

JON LAANSMA

›I Will Give
You Rest‹

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

98

Mohr Siebeck

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Martin Hengel und Otfried Hofius

98



Jon Laansma

'I Will Give You Rest'

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with Special Reference to Mt 11
and Heb 3-4

Mohr Siebeck

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For Lisa

Foreword

This study was originally written under the supervision of I. Howard Marshall and Paul Ellingworth, and submitted to the University of Aberdeen in January of 1995. Several stylistic changes have since been made in hopes of achieving greater clarity. No attempt was made to update the discussion though there was time to interact slightly more with Ben Witherington's *Jesus the Sage*, which had come into my hands only a few weeks before the submission of the dissertation. I contemplated changing the title of the study to *The Rest of the Story*, but finally admitted that too many readers would be unacquainted with a certain American radio commentator.

I would like to express my appreciation to the editors of this series for their interest in my work and for their patience as I prepared the manuscript for the press. Thanks are due to Bantam Doubleday Dell publishers for permission to quote a lengthy passage from B. Layton, *The Gnostic Scriptures* (1987). Dan Treier and Mark Bowald generously donated their time in preparing the indices. Technical support was provided by Greg Gaertner, Steven Albrecht and Philip Barker.

My warmest greetings go out to those with whom we shared life in Scotland during the memorable years of life there, especially Jan and Soo Min van Regteren, Andrew and Libby Lau, and Roger and Eunice Connon.

My loving thanks go to my wife, Lisa Jayne, for her continuing support and patience while I worked yet more on this seemingly interminable project. Hopefully we will be seeing this one move out of the house once and for all. And well it should, as I doubt Kiersten Elise, though a newcomer herself, would have tolerated its presence for long.

Soli Deo gloria

Jon Laansma
Chicago, Illinois
August, 1997

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Chapter One

Matthew 11,28-30 and Hebrews 3-4 in Modern Discussion

1. Introduction

According to their Scriptures, in the course of history God promised salvation to his chosen people. This meant liberty from the yoke of Egyptian slavery and the end to the nomadic existence begun when God's summons reached Abraham in Ur. Ultimately it meant a *place*, and a *sine qua non* would be *secure dwelling* in this place. Not only was this security itself a fulfilment of God's covenantal promises to his people and thus a sign of his continuing faithfulness and care, but it also vouchsafed the conditions under which *their* covenantal obligations would be realized by and among them. At the heart of this gift of *rest* was the presence of YHWH among them and chief among the obligations entailed in this gift was the requirement to recognize the place which YHWH would choose, the resting place of the ark of the covenant where YHWH's name would dwell in their midst. Under the pressure of historical circumstances, the OT had already begun to transfer these ideas and hopes to the ultimate future.

Parallel to this soteriological theme, though nowhere directly connected to it, was another which also used the idea of rest to set in relief YHWH's redemptive activity on behalf of his people: the Sabbath. This regular festival was a reminder of the nation's exodus from forced labor and of the covenant established thereby; this rest was to be faithfully extended by the community to *all* of its members, especially to those bearing the yoke of forced labor among the settled tribes. It was a rest which stayed the impulse to claim the land as one's own, which reminded of God's gracious provision in salvation, protection, and sustenance, which symbolized and even realized in a special way the covenant, and which paved the way for a season specially devoted to the worship of YHWH. God himself celebrated the Sabbath at creation, and Israel's celebration was seen to take its lead from that Sabbath as well.

Perhaps not surprisingly the *Auctor ad Hebraeos*, henceforth *Auctor*,¹ drew upon key passages from both of these OT themes to epitomize the hope which his Christian readers were in danger of forfeiting. Unless that New Covenant community rallied itself, unless it came to grips with its situation “at the end of the ages” and the peril of refusing to listen to the Son, the goal of the whole history of salvation would be closed to it. And this generation would not be the first to meet with such a fate.

