

Aspects of Soteriology in John and Paul

Edited by
JAN VAN DER WATT
JOSEPH VERHEYDEN
JÖRG FREY

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Dedicated to

François Tolmie

for his contribution to
New Testament scholarship

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Introduction

This volume deals with aspects of soteriology in John and Paul. Comparisons are not made between these two authors, but the focus rather falls on particular aspects of John and Paul's respective soteriologies. The contributors were asked to reflect on soteriological aspects of their choice, with the option of considering relevant rhetorical aspects, thus resulting in an interesting combination of different, sometimes neglected themes or themes that are not so often discussed in detail. It is therefore not just another volume "repeating" standard issues related to the soteriology of these two authors, but one in which other relevant issues are also explored.

What follows is a brief overview of the content of the different contributions that may assist and even stimulate readers in reading the volume.

In the first article, *Michael Theobald* traces the development of the expression "You are the Holy One of God!" in John 6:69 as an archaic confession about Jesus. He points out that this confession offers interesting parallels to the Synoptic tradition, especially with Mark 8:27–30, although he is not willing to conclude that this is a case of literary dependence of the Fourth Gospel on Mark. After an analysis of the use of the relevant material in both Mark and John, he concludes that in the case of Mark one cannot really speak of a "tradition," but should refer to the material as a *fragment of memory* or a *splinter of memory*. He suggests that John also had a fragment of memory, containing the unique confession with its connection to Peter as an archaic title for Jesus. This title was not very common and was soon superseded by more common titles.

Theobald points out that the holiness of Jesus is not to be compared with cultic-ritual holiness, but represents a different kind of holiness. Jesus presents a holiness of the nearness of God that liberates people from evil by bringing healing and salvation.

Jörg Frey re-opens the discussion about the brothers of Jesus in John by asking who they are. He discusses the issue by taking into account their narrative and pragmatic function for the readers of the Gospel, keeping in mind that the "collective character of Jesus's brothers is one of the most enigmatic narrative figures in John." He poses questions about the nature and behaviour of the brothers, mentioning the diverse ways in which they are characterised, for instance, as outsiders or a hostile group and questioning whether a negative evaluation of the brothers does justice to their role in John 7:3 ff.

A basic comment Frey makes is that this text should be interpreted on a literary level for the narrator is not interested in historical references, i. e. sources

or external details. These cannot be the primary point of departure in the process of interpreting the relevant texts. He further points out that the characters are described in John 7–8 in diverse ways, not reflecting a clear dualistic situation. Responses differ, which contributes to both the positive and negative development of the narrative. Within this context the collective character of the brothers of Jesus should be seen as more ambiguous. They are not to be understood in a completely negative light, for they are not disloyal to Jesus. They rather foreshadow a topic that will be developed further in the narrative.

Steven Hunt focuses on the story of the man born blind. He is the only other character in the Gospel, except for Jesus, who uses the phrase “I am” (ἐγώ εἰμι). Although most scholars just understand the use of this phrase as a self-identification, Hunt argues that the narrator had a deeper intention and used the phrase to encourage readers to identify the blind man (called “the Man” in the article) with Jesus, the one already identified with God. In this way “the Man,” as well as other followers of Jesus, share in some way in his divinity. Hunt shows that the description of “the Man” corresponds in over twenty ways with Jesus in the narrative, thus hinting at identifying “the Man” with Jesus. This identification includes other believers sharing in his divinity, although they obviously still differ from God. “Whatever else they are, therefore, they are also divine.”

This new identity enables believers to continue the mission of Jesus after his ascension. This also explains the absence of Jesus in the narrative of the blind man, since the narrative anticipates the situation of believers when Jesus is no longer physically with them. The description of the blind man serves as the most concrete example of what awaits believers.

Craig Koester argues that the essence of salvation, i.e. receiving eternal life through a trusting relationship with Jesus, is in focus in the Good Shepherd discourse (John 9:39–10:21). He approaches the narrative as persuasive speech, asking how it functions rhetorically. He characterises the audiences, considers the literary form of the discourse, and finally explores the specific images elaborated in the discourse as persuasive speech.

Within a world of contending forces, both positive and negative, Jesus came so that people might “have life and have it abundantly” (10:10). This echoes the gift of eternal life that Jesus makes available, as it is described in the rest of the Gospel. As Good Shepherd, Jesus affirms that although he dies for his sheep, he takes his life up again. He has the power over life and death, ensuring eternal life for his followers. Through the contrast of characters (positive and negative) the narrator encourages “audiences to see the benefits of association with Jesus, who provides life, and to elicit resistance toward those who threaten life.”

Ulrich Busse addresses the question of the salvific superiority of Christianity. He deals with a key text in this regard, namely, John 14:6 that is seen by many as claiming religious and salvific primacy for Christianity over other religions, especially Judaism. He discusses different points of view and argues that the verse

should not be read in isolation but in the full context of the Farewell Discourse. It leads Busse to ask whether the Easter events have “qualitatively changed the position of Christians in such a way that they can legitimately claim to be the only true religion.”

After analysing the function of John 14:6 within its broader context, Busse concludes that the verse “makes no statement about a missionary-intellectual and religious-theological superiority of Christianity over other religions. Rather, it speaks in general terms of the threat posed to the ‘small but diverse flock’ (10:14–16) by the cosmos ... Whether there are other ways to God is not up for discussion.”

