

Table of Contents

Preface	V
Abbreviations and Used Editions.....	XVII
Introduction.....	1
 Chapter 1 Transforming Historical Objectivism into Historical Hermeneutics: From “Historical Illness” to Properly Lived Historicality.....	 7
1. <i>The Tension between Theology and Modern-Historical Methodologies</i>	8
2. <i>From Historical Objectivism to Historical Hermeneutics</i>	11
3. <i>The Reception-Historical Methodology</i>	14
3.1 Historical Criticism as a Prelude for the Study of Reception History	14
3.2 Historical Criticism as Identical to the Study of Reception History	17
3.3 Historical Criticism as an Integrated Discipline of the Study of Reception History	20
4. <i>From “Historical Illness” to Properly Lived Historicality</i>	22
5. <i>From Historical Consciousness to wirkungsgeschichtliches Bewusstsein</i>	30
6. <i>Hermeneutical Consciousness and the Fragehorizont of the Text</i>	33
7. <i>The Alterity of the Text</i>	35

8. <i>The (In)Validity of Textual Interpretation</i>	41
9. <i>Intermediate Conclusion</i>	49

Chapter 2 An Evaluative *Status Quaestionis* on παροιμία and παρρησία in the Gospel of John 53

1. <i>Johannine παροιμία in Early Scholarly Literature</i>	54
1.1 The Terms παροιμία and παραβολή as Synonyms in the LXX	54
1.2 Johannine παροιμία as Inauthentic	59
1.3 Johannine παροιμία and Synoptic παραβολή as Equivalent Translations of an Aramaic <i>Vorlage</i>	60
1.4 Johannine παροιμία as the Means of Communication of the Johannine Group.....	62
2. <i>The Genre-Critical Approach: Johannine παροιμία as Terminus Technicus for a Literary Genre</i>	64
2.1 The Literary Genre of Johannine παροιμία.....	65
2.2 Related Studies	67
2.3 Intermediary Studies.....	69
2.4 Critical Reactions	70
3. <i>The Hermeneutical Approach: Johannine παροιμία and παρρησία as Modi Dicendi and Modi Intelligendi</i>	73
3.1 Johannine παροιμία and παρρησία as Key Terms of Christological Epistemology	73
3.2 Johannine παροιμία and παρρησία as Key Terms of John's Philosophical Understanding of Language	77
3.3 Dialectics between Johannine παροιμία and παρρησία as <i>Relecture</i>	78
4. <i>The Post-Hermeneutical Approach: Johannine παροιμία and the Philosophical Idea of Inexpressibility</i>	80
4.1 Studies Inspired by Derrida.....	80
4.2 Related Studies	83
5. <i>The Reader-Response Approach: Johannine παροιμία as a Literary Strategy</i>	85

5.1 Johannine παροιμία and the Cosmological Tale (A. Reinhartz)	86
5.2 Johannine παροιμία and Participation/Transformation (G.R. O'Day and R. Kysar)	88
5.3 Johannine παροιμία and Mark 4:1–20 (C.W. Skinner)	90
6. <i>Studies on the Semantics of Johannine παρρησία</i>	92
6.1 Johannine παρρησία as Specifically Christian	93
6.2 An Initial Attempt to Historical Contextualisation of Johannine παρρησία (G.L. Parsenios)	100
7. <i>Intermediate Conclusion</i>	106
 Chapter 3 Παροιμία and παρρησία in the Literary Context of the Gospel of John	109
1. <i>John 10</i>	109
2. <i>John 11:11–16</i>	123
3. <i>John 16:23–33</i>	127
3.1 <i>Relecture and réécriture</i>	129
3.2 The Aporia of John 16:5	132
3.3 The Fusion of Pre-Paschal and Post-Paschal Time in John 16:23–33	136
4. <i>Intermediate Conclusion</i>	144
 Chapter 4 The Orientation of the Teaching of the Post-Paschal Paraclete in the Gospel of John	145
1. <i>John 14:25–26</i>	146
1.1 John 14:26e: Antecedent(s) of Relative Pronoun?	148
1.2 John 14:26d: Explicative or Cumulative καί?	151
2. <i>John 16:12–13</i>	153
2.1 John 16:13c, e: Εἰς τὴν ἀλήθειαν πᾶσαν + ἀκούσει οἱ ἐν τῇ ἀληθείᾳ πάσῃ + ἀκούει?	156

