C. H. Dodd’s *Historical Tradition in the Fourth Gospel*, published in 1963, marked a milestone in New Testament research and has become a standard resource for the study of John. Historically, biblical scholars have concentrated on the Synoptic Gospels: Matthew, Mark and Luke. However, Dodd’s book encouraged scholars to take John seriously as a source for the life of Jesus. This volume both reflects upon and looks beyond Dodd’s writings to address the implications, limitations and potential of his groundbreaking research and its programmatic approach to charting a course for future research on the Gospel of John. Leading biblical scholars demonstrate the recent surge of interest in John’s distinctive witness to Jesus, and also in Dodd’s work as the harbinger of advancements in the study of the Fourth Gospel. This volume will be invaluable to all those studying the New Testament, Johannine theology and the history of the early Church.


**Catrin H. Williams** is Senior Lecturer in New Testament Studies at the University of Wales Trinity Saint David. She is the author of *I am He: The Interpretation of ‘Ani Hû’ in Jewish and Early Christian Literature* (2000), and co-editor of *John’s Gospel and Intimations of Apocalyptic* (with Christopher Rowland, 2013).
ENGAGING WITH C. H. DODD ON THE GOSPEL OF JOHN

Sixty Years of Tradition and Interpretation

EDITED BY

TOM THATCHER AND CATRIN H. WILLIAMS
[W]hatever theologians may say, it is the plain duty of the historian to make use of every possible source of information in the effort to learn the facts about an historical episode which on any showing was a significant and influential one.

[In the case before us,] it is not axiomatic that the Synoptic account is better based than the Johannine.

[Indeed,] to assume that the Synoptic picture is exhaustive or exclusive would be to beg the very question we are discussing.

[For] even the boldest flights of Johannine theology have a firm starting point in the tradition . . .

[and] where John is to all appearance composing most freely, there is, sometimes at least, an older tradition behind him.

But is there such a thing as an historical tradition in the gospels at all?

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