Tobias Nicklas examines the reason for the presence of the “two superfluous angels” in Jesus’ tomb (John 20:12). Commentators have been puzzled by the role of these angels. Nicklas surveys a number of explanations that have been given, paying special attention to the view that the author had the image of the angels on the *kapporaet* in mind, but rejects this option because of a lack of evidence.

Nicklas notes that Mary Magdalene turns away from the angels to the risen Jesus and uses this motif for arguing that the focus is Christological, contrasting the empty space where the body of Jesus once was (marked by the angels) with the risen Jesus outside of the tomb and points out the intertextual links that identify Jesus as the temple of God (especially 2:18–22).

The (salvific) role of W/wisdom in the Gospel of John is highlighted by *Alan Culpepper*. He offers a comprehensive survey of the wisdom tradition in the context of Israel, giving attention to the role of wisdom material in numerous ancient authors and contexts, including Job, Proverbs, Sirach, Baruch, Aristobulus, Qumran, 1 Enoch, Psalms of Solomon, Wisdom of Solomon and Philo. He points out that “the generative power of the wisdom concept drove vigorous and creative innovations in the wisdom tradition throughout the Second Temple period with new directions emerging especially during the last two centuries of this era.”

Culpepper then shows how wisdom stories are adapted and applied in the Gospel of John by discussing typically Johannine themes such as seeking wisdom, wisdom in creation, or the salvific power of wisdom, but the focus falls especially on the Christological themes of incarnation and revelation. Together, these wisdom themes in various ways enlighten John’s Christology.

Hermie van Zyl investigates the use of *παρρησία* in soteriological contexts in the Gospel of John. He starts out with a general analysis of the use of the term in the Gospel and 1 John and points out the difference in use in these two documents. 1 John focuses on the believer’s free access to God, while the focus in the Gospel is more on the open and public nature of Jesus’ ministry.

A general description of what should be understood as salvation in John leads van Zyl to a text-orientated approach of the use of *παρρησία* in different soteriological contexts. He points out that *παρρησία* is linked to diverse

themes, for instance, revelation and secrecy, openness with an interplay between figurative and plain speech, and eventually the all-embracing openness of Jesus' ministry. Jesus acts ἐν παρρησίᾳ, but salvific faith is needed to understand and appreciate this. The παρρησία of Jesus is further linked to the enlightenment by the Spirit: "The role παρρησία plays in John's soteriology is to stress the point that the true nature of Jesus is not hidden but is freely available to all who have been regenerated by the Holy Spirit and who approach him in faith."

Cornelis Bennema reminds us of the well-known problem that human volition and divine determinism seem to stand in tension in John's Gospel. He suggests that "when divine and human volition intersect, divine volition precedes and shapes human volition." The Gospel states that humans need to be "drawn" to Jesus by the Father to experience salvation – divine initiative is needed, while the presence of the devil and sin are related to the volition of non-believers.

Bennema outlines the use of volitional language (both explicit and implicit) in the Gospel. He then explores how divine volition intersects with human volition. This is however not an exercise in systematic doctrine. Different contexts where the concept of volition occurs are exegetically investigated, illustrating its the varied and widespread nature in John's Gospel. Volition in the "dark world" of non-believers as well as volition of believers are explored. Non-believers' abilities to make choices are impeded by the devil, sin, or ignorance, but they nevertheless do not lack a degree of volition. Believers, by contrast, are drawn to Jesus, an initial act by the Father, indicating that divine volition precedes human volition. The divine action does not exclude corresponding positive actions based on human volition, that is informed and shaped by the Spirit. In this way the volition of believers is "being brought into alignment with God's wholesome volition." Bennema concludes, "non-believers and believers exist in different environments and both groups possess a degree of volition but their volition is affected by different external influences."

Udo Schnelle' essay makes the transition to the second part that deals with Paul's letters and Pauline material. Schnelle argues that participation is a key soteriological category in both Paul and John. The language they use may differ (Paul prefers prepositions like σύν and ἐν, John, instead, uses spatial ἐκ), but both emphasise in their own way that God, through Jesus, allows Christians to participate in his effective creative powers and life giving.

Within the process of participation, the role of the Spirit is crucial, as He is its foundational power. The Spirit ensures the continuation of the work of creation and life, while baptism and the Lord's Supper are the places where participation in God's creative and life-giving powers may be experienced. Faith is the basic mode of participation, although this does not exclude reason that too can be a means for participating in the work of God.

Paul and John differ about the degree of participation. However, they share the idea that "God's power in creation and over life, which became visible in the

cross and in the resurrection of Jesus Christ, continue to have a salvific effect and grant believers, in the power of the Spirit, already now a full but not yet completed participation.” This confirms that the goal of participation is indeed to share in salvation and eternal life.

Troy Martin contributes a linguistic study on the origin and use of the term *προσωποληψία* (“face-receiving”) in Paul. He argues in detail that the term most probably originated in Christian, specifically in Pauline, circles, rather than in Hellenistic Judaism. Jewish texts tend to use the longer calqued form of the expression.

He notes that it cannot be determined with certainty that Paul himself coined the shorter term, although it is used for the first time in Pauline literature. Paul’s penchant for theological shorthand opens the door for creating neologisms. The distinctive term suits well for arguing that “the soteriological application of God’s impartiality to a universal gospel that indiscriminately welcomes both Jew and Gentile equally into the people of God, who dispenses both judgement and grace equally to both Jews and Gentiles.”

Peter Lampe discusses the process of new creating (*καινή κτίσις*) as a process of identification with Christ in dialogue with psychology. This leads the author to some hermeneutical considerations about the task of the church today.