2.2 John 16:13c: The Meaning of πάση/πᾶσαν	159
2.3 John 16:12a: The Meaning of πολλά	159
2.4 John 16:13f: The Meaning of τὰ ἐρχόμενα ἀναγγελεῖ	161
3. <i>Repetition as a Key Notion for Understanding the Teaching</i>	
<i>Function of the Paraclete</i>	162
3.1 Kierkegaard's Distinction between Recollection and Repetition..	163
3.2 The Paraclete's Reminding and Teaching as Recollection and Repetition.....	166
4. <i>Intermediate Conclusion</i>	168
 Chapter 5 The Semantics of παροιμία and παρρησία in Connection to ἐρωτάω and αἰτέω in John 16:23–27	171
1. <i>Ἐρωτάω and αἰτέω in the Fourth Gospel</i>	172
1.1 Pre-Paschal ἐρωτάω versus Post-Paschal αἰτέω	172
1.2 Polemical ἐρωτάω versus Confident αἰτέω.....	176
2. <i>Αἰτέω and παρρησία in John 16:23–27</i>	179
2.1 A Philological Analysis of ἐρωτάω and αἰτέω in John 16:23–27.....	180
2.2 The Disciples and Jesus' παρρησία at the Hour (John 16:25)	181
3. <i>In Jesus' Name</i>	187
3.1 Evaluative <i>Status Quaestionis</i>	187
3.2 John 16:26.....	188
3.3 Being Sent by Jesus	191
4. <i>Intermediate Conclusion</i>	193
 Chapter 6 The παρρησία of the Johannine Jesus as an Experimental Teaching Method	197
1. <i>Philodemus: παρρησία as an Experimental Method</i>	198
2. <i>Παρρησία as an Experimental Method Beyond Epicureanism</i>	201
2.1 Plutarch.....	202

2.2 Clement of Alexandria	203
3. <i>The Gospel of John</i>	205
3.1 John 7:1–44.....	205
3.2 John 10:1–30.....	208
4. <i>Intermediate Conclusion and Reflection on the Fourth Gospel as an Act of παρρησία</i>	209

Chapter 7 The Adaptability of the παρρησία of Jesus in the Fourth Gospel 211

1. <i>Philodemus: The Two Forms of παρρησία</i>	211
2. <i>The Two Forms of παρρησία beyond Epicureanism</i>	214
2.1 Philo	214
2.2 The Cynic Epistles.....	216
2.3 Plutarch	218
2.3.1 Therapeutic παρρησία.....	218
2.3.2 Practical παρρησία.....	221
2.4 Dio Chrysostom	224
2.5 Clement of Alexandria	225
3. <i>The Gospel of John</i>	228
3.1 The Mixed Form of παρρησία in the Farewell Discourse.....	229
3.1.1 John 13:36–14:10	229
3.1.2 John 14:11–24	231
3.1.3 John 14:25–28	231
3.1.4 John 16:25–32	232
3.2 The Mixed Form of παρρησία outside the Farewell Discourse ...	233
3.2.1 John 1:46–51	234
3.2.2 John 3:9–10	235
3.2.3 John 20:24–29	236
3.3 The Simple Form of παρρησία	237
3.3.1 John 5:37–38	237
3.3.2 John 5:41–42	238
3.3.3 John 6:26–27, 36	239
3.3.4 John 7:14–31	241
3.4 The Gradual Intensification of παρρησία	243
3.4.1 John 8:12–20	243

3.4.2 John 8:21–30	244
3.4.3 John 8:31–37	244
3.4.4 John 8:38–47	245
3.5 John 19:19–22.....	248

4. <i>Intermediate Conclusion and Reflection on the Fourth Gospel as an Act of παρρησία</i>	249
---	-----

Chapter 8 Jesus' παρρησία and the Salvation of the κόσμος in the Fourth Gospel.....	253
---	-----

1. <i>The Paraclete's ἐλέγχειν in John 16:9–11</i>	253
--	-----

2. Παρρησία, Shame, and Repentance.....	254
---	-----

2.1 LXX Proverbs	255
2.2 Philodemus.....	260
2.3 Philo	260
2.4 Plutarch	262
2.5 Clement of Alexandria	264
2.6 John	264

3. <i>The Salvation of the κόσμος in the Fourth Gospel</i>	266
--	-----

3.1 John 8:28; 19:37	266
3.2 John 12:32.....	267
3.3 John 12:39–40.....	268
3.4 John 3:16–17; 12:46–47 <i>et al.</i>	270

4. <i>Intermediate Conclusion and Reflection on the Fourth Gospel as an Act of παρρησία</i>	271
---	-----

Chapter 9 Friendship and παρρησία in the Fourth Gospel	275
--	-----

1. <i>Friendship Language in the Fourth Gospel</i>	275
--	-----

1.1 Φίλος	275
1.2 Φιλέω, ἀγαπάω	279
1.2.1 Father – Son.....	279
1.2.2 Jesus – Disciples	279