This same theme, the biblical theme of *rest*, will occupy our attention too; more exactly, we will consider the rest motif in Mt 11,28-30 and Heb 3-4. These are both important passages in their own right, and they are generally recognized to be the chief NT usages of the rest motif. It will be our contention that Matthew, no less than *Auctor*, was drawing on both of the above mentioned OT themes in an expression of the fulfilment of God’s salvation promises. As we shall see, however, this has not usually been recognized, since the predominant interpretation of this Logion² has associated it with a different stream of Jewish thought and with a particular strand of Matthew’s Christology.

Yet the importance of these two passages and the issues which require attention in them will be better appreciated if we first consider how they have fared in modern interpretation.

2. History of interpretation

2.1. Mt 11,28-30

Mt 11,28-30 is a poignant promise of rest to the weary, but it has been the view of scholarship over the last century or so that this Logion is only ostensibly concerned with soteriology. Its real concern is with Christology.³ But how did this understanding come about, and has it put Mt 11,28-30 in its proper light?

The earlier period of modern scholarship in relation to Mt 11,28-30 has been adequately and clearly reviewed in a well known article by H.D. Betz,⁴

¹ For stylistic relief the masculine pronoun will also be used; this seems justified in view of the masculine participle in Heb 11,32. Beyond that no theory of authorship of Hebrews will be argued or assumed.

² Used in this way (uppercase L), “Logion” will always refer to Mt 11,28-30 or its earlier versions.

³ Cf. Stanton 1992a, 364-366, for a review of earlier liturgical uses of Mt 11,28-30; in that context the stress was on soteriology.

⁴ Betz, 11-20; a more concise survey, dependent on Betz, is given in Stanton 1992a, 366-368. Cf. also Luz, 2:222-224.

but for convenience's sake a summary of his article will be given here with a few of the more recent treatments added.

Writing in 1863 D.F. Strauss appears to have been the first to point up the similarity of Mt 11,25-30 to Sir 51,1-27,⁵ though he stressed the differences in tone and content between the two passages. He only cited them side by side and wondered whether an identification of Jesus with Wisdom⁶ might not be a step on the path toward a Logos Christology.⁷ In 1913 E. Norden advanced beyond Strauss in the comparison of these two passages. Differences between the passages told against direct dependence and suggested that they represent variations on a particular type of schema drawn from Oriental theosophical mysticism: (1) A prayer of thanksgiving (Mt 11,25f.; Sir 51,1-12). (2) The revelation of Wisdom (Mt 11,27; Sir 51,13-22). (3) An invitation to the ignorant (Mt 11,28-30; Sir 51,23-30). Thus Mt 11,28-30 belonged with vv. 25-27, and together they made up a hymn; moreover, the whole passage was drawn from Q⁸ and was not authentic teaching of Jesus.⁹ Norden's three-part schema fell victim to criticism, and differing religious historical explanations were adduced for vv. 25-30, but the belief that vv. 25-30 formed a unit in Q was generally maintained by subsequent scholars.¹⁰

In particular, Arvedson, who saw himself continuing on along the lines of Norden, undertook an extended and detailed study of 11,25-30. Taking in a broad sweep of religious historical parallels he concluded that this passage was part of a mystery ceremony in the early church; it was a

...liturgy, originally intended for a celebration of the mysteries, the center of which was the enthronement of Christ. Verses 25-27 form the hymn which Jesus begins to sing as he enters into the Father's presence -- not only as a mystagogue in the name of the

⁵ *Infra*, 196, for the texts.

⁶ The figure of personified Wisdom will be formally introduced below, 163ff. When the upper case is used, "Wisdom," the reference is always to personified Wisdom and to literature or traditions associated with her. When used in reference to Christology (Wisdom Christology), it always refers to a full identification of Jesus and Wisdom, as opposed to speculation which related the two figures more loosely (wisdom Christology).

⁷ D.F. Strauss, 92f. The point that Strauss was the first to note the parallel in Sir 51 is based on Betz' research (Betz, 11); I know of no earlier study observing this parallel.