Lampe argues that God is responsible for the new creating with the goal of conforming believers to the image of Christ. This identification with Christ means that the believer both mimes the patterns of behaviour attributed to Christ and also shares the reasons for this behaviour – its goals, motivations and emotions. This leads to a change in personality in the believer: “the *καινή κτίσις* transformation into an eternal *imago Christi resurrecti* existence takes its course through the intermediate phase of being an *imago Christi crucifixi*, which refers to the Christians’ present existence in the world.”

Alfred Friedl focuses on Paul’s quotations from the Hebrew Bible in Galatians 3:10–12 from the perspective of Messianic Judaism. He gives special attention to the literary genre of these verses, arguing that Paul uses paraenesis with divine authority to explain to his addressees that in order to be the people of God they can observe the law in another way and need not submit to the Jewish ritual or ceremonial law.

Friedl analyses some of the texts in detail (Deut 27:26, Hab 2:4, Lev 18:5) and discusses them in the light of Paul’s authoritative use of these passages. He points out that in Deuteronomy the relationship between YHWH and Israel is not a purely legalistic one but one of love. According to Habakkuk righteousness is understood as “faith in YHWH combined with trust in his actions in history.” Paul offers a complementary view to Leviticus that contrasts law and faith, the first referring to living a righteous life, but the second to justification before God.

Matthijs den Dulk analyses the role of Colossians 3:11 in early Christian perception of the Scythians from an ethnographical perspective. He surveys

the opinion of numerous ancient Christian authors who all think Scythians to be deeply immoral. However, they were not regarded as beyond redemption through the power of the gospel to morally transform them. The argument in 3:11 most plausibly contributed to this negative perception of the Scythians, but it also guarantees that even for them salvation was not without reach.

Albert Hogeterp asks what type of war Paul intended when using war terminology in dealing with the eschatological expectations of salvation in 1 Thessalonians 5:1–11. The expectation is “couched in war terms of a ‘breast-plate of faith and love,’... and ‘for a helmet the hope of salvation’.” Within the wider context of Paul’s thought this war seems to be a war of ideas, since Paul calls for vigilance – readers should use faith, love and hope as their armour not to be overpowered by sudden darkness and destruction.

Paul’s rhetorical aim in Thessalonians is to encourage the addressees to remain faithful in the light of external threats, opposition, and afflictions. In this context they should be awake and sober, since they belong to the light, putting on the armour of faith, love and hope of salvation. The conflicts that shake the community relate to anxieties about the expected day of the Lord, which echo the apocalyptic anxieties of ancient Judaism and emerging Christianity. Although the exact nature of the affliction and opposition cannot be further determined, it is evident that Paul above all aims to keep the core values of believers intact.

Jacobus Kok deals with soteriology and its relation to restorative *φιλανθρωπία* in 1 Timothy and Titus, focusing on an analysis based on social identity theory. He discusses different options related to social analysis of the text, *inter alia* social history, social scientific analysis and Abe Malherbe’s social approach. He applies these different approaches to the theme of soteriology and concludes that a combination of approaches might offer more fruitful results.

Michael Labahn deals with the concept of human freedom, specifically in relation to salvation, as it is used in Paul’s letters, both on the level of the individual and of the collective. In 1 Corinthians Paul thinks of freedom as a gift of salvation. It is related to Christ’s gift of life and cannot be separated from the liberator. In Galatians Paul points out that freedom can only be achieved through an external act performed by God in Christ through the Spirit. This freedom is orientated not towards oneself but towards others, based on a new perception of Christian togetherness. In the Letter to the Romans there is a different emphasis, although freedom is also described as a soteriological reality that is proactive in social interaction, granting others freedom. This freedom will be perfected by God in the end-time.

Joseph Verheyden contributes an essay that adds a different dimension to Pauline soteriology as it deals with how Luke presents the apostle as a healer in Acts 14:8–20. He first offers a brief survey of the healing stories involving Paul in Acts. The bulk of the chapter is dedicated to a critical analysis of the encounter in Lystra that is studied in close comparison with the two parallels in Acts 3:1–10

and 9:33–35 that both figure Peter as a healer of a cripple. While the three stories have much in common as they all use standard phrases and motifs from Christian healing stories, Acts 14:8–20 stands out because of its emphasis on the cripple’s faith that moves Paul to approach and heal him (v. 9). In the third part, Verheyden argues that this aspect is a welcome enrichment of Paul’s views on salvation as expressed in his letters, because it offers “a picture of Paul’s ministry that reflects in all respects Jesus’ saving ministry as presented in his gospel.”

The editors would like to thank the contributors for their essays in honour of our esteemed colleague, Francois Tolmie. Similarly, we would like to thank Mohr Siebeck for publishing this volume.

Jan van der Watt, Joseph Verheyden, and Jörg Frey

Section 1
The Gospel of John

“You are the Holy One of God!” (John 6:69) – An archaic confession about Jesus in the Gospel of John¹

