

FRANCIS J. MOLONEY

Johannine Studies
1975–2017

*Wissenschaftliche Untersuchungen
zum Neuen Testament*

372

Mohr Siebeck

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For my Colleagues
at Australian Catholic University
1994–99, 2011–17

Foreword

The opening chapter of this collection, “From History, to Narrative, and Beyond,” offers me the possibility to explore a personal and academic journey that produced the collection of Johannine studies that fill this volume. I will limit this foreword to a few words describing the genesis and nature of the collection, and expressions of gratitude to those who made it possible.

The essays in this volume come from a life-time interest in the Gospel of John. They date from 1975 until today; some of these studies appear here for the first time. My human and scholarly maturation is obvious in publications that can be dated across more than forty years. Following this development is, in itself, an interesting exercise. In order to maintain my personal portrait, I have left the studies as they originally appeared. Here and there I have corrected a grammatical or rhetorical infelicity. Even more rarely I add a slight update to some of my more recent work. But those retouches are minimal. The initial major challenge involved in unifying these studies was the preparation of electronic texts that had been produced on a typewriter. The second was the generation of a unified style across studies that originally appeared in a number of journals and collections. Many of the original locations had idiosyncratic style-sheets. Two of them (“Woman and Mother in the Fourth Gospel” and “The Theme of Unity in the Fourth Gospel”) were delivered as public lectures, but they reflect the Johannine scholarship of their time. I have tried to unify the style of all the essays by following the current SBL Style-Sheet. There are a few anomalies. Only recently has the SBL Style-Sheet required full first names in all references. Where these did not appear in the original, they do not appear in this collection. Secondly, some of the earlier essays were written and published in European settings where well-known English translations were not available. The use of the original German and French, as published, is retained in this collection. The same anomalies appear in the Bibliography.

I am grateful to the Editor of the *Wissenschaftliche Untersuchungen zum Neuen Testament*, Professor Jörg Frey, from the University of Zurich, for his enthusiastic reception of the suggestion that we proceed with this collection. I would also like to thank Dr. Henning Ziebritzki, the Editorial Director of *Theology and Jewish Studies* at Mohr Siebeck, for supporting Professor Frey’s suggestion, thus paving the way for the publication of this volume in the

prestigious WUNT series. Outstanding in this process, however, has been my long-standing friend and colleague, Susan Drew. She worked from offprints of my youthful work, retyping them in an electronic form. She performed this painstaking work with unparalleled technical expertise, and alacrity. As has so often been the case, I am very much in her debt. I am equally in debt to Dr. Claus-Jürgen Thornton who designed and copy-edited the book, and prepared all three comprehensive indices.

I thank the many publication houses who have granted their permission for the reprinting of the essays that appear here. Reflecting my academic journey, they are located in the United Kingdom, Europe, Israel, the USA, and Australia. I trust that the indications I give to the original place of publication in the essays that follow will point scholars and interested readers to the ongoing contribution of these publishing houses to scholarly discourse, especially in the area of New Testament studies.

Finally, I thank my colleagues at the Australian Catholic University, to whom his volume is dedicated. From 1994–98 I served the University as the Foundation Professor of Theology. They were exciting days, as we developed a curriculum, hired staff, taught undergraduate courses, and began University-associated research that has blossomed since then. After other international and administrative obligations, I returned to Australian Catholic University in 2012, and have served there for the past five years as a Senior Professorial Fellow, and the Director of the Centre for Biblical and Early Christian Studies, within the research Institute for Religion and Critical Inquiry. My colleagues in the Centre and across the University have been a constant source of information, encouragement, and friendship.

I trust that this significant publication from the Institute for Religion and Critical Inquiry at Australian Catholic University will encourage all involved in the development of a research culture in our young institution.

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Acknowledgements

Thanks are due to the following Journals and Publishing Houses for permission to reproduce the essays in this volume. The earliest study dates from 1975. The latest is published for the first time in this volume in 2017. They are reproduced almost exactly as they appeared in their original publication, edited, however, for uniformity of style and spelling. They are listed here in chronological order of publication, but they are reproduced in the following volume under three themes: (1) the Johannine world, (2) Johannine Theology, and (3) the Johannine text. There are several studies published in this volume that do not appear in this list.

- “John 6 and the Celebration of the Eucharist.” *The Downside Review* 93 (1975): 243–51.
- “The Johannine Son of God.” *Salesianum* 38 (1976): 71–86.
- “The Johannine Son of Man.” *Biblical Theology Bulletin* 6 (1976): 177–89.
- “The Fourth Gospel’s Presentation of Jesus as ‘the Christ’ and J. A. T. Robinson’s *Redating*.” *The Downside Review* 95 (1977): 239–53.
- “From Cana to Cana (John 2:1–4:54) and the Fourth Evangelist’s Concept of Correct (and Incorrect) Faith.” *Salesianum* 40 (1978): 817–43.
- “Mary in the Fourth Gospel: Woman and Mother.” *Salesianum* 51 (1989): 421–40.
- “Reading John 2:13–22: The Purification of the Temple.” *Revue Biblique* 97 (1990): 432–52.
- “Who Is ‘the Reader’ in/of the Fourth Gospel?” *Australian Biblical Review* 40 (1992): 20–33.
- “The Johannine Passion and the Christian Community.” *Salesianum* 57 (1995): 25–61.
- “The Faith of Martha and Mary: A Narrative Approach.” *Biblica* 75 (1994): 471–93.
- “Raymond Brown’s New *Introduction to the Gospel of John*: A Presentation – and Some Questions.” *The Catholic Biblical Quarterly* 65 (2003): 1–21.
- “Israel, the People and the Jews in the Fourth Gospel.” Pages 351–64 in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler SJ zum 70. Geburtstag*. Edited by Michael Labahn, Klaus Scholtissek, and Angelika Strotmann. Paderborn: Schöningh, 2004.
- “What Came First – Scripture or Canon? The Gospel of John as a Test Case.” *Salesianum* 68 (2006): 7–20.
- “John 21 and the Johannine Story.” Pages 237–51 in *Anatomies of the Fourth Gospel: The Past, Present and Futures of Narrative Criticism*. Edited by Tom Thatcher and Stephen D. Moore. Resources for Biblical Studies 55. Atlanta: Society for Biblical Literature, 2008.
- “The Gospel of John: The ‘End’ of Scripture?” *Interpretation* 63 (2009): 357–66.
- “Warren Carter, *John and Empire: Initial Explorations*; A Response.” *Pacifica* 22 (2009): 90–95.

