story elements are evident in the Gospels. While in the ensuing study texts are analyzed primarily at the episode level, in reviewing each Gospel an eye has also been kept open for elements of a trans-episodic, unified Peter story.¹⁴

¹¹ Contra, e.g., M. A. Powell, *What Is Narrative Criticism?* (Minneapolis: Fortress, 1990) 92.

¹² Shiner, with reference to the Gospel of Mark (*Follow*, 16–17). According to Shiner, 'Narrative continuity did not play the same role in the expectations of ancient audiences as it does in those of modern readers' (7). J. Dewey argues that there is a lack of linear narrative development in Mark which is a legacy of orality ('Oral Methods of Structuring Narrative in Mark', *Interpretation* 43 [1989] 33–38). Martin speaks of a juxtaposition procedure with respect to the Gospels in general (*Narrative*, 18–19).

¹³ See C. Breitenbach ("The Gospel of Mark as Episodic Narrative: Reflections on the 'composition' of the second gospel", *Scriptura*, special issue [1989] 1–26). Breitenbach argues that in Mark a series of distinct episodes sometimes contributes to a larger narrative scene (e.g., the conflict episodes of chapters 11–12) and details embedded within several individual pericopae can function as part of the global story (e.g., instances of the disciples' misunderstanding).

¹⁴ It may be noted that many narrative critics of the Hebrew Bible work with short sections of text rather than with whole works; see R. Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981); S. Bar-Efrat, *Narrative Art in the Bible* (Sheffield: The

Finally, two other issues relating to narrative perspective may be briefly mentioned here. First, narrative examination of the Peter episodes forces the interpreter to confront the question of whether qualities of individual human experience – feelings and motivations – enter into the presentation of gospel characters. Second, particularly in connection with certain episodes in Matthew and John, the reader must decide whether to treat the text as surface level story or as allegory. Narrative critics of the Gospels, perhaps influenced by traditions of gospel criticism before them, have tended to offer non-individualized and non-psychological readings of gospel figures and, at some points, have favoured theologically or ecclesiastically oriented symbolic interpretations over straight story-readings. These issues will be discussed further in chapters 5 and 7.¹⁵

Almond Press, 1989); M. Sternberg, *The Poetics of Biblical Narrative* (Bloomington: Indiana University Press, 1985). S. Moore points out that the same is typically the case in the works of non-biblical narratologists ('Are the Gospels Unified Narrative?' in K. Richards [ed.], *SBL 1987 Seminar Papers* [Atlanta: Scholars Press, 1987] 453.).

¹⁵ Perhaps a word of apology and explanation is due with respect to matters which are *not* included in the present investigation. Important redaction-critical questions, for instance, such as the delimitation of editorial influence upon tradition and the identification of each evangelist's background, have not been taken up in the exegesis of individual texts. This particular omission is primarily due to the need to set limits: our investigation centres on a motif and related narrative features which appear in a large number of gospel episodes; it has not been possible to analyze each episode employing a full range of critical methodologies. Through the pursuit of its own limited objectives, however, the present study does seek in part to contribute to a better understanding of some of the same issues that concern redaction criticism.

Narrative critics will notice another omission: analysis which distinguishes between 'author', 'implied author' and 'narrator'. Making these distinctions does indeed give added precision and, in the case of some narratives, can contribute to a better understanding of the work. I have not found such analysis significantly helpful for explicating the Peter narratives of the Gospels, however.

Chapter 2

A Survey of Scholarship

The present survey aims to highlight varying approaches and strategies scholars have adopted for interpreting the portrayal of Peter in the Gospels. Given the multiplicity of methodological and interpretative positions evidenced in the literature concerning Peter, no simple system of categorization will be fully adequate. For the purposes of this survey, representative scholars and types of approach will be grouped according to the scholar's perception of how the original narrator intended the narrative to be read or, in the case of interpreters who consider the intentions of the original narrator to be of secondary importance, according to the interpreter's own preferred way of reading the narrative. Three basic categories emerge: (I) approaches which understand or evaluate the gospel narratives concerning Peter as if they were accounts referring to historical persons and events (whether the accounts are considered reliable or not); (II) approaches which understand the narratives as symbolic presentations of theological/ecclesiological points or veiled portrayals of ecclesiastical situations; (III) approaches which understand or evaluate the narratives primarily as story worlds. To identify the work of a scholar with one of these approaches is not to imply that everything in that work is characterized by just that one approach; rather it is to make an observation concerning a leading tendency in that scholar's interpretative posture which is worth noting. Very often, of course, a scholar will blend approaches or will treat certain texts or text elements one way and others another.

In addition to or in conjunction with the three broad approaches outlined above, a number of further questions also confront scholars and mark out significant lines of division among them. Some of these relate to methodology, while others concern historical issues or crucial points of interpretation. It will be helpful to list the most important of these here, as several enter the discussion to follow.

Methodological questions include:

1. In which time period(s) will the scholar take significant interest, that of Peter himself, that of the original narrator¹ (traditioner and/or evangelist), or that of any reader? (A scholar may choose to focus on more than one of these times.)
2. Will the scholar try to reconstruct the circumstances behind the events recorded in the text ('historicizing') or make judgements concerning Peter's feelings and motivations ('psychologizing'), either through making deductions which go beyond what the text itself indicates or through bringing to bear extra-textual information regarding the time of the narrated events?
3. Will the scholar's method involve an attempt to discern the text's prehistory or will it depend entirely on the final form of the text?
4. Is the scholar's tendency to draw together material relating to Peter from all the Gospels, or to focus attention on the portrayal of Peter in a single whole Gospel, or to concentrate on small units within the Gospels?
5. Is the pastoral value of the text (either now or in its original setting) to be seen as emerging from its account of the past concerning Peter or as standing independent of claims concerning actual past events?
6. Will the scholar treat the intentions of the narrator (traditioner or evangelist) and the original situation as important factors in interpreting the text?

Historical and interpretative questions include:

1. Were specific elements within gospel narratives concerning Peter originally intended to refer to realities outside the text or to make rhetorical points, or do they rather function simply as part of a narrative story world?
2. To what extent are the gospel accounts concerning Peter historically reliable?
3. In any particular gospel narrative in which Peter appears, is there significant focus on the figure of Peter himself, or does his presence function merely as a foil subservient to some other focus of attention within the text?
4. Where there is significant focus on Peter, is he presented primarily as a typical disciple or model for Christians, or is he portrayed as a unique figure?

¹ I.e., the person or community which produced the narrative in question. The advantage of using the general term 'narrator' is that it can refer to the agent behind any of the various levels or stages of narrative (small units of tradition whether oral or written, longer pre-Gospel narrative units, whole Gospels) which can be the focus of attention when scholars deal with the Gospel narratives.

