

Again, this chapter is wide-ranging and creative. His concluding summary draws together the common threads of the chapter. He suggests that Luke, while not directly quoting, has been influenced by Prov 10:2 and the association between almsgiving as delivering one from death. This makes good sense of the Lukan connection between charity and hospitality as necessary for resurrection. To make a long story short: “All three texts—the Prodigal Son, the Prodigal Steward, and the Rich Man and Lazarus—handle, in different ways, the themes of repentance, wealth and resurrection” (p. 280).

Giambrone’s final and fifth chapter (“Lukan Charity Discourse as ‘Biblical Theology’”) presents a refreshing theological engagement of his theme within broader NT theology and broader dogmatic debates and questions.

This book is essential reading for anyone who wants to understand early Christian almsgiving, the meaning of Luke’s wealth ethics, and the Lukan connection between salvation and practices of charity. As an admittedly biased observer, I was pleased to see Giambrone’s emphasis upon the relationship between hospitality, repentance, and salvation. There are two areas where Giambrone’s argument could use some reworking. First, a fairly minor critique, but at times I grew weary of an overly and unnecessary adversarial stance toward other scholarship. The book frequently refers to the work of other scholars as “disappointing” (for a sample, see pp. 21–24). Referring to Douglas Campbell’s work as “noticeably self-assured” and N. T. Wright’s two-volume work on Paul as his “two oversized volumes in Paul’s theology” (p. 296) is simply unnecessary. A more substantive critique, however, is that, while the book is remarkably creative and full of insights that have the potential to move conversations forward and in new directions, the book is unnecessarily complicated. The author engages in conversations and arguments that are not always immediately relevant, and at times I felt as though the author lost control of his material. That said, this is a book from which I gained new insights and that I will use again in my own research.

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Francis J. Moloney. *Johannine Studies 1975–2017*.

WUNT 372. Tübingen: Mohr Siebeck, 2017. Pp. xvi + 660.

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The author, long-time faculty member at the Catholic Australian University in Melbourne, is well known for his commentary on John’s Gospel and his extensive contribution to Johannine scholarship over four decades. This

collection of materials gathers 22 previously published articles and includes six unpublished studies as well (marked with asterisks below). Moloney is known for his narrative analysis and more recently has proposed that the author(s) of the Fourth Gospel regarded their work as the completion of Scripture. For the most part, previously published work is reprinted as originally published, including the publication of some studies in the original German and French.

The volume opens with an introductory article, “From History, into Narrative, and Beyond.” The remaining essays included in this volume are gathered in three parts, reflecting what I call the “hermeneutical triad” of history, theology, and literature: “The Johannine World” (4 essays); “Johannine Theology” (10 essays); and “The Johannine Text” (13 essays). The first part on the Johannine world contains the following four contributions: (2) an assessment of Raymond Brown’s *Introduction to the Gospel of John* (2003); (3) a response to Warren Carter’s *John and Empire* (2009); (4) “What Came First: Scripture or Canon? The Gospel of John as a Test Case” (2006); and (5) “Who Is the ‘Reader’ in/of the Fourth Gospel?” (1992).

The 10 essays in part 2 on Johannine theology are as follows: (6) “Israel, the People, and the Jews in the Fourth Gospel” (2004); (7) “The Love Theme in the Gospel of John” (2013); (8) “God, Eschatology, and This-World Ethics in the Gospel of John”; (9) “The Gospel of John: The ‘End’ of Scripture” (2009); (10) “The Fourth Gospel’s Presentation of Jesus as ‘the Christ’ and J. A. T. Robinson’s *Redating*” (1977); (11) “The Johannine Son of God” (1976); (12) “*Constructing Jesus* and the Son of Man” (2013); (13) “The Johannine Son of Man” (1976); (14) “The *Parables of Enoch* and the Johannine Son of Man” (2013); and (15) “Woman and Mother in the Fourth Gospel” (originally delivered as a public lecture).