- “The Love Theme in the Gospel of John.” Pages 173–92 in *Rediscovering John: Essays in the Fourth Gospel in Honour of Frédéric Manns*. Edited by L. Daniel Chrupcała. Studium Biblicum Franciscanum: Analecta 80. Milan: Edizioni Terra Santa, 2013.
- “Constructing Jesus and the Son of Man.” *The Catholic Biblical Quarterly* 75 (2013): 719–38.
- “The Parables of Enoch and the Johannine Son of Man.” Pages 269–93 in *Parables of Enoch: A Paradigm Shift*. Edited by James H. Charlesworth and Darrell L. Bock. T. & T. Clark Jewish and Christian Series 11. London/New York: Bloomsbury, 2013.
- “‘For as yet they did not know the Scripture’ (John 20:9): A Study in Narrative Time.” *The Irish Theological Quarterly* 79 (2014): 97–111.
- “The Literary Unity of John 13:1–38.” *Ephemerides theologicae Lovanienses* 91 (2015): 33–53.
- “Closure.” Pages 225–39 in *How John Works: Storytelling in the Fourth Gospel*. Edited by Douglas Estes and Ruth Sheridan. Resources for Biblical Studies 86. Atlanta: SBL Press, 2016.

The following studies appear here for the first time:

- From History, into Narrative, and Beyond.
 God, Eschatology, and This-World Ethics in the Gospel of John.
 The Use of χάρις in John 1:14, 16–17: A Key to the Johannine Narrative.
 The First Days of Jesus and the Role of the Disciples: A Study of John 1:19–51.
 “He loved them to the end”: Eucharist in the Gospel of John.
 “That all may be one”: The Theme of Unity in John 17.

List of Abbreviations

AB	The Anchor Bible
ABD	<i>The Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992
ABR	<i>Australian Biblical Review</i>
ABRL	The Anchor Bible Reference Library
ACNT	Augsburg Commentaries on the New Testament
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AnBib	Analecta biblica
AnGreg	Analecta Gregoriana
ANRW	<i>Aufstieg und Niedergang der Römischen Welt</i> . Part 2, <i>Principat</i> . Edited by Hildegard Temporini and Wolfgang Haase. Berlin: de Gruyter, 1972 ff.
<i>Anton</i>	<i>Antonianum</i>
AT	Author's Translation
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
AThR	<i>Anglican Theological Review</i>
AYBRL	The Anchor Yale Bible Reference Library
BBB	Bonner biblische Beiträge
BBET	Beiträge zur biblischen Exegese und Theologie
BCNHSE	Bibliothèque copte de Nag Hammadi: Section "Études"
BDAG	Danker, Frederick W. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000
BDF	Blass, Friedrich A., Albert Debrunner, and Robert W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961
BETL	Bibliotheca ephemeridum theologicarum Lovaniensium
BEvT	Beiträge zur evangelischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibInt	Biblical Interpretation Series
BibSciRel	Biblioteca di Scienze religiose
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
BLS	Bible and Literature Series
<i>BN</i>	<i>Biblische Notizen</i>
<i>BSac</i>	<i>Biblioteca Sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BThS	Biblisch-theologische Studien

<i>BuL</i>	<i>Bibel und Leben</i>
<i>BVC</i>	<i>Bible et vie chrétienne</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CahRB	Cahiers de la Revue Biblique
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>The Catholic Biblical Quarterly</i>
CBQMS	The Catholic Biblical Quarterly Monograph Series
CCSL	Corpus Christianorum. Series Latina
CNT	Commentaire du Nouveau Testament
ConBNT	Coniectanea Biblica: New Testament Series
<i>DRev</i>	<i>The Downside Review</i>
EB	Études bibliques
ECC	Eerdmans Critical Commentary
ECL	Early Christianity and Its Literature
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i> . Edited by Horst Balz and Gerhard Schneider. 3 vols. Grand Rapids: Eerdmans, 1990–93
EKKNT	Evangelisch-Katholischer Kommentar zum Neuen Testament
<i>ETL</i>	<i>Ephemerides theologicae Lovanienses</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpTim</i>	<i>Expository Times</i>
FB	Forschung zur Bibel
FBBS	Facet Books, Biblical Series
FF	Foundations and Facets
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FThS	Frankfurter theologische Studien
GNS	Good News Studies
HBS	Herders biblische Studien
<i>HeyJ</i>	<i>Heythrop Journal</i>
HKNT	Handkommentar zum Neuen Testament
HNT	Handbuch zum Neuen Testament
HTCNT	Herder's Theological Commentaries on the New Testament
HTKNT	Herders theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
<i>ITQ</i>	<i>The Irish Theological Quarterly</i>
JB	Jerusalem Bible
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>Jud</i>	<i>Judaica</i>
KBANT	Kommentare und Beiträge zum Alten und Neuen Testament
<i>KD</i>	<i>Kerygma und Dogma</i>