Index of Authors

- Aberbach, M., 94, 123, 126, 127
 Alexander, P., 189
 Allinson, F., 199
 Allison, D. C., 22, 95, 97, 129, 132, 161,
 162, 164, 166, 209, 217
 Alter, R., 7, 67, 69, 160, 183
 Arnott, W., 199
 Auerbach, E., 16, 88
 Aune, D., 6, 145
- Bammel, E., 87
 Bar-Efrat, S., 7, 67, 68, 69, 71, 144, 183
 Barrett, C. K., 41, 107, 174, 176, 215,
 223
 Bauckham, R., 131, 175, 209, 226
 Beasley-Murray, G., 176
 Beavis, M. A., 150
 Berlin, A., 65, 66, 67, 69
 Best, E., 20, 21, 22, 150, 156
 Black, C., 3, 20, 27
 Blomberg, C., 92, 131
 Bock, D., 100, 102, 134, 168
 Bonnard, P., 93
 Boomershine, T., 17, 69, 77, 79, 80, 83,
 85, 88, 93, 221
 Booth, W., 67, 143, 148
 Borrell, A., 22, 86
 Bowie, E., 202
 Brant, J. A., 69
 Breitenbach, C., 7
 Brichto, H., 67, 71, 144, 184, 185
 Brown, R., 18, 87, 92, 108, 110, 115, 116,
 136, 137, 139, 161, 162, 165, 171,
 173, 174, 209, 214, 215, 216, 225, 226
 Bruce, F. F., 224
 Bultmann, R., 14, 17, 41, 47, 217
 Burnett, F., 31, 32, 66, 70, 71, 82, 88
 Burridge, R. A., 145
- Carson, D., 41, 108, 113
 Chatman, S., 65
 Chilton, B., 164, 165
 Claudel, G., 135, 162, 168, 217
- Clines, D., 164
 Collins, R., 171
 Conybeare, F., 194
 Cranfield, C. E. B., 76, 83, 84, 85, 86, 87
 Cullmann, O., 13, 14
 Culpepper, R., 3, 5, 32, 171
- Darr, J., 66, 70, 143
 Daube, D., 94, 132
 Davies, M., 220, 222
 Davies, W. D., 22, 95, 97, 129, 132, 161,
 162, 164, 166, 209, 217
 Delorme, J., 101
 DeVries, S., 184
 Dewey, J., 7, 80, 94, 150
 Dewey, K., 25, 210
 Dibelius, M., 14, 17, 47, 217
 Dietrich, W., 23, 24, 134, 136, 167, 168,
 170
 Dimitrovsky, H. Z., 94
 Dinkler, E., 41
 Dodd, C. H., 215
 Donfried, K., 18, 22, 161
 Dormeyer, D., 82, 149
 Downing, F. G., 123
 Droge, A., 110
 Dschulnigg, P., 19, 20, 225
 Dundee, S. R., 18
 Dunn, J., 6, 225
- Easterling, P., 202
 Ernst, J., 41, 221
 Evans, C. F., 102
- Feldmeier, R., 84
 Fewell, D., 3
 Fitzgerald, J., 120
 Fitzmyer, J., 102, 103, 104, 134, 135,
 168, 209, 217
 Forster, E. M., 65
 Fowler, R., 5, 143
 France, R. T., 22, 132
 Freedman, D. N., 22

- Freyne, S., 41
 Frisch, H., 32, 33

 Gander, G., 132
 Gee, D., 111
 Gerhardsson, B., 87
 Giangrande, G., 202
 Gill, C., 70
 Gitay, Y., 142, 144
 Gnilka, J., 6, 91, 122, 123, 162, 164
 Goldhill, S., 120
 Gowler, D., 66, 71
 Grappe, C., 221
 Green, J., 4, 143, 226
 Green, W. S., 189
 Grundmann, W., 78, 101
 Guelich, R. A., 15, 124
 Gundry, R., 21, 76, 78, 81, 83, 86, 91,
 146, 149, 156, 157, 158, 162, 164
 Gunn, D., 3

 Haase, W., 47
 Hagg, T., 202
 Hagner, D., 92, 93, 97, 129, 164
 Hammond, N., 199, 202
 Harrington, D. J., 92, 132, 162
 Harvey, W. J., 66
 Hawkin, D., 154
 Haynes, S., 142
 Heil, J., 91, 93, 129, 162, 217
 Held, H. J., 93
 Hengel, M., 122, 123, 128
 Heron, R., 28
 Higgins, A. J. B., 13
 Hill, R., 25, 227
 Hochman, B., 66
 Hooker, M., 78, 79, 86
 Howatson, M., 198, 199
 Hummel, R., 161

 Jones, G., 184
 Joyce, P., 3

 Kähler, C., 161
 Kelber, W., 25, 26, 41, 143, 149, 209,
 210, 211, 212, 219
 Kingsbury, J., 5, 22, 29, 30, 70, 161
 Klauck, H.-J., 22, 150
 Knox, B. M. W., 202
 Koester, C., 172, 173
 Köstenberger, A., 122, 137, 138

 Lagrange, M. -J., 78
 Lampe, G. W. H., 25, 157, 162
 Lane, W., 57, 76, 78, 79, 83, 85, 86
 Leaney, R., 168
 Lindars, B., 114, 173, 215
 Lövestam, E., 129, 162
 Luther, M., 83

 Mack, B., 144
 Malbon, E. S., 70, 150
 Malina, B., 125, 126
 Marchant, E., 194
 Marsh, J., 176
 Marshall, C. D., 160
 Marshall, I. H., 5, 101, 102, 143, 223,
 226
 Martin, F., 6, 7, 184, 189, 190, 191, 192,
 193
 Martin, R., 5
 Mauser, U., 78
 May, D., 125
 Maynard, A., 27, 41, 171
 Mazzatenta, O., 70
 McDonald, J. I. H., 143
 McKenzie, S., 142
 McKnight, E., 143
 McKnight, S., 143, 226
 Meier, J., 213, 214, 217, 218, 219, 221,
 226
 Merkel, H., 87
 Merz, A., 122, 123
 Metzger, B., 76, 87, 105
 Meyer, B., 221
 Michie, D., 5, 29
 Misener, G., 70
 Moore, S., 8
 Morgan, J., 202
 Moulton, J. H., 87
 Moxnes, H., 120
 Müller, U., 155

 Nau, A., 22, 23, 161, 212, 227
 Neirynck, F., 215
 Nellessen, E., 41
 Neusner, J., 123, 189, 193
 Neyrey, J., 120, 125, 168
 Nickelsburg, G., 189
 Nieman, R., 18
 Nineham, D., 15
 Nolland, J., 100, 102, 134

- Öhler, M., 155
 Olbricht, T., 143
 Orton, D., 3
 Otto, R., 79

 Pelling, C., 70, 120
 Perkins, P., 20, 223, 225
 Pesch, R., 15, 16, 17, 20, 125, 217
 Plummer, A., 132
 Porter, S., 3, 143
 Powell, A., 202
 Powell, M. A., 4, 7

 Quast, K., 27, 28, 171, 176

 Reardon, B. P., 202
 Reese, J., 126
 Reploh, K. -G., 75
 Resseguie, J., 154
 Reumann, J., 18
 Rhoads, D., 5, 29
 Richards, K., 8, 80, 144
 Ricoeur, P., 172
 Riesener, R., 122
 Robbins, V. K., 123, 144, 184, 194, 233

 Sandbach, F., 199
 Sanders, E. P., 220, 222
 Schenk, W., 176
 Schnackenburg, R., 176, 209
 Schneider, G., 100, 101
 Schürmann, H., 101, 105, 133, 168
 Schweizer, E., 85, 86, 157
 Sculland, H., 199, 202
 Segbroeck, F., 145
 Segovia, F., 3, 111, 143
 Sellew, P., 214
 Shepherd, T., 157
 Shiner, W. T., 6, 7, 21, 34, 66, 126, 144,
 145, 148, 149, 194, 233
 Smith, C. R., 162
 Smith, D. M., 214

 Smith, S. H., 5, 143
 Smith, T. V., 20, 25, 40, 73, 79, 88, 89,
 90, 149
 Stanton, G., 71, 145
 Stein, R., 213, 217, 218, 221
 Sternberg, M., 8, 67, 68, 69, 143, 148,
 160, 183
 Stibbe, M., 111
 Stock, A., 23, 161
 Stock, K., 149, 150
 Strecker, G., 68, 161
 Swete, H. B., 40, 89

 Tannehill, R. C., 21, 47, 48, 142, 143, 150
 Taylor, V., 14, 15, 84, 85, 87, 207, 208,
 209, 212, 221
 Telford, W. R., 15, 142
 Thatcher, T., 41, 66, 137
 Theissen, G., 122, 123, 209, 216, 217
 Thiede, C., 12, 13
 Thomas, J., 172
 Tolbert, M. A., 30, 31, 70, 72, 90, 149
 Trilling, W., 17, 68, 171
 Tuckett, C., 6, 189, 226
 Tyson, J., 25, 149, 223

