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Nota di contenuto	3.6 Talking to a Fig Tree3.7 Leaves; 3.8 The ""Season"" of Figs; 3.9 The ""Fruit"" of the Fig Tree; 3.10 The Form of Jesus' Address to the Fig Tree; 3.11 The Withering of the Fig Tree from its Roots; 4. The ""Cursing"" of the Fig Tree; 4.1 To Bless and to Curse, Blessings and Curses as Intimately Related; 4.2 Jer 8:13; 4.3 Jer 17:5-8; 4.4 The Miraculous Fertility of Trees in the Time to Come; 5. The Non-historicity of the Narrative; 6. The Original Meanings; 7. Markan Redaction; 8. A Semitic Original; 9. The Time and Place of Composition 1. Abraham and Sarah in the OT and Judaic Tradition as Models for Zechariah and Elizabeth in Luke 11.1 Zechariah as a Priest, and Abraham as a Priest; 1.2 Zechariah and Elizabeth as Righteous, and Abraham and Sarah as Righteous; 1.3 Zechariah and Elizabeth as ""Living Blamelessly According to All the Commandments and Regulations of the Lord,"" and Abraham (and Sarah) as Doing the Same; 1.4 Zechariah and Elizabeth as Childless, Elizabeth as Barren, Both as Advanced in Years, and Abraham and Sarah as the Same; 1.5 ""Do not Fear!"" 1.6 Zechariah's Praying for a Son, and Abraham's Praying for a Son1.7 Joy, Gladness and Rejoicing; 1.8 How Will I Know This?; 1.9 Deaf-muteness and its Repeal at the Birth of a Son; 1.10 Elizabeth and Sarah's Propheying Through the Holy Spirit; 1.11 Circumcision on the Eighth Day; 1.12 Zechariah and Abraham as Prophets; 2. Sarah's Wondrous Conception of Isaac in Palestinian Judaic Traditions; 2.1

Abraham; 2.2 Sarah; 3. Emphasis on God's Activity at Sarah's Conception of Isaac; 4. Summary of Sections 1.-3. and Their Relevance for Mary's Virginity
5. Sarah's Virginal Conception in Hellenistic Judaism

Sommario/riassunto

These five essays deal with the influence of Judaic haggadah or lore, especially in the form of "creative historiography" or "imaginative dramatization," on four enigmatic passages in the Gospels, and one in Acts.