KEK	Meyers Kritisch-exegetischer Kommentar über das Neue Testament
LAS	Libreria Ateneo Salesiano
LCL	Loeb Classical Library
LD	Lectio divina
LNTS	The Library of New Testament Studies
LS	<i>Louvain Studies</i>
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>A Greek-English Lexicon</i> . Oxford: Clarendon Press, 1968
LXX	The Septuagint
MdB	Le monde de la Bible
MM	Moulton, James H., and George Milligan. <i>The Vocabulary of the Greek Testament</i> . London: Hodder & Stoughton, 1930
MNTC	Moffatt New Testament Commentary
MTZ	<i>Münchener theologische Zeitschrift</i>
NAB	New American Bible
NCB	New Century Bible
NEB	New English Bible
NET	New English Translation
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NJB	New Jerusalem Bible
NovT	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NRSV	New Revised Standard Version
NTAbh	Neutestamentliche Abhandlungen
NTAbh N.F.	Neutestamentliche Abhandlungen. Neue Folge
NTD	Das Neue Testament Deutsch
NTS	New Testament Studies
NVB	Nuovissima versione della Bibbia
OBO	Orbis biblicus et orientalis
ÖTK	Ökumenischer Taschenbuchkommentar zum Neuen Testament
OTL	Old Testament Library
Pac	<i>Pacifica</i>
PL	<i>Patrologia latina</i> [= <i>Patrologiae cursus completus: Series latina</i>]. Edited by Jacques-Paul Migne. 217 vols. Paris: Migne, 1844–64
PNTC	Pelican New Testament Commentaries
PRSt	<i>Perspectives in Religious Studies</i>
PTMS	Pittsburg Theological Monograph Series
QD	Quaestiones disputatae
QR	<i>Quarterly Review</i>
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Studies
RechBib	Recherches bibliques
RNT	Regensburger Neues Testament
RSPT	<i>Revue des sciences philosophique et théologique</i>
RSR	<i>Recherches de science religieuse</i>
RSV	Revised Standard Version
RThom	<i>Revue Thomiste</i>

SAC	Studies in Antiquity and Christianity
SANT	Studien zum Alten und Neuen Testament
SBFA	Studium Biblicum Franciscanum Analecta
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
<i>ScEcc</i>	<i>Sciences ecclésiastiques</i>
<i>Scr</i>	<i>Scripture</i>
<i>ScrB</i>	<i>Scripture Bulletin</i>
<i>SE</i>	<i>Studia Evangelica</i> . Texte und Untersuchungen. Berlin: Akademie-Verlag, 1959–82
SJ	Studia Judaica
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and Its World
SP	Sacra Pagina
<i>ST</i>	<i>Studia theologica</i>
<i>StPat</i>	<i>Studia Patavina</i>
StPB	Studia post-biblica
Str-B	Strack, Hermann L., and Paul Billerbeck. <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> . 6 vols. Munich: C. H. Beck, 1922–61
<i>s.v.</i>	<i>sub voce</i>
<i>SVTQ</i>	<i>St Vladimir's Theological Quarterly</i>
SymS	Symposium Series
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. 10 vols. Grand Rapids: Eerdmans, 1964–76
<i>TG</i>	<i>Theologie und Glaube</i>
THKNT	Theologischer Handkommentar zum Neuen Testament
ThTo	Theology Today Series
TOB	Traduction oecuménique de la Bible
TPINTC	Trinity Press International New Testament Commentaries
<i>TRu</i>	<i>Theologische Rundschau</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TSK</i>	<i>Theologische Studien und Kritiken</i>
<i>TTZ</i>	<i>Trierer theologische Zeitschrift</i>
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TV</i>	<i>Theologische Versuche</i>
<i>VD</i>	<i>Verbum Domini</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Introduction

From History, into Narrative, and Beyond

In 1972 I was at the Pontifical Biblical Institute, Rome, completing a Master's thesis on the use of Daniel 7 and/or Suffering Servant language in Mark 10:45: "For the Son of Man also came not to be served, but to serve, and to lay down his life as a ransom for many." I asked all the expected questions of that period: was there sufficient linguistic and thematic contact between the Old Testament and the Markan texts to claim that the former influenced the latter? Accepting the two-source hypothesis, I was confident that Matthew 20:28 has used the Markan original, along with its context. However, is there any literary contact with Luke 22:27b? Was it possible that the Lukan version was more primitive, a simpler expression, closer to what Jesus of Nazareth would have said? Maybe the saying had its origins in a meal setting?