 Van Segbroeck, F., 114
 Vorster, W. S., 30, 114

 Wansborough, H., 122
 Watson, F., 5
 Weeden, T., Sr., 25, 26, 27, 90, 149
 Wenham, D., 131
 Westcott, B. F., 107, 138
 Wiarda, T., 71, 74, 82, 111, 112, 149,
 176, 209, 219
 Williams, J., 69, 160
 Williams, T., 199

 Zillesen, H., 133, 168
 Zmijewski, J., 41

Index of Passages

I. Old Testament

<i>Genesis</i>		4:29–30	184
23:1–16	184	4:30	187
		4:38–44	130
<i>Exodus</i>		4:43	187
3:6	102	5:10–12	184
3:14	129	5:15–16	184
		5:15–17	185
<i>1 Kings</i>		6:1–7	130
17:1–19:22	184	6:15–17	130
17:18	187	6:26–7:1	187
17:20	187	7:1–2	184
18:9–14	187	7:2	187
18:16–19:5	186	13:10–21	184
19: 4	187	13:14–19	184, 186
19:11	187		
19:14	187	<i>Job</i>	
19:19–20	184	9:8	129
19:21	123		
		<i>Psalms</i>	
<i>2 Kings</i>		18:16	130
1:1–8:15	184	69:1–3	130
2:1–6	186, 187	69:14–15	130
2:14	187	107:29	129
2:15–16	184	144:7	130
2:15–18	185		
2:16–18	186	<i>Isaiah</i>	
2:17–18	184	6:1–8	102
4:11–13	184	41:4	129
4:15–16	184		
4:16	187	<i>Ezekiel</i>	
4:27	184, 185	1:28	102
4:28	187		

II. New Testament

<i>Matthew</i>		4:3–10	49
1:16–18	97	4:10	76
1:19–21	63	4:18–20	97
1:35–38	96	4:19	100
3:7–10	63	5:9	131
3:13–15	56	5:16	131
4:1–11	153		

5:37	167	14:33	91, 102, 132
5:45	131	14:54	66–72, 181
5:48	131	14:66–72	44
6:1	131	15:15	53, 55, 97, 99, 161, 165, 167
6:12	95	15:16	97
6:14–15	95	15:22–23	52
6:30	93	15:22–25	63
7:22–23	55	15:23ff.	53
8:5–7	52	15:26–27	63
8:8–9	63	16:13–20	94, 130, 162
8:14	95	16:13–23	12, 23
8:14–15	97	16:16	132, 163
8:19	131	16:16–19	89
8:19–20	56, 60, 62	16:17ff.	13
8:21–22	56, 58, 185	16:17–19	22, 96, 97, 98, 99, 146, 147, 161, 166, 167, 212, 219
8:23–27	93, 162	16:21–23	96
8:25–26	54, 235	16:22, 32	108, 132
8:26	93	16:22b	133
9:11	131, 132	16:22–23	36
9:33–34	63	16:23	76, 96
10:2	23, 97, 99, 167	16:23b	133
10:2–4	97	17:1–7	163
10:32–33	210	17:1–8	96
10:41	135	17:1–13	23
11:2ff	54	17:4	132
11:12–14	167	17:4–5	36, 231
11:20ff	167	17:5	132
12:1–7	132	17:6–7	54
12:23–24	63	17:20	93
12:38	131	17:24–27	22, 23, 38, 42, 43, 45, 57, 94ff., 96, 99, 131ff., 133, 141, 161, 163ff., 165, 167, 171, 208, 209, 210, 212, 213, 217, 219, 231
12:38ff.	49	17:25	44
13:3ff.	167	18:1–35	165
13:28–30	63	18:15	95
13:38	131	18:17	132
13:53–18:35	161, 162	18:18	97
14:22	129	18:20	132
14:22–33	23, 91, 93, 130, 162, 163	18:21–22	23, 39, 42, 43, 44, 45, 53, 58, 95, 96, 99, 132ff., 161, 165ff., 167, 190, 208, 209, 210, 212, 217, 219
14:26	91	18:23	132
14:27–30	96		
14:28	44, 132, 129		
14:28–31	22, 37, 42, 43, 44, 45, 56, 61, 91ff., 96, 98, 99, 129ff., 138, 161ff., 171, 186, 208, 209, 210, 211, 212, 217, 218, 230, 231, 232		
14:29	86		
14:30	42, 129, 132		
14:30–31	44, 54, 55		
14:31	42		

18:23-35	95	1:16-17	125
18:26	29, 103	1:16-18	74, 88
19:16	131	1:17	76, 100
19:16-17	53	1:21	72
19:27	97, 99, 119, 167	1:21-28	124
19:27-30	40, 97	1:29	124
19:28	97, 99	1:29ff.	133
20:11-16	63	1:29-31	97, 124
22:16	131	1:29-34	150
20:16ff.	49	1:29-39	72ff.
20:20	53	1:30-31	125
21:33-39	163	1:32	124
22:24	131	1:33	124
22:36	131	1:35-38	38, 42, 43, 45, 56, 58, 91, 98, 103, 126, 221
22:41-45	163	1:35-39	124ff., 141, 150ff., 154, 155, 207, 212, 217, 230, 231, 232
22:42-45	49		
25:8-9	63	1:36	44
25:11-12	63	1:37	15
25:24-28	63	1:43-45	150
25:37-40	55	2:1	124, 150
25:44-45	55	2:6ff.	49
26:8	50	2:13-17	124
26:22-25	50	2:16-17	49
26:31	133	2:18-20	49
26:31-34	96	2:23-28	49
26:31-35	96, 109, 162	3:2-5	49
26:33	32, 133	3:7-12	150
26:33-34	36, 108	3:14-16	97
26:35	32	3:16	88
26:35-41	39	3:20-21	150
26:35-46	96	3:20-45	57
26:36-46	96	3:21-35	49, 59
26:38	133	3:22-29	49
26:40	133	3:32-35	52
26:47-56	110	4:1-2	150
26:51-52	42	4:10ff.	53
26:51-54	38, 57, 58, 60, 61, 175, 235	4:38-40	49, 235
26:58, 69-75	36, 96, 162	4:41	127
26:63-64	163	5:18-19	56, 59, 61
26:69-75	32	5:31	104, 106
27:3-5	63, 64	5:31ff.	50
27:40	163	5:32-34	150
27:43	163	5:35-36	53
27:54	163	5:37	77, 99
28:16-20	96	5:37-43	89, 127
		5:38-43	128
<i>Mark</i>		5:38ff.	49
1:1	42	5:42	127
1:12-13	150	5:45-46	150
1:14-20	124		
1:16	72		

5:53–56	150	9:11–13	53
6:2–4	49	9:17–19	52
6:10	124	9:19	52
6:14–16	63	9:22–23	52
6:35–37a	53	9:24	63
6:37ff.	54	9:26–27	53
6:45–46	150	9:33ff.	54
6:49–50	54	9:33–37	153
6:50–52	127	9:38	119
7:5ff.	49	9:38ff.	57, 185, 190
7:6	102	9:57	43
7:17	53	10:2–5	49
7:17–18	53	10:13	62, 185
7:25	103	10:13ff.	57
7:26–27	52	10:17	103
7:28	63	10:17–18	58, 191
8:4ff.	54	10:20ff.	52
8:6–8	128	10:23–25	54
8:11–12	49	10:23–37	89
8:14–21	153	10:24–27	153
8:16ff.	53, 54	10:26–27	54
8:27–29	226	10:28	89, 99, 119, 211
8:27–30	26, 42, 75, 79, 89, 125	10:28–30	97
8:27–31	82	10:28–31	40
8:27–33	12, 150, 210	10:35ff.	53
8:29	75, 77, 119, 154	10:35–45	128
8:29–30	34	10:37	127
8:29–31	41	10:38–39	83
8:31	210	10:41–45	54
8:31–33	34, 35, 36, 42, 43, 45, 49, 56, 59, 69, 75ff., 79, 91, 96, 103, 125ff., 141, 150, 153ff., 156, 158, 190, 194, 207, 212, 217, 230, 231, 232	10:48–49	57, 185
8:32	15, 44, 108	11:2–7	128
8:33	44	11:20–21	13, 104, 106
8:34	76	11:21	55, 89
8:34–38	76	11:21–23	53
9:1	77, 155	11:28ff.	49
9:2–8	77ff., 96, 127, 155ff., 207, 217, 230	12:1–12	79
9:2–11	212	12:6–7	63
9:5	44	12:13ff.	49
9:5–7	36, 42, 43, 45, 56, 91, 190, 231	12:18ff.	49
9:6	69, 85, 98	12:35–40	79
9:7	44, 225	13:1	13
9:9	155	13:1–2	53
		13:3	74, 77, 89, 99, 104, 106
		13:26–27	127
		13:34–37	88
		14:4	50
		14:4ff.	50
		14:12–16	128
		14:13	104
		14:18–21	81
		14:19–21	50