⁸ The document, Q, will be accepted as a working hypothesis in the present study.

⁹ Norden, 277-308. Parallels to this schema were found in Sir 24; OdesSol 33; and in the *CorpHerm*.

¹⁰ Cf. the summary in Betz, 13-16; Stanton 1992a, 367. Note especially: Bousset, 83ff.; J. Weiss 1914, 120-129; 1907, 320-325; E. Meyer, 280ff.; Rist, 63-67; Dibelius, 245, 279ff. Dibelius, 282, states that in 11,25-30 "is proclaimed the typical saving Gospel of Gnosis. The form of the Redeemer in this gospel, however, is of divine nature and cosmic form -- a mythological being."

mystics but also in his own name. The hymn is at the same time a self-introduction, which introduces the invitation to the mystery.¹¹

In terms of the invitation (vv. 28-30), which he considered to be in form a religious propaganda discourse, Arvedson maximized the parallels with Sirach and tended to read gnostic mythology¹² into the saying with the result that 11,28-30 was read along very mystical and even gnostic lines.¹³

The judgment of Bultmann, however, became a turning point on the question of whether 11,25-30 formed a pre-Matthean unity. He argued that only vv. 25-27 derived from Q;¹⁴ vv. 28-30 he saw as a separate wisdom saying placed in the mouth of Jesus.¹⁵ The view that vv. 28-30 do not derive from Q has subsequently been widely accepted on the following grounds:¹⁶ (1) Luke's omission of Mt 11,28-30 is very difficult to explain.¹⁷ (2) *GosThom* 90 is evidence that the Logion of Mt 11,28-30 circulated independently of 11,25-27. (3) The discovery of 11Q Ps^a has shown that Sir 51 was not originally a unit, thus breaking the three-part parallel which Norden had stressed with Mt 11,25-30.¹⁸ With the collapse of the pre-Matthean unity of the Logion much of the highly speculative substance of the earlier interpretations such as those of Norden and Arvedson also fell to the ground.¹⁹

In brief, from Strauss to Bultmann, two primary convictions endured and they continue to shape interpretations of this Logion. First, it is widely believed that there is a deliberately fashioned and meaningful relationship

¹¹ Arvedson, 108 (this is Arvedson's own summary, and is italicized in the original); this translation of the German is from Betz, 16.

¹² On the gnostic use of the rest motif as well as the larger issue of Gnosticism, see below, 145ff., 154ff. More generally, certain terms, esp. apocalyptic, dualistic, gnostic, and Hellenistic, are often used in scholarship, but are in need of definition. Yet since these terms are more important for our treatment of Heb 3-4 than for Mt 11, they will be discussed at the beginning of Ch. Seven.

¹³ Arvedson, 93ff., 158-231 (esp. 228-231).

¹⁴ Certainly earlier scholars had entertained this; cf. Zahn, 442.

¹⁵ Bultmann 1972, 159f., 412f.

¹⁶ Cf. Betz, 17-21; Suggs, 79-81; Kloppenborg 1978, 134; Stanton 1992a, 367f.; Deutsch 1987, 48f. It is often observed that vv. 28-30 differ in form from vv. 25-27.

¹⁷ In Luke's parallel (Lk 10,21-24) his macarism (cf. Mt 13,16f.) seems to fit with the saying; furthermore, we might think that Luke would have reworked rather than omitted vv. 28-30.

¹⁸ 11QPs^a 21,11-17; 22,1 contains an independent version of Sir 51,13-19.30, which shows that this portion was originally a separate composition subsequently inserted into Sirach; cf. J.A. Sanders 1965, 79-85; Deutsch 1982.

¹⁹ Betz, 17; Suggs, 77-83 (with further criticism of Arvedson on pp. 100f.); Stanton 1992a, 367f. For a more recent case that the thought structure of Sir 51 was constitutive for the whole of Mt 11,25-30, cf. Luck.

between Mt 11,28-30 and Sir 51,23ff.,²⁰ and second, Mt 11,28-30 is believed *not* to have been derived from Q,²¹ and thus is thought to have been located if not composed by Matthew.