The end-product of research into these questions was, of course, to test whether it was likely that here we had *ipsissima verba Jesu* in the powerful words of Mark 10:45. If that was the case, then further questions could be asked. Was it possible that Jesus understood himself in terms of the Danielic Son of Man and the Isaianic Suffering Servant? For the information of the reader, this much researched and deservedly never-published study decided that the saying was a composition formed in the early Church. It reflected Jesus' own use of the expression, "the son of the man," and the early Christian community's presentation of him as the Suffering Servant. In those days Rudolf Bultmann was still alive, and his students and their American counterparts were at the zenith of their contribution of newer paradigms for research into the relevance of history. Much of the analysis of narratives in the New Testament was driven by historical-critical questions.

The Oxford Experience

Destined for doctoral studies, I was already in touch with the then Lecturer in New Testament at the University of Oxford, Dr. Morna D. Hooker, later the Lady Margaret Professor of Divinity at the University of Cambridge. We had agreed that she would direct a work at Oxford described as "Son of Man and/or Suffering Servant as Christological categories in the New Testament." This generic statement of an area of research, formulated under the direction

of Dr. Hooker, already hinted a change of direction. Well-known for her own historical work on the use of Suffering Servant and Son of Man language in the New Testament,¹ she suggested that the historical issues were leading into a blind alley. Given the work that had already been done on use of the Son of Man in Mark and Matthew, she suggested that I consider the literary and theological use of the expression in either Luke or John. After three years in Oxford, I successfully submitted a dissertation to the University's Board of Theology with the title *The Johannine Son of Man* in July, 1975.²

I had been solidly trained at the Pontifical Biblical Institute, Rome, in the biblical languages and in the dominant historical-critical methods. I recall those days with affection, and even with something of a thrill. The biblical text came to life for me, as I began to use my newly acquired linguistic and historical skills to rediscover the situations in the life of Jesus and in the life of the Church that gave it birth. Taught and guided by gifted Jesuit scholars from Germany, Belgium, England, the USA, France and Italy, including Professor Carlo Maria Martini, SJ, in his prime, I was a ready learner. For a recently ordained Roman Catholic Priest (1970), a member of a Religious Congregation dedicated to poor and abandoned young people (SDB: Salesians of Don Bosco), I sensed that I was privileged to be given the opportunity to become familiar with the Word of God that was also the words of men and women.³

My time in Oxford helped me to develop these already acquired skills even further, in the presence of such luminaries as Professors George D. Kilpatrick and George Caird, Drs. Denis Nineham, and J. N. D. Kelly. Dr. Henry Chadwick was the then Dean of Christ College, and very active in University life. But my close association with Dr. Hooker was a major factor that I have come to recognize fully in more recent times. Trained in traditional form criticism and redaction criticism, two approaches to the New Testament that depend very heavily upon one another, I worked assiduously to detect "strata" of different traditions, to suggest what may have led to their being juxtaposed to

¹ Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: SPCK, 1959); Idem, *The Son of Man in Mark: A Study of the Background of the Term "the Son of Man" and Its Use in St. Mark's Gospel* (London: SPCK, 1973).

² Published as *The Johannine Son of Man*, BibSciRel 14 (Rome: LAS, 1976). It was reprinted with an appendix responding to reviews by the Libreria Ateneo Salesiano in 1978. A second edition, again reprinted but with a further lengthy appendix dealing with the Johannine Son of Man discussion from 1976–2005 appeared in 2007 (Eugene, OR: Wipf & Stock).

³ The expression "the Word of God in the words of men and women" comes from the title of a small book that influenced me greatly as I faced many challenging issues at the beginning of my career in biblical studies: Jean Levie, *The Bible, Word of God in Words of Men* (London: Geoffrey Chapman, 1961).

generate the canonical form of the Gospel of John. Pre-eminent at this time was the seminal first edition of J. L. Martyn's classic: *History and Theology in the Fourth Gospel*, so influential on all subsequent Johannine scholarship, especially evident in the work of major figures in United States Johannine studies, Raymond E. Brown, Dwight Moody Smith, and Robert Kysar.⁴ But Dr. Hooker, well ahead of her time, insisted that the only text that carried the *finished* theological perspective of an author was the *finished* text. She respected work done to establish how the text may have come to have its present shape, but her guidance led me toward the production of a study that presented a *Johannine* understanding of the traditional title "the son of the man." She was not alone, of course, in working with the Johannine text in this fashion. Side by side with her influence was the work of Wilhelm Thüsing, and the slightly later study of Severino Pancaro.⁵ The eloquent and intense studies of the Gospel of John from Thüsing and Pancaro, that devoted little or no attention to the history of the Johannine tradition, along with Dr. Hooker's insistence on the hermeneutical importance of the final text for any *theological* (as against historical) reading, were formative experiences that have marked my approach to the Fourth Gospel to this day.

The In-Between Time

Immediately subsequent to my studies at Oxford, I was asked to assume teaching duties at the Salesian Pontifical University in Rome. There I managed to pursue my Johannine interests and published my first brief studies: a summary of my dissertation, a study of the Johannine use of "Son of God," and a response to a volume in honor of Anton Vögtle that contained a number of essays on the Johannine Son of Man.⁶ Written in 1976, they reflect an

⁴ J. Louis Martyn, *History and Theology in the Fourth Gospel* (New York: Harper & Row, 1968). A third edition was published in 2003 (Louisville: Westminster John Knox), with an important introduction by D. Moody Smith. See also D. Moody Smith, *The Theology of the Gospel of John*, New Testament Theology (Cambridge: Cambridge University Press, 1995); Idem, "Future Directions in Johannine Studies," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John Donahue (Collegeville, MN: The Liturgical Press, 2005), 52–62; Raymond E. Brown, *An Introduction to the Gospel of John*, ed. Francis J. Moloney, ABRL (New York: Doubleday, 2003); Robert Kysar, "The Whence and Whither of the Johannine Community," in *Life in Abundance*, 65–81.

