

Analecta Gregoriana

"YOU SHALL BE CALLED  
KHOAL"

EXEGETICAL STUDY ON PETER  
IN THE FOURTH GOSPEL

JOÃO TAVARES DE LIMA, S.D.S.



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**JOAO TAVARES DE LIMA, S.D.S.**

## "YOU WILL BE CALLED KHCDAE"

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FOURTH GOSPEL

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*"The approach to whatever it is is made gradually, painfully, crossing even the opposite of that which is to be approached!"*

C. Lispector

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## PREFACE

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Jodo Tavares de Lima

Rome, January 1994



## MAIN ABBREVIATIONS AND ACRONYMS

AnCalas	Analecta Calasanctiana; Salamanca
Anton	Antonianum; Rome
AssSeign	Assembles du Seigneur; Bruges-Paris
AugR	Augustinianum; Rome
AusCathRec	Australian Catholic Record; Sydney
AustralBR	Australian Biblical Review; Melbourne
	Library of Christian Authors; Madrid
	Bibbia and Orient; Bomato (BS)
BAC BbbOr	Bulletin de l'Association G. Budé; Paris
BBudé BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium;
	BibleBhashyam Indian Biblical Quarterly; Vedavathoor, Kottayam, Kerala
BibToday	Bible Today; Collegeville
BibTB BiKi	Biblical Theology Bulletin; St. Bonaventure (NY)
BJ	Bibel und Kirche; Stuttgart
	The Bible of Jerusalem, English edition, New York, USA
BJRL	Bulletin of the John Rylands University Library; - Manchester
BLitEc BLtg	Bulletin de Littérature Ecclésiastique; Toulouse
BR BVieChr	Bibel und Liturgie; Vienna/Klostemeuburg
BZ BZNW	Bible Review; Washington, D.C.
	Bible and Christian Life; Paris
	Biblische Zeitschrift; Paderborn
	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft; Berlin
	Catholic Biblical Quarterly; Washington, D.C.
CBQ CiuD	Ciudad de Dios; Madrid
CiTom CiVit	Thomistic Science; Salamanca
Claret CleR	Città di Vita; Florence
CuBib	Claretianum; Rome
CurrTMiss	Clergy Review; London
	Biblical Culture; Madrid
	Currents in Theology and Mission; St. Louis
DBS DowR	Dictionnaire de la Bible - Supplement; Paris Downside Review; Bath
	Estudios Bíblicos; Madrid
EstBib ETL	Ephemerides Theologicae Lovanienses; Leuven

EuntDoc	Euntes Docete; Rome
EV EvQ	Esprit et Vie; Paris
ExpTim	Evangelical Quarterly; Exeter The Expository Times; Edinburgh
FoiVie	Foi et Vie; Paris
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments; Göttingen
GCS	Die Griechischen Christlichen Schriftsteller; Berlin
GLNT	Grande Lessico del Nuovo Testamento, edi <sup>ao</sup> italiana, a cura di F. ONTAGNINI - G.SCARPAT, from the original German <i>Theologisches Wörterbuch zum Neuen Testament</i> , by G. KITTEL - G. FRIEDRICH; Brescia
Greg	Gregorianum; Pontificia Universitas Gregorina, Rome
HeythJoum	The Heythrop Journal - A Quarterly Review of Philosophy and Theology; London
HTR	Harvard Theological Review; Cambridge (Mass)
IndJT	Indian Journal of Theology; Serampore Interpretation;
Interp	Richmond (VA)
JBL	Journal of Biblical Literature; Atlanta
JStNT	Journal for the Study of the New Testament; Sheffield
JTS	Journal of Theological Studies; Oxford/London
KerDog	Kerygma und Dogma; Göttingen
KleBl	Klerus-Blatt; Salzburg
LTP	Laval Théologique et Philosophique; Quebec
LVitae	Lumen Vitae; Brussels
MiscFranc	Miscellanea Francescana; Rome
MondeB	Le Monde de la Bible; Paris
MüTZ	Münchener Theologische Zeitschrift; St. Ottilien
NDTB	Nuovo Dizionario di Teologia Biblica, a cura di P. ROSSANO - G. RAVASI-A. GIRLANDA; Milano-Torino, 1988
NRT	Nouvelle Revue Théologique; Tournai
NT	Novum Testamentum; Leiden
NTS	New Testament Studies; New York/Cambridge
PalCl	Palestra del Clero; Rovigo
ParSpV	Parola, Spirito e Vita - Biblical literature books; Bologna
ParVi	Parole di Vita; Turin
PG	Migne, J. (a cure): Patrologia Graeca, Paris, 1857-1866

PL PLS	Migne, J. (a cura): Patrología Latina, París, 1844-1864 Migne, J. (edited by): Patrología Latina - Supplementum
	Revue Biblique; Jerusalem/Paris
RB REB	Revista Eclesiástica Brasileira; Petrópolis
RCatalT	Revista Catalana de Teología; Barcelona
RechSR	Recherches de Science Religieuse, Paris
RevBib	Revista Bíblica Argentina; Buenos Aires
RevCult	Cultural Magazine; Sao Paulo
RevCultBib	Journal of Biblical Culture; Sao Paulo
RevSR	Revue des Sciences Religieuses; Strasbourg
RExp	Review and Expository; Louisville
RHPR	Revue d'Histoire et de Philosophie Religieuses; Strasbourg
RivBiblt	Italian Biblical Rivista; Bologna
RPLH	Revue de Philologie, de Littérature et d'Histoire anciennes; Paris
RSPT	Revue des Sciences Philosophiques et Théologiques; Paris
RThom	Revue Thomiste; Toulouse/Brussels
RTL	Revue Théologique de Louvain; Louvain
RTPhil	Revue de Théologie et de Philosophie; Épalinges
SalT	
SBFLA	Sal Terrae; Santander
ScEsp	Studii Biblicii Franciscani Liber Annuus; Jerusalem
ScuolC	Science et Esprit; Montréal La Scuola Cattolica; Varese
ScripB	Scripture Bulletin; London
SeinSend	Sein und Sendung; Werl
SemBib	Sémiotique et Bible; Lyon
SNTU-A	Studien zum NT und seiner
ST StLeg	Umwelt; Linz Studia Theologica; Oslo Studium
StPatav	Legionense; León Studium Patavina; Padova
SVlad	St. Vladimir's
	Theology Digest; St. Louis
	Theologische Rundschau; Tübingen
TDig ThR	Theologische Literaturzeitung; Berlin
TLZ TPQ	Theologische-praktische Quartalschrift; Linz
TR TRE	Theologische Revue; Münster
TS TWAT	Theologische Realenzyklopädie; Berlin-New York
	Theological Studies; Baltimore
	Theologisches Wörterbuch zum Alten Testament, G. J. BOTTERWECK - H. RINGGREN (ed.); Stuttgart-Berlin-Köln
TZBas	Theologische Zeitschrift; Basel
VD VP	Verbum Domini; Rome
VSp	Vida Pastoral; Sao Paulo La Vie Spirituelle; Paris

ZAW	Zeitschrift für die Alttestamentliche Wissenschaft; Berlin
ZkT	Zeitschrift für katholische Theologie; Innsbruck
ZMis	Zeitschrift für Mission; Stuttgart
ZNW	Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde des Alten Christentums; Berlin
ZTK	Zeitschrift für Theologie und Kirche; Tübingen

## OTHER ABBREVIATIONS

AA.W. Various authors

c.

chap.

col.

diss.

spec.

ed.

n.

n<sup>o</sup>.

P- s.

V. chapter(s) of the bible books chapter(s) of the dissertation column  
 X. dissertala© specially edited note number next page(s) verse(s)  
 placed after a number and in reference to a term indicates the  
 number of times this term is used.

## INTRODUCTION

The figure of Peter, with all the nuances concerning his person, his world of relationships and his mission, is always current and provides light to understand both the early Christian community and that of our time.

The apostle Simon Peter occupies a position of undoubted privilege among the personages of the New Testament. The statistical data allow us to immediately verify that the Gospels give a consistent and significant emphasis to the fisherman of Bethsaida, especially when we consider also the frequency with which they mention the other apostles: Peter is mentioned 114 times, while all the other apostles together are mentioned 107 times<sup>1</sup>. However, in the translations on Simon Peter, the Gospel of John is taken into consideration only marginally, as a partial element within the diverse and broader themes. To our knowledge, there is as yet no monographic study that treats the Petrine material of the Fourth Gospel as a whole in a global and exhaustive way. Moreover, the numerous commentaries on the Fourth Gospel generally remain on a generic level, and the articles in the specialized journals are too focused on specific questions, which they do not even remotely consider or intend to give a complete profile of Peter.

In view of this gap,<sup>0ue</sup> it is the intention of the present dissertation to examine the Petrine material of John to see what is the presentation of Peter by the fourth evangelist. However, since ours is a study of the Fourth Gospel, we will not deal with the texts referring to Peter which appear in the Pauline Letters, the Acts of the Apostles, the Synoptic Gospels and the Petrine Epistles<sup>2</sup>. Likewise, we will not try to give answers to questions of a historical or dogmatic nature regarding the Petrine problems, such as the discussion about his real office and succession.

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<sup>1</sup> In the other New Testament writings, Peter is quoted 57 times. Cf. K. ALAND, *Vollständige Konkordanz zum Griechischen Neuen Testament*, Band II, Spezialübersichten, Berlin-New York, 1978, pp. 156-157, 220-221; F. REFOULE, "Primaute de Pierre dans les Évangiles," *RvSR* 38 (1964) 2.

<sup>2</sup> Nevertheless, when it is useful and opportune, we will not spare ourselves from confronting the Johannine steps with their eventual synoptic correspondents.

We will limit ourselves, then, to the analysis of the Johannine pericopes on Peter (1:41-42; 6:67-71; 13:6-10.21-26.36-38; 18:10-11.15-18.25-27; 20:1-10; 21:1-14.15-23), which will be approached in themselves and in the report which derives from them as a whole. For that, assuming the final text, we will make use above all of the methods of synchronic analysis, which are: the linguistic-syntactic analysis, the semantic and narrative analysis, as well as the structure of the text. These tools allow us to study our pericopes as structured and coherent units, establishing their peculiar constitutive characteristics, as well as showing the relationship between the various factors of the various pericopes that contribute to determine the concept that the fourth evangelist makes of Peter and of everything that concerns his experience in relation to Jesus.

Our study is divided into eight chapters, plus a concluding chapter, which will be distributed as follows:

**The first chapter** will attempt to see how the Petrine problematic in the Fourth Gospel has been treated, grouping the most significant contributions according to their basic tendencies. Without claiming to be exhaustive, we will look at the main authors representing these tendencies, after which we will try to synthesize the points of convergence among them and highlight the most discussed points, which will be taken up again in the concluding chapter.

**The second chapter** will study the pericope of Jn 1:41-42 and our research will follow two fronts: one will consider the pericope in the light of the historical-critical methodology and the other will seek a reading of its final text. We will be interested in the indications provided by both analyses because they converge towards the same focal point: they will reveal the importance of the implications of the term *Kqcpag* in the re-naming of Simon, indicating programmatically the perspective according to which the figure of this disciple and apostle in the Gospel of John must be seen.

**The third chapter**, continuing the reflection of the second, will study the name *KTjtpåg* in the biblical-Jewish background and its meaning in Jn 1:42. Starting from the etymological and symbolic meaning of this term in the Semitic world, we will arrive at an original background meaning, which, in turn, will be confronted with the use of this term in the veteran-Testamentalist literature, analyzed both in the Masoretic Text, in the LXX, and in extra-biblical Jewish literature. This is, ultimately, the geographic, cultural and religious universe that serves as *background* for the Johannine *hapax*.

Between **chapters four and eight**, giving priority to the final text, we will study the other Johannine pericopes on Peter, considering them in the order in which they are presented by the evangelist: **fourth** chapter: 6:67-

71, **fifth:** 13:6-10.21-26.36-38, **sixth:** 18:10-11. 15-27, **seventh:** 20,1-10, **eighth:** 21,1-14.15-23. This order is indicative of the itinerary that Simon is to follow, which is far from being linear, so that Peter's approach to this program will be slow and gradual, and by no means free from paradoxes.

In the **concluding chapter**, we will deal with the thematic connections and the motifs common to the previously studied pericopes, referring to the questions that were left unresolved in the first chapter, and trying to understand systematically the concept that the fourth evangelist has of Peter.

Our intention, then, is to present the itinerary travelled by Simon Peter in the Fourth Gospel, focusing on the symbolic images of Peter as Krsqq&<; and as Pastor, gathering at the same time the implications for the Johannine ecclesiology.



CHAPTER I  
FUNDAMENTAL TRENDS IN THE TREATMENT OF PEDRO IN  
THE FOURTH GOSPEL

This chapter aims to provide a kind of overview of the opinions of scholars concerning the position and significance of Peter in the Fourth Gospel. Drawing on various bibliographic surveys,<sup>3</sup> we have found that almost all of these studies have been concentrated in the last 85 to 90 years, and, through a synchronic reading of these works, we have found that there are some constant lineaments indicative of typical basic tendencies in the description of how the figure of Peter is conceived by the Fourth Evangelist. We have been able to group them in four main tendencies<sup>4</sup> stated as follows: the first considers the preeminence of Peter as the spokesman of the narrow group of Jesus' followers; the second tendency sees Peter in function of the Beloved Disciple, while the third approaches the figure of Peter as a middle way between that of Judas and that of the Beloved Disciple; the fourth tendency sees the fourth gospel as being markedly anti-Petrine.

We shall try to develop the content of these tendencies, through their main representatives, without, however, making an exhaustive analysis or a critical judgment of each one of them. We shall therefore limit ourselves to presenting their main arguments, synthesizing the points of convergence and highlighting the most discussed ones, which will be taken up again in the concluding chapter of this work.

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<sup>3</sup> G. GHIDELLI, "Bibliografia biblica pettina", *Scuole* 96 (1968) 61-110 (brings a cast on the biblical works on Peter in general from 1750 to 1967); G. VAN BELLE, *Johannine Bibliography - 1966-1985. A Cumulative Bibliography on the Fourth Gospel*, Leuven, 1988; E. MALATESTA, *St. John's Gospel (1920-1965): A Cumulative and Classified Bibliography of Books and Periodical Literature on the Fourth Gospel*, Rome, 1967; R. RÁBANOS ESPINOSA-D. MUÑOZ LEON, *Bibliografía Joánica. Evangelio. Cartas y Apocalipsis. 1960-1986*, Madrid, 1990.

<sup>4</sup> These tendencies are not mutually exclusive, and traces of more than one tendency can often be found in the same author. In the grouping we have made here, we have followed what is fundamental for each author.

### 1. *The pre-eminence of Peter as "spokesman" for the group of the Twelve:*

This tendency considers that John recognizes, throughout his gospel, a primordial place of Peter as representative of the group of the Twelve, of which he is the leader.

This leadership, however, can be conceived under three aspects, according to whether one considers, ignores or discards the possibility that in John there is present the attribution of the Primacy of Peter in the nascent Church.

#### 1.1. *The preeminence of Peter in perspective to the Primacy<sup>1</sup>.*

In general, Catholic studies on John up to the sixties follow this point of view, referring explicitly or leaving implicit that in the fourth gospel, besides the indisputable position of spokesman and leader of the group, the foundation for the Primacy of Peter is present<sup>5</sup>.

In these studies, the question of the re-knowledge of the Primacy does not appear as a problem; according to them, John sees in Peter, already from the beginning, the rock on which the Church of Jesus will rise.

Representatives of this trend are: P. Benoit and R. Pesch.

##### a) *P. Benoit:*

His position can be seen above all by means of two articles in which he tries to answer B. Cassien and O. Cullmann on the problem of the foundation of the Primacy of Peter in the New Testament.<sup>6</sup>

In his discussion with these authors, Benoit starts from the assumption that it is in the personal Primacy of Peter and his successors. However, since this is contested, he feels the need to examine the neotestamental steps which attest to Peter's position in the apostolic group and recognize his directive function within that group.<sup>7</sup>

We have been able to note that, based on a reading of John, he sees a characteristically simple, ardent, generous, impulsive, fearful and voluble

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<sup>5</sup> It is impossible - and it is not relevant for our study - to present here an exhaustive list of the bibliography concerning this theme. Normally, studies on the foundation of the Primacy of Peter take the New Testament texts as a whole, so that, generally, the reflection from the Johannine texts is diffused throughout the articles. We present below, for each author, his fundamental writings pertinent to our problematic.

<sup>6</sup> P. BENOIT, "La Primauté de saint Pierre selon le Nouveau Testament", *Istina* 2 (1955) 305-334; ID., "Saint Pierre d'après O. Cullmann", in ID., *Exégèse et Théologie*, II, Paris, 1961, pp. 285-308; cf. also ID., *Passion et Résurrection du Seigneur*, Paris, 1966, pp. 337-353; and his review of R. Brown's work on Peter in the New Testament, "Rassegna su Pietro nel Nuovo Testamento, di Brown e altri", *RB* 87 (1980) 459-460.

<sup>7</sup> While insisting that Scripture is not the only source at our disposal, since we must also consider the environment in which it is found, Tradition. Cf. BENOIT, "La Primauté", p. 306.

Peter; with a spontaneity that led him to act with imprudence and superficiality, but that, at the same time, did not create difficulties in turning back and correcting himself<sup>8</sup>. This is the Peter who emerges as a character of weight, catalyzing the fears, the aspirations and the reactions of the group. Recognized by him and by Jesus as an authentic representative, he never eclipsed the strength or the presence of the other disciples.

Peter's recognized function as the head of the disciples is certainly due to a mission received from Jesus, a fact that is assured by a series of indications that confirm each other: 1 Cor 15:5; Le 24:34; Mt 16:16-19; Jn 21. According to John 21, Jesus specifically entrusted Peter with the task of feeding his flock, which cannot mean anything other than the direction of the Church and missionary preaching<sup>9</sup>. Although at first sight this command to shepherd the flock may refer to the direction of the faithful in general, the link it maintains with the triple denial suggests that the first sheep to be shepherded by Peter are precisely the apostles<sup>10</sup>. This mission of Peter in relation to the apostles is, moreover, according to Benoit, suggested by the question of Jesus "Do you love me more than these? It is for the fact of loving Jesus more than the others that he receives the function of leading so much the other disciples as the group of Christians<sup>11</sup>. In spite of the weakness he showed in the past, Peter's supremacy is not denied; on the contrary, it is re-established and confirmed, with the attribution of the function of pastor. This mission was once the responsibility of God, then of Jesus; now, by delegation, it is Peter's. This implies that he is an apostle like the other members of the group and, in addition, a pastor.<sup>12</sup>

Responding to Cullmann and Cassieri, Benoit takes up the steps of the Fourth Gospel in which, for these authors, Peter comes rebased, and makes his critical reading. He observes that the other disciples, attending and

<sup>8</sup> To arrive at this portrait of Peter, Benoit also considers the Synoptic Gospels, and principally the relationship between Le 5:1-11 and John 21; Mt 16:17-19 and John 1:40-41. Cf. BENOIT, "La Primauté", p. 313.325-326.

<sup>9</sup> Cf. BENOIT, "Saint Pierre d'après Cullmann," p. 286,298; ID., "La Primauté," p. 325.

<sup>10</sup> Benoit observes in "Saint Pierre d'après Cullmann", p. 301 that "...la référence - manifeste au triple reniement de Pierre.... invite à comprendre que les premières brebis qu'il aura à paître seront ses frères les apôtres, qu'il devra conduire dans le relèvement comme il les a conduits dans la désertion".

<sup>11</sup> Ibid., p. 302: "Pierre est constitué par Jésus "premier ministre" de son Église, donc il devra gouverner non seulement la masse des fidèles, mais encore les officiers eux-mêmes".

<sup>12</sup> BENOIT, "La Primauté", pp. 330-331: "Ce n'est pas en tant qu'apôtre que Pierre est pasteur, soit; mais s'il est apôtre comme les autres, il est aussi pasteur, et lui seul. C'est-à-dire qu'il est chargé de les diriger, et pas eux tout le troupeau du Christ. Jésus, Berger unique, au moment de quitter la terre, chargé Pierre comme son représentant unique de paître en son nom ses brebis".

completing Peter's adoration on several occasions<sup>13</sup>, do not take any authority from him. Not even the presence of the Beloved Disciple threatens Peter's superiority. It is not the intention of the Fourth Gospel, by introducing the figure of this disciple, to lower Peter to the level of the other apostles and to present a paradigm of what Peter is not or does not have; the special character of this other disciple as regards intimacy and spiritual perception does not overshadow Peter's Primacy, which is on another plane<sup>14</sup>. The fact that John gladly insists on the speed with which the Beloved Disciple runs to the tomb, underlining his faith, is completed - with no less importance - with the information that when he gets there he takes care not to enter, reserving this honour to Peter, who is the one who will be in charge<sup>15</sup>. Peter had already taken this position in 6:67-71, when, in a moment of crisis, he spoke on behalf of all to proclaim the dignity of Jesus<sup>16</sup>.

For Benoit, then, the Johannine texts require that Peter be recognized not only as the leader and representative of the group, but also as the leader of the apostolic college itself.

b) *P. Pesch*:

Like Benoit, Pesch does not present a work exclusively on the view of Peter in the Fourth Gospel. This can be found, above all, in his work in which he deals with the historical significance of Peter, analyzing, among other things, the picture that the New Testament presents of Peter.<sup>17</sup>

Pesch comes considering that the traditions concerning Peter are manifold. The Christian communities existed side by side, but each had its own traditions about Peter. They saw him as a disciple of Jesus, an apostle, a leader of the early Jerusalem community, and a missionary. Many traditions had a very positive image of him; others saw him critically, and others, in turn, regarded him as an example of a disciple. But in the totality of the evangelical tradition, Pesch observes, Peter emerges as the

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<sup>13</sup> Benoit explicitly cites the steps concerning the presence of the Beloved Disciple: Jn 13:24-26; 18:16; 20:2-10; 21:2-3.7-8. See: BENOIT, "Saint Pierre d'après Cullmann", pp. 300-301; ID.

<sup>14</sup> For Benoit it is sufficient to consider that the Beloved Disciple is very dear to the Johannine circle, even being its head, and that, if Peter was the first of the apostolic group, under certain aspects, the Beloved Disciple was no less important under others. Cf. BENOIT, "La Primauté", p. 327.

<sup>15</sup> Ibid., p. 328.

<sup>16</sup> Ibid., p. 329.

<sup>17</sup> R. PESCH, *Simon-Petrus. Geschichte und geschichtliche Bedeutung des ersten Jüngers Jesu Christi*, Stuttgart, 1980. In this work, Pesch devotes no more than two pages specifically to the Johannine picture of Peter; but other analytical data are distributed throughout the work. See also his article "The Position and Significance of Peter in the Church of the New Testament. A Survey of Current Research," *Concilium* 64 (1971) 21-35.

protagonist of the disciples, and in it no other assumes the characteristic role of spokesman of the group; no other apostle has such ecclesial significance and authority as Peter<sup>18</sup>.

Thus the fourth Gospel takes on a tradition in which Peter occupies a considerable and special place in the Church<sup>19</sup>. From this Petrine trait in John, Pesch draws some data, which we will briefly present hereafter.

He notes, first of all, that in this Gospel Peter is not the first called to discipleship, because he comes to Jesus through his brother Andrew (1:42). However, this does not prevent him from immediately taking a prominent place, receiving a new name (1:42), with an eminently ecclesial meaning<sup>20</sup>.

Then Pesch makes a quick tour of the Fourth Gospel, noting that this ecclesial meaning is not immediately fulfilled, since John does not spare Peter a certain ambiguity: on the one hand, during the crisis at Capernaum, Peter speaks for the group (6:68-69); but on the other hand, during the foot-washing (13:6-9), as well as in the scene in which Jesus tells him that he will deny Him (13:36-38) and at the moment of Jesus' prison - when he reacts violently and on his own (18:10-11) - he comes strongly presented as a disciple who does not understand Jesus<sup>21</sup>.

This ambiguity is reinforced by the fact that, in several passages<sup>22</sup>, the Fourth Gospel introduces the figure of the Beloved Disciple, giving him a certain priority over Peter<sup>23</sup>. John, however, is not interested in demeaning Peter's authority.<sup>24</sup>

With the Resurrection of Jesus, Peter is invested with pastoral functions (21:15-17), becoming, by excellence, the pastor of the Church and holding a primacy in it<sup>25</sup>. Consequently, Pesch points out, with Peter's death - which can be deduced from 21:18-23 - the question arises as to who, in his place, is to take charge of the flock of Christ, which is the Church. But this question is not answered in the Fourth Gospel.<sup>26</sup>

Therefore, for Pesch, the Johannine conception of Simon Peter as the first and as the prince of the apostles is clear. Although he is not spared

<sup>18</sup> PESCH, *Simon-Petrus*, p. 161: "Im Blick auf den Kanon des Neuen Testaments zeigt sich zunächst, dass in den Dokumenten keine zweite Apostel-Figur mit gleich umfassender Autorität und gesamtkirchlicher Bedeutung vorgestellt ist". See also the same work, pp. 22-24.31.

<sup>19</sup> Cf. *ibid.*, p. 137.

<sup>20</sup> *Ibid.*, p. 29: "Kepha bedeutet vorzüglich "Stein, Kugel, Klumpen, Knäuel".

<sup>21</sup> *Ibid.*, p. 147-148.

<sup>22</sup> 13,34; 19,25; 20,2-10; 21,7.

<sup>23</sup> Cf. PESCH, "The Position and Significance of Peter," p. 31.

<sup>24</sup> PESCH, *Simon-Petrus*, p. 149, says that, on the contrary, the evangelist takes advantage of Peter to obtain a greater reputation for the Beloved Disciple.

<sup>25</sup> Cf. *Ibid.* p. 23.137. See also PESCH, "The Position and Significance of Peter," pp. 31-32.

<sup>26</sup> Cf. PESCH, *Simon-Petrus*, p. 149.

from his ambiguity, he plays a preponderant role in the group of Jesus' disciples, even holding apostolic authority.

### 1.2. *The preeminence of Peter without reference to the Primacy:*

Other authors, approaching the Johannine pericopes, dispense with the typology of the Primacy. For them, Peter undoubtedly has a mission which makes him be recognized as the absolute leader of the followers of Jesus, but they do not call into question the category of the Primacy, either to support or to deny it.

There are numerous works that take this position, and they normally make the same type of analysis of the Johannine texts. As a representative of this tendency, we mention C. Coulot, for whom John confers on Peter many traits already found in the synoptic tradition, but who reworks them according to the interests of a community marked by the presence of another disciple. For this reason, for a presentation of the figure and mission of Peter in John, he advocates that a distinction be made: the steps in which Peter appears alone, the

steps in which he interacts with the disciple whom Jesus loved, and chapter 21, which he considers a late addition<sup>27</sup>.

In the steps in which he appears alone, Pedro is presented as a very attractive character, extremely full of life. The fact that Jesus changed his name at their first meeting evokes his destiny, so that already from the beginning Peter is considered and presented from his particular vocation<sup>28</sup>. This view is corroborated in 6:67-69<sup>29</sup>, when, in a context of crisis of discipleship, Peter makes a confession of faith in Jesus, in the name of the Twelve. Although a little further on he shows an impulsive generosity (13:36-38; 18:10-11) and is unable, by himself, to grasp the real scope of Jesus' words (13:6-11, 36-38; 18:10-11)<sup>30</sup>, this does not compromise the nature of his mission nor the special place he occupies among the disciples<sup>31</sup>.

More than once Peter is presented beside the Beloved Disciple, needing his mediation (13:24-26; 18:15-18; 20:1-10); but, as Coulot insists,

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<sup>27</sup> Cf. C. COULOT, "Pierre dans la tradition johannique", *Monde B* 27 (1983) 24.

<sup>28</sup> Cf. C. COULOT, "Les figures du maître et des ses disciples dans les premières communautés chrétiennes", *RevSR* 59 (1985) 10; ID, "La vocation des disciples dans l'Évangile de Jean", in ID, *Jésus et le Disciple. Étude sur l'autorité messianique de Jésus*, Paris, 1987, pp. 231-232.

<sup>29</sup> Although Peter does not play, in this pericope, a fundamental role in recognizing the identity of Jésus, which is a prerogative of the Beloved Disciple. Cf. COULOT, "Pierre dans la tradition johannique", p. 25.

<sup>30</sup> He will do so only after the Resurrection of Jesus. Cf. COULOT, "Les figures du maître et des ses disciples", p. 9.

<sup>31</sup> Cf. COULOT, "Pierre dans la tradition johannique", p. 25.

he continues to be the representative and spokesman of the disciples, occupying the first place among them<sup>32</sup>.

In chapter 21, John attributes Peter's central role to<sup>33</sup>; once rehabilitated, he has his pastoral mission confirmed (21,15-17). In this chapter the authority attributed to Peter is clear and, evoking John 10, is in close relationship with the duty that the shepherd has towards his flock, which is to give his life for it. So much so that, afterwards, his martyrdom is evoked (21,18-20)<sup>34</sup>.

Thus, as Coulot points out, the fourth Gospel and its community keep the memory of an impulsive and impetuous Peter, but who, from his vocation, is given a preponderant role which will be confirmed at the end of the Gospel. Although Peter is sometimes seen as a rival of the Beloved Disciple, for whom the Johannine community is particularly interested, John does not hide or avoid presenting the strength of Peter, who was the most famous personage in the eyes of the great Church. Coulot, however, does not describe Peter's role in terms of the Primacy, but neither does he dismiss it.

### 1.3. *The preeminence of Peter without prospect to the Primacy:*

For some authors, in the picture that the Fourth Gospel presents of Simon Peter, he assumes a special function within the group following Jesus, being the leader and representative of it, but this condition of "first" among the apostles does not point to the institution of the Primacy. These authors see Peter's authority more at the charismatic level, an authority which is spontaneously recognized, fruit of the interaction of the group. When legitimated by Jesus, it appears in close relationship with the gift of life.

As representative of this conception we have O. Cullmann. According to him the fourth evangelist has a double vision in relation to the particular position that Peter occupies among the disciples of Jesus: it is a position openly recognized, at the same time that it is insistently weakened and confronted with the authority of a mysterious and anonymous disciple that Jesus loved<sup>35</sup>.

Thus, on one hand, John follows the tendency of the synoptic gospels, for which Peter occupies a position of undisputed prominence among the

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<sup>32</sup> Cf. COULOT, "Les figures du maître et des ses disciples", p. 11; ID., "Pierre dans la tradition johannique", p. 25.

<sup>33</sup> It is Peter who takes the initiative to go fishing (21:3); it is he who throws himself into the sea to go and meet Jesus (21:7), and who climbs into the boat and draws the net (21:11).

<sup>34</sup> Cf. COULOT, "Pierre dans la tradition johannique", p. 25.

<sup>35</sup> Cf. O. CULLMANN, *Petrus: Jünger, Apostel, Märtyrer. Das historische und das theologische Petrusproblem*, Zurich-Stuttgart, 1952, pp. 30-31.

disciples. It is always he who speaks in the name of the Twelve, and who in several situations addresses Jesus with questions to which the other disciples want an answer<sup>36</sup>; his name is always the first in the list of the apostles<sup>37</sup>. This same tendency is present in John, where - more than in the Synoptics - the problems concerning the name "Peter" are closely related to the importance he had in the circle of the Twelve<sup>38</sup>, and where Peter, in occasions similar to those of the Synoptics, assumes a role equally - representative of the Twelve, speaking in their name, or manifesting reactions that perfectly could be theirs.<sup>39</sup>

On the other hand, the particular dignity of Peter becomes problematic in the Johannine framework. The Beloved Disciple appears, together with Peter, in texts<sup>40</sup> which reflect key situations in the life of the disciples and in their relationship with Jesus, establishing an implicit parity or semi-rivalry, indicating a certain competition between them<sup>41</sup>. In these texts, the evangelist does not discuss the particular position of Peter, because he does not want to contest the preeminence of this disciple; nevertheless, this is minimized and subordinated to the interest he has for the Beloved Disciple. For the fourth evangelist it is the Beloved Disciple who has the precedence in discipleship, being the prototype of the follower of Jesus<sup>42</sup>. The members of the Johannine community were, for Cullmann, conscious of the differences which separated them from the Church which originated in the Twelve, and they saw themselves with the mission of defending and transmitting their tradition which, for them, goes back to Jesus himself<sup>43</sup>. What is contested, then, and this is central for Cullmann, is the exclusive character of the pre-eminent position occupied by Peter: only John indirectly confirms the particular position of Peter in the synoptic witness, which does not prevent Cullmann from maintaining that all the gospels attribute to Peter a position of pre-eminence, recognizing that he is always, for better or for worse, the spokesman of the disciples<sup>44</sup>.

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<sup>36</sup> For example: Mt 18:21; Lk 12:41; Mk 10:28.

<sup>37</sup> Cf. Mk 3:13-19; Mt 10:1-4; Lk 6:12-16.

<sup>38</sup> Among these problems are: the meaning of the term in Aramaic and its translation into Greek; the future form in the naming of the new name. Cf. CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 18-19.

<sup>39</sup> Jn 6:67-69; 13:6-8, 24, 36-37; 18:10-11. Cf. CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 28.

<sup>40</sup> 13,24; 18,16; 19,25-27; 20,4.8; 21,6-7.20-23.

<sup>41</sup> Cf. O. CULLMANN, *Der johanneische Kreis. Sein Platz im Spätjudentum, in der Jüngerschaft Jesus und im Urchristentum. Zum Ursprung des Johannesevangeliums*, Tübingen, 1975, pp. 75-76.

<sup>42</sup> It must be considered, however, that it is a tendency of the Fourth Gospel to relegate the group of the Twelve as a whole to a secondary place. Cf. CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 29.

<sup>43</sup> Cf. CULLMANN, *Der johanneische Kreis*, p. 55.

<sup>44</sup> Cf. O. CULLMANN, *λιέροϋ - Kqqaç, GLNT, X, col. 131-132.*

Asking about the nature of this pre-eminent position of Peter, Cullmann says that it is always and only by virtue of his relationship with Jesus, not implying, while Jesus is alive, the guidance of the other disciples or the exercise of any directive function<sup>45</sup>. It is true that, for John<sup>46</sup>, Jesus entrusted Peter with the mission of shepherding his flock. But for Cullmann, this mission is all personal and limited to the lifetime of the apostle, to end with his death.<sup>47</sup>

Therefore, if Peter is not given a directive role in the meeting of the Twelve, he appears only as a representative of the disciples, able to catalyze and express, in a particular way, their situation<sup>48</sup>. Cullmann eliminates the sensible differences between Peter and the other apostles. He does not intend to deny the preeminence that is conferred to Peter, but, for him, this is reduced only to the condition of representation of the other disciples.

## 2. *Peter in function of the Beloved Disciple:*

A second and ample tendency considers that the picture of Peter in the fourth gospel must be seen above all from the point of view of his relationship with the Beloved Disciple. This relationship is seen, by the authors, with certain nuances, often complementary. Some characterize it as a competitive or rivalry relationship; others see it as a juxtaposition or even a complementarity relationship; others maintain that John manifests a tendency to diminish Peter's importance in favor of a recognized superiority of the Beloved Disciple; and still others attribute to them a character of representativeness by which Peter would signify the Church as hierarchical community or even the Jewish-Christian Church, while the Beloved Disciple would typify the charismatic Church or that of Hellenistic origin.

### 2.1. *A competitive relationship:*

The tendency to see the relationship between Peter and the Beloved Disciple as a competition is present in the studies of F. Refoulé, J. J. A.

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<sup>45</sup> CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 29: "Freilich ist hinzuzufügen, dass an all diesen Stellen Petrus zwar aus der Gesamtheit der Jünger herausgehoben wird, dass er aber als Vortführer immer im "Gespräch mit Christus" erscheint und dass ihm nie wie in der späteren Literatur ausserhalb dieser Beziehung zu Christus eine führende Rolle zukommt".

<sup>46</sup> Cf. Jn 21:15-17.

<sup>47</sup> Cf. CULLMANN, *Jlérpoç*, col. 133; and also BENOIT, "Saint Pierre d'après Cullmann," pp. 286-287.

<sup>48</sup> CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 33: "Denn es wird ihm ja gerade keine leitende Stellung gegenüber der Zwölfergruppe zugeschrieben, sondern er erscheint nur als der repräsentativste unter den Jüngern: was alle darstellen, tun und denken, kommt in seiner Person besonders kräftig zum Ausdruck".

Gunther and R. F. Collins, among others. These authors, emphasizing slightly diversified aspects, see that, between these two disciples, the fourth gospel deliberately builds an atmosphere of competition, making emerge with more consistency the presence of the Beloved Disciple, to whom Peter appears, constantly, subordinated.

a) *F. Refoulé:*

Refoulé, once admitting that the Gospel of John seems to oppose Peter, as a kind of rivalry, to the person of the Beloved Disciple<sup>49</sup>, quickly analyzes the texts where this correlation is revealed.

In almost every passage in the fourth Gospel where this disciple is mentioned, it always has something to do with Peter<sup>50</sup>. Although John recognizes a certain primacy of Peter - he is "Peter" (1:42), the spokesman of the disciples on at least two occasions (6:67-71; 13,24), the first to enter the empty tomb (20,5-6), the only one to receive the mission of feeding the flock of Jesus (21,15-17)<sup>48</sup> - he immediately makes reference to the Beloved Disciple, as if to say that in the situations where Peter failed or was unable to understand Jesus, there was the perfect disciple, better than Peter, stronger in faith and in the understanding of Jesus.

Therefore, for Refoulé, it is natural that in the competition between the two, the evangelist favors the Beloved Disciple<sup>51</sup>. It is he who lives in the intimacy of Jesus (13:27), enters freely - which does not occur with Peter - into the palace of the high priest, following Jesus (18:15-18); it is he who first arrives at the sepulcher (20:4) and recognizes Jesus risen (21:7). In these steps, again, the Beloved Disciple assumes the condition of Peter's mediator; he does not need him, but he does not dispute his Primacy<sup>52</sup>.

John, therefore, recognizes a primacy for Peter; but it is a functional primacy, Refoulé points out, suggesting the existence of another primacy, superior to that of Peter: that of faith and love, which incontestably belongs to the Beloved Disciple<sup>53</sup>.

b) *J.J.A. Gunther:*

Gunther sees the relationship between Peter and the Beloved Disciple in the light of a theological controversy with which the church of the fourth

<sup>49</sup> Cf. REFOULE, "Primauté", p. 26.

<sup>50</sup> With the exception of 19,25-27, every time he is mentioned, the Beloved Disciple is always next to Peter: 13,22-26; 18,15-16; 20,2-10; 21,1-14. Refoulé also considers that the anonymous disciple of 1:35-42 is the Beloved Disciple. Cf. Refoulé, "Primauté", p. 28.

<sup>51</sup> REFOULE, "Primauté", p. 5.

<sup>52</sup> Ibid., p. 35: "Le disciple parfait, même s'il n'a plus besoin en un sens de Pierre et si Pierre a besoin par contre de la médiation de sa foi et de sa prière, ne lui conteste pas sa primauté".

<sup>53</sup> Cf. *ibid.*, p. 29.

gospel is struggling. According to him, this situation rivals the two disciples and, facing this competition, the evangelist clearly takes a position in favor of the Beloved Disciple, making him the winner<sup>54</sup>. For Gunther, this is the key for reading the picture that the evangelist weaves about Peter and the Beloved Disciple, especially in those texts where one appears next to the other.<sup>55</sup>

In view of this, he, like Refoulé, presents the Beloved Disciple as the ideal disciple, thus characterizing his apostolate as requiring more discernment and greater loyalty than Peter's. The Beloved Disciple, and not Peter, was the disciple par excellence; loved by Jesus, understood Jesus and consistently followed Him<sup>56</sup>. Peter, on the other hand, is presented as depending on the intuitions and words of the Beloved Disciple; his love for Jesus is imperfect, being questioned in what the Beloved Disciple does spontaneously: love, shepherd the flock, and follow Jesus<sup>57</sup>. His function as pastor and missionary is broader than that of the Beloved Disciple, but the latter, assuming the custody of Mary (19:25-27), also has a pastoral care at least analogous to that of Peter<sup>58</sup>.

In these interrelated aspects of discipleship, the Beloved Disciple is the leader, and John emphasizes his primacy. The main reason for the appearance of this disciple is, according to Gunther, to win a kind of competition with Peter, ensuring his, and the Johannine community's, prominent position in the early Christian community<sup>59</sup>.

c) *R.F. Collins:*

Collins distinguishes between John's presentation of Peter in the body of the gospel and the resulting picture in chapter 21<sup>60</sup>.

For this author, Peter appears very frequently in the fourth gospel<sup>61</sup>,

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<sup>54</sup> J.J.A. GUNTHER, "The Relation of the Beloved Disciple to the Twelve," *TZBas* 37 (1981) 138: "The Evangelist's own church became caught up in a theological controversy which appealed to, and made rivals of, the two disciples.... The community recognized the beloved disciple's existing authority and appealed to him as the best interpreter of what he had seen".

<sup>55</sup> 13,22-26; 18,15-16; 20,2-10; 21,1-14.20-23. Gunther, however, does not ask about the possible identification between the disciple of 1:35-42 and the Beloved Disciple of the other steps.

<sup>56</sup> Cf. GUNTHER, "The Relation of the Beloved Disciple to the Twelve," p. 131.

<sup>57</sup> Cf. *Ibid.*, p. 133, commenting on John 21:19,20-22.

<sup>58</sup> Although the Beloved Disciple is never called pastor. Cf. GUNTHER, "The Relation of the Beloved Disciple to the Twelve," p. 133.

<sup>59</sup> For Gunther, this is very clear in John 19:25-27; 20:1-10, 21-29 and chapter 21. In chapter 13, however, he does not yet demonstrate the primacy of the Beloved Disciple over Peter. Cf. GUNTHER, "The Relation of the Beloved Disciple to the Twelve", pp. 137-138.

<sup>60</sup> R. F. COLLINS, "The Representative Figures of the Fourth Gospel," *DowR* 94(1976)26-46; 118-132.

<sup>61</sup> Jn 1:41; 6:8, 68; 13:6, 9, 24, 36; 18:10, 15, 25; 20:2, 4, 6.

and none of the twelve apostles receives as many characteristics as he does, many of which hint at familiarity with the synoptic tradition<sup>62</sup>. Peter comes placed among the disciples, but he is more than one among all; he is one who represents the Twelve in the knowledge that Jesus is the Revealer.<sup>63</sup>

Notwithstanding this characterization, the data also reveal a "Johannization": Peter appears constantly subordinated to the Beloved Disciple, so that what we have is a Peter in competition with this disciple, in a relationship of strong rivalry, above all at the level of the typification of discipleship and of faith as an adherence to Jesus<sup>64</sup>.

John 21, in turn, adds a later description, seeking, according to Collins, to weave an image of Peter that is more in keeping with the way he was commonly seen at the end of the first century. Thus, John 21 assimilates from the "Peter of the Synoptics"<sup>65</sup> \* the function of leader of the Twelve, mentioning him as the first among the disciples (21,2) and describing him as a fisherman (21,3.11). For the same reason, in 21:15-17, Peter becomes the preferred friend of Jesus, with the responsibility of guiding the others<sup>66</sup>. But this chapter also suggests something of the rivalry between Peter and the Beloved Disciple: when the latter recognizes Jesus, he cries out: "It is the Lord!", while Peter throws himself into the water to go to meet him (21,7); when he sees that Jesus is followed by the Beloved Disciple, Peter asks him about the fate of that disciple, receiving from Jesus a not very severe answer (21,20-23).

Thus, chapter 21 harmonizes, according to Collins, two conceptions of Peter: that of the Johannine community and that of the synoptic tradition<sup>67</sup>.

## 2.2. *A juxtaposition or complementarity relationship:*

Some authors believe that the relationship between Peter and the - Beloved Disciple should be seen in light of the evolutionary process of the Johannine community. In the light of this process, R. E. Brown and F. Fernández Ramos maintain that the defining character of this rela<sup>^</sup>on is complementarity, according to which, and dealing with two different roles, the Beloved Disciple would rely on the recognized authority of Peter to ensure his credibility in the universal church. R. Schnackenburg follows

<sup>62</sup> Cf. COLLINS, "The Representative Figures of the Fourth Gospel," p. 127.

<sup>63</sup> Collins considers that, in a particular way, John 1:40-42; 6:66-71 and 20:3-10 help in understanding who Peter is for the Johannine tradition. Cf. COLLINS, "The Representative Figures of the Fourth Gospel", p. 128.

<sup>64</sup> The Beloved Disciple is described as believer, disciple, beloved, and witness; and it is as tai that he appears in contrast to Peter. Cf. COLLINS, "The Representative Figures of the Fourth Gospel," pp. 126,131-132.

<sup>65</sup> More precisely from Lk 5 and Mt 16:13-20.

<sup>66</sup> Cf. COLLINS, "The Representative Figures of the Fourth Gospel," pp. 128- 129.

<sup>67</sup> Cf. *ibid.*, p. 129.

the same line, but does not speak of complementarity, but of juxtaposition.

a) *R.E. Brown:*

Although he emphasizes that in the Johannine community the apostle does not represent a priority dignity and that his protagonist par excellence is a disciple<sup>68</sup>, Brown retains that John gives special attention to Peter. In this Gospel there are six references similar to those of the Synoptic Gospels, but there are also important scenes that are peculiar to the Fourth Gospel, and in them, normally, Peter is associated with the Beloved Disciple<sup>69</sup>. In the first group of texts, John basically follows the basic lines of the Synoptic portrait of Peter; therefore, for the consideration of Johannine behaviour in relation to Peter, the steps in which he appears with the Beloved Disciple<sup>70</sup> are decisive. Let us review these texts, looking for Brown's specific approach.

The Beloved Disciple appears for the first time in 13:23-26. This first description is typical in emphasizing his closeness to Jesus and his friendship with Peter<sup>71</sup>. The passage means that, for John, the Beloved Disciple enjoys a primacy in the love of Jesus, who privileges him; but the fact that Peter has, in the scene, at least a secondary role, makes one think that he was also considered, by the evangelist, an important figure.

In 18:15-16 Peter is admitted to the palace of the high priest, but only after the Beloved Disciple speaks with the gatekeeper. Although this disciple does not have any direct theological importance in the scene<sup>72</sup>, it is noted that he is placed in contrast with Peter, who denied being a disciple of Jesus three times<sup>73</sup>. The reading of this passage is illuminated by the fact that Peter, at the foot of the cross (19:25-27), markedly absent, is implicitly one of those who has dispersed and abandoned Jesus, while the Beloved Disciple - with great theological significance - emerges as the true

<sup>68</sup> Cf. R. E. BROWN, *The Churches of the Apostles*, Sao Paulo, 1984, p. 115; ID. *Luci e ombre nella vita di una chiesa al tempo del Nuovo Testamento*, Assisi, 1982, pp. 95-96.

<sup>69</sup> Cf. R.E. BROWN, "Pietro nel Vangelo di Giovanni", in R.E. BROWN-K. P. DONFRIED-J. REUMANN, *Pietro nel Nuovo Testamento*, Rome, 1988, p. 152. This paper is the result of discussion in two sessions, coordinated by Brown, among a team of Catholic and Protestant scholars. As such, what is said in it represents Brown's thinking, but also the influences of the discussion group.

<sup>70</sup> Cf. BROWN, *La comunità del discepolo prediletto*, p. 95; ID., "Pietro nel Vangelo di Giovanni", p. 156.

<sup>71</sup> Cf. R. E. BROWN, *The Gospel according to John*, II, New York, 1970, p. 577; ID., "Pietro nel Vangelo di Giovanni," p. 157.

<sup>72</sup> Cf. BROWN, *The Gospel*, II, p. 841.

<sup>73</sup> BROWN, "Pietro nel Vangelo di Giovanni," p. 158: "...un discepolo (*the Beloved Disciple*) che non rinnega Gesù nel cortile (della casa) del sommo sacerdote è messo in contrasto con Simon Pietro, che chiede gli sia concesso di seguire Gesù e finisce per rinnegare subito dopo il suo discepolato."

follower of Jesus.<sup>74</sup>

In 20:2-10, in the race of the two to the tomb of Jesus, the question arises whether the Beloved Disciple recognizes that Peter has priority - although he has arrived first, he waits for Peter - or whether it is the Beloved Disciple who is given priority, since he precedes Peter. Brown, not wishing to go beyond the intention of the evangelist in the exploration of this contrast, refers to the layers of elaboration of the gospel and says that, in this text, the presence of the Beloved Disciple is an addition, so that in the original narration only Peter, on being warned by Magdalene, goes to the sepulchre<sup>75</sup>. Thus, although the introduction of the Beloved Disciple creates a contrast, this is not the main, defining aspect of the relationship between the two, who, throughout the gospel, are presented as friends and not as rivals.<sup>76</sup>

Finally, chapter 21 is practically all built around Peter and the Beloved Disciple<sup>77</sup>. In it Peter keeps the role of main leader, but he does not appear as the disciple who is in real harmony with Jesus<sup>78</sup>. We have, in this chapter, the attribution of Peter's general apostolic mission that implies, either the state of disciple or the special mandate of authority<sup>79</sup>. But this, however, from the point of view of Johannine values, is a pastoral authority, which imposes on the shepherd, and not on the flock, the principal obligations; its characteristic and distinctive feature is not the authority or power it exercises over the flock, but the intimate knowledge of the sheep, the love it devotes to them, the capacity to give its life for them<sup>80</sup>.

<sup>74</sup> Cf. BROWN, *The Gospel*, II, pp. 924-925.

<sup>75</sup> *Ibid.*, p. 1001. Brown notes that, in order to reaffirm Peter's priority, it is often said that Magdalene went to Peter because he was the leader of the group; however, he observes, one must simply remember that he had not lived with the others. Cf. BROWN, *The Gospel*, II, p. 983.

<sup>76</sup> *Ibid.*, p. 1006: "...to be precise, the Beloved Disciple is placed in Peter's company and its not set over against him. Indeed, throughout the Gospel Peter and the Beloved Disciple are portrayed as friends and not as rivals."

<sup>77</sup> This chapter, considered by Brown as the epilogue of the fourth gospel, may represent the final stage of the Johannine writings, having been written, possibly, at the time of the Letters. These data greatly influence the interpretation of the mission attributed, in this chapter, to Peter. Cf. BROWN, *THE Churches of the Apostles*, p. 155; *Id.*, *La comunità del discepolo prediletto*, p. 101.

<sup>78</sup> Cf. BROWN, "Pietro nel Vangelo di Giovanni", p. 164.

<sup>79</sup> BROWN, *The Gospel*, II, p. 1113, does not hold that a line of demarcation between apostolic mission and special mandate of authority can or should be drawn very clearly from this text.

<sup>80</sup> Behind this concept would be, according to Brown, the situation of the Johannine community which, in order not to fall into docetism, Gnosticism, Cerinthianism and - Montanism, began a process of fusion with the Apostolic Church. This process passed through the acceptance of ecclesial magisterium clothed with an apostolic authority more formal than that lived by the community. Cf. BROWN, *THE Churches of the Apostles*, p. 117.155.

Thus we cannot, according to Brown, speak of a rivalry deliberately aimed at diminishing the importance and role of Peter for the benefit of an exaltation of the Beloved Disciple<sup>81</sup>. The roles of the two are partly diverse and partly equal, not excluding one another<sup>82</sup>. The Johannine community reinforces its position by placing the Beloved Disciple next to Peter. For them, even though the Beloved Disciple was the fundamental source of their tradition about Jesus, one could not speak of Jesus and the early Christian community without speaking of Peter and his missionary and pastoral role<sup>83</sup>. Both figures, therefore, had a pre-eminent and, in the end, complementary role in the Johannine tradition: the Beloved Disciple, because he was of great importance within the community, being its - inspiring model; Peter, because he was an integral part of the tradition about Jesus<sup>84</sup>. At most, one can say that the constant association between the two reflects the evangelist's intensity in underlining the fact that the Beloved Disciple was no less important than Peter - the best known of the authentic companions of Jesus -, claiming recognition for another type of discipleship, no less authentic, and equally necessary.

b) *F. Fernández Ramos:*

Fernández Ramos considers the relationship between Peter and the - Beloved Disciple in light of the evolutionary process of the Johannine community and the redactional strata of the composition of the fourth gospel that accompany this process<sup>85</sup>.

Let us look briefly at how he conceives the origin of the community and the Johannine gospel, in order to better understand how he sees the relationship between the two disciples.

Fernández Ramos states that probably the initial group - therefore, the first stage in the formation of the community - was organized in harmony with the synagogue and its direction was in charge of the presbyters<sup>86</sup>. In a second stage, marked by growth and clarification in the faith, the community faced many conflicts of an internal nature and with official Judaism, and was excluded from the synagogue. In this stage, the Johannine community needed to redefine its identity, and for this the main leading figure was the evangelist, who, according to Fernández Ramos, - probably coincides with the Beloved Disciple<sup>87</sup>. In a last phase, the

<sup>81</sup> Cf. BROWN, "Pietro nel Vangelo di Giovanni", p. 161.

<sup>82</sup> *Ibid.*, p. 168.

<sup>83</sup> Although Peter was not their particular hero. Cf. BROWN, *The Gospel*, II, p. 1006.

<sup>84</sup> Cf. BROWN, "Pietro nei Vangelo di Giovanni," p. 161.

<sup>85</sup> F. FERNÁNDEZ RAMOS, "El Discípulo Amado", *StLegII* (1981) 43-44, considers three main stages in the formation of the Johannine community, which are reflected in the fourth gospel: the first encounter with Jesus, the growth in faith and the precisions with the aim of maintaining the integrity and purity of the Christian faith that was threatened.

<sup>86</sup> Cf. F. FERNÁNDEZ RAMOS, "La comunidad joánica", *CiTom* 106 (1979) 543.576; ID.

<sup>87</sup> Cf. FERNÁNDEZ RAMOS, "El Discípulo Amado", p. 46.

community, dominated by pneumatological conceptions and by an elevated Christology, ran the risk of spiritualizing itself along the lines of gnosis, denying the Incarnate. Faced with this, it was necessary to maintain the integrity and purity of the Christian faith; and this is what the final redactor of the Gospel did.<sup>88</sup>

In this evolution, it is important to keep in mind that the initial group saw themselves apart from the twelve apostles, relying on other disciples or witnesses of Jesus. Their primary concern was the understanding of Jesus of Nazareth. In this way, the problem of their relationship with the universal Church did not arise and only remotely, Fernández Ramos warns, would they have had news of this<sup>89</sup>. It was with the passing of time, in the passage from the second to the third stage, that the Johannine community, already more defined, posed the problem of its relationship with the groups or communities that had the same faith, and it was only in the last writing of the Gospel that the relationships of the Johannine circle with the universal Church implied a series of factors, among which was the relationship between Peter and the Beloved Disciple<sup>90</sup>. This was a key element for the legitimization of the Johannine community, which also wanted to guarantee a certain credibility to the Fourth Gospel, to which many reservations were made. Since in the universal church no one questioned the supreme authority of Peter, the fourth Gospel deserved the same credibility, since it was under the auspices of an equally indisputable disciple<sup>91</sup>.

Therefore, for this author, one cannot speak of competition between Peter and the Beloved Disciple<sup>92</sup>. If we draw a parallel from the Gospel passages that show one disciple next to the other, it is true that there is a clear intention to exalt the Beloved Disciple, who is known to have a certain preeminence, but there is no rivalry between them, whose foundations are not antagonistic, but complement each other and must reciprocally accept each other<sup>93</sup>.

In this way, in 13:23-25, Peter, wanting to know who the betrayer will be, turns to the Beloved Disciple. It is this one who, keeping a closer relationship with Jesus<sup>94</sup>, mediates for Peter<sup>95</sup> \*. For Fernández Ramos, the

<sup>88</sup> Ibid.

<sup>89</sup> Cf. FERNÁNDEZ RAMOS, "La comunidad joánica", p. 580.

<sup>90</sup> Ibid., p. 581.

<sup>91</sup> Cf. FERNÁNDEZ RAMOS, "El Discípulo Amado", p. 59.

<sup>92</sup> Ibid., p. 58.

<sup>93</sup> Cf. FERNÁNDEZ RAMOS, "La comunidad joánica", p. 582.

<sup>94</sup> Ibid., p. 581-582. The intimacy that this disciple has with Jesus is similar to the intimacy that Jesus has with the Father (cf. Jn 1:18).

<sup>95</sup> For FERNÁNDEZ RAMOS, "El Discípulo Amado", p. 51, the Beloved Disciple is the only one who can "be mediator in the discernment of the spirits, to make known to Peter who is faithful and who is a traitor, to establish the distinction between followers and traitors. An aspect always necessary in the Christian community".

intention of this text is to say that the Beloved Disciple is the symbol for the future of the Church, and that it is not only the legitimately constituted authority that can discern who are the true and the apparent followers of Jesus<sup>96</sup>. One notes, therefore, a clear intention in the text to highlight the Beloved Disciple. This tendency is also noted in 18:15-17, when Peter, in order to enter the house of the high priest, needs the intervention of the Beloved Disciple, and in 20:1-10, in which, in the race to the sepulcher, the Beloved Disciple is, according to the said author, the first, not because he is younger, but because he has discovered the real meaning of the episode<sup>97</sup>. The same line is followed by John 21, where the testimony of the Beloved Disciple must remain beyond death.<sup>98</sup>

On the other hand, however, the Beloved Disciple himself recognizes Peter's priority in allowing him to be the first to enter the tomb (20:5-6), and the evangelist stresses that Peter is the first witness of the Resurrection, the supreme pastor and martyr of the great Church. We find ourselves, then, before two greatnesses of first order for the Christian community. In fact, the Johannine community recognizes Peter as the supreme authority, and the Beloved Disciple as a particular and permanent authority, on which the community relies<sup>99</sup>. In this way, in the mission that it organized for the spreading of the Gospel, next to Peter's initiative, the Johannine community has its own initiative and field of action (21:1-14). The testimony of their adhesion to Jesus is their particular contribution that must be accepted by the universal Church. Peter, notwithstanding his authority, must recognize a certain pre-eminence to the Beloved Disciple, who, in turn, recognizes Peter's supreme authority.

This account and mutual enrichment was achieved when the universal Church accepted the Fourth Gospel, and the Johannine community, in its turn, supplemented the purity of its faith, excessively reduced to the essentials, with other elements of the tradition, collected by the universal Church<sup>100</sup>. The Johannine community had discovered that if Peter is not valued in his quality of supreme authority, and therefore if he is downgraded both personally and functionally, the authority of the fourth gospel is also diminished, since its credibility is based on the authority of

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<sup>96</sup> Cf. FERNÁNDEZ RAMOS, "La comunidad joánica", p. 580; ID.

<sup>97</sup> Cf. FERNÁNDEZ RAMOS, "El Discípulo Amado", p. 58.

<sup>98</sup> As FERNÁNDEZ RAMOS observes, "El Discípulo Amado," p. 55, in chapter 21 "Pedro pregunta por la finalidad y la misión que puede desempeñar el discípulo amado en una única Iglesia, cuya autoridad suprema es... Mientras que Pedro sigue a Jesús hasta la muerte - dando su vida como el pastor por el rebaño - el discípulo amado, además de imitar en este aspecto a Pedro, tiene sobre él la prerrogativa de la permanencia; es el testigo cuyo testimonio permanece. Y permanece, naturalmente, en su evangelio".

<sup>99</sup> Cf. FERNÁNDEZ RAMOS, "La comunidad joánica", p. 581.

<sup>100</sup> Ibid., p. 584: "El discípulo amado, desde su intimidad con Jesús y desde las exigencias del amor fraterno como última consecuencia que brota de la fe, debe encontrarse con Pedro para caminar juntos y descubrir al Señor".

the Beloved Disciple, and this authority, in its turn, is guaranteed only in its account with Peter.<sup>101</sup>

c) *R. Schnackenburg*:

Also for Schnackenburg, a study of Peter in the Fourth Gospel must direct attention to the particular association of Peter with the Beloved Disciple, which must be considered from the point of view of the esteem he enjoyed among the Johannine circle<sup>102</sup>. In view of this perspective, Schnackenburg, like Brown<sup>103</sup>, systematizes his study by organizing the Petrine episodes of John in three groups: the episodes that coincide with the synoptic ones, the episodes that are typical of John, and chapter 21<sup>104</sup> \*.

In the texts which present the episodes common to the Synoptic Gospels, John basically confirms the data of the Synoptic Gospels, although he presents some characteristics which are peculiar to him. Peter, therefore, is seen as the main figure<sup>105</sup> and spokesman of the group of the Twelve<sup>106</sup>. Furthermore, Peter is presented as someone who, while not assimilating the profound meaning of the words and actions of Jesus, gives Him an impetuous and immediate adhesion<sup>107</sup>. Nevertheless, and notwithstanding this picture, John did not see Peter in a negative light. Peter does not seem unpleasant to him; he is only the representative of a mentality which does not understand the plan of God.

A first text exclusive to John is the account of the washing of feet (13:1-20). In it the disciples appear full of incomprehension, and Peter, denying, at first, that his feet were washed by Jesus and then falling to the opposite extreme, appears as the representative of these disciples. Peter does not, however, assume an attitude of unbelieving distance from Jesus, as the Jews do in 7:34 and 8:21<sup>108</sup>; his attitude is better characterized as

<sup>101</sup> To take away Peter's prestige automatically meant to take him away from the - Beloved Disciple and, consequently, from his gospel. Cf. FERNÁNDEZ RAMOS, "The Beloved Disciple", p. 59-60.

<sup>102</sup> Cf. R. SCHNACKENBURG, *Il Vangelo di Giovanni*, III, Brescia, 1981, pp. 56-57.

<sup>103</sup> Cf. *supra*, pp. 14-16.

<sup>104</sup> Cf. R. SCHNACKENBURG, "Pietro nel Vangelo di Giovanni," *MiscFranc* 74 (1974) 384-408.

<sup>105</sup> For Schnackenburg, the fact that in 1:40-42 Peter is led to Jesus by Andrew does not mean that he has been demeaned. On the contrary, one must consider that it is said that Andrew is Peter's brother, making one assume that Peter is the main person. The fact that the evangelist is silent about the content of the conversation between Jesus and the disciples, but clearly distinguishes Peter with the words that Jesus addresses to him and with the prediction of his future, corroborates this fact. Cf. SCHNACKENBURG, *Giovanni*, I, p. 432.

<sup>106</sup> It is significant that Peter's confession, in 6:69-71, was made at a decisive moment and that no other disciple is given such precedence. Cf. SCHNACKENBURG, "Pietro nel Vangelo di Giovanni", p. 389.

<sup>107</sup> As the passages of John 13:31-38 and 18:1-27 show. Cf. SCHNACKENBURG, *Giovanni*, III, pp. 61-63.256.

<sup>108</sup> It is to Thomas that this role is attributed. Cf. SCHNACKENBURG, "Pietro nel Vangelo

deriving from his respect for the master, translating a zeal of unenlightened faith<sup>109</sup>. Then the disciple whom Jesus loved enters the scene for the first time (13:21-30). With him the evangelist wants to underline the privileged position that the discipleship occupies in his Gospel, but he does not want to diminish the position of Peter. He also reinforces, for Schnackenburg, the esteem which the Beloved Disciple enjoys, with the recognized Pauline authority, and he emphasizes his trusting closeness to Jesus<sup>110</sup>. It is surprising, in turn, how chapter 20 attributes a certain priority to this disciple. He runs more than Peter and has a clearer faith than him. However, Schnackenburg insists, once again, that Peter is not described as a figure of contrast. It is not said that his faith is insufficient and there is not a tone of disapproval because he has fallen behind<sup>111</sup>. The relationship between the two is not the main theme of the narrative; therefore, it is not the disciple himself that is important, but the fact that his faith is exemplary, while Peter becomes the important witness to the Resurrection. It is certainly the narrator's intention to attribute a superiority to the Beloved Disciple over Peter, but not a superiority that embraces all the aspects. It is limited only to his faith and to his sympathy with Jesus<sup>112</sup>. In the end, it is Peter who appears, with his recognized authority, as the leader of the disciples. If he does not have a particular personal profile, as the Beloved Disciple, at no time Peter is criticized or diminished.<sup>113</sup>

In chapter 21, the figure of Peter stands out with all its strength; his character, already more worked out than in the previous chapters (21,7b. 15-18), is highlighted. Thus, his destiny of death is explained in the sequel to Jesus (21:18-19), at the same time that his interest for the destiny of the Beloved Disciple is shown (21:20-22)<sup>114</sup>. But this chapter, above all, presents him as the shepherd of the flock of Jesus, officially attributing to him a role of direction of the community (21,15-17)<sup>115</sup>. By the way, in the

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di Giovanni", p. 393.

<sup>109</sup> For Schnackenburg, "enlightened faith" is the prerogative of the post-Easter time. Cf. SCHNACKENBURG, *Giovanni*, III, p. 22.

<sup>110</sup> *Ibid.*, pp. 93-94.

<sup>111</sup> It may also be argued, for Peter's benefit, that the faith of the Beloved Disciple in no way influences subsequent events, and that although he arrives first at the tomb of Jesus, he waits for Peter to enter first, recognizing him as having a certain precedence. But for Schnackenburg, the text does not imply these interpretations, and perhaps it is an exaggeration to think so. Cf. SCHNACKENBURG, *Giovanni*, III, pp. 365-366.

<sup>112</sup> *Ibid.* p. 370-371.424.

<sup>113</sup> Cf. R. SCHNACKENBURG, "On the Origin of the Fourth Gospel," *Perspective* 11 (1970)224.

<sup>114</sup> SCHNACKENBURG, "Pietro nel Vangelo di Giovanni", p. 402, holds that it is out of place a psychologizing interpretation, as if Peter looked at the Beloved Disciple with envy and was, therefore, reproached by Jesus.

<sup>115</sup> In such a context the idea of law sounds bad. But although a strictly juridical interpretation is inadequate, one cannot transcend the aspect of authority in the office and Peter's participation in Jesus' mission to guide and protect Christians. Cf. SCHNACKENBURG,

context of a community that seemed linked to another prevalent form of adherence to Jesus - praised throughout the Gospel in the figure of the Beloved Disciple - Peter is recognized and esteemed as the shepherd of all, through the memory of the attribution of his pastoral ministry<sup>116</sup>.

Although he considered discipleship above all, for the evangelist this concept acquired an eminently ecclesial meaning. John does not conceive his community as remote, but as inserted in the ample missionary context of the Christianity of the origins. The acceptance of the teaching on Peter shows that the Johannine community recognizes the authority of this guiding disciple and is oriented towards the universal Church, notwithstanding its particular traditions and its special bond with the disciple whom Jesus loved<sup>117</sup>. Next, regarding the relationship between Peter and the Beloved Disciple, what can be said is that in the Johannine circle Peter is respected, the other disciple is loved.

This relationship, then, must be seen, according to Schnackenburg, not as rivalry or competition, nor even as mediation before Jesus; but as a juxtaposition, which is explained on the basis of circumstances and interests historically conditioned that the Johannine community had for the two<sup>118</sup>.

### 2.3. *Superiority" of the Beloved Disciple over Peter:*

Some authors go a step further than those who consider the relationship between Peter and the Beloved Disciple to be one of competition. They find in the Fourth Gospel an opposition between the two, with a tendency to exalt the Beloved Disciple, which clearly evidences his superiority over Peter. They do not insist, however, on the significance of this superiority.

Among these authors are B. Cassien, W. Triling, A. H. Maynard and A. J. Droge.

#### a) *B. Cassieri:*

In reviewing the Johannine texts concerning Peter, Cassien comes to two conclusions: the confrontation between Peter and the Beloved Disciple is resolved with the affirmation of the superiority of the latter, which is of great importance for understanding the Johannine conception of Peter, whose pre-eminence is expressly denied<sup>119</sup>; the texts in which Peter

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*Giovanni*, III, pp. 435-436.

<sup>116</sup> Cf. SCHNACKENBURG, "Pietro nel Vangelo di Giovanni", p. 400.

<sup>117</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 244-245; ID., "Pietro nel Vangelo di Giovanni," p. 405.

<sup>118</sup> Cf. SCHNACKENBURG, "Pietro nel Vangelo di Giovanni," pp. 404,407; ID., "On the Origin of the Fourth Gospel," p. 246.

<sup>119</sup> Cf. B. CASSIEN, "Saint Pierre et l'Église dans le Nouveau Testament. Le problème

appears alone reinforce this picture.

In this way, for Cassien, the messianic confession made by Peter in 6,66-71 does not distinguish him as representative of the group of the apostles, since it does not bring anything individual or proper of him; it is, in fact, the expression of the faith and of the knowledge of the group, in the middle of which Peter is lost<sup>120</sup>. This is also his situation during the washing of the feet. Cassien observes that, when we pay attention to the order in which Jesus washes the disciples' feet, we notice that Peter does not come as the first, nor as the last (13,6); he is just any one among the others<sup>121</sup>.

Of the same tenor are, according to Cassien, the texts 13,36-38 and 18,10-11. For John, Peter's prediction of Jesus' denial is presented as Jesus' answer to his passionate and inadequate desire to follow Him, while his resistance in 18,10-11 is proof that, for him, the right time to do so has not yet come. As always, Peter wants to do better than the others, Cassien points out, but in reality he falls into a greater debasement<sup>122</sup>.

For Cassien, this picture throws, without a doubt, important lights for the reading about the opposition that exists, along the gospel, between Peter and the Beloved Disciple<sup>123</sup>.

In John, the Beloved Disciple is, from his first appearance, superior to Peter. Peter denies the Master; the disciple does not (18, 15-17.25-27). It is he - and not Peter - who, on the morning of the resurrection, "sees and believes" (20,8). He possesses that spiritual life which Peter lacks. This contrast has its peak in chapter 21, where it is the Beloved Disciple - and not Peter - who recognizes Jesus and where it is clear that this disciple loves the Lord more than the others, including Peter. This chapter affirms, definitively, the superiority of the Beloved Disciple in relation to Peter, when it says that Peter will die, while the disciple that Jesus loved must, clearly, continue (21,18-22).<sup>124</sup>

#### b) *W. Triling:*

Triling, in dealing with the figure of Peter in the fourth Gospel, considers it on two levels: he takes into account the body of the Gospel in chapters 1-20, and he considers chapter 21 separately. He says that the tradition of the Johannine circle knows the synoptic tradition on Peter and preserves it, but has also its own tradition, in which Peter is always presented as the Beloved Disciple<sup>125</sup>. He says that one cannot speak of

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de la primauté", *Istina* II (1955) 287.299.

<sup>120</sup> *Ibid.*, p. 289.

<sup>121</sup> *Ibid.*

<sup>122</sup> *Ibid.*, p. 290.

<sup>123</sup> *Ibid.*, p. 298.

<sup>124</sup> *Ibid.*, p. 259.

<sup>125</sup> Cf. W. TRILING, "Zum Petrusamt im Neuen Testament. Traditionsgeschichtliche

harmonizing these two traditions.<sup>126</sup>

Besides considering, even if only briefly, the isolated texts, Triling analyzes them as a whole, considering as the main and specific problem of the Johannine tradition about Peter his relationship with the Beloved Disciple. He says that it is not enough to see this relationship as being a competition, the fruit of rivalry. For him, the Fourth Gospel does not only want to present the Beloved Disciple in competition with Peter, but also wants to affirm that he occupies a qualitatively prior position<sup>127</sup>. Thus, a coherent reading of the texts can only be made when one starts from the superiority of the Beloved Disciple over Peter<sup>128</sup>. In this way, this superiority is at the base of the first text where this mysterious disciple is mentioned (13,22-26), clearly characterizing the primacy of the Beloved Disciple. The affirmation of the superiority of this disciple continues in strategic situations such as 18,15 and 20,1-10.<sup>129</sup>

On a second level, Triling considers chapter 21, written by him, as for many authors, as subsequent to the body of the Gospel. This chapter shows a great sense of ecclesiality and presents the Church as unitary in its most important features, around Peter; but in spite of this, the superiority of the Beloved Disciple is also evident here, through the sensitivity he has for the recognition of Jesus, in his longer life and, ecclesiologically speaking, in the legitimate meaning of the Christian message for his time<sup>130</sup>.

c) *A. H. Maynard:*

For Maynard there are fifteen episodes in the Gospel of John in which Peter is depreciated or has his function downgraded in comparison with the presentation made by the synoptic gospels, besides other eight episodes in which another disciple has equality or precedence over him<sup>131</sup>. The fourth Gospel, besides presenting Peter always in a bad situation, subordinates him to the dear and ideal disciple of the Johannine community.

The giving of Peter's new name (1:42), as well as the confession of faith he makes about Jesus (6:68-69), happen without any association with the attribution of ecclesial powers<sup>132</sup>. In addition, in the whole scene of the feet washing (Jn 13) Peter has a radical experience of failure. He is an ineffective spokesman for the group and fails in understanding and following the Master, not having the right to the leadership of the Church<sup>133</sup>

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Überlegungen anhand von Matthäus, 1 Petrus und Johannes," *TPQ* 151 (1971) 126.

<sup>126</sup> *Ibid.*, p. 131: "Petrus wird gleichsam "historisch" betrachtet, nicht aber in seiner aktuellen Bedeutung für die Kirche der Gegenwart".

<sup>127</sup> *Ibid.*

<sup>128</sup> *Ibid.*, p. 127.

<sup>129</sup> *Ibid.*, p. 128.

<sup>130</sup> *Ibid.*, p. 132.

<sup>131</sup> Cf. A. H. MAYNARD, "The Role of Peter in the Fourth Gospel," *NTS* 30 (1984) 544.

<sup>132</sup> *Ibid.* p. 532,534.

<sup>133</sup> *Ibid.*, p. 537: "...the Evangelist knew the tradition that Peter was the spokesman for

In contrast, the fourth Gospel presents the Beloved Disciple as persecuting Peter. Besides being able to understand (13:21-26) and believe (20:8), the Beloved Disciple becomes the first successor of Jesus (19:25-27)<sup>134</sup>, while Peter, instead of following Jesus, follows that disciple.<sup>135</sup>

To finish the picture that John presents of Peter, Maynard considers important the text of Jn 20:21-23. And here he is laconic: it is a text that attributes to all the disciples an authority that would be Peter's<sup>136</sup>.

Different is, for Maynard, the picture resulting from chapter 21. For him, one of the major objectives of this chapter is to reestablish the primacy of Peter in the pastoral and evangelical work in the church, reconciling the preeminence that the synoptic tradition attributes to him with the Johannine emphasis on the Beloved Disciple. These data, however, do not erase the strong portrait woven earlier.<sup>137</sup>

d) *A. J. Droge:*

We can detect three fundamental aspects in a study of Droge on the role of Peter in the fourth gospel, in which he defends the presence of a marked tendency of John to exalt the Beloved Disciple at the expense of the debasement of Peter<sup>138</sup>. He weaves a quick portrait of Peter, another of the Beloved Disciple, and another from the relationship between the two, seen as rivalry.

For Droge, in the Johannine portrait of Peter, he comes to Jesus not by a direct invitation (1:41) and will receive an explicit call to follow Jesus only in 21:19. Already in his first encounter with the Master the bases for understanding his person and his discipleship are laid: he is not the first to come to Jesus, he is not the first to make the confession of faith in His Messiahship and the new name he receives is the emblem of his stubbornness, of his lack of insight and of his constant inability to understand Jesus<sup>139</sup>. Thus it is that he makes an ambiguous confession about Jesus, since the only other person in the Gospels who calls Jesus "Saint of God" is the possessed man of Capernaum<sup>140</sup>; this ambiguity

the twelve, but he wants to show that he is a bungling spokesman who fails to understand and - can I add - who therefore has no claim to leadership in the later church.

<sup>134</sup> Ibid., p. 539, speaking of this episode, Maynard says that "it seems to say clearly that the Beloved Disciple is the earthly successor to Jesus. This would rule out Peter and James as well, as having unique authority in the church!"

<sup>135</sup> In 20:1-10, the typical terms indicating "following as a disciple" are used to subordinate Peter to the Beloved Disciple. Cf. MAYNARD, "The Role of Peter", p. 540.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid., p. 541.

<sup>138</sup> Cf. A. J. DROGE, "The Status of Peter in the Fourth Gospel: a Note on John 18:10-11," *JBL* 109 (1990) 307-311.

<sup>139</sup> Ibid., p. 308.

<sup>140</sup> Cf. Me 1:24.

continues when he refuses to let Jesus wash his feet (13,8), and, when he allows it, it is without apprehending the scope of that gesture (13,10). This negative characterization continues when the text says that Peter intends to give his life for Jesus (13,37) - but, when the crisis arrives, he denies being His disciple (18,15-17.25-27) - and culminates when the fourth Gospel identifies with Peter the anonymous disciple who in the Synoptic Gospels strikes and cuts off the ear of an officer who comes to arrest Jesus (18,10-11). Here again the author wants to draw attention to Peter's inability to understand who Jesus was and what He did, and to become His disciple.<sup>141</sup>

In contrast with Peter, the Beloved Disciple emerges enjoying great intimacy with Jesus (13,23), not abandoning Him even on the Cross (19,26-27). There are frequent episodes, above all, in which the two disciples appear in a minimum relationship which aims at showing the superiority of the Beloved Disciple. When Peter wishes to know who will betray Jesus, he does not have the courage to ask Him directly, but makes use of the mediation of the Beloved Disciple (13:24)<sup>142</sup>. The superiority of this disciple also interferes with Peter on other occasions: it is he who makes it possible for Peter to enter the courtyard of the high priest's house (18:15-16); he runs to the tomb of Jesus faster than Peter, where, although Peter entered first, he remains in ignorance, while the Beloved Disciple sees and hears (20:3-10).

The scenes in chapter 21 are somewhat comical: the Beloved Disciple recognizes Jesus and Peter reacts impetuously by throwing himself into the water (21:4-8); when Peter asks about the fate of that disciple, he receives Jesus' reproof (21:21-22). Droge accepts, emphasizing the superiority of the Beloved Disciple over Peter, that it is possible that this disciple has displaced Peter from a privileged position even in the Johannine version of his vocation (1.35-42)<sup>143</sup>.

Droge insists that, although it may seem to be a harsh judgment on Peter, this is the conception of the fourth evangelist.

#### 2.4. *Peter and the Beloved Disciple as representative figures:*

There is also a last way to conceive the role of Peter in the function of the Beloved Disciple. It is the concept defended principally by R. Bultmann and J. F. O'Grady. For them, these two disciples, more than historical personages, are typifications of models of concretization of the primitive Christian community. Let us look at the main ideas of these authors.

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<sup>141</sup> For DROGE, "The Status of Peter", p. 310-311, the denial Peter makes in 18:15-17, 25-27 is, in fact, the true confession which reveals the conception he has of Jesus.

<sup>142</sup> This author wonders if Peter did not suspect the possibility that the traitor was himself. Cf. DROGE, "The Status of Peter", p. 307.

<sup>143</sup> Ibid., p. 308.

a) *R. Bultmann:*

Looking at the image that the fourth gospel makes of Peter, Bultmann highlights two fundamental aspects: the first, present in the body of the gospel<sup>144</sup>, privileges the presentation of Peter as a representative figure, relativizing the fact that he is a historical character<sup>145</sup>. Thus, although it considers Peter as spokesman and representative of the Twelve, it extends this representativeness to the point of speaking of typification, considering also, for this purpose, the figure of the Beloved Disciple<sup>146</sup>. In this way, Peter and the Beloved Disciple would be representative figures of communities more evolved than the original group that followed Jesus; the second aspect that Bultmann emphasizes in the Johannine conception of Peter appears in the last chapter of the Gospel, and he conceives Peter and the Beloved Disciple as historical personages.<sup>147</sup>

The characterization of Peter as representative of Jesus' disciples is, for Bultmann, present in 6:60-71 and 13:1-10, 20-26. 36-38<sup>148</sup>. In this way, since he catalyzes and expresses the reaction of the disciples, it is not his person nor his character that is being judged or submitted to evaluation in these steps. So much so, that in 13:7 Jesus does not reproach him, individually, for his ignorance; on the contrary, He exonerates him of any blame and promises that he and those who represent him will follow him later on<sup>149</sup>. Peter's ignorance is not, as the foot-washing scene shows, due to the hardness of his character, but is rooted in Jesus' action, which is against the instinct of the natural man which Peter personifies<sup>150</sup>.