Yet another of Strauss' suggestions has also proved resilient, that of positing a relationship between Mt 11,28-30 and Sir 51 on the one hand, and the later Logos Christology on the other. The metaphor of a "trajectory" seems to be the most fitting to express this, though it is not usually invoked. This way of viewing Mt 11,28-30 in terms of the history of Christology manifests itself in different ways, depending on the particular interests of the study in question.

In his study of the Logion, Betz had no particular interest in the later Logos Christology, yet his suggestion as to the history of the Logion is clearly fashioned according to the paradigm of a trajectory.²² Betz was impressed by certain arguments suggesting that the gnostic citations of Mt 11,28-30 (esp. *GosThom* 90 and *Pistis Sophia* 95) were not dependent on Matthew's Gospel.²³ On this basis he drew the conclusion that with *GosThom* 90, *Pistis Sophia* 95, and Mt 11,28-30 we are probably dealing with a series of pre-Matthean wisdom sayings which were originally independent of each other. Reading back from the gnostic setting he suggested that at some point prior to Matthew these independent sayings were all subjected to a "gnosticizing" transformation and then were finally

²⁰ Fridrichsen has noted a parallel in *Arrian's Discourses of Epictetus* IV,8,28: *συνενλθετε πάντες οί ποδαγρώντες, οί κεφαλαγούντες, οί πυρέσσοντες, οί χωλοί, οί τυφλοί, και ἴδετέ με ἀπό παντός πάθους ὑγιᾶ* ("Come together, all you who are suffering from gout, headaches, and fever, the halt, and the blind, and see how sound I am, and free from every disorder"). Yet that there is a meaningful *Formgeschichte* connection between this passage and Mt 11,28-30 remains to be demonstrated; Gnllka, 1:440 n. 51; cf. Witherington, 135. Other parallels from *CorpHerm*, *OdesSol* 9, and Philo are increasingly distant and irrelevant; rightly Bultmann 1972,159; Gundry, 220; *contra* Dibelius, 279-285. Betz, 16 n. 44, notes the Pseudo-Justinian *Oratio ad Graecos* 5. Cf. also W.D. Davies 1962, 119-144.

²¹ Cf. Betz, 18; Stanton 1992a, 368. Some recent exceptions to this general view include Lührmann, 60f., 67, 99; Koester 1980, 244-250; and with strong reservations, Crossan, 192f., 257; cf. also Grundmann 1978, 182f. Davies-Allison, 2:237f., agree that 11,28-30 would not have been in Q, though it might have been in a very late version of Q accessible to Matthew and not Luke (Q^{ml}). Witherington waffles a bit on this question. First, 205, he assigns the Logion to M, as part of his argument for the multiple attestation of a Wisdom Christology. Only a little later, 214 (cf. 235), he argues that it was included in Q. It should be noted that the present argument does not turn on whether or not Q contained Mt 11,28-30. If Q did contain these verses, either in Matthew's location or somewhere else, we are still dealing with a pre-Matthean saying the form of which can only be tentatively determined through careful examination.

²² Betz, 20, writes that "we can observe the logion at three different points on its way from wisdom literature to Gnosticism: in wisdom thought itself, in Matthew, and in gnostic thought." Cf. Christ, 103f.

²³ *Infra*, 189f. for texts and discussion.

taken up into their present contexts.²⁴ Betz believed that “in pre-Matthean Christian tradition...Jesus has taken the place of hypostasized wisdom,” though he admitted that we can know nothing sure about the earlier context.²⁵ When he turned to interpret the Logion in Matthew’s Gospel he stressed the connection with vv. 25-27 which depict Jesus as the “Revealer” and which “have a tendency toward Gnosticism,”²⁶ though otherwise he almost entirely ignored the question of Sir 51 and a Wisdom Christology.