⁵ Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 2nd ed., NTAbh 21/1–2 (Münster: Aschendorff, 1970); Severino Pancaro, *The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus, Judaism and Christianity according to John*, NovTSup 42 (Leiden: Brill, 1975).

⁶ Some of these early essays appear in this volume: "The Johannine Son of God" (pp. 185–200) and "The Johannine Son of Man" (pp. 223–32). My response to *Jesus and*

earnest beginning scholar, with much to learn. But, over the years, they have been kindly received, and I have learnt a great deal from the generous and critical responses to my earliest work, my dissertation and these early essays that depended so heavily upon my doctoral research.

At the end of 1976 I returned to assume teaching duties in Australia. I also enthusiastically embraced the role of the director of studies of young Salesians as they completed the academic component of their preparation for Priestly Ordination in the Roman Catholic Tradition. It was some years before I returned to serious critical scholarship. A number of isolated occasions became available as I was invited to teach in a visiting capacity in Roman Universities (the Gregorian University, the Biblical Institute, and the Salesian Pontifical University). I managed to continue a publishing career because of the research opportunities offered by those occasions.⁷

However, my major commitment was to seminary education. I used the skills that I had acquired during my years of intellectual formation to teach the Gospels and the Letters of Paul to seminarians and in the increasing number of courses and lecture series dedicated to the biblical education of an older generation of clergy and a newer generation of questioning lay people. At first glance, this may appear to be a rather stagnant period in the development of a scholarly understanding of the New Testament. Anything I wrote during that period did not reflect any change in the method that I used to approach the Gospel.⁸ I thought that I was communicating what I had learnt over the years, teaching New Testament studies in various settings. But more was going on.

Especially creative at this post-Vatican II period in the Catholic Church was a renewed public interest in the Bible. Many people were flocking to the once very clerical seminaries to follow traditional seminary courses. Large crowds attended extra-curricular courses offered in schools, church halls and other public venues. These were heady days in the Catholic Church and, looking back, I can sense that I unconsciously imbibed another element that became formative of my present approach to the Fourth Gospel. The seminarians and

der Menschensohn: Für Anton Vögtle, eds. Rudolf Pesch, Rudolf Schnackenburg, and Otto Kaiser (Freiburg: Herder, 1975), appeared as "A Johannine Son of Man Discussion?" *Salesianum* 39 (1977): 93–102. It is not reproduced in this volume.

⁷ Studies from that era produced in this volume are: "John 6 and the Celebration of the Eucharist" (pp. 375–83), "The Fourth Gospel's Presentation of Jesus as 'the Christ' and J. A. T. Robinson's *Redating*" (pp. 169–83), "From Cana to Cana (John 2:1–4:54) and the Fourth Evangelist's Concept of Correct (and Incorrect) Faith" (pp. 331–53). Although lacking maturity, exegetical, theological, and literary conclusions that have remained important for my interpretation of the Gospel of John were first articulated in these essays.

⁸ Francis J. Moloney, *The Word Became Flesh*, ThTo 14 (Cork/Dublin: Mercier Press, 1977); Idem, *The Living Voice of the Gospel: The Gospels Today* (New York: Paulist Press, 1986).

especially the many people who attended evening lectures at the end of a day's work, made me aware of what we now call *the readers in front of the text*. The passion that my systematic unfolding of the Johannine story aroused in them was often surprising. I taught and answered questions that focused very much upon the *world behind the text* (form and redactional questions) and the *world in the text* (initially, redactional questions). But a learning process was under way in those teaching and mutual learning contexts that was outside my control, and certainly not the result of my scholarly methodology!

Somewhat later I familiarized myself with the literary theory that recognizes the significant role that *the world in front of the text* plays in the interpretative process. But the many people with whom I shared the biblical text in the 1970's and the 1980's taught me the world of "real readers" was not just an issue for literary critics; it existed. The text did something for real people in the latter decades of the twentieth century. This phenomenon came late to the Roman Catholic tradition, the result of the renewal, based upon the process of *ressourcement*, the return to the sources that had been a driving force at the Second Vatican Council (1962–65).

The Turn to Narrative

An important influence on me at this stage of my scholarly journey, as with many others of my vintage, was R. Alan Culpepper's trail-blazing study, *Anatomy of the Fourth Gospel*.⁹ Prodded by this courageous study, traditional historical critics were asked to contemplate the strange suggestion that there was no doubt an author of *the text* (the never-ending debate over the identity of the Beloved Disciple), but that he was long since gone, and we had no way of ever being certain of who he was, or what he was trying to do with his story. But a more important "author" emerges *from the text* (via the voice of the narrator) in 1:1–18, 19:35 and 20:30–31. This so-called implied author can be heard, and we can trace his literary and theological strategies as he tells a story to a reader who is also to be found *in the text*.¹⁰ Focusing intensely upon the narrative the critic, following the principles of literary criticism, is asked to trace the dialogue going on between an implied author and an implied reader. The former shapes the latter by systemically leading the reader in the text to a final acceptance of a point of view at the end of the

⁹ R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design*, FF: New Testament (Philadelphia: Fortress, 1983).