The 13 essays in part 3 on the Johannine text include: (16) “The Use of χάρις in John 1:14, 16–17: A Key to the Johannine Narrative”; (17) “The First Days of Jesus and the Role of the Disciples: A Study of John 1:19–51”; (18) “From Cana to Cana (John 2:1–4:54) and the Fourth Evangelist’s Concept of Correct (and Incorrect) Faith” (1978); (19) “Reading John 2:13–22: The Purification of the Temple” (1990); (20) “John 6 and the Celebration of the Eucharist” (1975); (21) “The Faith of Martha and Mary: A Narrative Approach to John 11:17–40” (1994); (22) “The Literary Unity of John 13:1–38” (2015); (23) “‘He Loved Them to the End’: Eucharist in the Gospel of John”; (24) “‘That All May Be One’: The Theme of Unity in John 17; (25) “The Johannine Passion and the Christian Community” (1995); (26) “‘For As Yet They Did Not Know the Scripture’ (John 20:9): A Study in Narrative Time” (2014); (27) “John 21 and the Johannine Story” (2008); and (28) “Closure: A Study of John 20:1–21:25” (2016).

In large part, the contribution of this volume consists in making the life work of this Johannine scholar (for the most part) available in one place. Also, as mentioned, the essays are organized topically under three headings in three parts, providing coherence to Moloney's contributions over the years. In the acknowledgments, the previously published essays are listed in chronological order. By way of introduction, the author writes, "There are several studies published in this volume that do not appear in this list" (p. xi). I think what he means, however, is: "There are several studies that appear in this list that are not published in this volume" (e.g., "Mary in the Fourth Gospel: Woman and Mother").

The first essay traces Moloney's pilgrimage and development as a scholar. In 1970, Moloney was ordained as a Roman Catholic priest. In 1972, he wrote his master's thesis at the Pontifical Biblical Institute in Rome on the use of Suffering Servant language and/or Daniel 7 in Mark 10:45. In 1975, he completed his doctoral dissertation at Oxford under Morna Hooker entitled *The Johannine Son of Man*. In his early years, Moloney was trained in the methods of historical, form, and redaction criticism. He was particularly influenced by the redaction-critical work of J. Louis Martyn in his seminal work *History and Theology in the Fourth Gospel*. However, his mentor Morna Hooker's insistence that the final text of John's Gospel is what ultimately matters steered Moloney away from the history of the Johannine tradition and in a more literary-theological direction.

After a brief stint in Rome, Moloney started teaching in Australia in 1976. The years that followed saw him focus primarily on seminary education. As many others, he was influenced by R. Alan Culpepper's *Anatomy of the Fourth Gospel* (1983). In part due to Culpepper's influence, Moloney discovered the implied author and reader in the text regardless of the identity of the original author(s) and readers. In this way, Moloney's journey from a historical to a literary paradigm, from the world "behind the text" to the world "within the text" and even "in front of the text," continued to progress. In narrative analysis, Moloney learned to appreciate the tools of plot, characterization, and the narrator's commentary. "We do not know who wrote the original story," Moloney writes; "what we do know is that this story has stood the test of time" (p. 8). The fruit of this phase of Moloney's scholarly career is the commentary trilogy *Belief in the Word, Signs and Shadows*, and *Glory not Dishonor* (covering John 1-4, 5-12, and 13-21, respectively; published in 1993, 1996, and 1998).

Over time, however, Moloney discovered that literary criticism, too, was not without its problems. Often Greek and Hebrew were neglected, and much research was focused on the English novel. German and French contributions to the field were frequently ignored. In fact, Moloney found that the

reconstructed implied reader of the Fourth Gospel often tended to reflect the ecclesial and ideological outlook of the interpreter (Albert Schweitzer redux). As a result, Moloney sought to wed historical and literary concerns in form of a more traditional commentary for the *Sacra Pagina* series (1998). Also, Moloney took up a professorship at the Catholic University of America in Washington, DC, where he taught for 7 years (see the collection of essays not included in the present volume, *The Gospel of John: Text and Context* [2005]).