It is also clear that Peter is not demeaned in 13:25-26 and 13:36-38. When he asks the Beloved Disciple to question Jesus about the betrayer, the text does not insist on the fact that he cannot ask Jesus directly, nor does it contrast the action of the Beloved Disciple with his. The writer's attention is focused on the failure of discipleship and on the betrayal as

<sup>144</sup> Bultmann considers chapter 21 to be subsequent to chapters 1 to 20, and thus of the evangelist's authorship. Cf. R. BULTMANN, *The Gospel of John. A Commentary*, Oxford, 1971, p. 700.

<sup>145</sup> Cf. BULTMANN, *John*, p. 466, n. 7: "Peter, as so often in the old tradition, is representative and spokesman". However, this author, while emphasizing that Peter has been typologized, does not say that this contradicts the historical character of the personage.

<sup>146</sup> For Bultmann, the Beloved Disciple is the prototype disciple. As he says in *John*, p. 484: "...it cannot be maintained that the beloved disciple, as the Evangelist uses the term, is a particular historical figure. If he were, there would be no accounting for the fact that the Evangelist does not speak of him by name, as he does the other disciples, but refers to him in that mysterious way. The beloved disciple rather is an ideal figure".

<sup>147</sup> Cf. BULTMANN, *John*, p. 483.

<sup>148</sup> *Ibid.* p. 448, 467, 473, 481, 597.

<sup>149</sup> Jn. 18:36. Cf. BULTMANN, *John*, p. 467.

<sup>150</sup> *Ibid.*, p. 468: "One thing is immediately clear from Peter's opposition: he does not understand that Jesus humbles himself to serve his own. And just how much this goes against the instinct of the natural man is shown by his repeated and increasingly vehement resistance.... The natural man simply does not want this kind of service".

such<sup>151</sup>. In the same way, 13:36-38 does not emphasize Peter's impatience or incapacity, saying that he is not strong enough to follow Jesus, or that he could not do so at that moment because of the limitations of his character<sup>152</sup>. On the contrary, the text raises a central question for discipleship: the disciple is not free to choose the Master. Jesus demands a following that involves a readiness to understand and accept his destiny, which implies, in other words, the willingness to die<sup>153</sup>, which does not mean heroism, but rather the realization of the decisive knowledge of a faith that is a gift: it is Jesus himself who comes, after having prepared a place, to take the disciple<sup>154</sup>. Thus Jesus, instead of reproaching Peter, makes a promise to all the disciples - here represented by him - that is, in fact, an encouragement: in the end, they will know, with Jesus, the glory of the exalting.<sup>155</sup>

This vision reinforces a second concept - the central one, for Bultmann - which is more evident in 13:21-30 and 20:2-10<sup>156</sup>, according to which both Peter and the Beloved Disciple are, respectively, representative figures of two basic types of Christianity: one of Jewish origin and the other of pagan origin. These two types of Christianity possibilities appear opposite each other, and, although each has its own way, the texts proclaim the certainty of the superiority of Christianity of pagan origin free.<sup>157</sup>

Thus, through the images of Peter and the Beloved Disciple, these texts, for Bultmann, manifestly signify the recognition that the community of believers has a Jewish origin and that the Gentile community only later adhered to Jesus; but this in no way represents a precedence of the former over the latter<sup>158</sup>.

Chapter 21, by its turn, has a different character in relation to the preceding ones. Its main theme is not the existence of the disciple and the community, nor revelation or faith. Considering Peter and the Beloved Disciple as historically defined persons, there is a special interest in them and in the relationship between them in the history of the community<sup>159</sup>. It

<sup>151</sup> Ibid., p. 482.

<sup>152</sup> Ibid., p. 596.

<sup>153</sup> 13:36-38 makes clear the meaning of martyrdom, about which BULTMANN, *John*, p. 598, n. 3, states, "It is not the heroic surrender of one's life that makes death the death of a martyr, but rather the faith that death is a sharing in the destiny of Jesus, and thus a sharing in his victory over the world."

<sup>154</sup> Jn 14:1-4. Cf. BULTMANN, *John*, p. 595.

<sup>155</sup> Ibid., p. 597.

<sup>156</sup> The fact that in 18:16 an andnimate disciple appears next to Peter does not prove that it is a matter of the Beloved Disciple, and is not, therefore, considered by Bultmann in this group of texts. Cf. BULTMANN, *John*, p. 483.645.

<sup>157</sup> Ibid., p. 485.

<sup>158</sup> Ibid., p. 685.

<sup>159</sup> Ibid., p. 715.

is only here, according to Bultmann, that the problem of the "status" of the ecclesiastical self-rule emerges in the Fourth Gospel<sup>160</sup>. The writer has two different interests: he intends, on the one hand, to attribute to Peter a special background as leader of the community (21:15-17) and, on the other hand, to show that the Beloved Disciple shares with Peter the same background<sup>161</sup>. Thus, the author would not be interested in Peter's position, but in the transference of his leadership to the Beloved Disciple. Thus, Peter is not charged with a mission with apostolic authority; he is a delegate in the quality of leadership in the community<sup>162</sup>. Therefore, it is understood how chapter 21, immediately after recognizing Peter's authority, says that he must suffer martyrdom, while the Beloved Disciple must remain. If he does so, it is to affirm that the Beloved Disciple, in any case, assumes Peter's fund and that the authority of the latter must be passed on to that disciple<sup>163</sup>. Nevertheless, this disciple, by this time, had also died, and his authority was passed on to his gospel. Ultimately, then, the purpose of chapter 21 is to demonstrate the ecclesiastical authority of this gospel, used until then, without reservation, only by the Johannine circle.

b) *J.F. O'Grady:*

O'Grady fixes his attention on the singular performance of the Beloved Disciple, and it is around him that he analyzes the background of Peter.

This disciple is not, according to O'Grady, just an individual figure among many others who have begun to believe in Jesus<sup>164</sup> \*. He appears as a representative figure of those who come to Jesus as revelator and mediator and enter, through faith, into a true relationship with Him<sup>165</sup>.

Presented in particular contrast to this disciple, Peter, therefore, also assumes a character of representativeness<sup>166</sup>, evoking with his strong presence, especially in chapter 21, the official ecclesial concept prevailing at the end of the first century, to which the Johannine community felt, for various reasons, impelled to enter into dialogue and seek recognition<sup>167</sup>. Thus, the editor of the Gospel does not seek, according to O'Grady, to establish a certain legitimacy of Peter or of his role, since this was already

<sup>160</sup> Ibid., p. 701.

<sup>161</sup> Ibid., p. 706.

<sup>162</sup> For Bultmann, any tendency here to go in the direction of an ecclesiastical politics is only very remote. Cf. BULTMANN, *John*, p. 713.

<sup>163</sup> Ibid., p. 717.

<sup>164</sup> J. F. O'GRADY, "The Role of the Beloved Disciple," *BibTB* 9 (1979) 58: "The Beloved Disciple is not just one individual among many who has come to believe in Jesus. Rather he is the epitome of believer, disciple, beloved and witness.

<sup>165</sup> Cf. J. F. O'GRADY, "Individualism and Johannine Ecclesiology," *BibTB* 5 (1975) 236.

<sup>166</sup> Cf. O'GRADY, "The Role of the Beloved Disciple," p. 61.

<sup>167</sup> Ibid., p. 60.

widely accepted by the primitive Christian communities. What he does is an interpretation of the Petrine ministry, presenting the circumstances which, for him, mark the investiture and create the conditions for its exercise in all times<sup>168</sup>. There is no polemic regarding Peter; on the contrary, there is much insistence on the conditions on which discipleship must be based. Ultimately, authority in the community must always be understood in relation to love for Jesus<sup>169</sup>. And here, without a doubt, in dialogue with the other churches, the Johannine community is claiming the importance of its witness, represented by that of the Beloved Disciple.<sup>170</sup>

### 3. *Peter between Judas and the Beloved Disciple:*

This tendency, starting from the centrality of the concept of "disciple" in the Fourth Gospel, considers that the Johannine picture of Peter must be seen in its relationship with two characters that, in an opposite way, concretize discipleship: Judas and the Beloved Disciple. Both, with the response they give to Jesus, illuminate the complex experience that Peter has as disciple.

Among the representatives of this tendency we can mention: J. -Mateos, J. Barreto and D. Cancian.

#### a) *J. Mateos- J. Barreto:*

For Mateos and Barreto, John's conception of Peter must be seen in the light of the curious figures of the Beloved Disciple and of Judas<sup>171</sup>.

Of particular interest for them is the presence of the disciple whom Jesus loved. He is an anonymous figure who represents the discipleship or the community as friends of Jesus; he is the disciple who experiences his love and responds to it. He will not be identified throughout the gospel, but emerges as a model for those who will encounter Jesus, never abandoning him. He represents, therefore, the kind of Christian community that is united to Jesus by a bond of deep friendship<sup>172</sup>. It is with these attributes that this disciple will serve as a positive element in the constant opposition to Peter<sup>173</sup>. Contrary, therefore, to the Beloved Disciple, Peter does not go spontaneously to meet Jesus, and once he is passively taken by Andro, he

<sup>168</sup> Ibid., p. 59.

<sup>169</sup> Cf. O'GRADY, "Individualism and Johannine Ecclesiology," pp. 239-240.

<sup>170</sup> Cf. O'GRADY, "The Role of the Beloved Disciple," p. 64.

<sup>171</sup> Cf. J. MATEOS-J. BARRETO, *Dizionario Teologico del Vangelo di Giovanni*, Assisi, 1982, p. 88.

<sup>172</sup> Cf. J. MATEOS-J. BARRETO, *El Evangelio de Juan. Análisis lingüístico y comentario exegético*, Madrid, 1979, p. 119.

<sup>173</sup> For these authors, this opposition appears in: Jn 13:21-26; 18:15; 20:2ff; 21:7, 20-23; and is already projected in 1:42. Cf. MATEOS-BARRETO, *El Evangelio de Juan*, pp. 606-607.

does not show any enthusiasm nor react to the presence of the new Master<sup>174</sup>. In spite of his unconditional adhesion to Jesus (6:69-71), he appears, from the beginning, as the disciple who ignores his ideas and his mission, being obstinate in not corresponding to the demands of the discipleship<sup>175</sup>. In this way, he absolutely does not admit that Jesus humbles himself by washing the disciples' feet (13,8) - since this gesture implies that the disciples must translate it into their own behavior<sup>176</sup> - and, before Jesus' words, he is not attentive to what concerns him as disciple and demands that he follows the same path (13,36). Peter, moreover, is motivated by a false concept of the Messiahship of Jesus (18:10-11). When this concept collapses, he has no choice but to deny Him (18:15-17)<sup>177</sup>. Thus, his discipleship will be a failure. And, according to Mateos and Barreto, this failure is already implicitly indicated in the way the evangelist refers to Simon Peter: when he shows indocility to Jesus, opposing his designs, the evangelist uses only the expression "Peter", evoking the initial step of Peter's encounter with Jesus, in which he has his name changed, indicating his stubbornness and the obstinacy of his character<sup>178</sup>.

Besides, for Mateos and Barreto, the picture of Peter drawn by John is incomplete if we do not also consider the parallelism that deliberately exists between him and Judas. The latter also has a false idea of the Messiahship of Jesus, he is obstinate in not accepting his person and his love, assimilating a project that is enemy of the mentality of Jesus, that will force him to betray Him<sup>179</sup>.

But the parallelism between these two disciples goes, for Mateos and Barreto, beyond the similarity of mentality and the difficulty of showing a true adhesion to Jesus. In the three occasions in which the evangelist inserts the patronymic "of Simon" in reference to Judas, he does it in a context in which the latter appears very close to Simon Peter. Thus, the two appear mentioned one almost in sequence of the other, as shown in 6,68 and 6,71; 13,2 and 13,6; 13,24 and 13,26<sup>180</sup>. This parallelism, therefore, is not an accident. The name "Simon", in spite of being used in a different way, designates the two disciples and insinuates a certain relationship between the disciple that betrays Jesus, characterized as enemy and adversary of Him, and the one that resumes Him<sup>181</sup>. We also have some common traits between them: both are traitors, since one betrays Jesus with acts, the other

<sup>174</sup> Cf. MATEOS-BARRETO, *Dizionario Teologico*, p. 76; ID., *El Evangelio de Juan*, p. 121.

<sup>175</sup> Cf. MATEOS-BARRETO, *Dizionario Teologico*, p. 267.

<sup>176</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 594.

<sup>177</sup> *Ibid.* p. 621-622.

<sup>178</sup> Jn 13:8,37; 18:11. Cf. MATEOS-BARRETO, *Dizionario Teologico*, p. 267; ID.

<sup>179</sup> Cf. MATEOS-BARRETO, *Dizionario Teológico*, p. 218.

<sup>180</sup> *Ibid.*, p. 141.

<sup>181</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, pp. 354-355.

with words; one hands Jesus over to be condemned, the other refuses to follow Him. The two, victims of an arrogant weakness<sup>182</sup>, are not docile to the mentality of Jesus; they do not have the requirements for true discipleship, they are in the group of those who follow the enemy<sup>183</sup> and they are partisans of a system of power incompatible with Jesus<sup>184</sup>.

It is not until chapter 21 that the picture changes. Peter finally understands and accepts the service and death of Jesus. Knowing, then, the path, and willing to walk it, Jesus invites him, for the first time, to do so<sup>185</sup>. And so, with Judas having already left the scene, the text shows, at the end, two disciples following Jesus: the Beloved Disciple, who had never stopped following him, and Peter, who now begins the path.<sup>186</sup>

b) *D. Cancian*:

Like Mateos and Barreto, Cancian also sees Peter as a figure between two opposing disciples: Judas and the Beloved Disciple.

Judas, betraying his friend and master, reveals himself to be diabolical, while the Beloved Disciple, as his antithesis, appears as the prototype of the physical as well as spiritual closeness that must exist - between the disciples and Jesus<sup>187</sup>; but, besides following the Master with total love, he also shows love for Peter<sup>188</sup>.

We have, therefore, two extreme poles: Judas, who distances himself more and more until he is confused with the darkness (13:20) and the Beloved Disciple, who enters into absolute familiarity with Jesus<sup>189</sup>. Between the two extreme positions, Peter appears, on the one hand, as the one who, in the shadow of the Beloved Disciple, is not so intimate as to receive directly from Jesus the revelation about who will be the betrayer, having to make use of the mediation of this disciple; and, on the other hand, he wants to understand, at any price, what Jesus is doing; but, as if to invert the roles in the master-disciple relationship, he tries to make the Master do

<sup>182</sup> Ibid., p. 590.

<sup>183</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 758: "El paralelo entre las frases: *También Judas, el que lo entregaba, estaba presente con ellos* (18,5); *Estaba también Pedro con ellos, allí parado y calentándose*, parece dar remate al paralelo establecido tres veces entre Judas y Pedro por el nombre "Simón" (6,68: la confesión de Simón Pedro, y 6,71: la identificación de Judas de Simón Iscariote como enemigo y traidor; 13,2: Judas de Simón Iscariote, instrumento de la traición, y 13,6: Simón Pedro, que se negará a dejarse lavar los pies; 13,24: Simón Pedro investiga la identidad del traidor, y 13,26: Jesús da el trozo a Judas de Simón Iscariote, y Satanás entra en él").

<sup>184</sup> Cf. *ibid.*, p. 608.

<sup>185</sup> *Ibid.*, pp. 916-917.

<sup>186</sup> *Ibid.*, p. 917.

<sup>187</sup> Cf. D. CANCIAN, "Il Discepolo Amato nel IV Vangelo", *ParVi* 29 (1984) 279-281.

<sup>188</sup> *Ibid.*, p. 283. For Cancian, manifestations of this love are the fact that this disciple made Peter enter the courtyard of the high priest (18:16) and gave him permission to enter the empty tomb (20:8).

<sup>189</sup> Cf. CANCIAN, "Il Discepolo Amato", p. 281.

his will, taking himself to be the center. However, all he has to do is to learn to follow the Master; for him, the possibility of becoming a true disciple remains, as will be shown in chapter 21 .<sup>190</sup>

#### 4. *Antipetrinism in João:*

This last way of conceiving the image of Peter in the Fourth Gospel is, in fact, a sharpening of the tendency that attributes to the Beloved Disciple a superiority over Peter<sup>191</sup> . According to this tendency, the Fourth Gospel combats the positive image of Peter, since it could obscure that of the Beloved Disciple, who is in all respects superior to Peter.

As its representatives we have, among others<sup>192</sup> , S. Agourides and G. L. Snyder.

##### a) *S. Agourides:*

Agourides sees a certain anti-petrinism already in the reason why the evangelist wrote the work. For this author, the purpose of the Fourth Gospel is to combat the prestige and the authority of Peter among the readers to whom this Gospel was addressed, defending a superior position of the Beloved Disciple<sup>193</sup> . Therefore, the steps that refer to Peter have manifestly this concern. Let us see, then, how Agourides reads them.

For him, it is deliberate that in 1:40-42 Peter comes to Jesus not directly but through his brother. To this fact, however, we must add that, while an important disciple remains anonymous, the evangelist stops to show the scene of the change of Simon's name by Peter, not certainly as a praise, but as a comment indicating his character, a kind of presage of what will happen to him<sup>194</sup> . The antipetrinism continues in chapter 13, where the difficulties that Peter finds to understand the meaning of what Jesus does are denounced, but he does not show any humility. Then, he does not dare to ask Jesus directly about who will be the traitor (and asks for the mediation of the Beloved Disciple), but during Jesus' farewell discourse he is the first to ask questions. As shadowing him and denouncing his attitude, we have the Beloved Disciple, who asks nothing. It is not accidental that such an important person does not question, but has the tranquility to face

<sup>190</sup> Ibid., p. 285.

<sup>191</sup> Cf. supra, pp. 22-27.

<sup>192</sup> B. W. BACON, *The Fourth Gospel in Research and Debate*, New York, 1910; E. HOSKYNS-N. DAVEY, *The Riddle of the New Testament*, London, 1958; E. E. TITUS, *The Message of the Fourth Gospel*, New York, 1957.

<sup>193</sup> Cf. S. AGOURIDES, "The Purpose of John 21," in B. L. DANIELS-M.J. SUGGS (ed.), *Studies in the History and Text of the New Testament, in Honour of K. W. Clark*, Utah, 1967, pp. 130-132.

<sup>194</sup> Cf. S. AGOURIDES, "Peter and John in the Fourth Gospel," in F. L. CROSS (ed.), *Studia Evangelica IV*, Berlin, 1968, pp. 3-4.

the situations. It seems that this disciple has an intimate sympathy with Jesus and that, through a direct intuition, understands and accepts the real meaning of what Jesus is doing and saying<sup>195</sup>.

Agourides continues noting that, unlike the Synoptic Gospels, John, by introducing the Beloved Disciple into the Passion story, completely changes the turn of the Marquis' narrative and makes Peter's refusal to acknowledge himself as Jesus' disciple, in the same environmental conditions as the Beloved Disciple, make Peter's denial even more serious, since he makes it clear that the Beloved Disciple follows Jesus to the end<sup>196</sup>.

The distance between the two, emphasizing Peter's inferiority, continues in 20:1-10. For Agourides, this narrative certainly wants to emphasize that the tradition of the Church that Peter was the first to enter the tomb is correct; but it also wants to say that the Beloved Disciple was also there, being the first to arrive at the tomb, the first to witness that it was empty and the first to believe in the Resurrection<sup>197</sup>.

Finally, even in chapter 21, Peter is, according to Agourides, full of an irrational vigor and his love needs trials, while the Beloved Disciple appears calm, sure, without vacillation or doubts<sup>198</sup>.

We can see, then, how the whole Gospel follows an orientation that tends to emphasize the weak points of Peter and of his relationship with Jesus, and this is put in evidence by making appear the virtues of a "model disciple".

In view of this, Agourides considers that one of the aims of the evangelist is to correct certain conceptions, regarded by him as false, concerning the position and authority of Peter, probably founded on texts of the synoptic tradition. For him, the authority par excellence in the life of the community was that inspired by the Beloved Disciple<sup>199</sup>.

b) *G. F. Snyder:*

Snyder affirms that not only is there a strong anti-petrinism in the Fourth Gospel, but that this is also its major theme. For him, John tries to weaken Peter's authority as a historical test, shifting its basis to another type of disciple, whose authority is legitimized in docility to Jesus.<sup>200</sup>

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<sup>195</sup> Ibid., p. 4.

<sup>196</sup> Ibid., p. 5.

<sup>197</sup> Ibid., p. 6.

<sup>198</sup> Concerning the fate of these two disciples, AGOURIDES, "Peter and John," p. 7, observes: "We have before us a comparison of the martyr's end, the end of a man who denied his Lord and for whom it was necessary to finish his life by a public witness of Jesus, and the quiet, calm and sweet end of the life of another man who was the same from the beginning.

<sup>199</sup> Cf. AGOURIDES, "The Purpose of John 21," p. 132; ID.

<sup>200</sup> This disciple is characterized by Snyder as one "whose power depends on the reception of life from the Incarnate Son. Cf. G. F. SNYDER, "John 13,16 and the Anti-

In developing this thesis, Snyder discusses the steps in which Peter appears alone in the gospel and those in which he appears integrating with the Beloved Disciple, but he also considers 19:26-27, where this disciple appears without Peter. Let us look at his main arguments.

For Snyder a first sign of antipetrinism is already found in 1:40-44: admitting that the anonymous disciple of this step is the same disciple that Jesus loved, he sees that two disciples recognize Jesus as Messiah before Peter, so that the latter is "second" not only in relation to Andrew, but also, and mainly, even if in the text it is only implicit, in relation to the Beloved Disciple, the target of the recognition of the fourth gospel<sup>201</sup>.

The following passages reinforce this idea. In 6:67-69, it is important to note that Peter calls Jesus "Holy One of God," a title par excellence messianic, and which in the other gospels is associated with demons (Me 1:24; Le 4:34). Since demons do not appear in the Gospel of John, this testimony about the divine origin of Jesus is made by Peter. But the evangelist's intensity is clear: he wants to wear out Peter's image, presenting him as a demoniac.<sup>202</sup>

In continuation, it shows that 13:6-20, normally seen as a reading of humility and servitude, has, in fact, its real interest in the assimilation and adhesion that the disciple must make to Jesus. Peter, refusing Jesus' service, practically proclaims his exclusion from the group<sup>203</sup>. And this, considering also that 13:16 affirms that Christianity emanates from the life of the Son and not of the apostles who have seen the resurrected one, and, implicitly, that the Church depends on those who have received the love of Jesus and not of those whose lives have been changed by the resurrection, as is, no doubt, the case of Peter, who appears here, refusing the life that Jesus offers<sup>204</sup> \*. On the other hand, the Evangelist places the Beloved Disciple in three steps. In 13:21-26 he is the only one in the group who understood the intention of Jesus and sympathized with it<sup>205</sup>. So much so that in 19:25-27 Jesus indicates that this disciple will continue to act in his place. For Snyder, then, the text seems to say that the Beloved Disciple is the earthly follower of Jesus<sup>206</sup>. In 20:1-10, considering that this was probably a story that originally did not mention the Beloved Disciple,

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Petrinism of the Johannine Tradition," *BR* 16 (1971) 15.

<sup>201</sup> *Ibid.*, p. 10.

<sup>202</sup> *Ibid.*, p. 11.

<sup>203</sup> SNYDER, "John 13:16 and the Anti-Petrinism," p. 6-7: "The story of the footwashing pertains to the assimilation of "Jesus" rather than humility or service.... the focus of the narrative in vss. 1-9 falls on Peter who refuses to accept the self-giving of Jesus and therefore has blocked any possibility of receiving the glory".

<sup>204</sup> Cf. SNYDER, "John 13:16 and the Anti-Petrinism," p. 9.

<sup>205</sup> This author also says that "the Beloved Disciple stands of the side of Jesus rather than on the side of the disciples". Cf. SNYDER, "John 13:16 and the Anti-Petrinism," p. 12.

<sup>206</sup> *Ibid.*, p. 12-13, where Snyder points out that this happens before the Res-urrei^ion of Jesus.

Snyder says that it is important to stick to the evangelist's intensity, who wants to emphasize that this disciple's faith in the Resurrection is a natural consequence of the fact that it was he who understood and accepted, sharing in his intimacy, Jesus' project, while the disciples, represented by Peter, would not have done it yet.<sup>207</sup>

Asking about the possible causes of this strong antipetrine position in John, Snyder says that in the transition from the first to the second century the authority and extension of the apostolate was a major problem within the Church. Initially it was not limited to the Twelve; alongside them there was an orthodoxy which understood apostolic authority on the basis of a chain of translation. At the end of the century, however, the question was centered on the authority of Peter. Faced with this, the Fourth Gospel wants to reaffirm the legitimacy of its tradition, founded on a special relationship with Jesus, from whom it received authority<sup>208</sup>.

#### CHAPTER CONCLUDING REMARKS

The references to Peter made in the Fourth Gospel have been examined and adapted by scholars in different and not always convergent interpretative schemes. Thus we find the most diverse tendencies in viewing the position of Peter and its significance for the primitive community according to the fourth Gospel.

In this chapter we have tried to present these main tendencies, with the arguments of some of their representatives. We are aware that the resulting picture was not absolute nor exhaustive, but, not for this reason, of less value in making us see the various possibilities in the characterization of Peter according to the Gospel of John.

Thus, among scholars, we find four basic tendencies in considering John's conception of Peter in the Fourth Gospel. They range from the recognition that Peter occupies a position of preminent leadership among the disciples (Coulot, Cullmann), to the view that the Johannine texts point to the

instituted of the Primacy (Benoit, Pesch), until the position that sees the fourth Gospel as being markedly antipetrine, correcting the authority

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<sup>207</sup> Cf. SNYDER, "John 13:16 and the Anti-Petrinism," p. 13.

<sup>208</sup> *Ibid.*, p. 15: "Why and when Peter became the primate, is a complex question, but at least one tradition, probably Roman, made Peter the primary apostle because he was witness to the *historia sacra*.... Into such a milieu the author of the Gospel of John puts forward another authority whose power depends on the reception of life from the incarnate Son and not on historical witness, or deification, or apocalyptic visions.

wrongly attributed, in the primitive community, to Peter and transferring it to the disciple to whom the tradition of the Johannine community goes back (Agourides, Snyder). In the middle of these positions we still have two tendencies: one sees Peter from the two opposite models of disciples figured in Judas and in the Beloved Disciple, in which Peter appears as a middle way, whose failure is not total, but he is still far from the true understanding and adhesion to Jesus (Mateos-Barreto, Cancian). But it is considerable, above all, the insistence of many scholars to see Peter in the light of his relationship with the Beloved Disciple. This relationship can be nuanced in four aspects: For some, there is a relationship of competition (Refoulé, Gunther, Collins); for others, of juxtaposition or complementarity (Brown, Fernández Ramos, Schnackenburg); For others, one would see a clear superiority of the Beloved Disciple (Cassien, Triling, Maynard, Droge), while still others see Peter as representing Christianity of Palestinian origin, more attached to institutional aspects, and the Beloved Disciple as representing Christianity of Hellenistic origin and more charismatic (Buultmann, O'Grady).

This picture is very broad and varied, so that one may, depending on the tendency one follows, conclude that the Fourth Gospel is anti-Petrine, or, on the other hand, find historical and symbolic traces of the Primacy of Peter and of the Church; in it, however, we can point out some convergent points and also highlight the most debated and contrasting ones, which attest that these tendencies do not exhaust the reserve of meaning which Peter and his mission have in the Fourth Gospel.

The various trends converge at least in the following aspects:

1. They recognize that Peter occupies a prominent place in the fourth gospel, either to confirm his unique role among the followers of Jesus as leader, or to deny or redeem him. Certain it is that the fourth gospel dedicates a spade to Peter as to no other. None of the twelve apostles, in fact, receives so much attention and so many characteristics as Peter.

2. Peter is almost unanimously characterized as a simple, ardent, impetuous, generous, impulsive, stubborn, fearful, spontaneous, imprudent man. These characteristics define him as a character full of ambiguities and limits, which the fourth gospel does not bother to hide.

3. Studies of Peter's position and significance in the fourth gospel generally follow a common methodological procedure, distinguishing between the steps that feature Peter without the Beloved Disciple, those in which these two disciples appear interacting, and chapter 21.

4. In the passages that deal with Peter without mentioning the Beloved Disciple, the authors consider the Johannine concept as very similar to that of the synoptic tradition, highlighting him as spokesman of the group of the Twelve and playing a preponderant role.

5. Practically all these tendencies agree in giving particular attention to the association which the evangelist makes between Peter and the Beloved Disciple, although this association is understood differently by scholars.

As to the aspects that emerge as contrasting points, and that do not find conciliation among the various tendencies presented, the following stand out:

**1. The nature of the role played by Peter in the Fourth Gospel.**

For some, the Fourth Gospel challenges the exclusive character of Peter's position and in it his condition of being the first does not point to the Primacy; other authors, in a diametrically opposed view, consider not only that the attribution of the Primacy of Peter is present in John but that it clearly refers to the direction of the apostles and of the Christian community in general. There are also those who see in John a functional primacy of Peter, or the attribution of a general apostolic mission which, according to the Johannine view, consists of an authority which places the principal obligations on the guide and not on the persons guided by him.

**2. The reading of the Johannine pericopes.** The use of the Johannine text to prove or disprove these points of view is very varied, so that contrasts remain in the understanding of some of the pericopes.

On the one hand, some authors consider that 1:40-42; 6:67-71; 13:6-10.21-26.36-38; 18:10-11.15-27 and 20:1-10 highlight Peter's ambiguity, who always wants to do better than the others, but who, in the end, always falls into a state of debasement, deliberately showing his failure. Thus, 1:40-42 shows that Peter is not the first to enter into the sequel of Jesus, he does not receive an invitation to follow Him, nor is he the first to confess his own weakness; And when he does, in 6:67-71, the evangelist narrates the event with terms which equate him to the demons of the synoptic tradition, or at least with terms which do not highlight his participation, since he says nothing of himself, and what he says is only an expression of faith and of the knowledge of the group, in the midst of which he is lost. In the same line of underlining Peter's deprecation, we find the passages of chapters 13 and 18, which also present him as one more (he is neither the first nor the last to have his feet washed by Jesus), and who ignores the mentality of Jesus, even wanting to exclude himself from its aftermath. In 20:1-10, once again, he is not the first, neither to arrive at the tomb, nor to believe in the Resurrection.

On the other hand, other authors see that already in 1:40-42 Peter immediately assumes a prominent place, being the center of Jesús' attention, receiving a name of high ecclesial significance. This preeminence continues in 6:67-71, where he occupies the place of caber, speaking for the group, translating, in a dramatic moment, the practical option for Jesus. For these authors, Peter's action in chapters 13 and 18 does

not disqualify him or compromise his mission and his place among the disciples, and in 20:1-10 the Beloved Disciple reserves for him, still as leader of the group and in consonance with the previous steps, the honor of entering the tomb first.

### 3. **The relationship between Peter and the Beloved Disciple.**

This is a specific problem of the Fourth Gospel, which contrasts the different approaches. There is not even a consensus on how to understand this relationship, which greatly conditions the concept that is made of the Johannine image of Peter. Does the presence of the Beloved Disciple threaten Peter's superiority? The constant association between the two reflects an intention of the fourth gospel to subordinate Peter to an ideal disciple, as if it were his reflexive conscience, evidencing his mistakes and limitations?

For some, yes. The Beloved Disciple is, from his first appearance in 13:20-23, superior to Peter, whose position is insistently weakened and confronted with that of the Beloved Disciple, causing a relationship to be established between them that is understood as ranging from simple rivalry to deliberate competition.

For others, however, even with the presence of the Beloved Disciple, Peter continues to occupy the first place and his background as leader of the group is not only maintained but also reinforced, since he appears next to a disciple who enjoys a special predilection of Jesus. Basically, what exists between the two is a kind of juxtaposition or complementarity in substance, in which Peter is valued above all as a member of the tradition of Jesus and the Beloved Disciple as the inspiring model of the Johannine community.

4. **The meaning of Simon's new name.** On one hand, there are those who see in it a clear ecclesiological meaning, which, evoking his destiny, places Peter from the beginning under the perspective of his mission. On the other hand, a good group considers that the attribution of the name *Kephas* (1,42) happens without any association with the attribution of ecclesiastical powers, being, rather, an emblem of stubbornness, lack of perspicacity, inaptitude to understand Jesus, constituting, therefore, a comment indicating his character and an omen of what will happen to him.

5. **The image of Peter fostered by chapter 21.** Is it in continuity with the body of the gospel as to the conception of Peter?

Some point out that in the final chapter of the Gospel Peter emerges with greater force, and that his character is more developed than in chapters 1-20, presenting an image more in line with the way Peter was seen at the end of the first synagogue, which assimilated the image of Peter to that conceived by the synoptic tradition. Therefore, this chapter assumes, for these authors, a different function from the body of the Gospel, aiming to re-establish Peter's primacy in the pastoral work, reconciling the

preeminence that the Synoptic tradition attributed to him with the Johannine emphasis on the Beloved Disciple, even if, for some, this does not erase the strong portrait previously fostered.

Other authors do not note this discontinuity and emphasize that this chapter shows that John does not conceive his community as estranged from the Christianity of the origins, but, in a great sense of ecclesiality, he makes us see a church around Peter, which also legitimizes the Beloved Disciple: he has a long life and his Christian message remains significant for his time.

In the following chapters we propose to consider individually the various Petrine pericopes of the Gospel of John, and to look at them from their own perspective, seeking to make an analysis that is not primarily aimed at answering these questions, but that will also provide us with material for re-discussing them.

CHAPTER II  
YOU WILL BE CALLED KHOAX  
(JO 1,41-42)

The calling of Peter is normally studied in the whole narration about the calling of the first disciples of Jesus (1,35-51), so that the specific pericope about the calling of Peter (1,41-42) is rarely treated<sup>209</sup>. And this, not because it is not interesting and does not have a specific mark, nor because the problems which concern it have all been resolved. In fact, the brevity and simplicity with which it is narrated lead to a fundamental question that is still completely open today: how to understand, as a whole and in parts, the words that Jesus says to Peter, as well as the *background* or translation that underlies them, and with this, the relationship with the corresponding pericopes in the Synoptic Gospels, besides other secondary but no less important questions.

Our analysis will start from the problems implicit in the process of the text's formation (diachronic approach), and then move on to the study of the text in its final form (synchronic approach). This will culminate in an exegesis of the pericope, with the purpose of gathering the meaning of its literary movement and its composition, and of giving our contribution to a complex solution concerning the so-called change of Peter's name, while at the same time indicating the line that will guide the continuation of our study.

1. *The process of forming the text:*

Our investigation of the formation process of Jn 1:41-42 will consist in comparing it with the parallels of the Synoptic Translation, in addressing the translation underlying Jn 1:41-42 and the stages of its redaction.

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<sup>209</sup> VAN BELLE, *Johannine Bibliography*, p. 193-195, in an accumulative bibliographical survey between the years 1966 and 1985, presents 43 studies on Jn 1:35-51, of which only two are exclusively dedicated to verses 41-42.

### 1.1. *Comparison with the synoptic texts:*

In the Gospels, the narration about the call of Peter is related to three traditions: Marquis, Lucan and the one present in Jn 1,41-42<sup>210</sup>.

The Marquis tradition (Mk 1,16-20 and Mt 4,18-22) sets the episode in Galilee, in a fishing context, together with the call of Andrew, and immediately before the call of the sons of Zebedee. It does not suppose any formal contact with Jesus before the call of Peter, which would have occurred without any previous preparation<sup>211</sup>. Mark's account is laconic: he gives no particular trait of Peter, apart from the fact that he was called before his brother.

The Lucan tradition (Le 5,1-11) agrees to a great extent with the Marquis tradition with regard to the place of the call,<sup>212</sup>, but differs from it in a notable way with regard to the location, the length and the setting<sup>213</sup>; Thus, in this tradition, Andrew is not mentioned and the sons of Zebedee receive less attention, but the healing of Peter's mother-in-law is placed before his call, meaning that before this episode Peter had some contact with Jesus. In its whole, this narration is more centered on Peter, fomenting some details about him: the boat on which Jesus went up was his; Jesus asked him to move the boat a little from the shore of the lake; his reaction and the one of those who were with him, for the fishing effected; and, finally, the promise about his future activity of fisher of men<sup>214</sup>.

The Johannine version contextualizes Peter's encounter with Jesus in a place and situation different from those presented by the synoptic tradition<sup>215</sup>: it takes place in Bethany, in the Jordan river valley (1:28), where John the Baptist exercised his ministry, and is the result of an interpersonal relationship<sup>216</sup>: Andrew, one of the two disciples of John the Baptist who followed Jesus, tells Simon, his brother, of his desire about the Messiah and leads him to Him, who, with his eyes fixed on Simon, says to him: Εἰ ἀλ' Εἰσὸν... οἱ ΚΧϩΟφιοῖ] Krupág (1,42).

<sup>210</sup> Cf. S. O. ABOGUNRIN, "The Three Variant Accounts of Peter's Call: A Critical and Theological Examination of the Texts," *NTS* 31 (1985) 587.

<sup>211</sup> The text seems to insist that a challenge of the call is that future disciples should not delay, for it makes it clear that οἱ Σέ εὐΟέσιξ; ... fjKοΧούΟqaav (Mt 4:20, 22; Me 1:18, 20).

<sup>212</sup> Me 1:16 and Mt 4:18 speak of ΟάΧαοοav rffc FaXiΧαίac; Le 5:1 brings ΤΤJV Χίρvqv rswqaapÉT.

<sup>213</sup> Cf. O. DA SPINETOLI, *Luca. Il Vangelo dei Poveri*, Assisi, 1986, p. 201.

<sup>214</sup> M.P. DA SORTINO, "La Vocazione di Pietro secondo la Tradizione Sinottica e secondo San Giovanni", in A.A.W., *San Pietro. Atti della XLIX Settimana Biblica Italiana*, Brescia, 1967, pp. 27-28, states that Le 5,1-11 wants to be the apologia of Peter, inserting him in the spiritual environment of Jesus, who personally announces his future missionary activity.

<sup>215</sup> We are not unaware that the Synoptic Gospels grew out of various traditions, but we shall use the well-established expression *synoptic tradition* when we speak of the comparison between John and these Gospels.

<sup>216</sup> Cf. B. F. WESTCOTT, *The Gospel according to St. John*, London, 1958, pp. 25-26.

Jn 1:41-42 has basically two motifs in common with the narrative of Me 1:16-18, parallel to Mt 4:18-22; and a motif in common with Le 5:1-11®.

A first reason concerns the name Simao. In Jn 1:41 this term is used in an absolute way, without any adnominal adjunct. The same occurs in Me 1:16a, Mt 4:18a and Le 5:4,5. It is certainly a vestige of the tradition<sup>217</sup>. The second common motif is the affirmation that Jesus looks at the one who will be His disciple: Me 1:16 and Mt 4:18 have the aorist of *opacus*, in the indicative, while in Jn 1:42 the verb is *énPXÉnoj*, in the aorist participle<sup>218</sup>.

In 1:41 we can identify four elements that are properly Johannine: the combined use of *εὐρίσκω* in the historical present and in the perfect indicative is not attested in the synoptic parallels, while it is employed in three Johannine steps<sup>219</sup>, and can be considered as a redactional element<sup>220</sup>; the terms *ἀσεχπός* and *ίόιογ*, if they are not proper of John, the use of *Ιδίο<*; after a noun with the repetition of the article also appears in Jn 5,43 and 7,18 and this allows one to say that *Τὸν ἀσεχπὸν τὸν ἰδιον* is redactional<sup>221</sup>; The use of the title *Μεοτίκκ*; corresponds, on the one hand, to the practice of using Semitic terms in the pericope<sup>222</sup>, and on the other hand, it is part of the Christological reflection which takes up most of the titles attributed to Jesus by the Johannine community<sup>223</sup>, being, therefore, a characteristic of Johannine, it must also be redacted<sup>224</sup>; Finally, the expression *ὁ ἐκ μὲν περὶ ἐπιρὶν ἡμεῶν ἑσθλὸν ἔργον ἔποιεσθε* can be explained as a redactional gloss.<sup>225</sup>

On the other hand, in 1,42 there are three motifs that do not appear in the texts of the synoptic tradition: the conduction of Simon to Jesus by Andrew, the term *Κρῖ<παç* and the expression *ὁ ἐπιρὶν ἑσθλὸν ἔργον ἔποιεσθε*. The

<sup>217</sup> Cf. E. RUCKSTUHL, *Die literarische Einheit des Johannesevangeliums. Der gegenwärtige Stand der einschlägigen Forschungen*, Freiburg, 1951, p. 204.

<sup>218</sup> The informant, on the part of the evangelist, that Jesus looks at a future disciple of his is also present in Me 2:14; Mt 9:9 and Le 5:27.

<sup>219</sup> Cf. ALAND, *Konkordanz*, 1/1, pp. 467-468. This Johannine characteristic is even more noticeable when we consider that *εὐρίσκω*, in its diverse verbal forms, appears 27 times in Matthew, 11 times in Me, and 45 times in Le, while in John it appears 19 times. Cf. ALAND, *Konkordanz*, II, p. 120.

<sup>220</sup> Another indication that corroborates this conclusion is the repetition of this verb in Jn. 1:45, in the same verb tenses, as if to say that it is an element of the organization© of Jn. 1:35-51. On the articulation of this pericope, see *infra*, pp. 52-53.

<sup>221</sup> Cf. M.É. BOISMARD-A. LAMOUILLE, *L'Évangile de Jean*, III, Paris, 1977, p.509.

<sup>222</sup> The terms *ἡμεῖς* (1:38) and *Κρῖ<παç* (1:42) also appear. Cf. F. HAHN, "Die Jüngerberufung - Joh 1:35-51", in J. GNILKA (ed.), *Neues Testament und Kirche. Festschrift R. Schnackenburg*, Freiburg, 1974, p. 176.

\*" Cf. *infra*, pp. 63-64.

<sup>224</sup> Cf. BOISMARD-LAMOUILLE, *Jean*, p. 498.

<sup>225</sup> Cf. F. SPITTA, *Das Johannes-Evangelium als Quelle der Geschichte Jesu*, Göttingen, 1910, p. 58; R.T. FORTNA, *The Gospel of Signs. A Reconstruction of the Narrative Source Underlying the Fourth Gospel*, Cambridge, 1970, pp. 175-176.

first motive is inserted in the plan according to which the pericope is built, in which each disciple, once he has had an experience with Jesus, communicates it to someone<sup>226</sup>, corresponding, therefore, to the intentions of the fourth gospel. Still in this motive, the construction  $\delta\upsilon\omicron\epsilon$  with  $\eta\pi\omicron\varsigma$  at the beginning of the verse is not very common in John<sup>227</sup>, but not appearing in the synoptic correspondents, it can be considered redactional<sup>228</sup>. The second motif,  $\text{K}\eta\pi\acute{\alpha}\varsigma$ , is *hapax* in the gospels<sup>229</sup>, but its use here is part of the same dynamic that makes the evangelist use  $\text{M}\epsilon\omicron\alpha\iota\alpha\varsigma$  (1,41) and  $\text{T}\alpha\text{P}\text{P}\acute{\iota}$  (1,38). Like those terms, it is also Johannine. Then, the expression  $\delta\acute{\epsilon}\pi\eta\text{r}\text{V}\epsilon\acute{\Upsilon}\text{E}\alpha\iota\ \eta\acute{\epsilon}\chi\text{p}\omicron\varsigma$  and the explanation of  $\text{M}\epsilon\omicron\alpha\iota\alpha\varsigma$ , in 1,41, are explained as a redactional gloss.

For many<sup>230</sup>, Jn 1,41-42 has as *background* the texts of Mk 1,16-20, Mt 4,18-22, and a little more distant, Le 5,1-11. In this way, the narrations would be harmonized in the sense that in John we would have a preliminary call of Simon and the other disciples, who would have returned to their daily activities in Galilee, until a new call from Jesus, as it happens in the synoptic texts. On the other hand, the Johannine pericope would have the function of integrating to the synoptic tradition the facts that preceded and in a certain way prepared the definitive adhesion of the disciples<sup>231</sup>.

However, besides the fact that the Fourth Gospel does not even envisage the possibility of a second call, these different accounts (Mk-Mt, Le, Jn) suggest, first of all, that there was no single general tradition, known to all, about Peter's first encounter with Jesus<sup>232</sup>, so that it is not possible to harmonize the Johannine account with the synoptic one<sup>233</sup>. In all three accounts we have traces of ancient translations, but each has its own specific contribution to the picture of Peter in the New Testament<sup>234</sup>. Consequently, those considered synoptic parallels concerning Peter's call are not among the sources of information used by the author of the Fourth Gospel, and thus John cannot be said to be dependent here upon the synoptic tradition.

<sup>226</sup> Cf. *infra*, p. 53.

<sup>227</sup> Apart from this, we find it in 9:12; 11:15 and 18:13. Cf. ALAND, *Konkordanz*, 1/1, p. 12.

<sup>228</sup> Cf. COULOT, "La vocation des disciples", p. 207.

<sup>229</sup> £ used nine times in the New Testament. Besides John 1:42, it appears four times in the Letter to the Galatians and four times in the First Letter to the Corinthians. Cf. ALAND, *Konkordanz*, II, p. 156.

<sup>230</sup> Cf. E. C. HOSKYNS, *The Fourth Gospel*, London, 1947, p. 180.

<sup>231</sup> Cf. DA SORTING, "La Vocazione di Pietro", p. 50.

<sup>232</sup> Cf. C. K. BARRETT, *The Gospel according to St. John*, London, 1962, p. 149.

<sup>233</sup> Cf. ABOGUNRIN, "Accounts of Peter's Call", p. 594; BROWN, *The Gospel*, I, p. 77; BULTMANN, *John*, p. 108. SCHNACKENBURG, *Giovanni*, I, p. 426, is content to recognize that historically the two descriptions are not incompatible.

<sup>234</sup> Cf. ABOGUNRIN, "Accounts of Peter's Call," pp. 600-601.

## 1.2. *The underlying translation of John 1:41-42:*

Thus, the synoptic comparison opens us up to the possibility that John 1:41-42, more than parallel to the Synoptic accounts of Peter's vow, is a typical Johannine construction, as a whole. However, the Fourth Gospel does not invent facts. In order to carry out its work, which is clearly redacted, it certainly takes the data generated by an ancient and autonomous tradition,<sup>235</sup> which, besides the elements common to the Synoptic account of Peter's vocation, also presents two motifs in common with Me 3:16; Le 6:14 and Mt 16:17-19<sup>236</sup>.

In fact, in Me 3:16 and Le 6:14 we have the information that Jesus changed the name of Simon to Peter and in Mt 16:17-19, with a construction in the present indicative, Jesus says that Simon is Peter. In Mt 16:17 we have the description of the patronymic of Simon: Εἰπὸν Βαποῦᾶ. In John we have the form ὁ υἱὸς λοῖᾶννοῦ.

Furthermore, we can observe that John 1:42, like Me 3:16 and Le 6:14, places this motif in a vocational context<sup>237</sup>, so that the attribution of the name Kr|(πάq) is subordinated to the call of Simon, and not to his profession of faith.<sup>238</sup>

However, between John, on one side, and Mark and Luke, on the other, there is a difference: in John the verb used by Jesus is in the future tense (KXr|0f|aT|), while Mark and Luke, who situate the change of name at the time of the constitution of the Twelve, bring respectively ἵTCiriOrmi and dvopáí/o, in the aorist, whose meaning is to locate, in the past, this event<sup>239</sup>.

Comparing the text of John with that of Matthew, we see that, in both, the verbal construction οὐ ἐλ is constitutive and in both the attribution of

<sup>235</sup> This highlights the fact that both the Synoptics and the Fourth Gospel are based on similar, though distinct, sources of information. Cf. S. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, Bologna, 1964, p. 170; BROWN, *The Gospel*, I, p. xlvi-xlvi.

<sup>236</sup> Cf. J. H. BERNARD, *A Critical and Exegetical Commentary on the Gospel according to St. John*, I, Edinburg, 1953, p. 59; BROWN, *The Gospel*, I, p. 80; C.H. DODD, *Historical Tradition in the Fourth Gospel*, Cambridge, 1963, p. 306-307; HOSKYNS, *The Fourth Gospel*, p. 179; P. E. JACQUEMIN, "Les premiers disciples du Messie - Jn 1:35-42," *AssSeign* 33 (1970) 60, n. 12; M. J. LAGRANGE, *Évangile selon saint Jean*, Paris, 1948, pp. 47-48; B. LINDARS, *The Gospel of John*, London, 1972, p. 115; J. N. SANDERS, *A Commentary on the Gospel according to St. John*, London, 1968, p. 100; J. SCHNEIDER, *Das Evangelium nach Johannes*, Berlin, 1976, p. 75.

<sup>237</sup> Mark and Le both conceive of Simon's name change into Peter in the context of the calling of the Twelve. John does not give the constitution of this group. On his importance in the fourth Gospel, see *infra*, ch. 4, pp. 110-114.

<sup>238</sup> Cf. ABOGUNRIN, "Accounts of Peter's Call," p. 599; PESCH, *Simon-Petrus*, pp. 27-28.

<sup>239</sup> Cf. F. BLASS-A. DEBRUNNER, *Grammatica del Greco del Nuovo Testamento*, Brescia, 1982, § 331-332; M. ZERWICK-M. GROSVENOR, *A Grammatical Analysis of the Greek New Testament*, Rome, 1988, p. xii.

the name plays a fundamental role<sup>240</sup>. However, Matthew inserts this motif in the episode in which Simon recognizes the Messiahship of Jesus, well after the first meeting of Jesus with Peter<sup>241</sup>. For some, it is possible that John, knowing Mt 16:17-18, wanted to remember the promise of Jesus to Peter already in the first meeting between them, anticipating, therefore, the moment of the attribution of the name, for theological reasons<sup>242</sup>.

The insistence on the reason for the change of Simon's name and the differences between the narratives presented in the four gospels allow us to suppose the existence of a primitive *logion* about the change of the name of this apostle, which, having been transmitted initially orally, found, together with the Christian communities, its re-reading and its Uterary reformulation, which explains, to a certain extent, the differences present in the texts<sup>243</sup>. Thus, this traditional material was selected, re-thought and modeled according to the Johannine form and style.<sup>244</sup>

### 1.3. *The genesis of Jn 1:41-42:*

Since John 1:41-42 represents a particular current, consisting of a reworking, by John, of a notable redactional character, from a translation about the change in Simon's name, it is appropriate to discuss its genesis. First, however, let us see how some authors understand this origin.

#### 1.3.1. *Algunas propositas:*

The proposals explained on the origin and evolution of Jn 1:41-42 are very varied and divergent. It should also be pointed out that, from this point of view, the authors do not normally analyze Jn 1:41-42 as a delimited pericope, but include it in the narrative about the vocation of the first disciples of Jesus, in Jn 1:35-51.

Let us see, briefly, the proposals for layering our text, according to some authors.

Wellhausen (1908) affirms that in 1:35-51 two literary strata are present. The evangelist would have reworked and made some additions to a primitive text. Such additions would be the verses 35,36,40a,43a,44,51<sup>245</sup>.

Bultmann (1941) sees that 1:35-51 is essentially uniform, there being only pequeñas adi^oes which go back to the evangelist himself. These adi^oes would be: the expression éναύτων náliv (1:35); the chronological

<sup>240</sup> Cf. HAHN, "Die Jüngerberufung", p. 179.

<sup>241</sup> Cf. ABOGUNRIN, "Accounts of Peter's Call," p. 599.

<sup>242</sup> M. É. BOISMARD, *Du Baptême a Cana - Jean 1,19-2,11*, Paris, 1956, p. 85; DA SORTINO, "La Vocazione di Pietro", p. 33.

<sup>243</sup> To this *logion* would have been connected the narrations of the vocations of the other disciples. Cf. DA SORTINO, "La Vocazione di Pietro", p. 32.

<sup>244</sup> Cf. COULOT, "La vocation des disciples", p. 207.

<sup>245</sup> Cf. J. WELLHAUSEN, *Das Evangelium Johannes*, Berlin, 1908, pp. 12-13; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, I, p. 195.

indication of 1:43 and verse 50. The evangelist would have altered the composition of verse 43, which initially had a disciple, and not Jesus, as the name of Philip. The evangelist would want with this alteration or to prepare the following sede or to suppress the name of the disciple called together with Andrew, if this was originally the subject of the verb Εὐπρίοιο in 1:43<sup>246</sup>. For Bultmann, therefore, verses 40 to 42 belong to the original stratum assumed by the evangelist.

Fortna (1970) assumes that John 1:35-50 substantially belongs to a pre-joanine source, called by him "the source of the signs", which would have been used by the evangelist, who made, throughout the pericope, brief additions. Verse 51 would be all the evangelist's adides. The brief adides would be in 1,35a.38a.43a, besides the explanatory glosses of 1,38.41.42 and the áXqGájg of 1<sup>^</sup>?<sup>247</sup>.

Da Sortino (1967) distinguishes three strata: an older one, which would be the direct and original discourse, the background of the narration, which takes up the voice of Jesus; the historical chronicle of the facts, proper to John, which allows his eyewitness testimony to shine through; the explanatory glosses proper to the editor who wanted to give the Semitic words their proper meaning in order to make them understandable to Greek readers. These additions would be the same glosses recognized by Fortna<sup>248</sup>.

For Hahn (1974), the evangelist would have placed in the work - diverse types of elements: some would be taken from the tradition, under an already determined form, while others would have been used more freely. Among the elements taken from tradition, there would be the call of Philip in 1,43, which would evoke the passage of Me 1,16-20, and 1,42, which would be parallel to Mt 16,18a.<sup>249</sup>

Boismard and Lamouille present the hypothesis that 1:35-51 is made up of four stages. The first, which they attribute to Document C, brings only the vocation of Philip and Nathanael in 1:43-49, without some glosses. In a second stage, Document C would be completed, by what was called John II-A, with the vocation of Andrew and Simon, proceeding very much in accordance with the Mcintermediary, and without the explanatory glosses and the temporal references. In the course of the third phase, John IIB, aiming at making the text more precise, would have made some modifications, among them the glosses that give the Greek sense to the Aramaic words in verses 38,41,42 and the temporal glosses of 1,39,44.

<sup>246</sup> Cf. BULTMANN, *John*, pp. 97-98.

<sup>247</sup> Cf. FORTNA, *The Gospel of Signs*, pp. 179-189. Fortna thus takes up the thesis of SPITTA, *Johannes-Evangelium*, pp. 53-63, who considers as secondary the explanatory glosses of 1:38,41,42.

<sup>248</sup> DA SORTINO, "La Vocazione di Pietro", p. 31.

<sup>249</sup> Cf. HAHN, "Die Jungerberufung", p. 175.

Finally, the narrative would have been modified in verse 45, with the introduction of the expression Kai oí JipoçfjTai.<sup>250</sup>

Coulot (1987) returns to the concept that two stages succeeded each other to give the definitive form to John 1:35-51. The first is the work of an editor who combined the material of the Johannine group with the traditions transmitted by the Synoptic Gospels, in order to obtain a first draft of John 1:36-50. A second redactor would have touched up this redaction, introducing the explanatory glosses of verses 38, 39, 41 and 42 and the temporal data of 1,25,43, besides the whole verse 51.<sup>251</sup>

### 1.3.2. *Our proposal:*

The analysis which we have carried out in comparison with the Synoptic tradition, in which we have highlighted, apart from the commonalities, the characteristic expressions and style of John, as well as a reflection based on the preceding studies, lead us to conceive the genesis and the development of the writing of 1,41-42 in three fundamental stages<sup>252</sup>.

Let us see what each stage consists of and, insofar as it is possible, its lines of development and its constitutive elements.

The first stage goes back to a traditional basic material, concerning the lived experience of the apostles in question, in confronting Jesus. This material is similar to that which was sparsely used in the writing of the Synoptic Gospels; however, its origin was independent of the Synoptic tradition. This tradition, initially transmitted orally, developed according to the conceptions and schemes of the Johannine circle, so that we cannot reach its primitive form today. This stage explains why there are similarities between this tradition and the Synoptic tradition, but it also leaves room for differences, which are equally visible, since they presuppose, in their origin, the same generating fact, which had been grasped independently by the various traditions which are to be found in the Gospels.

In a second stage, this material was organized into a pericope and inserted into the body of the gospel that was then being formed<sup>253</sup>. The coherence of the process of writing and inserting this pericope into the body of the gospel appears above all in the stylistic similarities and in the use of certain grammatical constructions that may be considered typical of John<sup>254</sup>

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<sup>250</sup> Cf. BOISMARD-LAMOUILLE, *Jean*, pp. 86-100.

<sup>251</sup> COULOT, "La vocation des disciples", p. 237-241.

<sup>252</sup> We do not simply want to detect the ancient strata of our text, but to point to possible stages that will help clarify the specific orientation that John gives to the first encounter between Jesus and Peter and the typically Johannine implications of that encounter.

<sup>253</sup> This redaction had been effected, therefore, by the Evangelist, who was thus organizing the first edition of his Gospel. Cf. BROWN, *The Gospel*, I, p. xxx vii.

<sup>254</sup> Cf. supra, pp. 44-47. Concerning Johannine style, RUCKSTUHL, *Die literarische*

And finally, at a third stage, the Evangelist himself made some additions to explain the meaning in Greek of the Aramaic terms Mcooiag and Kqtpâç, so that in verse 41 he added the gloss  $\hat{\omicron}$  éoxtv p£0EppT]VEüópEvov Xpioxôç and in verse 42  $\hat{\omicron}$  éppr]VEÜETai népoc. Therefore, to have the first text of the evangelist it is sufficient to eliminate these glosses.

## 2. *Study of the current wording of the text:*

Our synchronic approach will follow the already consolidated steps typical of this approach, namely: the context of our pericope, textual criticism, the structure of the final text, and the exegesis of the points that concern and illuminate our problematic.

### 2.1. *The context:*

Jn 1:35-51 narrates, in an artificial way<sup>4</sup> \*, how the first disciples come to Jesus and presents the theological and spiritual message of this following; it constitutes, therefore, the context in the light of which Peter's encounter with Jesus must be read.

This Johannine narrative of the encounter of Jesus' first disciples is divided into two scenes, each with two episodes<sup>40</sup>.

The first scene shows the culmination of the testimony of John the Baptist, with the passage of some of his disciples to Jesus. The first episode tells of Jesus' meeting with Andrew and the other disciple (1:35-40), while the second tells of Peter's meeting with Jesus (1:41-42).

The second scene, in which Jesus' work properly begins<sup>255</sup>, presents, as the first episode, Jesus' invitation to Philip to follow him (1:43-44), and as the second, Nathanael's meeting with Jesus (1:45-51).

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*Einheit*, pp. 201-203, presents a list of fifty characteristics of vocabulary or style typical of the Fourth Gospel; BOISMARD-LAMOUILLE, *Jean*, pp. 491-531, presents a detailed study of the Johannine style, classifying the stylistic characteristics into six categories.

<sup>255</sup> Cf. WESTCOTT, *St. John*, p. 23.

The literary formulation and the religious content of these scenes are extremely original, and there is an identical mode of procedure between them<sup>256</sup>. In fact, in both scenes, the disciples' movement towards Jesus follows the same internal dynamic. In the first episode, the two first disciples follow (f[KOÁóú0r|oav) Jesus after having heard (^KOUGCLV) the words of the Baptist (í8E ó àpvòg TOÜ 0eou); Simon, in the second episode, is taken (^yayev) to Jesus (v.42a) after hearing from his brother that he and the other had found the Meooiag (eúpqKapEV TÓV Meoíav - v.41b). Likewise, it is motivated by Philip's experience (v. 45-46) that Nathanael goes to Jesus.

After qualified witnesses attest their faith in Jesus (John the Baptist, Andrew and Philip), the potential disciples approach Him. And here, in every episode, the evangelist stresses the centrality of Jesus, showing how He convinces these men for His cause, through His behavior (npxaEÍg, 9Eaoá|ífvo^, EÓpioKEt, E13EV.. èpxópsvov) and what He says (f%EO0f Kai óyfo0E, oí> KÁr|Of|cn] Kqcpàg, (íKOXOÚ0EI poi, í3E áÁT]0(ñg lopar|Xírqqg...)<sup>257</sup>. As a consequence, the future disciple has a personal experience with Jesus, at the end of which he pronounces a confession of faith (vv. 41b; 45b; 49)<sup>258</sup>. In this whole journey, therefore, we have more than a simple narration of the call of the first five disciples of Jesus. The evangelist narrates the progressive entry into the mystery of Christ, through the gradual deepening in the understanding of the One whom the disciples are following, offering the paradigmatic traces of discipleship, in a true compendium of the Christian vocation<sup>259</sup>.

## 2.2. Textual criticism:

We have a textual problem in verse 41: for Andrew's encounter with Simao we have four possible readings: npSrov, npúnoq, nptotot, or none of these adverbial expressions. This variant is important because, depending on the reading adopted, the meaning of the text changes considerably:<sup>260</sup>

<sup>256</sup> Cf. V. PASQUETTO, *Da Gesù al Padre. Introduzione alla lettura esegetico-spirituale del Vangelo di Giovanni*, Rome, 1983, pp. 141-142.

<sup>257</sup> Cf. J. MCPOLLIN, *John*, Dublin, 1979, p. 17.

<sup>258</sup> From the moment that the disciples became associated with Jesus, the evangelist does not hint at the possibility of returning to the life they led before the encounter with Jesus, even if only temporarily.

<sup>259</sup> BROWN, *The Gospel*, I, p. 78: "That the disciples did not attain such an insight in two or three days at the very beginning of the ministry is quite obvious from the evidence of the Synoptics.... John has placed on their lips at this moment a synopsis of the gradual increase of understanding that took place throughout the ministry of Jesus and after the resurrection. John has used the occasion of the call of the disciples to summarize discipleship in its whole development". HAHN, "Die Jünger-berufung", p. 182; BOISMARD, *Du Baptême*, p. 75; PASQUETTO, *Da Gesù al Padre*, p. 142.

<sup>260</sup> A second textual problem is present in verse 42, and it refers to Simon's patronymic. For this one, there are two variants: Icoáwou and l<ovfi. The latter appears, probably, as a harmonization of John with the Synoptics. Cf. B. M. METZGER, *A Textual Commentary on the Greek New Testament*, Stuttgart, 1971, p. 201.

- IIpórov: is a well-documented reading, attested by ancient and diverse testimonies. Thus, it is read by the codes K<sup>c</sup>, A, B, 0, II, Y, 083, many lower case codes<sup>261</sup>, f<sup>113</sup>, P<sup>66</sup> -<sup>75</sup> and several verses.<sup>262</sup>

2.2.1. npòjrog: is less proven than IIpórov. Nevertheless, it appears in some capital codes of Alexandrian tradito, such as X\*, K, L, W<sup>8</sup>, in most of the lower case codes of later Greek tradito<sup>263</sup> and in other testimonies.<sup>264</sup>

2.2.2. ripoí: this is attested by some manuscripts of the Italic versao<sup>265</sup> and by ancient Syriaco-Sinitic.

- The omission of the term: the lower case 2148 and some important test- munities such as Tatian (*Diatesseron*), the Curetonian Syriac version, Augustine and Chrysostom carry none of these terms.

From a syntactical point of view, all these variant lines are possible and give a good sense to the text. Moreover, they are all found elsewhere in John's gospel, so that the choice depends on the authority of the manuscripts and on stylistic considerations. Therefore, it is appropriate that we analyze each of these possible readings.

#### 2.2.1. *The omission of the term:*

The omission of the adverbial locution of time is a significant variant, especially in view of the testimony of Augustine and Chrysostom, who can trace the text back to a text known in Asia Minor at the end of the second century. It is certain that, with the absence of the term in question, the text flows more clearly and without uncertainty. However, this variant can easily be explained by haplo-graphy: from a Greek text (εὐρίκKet ΟΥΤΟ^ nprnog xón i'8iov áSeXtpón) an inattentive scribe would have passed from ΟΥΤΟ^ to nprnog, omitting the second of these words<sup>266</sup>. Moreover, if this were the original reading, it would be difficult to explain how the others arose from the short text, since the narration would not offer any difficulty or possibility of elongation. We can therefore discard this variant.

#### 2.2.2. *IIpcoi:*

This reading gives the text an excellent sense, avoiding the ambiguities that arise with the other variants (nprnov and np@Tog). With it we can establish the time of the meeting between Jesús and Simao: since Andrew and the other disciple would have arrived at the place where Jesús lives around four in the afternoon, the meeting with Peter would have been

<sup>59</sup> 892. 1009. 1079. 1195. 1216. 1546. 1646@. 2174.

<sup>262</sup> Thus the Italic, the Vulgate, the Syriac Peshita and Harcleana verses; the Coptic Sahidica and Bohairica verses; the Armenian, Georgian and also Epiphaniaan verses.

" 28. 565. 700. 1010. 1071. 1230. 1241. 1242. 1253. 1344. 1365. 1646\*.

<sup>264</sup> In most Byzantine-traditional small manuscripts, in the Syriac Palestinian version, in most lectionaries, and in Cyril.

" Which are: b, e, j, r.<sup>1</sup>

<sup>266</sup> Cf. BOISMARD, *Du Baptême*, p. 83.

in the morning of the following day.

Besides, those who assume it to be the reading that most probably represents the original text<sup>267</sup> see that the following arguments are in its favor: it fits into the chronological scheme with which the pericope of 1:19-2:11 would be organized, allowing the events of the beginning of the public ministry of Jesús to be distributed in a spate lasting seven days<sup>268</sup>; the combination of the attestations - *Latin vetus and Syriac* - is not a test that can be neglected, especially when it does not depend on Tatian's *Diatesseron*, which omits this word<sup>269</sup>; the reading Τῆς πρώτης ἡμέρας, and, consequently, ῥπωχγ, would be easily explained from instead of ΙΙΠΟΙΤΟΝΑΕΑΘΟΝ, a scribe would have read ΙΙΠΟΤΟΝΤΟΝΑΕΑΘΟΝ with ditography of ΤΟΥ\*<sup>s</sup>; John uses the same form in 18,26 and 20,1; In Aramaic, to which the origin of the fourth Gospel is traced - the root mp of the verb prefixed to the main verb of proposition can mean either "in the first place", "first of all", or "in the morning". The variants would thus express the different ways of translating the same Aramaic original. And one could perfectly well assume npof, the version that best corresponds to the context\*<sup>6</sup>. However, we must consider two points that decide against accepting this variant as the most adherent to the text: if John really wanted to say "the next day", he would use ἡναυριον, according to his style, as in 1:29,35,43; this reading, in spite of the important combination of testimonies, is very little attested, is not considered by any of the modern editors\*<sup>7</sup> and is not the *most difficult reading*.

### 2.2.3. *npartoQ*:

This reading is implied by the fact that Andrew brought his brother Simon to Jesus before his companion did so, thus implying that the other disciple would later do the same\*.<sup>8</sup>

A reason to consider this as the best reading would be the fact that it allows there to be, implicitly, the four first disciples who follow Jesus, as in the Synoptic Gospels: Andrew, Simon, James and John (Me 1:16-20; Mt 4:18-20; Le 5:1-11). But this is to claim too much from the text that does

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<sup>267</sup> BERNARD, *John*, I, p. 58; BOISMARD, *Du Baptême*, p. 84; DA SORTINO, "La Vocazione di Pietro," p. 30; SANDERS, *John*, p. 97.

<sup>268</sup> The chronological scheme of these events has different interpretations. For some scholars the inaugural week of Jesus' ministry would be divided into six days - BARRETT, *John*, p. 189-190; for others, into seven days - D. MOLLAT, "The Gospel according to St. John", *BJ*, p. 1979.1987-1989; BOISMARD, *Du Baptême*, p. 13-22; BROWN, *The Gospel*, I, p. 106; for others into eight days - P. W. SKEHAN, "The Date of the Last Supper", *CBQ* 20 (1958) 197-198; M. WEISE, "Passionswoche und Epiphaniwoche im Johannesevangelium", *Ker Dog* 12 (1966) 48-62; there are still those who affirm that there are 10 days: J. VAN GOUDOVER, *Fêtes et Calendriers bibliques*, Paris, 1967, p. 315. Whatever the scheme adopted, the hemerology responds to a theological intention.

<sup>269</sup> Cf. BOISMARD, *Du Baptême*, p. 84.

not say so much\* .<sup>9</sup>

Among modern editors it is preferred only by Tischendorf. Thus, it remains a difficult reading; it does not adhere much to the Johannine style<sup>270</sup> and the testimonies attesting to it are too Alexandrian<sup>271</sup> .

#### 2.2.4. *npártov:*

This term is a time adverbial adjunct<sup>272</sup> , and it means that the first thing Andrew did was to find Peter.

Several indications point to this as the best reading: it does not create difficulties in the context; rather, it offers an excellent sense to the text, leading to the enumeration three times of the verb *supícK®*, which designates three encounters: in verse 41, Andrew meets Simon; this encounter is followed by that of verse 43, in which Jesus meets Philip, and that of verse 45, when Philip meets Na-tanael<sup>273</sup> ; it is the *lectio difficilior*, for nothing is said about any other action of Andrew<sup>274</sup> ; it is the most documented lesson and preferred by all modern editors of the text<sup>275</sup> , as well as by most commentaries<sup>276</sup> ; *npôxov*, as an adverb, is common in John. It appears also in 2:10; 7:51; 10:40; 12:16; 15:18; 18:13; the emphasis given to *ĩSiov*<sup>277</sup> - his own brother - is very consistent with this lesson; on the other hand, to the objection that this reading would have arisen by ditogra-phy of *nPOITONAAEA<I>ON*, one can counter-argue by saying that *nPOITONAAEAON* can be reached through haplography of *nPOTONTONAAEA<DON*.

#### 2.3. *The Structure of the text:*

In the organization of the text, the presentation of its delimitation helps to obtain an overview, since it conditions the relationship of the text with its context, at the same time that it clarifies it and allows reaching its

<sup>270</sup> DA SORTINO, "La Vocazione di Pietro", p. 29.

<sup>271</sup> Cf. BOISMARD, *Du Baptême*, p. 84.

<sup>272</sup> CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 23, suggests considering *npÖTOV* as an adjective in the accusative, referring to Simon. The evangelist would thus have wished to emphasize that Peter was the first among the disciples, but with the reservation that he had been led to Jesus by his brother. But given the use of *npoxov* in John, as we shall see below, such an interpretation is unlikely.

<sup>273</sup> Cf. LAGRANGE, *Jean*, p. 47.

<sup>274</sup> Cf. SCHNACKENBURG, *Giovanni*, I, p. 430.

<sup>275</sup> Except Tischendorf. Cf. NESTLE-ALAND, *Novum Testamentum*, Appendix II, p. 726.

<sup>276</sup> Among the commentaries we point out: BARRETT, *John*, pp. 181-182; BROWN, *The Gospel*, I, p. 76; J. BECKER, *Das Evangelium nach Johannes*, Gütersloh-Würzburg, 1979, I, p. 98; LINDARS, *John*, p. 114; MATEOS-BARRETO, *El Evangelio de Juan*, p. 120; SCHNACKENBURG, *Giovanni*, I, p. 430; SCHNEIDER, *Johannes*, p. 73; BOISMARD, for his part, in *Du Baptême* (1956), p. 84, opts for the variant *leção np©i*, while in BOISMARD-LAMOUILLE, *Jean* (1977), p. 86, presents the French translation assuming the *leção Kpœxov*.

<sup>277</sup> *TSioç* in the Koiné is often equivalent to the possessive pronoun. Cf. Mt 22:5. Cf. BLASS-DEBRUNNER, *Grammatica*, § 286.

structure.

### 2.3.1. *The initial delimitation:*

The episode of the meeting between Peter and Jesus appears closely related to the episode concerning the meeting of the two disciples of the Baptist with Jesus<sup>278</sup>, in a continuity that is guaranteed by two factors: there is no break in time, since everything happens under the same chronological indication of 1:35 (ΤΤἰ εἰσαυπιον)<sup>279</sup>; besides, the scene of this second episode remains generic, without any precise indication as to the place of these events<sup>280</sup>.

Nevertheless, for the delimitation of the pericope verse 40 plays an important role. On the one hand, it reinforces the continuity between the two episodes, but on the other hand, it acts as a watershed, causing the first episode to be understood between verses 35 and 40.

What is decisive for verse 40 to assume the characteristic of a bridge verse is the fact that it is a synthesis of the first episode, at the same time that it adds the data ὁ ἀδᾶΧρὸς ζῆjunvot; Ἰέρπου, in explicit reference to Andrew. And it is precisely Andrew who in verses 41-42 appears introducing Simon in the following of Jesus. Although he is not mentioned, he appears through the pronoun οὐχog and with the repetition of the expression Τὸν ἀSeXtpὸν Τὸν ἰSiov Εἰpcova, which take us back to verse 40 to know that it is Andrew.

Besides, two literary elements make verse 40 belong to the previous verses: the terms ζK Τὸν πα0T|Twy αὐTOῦ Suo of verse 35, with which it forms an inclusion, thus delimiting the unity of the set of verses 35 to 40. Besides, between verses 37 and 40 there is a synonymic parallelism around the following of the disciples: the idea that the two disciples, listening to the testimony of John the Baptist (f|KoXou0qoav T^ Iqoou - v. 37) is taken up again, at the same time that it is particularized, when the evangelist says that Andrew was one of those who had listened to the Baptist and ἀKoXouèqoàvTCùv ἀòò (v. 40).

As for verses 41-42, which truly and properly constitute our pericope, they show a clear change in the centrality of the characters in relation to the previous verses and try to show how Simon comes to Jesus and what happens in this encounter. The unity of these verses is made around the figure of Peter, to whom the pericope refers twice as Εἰpov, once as Kqcpfi?, five times by means of nominal expressions and twice with an apostle.

<sup>278</sup> Cf. supra, pp. 52-53.

<sup>279</sup> Cf. COULOT, "Les figures du maître et des ses disciples", p. 8.

<sup>280</sup> Cf. G. ZEVINI, "I primi discepoli seguono Gesù (Gv 1:35-51)", *ParSpV* 2 (1980)

### 2.3.2. *Final Delimitation:*

When we read the text, we clearly see that this unity around the Petrine image is broken in verse 43. There we have, besides the change of the personage who interacts with Jesus, two indications that point to a change of time and place: the expression  $\chi\gamma \acute{\epsilon}\rho\alpha\upsilon\pi\tau\omicron\nu$  places the new meeting in the following day, and  $\acute{\epsilon}^{\wedge}\epsilon\chi\omicron\epsilon\acute{\iota}\nu \epsilon\lambda\gamma \chi\acute{\iota}\nu \text{FaXtXa}\acute{\iota}\alpha\nu$  indicates a movement towards a precise place. Therefore, verse 43 begins a new pericope, being limited in verse 42 the encounter between Simao and Jesús.

### 2.3.3. *Structure:*

Our pericope can be structured as follows:

- A<sup>41</sup> ΕΌΠΪΤΚΕΙ ούχοq npwχov χόν áSeXίπόν χόν ίSiov Xίpcova

Kai Xέyei aüxqj,

- B Εύpf]Kap8v ΤΌV Meooíaν, ό έoxiv jif0eppqvεuόgξvov  
Xptoxόt; -

- B<sup>42</sup> flyayev auxόν npόq χόν Iqoouv. έpPXέν|/a^ aόx& ό  
IT|ooug EIICEV,

Eó si Eίpwv ό uίόg lajávvou,

- A' oί" KXR)0f|ai] Krjpag, 8 έppqvEÚExai néxpor.

Jn. 1:41-42 consists, then, of a very brief narrative, formed only by two propositions, which correspond to its two verses, narrating two encounters, the first, of Andrew with Peter, being the springboard for the second, of Peter with Jesus, so that we have in Simon and Jesus the two protagonists of these encounters. However, behind this simplicity and simplicity of narrative, there is a great density and depth of meaning, as shown by its chiastic structure, which intertwines the two encounters: the terms A (v. 41a) and A' (v. 42b), which refer to Peter, are interspersed by B (v. 41b) and B' (v. 42a), which focus on Jesus.<sup>281</sup>

This symmetrical arrangement guarantees the correspondence between its elements.

In fact, in A and A' we have, respectively, in the accusative and nominative the key term Είjuov, to which the other data refer. Thus, the

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<sup>281</sup> The chiasmus is a literary figure in which two expressions refer to the next two, but in the opposite order. Then, when the graphic connection is made between the corresponding terms, the Greek letter X is obtained, from which comes the name of the figure. Cf. A. VANHOYE, *Struttura e Teologia dell'Epistola agli Ebrei*, Rome, 1988, pp. 32-38.

references to Εἰπὼν as λόγος ἁποστόλων λόγος Ἰσίου (A), ὁ υἱὸς Ἰωάννου, Krupág and Ἰἔξρογ (A') follow cumulatively. We have, therefore, a resumption of the Σίπων motif with a progressive development of its identity.

As for B and B', they establish a parallel between André's test that they were Meotav and the information that he had brought Peter to Jesus. These elements correspond, therefore, insofar as they serve to specify and concretize the term Msooíaq, explaining it as Χπιορόq and identifying it with nqou?. Thus, in the organization of the text, we already have the concept of Jesus as Messiah.

#### 2.4. Exegesis:

It is in the light of this structure that puts into relationship the various literary components of 1:41-42, that we will try to deepen, under the exegetic point of view, the trajectory made by Peter, that goes from his meeting with Andrew until his meeting with Jesus.

##### 2.4.1. Peter and Andrew:

In the encounter between Andrew and Peter, two situations are relevant: the encounter itself (A) and the testimony given by Andrew (B).

##### 2.4.1.1. O encontró:

The meeting between Andrew and Peter is described in a very direct way, providing only the essential data: Εὐρίσκει οὐκὸς νη&χον λόγος ἁποστόλων λόγος Ἰσίου Λίπκοβα (v. 41). Before, todavía, in verse 40, the text brings the motivations that drove Andrew to such an encounter.

Thus, verse 40 evokes the fundamental experience of Andrew, described in 1:35-39, and explicitly says that he was slg ζκ ΧWV 8úο ΤΟV ἀΚουοάVΤαiv napa 'ΙμάVνου Καi ἀΚοΧοῦΟΤjoάVΤοV αῦρ®. This verse thus recovers Andrew's docility to the witness of John the Baptist. It was because he heard and believed the Baptist's words that Andrew, along with the other disciple, became aware of Jesus' presence and, following him, began to live with him, thus enabling him to become his follower<sup>282</sup>.

It is under the fascination of this personal experience that Andrew meets his brother, Σίπων. Previously, nothing had been said about Simon, except that he was Andrew's brother (1:40), which, at the very least, leads one to suppose that Simon was better known and served as a reference for Andrew<sup>283</sup>. Here, too, no further details are recorded; the evangelist is

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<sup>282</sup> Cf. M. VELLANICKAL, "Discipleship according to the Gospel of John," *J- eevadhara* 10 (1980) 136.

<sup>283</sup> Cf. BERNARD, *John*, I, p. 57; BROWN, *The Gospel*, I, pp. 75-76; WESTCOTT, *St. John*, p. 25.

concerned with narrating the meeting between them.<sup>284</sup>

To characterize this *encontró*, the text uses the verb *σώπιόΚτο* and the adverb of time *ΚpmTov*.