¹⁰ I use male pronouns to refer to the "author" of the Fourth Gospel out of respect for the use of masculine grammatical forms found on the one occasion where he identified himself in 19:35 (ὁ ἑωρακώς, αὐτοῦ, and ἐκεῖνος).

story. He does this by his use of time, the plot, his characters and other narrative strategies, such as explicit and implicit commentary.¹¹

After the timeless poetry of the Prologue (1:1–18), a period of at least two years passes in the events reported in 1:19–12:50. Jesus' story is set within the time span of three celebrations of Passover (2:13, 23 [first celebration]; 6:4 [second celebration]; 11:55; 12:1 [third celebration]). Across these narrated years, major characters emerge: John the Baptist (1:19–35; 3:22–30), the disciples (1:35–51, etc.), the Mother of Jesus (2:1–5), “the Jews” (2:13–25, etc.), Nicodemus (3:1–21), the Samaritan woman (4:7–30), Samaritan villagers (4:39–42), a royal official (4:46–54), the man born blind (9:1–41), Martha, and Mary (11:1–44). The interplay between Jesus and these characters often leads to misunderstanding, enabling the level of the discourse to deepen, as Jesus takes his interlocutors into discussions and confrontations that they find puzzling, and generally too difficult to accept. However, a final celebration of the Passover, announced in 12:1, provides the chronological and theological setting for 13:1–20:31 (and on to 21:25 [see 13:1; 19:14, 31]). The allocation of a single temporal context, the celebration of the Passover, for the final eight chapters of the Gospel, after at least a two year span as the backdrop for the first twelve chapters, says something about the importance of 13:1–20:31. The speed of the plot slows down dramatically, and the characters become more focused. Jesus interacts with his disciples, “the Jews,” and the Romans, as the *dénouement* of the narrative approaches. The implied reader is not the master of his or her own destiny. This slowing down is imposed upon the implied reader by the implied author, and the real reader follows the process. The success or failure of a story depends upon the quality of the relationship that is generated between the implied author and the implied reader. On the basis of the example just provided, is this dramatic slowing down of the plot and the closer focus upon Jesus, his disciples, “the Jews,” and the Romans effective?

In a good story, dialogue between the implied author and the implied reader is so effective that any real reader is drawn into the story and shares the experience of the implied reader. We do not know who wrote the original story, and we do not know who might pick it up to read, or to have it read. What we do know is that this story has stood the test of time, and has continued to fascinate flesh-and-blood readers from many times and cultures. There is something about the Gospel of John that has stood the test of time. It has been read and re-read over the centuries because of its claim upon real readers, not only because it found its way into the Christian Canon in the

¹¹ Studies in this volume from this period are: “Reading John 2:13–22: The Purification of the Temple” (pp. 355–73), “Who Is ‘the Reader’ in/of the Fourth Gospel?” (pp. 77–89), “The Johannine Passion and the Christian Community” (pp. 467–503), and “The Faith of Martha and Mary: A Narrative Approach to John 11:17–40” (pp. 385–404).

third and fourth Christian centuries. Close attention to what was going on *within the text* offered a new possibility to the interpreter. Maybe we could now better understand why this story has made such a significant impact upon readers *in front of the text*.

These categories and language, narrative critical jargon, are familiar to most interpreters now, even though some traditional historical critics had good reason to be suspicious, and have not embraced it.¹² Nevertheless, by the late 1980's the so-called narrative critical approach had introduced a fresh way of approaching the Gospel of John. Many "narrative" studies of various aspects of the Fourth Gospel appeared: the use of irony, the plot, the characters, as a group, singly, or in categories (e.g. the women in the Gospel of John), the use of anonymous characters, the "speed" of the narrative and its use of time, the explicit and implicit commentary found within the narrative, to mention but a few major issues. Although much has appeared since, at that time narrative critical *commentaries* in John 1:1–21:25 did not exist. Aided by a sabbatical year at the École Biblique et Archéologique de Jérusalem, in 1989–90 I embarked on the long process of producing a three-volume narrative commentary that occupied my Johannine research for almost a decade: *Belief in the Word, Signs and Shadows*, and *Glory not Dishonor*.¹³

Narrative Is not Enough

However exciting the emerging focus upon the world within the text, and its impact upon the world receiving the text, narrative interpretations have problems. Some of those problems were external to the interpretative process itself. For example, students no longer saw the need to study Hebrew, Greek, and the other languages and cultures of antiquity. It was sufficient to immerse oneself in narrative theory, and trace the exploitation of this theory within the Johannine Gospel, read in one's native language. Indeed, as a great deal of the literary critical research that generated narrative criticism had been focused upon the English novel, the bulk of narrative critical approaches to the Gospels appeared in English. Not only was the study of Hebrew and Greek becoming less critical, but many English speaking interpreters ignored the ongoing work of German and French scholarship.

It also became clear that narrative criticism contained within itself the potential for a new fundamentalism. Narrative theory suggests that an inter-

¹² See, for example, John Ashton, "Narrative Criticism," in Idem, *Studying John: Approaches to the Fourth Gospel* (Oxford: Clarendon Press, 1994), 141–65.