Entering the discussion three years after the publication of Betz’ article, M.J. Suggs had as his primary concern to put Matthew’s Wisdom Christology on the map once and for all.²⁷ Suggs was fundamentally influenced by J.M. Robinson’s argument that the literary *Gattung* of Q and *GosThom* was that of sayings of the wise (λόγοι σοφῶν), and that the theology expressed in Q would ultimately empty into the pool of Gnosticism.²⁸ While Suggs was cautious about reading gnostic elements back into the gospel tradition, he agreed that the collection of Q was amenable to gnostic interpretation.²⁹ Yet Suggs argued that previous scholarship had too closely identified Jesus and Wisdom in Q’s theology. It was his contention that in Q as “in the gnosticising speculations of Jewish wisdom and apocalyptic literature...the ultimate source of revelation is Sophia”;³⁰ Jesus remains an envoy of Wisdom, albeit the last and greatest

²⁴ Betz, 19f.

²⁵ Betz, 22.

²⁶ Betz, 22.

²⁷ Suggs, 2. In the same year (1970) both D.W. Smith and F. Christ published their studies of the Wisdom Christology of the Synoptics. Christ’s study has not proved as influential as Suggs, probably due to Christ’s failure to allow for much if any development in the traditions so far as a Wisdom Christology is concerned; cf. Hamerton-Kelly 1971, 239f. Smith independently arrived at conclusions on Q and Matthew not too dissimilar to Suggs’.

²⁸ Suggs, 6-11; cf. esp. J.M. Robinson 1971, 84-130; 1962. According to Robinson, “the personified Wisdom of OT wisdom literature developed into the gnostic redeemer myth, especially as it identified Jesus with that redeemer, and thus understood Jesus as bringer of the secret redemptive *gnosis* or *logoi*” (1971, 120); Robinson was thus concerned to “make intelligible the development from Q to the Gospel of Thomas, as an aspect of the general development from Jewish wisdom to Hellenistic Gnosticism, from God’s Sophia to the gnostic redeemer” (1971, 129 n. 95). Put differently, “the tendency at work in the *Gattung logoi sophon* [i.e., Q and *GosThom*, as the chief representatives] was coordinated to the trajectory from the hypostasized Sophia to the gnostic redeemer” (1971, 130). Robinson’s own appraisal of Suggs’ work was positive (1971, 129), leading Robinson to the conclusion that “prior to the elimination of the *Gattung* of Sayings Collections completely from emergent orthodoxy, one can sense a development [i.e., the identification of Jesus and Wisdom] whose more radical correlative and ultimate outcome can be seen only in Gnosticism.” Cf. also J.M. Robinson’s later article, 1975, esp. 14f. For an important recent criticism of this view of Q, see Witherington, 211-221.

²⁹ Suggs, 9-13.

³⁰ Suggs, 28.

envoy.³¹ It was Matthew's self-appointed task to correct this tendency by a series of deliberate and systematically executed modifications of several Q sayings (Mt 11,19; 11,25-30; 23,34-36; 23,37-39 = Q 7,35; 10,21f.; 11,49-51; 13,34f.); the end result is that Matthew identifies Jesus and Wisdom.³² In regard to 11,25-27 it is precisely Matthew's addition of vv. 28-30 which converts the whole pericope (11,25-30) into a full Wisdom Christology, "a development," added Suggs, "which was required before the gnosticising tendencies of [Matthew's] opponents could issue in the developed Gnosticism of the second century."³³

If one is to judge by scholarly acceptance, Suggs' proposal has been anything but a "cul-de-sac."³⁴ Most have been inclined to agree with his conclusions. Jesus remains an envoy of Wisdom in Q;³⁵ it is Matthew who is credited with the identification of Jesus and Wisdom,³⁶ and thus Matthew clearly has a keen interest in this aspect of Christology. This situation has all but locked 11,28-30 into its supposed Christological function of representing Jesus as speaking *in persona sapientiae*. Thus C. Deutsch, writing some years after Suggs, was able to conduct a search almost entirely in various intertestamental *wisdom* texts for the background to the individual elements of Mt 11,25-30.³⁷ Having done so she concluded, not surprisingly,

³¹ Suggs, 19, 28, 96.