The verb *εύπίόΚco* appears insistently in this and in the following section<sup>285</sup>, constituting a literary motif of the Johannine narration about the vocation of the first disciples. This verb means to find, to find, to discover, to come across, to gain something, to stumble upon something. In the New Testament it is used both to mean the encounter as the result of a search, and also the surprising, fortuitous, unintentional encounter.<sup>286</sup>

Specifically in our passage, Bultmann maintains that *εύπίόΚco* refers - as also in 1,43.45 - to a chance encounter<sup>287</sup>. However, two reasons compel us not to think like him. The first goes back to the very Johannine use of this term. In John, the act of encountering is never by chance; it is always an intentional encounter, programmed, with a view to something<sup>288</sup>. In this way, in virtue of the Johannine use of *εύπίόΚΟ*) it cannot be a matter of a casual encounter. The second reason is the very construction of the sentence, which hints at a certain intentionality and search on André's part. Indicative of this intentionality are, on the one hand, the schematic nature, in John, of the accounts of the first disciples' lives and, on the other, the presence of *npdnov* in verse 41. As we have seen<sup>289</sup>, Jn 1:35-51 follows an artificial scheme, according to which, under the testimony of someone else, the future disciple has a personal experience with Jesus and, impelled by this experience, makes others take the same path<sup>290</sup>. Thus, it is fascinated by this experience, and not by chance, that the subsequent encounter takes place.

On the other hand, in 1.41 the verbal form *ΕύπίόΚEt* is not used in the absolute. The text says that André *ΕvpίόΚEt npcoiov Simáo*. Therefore, the first thing that André did was to find Simáo. This, besides indicating that Andrew's activity did not end here, highlights the importance and urgency of his meeting with Peter, suggesting that this meeting is part of a

<sup>284</sup> There is nothing to underline, as J. KARAVIDOPOULOS claims, "Le rôle de Pierre et son importance dans l'Église du Nouveau Testament: problématique exégétique contemporaine", *Nicolaus* 19 (1992) 23, that Peter is not the first to be called to follow Jesus.

<sup>285</sup> Jn 1,41bis.43.45.

<sup>286</sup> Cf. H. PREISKER, *ΕὐπίοΚto*, *GLNTIH*, col. 1189-1194.

<sup>287</sup> BULTMANN, *John*, p. 101, n. 4: "In w. 41, 43, 45 *εύπίόΚEi* refers to an unintentional finding, while *εὐπι[ΚαγέV*, vv. 41, 45, refers to the finding of those who have sought."

<sup>288</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 115: "In Jn, the verb *heuriskô* does not indicate a fortuitous encounter, but the result of an activity that, in real or metaphorical sense, is equivalent to "to seek"; it presupposes anticipated knowledge or the intention of finding something or someone". Cf. Jn 2:14; 5:14; 6:24s; 7:34, 35, 36; 9:35; 11:15, 17; 12:14; 18:38; 19:4, 6; 21:6.

<sup>289</sup> Cf. *supra*, p. 53.

<sup>290</sup> BROWN, *The Gospel*, I, p. 79, says that "The disciples must begin to act like apostles and bring others to Jesus.

bigger event, not being, by any means, the result of chance. And it is this greater event that is prepared by the testimony of Andrew.

#### 2.4.1.2. *Andrew's testimony:*

Andrew, when he meets Simon, says: Εὐφ[ι]Kαgξv ρὸν Meoοiav (B: v.41b). The chiasmic structure of the pericope shows, by placing in correspondence B (v.41b) and B' (v.42a), that it is about Jesus<sup>291</sup>. And, in fact, these words constitute Andrew's testimony about Jesus, already expected, according to the Johannine scheme of vocation, as a consequence of his encounter with Him. Let us see, then, the implications of this statement. To do so, we will take into consideration the two terms that make it up.

Behind the word ΕὐφiKαgξv there is the communication of a great discovery that is not the fruit of chance<sup>292</sup>, as was not the meeting of Andrew with Simon, as we have just shown. In fact, this ΕὐφqKαpEV is the result of Andrew's relationship, together with another disciple, with Jesus and, indicating the fulfillment of their expectations, it summarizes the journey they had made with Him up to that moment, whose consequences are projected into the future. The verb tense, the perfect tense, is also used to signify this situation. It indicates a completed action in the past, but its effects last until the present and tend towards the future<sup>293</sup>. This journey began with listening to the testimony of John the Baptist, continued with the initiative of Jesus through his question Τί ζιJTTEITE; (V. 38), which gives rise to the following question of the disciples Yappi... nou pévEu;;; (v. 38)®, with the invitation of Jesus and the realization that they were going to be there that day (v. 39).

This is how Andrew understood who Jesus is and, in adhering to Him, felt impelled to announce his discovery, which he does using the term Meoοiag. This term, which in the entire New Testament occurs only here and in Jn 4,25<sup>294</sup>, is a Hellenized form of the Aramaic correspondent xrrwo or of the Hebrew verbal adjective nva<sup>295</sup> and is explained by the evangelist as meaning XptoTÓq<sup>296</sup>, corresponding, therefore, to the use, by the

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<sup>291</sup> Cf. supra, pp. 59-60.

<sup>292</sup> Cf. BULTMANN, *John*, p. 101; NOLLI, *Giovanni*, p. 38.

<sup>293</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 341-342; MATEOS-BARRETO, *El Evangelio de Juan*, p. 115.

<sup>294</sup> Cf. ALAND, *Konkordanz*, 1/2, p. 774; II, p. 180-181.

<sup>295</sup> Cf. F. ZORELL, *Lexicon Hebraicum et Aramaicum Veteris Testamenti*, Rome, 1960, p. 480; F. MESSE, xpi®, *GLNTXN*, col. 870; S. SABUGAL, *XPIZTOZ. Investigación exegetica sobre la cristologia joanea*, Barcelona, 1972, p. 15.

<sup>296</sup> XpioTÓg is the Greek correspondent of Menai a^; it is used 529 times in the New Testament, of which 379 in the Pauline letters, 22 in the first letter of Peter, 26 in the Acts of the Apostles, 7 in Mark, 16 in Matthew, 12 in Luke, and 19 in John. Cf. ALAND, *Konkordanz*, II, pp. 300-301.

evangelist, of Semitic terms<sup>297</sup>. When Andrew says Εὐπρ[Κα]ίεβ Τὸν Μεοοίαν, although he certainly does not understand the real implication of this word, he makes it so that in John, the Messiahship of Jesus is confessed by his disciples from the beginning of his Gospel". While emphasizing the recognition of Jesus as Messiah by Andrew, John does not idealize the first disciples. What he does is to anticipate, programmatically, what will be the gradual experience of the disciples in relation to Jesus, in a reading key for the development of a Christological reflection that interprets the disciples' own experience<sup>298</sup> and puts in focus most of the titles attributed to Jesus by the Early Christian Community<sup>299</sup>, indicating that faith in Jesus-Messiah represents one of the most important Christological axes of the fourth gospel<sup>300</sup>. This faith is the distinctive mark of his followers, the indispensable condition for salvation and perfect life<sup>301</sup>. And it is under the influence of this understanding and of this sequence that the fourth gospel presents the beginning of Peter's relationship with Jesus.

#### 2.4.2. *Peter and Jesus:*

Recognizing Jesus as the Meoioiag, Andrew's natural step is to lead Peter to Jesus. It is important to understand in what conditions this encounter takes place and what it consists of, since it provides the key to the concept that the fourth Gospel has of Peter. In continuing our analysis and approaching these components according to their structure, we will consider two points: the encounter itself, which highlights the person of Jesus, and the clarification of Jesus to Peter, which deepens the identity and mission of this disciple.

##### 2.4.2.1. *O encontró:*

The text provides two data that clarify how the encounter between Jesus and Simao takes place: Andrew  $\wedge$ yayEV  $\alpha\upsilon\chi\acute{o}\nu$   $\nu\pi\acute{o}\varsigma$   $\chi\acute{o}\nu$  'Iqoouv and Jesus  $\alpha\upsilon\chi$ ® (B': v. 42a).

Firstly, we have the verb  $\alpha\upsilon\chi$ ®, which, with its derivatives, has the fundamental meaning of leading, accompanying, guiding or introducing someone on a path of life<sup>302</sup> \*. It presupposes that the person who guides is capable of performing this task<sup>303</sup>. Used with the preposition  $\nu\pi\acute{o}$  or with

<sup>297</sup> Besides Meoioiag, in the narratio about the vocation of the first disciples, the Semitic terms Tappi and Kr|<pa<; appear. Cf. SABUGAL, *XPIZTOZ*, p. 202.

<sup>298</sup> Cf. WESTCOTT, *St. John*, p. 25.

<sup>299</sup> Cf. COULOT, "La vocation des disciples", p. 207.

<sup>300</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, I, p. 184.

<sup>301</sup> In this sense, the confession of Andrew has a paradigmatic value for all Christian vocations. PASQUETTO, *Da Gesù al Padre*, p. 142.

<sup>302</sup> Cf. W. BAUER, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago-London, 1957, p. 14.

<sup>303</sup> Linked to this verb, with this sense, is the noun  $\alpha\upsilon\chi\epsilon\upsilon\tau\eta$  (2 Tim 3:10), indicating the conduct of life followed by the apostle, which Timothy must strive to assume. Cf. S. G.

its prolonged form Κρόγ and in the accusative, it indicates that the act of leading someone has a precise destination, placing, furthermore, the emphasis on the person who leads<sup>304</sup>. In John, although this construction is rare<sup>305</sup>, this sense fits perfectly, corresponding, moreover, to the intention of the writer of 1:35-51<sup>306</sup>: Andrew, after his testimony, becomes the guide of his brother and leads him to Jesus<sup>307</sup>, so that the impression is left that he had found the one whom Peter also wanted to find.<sup>308</sup>

In fact, this messianic restlessness of Peter is suggested both by the use of ἄγω (besides referring to Andrew and to the other disciple, Andrew would share here the discovery as the result of a search common also to Peter) and by the fact that he offers no resistance, the reference of Andrew to the Meoioicu being enough to set him in motion<sup>309</sup>. André's discovery is also Pedro's discovery<sup>310</sup>. Andrew announces to him that the wait is over, the Messiah is present.<sup>311</sup>

Referring to the way Jesus welcomes Peter, the text uses the term ἐπιπέσει, participle aorist of ἐπιπέσομαι<sup>312</sup>. This verb is composed of πέσομαι, one of the typical verbs, in John, to express the idea of visto<sup>313</sup>, with

GREEN, *Handbook to the Grammar of the Greek Testament*, London, 1905, p. 390; K. L. SCHMIDT, ἀγωγῆ, *GLNT*, col. 349.

<sup>304</sup> Cf. GREEN, *Handbook*, p. 390. The accent here is placed, therefore, on the person who leads, and not, as NOLLI, *Giovanni*, p. 39, on the person led, in which case it would indicate passivity and indifference in Peter.

<sup>305</sup> Besides this passage, ἄγω + πρό (g) appears in 9:13; 11:15 and 18:13. Cf. ALAND, *Konkordanz*, 1/1, p. 12.

<sup>306</sup> Cf. COULOT, "La vocation des disciples", p. 207.

<sup>307</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, I, p. 175.

<sup>308</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 120: "Andrés da la noticia a Simon Pedro en los términos: *Hemos encontrado el Mesías*, este título, aplicado a una persona concreta, debía hacer impresión sobre él. Pedro participaba pues, en la expectación del Mesías, cuya llegada estaba siendo anunciada por Juan Bautista (1,27)".

<sup>309</sup> Therefore, the reading proposed by Mateos and Barreto and by Agourides - see above, chapter 1, p. 32.35 - that the text purposely presents a passive Peter, without enthusiasm, who allows himself to be led to Jesus, instead of being the beneficiary of a direct encounter with Him, is not correct.

<sup>310</sup> Cf. LAGRANGE, *Jean*, p. 47: "On a l'impression qu'André a trouvé, lui et un autre, celui que Pierre désirait aussi rencontrer, de sorte qu'il suffisait d'un mot pour le mettre en courante et pour l'entraîner...". See also ZEVINI, "I primi discepoli seguono Gesù", p. 146.

<sup>311</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 120; D. H.C. READ, "From the Roots of our Religion - Ex 3:7-14; Jn 1:35-42", *ExpTim* 92 (1980) 22.

<sup>312</sup> This verb is used only twice in John (1:36, 42), but it has a very dense meaning. Cf. ALAND, *Konkordanz*, II, p. 94.

<sup>313</sup> Other verbs indicating seeing besides πέσομαι: Οεοπέω, Οεάοποι, όπάοο. Whether these verbs in John are each shown to have their own semantic value or whether they are used as variables and synonyms is a matter for discussion.

They admit a gradation between them: G. GHIBERTI, *I racconti pasquali del cap. 20 di Giovanni confrontati con le altre tradizioni neotestamentarie*, Brescia, 1972, pp. 37-38; G. L. PHILIPS, "Faith and Vision in the Fourth Gospel", in F. L. CROSS (ed.), *Studies in the Fourth Gospel*, London, 1957, pp. 83-96. Opposed to such a gradation are: BULTMANN, *John*, p. 45, n. 1; E. D. FREED, "Variations in the Language and Thought of John", *ZNW* 55

the preposition ἐν, inside. Precisely because of this particle, it means more than a simple seeing or material gaze; it is a gaze within, so that it means to fix one's eyes on someone, to look with penetration, intensity and depth<sup>314</sup>, revealing in the one who looks an attitude of scrutiny<sup>315</sup> and, at the same time, of understanding and empathy<sup>316</sup>. As an aorist participle, ἐπὶ Πέτρῳ maintains a close relationship with the finite verb that follows it, ἔλεγε; and since the latter is also in the aorist (εὐσπεύσας), the construction indicates a simultaneity in the past, so that the ἐπὶ Πέτρῳ expresses the modality or perspective with which Jesús addressed those words to Pedro<sup>317</sup>. Let us see them, therefore.

#### 2.4.2.2. Jesús' statement:

Then we come to the statement of Jesus to Peter: Ζὺ ἐλ Ζίπυ ὁ ὑλὸς Ἰωάννου, αὐτὸς Κρισταῖος, followed by the explanatory note ὁ ἐπὶ Πέτρῳ λέξας (A': v. 42b). This statement has been the subject of those who have attempted to discuss the Fourth Gospel's conception of Peter, and it has led to different conclusions,<sup>318</sup> so that there remain problems in understanding it. These problems basically consist of two: how to understand the future Κρισταῖος and, closely related to this, the implications of the name Κρισταῖος and its translation into Greek.

##### a) The future Κρισταῖος:

The difficulty with the word Κρισταῖος consists in the way to consider it: either by keeping its effective meaning of future, or by seeing it as a specific case of the future with meaning of present<sup>319</sup>. If we consider it only as future, it follows that this is not the act by which Jesus attributes the name Κρισταῖος to Simon, but only the prophecy of the significant name

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(1964) 167-197. C. TRAETS, *Voir Jésus et le Père en Lui selon l'Évangile de Saint Jean*, Rome, 1967, pp. 7-52 and SCHNACKENBURG, *Giovanni*, III, p. 511, n. 31, maintain that the theological difference does not derive from the verbs themselves, but from the context in which they are inserted. Cf. infra, Ch. 7, pp. 225-231.

<sup>314</sup> Cf. BERNARD, *John*, p. 59; BROWN, *The Gospel*, I, p. 74; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, I, p. 171.

<sup>315</sup> DA SORTINO, "La Vocazione di Pietro", p. 30.

<sup>316</sup> Cf. H. VAN DEN BUSSCHE, *Giovanni, commento al vangelo spirituale*, Assisi, 1971, p. 140.

<sup>317</sup> The exact temporal function of a participle in relation to a finite verb (generally in the indicative mood) is still a matter of debate among grammarians. BLASS-DEBRUNNER, *Grammatica*, § 318, maintains that the participle, by itself, does not have any temporal value, but only indicates the quality of the action. The relation of temporality is revealed by the context and the type of participle. Cf. also BLASS-DEBRUNNER, *Grammatica*, § 339.

<sup>318</sup> Cf. supra, ch. 1, spec. p. 40-41.

<sup>319</sup> The future of the Greek indicative, except for some particularities, corresponds to our future indicative, expressing, also, a simple or continued action in the future, in a dependent or independent purpose. On the use of the future and its particularities, see BLASS-DEBRUNNER, *Grammatica*, § 318.348-352.

that Peter will have in the future<sup>320</sup>. Therefore, the evangelist's emphasis is placed on the fact that Jesus announces that Simon will have the name of Kî|<pâç, being his interest to show Jesus endowed with a divine knowledge, by virtue of which he knows Simon - Zù el Zîpcov ó uiôç 'loävvou - and, at the same time, reveals his future name<sup>321</sup>. As for the occasion on which this had effectively occurred, it is not clearly reported by any evangelist. Mk 3,16 and Le 6,14 refer to the change of Simon's name on the occasion of the calling of the Twelve and Mt 16,17-19 situates it at the moment of the messianic confession, in the context of the Primacy<sup>322</sup>. Considering, above all, the possible parallelism between the οὐ KXq0T|<rr Krjtpâç of John and the οὐ el nérpoc of Matthew, as well as the correspondence between the two verb tenses (future in John and present in Matthew), John 1:42 could be considered as a prediction of that scene<sup>323</sup>; but the possibility remains that the change of name occurred later, in the framework of the life of the post-Easter community, where Peter played a preponderant role.<sup>324</sup>

However, the scene can assume at least four nuances, which have as a common point the fact of seeing in KXr|0f|oi a redemption of Simon already in his first meeting with Jesus, making the verb assume, here, a sense of present.

A first nuance is presented by Lindars, for whom in the historical meeting between Jesus and Simon, Jesus would have, more than changing the name of this apostle, given him a nickname, to distinguish him from another Simon<sup>325</sup>.

A second nuance is that there was a tendency among the Jews to avoid the use of the name Eipœv, both in its Hebrew and Greek forms, because this name was prohibited by the Roman occupation of Palestine. The Romans wanted to avoid motifs that would facilitate the evocation of great military figures and the consequent association with Jewish nationalism.<sup>326</sup>

<sup>320</sup> Thus think, among others: SANDERS, *John*, p. 100; SCHNACKENBURG, *Giovanni*, I, p. 430; PESCH, *Simon-Petrus*, p. 15.27-28; BULTMANN, *John*, p. 101.

<sup>321</sup> Cf. SCHNACKENBURG, *Giovanni*, I, p. 431.

<sup>322</sup> On the relationship between John and the synoptics, see *supra*, when discussing the tradition underlying John 1:42, pp. 47-48.

<sup>323</sup> So suggests BULTMANN, *John*, p. 101.

<sup>324</sup> This is the position of E. DINKLER, "Die Petrus-Rom Frage", *ThR* 25 (1959) 195-197.

<sup>325</sup> LINDARS, *John*, p. 116.

<sup>326</sup> C. ROTH, "Simon-Peter," *HTR* 54 (1961) 91-97, presents cases of persons who bore the name Simao, but were usually known by their father's surname or name: Simao son of Onias, high priest, about 220 to 195 B.C. (Sir 50,1-2); Simao ben Setah, rabbi and politician of the second sec.C.; Simao the rebel (Flavius Josephus, *GJ*, 2:4,2; *Ant.* 17:10,6); Simao, the son of the founder of the Ze- lotas, Judas Galileus (Flavius Josephus, *Ant.* 20:5,2); Simao bar Giora, leader of the First Revolt; and Simao bar Cochba, leader of the Second Revolt. However, J. A. FITZMYER, in two works - "The Name Simon", in *Id.*, *Essays on the Semitic background of the New Testament*, London, 1971, pp. 105-112, and "Aramaic Kepha' and

A third nuance establishes a relationship between the change of Simon's name and the fact that other disciples also had surnames. John and James, sons of Zebedee, received from Jesus the name of Boanerges, which means sons of the thunder (Me 3,17); Judas is called Iscariot (Me 3,19); in the Acts of the Apostles, a certain Joseph, called Barsabas, is called "the Just" (Acts 1,23). Based on these cases, one could think that Simon, like other disciples, would have received a nickname, which would have been given by the Master. Jesus would have proceeded, then, according to the custom practiced in the groups of disciples of the rabbinical Pharisaism, according to which the master does not change the name of the disciple, but nicknames him, making a kind of praise to the characteristics of his personality<sup>327</sup>. In this way, Jesus would have nicknamed Peter as Kτ|<πάς, referring to his way of being and acting.<sup>328</sup>

And, finally, a fourth nuance reiterates that the name of Simon had been changed to Kτ|πάς already in his first meeting with Jesus, interpreting the future tense as being part of the literary style of the name change, thus evoking the name changes in the Old Testament<sup>329</sup>: Abrão has his name changed in Abraham (Gen 17,5); Sarai in Sarah (Gen 17,15); Jaco in Israel (Gen 32,29; 35,10). In all these cases we find a fixed syntagmatic formula: denial of the current name (οὐ KXT)9f|CTETai TO óvopa...), followed by the announcement of the new name (àXX'eoTai TO óvopa...) and the explanation of the reasons for this change (OTI...), which continues even for several chapters and supposes a context of blessing<sup>330</sup>. The conferring of a new name thus marks the beginning of a new relationship with God, indicating the specific role or mission that these persons will play in salvation history<sup>331</sup>. The names Abraham, Israel, Sarah, are, therefore, mission names. The similarity between the syntagms and the use of KaXéce

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Peter's Name in the New Testament", in E. BEST-R. M. WILSON (ed.), *Text and Interpretation. Studies in the New Testament*, London-New York, 1979, pp. 121-132 - shows that this was one of the names most frequently used by the Jews and remained popular in the Greco-Roman period, due to the phonetic identity between its Hebrew and Greek forms.

<sup>327</sup> Rabbi Yohannan, son of Zakkai, is said to have nicknamed his five disciples in a kind of eulogy. Cf. COULOT, "The Vocation of the Disciples", p. 232. PESCH, *Simon-Petrus*, p. 30, n. 24, gives other examples.

<sup>328</sup> £ this is the position of: MATEOS-BARRETO, *El Evangelio de Juan*, p. 115,121-122; O. KARRER, "Simon Petrus, Jünger, Apostel, Felsenfundament," *BiKi* 23 (1968) 37; BERNARD, *John*, I, p. 60.

<sup>329</sup> Cf. BROWN, *The Gospel*, I, p. 80; S. CIPRIANI, "Pietro nei Sinottici", *MiseFran* 74 (1974) 330.

<sup>330</sup> Cf. C. WESTERMANN, *Genesis 12-36*, II, Neukirchen-Vluyn, 1974, p. 306. 307,314,322,673; ID., "Genesis 17," *TLZ* 101 (1976) 161-170; E. NAVILLE, "Le XVII chapitre de la Genèse," *ZAW AA* (1926) 135-145.

<sup>331</sup> WESTERMANN, *Genesis 12-36*, p. 314: "Das Verleihen eines neuen Namens markiert zwar auch einen neuen Lebensabschnitt und grenzt ihn vom vorangehenden ab;...". Cf. also REFOULE, "Primaute", p. 12.

allows us to deduce that this formula is also underlying in Jn 1:42.

Two of the three components of the name-change syntagma in the book of Genesis are explicitly present in the Johannine text: the current name and the announcement of the new name. The prominence of the verbs Εἶ-|ίί and ΚαXέco between the first and second components of the syntagma justifies, in a way, that the first component in John is affirmative. The third element is missing, that is, the exposition of the reasons why the change of name is effected, which comprises the ex plication of the name-message attributed to the character. In John, Jesus does not explain what he understands by this name and what it will mean in Peter's life. It will be in the development of the events, therefore in the following chapters, that this will be clarified. For now, we have this progression in Simon's identity: from being Andrew's brother (A: v. 41a) he becomes John's son (A': v. 42b); and it is to this disciple, with this identity, that Jesus announces that he will be called Kq- (pfiç (A': v. 42b).

And here appears the power of the verb ΚαXέ®<sup>332</sup>. Conjugated in the future, it evokes, by itself, the changes of name of the Old Testament, while in its passive form it correlates to the nominative of the subject, implying, as something extremely real, that the subject is or *realizes* the reality indicated by the complement of denomination, so that to be called by a name, really means to be what this name expresses<sup>333</sup>. It is, therefore, something decisive for Peter's identity.

b) *The attribute Ki<pd.q:*

In saying that Simon will be called Kr|(pàq), John does not say what the name Kqçpàg corresponds to in Jesus' thought, as one would expect him to do<sup>334</sup>, in the light of the syntax on the change of name in the Old Testament. What follows in the text is a narrative note, presenting the translation and not the explanation of this term in Greek. Yet John is very concise: he says only 3 έppveúETai flérpoq, giving no further details for the understanding of this name<sup>335</sup>. Nevertheless, and considering that this is the second component of the syntagma that fosters the name-changing formula, we can assume that this term must be explained with something related to the life of Simon, so that Kqtpfig expresses the mystery of his being and of his action, referring to the essential role Simon is called to play in the work of Jesus<sup>336</sup>.

These data, therefore, resize the nature of the attribute Kr|(pá<;

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<sup>332</sup> The only other time that this verb appears in John is in 2:2, conjugated in the aorist passive. Cf. ALAND, *Konkordanz*, II, p. 142.

<sup>333</sup> Cf. K. L. SCHMIDT, ΚαXέcoj, *GLNTW*, col. 1455-1456; COULOT, "La vocation des disciples," p. 208.

<sup>334</sup> Cf. LAGRANGE, *Jean*, p. 47.

<sup>335</sup> Cf. BARRETT, *John*, p. 152.

<sup>336</sup> Cf. WESTCOTT, *St. John*, p. 25.

within John 1,41-42: more than a predicative which needs a parenthetical or appositive explanation, it constitutes a reserve of meaning for the understanding of the role that Simon will play in relation to Jesus and to the Christian community, according to the Johannine conception. With this term, the evangelist does not intend to bring here a datum which refers only to a particular experience, but he wants to concentrate what is essential for the whole of Peter's history through the fourth Gospel.

Thus, the change of Simon's name to Kqtpñg evokes his mission, so that already in the first meeting with Jesus, Simon is seen and presented from his particular vocation<sup>337</sup>, making this pericope assume a programmatic function, going through the whole of his life.

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<sup>337</sup> Cf. COULOT, "Pierre dans la tradition johannique," p. 24; BROWN, *The Gospel*, I, p. 80; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, I, p. 175; WESTCOTT, *St. John*^ p. 25; J. BETZ, "Christus, Petra, Petrus," in J. BETZ-H. FRIES (ed.), *Kirche und Überlieferung. Festschrift für J. R. Geiselman*, Freiburg, 1960, p. 16; FITZMYER, "Aramaic Kephā' and Peter's Name," p. 124; CIPRIANI, "Pietro nei Sinottici," p. 336; ZEVINI, "I primi discepoli seguono Gesù," p. 147.

and connecting the other perspectives on Peter, which, in turn, shed light for the understanding of this one, since they explore different connotations of this image.

Therefore, if these data do not allow us to explain the meaning of the name Kripac and its implications for Simon, they are important because they introduce in the discussion about the change of the name of this disciple the need to give more weight to the semitic substratum of this term at the same time that will affirm its programmableness.

#### CHAPTER CONCLUDING REMARKS

We have conducted our research on Jn 1:41-42 on two fronts: one considered our pericope in the light of the historical-critical methodology and the other tried to read the text as it has come down to us, that is, in its final form.

The indications provided by both analyses are of interest only because they converge towards the same focal point: they reveal the importance of the implications of the term "Krschpag" in the redenuomination of Simon, opening the perspective according to which the figure of this disciple and apostle in the Gospel of John must be seen.

In fact, it is on the basis of the study of the formation of the text that we can conclude that this pericope is clearly redactional, so that we can identify three stages from its origin to its present form. To develop his redactional activity (second stage), the evangelist reworked an ancient tradition (first stage), possibly oral, about the change of Simon's name, which is more similar to the tradition that is based on the observation about the change of Peter's name<sup>338</sup>, than to the one that sustains the synoptic parallels about Peter's vocation<sup>339</sup>. Anyway, the relation that it maintains with that tradition is of autonomy and independence. This pericope was remodelled by the evangelist himself (third phase), who added the glosses that explained, in Greek, the Hebrew terms present in it. Thus, in the second phase of the development of the pericope, the information about the change of Peter's name appears only in the datum οὐ ἐῖπε τὸν ὄνομα τῶν ἀδελφῶν, οὐ ΚΑΡ[Ο] ΚΡΙ(ΠΑÇ (1,42), as, likewise, the datum that Andrew met the Messiah says only Εὐαγγελιστὸν τοῦ Μεσσία (1,41), without further explanations or translations of terms. Thus, the term ΚΙ] < παç is central to the evangelist's conception of the first encounter between Simon and Jesus, and it is from this term that the definition of his identity in the fourth gospel must be based.

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<sup>338</sup> In Me 3:16, in the context of the calling of the Twelve; in Mt 16:17-19, in the context of Peter's Primacy.

<sup>339</sup> Me 1:16; Mt 3:18-22; Le 5:11.

This conclusion of the diachronic study is confirmed by the synchronic study of the text. In this study we have seen how the pericope narrates the encounters of Andrew and Jesus with Simon. In this narration, Andrew, rather than serving as a simple lexical hook, places in evidence, in a kiastic structure, the figures of Peter and Jesus.

The exegetical analysis also allows us to reach this conclusion, in the course of which, among other points, the force of the terms  $\text{Meoioia}\zeta$  and  $\text{Kqtp}\grave{\alpha}\zeta$  appears. We have seen that, placing the term  $\text{MEOOIQ}\zeta$  practically at the beginning of the Gospel, the evangelist does not want to make an idealization of the behaviour of the first disciples and in particular of Andrew, but makes an anticipation of how the disciples will conceive and gradually enter in the mystery of Jesus and of his mission, in a key of reading of what will be the way of sequel of Jesus, special distinctive of the one who becomes disciple.

The term  $\text{K}\acute{\iota}\text{|\<}\text{p}\grave{\alpha}\zeta$ , inserted in a syntagma that remakes the name change formula of significant characters in the Book of Genesis, which implies the election and blessing of Yhwh, assumes the character of mission, constituting not only a nickname that evokes the limits or the natural gifts of Simon. Therefore, the denomination of Simon as  $\text{Kqcp}\grave{\alpha}\zeta$  is also an anticipation of the way he will live the experience of Jesus, which, to be understood, demands that its semitic substratum be considered.

Having established the redactional nature of 1:41-42 and its clearly programmatic function, let us now see what this program really means and how it is concretized in the fourth Gospel, which, in the pericopes dealing with Simon Peter, is the answer to the question of how Simon realizes his mission of  $\text{Kqcp}\grave{\alpha}\zeta$ , developing a particular aspect of this reserve of meaning. Therefore, after having dedicated the next chapter to the meaning of the word  $\text{Kr}\text{|\}(\text{p}\grave{\alpha}\zeta)$ , we will go through each pericope which deals with Peter, and then we will take stock of his presence in the light of this program.



CHAPTER III  
THE NAME KHOAE  
IN THE JUDAIC-BIBLICAL FRAMEWORK AND ITS MEANING IN  
JO 1,42

Having established the redactional nature of 1:41-42 and its clearly programmatic function, let us now see what this program really means, and then see how it is concretized in the fourth gospel, which, in the pericopes that deal with Peter, answers the question of how Simon carries out his mission of  $K\hat{i}|\langle p\hat{a}\check{c}$ , developing a particular aspect of this reserve of meaning.

In order to see what this program consists of, we will start from the etymological meaning of the term  $Kqqr\hat{o}\check{c}$  and the symbolism implicit in it; we will then approach the use made of it in the Old Testament and in extra-biblical Jewish literature<sup>340</sup>, in the light of which we will ask ourselves how, in the fourth Gospel, the mission of Simon is that of being  $Kq\langle p\hat{a}\check{c}$ .

1. *Etymological and symbolic meaning:*

The etymological and symbolic sense allows us to grasp the power of the term  $KT]\langle p\hat{a}\check{c}$  from what its root suggests, with all the inexhaustible richness of its expression. For this, we will consider first this term in itself, and then the various terms that, to a lesser or greater extent, belong to the same semantic field.

1.1. *The term  $Kt/tp\hat{a}\check{c}$ :*

Semitic words have an evocative and suggestive force unknown to Western words. The biblical writers are fully aware of the expressive elements of their language, so that many biblical narrations leave quite evident a

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<sup>340</sup> As F. MANNS notes, "Le lavement des pieds. Essai sur la structure et la signification de Jean 13," RevSR 55 (1981) 150, a confrontation with the texts of Judaism helps to give the New Testament text its rootedness and its authentic scope.

subliminal language accompanying the text, the facts, the words, the symbols, the names of people. This language has one essential characteristic: it originates from a fundamental sound and from an idea linked to this sound. It is necessary to discover the configuration of this sound in order to possess the secret of the words it creates.<sup>341</sup>

Thus, at the base of the word *Kefas* is a universal sound, onomatopoeic, which can be represented as follows: *keb, kef, kep, kev, gueb, guef, guerp, heb, hef, hep, hev*<sup>342</sup>. This phonetic sequence is already present among the Egyptians<sup>343</sup>, the Assyrians and Babylonians<sup>344</sup>, the Arabs<sup>345</sup>, and continues in modern cultures through the Sanskrit<sup>346</sup>, the Greek<sup>347</sup> and the Latin<sup>348</sup>. In all these languages, the basic sense of what these sounds

<sup>341</sup> In the Semitic philosophy of word-formation, words are grouped around a fundamental sound that also expresses a fundamental idea. Cf. L. ALONSO SCHÖKEL, *Manuale di Poética Ebraica*, Brescia, 1989, pp. 31-46; R.C. SOUSA, "Evangelho e anúncio - etimologia bíblica", *VP* 19 (1978) 3-4.

<sup>342</sup> The onomatopoeia - imitation of a sound, stylizing it through the phonetic resources of the language - is linked to the meaning of the word, to the sense of the sentence. Cf. ALONSO SCHÖKEL, *Poética*, p. 38; R. C. SOUZA, *Palavra, parábola. Urna aventura no mundo da linguagem*. Aparecida, 1990, p. 239.

<sup>343</sup> This fundamental sound is the basis of terms such as *kep* (shell-shaped hand that covers and supports), *kept* (outstretched arm that protects, caresses, supports and defends), *kap* (lion's paw), *keb* (intestine, womb, uterus, entrails that generate and develop the embryo of life), *kabt* (breast, breast, chest), *geb* (urn, sacred vessel, vault for keeping the relics of the dead). Cf. A. ERMAN, *ÄGYPTISCHES Glossar*, Berlin, 1911, p. 237-238; P. PIERRET, *Vocabulaire Hiéroglyphique*, Paris, 1876, p. 372-373. 615.

<sup>344</sup> In Assyro-Babylonian the group of words *kab, gab, qub, and hub* is used to express both the shell-shaped hand that holds and protects and the eagle's claws. Cf. S. MERCER, *A Sumer o-Baby lonian Sign List*, New York, 1966, p. 221.

<sup>345</sup> In Arabic, the word *kaf* means: hook that holds and grips, sacred mountain, mountain where heaven meets earth, navel. Cf. S. SPIRO BEY, *An English-Arabic Vocabulary of Modern and Colloquial Arabic of Egypt*, Cairo, 1929, p. 269.

<sup>346</sup> Words from this same phonetic family are: *gup* (to guard, protect, hide, defend, flee, keep secret, care for), *gopa* (protector, guard, defender, shepherd, cowboy, guardian), *gupta-dhana* (hidden wealth), *kupa* (cave, hollow stone, well, pit, fountain), *kubja* (dug, vaulted, humpbacked). Cf. N. STCHOUPAK-L. NITTI-L. RENOU, *Dictionnaire Sanskrit-Français*, Paris, 1971, pp. 289-296.

<sup>347</sup> In Greek several words evoke these sounds. As an example, we have: *ικάριον* (trough or basin to leave the bread dough resting or fermenting, vessel for sacrifice, bathtub, cradle where the child rests quietly), *οκάριον* (shell, bow, ship, boat that carries a precious cargo), *οκάκτιον* (underground mine, cave where the metals are dug, pit, cave). It is a sound that always expresses the idea of excavated, hollow, cavity. Cf. M. A. BAILLY, *Abrégé du Dictionnaire Grec-Français*, Paris, 1901, p. 1754-1755; P. CHANTRAINE, *Dictionnaire Étymologique de la Langue Grecque. Histoire des mots*, Paris, 1968, p. 1011; É. BOISACQ, *Dictionnaire Étymologique de la Langue Grecque étudié dans ses rapports avec les autres langues indo-européennes*, Heidelberg, 1950, p. 870-871.

<sup>348</sup> In Latin we have: *habere* (to have, to hold with the hands, to grasp), *habilitas* (ability, that can grasp with the mind or hands); *capax* (capable, that grasps or catches, that has the capacity to grasp or grasp with intelligence), *habitus* (habit, that involves, that surrounds). Cf. A. MEILLET-A. ERNOUT, *Dictionnaire Étymologique de la Langue Latine. Histoire des mots*, Paris, 1967, pp. 421-422.

symbolize is: to surround, to guard, to wrap, to envelop, to protect, to welcome, to defend.<sup>349</sup>

The Aramaic and Hebrew languages, for their part, created a - considerable number of words with these sounds<sup>350</sup>: *Kaf*: palm of the hand, cavity of the mño, concave sword, vessel raised in the form of a curve, plant or sole of the foot, turíbulo, grave; *Kafar*: shelter, covering, roof, hiding place, cover, conceal, pardon; *Kefor*: vessel, cup, pitcher; *Kofer*: pitch, resin, bitumen; *Kaporet*: covering (of the Ark of the Alianza); *Kafas*: to gather, gather, concentrate; *Kafash*: cover; *Kipah*: branch, palm leaf; *Gaf*: wing, feathers of a bird; *Gafaf*: to cover, to be curved, to bend; *Guf*: to surround, to be dug, deep; *Hafa*: to conceal, to cover, to veil; *Hafaf*: to protect, to defend, to veil, to cover; *Hafar*: to dig, to pierce, to drill, to open a pit; *Hefer*: pit, pit, cavity, pit, hole; *Hob*: womb, breast, maternal entrails, nest, protect, to fertilize, to hatch, to guard a treasure, to conceal; *Hufah*: shelter, refuge, protect.

The words born from this sound apparently have nothing to do with each other: palm (*kaf*), tar (*kofer*), wing (*gaf*), forgive (*kafar*), vase (*kefor*) seem to have nothing in common. To- davia, we can see that they all express the idea of invólucro<sup>351</sup>, of anything that surrounds, covers, protects, defends. Thus, for example, the Semite, to express the idea of God's forgiveness, uses the term *kafar*, which means, literally, to cover sins, to cover faults<sup>352</sup>. Exactly what the palm of the hand (*kaf*) does, which covers the eyes, defends and shelters them from the light of the sun<sup>353</sup>, or the branches of the palm tree (*kipah*), which offer shade and shelter like a tent<sup>354</sup>, or the wings of the bird, with its feathers, which cover the young in the nest<sup>355</sup>. The same thing is done by the tar or bitumen (*kofer*)<sup>17</sup>. The ancient carpin- teiros anointed the boxes, drawers and chests they made with pitch to make them impermeable against water and insects.<sup>356</sup>

The Hebrew term "peo and the Aramaic XB'O are, from the etymological and symbolic point of view, related to these words<sup>357</sup>. They

<sup>349</sup> Cf. W. FREIRE, *Participas duplos e verbos onomatopaicos*, São Paulo, 1953, p. 378-379; V. SCHEIL, *Recueil de signes archaïques*, Paris, 1898, p. 86.

<sup>350</sup> Cf. G. GESENIUS, *Thesaurus philologicus criticus Linguae Hebraeae et Chal- deae Veteris Testamenti*, Lipsiae, 1842, I, p. 273. 299.450.505-507; II, pp. 704-709; F. BROWN- S. R. DRIVER-C. A. BRIGGS, *A Hebrew and English Lexicon of the Old Testament*, Oxford, 1962, p. 495-498; ZORELL, *Lexicon Hebraicum*, p. 368-371; M. WAGNER, *Die lexikalischen und grammatikalischen Aramaïsmen im alttestament- lichen Hebräisch*, Berlin, 1966, p. 65-66.

<sup>351</sup> Cf. SOUZA, *Word*, p. 240.

" Cf. SI 65:4; 78:38; 79:9; Jer 18:23; Deut 21:8; Ezek 16:63. See also: GESENIUS, *Thesaurus*, II, p. 706; ZORELL, *Lexicon Hebraicum*, p. 370; BJ, p. 1016, note n.

<sup>353</sup> Cf. GESENIUS, *Thesaurus*, II, p. 705.

\*s Ibid., p. 706.

<sup>355</sup> Ibid., I, p. 299.

<sup>356</sup> Cf. Gen 6:14. See also GESENIUS, *Thesaurus*, II, p. 706.

<sup>357</sup> Cf. SOUZA, *Word*, p. 243.

mean the cave formed in the rock, the dug and vaulted rock, the rounded pit, the rocky cavern<sup>358</sup> which covers, defends and protects<sup>359</sup>, just as the palm of the hand, the branches of the palm tree, the wings of the bird or the pitch do. Kefa constitutes a natural and free shelter in remote and deserted places; it serves to protect shepherds and their sheep, travellers and pilgrims; to hide thieves, bandits or simple fugitives in times of invasions, wars and persecutions; to shelter the poor who live in the open<sup>360</sup>. The etymology and the symbolism authorize us, therefore, to translate *Kefa* as excavated and vaulted rock, as a rocky cave that serves as rest, refuge and shelter.

### 1.2. *Other words of related meaning:*

This specific sense of *Kefa* is confirmed when we consider the various words that, in Hebrew, serve to designate the rock and its nuances.

In fact, Hebrew knows at least four words that, besides "p, in one way or another have to do with rock, with stone and its field of meaning: px, (rn'nj, nx and "jo. The exact distinction between what each one designates, exclusively, is difficult. Sometimes they are considered as synonyms<sup>361</sup>, but the tendency is to consider them, generally, as having, each one, its own meaning<sup>362</sup>, although starting from the common point, which designates the stone or the rock. In the specification of their meanings, the terms px and present less difficulty.

The term px never means the rock itself, or the mountain, but rather the small or large stone, cut or rough, which serves various purposes: as a material of construction, in which case it may replace brick, or serve as a foundation, a pavement, corner-stone, or slab of the building; as a cover for water-wells or for caves; as stones that characterize the ground as stony, hail; as a unit of weight used in scales; as tombstones used as an altar or for the inscription of laws, edicts, epitaphs; as an amulet and cultic symbol; as stones to be thrown with the máos, with slings or ballades<sup>363</sup>. Figuratively, it appears as evoking, on the one hand, the image of stability, of firmness and solidity; but on the other hand, also the image of obstinacy,

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<sup>358</sup> Cf. GESENIUS, *Thesaurus*, II, p. 706.

<sup>359</sup> Cf. SCHEIL, *Recueil*, p. 93; BROWN-DRIVER-BRIGGS, *Lexicon*, p. 495.

<sup>360</sup> Cf. Scheil, *Recueil*, p. 99.

<sup>361</sup> Cf. C. WESTERMANN-E. JENNI, *Dizionario Teologico dell'Antico Testamento*, Casali-Monferrato, 1982, p. 486: "Sinonimi di šur sono sala' "roccia" (60x)..., kef... hallamish "selce"... ed anche aban "pietra", har "monte"..."; Cf. also BETZ, "Christus, Petra, Petrus", pp. 15-17.

<sup>362</sup> Cf. the specific meanings ascribed to the corresponding entries in: GESENIUS, *Thesaurus*, I, p. 480-481; II, p. 706,958; III, p. 1160; BROWN-DRIVER-BRIGGS, *Lexicon*, p. 6-7,321,495-496,700-701,848-849,862; ZORELL, *Lexicon Hebrai-*

<sup>363</sup> Cf. BROWN-DRIVER-BRIGGS, *Lexicon*, pp. 6-7; VOGT, *Lexicon*, pp. 1-2; ZORELL, *Lexicon Hebraicum*, pp. 7-8; B. DAVIDSON, *The Analytical Hebrew and Chaldee Lexicon*, London-New York, 1930, p. 4.

stubbornness, hard-mindedness.<sup>364</sup>

It is also known as flint, pebble, quartz or flint. It corresponds to our firestone; it is a very hard and hard stone<sup>365</sup>. It is sometimes used to indicate that it is something firm, valid, constant or strong.<sup>366</sup>

The distinction between *sbo* and *ns* is more subtle, since they both mean the same object<sup>367</sup>, that is, both mean rock, but the rock is especially sharp and carved, forming a block, a mountain or a rocky precipice, with cracks or fissures that often serve as a residence for wild animals<sup>368</sup>. Precisely because of these characteristics, both terms are evoked, - metaphorically, as an image of a high and inaccessible place, where one is safe against the enemy, being a symbol of refuge, protection, security and strength.<sup>369</sup>

*cum*, pp. 7-8,245,369,555,688; E. VOGT, *Lexicon Linguae Aramaicae Veteris Testamenti*, Rome, 1971, pp. 1-2.

The term maintains, in relation to these words, its specificity. It is not simply a synonym for them. It designates a special kind of rock: the hollowed out rock; the cave that serves as a place of refuge, rest and shelter.

## 2. The biblical-Jewish backdrop:

This sense that emerges from the etymology and the symbolism is concretized in the use that the biblical and Jewish traditions make of the term "p. These are, in last instance, the geographic, cultural and religious universe that serves as a *background* for the Johannine usage.

### 2.1. The term in the veterotestamentary literature:

Let us see how the term \*p appears in the Old Testament. To better understand the nuances of this usage, we will see the occurrences in the

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<sup>364</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 7; WESTERMANN-JENNI, *Dizionario Teologico*, p. 486.

<sup>365</sup> Cf. GESENIUS, *Thesaurus*, I, p. 480; BROWN-DRIVER-BRIGGS, *Lexicon*, p. 321.

<sup>366</sup> Cf. GESENIUS, *Thesaurus*, I, p. 481; A. B. H. FERREIRA, *Novo Dicionário da Língua Portuguesa*, Rio de Janeiro, 1986, p. 1291.

<sup>367</sup> The term *vbo*, however, is not attested in the other Semitic languages. Cf. GESENIUS, *Thesaurus*, II, p. 958.

<sup>368</sup> Cf. BROWN-DRIVER-BRIGGS, *Lexicon*, pp. 700-701,848; GESENIUS, *Thesaurus*, II, p. 958; III, p. 1160; ZORELL, *Lexicon Hebraicum*, p. 555,688.

<sup>369</sup> Cf. BROWN-DRIVER-BRIGGS, *Lexicon*, p. 701,849; GESENIUS, *Thesaurus*, p. 1160; WESTERMANN-JENNI, *Dizionario Teologico*, p. 488.

Masoretic Text and in the translation made by the LXX<sup>370</sup>.

2.1.1. *In the Masoretic Text:*

The term *qs* appears twice, and in the plural (D'DS), in the passages of Job 30:6 and Jer 4:29. Let us look at them separately:

2.1.1.1. *Job 30:6:*

After a daring *flashback* in which he makes a moving and nostalgic recollection of the happy past (c.29), Job presents his tragic and miserable present (c. 30)<sup>371</sup>. Looking back, the situation has been catastrophically changed<sup>3</sup> \*. Job, who before had stood out for his efficiency and integrity<sup>33</sup>, is now persecuted and attacked with contempt (30:1-10).<sup>372</sup>

We are interested in the characterization that the text offers about those who are now hostile to Job<sup>373</sup>: they are younger than him; they belong

<sup>370</sup> The other terms designating rock, stone, and their derivatives are attested in the Old Testament with different frequency and weight.

The word appears in five passages (Deut 8:15; 32:13; Job 28:29; Ps 114:8; Isa 50:7) and is always used in a broad sense.

Apart from certain designations of place, LI" appears 70 times in the Old Testament and almost always means sacred place, place of sacrifice. As an attribute of God, it expresses his solidity and his unshakable character, which are manifested above all in the gift of salvation to men. In many ms passages it even becomes one of the terms with which nw itself is designated (Deut 32:4, 15, 18, 30, 31; 1 Sam 2:2; 2 Sam 22:32; Is 44:8; Ab 1:12).

Besides appearing in the passages designating the city of Petra or Jecetel, yh'D occurs 60 times in the Old Testament, assuming both its strict meaning of rocky precipice, sharp rock, and the symbol of protection, obstinacy, and security. At least five times 9^0 is used, as mx, with reference to nw, instances in which God is experienced as rock, as hospitable rock, or as liberating fortress (2 Sam 22:2; Ps 18:3; 31:4; 42:10; 71:3).

For pK there are 273 attestations in the Old Testament, with the same meanings described above, highlighting its metaphorical use to denounce the hardening and obstinacy of Israel (Ez 11:19; 36:26), and the application of texts which assume, later on, a messianic characterization (Gen 28:18; Ps 118:22; Is 8:14; 28:16; Dan 3:24). Cf. G. V. WIGRAM, *The Englishmans Hebrew and Chaldee Concordance of the Old Testament*, London, 1963, pp. 11-13.434.878.1069; WESTERMANN-JENNI, *Dizionario Teologico*, p. 485-488; BETZ, "Christus, Petra, Petrus," p. 14-18; BOISMARD, *Du Baptême*, p. 86-87; J. JEREMIAH, XiOoc, *GLNT VI*, col. 735-738; BROWN-DRIVER-BRIGGS, *Lexicon*, p. 849; R. SEGUINEAU-O. ODELAÏN, *Dictionnaire des noms propres de la Bible*, Paris, 1978, p. 299; J. STRACKY, "Pétra et la Nabaténe," *DBS VII*, col. 898.

<sup>371</sup> Cf. H.H. ROWLEY-M. BLACK, *Job*, Great Britain, 1952, p. 241; G. RAVASI, *Giobbe*, Rome, 1987, p. 620.

<sup>372</sup> Cf. R. GORDIS, *The Book of Job. Commentary. New Translation and Special Studies*, New York, 1978, p. 325.

<sup>373</sup> This characterization is presented with insistence in verses 2-8, as if justifying the opinion that Job has about them. Fray Luis, quoted by ALONSO SCHÓKEL-SICRE DÍAZ, *Job*, p. 427, says that these verses serve "to show the baseness and vileness of those who despise him". Cf. also DHORME, *Job*, p. 391.

to a low social stratum; they are useless and without dignity<sup>374</sup>. Trials and famine had reduced their strength to nothing (30,3a) and they were forced to wander the fields, feeding themselves on roots and wild plants (30,3b-4a). Banished from the civil community, they lived on the margins of urban and agricultural culture (30,5). Being undesirable wherever they arrived, they were forced to live in deserted wastelands, taking refuge in the shelters they found.

Verse 6 describes these shelters as follows:

ptfb n'?'ra pisanos

'in

**D'BBI**

"...dwelling in steep ravines, in pits  
and in caves."

We have, therefore, a triple description of the places where these people lived.

The first report is of a more general order; it says that they ha-bitavam n^m pisa, which we translate, with the Jerusalem Bible<sup>375</sup>, as "in steep ravines. Some scholars try to relate the root pía" to the root p", which suggests the idea of grandiose, of impressive, of something that causes astonishment by its greatness<sup>376</sup>, and translate n'bni fias by "amazing ravines"<sup>377</sup>. But it is, rather, an equivalent of the Arabic term ^ard, which designates the flanks or escarpments of a mountain or a valley<sup>378</sup>, which better corresponds to the ambience that comes with "pits" and "caves".

In fact, a second report says that they live in ñas ■nn-. The term ñas is used in the sense of land, soil<sup>379</sup>, while nn means, here, hole, pit, so that the expression designates the pits dug in the land<sup>380</sup>, natural pits, which serve as refuge for both men and animals.<sup>43</sup>

Completing the description of the *habitat* of these people, we have our term, in the plural, a'BB. This is not a mere repetition, with other words, of the place described, but adds a detail that specifies another type of refuge

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<sup>374</sup> The expression 'b nab shows how little consideration Job gives to the services which the parents of these people would have been able to render him. Cf. DHORME, *Job*, p. 392. ROWLEY-BLACK, *JOB*, p. 241, retains that the contempt Job shows for these people is not so much because they are miserable, but because they despise him and treat him as if he were inferior to them.

<sup>375</sup> Cf. BJ, p. 920.

<sup>376</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 630.

<sup>377</sup> This is the translation of ALONSO SCHÖKEL-SICRE DIAZ, *Job*, p. 421.423; RAVASI, *Giobbe*, p. 615.

<sup>378</sup> Cf. DHORME, *Job*, p. 394; GORDIS, *Job*, p. 331.

<sup>379</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 617.

<sup>380</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 265; G. FOHRER, *Das Buch Hiob*, Stuttgart, 1963, p. 413; DHORME, *Job*, p. 394.

of these people: it is about pits, too, but those dug in the rocks, that is, caves. As- yes, these people must have looked for whereabouts and lodging in these pits and caves among the ravines, on the steep slopes of the mountains.<sup>40</sup>

2.1.1.2. *Jer 4:29*:

Jeremiah describes graphically, in the fourth chapter, the progressive advance of an enemy that from the North launches itself irresistibly against Judah and Jerusalem, which, despite the warnings of the prophet, have not made the necessary turn to Yahweh, living in law and justice. Jeremiah makes the dreadful announcement of the arrival of a terrible enemy (v. 5-10), difficult to be defined<sup>381</sup>, that is going to devastate the land (v. 11-26) until turning Judah and Jerusalem into ruins, provoking a general stampede (v. 27-31)<sup>382</sup>. The prophet sees the inhabitants of all the cities about to be destroyed fleeing to the forest, in search of places inaccessible to the enemy and that will save their lives.<sup>383</sup>

Ironically they do not flee to the fortified cities, which, among so many functions, one would be exactly to protect the dads in times of siege<sup>384</sup>; they go to places of refuge in the hills, in the open country<sup>385</sup>. These places are described as trMzr The term D" is hapax in the Old Testament. The root as indicates something to do with volume, density, thickness, and can mean both "mas- sa of cloud", as well as forest, dense

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<sup>381</sup> For a long time these foreign people were identified with the Scythians. Today this seems unlikely. In the context of our study, this discussion is secondary. On the subject, cf. F. ASENSIO, "Jeremiah," in J. LEAL (ed.), *La Sagrada Escritura. Texto y comentario. Antiguo Testamento*. Madrid, 1970, pp. 442-443; P. M. CRAIGIE-P. H. KELLEY-J. F. DRINKARD, *Jeremiah 1-25*, Dallas, 1991, p. 84; L. ALONSO SCHÜKEL-J. L. SICRE DIAZ, *I Propheti*, Rome, 1984, pp. 458-459, with ample discussion and bibliography.

<sup>382</sup> Verse 29 describes in detail the invasion. The cavalry and the harpers advance without mercy. At the time of Jeremiah, the use of mounted cavalry was already generalized among the great powers as an instrument of war, so that the population of the small invaded states, such as Palestine, was terrorized by the speed and elasticity of these weapons in combat, and could not, under any circumstances, defend their cities. Cf. M. GARCÍA CORDERO, "Comentario al Libro del *Propheta* Jeremías", in Id. *Prophetic Books*, Madrid, 1961, p. 441.

<sup>383</sup> Factoring in the motivation for this flight, CRAIGIE-KELLEY-DRINKARD, *Jeremiah*, p. 84, say that "...flight would at least secure their lives; they would not be cowards, but realists."

<sup>384</sup> Cf. W. HOLLADA Y, *Jeremiah -LA Commentary on the Book of the Prophet Jeremiah. Chapters 1-25*, Philadelphia, 1986, p. 169.

<sup>385</sup> Another emblematic text in the consideration of the city and the mountain as places of refuge is Gen. 19. Lot who previously preferred the city (Segor) as a place to escape danger, feels fear and settles in dens in the mountain. It is interesting to understand Lot's journey towards these natural places of refuge and survival; as L. ALONSO SCHÜKEL, *¿Dónde está tu hermano? Textos de fraternidad en el libro del Génesis*, Valencia, 1985, p. 56, Lot "beduino rico en Canaán, se traslada a la vega fértil junto a ciudades prósperas, pasa de la vega al monte, de la ciudad principal a la más pequeña, de allí a una cueva. Toda la iniciativa de Lot es sobrevivir..."

forest, thicket, place full of tall trees, suitable just for hiding.<sup>386</sup>

Completing the description of these places is the term D'O3, which in the Old Testament appears only in Jer 4:29 and Job 30:6. In both, it refers to a place of hiding<sup>387</sup>, meaning not only the simple rock or quarry which is climbed, but the rocky cave which is used as a refuge, a stay, a lodging place. In fact, in the text we have the verb nb", which governs our term with preposition 3.

The verb nbs in the *qal* form expresses the action of ascending, but not limited only to our going up, climbing. Thus, if with this verb one is said to go up on the roof (Judg 9:51), on the mountain (Ex 19:12), on the bed (Gen 49:4), up the stairs (1 Kings 6:8; Ezek 40:61), one is also said to get into the chariot (1 Kings 12:18) and to have access to high places, without, however, translating the idea of being on (Ex 20:26; Is 24:18)<sup>388</sup>. Therefore, ib" D'Boai does not so much mean that the people went up ñas erros, but that they had access to these places, on high. Furthermore, from Preposition 5, we have the indication of "in", "within"<sup>389</sup>, so that in these tros one can enter, have access inwards.

This image is quite adherent to the situation described: when the invaders shouted, the inhabitants of the cities entered the forest and hid in rocky caves high up in the hills. These caves, in fact, can be found either at the foot of the mountains, or high up, embedded in the rocks. For Jeremiah, the caves were at the top of the mountain.

### 2.1.2. In the LXX.<sup>390</sup>

Let us see how the LXX present Job 30:6 and Jer 4:29.

#### 2.1.2.1. Job 30:6:

For verse 30:6 of Job we have the following text: év ol OIKOI avTójuv fjoav rpwyX.ai nETpwv.

The LXX translate the term a\*\*" as TpcoyXat nerpcov<sup>391</sup>. The term

<sup>386</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 563; G. GARDINI, "Note linguistico-filologica", *Henoah* 4 (1982) 170-172.

<sup>387</sup> Commenting on this passage of *Jeremiah*, HOLLADAY, *Jeremiah*, p. 169, says that D'DD "is found only otherwise in Job 30:6, where it is also the haunt of refugees. One has the impression here not only of tight parallelism but of unusual vocabulary: strange places for the population of a country side."

<sup>388</sup> Cf. ZORELL, *Lexicon Hebraicum*, pp. 598-599.

<sup>389</sup> Cf. P.P. JOÜON, *Grammaire de L'Hébreu Biblique*, Rome, 1982, § 103, p. 274.

<sup>390</sup> The LXX use the term népa to translate both as 3^0, ms etf'nbn, while employing XiOoq as corresponding to pK. Of the 301 times in which XiOoq appears in the LXX, 235 correspond to px while in 52 times it finds no équivalent in the Masoretic Text. Cf. E. HATCH-H. A. REDPATH, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*, Oxford, 1897, II, p. 876-878.1129-1130.

<sup>391</sup> Note that it is the whole expression xpœyXat nexpcœv that corresponds to DTO and not only the second term.

Tp̄cbyXri indicates the hole in the earth made by rodent animals (such as the peba, the armadillo, the rat), but also expresses natural or artificial openings, meaning either the hole in general or the cave.<sup>392</sup>

The feminine noun nérpa does not have its etymological use completely clarified<sup>393</sup>. However, it is commonly accepted that in its classic linguistic use it covers a wide range of meaning, indicating, properly, solid rock, quarry, cliff, precipice, gigantic mountain, cliff, rock, cliff<sup>394</sup>, although it is also used to designate the detached fragment of rock, the simple stone, small or large<sup>395</sup>, or even a cave<sup>396</sup>. Besides, the noun nérpa is used as a metaphor expressing immobility, firmness, stability, but also implacability, hardness and absence of feeling<sup>397</sup>. Consequently, the expression r̄p̄nyXai nerpov means the holes made in the rocks, the cavities of the rocks, or, in other words, the rock caves, the caves.

### 2.1.2.2. Jer 4:29:

In the LXX, Jer 4:29 takes a longer form than in the Masoretic Text<sup>6</sup> \*:

... ànô (pœvfjç ÍTtnéœç Kai èvrexanéov xó^ou àvExœprpev nàoa  
x®pa -  
(1) eiaéôvaav eiç xà onf]Xaia  
(2) Kaieiç xà àXoq èKpûPqoav  
(3) Kaièni xàç néxpac àvéPî|aaw...

There is a close parallel between these three sentences, the first of which is not in the Masoretic Text<sup>398</sup>. In all of them we have a verb of movement, a preposition and a reference to places that serve as hiding places<sup>399</sup>. The first two places indicated, onf]Xaia and ôXot], have a restricted field of meaning, ex priming, respectively, dens or spelunks and

<sup>392</sup> Cf. H. STEPHANO, *Thesaurus Graecae Linguae*, Paris, 1841-1854, VII, p. 2553; BAILLY, *Dictionnaire*, p. 1971; BOISACQ, *Dictionnaire*, p. 988; H. G. LIDDELL-R. SCOTT, *A Greek-English Lexicon*, Oxford, 1961, p. 1831.

<sup>393</sup> Cf. C. C. CARAGOUNIS, *Peter and the Rock*, Berlin-New York, 1990, p. 7.

<sup>394</sup> This is at least the usage commonly retained by authors, for Greek, from the Homeric poems. Cf. STEPHANO, *Thesaurus*, VII, p. 1016; SEGUINEAU-ODELAIN, *Dictionnaire des noms propres*, p. 299; BAILLY, *Dictionnaire*, p. 1548; BOISACQ, *Dictionnaire*, p. 776; LIDDELL-SCOTT, *Lexicon*, p. 1397; CARAGOUNIS, *Peter and the Rock*, p. 9.

<sup>395</sup> Cf. CHANTRAINE, *Dictionnaire Étymologique*, II, p. 892; LIDDELL-SCOTT, *Lexicon*, p. 1397; O. CULLMANN, *néxpα*, *GLNTX*, col. 109; P. LAMPE, "Das Spiel mit dem Petrusnamen - Mt 16:18" *NTS* 25 (1978/79) 227; CARAGOUNIS, *Peter and the Rock*, pp. 10-11.

<sup>396</sup> Cf. CHANTRAINE, *Dictionnaire étymologique*, p. 892.

<sup>397</sup> Cf. CULLMANN, *néxpα*, col. 109.

<sup>398</sup> For textual criticism of this step, cf. J. BRIGHT, *Jeremiah. Introduction. Translation and Notes*, New York, 1965, pp. 31-32; CRAIGIE-KELLEY-DRINKARD, *Jeremiah*, p. 83.

<sup>399</sup> Cf. HOLLADAY, *Jeremiah*, p. 149.

woods<sup>400</sup>. Governed by the preposition *eiç*, which basically translates the notion of entry<sup>401</sup>, they refer to secret places where the Jewish population enters, hiding from the approaching enemy.

The third place indication, *néxpaç*, presents a wider field of meaning, grouping the whole semantic field related to rock. Although the preposition (*éni*) normally expresses the idea of "on", we may also consider that, in answer to the question "where to?", it assumes a more general connotation of movement and extension<sup>402</sup> and, by force of the context in which it is inserted, there remains, at least, the indication that it is a matter, like the other two terms, of hiding places, of places of refuge<sup>403</sup>.

## 2.2. *The term in extra-biblical Jewish literature:*

In the Qumran texts, particularly valuable attestations have been discovered, since they are Aramaic texts originating in Palestine in times that preceded Jesus or were contemporary to Him.

We have, in fact, five attestations<sup>404</sup>: two in the Targum of Job<sup>405</sup> and three in the Aramaic book of Hanoch<sup>406</sup>.

### 2.2.1. *In the Targum of Job<sup>TM</sup>:*

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<sup>400</sup> Cf. STEPHANO, *Thesaurus*, VIII, p. 590; BOISACQ, *Dictionnaire*, p. 47,896; BAILLY, *Dictionnaire*, p. 88,1778; LIDDELL-SCOTT, *Lexicon*, p. 73,1627.

<sup>401</sup> Cf. M. ZERWICK, *Biblical Greek Illustrated by Examples*, Rome, 1963, § 97, p. 32.

<sup>402</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 233,235; ZERWICK, *Biblical Greek*, § 123, p. 42; BAUER, *Greek-English Lexicon*, pp. 287-288.

<sup>403</sup> Cf. HOLLADAY, *Jeremiah*, p. 169.

<sup>404</sup> Cf. FITZMYER, "Aramaic Kepha' and Peter's Name," p. 125.

<sup>405</sup> This is a badly damaged manuscript, found in 1956 in Qumran Cave 11, and contains the last part of the targum on Job 37:10-42:2, plus several smaller fragments from other parts of the scroll on Job 17:14-36:33. This manuscript belongs to the first century of our era. Its writing, in fact, is of the type which W. F. ALBRIGHT, "A Biblical Fragment from the Maccabean Age: The Nash Papyrus," *JBL* 61 (1937) 164, calls Herodian, which corresponds to the years between 37 B.C. and A.D. 70. According to J. P. M. VAN DER PLOEG-A. S. Van der WOUDE, *Le Targum de Job de la Grotte XI de Qumran*, Leiden, 1971, p. 2, the 11 QgJó is from the second half of that period, translating, therefore, an Aramaic contemporary to Jesus, so that the language Jesus spoke must have been essentially the same as that of this targum. Cf. PLOEG-WOUDE, *Le Targum de Job*, p. 1.8.

<sup>406</sup> This manuscript was found in the Cova Four at Qumran. The narration of the events, in what is preserved to us, is identical to that of the text of the Ethiopian Henok. The date of these manuscripts is distributed over the second and first centuries before our era: The 4QEn(a) dates from the first half of the second century B.C., and contains part of chapters 1-9 of the Henok; the 4QEn(c) is from the end of the first century B.C., and contains part of chapters 1-6; 10; 12-15; 18; 30-32; 35-36; 89; 104-107, while the 4QEn(e) resides to the first half of the first century BCE, containing part of chapters 21-22; 28-29; 31-34; 88-89. Cf. J.T. MILIK, "Problèmes de la littérature hénoclique à la lumière des fragments araméens de Qumrân", *HTR* 64 (1971) 335-337; A. DíEZ MACHO, *Apócrifos del Antiguo Testamento*, Madrid, 1985, IV, p. 299.

Our term is found in the first line of column 32 and the ninth line of column 33, which correspond to chapter 39 of the book of Job in the Masoretic Text<sup>407</sup>.

The term XDS appears as something peculiar to the *habitat* of two animals or birds: the chamois and the eagle. Thus, the first sentence containing the term qD is found in 1 IQtGJô 32,1 which subsists only partially:<sup>408</sup>

- - W am XD3 ■-bsr

"wild goat, and the part(o.....)

This line, though very incomplete, presents the question God asks Job<sup>409</sup>: if he knows when to stop XBO 'bsT<sup>1</sup>. The term 'b' is the construct state of bv, which in itself already designates a species of wild goat, living among mountains and rocky and cavernous terrain, whose reproduction escapes any observation<sup>410</sup>. The term in the absolute state is ass, thus composing the insistent idea about the type of this animal: it is an animal with mysterious instinct and irrepressible freedom, which walks on the cliffs and hides in the rocky caves<sup>411</sup>.

The second sentence is also fragmentary, and is in HQtgJo 33:9, which corresponds to Job 39:28 ®<sup>o</sup>:

- - ppn fctz<sup>1</sup> asa ( a "In a cave lives and (there) pemoita...".

We are interested in the terms that are used to describe the eagle. We have the verbs pp' and and the common name XD3. The verb pp# offers no difficulty, and in the form *qal* means to dwell, to inhabit, to remain somewhere<sup>412</sup>; whereas the verb form pp' must correspond to the form pbm

<sup>407</sup> In this chapter, after Job's challenge to a verbal duel with God, the latter leaves his neutrality and silence, and appears putting on the scene a series of wild animals in front of which Job becomes aware of his ignorance and impotence, gradually assuming his condition of *creature* in confrontation with the wonders of the world. ALONSO SCHÓKEL-SICRE DÍAZ, *Job*, p. 538, point out that God "makes Job aware of his ignorance and impotence, not to flatten him and dejarlo desdefiosamente sin respuesta, sino para colocarlo en el puesto exacto, con la perspectiva correcta para enfrentarse con Dios".

<sup>408</sup> Cf. PLOEG-WOUDE, *Le Targum de Job*, pp. 74-75.

<sup>409</sup> Thus they reconstruct PLOEG-WOUDE, *Le Targum de Job*, p. 75, evoking Job 39:1: "antilopes du rocher, et l'accouche(ment des biches, l'observes-tu?"

<sup>410</sup> It is commonly identified with the chamois or mountain goat, which is stronger and more slender than ordinary goats. Cf. ZORELL, *Lexicon Hebraicum*, p. 318; ALONSO SCHOKEL-SICRE DIAZ, *Job*, p. 548; *BJ*, p. 936.

<sup>411</sup> This goat is mentioned in 1 Sam 24:3 and Ps 104:18. In both passes we have references to the characteristics of the places where they go: hiding place, height. Cf. *Holy Bible. Pastoral Edition*, Translation, introduction and notes by I. STORNILOLO-E. M. BALANCÍN, S. Paulo, 1983, p. 667.

<sup>412</sup> Cf. ZORELL, *Lexicon Hebraicum*, p. 843.

of the Masoretic Text<sup>413</sup>, an imper- made *hitpatel of pb*, which in this form and tense, emphasizing the character of permanence, means to remain, to choose for oneself as a dwelling or stay<sup>414</sup>. The place which the eagle chooses for itself as a permanent dwelling place is indicated as *xas*.

2.2.2. *In the Aramaic book of Henoke:*

There are three attestations of wing in the Aramaic book of Hanoch.

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<sup>413</sup> Cf. PLOEG-WOUDE, *Le Targum de Job*, p. 77.

<sup>414</sup> Cf. ZORELL, *Lexicon Hebraicum*, pp. 393-394.

The first is found in 4QEn(a) 1 ,ii 8, a very lacu- nose text<sup>415</sup> , and corresponds to the step of 1 Henoq 1,4, from the Ethiopian text:

pnnoni bbu npbîñ n ( pb un  
bbh mas bu ) n'mp p pin  
( ) jo pnocn \*6 n'(Do)

"Observe the signs (of summer; that by them the sun burns) and scorches; and you seek shade and refuge from it (on the burning earth) and cannot walk in haste through the ashes nor through the (stones) because of the (sun)"<sup>416</sup> .

It is the announcement of a theophany, which is prepared by the opposition between nature and human behavior<sup>417</sup> .

The other two attestations are found in 4QEn(e) 4,iii,19 and 4QEn(c) 4,3, which correspond, respectively, to 1 Henoq 89,29 and 89,32, of the Ethiopic text<sup>418</sup> . As part of an allegorical description of the pilgrimage of the Israelites through the desert with Moses - here represented as a lamb - the episodes related to Sinai: Moses' ascent to the mount and the idolatrous experience of the people with the golden calf .<sup>419</sup>

Thus, in 4QEn(e) 4.iii, 19-20 we have:

m nn fjb whb pb(o mnx - - -  
( )m

"And the lamb went up to the top of a high cliff  
and the Sfenhor....)"<sup>420</sup> .

And at 4QEn(c) 4.3:

P HDD pboi K "n(  
3- - - n")Dnxb xn" xnn

"... for the) second time and climbed to the top of this cliff.

<sup>415</sup> As DíEZ MACHO observes, *Apocrypha*, p. 299, frequently the text preserved in these manuscripts is so fragmented that it is reduced, in many places, to words or groups of words.

<sup>416</sup> J.T. MILIK, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*, Oxford, 1976, p. 147, thus translates, with the support of the Ethiopic text: "Observe ye the signs (of summer, that the sun bums) and glows; and ye seek shade and shelter before it (upon the burning earth); and ye are not able to tread on the dust or on the rocks on account (of the heat)."

<sup>417</sup> On the structure of this book, cf. DíEZ MACHO, *Apocrypha*, pp. 295-296.

<sup>418</sup> This text is part of chapters 85-90, which present a panel on world history, from after the creation of man to the eschatological coming of the kingdom of God. The personages and peoples are mentioned in this history under the form of diverse animals.

<sup>419</sup> Cf. MILIK, "Problèmes de la littérature hénocmique," p. 355; DíEZ MACHO, *Apocrypha*, p. 320.

<sup>420</sup> MILIK, *The Books of Enoch*, p. 244, thus recounts the whole verse, which corresponds to Henoq 86:29: "And the sheep) ascended to the summit of a certain high rock, and the Lord (of the flock sent him to the flock), and they all stood at (a distance).

And the herd began to pervert...) .<sup>421</sup>

In all these passages, the term assumes the sense of escarpment, rock, part of a mountainous region, of cliffs. In any case, the accent does not seem to be placed so much on the locative aspect, "on the rock", as on the indication of a stony region, at the heights<sup>422</sup>.

### 3. *The term Krjtpaq in Jn 1:42:*

We are now in a position to say how to understand the term Kr|<pag in the Johannine passage. We shall first see the various interpretations that exist in this regard.

#### 3.1. *Different interpretations:*

The term Kqtpág, applied to Simon in the Fourth Gospel, does not have an unambiguous meaning among scholars. The voices are dissonant, and often the starting point in the discussion is not the term itself, but its Greek counterpart, Ἰλέργος, so that much of the Semitic substratum is lost in the consideration of Simon Peter's mission.<sup>423</sup>

However, among the studies that deal with the term "Kqtpa", there are basically two ways of considering it: as a nickname given by Jesus, alluding to certain traits of his personality, or as an indication of his mission.

As supporters of the first way of conceiving the attribution© of the name Krupag to Simon, we can mention O. Karrer, J. Mateos-J. Barreto, R. Pesch, C. Coulot and B. Lindars.

Thus, Karrer<sup>424</sup> says that Jesus found in Simon sufficient properties to give him a special responsibility: he is simple and sincere in his conduct; he has a vivacity of blood that makes his stubbornness and impulsiveness in his actions disappear; but he is also endowed with solidity and depth of character. Thus, already at the first meeting he had given him the nickname Kqcpfig, a word which brings together this whole range of meanings.

Mateos and Barreto<sup>425</sup> also consider that Jesus, by giving this

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<sup>421</sup> MILIK, *The Books of Enoch*, p. 205, thus reconstructs it: "Thereupon that Sheep that led them) went up (again for) a second time to the summit of that rock. But the flock began to go blind (and to stray from the way which had been shown) them: but the Sheep did not know about these...".

<sup>422</sup> Cf. FITZMYER, "Aramaic Kepha' and Peter's Name," p. 126.

<sup>423</sup> Most of the studies on the position and function of Peter in the Fourth Gospel transcend the semantic power of the term Kr|<pâç, and there are no studies that consider it exhaustively. On the different ways in which the role of Peter is understood in the Fourth Gospel, see supra, ch. 1, pp. 38-42.

<sup>424</sup> Cf. KARRER, "Simón Petras", p. 37-43.

<sup>425</sup> MATEOS-BARRETO, *El Evangelio de Juan*, pp. 121-122; ID, *Dizionario Teologico*,

nickname to Simon, denotes his obstinacy and stubbornness; however, he applies these characteristics not to his personality in general, but to his messianic concept. Because of his firm adherence to a political messianism, Simon does not come to Jesus on his own initiative; he is passively led by Andrew, he does not show any enthusiasm for Jesus, he does not utter a single word. All this, in an emblematic way, is confided in the surname Kr|(pàq.

Pesch<sup>426</sup>, Coulot<sup>427</sup> and Lindars<sup>428</sup>, following the same point of view, ponder that according to the custom that the master had of nicknaming the disciple<sup>429</sup>, it is not excluded that Jesus has given Simon the nickname Kqtpñ"; recognizing in him, immediately, resistance, hardness and stubbornness. However, these characteristics of his personality would have received a new meaning after the Resurrection, in view of the role Peter played in the Christian community.

On the other hand, among the scholars who consider the fact that the name of Simon as Kr|(pag) is indicative of the mission that he will carry out, not a few limit themselves to making this observation, without going further in the analysis in search of how to understand this mission. Among those who explain it are J. Betz, M. É. Boismard, S. Ci- priani and M. P. Da Sortino.

Betz and Boismard understand fundamentally the name of Simon as Kr|(pàg, from a self-identification of Jesus. He, taking from the Old Testament the image of God as the rock or stone of Israel<sup>430</sup>, designates himself as XíQoq which, rejected by the builders, became the cornerstone. Jesus, as rock or stone, attributed to Simon this same identification, establishing with him a very special relationship, making him participate of his rock bottom. This relationship between Jesus-XíGog and Si-máo-KT|(pfig, however, had already been established by Origen<sup>431</sup>; it is therefore in continuity with Him that, for Betz, Simon will then be - represented, led, manifested visible from the rock of Jesus, participating himself in this background<sup>432</sup>, while Boismard underlines that it is because

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pp. 267-268. Cf. also supra, ch. 1, p. 32.

<sup>426</sup> PESCH, *Simon-Petrus*, p. 30. Although he translates Kqcpac; by Kugel, Klumpen and Knäuel, Pesch does not extract the richness hidden in this meaning when proposing the meaning of this term when related to Simon.

<sup>427</sup> COULOT, "La vocation des disciples," p. 232.

<sup>428</sup> LINDARS, *John*, p. 115.

<sup>429</sup> Cf. supra, ch. 2, p. 68.

<sup>430</sup> Cf. SI 117:22; Dan 2:34-44; Is 8:14.

<sup>431</sup> ORIGEN, *Catena Fragmentarian* XXII, commenting on John 1:42, gives us the first example of this interpretation, saying that Simon receives the name "Stone" from that Stone which is Christ, firmn that, as the wise man comes from Wisdom, and the saint from Holiness, so Peter also depends on the Stone par excellence. He says that "Ἰλέτπον 8è αὐτὸν Kkt|Or|Of<T0ai elnev, napoovopaaOévra ànò tifo nérpa?, ^GTtv ó xptotói;". Cf. *GCS* 10b, *Origen*, IVb, 502.

<sup>432</sup> BETZ, "Christus, Petra, Petrus," pp. 26-30.

Christ was the rock par excellence that he can also give Simon the power to become the Rock.<sup>433</sup>

Cipriani<sup>434</sup> and Da Sortino<sup>435</sup> consider that, by calling Simon "Kqtpag", Jesus wants to express that a new man is about to develop in the fisherman of Galilee; he will be a rock of foundation on which a building will be built. Thus Peter is not one of the many stones used to build the edifice of the Church, but the rocky foundation of the ecclesial community founded by Jesus, the fundamental rock on which the whole Church stands. The foundation of Peter, therefore, is not something personal but structural, pertaining to the building of the Church.<sup>436</sup>

While suggestive, these interpretations have their limits.

In relation to the first type of interpretation, that is, in relation to the interpretation of the name Kr|(pd<; as alluding to traits of Simon's personality, we have already shown how this is a name of mission, typifying, programmatically, how he will live the experience of Jesus<sup>437</sup>. Besides, the etymological-symbolic analysis and the use of this term in the Old Testament and in Jewish literature do not give support to the characterization of "p as stubborn, obstinate, impetuous, self-assured, strong. At no time does the term assume these connotations, which could perhaps be mirrored in terms such as sñnbn or ms, but which do not appear with this negative denotation either<sup>438</sup>.

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<sup>433</sup> BOISMARD, *Du Baptême*, p. 86-87.

<sup>434</sup> CIPRIANI, "Pietro nei Sinottici," pp. 330-335.

<sup>435</sup> DA SORTINO, "La Vocazione di Pietro", p. 33.

<sup>436</sup> Cf. CIPRIANI, "Pietro nei Sinottici", p. 336.

<sup>437</sup> Cf. supra, ch. 2, pp. 68-70.

<sup>438</sup> Cf. supra, p. 77.

Against the interpretations suggested for Simon's mission as a result of his being K.r) < p̂aç, there are at least three factors.