In addition, Moloney took up questions of canonicity and revisited historical-critical methods such as form and redaction criticism. In so doing, he sought to address questions such as the following: Is the “Beloved Disciple” merely a literary character or also a historical figure? What can be said about various stages of composition reflected in the narrative? How is one to explain the Johannine *aporias* (apparent literary seams)? What is the significance of the negative characterization of the *Ioudaioi*? Increasingly, then, Moloney turned from the world *within* the text to the world *behind* the text.

In a valuable exercise, Moloney goes on to provide his current thinking on John’s Gospel by walking the reader through the Johannine narrative (pp. 15–23). The prologue asserts “that” something momentous happened in the coming of Jesus; the ensuing narrative develops “how” this took place. After four days of preparation, Jesus makes himself known at the Cana wedding where he performs his first sign (ch. 2). The Cana cycle contains eight narratives framed by references to signs in Cana of Galilee. In between are three narratives, each taking place in Israel and Samaria, respectively. The Festival cycle focuses on the Pilgrim feasts of Pentecost, Passover, and Tabernacles (also, Dedication; chs. 5–10). Chapters 11–12 prepare for Jesus’s death and resurrection.

As to the Book of Glory (chs. 13–20), Moloney detects macro-chiasms both in chs. 13–17 (with 15:12–16 at the center: the disciples are to love as Jesus loved) and chs. 18–19 (with Jesus’s trial before Pilate at the center; 18:28–19:16). The resurrection narrative provides distinctive material: Peter and the Beloved Disciple at the empty tomb; Mary Magdalene’s encounter with Jesus; and doubting Thomas. The end of John’s narrative proper is addressed to the readers of the Gospel directly, having brought them to the point of decision (20:30–31), followed by a “necessary epilogue,” which most likely was not part of the original Gospel (p. 23).

Following his thumbnail sketch of the Johannine narrative, Moloney attempts a description of the “history of the Johannine tradition(s)” (pp. 23–27) in which he believes to discern multiple stages of the prehistory of John’s Gospel from an initial Jewish setting to some form of “Johannine community” to final composition at the end of the first century. He concludes by an appeal not to leave behind the text of the Fourth Gospel and traditional

readings while expressing openness to interpretative approaches such as colonialism, feminism, or other types of reading (pp. 28–29).

The opening essay thus provides a helpful interpretive framework for the collection of essays that follow in the remaining volume. Ironically, this resembles what Moloney describes to be John's purpose in his prologue: preparing the readers for the ensuing narrative. Not unlikely Jesus's journey, from his early ministry until the end of his earthly ministry, the volume chronicles Moloney's Johannine journey from historical to literary to an increasingly eclectic mix of methods, elements, and influences he has picked up at various points along the way from a plethora of sources.

Space does not permit detailed engagement of individual essays. As one who has sought to contribute to Johannine scholarship myself for the past several decades, I certainly find Moloney's Johannine pilgrimage very informative and enlightening, I am also inspired by his love for John's Gospel and his sustained efforts to discover new ways to get at the meaning of individual pericopes and of John's story of Jesus as a whole. In many ways, Moloney's journey tells the story of the various twists and turns of the history of scholarship on John's Gospel over the past half-century, including that of the likes of Raymond Brown, R. Alan Culpepper, and more recent interpreters.

While I do not agree with Moloney on all matters of method or individual interpretations, I am grateful for this volume which, I believe, will prove highly instructive for a new generation of scholars turning their attention to John's Gospel. In the final analysis, Moloney's work represents a tribute to the towering stature of the fourth Evangelist, a theological genius like few others. While Johannine interpreters come and go, John's Gospel remains as an abiding witness to Jesus, the Messiah. Whether or not to believe in Jesus continues to be the perennial question with which John lovingly confronts his readers, transcending the boundaries of academic research and penetrating into the deeply personal realm of our all-too-brief earthly existence.

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Linda Joelsson. *Paul and Death: A Question of Psychological Coping.*

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The premise of this monograph is that, using psychological hermeneutics, the different attitudes toward death in Paul's uncontested letters provide