³² Suggs, 60f., 97, 106-108; 130.

³³ Suggs, 96. At this point Suggs cites Grant, 153, on Mt 11,28-30: "There is a Wisdom-Christology in this passage which points to the Gnostic speculations about Wisdom."

³⁴ In spite of the judgment of Goulder 1971, 569.

³⁵ E.g. S. Schulz, *passim*; Hamerton-Kelly 1973, 36; Stanton 1973, 36-38; Edwards, 59; Kloppenborg 1978, 146f.; Hengel 1979, 159-160; Burnett, 50, 52 (but see p. 53 in Burnett); M. de Jonge 1988, 194-199; Dunn 1989, 204-206; Piper, 162-173 (esp. 169-173); Luz, 2:209; Gnlika, 1:425. Independently of Suggs: Lührmann, 99; D.W. Smith, 119-122. For others cf. Piper, 263 n. 60; Kloppenborg 1978, 131 n. 16.

Taking the view that Jesus and Wisdom *are* identified in Q are, among others (both before and after Suggs), Arvedson, esp. 209-211; Christ, 74f., 153f.; Wilckens 1971, 515f.; Beardslee, 236; Fiorenza, 17; J.M. Robinson 1975, 9f.; Deutsch 1987, 103, 111; 1990, 36f.; Jacobson (with hesitance), 141, 230; Witherington, 221-236. For others in favor of a Wisdom Christology in Q, cf. Deutsch 1987, 172 n. 198; Kloppenborg 1978, 131, esp. n. 16; Piper, 263 n. 59. A recent survey of the discussion of Q's wisdom Christology may be found in Meadors, 33-37.

³⁶ E.g. Dunn 1989, 197-206; Hamerton-Kelly 1973, 67-83; Hengel 1979, 160f.; Burnett, 33-50; Stanton 1973, 36-38; M. de Jonge 1988, 195; Schweizer, 446f.; cf. Piper, 168. Independently of Suggs: D.W. Smith, 85-101, 119-122; Stendahl, 27, 142.

Though J.M. Robinson 1975, 9f., argues for an identification of Jesus and Wisdom in the last stages of the Q tradition (Mt 11,27), he is in agreement with the case that Matthew carries "forward the Q trajectory more than does Luke"; likewise, Deutsch 1987, 111; Fiorenza, 17; Witherington, 228f., 349-368. In other words, the gap is not great between their position and that of Suggs with regard to Matthew's interests.

³⁷ Similarly, F. Christ, though he was not influenced by Suggs' study which appeared in the same year.

that the only true parallel to Mt 11,28-30 is Sir 51,23ff. (cf. Sir 6,28),³⁸ and also, not surprisingly, that Jesus is speaking as Wisdom.

Another example of this general approach to Mt 11,28-30 comes with the study of J.D.G. Dunn, *Christology in the Making*. Dunn's particular interest was in the Christological question of *pre-existence*,³⁹ and according to Dunn there was no concept of the pre-existence of Christ prior to the application of Wisdom categories to him. His analysis of Q and Matthew largely followed the trail blazed by Suggs.⁴⁰ In Q Jesus' sayings spoke of Wisdom and presented Jesus' teaching in the form of Jewish wisdom, but Jesus was not identified with Wisdom. Dunn summarizes:

Throughout the earliest stages of the Synoptic tradition prior to Matthew, but including Luke, Jesus is presented *not as Wisdom, but as the messenger of Wisdom, as the eschatological envoy of (God in his) wisdom*. And the implication is that Jesus thought of himself (if at all) in the same terms. Only Matthew moves beyond this to embrace an explicit Wisdom Christology (Jesus = Wisdom) -- and he does this by careful but obviously deliberate redaction of his Q source. In short, the Synoptic tradition strongly suggests that there was a time when there was no Wisdom christology; but we also know of a later stage when Wisdom christology could be taken for granted (in the hymns of Colossians and Hebrews and in John). Matthew shows us one of the transition points.⁴¹

Once again, Mt 11,28-30 is significant with reference to Sir 51 on the one hand,⁴² and the Logos Christology of John on the other. Specifically, Mt 11,28-30 is to be understood within the framework of Matthew's very developed Wisdom Christology.