MICHAEL THEOBALD

Peter’s confession in John 6:69 is one of the elements in John 6 to which the Synoptic tradition offers parallels in astonishing density.² In addition to the tandem of narratives – Jesus’ feeding the five thousand and calming of the sea –, which is also found in the oldest evangelist,³ the following should be mentioned: the crowd’s demand for signs,⁴ the people’s astonishment at Jesus, which is expressed in the question “Is this not Jesus, the son of Joseph?”⁵ and then Peter’s confession⁶ in connection with the mention of the election of the Twelve⁷ and Jesus’s description of Judas as a “devil” (John 6:70), to which the rebuke of Peter in Mark 8:33 (“Get behind me, Satan”) offers a surprising counterpart.⁸ Sometimes the parallels are *generally* assessed in favour of the assumption of literary dependence of the Fourth Gospel on Mark. But precise exegetical work demands that they first be analysed individually, because the existence of different types of references of the Fourth Gospel to Synoptic tradition cannot be ruled out *a priori*. This also applies to Peter’s confession in John 6:69, to which the remarkable predication of Jesus as “*the Holy One of God*” (ὁ ἅγιος τοῦ θεοῦ), which is only found in the New Testament in Mark 1:24 par. Luke 4:34,⁹ will

¹ To my esteemed colleague Francois Tolmie on his 65th birthday, as a token of my gratitude for some of the inspiration I have received from his thorough work on the Gospel of John. I would like to mention here only his study on the Farewell Discourses: *Jesus’ Farewell to the Disciples: John 13:1–17:26 in Narratological Perspective* (Leiden: Brill, 1995).

² See the tabular listing in Michael Theobald, *Das Evangelium nach Johannes. Kapitel 1–12. Übersetzt und erklärt* (Regensburg: Pustet, 2009), 427; see also Ian D. Mackay, *John’s Relationship with Mark. An Analysis of John 6 in the Light of Mark 6–8* (Tübingen: Mohr Siebeck, 2004).

³ John 6:1–15, 16–21 par. Mark 6:32–44, 45–52; see also Matt 14:13–21, 22–33.

⁴ John 6:30–31 par. Mark 8:11–13; Matt 16:1–4; Luke 11:16; see also Matt 12:38–39.

⁵ John 6:42 par. Luke 4:22; cf. Mark 6:2–3; Matt 13:54–55.

⁶ John 6:66–69 par. Mark 8:27–30; Matt 16:13–20; Luke 9:18–21.

⁷ John 6:70b; cf. Mark 3:14–19 par. Matt 10:1–4; Luke 6:12–16.

⁸ On this, see below at section 2.2.

⁹ Edwin K. Broadhead, “Echoes of an Exorcism in the Fourth Gospel?” *ZNW* 86 (1995): 111–19, here 111: “The description of Jesus as ‘the Holy One of God’ (6,69) is found nowhere else in the Johannine world. Both the title and the recognition motif deserve attention.” – Without the genitive τοῦ θεοῦ, “holy” (ἅγιος) is also used to refer to Jesus in Acts 3:14; 4:27, 30; and Rev 3:7. The Lukan reception of the attribute (in Acts 3:14 also as a substantive: “the Holy and Righteous One”) is also present in Acts 10:37–38: “That message spread throughout Judea, beginning in

be examined in more detail. What distinguishes the predication from the Synoptic variant “*You are the Messiah!*” (Mark 8:29 *par.*)? What is its point? Is it the holiness of the messianic king, the end-time prophet, or even the high priestly Messiah?¹⁰ Which of the two versions, the Johannine or the Markan, is older – assuming that Matthew and Luke had no tradition of their own but each received it from Mark independently?¹¹ Can the archaic title “*the Holy One of God*” even be understood as an early echo of Jesus’ work among his followers?

Galilee after the baptism that John announced: how God anointed Jesus of Nazareth *with the Holy Spirit* and with power ... for God was with him.” See also Luke 1:35: “The angel said to her (sc. Mary), ‘The *Holy Spirit* will overshadow you, and the power of the Most High will overshadow you; therefore the child will be called *holy*, Son of God.’” – Revelation 3:7: “And to the angel of the church in Philadelphia write, ‘These are the words of *the holy one*, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens ...’”

¹⁰ In the past, the predication was usually equated with the title *Messiah*: Johannes E. Belsler, *Das Evangelium des Heiligen Johannes* (Freiburg: Herder, 1905), 239: “ὁ ἅγιος τοῦ θεοῦ is probably a common designation of the Messiah at that time; cf. Mark 1:24;” William R. Domeris, “The Confession of Peter according to John 6:69,” *TynBul* 44 (1993): 155–67, cites a number of examples for identifying the two titles in the English-speaking world and summarizes: “Perhaps the most common interpretation is that ... the title is messianic, signifying Jesus’ connection with the Davidic tradition, and so in substance no different from Mark 8:29, Luke 9:20 and Matthew 16:16;” deviating from this is Gerhard Friedrich, “Beobachtungen zur messianischen Hohepriesterwartung in den Synoptikern,” *ZThK* 53 (1956): 265–311, here 275–78, who finds in the title, the idea of a high priestly messiah, attested above all in T. 12 Patr., CD, and Qumran texts, with reference above all to Ps 106:16 as a parallel to Mark 1:24 – a proposal that Ferdinand Hahn, *Christologische Hoheitstitel. Ihre Geschichte im frühen Christentum* (Göttingen: Vandenhoeck & Ruprecht, 1964), 231–41, has subjected to a thorough critique in order to interpret the title in terms of prophetic charismaticism; see also Domeris, “Confession,” 156: “The difficulty in each of these views [sc. ὁ ἅγιος τοῦ θεοῦ = messianic king/prophet/high priest] is that no evidence exists as yet to confirm that the description ‘holy’ was the peculiar domain of any of these three offices”; in search of the common denominator of the different uses of קדש = *holy*, Domeris himself proposes the following interpretation: “In common with the Old Testament use of the title, ‘The Holy One of God’ in the Gospels contains the primary sense of an Agent of God, whose attribute of holiness confirms his close relationship with his principal (God). Jesus, however, is the agent of God *par excellence*” (167). This understanding remains pale and abstract due to the methodologically questionable search for the lowest common denominator. In my opinion, the answer is most likely to be found in the path taken by Ferdinand Hahn, as will be demonstrated below in section 4.

