

CONTENTS

Christos KARAKOLIS/Tobias NICKLAS/Cosmin PRICOP: <i>Vorwort</i>	7
Stelian TOFANĂ: <i>Editorial</i>	8

ESSAYS

Anatoly A. ALEXEEV: <i>Once More on Mk 16.9-20</i>	11
Ivan DIMITROV: <i>Philippoi or Philippopolis, Nicopolis Epirus or Nicopolis ad Nestum</i>	16
Predrag DRAGUTINOVIĆ: <i>Verwandlung durch die christologische Schriftlesung (2 Kor 3,18) -Das Lesen der Schrift als „mystische“ Erfahrung-</i>	23
Wolfgang GRÜNSTÄUDL: <i>“Greater Than They” (Luke 9:46). On the Reception of a Markan Doublet in Luke</i>	40
Carl R. HOLLADAY: <i>Early Christian Interpretation of the Jewish Scriptures: Precursor to Modern Historical Criticism?</i>	58
Christos KARAKOLIS: <i>Nonviolence in the New Testament. An Orthodox-Hermeneutical Perspective</i>	78
Hans KLEIN: <i>Demut als Tugend der Erwählten</i>	94
William R. G. LOADER: <i>Lost in Translation. The Gospel in Transition in Christian Beginnings</i>	109

Joel MARCUS: <i>The Matthean Antitheses In Relation To Their Old Testament Theses</i>	123
Tobias NICKLAS: „ <i>Ihr aber seid der Leib Christi!</i> “ (1 Kor 12,27). <i>Impulse für eine metaphorische Ekklesiologie</i>	139
Karl Olav SANDNES: <i>Resurrection on the Road to Damascus?</i> <i>Exploring Paul’s Purview on His Damascus Experience</i>	158
Lauri THURÉN: <i>Early Jewish Parables and Fables as Non-Religious Narratives</i>	175
Stelian TOFANĂ: <i>Resurrection and Ascension (Joh 20:14-18)</i> <i>- A Johannine Theological Perspective of Jesus’ Appearance to Mary Magdalene</i>	192