2. <i>The Greco-Roman Ideal of Friendship</i>	280
---	-----

3. <i>Friendship, παρρησία, and Commitment</i>	283
3.1 LXX Wisdom Tradition	283
3.2 Philo	284
3.3 John	285
4. <i>Jesus' Death as Act of Friendship</i>	287
4.1 Scholarly Literature	287
4.2 Friendship and παρρησία	289
4.2.1 Philodemus	290
4.2.2 Plutarch	291
4.3 John	294
5. <i>Intermediate Conclusion</i>	296
 Chapter 10 Jesus' παρρησία in the Fourth Gospel: Public and/or Private?	297
1. <i>The Scholarly Distinction of Public/Political and Private/Ethical παρρησία</i>	297
2. <i>Public and Private παρρησία from the First Century BCE to the Second Century CE</i>	299
2.1 Philodemus	299
2.2 Plutarch	300
2.3 Lucian of Samosata	303
3. <i>Public and Private παρρησία in the Gospel of John</i>	305
4. <i>Intermediate Conclusion and Reflection on the Fourth Gospel as an Act of παρρησία</i>	309
 Chapter 11 Παροιμία and παρρησία in LXX Proverbs, the Ancient Rhetorical Theory of Figured speech, Plutarch, and the Gospel of John	311
1. <i>LXX Proverbs and its Early Reception</i>	311
1.1 LXX Proverbs 1:1–6	312
1.2 Early Church Fathers	314

1.2.1 Clement of Alexandria	314
1.2.2 Basil of Caesarea	316
1.2.3 Gregory of Nyssa	319
1.2.4 <i>Synopsis Scripturae Sacrae</i> (Ps.-John Chrysostom/ Ps.-Athanasius)	322
2. <i>Rhetorical Theory of Figured Speech</i>	323
2.1 Demetrius	324
2.2 Quintilian	326
2.3 Ps.-Dionysius of Halicarnassus	330
2.4 Ps.-Hermogenes	332
3. <i>Plutarch</i>	334
3.1 Παρρησία and πανουργία	335
3.2 Παρρησία and παροιμία	337
4. <i>The Gospel of John</i>	341
4.1 John 7:32–36	344
4.2 John 10:1–6	346
5. <i>Intermediate Conclusion and Reflection on the Socio-Historical Situation of the Fourth Gospel</i>	348

Chapter 12 A Historical-Contextual Comparison of παροιμία and παρρησία in John to παραβολή and παρρησία in Mark .351

1. <i>Evaluative Status Quaestionis on παρρησία (Mark 8:32a)</i>	351
1.1 The Opposite Term of παρρησία?	351
1.2 Παρρησία as Univocal Language?	355
2. <i>Παραβολή and παρρησία in Mark and the Ancient Rhetorical Theory of Figured Speech</i>	356
2.1 Markan Parable Theory and Demetrius' Definition of Figured Speech	357
2.2 The Markan παραβολή and the Motives/Uses of Figured Speech in Ancient Rhetorical Theory	361
2.2.1 The Motives/Uses of Figured Speech in Mark 4:1–34	362
2.2.2 The Motives/Uses of Figured Speech in Mark 12:1–9	364
2.2.3 Παρρησία and Safety in Mark 8:31; 9:31; 10:33–34	365

3. <i>Comparison of παροιμία and παρρησία in John to παραβολή and παρρησία in Mark</i>	367
3.1 Initial Attempts	368
3.2 Historical-Contextual Approach	370
3.3 The Johannine παροιμία and the Markan παραβολή through the Lens of Quintilian	372
4. <i>Intermediate Conclusion</i>	376
General Conclusion	379
1. <i>Historical Hermeneutics</i>	379
2. <i>Status Quaestionis</i>	381
3. <i>Παροιμία and παρρησία in the Literary Context of the Gospel</i>	384
4. <i>The Orientation of the Teaching of the Paraclete</i>	385
5. <i>The use of παροιμία and παρρησία in Connection to ἐρωτάω and αἰτέω in John 16:23–27</i>	386
6. <i>Jesus' παρρησία as an Experimental Teaching Method</i>	387
7. <i>The Adaptability of Jesus' παρρησία</i>	388
8. <i>Jesus' παρρησία and the Salvation of the κόσμος</i>	391
9. <i>Παρρησία and Friendship in the Gospel</i>	392
10. <i>The Public Character of Jesus' παρρησία</i>	393
11. <i>Johannine παροιμία and παρρησία and the Ancient Rhetorical Theory of Figured Speech</i>	394
12. <i>A Comparison of the Johannine παροιμία and παρρησία to the Markan παραβολή and παρρησία</i>	395
13. <i>Implications and Avenues of Future Research</i>	398

Appendix 1: *Māšāl* in the Hebrew Bible and Its Translation Equivalents in the LXX and the Early Jewish Revisers..... 401

Appendix 2: Lists of Johannine παροιμίαι 403

Appendix 3: Carson’s List of Literary Features of the Johannine Misunderstandings..... 423

Bibliography..... 427

Index of Ancient Sources.....465

Index of Modern Authors.....487

Index of Subjects.....493