¹¹ This can be regarded as a broad consensus of research. Both Matthew and Luke each independently supplement the Markan version of the confession: Matt 16:16: “... the Messiah, *the Son of the living God*,” Luke 9:20: “... the Messiah of *God*.” The variant in Gos. Thom. 13 does not go any further. “The Gospel of Thomas consistently avoids the Christ-title used in the New Testament parallels and which is, to a certain extent, the point of Peter’s confession” (Uwe-Karsten Plisch, *Das Thomasevangelium. Originaltext mit Kommentar* [Stuttgart: Deutsche Bibelgesellschaft, 2007], 67), as also here; the disciples’ answers to Jesus’ question “Compare me (and) tell me whom I am like” are instead “You are like a *righteous messenger*” (Simon Peter), “... a (particularly) *wise philosopher*” (Matthew), and the climax of the series of three “Teacher, my mouth <cannot> bear at all to say whom you are like. [...]” (p. 66).

1. A comparison of the Johannine and Markan Peter scenes (John 6:66–70 *par.* Mark 8:27–30)

The relationship between the Johannine and the Markan Peter scenes has always been recognized. Since the beginning of the textual history of the Gospel of John found in the papyri and majuscules, Peter’s confession was adapted in differing ways to its Synoptic version, such that the impression had to arise that they were one and the same.¹² The following possibilities for relating the two versions to each other are then conceivable: Either both could be understood as different echoes of a single event in Jesus’ life or they could lead to the assumption that twice Jesus had offered Peter the opportunity to confess him in such a solemn manner, once at Caesarea Philippi (Mark 8:27; Matt 16:13) and once in Capernaum (John 6:59).¹³ With the collapse of the old research on the life of Jesus¹⁴ and the emergence of modern exegesis in the form-critical school, the perspectives changed fundamentally: the two versions were now each appreciated independently as literary entities and compared with each other without being directly short-circuited with the life of Jesus. What was needed was a text-historical or tradition-critical explanation – whether John 6:66–70 was seen as an independent witness to Peter’s confession¹⁵ or directly dependent on Mark 8:27–30 *par.*,¹⁶ an alternative that still holds today.

¹² The phrases and their attestation are as follows: (1) ὁ ἅγιος τοῦ θεοῦ: P⁷⁵ B C* D L W sa^{ms} pbo; (2) ὁ χριστὸς ὁ ἅγιος τοῦ θεοῦ: P⁶⁶ sa^{ms} ly bo; (3) ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζώντος: K N Γ Δ Θ^c Ψ f³ 579, 700, 892, 1241, 1424 Majority Text sy^{b,h} bo^{ms}; (4) ὁ χριστὸς (- b sy^c) ὁ υἱὸς τοῦ θεοῦ: C³ Θ* f³³ 565 lat sy^{sc}. Number 1 is probably original; no. 2 combines the Johannine version with the Markan version; no. 3 offers the Matthean long form (see the preceding note), which is shortened in no. 4. Given the prevalence of Matthew’s Gospel in the early church, it is not surprising that no. 3 is the most widely used. – Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1994), s. v.

¹³ This may have been the common view. See, for example, the historicizing interpretation of Fritz Tillmann, *Das Johannesevangelium* (Berlin: Walther, 1914), 120: “... in content and form, in place and occasion, both confessions of the prince of the apostles differ so strongly from one another that they can be identified only by force;” also historicizing is Andreas J. Köstenberger, *John* (Grand Rapids: Baker, 2004), 221: “Peter’s Synoptic and Johannine confessions apparently [are] separate events.”

¹⁴ Albert Schweitzer, *Geschichte der Leben-Jesu-Forschung* (Hamburg: Siebenstern-Taschenbuch-Verlag, 1972).

¹⁵ Rudolf Bultmann, *Das Evangelium des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 2¹1986), 343 n. 6, (“the same tradition” – only a “more primitive form” in the Synoptics); Charles H. Dodd, *Historical Tradition in the Fourth Gospel* (Cambridge: Cambridge University Press, 1963), 219–21; Erich Dinkler, “Petrusbekenntnis und Satanswort. Das Problem der Messianität Jesu,” in *Zeit und Geschichte*, ed. E. Dinkler (Tübingen: Mohr, 1964), 127–53, here 145; Ernst Haenchen, *Der Weg Jesu. Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen*, vol. 6 (Berlin: Töpelmann, 1966), 305, (John: a “post-Markan tradition” of the Synoptic confession of Peter); Raymond Brown, *The Gospel according to John*, vol. 1 (London: Doubleday, 1978), 301–02; Jürgen Becker, *Das Evangelium nach Johannes*, vol. 1 (Gütersloh: Güters-