It is not to be thought that the foregoing studies and others beside are in agreement on the extent of the "trajectory," and specifically on whether any heed should be paid to the gnostic use (or "tendency") of the Logion. What is evident, however, is that for some time now Mt 11,28-30 has been fixed on a line which extends from OT and intertestamental wisdom thought to John's Logos Christology, if not to second century Gnosticism.⁴³ *In Mt 11,28-30 a modified version of a Wisdom saying (Sir 51,23ff.) and a developed interest in Wisdom speculation (i.e. Matthew's) appear to intersect*. This convergence has proved compelling, but the fact that the Logion is independently evidenced in the gnostic *GosThom* 90, the supposedly closest parallel to Q, seems to clinch the matter. Yet as

³⁸ Deutsch 1987, 118, 130.

³⁹ Likewise, Hamerton-Kelly 1973, 22-102 (esp. 68-70). Dunn's interest in pre-existence was part of his larger interest in the incarnation.

⁴⁰ Dunn 1989, 197-206.

⁴¹ Dunn 1989, 210f.; italics in original.

⁴² Dunn 1989, 200f.

⁴³ Cf. also Schweizer, 274.

suggestive as all this is and in spite of the repeated affirmations, the Wisdom Christology of Mt 11,28-30 has remained only an intriguing possibility.⁴⁴

At this point, however, the reader may have begun to wonder whether the foregoing survey has not departed from consideration of our theme, “rest.” In fact this appearance of disinterest in the rest motif is an accurate representation of the discussion of the Logion. Certainly the idea of *ἀνάπαυσις* has been addressed in arguments for a Wisdom Christology,⁴⁵ but in a decidedly subordinate manner as the discussion has been overwhelmingly biased toward Christological interests. Thus the chief interest of scholars in examining the rest motif has been to establish that Jesus speaks as Wisdom,⁴⁶ with only a secondary interest (if any) in the rest motif as a soteriological symbol.⁴⁷ Indeed, the whole Wisdom interpretation has tended to deflect interest away from the explicit promise of rest,⁴⁸ and toward the encoded Wisdom Christology.

By itself this relative disinterest in the rest motif is not necessarily a fatal flaw of the Wisdom interpretation, but it does highlight a certain awkwardness in that approach to the Logion. When we turn to consider Mt 11 directly it will be necessary to engage with this line of enquiry, but for now we will continue with our overview of scholarship on the NT passages.

⁴⁴ For alternative approaches to the Logion, cf. Haering; Hoskyns, 76-78; Curnock; T.W. Manson, 477-479; Bauer 1961; Hunter; Cerfaux, 153-159; M.D. Johnson, 60f.; Maher; Stanton 1982, 3-8 (repr. in Stanton 1992a, 364-377; cf. 340-342); Bacchiocchi 1984, 288-316; Allison; De Conick; Charette.

⁴⁵ Cf. esp. the major studies: Arvedson, 201-208, 222-228 (the result of Arvedson’s study is a thoroughly mystical and gnostic idea); Christ, 103-107, 117-119; Deutsch 1987, 116f., 120, 123f., 128, 135-137.

⁴⁶ This is clear from most treatments of this Logion, where the chief function of the rest motif appears to be as a pointer to Christology, i.e., to Wisdom. Thus, Christ’s conclusion on the significance of the rest motif is that “Im Kontext des Heilandsrufs weist also die Ruhe klar auf Jesus als die Weisheit” (Christ, 107).