Among the many Christological titles which the fourth Gospel attributes to Jesus, there is not the one of rock<sup>439</sup>, so that John never calls Jesus rock nor speaks of him as a cornerstone, although in a whole series of passages in the New Testament Jesus appears as XiOoc̄.<sup>440</sup>

This Christological image cannot, therefore, serve as the basis for the image that the mission of Simon as Kriip̂aç creates in the fourth Gospel. It is another thing that the Johannine Jesus had the vision of the Church before his eyes when he gathered the first disciples before him.<sup>441</sup>

The image of a building stone and of a stone that becomes a cornerstone is expressed in Hebrew as px, which in Greek is taken as XiGoçç<sup>442</sup>. Neither px and "p, nor liéoç and Kqtp̂aç are merely synonyms, so that they can be interchangeable. In the Johannine context, the ideas of "construction" and "foundation" are not explicitly present; these appear, rather, in the Matthean context, with which the Johannine pericope is not related.<sup>443</sup>

### 3.2. *Meaning of Ktj] < p̂aç, in Jn 1,42:*

We must, therefore, point to a meaning for Kqtp̂aç, which in John is indicative of Simon's mission, that is more adherent to its etymological-symbolic and semitic substratum. And we will do so, initially showing how the Greek term K pipete; corresponds to our \*p, and then applying the result of this relationship to the Johannine text.

#### 3.2.1. *The Greek form Kiftpaç:*

The term Kqtp̂aç is a Greekization of the Aramaic XD'3 OR Hebrew "p, being assimilated as a masculine name of the first declension<sup>444</sup>. There are no problems with this identification<sup>445</sup>. Thus, the basis for understanding Johannine Kqtp̂aç is both the Semitic term "p and the words

<sup>439</sup> Cf. BROWN, *The Gospel*, I, p. 80; JEREMIAH, kiOoc̄, col. 731-732.

<sup>440</sup> Cf. Me 12:10; Mt 21:42-44; Le 2:34; 20:17-18; Acts 4:11; Rom 9:32; 1 Pet 2:4-8; 2 Cor 10:4; Eph 2:20; 1 Tim 1:16.

<sup>1.0</sup> Cf. SCHNACKENBURG, *Giovanni*, I, p. 313; D. MOLLAT, *L'Évangile et les Épîtres de saint Jean*, Paris, 1973, p. 23; BARRETT, *John*, 28.

<sup>442</sup> Cf. supra, p. 82, n. 56.

<sup>443</sup> As a maximum, Jn 1:41-42 and Mt 16:17-18 go back to an early *logion* about the change of Simon's name, originally transmitted in orai form, so that we cannot speak of Johannine dependence in relation to Matthew. Cf. above, ch. 2, p. 47-48.

<sup>444</sup> Hebrew names, when Hellenized, generally remain invariable and undeclinable. The exception is made principally with those names which in the Semitic present the ending -a. Cf. BLASS-DEBRUNNER, *Grammatica*, § 53,1; 55,1.

<sup>445</sup> Cf. W. BAUMGARTNER-L. KOEHLER, *Hebräisches und Aramäisches Lexikon zum Alten Testament*, II, Leiden, 1974, p. 468.

containing this root, which participate in the same field of meaning<sup>1</sup> \* .<sup>446</sup>

Kqtpag is normally classified as a common noun, and there are thought to be no instances of it being used as a personative proper name prior to the neo-Testamental writings\*\*<sup>447</sup> . J.A. Fitzmyer, however, asserts, in a very convincing article<sup>448</sup> , that "p may also be regarded as a proper name. He bases his position on two findings: the similarities of \*p with other proper names, mainly Egyptian, and a publication by E.G. Kraeling<sup>449</sup> on a papyrus text from the Jewish colony of Elephantine, in Aramaic, dating from the eighth year of King Darius (Darius II, 424-402 BC). In this text the name \*p appears in a list of test- munities of a document according to which a certain Zakkur transfers a slave, called Yedaniah, to a certain Uriah.

Thus, Kqcpàg is not unknown as a proper name and Simon is not the first person to receive it. However, this attestation does not detract from the unique character of the attribution of the name to Simon by Jesus. It has not yet been proved that this name was used among the gods of Palestine, and of Jesus' time<sup>450</sup> ; its use in the Old Testament and in Jewish literature is very limited, appearing only as a common noun; in the gospels, Jn 1:42 it is *hapax legomenon* and in the New Testament literature Kr](pàg is present only in the letter to the Galatians<sup>451</sup> and in the first letter to the Corinthians<sup>452</sup> , where it always refers to Simon .<sup>453</sup>

Kr|<pa<; therefore, it was not Simon's name, normally; he received it from Jesus as a symbol-name, as a program of the mission that he will carry out: in the following of Jesus, he will be Kqtpag.

### 3.2.2. *Its grammatic significance:*

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<sup>446</sup> Cf. supra, pp. 73-76.

<sup>447</sup> BROWN, *The Gospel*, I, p. 76: "Neither Petros in Greek nor Kèphà in Aramaic is a normal proper name; rather it is a nickname..." Cf. CULLMANN, Τίεπος; col. 125; J. SCHMID, "Petrus "der Fels" und die Petrusgestalt der Urgemeinde", in M. ROESLE-O. CULLMANN (ed.), *Begegnung der Christen. Studien evangelischer und katholischer Theologen. Festschrift für O. Karrer*, Stuttgart-Frankfurt, 1959, pp. 356- 357; H. RHEINFELDER, "Philologische Erwägungen zu Matth 16,18," *BZ* 24 (1938-1939) 153, n. 1; J. LOWE, *Saint Peter*, New York, 1956, p. 7.

<sup>448</sup> FITZMYER, "Aramaic Kepha' and Peter's Name," pp. 121-132.

<sup>449</sup> E. G. KRAELING, *The Brooklyn Museum Aramaic Papyri: New Documents of the Fifth Century B.C. from the Jewish Colony at Elephantine*, New York, 1953, pp. 224-231. Before Kraeling, T. ZAHN, *Das Evangelium des Matthäus*, I, Leipzig, 1922, p. 540, states that "p was already used as a proper name before the New Testament, but gave no example.

<sup>450</sup> Cf. FITZMYER, "Aramaic Kepha' and Peter's Name," p. 130.

<sup>451</sup> Gal 1:18; 2:9, 11, 14.

<sup>452</sup> 1 Cor 1:12; 3:22; 9:5; 15:5.

<sup>453</sup> As for Gal 2,11, from the time of Clement of Alexandria there were those who maintained that the Kq<pàç referred to there was not the apostle Simon, but some other disciple. Nevertheless CULLMANN, fléπος, col. 123, shows that there is no basis for this opinion, and that it is, in fact, Simon Peter.

The Krupág of the Gospel of John is not different from that which emerges from the etymological, symbolic, geographic and cultural framework of Palestine.

Thus, when Jesus says to Simao ον ΚΧΤ)0Τ|CH] Kqtpcu;, he is announcing his mission which will be, yes, that of being rock. But the analysis we have conducted shows a new perspective of this rock: it is a rock excavated, a cave dug in the rock, a protective cave that serves as defense, refuge and dwelling place. This will be Simao, for the fourth evangelist. Following Jesus, one takes this cave, which places him in a continuous perspective of relationship with others, for whom, with constant dedication and healing, he will be a shelter, rest, dwelling place, defense, protection, common sword.

This meaning is not called into question by the narrative note 5 ἐπιτ|V£Ú£Tai Ilérpo^ (1:42). This note is an effort to explain, for the readers of the Gospel<sup>454</sup>, the Semitic term Kqtpdg, and should not be seen as a translation or as a simple Greek equivalent, since the verb ἐππqveúo), besides *translating*, means to interpret, to describe, to make a thought understood, to explain what from a foreign language seems obscure<sup>455</sup>, and in John its use is probably due to the influence of the Aramaic .<sup>456</sup>

Nevertheless, it is to this note that attention has generally been given, so that we have tried to understand the change of name operated by Jesus in Peter from the Greek etymology, emphasizing, principally, the following aspects:

- The term νέxποq is seen in relation to the related term νέxπα, and in this relation the central question consists in discerning whether or not both terms have the same meaning. If by classical Greek attestations νέxπα usually occurs with the sense of rock or cliff, and νέxποq as a fragment of rock or stone, the two terms are sometimes interchangeable<sup>457</sup> and the tendency today is to assume that in both classical and biblical Greek it is not possible to make a clear distinction between these two words .<sup>458</sup>

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<sup>454</sup> On the addressees of the fourth gospel cf. J. A. T. ROBINSON, "The Destination and Purpose of St. John's Gospel," NTS 6 (1959-1960) 117-131; B. RIGAUX, "Les destinataires du IV Évangile à la lumière de Jn 17," RIL 1 (1970) 289-319; A. WIND, "Destination and Purpose of the Gospel of John," NT 14 (1972) 26-69; P.S. MINEAR, "The Audience of the Fourth Evangelist," *Interp* 31 (1977) 339-354.

<sup>455</sup> Cf. STEPHANO, *Thesaurus*, III, p. 2040; CHANTRAINE, *Dictionnaire*, p. 373; ZORELL, *Lexicon Graecum*, p. 513.

<sup>456</sup> Cf. NOLLI, *Giovanni*, p. 40. The verb ἐππqvevæ occurs three times in John (1:38; 1:42; 9:7). Apart from this book, in the New Testament it occurs only in Heb 7:2. Cf. ALAND, *Konkordanz*, 1/1, p. 448.

<sup>457</sup> CARAGOUNIS, *Peter and the Rock*, p. 9-16, presents an accurate research on the Greek evidence of this name, commenting on its occurrences and the various meanings it assumes in them.

<sup>458</sup> Cf. A. PASSONI DELL'ACQUA, "Pietro e la roccia. Puntualizzazione dell'analisi filologica di un libro recente", *RivBibli* 61 (1993) 193, regarding the conclusions made by

- néxpog does not appear in the New Testament as a common name<sup>459</sup> and while some maintain that this term is not used as a proper name before the Christian era<sup>460</sup>, some argue for the attestation of this name at least in an epoch contemporary with Jesus.<sup>461</sup>

- Recently there has been an effort to derive the term néxpog from Aramaic while asserting that no Aramaic word or root underlying the Greek word népα<sup>462</sup> can be established.

However, at least with regard to the problem of Jn 1,41-42, the question must be put in other terms: it is above all the word Kqcpàg and its symbolism that deserves attention<sup>463</sup>. On the other hand, néxpog is the form that was affirmed, with the passage of time, in the early Christian community, as the name for Simon. Thus, when the Evangelist says that Kp|(pàç éppri- VEUETCU flÉTpoç (1,42), he also includes or assumes this established way of naming Simon. The meaning of flÉxpog, in its turn, besides the very meaning of the term, can be particularly illuminated by the *logion* of Mt 16,18 (où si flÉTpoç, Kai éni xaúii] xg néxpq oíKoSo[jif]oa) pou xqv ζKK^qoíav) in which, given the relation between flÉxpog-7céxpα-oiKoSojif]CTœ, appears evident the sense of stone or foundation rock, as well as the idea of edification and construction, by which Simão becomes the fundamental stone for the new community gathered by Jesús<sup>464</sup>. In this way, the symbolic contained in flÉTpoç, in some way complements that of the term Kqcpâç, adding some nuances, but it does not replace it.

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CARAGOUNIS, *Peter and the Rock*, p. 14.15, who admits that in Hellenistic Greek the distinction between KÉxpα and néxpog; is lost sight of, while in the New Testament it is maintained.

<sup>459</sup> In the Old Testament, only in 2 Mac 1:16 and 4:41. Cf. HATCH-REDPATH, *Concordance*, II, p. 1130.

<sup>460</sup> For example: W. F. ALBRIGHT-C. S. MANN, *Matthew*, New York, 1971, p. 195; SCHMID, "Petrus "der Fels," p. 357; BROWN, *The Gospel*, I, p. 76; CARAGOUNIS, *Peter and the Rock*, p. 30. For the latter author, this is due to lack of documentation.

<sup>461</sup> J. H. CHARLESWORTH, "Has the Name "Peter" Been Found among the Dead Sea Scrolls?," in B. MAYER (ed.), *Christen und Christliches in Qumran?*, Regensburg, 1992, pp. 213-223. For this author, in a fragment of parchment from Cave 4 of Qumran, it is possible to understand DTIÜD as a proper name, which would indicate that there was another person, besides the New Testamentary Peter, and more or less contemporary to him, probably a Palestinian Hebrew, with the same name.

<sup>462</sup> CARAGOUNIS, *Peter and the Rock*, p. 30-33.

<sup>463</sup> Cf. supra, Ch. 2, pp. 70-71. And this term, with its semitic universe - etymology, symbology, cultural context, and biblical-Jewish *background* - has not been addressed so far. CHARLESWORTH, "Has the Name "Peter," p. 213, and PASSONI DELL'ACQUA, "Pietro e la roccia," p. 199, also recognize that the semitic environment, though fundamental to understanding the change of Peter's name, is almost unexplored.

<sup>464</sup> Cf. MANN-ALBRIGHT, *Matthew*, pp. 195-198; O. MICHEL, oíKoSoπέco, *GLNT Vili*, col. 386-391; LAMPE, "Das Spiel mit dem Petrusnamen," 235-237.

## CHAPTER CONCLUDING REMARKS

In this chapter we will inquire about the meaning of the term Kr|<pci<; since it is central to the concept that the fourth gospel has about Peter: Like Msoaiat; it is an anticipation, in a programmatic key, of how the disciples will gradually enter, in the course of the Johannine gospel, into the mystery and mission of Jesus, so too Kr|<pá<; is a program-name, which anticipates, in reserve of meaning, the experience of discipleship (and the mission which follows from it) of Simon with Jesus.

This term, about which Jesus gives no explanation and the evangelist is limited to explaining it later in the Greek language, is rare. John 1:42 is *hapax* in the Gospels and in Pauline literature it appears eight times, all of them to denote Simon, so that the natural context for understanding this term is the Old Testament and the Jewish world. In fact, Kqtpag - corresponds to the Aramaic word XD'3 OR to the Hebrew \*p.

As a semitic term, we have initially explored what we call its sonorous configuration, in order to arrive at an original meaning by going through words in various languages which present this same sound. The origin of this word is a universal sound (keb-kef-kep-gueb-guep-heb-hef and other combi- najóes) which always expresses the idea of to surround, to guard, to hold, to defend, to shelter, to caress, to nurse, to ferment, or denotes objects related to these ajóes. In the light of this, the meaning of XD'3 or \*p, which is commonly translated as rock or stone, is redimensioned, coming to mean, differing from such words as px, s^o, í^n, or ms, the excavated rock, the cave in the rock, the grotto. In fact, the etymological dictionaries we have consulted clearly show the difference between the - terms designating the rock, the rock which serves various functions (s\*?©, t^nbñ, nx, px) and the excavated rock (\*p).

We confront this meaning by analyzing the texts of Job and Jeremiah, the Targum of Job and the book Henoke, the only texts in which our term appears in the Old Testament and in Qumran, respectively.

We have seen how Job and Jeremiah largely confirm this meaning. They bring G-d as the caves that serve as refuge for a marginalized type of people, or as hiding places to which the Israelites fled in the face of imminent foreign invasion. These steps, both in the Masoretic Text and in the Septuagint, point to this meaning.

The 1 IQtgJó - in a particularly interesting attestation because it is a text in Aramaic of the first century before Christ, therefore, contemporary to Jesus and the fourth evangelist - brings our term in two steps. The first occurrence (32,1) is in a pleonastic way, reinforcing the characterization of a type of wild goat that walks along the cliffs and hides in rocky caves; in the second occurrence (33,9), it appears as the excavated rock that serves as a shelter for the eagle to spend the night, indicating the place of its dwelling.

Ñin the attestations of the Aramaic book of Hanoch - 4QE(a) 1 ii 8; 4QEn(e) 4 iii 19; 4QE(c) 4,3 - is that the connotation of den, cave or cavern is not very evident; in the first step, however, our term indicates the quarries or cliffs in antithetical parallelism to the sandy and dusty land, but which in both is difficult to walk in the strong sun. In the other two passages, it is also the idea of the cliff or of the steep and high region that is in focus. These steps do not, in any case, express only the idea of a rock or a firm and solid stone.

The analysis of this background, as well as the consideration of the narrative note 8 éppr|veÚETai nérhoq of 1,42, gives us the conditions of

understand how in the fourth gospel Simon's mission will be that of being a Kritpaq-nerp. It is as if Jesus said to him: "You will be *Kephas*, a cave dug in the rock, on the top of the mountain. It is there that I will generate, protect, shelter, welcome, guide and build my people". Simon's meeting with Jesus opens these perspectives to him, towards which he will not walk in a linear way. Rather, he will have to approach very slowly and gradually, even going through the opposite and the denial of the One to whom he will approach.

We will then go through each of the other chapters that deal with this journey of Simon Peter, and then we will make a balance of this present, in the light of this program.

CHAPTER IV  
"AND WE BELIEVE AND KNOW..."  
(JOHN 6:67-71)

After 1:41-42, the first time that Simon Peter appears in the fourth Gospel is in the passage constituted by 6:67-71. From there until here, he walked anonymously his way of following Jesus, and here, in a moment of balance, he makes a confession that shows the concept that he has managed to form about Jesus.

The terms of this confession, as well as the situation in which Peter professes it, are very dense of meaning for the understanding of the picture that the fourth gospel weaves about Peter. We do not intend, therefore, to focus on them in isolation. We will take into consideration the whole pericope, according, at first, to the procedures of the synchronic analysis, and then, stopping in a problem raised by the history of the tradition, we will see the tradition which is at the base of this pericope.

1. *Study on the Final Text:*

The final text is studied by approaching the context in which 6:67-71 is inserted, textual criticism, followed by the analysis of its structure and exegesis, deepening the fundamental themes of the pericope in order to interpret its complex meaning.

1.1. *The context:*

Three points particularly illuminate the reading of our pericope: the global vision of chapter 6; its immediate context, which is constituted by the verses from 60 to 66; and the function it assumes in chapter 6.

1.1.1. *The general dynamism of Jn 6:*

Chapter 6 develops, in a typical Johannine way<sup>465</sup>, the self-revelation of Jesus as the Bread of Life<sup>466</sup>. The chapter opens

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<sup>465</sup> It is typical of the Johannine style that Jesus' revelation is made according to a narration of a sign, to which is linked a dialogue or a discourse which in a circular and progressive way reveals and deepens the meaning of this sign. It is thus in Jn 3; 5; 9. Cf. SCHNACKENBURG, *Giovanni*, II, p. 25; PASQUETTO, *Da Gesù al Padre*, p. 193-194.

<sup>466</sup> It is important to keep in mind the placement of this chapter in the body of the entire Fourth Gospel. Assuming the structure of LA POTTERIE, "Structura", p. 132-133, cf. supra, ch. 2, p. 52, n. 49, this chapter constitutes the second sign of the second section of the second couplet (5,1-10,42), on the revelation made by Jesus with the corresponding unbelief of the Jews. The second couplet brings two revelatory signs (5:1-47 and 6:1-71) and the progress

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in faith and unbelief among the Jews in Jerusalem (c. 7-10), while chapters 11-12 are prepared for the hour of Jesus.



with the narration about the sign of the multiplication of bread to feed the people who follow Jesus (v. 1-15), and concludes with the disciples' - attitude towards Jesus (v. 60-71). But the chapter is characterized above all by Jesus' discourse (v. 26-59), so that everything revolves around it, either preparing it or showing its consequences.

In this speech, Jesus reveals himself and confronts his listeners ('louSaioi)<sup>467</sup>. The whole discourse follows a logical coherence, insisting on faith as communion and adherence to Jesus, who is the Bread of Life. This double aspect - faith and Bread of Life - constitutes the dynamism that makes the discourse thus articulated<sup>468</sup>: In verses 26 to 27 Jesus speaks of a food that does not perish and demands a complete faith; between verses 28 and 40 Jesus speaks of himself as the Bread come down from heaven and underlines the importance of faith in his person; From verses 41 to 51, faced by the TovSaiot's incredulity, Jesus insists on the necessity of faith, as a gift from the heavenly Father, and once again presents himself as the Bread come down from heaven, but now specifies that this bread is his flesh; in verses 52 to 59, the 'louSaioi reaffirm their incredulity and Jesus insists that his flesh and blood are given as food and drink for the salvation of the world. In this way, as the discourse evolves, the revelation of Jesus becomes more precise and progressively focuses on his person and his mission.<sup>469</sup>

As for Jesus' listeners, identified in verses 41 and 52 as 'louSaioi'<sup>470</sup>,

<sup>467</sup> Throughout this discourse, Jesus, always using the formula ἐγὼ εἰμι, calls himself the bread of life (6:35-48), the bread that came down from heaven (6:41), and the living bread (6:51). All these forms are meant to highlight Jesus' importance to those who believe in Him. On the origin, the meaning and theological importance of these forms see the excursions by SCHNACKENBURG, *Giovanni*, II, pp. 87-102, and BROWN, *The Gospel*, I, pp. 533-538; A. FEUILLET, "Les "ego eimi" christologiques du quatrième Évangile," *RechSR* 54 (1966) 5-22; 213-224; E. SCHWEIZER, *Eyeb dpi*. Die religionsgeschichtliche Herkunft und theologische Bedeutung des Johannesischen Bildreden zugleich ein Beitrag zur Quellenfrage des vierten Evangeliums, Göttingen, 1965, pp. 375-376.

<sup>468</sup> Subdividing the discourse on the Bread of Life is difficult. Practically every commentary has a proposed internal division, and there is no agreement as to how these verses are articulated. P. GÄCHTER, "Die Form der eucharistischen Rede Jesu", *ZkT* 59 (1953) 419-441, and BROWN, *The Gospel*, I, pp. 272-274, present various subdivisions proposed by the authors. For our study it is sufficient to detect these basic aspects: interaction between Jesus and his hearers; faith and the Bread of Life as the backbone of the text. Cf. BARRETT, *John*, pp. 235-236; SCHNACKENBURG, *Giovanni*, II, p. 66; U. VANNI, *Vangelo secondo Giovanni. Passi scelti*, Roma, 1974, p. 98; J. CABA, *Cristo, Pan de Vida. Teologia eucaristica del IV Evangelio. Estudio exegetico de Jn 6*, Madrid, 1993, pp. 75-79.

<sup>469</sup> We pass, in this journey, from the offering that Jesus makes of himself, in word (ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν; xfjg - v. 35), to the offering of himself as flesh and blood (vv. 51,52). Cf. L. GOPPELT, ῥπόϋϋϋ, *GLNT*, XIII, col. 1421.

<sup>470</sup> Here John defines the Laureate as Jesus' listeners, even though they were certainly Galileans (Cf. 6:22-25). It is not a question of a Johannine "imprecision". He wants, probably, to imply that these listeners have a Jewish mentality. Lineating the concepts 'lovSaioi and yoyyú'eiv, he would be saying, as K. H. Rengstorf proposes. H. RENGSTORF, Yoyyú'co, *GLNTII*, col. 585, that the Galilean hearers of Jesús "rivelano di essere lovSaioi

as the revelatory discourse progresses, their resistance also gradually grows, so that their unbelief is gradually revealed<sup>471</sup>. In verse 28, the crowd, positively impressed by the words of Jesus, shows a generic good will<sup>472</sup>: it does not refer directly to the words of Jesus of verse 27 - ἐπὶ τὰ ἔργα τῶν ἁποστόλων... τῶν λέγων τούτων πῶς ποιήσωμεν... - but, referring to the ἐργα τῶν ἁποστόλων, asks how to accomplish them; this veiled disposition so- fre urna guiñada in verse 30. If before they were ready to do anything to accomplish the works of God, now they demand from Jesus some sign so that they may believe in Him", forgetting the multiplication of the loaves and not understanding that the sign, par excellence, is Jesus himself (v. 32-36). This fall into unbelief is accentuated in verse 41. From then on, the ἰουδαῖοι no longer speak to Jesus, but murmur among themselves (ἐν ἑαυτοῖς). Unable to accept the heavenly origin of Jesus, they object to an obvious fact, which only reinforces their great misunderstanding: they know the origins of Jesus; He could not have come down from heaven. In verse 52, they feel even more provoked, for they consider the words of Jesus<sup>473</sup> to be foolish, and, scandalized, they quarrel among themselves.

Therefore, evaluating the affirmations of Jesus according to the limited universe of their own experience, the listeners of Jesus pass from the simple Χέυειν with Jesus, to γογγύζετε and πᾶροπα. In this escalation towards unbelief, the verb γογγύζετε, used in verse 41, indicates the aversion of the 'IouSaioi towards Jesus, translating the outrage, at least in potency, if not already in act, towards His person<sup>474</sup>, while the verb πᾶροπα, in 6:52, refers to a dispute, originating in the alteration of tempers, which leads to a rupture<sup>475</sup>. In this manner, no longer addressing Jesus, but murmuring and litigating among themselves, the 'IouSaioi, at the end of the discourse of revelation, turn incredulously against Jesus<sup>476</sup>. This same process of unbelief is taken up again and applied to the disciples of Jesus

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proprio perché sono γογγύζοντες e al momento decisivo rifiuta- no la ἰσχύος;"

<sup>471</sup> It is very suggestive that the term ἰσχυέτω appears repeatedly until verse 51 - v. 29, 30, 35, 36, 40, 47 - but from then on it is totally absent in the discourse. When Jesus' revelation is clearly centered on his person, and when the resistance of his hearers to his revelation grows, he no longer claims faith, but this remains the only valid response of man before the offer of salvation. Cf. SCHNACKENBURG, *Giovanni*, II, pp. 25-26.

<sup>472</sup> Cf. VANNI, *Giovanni*, p. 101.

<sup>473</sup> The Jews understand Jesus' words in an external and material sense - to eat his flesh - as happens in typical Johannine misunderstandings. In fact, as BULTMANN, *John*, p. 135, n. 1, points out, a certain scheme of "disintelligence" or misunderstanding is quite frequent in the fourth Gospel. Besides 6:34,52, it is present in 3:3; 4:15; 8:57; 14:8.

<sup>474</sup> Cf. RENGSTORF, *Yoyyú^cú*, col. 583.

<sup>475</sup> Cf. O. BAUERNFEIND, *páropat*, GLNT, VI, col. 1428.

<sup>476</sup> In the murmuring and contention there is evidence of skeptical behavior and negative judgment toward Jesus. This attitude evokes the behavior of the people in the desert - Ex 17:2; Num 20:3,13 - murmuring, cursing their own fate and lacking faith in Yahweh. Cf. R. LE DEAUT, "Une haggadah targumique et les "murmures" de Jean 6", *Biblica* 51 (1970) 82.



(6,66). As a conclusion of their crisis of faith, they definitively interrupt their discipleship and consummate their unbelief.<sup>482</sup>

### 1.1.3. *The function of 6.67-71 in chapter 6:*

These verses not only enter in the global conception of the discourse of chapter 6, but constitute the point in which the whole chapter ends, so that without them, the dynamism of Jesus' discourse would be truncated<sup>483</sup>. Collecting themes treated by Jesus along the discourse - as the *Word*, the *Faith* and the *Life* -, the verses 67-71 develop still the same theme of the crisis of faith and adhesion to Jesus, but now, in a conclusive epilogue, they apply it to the narrow circle of the intimate followers of Jesus, that is, to the Twelve, and this, as consequence, still, of the Cafarnaum discourse<sup>484</sup>. Thus, this section shows that the words of Jesus also lay bare the behaviour of the Twelve, showing that they are exposed to the same tendency not to accept the revelation of Jesus. In this situation, Jesus wants to make it clear: all that is doubtful or subliminal must be abandoned. By putting the twelve to the test and the crisis, he invites them to renew their choice: either to continue to follow him, accepting his revelation - however disconcerting it may seem - or to abandon him<sup>485</sup>. In this way, it becomes clear who is truly a disciple and who has only a provisional and, therefore, inauthentic faith<sup>486</sup>.

These verses acquire, then, a great importance in the movement and thought of chapter 6 and of the whole Gospel, being even the summit of an itinerary. They assume the function of showing the effect that Jesus' words had on his closest followers<sup>487</sup>. Peter's confession appears at the end of a chain and is placed, in a decisive moment of crisis and of general rejection of Jesus, as a counterpoint to the false concept of Jesus and to the lack of faith not only of the *Tovθaίot* but also of the whole group of Jesus' disciples. And it is precisely this situation that brings out the depth of his confession: when many are blind, Peter, in the name of the Twelve, dares to go against the tide and, determined to continue with the Master, makes a complete confession of faith in the *mystery of Jesus*<sup>488</sup>.

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they could, reoccupied their old places.

<sup>482</sup> The expression *jtēpīTtaTēīv petó* is a designation that characterizes discipleship. And it is precisely this discipleship that is denied. The incisiveness of this decision is also evident in the verbal construction of *ζmfjXOov*: an aorist, which indicates that the disciples withdraw once and for all. Cf. BULTMANN, *John*, p. 448, n. 2.

<sup>483</sup> Cf. CABA, *Christ, Pan de Vida*, p. 407.

<sup>484</sup> Cf. BERNARD, *John*, I, p. 220; LINDARS, *John*, p. 270.

<sup>485</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, II, p. 164.

<sup>486</sup> Cf. BULTMANN, *John*, p. 443.

<sup>487</sup> Cf. FERRARO, "Giovanni 6:60-71", p. 67.

<sup>488</sup> Cf. S. CIPRIANI, "La Confessione di Pietro in Giov 6,69-71 e i suoi rapporti con

## 1.2. Textual criticism:

Verse 69 presents a problem of textual criticism that significantly interferes with our pericope. In this verse the words spoken by Peter to Jesus are presented by various textual authorities with remarkably different variants. We can list seven possible readings:

- ó XpioTÓ"; is the reading that Tertullian brings.
- ó uíóg TOÛ OEOÛ: is presented by an Italic manuscript and the Curetonian Syriac version.
- ó víó^ TOÛ GEOÛ TO6 ^fflvxog: it is in a tiny manuscript (17), from the manuscript which underlies the second Georgian and Cyprian version.

- ó Xptaròg ó áyiog TOÛ 0EO6: it is the combinalo present in papyrus 66, in the Coptic versions Sahidica, Bohairica and Sub-Achmimica.

— ó XptoTÒg ó uiòg TOÛ 9EOÛ: is read by the C<sup>3</sup> and ® capitals, by some Greek lower-case codes<sup>489</sup>, by some manuscripts of the Italic version<sup>490</sup>, by the Vulgate, by the Syriac Sinaitic, as well as by the Armenian and Georgian versions and by the Roman Fathers Victorinus and Cyril,

- To the previous reading they add TOÛ ^wvTog: the capital codes K, A, II, W, ® (corrected) and 0250; some lower case manuscripts<sup>491</sup>; some manuscripts of the Italic version<sup>492</sup> and of the Syriac<sup>493</sup>, a manuscript of the Coptic Bohairic version, of the Gothic and Georgian, as well as the Diatesseron and the Cyprian, Basilio and Chrysostom fathers.

— ó aytog TOÛ 9eoG: is the form adopted by the capital letter codes 8, B, C\*, D, L and W, by the P<sup>75</sup> and by a manuscript of the Italic, Coptic Sahidic and Bohairic versions.

There is practically no doubt that the latter reading is the most primitive. The manuscripts supporting it are more significant, and the other variant lines can easily be explained as attempts to harmonize it with other Johannine passages<sup>494</sup> \* or with the confession of faith made by Peter according to the synoptic gospels<sup>495</sup>, especially by Matthew.<sup>496</sup>

quella dei Sinottici", in AA.W., *San Pietro. Atti della XIX Settimana Biblica*, Associazione Biblica Italiana, 1967, p. 94.

<sup>489</sup> Which are: P, 33, 565, 1010.

<sup>490</sup> That is: a, aur, c, e, p.

<sup>491</sup> The following: P<sup>3</sup>, 28, 700, 892, 1009, 1071, 1079, 1995, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174.

<sup>492</sup> f\*, IF, q, r'.

<sup>493</sup> p, h, pal.

<sup>494</sup> As 1:49; 11:27 and 20:31.

<sup>495</sup> Cf. Me 8:29; Mt 16:16.

<sup>496</sup> Cf. METZGER, *Textual Commentary*, p. 215; SCHNACKENBURG, *Giovanni*, II, p. 154.

### 1.3. *Structure:*

Let us see how our pericope can be delimited, before presenting its structure and trying to read it according to the correspondence of its structural elements.

#### 1.3.1. *Delimiting from 6.67-71:*

The delimitation of our pericope between verses 67 and 71 can be carried out without great difficulty, since there are clear literary indications.

In verse 66, we have a kind of closure on the facts previously narrated, whose action developed in the widest circle of Jesus' disciples: as a position before Jesus' discourse, many (ζΚ ΤΟΥΤΟΥ) no longer walked with Him<sup>497</sup>. This verse forms an inclusion with verse 60, since the terms ἐΚ ΤΟΥΤΟΥ νοXXοι ἐιε τ®v πα0T)TÔv aÛTOÛ (v. 66a) evoke jtoXXοι οὐv àKovaavTeç èΚ TWV παOrjTÔv aÔTOV (v. 60a). This inclusion makes verse 66 form a unity with the preceding verses.

Verse 67, although it gives continuity to these data, restricts the action to the field of the Twelve, introducing, therefore, a change in Jesus' interlocutors. It is no longer the many disciples (ΚΟΖΧΟΙ ΤΟΥ παOqTÔv aÔTOv) to whom Jesus addresses, but the restricted group of the Twelve (SCOSEKO), in whom he also provokes a taking of position. We have, therefore, a thematic continuity in a new situation.

Another literary element that helps to substantiate this relationship of continuity and discontinuity is the conjunction οὐv: always appearing as the second word in the sentence, it is a connection of consequence, making the narration proceed, without losing sight of what precedes, maintaining, therefore, in some way, the main theme<sup>498</sup>.

The final limit of the pericope is placed in verse 71, since in 7:1 we have the expression *perù Taura*. This expression, in John, has a literary function rather than a chronological one, so that it normally marks the beginning of a new theme, opening, consequently, a new pericope or section<sup>499</sup>. In fact, chapter 7 is situated in other circumstances of place

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<sup>497</sup> The expression ζΚ ΤΟΥΤΟΥ can have both a causal and a temporal function. In the first case it means "for this reason", that is, because of the course of Cafamaum. In the second case, the meaning would be something like "from that moment onwards". The distinction between the two does not change much the meaning of the text, since both work as a divisional mark in relation to the discourse of Jesus.

<sup>498</sup> This particle is very dear to John. It appears 184 times in his Gospel, against the 57, 5 and 31 of Matthew, Mark and Luke. Cf. ALAND, *Konkordanz*, II, p. 204; for the use of this particle in John, see BLASS-DEBRUNNER, *Grammatica*, § 451,1, and F. NEIRYNCK, "La particule οὐv en Jean. Caractéristiques stylistique et critique littéraire", in ID., *Jean et les Synoptiques. Examen critique de l'exégèse de M.É. Boismard*, Leuven, 1979, pp. 227-278.

<sup>499</sup> Cf. MŁAKUZYIL, *The Christocentric Structure*, pp. 101,192-193; LA POTTERIE, "Structura," p. 137.

(irspienáTEi ó Tqoouç èv T<sup>^</sup> TaliXaiq - 7,1) and of time (<sup>^</sup>v Sè èyyùç f] éopTij TOV 'louðaicev - 7,2), and in it are no longer the SÓSEKQ, but of àSeXipoi the people who interact with Jesus (7,3).

Besides, we have a literary motif that gives cohesion to the text and guarantees its delimitation: the term SÓSEKO. This word, attributed to the disciples of Jesus, appears three times in our passage, two of which constitute an inclusion, so that it frames the pericope between verses 67 and 71, guaranteeing a detachment in relation to what precedes and what follows the text.

### 1.3.2. Structure:

The text of 6:67-71 can be structured thus:

- **A**<sup>67</sup> ΕΙΚΕΝ ΟΥΒ ό 'Iqaoùç TOIC SœSsKa,

!

Mf] Kai **a** vpeiç  
**b** OE<sup>^</sup>ETE viráyeiv;

("àresKpiOTi αύρερ Είjuov nérho"; b'sKúpie, npòç riva ártEXevoópeOa;

!

( dictata <sup>^</sup>cofiq aicovíou  
**a**<sup>69</sup> Kai fjpeiç nEKioTEÚKapEV Kai  
éyvÓKajiEV orí oí) EI ó fiyio<sup>^</sup> roo 0EO6.

!

<sup>70</sup> àiCEKpiOq aÚTOÍq ó Iqooút;, **a** Oξ>K èyò vpaç roug SráÓEKa ζ<sup>^</sup>E<sup>^</sup>E<sup>^</sup>E<sup>^</sup>ápqv; **b** Kai éξ úpmv Εί<; 8tápoXóg éariv.  
- "<sup>71</sup> > **c** ΕΧΕΥΕV 8è ΤΌv 'Iou8av Lípmvog 'laKapubrov -  
**i** **b**' oÓTog yap E<sup>^</sup>EX<sup>^</sup>EV 7tapa8t8óvat aùxón, **a**' ΕΙ<; ζK ΤΌv SósSsKa.

The structure shows that our pericope is organized chiasmatically, in the form A-B-B'-A'<sup>500</sup>, in which the second part of the structuring elements, that is B'-A', is not only longer, but also more internally elaborated. Let us see the correspondence between these elements and how they are individually organized.

The correspondence between A (v. 67a) and A' (v. 70-71) lies - basically in the fact that, in both elements, it is Jesus who speaks and addresses the same group of interlocutors, the Twelve. Thus, A and A' are organized in such a way that they create a close parallelism. This parallelism is of both morphological and syntactic order. Morphologically they correspond through the terms 'Iriooúg and SáSeKa, present in both A

<sup>500</sup> On chiasma, cf. supra, ch. 2, p. 60, n. 81.

and A'. Syntactically, both elements have the same subject, 'Iqoovg, and the same verbal complement, the Twelve. In A this complement appears with the numeral ScóósKa, while in A' it appears with the demonstrative auwíg. Therefore, the pericope begins with a reference to the speech of Jesus directed to the Twelve, and ends, also, with the words of Jesus to the Twelve. This last element is very elaborate; remembering the election of the Twelve, it speaks particularly about one of them.

Between A and A', we have the central and parallel components of the chiasmus, B (v. 67b) and B' (vv. 68-69). Jesus' question (pq Kai úpcíg 0¿XEXE újráysiv; - v. 67b) is followed by Peter's long answer (vv. 68-69), also headed by a question (upóq xíva ánsXEüoópe0a;), which prepares his confession of faith. In the first element (B), Jesus asks the question that should lead the Twelve to a decision; this decision is presented in the second element (B'). Thus, the question of whether the twelve also want to leave corresponds to the interrogative response, which indicates that they have decided to continue with Jesus. B and B' correspond, therefore, in a relationship of proposal and response; so much so that the opEÍq (a) and the únáyEiv (b) of Jesús are collected by Peter, in a kiastic way, with the KúpiE, npóq xíva árt£X.EVoóp£0a; (b') and Kai flpEig KEinoTEÚKapEV Kai éyvóKagEV (a').

Considering the individual terms of the parallelism, B' and A', whose construction is quite elaborate and complex, deserve attention, and we can also observe an internal structure.

In B' (v. 68-69) we can also find a kiastic correspondence:

- a<sup>68</sup> Kvpia, npó? xíva ánEXEVoópEOa;
- r- b í "úpaTa alcovíov S%EIZ, b<sup>69</sup> Kai nETuaxEÚKapEV Kai éyvÓKagEV
- ^ a' dxi ou E! Ó fiyioq xov 0EOV.

Between a and a' we have two correspondences: an antithetical parallelism between npóq xíva (a) and oí si (a'), and a synonymous parallelism between KúpiE (a) and ó & yio<; xov 0EOV (A'), making the latter expression define how, for Simao, Jesús is Lord.

In b-b', the úÚ^axa ^cofjg alcovíov £X<sup>ei</sup> ? (b) corresponds to Kai flUEig nETCiaxEÚKajiEV Kai éyvÓKapEv (b'), which indicates a behavior of faith, arising from the recognition that Jesus has words of eternal life. In addition, the personal pronoun ou, implicit in the verbal form eyeiZ (a'), corresponds, by way of contrast, to flpEÍ<; (b), reinforcing the relationship between Jesus and the Twelve.

In A' (vv. 70-71), Jesus reveals that it is he who has chosen the Twelve, and notes the presence of the one he calls "Sta. The evangelist's interpretation identifies him with Judas and says that he will hand Jesus

over.

This element is built according to a concentric structure, in the form a-b-c-c-b'-a'. This system has a narrative preamble that links the words of Jesus to the decision of the Twelve, manifested by Peter in B' (vv. 68-69). In fact, it is for this reason that *Jesús ánsKpíOq aóroíg*.

The first and last members of the concentric parallelism, designated as a (v. 70b) and a' (v. 71c), correspond by the presence of the term *SÓSEKU*, which makes a kind of inclusion. Thus, a speaks of the election of the Twelve, while a' refers to one of the Twelve.

In a we also note the significant *acchego éycb-úpág* that establishes a clear distinction between Jesus, who elects, and the Twelve, who are elected. This difference is accentuated by the use of the verb *éKXéyo|xat* which, in the middle aorist indicative, indicates that the act of electing, done by the subject, is in his favour<sup>501</sup>. We have, then, reconfirmed Jesús' concept of free initiative: both in the election and in the calling of the Twelve, the initiative is for Jesús alone<sup>502</sup>. This is very important for what follows.

These differences highlight the passage that occurs between a and a': a passage from the group of the Twelve to one of the Twelve, who is individualised in c (v. 71a), in a comment that the evangelist makes to clarify the words of Jesus: *"EXsyEV 8E TÓV 'Ioú5av Síptovog TaKapwbTOü*. We have, then, members b (v. 70c) and b' (v. 71b), concentric in relation to c (v. 71a), which refer to Judas, qualifying him as *8iá0olog* (b) and as the one who *napa8i8óvat* Jesús (b'). We have, therefore, this convergent movement: among the Twelve (a-a') there is one who, not corresponding to the free election of Jesus, is not on His side, but shows himself, instead, His enemy, *StápoXog* (b), precisely taking to an extreme term the distancing of Jesus, giving Him up (b'). This disciple is Judas (c).

#### 1.4. *Exegesis:*

In the light of this literary structure, we will undertake our exegetical reading of Jn 6:67-71, so that we will analyze: the problematic of the Twelve and their relationship with Jesus (A-A'); and the pro-vocation or proposal of Jesus with the corresponding response of Peter (B-B'). This analysis, however, is limited to our field of interest, which is Peter and his world of relationships.

##### 1.4.1. *The Twelve:*

In A (v. 67a) and A' (vv. 70-71), the first and last element of the chiasm, Jesus speaks of the election of the Twelve and notes the presence,

<sup>501</sup> Cf. NOLLI, *Giovanni*, p. 251.

<sup>502</sup> FERRARO, "Giovanni 6,60-71", p. 49: "Nell'accostamento wòg SÓSEKCI è^EXE^dprqv si esalta la libera azione di favore e di grazia da parte di Gesù nella costituzione di un gruppo, emblematicamente denominato "dodici"".

in the midst of this group, of a  $\text{Siá}^{\wedge}\text{oXog}$ . From this emerge two aspects that interest us from the exegetical point of view: the Twelve, and one of the Twelve, who is  $\text{3iá0oXo}<$ ;

#### 1.4.1.1. *The condition of the Twelve:*

In fact, this is the first time John mentions the Twelve<sup>503</sup>, and he does so with great insistence; this term appears in verses 67, 70, and 71, constituting an inclusion both in the pericope as a whole (A-A'), and in the last structuring element (A': a-a')<sup>504</sup>. The emphasis, however, is not on the number of the apostles, as such, but on the nature of the condition and the special position they assume at this point in the events, and throughout the Gospel. Indeed, on the occasions when the term  $\text{SóoeKa}$  is mentioned in reference to the disciples, it appears in the context of desertion or lack of faith, so as to evoke genuine discipleship, that which lives in intimacy and fidelity to Jesus<sup>505</sup>.

In our text, moreover, the nature of this condylation of the Twelve is emphasized, on the one hand, by the contraposition of the personal pronouns, and, on the other, by the verb  $\text{è}^{\wedge}\text{EXe}^{\wedge}\text{óp-qv}$ .

The significant construction of the passage, which relates  $\text{èyó}$  and  $\text{ópòc}$ ; (A': a - v. 70b),  $\text{ov}$  and  $\text{fipeig}$  (B': b-c - v. 68c-69a), works as if it were defining the roles, determining the right measure of the Twelve, echoing the "I" of Jesus before them, emphasising the differentiation and the importance of Jesus in the dynamics of the group<sup>506</sup>, so that, in the calling of the Twelve, the initiative is only and exclusively Jesus<sup>507</sup>.

This is the same concept present in the verb used by Jesus in A'-a (v. 70b). There we have the verb  $\text{èKXéyopat}$  in the middle and accusative,

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<sup>503</sup> The evangelist will refer to the Twelve as a group only in another occasion: in the scene of the apparition to Thomas (20:24). John, therefore, does not present the discretion of the election or the mission of the Twelve, nor does he provide, like the Synoptic Gospels (Me 3:13-19; Mt 10:1-4; Le 6:12-16), a list of them. Only seven disciples are mentioned by name, and only Judas Iscariot (6:71) and Thomas (20:24) are explicitly included in the group of the Twelve. For this reason there are those who consider that it is reasonable to admit that the author of the fourth Gospel supposed that the group of the Twelve was sufficiently known to his readers, taking the Synoptic Gospels as a special group among the disciples (it is the case of: LAGRANGE, *Jean*, p. 190; LINDARS, *John*, p. 275; BULTMANN, *John*, p. 444; A. FEUILLET, "La Confession de Pierre en saint Jean (6,67-69) et in saint Matthieu (16,13-18)", *Divinitas* 30 (1986) 19, among others); there are also those who think that the Twelve were not as important for John as they are for the Synoptics, or even that John showed little interest for the Twelve, as such (BARRETT, *John*, p. 254; SANDERS, *John*, p. 199; BROWN, *The Gospel*, II, p. 683). However, as we will show in the following pages, the problem must be put on another level, one which considers the qualitative function of the Twelve, called into question always to evoke true discipleship.

<sup>504</sup> Cf. supra, pp. 106-109.

<sup>505</sup> This is also the problematic present in 20:24. Cf. BERNARD, *John*, I, p.221; BULTMANN, *John*, p. 444-445.

<sup>506</sup> Cf. R. ORTIZ, "Know with whom you are dealing" *RevCult* 41 (1986) 189.

<sup>507</sup> Cf. FERRARO, "Giovanni 6:60-71", p. 49.

meaning to choose something for oneself, to make one's own choice<sup>508</sup>. Of the synoptic gospels, the seed Luke<sup>40</sup> uses this expression to refer to the choice of the Twelve among a larger number of disciples<sup>509</sup>, so this idea of election is typically Johannine. Used in John 6:70, this term is repeated in 13:18; 15:16,19. And in these passages, although the Twelve are not explicitly mentioned as such, it is to them that Jesus speaks, so that we are dealing with the same basic concept: the election of the Twelve. In all these steps, it is significant that it is always Jesus who proclaims himself the author of the election, using, in solemn form, the first person singular pronoun 'Eyó. Election takes place, therefore, in the personal history of the disciples and is the exclusive work of Jesus<sup>510</sup>. He elects them, by his own choice. To be a disciple and to remain as such, one must first of all be called by Jesus. This is why he makes it clear when he asks - ΟΥΚ έy® úpag TOIX; SóSeKa έ^eXc^ápriv; (6:70) -, exhorting the Twelve to be particularly mindful of the free gift of discipleship and of their friendship with Jesus<sup>511</sup>. Therefore, even though they have been chosen by Jesus, the group of the Twelve must freely become aware that the gift of this choice involves a commitment that must be definitively taken up by them<sup>512</sup>. This process of awareness shows that the gift of election does not absolutely force the freedom of the group, but is concretized in a range that goes from faith to unbelief, from obedience to disobedience, from unconditional adherence to the definitive break with Jesus.

Thus, we see that, as much for the number SróosKa as for the concept of election, the context that is peculiar to them is that of desertion and crisis in the discipleship. And it is in the light of this binomial that we must see the apparent but stunning contradiction: one of the elect of Jesus will surrender Him.

#### 1.4.1.2. *Judas: one of the Twelve...*

The reference to Judas, immediately after Peter's confession© (A', v. 70-71), emphasizes the tragic element of false discipleship and does so with insistence, as evidenced by the concentric scheme around Judas: Judas (c) is one of the Twelve (a') who were chosen by Jesus (a), but who being StáPoXoç (b), έπεXXev napaSiSóvat Jesus (b'). Certainly this observation is made, by Jesus, with a certain touch of astonishment and distress, for it

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<sup>508</sup> The New Testament and the LXX - except 1 Mac 9:25; 11:23 - ignore the active use of ζKXέyco; they abundantly use the middle with the accusative. Cf. G. SCHRENK, ζKXέyopai, *GLNTNX*, col. 401.

<sup>509</sup> Cf. ALAND, *Konkordanz*, 1/1, p. 371.

<sup>510</sup> However, behind the Son who elects, there is always the presence of the Father: 6:65 speaks of Se-Sopévov autó EK TOV Jtarpó,; in 13:18 the divine necessity of the betrayal is implied, while the whole of chapter 15 is a treatise on the intimate relationship between the Father and the Son. Cf. SCHRENK, *έKXέyopat*, col. 478.

<sup>511</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 182.

<sup>512</sup> Cf. SCHRENK, *έKXέyopai*, col. 479; VAN DEN BUSSCHE, *Giovanni*, p. 321.

is incomprehensible that among the Twelve chosen by Jesus is one who will deliver Him to the Jews<sup>513</sup>. In view of this, it is supposed that there existed in the Johannine community an objection that it was Jesus himself who called the traitor to be part of the very reserved group of the Twelve, so that the evangelist aimed to eliminate this difficulty by repeatedly announcing that Jesus knew from the beginning who would hand him over<sup>514</sup>.

But in the light of the facts about the Twelve and about the character of election as gift and commitment, this aporia becomes more explicable. In fact, the ἐξέλεξεν of Jesus in a (v. 70b) is saying that, in the call and in the choice or election of the Twelve, the initiative and the action is only of Jesus<sup>515</sup>, while the affirmations centred in Judas (**b-c-b'**: 70c-71b) denounce that, when abandoning Jesus' following, the initiative of the action is all and only of the disciple<sup>516</sup>. The activity of Judas fits into this framework, being the epilogue of the journey in the opposite direction to adhesion to Jesus. By not following Jesus, Judas does not assume his task and does not correspond to the gift of election. On the contrary, the case of this disciple shows the Twelve that the fact of having been chosen by Jesus does not automatically guarantee that they will remain faithful.<sup>517</sup>

In making this choice, Judas shows himself to be one of those who do not believe (6,64), as someone to whom the Father has not granted permission to come to Jesus (6,65) and who is incapable of doing his works (13,17). And it is Jesus himself who makes this reality clear: even though he is one of the twelve<sup>518</sup>, he is SiáPolog and he will hand Jesus over. In the Synoptic Gospels, it is Peter who appears with this prerogative; Jesus calls him oaravag when he tries to persuade him not to go to Jerusalem to die<sup>519</sup>. John omits this data with regard to Peter, because, for him, it is Judas who represents the satanic influence.<sup>520</sup>

<sup>513</sup> SCHLATTER, *Komm. Joh.*, quoted by SCHRENK, ἐκΖέyopai, col. 478-479: "Per Giovanni il caso di Giuda era un'enigma più oscuro della caduta di Gerusalemme e del rabinismo".

<sup>514</sup> Jn 6:64; 6:70,71; 13:11; 18:4. Cf. SCHNACKENBURG, *Giovanni*, III, pp. 156-157; SANDERS, *John*, p. 200.

<sup>515</sup> Cf. supra, p. 109.

<sup>516</sup> Cf. FERRARO, "Giovanni 6:60-71", p. 48.

<sup>517</sup> In 15:6 the fourth Gospel supposes that Judas' experience is something that can be repeated for any of the apostles. SCHNACKENBURG, *Giovanni*, II, p. 158, says that this experience is an obscure mystery that becomes a sign of alarm for the readers.

<sup>518</sup> A. WRIGHT, *A Synopsis of the Gospels in Greek with Various Reading and Critical Notes*, London, 1906, p. 31, suggests that the he; ζΚ ΤΟΥ 6<ó6£Ka applied to Judas means him to be the leader or fitter of the Twelve. But it is difficult to admit that 8lg can replace the term npmog, or that, as BERNARD warns, *John*, I, p. 225, an evangelist, writing many years after the events, when the no- me of Judas was already evoking the opprobrium of generations'ó, could regard this apostle as occupying the first place in the group of the Twelve.

<sup>519</sup> Me 8:33; Mt 16:23.

<sup>520</sup> Practically, no difference can be established in the use, in the New Testament, of

At the basis of the word  $\delta\tau\acute{\alpha}\rho\omicron\lambda\omicron\gamma$  there is a wide range of meanings: hatred, slander, accusation, denunciation, deceit, separation and maidic, so that the  $\delta\iota\alpha\pi\omicron\chi\omicron\gamma$  is characterized as enemy, accuser, adversary, seducer, as one who generates division<sup>521</sup>. His field of action is explained above all in his attempt to divide God or Jesus and men, separating them. And this qualification is applied to Judas, who was about to hand Jesus over<sup>522</sup>. Thus, Judas is  $\delta\tau\acute{\alpha}\theta\omicron\chi\omicron\varsigma$  not only because he is an instrument of  $\omicron\alpha\chi\alpha\nu\acute{\alpha}\tau$ , but because he assumes himself as an enemy of Jesus, consenting, from the beginning, with the one who is a murderer and a liar, taking his side, - refusing Jesus' message and declaring that he no longer belongs to the - nucleus of his chosen ones.

However, the implications of this action of Judas are frequently misinterpreted. The word used to characterize Judas' action,  $\nu\alpha\pi\alpha\varsigma\iota\omicron\acute{\omicron}\nu\alpha\tau$ , means, precisely: to put into someone's hands; to negotiate or put oneself, for one's own convenience, in agreement with someone; to hand over to a court or for the execution of a sentence<sup>523</sup>. In John this term does not have the deep theological timbre that it has in Mark, in relation to the theology of the Son of Man<sup>524</sup>, but it assumes mainly a technical sense. Besides the references to Judas<sup>525</sup>, John uses this term on three occasions: to say that the Jews handed Jesus over to Pilate<sup>526</sup> \*, to say that Pilate handed him over to be crucified<sup>527</sup>, and to say that Jesus, on the cross, delivered the spirit<sup>528</sup>. None of these steps connotes or leaves implicit the idea of disloyalty, of perfidy or of treason; so that also the action of Judas, expressed with this same term, is not loaded with these tints. It only translates the fact that Judas hands Jesus over. It is the combination  $\varsigma\iota\acute{\alpha}\pi\omicron\chi\omicron\varsigma$ - $\nu\alpha\pi\alpha\varsigma\iota\omicron\acute{\omicron}\nu\alpha\iota$  that denounces that Judas does not share the mentality of Jesús, but is excluded from his program. The fact that he does not belong to Jesus (b: v. 70c), will lead him to  $\nu\alpha\pi\alpha\acute{\omicron}\iota\varsigma\omicron\pi\iota$  Jesús (**b'**: v. 71b), thus consummating the process of incredulity unleashed by Jesus' discourse on the Bread of Life, which had already led the  $\lambda\omicron\nu\delta\alpha\iota\omicron\iota$  and many disciples to dispersion.

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the terms  $\omicron\alpha\nu\acute{\alpha}\tau$  and  $\varsigma\iota\acute{\alpha}\pi\omicron\chi\omicron\gamma$ ; nevertheless, from the Synoptics and the Acts of the Apostles it can be seen that  $\omicron\alpha\chi\alpha\nu\acute{\alpha}\tau$  is closer to the Palestinian linguistic use. Cf. W. FOERSTER,  $\varsigma\iota\acute{\alpha}\pi\acute{\alpha}\chi\omicron\varsigma$ , *GLNT* II, col. 944; J. JEREMÍAS, *The Parables of Jesús*, New York, 1963, p. 81.

<sup>521</sup> Cf. FOERSTER,  $\varsigma\iota\acute{\alpha}\pi\omicron\chi\omicron\varsigma$ , col. 921-926.

<sup>522</sup> The other time, in John, that  $\delta\tau\acute{\alpha}\rho\omicron\lambda\omicron\gamma$  refers to Judas is in 13:2. There the Syrophenician is the instigator of Judas to arrive at the betrayal.

<sup>523</sup> Cf. F. BÜCHSEL,  $\delta\iota\omicron\tau\acute{\iota}\eta\iota$ , *GLNT* II, col. 1180-1187; WESTCOTT, *St. John*, p. 110; SCHNACKENBURG, *Giovanni*, II, p. 157.

<sup>524</sup> Mk 9:31; 10:33; 14:21,41. Cf. J. ERNST, *Z/Vangelo secondo Marco*, Brescia, 1991, II, pp. 337-392.

<sup>525</sup> In addition to 6:71, it appears in 12:4; 13:2, 21; 18:2, 5; 21:20.

<sup>526</sup> Jn18 :30, 35, 36;

19:11.

<sup>527</sup> Jn19 :16.

<sup>528</sup> Jn19 :30.

1.4.2. *From proposal to response:*

Let us look at the other two elements of the chiasm, which bring the question asked by Jesus to the Twelve, and Peter's answer on behalf of this group.

1.4.2.1. *Jesús' proposal:*

With the unmasking of the unbelief of many who followed Jesus, the ranks of the disciples had shrunk drastically; for a moment Jesus anticipated the possibility that even his closest followers, the Twelve, would give up. Then, in a truly tragic context, Jesus asks them the question: Μf] κCÙ ópei"; OéletE ímáyeiv; (B: v. 67b).

Already the formulation of this question implies that such a decision is uncrevable and still feared, but that a negative answer from the disciples is virtually assumed<sup>529</sup>. In fact, although it is possible that the pq lets transpire a certain hesitation<sup>530</sup>, a direct question formulated with this particle expects a negative answer<sup>531</sup>, being, in our case, an encouragement to firm perseverance, as if Jesus anticipated the answer Peter will give next<sup>532</sup>.

On the other hand, the dramatic nature of the question also appears in the precision of the verbs GéXco and ímáyw. The field of meaning of the term OéX(o) can be summarized as follows: to be intentional, to be willing, to make up one's mind, to have the will, to want to make a definite decision, to want resolutely, to pursue a goal. This readiness to will is not necessarily the expression of a natural inclination, but may also be the result of a concession, a consensus or even a provocation, arising as a reaction to - specific requests<sup>533</sup>, and, in this case, it becomes a determining criterion in the conduct of the decision-maker. This way, our OÉXSTE lets transpire the willingness or the firm resolution before the possibility of continuing to hold Jesus as disciple, but it also denotes, as a consequence of the provocation of Jesus' Revealing, an inclination in the opposite direction - followed by the disciples in verses 60-66 -, which is clarified with the verb seguráte, the complementive infinite of ónáyμ. This is a favourite term of John<sup>534</sup>, who applies it to the disciples here and in 15,6, where it means to depart, to leave, to abandon the Master.<sup>535</sup>

Therefore, this question of Jesus emphasizes the distinction between

<sup>529</sup> Cf. WESTCOTT, *St. John*, p. 111.

<sup>530</sup> As is the case in Jn 4:29.

<sup>531</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 427,2.

<sup>532</sup> Cf. CABA, *Christ, Pan de Vida*, p. 412.

<sup>533</sup> Cf. G. SCHRENK, OéXco, *GLNTIV*, col. 260-262.279; NOLLI, *Giovanni*, p. 249.

<sup>534</sup> This verb recurs above all in the discourses of farewell, signifying the departure or the death of Jesus, which are, in the last instance, a departure towards God. 'Yndyco occurs 32 times in John, as against 19 times in Matthew, 15 times in Mark and 5 times in Luke. Cf. ALAND, *Konkordanz*, II, p. 282.

<sup>535</sup> Cf. G. DELLING, tady©, *GLNTXW*, col. 536,540.

the Twelve and the other disciples, encouraging them to make a genuine confession of faith. While putting their will and trust to the test, Jesus wanted the Twelve to examine all the reasons for continuing in his company; for Jesus, remaining without followers is much more acceptable than changing his messianic program, so he invites the Twelve to make a kind of balance that leads either to the renewal of the adherence with the consequent acceptance of his revelation, or to the abandonment of its sequel. This is because the group of disciples of the faith must be decisively individualized before the world of unbelievers<sup>536</sup>.

#### 1.4.2.2. *Peter's response:*

The question that Jesus addresses to the Twelve (B: v. 67b), asking them if they also want to leave, is answered by Peter (B': v. 68-69), organized in a chiasmic way, emphasizing four aspects, each of which we now take into account: <sup>537</sup>

##### a) *Kópie, npôç uva àneteDaópsda; (6,68b):*

In this sentence, which is in fact Peter's counter-question, three data deserve attention: the very formulation of the question, the verb ἀνἔξουοῦπέξα and the vocative term Κῦπικ.

##### i. *The phrase formulation:*

As for the sentence, we are interested in its grammatical person and interrogative form.

This question of Peter is formulated in the first person plural, which is very important for the understanding of the whole pericope. One could treat of a majestic plural, but the sense is not for that. Jesus, before the desistance of many in following Him, makes a question to the Twelve, wanting to know their position. It is answering to Jesus that Peter uses the first person of plural<sup>538</sup>. He speaks, therefore, in the name of the Twelve, assuming a function of spokesman of the group.

Three other elements confirm the representative character of Peter: the evangelist does not then give the opinion of any other disciple, although this was to be expected, since the moment is really decisive for those who want to continue following Jesus; in 6:69 Peter continues speaking, and his speech is articulated, forming, through the emphatic pronoun of the first person plural (ἡμεῖς)<sup>539</sup>, a parallelism between Jesus and the Twelve, distinguishing them from the many disciples of inadequate faith who turn

<sup>536</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, p. 321.

<sup>537</sup> Cf. *supra*, p. 108.

<sup>538</sup> As CABA observes, *Cristo, Pan de Vida*, p. 414: "Las palabras que Jesús había dicho: "también vosotros?" (ὁἰνω; v. 67), tienen un eco claro en las palabras de Pedro mediante la mención de un "nosotros" (ἡμεῖς) implícito en la primera persona plural del verbo: "a quién iremos?" (ἀρcele वोῦπεOa)".

<sup>539</sup> Cf. WESTCOTT, *St. John*, p. 111.

back; and finally, when Jesus takes up the word again, in verse 70, he continues speaking to the Twelve, in such a way that the whole of the passage underlines the importance of this group. Thus, speaking in the name of the Twelve, Peter typifies the response of this group to the vocation of Jesus; his words express the synthesis of what it meant for the group to live with Jesus and the understanding they were able to form about him.

As for its interrogative form, it calls attention because the question asked by Jesus expects a decisive answer<sup>540</sup>. However, the interrogative form of Peter's answer does not express uncertainty or doubt on his part, or on the part of the person he represents; but it is intended to prepare the statement he is about to make, so that it is the whole of his speech which is the answer to Jesus<sup>541</sup>.

ii. *The verb ἀνέχονται:*

Peter asks his counter-question using the verb ἀνέχ/οπατ (ἐχσúaοπατ). The root of this group of verbs ἐχσ- has both the meaning of to go, transfer, and run, and to come, arrive, remain, and become<sup>542</sup>, so that in the New Testament in general, and in the Fourth Gospel in particular, ἐχσ/οπατ and its derivatives are understood in these two basic meanings<sup>543</sup>.

Frequently, the Synoptic Gospels describe, with this verb, the coming of men to Jesus, which is later completed in the following as disciple; but it is above all in John that the great theological content of the sayings with ἐχσ/οπατ emerges. This content basically develops following two essential lines: the coming of Jesus<sup>544</sup> and the coming or going of men to Him<sup>545</sup>. The movement of going to Jesus is a determining decision, it is equivalent to the interior preparation to become his disciple<sup>546</sup>; nevertheless, the last and determining instance in this process is not the will of men, but that of God<sup>547</sup>.

So, this term in Peter's lips has more than a locative meaning. It is not

<sup>540</sup> Negative. Cf. supra, p. 115.

<sup>541</sup> Cf. FERRARO, "Giovanni 6,60-71", p. 51; SCHNACKENBURG, *Giovanni*, II, p. 153.

<sup>542</sup> Cf. J. SCHNEIDER, ἐχσ/οπατ, *GLNTIH*, col. 914.

<sup>543</sup> The verb ἐχσ/οπατ is found 636 times in the New Testament, 157 of them in the fourth Gospel; while ἐχσ/οπατ is used 118 times in the whole New Testament, 21 of them in John. Cf. ALAND, *Konkordanz*, II, pp. 32-33.116-117.

<sup>544</sup> This line includes both the coming of Jesus as Word or Messiah (1:7,9,11,15,27,29,30; 3:2b,19,31; 4:25; 5:24,43a; 6:14; 7:27,28,31; 8:14,42; 9:4,39; 10:10b; 11:27; 12:27,46,47; 15:22; 16:28; 18:37), as the coming of the Risen Christ (20:19; 20:26; 21:13), or even the return of Christ (14:3,18,23; 21:22) and the coming of His hour (4:23; 5:25; 7:30; 8:20; 12:23; 13:1; 17:1).

<sup>545</sup> 1,39.46.47; 3,26b; 4,30.40; 5,40; 6,5.15.24.34.37.44.45.65.68; 7,34.36.37.50; 8,2.22; 10,41; 11,29.30.32; 12,13.19; 14,6.

<sup>546</sup> Cf. F. FERNÁNDEZ RAMOS, "Seguimiento y persecución - reflexiones en torno a la comunidad joánica", *StLeg* 24 (1983) 127.

<sup>547</sup> Cf. supra, p. Ili, n. 48.

that they have nowhere to go or whom to turn to. Peter does not simply say that there is not someone who can attract them, to whom they can transfer themselves and of whom they can become followers. Implicit in this questioning is that it is Jesus whom they want to follow, or better, to continue following as disciples, excluding the possibility of leaving Him, antithetically calling into question verse 66, in which ζΚ Τούχοῦ νοXXοὶ ζΚ Τ©V |iaOqT©v aurou AicfikOov elg rá ÓΤCÍCTCO Kai OVKÉΤI pEi'auTOV nepiEnátow. And this same concept is reinforced by the vocative ΚÚpie.

iii. *The vocative KÓpie:*

In John, the name Κúpioq<sup>548</sup> appears, sometimes, referring to the -historical Jesus<sup>549</sup>, mainly in the speeches used by people, and especially by the disciples, to address Jesus<sup>550</sup>. In these cases, ΚÚpioq always has something to do with good manners and with the concept of authority, expressing, therefore, the idea of powerful, just, valid, authorized, competent, legitimate, important, decisive, fundamental<sup>551</sup>. Because of this, our text, in presenting Peter addressing Jesús with Kúpie, would be saying that Peter recognizes in Jesús, in the name of the group of which he is spokesman, the legitimate and competent authority, in which he finds the answer to his question.

However, the term Κúpioq expresses the glorious state of Jesus, so that Jesus is Κúptoc, inasmuch as he is resurrected. This connotation is also not excluded from the steps that seem to betray a courteous manner of relationship between the disciples and Jesus, since the very personal bond that characterizes the delays between the disciples and Jesus is rekindled and sigilized by faith in the Resurrection<sup>552</sup>. In the light of this, when addressing Jesus calling him Kupte, Peter would be using a title of faith. In fact, this sense is corroborated by the context of his confession and by its structure, since the parallelism in the internal structure of B' (vv. 68-69), places ó aytoç ton Θεov (**a'**) as an explication of Kúpie (**a**).

b) *'Pi)fiara (coffç aiaivion ê/eiç (6,68c):*

Peter discards the possibility of deserting and confesses that Jesus has words of eternal life. We can understand this affirmation on a double level:

<sup>548</sup> Kupioc; it is a motif that runs through the entire New Testament where it is used 719 times. Cf. ALAND, *Konkordanz*, II, p. 167.

<sup>549</sup> Besides John, we find this connotation in Luke and in the New Testament letters. W. FOERSTER, Kvpioq, GLNT V, col. 1485, observes that "Il fatto che il Gesù storico appaia come Kuptot; soltanto nei racconti evangelici tardivi, ossia nei testi esclusivi di Luca e in Giovanni, si spiega in quanto la materia degli evangeli deve la sua elaborazione a finalità missionarie".

<sup>550</sup> Jn 4:11; 6:34; 11:3; 20:2, 13.

<sup>551</sup> Cf. FOERSTER, KÓpioq, col. 1346-1357.

<sup>552</sup> Cf. W. KASPER, *Jesús, el Cristo*, Salamanca, 1986, pp. 177-178.

in a first instance it takes up the Cafamaum discourse<sup>553</sup> and, in a second instance, it refers to the whole of Jesus' teaching as a whole<sup>554</sup>.

Très aspects warrant reference to Cafamaum's speech.

We have, initially, the organization of the chapter 6<sup>555</sup>. All it is centred in the event of Cafamaum, so that what precedes this event is preparation, and what follows it is reaction. Thus, the evangelist brings, here, the reaction of the Twelve, manifested by Peter, after he had presented the reaction of many disciples who decided to go back in the following of Jesus. In the general organization of the chapter, therefore, this declaration of Peter translates the opposite movement to that of unbelief and defection before Jesus and his message revealed in the great discourse of Capammon.

A second aspect that indicates this relationship with the Cafamaum discourse is the similarity of Peter's words with Jesús' words in verse 63<sup>556</sup>. In this verse Jesús says that ...TÚ ^f|paTa & èyœ XeXáXqKa ôpïv nvEvtá ècmv Kai Ç®f| ècmv. In verse 68 Peter takes up this expression with slight modifications: ^fipara Çœfjç aîœviov ë/etç. Trujara here takes up the whole discourse of revelation which in verse 60 the disciples found harsh<sup>557</sup>. Jesús says that these words reveal a divine reality that only the spirit can make understand and that is a source of life only for the man who is.<sup>558</sup>

The third point that relates Peter's declaration to the Cafamaum discourse is the return of a motif that runs through the whole discourse in a different way, that is, the theme of eternal life. This appears, directly, in 9 verses of the Cafamaum discourse<sup>559</sup>, which show, fundamentally, that Jesus is the Life, as the Revealer of God, and that as such he gives to those who believe the possibility of an authentic life. Taking up this motif and putting it as a qualifier of Jesus' words, Peter recognizes Jesus' words as referring to the true and proper divine etymity and acknowledges that in Him there cannot be anything Divine, recognizable only by faith<sup>560</sup>.

Peter, therefore, in the name of the Twelve, endorses the words that Jesus had said, which implies that the Twelve accept his revelation, showing themselves as those who believe in Jesus as the giver of Life, by

<sup>553</sup> Cf. BARRETE, *John*, p. 251; BERNARD, *John*, I, p. 218; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, II, p. 164.

<sup>554</sup> Cf. HOSKYNs, *The Fourth Gospel*, p. 301; LINDARS, *John*, p. 274.

<sup>555</sup> Cf. supra, pp. 99-100.

<sup>556</sup> In fact, what Peter does is to affirm what Jesus himself had said about himself. There is, in fact, a correspondence between 6:68c, ^for alcovïou S^œU;, and 6:63, rá ^for & èyó XEXáqKqKa 6pïv nvsvpá ètmv Kai ^a "r| éctiv. Cf. BERNARD, *John*, I, p. 222.

<sup>557</sup> G. KJTTEL, Xéya>, *GLNT VI*, col. 296,301, observes that Xóyo<; and Mpa sao used, practically, in John, one in the place of the other, without major differences of meaning, as 12:48a-b; 17:6,8; 6:60,63 would show. However, WESTCOTT, *St. John*, p. 110, shows that Mpa refers to one or several expressions determined by of them, while Xóyo<; indicates the generic content of Jesus' revelation (Cf. 3:34; 6:60, 63, 68; 8:47; 17:8).

virtue of the Spirit that works in him<sup>561</sup>.

In spite of this, we can also see, in Peter's words, an acceptance of the global teaching of Jesus. The absence of the Shah article in Peter's words (6,68), which take up those of Jesus (6,63), also points to a wider extension, including all that is revealed by Jesus, and not exclusively, the discourse of Capernaum<sup>562</sup>. Moreover, the teaching of the discourse of Capernaum does not suffer a break in continuity with the overall teaching of Jesus; rather, the discourse of Capernaum is a perfect sample of the teaching of Jesus<sup>563</sup>. In fact, for the Fourth Gospel, the words of Jesus are not primarily teachings about God, truth, or immortality; rather, they are creative, life-giving acts.<sup>564</sup>

The reference of Peter to the words of Jesus passes, therefore, from the particular discourse of Cafamaum, to the whole of his revelation<sup>565</sup>. His words are not restricted to Cafamaum; they are a definitive adherence to Jesus and his life-giving message for those who are.

c) *Kai ifaeiQ nemox&ÓKaiisv Kai ζyvcÓKa/iev (6.69a):*

Peter's statement about the faith of the Twelve (6:69) is formulated with two verbs that are typical of John:  $\tau\eta\sigma\epsilon\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  and  $\zeta\upsilon\upsilon\upsilon\sigma\iota\varsigma$ , which, besides their individual meaning, must also be considered in the relationship that exists between them.

i. *The verb nurceÚEiv:*

The verb  $\tau\epsilon\iota\sigma\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  is characteristic of John both in the frequency with which it appears and in its linguistic use. While the noun  $\tau\epsilon\iota\sigma\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  is totally absent in the Fourth Gospel, appearing, however, 24 times in the Synoptics<sup>10\*</sup>, the verb occurs 98 times in John, as opposed to only 11 times in Matthew, 14 times in Mark, and 9 times in Luke<sup>566</sup>. In these 98 times, we find five linguistic uses:  $\tau\epsilon\iota\sigma\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  slg with the accusative appears in 36 steps<sup>567</sup>, while  $\tau\epsilon\iota\sigma\iota\sigma\tau\epsilon\iota\sigma\iota\varsigma$  with the dative in 18 and with the

<sup>561</sup> Many disciples were not able to bear the tension present in Jesus' words and found them harsh, because they lacked faith. Cf. 6,64 and 14,26.

<sup>97</sup> V. 27.33.35.47.48.51.53.54.58.

<sup>98</sup> Cf. BARRETT, *John*, p. 251; H. SASSE, ζλόv, *GLNT*, I, col. 563.

<sup>99</sup> In the Old Testament, giving life is the exclusive prerogative of God. Cf. G. GUTIÉRREZ, *El Dios de la Vida*, Lima, 1989, p. 37.

<sup>562</sup> Cf. CABA, *Christ, Pan de Vida*, p. 416.

<sup>563</sup> Cf. supra, pp. 99-102.

<sup>564</sup> Cf. 4:50-53; 5:24; 9:7; 10:3; 11:43-44; 15:3.

<sup>565</sup> HOSKYNs, *The Fourth Gospel*, p. 301: "Since, however, the whole teaching of Jesus is life-giving, the reference passes beyond the particular discourse to the whole, and to this Saint Peter bears witness in v. 68."

<sup>566</sup> Cf. *ibid.*

<sup>567</sup> This formula is particularly Johannine. It occurs only once in Matthew (18:6), probably also in Me 9:42. Besides this passage, it occurs nine times in all the rest of the New Testament, excluding the Johannine literature. Cf. ALAND, *Konkordanz*, II, p. 1127-1129.

complement preposition *orí* in 13 steps, and we have the absolute form 30 times and the accusative neuter.<sup>568</sup>

The absence of the noun and the preference for the verbal form - indicate that John does not conceive faith as an abstraction but as an active commitment, the fruit of an interior disposition<sup>569</sup>. In addition, the act of believing in the fourth Gospel appears above all as an affirmative response to the revelation of the word of Jesus<sup>570</sup>.

In effect, *TCIOTEÚEIV* slg seems to be the key expression of Johannine usage in relation to terms about faith. Except in 14:1b - *TCIOTEÚETE Elg TÓV OEÓV* - the steps of *TCIOTEÚEIV* slg with the accusative indicate that faith is directed exclusively to the person of Jesus<sup>571</sup>. On the other hand, when it is used with the dative, the words of Jesús are always present in the verbal complement, indicating, therefore, the credibility of his word<sup>572</sup>. The texts in which *7uoT8Ú8iv* is followed by the preposition *ÓTI* enunciate contents of faith, proclaiming Jesus as the Christ, the Son of God, or contain a Christological form that gathers in its depth, in the form of a profession of faith, how men apprehend some fundamental aspect of the revelation of Jesus<sup>573</sup>.

In a word, therefore, faith in John is eminently Christian logical<sup>574</sup>, and means the acceptance of the self-revelation of Jesus, concretely translated into the unconditional adhesion to his person and to his message. And this adhesion is indicated both in its initial moment - as suggested by the use of the verb in the aorist -, as well as in its permanence - indicated by the use of the present and perfect, as is the case of 6,69<sup>575</sup>.

## ii. *The verb ytváoKeiv:*

<sup>568</sup> Cf. SCHNACKENBURG, *Giovanni*, I, pp. 700-701.

<sup>569</sup> Cf. BROWN, *The Gospel*, I, p. 512.

<sup>570</sup> Cf. R. BULTMANN, *TUOTEÚO*), *GLNT X*, col. 431.447.

<sup>571</sup> *nioxÉueiv eic* with accusative is used in the Johannine writings to indicate, normally, faith in a person: twice it refers to the Father, 31 times to Jesus, quo- tro to the name of Jesus. Cf. BROWN, *The Gospel*, I, p. 513; O. CULLMANN, "EIOEV Kai èKÍQTEvoev. La vie de Jésus, objet de la "vue" et de la "foi" d'après le quatrième É van gilè", in AA.VV., *Aux sources de la Tradition Chrétienne. Melanges offerts à M. GOGUEL*, Neuchatel, 1950, pp. 55-56.

<sup>572</sup> BULTMANN, *nunevco*, col. 471,472, considers that it has the same meaning both *KioTeuciv eic*; with the accusative, and *nioxeveiv* with the dative. However, BROWN, *The Gospel*, I, p. 513, notes that "pisteuein with the dative is used for believing both in someone (Moses, Jesus, the Father) and in something (the word, Scripture). The element of commitment to a person is less obvious here, and the simple acceptance of a message seems to be the dominant idea.

<sup>573</sup> In addition to our text (6:69), see 11:27 and 20:31.

<sup>574</sup> SCHNACKENBURG, *Giovanni*, I, p. 699, notes that, unlike Paul, who uses 54 times the verb *nioTeóeiv* and 142 times the noun *reioxig*, and for whom faith in the Crucified and Risen Lord is the most important aspect, "nel vangelo di Giovanni la fede è già inserita nel racconto dell'opera terrena di Gesù ed è resa esplicita già nell'incontro con il Rivelatore che ha preso dimora sulla terra...".

<sup>575</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 318,1.2.4.

rivdxTKStv is particularly frequent in John<sup>576</sup> ; it indicates a knowledge which grasps the reality of things<sup>577</sup> , whether through the experience of communion and intimacy<sup>578</sup> , or through the practice<sup>579</sup> , of an intuition<sup>580</sup> or of a deduction<sup>581</sup> , of an informed<sup>582</sup> or of an apprenticeship<sup>583</sup> . The process of yivdxyKsiv, therefore, is not exhausted in a determined sphere of knowledge, but operates in experience, expressing the idea of familiarity, friendship and personal knowledge. This process, when indicated by the perfect of YIVCDQKEIV, denotes the idea of a conviction acquired during the process, implying persuasion and full - knowledge<sup>584</sup> .