Although the two scenes offer no similarities in wording – apart from $\sigma\upsilon\epsilon\acute{\iota}$... = *you are* ... (John 6:69 *par.* Mark 8,29; Matt 16:16)¹⁷ – they do not deny their relationship. They follow the same *structure* with the same sequence of similar parts of speech,¹⁸ which identifies them in terms of genre criticism as biographical apophthegmata with “identificatory acclamation.”¹⁹ Through his *question(s)*, Jesus provokes a confession about who he is in the form of a title within the circle of his disciples. In both texts Peter makes this confession on behalf of everyone.²⁰ In Mark, Jesus asks *two* questions: (1) the opinion of people in general about who he is (Mark 8:27 *par.* Matt 16:13; Luke 9:18), and (2) the opinion of the disciples. In John, Jesus asks only *one*, and it is not aimed directly at the disciples’ assessment of Jesus. Immediately following the note that after Jesus’ provocative speech in the synagogue or after his words that follow “many of his disciples ... no longer went about with him” (John 6:66), the question is asked whether they, the Twelve, will also leave him. Peter replies, “Lord, to whom can we go? You have words of eternal life,” and then declares on his own initiative, “We have come to believe and know that *you are the Holy One of God!*” (John 6:68–69). In contrast to the Synoptics, he responds to Jesus’ question not in the name of the disciples but of the Twelve. There is no evidence that the fourth evangelist is particularly close to any of the Synoptics, neither to Mark, Luke,²¹ nor Matthew.²² If the fourth evangelist is not directly dependent on Mark,

loher Verlagshaus, ³1991), 261: “E [= the evangelist] does not draw from the Synoptics, but from his Johannine community tradition, which has long been independent of the synoptic tradition.”

¹⁶ Johannes Beutler, *Das Johannesevangelium. Kommentar* (Freiburg: Herder, 2013), 230: “influenced by Mark 8:27–30, together with the subsequent verses in Mark 8:31–9:1”; Mark Edwards, *John*, Blackwell Bible Commentaries (Oxford: Oxford University Press, 2004), 79: “the Evangelist was aware of the demon’s exclamation at Mark 1:24.”

¹⁷ The phrase identifies the following sentence as a confession.

¹⁸ Dodd, *Tradition*, 220, at John 6:66–71: “its form is similar to that of the *pericopé* of the confession at Caesarea in Mark”; Hahn, *Hoheitstitel*, 228 n. 4: “the basic structure of the narrative shows surprising parallels with Mark 8:27a ... 29b, 33.”

¹⁹ Klaus Berger, *Formgeschichte des Neuen Testaments* (Heidelberg: Quelle & Meyer, 1984), 233, 235–36.

²⁰ John 6:68–69 expresses this by means of the multiple use of the plural: “Lord, to whom shall we go? ... We ($\eta\mu\epsilon\acute{\iota}\varsigma$) have believed and recognized.” Following Peter’s confession, Jesus addresses all the disciples in John 6:70. Likewise Mark 8:27–30.

²¹ Ismo Dunderberg, *Johannes und die Synoptiker. Studien zu Joh 1–9* (Helsinki: Suomalainen Tiedeakatemia, 1994), 170–74, assumes that John knew all the Synoptics, but emphasizes (p. 171) his agreement with Luke in the *acoluthia*, insofar as the latter differs from Mark/Matthew, that Peter’s confession immediately follows the feeding of the multitudes due to its substantial omission, just as Peter’s confession in John follows the feeding narrative and the saying over the bread; Rudolf Schnackenburg, *Das Johannesevangelium*, vol. 2 (Freiburg: Herder, 1984), 109, mentions an additional aspect: “With him (sc. Luke), John also dispenses with the detail regarding the location (near Caesarea Philippi).” However, the location of John 6:59 (Capernaum), which also applies to Peter’s confession, must also be taken into account.

²² Only in Matt 16:16 and John 6:68 is Peter introduced with his double name “Simon Peter.” The other similarities between Johannine and Matthean “material in the Caesarean

how can the obvious relationship between his scene and the scene in the Synoptics be explained?

In order to answer this question, we must first explore what kind of "tradition" the oldest evangelist uses in Mark 8:27–30. In doing so, we need to look beyond Peter's confession in Mark 8:29 to the rebuke of Peter in Mark 8:33, because the surprising proximity of Jesus' apostrophizing of Judas as a "devil" (John 6:70) to the rebuke of Peter – both polemics occur in the immediate vicinity of Peter's confession – requires an explanation: is there a connection in terms of the history of tradition or is the contact based on coincidence?²³

2. Peter's confession and the rebuke of Peter (Mark 8:27–33) – Tradition-critical considerations

The opening of the second main part of the oldest gospel (8:27–10:52) is comprised of *four* elements (8:27–30 / 31–32a / 32b–33 / 34–38). The *first* begins geographically in the very north of Palestine, near Caesarea Philippi (8:27). It contains a theological review of popular opinions about who Jesus is based on his previous work in Galilee (8:27–28; cf. 6:14–16), including Peter's own confession: "*You are the Messiah!*" This confession is rooted in and has developed on the basis of the disciples' previous dealings with Jesus since their calling at the sea and their amazement at Jesus' "authority" (4:41; cf. also 6:2–3). This initial confession also points to the future, insofar as it calls for a more detailed "definition."

This is the purpose of the *second* element of the opening passage and it provides a counterpoint to the first. If Jesus does not respond to the content of Peter's confession, but rather with the "rebuke" (ἐπιτιμάω) "to say nothing about him to anyone," i. e., not to make the confession public (8:30), he now announces his suffering: the rejection of the "Son of Man" by Jerusalem's authorities, his death, but also his resurrection "after three days" (8:31).

scene," which Brown, *John*, 1:302, notes, are scattered over various passages within the Gospel: John 1:41–42; 11:27; 20:23; 21:15–17.