14:21	226	14:70–71	63
14:22–26	127, 159	15:4–5	49
14:27	138	15:9–11	63
14:27–28	90, 104	15:13–14a	63
14:27–30	211, 218	15:14	63
14:27–31	15, 39, 80ff., 83, 85, 88, 109, 186, 208, 212, 217	15:23	57, 185, 195
		15:39	79
14:27–42	118, 127ff., 156ff., 169	16:7	89, 90, 96, 128, 147, 157
14:27–72	212, 217, 230		
14:29	44, 83, 84	<i>Luke</i>	
14:29–30	36, 42, 43, 44, 45, 49, 56, 59, 61, 91, 108, 141, 232	1:12–13a	63
		1:13–18	63
14:30	44	1:18–20	63
14:30–42	211	1:29–30	63
14:31	39, 44, 83, 84, 86, 103, 104, 217	1:59–60,	63
		1:61	63
14:31ff.	49, 59	1:62–63	63
14:31–38	39, 42, 43, 45, 56	2:48–49	50
14:31–42	91, 96, 141, 217, 218, 231, 232	4:1–12	153
		4:22ff.	49
14:32–36	150	4:38–39	104, 133, 134
14:32–42	26, 39, 80, 82ff., 207, 212, 217	4:38–44	101
		4:42–43	42, 58, 61
14:33	77	4:42–44	103
14:37	42, 44	5:1–11	24, 32, 99ff., 106, 133ff., 138, 141, 167, 168ff., 170, 181, 208, 209, 210, 217, 229, 232
14:40	69, 98		
14:43–48	49	5:4–7	54
14:43–49	156	5:4–9a	209
14:43–52	110	5:5	104
14:47	15, 42, 208, 217, 235	5:8	44, 211, 216
14:50	86	5:8–10	105
14:50–52	156	5:8–11	37, 42, 43, 44, 45, 56, 61, 199
14:51–52	86		
14:53–54	28	5:10	44
14:54	44	5:12	103
14:54, 66–72	36, 42, 43, 44, 45, 56, 61, 80, 85ff., 91, 96, 127ff., 156ff., 169, 207, 211, 217, 218, 229, 231	5:30	102
		6:14	100, 104
14:55–65	156	7:6	102
14:60–61a	49	7:39	102
14:61	42	7:39ff.	49
14:61b–62	49	8:24	101
14:66–72	28, 39, 186	8:24–25	235
14:67	116	8:25	102
14:67–68	63	8:41	103
14:68, 70–71	42	8:45	51, 101, 104, 106, 119
14:69–70	63	8:45–46	50
		8:45–56	54

8:51	104	20:16–18	53
9:1–6	100	21:5	104
9:13	101	22:8	104
9:18–20	104	22:9	49
9:20–22	41	22:24–27	54, 106
9:28–36	103	22:31	13
9:33–35	36	22:31–32	104, 105, 106, 167, 168
9:54	110	22:31–32, 61a	134ff.
9:54–55	57	22:31–34	104, 105, 109, 168, 169ff.
9:55	60	22:33	13, 224
9:57–58	60	22:33–34	36, 108
9:61–62	56, 185	22:34	135
10:1ff.	100	22:38	57, 110
10:17–20	57, 58, 62	22:47–48	50
11:11–13	193	22:47–53	111
11:27–28	58, 62, 191	22:49	110
10:40–42	50	22:49–51	38, 61
10:41	135	22:50–51	42, 60, 63, 235
11:5–8	193	22:54–62	36, 104, 169
11:38ff.	49	22:54–66	170
12:8–9	210	22:62	19, 135
12:13–15	53	23:4–5	63
12:41	104, 106	23:21–22	63
13:1–5	52	23:21–23	64
13:14	137	23:22–23	63
13:14–16	49	23:27–31	57, 58, 191
13:16	137	24:1–8	57, 58, 59, 185, 191, 196
13:23ff.	53	24:9–11	63
13:26–27	55	24:9–12	105, 119, 170
13:31–33	57	24:9–12, 34	134ff.
13:34	135	24:12	119, 230
14:15ff.	53	24:19–27	52
14:25ff.	58, 60	24:24	105
15:2	102	24:34	24, 104, 105, 167, 168, 230
15:2ff.	49	24:37–39	54
15:21–24	169		
15:28–30	63		
15:29–32	63		
16:14–15	49		
17:3	209		
17:20–21	53		
17:24–26	63		
17:27–29	63		
17:29–30	63		
17:30–31	63		
18:1–8	193		
18:13–14	169		
18:28	104, 106		
19:7	102		
19:7–10	49		
19:25–26	63		
19:39–40	49		

John

1:24–26	63
1:38	109, 137
1:40	115
1:40–41	172
1:40–42	116
1:41–42	115
1:45–46	63
1:49–51	58, 62
2:3–4	52
2:14ff.	222
2:18–19	49

2:23-25	58	11:24-26	53
3:2-3	58, 191	11:36-37	63
3:4	51	11:39-40	54
3:9	51	11:48-50	63
3:23ff.	63	12:1-8	51
4:9	51	12:4-8	50
4:31-32	57, 185, 195	12:20ff.	58
4:33-34	53	12:23	172
4:47-48	52	12:25-26	113
4:48-49	63	12:34-36	53
5:10-11	63	13:2-11	106ff., 116, 136ff., 172ff., 178, 208, 209, 211, 217
5:16-17	49		
5:18ff.	49	13:4-10	139
6:7-9	55	13:6	44
6:7-11	54	13:6-7	36, 37, 42, 43, 45, 56, 141
6:8	115, 116	13:6-8	109, 138, 139, 175, 176, 231
6:14-15	58	13:6-9	113
6:25-66	51	13:6-10	215, 232
6:39	110	13:6-11	209
6:66	119	13:7	44
6:66-70	115, 116	13:8	36, 37, 42, 43, 44, 45, 49, 56, 59, 61, 141
6:68	119		
6:68-69	119	13:9	44
6:68-70	40	13:9-10	37, 42, 43, 44, 45, 56, 61
7:2-9	53	13:10	44
7:12	63	13:12-14	107
7:15ff.	51	13:12-17	136, 172
7:34	138	13:13	137
7:46-47	63	13:22-26	115, 172
7:47-51	63	13:24	116
7:50-52	51, 63, 64	13:31-36	13
8:13-18	49	13:31-14:31	174
8:19	49	13:33-38	108ff., 116, 138ff., 141, 173ff., 208, 211
8:21	138	13:36	39, 42, 43, 44, 45, 53, 56, 175, 179
8:31ff.	51	13:36-37	113, 116, 176
9:2-3	53	13:36-38	217
9:9	63	13:37	139, 175
9:9-10	63	13:37-38	36, 179, 231
9:16	63	14:5-7	54
9:26-27	63	14:8	119
9:27-29	63	14:8ff.	53, 174
9:29-33	63	15:15-16	113
9:30-34	63	15:27	113
9:40-41	49	16:29-32	58, 60, 62
10:11	174	16:32	110
10:11, 15	139		
10:15	109, 174, 176		
10:20-21	63		
10:24ff.	51		
11:8-10	54		
11:12-14	53		
11:16	50		