In this context, to know Jesus, more than to be informed about - particulars of his historical life or to enter into a mystical relationship with him, means, therefore, to experience him, to welcome the history of his Revelation, to grow in his company and in his friendship<sup>585</sup> , and to recognize him in his unity with the Father and in his mission for the sanctification of the world .<sup>586</sup>

### iii. *The relationship between yiváaKeiv and maTeúeiv:*

Thus, the close relationship between YivdxyK8iv and Tnareúeiv<sup>587</sup> appears. In fact, Yivóak8tv occurs sometimes as a parallel concept to 7CIOT8Ó81V<sup>588</sup> ; sometimes the object of these two verbs is not differentiated<sup>589</sup> . These verbs appear both in the succession jaorsoeiv-

<sup>576</sup> rivdxrKeiv occurs 57 times in John, against 20 in Matthew, 12 in Mark and 28 in Luke. Cf. ALAND, *Konkordanz*, II, p. 62.

<sup>577</sup> Unlike So^á^etv, which means having an opinion, without claiming that it corresponds to reality. Cf. R. BULTMANN, YIVÓQKG), GLNT II, col. 463.

<sup>578</sup> For example: 10:15, 27; 14:7, 9, 17, 20; 17:3.

<sup>579</sup> For example: 17:7, 8; 21:17.

<sup>580</sup> For example: 2:24-25.

<sup>581</sup> For example: 5:6; 8:52; 10:38; 13:35; 16:19; 17:23.

<sup>582</sup> For example: 4:1,53; 12:9.

<sup>583</sup> For example: 3:10; 7:27, 49; 15:18.

<sup>584</sup> Cf. NOLLI, *Giovanni*, p. 250.

<sup>585</sup> SCHNACKENBURG, *Giovanni*, I, p. 707, observes that: "Non bisogna mai dimenticare che "conoscere" in senso biblico è un atto che crea ed approfondisce una comunione".

<sup>586</sup> Cf. 6:69; 10:38; 14:7-11, 20, 31; 16:3; 17:3, 18-19.

<sup>587</sup> The relationship between these two verbs and Johannine concepts has been remarkably studied. We point out the studies: M. BONNINGUES, *La Foi dans l'Évangile de Saint Jean*, Brussels, 1955; M. WILCOX, *La notion de foi dans le Quatrième Évangile*, Leuven, 1962, p. 151-173; J. GAFFNEY, "Believing and Knowing in the Fourth Gospel," *TS* 26 (1965) 215-241; W. GRUNDMANN, "Verständnis und Bewegung des Glaubens im Johannesevangelium," *KerDog* 6 (1960) 131-134; I. DE LA POTTERIE, "OíSa et yivdxncæ - Les deux modes de la connaissance dans le Quatrième Évangile," *Biblica* 40 (1959) 709-725.

<sup>588</sup> For example: 14:7 with 14:10; 17:9b with 17:8c; 17:21d with 17:23c.

<sup>589</sup> Both faith and knowledge realize that Jesus was sent by the Father (believing: 11:42; knowing: 17:3) and know that Jesus and His teaching come from the Father (faith: 16:27-30; knowledge: 7:17). Cf. BULTMANN, YIVÓQKG), col. 484.

Yivá)OK8iv<sup>590</sup> , and Y<sup>lv</sup> 6aKeiv-7Ucn:8Ú8iv<sup>591</sup> . Nevertheless, YivG)QK8tv and 7noT8Ó8tv are not identical concepts and do not always go together<sup>592</sup> . On the contrary, the more vital and personal adherence of faith is, in a certain sense, prior to, and thus constitutes a means to, the attainment of knowledge<sup>593</sup> . Even when in the text the term yivd)QK8iv precedes ntaxeueiv, they guarantee this relationship, not meaning, therefore, to say that knowledge precedes faith, but that it is a deep knowledge, acquired by faith<sup>594</sup> . Thus, the yivóaKetv implies authentic intellectual activity, motivated and illuminated by faith<sup>595</sup> , so that in John faith matures into knowledge, which, on the other hand, makes it so that all knowledge in John always remains closely linked to faith<sup>596</sup> , so that there is a mutual influence between the deepening of knowledge and the progress of faith: faith leads to a better knowledge of Jesus, and a deeper knowledge of Him leads to a more unshakable faith .<sup>597</sup>

Thus, if in 6:69 the term éyvÓKapev indicates, by force of the perfect, an acquired possession, a firm and stable knowledge; linking it to the also perfect<sup>598</sup> 7t8niQT8üKajì8v, it emphatically insists that the knowledge of Peter and of the group he represents is the result of a deepening in the faith<sup>599</sup> . Therefore, when Peter says f|p8Îç nentaTeÚKapev Kal éyvÓKapev ÓTI (6:69a), he makes an emphatic statement about the faith

<sup>590</sup> Cf. 6:69; 8:31-32; 10:38.

<sup>591</sup> Cf. 16:30; 17:8; 1 Jn 4:16.

<sup>592</sup> John attests, for example, that Jesus knows the Father (7:29; 8:55; 10:15; 17:25), but never says that he believed in the Father. Cf. BARRETT, JOHN, p. 307; BROWN, *The Gospel*, I, p. 298.

<sup>593</sup> However, John never says that knowledge leads to faith. Cf. I. DE LA POTTERIE, *La Vérité dans S. Jean*, Rome, 1977, II, p. 553.

<sup>594</sup> Cf. LA POTTERIE, *Olôa et yivdxrK©*, p. 720; ID., *La Vérité*, I, p. 302.

<sup>595</sup> Cf. CIPRIANI, "La Confessione di Pietro", p. 95; BARRETT, *John*, pp. 353-354; VAN DEN BUSSCHE, *Giovanni*, p. 322; SEGALLA, *Giovanni*, p. 243. To his tump, SCHNACKENBURG, *Giovanni*, II, p. 154, while conceiving that the succession YivdxrKEiv-xiQTEüEiv cannot be understood as a way *to fide ad intellectum*, since the Johannine yivdxjKEtv is anything other than purely intellectual knowledge, does not attribute any differentiation between the two verbs, seeing them, when used together, as "unitaria e ribadita espressione" of a firm behaviour of faith.

<sup>133</sup> LA POTTERIE, *La Vérité*, II, p. 554, observes that "Pas de connaissance, dans S. Jean, qui ne soit connaissance de foi. Cependant, toute adhésion de foi ne donne pas encore pour autant la vraie "connaissance"". In 8,31 and 10,38, for example, John does not speak of knowledge, because it is an incoactive and superficial faith.

<sup>597</sup> Cf. BULTMANN, *nioxEUO*, col. 485; CABA, *Christ, Pan de Vida*, p. 417.

<sup>598</sup> On the use of the perfect cf. supra, ch. 2, p. 63.

<sup>599</sup> AUGUSTINUS, *Tractatus In Ioannis Evangelium*, XXXVII,9 (PL 35,1019): "Non cognovimus et credidimus.... Credidimus enim ut cognosceremus; nam si prius cognoscere et deinde credere vellemus, nec cognoscere nec credere valeremus." Also E. A. ABBOTT, *Johannine Vocabulary. A Comparison of the Words of the Fourth Gospel with Those of the Three*, London, 1905, no. 1629: "In the Gospel (6,69) the confession of S. Peter places belief before knowledge - as if the former prepared the way and the latter followed, the former being the more rudimentary and the latter the higher development." Cf. also WESTCOTT, *St. John*, p. 111; LA POTTERIE, *La Vérité*, II, pp. 550-551.

and knowledge of the group of disciples that he represents, claiming for them the possession of a mature and stable behavior of faith that leads to a knowledge that penetrates deeply even to the mystery of the very person of Jesus. At this point, their experience with Jesus becomes a definitive act of faith: they are in the state of faith and knowledge; they have decided to remain with Jesus. This conviction of remaining with Jesus is reinforced by the parallelism between b and b', in the internal structure of B' (vv. 68-69)<sup>600</sup> : their behaviour of faith and knowledge is also the fruit of their progressive deepening in the life of Jesus, an indispensable condition for becoming true disciples<sup>601</sup> .

d) *Zo el ó âyioç TOO 9EOV (6,69b):*

This part of Peter's statement about the concept that the Twelve had formed about Jesus (v. 69b) deserves attention in its two constitutive elements: the verbal expression and the predicative, which is understood differently by scholars.

i. *Zò Eĭ:*

In fact, the *ou el* with which Peter addresses Jesus, more than a simple linking verb, is equivalent to the formula of revelation *èy® Èĭ|it* which Jesus used four times in chapter six<sup>602</sup> . This veteran testamentary formula is transferred, in John, from the Father to Christ who reveals the Father, expressing the proximity that exists between Jesus and God, constituting a characteristic formula for the self-manifestation of Jesus in the most intimate part of his being<sup>603</sup> .

Thus, Peter's confession appears, under this aspect, as a response of acceptance and adequacy (*ou el*) to Jesus' self-revelation (*èyw elpt*) with all its consequences<sup>604</sup> .

ii. *'O âyioç TOO OEOV:*

The predicative *ó ôytoç TOU 08OC* is rare as a definition of Jesus, being even a Johannine *hapax*. But, besides Jesus, the term *âyioç*<sup>605</sup> is used in John to designate only the Spirit (1,33; 14,26; 20,22) and the Father (17,11). This fact alone indicates, at a first level, a sphere of transcendence contained in the term, which, in fact, as Bultmann underlines<sup>606</sup> , denotes

<sup>600</sup> Cf. supra, p. 108.

<sup>601</sup> In a context of unbelief, one characteristic of the Twelve, through Peter, is thus affirmed: they are firm in their adherence to Jesus. Cf. LA POTTERIE, *La Vérité*, II, p. 562; RENGSTORF, *PaOnt^ç*, col. 450.

<sup>602</sup> 6,20.35.48.51.

<sup>603</sup> Cf. supra, p. 100, n. 3.

<sup>604</sup> Cf. SCHNACKENBURG, *Giovanni*, II, p. 156.

<sup>605</sup> Jesus is described as *SYIOÇ* also in Me 1:24; Le 1:35; 4:34; Acts 3:14 and 4:30; 1 Jn 2:30 and Rev 3:7. Cf. ALAND, *Konkordanz*, 1/1, p. 8-10.

<sup>606</sup> BULTMANN, *John*, p. 449: "ôyioç denotes the divine sphere over against the world, and therefore also that which is marked out as apart from the profane world and belongs to

the sphere of the divine, a concept that is anchored in the Old Testament, expressing not only one attribute of God among many, but something that constitutes the most intimate of God, that which makes the divine divine, evoking what is of God's own domain<sup>607</sup>.

The holiness of God is his uncreated transcendence, his majesty revealed in glory<sup>608</sup>. Thus, by saying that Jesus is *ayioγ toú Θεοῦ*, Peter recognizes, at the very least, that Jesus belongs to this sphere, denoting his descent and origin<sup>14</sup> \*, individuating his personal relationship with the divine and determining the essential position in which he finds himself in relation to God: a position of closeness, of intimacy with one *ha o*<sup>140</sup>.

This first level of understanding, however, needs further clarification; however, the various authors have not reached a common opinion.

Besides this meaning just seen, there are those who think that Peter's declaration, by virtue of the expression *ὁ ἁγιος*; *TOV ΘΕΟΥ* has a priestly or sacrificai<sup>609</sup> background, so that the expression in question would evoke the designation of the priests as they come sanctified by God and are called saints. The supporters of this interpretation, besides Lev 21:6 ff, rely on John 10:36 and 17:19, considering that, in these passages, John uses the verb *ἁγιάζω* to express the sanctification of the Son by the Father through death and the continuance of this act, by the Son, sanctifying himself through his death. In Peter's statement, therefore, there would be an acceptance of Jesus as Priest and an allusion to his sacrificial mission<sup>610</sup>. Although we consider that, in Peter's confession, the connotation of Jesus as one who consecrated himself as a sacrifice for the world is not at all absent, since the sense of sacrifice cannot be excluded from the sanctification of Jesus<sup>611</sup>, we maintain that this sense is especially emphasized in verses 70-71, which make clear reference to the history of the Passion of Jesus.<sup>612</sup>

Evoking the steps of Deut 8,3 and 30,11-20, other authors<sup>613</sup> link Peter's confession to the prophecy, and consider that Peter recognizes in

God.

<sup>607</sup> Cf. H. RINGGREN-W. KORNFELD, inq qds, *TWAT* VI, col. 1183; A. JAUBERT, *Reading of the Gospel according to John*, São Paulo, 1982, p. 71.

<sup>608</sup> Cf. LA POTTERIE, *La Vérité*, II, p. 722.

<sup>609</sup> BERNARD, *John*, I, p. 223; BULTMANN, *John*, p. 345; H. TEMPLE, *Reading of St. Johns Gospel*, London, 1951, p. 101; M.J.J. MENKEN, "John 6:51c-58: Eucharist or Christology?", *Biblica* 74 (1993) 26.

<sup>610</sup> MENKEN, "John 6:51c-58," p. 26: "...a possible explanation for the use of the singular title 'the Holy One of God' in 6:69 could be that it characterizes Jesus as consecrated to death."

<sup>611</sup> Cf. CABA, *Christ, Pan de Vida*, p. 429.

<sup>612</sup> On the meaning of the verb *ἁγιάζω*, cf. LA POTTERIE, *La Vérité*, II, pp. 758-767, which contests a sacrificial interpretation and shows that the effect of sanctification, for Jesus, is that he can call himself Son of God, being closely connected with his filiation and revealing mission.

<sup>613</sup> BOISMARD-LAMOUILLE, *Jean*, p. 208.

Jesus the prophet par excellence, the new Moses, with the mission of transmitting to men the words of eternal life. However, against this concept are the observations of Stock<sup>614</sup> and La Potterie<sup>615</sup>, according to which  $\acute{\omicron}\ \&\omicron\iota\acute{\omega}\ \tau\omicron\upsilon\ \omicron\epsilon\omicron\upsilon$  is not a denotative term, in the first place, of mission.

Another group of authors<sup>616</sup> understands the expression  $\acute{\omicron}\ \&\omicron\iota\acute{\omega}\ \tau\omicron\upsilon\ \omicron\epsilon\omicron\upsilon$  as having a messianic meaning. In fact, "Holy One of God" is also the messianic title used by the demoniacs to attest to the identity of Jesus in Me 1:24 and Le 4:34<sup>617</sup>; "holy" is also a messianic title in apocryphal literature, for whom the Messiah was holy by antonomasis<sup>618</sup>; and this sense fits perfectly with the dynamism of chapter 6, so that Peter's response opposes the murmuring of the Jews and former disciples who do not have an accurate concept of Jesus and his messianism.

Then, by saying that Jesus is the Faithful God, Peter not only places Jesus in the sphere of the divine, close to the Father and the Spirit, but also makes a solemn profession of faith in the messianism of Jesus, correcting a temporal and political concept, presented by the multitude who wanted to proclaim Jesus king after the multiplication of the nations (6:15). It is, therefore, a messianic concept which glimpses the transcendence of Jesus. His divine origin, so emphasised throughout chapter 6 - Jesus made himself known as the one sent by God (v.29), as the living bread come down from heaven (vv.38-41), as the Son (v.40) - is now emphasised by Peter, who recognises that he has the words of eternal life, accepting them fully. Calling him the Holy One of God, Peter evokes his quality as Messiah<sup>619</sup>, who is manifested as Son of God and eschatological Revealer, with the mission, therefore, of giving life to the world through the revelation of his word<sup>620</sup>. The eternal sonship of Jesus is, therefore, the soul of his Messiahship. And this is reason enough for the disciples, through Peter, to

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<sup>614</sup> Cf. STOCK, *Martian Christology*, p. 93.

<sup>615</sup> LA POTTERIE, *La Vérité*, II, p. 775, analyzing John 17:17-18, shows that the mission is not the primary objective of sanctification. These two aspects are not extraneous to each other, but sanctification does not come about by virtue of mission.

<sup>616</sup> Among others: BARRETT, *John*, p. 253; R.N. CHAPLIN, *Gospel of John*, St. Paul, 1983, p. 374; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, II, p. 165; LA POTTERIE, *La Vérité*, II, pp. 766-767; H. L. N. JOUBERT, "The Holy One of God (Jn 6:69)," *Neotestamentica* 2 (1968) 17-69; W. R. DOMERIS, "Jn 6:69; Mk 1:24: The Holy One of God as a Title for Jesus," *Neotestamentica* 19 (1985) 9-17.

<sup>617</sup> Cf. JAUBERT, *Reading the Gospel after John*, p. 71.

<sup>618</sup> Cf. J. LEAL, "Comentario al Evangelio de Juan", in J. LEAL (ed.), *La Sagrada Escritura - Nuevo Testamento*, I, Madrid, 1965, p. 924.

<sup>100</sup> LA POTTERIE, *La Vérité*, II, p. 767: "Le titre "Saint" de l'homme Jésus est lié à sa qualité de Messie et de Fils de Dieu".

<sup>620</sup> As MCPOLLIN, *John*, p. 74: "...disciples have grown in their understanding of faith about Jesus and for them he is the Holy One of God, that is, he is the Messiah who is sent by God to reveal him and also to give life to believers through his self-revelation as Son of God. Cf. also CABA, *Christ, Pan of Life*, p. 430.

reiterate the following of Him as disciples.

## 2. *Comparison with the Synoptic texts in view of the tradition of Jn 6:67-71:*

In a diachronic reading of 6:67-71 a significant problem emerges for our study, which concerns the tradition that would be at the origin of this text<sup>621</sup>. At the basis of this discussion is the question of the relationship to the synoptic tradition<sup>622</sup>.

This relationship is commonly posed as a question of equivalence, in which one tries to take a position on whether or not it is the same event. In this context, the problem to be clarified is whether Peter's profession of faith, presented in the Fourth Gospel, is the same as that of the Synoptic Gospels, and whether one can speak of a Johannine transposition of and dependence on this passage in relation to those Gospels.

Among Protestants it is commonly accepted that Peter's confession in John is a transposition of the analogous confession presented by the Synoptics<sup>623</sup>, although some voices admit this identification only as probable.<sup>624</sup>

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<sup>621</sup> Another problem raised by historical-critical methods, no less interesting but less related to our field of interest, concerns the original position that this pericope would occupy in chapter 6. Some consider 6:60-71, or 6:67-71, as being, at present, out of place. Thus, according to FORTNA, *The Gospel of Signs*, pp. 195-196, verses 6:67-71 probably formed a single block with 6:1-25; BROWN, *The Gospel*, I, p. 299, thinks that originally 6:60-71 was connected with 6:35-51 and that subsequently verses 51-58 were inserted, destroying the unity. See also: WELLHAUSEN, *Evangelium Johannes*, pp. 28-33; SPITTA, *Johannes Evangelium*, pp. 133-163; CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, pp. 154-155. Nevertheless, as we have shown above, pp. 103-104, our pericope, in its final text, is perfectly inserted in the internal dynamism of chapter 6 and in its relationship with 6:60-66, being, even, the summit of an itinerary. SCHNACKENBURG, *Gio Vanni*, II, p. 143, retains that this section does not belong to another redactional stratum nor is it placed in another part of the Gospel.

<sup>622</sup> That is, with Me 8:27-30; Mt 16:13-20 and Le 9:18-21.

<sup>623</sup> W. BAUER, *Das Johannevangelium*, Tübingen, 1933, p. 102: "Wie in den einleitenden Partien des 6 Kapitels, so erweist sich Jo. auch im Schlussabschnitt 64-71 von der synoptischen Tradition abhängig. Ohne Zweifel liegt seinen Ausführungen zugrunde die schon von Lc (9,18-22) aufs engste an die Speisungsgeschichte (9,10-17) herangeschobene Erzählung von Petrusbekenntnis bei Cäsarea Philippi (Mk 8,27-33; Mt 16,13-23). Freilich ist sie stark verändert und anders motiviert". With the same incisiveness are expressed, among others: BULTMANN, *John*, p. 343; DODD, *The Interpretation*, p. 343; HOSKYNs, *The Fourth Gospel*, p. 302; R. H. LIGHTFOOT, *St. Johns Gospel. A Commentary*, Oxford, 1956, p. 170; B. WEISS, *Das Johannes Evangelium*, Göttingen, 1902, p. 233.

<sup>624</sup> BARRETT, *John*, p. 252: "In view of the many synoptic parallels in this chapter it seems probable that John is here reproducing the synoptic incident and order"; WESTCOTT, *St. John*, p. 111: "With this confession of St Peter that which is recorded in Matt xvi, 16, which belongs to the same period but to different circumstances, must be compared". We must also consider that CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 154-155, considers Peter's confession in John as having its correspondent in Matthew and Luke, but

Until the mid-1960s, Catholic exegetes generally considered that they were not dealing with the same faith confession<sup>625</sup> and that to reduce them to the same fact would be, besides being arbitrary, a violation of the texts<sup>626</sup>. Toward the second half of this decade, a change in position was noted, so that today it is more common to find those who maintain the identity or equivalence between the Johannine and Synoptic accounts of Peter's profession of faith in Jesus.<sup>627</sup>

Put in these terms, however, the question can obscure the relationship itself, simplifying it, and falling, albeit unintentionally, into the polarization of<sup>628</sup>.

In a synopsis of the wider context in which Peter's confession is set, we can see a common denominator which provides a fairly analogous sequence and which constitutes the basic contextual scheme common to both traditions: a multiplication of the loaves, the walking of Jesus on the water, a request for a sign, Jesus' observation of the loaves, Peter's profession of faith and the announcement of Jesus' destiny<sup>629</sup>. In this sequence, Peter's confession represents the culminating point: Jesus' mission in Galilee is fruitless, it ends in indifference. The moment arrives for clarification with regard to the following of Jesus. And so it is that in both traditions we have the anticipation, in Peter's profession, of the faith of the disciples and the incredulity of the Jews<sup>630</sup>.

If we then look at Peter's own confession, we see remarkable differences in the geographical location, the movement of the dialogue, Jesus' question and Peter's answer<sup>631</sup>.

in the framework of the last supper.

<sup>625</sup> As a dissenting voice, there appears, until then - as LEAL notes, "Comentario al Evangelio de Juan", p. 908 - A. WIKENHAUSER, *Das Evangelium nach Johannes übersetzt und erklärt*, Regensburg, 1961.

<sup>626</sup> Cf. LAGRANGE, *Jean*, p. 191; P. BEEKMANN, *L'Évangile selon St. Jean d'après les meilleurs auteurs catholiques*, Bruges, 1951, p. 162.

<sup>627</sup> See, for example: BROWN, *The Gospel*, I, pp. 301-302; SEGALLA, *Giovanni*, p. 243; CIPRIANI, "La Confessione di Pietro," p. 104; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, II, p. 232; BOISMARD-LAMOUILLE, *Jean*, p. 209.

<sup>109</sup> CIPRIANI, "La Confessione di Pietro", p. 103, and FEUILLET, "Réflexions sur quelques versets de Jn. 6", p. 19, complain that, as a rule, authors assume a position without taking the trouble to demonstrate it.

<sup>629</sup> Luke and John omit much of the material common to Mark and Matthew: Luke does not present the section from 6:45 to 8:26, in Mark, while John omits the events of Me 6:53-8:10. In addition, only John presents the offense of the many disciples in response to the words of Jesus (6:60-66), as being the circumstances which gave rise to Peter's confession.

<sup>630</sup> Cf. LAGRANGE, *Jean*, p. 186; HOSKYNs, *The Fourth Gospel*, p. 287; CIPRIANI, "La Confessione di Pietro," p. 105.

<sup>631</sup> It is also interesting to consider that in the continuation of the episode Mark and Matthew present Peter's reaction to the announcement of Jesus' destiny and the subsequent reaction of Jesus to Peter's attitude (Me 8:32b-33; Mt 16:22-23). Peter calls Jesus close to himself in order to establish a private and personal colloquy in which he will oppose the Messiah's way (Mt 8:32b). The verb ἐνμίαιβ means to shout, to reprove, to rebuke, to

In the fourth Gospel the scene is set in Capernaum<sup>632</sup>, whereas the Synoptics speak of Caesarea Philippi.<sup>633</sup>

In the Synoptics, the dialogue between Jesus and the disciples develops in three stages: initially we have a first combination of a question from Jesus and an answer given by the disciples (third person plural); then we have a second question from Jesus with the answer, this time, given by Peter; the third point is the evangelist's information that Jesus imposed silence. John had previously brought Jesus' questions to his disciples after they found Jesus' words harsh during the discourse at Capernaum, but this episode is very different and does not enter as a parallel to the Synoptics<sup>634</sup>.

As for the content of Jesus' question, in the Synoptic Gospels the emphasis is on how the disciples understood the identity of Jesus: 'Υπεῖς ἄρα τίς ἐστίν ὁ υἱὸς τοῦ ἀνθρώπου;'. In John the question is formulated differently and has another purpose: it is not centered on the concept that the Twelve have formed about Jesus, but on the possibility that they will abandon him. Jesus faced the Twelve with a choice: to leave or to continue to follow him. His expectation, however, is that they will not abandon him<sup>635</sup>. In Caesarea, in the synoptic vision, Jesus does not even suppose that the disciples could think of abandoning Him; the background of his question is what the people think about Him.

In John, Peter's answer has a more elaborate content, calling into question the concept that the disciples have about Jesus and adhering to it

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exprobate; it designates Jesus' action against the demons (Me 1:25; 3:12; 9:25), against the storm (Me 4:39) and is used in relation to the disciples, when Jesus does not approve of what they do (Me 8:30,33). Jesus' intention to continue on his way is fiercely opposed by Peter and considered by him to be the work of an evil spirit. Thus, Jesus commands (maybe ὀνειδιστικῶς) (Me 8,33b) and calls Peter οὐκ ἀκούσας. All resistance to the destiny of Jesus is against God, and even if motivated by spontaneous human feelings, makes one take the side of Satan, the protagonist of this opposition. All this picture that characterizes Peter as thearavag in Mark and Matthew is applied, in the fourth gospel, to Judas. For John, it is this disciple who receives the epithet Σατάνης, showing himself to be an enemy of Jesus and not corresponding to the gift of his election. Cf. E. STAUFFER, ἡντιπάλω, *GLNT* III, col. 802-805; H. SEESEMAN, ὀνειδιστικῶς, *GLNT* VIII, col. 813; O. DA SPINETOLI, *Matteo. Il Vangelo della Chiesa*, Assisi, 1983, p. 469; ERNST, *Marco*, p. 385.

<sup>632</sup> This place is not mentioned in the passage, but it is inferred from his mendo immediately before (6:59).

<sup>633</sup> Although Luke does not explicitly indicate this region, for him until 9:51 - which marks the beginning of Jesus' journey to Jerusalem - the area of Jesus' activity is restricted to Galilee. The only exception is constituted by 8,26-34, that situates the meeting of Jesus in the region of the Gerasenes, in the opposite side of Galilee.

<sup>634</sup> The Johannine episode presumes a large number of Jesús' followers, while in the Synoptics the situation indicates that it is a matter of the smallest group of his followers. Moreover, in John, Jesus' questions are motivated by the murmuring of many and refer to the disciples' relationship with Jesus, while in the Synoptics Jesus' question is about his identity in the eyes of the people.

<sup>635</sup> Cf. supra, p. 115.

with clauses about Jesus and the state of faith of the group<sup>636</sup>. In the Synoptics, in turn, Peter's answer concentrates on the affirmation of the identity of Jesus<sup>637</sup> which is presented as Xp̄tt̄r̄T̄Ôç. The meaning of this term can be deduced from its last occurrence in Me 15:32, where the priests, flouting Jesus crucified, say among themselves: ὁ Χπῑor̄ôç ὁ Παot̄Xcùç 'Iopaf̄|X Karap̄áT̄® v̄ñv àtr̄ò TOU oraupov. These explain Xp̄tar̄ôç as PaoiXeùç 'Iopaq̄A. and with these words they also refer to the condemnation of Jesus in 15:26: ὁ PaniXeùç T̄®V 'lovSaíov<sup>638</sup>. Thus, in his confession, Peter recognizes Jesus as the king who, according to the Messianic expectation, is sent by God to the people of Israel as their last king and who leads them to the definitive salvation<sup>639</sup>. In John, the term Xp̄ior̄óg is absent, although the meaning it contains is presented in the - exclusive Johannine expression úyioq̄ TOÓ OEOÛ (6:69), in which there is also a messianic meaning, which contrasts with the inaccurate concept that the Jews formed about the messiahship of Jesus.<sup>640</sup>

On the whole, these differences are very significant, and we can admit that they are not only due to editorial and theological reasons. They point to the possibility that John had a material or an independent tradition which would have been peculiarly transformed by him. This tradition, however, possibly goes back to the same oral tradition at the basis of the Synoptic texts, which referred to the same generating fact<sup>641</sup>. More than this, the texts do not allow us to affirm.

#### CHAPTER CONCLUDING REMARKS

We underline the elements that John 6:67-71 present as a contribution to the vision that the fourth evangelist has of Peter.

The following points emerge from the synchronic study:

- Although there is a tendency to consider that in this pericope Peter and Judas appear related, what we have is that Peter's confession is a counterpart to the movement of rejection of Jesus that culminates with the

<sup>636</sup> Chiasmatically structured. Cf. supra, p. 108.

<sup>637</sup> Mark presents the briefest content: Sb el ὁ Χπῑor̄ó"; (8,29b). In Matthew (16,16), Peter indicates the two aspects of the identity of Jesus: His position in relation to men (ὁ Χπῑor̄ó?) and His relationship with God (ὁ uló<; rou Oeoü TOO^ÓVTO^). The expression of Luke (9,19b) is a middle way between Matthew and Mark: it has the Χπῑor̄óv, common to Mark, and the TOO Oeoü common to Matthew.

<sup>638</sup> Cf. ERNST, *Marco*, p. 752; W. GRUNDMANN, xp̄^^ó^, *GLNTXN*, col. 941.

<sup>639</sup> On the discussion of the origins and content of messianic expectation in the Old Testament and Judaism, and the statements about Christ in the New Testament, see GRUNDMANN-HESSE-VAN DER WOUDE, Xp̄í®, col. 853-1067.

<sup>640</sup> Cf. supra, pp. 127-128.

<sup>641</sup> Cf. CIPRIANI, "La Confessione di Pietro," p. 109; BULTMANN, *John*, p. 444; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, II, p. 232.

betrayal of Judas.

- Judas does not shadow Peter. They do not appear in antithetical parallelism; rather, they do not come even compared, not serving as a reference for each other.

- The reference for understanding Judas' behaviour is the election of the Twelve (A-A': v. 67.70-71). Although this is a free gift of Jesus, it implies a commitment that Judas will not assume, which makes him align himself, already, as an enemy of Jesus.

- Peter, in his turn, has as a reference the person and the words of Jesus. It is Jesus with whom he is confronted and to whom he is accountable (B-B': v. 67b-69). In fact, the question of Jesus -  $\text{Μη Κοι} \acute{\omicron}\text{jw} \acute{\iota}\text{g} \text{O} \acute{\epsilon}\text{XsrE} \acute{\upsilon}\acute{\alpha}\text{y} \acute{\epsilon}\text{i}\text{v}$ ; - at the same time that it provokes in the Disciples a review of the possibility of following Jesus or not, encourages them to perseverance, stimulating them to continue in their adhesion to his person.

- Peter captures this situation and makes a profession of faith, which takes on a representative function, typifying the group's conviction (he speaks in the plural), and occupying the climax of the process set in motion in chapter 6.

He makes it clear that the Twelve found in Jesus the answer to their quests (use of the counter-question, of  $\text{Κ} \acute{\omicron}\text{p} \acute{\iota}\text{e}$  and  $\acute{\alpha}\text{n} \acute{\epsilon}\text{X} \acute{\epsilon}\text{o} \text{o} \text{o} \text{p} \text{e} \text{O} \alpha$ ) and acquired, through living with Him, a conviction and a mature behavior of faith (use of  $\text{n} \acute{\epsilon}\text{n} \acute{\iota}\text{o} \text{T} \acute{\epsilon} \text{O} \acute{\text{K}} \alpha \text{p} \text{E} \text{v}$  and  $\acute{\epsilon}\text{y} \text{v} \acute{\text{O}} \text{K} \alpha \text{p} \text{sv} \text{e}$  in the perfect) as adequate ( $\text{o} \acute{\upsilon} \text{E}!$  evokes the 'Ey© sibi of Jesus) and unconditional adherence to the self-revelation of Jesus and His messianism, serving as a counterpoint to the inaccurate concept of a messianism demonstrated by the crowd at the beginning of chapter 6.

This is why Peter can, endorsing Jesus' words, acknowledge that Eie belongs to the divine etymity itself ( $\text{O} \acute{\text{H}} \text{p} \text{i} \alpha \text{r} \alpha \wedge \text{c} \text{o} \text{f} \text{j} \text{g} \text{a} \text{i} \text{O} \text{v} \text{i} \text{o} \text{u}$ ) and confess also that Eie is in a special relationship with God, because he is, in essence, God ( $\text{d} \text{y} \text{i} \text{o} \text{q} \text{T} \text{O} \text{V} \text{O} \text{E} \text{O} \text{V}$ ).

These data are not called into question by the diachronic study. This has shown that, although there is a common denominator between John 6:67-71 and the synoptic texts of Me 8:27-30; Mt 16:13-20 and Lk 9:18-21 - with their respective contexts - the differences are no less significant, so that we can infer that the translation which is the basis of our text, even if it is parallel to the synoptic one, is an autonomous translation, not linking it to Peter's confession in the synoptic version



CHAPTER V  
"YOU NOW DO NOT KNOW WHAT I AM DOING"  
(Jn 13:6-10a, 21-26, 36-38)

In chapter 13 we have three scenes in which Peter interacts: during the foot-washing; at supper, when the traitor is identified; and in the prediction of Peter's denial. Although very different, these scenes are closely related. In order to understand the scope of these relations, we will situate these scenes in the whole chapter and then study them specifying their implications for the Johannine picture of Peter.

1. *Overview of chapter 13:*

Many studies have been dedicated to this chapter<sup>642</sup> and normally the tendency among exegetes is to consider 13,1-30 as a literary unity and to see 13,31-38 as an introduction or transition to the farewell discourses of Jesus, beginning a unity that goes until 14,31<sup>643</sup>. We understand, with Niccacci<sup>644</sup> and Manns<sup>645</sup>, that chapter 13 constitutes a unity, whose general organization can be presented thus:

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<sup>642</sup> The many different studies dedicated to this chapter show how difficult it is to interpret it. For bibliographical indications up to 1966, cf. MALATESTA, *John's Gospel*, no. 274.367. 377. 851.865.1900-1926.2137-2143.2797; from then on, cf. VAN BELLE, *Johannine Bibliography*, no. 485.1521.2687.3696-3760. A fairly complete balancing on the meaning of the washing of feet from the Fathers to current exegesis can be found in G. RICHTER, *Die Fußwaschung im Johannesevangelium. Geschichte ihrer Deutung*, Regensburg, 1967.

<sup>643</sup> In addition to the review on the various structures of the fourth gospel presented by MLAKUZHYL, *The Christocentric Structure*, pp. 17-84, cf.: PASQUETTO, *Da Gesù al Padre*, pp. 292-299; J. PAINTER, "The Farewell Discourses and the History of Johannine Christianity," *NTS* 27 (1980-81) 525-543; J.M. REESE, "Literary Structure of Jn 13:31-14:31; 16:5-6,16-33," *CBQ* 34 (1972) 321-331; J.L. BOYLE, "The Last Discourse (Jn 13:31-16:33) and Prayer (Jn 17): Some Observations on their Unity and Development," *Biblica* 56 (1975) 217.

<sup>644</sup> A. NICCACCI, "L'unità letteraria di Gv 13,1-38," *EuntDoc* 29 (1976) 291-323.

<sup>645</sup> MANNNS, "Le lavement des pieds", p. 149-169.

Introduction: v. 1-3

- A - v.4-11: Jesus' symbolic action (the washing of feet) not understood by Peter

r B - v. 12-15: The action of Jesus must become action of the disciples

r C - v. 16-20: Announcement of the traitor

<sup>L</sup> C - v. 21-30: Identified traitor

<sup>L</sup> B' - v. 31-35: The commandment of love and the departure of Jesus as a result of Judas' departure

<sup>L</sup> A' - v. 36-38: Peter does not understand Jesus' departure

The first scene (A) consists of verses 4-11, which present Jesus washing the feet of his disciples and interpret this gesture as a symbolism qualifying the Hour of Jesus. Verse 4, which is in close relationship with verse 3<sup>646</sup>, goes from the introduction to the description of Jesus' gesture, in a scene that goes until verse 11, since, in verse 12, the subordinate conjunction ÓTE, IN addition to the particle οὐν, initiates a new temporal unit.

This second unit (B) goes up to verse 15, and shows that the ado of Jesús (ΤΙ ἰc̄ñicoÍΤ)Ka ópiv - v. 12) must become ado of the disciples (KaOdx; éy® ζnoÍΤ]oa ópiv Kai ó]ifÍ<; JTOITÍTE - v. 15); these, with dedication and faith, must penetrate into the work of Jesús, so that from what Jesús does follows for them the duty to do the same<sup>647</sup>.

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<sup>646</sup> These verses are in clear parallelism, which is subject to various interpretations. M.É. BOISMARD, "Le lavement des pieds (Jn 13:1-17)", RB 71 (1964) 22-23, says that it constitutes a double introduction and is the decisive proof of the existence of two interpretations on the washing of feet: "... le v. 1 correspond très bien à l'interprétation -moralisante", while "le v. 3 annonce et prépare l'interprétation sacramentelle". RICHTER, *Die Fußwaschung*, pp. 306-311, takes up and develops this hypothesis, while W.K. GROSSOUW, "A Note on John XIII, 1-3," NT 8 (1966) 129, retains that "v. 1 introduces the whole Book of the Passion Story and at the same time the first scene of the Passion Story, the pedilavium,... V. 3 on the other hand introduces the pedilavium alone". They follow this same opinion, with minor variations: VAN DEN BUSSCHE, *Giovanni*, pp. 372-375; BROWN, *The Gospel*, II, pp. 563-564; RUCKSTUHL, *Die literarische Einheit*, p. 123; M. ORGE, "El Semeion de la Hora (Jn 13,1-17)", *Claret* 5 (1965) 123-125. MANNS, "Le lavement des pieds", p. 152 - with LAGRANGE, *Jean*, p. 349 - says that "on peut se demander si les versets 1 et 3 constituent des doublets ou des membres d'une même unité littéraire, délimitée par une inclusion".

<sup>647</sup> NICCACQ, "L'unità letteraria", p. 303, notes the large number of personal pronouns present between verses 12 and 15 (three times ὑπiv and Opeiq, twice ζyó and once βp6v).

An inclusion consisting of the formula  $\delta\pi^{\wedge}\nu \acute{\alpha}\rho\phi\iota\nu$   $\chi\acute{\epsilon}\nu\omicron$   $\acute{\upsilon}\pi\iota\nu$  and the verb  $\acute{\nu}\epsilon\pi\tau\omicron$  delimits unit C between verses 16 and 20. This unit focuses on Jesus' awareness of those he had chosen to follow him, announcing, albeit in a veiled way, the betrayal of Judas (also mentioned in 13:11).

In 13:21 we have the beginning of a new unit, C', which begins with  $\tau\alpha\iota\acute{\alpha}$   $\epsilon\iota\kappa\beta\nu$  and goes on until verse 30. After the announcement of the betrayal, several questions try to identify the traitor and once again the theme of the disciples' ignorance comes up. This unit corresponds with C, which is concerned precisely with the announcement of the betrayer, whose connection is further reinforced by the expression  $\tau\alpha\iota\acute{\alpha}$   $\epsilon\lambda\nu\acute{\omicron}\nu$ , which suggests an immediate continuity with what precedes.

A new subdivision (B') is introduced by the temporal expression  $\acute{\omicron}\tau\epsilon$   $\omicron\iota\nu$  in verse 31, which until verse 35 presents a discourse of Jesus to his disciples. This discourse is centred on the imminent departure of Jesus and its consequences for the disciples, and is in clear parallelism with verses 12-15 (B'). In fact, we find two literary correspondences between the two units: verse 31 with the terms  $\text{Sis } \omicron\iota\nu \acute{\epsilon}^{\wedge}\text{fjX0Ev}$  and  $\chi\acute{\epsilon}\nu\epsilon\iota$  'Iqoov'; evokes  $\acute{\omicron}\tau\epsilon$   $\omicron\iota\nu$   $\text{SviyEv}$   $\epsilon\lambda\tau\epsilon\nu$   $\acute{\alpha}\eta\iota\omicron\iota\gamma$  of verse 12, following the same dynamism present in that scene<sup>648</sup> : as from the "doing" of Jesus derives for the disciples the imperative to act like Him, from what Judas does, excluding himself from the number of the disciples, follows the departure of Jesus, with his glorification and the commandment of love<sup>649</sup> . The other point of contact is between verses 34 and 15, through the conjunction  $\text{KaO}\epsilon\eta$ , that organizes these verses in a similar way.<sup>650</sup>

The last scene (A') is made up of verses 36-38, which present a change of characters in relation to B', making Peter intervene. Between the two steps there is a change from the "you" of the disciples to the "you" of Peter. In 14,1, Jesus returns to address the disciples in general, delimiting our scene in 13,38.

There are several correspondences between A' (vv. 36-38) and A (vv. 4-11): both scenes bring a dialogue between Jesus and Peter; verse 36

This makes the emphasis of the text not so much on the material gesture of washing feet as on its testamentary character. Cf. also ORGE, "E1 Semeion", p. 104.

<sup>648</sup> As NICCACCI says, "L'unità letteraria", p. 310: "Questa coincidenza difficilmente si può dire casuale, soprattutto se si tiene presente con quanta cura Giovanni accompagni ogni più piccolo movimento del pensiero con una particella adatta (Sé, oöv, yùp...)". Cf. also E. A. ABBOTT, *Johannine Grammar*, London, 1906, Nos. 2631-2640.

<sup>649</sup> The relationship between  $\acute{\epsilon}^{\wedge}\text{qX0sv}$   $\text{EÜOóq}$  of verse 30 and  $\epsilon\omicron\text{Où}^{\wedge}$   $\text{So}^{\wedge}\text{doet}$ , of verse 32, is also relevant. Cf. ABBOTT, *Grammar*, n° 1914: "Having regard to the rarity of the adverb ( $\epsilon\omicron\text{Où}^{\wedge}$ ) we seem justified in thinking that, in XIII,30-32, John deliberately uses it twice in one and die same passage concerning the "immediate" departure of Judas and the "immediate" advent of "glory", the former being subordinate to the latter".

<sup>650</sup> Cf. MANNs, "Le lavement des pieds," p. 157; M. SABBE, "The Footwashing in Jn 13 and its Relation to the Synoptic Gospel," *ETL* 58 (1982) 295.

presents the same opposition as verse 7, between "now" and "later" (v. 7: ὑπὸν x πεχά Ταῖα; v. 36: νῦν x υοΤΕρῶν); in verse 37 Peter does not understand the meaning of ἀΚολουΟέε and the temporal distinction that accompanies it. As he opposed the service rendered by Jesus in the washing of the feet (13:8), he also tries to prevent Jesus' "departure"<sup>651</sup>; as verses 4-11 will end with the prediction about the traitor, so, verses 36-38 will end with the prediction about Peter's denial<sup>652</sup>.

This arrangement shows that chapter 13 as a whole evokes Jesus' loving service to his disciples and their obligation to repeat this service. Whoever wishes to be his disciple must imitate him in this gesture, which, more than a ritual obligation, implies participation in the very destiny of Jesus. We verify, in fact, a whole frame of the scene, built around the evocation of the Hour of Jesus<sup>653</sup>: besides the contextualization of verse 1, πρὸ 5ὲ x fjç êοpxrjç ΤΟΟ náα%α, several terms indicate in the initial verses that Jesus has full consence<sup>654</sup> to live the decisive moments of His mission (εἰΣαεç... ôxt ὙΧΟΕV añxoñ 1) ñπα - πεΤαP'Q... npôç xόν naxépa (13,1); npôç ΤΟV Ôεὸν ónýEi (13,3b)); there are also several terms that evoke his sacrifice as a symbolic allusion to giving and regaining life (εἰç xέΧοç f)ýáñoEV - v. 1; ΤίΟρπiv - v.4; 21a08v xa íπάxτα - v. 12)<sup>655</sup>; the repeated nods to the traitor (xou ΣταPόΧov 1]8T] PeptapçÓTo"; eig xf]v ΚαρSíav iva napaSot aúxón 'Ιού8ag... - v.2v.2; Kai úpete; Κα0αποί έοxε, álX'ούxι návxeg - v. 10-11; f]8ei yáp xόν napaStSóvxα aúxón - v. 11; all the announcement and identification of the traitor - v. 21.30) and to the departure of Jesus (Ext πιΚρὸν πεG' όρεov eipi e OKOU έyό úndyeo - v. 33; ΚΟV únýetg; - v. 36). Thus, His death on the cross is His servant par excellence, which enables the disciples to continue the same work on - behalf of men. This will be possible with His Resurrection. However, they are not in a position to fully understand the gesture and work of Jesus. They will have to be purified both internally (corresponding to the action and intentions of Jesus) and in the group of disciples, where it will become

<sup>651</sup> Cf. MANN, "Le lavement des pieds", p. 158.

<sup>652</sup> Cf. ABBOTT, *Grammar*, no. 2537.

<sup>653</sup> Cf. HOSKYNS, *The Fourth Gospel*, p. 437; A. J. HULTGREN, "The Johannine Footwashing (13:1-11) as Symbol of Eschatological Hospitality," *NTS* 28 (1982) 543; H. WEISS, "Foot Washing in the Johannine Community," *NT* 21 (1979) 325; ORGE, "El Semeion," pp. 123-125.

<sup>654</sup> As LA POTTERIE, *Œ8a et yivdxna*, p. 717, observes, the propòsito of the verb οἰ8α applied to Jesus: "Vraiment Jésus accomplit l'œuvre du salut, non comme une victime impuissante, presqu'inconsciente de ce qu'elle subit, mais avec la connaissance souveraine de celui qui domine les événements et les accepte librement". This verb appears, moreover, in 13,3.7.11.17 and 18 and in 19,28, always associated with the theme of the Passion.

<sup>655</sup> Cf. BULTMANN, *John*, p. 293; X. LEON DUFOR, *Les Évangiles et l'histoire de Jésus*, Paris, 1963, p. 127.

evident who will not be able to share in His mentality.

## 2. *The Petrine steps of chapter 13:*

The steps in which Peter acts are in strategic positions: in A (v.4-11) and A' (vv.36-38), opening and closing the chapter, and in C' (vv.21-30), one of the central elements of the concentric scheme. In these steps, Peter's attitude is emblematic, reflecting the condition and the possibilities of the disciple before the events that were to come. Let us look at them individually.

### 2.1. *13:6-10a: The dialogue between Jesus and Peter about the feet washing:*

We shall now undertake an analysis of this pericope, with its structure and exegetical reading. Before, however, we are interested in a textual question.

#### 2.1.1. *Textual criticism:*

For verse 10 there are several possibilities of reading, the main ones being summarized in two: there is a short and a long text, so that the expression εἰ πῶς οὐκ; ἑτάρα<; does not occur in the Code x, in the Greek lowercase 579, in many manuscripts of the Vulgate, in Tertullian, Origen and in other Fathers<sup>656</sup>, while the long text, that is, with this expression, is attested by the majority of manuscripts.

Considering the credibility of the manuscripts, the long reading, with εἰ πῶς οὐκ; ἑτάρα<, should be preferred<sup>657</sup>, even if the problems of interpreting the verse<sup>658</sup> are not resolved.

However, for reasons of internal criticism, the short version can be considered as original<sup>659</sup>. And the reasons are the following:<sup>660</sup>

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<sup>656</sup> The Latin Fathers do not seem to have known this phrase before Ambrose, at the end of the fourth century, when the long variant was introduced into the West from the East. Cf. G. FEDALTO, *San Pietro e la sua Chiesa tra i Padri d'Oriente e d'Occidente nei Primi secoli*, Rome, 1976, p. 53. '

<sup>657</sup> Cf. J. JEREMIAH, *Les paroles inconnues de Jésus*, Paris, 1970, p. 55, n. 24; SANDERS, *John*, p. 308; MANNS, "Le lavement des pieds", p. 153; H. VON CAM- PENHAUSEN, "Zur Auslegung von Joh 13,6-10", *ZNW*33 (1934) 260-261.

<sup>658</sup> For BROWN, *The Gospel*, II, p. 552,566-567, and SCHNACKENBURG, *Giovanni*, III, p. 42, the problems generated by the implication of this variant in the interpretation of the verse cannot be resolved without considering the context of the verse as a whole as well as the sense of the verb *Xoueo*Oai and the sense of the washing of feet.

<sup>659</sup> This is the opinion of most exegetes, among whom, we may mention: BARRETT, *John*, p. 368; BULTMANN, *John*, p. 354-355; HOSKYNs, *The Fourth Gospel*, p.439; BOISMARD, "Le lavement des pieds," p. 10-13; HULTGREN, "The Johannine Footwashing," p. 540; LINDARS, *John*, p. 451; ORGE, "El Semeion," p. 135.

<sup>660</sup> We draw primarily on BOISMARD, "Le lavement des pieds," pp. 10-13.

- The general principle is that a short lesson is more likely to correspond to the earliest text than a long one.

- The general idea of verse 10 is that he who has bathed is all clean; the ὤQáo with πi'i xobq nóSaq implies tuna res- tri^áo of this idea, since, in saying that the feet must be washed, it implies that they are not clean.

- In manuscripts bearing the long ὤQáo, the expression xovg nóóaq should be after víyaoOai, as it appears in some manuscripts.

- The short text is the *lectio difficilior*: if someone has bathed, there is no need to wash. Why then does Jesus wash the feet of the disciples? To explain this doubt, "if not the feet" would have been added; conversely, if the long text were primitive, there would be no reason for this expression to have been eliminated in some manuscripts<sup>661</sup>.

Thus with the short h?áo - ó XeXovpévog OÓK 6%ei xpeíav vü|/a<y0ai, áXX' 6artv KaOapóg 5Xog - which absolutely denies the need to wash those who are completely clean, Jesús tries to convince Peter to give up this idea and to discover the true meaning of the gesture he performed<sup>662</sup>.

### 2.1.2. Structure:

The composition of the dialogue between Jesus and Peter comprises verses 6-10a. In verses 10b-11 we have a kind of amplification of the last words of Jesus to Peter, emphasizing, with the purification of the disciples, the effect of Jesus' action.<sup>663</sup>

The particle oúv delimits the beginning of the dialogue in verse 6, which is also included with verse 10 through the verb vúrú. This verb is taken up again in the centre of the dialogue, which presents a ternary scheme: Peter speaks three times, Jesus replies three times. It is Peter who opens the dialogue, but whenever he speaks it is in reaction to an initiative of Jesus.

Following a typically Johannine technique<sup>664</sup>, the basic element in the

<sup>661</sup> Furthermore, for BULTMANN, *John*, p. 469, if we include the expression el pi) TOVC nóaç, verse 10 speaks of two foot-washes: the first, complete (total immersion), and one that follows, partial, only of the feet. The complete immersion is decisive, while the foot-washing is of secondary importance; but this is contrary to verses 8-9, in which the foot-washing appears to be detrimental to the following of Jesus.

<sup>662</sup> Cf. ORGE, "El Semeíon", p. 135.

<sup>663</sup> As shown by the term KaOapôç which is repeated in 10b-11, making these verses arranged in parallel.

<sup>664</sup> Cf. 2:19; 3:3; 8:21; 6:27-32. In these steps we always have the interlocutors of Jesus who, attaching themselves to physical or material realities, do not understand what Jesus means in its deepest sense. Cf. I. DE LA POTTERIE, "Born of Water and Spirit. Il Testo Battesimale di Gv 3,5", in I. DE LA POTTERIE-S. LYONNETT, *La Vita secondo lo Spirito, condizione del Cristiano*, Roma, 1967, pp. 47-49; F. F. SEGOVIA, "John 13:1-20: The Footwashing in the Johannine Tradition," *ZNW* 73 (1982) 43; ORGE, "El Semeíon," p. 129.

progression of the dialogue is the misunderstanding. Peter is first surprised by the action of Jesus (v. 6b-7), then misunderstands the fundamental meaning of this action, refusing the gesture of Jesus (v. 8) and, as an opposite reaction, asking for a complete bath (v. 9-10a).

However, behind this narrative scheme, there are various correlations between the elements of the pericope, which allow it to be structured as follows:<sup>665</sup> :

- A<sup>6</sup> ΕpxExat οὖν npôç Lipœva Iléxpov Xéysi aùx^, Kuptc, οὐ pou  
VIKXEIÇ TOUÇ nôSaç;



<sup>7</sup> àncKpiGq 'Iqaovç Kai EIKEV aùxcp, X) èyœ noi© οὐ OUK  
olSaç âpxt, yvóoiç Sè pexà xauxa.

- C<sup>8</sup> XéyEt aôxœ Iléxpoc,  
Où pi) viyrçç pou xouç nôSaç EIÇ XOY alœva.

<sup>L</sup> C' ànEKpi0T] Tqouùç aùxcp, 'Eàv pr) vi\p<n OE, OUK  
£%EIÇ pépoc psx' èpov



<sup>9</sup> XéyEt aúxá) Lípcov Iléxpog, Kúpie, pf) xovg KÓSa<; pou  
pónov áXXá Kai tac, XftP<sup>a</sup> í Kai TT]v Kftpalr]v.



<sup>10</sup> Xéysi aúx^ ó Tr)ooov<;,  
'O XEloupévo"; OÚK E%EI xpσίav víyaoGai, áXX' EOXIV  
KaÓapdg ókoq.

We have a text structured according to a concentric parallelism.

In A (v. 6), after the description of the washing of feet, present in verses 4-5<sup>666</sup>, we have Peter's reaction to this gesture of Jesus, which shows the beginning of his misunderstanding; in A' (v. 10a), we have Jesus' last answer, which definitely clarifies Peter's misunderstanding. The correspondence between these parts of the parallelism is guaranteed by the verb *vínxco* that, present in both, reinforces the importance or the necessity of the gesture of washing feet, and makes A (v. 6) and A' (v. 10a) correspond as *ĩntro- du^áo-conclusão* or *problem-solution*. A' gives the

<sup>665</sup> This structure is elaborated from a scheme presented by MANNIS, "Le lavement des pieds", p. 153-154.

<sup>666</sup> These verses, in turn, are composed of two parallel sentences, each of which is composed of three verbs linked by the conjunction *κοί*, the second sentence being more elaborate and complex. Both sentences close with the verb *σιαλέω* (to gird oneself), putting all the emphasis on the action that Jesus is performing.

convincing reason why Jesus washed the feet, and only the feet, of the disciples, indicating to Peter that he must discover the deeper meaning of this gesture. Peter's question in A is answered here.

Between B (v. 7) and B\* (v. 9), although there is no correspondence guaranteed by terms that evoke each other, we can perceive a similarity at thematic level. B' concretizes what B affirms. In B Jesús says that what Pedro is doing he cannot understand now. B' shows how this incomprehension happens. B and B', therefore, underline Pedro's present ignorance<sup>667</sup>.

As central terms of concentric parallelism we have C and C', respectively formed by verses 8a and 8b, which, taking up the verb  $\nu\acute{\iota}\kappa\tau\omicron$  ( $\nu\acute{\iota}\nu\chi\kappa\text{-}\nu\acute{\iota}\nu\chi\omicron$ ), present the absolutely divergent positions ( $\omicron\acute{o}$   $\rho\acute{\iota}$ - $\acute{\epsilon}\acute{\alpha}\nu$   $\rho\acute{\iota}$ ) of Peter and Jesus in relation to the washing of feet. At the center of the dialogue we also have the essential theme of the footpog, which, paradoxically, is (somehow) disregarded by Peter, with the expression  $\tau\acute{o}\nu$   $\alpha\iota$ & $\nu\alpha$ .

The whole parallelism revolves, therefore, around the growing - incomprehension of Peter, who goes from asking about the possibility of Jesus washing his feet to decisively refusing, and then allowing and desiring to have not only his feet washed, but also his head and his hands.

### 2.1.3. *Exegetical reading:*

The main points for a detailed reading of the figure of Peter emerge from the structure. We will focus on his surprise and his incomprehension, and we will consider the washing of feet as a condition for discipleship. These points will allow us to highlight Peter's behavior and understand his ignorance of what Jesus is doing.

#### 2.1.3.1. *Peter's surprise:*

Much has been discussed about the nature, place and time of the foot washing, as well as its ritual or sacramental symbolic meaning<sup>668</sup>; however, little attention has been given to the fact that it is Jesus who washes the disciples' feet.

It is generally accepted that this action was part of the etiquette of oriental hospitality: it seems that the habit existed of taking bath before going to someone's house; on arriving there, only the feet were washed<sup>669</sup>

<sup>667</sup> The fact that there is only a thematic correspondence between B and B' does not compromise the structure of the pericope as a whole, which is guaranteed by the clear parallelism between the other elements.

<sup>668</sup> Cf. bibliographical indications above, p. 135, n. 1.

<sup>669</sup> Cf. BARRETT, *John*, p. 368; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 172; J. D. M. DERRETT, "Domine, tu mihi lavas pedes? (Studio su Gv 13,1-20)",

. Among the Jews, this service was reserved for the paid slaves, and, in general, the master could not demand it from a circumcised man<sup>670</sup>. Peter's reaction is thus understandable. Sharing this mentality, he did not need much explanation to know that it was not the Master's place to wash the disciples' feet<sup>671</sup>. He perceived the contrast between the dignity of the Master and his servanthood as a slave, and nobly resists accepting it. His reaction is therefore conceived in very natural and energetic terms. The accent is not on the feet washing itself but on the fact that this service is done by Jesus, who is the Master<sup>672</sup>. In fact, Peter's surprise at Jesus' absurd gesture is indicated both by the way he expresses himself (a question) and by the vocative Kupie and the emphatic collocation of the pronouns.

Kúpie, CTÚ pou víKieu; roug nóog; (v. 6b) is a question that expresses, in a polite way, a refusal, but underlines the surprising character of the gesture that Jesus is making<sup>673</sup>. With the vocative Kupie, Peter, as he had already done in 6:69-71<sup>674</sup>, comes to know Jesus as his absolute Master, and, returning to his faith-confession of 6:68-69, expresses all his love, veneration<sup>675</sup>. Therefore, one should not exaggerate to the point that John conceives Peter as having introjected the mentality of the dominated, and that he does not accept, because he sees himself as a subject, the servant of a master who establishes equality<sup>676</sup>, or that he cannot accept that the Messiah should

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*BbbOr* 21 (1979) 21-23. LINDARS, *John*, p. 451, contextualizes, for his part, the washing of feet in the framework of the ritual baths: the person who made the ritual bath at home before going to supper, only needed, when he arrived there, to have his feet washed; he was ritually pure.

<sup>670</sup> However, the degrading nature of this service should not be exaggerated. The wives washed the feet of their husbands, and the children washed the feet of their fathers. Cf. BARRETT, *John*, p. 366; MCPOLUN, *John*, p. 147. On the other hand, DERRETT, "Domine", p. 23, makes a distinction: the servile acts of helping to bathe, of carrying the towel, of tying or untying the sandals, could not be performed by Hebrew slaves; but the service of washing the feet was honorable and practiced by them.

<sup>671</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, p. 439; ORGE, "El Semeion", p. 129.

<sup>672</sup> As BULTMANN, *John*, p. 466, n. 5, says: "...the absurdity of the footwashing lies in its being carried out by the Master, not in the strange choice of time and place. Cf. also G. G. NICOL, "Jesus' Washing the Feet of the Disciples: A Model for Johannine Christology?", *ExpTim* 91 (1979-1980) 20-21.

<sup>673</sup> Cf. LAGRANGE, *John*, p. 352; NOLLI, *Giovanni*, p. 505; D. H. C. READ, "Happiness is Doing what You Believe (Jn 13:7)," *ExpTim* 85 (1973-1974) 240.

<sup>674</sup> Cf. supra, ch. 4, pp. 118-119.

<sup>675</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 37; LAGRANGE, *Jean*, pp. 351-352.

<sup>676</sup> Some exegetes see that Peter understands the intention of Jesus and that his mentality is incompatible with His. Peter would thus perceive that Jesus, with this gesture, transcends the inequality between Himself and the disciples, subverting, in principle, the structures of domination as well as the basis of the exercise of power and authority. £ thinks MATEOS-BARRETO, *El Evangelio de Juan*, p. 352-353, and S. M. SCHNEIDERS, "The Foot Washing (Jn 13,1-20): An Experiment in Hermeneutics," *CBO* 43 (1981) 90-91. In this author's words, "Peter did not object because Jesus' act was self-humiliating but because

lower himself to the service of a slave .<sup>677</sup>

In Peter's question we have, still, the pronoun *Croix* in a position of great emphasis, at the beginning of the proposition, and followed by the pronoun *pou*. This emphasis and almost juxtaposition of the personal pronouns highlights how paradoxical is, for Peter, the gesture of Jesus. The *crû*-Jesus and the *pou*-Peter translate well the surprise of the apostle .<sup>678</sup>

These pronouns do not place Jesus and Peter in opposition, they do not contrast a gesture of humility of Jesus with the pride of Peter<sup>679</sup> .

The problem is that Peter, surprised by the gesture of Jesus, remains, at first, only at the level of the materiality of this gesture. He cannot grasp what it represents and, consequently, he does not grasp its importance either. In fact, in the continuation of the dialogue, Jesus insists on the need to wash the disciples' feet, demands Peter to overcome his surprise and points out the importance and the effect of the gesture he is performing. We are interested in the words of Jesus in verse 10, which, more than an explanation of the meaning of the feet washing, is an acknowledgement and a demand that implies obedience<sup>680</sup> .

With the terms *ó leXoupévoq* and *KaOapôç* Jesus, in fact, does not only want to remind Peter that he and the other disciples have become bath and that they do not need another to be clean<sup>681</sup> . These terms beckon to those who have become disciples, and indicate the permanence in Jesus<sup>682</sup> . Thus, Jesus, when saying that Peter is clean because he bathed, on one hand, makes reference to 6:66-69 and recognizes that he had already expressed his faith in Jesus, and, on the other hand, reiterates that this faith is not, yet, perfect. The true faith in Jesus implies, therefore, the acceptance of his death as the goal and summit of his mission, as well as his own availability to undergo, in due time, persecution and death<sup>683</sup> . To allow oneself to be washed by Jesus means to enter into this perspective and to welcome the gift that He is about to make of Himself on the cross<sup>684</sup> . It is

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the superior was serving the inferior, thereby creating a confusion in the accepted social order that Peter could not handle.

<sup>677</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, pp. 438-439.

<sup>678</sup> Cf. WESTCOTT, *St. John*, p. 191; LINDAUS, *John*, p. 450.

<sup>679</sup> Cf. HOSKYNs, *The Fourth Gospel*, p. 438.

<sup>680</sup> Cf. SANDERS, *John*, p. 308: "... Jesus has already said that Peter cannot yet understand what he is doing, and so we should not expect this verse to be an explanation, but rather an implied demand for obedience". Cf. also LAGRANGE, *Jean*, p. 354.

<sup>681</sup> The exegetes seem to have exhausted the possibilities of explaining what Jesus is referring to by the two kinds of *lava-pes*: the total - *ö leXoupivo^* - and the partial - only the feet. For a review of the proposed solutions, cf. BROWN, *The Gospel*, II, pp. 558-562.565-568.

<sup>682</sup> Cf. WEISS, "Foot Washing," p. 320.

<sup>683</sup> Cf. SEGOVIA, "John 13:1-20," p. 44; WEISS, "Foot Washing," p. 320.

<sup>684</sup> MCPOLLIN, *John*, p. 147: "...they must have their feet washed in order to express symbolically that they are brought into a communion of life with Jesus through his death,....

fundamental that "the disciple Peter" overcome the surprise and have his feet washed by Jesus.

### 2.1.3.2. *Peter's incomprehension:*

As the dialogue proceeds, John makes it particularly clear that Jesus has full knowledge of what he is doing; he knows that the hour of his return to the Father has come. And this is exactly the knowledge that Peter lacks, whose incomprehension instead is growing. His incomprehension appears explicitly in B (v. 7), in Jesús' words; in B' (v. 9), which, with Peter's misunderstanding, concretizes Jesús' previous statement; and in the clash between C's *ou pf| vU|TQÇ pou* (v. 8a) and C's *èav pi* *viiû oe* (v. 8b).

#### a) 19 *ètà noiw ou OOK olôaç âpri, yvåg ôè pera rama* (v.7):

Jesus is not surprised by Peter's surprise. He answers his question in an incisive way, as the emphatic pronouns *ô èy<b Jtœ* and *ou OU OUK olSaç*<sup>685</sup> indicate; nevertheless, Jesús does not rebuke Peter for his surprise, which indicates incomprehension. Rather, by means of the pronoun *ou*, he emphasizes his incapacity - already evidenced by the verb *olôa* in the negative form<sup>686</sup> - to understand, with his human strength alone, the implications of the foot-washing, and lets transpire a much deeper meaning, which totally escapes Peter<sup>4</sup> \*. Jesus, therefore, exonerates Peter of the blame for this ignorance, leaving explicit, afterwards, that Peter does not understand, for the time being (&pu), because he cannot; and he announces that he will understand for the time being.

The adverb of time &ptt is typically Johannine<sup>687</sup> and is used emphatically to indicate an interval of time between the present and a well-defined future<sup>688</sup>, which is specified by the *gTá rauta*. Jesús, therefore, not only accepts Peter's misunderstanding, but clarifies that his situation is not definitive.

The expression *petá rauta* puts our passage in the same line as the texts that speak of the understanding that is given through the Resurrection<sup>689</sup>. Now the disciples will not understand these things, but

Peter has to learn that it is not the act of washing which matters most but rather what it means - the death of Jesus out of love.

<sup>685</sup> Cf. WESTCOTT, *St. John*, p. 191.

<sup>686</sup> On the Verbs *o!8a* and *yivdxrKco* cf. supra, ch. 4, pp. 122-125 and infra, ch. 7, pp. 237-238.

<sup>687</sup> It appears twelve times in the Fourth Gospel, seven times in Matthew, and not once in Mark and Luke. Cf. ALAND, *Konkordanz*, II, p. 42-43.

<sup>688</sup> Cf. NOLLI, *Giovanni*, p. 506; LINDARS, *John*, p. 450.

<sup>689</sup> Almost unanimously of modern exegetes see in the *Peru Rauta* an indication of the time of the glorification of Jesus: HOSKYNS, *The Fourth Gospel*, p. 438; WESTCOTT, *St. John*, p. 191; SCHNACKENBURG, *Giovanni*, III, p. 38; SANDERS, *John*, p. 307; BROWN, *The Gospel*, II, p. 552; BULTMANN, *John*, p. 466-467; BARRETT, *John*, p. 367; NICCACCI,

when Jesus is glorified, they will remember that it was written about or that He had told them. Therefore, just as only after the Resurrection of Jesus will the disciples understand the full meaning of the cleansing of the temple (2:12) and of His triumphal entry into Jerusalem (12:16), so only after the Resurrection will Peter understand why Jesus washed the disciples' feet. In this way, from the perspective of Johannine thought, the *petó rauta* does not refer, primarily, to the explanation given in the discourse which follows the foot washing (13:12ff.), which is only a partial revelation; it alludes to the time which follows the circumstances of the Death and Resurrection of Jesus, when his mission will be completed<sup>690</sup>.

From Jesus' words, then, it seems that the meaning of his gesture must remain hidden or veiled until his Resurrection. In this light, Peter's misunderstanding serves to proceed to a greater clarification on Jesus' part (v. 8b), and, theologically, it indicates that at the hour of Jesus, the disciples are full of incomprehension; only the Spirit will reveal to them the meaning of Jesus' action, and of His path towards death. It is only with the gift of the Spirit of Truth that the disciples will be able to understand, in all its depth, the mystery of Jesus.

b) *Kopie, pri TOVQ itódaq, pon póvov dAAú... (v.9):*

These words show how Jesus' observation about Peter's inability to understand what Jesus was doing (**B**: v. 7) comes true. Peter understands the necessity of the foot washing in physical and quantitative terms, getting it wrong once again<sup>691</sup>. Peter understood that the service Jesus was rendering was important, but he didn't understand in what way. Not understanding that the gift of Jesus is complete in itself, and thinking that union with Jesus depends on the number or physical extent of the washing, he falls into the opposite extreme; he is willing to make himself wash the other parts of his body in order to secure his part with Christ<sup>692</sup>.

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"L'unità letteraria," p. 299; SEGOVIA, "JOHN 13:1-20," p. 44; DERRETT, "Domine," p. 28). A dissenting voice is that of PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 171, who says that the obscure character of the expression "quello che io faccio capirai dopo" does not allow us to establish precisely what Jesus is referring to: to the explanation of the gesture of washing of the feet (13:12ff.) or to the event of His Passion-Death and Resurrection.

<sup>690</sup> ORCE, "El Semeion", p. 129-130: "Aunque con la mayor parte de los exégetas creemos que *yvdxrq* Perú rauta debe referirse... a los grandes acontecimientos de la Hora, que constituyen el punto de partida de toda su interpretación teológica, no se puede excluir que en el momento histórico del diálogo Jesús haya remitido a Pedro a la explicación que había de dar después, una vez terminado el lavatorio. Tendríamos, una vez más, un caso, en el que Juan sobrevalora las palabras de Jesús cargándolas de un sentido, que trasciende su alcance histórico inmediato, pero que descubre, a la luz de la revelación final, la intención última con la que habían sido dichas".

<sup>691</sup> Cf. LINDARS, *John*, p. 451; NICCACCI, "L'unità letteraria", p. 299.

<sup>692</sup> Cf. BOISMARD, "Le lavement des pieds", p. 15.

His reaction is, therefore, in continuity with his previous behavior (A: v. 6)<sup>693</sup> and reveals, on the one hand, his impetuous nature and fiery character, as well as showing his affection and attachment to Jesus<sup>694</sup>, and his fear of having to part with Him<sup>695</sup>, showing that he had personally adhered to the Master. On the other hand, it reveals that Peter confused the vital attitude that inspired Jesus' way of acting, and consequently could not translate it into a personal life program. In spite of this, his person does not appear unsympathetic. He is described in human terms and his misunderstanding is always seen in the light of Jesus' statement: you cannot understand now.<sup>696</sup>

c) *Ov pij viipyq pov to òQ nódaq sìQ TÒV ai^va* (v. 8a):

This response of Peter confirms and intensifies his misunderstanding. He, persisting in thinking only of the impropriety of having his feet washed by Jesus, at this point completely confuses the gesture and words of the Master<sup>697</sup>, and absolutely obstinately refuses his servant.

His denial is very strong. In fact, the construction of the *ou* is a denial that admits no doubt<sup>698</sup>. According to Peter, nothing can change his decision not to let Jesus wash his feet, so that it is useless for Jesus to insist<sup>699</sup>. However, although not accepting this gesture of Jesus is in practice equivalent to not being disposed to behave like Him, these words of Peter are the fruit of his deep respect for the Master and the consequence of the fact that he has not yet received in all its depth the revelation of Jesus<sup>700</sup>. Once again, then, it is not against the washing of feet in itself that he reacts, but against Jesus' obstinate decision to wash his feet himself. It may be that he understands more than he can articulate, but he is still confused; he does not grasp the meaning of Jesus' words and does not understand that by this gesture Jesus is placing himself in the perspective that guided his whole life; he does not understand, though he senses it, that a disciple can and must adopt the same attitude<sup>701</sup>. That is why, almost

<sup>693</sup> Cf. WESTCOTT, *St. John*, p. 191.

<sup>694</sup> Cf. BROWN, *The Gospel*, II, p. 566; SEGALLA, *Giovanni*, p. 361; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 172.

<sup>695</sup> Cf. NOLLI, *Giovanni*, p. 508.

<sup>696</sup> Moreover, if we compare our passage with Me 8:32 and 14:29, we immediately see that Peter is treated with reserve in the fourth Gospel. The strong rebukes present in the Marquis' text are not present in John.

<sup>697</sup> Cf. SEGOVIA, "John 13:1-20," p. 45; ORGE, "El Semeion," p. 130; LINDARS, *John*, p. 450.

<sup>698</sup> Cf. NOLLI, *Giovanni*, p. 506.

<sup>699</sup> The typical Jewish expression *elç TOV aiôva*, a continuous time complement, is, here, emphatic and indicates a long space of time. It is equivalent to our *never* or our *ever*. Cf. WESTCOTT, *St. John*, p. 191.

<sup>80</sup> Cf. *supra*, p. 145.

<sup>701</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, p. 439; SCHNACKENBURG, *Giovanni*, III, p. 38.

naively, he stubbornly persists with Jesus.

Jesus, at his own tume, makes a declaration of necessary separation of things, and demands absolute submission. The first condition for being a disciple is self-abandonment. And this He demands and expects from Peter. The construction  $\epsilon\acute{\alpha}\nu\ \acute{\rho}\acute{\upsilon}$ " although hypothetical, does not indicate doubt; it is in contrast to Peter's obstinate refusal and refers to the washing of feet as an event expected and desired by Jesus. Without this, the bonds of discipleship are untied<sup>702</sup>.

### 2.1.3.3. *The washing of feet as a possibility for discipleship:*

Peter's words in C (v. 8a) motivate Jesus' words in C' (v. 8b); both are closely related. Peter says that he will not let Jesus wash his feet at all, while Jesus reaffirms that he will not have footpog with him. These two words,  $\alpha\lambda\delta\acute{\omicron}\nu\alpha$  and  $\acute{\rho}\acute{\epsilon}\rho\omicron\gamma$ , correspond to the extent that they evoke the future condylation of Peter<sup>703</sup>. Somehow, the  $\tau\omicron\upsilon\upsilon$   $\alpha\lambda\delta\acute{\omicron}\nu\alpha$  opens the way to the  $\acute{\rho}\acute{\epsilon}\rho\omicron$  said by Jesus, which also applies to Peter's situation, as a consequence of this event.<sup>704</sup>

In the fourth Gospel the expression  $\epsilon\acute{\chi}\epsilon\iota\gamma\ \acute{\rho}\acute{\epsilon}\rho\omicron$  is  $\eta\alpha\pi\alpha\chi$ <sup>705</sup>; but in the Johannine literature,  $\epsilon\iota\alpha$  appears in Rev 20:6\*\*, referring to the eternal reward<sup>706</sup>. Throughout chapter 13, in turn, there is a relationship between

<sup>702</sup> The fact that Jesus says  $\alpha\acute{\upsilon}$  instead of  $\tau\omicron\upsilon\epsilon\gamma\ \eta\delta\omicron\varsigma\alpha\chi$  is only a variation and an abbreviation in the manner of speaking. They refer to the same situation. Cf. A. LOISY, *Le Quatrième Evangile*, Paris, 1921, p. 712; NOLLI, *Giovanni*, p. 506.

<sup>703</sup> The  $\acute{\epsilon}\tau\epsilon\gamma$  can have not only the sense of present, but also of future. Rather, the future is required here, in the absence of time, because it is an event that depends on a condition not yet fulfilled. This present with meaning of future is an aramaism. Cf. BROWN, *The Gospel*, II, p. 552.

<sup>704</sup> Cf. structure, supra, pp. 142-143.

<sup>705</sup> In the strict sense, the expression  $\omicron\upsilon\upsilon\kappa\ \epsilon\acute{\chi}\epsilon\iota\gamma\ \acute{\rho}\acute{\epsilon}\rho\omicron\gamma\ \rho\acute{\epsilon}\chi\epsilon\tau\omicron\upsilon$  (v. 8b) indicates "I have nothing to share with you," thus denying the existence of any relationship or communion of life. This meaning is enriched when we place the expression in the context of the Old Testament and Jewish mentality, in which  $\epsilon\acute{\chi}\epsilon\iota\gamma\ \acute{\rho}\acute{\epsilon}\rho\omicron\gamma\ \rho\acute{\epsilon}\chi\epsilon\tau\omicron\upsilon$  evokes the Hebrew terms  $\eta\beta\eta$  and  $\eta\beta\eta$ , which are used to designate the inheritance of the Promised Land, as a gift from Yhwh (Dt 10:9; 14:27-29; 12:12; 18:1-2; 2 Sam 20:1; Isa 57:6; Num 18:20; Ps 49:18; Gen 31:14; 1 Kings 12:16). In Jewish Traction this concept undergoes an evolution, with the addition of two important nuances. As a first nuance,  $\acute{\rho}\acute{\epsilon}\rho\omicron\gamma$  does not indicate only a material good, the portion of the earth assigned by God to each tribe; it also comes to designate a spiritual good, which tends to be identified with the very life of God.  $\acute{\rho}\acute{\epsilon}\rho\omicron\gamma$  expresses, then, the eschatological destiny of man. As a second nuance, the Jewish tradition also relates the gift of the earth, of the law and of the future world, to suffering. Cf. MANN, "Le lavement des pieds", p. 167; G. VON RAD, "Theology of the Old Testament", I, Sao Paulo, 1983, pp. 224-226; P. DREYFUSS, "Le thème de l'héritage dans l'Ancien Testament", *RSPT* (1958) 3-49; DERRETT, "Domine", p. 29; BOISMARD, "Le lavement des pieds", p. 10.

<sup>706</sup> Rev 20:6 speaks about those who gave their lives keeping the testimony of Jesus and who reign with Christ "a thousand years". On this verse, cf. U. VANNI, *L'Apocalisse. Ermeneutica, esegesi, teologia*, Bologna, 1988, p. 364.

"having a part", "suffering" and "the gift of life", which illuminates the understanding of Exeu; pepo"; (v. 8b), so that participation in the suffering of Jesus is a necessary condition for having a part with Him in the glory of the Father<sup>707</sup>. Thus, to have part with Jesus is not only a glorious future reality<sup>708</sup>, nor is it only an extremely earthly reality, which concerns participation in the supper with Jesus<sup>709</sup>; rather, it encompasses both participation and co-operation in his mission - with its consequences - and participation in his inheritance, which is his future life and glory. Occupying the centre of our pericope, pépog appears as a fundamental category for discipleship, giving the objective of the reason why Jesus washes the feet of his disciples. This gesture can, therefore, both open and close for his followers the possibility of continuing in discipleship, since it places them in a condition of "sequela", and makes them remain united to Jesus. Discipleship, in fact, will only be a qualitative leap; the sequela will consist in participating in the fate and inheritance of Jesus. Ultimately, the washing of feet places the disciple in the company of Jesus<sup>710</sup> and enables the disciple to have eternal life with Him. Without the washing of feet, the disciple is automatically excluded from this sequela.<sup>711</sup>

## 2.2. *Jn 13:36-38: the promise of sequela and the announcement of Peter's denial:*

In 13:36-38 we have a new dialogue between Peter and Jesus. John makes Peter take up again Jesus' words of 13,33 when he announces, with a mysterious language, his departure. The dialogue begins with Peter's question, which denotes a partial understanding, and therefore superficial, of Jesus' revelation, opening the way for further elucidation by Jesus, although the further the dialogue progresses the less Peter grasps Jesus' revelation. In this way, we have, once more, the typical Johannine scheme, according to which the revelation of Jesus progresses in spiral, on the basis of misunderstandings of the interlocutors and clarifications on the part of Jesus, which already appears in 13,6-10a, insisting on Peter's misunderstandings, as we have just verified<sup>712</sup>. Let us look at the structure of this pericope and, starting from it, approach the exegetical points concerning Peter.

### 2.2.1. *Structure:*

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<sup>707</sup> Cf. RUCKSTUHL, *Die literarische Einheit*, p. 124.

<sup>708</sup> Cf. BOISMARD, "Le lavement des pieds", pp. 8-10.

<sup>709</sup> As E. LOHMEYER pleads, "Die Fusswaschung," *ZNW* 38 (1939) 80-81.

<sup>710</sup> Cf. LINDARS, *John*, p. 450.

<sup>711</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, pp. 171.172; ORGE, "El Semeion", p. 131.

<sup>712</sup> Cf. *supra*, p. 146ff.