²³ Bultmann, *Johannes*, 346 n. 1: "If John had known the Synoptics, one must assume that he deliberately changed the conclusion of the scene in Mark 8:27–33 by replacing Jesus' words which scold Peter as a Satan (Mark 8:23; Matt 16:23) with the identification of Judas as a devil;" moreover, see already Robert H. Lightfoot, *St. John's Gospel* (Oxford: Clarendon Press, 1956), 170; then Charles K. Barrett, *Das Evangelium nach Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1990), 317: "Perhaps, John deliberately corrects Mark – the real devil is not Peter but Judas;" Dinkler, "Petrusbekenntnis," 146: "So, instead of the statement about Peter being Satan, Judas is stigmatized as a 'devil.' This is probably a correction that became necessary through the editing of an existing tradition, in which perhaps the interpolated prophecy of suffering in Mark 8:31 (together with verse 32) was still missing;" see also Haenchen, *Weg*, 305; Becker, *Johannes*, 1:261.

The *third* element establishes a counterpoint. When Peter hears Jesus' announcement of suffering, he "takes" him "aside,"²⁴ "rebukes" him (ἤρξατο ἐπιτιμᾶν), and attempts to dissuade him from his path. In response, Jesus "rebukes" (ἐπετίμησεν)²⁵ him and relegates him to the place "behind" him, that is, where he is to follow Jesus: "Get behind me, Satan! For you are setting your mind not on divine things but on human things" (8:33). People want a victorious Messiah, not a suffering one.

The *fourth* element broadens the perspective: in the presence of the disciples, Jesus addresses the people and gives basic instructions on how to take up their cross and follow him (8:34–38).

2.1 Methodological questions

Even this brief overview shows that the four elements are closely interwoven. As certain as this composition goes back to the evangelist,²⁶ he probably would have based it on existing traditions – not on *written* traditions (*Vorlagen*),²⁷ but on short *oral* traditions that became accessible to him. According to Cilliers Breytenbach, they would have had to have been both stable and flexible traditions.²⁸ One such unit is the Son of Man statement in Mark 8:31, which not only stands out clearly from its framing, but was also easy to commemorate in substance,²⁹ as were the proverbial statements in Mark 8:34–38.³⁰ The situation is more complex with the *first* and the *third* elements. Can we speak of a common "tradition" or only of a common fragmentary memory? What is the origin of the confession? The

²⁴ From this, Adela Y. Collins, *Mark. A Commentary* (Minneapolis: Fortress, 2007), 406 concludes: "this scene is private ... the other disciples did not hear the dialogue between them," and idem, n. 89: "in this passage, Peter is presented as 'an opinion leader rather than a spokesman or typical disciple'" (with reference to T. Wiarda). However, Jesus' rebuke is provided with the phrase ἰδὼν τοὺς μαθητὰς αὐτοῦ, of which Haenchen, *Weg*, 296, rightly states, "Peter is not speaking here as an individual. He is again the spokesman for the disciples, and the rebuke that hits him also applies to them. This becomes visible in the fact that Jesus looks at them while he rebukes Peter."

²⁵ Collins, *Mark*, 407: "Jesus rebukes him, making the point that *he* has the authority to rebuke Peter and not the other way around."

²⁶ There "is no question that Mark 8:27–33 in its present form represents a composition and is made up of several parts" (Hahn, *Hoheitstitel*, 227).

²⁷ Thus Rudolf Pesch, *Das Markusevangelium, II. Teil (Kommentar zu Kap. 8,27–16,20)* (Freiburg: Herder, 1977), 15.

²⁸ Cilliers J. Breytenbach, "Das Problem des Übergangs von mündlicher zu schriftlicher Überlieferung," in idem, *The Gospel according to Mark as Episodic Narrative* (Leiden: Brill, 2021), 377–92.

²⁹ According to the criterion of internal and external sufficiency (cf. Michael Theobald, *Herrenworte im Johannesevangelium* [Freiburg: Herder, 2002], 62): The *logion*, which is intrinsically rounded in form and content, could exist independently of context and be passed on in different ways; moreover, it has an astonishing parallel in John 3:14b, Theobald, *Herrenworte*, 209–13.

³⁰ Theobald, *Herrenworte*, 108–13.

rebuke of Peter also poses significant difficulties in exegesis, as a review of recent research demonstrates, and for this reason it must likewise be taken into account within this inquiry.

2.2 *The rebuke of Peter – An authentic word of Jesus, early polemic against Peter, or a Markan invention?*

For a long time, it was clear that this rebuke could not have come from anyone other than Jesus himself. In 1921, Rudolf Bultmann wrote that the “commandment to be silent in v. 30 and the prophecy of about suffering together with the rejection of Peter in vv. 31–33” were “formulations by Mark.”³¹ Karl Holl responded to Bultmann in 1921 with the question, “[W]ho from the early church could have taken it upon himself to rebuke the celebrated Κηφᾶς as a Satan?”³² Erich Dinkler wrote in the Festschrift for Bultmann, published in 1964, “Often too easily dismissed in the pericope is the difficulty that almost following the confession that Jesus is the Messiah, the connection – however it may be interpreted – between Peter and Satan is made and, despite the favor shown Peter with the first Easter encounter, is preserved, and is handed down.” To relegate Jesus’ “invective” “to the time of leadership struggles within the church” (Rudolf Bultmann) is an attempt to get rid of this difficult word of Jesus, but is not plausible according to Bengel’s textual rule to be applied analogously here: *lectio difficilior probabilior*.

The path that Dinkler himself takes to historically situate Jesus’ offensive words is similar to his teacher’s solution to the problem: Both consider the narrative of Peter’s confession that Jesus is the Messiah to be “fragmentary, since Jesus’ own response to the confession he provoked must have been narrated originally,”³³

³¹ Rudolf Bultmann, *Geschichte der synoptischen Tradition* (Göttingen: Vandenhoeck & Ruprecht, [1921]1970), 276–77.