17:12	110	21:1-21	211
17:18-20	113	21:1-23	111ff., 139ff., 175ff., 181, 208, 211, 217, 229
18:1-11	110	21:7	44, 115, 141, 216, 217, 218
18:8-9	110, 111, 139, 175	21:7-11	172
18:10	44, 63, 216	21:7, 15-17	209
18:10-11	38, 42, 43, 44, 45, 57, 61, 109, 110ff., 113, 116, 117, 139ff., 141, 174ff., 176, 190, 194, 208, 209, 211, 217, 231	21:7, 15a	39, 42, 43, 45, 56
18:11	44	21:15	40, 44
18:15-18	115, 116	21:15ff.	216
18:15-18, 25-27	36	21:15-17	32, 40, 141, 217, 218
18:17	116	21:15b-16a	36, 38, 42, 43, 45, 56, 61
18:19-21	49	21:16	44
18:22-23	49	21:16b-17a	36, 38, 42, 43, 44, 45, 56, 61
18:25	116	21:17	44
18:25-27	115, 116	21:19	116
18:26	116	21:20-22	115
18:27	174	21:21-22	54, 55
18:30-31	63	21:22	116
18:31	63		
18:33-34	49	<i>Acts</i>	
19:4-6	63	1:8	223, 224
19:6-7	63	1:13	223
19:8-9	49	1:15-22	222
19:10-11	49	1:21-26	222
19:14-15	63	2:4	223
19:15	63	2:14	222
19:19-21	63	2:14ff.	222
19:21-22	63	2:17ff.	222
19:39	51	2:22-36	222
20:1-9	28, 115, 116	2:29	222
20:3-6	13	2:32	223
20:4	172	3:4ff.	222
20:5-8	119	3:4-7	222
20:6	119	3:6-8	223
20:10	105	3:12ff.	222
20:11-18	117	3:13-15	222
20:15-16	57, 185, 191, 196	3:15	223
20:15-17	59, 62	3:17	222
20:16	137	3:21ff.	222
20:16-17	56	4:8	223
20:19-23	116	4:8ff.	222
20:21-23	113	4:8-13	222
20:24-27	50	4:13	222, 224
20:24-29	116	4:19-20	222
20:25	63	5:1-11	18
20:28-29	58, 59	5:3ff.	222
21:1-14	40, 116, 209, 215, 216	5:3-4	223
		5:3-9	222

5:4	222	26:14	135
5:15	223		
5:19-20	223	<i>1 Corinthians</i>	
5:21	222	1:12	224
5:29ff.	222	3:22	224
5:29-32	222	9:5	224
8:14	223	15:5	224
8:17	223		
8:20	222	<i>Galatians</i>	
8:20-23	222	1:18-19	224
9:1-6	168, 169	2:6ff.	224
9:4	135	2:11ff.	224, 225
9:20-22	224		
9:34	222, 223	<i>1 Peter</i>	
9:40-41	223	2:11	225
10:1-11:18	168	5:1-3	225
10:9-16	223	5:12-13	225
10:14	222		
10:19-20	223	<i>2 Peter</i>	
10:23	223	1:12-18	225
10:26	102, 222	1:16-18	225
10:27-29	223	3:1-2	225
10:34-35	223		
11:1ff.	223	<i>Revelation</i>	
12:6-10	223	1:18	102
15:7-11	168, 223		
22:7	135		
III. Rabbinic Literature			
Mishnah		<i>Hag.</i>	
'Abod. Zar.		16b	190, 192
3,4	191		
<i>Ta'an.</i>		<i>Hul.</i>	
3,8	191, 193	60a	190, 191
Babylonian Talmud		<i>Mak.</i>	
'Abod. Zar.		24.a-b	191
10b	190, 191.	24a-b	191
	54b-55a	<i>Sabb.</i>	
		30b-31a	191
<i>B. Mes.</i>		31a	192
59b	191		
<i>Ber.</i>		<i>Sanh.</i>	
34b	191	39a	191, 192
61	190	68a	191
61b	190, 192	90b-91a	192
		100a	192
		101a	191, 193
		101a-b	191

<i>Ta'an.</i>			<i>Tosefta</i>	
7a-b	191		<i>Ber.</i>	
23a	191, 192, 193		3, 20	191
24b-25a	191			
			<i>Midrash</i>	
<i>Jerusalem Talmud</i>			<i>Der. Er. Rab.</i>	
<i>Dem.</i>			57a	191
1, 22a	191		3.3	191
21d-22a	191			
			<i>Lev. Rab.</i>	
<i>Hag.</i>			4, 6	192
2, 1	191			
77b	191		<i>Midr. Ps.</i>	
			2, 11	191
<i>Sanh.</i>				
6, 3	190		<i>Pesiq. R.</i>	
23b	190		14, 13	192
			21, 2-3	191, 192

IV. Early Christian Literature

<i>Acts of Peter</i>		<i>Gospel of Mary</i>	
10	162	17.15-18.15	226
7	162		
<i>Apocalypse of Peter</i> (Coptic)		<i>Gospel of Peter</i>	
8.25-30	226	59-60	226
72.5-30	226		
<i>Apocalypse of Peter</i> (Ethiopic)		<i>Gospel of Thomas</i>	
16	220, 226	13	226
3	220, 226	114	226

V. Classical and Hellenistic Literature

<i>Chariton</i>			
<i>Chaereas and Callirhoe</i>		2.6	203
1.1	203, 204	2.9-11	204
1.3	202, 203	3.2	204
1.4	203	3.3	203
1.5	203	3.4	203
1.5-6	203	3.4-5	203
2.10-11	203	3.5	203
2.1-3	204	3.6	203
2.2	204	3.7	204
2.2-5	203	4.1	203
2.4	203	4.3	203
2.5	202, 204	4.4	203
		4.5	203

5.10	203, 204	28ff.	199
5.2	203	29ff.	200
5.5	203	37ff.	200
5.8	203	703ff.	200
5.8–9	203	89ff.	201
5.9	202	90ff.	199
6.3	203		
6.3–6	204	<i>Perikeiromene</i>	
6.5	202	172ff.	200
7.1	203, 204	467ff.	200
7.3–4	204		
7.5	204	<i>Samia</i>	
7.6	203	137ff.	200
8.1	203	163ff.	200
8.2	203	468ff.	199
8.2,3	204	50ff.	200
8.3	202, 203		
8.5	203		
<i>Menander</i>		<i>Philostratus</i>	
<i>Dyskolos</i>		<i>The Life of Apollonius of Tyana</i>	
57ff.	200	I.xviii	195
81ff.	200	I.xix	195, 196, 197
123	200	I.xxiii	196, 197
130ff.	199	I.xxxiii	197
153ff.	200	I.xxxiii–xxxiv	195
218ff.	200	I.xl	197
338ff.	200	II.vii	195, 197
431ff.	200	IV.xi	195
563ff.	201	IV.xxxvi	196
599ff.	199	IV.xxxvii	196, 197
611ff.	199	V.xxi	197
784ff.	199	VI.xvi–xii	196
821ff.	199	VI.xvi–xvii	196
833ff.	199	VI.xxii	196, 197
844ff.	200	VI.xxxi	196, 197
850ff.	199	VI.xxxvii	197
911ff.	201	VII.xii	195
953ff.	201	VII.xiii	195, 196
		VII.xv	195
		VII.xxii	196
		VII.xxxviii	197
<i>Epitrepontes</i>		VIII.xii	196
126ff.	200	VIII.xiii	197
134ff.	200	VIII.xiv	195
144ff.	200		
890ff.	200	<i>Xenophon</i>	
908ff.	200	<i>Memorabilia</i>	
1062ff.	201	I.ii	197
1081ff.	201	I.vi	194
		I.xxiii	198
<i>Misoumenos</i>		I.xxxiv	198
1ff.	200	II.vii	198
20ff.	199	II.xiv	197

II.xxii 198
IV.ii 196
IV.iv 194
IV.viii.4–10 194
IV.xi 198

IV.xv 197
IV.xxxviii 198
VI.iiff. 196

Index of Subjects

Andrew, 54, 55, 72, 100, 114, 148

Authenticity, 16

– discontinuity, 221

– embarrassment, 219ff.