The text may be summarised as follows: **A**<sup>36</sup> Αέγει αότ^ λίπον  
 flέτροç, Κύπιε, νοῦ ὕΚάγειç; **A'** ἀνέΚπί0T| αότ^ 'Ir|aoCç, "Onou ὕΚάγρο

**B** οὐ οὐναααί ποί vuv àKoXouOqoi, àKoXou0f|aei<; 8è uarepov.

**B**<sup>37</sup> Χέγει αὔTCù ô flέτροç, Κύπιε,

Sià tí οὐ Σύvapaί ooi àKoXovéféjoai ûpti;

**C** Tqv ú<sup>Ob</sup> únép aou 0T)OCÚ.

**C**<sup>38</sup> ἀνοΚπίvetai 'Ir|aovç,

Tf]v<sup>au</sup> ónép èποῦ 0f|creiç;

**B**" ἀpf]v ἀpf]v Χέγει<sup>CT</sup> οἰ, οὐ πὺ ἀΧέΚτεp (pœvfm̄ èœç οὐ ἀpvù<m  
 p£ tpiç.

The text presents, therefore, a parallel narrative scheme in the form A-A'-B-B'-C-C'-B", although the relationship between its members is not all perfect, as shown by B (v. 36c), which is much more elaborate than B\* (v. 37a) and B" (v. 38b), and B", which maintains only a thematic parallelism with the corresponding B and B'.

A (v. 36a) and A' (v. 36b) correspond, besides the typical introductions of the dialogue narration (XÉysi-ánEKπί0r|), with the adverbs nov and ónou and with the verb ónàγœ. These terms, spoken by Peter and repeated by Jesus, emphatically raise the question of Jesus' departure.

B (v. 36c), B\* (v. 37a) and B" (v. 38b) refer to Peter's inability to follow Jesus now. The parallelism between B and B' is guaranteed by the expressions o£> Σύvaoaί ποί-οό οὐvapaί ooi and vvv àKoXovQf|ai-àKoXovôfiaai &pxi.

B (v. 36c) presents another element that does not appear in B' (v. 37a), the àKoXovOfpeiç Sé Corepov. Besides, B presents internally a chiasmically elaborated structure: (a) vvvv, (b) àKOÀ.ov0f|joai, (b') àKolov0V|O£iç Sé, and (a) uorgpov, in which the internal terms b and b' focus on the sequel, while the external terms a and a', on the time of that sequence (present and future).

B' (v. 37a) shows that, from the words of Jesus in B (v. 36c), Peter takes up only the aspect of the impossibility of following him in the present; he does not take note of the promise of a future sequel.

B" (v. 38b), as we have already indicated above, maintains with B (v. 36c) and B' (v. 37a) a correspondence of thematic order only, illustrating one of the reasons why Peter cannot follow Jesus now.

C (v. 37b) and C' (v. 37c) have close literary correspondences, since Peter's statement that he will give his life for Jesus (C) is fully repeated, except for the necessary change from the first to the second person, for Jesus (C').

### 2.2.2. Exegetical reading:

We raise, from the schematized text, and in consonance with John's presentation of Peter, three aspects for a particular reading: Peter's taking up again the theme of Jesus' departure; the fact that Peter does not understand the promise that he will follow Jesus; and how Jesus welcomes Peter's attitude.

#### 2.2.2.1. Peter takes up the question about Jesus' departure:

After the betrayer has been removed, Jesus turns to his faithful disciples and announces that he is leaving (13:31-33). Since they cannot follow him, he leaves them a commandment that, if kept, will keep his spirit alive among them (13:34-35).

Peter, in turn, feeling that the departure of Jesus is the central point of all that Jesus has revealed<sup>713</sup>, and not being able to be satisfied with the implicit promise of a gift in Jesus' absence, interrupts him with an explanation: *Ποῦ ὀνάυετς*; (v. 36a). The verb *ὀνάυετς*, here, is normally understood as referring to the departure of Jesus on the cross, to the glory of the Father<sup>714</sup>. However, Peter's entire question is understood differently by scholars. Some see it as an indication, or even the fruit of irritation, that would relate Jesus' words to those of John 7:35 and 8:21, so that Peter would feel compared to the unbelieving Jews<sup>715</sup>, or that, like them, he would not know what Jesus had said about His departure<sup>716</sup>. Others see here an indication that Peter retains from Jesus only what interests him and not what touches him as disciple<sup>717</sup> ^ that, therefore, touched by the fact that Jesus is leaving, the fact of being a disciple, loving his companions (13,35), reproduces another reality very hard for him.<sup>718</sup>

However, we must consider that Jesus says in verse 33 what he had already said to the Jews in 7:33 and 8:21, but with significant modifications. The Jews cannot follow Jesus because they do not believe; to the disciples, Jesus announces His departure, and says only that they will not be able to follow Him. The climate of the two situations is very different<sup>719</sup>. On the other hand, Jesus does not answer clearly, until 16:5,

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<sup>713</sup> Cf. WESTCOTT, *St. John*, p. 199; BOYLE, "The Last Discourse," p. 217.

<sup>714</sup> Cf. BARRETT, *John*, p. 376; G. C. NICHOLSON, *Death as Departure. The Johan- nine Descent-ascent Schema*, Chicago, 1983, p. 161.

<sup>715</sup> Cf. SANDERS, *John*, p. 318.

<sup>716</sup> Cf. BARRETT, *John*, p. 378.

<sup>717</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, pp. 620-621.

<sup>718</sup> Cf. NOLU, *Giovanni*, p. 529.

<sup>719</sup> Cf. LINDARS, *John*, p. 464. Furthermore, as L. CERFAUX underlines, "La charité fraternelle et le retour du Christ (Jn XIII,33-38)", *ETL* 24 (1948) 331, these words of verse 33 "c'était adressée aux juifs, une menace. Adressée aux disciples, avec le mot d'amitié "mes petits enfants", on comprendra que la séparation n'est que momentanée. Et le temps de la

that he is going to death. The place to which Jesus goes during his departure, or to which he returns, is indicated, in John, only once, with an apparently spatial term. It is the case in 14:2a, with the expression "in my Father's house". In all other references He always uses mysterious language, or with the indeterminate adverb "where", or with a formula which underlines the idea of a personal relationship<sup>720</sup>. Furthermore, Peter's intention in<sup>721</sup> asking this question is, as Jesus also implies by insisting on ἵΚΟΧΟΥ6Τ)CTEU; (v. 36C)<sup>722</sup>, to follow Him wherever He goes.<sup>723</sup>

The fact that Peter does not allude to the commandment of love in verse 35 does not mean that he has given it no importance<sup>724</sup>. Behind his question there is the demonstration of his readiness to follow Jesus, and even a vague intimation that on this path there is the presentment of death<sup>725</sup>.

Peter, therefore, puts himself in the same line of behavior that he had shown during the foot washing<sup>726</sup>. He shows himself extremely devoted to the Lord<sup>727</sup>, even though he does not fully grasp the meaning of his ad and of his program. His faith and his knowledge are still, and must be, inadequate.

2.2.2.2. *Peter does not understand the promise that he will follow Jesus:*

Peter's true and proper question is not directly answered by Jesus. In his following words (v. 36b-c) he does not refer to the interrogative of place ΚΟῦ, but he directs his answer to the future of the disciple, relating his departure to the following that Peter will do of his person<sup>728</sup>. Let us see how Jesus expresses this account and how Peter welcomes it.

a) *Jesus' promise:*

séparation provisoire sera rempli par l'exercice de la charité".

<sup>720</sup> As in 14:6b; 14:10-1 la. Cf. PASQUETTO, *Da Gesù al Padre*, p. 299; NICHOLSON, *Death as Departure*, p. 168.

<sup>721</sup> Hebrew law gave great importance to the intention with which people acted. Cf. DERRETT, "Domine", p. 23-25.

<sup>722</sup> The emphasis transpires through the chiasmic structure of 13.36c: (a) vûv, (b) áΚοΧου0fjaai, (b') ἵΚΟΙΟΥΒ^ΟΕΚ; 8è, and (a') öaxepov, Cf. supra, p. 152 and infra, pp. 155-157.

<sup>723</sup> Cf. MANNS, "Le lavement des pieds", p. 157.

<sup>724</sup> Cf. REESE, "Literary Structure," p. 324.

<sup>725</sup> Cf. BULTMANN, *John*, p. 596; VAN DEN BUSSCHE, *Giovanni*, p. 455.

<sup>726</sup> Cf. BARRETT, *John*, p. 375: "Peter still shows the attitude to Jesus which he expressed in 13,8; he is himself too proud to countenance the humility of Jesus. By laying down his life he means to accompany Jesus in suffering and glory".

<sup>727</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 93.

<sup>728</sup> Cf. WESTCOTT, *St. John*, p. 199.

The text insists very strongly on the idea of sequel. In fact, the B (v. 36c) of the structure is chiasmatically organized:

- a - 06 Súvaoáí poi vüv
- 1- b - áKoXovOfjoai,
- L b' - ÄKoXov0f<yEig 8é
- a' - UCTTEpOV

Thus, the central members (b and b') refer to the ÚKO- XovGéto, in the aorist infinite and future indicative, and the extremes (a and a') reinforce the temporal distinction, indicated by the verbal forms, with vöv (a) and öcrceпов (a'). The departure of Jesus will therefore be followed by Peter's sequel<sup>729</sup>.

AKolouGéw is an important word for the language of discipleship<sup>730</sup>. To follow Jesus is the basic requirement for anyone who wants to become his disciple<sup>731</sup>. Although this term does not yet indicate martyrdom, it is clear from the context that to follow Jesus means, ultimately, to follow Him in His death and glory<sup>732</sup>. Before following Jesus in His glory (12:26; 14:3), it is necessary to follow Him in death (21:18-19)<sup>733</sup> \*.

Insisting on the idea of aKoXouOéto), Jesus wants to encourage Peter, and makes an explicit promise that it will be up to him to travel the same itinerary, towards the same goal, while making it clear that this is not possible now. For the time being, as the expression oð Svvacai poi vvv àKoXouGfjaai indicates, Peter will let slip, or will escape, any opportunity to begin this sequel<sup>734</sup>. This same idea is reinforced with the temporal distinction between vöv and uoTEпов, which, like the distinction between ápri and perú rauta made by Jesus in 13,<sup>735</sup> throws light on the events, drawing them into the perspective of his Death and Resurrection<sup>736</sup>. Peter's

<sup>729</sup> Furthermore, there is a relationship between ónàycó and àKoXovOéco. The first term indicates Jesus' departure and victory over the world, while the second implies following Jesus by accepting his destiny. Cf. BULTMANN, *John*, p. 597.

<sup>730</sup> It is used 19 times in John, 25 times in Matthew, 18 times in Me and 17 times in Le. Cf. ALAND, *Konkordanz*, II, p. 12.

<sup>731</sup> Cf. SANDERS, *John*, p. 318.

<sup>732</sup> In the following words the martyrdom is not directly announced, but it is described with sufficient clarity. Cf. SCHNACKENBURG, *Giovanni*, III, p. 94. It also follows from the washing of feet that "foot" implies discipleship with this double dimension of the life of Jesus. Cf. above, pp. 149-151.

<sup>733</sup> Cf. BARRETT, *John*, p. 378; LINDARS, *John*, p. 464; VAN DEN BUSSCHE, *Giovanni*, p. 455.

<sup>734</sup> Cf. NOLLI, *Giovanni*, p. 530.

<sup>735</sup> Cf. supra, p. 147.

<sup>736</sup> Like the Apri this vuv refers to the whole period from here to the Resurrection, delimiting it as the time when Peter and the others could feel pressured to follow Jesus, due to the drama of the events. Cf. NOLLI, *Giovanni*, p. 530.

inability to follow Jesus now, when compared with the later possibility, points to the fact that to follow Jesus, Peter must first become mature<sup>737</sup>. But this will not depend, fundamentally, on the development or improvement of his character, but on the salvific action of Jesus. It is not, therefore, in the disciple's freedom to choose and determine how to follow Jesus; this choice is a divine gift," an election.<sup>738</sup>

b) *How Peter welcomes this promise of following:*

Peter's reaction is evident when he takes up Jesus' words (B': v. 37a) and when he promises that he will give his life for Him (C: v. 37b).

i. *διὰ τί οὐ ὀύναται αὐτὸς ἀκολουθεῖν αὐτῷ; (13:37a):*

Peter shows himself to be insensitive and does not accept the promise of a follow-up. Insisting on asking *τί οὐ δύναται αὐτὸς ἀκολουθεῖν αὐτῷ;* Peter reveals that, once again, he cannot grasp the depth of the words-release of Jesús. He considers the *ἀκολουθεῖν* in its materiality, as a human possibility, and without considering its relationship with the departure of Jesus, he ignores the redemptive nature of this<sup>739</sup>. He does not accept the fact that he cannot accompany Jesus now and inverts the order of concepts: for him, the temporal distinction is more important. He thus takes up again the inchoative aorist of *ἀκολουθεῖν* and the adverb *ἄρτι*<sup>740</sup>, insisting on the immediate principle of the sequel. Peter's intensity may be excellent<sup>741</sup>, but he cannot understand that Jesus must open the way, and that what he will do will be a sequel and not a company<sup>742</sup> \*.

ii. *τί οὐ δύναται αὐτὸς ἀκολουθεῖν αὐτῷ; (13,37b):*

Even in his limited understanding, Peter senses that this path is risky and that he can take it to an extreme degree. Ironic<sup>743</sup>, therefore, John makes Peter assume, with excessive confidence, a language that is peculiar to Jesus. Peter proposes to act as the Good Shepherd, about whom Jesus

<sup>737</sup> BULTMANN, *John*, p. 598, says: "...in the light of Jesus' death by going through his own Tapax^ and by becoming aware of his own powerlessness, Peter must first become convinced of Jesus' victory before he can follow him...; what is required of him, on his side, is not an act of heroism, but expectant preparedness."

<sup>738</sup> Cf. supra, ch. 4, pp. 110-112.

<sup>739</sup> Cf. REESE, "Literary Structure," p. 324.

<sup>740</sup> WESTCOTT, *St. John*, p. 19: "of the two particles which are rendered "now", one (vuv) marks a point of time absolutely; and the other (ἄρτι), which is used here, marks a point of time relatively to past and to future, and thus includes the notion of development or progress".

<sup>741</sup> Cf. BARRETT, *John*, p. 378.

<sup>10\*</sup> BULTMANN, *John*, p. 596. This will appear, implicitly, also as a reason why he cannot follow Jesus now.

<sup>743</sup> On the use of irony in John, cf. DUKE, *Irony in the Fourth Gospel: Shape and Function of a Literary Device*, Atlanta, 1985, pp. 96-99; J. E. BOTHA, "The Case of Johannine Irony Reopened," *Neotestamentica* 25 (1991) 209-232.

had spoken incisively in chapter 10, doing what Jesus was actually doing for him: giving his life.<sup>744</sup>

Pedro's excessive security<sup>745</sup> also appears through the verb ΤΙΘΕΙ. Οφ]oco, in an emphatic position, almost contradicts the statement that the future tense wants to make appear secure<sup>746</sup>. Although he does not perceive, even though he certainly claims to, the scope of what it means to project one's life in the sense that Jesus projects His, his words reveal a naïve adherence to Jesus, showing his unpreparedness for the Passion of Jesus.

### 2.2.23. *How Jesus welcomes Peter's behavior:*

Jesus' behaviour in relation to Peter does not appear explicitly in the text, but can be verified through three signs: the promise that Peter will follow Him afterwards (B: v. 36c); the repetition, as a mirror, of this disciple's claim to give his life for Jesus (C': v. 38a); and the subsequent prediction that Peter will deny Him (B'': v. 38b).

In B (v. 36c), despite the antithetical parallelism between *vuv* and *üOTEpov*, the idea of time is subordinate. The main accent in the collocation of Jesus refers to the possibility of the following<sup>747</sup>. Jesus guarantees that Peter will follow Him. Besides the emphatic *áKolouOéo*, the future also translates this certainty, indicating or making us feel that, in due time, Peter will certainly have the conditions for that<sup>748</sup>. In this way, Jesus does not reproach Peter for his unreasonable question; on the contrary, He shows a certain understanding for his limits and relates His departure to Peter's life, assuring him of the status of disciple. He does this while maintaining the same somewhat mysterious character of His Revelation, that is, while remaining at his level of understanding.

Descending to Peter's way of thinking, who assumes a material and present following, considering himself in condition to give his life, as a ransom, for Jesus, Jesus takes up to the letter the words of the disciple, but in the interrogative form. At this level, both the question and the emphatic position of the verbal form *Otjocu*;, at the end of the question - which puts in doubt all the certainty that the future itself expresses<sup>749</sup> - make Jesus reveal, with a certain irony, the inconsistency of those words: Peter will not give, as and when he thinks he can, his life for Jesus. The reference to the crowing of the cock indicates a very short period of time, that night, until dawn, alluding to the category of time according to which Peter

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<sup>107</sup> There is an excess of security in the disciples, as BROWN notes, *The Gospel*, II, p. 616.733-738, during the final events with Jesus.

<sup>746</sup> Cf. NOLLI, *Giovanni*, p. 531.

<sup>747</sup> Cf. WESTCOTT, *Sy. John*, p. 199.

<sup>1,0</sup> Cf. NOLLI, *Giovanni*, p. 530.

<sup>749</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, p. 456.

moves<sup>750</sup> Peter will deny Jesus, swearing repeatedly not to know him. The term ἀπὸ τῆς [OT] is a prospective conjunctive, which has, therefore, the sense of future, and assumes the character of certainty: surely, without any doubt, Peter will deny Jesus<sup>751</sup>. With this announcement, Jesus wants, in fact, to make Peter come to his senses, become aware of his just measure and re-dimension his life according to the mentality of Jesus<sup>752</sup>. This announcement cannot be isolated from its context, nor can it negatively determine the testimony that Peter gives of Jesus. It is inserted in a pericope whose emphasis is on the prediction that Peter will follow Jesus, and, when appropriate, will participate in his destiny. The prediction of denial does not seal Peter's fate and is not the result of a conscious position taken - against Jesus.

Thus, turning again to Jesus' way of thinking, the exact repetition of Peter's words gives a singular nuance to his speech, as if he accepted its essential truth and looked ahead to the time when this promise will be fulfilled<sup>113</sup>.

### 2.3. 13:21-26: Peter intervenes in the identification of the traitor:

Member C' (13:21-30) of the concentric scheme of chapter 13 is centered, as we have seen<sup>753</sup>, on the identification of the betrayer, expanding and detailing the data presented with the announcement that Jesus would be betrayed in C (13:16-20). This member is composed of two well-defined parts: verses 21-26, in fact, identify the traitor, and in verses 27-30, Jesus exhorts him to do what he has to do. The two small parts are connected by the word Ὑπρίον (vv. 26, 27), in addition to the evident continuity of scene and action.<sup>754</sup>

It is in the first part, that is, in 13:21-26, that we have Peter's presentation. Faced with the perplexity of the other disciples at the now concrete announcement of betrayal, Peter asks a disciple who is - characterized as the disciple whom Jesus loved, to ask the Master who it is that will betray Him.

This is the first of only two steps in which Peter appears without interacting directly with Jesus<sup>755</sup>, and also the first step in which he appears

<sup>750</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 213.253.

<sup>751</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 366.1.

<sup>752</sup> BULTMANN, *John*, p. 598, n. 3: "It is not the heroic surrender of one's life that makes death the death of a martyr, but rather the faith that death is a sharing in the destiny of Jesus, and thus a sharing in his victory over the world."

<sup>753</sup> Cf. supra, p. 137.

<sup>147</sup> Cf. NICCACCÌ, "L'unità letteraria", p. 307.

<sup>755</sup> The other step will be 18:15-27 when Peter will deny Jesus. In all the other steps, Jesus is his main interlocutor. Cf. 1:40-42; 6:66-71; 13:6-11; 13:36-38; 20:1-11; 21:1-14,15-21.

next to this disciple<sup>756</sup>, raising numerous questions regarding both Peter's relationship with this disciple and with Jesus, as well as regarding the conditions in which Peter asks this question.

Before we proceed to the exegetical reading, in which these problems surface, let us look at textual criticism and how the pericope can be structured.

### 2.3.1. *Textual criticism:*

In this pericope there are several variant lines. Let us discuss briefly, and only the most significant ones, since the choice of one or another does not directly affect the Johannine picture of Peter.

In 13:24 a considerable group of manuscripts and verses (P<sup>66</sup> ADKWA0IIfl.13 Byz sy cop), with small variants, attest nuGéoGai rig av EÍT], while another (B C L X 068 33 892 pe lat) brings Kai Xéyei aórcb, Einé Tí<; éonv..., besides x, which combines the two lines. Both are clearly ancient, but the second is better adapted to the fourth gospel, since it is simpler and characteristic of the Johannine style, which prefers direct speech to the optative.<sup>757</sup>

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<sup>756</sup> The other steps: 20,1-10; 21,20-23. The Beloved Disciple also appears in 19:26 and 21:24. It is doubtful whether the anonymous disciple of 18:16 can be identified with the Beloved Disciple, although there is a tendency already in the early times to make this identification. Cf. BULTMANN, *John*, p. 483; P. IAFOLLA, "Giovanni, il figlio di Zebedeo, il discepolo che amava e il IV Vangelo", *BbbOr* 28 (1986) 101-102; B. DE SOLACES, "Jean, fils de Zébédée et l'énigme du disciple que Jésus aimait", p. 86.

<sup>757</sup> Cf. BARRETE, *John*, p. 373; BULTMANN, *John*, p. 481; SANDERS, *John*, p. 312; SCHNACKENBURG, *Giovanni*, III, p. 56.

In 13:26, XajiPávet Kai is omitted by some manuscripts and verses (K\* D ® it vg sin pesh). Perhaps the other manuscripts have added this expression in order to evoke the action of Jesus during the last supper as referring to the Eucharist<sup>758</sup>. Also in this verse, P" K A O T and other manuscripts, with minor variations, read páyag xd ycopíov ζntScbaco aóx\$, which is a sign that these ancient manuscripts were seeking stylistic improvements. On the other hand, the use of two finite verbs linked by the conjunction Kai and the tendency to avoid the verbs with clauses<sup>759</sup> are typical of Johannine.

### 2.3.2. Structure:

This pericope can be structured as follows:

<sup>21</sup> Taina EÍTWBV TI]CTOV<; érapáxGn TO nveúpari Kai  
éapTÚpqCTfiv Kai EÍKEV,

- A 'Apfjv ápfjv Xéyco ópív 6n Eí? ópcov napaSóoei pe.  
<sup>22</sup> SpXejtov eigóí paGn<sup>TO</sup> i ánoπούpevoi nspi xívo? Xéysi.

- a<sup>23</sup> fjv ávaKéÍjiivo<; elq ζK TÓV paOqTCón  
aóxoü t- b év KÓXncp TOV TT|OOV, l- h' Rv  
ó vó lto ó 'Incrnòr  
<sup>L</sup> b' 6v ÚYÓJta ó Tqcoúg.

L- a<sup>24</sup> VEÚEI oón ToÓTep Lípcov néxpog

C Kai Xéyst aór^, Einé tíq éanv rapì 06 XéyEt.

<sup>L</sup> B<sup>25</sup> ávaneacov oón ζKEÍVO"; OÜTOX; èni TÓ orfiOog toó Tnoov  
XéyEi aÜTÒ,

Kúpts, xíg ζCTTIV;<sup>26</sup> ánoKpivETai 'IqooCg, 'EKEÍVÓI; èoTiv \$ èyà>  
0áya> TÓ ycopíov Kai Sòcco aína". Báyag oón TÓ \\/copíov  
SíScomv T0Ú89 Sípcovo^ Tmcapidnou.

The pericope is structured, therefore, following a concentric

<sup>758</sup> Cf. METZGER, *Textual Commentary*, p. 341.

<sup>759</sup> Ibidem. It is also worth noting that in 13, 21, and 26, some codes (P<sup>88</sup> C D 0) carry the article ó before Iqcov^, while others (S B L) do not carry this article. The reading with article is preferred by von Soden, Mark and Bover. However, given the weight of codes like the Sinaitic and the Vatican, it seems, as Tischendorf, Westcott-Hort, Lagrange and Schnackenburg, among others, think, that the reading without article is preferred.

parallelism, in the form A-B-C-B'-A'.

A (vv.21b-22) and A' (vv.25b-26) correspond in that both refer to the identity of the traitor. There are, therefore, several expressions that are called in question mutually, according to a progressive revealed<sup>0</sup> of the identification of the one who will hand Jesus over. Thus, to the partitive and indeterminate expression εἷς ἐπὶ ὁπῆν of A (vv. 21b-22), there corresponds the interrogative τί; ἐοικῶς, the demonstratives - less indeterminate - ὁ ΚΕΙΒΟ; and τὸ ξόνο;,, and the no-me proper 'Ἰούδης Σίμωνος'; ΤοΚαπίόχου of A' (v. 26). Likewise the nepi χίνο; of A comes decisively taken up in the questioned τί; ἐοικῶς; of A'. We have, then, a movement that goes from the suspicion of who is the one who will deliver Jesus (el"; ὁ4- nepi χίνο;) to knowledge that ὁ ΚΕΙΒΟ; is Judas.

The correspondence between B (vv. 23-24a) and B' (v. 25) is guaranteed by the expressions el"; ὁ Κ xtoν |χαθ|Τῆν auxoO/xoÚTq) and ἐν x^ ΚΟΧntp xou Tqoov, of B, which correspond, respectively, with ὁ ΚΕΙΒΟ"; and οOxto"; ἐνι xό CTxfjGo"; xou Tqoov of B'. These members of the parallelism present another disciple who appears in contraposition to Judas. We can, in fact, see that the partitive expressions el"; ἐπὶ ὁπτον of A and el"; ὁ Κ xtoν παGqχόν ἀόχον of B establish a certain antithetical parallelism between these members.

Besides, B (vv. 23-24a) is internally organized according to a kiastic scheme (a-b-b'-a'), presenting, in the extremes (**a-a'**), the general references - el"; ὁ Κ xtoν pctGrixtbv aurou e xouχcp - to the other disciple, who is defined in b-b' as the one who is ἐν xtp ΚΟlnq) xou Tqoov and who τ|γάτα ὁ Τ|CTOV";. To be leaning on the breast of Jesus is the prerogative of one who is loved by Him.

In C (v. 24b), at the center of the pericope, we have the imperative elné and the expression τί; ἐοικῶς nepi οό Χέγει, which, as a point of - convergence, sews the interaction between the various characters, in the other members of the parallelism.

### 2.3.3. *Exegetical reading:*

In light of this structure, we will discuss the main questions concerning Peter's presence in the passage. We will see the circumstances surrounding his words and the data on his relationship with the Beloved Disciple and with Judas.

#### 2.3.3.1. *The circumstances in which Peter speaks:*

The effect that the words of Jesus provoke in the disciples is stupor and perplexity. They are embarrassed and begin to doubt their innocence; no one dares to ask Jesus who will hand him over, as if admitting the

possibility that it could be each one of them<sup>760</sup>. The silence becomes heavy. It is up to Peter to put an end to the embarrassing inconvenience by intervening. Thus, he is the one who takes the initiative to ask Jesús to reveal, right away, who he is talking about. His action appears, then, suddenly, as in favor of the disciples, so that he acts as spokesman or catechist of the group<sup>761</sup>.

Nevertheless, Peter does not speak directly with Jesus; he uses another disciple, characterized as the Beloved Disciple (**B, b-b'**: v.23-24a). The terms that define his communication with this disciple are VEÚEI and Xéysi.

Neúet, literally, means that Peter nodded his head, in a necessary gesture to call the attention so that the disciple leaned more in his direction and could understand what he would say<sup>762</sup>.

Two closely related issues arise here: the order of the disciples to the supper, and why Peter did not speak directly to Jesus.

Prat, studying the table arrangement and the places of honor among the Jews contemporary with Jesus, affirms that they followed the general Semitic custom of eating while stretched out or half lying down, leaning the body on the left elbow<sup>763</sup>. In light of this custom, the arrangement of the disciples during the Last Supper would be triangular, with five disciples on each side, and two disciples with Jesus in the centre, and the place to the left of Jesus was the one of greatest honour, while to his right was the second place<sup>764</sup>. Prat deduces, on the other hand, that the disciple that Jesus loved and Peter were respectively on the right and left of Jesus. For him, the information that the Beloved Disciple leans over Jesus' breast (13,25) is plausible only if Jesus, leaning on the left elbow, would have, at his right, this disciple; besides, to be able to make signs without drawing attention and without being seen by the others, Peter should have leaned behind Jesus' body and approached the other disciple's ear. This movement is made easier if Peter is on the left of Jesus.<sup>765</sup>

Brown also considers that the Beloved Disciple is at Jesús' right hand,

<sup>760</sup> Cf. WESTCOTT, *St. John*, p. 194.

<sup>761</sup> As in 6:66, Peter channels the yearnings of the group of disciples and seeks to extenuate them. Cf. BULTMANN, *John*, p. 480; LINDARS, *John*, p. 458.

<sup>762</sup> Cf. BROWN, *The Gospel*, II, p. 574; NOLU, *Giovanni*, p. 519.

<sup>763</sup> Cf. F. PRAT, "Les places d'honneur chez les Juifs contemporains du Christ", *RechSR* 15 (1925) 515.

<sup>764</sup> Besides taking into consideration the custom common to Persia and the Semitic East, on the basis of PLUTARCH, *Symposiaca*, I, 3, Prat refers to the Talmud which states: "S'il n'y a que deux coussins (sur un lit), le plus digne prend place d'abord et l'autre se met au dessus de lui (supper illum, ôitèp aôrôv, c'est-à dire à sa gauche); s'il y a trois coussins, le principal personnage se met au milieu; le second au-dessus de lui (à sa gauche); le troisième au-dessous (à sa droite) (Talmud of Babylon, *Be-rachoth*, 46b)". Cf. PRAT, "Les places d'honneur", p. 518.

<sup>765</sup> *Ibid.*, pp. 519-520.

and suggests that it is Judas who occupies his left, so that Jesús can give him the piece of bread<sup>766</sup>. This would not be strange, since, as treasurer, he could have secured such a place among the disciples. Kuhn<sup>767</sup> points out that at the Essene meals and at Qumran, one could only speak according to the order and the disposition at table. Based on this data, I concluded that the Beloved Disciple would be in a higher place than Peter and that he had the right to speak first with Jesus.

The text itself says nothing about Peter's position, but only that he was not in a favorable place to ask Jesus something<sup>768</sup>. His action, on the other hand, can be explained, as Brown suggests<sup>769</sup>, simply as if he were at a certain distance and did not want to ask such a question by shouting<sup>770</sup>. The text does not hint at other interpretations, nor does its structure weave particular relations about Peter; it places his words at the center of the parallelism, which makes them the point of arrival and departure of the movement of the pericope, summarizing - in his question all the characters and actions are represented - the whole problematic of the moment, even if it, in consonance with the situation of the two previous pericopes<sup>771</sup>, escapes him.

#### 2.3.3.2. *Peter, the Beloved Disciple and Judas:*

The presence of the disciple whom Jesus loved opens, in this passage, the question of his relationship with Peter. Let us see in what terms this problematic appears in the text.

The description of this disciple is concentrated in B (v. 23), with the expressions  $\text{f}\nu \acute{\alpha}\nu\alpha\text{KE}\acute{\iota}|\text{j}\text{f}\text{V}\text{o}\text{<}; \text{s}\text{I}\text{<};$ ;  $\zeta\text{K X}\text{<}\text{B}\text{V}|\text{a}\text{O}\text{r}\text{X}\text{G}\text{v} \text{a}\acute{\omicron}\text{x}\text{o}\text{C}$  (a),  $\acute{\epsilon}\nu \text{x}\text{<}\acute{\eta}\text{K}\text{O}\text{I}\text{n}\text{t}\text{p} \text{x}\text{o}\text{u}$  'I\text{T}\text{O}\text{O}\text{U} (b) and  $\text{6}\nu \text{f}\text{I}\text{y}\acute{\alpha}\text{n}\acute{\alpha} \acute{\omicron} \text{T}\text{q}\text{o}\acute{\omicron}\text{i}\text{g}$  (b'), and is taken up again in B' (v. 25), with the reference that he  $\acute{\alpha}\nu\text{a}\text{n}\text{s}\text{o}\text{c}\acute{\omicron}\nu \dots \acute{\epsilon}\text{n}\acute{\iota} \text{x}\acute{\omicron} \text{o}\text{x}\text{f}\text{j}\text{O}\text{o}\text{q} \text{x}\text{o}\nu \text{T}\text{q}\text{o}\text{o}\nu$ .

The expression  $\text{f}\nu \acute{\alpha}\nu\alpha\text{KE}\acute{\iota}\text{p}\text{E}\text{v}\text{o}\text{g} \dots \acute{\epsilon}\nu \text{x}\text{m} \text{K}\acute{\omicron}\text{X}\text{j}\text{w}\text{p} \text{x}\text{o}\nu \text{T}\text{q}\text{o}\text{o}\nu$  expresses more than the simple fact that this disciple was thus close to

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<sup>766</sup> On the meaning of this gesture, MCPOLUN, *John*, p. 150, says: "This basic gesture of oriental hospitality was a token of intimacy, for the host usually invited a guest to dip with him for food in a common dish. Perhaps, also, Jesus is extending to Judas (cf. 12:6) a special gesture of esteem whereby the host singles out a guest whom he wishes to honour and picks for him a choice morsel of food (usually bread) from the common plate. But even this sign of affection, a final grace, is rejected".

<sup>767</sup> K. G. KUHN, "The Lord's Supper and the Communal Meal at Qumran," in K. STENDAHL (ed.), *The Scrolls and the New Testament*, New York, 1957, p. 69.

<sup>768</sup> Cf. WESTCOTT, *St. John*, p. 194.

<sup>769</sup> BROWN, *The Gospel*, II, pp. 574-575.

<sup>770</sup> The fact that Peter was not in a position to ask Jesus himself who would betray him would, moreover, be an indication of the historicity of the event. Cf. SANDERS, *John*, p. 313. See also BULTMANN, *John*, p. 480; BARRETT, *John*, p. 373.

<sup>771</sup> Cf. *supra*, pp. 143-147, 154-157.

Jesus only physically, at the table. Evoking 1:18, it assumes a deeper symbolic meaning<sup>772</sup>, establishing a similarity of relationship between *Jesus-the Father* and *Jesus-this disciple*. Both relationships are based on intimacy and confidence. Just as Jesus rests in the bosom of the Father, this disciple rests in Jesus, indicating that the true disciple is in Jesus as Jesus is in the Father.<sup>773</sup>

This privileged status of disciple is further reinforced by two features. By the association between the terms  $\acute{\epsilon}\nu\ \chi^{\wedge}\ \text{K}\acute{\omicron}\chi\text{ncp}$  and  $6\nu\ \text{f}\lambda\acute{\upsilon}\alpha\text{na}$ , which suggest this special intimacy<sup>774</sup>, and by the very phrase  $5\nu\ \text{f}\lambda\acute{\upsilon}\alpha\text{na}\ \acute{\omicron}\ \text{T}\rho\acute{\omicron}\omicron\text{C}\leq$ ; which, placed entirely at the beginning of the period (v. 23), and almost out of the immediate context, assumes a particular relevance, which underlines the special situation of this disciple, marked by the recognition of an exclusive union of love<sup>775</sup>.

It is therefore indisputable that the evangelist underlines the privileged status of this disciple as Jesus' man of trust. One could also affirm, comparatively, that the Beloved Disciple represents, more than Peter, the true disciple, being even a mirror for Peter<sup>776</sup>; and that between the Beloved Disciple and Jesus there are no barriers, while Peter cannot take the initiative to speak with Jesus, is not at his side, does not understand his love<sup>777</sup>, occupying an inferior position to the one occupied by this disciple<sup>778</sup>. However, at least in an apologetic reading, it could be argued, to the disadvantage of the Beloved Disciple, that once he knows the identity of the traitor, he does nothing to avoid the tragedy, and therefore does not play the role of mediator for Peter nor for the other disciples<sup>779</sup>, or even that he would not have the highest place of honor at the table with Jesus, since there is another with this prerogative.<sup>780</sup>

While these insinuations are suggestive, three data points tell us that the intention of the text is not to establish a comparison between the two disciples:

- The narrative does not insist on the Beloved Disciple; it branches out and in verses 21-30 attention is placed on betrayal as such<sup>781</sup>. Explicitly

<sup>772</sup> Besides 1:18, cf. also 14:5-6, 20; 17:21-23.

<sup>773</sup> Cf. HOSKYNs, *The Fourth Gospel*, p. 443; SANDERS, *John*, p. 313; MCPOLLIN, *John*, p. 151.

<sup>774</sup> Cf. LINDARS, *John*, p. 458.

<sup>775</sup> Cf. WESTCOTT, *St. John*, p. 194; NOLLI, *Giovanni*, p. 518.

<sup>776</sup> Cf. LINDARS, *John*, p. 457.

<sup>777</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 607.

<sup>778</sup> On the various nuances with which the relationship between Peter and the Beloved Disciple has been sought to be understood, see *supra*, ch. 1, pp. 10-34.

<sup>779</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 57.

<sup>780</sup> The right is the second place of honor; the place of honor par excellence is on the left. Cf. *supra*, p. 162.

<sup>781</sup> Cf. BULTMANN, *John*, p. 482.

about the Beloved Disciple nothing more is said until 19,26.

- Likewise, the narrative neglects the fact that Peter asked the Beloved Disciple to ask Jesus who the traitor was, and no further communication is fostered between the two<sup>782</sup>.

- Moreover, the fact that the Beloved Disciple appears next to Peter does not argue for a comparison or competition between the two. In fact, the structure clearly reveals, contrasting A-A' (vv. 21.26) to B-B\* (vv. 23-24a.25), that the confrontation is between false and true discipleship, between Judas and the Beloved Disciple<sup>783</sup>, so that it does not present any association between Peter and this disciple, nor establishes any confrontation between them. In virtue of this, it is also fortuitous the association of Peter to Judas. There is no such suggestion in the sequence of the passage.<sup>784</sup>

#### CHAPTER CONCLUDING REMARKS

In the literary unit that is chapter 13, there are three scenes that provide typical Johannine data about Peter's conception<sup>785</sup>. It begins with

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<sup>149</sup> SCHNACKENBURO, *Giovanni*, III, p. 20, says that it is difficult to think that Peter did not want to know the answer. The fact that the text does not continue this theme indicates that his interest goes in another direction.

<sup>140</sup> Cf. supra, pp. 160-161. See also PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 187; MCPOLUN, *John*, pp. 149-150.

<sup>784</sup> In spite of MATEOS-BARRETO, *El Evangelio de Juan*, p. 590, who says that the qualification? They say that the qualification of Judas as Simon Iscariot creates an intentional approximation that "induces us to think that the evangelist insinuates a certain commonality of features (represented by the coincidence of the name Simon with the patronymic of Judas) between Judas and Peter, the two traitors, one of work and the other of word, one handing over and the other denying Jesus".

<sup>785</sup> The first scene, 13:6-10a, is exclusively Johannine. The other two scenes contain traditional elements which have also been handed down in the synoptic tradition: the denunciation of the betrayer during the Last Supper, the disconcerted reaction of the disciples before this announcement, the indictment of the betrayer through the gesture of intimation, and the words with which Jesus announces the betrayal (Jn 13:21-26; Me 14:18-21; Mt 26:21-25; Le 22:21-23); the prediction of Peter's denial and his promise to lay down his life for Jesus (Jn 13:36.38; Me 14:29-31; Mt 26:33-35; Le 22:31-34). John, however, redimensions these data, inserting, only then, the dialogue between Peter and the Beloved Disciple, and of the Beloved Disciple with Jesus, as well as the promise that Jesus makes that Peter will follow Him afterwards, connecting His departure with the disciple's sequel - data which are central to the image that the Evangelist makes of Peter. Cf. L. CERFAUX, "La charité fraternelle et le retour du Christ (Jn XIII,33-38)", *ETL* 24 (1948) p. 332; BROWN, *The Gospel*, II, p. 558; SANDERS, *John*, p. 319; SCHNACKENBURG, *Giovanni*, III, pp. 94-96; VAN DEN BUSSCHE, *Giovanni*, p. 455; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 209; PAINTER, "The Farewell Discourses," p. 525. However, SABBE, "The Footwashing," p. 305, plei- tates that John depends, directly, on the synoptic material.

the dialogue of Peter with Jesus during the meal, in which he lays the basis for the master-disciple relationship; then, in the question about the traitor (vv. 21-26) and in the announcement of Peter's subsequent sequel and his denial (vv. 36-38) he brings other aspects of discipleship, giving special attention to this theme.

These scenes are intended to show the general tendencies of the attitudes of Jesus and Peter. They insist, on the one hand, on the full knowledge of Jesus. He is someone who acts and holds a secret knowledge, the key to his actions. What he knows and does, neither Peter nor the other disciples are able to understand by themselves. On the other hand, they show that Peter does not understand the necessity nor the imminence of the Passion, misunderstanding, in a typical Johannine way, Jesus' Revelation.

This incomprehension, although constant and declared, does not assume a negative character. Peter is considered, on the one hand, as representative of the disciples, and on the other hand, he is inserted in the dynamic of the revelation and the salvific action of Jesus.

In fact, the following points show that Peter is representative of the group of disciples: the change, without solution of continuity, between the pronouns *oú* and *úpete*; between verses 7 and 10a, and, inversely, in 13:38 and 14:1, a change which is equivalent, in other words, to the passage from Peter's "you" to the "you" of the disciples; his intervention in favour of the identification of the traitor, which is placed after the finding of the disciples' perplexity; and even their incomprehension, which also characterizes the disciples' situation before the Passion; the indeterminate place Peter occupies in the Last Supper, and the order in which the disciples have their feet washed, become of secondary importance.

As part of the dynamic of the progressive revelation of Jesus and of his saving action, Peter's lack of knowledge and misunderstanding of Jesus take on a provisional character; they cannot be definitive. They go only until the Passion, Death and Resurrection of Jesus. Until then he had lived a paradox: he had professed his faith in Jesus, he wanted to correspond to this faith, but did not sufficiently know His project and His mentality, to the point of reaching the fullness of his adhesion. It is with the Resurrection that the Spirit will reveal to him the meaning of Jesus' action and of His death, and that he will then be in a position to follow Him. For the moment, even if he does not understand, this is assured to him.

In fact, the numerous future clauses in the text call our attention. And this is not by chance. They are inserted in the same dynamics as the *oí*) *Klq0T|cn]* *Kr|(pñq* of 1.42, indicating in their trajectory some characteristics of how *Kr|(pa<*;

Peter doesn't show up again until 18.10.

**CHAPTER VI**  
**PETER DENIES HIS STATUS AS A DISCIPLE AND**  
**HIS PAST ADHERENCE TO JESUS**  
**(JN 18:10-11, 15-27)**

In the narrative about the Passion we have Peter's presence in two consecutive scenes<sup>786</sup> : in the garden, when he reacts to Jesus' arrest by wounding one of his adversaries (v. 10-11); and in Annas' palace, where, while Jesus is being interrogated (v. 19-24), Peter denies being His disciple (v. 15-18, 25-27), thus confirming the prediction made by Jesus in 13:36-38.

These scenes are important because of their Christological orientation and because they progress in the sense of clarifying what the following of Jesus consists of. In both dimensions the figure of Peter appears directly involved, so that showing how he participates in these dimensions is a big step in the presentation of the concept that the fourth gospel makes of his person. We will proceed, then, to the study of these two aspects, and at the end we will resume, in a joint approach, the main characteristics of our disciple.

1. *18:10-11: Peter wounds a servant of the high priest:*

Before the exegetical reading, let us look at the context in which this pericope is found.

1.1. *The context of v. 10-11:*

The scene in which Peter cuts off the ear of an official of the high priest is inserted in the first of the five parts that make up

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<sup>786</sup> As for the Fourth Gospel as a whole, there are various proposals for the structure of the Passion narrative according to John. MLAKUZHYIL, *The Christocentric Structure*, pp. 17-79, 152-155, presents the various schemes proposed by 28 authors. A. JANSSENS DE VAREBEKE, "La structure des scènes du récit de la Passion en Jn 18-19. Recherches sur les procédés de composition et rédaction du Quatrième Évangile," *ETL* 38 (1962) 504-522, followed by I. DE LA POTTERIE, *Exe- gesis IV<sup>e</sup> Evangelii. De Narratione Passionis et Mortis Christi. loh 18-19*, Rome, 1978, pp. 41-43, sees in chapters 18 and 19 a great literary unit organised into five parts, according to the topography and the use of the conjunction *o6v*, in such a way that the Passion opens with the self-delivery of Jesus to his enemies, in a garden, and ends with his burial also in a garden.

the Johannine account of the Passion, which comprises verses 1-11 and presents Jesus in a garden on the other side of the Kidron. This scene is composed of an introduction (vv. 1-3) and the narrative of the arrest of Jesus (vv. 4-11), which is presented in three stages<sup>787</sup>.

Verses 1-3 make the presentation of the characters that appear in the scene, scaling them clearly in two categories: Jesus and his disciples (v. 1b.2b) and Judas and the adversaries of Jesus; these two categories are present in all the development of the action until the verse 11, being that the adversaries of Jesus had dominated the first stage (v.4-6); the disciples of Jesus, in general, had occupied the attention of the second one (v.7-9), while a certain disciple, Peter, had dominated the third one (v.10-11). Thus, in 4-6 Jesus declares his identity (ἐγὼ εἶμι) and his adversaries fall to the ground before his revelation (v. 5-ὄβ)<sup>788</sup>; in 7-9 we have a new declaration of Jesus that aims to defend his disciples<sup>789</sup> and in verses 10-11 we have the defence gesture of Peter that wants to prevent the arrest of Jesus, and his consequent reaction, refusing the disciple's gesture.<sup>790</sup>

This scheme is stitched together by the conjunction οὐν, which always appears as the second term in the opening of each subdivision of the scenes<sup>791</sup>.

Verses 10-11 constitute, then, clearly, a small unity of scene within verses 4-11: it is no longer Judas and Jesus' adversaries, nor the disciples considered as a whole, who interact with Jesus, but Peter specifically. And this lasts until 18:12, when, besides a new octave, we have a new change

<sup>787</sup> Cf. LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 47; PASQUETTO, *Da Gesu al Padre*, p. 331-332; VANNI, *Giovanni*, p. 174. Todavía, A. CHARBONEAU, "L'Arrestation de Jésus, une victoire d'après la facture interne de Jn 18,1-11", *ScEsp* 34 (1982) 155-159, proposes a concentric structure starting from a triple thematic perspective: that of the gift (vv.1-2 and 11), of the violence (vv.3 and 10) and of the victory (vv.4-9).

<sup>788</sup> The expression ἐγὼ εἶμι appears 5 times in Matthew, 3 in Mark, 4 in Luke and 29 in John, of which, respectively, 1, 2, 2 and 26 times are used by Jesus (Cf. ALAND, *Korkordanz*, I, p. 279-281). It is a formula that in John presents a double dimension. It is, first of all, a form of identification (Whom do you seek? Jesus, the Nazarene. It is I!), but above all it is a formula of revelation, denoting the revelation that Jesus makes of himself. It has its origin in the Old Testament, evoking the "I am" of Yahweh. Used in this pericope, it aims, therefore, to reveal the divinity of Jesus, who shows himself as the one before whom enemies tremble and fall. Cf. BULTMANN, *John*, p. 640; SCHNACKENBURG, *Giovanni*, II, pp. 87-102; I. DE LA POTTERIE, *La Passions di Gesù secondo il vangelo di Giovanni*, Milan, 1988, pp. 42-43; VANNI, *Giovanni*, p. 176; JAUBERT, *Reading the Gospel according to John*, p. 95. Cf. also supra, Ch. 4, p. 100, n. 3.

<sup>789</sup> If it is Jesus they seek, the guards must leave the disciples alone; the focus is no longer the struggle between Jesus and His opponents, but His concern for what will happen to the disciples.

<sup>790</sup> Cf. J. DELORME, "Analyse Narrative de Jean 18:1-12," *SemBib* 1 (1975) 5; C.H. GIBLIN, "Confrontations in John 18:1-27," *Biblica* 65 (1984) 217-219.

<sup>791</sup> It appears in verses 3.4a.6a.7a.8b.10a.11a. JANSSENS DE VAREBEKE, "La structure des scènes", p. 519, notes the distribution of this particle in the Passion narrative (seven times in each of the five parts of the narrative: 18,1-11; 18,12-27;

of place and characters, with the return of Jesus' adversaries, who arrest Him and take Him to Annas<sup>792</sup>. On the other hand, this scene (vv.10-11) maintains a close connection with 18:1-9, reproducing two types of attitude strongly present in these verses.

The first attitude that connects verses 10-11 with the other verses describing the garden scene is Jesus' total freedom. All the subdivisions emphasize the freedom with which Jesus embraces the Passion, emphasizing His power and victory<sup>793</sup>, in a foreshadowed image of His glorification on the cross<sup>794</sup>. It is in this perspective that His refusal to accept Peter's gesture of defense is inserted: Τό noΤίptov 6 ΣέScoKév pot ó narfip ot> pfi níto avió; (v. 11).

A second connection is represented by the figure of Peter. He reproduces the same type of behavior as Jesus' opponents; although he attributes to the weapon and to violence an opposite purpose, he also uses them, showing himself to be, at least to a certain extent, on the same level as them<sup>795</sup>.

18:28-40; 19:1-16; 19:17-26; 19:29-42), emphasizing its power in structuring the entire narrative.

## 1.2. *Exegesis:*

We will first deal with Peter's intervention and then we will look at Jesus' attitude as a reaction that resizes this intervention.

### 1.2.1. *The intervention of Peter (18,10):*

Let us see how the evangelist presents this scene, paying attention to

<sup>792</sup> In the narrative of the Passion, the indication of the change of place is very accentuated in John with verbs that indicate the displacement of Jesus, as LA POTTERIE, *Exegesis IV\* Evangelii*, p. 42, underlines: "Usus talium verborum est sat significativus, cum ope illorum obtineatur mutatio loci et scaenae. Sufficiat hic notare verba talia in initio quinque scaenarum maiorum Cf. also JANSSENS DE VAREBEKE, "La structure des scènes", p. 507; PASQUETTO, *Da Gesù al Padre*, p. 42.

<sup>793</sup> John views the events of the Passion in the light of the fulfilment of the salvation and kingship of Jesus. Although it involves death on the cross, the Passion is narrated in the perspective of the glorification of Jesus. Cf. LOISY, *Le Quatrième Évangile*, p. 820; SCHNACKENBURG, *Giovanni*, III, p. 341.348; R.E. BROWN, *La Passione nei Vangeli*, Brescia, 1988, p.43; J. RIAUD, "La Gloire et la Royauté de Jésus dans la Passion selon saint Jean", *BVieChr* 56 (1964) 28-44; R. A.T. MURPHY, *Days of Glory (Jn 13-20). The Passion, Death and Résurrection of Jesus Christ*, Michigan, 1980; G. GORGULHO, "The Manifestation of Glory," *REB* 30 (1970) 71-85.

<sup>794</sup> As CHARBONEAU observes, "L'Arrestation de Jésus", p. 156: "Dans cet événement, Jésus "sait" ce qui va se passer et c'est lui qui dirige tout: il révèle sa gloire en réduisant les ennemis à l'impuissance et en sauvant ses disciples; librement il consent, tel le bon Pasteur, à donner sa vie pour les siens". Cf. also LA POTTERIE, *La Passione di Gesù*, p. 50.

<sup>795</sup> Cf. CHARBONEAU, "L'Arrestation de Jésus", p. 163-164.

the description of Peter's action in itself, and to the motive for his gesture.

#### 1.2.1.1. *Peter's affection:*

Peter's action is described by the evangelist in a detailed and precise way. We point out the sequence of the infirmaQons: Peter, who had a sword (Ε%(DV pá/aipav), drew it (EIXKVCTEV aÚTTjv) and struck (EnaioEv) the servant of the high priest, cutting off (ánéKoyev) his right ear.

It is not by chance that the evangelist says that Peter had a sword. He uses the present participle of ex®, which seems to underline this fact as unusual<sup>796</sup>: it happened that Peter had a sword. This in- fonna^áo is well-founded, given that it was not ordinarily permitted to carry weapons on great feasts and especially on the night of Easter<sup>797</sup>. Thus, by emphasizing that Peter was armed, it is as if the evangelist wanted to anticipate something of what would happen.

Then, the evangelist emphasizes Peter's movement in two ways: even though it is evident that one cannot hurt someone with a sheathed sword, he says that Peter EIXKUQEV the sword and Snat- oev the servant of the high priest. Besides, the verbs indicating this sequence (£X.KW and naio) are in the aorist, to indicate the quality of the blow: unique and accurate<sup>798</sup>.

The effect of this blow is indicated immediately afterwards. Still an aorist (árcéKoyev) says that Peter cut off, that is, severed, the right ear of this servant. Benoit<sup>799</sup> thinks that Peter had deliberately chosen the right

<sup>796</sup> Cf. BARRETT, *John*, p. 436; NOLLI, *Giovanni*, p. 644.

<sup>797</sup> Cf. WESTCOTT, *St. John*, p. 254; BARRETT, JOHN, p. 436. LINDARS, *John*, p. 543, affirms that this undermines the historicity of the event, since it is unlikely that Peter took a weapon with him when this was forbidden, precisely because of Easter. Concerning the date of this event, A. JAUBERT, *La date de la Cène. Calendrier biblique et liturgie chrétien*, Paris, 1957, p. 105-133, defends the following hypothesis: there were two Passovers that year: one on Tuesday, but not on 15 Nisan, and the other on Saturday, which was used by the Essenes. The Tuesday had been determined on the basis of the solar calendar. The Synoptics, narrating the events in a synthetic way, speak of the supper on Tuesday and the death of Jesus on Friday, giving the impression of a single sequence; John, following the official calendar, speaks of Easter on Saturday and places the death of Jesus in the Easter vigil. However, this hypothesis is difficult to support, mainly because it is unlikely that Jesus would follow an Essene calendar. This is a much debated question; therefore, we refer the reader to, in addition to the various commentaries: J. BLINZLER, *El Proceso de Jesús. El proceso judío y romano contra Jesucristo, expuesto y juzgado según los más antiguos testimonios*, Barcelona, 1959, p. 87-112; R. E. BROWN, "The Date of the Last Supper", *BiToday* 11 (1969) 727-733.

<sup>798</sup> Cf. NOLLI, *Giovanni*, p. 644.

<sup>799</sup> BENOIT, *Passion et Résurrection*, p. 54-55: "... Pierre choisit volontairement l'oreille droite plutôt que la gauche pour infliger un déshonneur plus grand. Chez les anciens déjà, et maintenant encore, les membres droits sont plus habiles, donc plus honorables, que les gauches. La Michna (Baba Qanuna, VIII,6) impose une certaine amende à celui qui donne un soufflet avec la paume de la main, qui atteint la joue gauche; l'amende est doublée pour celui qui frappe du revers de la main, car il atteint alors la joue droite. Un papyrus

ear as a sign of defiance, since, according to the law in force about the indemnity, it had a greater value; Mateos and Barreto<sup>800</sup> also see an intention of Peter to wound precisely the direct ear, and say, moreover, that, with this gesture, Peter would be confronting not only the servant, but with the institution of the high priesthood, pleading its dismissal.

However, the text does not refer to any intense smacking of Peter exactly on the right ear of this servant. Rather, it insists on saying that it was a direct and strong blow. Thus, the blow could have been delivered to hit this servant head-on, who would not have expected any kind of reaction and, not having time to defend himself, would have instinctively turned to the left, so that the sword would have slid over his helmet, striking the tear, cutting off his ear. Therefore, the right ear is not seen, by Peter, as a premeditated target, not implying, because it is the right ear, a particular gesture of defiance to the servant or to the group he represents.

#### 1.2.1.2. *Peter's motivation:*

This gesture of Peter serves, on the one hand, as an indicator of his personality, showing his impetuous and passionate character and his physical courage<sup>801</sup>. Cutting off the ear of a servant of the high priest, in those circumstances, was a strong and compromising gesture, an attempt at resistance that would certainly have led him to death, if it were not for the intervention of Jesus<sup>802</sup>.

Pedro eré que, de esta manera, estaría defendería su Mestre y, según su mentalidad, valía la riesgo. Then, he promised to give his life for Jesus. As the prophecy that Peter will deny Jesus will be fulfilled afterwards, in a certain sense, we have here the fulfillment of his promise to give his life for Jesus<sup>803</sup>, which does not come true because Jesus intervenes to resize Peter's attitude.

On the other hand, and notwithstanding Peter's heroism, this gesture

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d'Égypte (P.Tebt.793) rapporte un autre exemple: un soldat romain est attaqué par le grand champêtre et les vauriens d'un village. Il se défend et, pour se débarrasser de ses adversaires, il coupe l'oreille droite du grand champêtre. Plutôt que de tuer son ennemi, le soldat se contente de la déshonorer en lui tranchant l'oreille droite. Le cas de Pierre à Gethsémani est analogue".

<sup>13</sup> These authors read the scene in the light of the consecration of Aaron (Ex 29:20 and Lev 8:23). In this type of consecration, various parts of the body, including the right ear, were anointed with the blood of the sacrificed animal. Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 745.

<sup>801</sup> Cf. COULOT, "Pierre dans la tradition johannique", p. 24; BROWN, *The Gospel*, II, p. 812.

<sup>802</sup> Cf. LAGRANGE, *Jean*, p. 459. Besides the gesture, which speaks for itself, the strength of the terms used by the evangelist in describing the episode does not support the opinion held by SEGALLA, *Giovanni*, 428, that it is a question of a timid attempt by Peter to defend himself.

<sup>803</sup> 13,36-38.

is revealing of his underlying motivation: it is saying that Peter acted thus because he did not understand Jesus or the meaning of His gift, not considering His death as a salutary event and as a manifestation of the love of God<sup>804</sup>.

Peter still does not accept the separation<sup>e a</sup> of Jesus' death; insisting that they continue united, he wants to prevent the Passion by any means, and makes use of violence, thus equating himself with the enemies of Jesus, who came with weapons to arrest Him<sup>805</sup>. Moreover, this gesture reveals that Peter did not pay attention to what Jesus had said to his enemies, or at least, he is not taking it into account: ἀπεξήθη τὸ ὄνομα τοῦ κυρίου (v. 8)<sup>806</sup>. Instead of obeying and going away, accepting the gift of Jesus and showing that he understands His personality and following Him, Peter persists in his position; he resists and does not remember the warning of Jesus, who had foretold his betrayal while he was planning to give up his life (13:38). In fact, in 13,36-38, no reference is made to whether the words of Jesus had provoked greater understanding in Peter, in such a way that, between his strong (re)action to the gesture of anticipation of the Passion (13,6) and to the departure of Jesus (13,36-38)<sup>807</sup> and his (re)act to the beginning of the fulfillment of that announcement (18,10-11), there is an intimate continuity<sup>808</sup>.

Peter, therefore, does not take a step back from following the Master;

<sup>804</sup> LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 59: "In loh... interventio Petri ponitur ante comprehensionem Iesu, quasi conamen impediendi comprehensionem et ERGO voluntatem Patris".

<sup>805</sup> CHARBONEAU, "L'Arrestation de Jésus," p. 165, sees a parallel between the fact that Judas and the guards come to arrest Jesus carrying weapons (18:3) and the fact that Peter was carrying a sword. We think that seeing a parallel here is too much, especially since the parallelism between the characters in the scene is established in verses 1-3, which antithetically contrast Jesus and his disciples with Judas and the court. Nevertheless, there is a clear connection between the two attitudes, which are situated, as Charboneau also designates, in the perspective of violence. Cf. also LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 47; PASQUETTO, *Da Gesù al Padre*, p. 331.

<sup>806</sup> These words are in line with the general attitude with which Jesus, in the fourth Gospel, faces the Passion, and they serve to underline his independence and authority. Although they are few, they are direct and consequential: it is an imperative and an infinite complementive, so that what He says is a co-command. He commands his disciples that nothing evil should happen to them. The present infinitive ὄνομα indicates that the disciples were free to come and go, only that now they could be prevented from doing so, while with the aorist positive imperative ἀπεξήθη Jesus commands a new action, underlining that the disciples' liberation is a consequence of His decision and is under His control. Cf. LINDARS, *John*, p. 543; LA POTTERIE, *Exegesis IV\* Evangelii*, p. 57; NOLLI, *Giovanni*, p. 643; M. SABBE, "The Arrest of Jésus in Jn 18,1-11 and its Relation to the Synoptic Gospels. A Critical Evaluation of A. Dauer's Hypothesis", in M. DE JONGE (ed.), *L'Évangile de Jean - sources, rédaction, théologie*, Leuven, 1976, p. 221.

<sup>807</sup> Cf. supra, ch. 5, pp. 143-146.154-157.

<sup>808</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, pp. 555-556; SABBE, "The Arrest of Jésus," p. 224.

he continues to show his usual ambiguity: he had adhered to Jesus, but he does not think or act like Him; he does not manage to renounce his own mentality and his own securities<sup>809</sup>. His ambiguity is accentuated when we consider Jesus' attitude: it is He who, by giving His own life, defends Peter.

### 1.2.2. *The Intervention of Jesus:*

In verse 11 Jesus addresses Peter in two parts. In the first part of his address, he says  $\text{OaXe TV]v pá\%atpav eig rf]v Of]KT|v}$ , refusing Peter's resistance. In a second moment, and in continuity with the first, he says, as the reason for his refusal:  $\text{TÓ norfipiov 6 SéSoKév poi ó narfip ou pf] nia}$  aireó;

#### 1.2.2.1. *Jesus refuses Peter's protection:*

*The same decisiveness with which Jesus had intervened to free the disciples appears in His words to Peter. Jesus knows what is going to happen and that it is He who directs everything. For this reason He commands Fr.*

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<sup>809</sup> As DELORME points out, "Analyse narrative de Jean 18,1-12", p. 7, although Peter's intention is the opposite of what Judas and his troop wants, Peter does not adhere to the program of Jesus who, even though he has the power to oppose Judas, does not do it. Peter is opposed to Judas, but also to Jesus.

dro that you remain calm and do absolutely nothing to impede the unfolding of events<sup>810</sup> : ΒάΧε Τῆ|ν πάχατ|παυ ε|λq Τί|JV Οῦ|Κρ|ν (18,1 la). Jesus uses once more an imperative, which in the aorist expresses a categorical prohibition, underlining the radical nature of the behaviour which Peter must assume: he must sheath the sword once and for all; its use is absolutely forbidden<sup>811</sup> . The accent is placed on the fact that nothing must change Jesus' destiny; he accepts everything with conscience and readiness<sup>812</sup> .

His resignation, therefore, is placed in the dimension of the gift and fulfillment of the Father's will, underlining that the work of unity between Jesus and his disciples is not built in a human way, as Peter wanted to insist.

Several texts, in fact, indicate that only the Father can give and - guarantee this unity, and that the way that leads to it is not through misunderstanding or violence, but through the glory of Jesus which, as a consequence of the Father's will, is manifested in his Passion<sup>813</sup> .

Behind this order, it is not difficult to imagine, on the one hand, that He conceives the following of His person in freedom. His following must be free, the fruit of a personal decision, not forged by circumstances. This is not the moment to make any choice. The disciples had the opportunity to do so before, and Peter had made his confession of faith in the midst of many withdrawals and misunderstandings about Jesus' messianism (6:69-71)<sup>814</sup> . On the other hand, it remains that Jesus is fully aware that He must die alone. His death, essentially unique, had to be separated from the death of the disciples<sup>815</sup> . Moreover, they were not yet able to follow Him, precisely because He would first have to give them life.

#### 1.2.2.2. *The reason for Peter's refusal of protection:*

The command given to Peter is followed by the phrase: Τό νοΤίίπιου ό ΣΕSWKÉV jiot ό naTqp oí] gf] níο adró; (18,11b). This sentence - pronounced by Jesus is usually considered to be a rhetorical question which, behind an energetic protest, shows how evident it was that Jesus had to drink the cup<sup>3</sup> . In fact, we have here a double negation (ού gf] with a conjunctive (níco), in an interrogative sentence, which is equivalent to a

<sup>810</sup> HOSKYNs, *The Fourth Gospel*, p. 510, hints at the possibility that we may see here an echo of Jer 47:6: "Sword of Yahweh, how long will you be without rest? Re- pick yourself into the sheath, stop, be still."

<sup>811</sup> Cf. BLASS-DEDRUNNER, *Grammatica*, § 337,3; GIBLIN, "Confrontations in John 18:1-27," p. 220; NOLU, *Giovanni*, p. 645.

<sup>812</sup> GIBLIN, "Confrontations in John 18:1-27", p. 220: "He (Jesus) rebukes Peter... and demandingly, interrogatively challenges him to understand Jesus' own paradoxical "gift" from the Father". Cf. also BARRETT, *John*, p. 436; SCHNACKENBURG, *Giovanni*, III, p. 357.

<sup>813</sup> As auxiliary texts, besides 6:39 and 17:12, we mention: 6:39,44; 10:28; 12:32; 17:2,12. Cf. BÜCHSEL, *SiScœpi*, col. 1173.

<sup>814</sup> Cf. supra, ch. 4, pp. 126-128.

<sup>815</sup> Cf. WESTCOTT, *St. John*, p. 253; BOISMARD-LAMOUILLE, *Jean*, p. 405.

strong affirmation<sup>816</sup>. Jesus reaffirms his disposition to continue freely in the gift of himself. Indicative of the intensity of this decision is also the verb *niveo*, whose aorist conjunctive, used here, may indicate His willingness to drink to the end of this cup.<sup>817</sup>

In John noTfjpiov appears only in this passage<sup>818</sup>, in a construction with an anacolute<sup>819</sup>, so that it is placed in the foreground, at the beginning of the proposition, and taken up again with a pronoun (aóroγ), in the place which grammatically corresponds to it<sup>820</sup>, in a phrase which, besides indicating a great deal like<sup>821</sup>, serves to emphatically present this chalice as a gift from the Father (TÓ noTíjpiov ὁ ΣÉSCDKÉV pot ó narrip), an expression of His will, evoking not so much a scatological aspect alluding to divine judgement, but rather the ready acceptance that Jesus makes of this gift<sup>822</sup>. Jesus voluntarily accepts the Passion; He could definitively defeat His enemies without Peter's intervention; therefore, if He abandons Himself and gives in to the violence of His enemies, it is because it is the will of the Father<sup>823</sup>. The perspective, then, points to the mission of Jesus and insists on the gratuity and freedom with which He accepts it. Thus, refusing any resistance from Peter's part, that distances Him from the fulfilment of the Father's will, Jesus gives Himself. From the garden He is taken to Anas (v. 12-13), beginning the second part of the Passion

<sup>816</sup> Cf. LA POTTERIE, *Exegesis IV<sup>a</sup> Evangelii*, p. 59; BLASS-DEBRUNNER, *Grammatica*, § 365,4; 427,5.

<sup>817</sup> Cf. NOLLI, *Giovanni*, p. 646.

<sup>818</sup> While it appears 7 times in Matthew, 6 in Mark, and 5 in Luke, this is a *hapax* in the fourth gospel. Cf. ALAND, *Konkordanz*, II, p. 228.

<sup>819</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 458,4b.

<sup>820</sup> NOLLI, *Giovanni*, p. 645; BLASS-DEBRUNNER, *Grammatica*, § 466,2.

<sup>821</sup> Cf. NOLLI, *Giovanni*, p. 646.

<sup>822</sup> The calyx indicates the ordinarily tragic fate of a person. This image finds its precedents in the Old Testament passages. Practically in 14 of the 28 Old Testament passages (the most significant occurrences are: Ps 75:9; Isa 51:17-23; Jer 25:15-38; 49:12; 51:7; Habak 2:16; Lam 4:21; Ezek 23:31-34) the term OTD/Koxfjpiov is used, we find the image of the cup which Ichwh holds in his hand, which contains the wrath or the punishing fury of God, so that it becomes a metaphor of the divine judgment. In the Synoptics icoxfjpiov appears in Jesus' dialogue with the sons of Zebedee (Me 10:38ff; Mt 20:22ff) and at Gethsemane (Me 14:36; Mt 26:39; Le 22:42); in both cases it takes on a clear eschatological connotation. In fact, when Jesus asks the two disciples if they can drink the cup that He is about to drink, He not only asks if they are willing to act, but also to accept the suffering indicated by God which, in the final analysis, will culminate in martyrdom. In the same way, when Jesus himself asks to "pass this chalice" or to be "removed from it", he believes that he is facing the judgment of God. Cf. ERNST, *Marco*, p. 492-493. 688-689; LA POTTERIE, *Exegesis ZP Evangelii*, p. 59; L. GOPPELT, noxfjpiov, *GLNTX*, col. 268-269. 276-277; K.D. SCHUNK, "Der Tag Jahwes," *Kairos* 11 (1969) 14-21; C. CARNITI, "L'espressione "il Giorno di IHWH": Origine e evoluzione semantica," *BbbOr* 12 (1970) 17-18; Y. HOFFMANN, "The Day of the Lord," *Zaw* 93 (1981) 37-50; G. MAYER, ors kós, *TWATXN*, col. 108-109; VANNI, *Giovanni*, pp. 177-178; WESTCOTT, *St. John*, p. 254.

<sup>823</sup> Cf. DELORME, "Analyse narrative de Jean 18:1-12," pp. 7-8; GIBLIN, "Confrontations in John 18:1-27," p. 221.

narrative. The text itself tries to say that Peter followed Jesus, and makes him enter the palace of the high priest, where he will deny being a disciple of Jesus, as we will see next.

## 2. 18:15-27: Peter denies being Jesus' disciple:

The steps that refer to Peter in this scene do not require explanation of their context, since they are distributed throughout the second of the five parts in which the Passion narrative in the fourth Gospel is subdivided,<sup>824</sup> occupying a very important place in it. Let us see, then, how the text is organized in order to proceed to the exegetical reading, highlighting, as always, the points concerning Peter. Let us see, however, some issues related to the transmission of the text, which influence the presentation of Peter.

### 2.1. Textual criticism:

We are interested in three problems: in verse 15 a variant reading brings an article before the reference to the "other disciple"; the problem of the order of the verses, especially verse 24; and a variation in the conjunction of this same verse.

#### 2.1.1. 18,15: ἀXκοç paOrjT^Q:

There is a variant lesson presented by some manuscripts (x<sup>2</sup> C L G 054 y<sup>113</sup>) that places the definite article before ὁXκοç ga0r[Tf]ç. Nevertheless, this lesson attests the tendency, manifested already early, of identifying this disciple with the Beloved Disciple, evoking the steps of 13,23 and 20,2, so that the reading without article must be preferred, as it is also the one attested by the most important manuscripts (among which are P<sup>66</sup> K\* A B W T and many versions)<sup>825</sup>.

#### 2.1.2. The order of the verses:

The usual sequence of verses 13-27 involves at least two difficulties: in verse 13 Jesus is taken before Annas and what follows takes place before him<sup>826</sup>; the information that Jesus is taken to Caiaphas, who was the high

<sup>824</sup> Cf. supra, p. 169, n. 1.

<sup>825</sup> Besides these, in verse 16, some manuscripts (K\* T<sup>13</sup> 141, al) carry the reading ἡKEIVO"; by assimilation to verse 15; the reading with ijv, although widely supported (P<sup>66</sup> K C<sup>2</sup> D<sup>SU</sup> PP K W A 0 II T p<sup>13</sup> 33 565 700 892), seems to be a scribal derivation! which also arose from verse 15. Cf. METZGER, *Textual Commentary*, p. 252; S. TALAVERO TOVAR, *Pasión y Resurrección en el IV Evangelio. Interpretación de un cristiano de primera hora*, Salamanca, 1976, p. 55.

<sup>826</sup> Annas had been high priest, but had been deposed by the Romans, who replaced him with Joseph Caiaphas, his son-in-law. Flavius Josephus (Ant. XVIII, 2:2) alludes to the fact that the institution of the high priesthood had fallen into great disorder. Caiaphas

priest in office, is given only in verse 24 (although verses 15.16.19.22 had already made explicit reference to the high priest), so that it is strange that John gives so much detail about the interrogation before Annas, practically unimportant, and says nothing about the decisive trial before Caiaphas<sup>827</sup>. Moreover, verse 25 repeats literally the end of verse 18, so that the first denial is followed by the introduction of the second, but this is narrated only in verse 25, so that Peter's denials are separated by Jesus' interrogation, making room for the supposition that they were originally placed in continuity.

And, in fact, several manuscripts attempt to solve this difficulty by changing the order of the verses. Three kinds of attempts are made: the manuscript 225 interpolates verse 24 into the middle of verse 13 (since  $\text{np}\alpha\epsilon\chi\omicron\nu$ ); the manuscript 1195, a marginal lesson from the Syriaco-Harlean version, a code from the Syriac-Palestinian lectionary, and Cyril of Alexandria, proposes a repetition of verse 24 after verse 13; and, finally, the Syriac-Syriac verse presents an ordered complex of verses: 12.13.24.15.19-23.16-18.26-27.

These displacements mean that the trial of Jesus took place under the presidency of Caiaphas and, furthermore, the reading presented by the Sinaitic-Syriac puts together the two scenes on Peter's denial; however, they do not explain how verse 24 could have been separated from verse 13\*\*, nor why the soldiers first read Jesus to Anas, since it is difficult for John to include this information - which is not considered by the Synoptics - by chance<sup>828</sup>. It is possible that these arrangements, especially the Sinaitic-Syriac one, may have been influenced by the *Diatesseron* of Tatiano<sup>829</sup>, which combined the four gospels, often changing the order of events according to the narration of one of the gospels. However, it may still reflect an independent attempt to harmonize John with the Synoptics.<sup>830</sup>

As these variants will not bring any improvement in the transmitted text, and considering the credibility of the manuscripts (P<sup>60</sup> -<sup>66</sup> K ABCDKLWA0Ü 054 y<sup>13</sup> and other lower case ones), verse 24 must remain in its place<sup>831</sup>. To meet the difficulties that remain with the maintenance

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remained in office until 37 A.D.; Annas continued to act as a kind of high priest "de jure" (by legitimate right) in the opinion of the Jews, but Caiaphas was the high priest de facto and de jure as far as the opinion of the Romans was concerned. Cf. BLINZLER, *El Proceso de Jesús*, p. 113-114; CHAPLIN, *Jodo*, p. 594.

<sup>827</sup> Cf. A. MAHONEY, "A New Look at an Old Problem (John 18:12-14, 19-24)," *CBQ* 27 (1965) 137-139.

<sup>828</sup> LINDARS, *John*, p. 547. But those in favor of the transposition of verse 24 after verse 13 are: LAGRANGE, *Jean*, p. 459-462; J. SCHNEIDER, "Zur Komposition von Joh. 18:12-27: Kaiphas und Hannas", *ZNW* 48 (1957) 111-114; FORTNA, *The Gospels of Signs*, pp. 117-122.

<sup>829</sup> Cf. METZGER, *Textual Commentary*, pp. 251-252.

<sup>830</sup> Cf. MAHONEY, "A New Look at an Old Problem," p. 137.

<sup>831</sup> Concerning John's failure to give details about the presentation of Jesus to Caiaphas

of verse 24 in its current place, modern literary criticism rather attributes to the Johannine translation a value of its own, so that the evangelist would have modified, according to his theological intentions, a pre-Joanine source, being, however, difficult to individualize it, since he would have assimilated it and intensely reworked it<sup>4</sup> \*.

### 2.1.3. *The conjunction of 18.24:*

There are several variaQOes as to the set which connects the phrase tonéoTeiXev aùròv ó "Avvat; SeSepévov npòt; Kaiácpav TÒV àpxte- péa. O P<sup>66</sup>, besides the manuscripts BC\*LNXAII® 025 Z<sup>1</sup>, various minuscules and verses carry oðv, while K Z<sup>13</sup> pc lat sy carry 8é and other manuscripts (A C<sup>3</sup> D<sup>8</sup> 054) omit any set. All this goes to show the perplexity of the scribes and interpreters because of the position occupied by this verse within chapter 18. It is clear that the ov, besides fitting in with Johannine use of this set<sup>832</sup>, fits perfectly in this place, because it does not leave room for the hypothesis of interpolation; Sé, on the contrary, would be a vestige that this verse would come after 18,13; it would be, therefore, the best reading if the hypothesis of displacement<sup>833</sup> was valid.

### 2.2. *Structure:*

For the purposes of structuring, pericope can be subdivided into two parts, which are structured as follows<sup>834</sup>:

- A<sup>s</sup> 'HKOXOVOEI Sè T© 'IqooC Eip©v népoc

Kai àXXoc pa0r]TÎ]ç. ô 8è jia0tiTf]ç èKsívoc v yvmoTÔç  
T© àpxtepei Kai CTUvetCTfjXòev 'ITJCTOC eiç t^v

and the session before the Synod, BLINZLER, *El Proceso de Jesús*, p. 121. 121, says: "San Juan pudo pasar por alto la vista ante Caifás y el Sinedrín no sólo porque los Sinópticos habían hablado ya de ello con detalles, sino, sobre-todo, porque el lector pagano del cuarto evangelio habría tenido poco interés por la vista judía; además conocía ya por el mismo evangelio de San Juan la pretensión mesiánica de Jesús, que fue lo que constituyó el punto culminante de aquella vista". Cf. also R. T. FORTNA, "Jesus and Peter at the High Priest's House. A Test Case for the Question of the Relation between Mark's and John's Gospels," *NTS* 24 (1978) 379-380; TALAYERO TOVAR, *Pasión y Resurrección*, p. 101.

<sup>832</sup> Cf. supra, ch. 4, p. 106, n. 35.

<sup>833</sup> Cf. LAGRANGE, *Jean*, p. 460; MAHONEY, "A New Look at an Old Problem," pp. 141-144.

<sup>834</sup> For the structuring of the scene which brings Jesus before the high priest, we follow the structure proposed by LA POTTERIE, *Exegesis IV\* Evangelii*, p. 75, which is followed also by PASQUETTO, *Da Gesù al Padre*, pp. 335-336, and by Á. CHARBONEAU, "L'Interrogatoire de Jésus d'après la facture interne de Jn 18,12-27", *ScEsp* 35 (1983) 204-205. The latter author, pp. 198-201, makes the third denial of Peter (vv. 26-27) correspond to the transfer of Jesus from the garden to the palace of Anas, finding a parallel between cntÉÏpa, xikiapxoc and intqéxai, of verse 12, and eiç çK TOV OOVXCUV XOU àp/iEpéaç of verse 26.

αΧΧφν ροβ ἀπχτεπέαεç,

<sup>L</sup> **A**<sup>16</sup> ὁ δὲ νέχποç ελοxfiKct npôç x^ Ovpqi ë^©.

**B**<sup>1</sup> έ;fiX0EV οὖν ὁ πα0T]vf]ç ὁ &XXoç ὁ γνῶοxôç του  
ἀπχτεπέ©ç Kai ebœv x^ 0vp©p^ Kai eioxiyayev TÒV  
néχpov.

chen, 1972, pp. 62-99; DODD, *Historical Traditions*, pp. 133-139; F. HAHN, *Der Prozess Jesu nach dem Johannesevangelium*, Zürich-Neukirchen, 1970, pp. 23-96, spec. 58-67.

<sup>17</sup> Xéyei oúv x^ néxpcp f| naiδÍQKT| f| Ovpcopóc;, b Mf|  
Kai cw ζK XŃV pa0T]xc5v el xoC àvOpónov xούxou;  
c Xéyei éxeívov, OÓK eipí.

<sup>18</sup> éioxf)Keioav éé oí 806X01 Kai oí ónrjpéxai  
àv0paKiàv nenoiriKÓxeg, óxi vv<sup>0</sup> ? Kai  
èOeppaivovxo- fjv éé Kai ó fléxpog pex' aóxñv  
éoxòg Kai Oeppaivópevog.

-► B<sup>835</sup> : V. 19-24: Testimony of Jesus before the high priest.

d<sup>25T</sup> Hv éé Eípwv FTétpog éot©? KaiGeppatvópevo  
?