³² Karl Holl, *Urchristentum und Religionsgeschichte* (Gütersloh: Bertelsmann, 1925), 26; Bultmann replied in the 2nd ed. of his *Geschichte der synoptischen Tradition* in 1931, 277 n. 1, that Holl’s question had already been settled by his further explanations (in the 1st ed.): “I am saying precisely that the *early church* praised Peter as μακάριος (Matt 16:18–19) and that *Hellenistic Christians* opposed Peter.” Ibid., 277: “I believe that the original conclusion [sc. of the story of Peter’s confession of the Messiah] is preserved in Matt 16:17–19. Mark has broken it off and, in connection with this, has added a polemic against the Jewish-Christian view represented by Peter from the standpoint of Hellenistic Christianity in the Pauline sphere (8:32–33).”

³³ Bultmann, *Geschichte*, 276 n. 2: “Luke 5:1–11 also shows in completeness what a story looks like, wherein a person, recognizing divinity, makes a confession about it: the confession is followed by the missionary mandate (cf. also John 21:15–19).” Dinkler, “Petrusbekenntnis,” 129, agrees with Bultmann’s argument and asks, “Where in the literary tradition is Jesus’ statement to be found?” – Different, however, is Hahn, *Hoheitstitel*, 227: Mark 8:27–29 “[does] not necessarily [require] a continuation. In the juxtaposition of what the people say and the answer that the disciples give, the confession ‘You are the Christos’ has its place as a climax and a conclusion. Through a kind of Socratic form of questioning, Jesus attempts to prompt the right answer from the disciples. In terms of formal history, what we have here is a school discussion.”

just as they both classify Jesus' reaction offered by Mark (i.e., his command to remain silent including the subsequent announcement of his suffering) to be secondary or to have originated from the evangelist. But while Bultmann believes that Jesus' statement, which is missing under these conditions, can be found again in Matt 16:17–19,³⁴ Dinkler considers the rebuke of Peter to be Jesus' original reaction, which in the "fragment" processed by Mark immediately followed Peter's confession of the Messiah.³⁵ The consequences are considerable: whereas Bultmann considers the story of Peter's confession of the Messiah to be a *post-Easter* "legend of faith" – "the belief in Jesus' messiahship is traced back to a story of the first confession of the Messiah that Peter made before Jesus"³⁶ – Dinkler assigns the "fragment" a *historical* place in the life of Jesus, discounting its post-Easter transformation, and making it a valid confession about Jesus as Messiah: "The confession of the Messiah is affirmed in its own historical character by the word about Satan, which can hardly be localized in any other way than pre-Easter, and is thus exegeted as Jewish, this-sided, meant to be triumphant. Jesus explicitly rejected Peter's claim to be the promised Messiah, condemning it as satanic, as 'human, i.e., anti-divine thinking.'" It would be "a first-class testimony to the question of Jesus' position on the messianic expectation of his time," which "points to a point of *peripeteia*, when Jesus' rejection of the messianic dream of some 'followers' destroyed inner-worldly illusions and pointed back to the reign of God."³⁷

Immediately before Dinkler's contribution to the *Festschrift*, Ferdinand Hahn had already outlined a very similar hypothesis in his work "Christologische Hoheitstitel" (1963),³⁸ whereby he also sees no cause for concern in the ques-

³⁴ See above at n. 32. It remains unclear how Matthew is supposed to have arrived at the piece that was broken off by Mark. There is now a growing consensus among scholars that Matt 16:17–19 should be attributed to redaction of the first evangelist. For criticism of Bultmann's proposal, see Hahn, *Hoheitstitel*, 227 n. 1; also see Anton Vögtle, "Zum Problem der Herkunft von Mt 16,17–19," in *Orientierung an Jesus. Zur Theologie der Synoptiker*, ed. P. Hoffmann (Freiburg i. Br.: Herder, 1973), 372–93.

³⁵ For precursors of this thesis (J. Weiss, A. Merx, E. Wendling, J. Sundwall), see Dinkler, "Petrusbekenntnis," 141 n. 52; F. Hahn developed it almost simultaneously (see below).

³⁶ Bultmann, *Geschichte*, 276. The reasons for this plausible and now widely accepted assumption relate primarily to the form of the piece: "Why does Jesus ask about a matter about which he had to be just as well informed as the disciples? The question is only meant to provoke an answer. In other words, it is literary construction. The historical Peter must have described Jesus as the *future* Messiah!"

³⁷ Dinkler, "Petrusbekenntnis," 142; this view is still alive today, see Craig A. Evans, *Mark 8:27–16:20* (Grand Rapids: Word Books, 1988), 9. James E. Edwards, *The Gospel according to Mark* (Grand Rapids: Eerdmans, 2002), 249: "The historicity of Peter's declaration is supported by Jesus' reserve with regard to the title (V. 30) and by his sharp rebuke of Peter's falsification of the title (V. 33)." – Ernst Haenchen, "Die Komposition von Mk 7,27–9,1 *par.*," *NT* 6 (1963): 81–109, here 81–92, offers a resounding critique of the historicizing paradigm of interpretation.

³⁸ Hahn, *Hoheitstitel*, 226–30 ("Exkurs III: Analyse von Mk 8,27–33"); the first edition of his book was published a year before Dinkler, who was still reacting to Hahn's excursus.

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