⁴⁷ Deutsch’s attempt to find how “the Jewish sources parallel and so elucidate the content of the rest promised to those who come to Jesus” is unconvincing because it first shifts into a focus on the dynamic involved in the “paradox” of yoke and rest (which is apparent without the aid of any parallels), and then addresses this dynamic in terms of Matthean theology which has little if anything to do with Wisdom (1987, 136f.). In the end her answer is that the “rest” is to be equated with Jesus’ “presence.” In that case, it appears that Ex 33,14 is the clearer parallel. Note also Witherington’s remark, following his treatment of the Logion (p. 207): “There are still some enigmatic aspects of this saying,” including, “what sort of rest did he offer?” Thus the chief feature of the saying remains simply “enigmatic” in the light of the Wisdom approach. For the remainder such attempts only show how little the rest motif in Mt 11,28-30 owes to Sirach. Probably in recognition of this, Christ, 105, remarks that Jesus appears in this saying as both Wisdom and messiah.

⁴⁸ Both Suggs, 100, and Deutsch 1987, 46, believe that the *yoke* image dominates Mt 11,28-30, but this is simply an attempt to place the equation Jesus’ yoke = Wisdom’s yoke = Torah front and center.

2.2. Heb 3-4

Auctor's treatment of our theme in Heb 3-4 tells us that Gen 2,2 was always embedded in the warning of Ψ 94,7-11 [95,7-11]. This by itself has appeared unconvincing to most moderns, though they might indulge *Auctor*, given the exegetical conventions of his day. Yet his manner of pursuing the midrash on these OT passages has proved difficult to follow, leaving us with the impression that the original readers knew more than we do. The quest for this background knowledge is thus commissioned.

In an essentially pastoral work which is remarkable for the circumstances under which it was composed no less than for the major studies it has provoked,⁴⁹ E. Käsemann set the agenda for subsequent discussions of the *κατάπαυσις*-idea by making Heb 3-4 a departure point for his thesis (1939)⁵⁰ that,

...all the utterances in Hebrews culminate in the description of Christ's high priestly office, but take their basis, which supports and purposefully articulates the individual parts, from the motif of the wandering people of God.⁵¹

The motif of the "wandering/travelling⁵² people of God" is in turn grounded in the heavenly journey of the gnostic *Urmensch*.⁵³ It was not Käsemann's thesis that Hebrews is a gnostic document, but rather that *Auctor* -- like any good communicator -- packaged his message in thought forms familiar to his readers, though the gap between his message and the gnostic one was great.⁵⁴

As for the *κατάπαυσις*, it is to be understood as the *spatially conceived* goal of the Christian journey, portrayed here against the backdrop of the wilderness generation. Such a hope of a heavenly resting *place* combined with speculation about the seventh day and pictured as the goal of a spiritual journey struck Käsemann as singularly foreign to the OT -- from which it

⁴⁹ See the "Preface to the Second German Edition," Käsemann, 15f.; Thurén, 23 n. 70. Although earlier scholars (e.g., Windisch; cf. Hofius, 5) had related Hebrews to Gnosticism, Käsemann's work remains the real starting point for our discussion. A good survey of the discussion from Käsemann to Hofius is given in Hofius, 5-16. More recently, see Feld, 42-48.

⁵⁰ Here I am following the date given by Feld, 42f., who points out that the date usually cited, 1938, is erroneous.

⁵¹ Käsemann, 240; this passage is italicized in the original.

⁵² With few exceptions, we will opt for "travel" or "journey" over "wander" for the intended idea; see below, 310.

⁵³ Käsemann, 87ff.

⁵⁴ "The myth is drawn upon to make clear the Christ kerygma in a Hellenistic environment, but only within strict limits, without its being allowed to define or overrun this proclamation" (Käsemann, 167). See further the sharply put qualifications in Käsemann, esp. 174-182; also 86, 95f., 150-152.

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