II

elnov oúv aúr©,  
b' Mf| Kai tri) ζK T&v paG^TÓv aúxou el;  
c' f)pvf|aaTO ζKEÍVO? Kai elnev, OÜK elpí.

<sup>L A' a''</sup> <sup>26</sup> Xéyet el? ζK TÓV 8ouλ@v TOV ápxiepeío?, CTuyyevf|?  
&v oC ánéKoyev Ilérpo? ró drúov, b" OÜK èy© oe el8ov  
èv Ki'pKp per' aÓTOv;  
c"<sup>27</sup> itáXtv oón f|pvT|aaTO Ilérpo?, Kai eúGé©?  
àXÉKTop éqxóyqaev.

Verses 15-16 had formed, then, a first session, organized in a parallel scheme, according to the form A-B-A'-B', that puts Peter and another disciple side by side. In fact, A (v. 15a) and A' (v. 16a) express Peter's movement (Σίπων Flérpo? in A and ñéipo? in A'): in A he was following (^KoXouOei) Jesus, but in A' he is outside the enclosure, stopped (éíorr)Kéi) at the door. This movement is interspersed with B (v. 15b) and B' (v. 16b), which, practically with the same terms, refer to a disciple known to the high priest, and say that this disciple also followed Jesús, entered with Him into the courtyard, and then went out and made Peter enter.

This section, therefore, introduces Peter in the scene of verses 17-27, which constitute the second section of the pericope, and follow a concentric scheme, in the form A-B-A'. An ov introduces, in verse 17, Peter's first denial, whose account is interrupted in verse 19, where an ov introduces Jesus' testimony, and is resumed in verse 25, with a Sé, which puts Peter's two other denials in opposition to Jesus' testimony.

<sup>835</sup> See internal structure on the next page.

The correspondences between A (vv. 17-18) and A' (vv. 25-27) can be evidenced by a parallelism (a-b-c-d'-a'-b'-c'-a''-b''-c'') that narrates Peter's three negations according to the same scheme. In a (v. 17a) as well as in a' (v. 25b) and a'' (v. 26a) we have a verb (Xéyei-elnov-XéYEi) which introduces the question of Jesus' interlocutor, identified in a as the gatekeeper, in a' as the servants and guards of the high priest (hidden subject) and in a'' as a servant of the high priest, relative of the one who had his ear cut off by Peter. In b-b'-b'' we have the questions put to Peter; b (v. 17b) and b' (v. 25c) follow the same formulation, with practically the same terms (pf] Kai av ζΚ TOV παGqrôv...), except that in b we have the adjunctive rou άvQpomou TOÚTOY, while in b' we have avioù; the formulation of b'' (v. 26b), on the other hand, has other terms, referring to Peter's stay in the garden, with Jesus. In c-c'-c'' we have the answers of Peter, referred to in c (v. 17c) and c' (v. 25d) as èKEĩvoç and in c'' (v. 27) as népoc. His words in c and c' are exactly the same (OÚK elpí), in c'' the speech is indirect, and he is said again to have denied Jesus. Then we have d (v. 18) and d' (v. 25a), which pass between the first denial (A: v. 17-18) and the second and third (A': v. 25-27), so that d' takes up the words of the end of verse 18, and also takes up the theme of the denial, interrupted by the interlacing of the description of the interrogation of Jesus.

Element B (v. 19-24) of the second session is interspersed with the narration of Peter's denial, and can be structured as follows:

- **a**<sup>19</sup> 'O oón àpxiepeùç f]pÓTntrev TÓV 'IT]OOVV nepi t©v pa0TiTÔv aÓTOÛ Kai nepi rf]ç StSaxñ? aóroG.

**I** <sup>20</sup> ànekpiOí] aÓT^ 'IT]OOVÇ, 'Eyà nappijaig XeXáXi]Ka To Koopecp, èyd) návTOTE èSiðaÇa èv auvayray^ Kai èv r® isp^, ÓTtou návteç ol 'louSaiot onvépxovTai, Kai èv Kpunt® èXàXr]aa ouSév.

<sup>21</sup> ri ps èpærçç; éptínnoov TOYÇ àKT]KOÓTaç ri ζXáXnaa aótoĩç - iSe OOTOI oĩSaaiv fi elnov èy®.

**I** <sup>22</sup> TaÛTa δè aGroù einôvTOÇ elç 7tap£OTr|K<B<; TOV OJTNPETOV èðæKEV ^ántapa TO 'I^aou EITUÓV, OGræç àitoKpivr) TO> àpxiepsi;

**b**<sup>23</sup> ànekpiOii aÛT® 'IT]OOVÇ, EI KOK®Ç è^-à^oa, papwpnoov TCEpi TOY KOKOÛ - EI Sè Kalæç, Tí ps Sépsiç;

- **a**<sup>24</sup> ànéoTEikeV oón auxôv ó "Avvaç SeSepévov npôç Kaiäçav TOV àpxiEpéa.

This element (B), therefore, is elaborated according to a concentric parallelism: **a-b-c-b\*-a'**. Besides the ov, which, in **a** (v. 19) and **a'** (v. 24), serves to give continuity to the narration, these members correspond

because they bring the same characters into play, so that, in **a**, we have the interrogation of Jesus by the high priest, which, in **a'**, transfers Him to the high priest Caiphas. In **b** (v. 20-21) and **b'** (v. 23) we have two replies of Jesus about His teaching, which, besides the explicit 'Iqooûç, are corresponded by the verb XaXéo (once in the perfect (XÉXáXqKa) and thrice in the aorist (éXáX.r)CTa)) and the interrogative TÍ pe. In the center we have **c** (v. 22), which brings up the slap that one of the guards gave Jesus.

### 2.3. *exegesis:*

The structuring of verses 15-27 showed us that these verses are subdivided into 15-16 and 17-27, verses 15-16 placing Peter and another disciple side by side, while verses 17-27 contrast Peter's denial with Jesus' questioning of him before the high priest, highlighting the centrality of Jesus' testimony, in the light of which Peter's denials are to be seen.

We will proceed in our exegetic analysis, focusing, therefore, in these three basic aspects proposed by the structure: the relationship between Peter and this other disciple, the testimony of Jesus, Peter's denial.

#### 2.3.1. **18:15-16: Peter and another disciple:**

Verses 15-16, in a parallelistic scheme, say that Peter and another disciple followed Jesus. It is striking that, in such a scene full of details, this disciple remains anonymous and that he not only can move freely in that environment - that should be, at least, hostile to the followers of Jesus - but, besides entering with Jesus, he interferes by making Peter also enter the courtyard of the high priest. From this, then, derive the two central points of these verses: the identification of this disciple and his relationship with Peter.

##### 2.3.1.1. *The identity of the other disciple:*

It is only Johanus who mentions another disciple in Peter's company. This disciple remains anonymous, and the only information that could help identify him, apart from the company of Peter, is that he was known to the high priest. It is, therefore, on these two data, the anonymity and his connection with the high priest, that we may base our consideration of the possibility of his identification.

##### a) *The knowledge of the high priest:*

In verse 15 it is said that another disciple  $\text{f}\nu\ \text{y}\nu\epsilon\omicron\text{T}\hat{\omicron}\zeta\ \text{TO}\ \acute{\alpha}\text{p}\text{x}\epsilon\text{t}\epsilon\text{i}$ <sup>836</sup>. There is no tradition, however, that identifies the nature of the connection

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<sup>836</sup> Verse 16 takes up, with stylistic variations, the same data.

between this disciple and the high priest<sup>837</sup>, and the precise force of the adjective *yvaxnôç* is much debated among scholars. For some, this term may mean "known by sight", or simply that he was not a stranger<sup>838</sup>. For others, it refers to acquaintance in terms of friendship or familiarity.<sup>839</sup>

In the fourth Gospel this term appears only in this passage<sup>840</sup>, but insisting, for two times, on the idea that this disciple is known to the high priest. And in view of what follows immediately after this observation - the disciple can enter and leave the enclosure, he intervenes making Peter enter - this term, even if it does not indicate some level of kinship, seems to indicate more than a simple and occasional acquaintance; it seems to let us see a contact due certainly not to occasional reasons, a contact that inspired even the respect of the high priest's subordinates<sup>841</sup>.

b) *The anonymity of the disciple:*

Two data indicate the anonymity of this disciple: the absence of a name to identify him and the absence of an article.

Although present in some manuscripts, the best reading does not include the definite article before the *ûlloç* in the *OqTTiç*<sup>842</sup>, so it is "another disciple", indeterminate, and not "the other disciple"<sup>843</sup>, in which case it could be identified with the disciple that Jesus loved, who reappears at the foot of the cross (19,26) and in the episode of the hurry to the sepulcher (20,2.3.8).

This anonymity, moreover, is more significant when we consider that John, more than the Synoptics, scrupulously and with such accuracy identifies the disciples he mentions, and that his tendency to precision extends to other persons and places<sup>844</sup>, so that it is inconceivable that the

<sup>837</sup> Cf. WESTCOTT, *St. John*, p. 255.

<sup>838</sup> So think SEGALLA, *Giovanni*, p. 431; SCHLATTER, *Johannes*, p. 332.

<sup>839</sup> BULTMANN, *John*, p. 645; F. NEIRYNCK, "The Other Disciple in Jn 18:15-16," *ETL* 51 (1975) 113-114; DODD, *Historical Tradition*, p. 87.

<sup>840</sup> It does not appear once in Mt and Me, 2 in Le and 10 in the Acts of the Apostles. This adjective qualificative is used 23 times in the LXX, and corresponds, principally, to a participle in the past, assuming both the concept of intimate or trustworthy knowledge (E.g. Is 19:21; Ez 36:32; Ps 75:2), and that of relative or innate (E.g. Ps 30:12; 54:14; 87:9,19). Cf. ALAND, *Konkordanz*, I, p. 190; II, p. 62; HATCH-REDPATH, *Concordance*, p. 274; BULTMANN, *yvaxnôç*, col. 542; BARRETT, *John*, p. 439.

<sup>841</sup> Cf. HOSKYNs, *The Fourth Gospel*, p. 513; LAGRANGE, *Jean*, p. 463.

<sup>80</sup> Cf. *supra*, textual criticism of 18:15, pp. 178-179.

<sup>81</sup> As LAGRANGE, *Jean*, p. 463, observes.

<sup>844</sup> For example: Andrew is Peter's brother and former follower of John the Baptist (1:35-40); Simon is Peter and John's son (1:42; 21:15-17); Philip is from Bethany in Galilee, birthplace also of Andrew and Peter (1:44; 12:21); Nathanael is from Cana in Galilee (21:2); Thomas is called "the twin" (11:16; 20:24; 21:2); Joseph of Arimathea was a secret disciple (19:38); near the sheep gate in Jeru-salem there is a pool surrounded by five covered corridors (5:2); Sychar in Samaria is near the field that Jacob had given to his son Joseph (4:5); Bethany was the birthplace of Lazarus and his sisters (11:1.18); the garden where Jesus was imprisoned is on the other side of the brook Kidron (18:1); the name of

lack of identification of this disciple is due to inadequate information or a lapse of memory on the part of the evangelist. There must undoubtedly be a reason for John's use of anonymity. The reason for this anonymity is commonly related to the possibility of identifying the disciple, but, as we shall see below, it must be sought in the relationship between this disciple and Peter.<sup>845</sup>

c) *The possibility of identifying this disciple:*

Throughout time various identifications have been proposed for this disciple: it would be the disciple whom Jesus loved, but not John; it would be the Beloved Disciple who was also the son of Zebedee; it would be another disciple; it would be the creation of the evangelist<sup>6</sup> \*.

The translation identified him very early on with John himself, son of Zebedee, and consequently with the disciple whom Jesus loved and with the author of the fourth Gospel. For the Fathers, commonly, the expression  $\tilde{\text{N}}\text{Xlog paOqTifc}$  seems to indicate that this disciple is not unknown to the readers of the Gospel, so that the anonymous disciple is the evangelist himself. He does not identify himself out of modesty, lest his presence in the courtyard of the high priest be seen as a courageous gesture<sup>846</sup>. This hypothesis finds supporters even today<sup>847</sup>, but it has also been suggested that it is a secret disciple of Jesus, such as Joseph of Arimathea (19,38), Ni-Codemus (3,1), or even a disciple of Judea; there is also the possibility that it is a creation of the evangelist to allow the introduction of Peter in the scene of the trial of Jesus<sup>848</sup>.

Among the reasons commonly presented as guaranteeing the identification between this anonymous disciple with the Beloved Disciple and with John, son of Zebedee<sup>849</sup>, we can present: his close relationship

the servant that Peter cuts off his ear is Maleo (18:10) and, in the courtyard of the high priest, one of those who ask Peter if he is a disciple of Jesus is related to Maleo (18:26); the name of the place where Jesus was crucified is, in Hebrew, Gōlgota, and is near Jeru- salem (19:17,20).

<sup>845</sup> W. W. WATTI, "The Significance of Anonymity in the Fourth Gospel", *Exp Tim* 90 (1978) 211-212, sees in anonymity a response to a pastoral situation that seems to need a correction in the Petrine tradition and the overcoming of differences between the old and the new disciples who enter the community.

<sup>846</sup> Cf. J. CHRYSOSTOMUS, *Homily LXXXI in Joannem*, B', PG 59,449; CYRILLUS ALEXANDRINUS, *Commentarium In Iohannis Evangelium*, XI,B, PG 74,596; HIERONYMUS, *Epistola CXXVII*, 5, PL 22,1090.

<sup>847</sup> IAFOLLA, "Giovanni, il figlio di Zebedeo," p. 95-109; DROGE, "The Status of Peter," p. 307-308; DE SOLAGES, "Jean, fils de Zébédée," p. 41-50. J. COLSON, *L'énigme du disciple que Jésus aimait*, Beauchesne, 1969, pp. 125-129, holds that the Beloved Disciple is a John, author of the fourth gospel, but different from the son of Zebedee.

<sup>848</sup> BARRETT, John, p. 439, says that it is not impossible that John was conscious of an objection to the narrative tradition that Peter was not admitted to the scene of the trial.

"At least for this study of ours, the distinction between the disciple that Jesus loved and John is not necessary.

with Peter, for the coming associated with Peter is a characteristic note of the Beloved Disciple<sup>850</sup>; as the Beloved Disciple was the only one who was at the foot of the cross (19,25-27), it clearly appears that he neither denied Jesus nor fled from the Passion, so that, if there was a disciple in the courtyard of the high priest, it had to be him<sup>851</sup>; the expression *filXo*<sup>852</sup> appears, in some manuscripts, in 18,15, making it coincide with 20,2, where this same expression appears and it is specified that it is the disciple that Jesus loved<sup>852</sup>, so that in 18,15 the evangelist omits this identification to underline the love with which the disciple responds to Jesus' love, entering the courtyard with *Eie*<sup>853</sup>; also, in the Acts of the Apostles, John is Peter's companion<sup>854</sup>; the formula *ó 5è paOqTfii ¿K£Ívov<*; of 18,15 is connected with 21,7 and 21,23, where the disciple in question is clearly the Beloved Disciple<sup>855</sup>.

The major difficulties for this identification are the following: this disciple is known to the high priest, which is very strange and remains unexplained<sup>856</sup>; the fact that this disciple appears next to Peter is not a sure reason to identify him with the Beloved Disciple, besides, this presence has a different meaning from that of 20:2-8 and 21:7<sup>857</sup>; the lack of the article does not allow us to establish a reference with 13:23 and we see no reason for this disciple not to be characterized in the same way here<sup>858</sup>.

For those who defend this identification, such objections could be countered by assuming that this disciple would not be known exactly to the high priest, but to some member of his court<sup>859</sup>, or even that John belonged to a high social status. Others see that a relationship between the fisherman of Galilee and the high priest would be easily explained if he were known in the house of the high priest by the profession of fisherman, by the work of his father, or by an attribution of a priestly lineage; and he would be related to any priestly family if his mother, Salome, were the sister of Mary, who, according to Le 2,36, was cousin of Elisabeth, of the lineage of Aaron.<sup>860</sup>

However, the fact remains that, when referring to the Beloved Disciple in the other passages, the evangelist identifies him as such, and if

<sup>89</sup> Cf. LAGRANGE, *Jean*, p. 463; BROWN, *The Gospel*, II, p. 822.

<sup>851</sup> Cf. BROWN, "Pietro nel vangelo di Giovanni", p. 158.

<sup>852</sup> Cf. *supra*, p. 179.

<sup>853</sup> Cf. CANCIAN, "Il Discepolo Amato", p. 18.

<sup>854</sup> IAFOLLA, "Giovanni, il figlio di Zebedeo," pp. 101-102.

<sup>855</sup> Cf. BOISMARD-LAMOUILLE, *Jean*, p. 409.

<sup>856</sup> Cf. VAN DEN BUSSCHE, *Giovanni*, p. 565; SEGALLA, *Giovanni*, p. 431.

<sup>857</sup> Cf. BULTMANN, *John*, p. 654.

<sup>858</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 371-372.

<sup>859</sup> Cf. W. SANDAY, *The Criticism of the Fourth Gospel*, Oxford, 1905, p. 101; WEISS, *Johannes*, p. 480.

<sup>860</sup> Cf. L. MORRIS, *The Gospel according to John*, Grand Rapids-MI, 1971, p. 752; A. POPPI, *Sinossi dei Quattro Vangeli. Introduzione e commento*, I, Padova, 1990, p. 527.

this were his intention here, there would be no reason not to do so. Thus, trying to identify this disciple could be a useless work<sup>861</sup>; it is better to keep his anonymity and try to see him in the light of his relationship with Peter.

2.3.1.2. *The relationship between Peter and this other disciple:*

As we noted<sup>862</sup>, verses 15-16 establish a parallelism between Peter and another disciple. Three elements of this parallelism serve as a basis for understanding the relationship between the two: Both Peter and (ΚΟΙ) ANOTHER DISCIPLE followed (f]KοX.ούOei) Jesus; this other disciple entered with Jesus (οvveuriilèev) into the courtyard of the high priest, while Peter stayed (eioTf]Kei) near the door; the other disciple went out and took (ei<yf]YaYEv) Peter inside.

a) *Simon and another disciple:*

When the text says that Simon Peter and another disciple are leading Jesus, it places them next to each other, without establishing further relations<sup>863</sup>. In fact, the KUI that we have is an additive coordinative set, which links the two characters in the same movement, that of following Jesus.

b) *The other disciple went in (aoveiaijXdev) with Jesus while Peter stayed (eiaxriKa) outside:*

The unity of behaviour between these two disciples, indicated by the set Kaí, seems to be interrupted afterwards. It happens that the other disciple went in with Jesus, while Peter stayed outside, to the point of attributing not only a difference of behavior between the two disciples, but also a contrast constructed by the evangelist. Thus Charboneau<sup>864</sup> sees that the parallelism between Peter and the other disciple describes two ways of following Jesus in a moment of crisis. The other disciple, with his freedom to come and go, remains master of himself, managing all his freedom in the "co-reason of violence", so that the unity between Jesus and the -disciples, destroyed at the beginning of the Passion, is concentrated in this disciple. Peter, on the other hand, in the crisis, gives way. He stops at the door and entertains himself with the servants.

Mateos and Barreto<sup>865</sup> also see that this disciple contrasts with Peter because he enters with Jesus as a prisoner, willing to run the same fate,

<sup>861</sup> This is not to say that this disciple is merely an invention of the Evangelist.

<sup>862</sup> Cf. supra, pp. 182-183.

<sup>863</sup> Cf. GIBLIN, "Confrontations in John 18:1-27," p. 228.

<sup>864</sup> Cf. CHARBONEAU, "L'Interrogatoire de Jésus", pp. 198-204.

<sup>865</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 756: "The contrast between Peter and the other disciple emerges. Este ha entrado porque es conocido como tal. Pedro, en cambio, no entra; no se le conoce como discípulo, se detiene fuera, junto a la puerta".

thus being known as a disciple, while Peter, not entering with Jesus in the courtyard, is equated to a mercenary who does not give his life for his sheep<sup>866</sup>. Similarly, for Maynard<sup>867</sup> and Refoulé<sup>868</sup>, this step marks the spiritual superiority of the other disciple, clearly showing Peter's failure as a disciple.

In spite of these opinions, the very terms of the parallelism lead us to refer in another direction. About this other disciple it is said, briefly, that he ovveKrfiXGev with Jesús. The verb ovv-épxopai means to go together, to gather together, to reach<sup>869</sup>, implying, therefore, that this disciple was aware of things and had mastery of the situation<sup>870</sup>. And, in fact, the text says nothing else, except for the insistent perception that this disciple was known to the high priest, which explains how he could circulate without difficulty, so that one could think that it was this other disciple who was not recognized as a disciple of Jesus. The rupture that is verified here is not between Jesús and the disciples, as Charboneau claims, but between Jesús and the world that did not welcome him and will not reserve any other fate for his disciples.

Of Peter it is said that he was standing outside. The verb ícrvqni, used intransitively, means to stand, to place oneself, to stand still<sup>871</sup>. This is Peter's attitude: he was there, standing in front of the door, to see if he could enter. The term does not refer, therefore, to Peter's hesitations or fears. If Peter was not moving about freely, there were reasons for this. The blow of the sword had put him in evidence, so that he could be recognized, as he would be later, as a disciple. Moreover, the interrogation was private, possibly each person was identified at the entrance, as suggested by the presence of the gatekeeper<sup>872</sup>, so it was normal that Peter had difficulties to enter<sup>873</sup>. This situation, in no way, is derogatory to Peter; rather, it shows that he, even by crooked ways, was recognized as a disciple of Jesus.

c) *The other disciple took (elariyayEv) Peter inside:*

The two figures are not placed as rivals or contrasts; instead, the other disciple, taking advantage of his influence, acts as an intermediary and facilitates Peter's entry. The text says that this disciple elcrriYaYEV xov lJerpov (v. 16b), noting, therefore, that they entered together, so that Peter

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<sup>866</sup> These authors evoke, here, the parable of 10:11. Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 754-756.

<sup>867</sup> Cf. MAYNARD, "The Role of Peter," p. 539.

<sup>868</sup> Cf. REFOULE, "Primauté", p. 27.

<sup>869</sup> Cf. SCHNEIDER, *ovvépxogat*, col. 962-964.

<sup>870</sup> Cf. NOLLI, *Giovanni*, p. 649.

<sup>871</sup> Cf. STEPHANO, *Thesaurus*, V, p. 695; CHANTRAINE, *Dictionnaire Étymologique*, p. 471.

<sup>872</sup> Cf. BULTMANN, *John*, p. 645.

<sup>873</sup> Cf. LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 74.

was clearly assured by this disciple<sup>874</sup>.

This gesture of the disciple finds different interpretations. Mateos and Barrete<sup>875</sup> claim that the other disciple offers Peter the opportunity to declare himself a disciple and follow Jesus in His surrender to death, but Peter, passively taken into the courtyard, is unwilling to make this passage. Brown<sup>876</sup> takes the same line when he points out that a disciple who does not deny Jesus in the courtyard is contrasted with Peter, who wanted to follow Jesus but, once introduced into that place, ends up denying Him and will be markedly absent on the Cross, when this other disciple will emerge as a true follower of Jesus. Kragerud<sup>877</sup> reads this fact in the light of the parable of the Good Shepherd, which in 10:2-3 says that he who enters by the door is a shepherd; the doorkeeper opens the gate for him and the sheep listen to his voice. Peter would then be presented as a shepherd. Nevertheless, these three conceptions can be criticized as long as they pretend to say more than what the text says or allows us to say.

The text says that it is thanks to the mediation of the other disciple that Peter can enter in the courtyard of the high priest, and that this other disciple obtains this mediation as an acquaintance of the high priest, so that there is no other meaning to his gesture. If he wanted to give Peter an opportunity to profess his discipleship, he would be contradicting the will of Jesus who already in 13,36 said that Peter and the other disciples could not follow him now and, in the garden, will prevent any reaction from Peter<sup>878</sup>.

It is true that between 18:15-27 and 10:1-16 there are many common terms (Συετν, ἀΚοΧουΟεῖν, αὐΧq, γῖνóηΚΕῖν, ΕΙΟΕΖΟΕῖν, ἐ^sΧΟεῖν, Ούπα, ἐυπερóç), but these terms do not, by themselves, guarantee the relationship between the two passages. This interpretation supposes that the Evangelist could see in the courtyard of the high priest a symbol of the Kingdom of God and in the high priest a symbol of the Father, and nothing in the Fourth Gospel authorizes a transposition of this type<sup>879</sup>. We can only find these data: another disciple is responsible for making Peter, who had been in evidence in the garden scene, enter the courtyard of the high priest; but this does not establish any relation of superiority nor does it allow us to make other considerations about the two disciples. The presence of this disciple in this episode is limited to materially causing Peter to enter the courtyard of the high priest, without concealing any intentions or performing any theological function, either in the episode as such, or in the

<sup>874</sup> Cf. AGOURIDES, "Peter and John", p. 5; NOLLI, *Giovanni*, p. 650.

<sup>875</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 756.

<sup>876</sup> Cf. BROWN, "Pietro nel vangelo di Giovanni," pp. 158-159.

<sup>877</sup> A. KRAGERUD, *Der Lieblingsjünger im Johannesevangelium. Ein exegetischer Versuch*, Oslo, 1959, p. 75.

<sup>878</sup> Cf. supra, pp. 154-156, 175-178.

<sup>879</sup> Cf. REFOULE, "Primaute", p. 27.

Passion", so that this was the reason for his presence.

### 2.3.2. *The testimony of Jesus:*

In the parallelistic concentric structure of the section concerning the questioning of Jesus by the high priest (B: v. 19-24), the testimony of Jesus is made evident by members b and b', who bring two of His answers: one to the high priest, and the other to one of the servants who slaps Him.

#### 2.3.2.1. *Jesus' response to the high priest:*

To the malicious questioning of the high priest, who intended to compromise Jesus and the disciples<sup>880</sup>, Jesus leaves unanswered his questioning of the disciples, as if to keep them free from all responsibility<sup>881</sup> or to deny to their unbelieving adversaries the authority to judge those who believed in Him<sup>882</sup>, and focuses attention only on Himself and His teaching.

His attention to His own person is manifested by the emphatic repetition of the personal pronoun ἐγώ, which is quoted three times in verses 20-21, and by the assurance and freedom which he shows in his peremptory reply to Anàs (18:22).

The teaching of Jesus appears with the verb *iaiéto*, mentioned three times in 18:21-22, a technical verb in John to indicate the revealing character of the Word of Jesus<sup>883</sup>, and with the verbs *8t- SÓOKG*) and *Xéy<n*. Jesus insists on the transparency and universality of what he had revealed and says that his doctrine must be recognised by the attention that his followers paid to him.<sup>884</sup>

The transparency of the teaching of Jesús appears through two data: the pronoun *ζυó* placed in great relevance, which appears, already, as a polemical opposition in relation to the interlocutors of Jesús who meet in secret<sup>885</sup>, and the opposition between the sentences *ζυά nappT]oíq*

*T© KÓopq*) and *ζv KpunT®*

*éXáXr|oa ovSév* (v.20). Here, the term *nappr|oía*, in opposition to *KpvrTÓq*, means the open, the clear, in full freedom; the verb *XaXécD*,

<sup>880</sup> The construction of the dialogue brings out the contrast between the transparency of Jesus and the disloyalty of his enemies. This interrogation does not consist in a formal juridical procedure but is only an unofficial interrogation; John does not narrate the session of the Sanhedrin that condemns Jesus. Cf. WESTCOTT, *St. John*, p. 256; BLINZLER, *El Proceso de Jesús*, p. 119-112. 123-146.

<sup>881</sup> Cf. LAGRANGE, *Jean*, p. 466.

<sup>882</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 376.

*ios*, this verb occurs 59 times in John, against 26, 21 and 31 respectively in Matthew, Mark and Luke. Cf. ALAND, *Konkordanz*, II, p. 166. On the meaning of this verb, cf. A. DEBRUNNER, *Xéycü*, *GLNT VI*, col. 217-220; LA POTTERIE, *Exegesis IV\* Evangelii*, p. 75.

<sup>884</sup> Cf. HOSKYNS, *The Fourth Gospel*, p. 514.

<sup>885</sup> Cf. NOLLI, *Giovanni*, p. 654.

in the perfect, refers to all the activity of Jesús in the past and to his intense desire to continue in the present<sup>886</sup>, while, in the negative aorist, he absolutely denies that he spoke in secret, at least once<sup>887</sup>; and the οὐΣεῖς is in an emphatic position, so that Jesús speaks with the serenity of one who has nothing to hide, because he has absolutely openly announced his revealing.<sup>888</sup>

Universality appears closely linked to the transparency of Jesus' teaching - "I spoke clearly to the world" - and is underlined by the particularly emphatic combination of the adverb of time  $\text{Ἰὸν\tau\omicron\tau\epsilon}$  - which means: always, at all times - and the indeterminate adjective  $\text{πᾶν\tau\omicron\varsigma}$  - which means: all, without exception -, so that He reaffirms that He always taught in the synagogue and in the temple, places open to all Jews, without exception, there being, therefore, no reason to suspect that His doctrine was secret or directed to a select group<sup>889</sup>.

Showing the public and universal character of His teaching, not accepted by the unbelieving Jews, Jesus has no reason to reveal anything more to the high priest. The time for revealing Him before the world is over, all has already been said; only those who have heard Him and do the will of the Father know His teaching and know that He comes from God<sup>890</sup>. And these are called, now, into question. Jesus asks that they be heard as witnesses; now their testimony must be continued by His followers<sup>891</sup>. His words are:  $\text{Ἐπέμεινον\ \alpha\upsilon\tau\omicron\iota\ \text{ὅτι}\ \text{ἠ\omicron}\nu\omicron\tau\omicron\varsigma\ \text{ἔβ\omicron}\lambda\omicron\upsilon\sigma\alpha\mu\epsilon\ \text{ὅτι}\ \text{ὁ}\ \text{υἱ\ \tau\omicron\upsilon}\ \text{τοῦ}\ \text{θεοῦ}\ \text{ἦ\omicron}\nu\omicron\tau\omicron\varsigma}$  (v.21). These are not general statements. The verb  $\text{ἐπέμεινον}$  draws attention more to the person than to the object and requires a present addressee<sup>892</sup>. This is also the meaning of the perfect participle of the verb  $\text{ἀκούω}$  and the pronoun  $\text{οὗτοι}$ , which refer to persons present, who were able to speak with knowledge of the facts, since they had listened, internalized and remembered well what he said<sup>893</sup>. Thus, they can refer to Peter or the other disciple, present in the audience or in the immediate vicinity.

### 2.3.2.2. *Jesus' response to the servant of the high priest:*

Jesus' statements about His doctrine provoke an immediate reaction

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<sup>886</sup> As if he were saying: "So far I have spoken, and I intend to continue to speak! Cf. NOLLI, *Giovanni*, p. 653; LA POTTERIE, *Exegesis IV\* Evangelii*, p. 75.

<sup>887</sup> Cf. NOLLI, *Giovanni*, p. 653.

<sup>888</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 374. \*

<sup>889</sup> Cf. WESTCOTT, *St. John*, p. 256; LAGRANGE, *Jean*, p. 466.

<sup>890</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 375-378.

<sup>891</sup> Many authors (for example: WESTCOTT, *St. John*, p. 257; BROWN, *The Gospel*, II, p. 826; SANDERS, *John*, p. 391; BULTMANN, *John*, p. 646) see here a formal request by Jesus that the trial proceed and the defense witnesses be heard.

<sup>1,2</sup> Cf. NOLLI, *Giovanni*, p. 655.

<sup>1,3</sup> Cf. WESTCOTT, *St. John*, p. 256; CHARBONEAU, "L'Interrogatoire de Jésus," p. 208.

from one of the guards, who slaps Him and asks if that is the way to answer the high priest. This slap occupies the centre of the parallel structure (c: v.22), drawing attention to the hostile behaviour of Jesus' opponents. In fact, this servant symbolizes the Jewish group that did not accept the revelation of Jesus, and the slap is a clear symbol of this non-acceptance<sup>894</sup>.

Jesus' reaction is a response full of dignity and, in tune with his behaviour during the whole process<sup>895</sup>, demonstrates the irrationality of the insulting gesture received, putting in crisis the whole procedure to which he is subjected<sup>896</sup>, asking to be shown in which he did not proceed well. The verb *XaXéw*, in spite of initially referring to the legitimate exposition of his defence in verse 23<sup>U7</sup>, appears here for the fourth time in the dialogue and, confirmed by the fact that the slap represents the rejection of the unbelieving Jews to the revelation of Jesus, assumes the same meaning as in verses 21-22, reiterating the withdrawal of his revelation during His entire ministry.<sup>897</sup>

### 2.3.3. *Peter denies his status as a disciple:*

In verses 17-18 and 25-27 the attention is concentrated in Peter and in his condition of disciple. John insists on characterizing him as a disciple, but shows Peter's failure to correspond to this condition, through two observations: in spite of the episode of the garden, Peter followed Jesus; however, when he entered the courtyard of the high priest, three times, he denies being his disciple.

#### 2.3.3.1. *Peter followed Jesus but could not bear witness to him:*

It does not seem without value that Peter is spoken of as a disciple in this pericope. This term constitutes, in fact, a thematic word in this section<sup>898</sup>: it appears in verses 15-16, speaking of another **disciple**; in verses 17.25, in which Peter denies being a disciple; **in** v. 19 Jesus is questioned about his **disciples**. All these references have to do with Peter, who appears in the opening of the section, precisely in an observation that, with another disciple, he was following Jesus.

<sup>894</sup> In fact, the term *ἄμαπα* - which means slap or slap - rather than mockery, expresses the idea of violence and repulsion. Cf. LA POTTERIE, *Exegesis IV\* Evangelii*, p. 77.

<sup>895</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 378.

<sup>896</sup> It seems that the situation is reversed: it is the opponents of Jesus who are embarrassed by the question (el KOKOC̄ èXàXqGa, paprùpqCTOv... el 8è KaXôç, tí pe Sépetç; - 18,23), whose answer they cannot find. And, in fact, it is Jesus who gives the last word. Then it is transferred.

<sup>897</sup> Cf. WESTCOTT, *St. John*, pp. 256-257; SCHNACKENBURG, *Giovanni*, III, p. 378; LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 78.

<sup>898</sup> Cf. LA POTTERIE, *Exegesis IV\* Evangelii*, p. 79.

We do not know the reasons why these disciples follow Jesus<sup>899</sup>; the suggestion that at least Peter does so out of curiosity is hardly satisfactory<sup>900</sup>. However, we may consider that this following is described in the imperfect (ἠκολούθη), expressing well the suspense and anxiety of this continuing to follow Jesus<sup>901</sup>. With this following, both are infringing the will of Jesus manifested in the garden, which was that they should leave unharmed (18:8-9). The text does not say, but possibly indicates two - things: both disciples show that they have not assimilated the scope of Jesus' command to their adversaries and His readiness to give their lives, which makes the person of Jesus more evident; moreover, rather than wanting to show Peter's courage, his following him inserts him in the path along which Jesus' previous words will be fulfilled and will show why, now, he cannot follow Jesus where He is going.<sup>902</sup>

In fact, the Johannine narration shows Peter going through a way that seems to be an involution in the following of Jesus. Verse 15 says that Peter followed Jesus. We have already seen that the verb ἀκολουθέω is, by excellence, a verb that designates the discipleship<sup>903</sup>; on the other hand, the verse 18 says that Peter is stopped between the servants and guards. This verse describes Peter's state with the same verb (ἔστη) that describes the state of his adversaries. It presents the servants as "ἑστῆσαν", that is, in a spontaneous stay of people who, having nothing else to do, comment on how things will end<sup>904</sup>; by saying that Peter will not reveal his identity as disciple, he presents Peter in the middle of them, stopped, as if he had the same motives and, for fear of being identified<sup>905</sup>.

The plastic image suggests a stop in the following of Jesus. In fact, in front of the tribunal, Jesus orders to question those who have heard him, but Peter is no longer there as someone who has understood and internalized the message of Jesus, he is not able, as he had already done, in the good and in the bad<sup>906</sup>, to testify his adhesion to<sup>907</sup>.

### 2.33.2. *The triple negation:*

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<sup>899</sup> Cf. BARRETT, *John*, p. 439.

<sup>900</sup> Cf. SANDERS, *John*, p. 391.

<sup>901</sup> Cf. NOLLI, *Giovanni*, p. 648.

<sup>902</sup> Peter's following Jesus into the courtyard of the high priest is not in contradiction with 16:32 which announces that the disciples will leave Jesus alone. As BROWN notes, *The Gospel*, II, p. 842, Jesus was never so alone as when Peter denied being his disciple.

<sup>903</sup> Cf. supra, ch. 5, p. 155.

<sup>904</sup> Cf. NOLLI, *Giovanni*, p. 651; WESTCOTT, *St. John*, p. 256.

<sup>905</sup> Moving would attract more attention! Cf. NOLLI, *Giovanni*, p. 652.

<sup>906</sup> Cf. 6:67-71; 18:10-11.

<sup>907</sup> This highlights the schism that exists between Jesus' call to testing and Peter's inability to respond to this call. W. LÜTHI, *St. John's Gospel: An Exposition*, Edinburgh-London, 1960, p. 280, calls this scene "the death of discipleship."

In John, the account of Peter's denial is divided into two parts, organized, as we have seen, in a parallelistic way (A-A'). The first denial takes place right after Peter is introduced into the courtyard of the high priest (A: v. 17-18), and the last two (A': v. 25-27) are placed after Jesus' interrogation (B: v. 19-24), but with an indication that they happen simultaneously. Let us see the terms and the theological meaning of the triple denial.

a) *The terms of Peter's negation:*

Let us analyze the three denials, considering who asks the question, the tenor of the question, and Peter's answer.

The first question (v. 17a) which generates the first negation is asked by the servant girl (f| JtatSioKT| f| Ovpæpôç) who was looking after the door, after granting Peter the right of access to the courtyard; the second question (v. 25a) has an indeterminate hidden subject (third person of the plural) and is constituted, surely, by the group of the servants and officials who were warming themselves at the fire (v. 18). The second question (v. 25a) has an indeterminate hidden subject (third person in the plural) and it is constituted, surely, by the group of servants and officials who were warming themselves in the fire (v. 18); the third question (v. 26), on the other hand, is asked by someone who participated in the arrest of Jesus and who was not only a witness of Peter's intervention with the sword, but who was also a relative of the wounded servant.

Many doubt that a woman could watch the entrance to the courtyard of the high priest, especially at night, and on occasions of so much movement<sup>908</sup>. But the question must be seen in the set of characters that interact with Peter, which reveal a progressive complexity of situation. These characters represent, in fact, an evolution in the dangerousness to which Pedro is exposed<sup>909</sup>. From a simple porter, we pass to a group of guards and servants informally gathered and out of office, and we reach a person who had witnessed Peter's violence, and who, speaking emphatically (Οὐκ ἔycό GE E18OV)<sup>910</sup>, represents a threat and threatens him.<sup>911</sup>

As for the content, the first and second questions are formulated in practically the same way. The only difference is that the second question,

<sup>908</sup> BROWN, *The Gospel*, II, p. 824. But for LAGRANGE, *Jean*, p. 465, the intervention of the gatekeeper is better understood in John than in the Synoptics, since she does not appear as the only one responsible for Peter's entrance, for she had the recommendation of the disciple known to the high priest.

<sup>909</sup> This progressiveness in the periculosity is confirmed by the formulation of the question that these people ask Peter, as we will see next.

<sup>910</sup> Cf. LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 80.

<sup>911</sup> Moreover, this character thus characterized evokes well the scene of the jar dim, so that the résumé. For CHARBONEAU, "L'Interrogatoire de Jésus", p. 209, this makes that, in the denial that Peter will make, the whole scene is disregarded, if not annulled.

has aÚTOü in place of TOU ávOpénu TOÚTOU. The gatekeeper, therefore, refers to Jesus speaking of "this man", because He had just entered; by using toútu, the second question underlines that Jesus was now the general object of discussion, so that everyone's attention was focused on Him<sup>912</sup>. Thus, we have the two questions:

v. 17b: **b - Mf] Kai** áú ζK TWV jiaúqTWV el TOU ávGpónou TOÚTOU;  
v.25b: **b' - Mi] Kai oí)** ζK T&V |iaOi]T&v aóroC el;

Two elements are worth highlighting in these questions:

- Both are introduced with the expression pf] Kai and have the verb in the indicative. A question in the direct order with jiq and in the indicative mood usually expects a negative answer<sup>913</sup>. Thus, the servant girl had let Peter in but did not expect him to be a disciple of Jesus, thus posing no threat to Peter. Kai crú, which here takes on the sense of "you too", does not take into account the other disciple - Kai is used also in b' (v. 25b) and there is no reference to this disciple - but the many disciples, in general<sup>914</sup>. In the same way, in verse 25, although from the climate of the narration one can deduce that a certain suspicion falls on Peter<sup>915</sup>, in virtue of the pf] Kai a negative answer is expected from him.<sup>916</sup>

- Both questions do not ask whether Peter knows Jesus or not, but whether he is his disciple. They thus call into question Peter's belonging to the movement of Jesus, his identity as disciple.

The third question addressed to Peter is:

v. 26b: b" - OòK èyó oc slSov èv rà Kf[7rq) per' aòxou;

Differently from the previous questions, this one is introduced with OòK, which lets appear a greater incisiveness and certainty, so that it expects a positive answer<sup>917</sup>. It is as if the servant were saying: "I myself, in person, did not see you with Him in the garden? Besides, the question

<sup>912</sup> Cf. LAGRANGE, *Jean*, p. 467; LA POTTERIE, *Exegesis IV\* Evangelii*, p. 80; NOLLI, *Giovanni*, p. 657.

<sup>913</sup> Jn 4:29; 6:67; 7:47; 9:40. Cf. BLASS-DEBRUNNER, *Grammatica*, § 427,2; WESTCOTT, *St. John*, p. 256; LINDARS, *John*, p. 549; BROWN, *The Gospel*, II, p. 824.

<sup>914</sup> Cf. BULTMANN, *John*, p. 645.

<sup>915</sup> Peter finds himself exposed, alone, among a group of acquaintances who talk about the latest events and are suspicious of the presence of a stranger. Cf. SCHNACKENBURG, *Giovanni*, III, p. 379; LINDARS, *John*, p. 551.

<sup>916</sup> It is not necessary to suppose, like BROWN, *The Gospel*, II, p. 824, that sometimes the pii in the Johannine questions loses its typical grammatical use; for this author, one would expect, in 18:25, if not an affirmative answer, as BARRETT, *John*, p. 439, thinks, at least a suspicious one. The expectation of a negative answer, according to the Johannine usage, puts even more emphasis on the denial that Peter makes next.

<sup>917</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 427,2; BROWN, *The Gospel*, II, pp. 824-825.

does not focus on the general aspect of whether Peter is a disciple of Jesus; it evokes the concrete fact that Peter was with Jesus in the garden and took the initiative of reacting, hurting his relative - which also identifies him as a disciple, but with the aggravating factor that he brings concrete proof of what he suspects. Thus, gradually, as the presentation of the interlocutors had already attested, the siege is restricted, as if forcing Peter to confess, once and for all, the truth that he insists on denying.

In fact, Peter's three answers reveal the same intention: they absolutely deny any possibility that what they suspect him of being true. This is evident both in the words which Peter

evangelist uses to introduce Peter's statements, either in his own words.

To introduce Peter's words, the evangelist uses verbal expressions which also underline Peter's progressive negation. In the first we have *Xéyei*, in the second *f]p]vf]oaTO Kai elnev*, and in the third, *nóXtv f]p]vf]ioaro*, which progressively moves from said, to denied, and to denied again (reneged). The aorist used in the second and third introduces and the adverb of time used in the third, seem to express the anguish of a pressured Pedro, and his will to end, once and for all, with this argument<sup>918</sup>.

In the first and second denials, we have a discourse in the direct order, so that Peter's words are used: *OOK eipi*. In the third denial we have only the narration of the evangelist who notes that, once again, Peter denied Jesus. Among the Gospels, the expression *OÓK elpí*, without complement, is found only in John<sup>919</sup>. Here it establishes an antithetical correspondence with the expression *éyó eípt* pronounced by Jesus, throughout the garden episode (18,5.6.8), so that the negado *OVK* corresponds to the personal pronoun *éyd*, which denotes identity<sup>920</sup>. Thus, instead of revealing his identity, as Jesus did, Peter refuses to confess his relationship with the Master, which is equivalent to denying his own identity and remaining without any<sup>921</sup>. His answer is, in fact, dry; he speaks as little as possible, uttering a laconic lie, to free himself from the inopportune threat that his past with Jesus now represents. And to seal his opposition, for the third time, the evangelist limits himself to affirm, without further clarification, that Peter has again denied Jesus.

b) *The meaning of Peter's denial:*

The meaning of Peter's denial is better evidenced by means of the consideration of two factors: by the absence of references to Peter's

<sup>918</sup> Cf. NOLLI, *Giovanni*, p. 658.

<sup>919</sup> Besides 18:17-25, only in 1:21, in the testimony of the Baptist. Cf. ALAND, *Konkordanz*, I, pp. 1034-1036; LA POTTERIE, *Exegesis IV<sup>a</sup> Evangelii*, p. 79.

<sup>920</sup> Cf. W. GRUNDMANN, "Zeugnis und Gestalt des Johannesevangelium," *NT* 3 (1959) 82.

<sup>921</sup> Cf. CHARBONEAU, "L'Interrogatoire de Jésus", p. 204.

reincarnation, after the denial; and by the interleaving of Jesus' statement before the high priest, between Peter's denials, dividing them in two parts, which puts in greater evidence Jesus' zeal for His disciples.

In John there are no references to Peter's regret and remorse after the crowing of the cock<sup>922</sup>. It is not said, as in the Synoptics<sup>923</sup>, that Peter remembered Jesus' words and wept bitterly. It is significant that John was not interested in this detail. He does not see this episode from Peter's point of view, increasing or diminishing his responsibility, or accentuating the hideousness of his denial. The reference for the meaning of Peter's - behavior is the behavior of Jesus who, in freedom, embraces the Passion. For the evangelist, therefore, the simple juxtaposition between the narration of Peter's denial and the crowing of the cock is enough for the reader to recall Jesus' prophecy, which gives meaning to Peter's denial<sup>143</sup>: it fulfills Jesus' words, confirming that Peter is not yet able to follow Him. But the reader must also recover the certainty that another prophecy, made almost simultaneously with that one<sup>924</sup>, will be fulfilled: now Jesus will prepare a path to be followed by Peter.

The Passion is, therefore, the watershed. Without the death of Jesus - which is, in fact, His glorifying<sup>925</sup> - Peter is a man withered, closed in his memoryless present, which prevents him from being coherent in his faith and in his adherence to Jesus, not being able to testify, publicly and under adverse conditions, his discipleship.

On the other hand, the structure of the Johannine text, which places Peter's denials contemporary to Jesus' defense, produces a dramatic contrast between Peter's defeat and the testimony of Jesus, who courageously faces His inquisitors and protects His disciples<sup>926</sup>. This makes the Passion the moment when Jesus definitively wins the disciples to Himself<sup>927</sup>: notwithstanding His marked loneliness and the evident absence of the disciples, especially Peter, Jesus, who intervened for them in the garden, twice refers to the disciples, acting again for them, protecting

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<sup>922</sup> Some authors, among whom BERNARD, *John*, II, p. 604, suggest that the words δλέτσορ έ<πόρσοεσ, present in all the gospels, have a figurative meaning, since according to the Midrash the raising of chickens was forbidden in Jerusalem. For these authors, this song was the *gallicinium*, the sign given with the trumpet, when the change of the Roman paramilitary guard took place. Nevertheless, SEGALLA, *Giovanni*, p. 433, notes that this rule was not closely observed and LAGRANGE, *Jean*, p. 468, estimates that in Jerusalem, around March or April, the cocks crowed between 3 and 5 a.m. On this problem, cf. J. JEREMÍAS, *Jerusalem at the Time of Jesus. Pesquisa de história económico-social no período neo-testamentário*, Sao Paulo, 1983, p. 128.

<sup>923</sup> Me 14:72; Mt 26:75; Le 22:61-62.

<sup>924</sup> Cf. supra, ch. 5, pp. 154-156.

<sup>925</sup> Cf. supra, p. 171, n. 8.

<sup>926</sup> Cf. X. LEON-DUFOUR, "Récits de la Passion," *DBS* VI, col. 1463; DODD, *Historical Tradition*, p. 82; BROWN, *The Gospel*, II, p. 842; SCHNECKACKENBURG,

<sup>927</sup> Cf. CHARBONEAU, "L'Interrogatoire de Jésus", p. 207.

them and asking that they be heard. Jesus' intention here is not simply to accuse them of inability or ungratefulness, nor to compare himself to them by appearing superior. In the light of 13,37-38<sup>928</sup> °, we can say that Jesus sees, in the future, the adhesion that they will make. The Passion is finally inexorable; when Jesus tells His inquisitors to ask His disciples, it is as if He foresaw a near future, in which Peter and the disciples will live their adhesion to Jesus without ambiguity, between the memory of His - testimony and the experience of the Resurrection which makes them aware that they have heard Him, internalized His Revelation and are called to bear witness.

### 3. *Relationship with the synoptic tradition:*

These two episodes (18:10-11.15-27) are witnessed by the four Gospels, so the comparison between them, highlighting the commonalities and the characteristics unique to John, help to show the emphasis and theological motifs proper to the fourth evangelist, illuminating the image he has of Peter.

In order to highlight better the Johannine aspects in relation to the Synoptic ones, we have subdivided this episode into two sections, which respond to its narrative development, referring to the transfer of Jesus to the high priest, which is accompanied by Peter, who, afterwards, in the high priest's house, denies being a disciple of Jesus<sup>929</sup>.

*Giovanni*, III, p. 372; POPPI, *Sinossi*, II, p. 522; CHARBONEAU, "L'Interrogatoire de Jésus," p. 193; LA POTTERIE, *Exegesis IV<sup>1</sup> Evangelii*, p. 79.

#### 3.1. *18:10-11: the resistance offered by Peter:*

A relationship with the Synoptic correspondents allows us to highlight two specifically Johannine aspects: the contextualization of the episode in the light of the gift and the marked interest in the figure of Peter.

Only John brings, in Jesus' command to Peter to sheath the sword (v. 11), a reference to the chalice (xó noxí]piov), which is a clear connotation

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<sup>928</sup> Cf. *supra*, ch. 5, pp. 151-158.

<sup>929</sup> The historicity can have its reservations because of the differences between the various evangelists and the subtlety of the details of the narration: there are three negations which seem to be the development of one. It may be that, in reality, it is a matter of a retelling with a pastoral purpose (three are also the announcements of the Passion) to win the reader over better. No doubt, as VANNI, *Giovanni*, p. 180 observes, "è da tener presente che il "3" riferito alle negazioni, più che indicare tassativamente il numero, sottolinea che si tratta di una negazione ripetuta più volte e quindi notevolmente aggravata".

of total and free subjection to the Father's will<sup>930</sup>.

The interest in Peter's person, characteristic of the Johannine text, is evident in the following aspects: it is only John who, in verse 10, identifies the disciple (Ζίπwυ νέxογ) and the servant (ΜάΧxογ) who is wounded by this disciple; although for the fourth evangelist Peter is far from corresponding to Jesus' mentality and acts according to the criteria of this world, he appears, in comparison with the Synoptics - although they do not identify him - in a much better conceptualization. In fact, John does not narrate, as Luke (22:50-51)<sup>931</sup>, the healing effected by Jesus, who restored the servant's ear, which could be an indication of the annulment of Peter's action, since everything was restored as before. Moreover, John does not bring, like Matthew<sup>932</sup>, the rebuke to Peter, saying that whoever uses the sword will die by the sword (Mt 26:52b). The Johannine text does not tacitly condemn or rebuke Peter, besides the command, without judgment, to πάΧε ... ελγ xfv OfjKTiv<sup>933</sup>; none of the heavy words spoken by Jesus, according to Matthew, warning that the sorcerer is turned against the sorcerer, are evoked in John or applied to Peter.<sup>934</sup>

### 3.2. 18:15-16: Peter follows Jesus as he is taken to the high priest:

Referring to the transfer of Jesus to the high priest, after the arrest in the garden, the synoptics<sup>935</sup> say that Peter followed Jesus άνό παΚρόΟεϵ,

<sup>930</sup> Although the nariyp motif is present in Matthew as well as John, there are considerable differences. In John this term is associated with the gift of the chalice, while in Mt 26:53 the Father appears as a safe haven, to which Jesus could ask for help. Cf. above, pp. 177-178; and also DA SPINETOLI, *Matteo*, p. 712.

<sup>931</sup> Matthew and Mark do not specify what the ear is. But, in spite of this correspondence between the Lucan and the Johannine text, the terms used are different: John uses οράπιον, together with Mark (14,47). Matthew (26,51) has CÓTIQV, which is the normal degree, while óráπtov is its diminutive form. Luke brings the parallel term οόγ.

<sup>932</sup> Only John and Matthew command Peter to sheath the sword (Jn 18:11; Mt 26:52). But the coincidence does not continue in the terms used. In Matthew the command takes the form άνόοΤρεϵον... εη; ΤΌϵ ΤΌΤCQV αΌΤfjg, while in John it is ΠΌΧε ... eig ri)v GfjKQv. Mark makes no reference, while Luke gives a general command of Jesus: ζάρε άcογ ΤΟϵΤΟϵ (Lk 22:51).

<sup>933</sup> Cf. supra, pp. 175-176.

<sup>934</sup> Besides highlighting the typical Johannine characteristics, this comparison also allows us to consider the nature of the relationship between the Synoptic and the Johannine translations. Thus, the similarity between these passages could suggest a specific dependence of parts of the Johannine pericope on the Synoptic (this is what SABBE does, "The Arrest of Jesus", pp. 217-223, who tries, through the analysis of style, to establish the Synoptic correspondents who give origin to the Johannine text). Nevertheless, the differences between the texts testify in favor of the independence of the traditions in question; thus, although they are neighboring, the different narrations are an independent development of the translation. Cf. BARRETT, *John*, p. 435; BROWN, *The Gospel*, II, p. 816-817; LINDARS, *John*, p. 543-544; SCHNACKENBURG, *Giovanni*, III, p. 357; FORTNA, *The Gospel of Signs*, p. 117-119; ID., "Jesús and Peter at the High Priest's House", p. 371-378; TALAYERO TOVAR, *Pasión y Resurrección*, p. 50.

<sup>935</sup> Mt 26:58; Me 14:54; Le 22:54b; Jn 18:15-16.

referring to a certain hesitation on Peter's part and weakening the reason for the sequel<sup>936</sup>. John simply says that Peter followed Jesus. Moreover, while in the Synoptic Gospels Peter enters the courtyard without any difficulty (auXf), and goes to the guards (pera TOV DKqperov)<sup>937</sup>, for the fourth evangelist, Peter has to overcome certain difficulties, without leaving any sword for cowardice, as the references to his entrance in the courtyard show. It is also unique to the fourth Gospel to place beside Peter another disciple who enters eig rqv auXf)v TOD ápxiEpéog (18,15), and then intermediates Peter's entrance. It is as if his presence was important later on, and he contributed to the fulfillment of a plan.<sup>938</sup>

### 3.3. 18:17-27: *Jesus and Peter in the high priest's palace:*

This scene, although clearly anchored in the translation of Peter's denial, underlines especially the Johannine peculiarity that conceives the Passion as the glorification of Jesus<sup>939</sup>. This appears above all in the narrative arrangement of the scene and in the picture that John presents of Jesus.

In fact, although the evangelists follow the same general outline, with three denials of Peter and a deposition of Jesus before the high priest, John takes advantage of Peter's entrance as an observer to narrate the first denial (18,17), and only afterwards tells that Peter goes to the circle of people around the fire to warm himself (18,18). He then goes on to narrate the inquiry of Jesus (18,19-24), and then continues with the narration of Peter's denial (18,25-27). This construction gives a noticeable counter-position between Jesus and Peter, in the narration of the fourth evangelist, emphasizing, by antithesis to Peter, the attitude of freedom and offer of Jesus.<sup>940</sup>

The picture that the fourth evangelist draws about Jesus is also very special and contributes to highlight His glorification. Thus, during the narration of Jesus' testimony, John does not mention the insults and

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<sup>936</sup> Cf. A. VANHOYE, *De Narrationibus Passionis Christi in Evangeliiis Synopticis*, Rome, 1970, p. 74; ERNST, *Marco*, pp. 704-705.

<sup>937</sup> Me 14:54, Lk 22:55, and Jn 18:18 refer to the fire, near which Peter will warm himself. But they use different terms (TÓ <p®<;, rcepiavávcov and ávOpaxiáv).

<sup>938</sup> Cf. supra, pp. 190-191.

<sup>939</sup> Cf. above, p. 171. VANHOYE, *De Narrationibus Passionis Christi*, p. 37, thus describes the connotation which the Passion assumes in the other evangelists: "*Marcus* offert narrationem *kerygmaticam paradoxalem*, sdl. in qua proclamatur eventus mysteriosus et effertur indoles ejus paradoxalis; *Matthaeus* offert narrationem *doctrinalem ecclesiae*, sdl. in qua mysterium explicatur in ecclesia; et relatio eius ad ecclesiam ostenditur; *Lucos* offert narrationem *personalem paraeneticam*, scii, in qua discipulus - Dominum contemplatur et a Domino attrahitur".

<sup>940</sup> Cf. supra, pp. 199-201.

scourging imposed on Him.<sup>941</sup>

This picture of Jesus also appears as the centre from which Peter's action diverges and towards which it is directed, and it is in the light of this picture that the many typically Johannine details are seen and re-evaluated, as well as the omissions of others known in the Synoptic Gospels with regard to their denial. These details always and ultimately serve to underline the greatness of Jesus and relativize the person of Peter. Thus, the Synoptics conceive Peter's denial as a denial of the person of Jesus, the fourth evangelist centres the question on his discipleship<sup>16</sup> \*. With an emphatic ΟΥΚ εἰμί, Peter denies clearly, not admitting in any hypothesis to be considered as disciple of Jesus and increasing even more the unique and exclusive character of the Passion embraced by Jesus<sup>942</sup>. Jesus goes irreversibly alone, but this is not a drama, nor does he make any value judgments about Peter<sup>943</sup>. His answers are, then, like an echo of Jesus' loneliness.

This Johannine characteristic becomes more important when we consider that the Synoptic Gospels are also unanimous in tracing Peter's reaction after the crowing of the cock<sup>944</sup>: he remembers Jesus' words and weeps bitterly<sup>945</sup>. Moreover, Luke emphasizes the seriousness of Peter's denial, saying that Jesus turned and looked at him while the cock crowed<sup>946</sup>. John makes no reference to this situation; he is not interested in Peter's

<sup>941</sup> In the Synoptic Gospels, these abuses are described with emphasis, and Jesus endures them in silence (Mt 26:67-68; Me 14:65; Le 22:63-65). In John, during the interrogation by the high priest, Jesus receives only one slap from a servant - the only violence suffered by Jesus - to whom He answers with dignity, leaving the servant without reply. In the same way, for the Synoptics, the motive of the accusation against Jesus is His messianism; in John, this theme had already been the object of long disputes throughout the Gospel (chapters 5-12) and now what is put in question are His disciples and His doctrine, emphasizing also, in a certain sense, His victory. In the same line is considered the fact that John does not bring the second session of the Synod, at dawn, as it is told by the synoptics. Cf. SANDERS, *John*, p. 391; SCHNACKENBURG, *Giovanni*, p. 367-368.

<sup>942</sup> These aspects are less diluted in the Synoptic Gospels, where Mt 26:69-74 presents a methodical progression in the formulation of Peter's answers, going from a vague denial (Οὐκ οἶσα ῥι Χέγεῖγ - 26:70), to a vehement denial, in the midst of judgement and maudicism, that he can know Jesus (26:74). Le 22,56-60 makes a reverse progress; it goes from the negation of the knowledge of the person of Jesus (οὐκ οἶδα ἀτόν, γόvai - 22,57) to the negation of what the person says (ὄνΟρcone, οὐκ οἶδα ὃ λέγει; - 22,60). Me 14:66-71 does not show any methodical elaboration, but also centres the negations on the knowledge of Jesus. Cf. VANHOYE, *De Narrationibus Passionis Christi*, pp. 99-101; K. STOCK, *Il Racconto della Passione nei Vangeli Sinottici*, Rome, 1989, pp. 147-148.

<sup>943</sup> Rather, Jesus himself had sought to ensure the safety of his disciples. Cf. supra, p. 175.200-201.

<sup>944</sup> The song of the jay is a motif connected with Peter's denial in all four gospels.

<sup>945</sup> Mt 26:75; Me 14:72; Le 22:61b-62.

<sup>109</sup> Le 22,61a. Thus, for Luke, besides the song of the jay, the look of Jesus also reminds Peter of the prediction of his denial and makes him come to his senses for what he has done. Cf. STOCK, *Il Racconto della Passione nei Vangeli Sinottici*, p. 152.

personal fate, except insofar as it highlights Jesus. For Peter, the example of the Master remains, as someone with full power over His adversaries and over His disciples, and in absolute communion with the Father, so that everything that is happening is under His control, including Peter's attitude. This, rather than highlighting Peter's sad condition, actually highlights the glorification of Jesus and points to the future, when Peter will be a full disciple. For now, he must make his way<sup>947</sup>.

#### CHAPTER CONCLUDING REMARKS

In this chapter we study the two pericopes of chapter 18 that deal with Peter: v. 10-11 and v. 15-27. These two scenes correspond both in form and in theme.

The basic theme, common to both of them, is the salvific process carried out by Jesus and neither understood nor accepted by Peter, who hinders it in various ways.

In the first passage, this process enters its final stage, with Jesus voluntarily surrendering Himself to His adversaries, while protecting and guaranteeing the safety of the disciples. Peter, with his primary intervention, serves to emphasize clearly the willingness of Jesus to carry out the divine will, and His firmness not to distance Himself from this path.

Moreover, the garden episode foreshadows the importance of Peter in the following scene. This scene, despite Jesus' manifest desire that the disciples leave, has Peter following Him, overcoming, with the help of another disciple, the difficulties of entering the courtyard - difficulties that are surely increased by the fact of his return to the garden -, thus revealing the importance of his presence in the meaning of the story's development. His attitude is placed side by side with that of Jesus. Jesus, who took the initiative in the garden, identified Himself, defended His own and gave Himself as a gift, continues to be the protagonist of the situation. He asks the high priest the reason for the interrogation, refuses to give further clarification concerning the disciples and His teaching, saying that those who have heard and understood Him, can give testimony, and leaves a servant of the high priest without reply, in the face of a gesture which could humiliate Him. Peter, in the opposite sense, radically changes his attitude: he is no longer willing to communicate, he refuses to identify himself as a disciple, but he is inexplicably

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<sup>947</sup> This comparison, besides allowing us to grasp the Johannine peculiarity with regard to the figure of Peter in this episode, can help to sketch some definition of how to understand the relationship between these traditions. The differences are sufficient to affirm that the Johannine narrative is not dependent on the Synoptics; but even independently, it retains some affinity, as the many sparse seme- IhanQas suggest. This suggests that different forms of the story about Peter's denial circulated independently of one another, or even that in its earliest version the

history was much simpler than in current traditions. Many studies (among which we may cite: DAUER, *Die Passionsgeschichte*, pp. 22-60; SABBE, "The Arrest of Jesus," pp. 203-234; BOISMARD-LAMOUILLE, *Jean*, pp. 401-416) have sought to individualize what of the text belongs to the source and what belongs to the evangelist, often arriving at opposite results. The fact remains that the content and the breadth of these stages can be reconstructed only approximately, without allowing definitive judgments to be expressed. Cf. FORTNA, *The Gospel of Signs*, pp. 119-122; Id., "Jesus and Peter at the High Priest's House," pp. 379-383; TALAVERO TOVAR, *Pasión y Resurrección*, p. 58; SANDERS, *John*, pp. 392-393; GIBLIN, "Confrontations in John 18:1-27," p. 214; BROWN, *The Gospel*, II, p. 837; SCHNACKENBURG, *Giovanni*, III, pp. 345-347.364.

mind there. And this is what Jesus now wants of him. From his presence a further meaning for both scenes emerges: Peter had to be there. That was the moment when part of Jesus' words in 13:36-38 were to be fulfilled: Peter, who wanted to follow Jesus and give his life for Him, could not accompany Him now, but would deny Him. But then he would follow Him.

These two episodes, therefore, are in a minimum relationship of fulfillment and preparation or prelude to 13:36-38. Fulfillment, since they show Peter acting and following Jesus, motivated by his intense faith, which does not make him, as Jesus will warn, give his life for Him, but leads him to the denial of his discipleship. Prepared, because it confirms that the other part of Jesus' prophecy will be fulfilled, after he has made his way.

Thus, to the naked eye, Peter's action in this chapter appears brutal, impulsive, hasty, and wrong on the one hand, and omniscient and cowardly on the other; theologically, however, it is reproachable to John only because it leads to non-compliance with the Father's saving design. It is understandable, then, why John does not condemn Peter nor express comments disapproving of him. In fact, for him, unlike the Synoptics, Jesus, in the garden, only gives Peter the order to absolutely stop what he is doing, but does not go into lengths to analyze his behavior, nor does he add words which put him in an embarrassing situation. Similarly, during the denial, the Fourth Evangelist is extremely parsimonious: Peter's replies, compared to those of the Synoptic Gospels, are monosyllabic; he does not mention Jesus' glance which, together with the crowing of the cockerel, causes Peter's crisis, according to Luke; he does not speak of Peter's recollection of Jesus' words nor of his weeping, which would accentuate his drama and failure. For the Fourth Evangelist, it is enough that he sees his conception as a disciple crumble and witnesses the triumph of Jesus and his Revelation. His path of real adhesion to Jesus is made much slower than he supposed; he even goes through the experience of the opposite of this adhesion.

CHAPTER VII  
"THEY DID NOT YET UNDERSTAND THAT  
HE WAS TO RISE FROM THE DEAD"  
(JN 20:1-10)

Remaining faithful to the evangelical tradition, the fourth evangelist, after narrating the Passion and Death of Jesus, narrates some appearances of the Risen One, following the finding that the tomb was empty. This observation takes on, in John, a characteristic mark of his, since he presents the visit of Peter to the sepulcher, next to the Beloved Disciple, in a very elaborate manner, and, at the beginning of a gradual presentation, showing the seed of faith in the Risen One. In this episode Peter maintains an incredible continuity with the picture of him presented until then by the Fourth Evangelist, so that it can be considered as a synthesis episode about Peter, but at the same time, there are already indicative elements of a transformation which will become evident and will be consolidated in the last Petrine episodes, in chapter 21. We will try to highlight these two fundamental aspects of the pericope, starting with a brief look at chapter 20, which will allow us to situate verses 1-10 in the broad perspective of the paschal events, and at the same time to grasp their specificity; then, after having seen how the question of textual transmission presents itself, we will try to group, by means of the structure of the text, the main elements for an exegetical reading of the pericope, always with regard to our character.

1. *Overview of chapter 20 as context of v. 1-10:*

Chapter 20 brings the reunion of Jesus with his disciples, which becomes a reality through the paschal apparitions. In describing this series of meetings, the evangelist does so in such a way that the whole chapter describes the genesis and development of the paschal faith<sup>948</sup>.

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<sup>948</sup> Cf. I. DE LA POTTERIE, "Genèse de la Foi Pascale d'après Jn 20," *NTS* 30 (1984) 26-49.

This chapter can be divided in two sections: 20,1-18, which develops around the sepulchre, and 20,19-29, whose events take place in the cenacle, with an epilogue consisting of the verses 30-31<sup>949</sup>. The first section consists of two episodes, situated in the morning of the first day of the week, which consist of the discovery of the empty tomb by Mary Magdalene, Peter and the Beloved Disciple (vv. 1-10) and the appearance of Jesus to Magdalene (vv. 11-18). The second section also contains two episodes: the meeting of the disciples with the Risen One (v. 19-25), on the evening of the first day of the week, and the apparition to Thomas (v. 26-29), eight days later<sup>950</sup>.

The first episode of the first section (v. 1-10) consists of two groups of movements: Magdalene goes to the sepulchre, notes the re-movement of the stone and goes to Peter and the Beloved Disciple, who go to the sepulchre and see what is inside.

Verses 11-18 make a decisive progression towards the paschal faith, showing an evolution that goes from the sinai of absence played by the sepulchre to the presence of Jesus. The text shows Magdalene at the sepulchre, who initially sees two angels, and then Jesus, followed by her confession of faith and the declaration of Jesus. Behind this narrative we have the drama of the progressive recognition of the person of Jesus on the part of Magdalene, whose faith must be radically transformed.<sup>951</sup>

The first episode of the second section (v. 19-25) tells of the meeting of the disciples with the Risen One in the upper room. After the description

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<sup>949</sup> These verses no longer belong to the Easter week cycle. In verse 30 we have the mention of other signs fulfilled by Jesus, which opens a perspective for the whole fourth gospel. On the problem of the conclusion of the chapter and of the Gospel, see, besides the comments: J. CABA, *Resucitó Cristo, mi esperanza. Estudio exegético*, Madrid, 1986, pp. 271-281; V. PASQUETTO, *Incarnazione e Comunione con Dio. La venuta di Gesù nel mondo e il suo ritorno al luogo d'origine secondo il IV Vangelo*, Roma, 1982, p. 257-272; LA POTTERIE, "Genèse de la foi pascale", p. 43-46; SABUGAL, *XPIETOE*, p. 363-375; W.G. THOMAS, "The Purpose of the Fourth Gospel", *Bibliotheca Sacra* 19 (1968) 254-262.

<sup>950</sup> These spatio-temporal notes lead the various authors to organize the subdivision and the internal structure of chapter 20 differently; but in spite of this, and following different criteria, most of them see four pericopes: 1-10; 11-18; 19-23; 24-29. Cf. LA POTTERIE, "Genèse de la foi pascale", p. 27; D. MOLLAT, "La foi pascale selon le chapitre 20 de l'Évangile de Saint Jean. Essai de Théologie Biblique," in É. DHANIS (ed.), *Resurrexit. Actes du Symposium International sur la Résurrection de Jésus*, Rome, 1970, Città del Vaticano, 1974, p. 357. L. DUPONT-C. LASH-G. LEVESQUE, "Recherche sur la structure de Jean 20", *Biblica* 54 (1973) 484-485, based on the contents, presents: A - v. 1-10; B - v. 11-18; C - v. 19-23; B' - v. 24-29; A' - v. 30-31. PASQUETTO, *Da Gesù al Padre*, p. 371, sees three sections: v. 1-18 (subdivided into 1-10 and 11-18); 19-25; 26-29. For our purposes it is sufficient to assume the generally accepted arrangement, without having to go into the details of these proposals.

<sup>951</sup> Here personal communion with the Risen Christ, thanks to submission to his word, is manifested as an essential characteristic of paschal faith. Cf. MOLLAT, "La foi pascale", p. 324.

of the coming of Jesus through the closed doors, he makes himself known by the sight of his hands and the side of his body struck by a soldier with a spear<sup>952</sup>, followed by some facts such as the joy of the disciples, the mission in the name of Christ and the communication of the Spirit, so that the paschal faith appears as a passage from fear to the joy of the presence of the Risen Lord<sup>953</sup>.

In the second episode (v. 26-29) we have the meeting of Jesus raised with Thomas, who was not in the cenacle before and, before the communication of the others, had shown himself incredulous. After the description of Jesus' coming, there follows Thomas' observation of Jesus' hands and wounded side, as well as his confession of faith and the beatitude pronounced by Jesus to those who believe without having seen him. It follows that the faith of Christians (who believe without having seen the Risen Jesus) is linked to the founding experience of the first testimonies of the resurrection.<sup>954</sup>

The four episodes develop, therefore, following an identical structural process, which basically consists of three elements: the relationship of some characters with places that directly have something to do with the Risen One; the visual observation of what is inside these places or of what belongs to the person of the Risen One himself; the description of facts that follow from this visual observation<sup>955</sup>. The unifying theme of the whole narrative is seeing<sup>956</sup>, so that within Jn 20,1-29 there is a movement which describes the first testimonies of the Resurrection through a progressive deepening on Jesus, whose vision expresses the fullness of faith only in 20,25 with the expression *ἐώρακα* τὸν ΚΥΡΙΟΝ.

The relationships between the characters are very important, because each one of them is defined by its relationship with Jesus<sup>957</sup>, so that between the first and the last scene there is a whole progression in which this relationship is deepened.

Thus, the starting point, constituted precisely by our pericope (vv. 1-10), shows that faith in the Risen Christ rests, above all, on the testimony of those who have seen and contemplated the sepulchre without Jesus, and have understood the Scriptures, initiating a process - of vision and recognition of the Risen One - that tends towards a final movement that

<sup>952</sup> Cf. 19:34.

<sup>953</sup> Cf. MOLLAT, "La foi pascale", p. 325.

<sup>954</sup> Cf. LA POTTERIE, "Genèse de la foi pascale", p. 40.

<sup>955</sup> PASQUETTO, *Da Gesù al Padre*, p. 372.

<sup>956</sup> There are nine texts which contain verbs referring to vision, which have a direct relationship with the Risen One: vv. 8, 14, 18, 20, 25b, 27, 29b. On the Johannine use of these verbs, cf. *infra*, pp. 225-231.

<sup>957</sup> Much attention is placed on the fact of how people come to know that it is really Jesus. Cf. DUPONT-LASH-LEVESQUE, "Recherche sur la structure de Jean 20", p. 485; BROWN, *The Gospel*, II, p. 995.

proclaims blessed those who have not seen but have believed (20:29), placing Easter faith in an eminently ecclesial perspective<sup>958</sup>.

## 2. *Textual criticism:*

Between verses 3 and 10 there are several variant lessons, but in general they are presented by textual witnesses of little value. However, even though they do not present major problems in our study, those lessons that refer to verses 8 and 9 deserve attention.

### 2.1. 20,8:

There are two issues in this verse.

The first question is posed by the expansion of the code Be- za (D), which introduces an OVK before ἐνίoxEUOEυ. Thus, verse 9, which refers to the fact that the disciples had not yet understood the Scriptures, would not bring greater difficulties of comprehension, since it would be placed in continuity with verse 8, which would attest, therefore, that the Beloved Disciple, after seeing the empty tomb and the various objects in order, would not have believed. With this clarification, the reading with OVK reduces the main focus of the narrative, making it practically occupied with the description of the disbelief of the disciples<sup>959</sup>. Moreover, the reading without OOK is almost unanimously attested in the manuscripts, and must be preferred.

The second question refers to the expression ΕΙΣΕΥ ΚΟΪ ἐνίοTEUoευ. The textual witnesses 69 124 Sy<sup>spal</sup> georg place this expression in the plural. But this reading is a clear indication of reflection and correction

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<sup>958</sup> PASQUETTO, *Da Gesù al Padre*, p. 378: "La presenza nel v.29a dei due perfetti "ha visto" (heorakas) e "hai creduto" (pepisteukas) lascia intendere... che la "vista" del Risorto e la fede che ne consegue hanno assunto già una dimensione ecclesiale. In pratica, si tratta di un "credere" e di un "vedere" che fanno parte di una coscienza ormai stabilizzata e, in un certo senso, irremovibile". Cf. also LA POTTERIE, "Genèse de la foi pascale", p. 29; MOLLAT, "La foi pascale", pp. 326-327.

<sup>959</sup> Cf. BULTMANN, *John*, p. 684.

"THEY HAD NOT YET UNDERSTOOD THAT... HE WAS TO RESUSCITE" 213 of the copyists, who want to make the text explicitly say that Peter also attains to the faith .<sup>960</sup>

## 2.2. 20,9:

In this verse, the codes x\* b c q ff<sup>2</sup> r change the plural  $\hat{\text{SEICTOV}}$  into  $\hat{\text{Set}}$ . This is also an obvious correction of the copyists who try to harmonize verses 8 and 9, but changing 9, thus putting the fact of not understanding the Scripture in the singular, making it refer only to Peter, contrasting with the Beloved Disciple who in verse 8 will see and believe. This reading is also rejected because the plural, besides being the *lectio difficilior*, is better attested by the manuscripts and therefore more guaranteed.

## 3. Structure:

This pericope is a lively narrative about the visit of Peter and the Beloved Disciple to the tomb of Jesus, motivated by a previous visit of Magdalene. The text is concerned with the scene of their visit to the sepulchre, of the inspection they make there and of their reaction to the data they have gathered. However, these three stages are intertwined and evoked in such a way that we can arrange them like this:

<sup>1</sup> Tg Sé ptp TÓV oaPpáTCüv Mapía f| MaySaXqv|] épzetat np®t OKOtíag éxi o6ar]<; eíg TÓ p vi] peí o v taxi piénei TÓV AÍGOV fjppévov ζK TOV pvTjpeíov.

<sup>2</sup>Tpé%ft ούv Kai Spierai npóg Eίpcova Flérpov "cal npò<; TÓV ñXXov pa0r,TT]v 6v ζ"πίAci ó 'ITIOOV"; Kai Xéyet aÚTOÍg, Upav TÓV KÚptov ζK TOU pvqpeíov Kai OÓK oίSapev nov éO^Kav aúxón.

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<sup>960</sup> Cf. SCHNACKENBURC, *Giovanni*, III, p. 512.

-A<sup>3</sup> 'E^fjXOev oὐν ὁ νέτρογ Kai ὁ ἀXXog πα0r,Tf)<; Kai fixovTO elg  
Tὸ πvTipeiov.<sup>4</sup> ζrpsxov δὲ οἱ Suo ὀποὺ -

**al** Kai ὁ 6XXog πα0T|Tf]g nποέόπαρεν Tà%iov TOC νέTpon  
Kai f]X,0€v npmoq elq Tὸ πvT|pξίov,<sup>5</sup> Kai napaKÚyag

**bl** πXέKei KEίpeva xa ὀθόvia,

OD pévxoι slafjXOev.

**i** <sup>6</sup> cpxexai οὐν Kai Eipcov νέτρογ ἀKoXxwOcov avx^ Kai  
8ÍCTÍXÍX08V €Íg Tὸ PVTIP8ÍOV,

**B** fKai 08@p8i Tὸ ὀθόvia Keipeva,  
I<sup>b2</sup> )<sup>7</sup> Kai Tὸ οov8àpiov, 6 ù<sup>v</sup> ζni Tf]g KcipaXfig aὐTOv, / οὐ  
πξTὸ T@v ὀθovi@v Keipevon ἀXXà x@pig l  
ὲvTETvXtépévon fiiq ζva tónov.

**a3**<sup>8</sup> TὸTE οὐν eicrij]Oev Kai ὁ &XX.og πα0T|Tf]g ὁ ἐX,0<"v  
nπόJTog eig Tὸ πvqpEίov

**b3** Kai el8ev

c Kai ènICTTevoEV-'oò8éw yàp f]8eiCTav TT]V  
ypa<pf]v IὐTt 8Eì aὐTὸv ζK vsKpàv àvacrrf]vai.

<sup>L</sup> A<sup>10</sup> ànfiX0ov οὐν nàXiv nπό8 aὐTOὺg οἱ παOijTai.

Verses 3 and 10 constitute a clear beginning and firm of the scene: the two disciples go (A: v. 3-4a) and return (A': v. 10) from the tomb. There is also an antithetical parallelism between A and A' with the verbs è^-qX0ξv and àrt-qlOov.

In B (v. 4b-9) we have the true and proper ending of the episode, organized in a triple movement, which allows us to visualize the text in the form **al-bl-a2-b2-a3-b3-c**, in which **al**, **a2** and **a3** take up, individually, the characters insistently presented in A, and put them in a progressive and attentive approach to the sepulchre and to what is confided in it. Thus, in **al** it is said that ὁ ἀXXoq πα0qTf]g nποÉόπαjiEv Táxtov TOÛ ITέρπου Kai i]k0ξv npwTog sig Tὸ πvqpEίov Kai itapaKÚyag (v. 4b-5a); in **a2** it is said that Spxstai οὐν Kai ζίpcov flÉTpon ùkoXovGcdv avrò Kai EίaqXOEV eiq Tὸ πvqpeíov (v. 6), an idea which comes repeated in **a3** (v. 8a), referring to the Beloved Disciple.