¹³ Francis J. Moloney, *Belief in the Word: Reading John 1–4* (Minneapolis: Fortress, 1993); Idem, *Signs and Shadows: Reading John 5–12* (Minneapolis: Fortress, 1996); Idem, *Glory not Dishonor: Reading John 13–21* (Minneapolis: Fortress, 1998).

preter should trace the emerging implied reader in order to capture the point of view that the real and the implied author wished to communicate to a real reader. The real reader identified him or herself with the implied reader, and “entered the fictional contract.”¹⁴ But many readings of the Fourth Gospel from this period, my own included, ran the danger of a communication that ran in the other direction. The interpreter traced an implied reader that reflected the ideological and often ecclesial situation of *the interpreter*. The communication that some narrative critics found in the dialogue between the implied author and the implied reader expressed a point of view that resonated with the *interpreter’s* point of view. In other words, as Albert Schweitzer said of the first quest for the historical Jesus, and as was rightly said by Morna Hooker of the redaction critics, the brilliant use of narrative techniques to discover the so-called implied reader in the narrative all too often discovered the ecclesial, theological and even social perspective of the interpreter.¹⁵

My initial enthusiasm for a narrative critical approach to the Fourth Gospel, most clearly expressed in the 1993 volume of my narrative reading of John 1–4 had to be modified in later “readings.” At this stage I was fortunate enough to receive two important requests. In the first place, I was commissioned by Daniel Harrington, SJ, the general editor of the *Sacra Pagina* series, to write a single volume commentary on the Gospel of John. There I was able to marry both historical and literary readings in a more traditional commentary format.¹⁶ I was also approached by Professor Raymond Collins, the then Dean of the School of Theology and Religious Studies at the Catholic University of America, Washington, DC, to take up the position of Professor of New Testament at that prestigious University. My seven years in Washington offered me the opportunity to live a full-time career of teaching and research at the highest level.¹⁷

¹⁴ Seymour Chatman, *Story and Discourse: Narrative Structure in Fiction and Film* (Ithaca, NY: Cornell University Press, 1978), 191.

¹⁵ Albert Schweitzer, *The Quest of the Historical Jesus*. First complete edition, ed. John Bowden (Minneapolis: Fortress, 2001 [first published in German in 1906, and an edited English translation by William Montgomery was published in 1910]); Morna D. Hooker, “In His Own Image?” in *What About the New Testament? Studies in Honour of Christopher Evans*, eds. Morna D. Hooker and Colin Hickling (London: SCM Press, 1975), 28–44.

¹⁶ Francis J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: The Liturgical Press, 1998).

¹⁷ A number of Johannine studies from this era (1999–2005) have been collected and published in Francis J. Moloney, *The Gospel of John: Text and Context*, BibInt 72 (Boston/Leiden: Brill, 2005). Those studies are not in the present volume, but they are readily available. The existence of that collection explains the absence of my Johannine publications between 1999 and 2005 in the present volume. I will make regular reference to these essays in the studies that follow.

It was not enough simply to follow the principles of narrative critical theory. As mentioned above, this theory had its birth within the academic analysis of the English novel, beginning with the eighteenth century novel. There is much that we can learn from that theory, but the texts that responded so well to it were modern and contemporary fiction, not ancient texts, written in Hebrew and Greek. Biblical narratives emerged from social, religious and historical settings very different from the modern and contemporary world, and claimed to be something other than “fiction.” What that “something other” was needs to be determined in each case, but they were regarded by many as Sacred Scripture, and very often held by many who belonged to “the world in front of the text” (the Synagogue and the Church) as closer to a history of God’s interest in the world and humankind than “fiction.”

Another gulf that lay between the modern narrative fiction and the biblical texts was the issue of canonicity. The study of English literature had, of course, produced something that could be regarded as a “canon”: a group of books regarded by the scholarly guild as “classics.” The accepted literary canon is under severe criticism these days, but that need not detain us here. The biblical texts developed in the Jewish and Christian communities as normative texts. They have been handed down as such for almost three thousand years (in the case of the Hebrew Bible) and for almost two thousand years (in the case of the Christian Bible). The debate over the origin and the criteria of the biblical canon cannot be placed in the same arena as the accepted literary canon.¹⁸ To state the point bluntly, in my opinion one cannot place D. H. Lawrence’s *Lady Chatterly’s Lover* side by side with the Gospel of John. The same could be said, but for different reasons, for *The Gospel of Thomas* and the Gospel of John.

Contemporary narrative approaches to these ancient and canonical texts have to situate themselves more critically within the scholarly disciplines developed by the historical critical period, especially form criticism and redaction criticism. What gave birth to the Johannine story? What are the cultural influences that one can find within it? Is it Jewish, Greek? Is it Christian, Gnostic? How are we to explain the *Aporien* that are present in the text as we have it? Do they reflect the juxtaposing of traditions from various stages in the development of the narrative? If such is the case: who and what is responsible for the various stages that one might trace within the narrative as we now have it? Old questions that have never been definitively resolved must continue to be asked. We must take a position on the figure of the Beloved Disciple. Does the use of this figure as a “character” within the Johannine story reflect a literary technique, or does it report the role of a historical figure at the beginning of the Johannine experience? Are both approaches to this

¹⁸ See the essay, “What Came First – Scripture or Canon? The Gospel of John as a Test Case,” on pp. 65–76 of this volume.

enigmatic figure possible? We cannot merely sidestep the consistently negative use of the expression οἱ Ἰουδαῖοι as some sort of literary device to the point where we do not ask how, when, and why this expression assumed its role in the narrative. In other words, it is dishonest scholarship to interpret an ancient and (for some) a normative text, without asking historical questions.