– multiple attestation, 213ff., 218ff.

Author's intention, 4, 73

Beloved disciple, 115, 171ff.

Brothers of Jesus, 49, 51

Characterization

– ancient Greek, 26, 31, 70, 144ff., 194ff.

– complexity, 67, 75

– direct shaping, 67

– indirect shaping, 68, 73

– individualizing, 31, 65ff., 200, 202ff.

– motives and feelings, 2, 8, 65, 123, 200, 202ff.

– Old Testament, 31, 67ff., 183ff.

– personal traits, 1, 20, 71

– rabbinic, 189ff.

– round characters, 30, 65ff.

– typologies, 65ff.

Christological focus, 69ff., 147, 159, 179, 232

Culture, 120ff., 137

Disciples

– as group, 51, 58, 59, 62, 64, 75, 93, 97, 149

– as composite character, 11, 29ff.

– as examples, 21, 149

– as round characters, 30

– of philosophers, 194ff.

– of prophets, 184ff.

– of rabbis, 94, 122ff., 190

Discourse level, 74

Elijah, 125, 183ff.

Elisha, 183ff.

Elizabeth, 63

Episodes, 6ff.

– and whole Gospels, 6ff., 72

Form criticism, 14, 17, 142, 217

Formalism, 143

Genre, 145

Herod, 63

Identification, 21ff., 30, 69, 77, 80, 114, 230

Implied author, 4, 8

James, 58

James and John, 53, 55, 57, 78, 82, 83, 100, 103, 127

Jesus

– as Good Shepherd, 137ff., 172ff.

– as Lord, 129ff., 133, 135ff.

– as rabbi, 78ff., 127

– as saviour, 131

– as Son of God, 127, 129ff., 133, 141, 163

– as teacher, 131, 136ff.

John, 57, 58

John the Baptist, 54ff., 60, 63, 64, 125

Joseph, 63

Judas, 50, 51, 64, 83, 107, 108, 174

Levi, 124

Martha, 50, 51, 53ff.

Mary, 115

Mary (Jesus' mother), 49ff., 63

Mary of Magdala, 56ff., 62

Methodological approaches, 9ff.

Mimesis, 146, 151

Miracle stories, 47

Narrative analogy, 69, 160, 164, 167, 230ff.

Narrative criticism

– and communication, 4

- and history, 1, 121, 206ff.
- and rhetoric, 143ff.
- and story worlds, 28ff., 147
- and theology, 229ff.
- and traditional scholarship, 3ff., 121
- methodology, 1ff.
- motives and feelings, 229ff.
- Old Testament, 143
- Narrative distance, 66, 74ff.
- Narrative tone, 45, 62, 64
- Nathaniel, 58, 60, 64
- New Criticism, 3ff.
- Nicodemus, 51, 63, 64

- Oral reading, 77, 83

- Papacy, 17
- Papias, 14, 18, 20
- Parables, 55
- Passion narrative, 207, 209ff.
- Pattern
 - implications of, 230ff.
 - of positive intention-reversal, 34ff.
 - of reversal, 22ff.
- Peter
 - as coherent character, 91, 99, 117ff., 182, 206, 219
 - as evangelist, 100
 - as focus of attention, 10, 151, 229
 - as foil, 21
 - as historical figure, 12, 226, 228
 - as host, 94ff., 102, 124ff., 133, 169
 - as impersonal figure, 17ff.
 - as model, 10, 13, 17ff., 147, 159, 179, 232ff.
 - as object of polemic, 11, 19, 25ff., 90, 147, 154, 178, 219ff., 231
 - as quintessential disciple, 24
 - as spokesman, 13, 18, 29, 74ff., 89, 115, 119
 - as typical disciple, 18, 22, 29ff., 70, 161, 167
 - as unique figure, 10, 22, 32, 74ff., 161
 - change, 88, 90, 112, 116, 133, 181
 - church role, 12, 13, 17ff., 22, 97, 106, 147, 161ff., 165, 171ff., 167, 224ff.
 - complexity, 92, 158, 177
 - conflict, 84ff., 112, 158
 - failure, 42, 158, 179
 - mistaken thinking, 43
 - motives and feelings, 178, 230
 - personality, 11, 32, 72ff.
 - positive intention, 42, 59
 - prominence, 88, 97, 99, 100, 116
 - relationship to Jesus, 107, 109, 120ff.
 - self-awareness, 87, 90, 116
 - stories about, 181, 229
 - traits, 12, 15, 72ff., 117ff., 223
- Pharisees, 57, 60, 64
- Philip, 53, 54, 55, 64, 174
- Pilate, 63, 64
- Point of view, 68ff., 93
- Positive intention, 34ff.
 - function, 150ff., 179ff.
- Post-Easter perspective, 121, 125, 130, 138
- Pronouncement stories, 47ff., 143, 144

- Reader-centred interpretation, 3ff., 33
- Realistic detail, 15
- Redaction
 - and tradition, 20, 23, 207ff., 211ff.
- Redaction criticism, 5, 8, 142
- Relationship
 - Christ-believer, 121, 130, 163, 233
 - friendship, 120, 126
 - host-guest, 124ff.
 - Jesus-Peter, 120ff. 170, 232
 - master-disciple, 107, 122ff., 136
 - master-slave, 199, 204
 - narrative function, 151ff., 180
 - patron-client, 120
 - philosopher-disciple, 122ff., 126, 197
 - prophet-disciple, 123, 125, 186
 - rabbi-disciple, 122ff., 126, 140, 190, 192
 - reciprocity, 124, 128, 140, 188
 - social roles, 120ff.
 - teacher-student, 131ff.
- Reversed expectation, 46ff.
 - and character traits, 91, 119, 206, 213
 - and positive intentions, 56
 - and the Peter-Jesus relationship, 141
 - narrative function, 149ff., 179ff.
- Rhetoric, 2, 21, 48, 142ff.
 - 'life-related' functions, 145, 147ff., 179
 - 'story related' functions, 145ff., 181

- Samaritan woman, 51
- Satan, 76ff., 104

Simon, 82, 100, 146

Stories about Jesus, 14, 47

Story

– and allegory, 28

– and history, 5, 227ff.

– and rhetoric, 5, 34, 227ff.

– and theology, 229ff.

Story level, 74

Symbolic interpretation, 8, 24ff., 112,
130, 171

Temptation scene, 150, 154

Thomas, 50, 51, 54, 55, 58, 59, 62, 174

Tradition

– and composition, 207ff., 211ff.

– and history, 218ff.

– and redaction, 20, 23, 207ff., 211ff.

– streams of, 117ff., 182, 206, 213ff.,
218ff.

Traits, 186, 191, 196, 200

– function, 180

– narrative function, 151ff.