An honest interpretation of the Gospel of John must reflect a literary and religious world *from the past* that can be found *within the text*. Thus, even a narrative approach to the Gospel of John must continue to ask all the difficult questions about *the world behind the text*. As Adela Yarbro Collins has eloquently argued, we should:

[G]ive more weight to the original historical context of the text. This context cannot and should not totally determine all subsequent meaning of the text. But if ... all meaning is context bound, the original context and meaning have a certain normative character. I suggest that Biblical theologians are not only mediators between genres. They are also mediators between historical periods.¹⁹

Beyond Narrative

The story of my journey as a scholarly reader of the Gospel of John, and the various theoretical stances that have influenced it since the 1970's, reflect a parallel journey on the part of many of my contemporaries. We have, of course, each taken our own direction. Among significant contemporary commentators on the Fourth Gospel, Udo Schnelle and Jean Zumstein have combined sensitivity to serious historical scholarship and a deep respect for the requirements of a narrative interpretation.²⁰ Similar quality historical scholarship, not without knowledge and interest in more contemporary literary perspectives, comes from the work of my compatriots John Painter and Dorothy Lee.²¹ Until his recent death, Dwight Moody Smith pursued a strong interest in the history and character of the Johannine community, and the theology

¹⁹ Adela Yarbro Collins, "Narrative, History and Gospel," *Semeia* 43 (1988): 150.

²⁰ Udo Schnelle, *Antidocetic Christology in the Gospel of John: An Investigation of the Place of the Fourth Gospel in the Johannine School*, trans. Linda Maloney (Minneapolis: Fortress, 1992); Idem, *Das Evangelium nach Johannes*, THKNT 4 (Leipzig: Evangelische Verlagsanstalt, 1998); Jean Zumstein, *L'Évangile selon Saint Jean*, 2 vols., CNT, Deuxième Série IVa–b (Geneva: Labor et Fides, 2007–14); Idem, *Kreative Erinnerung: Relecture und Auslegung im Johannesevangelium*, 2nd ed., ATANT 84 (Zurich: Theologischer Verlag, 2004).

²¹ John Painter, *The Quest for the Messiah: The History, Literature and Theology of the Johannine Community*, 2nd ed. (Edinburgh: T. & T. Clark, 1993); Dorothy A. Lee, *Flesh and Glory: Symbolism, Gender and Theology in the Gospel of John* (New York: Herder, 2002).

that emerged from it.²² Fernando Segovia has moved vigorously away from an earlier career marked by a sophisticated use of historical criticism to readings that are strongly determined by the historical and cultural situation of the readers.²³ Robert Kysar, also recently deceased, moved more determinedly away from mainstream Johannine interpretation into what might be called a “postmodern” or less stable form of interpretation; there is no such thing as *the meaning* of a text. One of Robert Kysar’s last contributions to Johannine scholarship warned against all attempts to develop *an interpretation*, and to humbly accept that *nothing is certain*.²⁴

The focus upon the impact a Gospel narrative makes on an audience has now taken a further step, in the development of what is nowadays known as Performance Criticism. An awareness of the low literacy levels of the earliest Christians has led a number of scholars from the United States to develop techniques that throw into relief the impact that the performance of a narrative has upon its audience. Still in its infancy, two of my former doctoral students, Kelly Iverson and Sherri Brown, have been leading players in this development.²⁵ An older generation is demonstrating an understandable resistance to this development.²⁶ Although I have not engaged in any Performance Criticism of the Fourth Gospel, I have argued that it might serve well, combined with more traditional approaches, to communicate the message of Mark 9:42–50, one of the most difficult passages in that Gospel.²⁷ No doubt this newer approach to Gospel narratives will make its own contribution. We

²² Moody Smith, *The Theology of the Gospel of John*; Idem, “Future Directions in Johannine Studies,” in *Life in Abundance*, 52–62.

²³ Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress, 1991).

²⁴ Among a number of later studies, see Robert Kysar, “‘He Gave up the Spirit’: A Reader’s Reflection on John 19:30b,” in *Transcending Boundaries: Contemporary Readings of the New Testament; Essays in Honor of Francis J. Moloney*, eds. Rekha M. Chennattu and Mary Coloe, BibSciRel 187 (Rome: LAS, 2005), 161–72.

²⁵ Kelly Iverson is the author of a number of important studies contributing to the development and articulation of both the theory and practice of Performance Criticism. See especially his “Performance Criticism” in *The Oxford Encyclopedia of Biblical Interpretation*, ed. Steven McKenzie, 2 vols. (New York: Oxford University Press, 2013), 2:97–105. See also Sherri Brown, “What Is Truth? Jesus, Pilate, and the Staging of the Dialogue of the Cross in John 18:28–19:16a,” *CBQ* 77 (2015): 69–86. Fundamental to this recent discipline is the work of David Rhoads, “Performance Criticism: An Emerging Methodology in Second Temple Studies,” *BTB* 36 (2006): 118–33, 164–88.

²⁶ See Larry W. Hurtado, “Oral Fixation and New Testament Studies? ‘Orality,’ Performance and Reading Texts in Early Christianity,” *NTS* 60 (2014): 321–40; Udo Schnelle, “Das frühe Christentum und die Bildung,” *NTS* 61 (2015): 113–43.

²⁷ Francis J. Moloney, “Teaching the Most Difficult Passage in Mark: Mark 9:42–50,” in *Communication, Pedagogy, and the Gospel of Mark*, eds. Elizabeth E. Shively and Geert van Oyen, RBS 83 (Atlanta: SBL Press, 2016), 129–50, esp. 139–48.