Wholistic readings

– and episodes, 6ff., 15, 26

– and rhetorical unity, 7

Zechariah, 63

Wissenschaftliche Untersuchungen zum Neuen Testament

Alphabetical Index of the First and Second Series

- Ådna, Jostein*: Jesu Stellung zum Tempel. 2000. *Volume II/119*.
- Ådna, Jostein and Kvalbein, Hans* (Ed.): The Mission of the Early Church to Jews and Gentiles. 2000. *Volume 127*.
- 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*: Sünder 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*: see Kieffer, René
- Bergmeier, Roland*: Das Gesetz im Römerbrief und andere Studien zum Neuen Testament. 2000. *Volume 121*.
- Betz, Otto*: Jesus, der Messias Israels. 1987. *Volume 42*.
- Jesus, der Herr der Kirche. 1990. *Volume 52*.
- Beyschlag, Karlmann*: Simon Magus und die christliche Gnosis. 1974. *Volume 16*.
- Bittner, Wolfgang J.*: Jesu Zeichen im Johannes-evangelium. 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*.
- Böhm, Martina*: Samaritanen und die Samaritaner bei Lukas. 1999. *Volume II/111*.
- Bötttrich, Christfried*: Weltweisheit – Menschheitsethik – Urkult. 1992. *Volume II/50*.
- Bolyki, János*: Jesu Tischgemeinschaften. 1997. *Volume II/96*.
- Büchli, Jörg*: Der Poimandres – ein paganisiertes Evangelium. 1987. *Volume II/27*.
- Bühner, Jan A.*: Der Gesandte und sein Weg im 4. Evangelium. 1977. *Volume II/2*.
- Burchard, Christoph*: Untersuchungen zu Joseph und Aseneth. 1965. *Volume 8*.
- Studien zur Theologie, Sprache und Umwelt des Neuen Testaments. Ed. by D. Sänger. 1998. *Volume 107*.
- Byrskog, Samuel*: Story as History – History as Story. 2000. *Volume 123*.
- Cancik, Hubert* (Ed.): Markus-Philologie. 1984. *Volume 33*.
- Capes, David B.*: Old Testament Yaweh Texts in Paul's Christology. 1992. *Volume II/47*.
- Caragounis, Chrys C.*: The Son of Man. 1986. *Volume 38*.
- see 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*.
- Classen, Carl Joachim*: Rhetorical Criticism of the New Testament. 2000. *Volume 128*.
- Crump, David*: Jesus the Intercessor. 1992. *Volume II/49*.
- Dahl, Nils Alstrup*: Studies in Ephesians. 2000. *Volume 131*.
- 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*.
- Dunn, James D.G., Hans Klein, Ulrich Luz and Vasile Mihoc* (Ed.): Auslegung der Bibel in orthodoxer und westlicher Perspektive. 2000. *Volume 130*.
- 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*
- Ego, Beate und Lange, Armin sowie Pilhofer, Peter* (Ed.): Gemeinde ohne Tempel – Community without Temple. 1999. *Volume 118*.
- Eisen, Ute E.*: see *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 und Ulrich Heckel* (Ed.): Die Heiden. 1994. *Volume 70*.
- Fletcher-Louis, Crispin H. T.*: Luke-Acts: Angels, Christology and Soteriology. 1997. *Volume II/94*.
- Förster, Niclas*: Marcus Magus. 1999. *Volume 114*.
- Forbes, Christopher Brian*: Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment. 1995. *Volume II/75*.
- Fornberg, Tord*: see *Fridrichsen, Anton*.
- Fossum, Jarl E.*: The Name of God and the Angel of the Lord. 1985. *Volume 36*.
- 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. Band I. 1997. *Volume 96*. – Band II. 1998. *Volume 110*. – Band III. 2000. *Volume 117*.
- Freyne, Sean*: Galilee and Gospel. 2000. *Volume 125*.
- Fridrichsen, Anton*: Exegetical Writings. Ed. von C.C. Caragounis und 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*.
- Gräbe, Petrus J.*: The Power of God in Paul’s Letters. 2000. *Volume II/123*.
- Gräßer, Erich*: Der Alte Bund im Neuen. 1985. *Volume 35*.
- 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*.
- Hamid-Khani, Saeed*: Revelation and Concealment of Christ. 2000. *Volume II/120*.
- Hannah, Darrel D.*: Michael and Christ. 1999. *Volume II/109*.
- Hartman, Lars*: Text-Centered New Testament Studies. Ed. by D. Hellholm. 1997. *Volume 102*.
- Heckel, Theo K.*: Der Innere Mensch. 1993. *Volume II/53*.
- Vom Evangelium des Markus zum viergestaltigen Evangelium. 1999. *Volume 120*.
- Heckel, Ulrich*: Kraft in Schwachheit. 1993. *Volume II/56*.
- see *Feldmeier, Reinhard*.
- see *Hengel, Martin*.
- Heiligenthal, Roman*: Werke als Zeichen. 1983. *Volume II/9*.
- Hellholm, D.*: see *Hartman, Lars*.
- Hemer, Colin J.*: The Book of Acts in the Setting of Hellenistic History. 1989. *Volume 49*.
- Hengel, Martin*: Judentum und Hellenismus. 1969. ³1988. *Volume 10*.
- Die johanneische Frage. 1993. *Volume 67*.
- Judaica et Hellenistica. Band 1. 1996. *Volume 90*. – Band 2. 1999. *Volume 109*.
- Hengel, Martin und Ulrich Heckel* (Ed.): Paulus und das antike Judentum. 1991. *Volume 58*.
- Hengel, Martin und 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 11/41*.
- Herzer, Jens*: Paulus oder Petrus? 1998. *Volume 103*.
- Hoegen-Rohls, Christina*: Der nachösterliche Johannes. 1996. *Volume 11/84*.
- 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. Band 1 1983. *Volume 31* – Band 2 1984. *Volume 32*.
- Hvalvik, Reidar*: The Struggle for Scripture and Covenant. 1996. *Volume 11/82*.
- Joubert, Stephan*: Paul as Benefactor. 2000. *Volume 11/124*.
- Kähler, Christoph*: Jesu Gleichnisse als Poesie und Therapie. 1995. *Volume 78*.
- Kamlah, Ehrhard*: Die Form der katalogischen Paränese im Neuen Testament. 1964. *Volume 7*.
- Kammler, Hans-Christian*: Christologie und Eschatologie. 2000. *Volume 126*.
- see *Hofius, Otfried*.
- Kelhoffer, James A.*: Miracle and Mission. 1999. *Volume 11/112*.
- Klein, Hans*: see *Dunn, James D.G.*
- 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 11/4*.
- „The ‚Son of Man‘“ as the Son of God. 1983. *Volume 30*.
- Kleinknecht, Karl Th.*: Der leidende Gerechtfertigte. 1984, ²1988. *Volume 11/13*.
- Klinghardt, Matthias*: Gesetz und Volk Gottes. 1988. *Volume 11/32*.
- Köhler, Wolf-Dietrich*: Rezeption des Matthäusevangeliums in der Zeit vor Irenäus. 1987. *Volume 11/24*.
- Korn, Manfred*: Die Geschichte Jesu in veränderter Zeit. 1993. *Volume 11/51*.
- Koskenniemi, Erkki*: Apollonios von Tyana in der neutestamentlichen Exegese. 1994. *Volume 11/61*.
- Kraus, Wolfgang*: Das Volk Gottes. 1996. *Volume 85*.
- see *Walter, Nikolaus*.
- Kuhn, Karl G.*: Achtzehngebet und Vaterunser und der Reim. 1950. *Volume 1*.
- Kvalbein, Hans*: see *Ådna, Jostein*.
- Laansma, Jon*: I Will Give You Rest. 1997. *Volume 11/98*.
- Labahn, Michael*: Offenbarung in Zeichen und Wort. 2000. *Volume 11/117*.
- Lange, Armin*: see *Ego, Beate*.
- Lampe, Peter*: Die stadtrömischen Christen in den ersten beiden Jahrhunderten. 1987, ²1989. *Volume 11/18*.
- Landmesser, Christof*: Wahrheit als Grundbegriff neutestamentlicher Wissenschaft. 1999. *Volume 113*.
- Lau, Andrew*: Manifest in Flesh. 1996. *Volume 11/86*.
- Lichtenberger, Hermann*: see *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 11/97*.
- Löhr, Gebhard*: Verherrlichung Gottes durch Philosophie. 1997. *Volume 97*.
- Löhr, Hermut*: see *Hengel, Martin*.
- Löhr, Winrich Alfried*: Basilides und seine Schule. 1995. *Volume 83*.
- Luomanen, Petri*: Entering the Kingdom of Heaven. 1998. *Volume 11/101*.
- Luz, Ulrich*: see *Dunn, James D.G.*
- 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 11/23*.
- McDonough, Sean M.*: YHWH at Patmos: Rev. 1:4 in its Hellenistic and Early Jewish Setting. 1999. *Volume 11/107*.
- Meade, David G.*: Pseudonymity and Canon. 1986. *Volume 39*.
- Meadors, Edward P.*: Jesus the Messianic Herald of Salvation. 1995. *Volume 11/72*.
- Meißner, Stefan*: Die Heimholung des Ketzers. 1996. *Volume 11/87*.
- 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.*
- Das Verständnis der Sünde im Johannes-evangelium. 2000. *Volume 122.*
- Mihoc, Vasile: see Dunn, James D. G..
- 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.*
- Nielsen, Anders E.: "Until it is Fullfilled". 2000. *Volume II/126.*
- Nissen, Andreas: Gott und der Nächste im antiken Judentum. 1974. *Volume 15.*
- Noack, Christian: Gottesbewußtsein. 2000. *Volume II/116.*
- Noormann, Rolf: Irenäus als Paulusinterpret. 1994. *Volume II/66.*
- Obermann, Andreas: Die christologische Erfüllung der Schrift im Johannesevangelium. 1996. *Volume II/83.*
- Okure, Teresa: The Johannine Approach to Mission. 1988. *Volume II/31.*
- Oropeza, B. J.: Paul and Apostasy. 2000. *Volume II/115.*
- Ostmeyer, Karl-Heinrich: Taufe und Typos. 2000. *Volume II/118.*
- Paulsen, Henning: Studien zur Literatur und Geschichte des frühen Christentums. Ed. von Ute E. Eisen. 1997. *Volume 99.*
- Pao, David W.: Acts and the Isaianic New Exodus. 2000. *Volume II/130.*
- Park, Eung Chun: The Mission Discourse in Matthew's Interpretation. 1995. *Volume II/81.*
- Park, Joseph S.: Conceptions of Afterlife in Jewish Inscriptions. 2000. *Volume II/121.*
- Pate, C. Marvin: The Reverse of the Curse. 2000. *Volume II/114.*
- Philonenko, Marc (Ed.): Le Trône de Dieu. 1993. *Volume 69.*
- Pilhofer, Peter: Presbyteron Kreiton. 1990. *Volume II/39.*
- Philippi. Volume 1 1995. *Volume 87.*
- see Ego, Beate.
- Pöhlmann, Wolfgang: Der Verlorene Sohn und das Haus. 1993. *Volume 68.*
- Pokorný, Petr und Josef B. Souček: Bibelauslegung als Theologie. 1997. *Volume 100.*
- Porter, Stanley E.: The Paul of Acts. 1999. *Volume 115.*
- Prieur, Alexander: Die Verkündigung der Gottesherrschaft. 1996. *Volume II/89.*
- Probst, Hermann: Paulus und der Brief. 1991. *Volume II/45.*
- Räsänen, Heikki: Paul and the Law. 1983. ²1987. *Volume 29.*
- Rehkopf, Friedrich: Die lukanische Sonderquelle. 1959. *Volume 5.*
- Rein, Matthias: Die Heilung des Blindgeborenen (Joh 9). 1995. *Volume II/73.*
- Reinmuth, Eckart: Pseudo-Philo und Lukas. 1994. *Volume 74.*
- Reiser, Marius: Syntax und Stil des Markus-evangeliums. 1984. *Volume II/11.*
- 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.*
- see Burchard, Christoph
- Salzmann, Jorg Christian: Lehren und Ermahnen. 1994. *Volume II/59.*
- Sandnes, Karl Olav: Paul – One of the Prophets? 1991. *Volume II/43.*
- Sato, Migaku: Q und Prophetie. 1988. *Volume II/29.*
- Schaper, 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: see Hengel, Martin

- Scott, James M.: Adoption as Sons of God. 1992. *Volume II/48*.
- Paul and the Nations. 1995. *Volume 84*.
- Siebert, Folkert: Drei hellenistisch-jüdische Predigten. Teil I 1980. *Volume 20* – Teil II 1992. *Volume 61*.
- Nag-Hammadi-Register. 1982. *Volume 26*.
- Argumentation bei Paulus. 1985. *Volume 34*.
- Philon von Alexandrien. 1988. *Volume 46*.
- Simon, Marcel: Le christianisme antique et son contexte religieux I/II. 1981. *Volume 23*.
- Snodgrass, Klyne: The Parable of the Wicked Tenants. 1983. *Volume 27*.
- Söding, Thomas: Das Wort vom Kreuz. 1997. *Volume 93*.
- see Thüsing, Wilhelm.
- Sommer, Urs: Die Passionsgeschichte des Markusevangeliums. 1993. *Volume II/58*.
- Souček, Josef B.: see Pokorný, Petr.
- Spangenberg, Volker: Herrlichkeit des Neuen Bundes. 1993. *Volume II/55*.
- Spanje, T.E. van: Inconsistency in Paul?. 1999. *Volume II/110*.
- Speyer, Wolfgang: Frühes Christentum im antiken Strahlungsfeld. Band I: 1989. *Volume 50*. – Band II: 1999. *Volume 116*.
- Stadelmann, Helge: Ben Sira als Schriftgelehrter. 1980. *Volume II/6*.
- Stenschke, Christoph W.: Luke's Portrait of Gentiles Prior to Their Coming to Faith. *Volume II/108*.
- Stettler, Christian: Der Kolosserhymnus. 2000. *Volume II/131*.
- Stettler, Hanna: Die Christologie der Pastoralbriefe. 1998. *Volume II/105*.
- Strobel, August: Die Stunde der Wahrheit. 1980. *Volume 21*.
- Stroumsa, Guy G.: Barbarian Philosophy. 1999. *Volume 112*.
- Stuckenbruck, Loren T.: Angel Veneration and Christology. 1995. *Volume II/70*.
- Stuhlmacher, Peter (Ed.): Das Evangelium und die Evangelien. 1983. *Volume 28*.
- Sung, Chong-Hyon: Vergebung der Sünden. 1993. *Volume II/57*.
- Tajra, Harry W.: The Trial of St. Paul. 1989. *Volume II/35*.
- The Martyrdom of St. Paul. 1994. *Volume II/67*.
- Theissen, Gerd: Studien zur Soziologie des Urchristentums. 1979, ³1989. *Volume 19*.
- Theobald, Michael: see Mußner, Franz.
- Thornton, Claus-Jürgen: Der Zeuge des Zeugen. 1991. *Volume 56*.
- Thüsing, Wilhelm: Studien zur neutestamentlichen Theologie. Ed. von Thomas Söding. 1995. *Volume 82*.
- Thurén, Lauri: Derhetorizing Paul. 2000. *Volume 124*.
- Treloar, Geoffrey R.: Lightfoot the Historian. 1998. *Volume II/103*.
- Tsuji, Manabu: Glaube zwischen Vollkommenheit und Verweltlichung. 1997. *Volume II/93*.
- Twelftree, 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 und Florian Wilk. 1997. *Volume 98*.
- Wander, Bernd: Gottesfürchtige und Sympathisanten. 1998. *Volume 104*.
- Watts, Rikki: Isaiah's New Exodus and Mark. 1997. *Volume II/88*.
- Wedderburn, A.J.M.: Baptism and Resurrection. 1987. *Volume 44*.
- Wegner, Uwe: Der Hauptmann von Kafarnaum. 1985. *Volume II/14*.
- Welck, Christian: Erzählte ‚Zeichen‘. 1994. *Volume II/69*.
- Wiarda, Timothy: Peter in the Gospels. 2000. *Volume II/127*.
- Wilk, Florian: see Walter, Nikolaus.
- Williams, Catrin H.: I am He. 2000. *Volume II/113*.
- Wilson, Walter T.: Love without Pretense. 1991. *Volume II/46*.
- Zimmermann, Alfred E.: Die urchristlichen Lehrer. 1984, ²1988. *Volume II/12*.
- Zimmermann, Johannes: Messianische Texte aus Qumran. 1998. *Volume II/104*.
- Zimmermann, Ruben: Geschlechtermetaphorik und Geschlechterverhältnis. 2000. *Volume II/122*.