We have, then, a progressive approaching to the sepulchre (they went out together, one runs more, arrives before, bends down, but does not enter; the other arrives, enters and only then the one who had arrived before, enters).

In **b1**, **b2** and **b3** we have the description of the object of observation of these disciples at the tomb, and this description also follows a clear progressiveness, which aims to gradually specify the approach they make to the Risen Jesus<sup>961</sup>. This progressiveness is evident both in the description of the objects seen in the tomb and in the verbs used to describe this vision.

As for the objects seen, we pass from the simple *Κεῖτε ἔνα καὶ ὀόνυτα* of **b1** (v. 5b), to the more accurate description of **b2** with *Τὸ ὀόνυτα κεῖσθα, καὶ τὸ αὐνοάπιον, ὃ ἐν ἐνὶ ῥηχὶ κετραχθῆς ἀὐτοῦ, οἶ"* peià *τοῦ ὁγοVICεν κεῖσενov ἀXXὰ χερσὶς ἐν τὲ τῦ Xiπένov εἰς ἔνα ρόνov* (v. 6b-7), in which the objects and how they are found are described minutely. Although **b3** (v. 8b) does not make explicit reference to it, the object of vision is the same as in **b2**, but with a certain deepening of meaning.

The verbs used to describe the act of vision also show this progression: in **b1** (v. 5b) we have *πXénet* of the Beloved Disciple, which is the same verb used to describe Mary Magdalene's hasty discovery in verse 1; the vision referred to in **b2** (v. 6b) is already with the verb *Οεοπέο*, and that of **b3** (v. 8b) with *ΕΙΣΕV*.

In c (v. 8c-9) we have the reaction of the Beloved Disciple, followed by a note referring to the condition of the two disciples before the experience of the sepulchre. The sepulchre, by the way, acquires a very special relief: everything revolves around it, found empty, and it is as if it allowed or tried to make the reality of the sepulchre do itself<sup>962</sup>.

#### 4. *Exegesis:*

We proceed to the exegetical explicitness on the text, focusing on the three points that, starting from the structured text, compose the pericope, that is, the going of the two disciples to the sepulcher, made, initially, together (A: v. 3-4a); the end of the episode, with the triple movement as outlined in **al-b1-a2-b2-a3-b3-c** (**B**: v. 41b-9); and the return of the disciples (A': v. 10).

##### 4.1. *The description of the two disciples going to the tomb:*

Chapter 20 begins by saying that on the first day of the week, Mary

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<sup>961</sup> Cf. CABA, *Resucitó Cristo*, pp. 234-235; F. J. MOLONEY, "John 20: A Journey Completed," *AusCathRec* 59 (1982) 422.

<sup>962</sup> Cf. TALAYERO TOVAR, *Pasión y Resurrección*, p. 76.

Magdalene goes to the tomb when it is still dark<sup>963</sup>, and sees that the stone which obstructed the entrance to the tomb has been moved<sup>964</sup>. Perplexed, and still not believing in the possibility of the Resurrection, she runs to tell Peter and the Beloved Disciple that the Lord has been taken away. Faced with the news, these two disciples also go to the tomb in their career. Thus, in the fourth Gospel, Mary Magdalene assumes the role of a very important mediator between the tomb and the disciples<sup>965</sup>, and the scene describing her visit appears above all as an introduction to the narration of the race of Peter and the Beloved Disciple to the tomb with the subsequent discovery that it was empty<sup>966</sup>.

4.1.1. *Μαρία ... ἐπξεραι νπόq Ζίψχοβα νέψροβ Και νπόq τοβ ἀάΑοβ πα0rjr^v ... (20,2):*

When referring to Mary Magdalene's going to the disciples, the text says that she goes to Είψχοβα ΙΤέτροβ Και νπόq ΤΟΨ ἀΙΧοβ jia0T)TÚ^v (v. 2). Brown refers to the current idea that Mary addresses Peter precisely because he was the leader of the followers of Jesus, but considers it more probable that it is because Peter had not grown up like the other disciples<sup>967</sup>. It should be made clear, however, that it is not by chance that Peter did not flee. His insistence on continuing to follow Jesus, despite his intervention that the soldiers allow the disciples to leave freely (18:8), is part of a perspective that clearly points to a future in which Peter will follow Jesus.<sup>968</sup>

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<sup>963</sup> It is not probable that a woman would go alone, in the dark, to this region, outside the walls of the city, a place of capital execution. It is also unlikely that in the dark, without approaching the tomb, she saw the displaced stone. However, the term *mcozia* fits well in the Johannine thought and would be symbolizing, here, the darkness among the disciples, provoked by the absence of Jesus. Cf. BROWN, *The Gospel*, II, pp. 980-981; POPPI, *Sinossi*, p. 532; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 442.

<sup>964</sup> The term *fjppévov*, participle perfect of *alpœ*, is very general and says only that the stone had been taken away, without referring to the horn. What matters is the fact that the stone had been taken away. Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 334; NOLLI, *Giovanni*, p. 712; BAUER, *Greek-English Lexicon*, pp. 23-24.

<sup>965</sup> DUPONT-LASH-LEVESQUE, "Recherche sur la structure de Jean 20", p. 486, say that it is as if the complete revelation was reserved to the disciples, and Magdalene prepared this revelation.

<sup>966</sup> Cf. B. RIGAU, *Dio Tha risuscitato. Esegese e Teologia Biblica*, Rome, 1976, p. 292; E. CHARPENTIER, "Jour de Pâque: Le tombeau vide (Jean, 20,1-9)", *EV* 79 (1969) 262; A. FEUILLET, "La Découverte du tombeau vide en Jean 20,3-10 et la foi au Christ ressuscité. Étude exégétique et doctrinale", *EV* 87 (1977) 259; G. GHIBERTI, *Il Fatto della Risurrezione nel capitolo XX del vangelo di San Giovanni in relazione agli altri racconti pasquali*, Roma, 1969, p. 65; M. VELLANICKAL, "Resurrection of Jesus in St. John", *BibleBhashyam* 3 (1977) 135.

<sup>967</sup> BROWN, *The Gospel*, II, p. 983: "...more simply it must be remembered that he did not flee with the others and is recorded as being near at hand during Jesus' interrogation by the Jewish authorities (John xviii,27)."

<sup>31</sup> Jn. 13:36-38. Cf. above, ch. 5, pp. 154-156.

On the other hand, the repetition of the preposition  $\text{np}\acute{\omicron}\text{q}$  suggests some distinction of place, probably indicating that the two disciples were in different places, even if not far from one another<sup>969</sup>. Although this is not said explicitly, it is very suggestive and increases the degree of significance of the emphasis given to Peter, who appears in first place the two times the two disciples are mentioned together in this scene (vv. 2-3)<sup>970</sup>, in a tacit acceptance that he was regarded as the natural leader among the disciples, once again summing up this function<sup>971</sup>. However, this meaning is re-dimensioned in the light of the globality and of the plan with which the fourth evangelist constructs his narrative.

#### 4.1.2. *expsexpv óé oi óóó ópoij (20,4a):*

Referring to how the two disciples go to the tomb of Jesus, John says that they go running, at least initially, and together (A: v. 3-4)<sup>972</sup>.

By saying, in verse 4, that they are running ( $\text{erpe/ov}$ ), John highlights the unpreparedness of the disciples, who are not waiting for the Resurrection. We can understand, therefore, how in this scene the sepulchre acquires a special prominence. The term  $\text{pvqpE}\acute{\iota}\text{ov}$ <sup>973</sup> is mentioned four times between verses 3 and 10<sup>974</sup>, underlining how much the idea that Jesus was dead was present among the disciples. Before this situation, while they run to the sepulcher everything can pass through Peter's and the Beloved Disciple's minds, except some prophecy of the Old Testament or some reference to Jesus that indicate his Resurrection.

The atmosphere of haste initiated by Magdalene and continued by the two disciples becomes more significant. Not for nothing the verb  $\text{tex}\acute{\alpha}$  - which means to run, to rush across a path - becomes a characteristic verb

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<sup>969</sup> The three times (7:45; 11:19; 14:6) in which the preposition  $\text{np}\acute{\omicron}\text{c}$  is not repeated but refers to two persons respond, in their respective contexts, to the need to emphasize the unity and not the diversity of persons. Cf. WESTCOTT, *St. John*, p. 289; NOLLI, *Giovanni*, pp. 712-713; F. NEIRYNCK, "Pierre et l'autre disciple en Jn 20:1-10 et 18:15-16", *ETL* 53 (1977) 436.

<sup>970</sup> Cf. LINDARS, *John*, p. 602; LAGRANGE, *Jean*, p. 507; F. NEIRYNCK, "Tradition and Rédaction in John XX, 1-8," in E. A. LIVINGSTONE (ed.), *Studia Evangelica* VII (1973) 361.

<sup>971</sup> Cf. WESTCOTT, *St. John*, p. 289; SCHNACKENBURG, *Giovanni*, III, p. 508.

<sup>972</sup> The singular  $\text{e}\acute{\text{C}}\text{qXOev}$  of verse 3 refers also to the Beloved Disciple, so much so that the next verb is in the plural ( $\text{^pxovro}$ ). This construction also appears in 2:2; 4:36; 18:15. It is normal, therefore, that in continuation we have the verb in the plural. Cf. BLASS-DEBRUNNER, *Grammatica*, § 135; SCHNACKENBURG, *Giovanni*, III, p. 508; NEIRYNCK, "Pierre et l'autre disciple", p. 440.

<sup>973</sup> This term means, first of all, monument, memorial, burial chamber into which people can enter. In this sense it is different from  $\text{T}\acute{\upsilon}\text{p}\text{Poc}$ , the simple tomb. The latter term has no attestation in the New Testament. Cf. LIDDELL-SCOTT, *Lexicon*, p. 1139.1834; BAUER, *Greek-English Lexicon*, p. 526; ALAND, *Konkordanz*, II, p. 280.

<sup>974</sup> Seven times when we also consider verses 1 and 2.

that well describes the state of action and curiosity of the disciples<sup>975</sup>, in consequence of the news that the tomb was open. In this agitation Peter and the Beloved Disciple do not stop to think; it is symptomatic that in the whole scene they do not exchange any word, do not communicate anything to each other, as if something more important occupied their thoughts. Thus, the note that they go together (οἱ δύο ὅπου) does not express any common project, it does not mean that they agree to go together; it is only a preparation for the narration that follows, when the role of the two disciples in the whole scene is more clearly evidenced<sup>976</sup>.

#### 4.2. *The outcome of the event:*

The end of the episode is shown, as we have seen in the organization of the text, in an interleaving of movements with many details communicated either veiled or subliminally (B: v. 4b-9). After saying that the two disciples should go to the sepulchre together, there is a bifurcation in the text, which deals individually with the disciples, showing their approach to the sepulchre (**a1-a2-a3**), the description of what they see (**b1-b2-b3**) and how they react (**c**). These three movements will be dealt with next.

##### 4.2.1. *The approach of the disciples to the sepulchre:*

The approach of the disciples to the sepulchre is shown in three stages, with **a1** and **a3** dealing with the Beloved Disciple and **a2** with Peter.

##### 4.2.1.1. *The arrival of the Beloved Disciple at the sepulcher:*

The journey of the Beloved Disciple to the sepulcher is described in two stages, interspersed with the description of Peter's arrival and entrance. The evangelist says, in 20,4b-5, that ὁ ὄψυχος παῦλῳ πρῶτος ἐξῆλθεν τοῦ τάφου καὶ ἦλθεν εἰς τὸ πρῶτον, καὶ ἀπακλύσας τὸ πέπλον εὗρεν ἄνω, καὶ ἔβη εἰς τὸν τάφον καὶ εὗρεν τὸν σάβανον ἄνω, καὶ ἔβη εἰς τὸν τάφον καὶ εὗρεν τὸν σάβανον ἄνω. (i.e., after the ascertainment made by Peter) ἔβη εἰς τὸν τάφον καὶ εὗρεν τὸν σάβανον ἄνω. (i.e., after the ascertainment made by Peter) ἔβη εἰς τὸν τάφον καὶ εὗρεν τὸν σάβανον ἄνω. (i.e., after the ascertainment made by Peter) ἔβη εἰς τὸν τάφον καὶ εὗρεν τὸν σάβανον ἄνω.

It is evident that the evangelist gives importance to the fact that the Beloved Disciple arrives first at the tomb and attributes a special - significance to the fact that he runs faster than Peter<sup>977</sup>. At least three data are indicative of this, although it is more subtle to clarify what this meaning

<sup>975</sup> Cf. O. BAUERNEFELD, τῆς ἐκείνου, *GLNT XIU*, col. 1429-1430; NOLLI, *Giovanni*, p. 712.

<sup>976</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 508.

<sup>977</sup> Cf. HOSKYN, *The Fourth Gospel*, p. 541; S. M. SCHNEIDERS, "The Face Veil: A Johannine Sign (John 20:1-10)," *BibTB* 13 (1983) 95.

means.

A first indication appears in the insistent repetition of the idea that the Beloved Disciple arrives first at the tomb. This idea is mentioned no less than three times between verses 4 and 8: directly in verses 4b and 8a (al-a3), and, by implication, since it refers to the fact that Peter arrives later, in verse 6a (a2).

Moreover, the pleonastic construction  $\eta\rho\acute{o}\epsilon\text{-}\Sigma\pi\alpha\rho\epsilon\nu\ \chi\acute{\alpha}\tau\tau\omicron\nu\ \tau\omicron\upsilon\ \acute{\upsilon}\epsilon\rho\pi\omicron\nu$  (al: v.4b) draws attention, since it would normally be enough to say  $\epsilon\sigma\pi\alpha\rho\epsilon\nu\ \chi\acute{\alpha}\tau\tau\omicron\nu\ \tau\omicron\upsilon\ \text{I}\lambda\acute{\epsilon}\tau\pi\omicron\nu$ <sup>978</sup>. This pleonasm gains more force because it is followed by the expression  $\text{K}\omicron\text{I}\ \text{f}\text{X}\text{O}\ \epsilon\nu\ \eta\rho\omega\epsilon\omega\varsigma\ \epsilon\text{I}\text{C}\ \text{T}\text{O}\ \text{p}\nu\rho\text{i}\rho\epsilon\text{i}\omicron\nu$ , which is almost redundant, since, if the Beloved Disciple runs with greater speed, it is logical that he arrives before<sup>979</sup>. Thus, behind this emphatic construction, there must be something more than a simple rhetorical use of figures of speech.

There are also phonetic indications that a certain priority of the Beloved Disciple is highlighted. The combination  $\eta\rho\acute{o}\epsilon\sigma\pi\alpha\rho\epsilon\nu\text{-}\eta\rho\omega\epsilon\omega\varsigma$  sounds mar- telante, as sonorously emphasizing the success of this disciple<sup>980</sup>.

The explanations of the significance of these details are not usually satisfactory. They almost always consider the data of the race itself, emphasizing the achievement of the Beloved Disciple, in spite of Peter, weaving, at most, a parallelism between the two, in relation to Jesus. Thus, there are those who maintain that the Beloved Disciple arrives earlier because he is younger<sup>981</sup> and is not married<sup>982</sup>; or that it is not unlikely that the evangelist wants, with this, to exalt the Beloved Disciple<sup>983</sup>, saying that love runs faster than fear and doubt, or that he who experiences the love of Jesus runs faster, a concrete love that urges him to diligent search for the Lord, placing Him as the centre of his life<sup>984</sup>. Against these opinions, Chaplin<sup>985</sup> argues that it is difficult, if not extremely doubtful, that, throughout the fourth gospel, someone loves Jesus more intensely and fiercely than Peter, and that the indication of the other disciple as "beloved disciple" does not refer to the disciple's love for Jesus, but characterizes him, only, as the privileged recipient of Jesus' love.

We will sting at subjectivism if we seek to attribute the meaning of

<sup>978</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 848.

<sup>979</sup> Cf. BARRETT, *John*, p. 468.

<sup>980</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 508.

<sup>981</sup> LAGRANGE, *Jean*, p. 507; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 444.

<sup>982</sup> Ishodad of Merv, quoted by BROWN, *The Gospel*, II, p. 985, and by HOSKYNs, *The Gospel*, p. 541.

<sup>983</sup> Cf. KRAGERUD, *Der Lieblingsjünger*, pp. 53-54, 86-87.

<sup>984</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 847; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 456; BAUER, *Johannesevangelium*, p. 174-175.

<sup>985</sup> CHAPLIN, *John*, p. 630.

these data - the Beloved Disciple runs faster and reaches the tomb before Peter - taking into account only themselves. They are full of meaning, but their decoding can only be made in light of the performance of the two disciples across the entire scene. Individual analysis shows that the data are significant, but it is not enough to specify what they really mean, because they do not take into account the network of cross-relationships that the Evangelist establishes in the elaboration of his narration. Thus, we must consider that the statement that the Beloved Disciple ran faster and arrived before the sepulcher (**a1**: v. 4b) is completed in **a2** (v. 5b) with the statement that he did not enter, and only in **a3** (v. 8a) is it stated that his entry took place after Peter's (**a2**: v. 5c-6a).

In fact, it is surprising how the narration, beginning in verse 5, becomes abruptly slow<sup>986</sup> and how the dynamism of the narration almost disappears, only to be taken up again in verse 8 (**a3**), evoking all this movement, in the past tense. The verbal form  $\text{fjXÓev}$  (v.4b), aorist of  $\text{gpxopai}$ , indicates here the end of the race, expressing, therefore, that this disciple had reached his goal<sup>987</sup>, and contrasting, in a certain way, with the  $\text{ēTp\text{é}\%ov}$  of the beginning of the verse, which expresses all the force of the movement that the disciple makes in order to reach the sepulchre of Jesus as soon as possible. But after so much running, and arriving at the end of the race, paradoxically, this disciple only bends down before the sepulchre; then he entertains himself and waits for Peter, as suggested by the terms  $\text{οὐ\text{ pév}\text{xot}\text{ é}\text{í}\text{OT}\text{)A,0EV}$  (**a2**: v. 5b) and  $\text{TOTE OÚV\text{ é}\text{í}\text{ofjX0\text{é}\text{v}}$  (**a3**: v.8a).<sup>988</sup>

As with the previous datum, the meaning of this one has also been made clear, so that many exegetes offer practical explanations.

For some<sup>989</sup>, the Beloved Disciple, on arriving at the sepulchre, would have been chained, at first, by the fear of a sad discovery and, then, by admiration and amazement; for others<sup>990</sup>, he would have laughed for fear of being ritually contaminated; others, still<sup>991</sup>, see in his attitude a gesture of reverence to Peter, so that, once satisfied his legitimate curiosity, he would have left to Peter the decision of what should be done, recognizing him, therefore, as leader of the disciples, possibly insinuating his

<sup>986</sup> Cf. WESTCOTT, *St. John*, p. 289; TRAETS, *Voir Jésus et le Père en Lui*, p. 40.

<sup>987</sup> In verse 3,  $\text{flpxovw}$ , imperfect of the same verb, indicates the direction or the goal, not so much the arrival. Cf. NOLLI, *Giovanni*, p. 714; E. DELEBECQUE, "Dans le tombeau vide (Jean 20,7-8)", *BBude* (1979) 172.

<sup>988</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 843: "La relación de *mentoi* con *tote oun* (20,8) muestra que el discípulo se detiene para permitir a Pedro entrar antes que él".

<sup>989</sup> For example, CHAPLIN, *Joño*, p. 630.

<sup>990</sup> Cf. CHAPLIN, *Joño*, p. 631.

<sup>991</sup> LAGRANGE, *Jean*, pp. 507-508; SEGALLA, *Giovanni*, p. 460; BENOIT, *Passion et Résurrection*, p. 285; MOLLAT, *L'Évangile et les Épitres de saint Jean*, p. 191.

Primacy<sup>992</sup>. For Mateos and Barreto, this reverence of the Beloved Disciple towards Peter is fruit of his syntony with Jesus, and after Peter's denial this gesture provides his reconciliation with the Master<sup>993</sup>. Certainly, the first two types of interpretation do not correspond to the picture that the Fourth Gospel idealizes about this disciple<sup>994</sup> and it cannot be exaggerated how much reverence he shows here to Peter<sup>995</sup>, although it seems to imply the pre-eminent position that Peter had conquered among the disciples. The tenor of this preeminence, as well as the profound significance of the whole movement of the Beloved Disciple, may be better evidenced in the light of the web of data with which the evangelist weaves his account, seen as a whole<sup>40</sup>.

#### 4.2.1.2. *Peter's arrival at the sepulcher:*

In a2 (v. 5c-6a), after the news that the Beloved Disciple had not yet entered the tomb, we have:  $\text{gpxerai oóv Kai Sípw Ilérpo}^{\wedge} \acute{\alpha}\text{KoXouO}\&\text{v avr}\textcircled{\text{R}} \text{ Kai glofjXOev elg TÓ pvqjieiov (v. 6a)}$ . From this description, two aspects of Peter's entry into the tomb deserve attention: he arrived (SpXetai) following ( $\acute{\alpha}\text{KoX.ov0wv}$ ) the Beloved Disciple, and HE entered (ELOTÍÓEV) the tomb.

The first aspect raises a difficulty with the verb  $\acute{\alpha}\text{KoX.oü0é}\<\text{o}$ . In Johannine terminology, this is a typical verb to describe the sequela and discipleship<sup>996</sup>. Therefore, if this verb has this meaning here, the evangelist would be saying, between the lines, that Peter "followed" the Beloved Disciple, putting the emphasis on the fact that it is the latter disciple who takes the lead in the process that leads to faith in the Resurrection<sup>997</sup>, subordinating Peter's role to that of the Beloved Disciple. However, the verb can be considered as a narrative detail, so that it refers to the seguimiento in its material sense<sup>998</sup>. This possibility seems to be confirmed by the following data, which is in continuity with this one, should the Evangelist stress here the superiority of the Beloved Disciple.

In fact, if the evangelist gives importance to the fact that the Beloved Disciple ran faster and arrived earlier (**al:** v. 4b-5a), he also gives importance to the fact that it is Peter who enters the tomb first (a2: v. 5c-

<sup>992</sup> Cf. PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 444.

<sup>993</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 947, say that "Después de las negaciones de Pedro en el atrio del sumo sacerdote (18,15-17.25), es un gesto de aceptación y reconciliación. Habiendo seguido a Jesús dispuesto a morir con él (18,15-16), no afirma su superioridad frente al que lo ha negado, sino que, al contrario, lo deja entrar antes para que exprese primero su amor a Jesús. La vez anterior, él lo había conducido (18,16); ahora debe acercarse a Jesús sin intermediarios".

<sup>994</sup> Cf. BROWN, *The Gospel*, II, p. 985.

<sup>995</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 508.

<sup>996</sup> Cf. supra, ch. 5, p. 155.

<sup>997</sup> So consider BARRETT, *John*, p. 468; LINDARS, *John*, p. 602; SANDERS, *John*, p. 421.

<sup>998</sup> As in 18:15. Cf. SCHNACKENBURG, *Giovanni*, III, p. 509.

6a). The abrupt change of verb tense between the end of verse 5 (aorist) and the beginning of verse 6 (present tense) marks a break in the progress of the thought<sup>999</sup>, and the verb form used to describe Peter's entry into the sepulcher (v. 6a), an aorist (EICTTIXGEV), draws attention to his resolute behaviour, indicating that he enters boldly<sup>1000</sup>. Thus, in spite of arriving only later, Peter enters the sepulcher like someone endowed with a decisiveness and firmness that cannot go unnoticed<sup>1001</sup>. It is only then, as underlined by the adverb of time ΤÒΤΕ with the conjunction οὐν (a3: v. 8a)<sup>1002</sup> \*<sup>5</sup>, that the Beloved Disciple enters.

There is no consensus among exegetes about the meaning of these data. Some of them - Brown<sup>1003</sup> and Panimolle<sup>1004</sup> - consider that these details reveal a certain emulation between the two disciples<sup>1005</sup>, and some even consider that these data reflect a certain tension between the Petrine environment and the Johannine circle, so that Peter, entering the tomb first, represents the Jewish Christians who believed first but who have an inferior faith; The Beloved Disciple, who runs faster than Peter but waits for him to enter the tomb, represents the Church of paid origin, which adheres to Jesus only after the Jewish-Christians, but which is more perfect in faith. This explanation is proposed by Loisy\*<sup>50</sup> and Bultmann\*<sup>51</sup>, and has its allegorical line amply developed by Kragerud<sup>1006</sup>, who, besides seeing in the two a symbol of the Jewish and Gentile Churches in their understanding of the faith, considers them as representatives of two types of ministries: one pastoral, local, represented by Peter; and the other prophetic, which especially characterizes the Johannine environment\*.<sup>53</sup> Schnackenburg<sup>6</sup> \* and Mahoney<sup>1007</sup> point out theological reasons for

<sup>999</sup> Cf. WESTCOTT, *St. John*, p. 290; TRAETS, *Voir Jésus et le Père en Lui*, p. 41.

<sup>1000</sup> Cf. NOLLI, *Giovanni*, p. 716; WESTCOTT, *St. John*, pp. 289-290.

<sup>1001</sup> Cf. LAGRANGE, *Jean*, p. 507; CHAPLIN, *Jodo*, p. 630.

<sup>1002</sup> DELEBECQUE, "Dans le tombeau vide", p. 173-174, proposes that the Evangelist used the verb οὐβητάειxEaOai and not ελοέpxenOai. For him, an ancient copyist, accustomed to the Johannine οὐν, would have read TOTEO YNEICHAOEN instead of TOTECYNEICHAOEN. Peter had previously entered the tomb only up to a certain height (ελεξ έβα ρόνov), and from then on the two would have entered together. Interestingly, there is no trace of this change in the textual transmission.

<sup>1003</sup> BROWN, *The Gospel*, II, pp. 1007-1008.

<sup>1004</sup> PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 443.

<sup>1005</sup> BENOIT, *Passion et Résurrection*, p. 285, sees that "A plusieurs reprises dans son évangile, se rencontre cette concurrence de Pierre et de l'Autre: Pierre y est toujours peint comme le chef, plus vénérable, plus ancien, mais l'Autre est important aussi et dépasse Pierre sur certains points. On croit entendre les disciples johanni-ques qui désirent placer leur maître, sinon au-dessus, du moins aux côtés de Pierre, pour vanter su clairvoyance". Cf. also MOLONEY, "A Journey Completed," pp. 424-425.

<sup>1006</sup> KRAGERUD, *Der Lieblingsjünger*, p. 82. Also for SANDERS, *John*, p. 422, the Beloved Disciple is the model for the prophetic ministry, to which the fourth gospel attributes a higher authority than that of the pastoral and local ministry represented by Peter.

<sup>1007</sup> R. MAHONEY, *Two Disciples at the Tomb. The Background and Message of John 20:1-10*, Frankfurt, 1974, pp. 251-252.

presenting the performance of the two disciples separately in this step: Peter, as leader of the Twelve and an element of conjunction with the tradition of Jesus, should be a witness to the reality of the facts of the sepulcher, and the Beloved Disciple should give the response of faith arising from these data<sup>1008</sup>. As with the previous data, any significance of this detail can be established only by taking into account all the data presented in the passage, which we shall do later.

#### 4.2.2. *The investigation of the tomb by the two disciples:*

The disciples' inspection of the tomb is described in **b1** (v. 5b) and **b3** (v. 8b) for the Beloved Disciple and in **b2** (v. 6b-7) for Peter. The Beloved Disciple, arriving first at the tomb, bends down (jtapaKÛyaç) and sees (Prènci) the linen cloths on the floor. His inspection is completed only after Peter enters the tomb; there, too, he enters and sees (eïöev) and follows his reaction. It is Peter who, although he arrives later, enters decisively and, while searching the tomb, sees (Oeœpei) the linen cloths lying on the floor and the shroud rolled up apart.

In relation to the inspection, therefore, two aspects are central and deserve attention: the quality of the vision of the two disciples and the creation of what they find in the tomb. These two aspects are, moreover, in direct connection with the reaction of the disciples, the high point of the narration of this episode of the sepulcher.

##### 4.2.2.1. *The quality of the vision of the two disciples:*

As we have just seen, the evangelist uses three verbs to designate, at different moments of the scene, the vision of the disciples:

Peter, the older, represents the Gentile world, prior to the Chosen People; the younger - Beloved Disciple symbolizes the synagogue. As Peter first enters the tomb of Jesus, so the Gentile world believed in Christ earlier than the synagogue.

<sup>84</sup> SCHNACKENBURG, *Giovanni*, ITI, pp. 508-509.

pXenical (in **b1**), Oeopenic (in **b2**) and optic (in **b3**)<sup>1009</sup>. In view of this,

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<sup>1008</sup> As SCHNACKENBURG says, *Giovanni*, III, pp. 508-509: "Pietro accerta lo stato dei fatti nel sepolcro, che - nella visuale dell'evangelista e nell'orizzonte del pensiero di quel tempo - è estremamente importante per la questione della risurrezione: gli indizi portano a concludere che Gesù è risorto (v. 6-7). Così vengono ripartite le "funzioni" dei due discepoli; ma il ruolo più importante tocca al discepolo che Gesù amava".

<sup>1009</sup> In this passage there does not appear another verb, Oeáopat, which with these others constitute the four principal verbs that designate the act of seeing in John. Cf. TRAETS, *Voir Jésus et le Père en Lui*, p. 72; MATEOS-BARRETO, *Dizionario Teológico*, p. 338.

the question arises whether we can recognize in these verbs, here and in the fourth Gospel in general, a proper meaning, attributing to each a specific aspect of visual perception. The exegetes usually take divergent positions. Some authors<sup>1010</sup> do not give these verbs their own specification and consider that they do not express any special semantic value, being used as a stylistic resource to vary the terms in the narration, being, therefore, synonyms<sup>60</sup>. Other authors<sup>1011</sup>, taking the opposite view, consider that each of the verbs designating see have their own place in the Fourth Gospel, revealing a progression in its theological significance<sup>1012</sup>. In view of the diversity of opinions, we must consider the fourth gospel's use of the various verbs in the semantic field of vision, before focusing on the meaning presented in 20:3-10.<sup>1013</sup>

a) *The verbs of "vision" in the fourth gospel:*

João has  $\rho\chi\acute{\epsilon}\omega$  and  $\text{Oecopéco}$  in the present and imperfect tenses, with  $\text{Oecopéco}$  being preferred in the present. In the aorist, João uses  $\text{optic}$  and  $\text{Oeáopai}$ , while in the perfect and in the future he normally uses  $\text{optic}$ <sup>1014</sup>

For Traets<sup>1015</sup> this data concerning verb tenses must be taken into account when interpreting the steps in which the verbs designating the vision are present. When the evangelist wants to express the act in progress or the simultaneity of two or more acts, Traets observes that we necessarily find  $\text{pièno}$  or  $\text{Óewpé@}$ , since it is the present tense which is called into question; when the act is already finished but continues in its effects in the present, or even when referring to an act which is simply past, the evangelist uses  $\text{ópá@}$  or  $\text{Qeáopat}$ , since he must make use of the perfect or

<sup>1010</sup> BULTMANN, *John*, p. 45, n. 1; J. P. CHARLIER, "La notion du Signe ( $\text{cni}\rho\epsilon\acute{\iota}\omicron\nu$ ) dans le IV<sup>e</sup> Évangile," *RSPT* 43 (1959) 435; L. CERFAUX, "Les miracles, signes messianiques de Jésus et œuvres de Dieu, selon l'Évangile de saint Jean," in L. CERFAUX-J. COPPENS-B. RIGAU (ed.), *L'Attente du Messie*, Desclée de Brouwer, 1958, pp. 135-136; FREED, "Variations in the Language and Thought of John," p. 89; CULLMANN, *elôev Kai eKÍoxEuaev*, p. 55; SCHNACKENBURG, *Giovanni*, III, p. 511.

<sup>1011</sup> WESTCOTT, *St. John*, p. 289; PHILIPS, "Faith and Vision," pp. 23-25, 83-96; I. DE LA POTTERIE, "Il cammino giovanneo délia fede," *ParSpV* 17 (1988) 161-163; ABBOTT, *Vocabulary*, nos. 1597-1611; CABA, *Resucitó Cristo*, pp. 234-236.

<sup>1012</sup> TRAETS, *Voir Jésus et le Père en Lui*, p. 7-52, spec. p. 41-42, recognizes a certain variation in the profane meaning of these verbs, and shows that the theological differences do not derive from the verbs themselves, but from the contexts in which they are used.

<sup>1013</sup> On the verbs designating vision in the Classical Greek, the Koiné, and the New Testament, we send the reader to the works which have dealt extensively with this subject, among which we cite: TRAETS, *Voir Jésus et le Père en Lui*, p. 2-50; MICHAELIS, *Opus*, col. 886-1035; PHILIPS, "Faith and Vision," pp. 83-96; A. PREVOT, "Verbes grecs relatifs à la vision et noms de l'œil," *RPLH* 61 (1935) 267.

<sup>1014</sup> The present of  $\text{opacus}$  does not appear in John. Cf. MATEOS-BARRETO, *Dizionario Teológico*, p. 339.

<sup>1015</sup> TRAETS, *Voir Jésus et le Père en Lui*, p. 248.

aorist.<sup>1016</sup>

The choice of verb is therefore, always according to Traets, limited in part by the tense and the aspect of the *apáo*.

Asira, in our pericope, we have the present *pièno* (20,5), the present *Oe®pé®* (20,6) and the aorist *elScv* (20,8). The use of these verbal forms, then, would be conditioned by the evangelist's use of the verbs, according to the tenses. This criterion explains why the Evangelist uses *éiSev* and not one of the other two verbs. However, it does not help us to find the reasons why, in our passage, the Evangelist uses *pièno*" the first time and *Oempém* the second, and why he uses *opáco* and not *Oaáopat* the third time. It is necessary, then, to verify even how these verbs appear throughout the Gospel, before clarifying their use in the passage in question.

i. *BMnuo*:

In the 18 times he uses the word<sup>1017</sup>, John always refers first of all to the ordinary visual image, to perception with the eye, to the faculty of sight<sup>1018</sup>; even if this can be indicative of a meaning which goes beyond the simple visual perception, this always remains the central expression<sup>1019</sup>.

ii. *&E(j)péa>*:

The verb *Occopea*" appears 24 times in John<sup>1020</sup>, of which 11 times it has Jesus as the object of the vision, referring to him as Jesus, Son, Son of Man, or with the personal pronoun of the oblique case of the first Person; once it refers to the vision of the one who sent him; six times it refers to situations concerning Jesus; once it deals with the vision of the Spirit of Truth, and in as many as five times the verb refers to diversified realities<sup>1021</sup>.

Among these realities that we call diversified, for the sake of grouping, are a blind man from birth (9:8), a wolf (10:12), the activity of the Pharisees who are unable to prevent us from following after Jesus

<sup>1016</sup> Ibid., p. 39.

<sup>1017</sup> Besides this step, it appears in 1:29; 5:19; 9:7, 15, 19, 21, 25, 39(2 times).41; 11:9; 13:22; 20:1; 21:9, 20.

<sup>1018</sup> In the use and frequency of *pièno* John contrasts with the Synoptics. *Bléncé* appears 17 times in John, and always in the present tense, as against 20, 15 and 15 respectively in Matthew, Mark and Luke. Cf. TRAETS, *Voir Jésus et le Père en Lui*, p. 247.

<sup>1019</sup> This verb is not used to designate the vision of the Risen Christ. Cf. TRAETS, *Voir Jésus et le Père en Lui*, p. 8; F. MANN, "En marge des récits de la résurrection dans l'Évangile de Jean. Le verbe voir", *RevSR* 57 (1983) 13; MATEOS- BARRETO, *Dizionario Teologico*, p. 339.

<sup>1020</sup> Against 2, 7 and 7 respectively of Matthew, Mark and Luke. In John, besides 20:6, this verb appears in: 2:23; 4:19; 6:2,19,40,62; 7:3; 8:51; 9:8; 10:12; 12:19,45 (twice); 14:17,19 (twice); 16:10,16,17,19; 17:24; 20:12,14. Cf. ALAND, *Konkordanz*, II, p. 130; TRAETS, *Voir Jésus et le Père en Lui*, p. 247.

<sup>1021</sup> This verb never has Jesus as subject. Cf. LA POTTERIE, *La Vérité*, I, p. 349.

(12:19), two angels (20:12) and death (8:51). Apart from this last one, where the verb indicates more exactly to taste, to know or to experience<sup>1022</sup>, in all these passages Gsrapes clearly indicates to observe attentively, to perceive, to scrutinize, to notice, so that it follows, as it were, the general meaning of this term in the New Testament.

With regard to the situations which concern Jesus, twice we have his signs as the object of the Osopéct (2:23; 6:2), once his works (7:3), his glory (17:24), the association of Jesus with a prophet (4:19), and once again, in our pericope, his funeral garments (20:6). In 2,23, the verb Oeopéro appears in relation with nioTEÛco<sup>1023</sup>: seeing the signs Jesus did, many believed in Him. The fruit of this vision is faith in Jesus, so that the act of seeing brings more than a simple and spontaneous visual gesture, referring even to a prolonged vision, which reaches contemplation, although it remained in the external field. The passage of 6,2 also refers to the contemplation of the signs of Jesus: a great multitude followed Him only because of external benefits and not because of a deeper faith<sup>1024</sup>. The passage of 7:3 brings the words of Jesus' brothers which refer to the need for Jesus to go to Judea so that the disciples could see his works. From Jesus' response and their motivation, who assume that Jesus seeks esteem and power in public, it appears that what they consider for this vision of Jesus' works is a sensational appetite, which the evangelist sees as a lack of faith in Jesus' true mission, so that "His brethren" do not understand the sign character of His works<sup>1025</sup>. In 17:24, Oempé® refers to the idea of the beholding of Jesus' glory. He wants that where He is, His disciples also be with Him to contemplate His glory. A little nuance brings the passage in 4:19, when the Samaritan woman sees that Jesus is a prophet. By what He has done, she deepens her concept of Jesus, without yet arriving at a profession of faith.

In the passages where the object of the verb is Jesus, the One who has seen Him, or the Spirit, the word "someone" always serves to express an attentive, detailed examination of the mystery of Jesus, which will be - completed by a decision of faith, always expressed with another term. Thus, in 6:62, Ocopé® refers to the vision of the Son of Man ascending to the place where he was before, whose vision places the people who were scandalized by the words of Jesus before a revelation to which they must give a response of faith. Likewise, in 6:40, the vision must lead to faith, but it is not in itself a vision of faith. In this step, as in 12:44-45 (and 2:23),

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<sup>1022</sup> Cf. MICHAELIS, opáú), col. 1018; LA POTTERIE, *La Vérité*, I, p. 348.

<sup>1023</sup> The verbs of ver ver verbs frequently appear together with crer. Thirteen times they are associated with the verb JUGTEÛÚÚ) and once with the adjective &rt<rro<;. And prevalently seeing precedes believing, indicating a stage that leads to faith. Cf. TRAEYS, *Voir Jésus et le Père en Lui*, p. 22; LA POTTERIE, *La Vérité*, p. 347.

<sup>1024</sup> Cf. SCHNACKENBURO, *Giovanni*, II, p. 32.

<sup>1025</sup> Ibid.

the syntactical construct relates *ὁρατὸν* to *νιόρευμα*, so that faith results as the fruit of contemplation. In 16:10,16,17,19, seeing Jesus refers to two modes of vision: one consists in seeing him in his earthly ministry, and here the verb used is *ὁρατὸν*; and the other mode refers to his future life, expressing the encounter with Jesus which is acted out in faith, and here the verb used is *ὁπάω*. In 14:19ff, the world hostile to Jesus is denied the possibility of contemplating Him risen, and this possibility is opened up to the disciples, without excluding that they will reach the vision of faith. And finally, in two steps, *ὁρατὸν*, in a narrative context, refers to the fact that the disciples (6:19) and Mary Magdalene (20:14) see Jesus. In both steps, the visional act indicates that these people become aware of Jesus' presence<sup>1026</sup>. Mary Magdalene, in particular, sees Jesus, but this process of vision is not completed until 20:18, when the vision becomes a vision of faith.

In all these steps, seeing (*ὁρατὸν*) indicates a vision that is more than a purely perceptive sense or a purely ocular witness to the story of Jesus; it always conveys the idea of a prolonged vision, which, even if it remains in its outward aspect, is a step necessary to reach the encounter with Jesus, when the act of seeing will be described as a vision of faith.

The fourth Evangelist uses this verb to designate a vision that covers only the external aspect, even if it is an attentive and detailed vision. When referring to Jesus or to the realities that concern Him, it always means a careful and accurate vision, but still a sensitive and corporeal one.<sup>1027</sup>

### iii. *ΓΕΩΟΡΩΩ*:

The verb *ὁραῶμαι* is used six times in John, five times in the aorist and once in the perfect (1:32).

It translates the notion of absorbed contemplation, and although it does not necessarily withdraw from the spiritual perception of higher realities, it always glimpses the understanding of a reality which is hidden behind the material reality referred to<sup>1028</sup>. Assira, this verb is used to say that: Jesus sees the disciples coming towards him (1:38); the disciples see the fields ready for harvest (4:35); Jesus contemplates the great multitude before the multiplication of the loaves (6:5); but it also refers to the vision of the glory of the Word (1:14) and to the fact that the Jews, coming to Mary's house, saw what Jesus did and believed in him (11:45). In all these steps *ὁραῶμαι* always points to deeper realities than those materially seen.

### iv. *'Opaque*:

The verb *ὁραῶμαι* is used 65 times in John, 10 times in the future, 19

<sup>1026</sup> Cf. MICHAELIS, *ὁπάω*, col. 974.

<sup>1027</sup> Cf. LA POTTERIE, *La Vérité*, I, pp. 348-350; CABA, *Resucitó Cristo*, p. 236, n. 14.

<sup>1028</sup> Cf. PREVOT, "Verbes grecs", pp. 266-267.

times in the perfect and 36 times in the aorist.<sup>1029</sup>

Used in the future, it translates a vision which refers to the reality of the divine sphere or to the resurrected Jesus. Assira, in 1:39, 50 and 11:40, refers to the glory of God, and, in 19:35, 37, also refers to this glory, symbolized by blood and water. In 16:16, 17, 19, 22 Jesus insistently refers to the time when the disciples will see Him no more, and to the time immediately after, when they will see Him again, with a clear allusion to His Passion and Resurrection.

In the 19 times it is used in the perfect, it translates a profound experience or vision, which leaves a lasting impression, almost always referring to a direct contact with Jesus or to a vision of faith<sup>1030</sup>, while the aorist covers all the meanings of the vision<sup>1031</sup>, from the simple seeing (6,22,24; 9,1; 18,26; 19,6), the seeing related to Jesus and to His mystery (1,46; 4,29; 12,21), to the Spirit (1,33), to the contemplation of the glory of Christ (12,41), to the signs done or related to Jesus (6,14,26,30; 20,8), even to the vision of the resurrected Jesus (20,20,25,29).

Opá® is thus affirmed as the verb that John uses whenever he wants to express a vision that reaches depth and can be confused with faith, so that it is the verb that serves to translate the vision in all its fullness, often referring to faith<sup>1032</sup>. Therefore, in 20,3-10, the point of arrival of the whole path of deepening of seeing is indicated with the optic verb<sup>1033</sup>, so that the exterior vision is colluded with faith and becomes an interior image that remains<sup>1034</sup>.

For John, therefore, there is a gradation between the verbs that designate seeing, so that they are not merely stylistic resources or synonyms; and especially where they appear cited in the same passage, the progression that is established between these terms is significant for the understanding of the text, and the relationship that exists between them must be made evident.

b) *The verbs designating the vision in 20:3-10:*

<sup>1029</sup> Cf. MATEOS-BARRETO, *Dizionario Teologico*, pp. 338-340.

<sup>1030</sup> It is thus in 1:18,34; 3:11,32; 4:45; 5:37; 6:36,46bis; 8:38,57; 9:37; 14:7,9; 15:24; 19:35; 20:18,25,29. Cf. DUPONT-LASH-LEVESQUE, "Recherche sur la structure de Jean 20", p. 487; MANN'S, "Le verbe voir", p. 13; LA POTTERIE, "Il cammino giovanneo della fede", p. 162.

<sup>1031</sup> Cf. MATEOS-BARRETO, *Dizionario Teologico*, p. 340; TRAETS, *Voir Jesus et le Père en Lui*, p. 37.

<sup>1032</sup> Cf. LA POTTERIE, "Genèse de la foi pascale," p. 28.31; DUPONT-LASH-LEVESQUE, "Recherche sur la structure de Jean 20," p. 487.

<sup>1033</sup> In the semantic field of the Johannine see we also have a final and deeper stage, which is translated by the verb Ocaopai, but which is not used in 20:3-10. Cf. supra, p. 229.

<sup>1034</sup> As LA POTTERIE notes, "Il cammino giovanneo della fede", p. 162: "Il 'vedere' con gli occhi del corpo si è trasformato in una contemplazione spirituale, in uno sguardo di fede".

And this is very much the case in our text, which gathers three of the four essential verbs designating vision in John, in only four verses. In verse 5 the process in progress is underlined by the present tense  $\rho\chi\acute{\epsilon}\omega$ , which indicates the visual observation pure and simple, adding nothing. The process continues by saying that Peter saw it, so that the sepulchre is the object of a methodical exploration, of a curious, careful and attentive observation by him<sup>9</sup> \*, which places him, already by force of the verb of vision used, before the mystery of Jesus, without, however, arriving at a vision of faith. While this is happening (the action is not yet finished), the other disciple entered and saw, carrying out the inspection of the sepulchre.

The action is carried out, therefore, by the other disciple, as the verb  $\epsilon\lambda\sigma\epsilon\upsilon$  indicates. And its accomplishment suggests, at the same time, a greater understanding than the sepulchre in that state may indicate.

Thus, the direct object of  $\epsilon\lambda\sigma\epsilon\upsilon$  (v. 8), although grammatically - absent, is the same vision as that which is already said before, by reason of Peter's  $\nu\iota\sigma\tau\acute{\alpha}$  (v. 6), but with a deepening of its meaning; the verb  $\epsilon\lambda\acute{\omicron}\epsilon\upsilon$  receives, therefore, a deeper content, so that the vision of the Beloved Disciple penetrates completely into the meaning of what he sees ( $\epsilon\lambda\sigma\epsilon\upsilon$ , aorist), at the same time as it completes that of Peter ( $\omicron\epsilon\kappa\omicron\pi\acute{\epsilon}\omicron$ , present), and opens up to the reality of the Resurrection<sup>1035</sup>. In this way, it is only with the third verb that the vision of the mortuary objects gains meaning<sup>e</sup> and these become signs of the Resurrection; but between the first seeing (POETIC), the second ( $\omicron\epsilon\kappa\omicron\pi\acute{\epsilon}\omicron$ ) and the third ( $\omicron\pi\acute{\alpha}\omicron$ ), there is a whole development that deepens the type of vision until arriving at the vision of faith of the Beloved Disciple.

#### 4.2.2.2. *The description of what Peter and the Beloved Disciple found in the tomb:*

The description of the objects that Peter and the Beloved Disciple find in the tomb of Jesus<sup>1036</sup> is essential in the Johannine narrative, since it places them in direct connection with the reading of these disciples and confirms their state already demonstrated by the verbs of vision<sup>1037</sup>. It is

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<sup>1035</sup> Cf. TRAETS, *Voir Jésus et le Père en Lui*, p. 41.

<sup>1036</sup> The discussions on this subject are numerous. We will not go into detail here, but will retain the minimum that can help our discussion of how the objects found in the tomb relate to the Resurrection. We have tried to harmonize the Johannine account with the Synoptic account, trying to identify the objects designated differently in both accounts. However, the tendency today is to abandon this reconciliation, since neither one nor the other provides an exact representation of things. Cf. BENOIT, *Passion et Résurrection*, pp. 286-288; SCHNEIDERS, "The Face Veil", pp. 96-97; FEUILLET, "La découverte du tombeau vide", pp. 258-267.

<sup>1037</sup> R. MERCIER, "Lo que el "otro discípulo" vio en la tumba vacía - Juan 20,5-7", *RevBib* 43 (1981) 31, notes that the funeral garments assume, in the fourth Gospel, a relevant role; if it were not so, it would not be understood why John insists so much in

said that the Beloved Disciple, arriving first at the tomb, sees Kcípeva rá óóóvia (B-bl: v. 5b). Simon arrives and enters, he does not just do the same as the other disciple, but looks attentively and besides rá óÓóvta KEÍpsva vé ró oov8áptov... ou peTá TCOV óóoví<nv KEÍpsvov àXXà %wpi<; èvxExuXtygévon EÍg Iva xónov (**B-b2**: v. 6b-7). We have, therefore, described in detail how the disciples found the objects in the sepulcher.

The Óóóvta generally consist of linen cloths, of any size and shape, with various uses, among which is the use for wrapping the bodies of the dead<sup>1038</sup>. They are said to be KEÍpeva. The verb KEípat, which appears in verses 5.6 and 7, always in the participle and referring to the position of the cloths, means to lie, to be stretched out, to be abandoned, to be situated or placed; it refers first of all to people, but it can also refer to things and means to be somewhere. It underlines not only the idea of presenta, but also of posilo, whether in relation to the place where an object has been placed, or in relation to other objects, referring also to the way in which it is<sup>1039</sup>. In our text, it indicates that, as before the body of Jesus lay stretched out and wrapped in the canvases, now only the canvases are there, no longer the body.<sup>1040</sup>

Regarding the sudàrio<sup>1041</sup> it is said that it was xcopìg èvxExvXvXtpévov Eig eva xónov. We have here two expressions which, because of their syntactic function, constitute two distinct aspects:

- A preposición zwpi? Q<sup>uer</sup> means separately, apart. It does not

describing them; he would not do it only if he wanted to say ordinary things. Cf. also SANDERS, *John*, p. 420; A. RÓDENAS, "Qué efecto produjo en Pedro y "el otro discípulo" la visión del sepulcro de Jesús (Jn 20,3-9)?" *AnCalas* 21 (1979) 301.

<sup>1038</sup> The word óGóvov has been the subject of much discussion and its understanding has changed over time. Although it is a trend which dates back to 1879 among French Protestants, understanding it as "mortuary sales" is an undue limitation. This term (probably derived from óGóvq, which itself designates the material, the linen thread) designates the manufacture with linen thread, made in any shape or size, meaning linen cloths in general, whose use, attested by the papyri, indicates that they were used both as bed sheets, for sleeping, and to wrap the bodies of the dead. Cf. A. VAOCARI, "TÓT]aav aiko óGoviotç (loh 19,40): Lessicografía ed esegesi", in AA.W., *Miscelánea Bíblica B. Ubach*, Barcelona, 1953, pp. 375-386; RÓDENAS, "Qué efecto produjo en Pedro," p. 309; FEUILLET, "La découverte du tombeau vide," p. 259; M. BALAGUE, "La prueba de la resurrección (Jn 20:6-7)," *EsBib* 25 (1966) 173-174.

<sup>1039</sup> Cf. F. GNIDOVEC, "Introivit... et vidit et credidit (Jn 20:8)," *EstBib* 41 (1983) 140; RÓDENAS, "Qué efecto produjo en Pedro", p. 317-319.

<sup>1040</sup> Cf. GNIDOVEC, "Introivit," p. 141; BARRETT, *John*, p. 468.

<sup>1041</sup> The Greek term oorSáptov is based on the Latin *sudarium*, and consists of a linen of variable dimensions, which a person may wear either by hand or around the neck, intended principally for wiping sweat, but which may also have other functions. Used as a funeral garment, it probably consists of a kind of band or handkerchief which, passing over the head and chin, serves to close the mouth of the dead. The shroud found in the tomb of Jesus would, in all probability, perform this function. Cf. FEUILLET, "La découverte du tombeau vide", p. 261; BENOIT, *Passion et Résurrection*, p. 286; VACCARI, \*Eô]joav aôxô óGovioiç, p. 376.

emphasize, however, the distance between the canvas and the shroud, but the mutual exclusion of both in relation to the sphere they occupy: the



was not between the canvases, but separated from them; without, however, expressing the idea of distance<sup>1042</sup>.

- The expression beginning with εἶς not only indicates "in a place", as opposed to "another place"; εἷα expresses the sense of unity or identity, meaning that the sudàrio was there, in the same place as before<sup>1043</sup>.

The verb ἐντὸς, besides, has a wide meaning, and can express anything from turning, rolling, turning a thing around itself, rolling a piece of cloth, rolling a thing around another, putting a thing in the form of a thread, wrapping a garment. In our text it is used in the perfect participle, indicating that the shroud was still as it was before, as if it had preserved the form of Jesus' head<sup>1044</sup> \*. There was no sign of haste or disorder<sup>1045</sup>. And this is how the two disciples find things, although it takes time to perceive the reality they represent. In fact, the first time the Beloved Disciple sees the Ovia, they do not assume any special role, as they do not assume it in Peter's inspection. Although his inspection is attentive and impresses him<sup>1046</sup>, his vision remains exterior (ΟΕοπέο) and he does not manage to go beyond the vision of the materiality of the objects. It is only with the entrance of the Beloved Disciple that the Oopias take on a special meaning, and, by virtue of the verb οπᾶο, the way he sees the state of these objects constitutes a sign, key to the understanding of the facts<sup>1047</sup>.

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<sup>1042</sup> This expression anticipates the perfect participation of ἐντὸς, so that the opposition between the canvas and the shroud is not one of place, but of manner. Cf. GNIDOVEC, "Introivit", p. 143; L. FOSSATI, "Che cosa vide Giovanni entrando nel sepolcro e perché credette?", *Renovatio* 9 (1974) 505.

<sup>1043</sup> The term εἷα also has the sense of "the same". Cf. F. ZORELL, *Lexicón Graecum Novi Testamenti* París, 1961, p. 380; RÓDENAS, "Qué efecto produjo en Pedro", p. 322-323; GNIDOVEC, "Introivit", p. 144; FOSSATI, "Che cosa vide Giovanni", p. 504; BALAGUÉ, "La prueba de la resurrección", p. 189.

<sup>1044</sup> Cf. RÓDENAS, "Qué efecto produjo en Pedro", p. 320,324-325; GNIDOVEC, "Introivit", p. 147; FEUILLET, "La découverte du tombeau vide", p. 262-263; LAGRANGE, *Jean*, p. 507; POPPI, *Sinossi*, p. 532; F. SPADAFORA, "Risurrezione di Gesù (Jn 20:3-10)", *PalCI* 51 (1972) 591; MERCIER, "Lo que el "otro discípulo" vio," p. 24.

<sup>1045</sup> Cf. FEUILLET, "La découverte du tombeau vide", p. 265; WESTCOTT, *St. John*, p. 289; POPPI, *Sinossi*, p. 532.

<sup>1046</sup> As GNIDOVEC observes, "Introivit", p. 151: "Pedro se da cuenta de este detalle en el sudario y las vendas. Lo "ve", mejor dicho, conforme a la palabra griega "theorei", lo "contempla", lo observa, porque lo hace pensando e impresionado por el hecho".

<sup>1047</sup> FOSSATI, "Che cosa vide Giovanni", p. 507, suggests that the Beloved Disciple, at first glance, seeing everything in its place, did not notice the absence of the heart of Jesus. Entering and looking carefully, he saw that the linens no longer wrapped around anything, they were hollow!

The screens and the shroud, therefore, are not data that by themselves make<sup>1048</sup>. It is the prerogative of the optic verb to make these objects become, for the Beloved Disciple, a *semeion* that will trigger a process whose culmination will be faith in the Resurrection<sup>1049</sup>.

#### 4.2.3. *The reappearance of the disciples:*

It is normal to expect the evangelist to say something about the reappearance of Peter and the Beloved Disciple before the *semeion* shown at the tomb.

Regarding Peter, the evangelist says that he entered the tomb and saw that everything was in order; however, it is not said that he reached an attitude of faith (b2: v. 6b-7). The same occurs in the first movement of the Beloved Disciple (bl: v. 5b), who bends at the sepulchre, but no comment is made on his reappearance. This is only indicated in his second movement (a3-b3: v. 8), creating an evolution that highlights the progress made by this disciple, who commits (**al-bl**: v.4b.5b) and ends (**a3-b3-c**: v. 8-9) the ap apage, with great prestige, since it is Peter who, in **a2-b2** (vv.5b-7), carries out the inspection. The statement that refers to the disciple's return (c: v. 8c) is better understood when we also take into account the comment that immediately follows (v. 9), in which the evangelist notes, as a concrete consequence of this episode, that the disciples had not yet understood the Scriptures that speak of the Resurrection. As for Peter, the evangelist makes no claim that he had come to faith, but he does not deny it either. Nevertheless, something can be deduced from verse 10, when it says that these disciples were not able to understand the Scriptures that speak of the Resurrection.

##### 4.2.3.1. *The Beloved Disciple believed (20:8c):*

After telling how the Beloved Disciple entered the tomb and saw what Peter had also seen, the text only says that this disciple is Nevoev (v. 8c). John does not say, therefore, in what he believed. Asking himself what this disciple saw and what he believed, Augustine considers that this disciple is persuaded of the truth of Mary Magdalene's words<sup>1050</sup>. However, and

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"La découverte du tombeau vide," p. 273.

<sup>1049</sup> Cf. J. KREMER, "ZUT Diskussion über das leere Grab", in É. DHANIS (ed.), *Resurrexit. Actes du Symposium International sur la Résurrection de Jésus*, Rome, 1970, Città del Vaticano, 1974, p. 168. In the same discussion J. GUITTON speaks of "un signe négatif ouvert à une interprétation positive, celle du mystère de la résurrection". According to semiotic analysis, this sign functions as the denial of the power of death over Jésus. Cf. A. J. GREIMAS-J. COURTES, "Denegación", in ID. *Diccionario razonado de la Teoría del Lenguaje*, Madrid, 1982, p. 106.

<sup>1050</sup> AUGUSTINUS, *Tractatus In Iohannis Evangelium*, CXX,9 (PL 35,1955): "Quid ergo vidit? quid credidit? Vidit scilicet inane monumentum, et credidit quod dixerat mulier, eum da monumento esse sublatum"; Cf. also "Sermo 229/L", in ID. CRUCIANI-V. TANULLI,

although this interpretation is reaffirmed by some modern authors<sup>1051</sup>, we must consider four elements:

- The first concerns the fact that previously this disciple, bending down at the sepulchre, had verified the same thing (v. 4b-5b), as well as Peter, who had entered and carefully observed the sepulchre (v. 6b-7), and there is no reference to the fact that they believed<sup>1052</sup>.

- Moreover, the verb *opacus*, used according to a typical form of the verbs of vision (βXāw in v. 5 and Oeopacus in v. 6), requires that we are dealing here with a vision that reaches the interiority of faith<sup>1053</sup>.

- This attitude of faith is further called for, as several authors note<sup>1054</sup>, by the passage from the historical present in the account of Peter to the aorist in the account of the Beloved Disciple, as well as by the rapid succession of the verbs ε15ev Kai ζTUOTEUOEV, and by the way the verb μοTEÚco is used. When this verb appears without a verbal complement in the fourth gospel, it primarily conveys an active spiritual state of true faith in Jesus.<sup>1055</sup>

- A last element suggests that there is a connection between the ζKÍOTEUCTEV of verse 8 and the disciple's previous lack of understanding of Scripture, indicated in verse 9, so that there is a certain causal relationship (guaranteed by the *yáp*) between the disciple's act of faith and what is said later, regarding the ignorance of Scripture, about the Resurrection<sup>1056</sup>.

These data, therefore, allow only one conclusion: the Beloved Disciple assumes the attitude of a true faith in the Risen One<sup>1057</sup>.

On the other hand, it is also necessary to consider that some authors, seeking to understand the faith of the Beloved Disciple, affirm that with

Rome, 1984, p. 575.

<sup>1051</sup> We may cite, as examples: H. GRASS, *Ostergeschehen und Osterberichte*, Göttingen, 1964, pp. 56-57, and W. NAUCK, "Die Bedeutung des leeren Grabes für den Glauben an dem Auferstanden," *ZNW* 47 (1956) 258.

<sup>1052</sup> Cf. CABA, *Resucitó Cristo*, p. 238; C. P. THIEDE, *Simon Peter. From Galilee to Rome*, Exeter, 1986, p. 90.

<sup>1,3</sup> Cf. supra, pp. 230-231.

<sup>1,4</sup> SCHNACKENBURG, *Giovanni*, III, p. 512; LINDARS, *John*, pp. 601-602; LAGRANGE, *Jean*, p. 507; WESTCOTT, *St. John*, p. 289; MANNS, "Le verbe voir," p. 14; MOLLAT, "La foi pascale," p. 320.

<sup>1,5</sup> FEUILLET, "La découverte du tombeau vide", p. 275: "... ce qui est raconté en Jn 20:3-10 ait pu jouer le rôle d'un signe conduisant Jean à la foi pascale". Cf. also CABA, *Resucitó Cristo*, p. 239; SCHNEIDERS, "The Face Veil", p. 96; CHARPENTIER, "Le tombeau vide", pp. 262-263.

<sup>1056</sup> Cf. CABA, *Resucitó Cristo*, p. 239.

<sup>1057</sup> It is not clear, however, the real reason why he comes to this faith. For most scholars today, as stated by VELLANICKAL, "Resurrection of Jesus in St. John," p. 137, it seems to be discounted that it is the presence of the funeral vestments that "led the disciple to conclude that the body had not been stolen, but that Jesus had been risen. This reading does not properly consider the implications of verses 8 and 9, as we shall see below.

this ελόεβ Kai ένίοTEuaEv it is not said that he had reached complete faith. Schnackenburg<sup>1058</sup> and La Potterie<sup>1059</sup> realise that the verbal form ένίοTEuoEV is an ingressive aorist, indicating that it is a matter of an initial and still imperfect faith, making the evangelist want to say that this disciple, before the signs manifested in the tomb, began to believe, however did not reach complete faith in the Resurrection. Hartmann<sup>1060</sup> and Rigaux<sup>1061</sup> add that this disciple does not communicate his faith neither to Peter, nor to Magdalene, nor to the others, but returns home, so his faith does not have any influence on him nor takes him out of anonymity, since, when he reappears in 21,20-25, he seems unknown to the reader, and it is necessary to remember that he was the one who during the last supper bent over Jesus' breast<sup>1062</sup>. Although it is unquestionable that this is an ingressive aorist, pointing, therefore, to the still embryonic faith of the Beloved Disciple, we must recognize that this is not the aspect that is emphasized by the evangelist. It is a question here of recognizing the fact - and this is no small thing! - that the Beloved Disciple comes to believe, and the process by which he does so, which is best evidenced in the following statement: ουSένm yáp ^Sciaav xf|v ypaq>f)v..., where the adverb ούSένco, much more than a

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<sup>1058</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 512.

<sup>1059</sup> Cf. LA POTTERIE, "Genèse de la foi pascale", pp. 31-32; Cf. also POPPI, *Sinossi*, p. 532.

<sup>1060</sup> Cf. G. HARTMANN, "Die Vorlage der Osterberichte in Joh 20," *ZNW* 55 (1964) 197.

<sup>1061</sup> Cf. RIGAUX, *Dio iha risuscitato*, p. 294.

<sup>1062</sup> On this discussion, see also BROWN, *The Gospel*, II, pp. 1004-1007; BERNARD, *John*, II, p. 661.

"THEY HAD NOT YET UNDERSTOOD THAT... HE WAS TO RESUSCITE" 237 a simple synonym for *oónco*, emphasizes that they had not even, until then, understood Scripture, underlining, therefore, the importance of what this disciple has now achieved<sup>1063</sup> .

#### 4.2.3.2. *They had not yet understood the Scripture (20:9):*

Although it refers to the situation in which the disciples were before going to the tomb, this is another fact that allows us to reflect on the situation of the disciples and to clarify a little more the return of the Beloved Disciple, clarifying the importance of what the disciples find in the tomb and the reaction that follows from it.

After dealing individually with the disciples, the evangelist considers them again together, in the common misunderstanding of the Scriptures with regard to the Resurrection<sup>1064</sup> \*. The haste with which they go to the sepulchre puts them in the same perspective as Mary Magdalene (she went to the sepulchre, saw the displaced stone, did not think about the Resurrection, but, in her career, went to meet the disciples) and confirms the information that *ouSéna* " *yáp ^Setaav TT|V ypatijv ÓTI Seí aúróv ζK veKpwv ávaarfjvai* (v. 9).

John uses two verbs, *yivómco* and *olSa*, to translate the knowledge which men have of Jesus or of realities related to Him. The first verb normally indicates a progressive entry into knowledge, without referring to its possession<sup>1065</sup> , while the second refers to a knowledge already acquired, considered in itself<sup>1066</sup> , and, used negatively, it means more than a lack of understanding, but rather a radical ignorance, even to the absence of interior communion<sup>1067</sup> . And in our text we have exactly this second verb, and in the negative form.

The Resurrection of Jesus was, therefore, something totally unusual for these disciples, who were radically ignorant of the fact that the Scriptures had been written in the Bible.

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<sup>1063</sup> É. DELEBECQUE, "Retour sur Jean XX,9", *RB* 96 (1989) 89: "Le "pas même encore" implique une certaine sévérité à l'égard de ceux qui, depuis longtemps, avaient reçu le moyen d'ajouter foi aux paroles de l'Écriture sur la Résurrection".

<sup>1064</sup> WESTCOTT, *St. John*, p. 290, says that it seems that the evangelist refers here to some determinate testimony of scripture, for he uses, as in 17:12, *yπα<prj*; and not to a general content of scripture, in which case he would use *K<nà ràç ypmptç*, as *ICor* 15:3.

As probable steps, forain mentioned by various authors: *Ps* 16:10; *Ps* 110; *Isa* 26:19-51; *Isa* 53:8,10; *Zech* 6:12-13.

<sup>1065</sup> On this verb, see *supra*, ch. 4, pp. 122-125.

<sup>1066</sup> Cf. LA POTTERIE, *olSa* et *yivdxnc*©, pp. 710-712.

<sup>1067</sup> Cf. MOLLAT, "La foi pascale", p. 318-319. LA POTTERIE, *olSa* et *Yivdxnao*, p. 723, says that, because of the way *olSa* is used in this pericope, the disciples lack inner vision and communion with the mentality of Jesus.

If she had any reference to it<sup>1068</sup>. This was their situation when they received the warning from Magdalena<sup>1069</sup>.

And it is precisely because they had not yet understood the Scripture when it refers to the Resurrection at<sup>1070</sup>, that they go to the sepulcher<sup>1071</sup>. The difficulty regarding the plural ἄλλοι<sup>1072</sup> is then explained: this term is not in contrast with verse 8c (which refers to the Beloved Disciple, saying that he saw and believed), nor is it necessary the introduction of Mary Magdalene in the scene to justify this plural, since it refers to the disciples' situation before going to the sepulcher<sup>1073</sup>. In this way, it is clarified: before going to the sepulcher neither Peter nor the Beloved Disciple understood the Scripture<sup>1074</sup>; it is by the fact that this disciple goes, enters and sees (elSev) the objects particularly arranged (*semeion*) that he has the opportunity to remember and understand what the Scripture says about the Resurrection<sup>1075</sup>. The reaction of this disciple, then, consists in, seeing the *semeion*, understanding the Scripture, and through this reaching the certainty that Jesus is risen.<sup>1076</sup>

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<sup>1068</sup> LA POTTERIE, "Genèse de la foi pascale", p. 30, draws attention to this insistence of the evangelist on the ignorance of the, as he calls it, "first test-ments", underlining that the disciples did not expect the Resurrection, which highlights the reality of the divine intervention.

<sup>1069</sup> As MOLLAT rightly observes, "La foi pascale", pp. 318-319, the expressions οὐδένε yap fideiaav iflv ypatpfjv ôti ôei aôxôv êK veKpœv âvaorfjvvai (v. 9) and οοΚ οἰôapcv TCOD ëOqxav aôxôv (v. 2) are particularly apt to translate the disciples' state of total unpreparedness for the Resurrection event.

<sup>1070</sup> Cf. DELEBECQUE, "Retour sur Jean XX,9", p. 81-87, for the difficulties of understanding and of translation of this verse.

<sup>1071</sup> This means that the disciples did not in any way convey the possibility of the Resurrection of Jesus and that they were not prepared to witness to it. Cf. HOSKINS, *The Fourth Gospel*, p. 541; LA POTTERIE, "Genèse de la foi pascale", p. 30; MOLLAT, "La foi pascale", p. 318-319; PASQUETTO, *Da Gesù al Padre*, p. 374-375; SEGALLA, *Giovanni*, p. 461; G. GHIRIBERTI, "Giovanni 20 nell'esegesi contemporanea", *StPatav* 20 (1973) 323.

<sup>1072</sup> Cf. textual criticism, supra, p. 213.

<sup>1073</sup> DELEBECQUE, "Retour sur Jean XX,9", p. 91, thinks here of all the disciples and not necessarily only Peter and the Beloved Disciple, considering, among other aspects, that it is the disciples' duty to learn what the master teaches them.

<sup>1074</sup> For J. WINDAY, "Les vestiges laissés dans le tombeau et la foi du disciple", *NRT110* (1988) 218, verse 9 is a reflection designed to explain how "ce fut alors et alors seulement, à partir de la vue des lignes laissés dans le sépulcre, que ce disciple, et les autres à sa suite, se rendirent compte que la résurrection avait été annoncée par les Saintes Écritures".

<sup>1075</sup> The tomb with the objects in order is not, therefore, a proof of the Resurrection, but a sign that puts the Beloved Disciple on the way to faith in it. Cf. CABA, *Resucitô Cristo*, p. 239-241.

<sup>1076</sup> As CHARPENTIER notes, "Le tombeau vide", p. 263: "L'évangéliste précise que voir, au sens de la foi, c'est commencer à comprendre les Écritures. En effet... Jean ne pouvait pas comprendre les Écritures (sur le point de la Résurrection de Jésus) tant qu'il n'aurait pas vu le signe du tombeau vide". Cf. also CABA, *Resucitô Cristo*, pp. 241-243; MOLLAT, "La

4.2.33. *Silence about Peter's reaffirmation:*

The evangelist says nothing about Peter's read°. It does not say explicitly, as one would expect, that he came to faith in the Resurrection by having found the empty tomb, the cloths and the shroud.

In view of this situation, some consider that this silence does not imply that Peter did not believe, so that the evangelist would also indirectly say that Peter reached faith in the Resurrection at the same moment that the Beloved Disciple did<sup>1077</sup>. Bultmann<sup>1078</sup> holds that, if this were not so, the evangelist would have specifically said that Peter had not believed.

On the contrary, there are also those who claim that in the statement on the Beloved Disciple's faith there is implicit the fact that Peter remains in obscurity and has not come to faith in the Resurrection, despite the sign of the empty tomb and the mortuary clothes<sup>1079</sup>. Winday<sup>1080</sup> considers that nothing is said about Peter's reaction after his realization of what should provoke in his companion faith in the resurrection, because the Beloved Disciple must maintain the role that is constantly pointed out to him, namely, that of privileged witness and ideal type of the believer.

These opinions, however, are limited, since they try to deduce from the text what it does not allow, in a concern to show a happy ending for both disciples, in the cases in which Peter also comes to faith, or to seal, in favor of the Beloved Disciple, a contrast that, already at the beginning of the episode, marked the two disciples: they left together for the tomb, in the race, but the Beloved Disciple ran further and arrived first. Here also we would have the disciple's primacy over Peter, through the affirmation of faith in the Resurrection<sup>1081</sup>. Brown<sup>1082</sup> recognizes this contrast, but says that it has a secondary and accidental effect, since the two disciples, throughout the fourth gospel, are presented as friends and not as rivals.

Remaining only within the scope of this pericope, we can affirm that the relationship between the two disciples is neither the theme nor the main motive of the narration. This, as we have seen, begins with the two disciples going together to the sepulchre, and ends with the two leaving the sepulchre; between the beginning and the end of the scene, there is an evolution in which the Beloved Disciple is highlighted in two moments (**al-bl**: v. 4b. 5b; **a3-b3**: v. 8a.b), interspersed by the action of Peter (a2-

foi pascale", p. 318.

<sup>1077</sup> Cf. RIGAUX, *Dio l'ha risuscitato*, p. 293; F. M. WILLIAN, "Johannes am Grabe des Auferstandenen (Jn 20:2-10)," *ZkT* 71 (1949) 250-251; SPADAFORA, "Risurrezione di Gesù," p. 593; WIKENHAUSER, *Johannes*, p. 279; GRASS, *Ostergeschehen und Osterberichte*, p. 56.

<sup>1078</sup> Cf. BULTMANN, *John*, p. 530.

<sup>1079</sup> Cf. BARRETT, *John*, p. 468; REISER, "The Case of the Tidy Tomb," p. 56.

<sup>1080</sup> WINDAY, "Les vestiges laissées dans le tombeau," p. 215.

<sup>1081</sup> Cf. SANDERS, *John*, pp. 420-421; BARRETT, *John*, p. 466,468.

<sup>1082</sup> Cf. BROWN, *The Gospel*, II, p. 1006.

b2: v. 5c-7).

Taken in isolation, the various aspects which make up these elements lead to different meanings. It is clear that in some of them the Evangelist attributes superiority to the Beloved Disciple over Peter, while in others it is Peter who is highlighted. However, two data must be taken into consideration: in the whole episode, the two disciples are not important in themselves, or in a comparison between them, to establish who is better<sup>1083</sup>. The pericope is built with a whole gradual development that brings the disciples closer to the reality of the sepulcher without Jesus and points to the much deeper and more effective reality, which will become evident in the cry of "It is the Lord!", on the part of the Beloved Disciple, with the consequent ado of Peter in chapter 21, full of meaning for the life of the Christian community. The role of the Beloved Disciple does not at any time obscure the figure of Peter; on the contrary, it highlights him and revalues him, whether by his gesture of expectation or by the amicable presence of Peter in the passage and the common treatment that the evangelist dispenses to both of them when they leave the scene.

#### 4.23.4. *The return of the two disciples:*

The episode concludes in verse 10, with the text saying that ἀντὶ τοῦ οὐκ εἶδέναι τὸν κύριον ἀπέβησαν ἐκεῖθεν. These words give rise to a certain difficulty, for they do not express clearly where the disciples are going, giving rise to diverse opinions. Lagrange<sup>1084</sup> says that it does not necessarily follow from the text that the disciples return to the same place. McCasland<sup>1085</sup> sustains that they go back to Galilee, opening a good hook for chapter 21, set exactly there. La Potterie<sup>1086</sup> considers that, whatever the place, this return seems to imply a return to the situation of dispersion, evoking the passage of 16:32; for him, this condition would be confirmed by the οὐκ εἶδέναι, which indicates that this return is presented as the effect of great disillusionment, the consequence of not having understood the Resurrection<sup>1087</sup>. Both Bultmann<sup>1087</sup> and Brown<sup>1088</sup> find it natural to suppose that the two disciples return to the place where they were when Magdalene called them; for these authors, moreover, the

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<sup>1083</sup> When dealing with one of these disciples, the evangelist never tries to diminish or criticize the other. Everything is motivated by their relationship with the sepulchre and prepares what will happen there, so that the investigation they make in the sepulchre completes them and at the same time is projected by them.

<sup>1084</sup> LAGRANGE, *Jean*, p. 509.

<sup>1085</sup> Br. MCCASLAND, *The Resurrection of Jesus*, p. 49, quoted by BULTMANN, *John*, p. 684. CHARPENTIER, "Le tombeau vide," p. 265, also shares this opinion.

<sup>1086</sup> Cf. LA POTTERIE, "Genèse de la foi pascale", pp. 31-32, in what is followed by POPPI, *Sinossi*, p. 533.

<sup>1087</sup> BULTMANN, *John*, p. 684.

<sup>1088</sup> BROWN, *The Gospel*, II, p. 988.

purpose of this verse is also to make the disciples leave the scene to make room for another protagonist, Mary Magdalene, who will continue the process towards faith in the Resurrection.

One fact common to all these interpretations is that they consider the phrase in its material sense: the disciples returned home to the place where they were before. But if this is the meaning, it is difficult to understand the previous scene in which the Beloved Disciple, after seeing the *semeion* that leads him to understand the Scripture, is in the Resurrection, as well as the perspective that opens up for chapter 21, which, from the beginning, through the image of fishing, is full of indications that point to the basic idea of the fulfillment of the mission, especially on the part of Peter. Therefore, it is fair to recognize that the words ἀνῆλθον εἰς τὴν πόλιν αὐτῶν οἱ μαθηταί are at the same time carriers of a symbolic and spiritual meaning, indicating the inner path that these disciples are to follow.

The verb ἀνέβη is one of the compounds of ἔβη, which is particularly important in the Fourth Gospel for its translational or theological meaning, with its local meaning in second place<sup>1089</sup>. In fact, it is with this verb and its compounds that the fourth Gospel refers to the basic concepts about the *coming-forth of Jesus* to the Father, and about the coming (adhesion) of men to Jesus, which are highly theological concepts.

Specifically, the verb ἀνέβη occurs 21 times in Juan, where in six passages it has a locative sense<sup>1090</sup> and seven times it is used intransitively, designating the movement to leave, to move away<sup>1091</sup>. In the other passages the translational sense is privileged: twice it refers to the necessity of Jesus' departure to the Father, so that the disciples may receive the Paraclete (16,7bis); three times it refers to the search for Jesus on the part of men (4,47; 6,68; 12,19) and once it translates the situation of separation and crisis in which many disciples turn back and no longer follow Jesus (6,66). Only once (11:46) is used with the preposition εἰς, referring to the fact that some Jews went to the Jews and told them what Jesus had done. In this usage, too, we can see more than a simple locative datum; it is a matter of contacting the Pharisees, who clearly profile themselves as enemies of Jesus.

Thus, if this verb really means to depart, to go away, to distance oneself<sup>1092</sup>, in the fourth Gospel it takes on various theological nuances, expressing, in addition to the locative sense (whose complement is introduced by εἰς or ἰτάς), both the coming of Jesus among men and his departure to the Father, and also the movement of going after (with the opposite movement, respectively, of ceasing to go after) as a disciple of

<sup>1089</sup> Cf. SCHNEIDER, Spxopat, col. 926. Cf. supra, ch. 4, pp. 117-118.

<sup>1090</sup> Jn 4:3, 8, 28; 6:1; 10:40 and 18:6.

<sup>1091</sup> Jn 5:15; 6:22; 9:7, 11; 11:28, 54; 12:36.

<sup>1092</sup> Cf. LIDDELL-SCOTT, *Lexicon*, p. 187.

Jesus, so that it allows us to see, in 20:10, something more than a simple locative return of the disciples.

The simple fact that the expression "returned home" is only an approximate translation of ἀἵτησαν οὐκ ἐν τῷ οὐρανῷ οἱ μαθηταί helps us to understand this meaning, which literally means "returned to themselves"<sup>1093</sup>, where the third person plural pronoun assumes a reflexive sense, coinciding with the subject (οἱ μαθηταί), denoting a more interior and personal sense than a local one<sup>135</sup>. Besides this passage, the expression πρὸς αὐτοὺς occurs in three more occasions, in the Gospel of John<sup>1094</sup>, being that in one of them (7,50) it is with the verb Χέει®, simply equivalent to our "I told them", and in the other two it appears with verbs that denote movement, but in both cases the accent is not placed in the locative sense, if not, in what the text lets transpire: in 6,17, it is said that it was already dark and Jesus had not yet come to meet the disciples (Καὶ ἔπειτα ἔλεγεν αὐτοῖς καὶ οὐκ ἔρχομαι εἰς τὴν πόλιν ταύτην, ἀλλὰ ἐξέρχομαι εἰς τὴν γαλιλαίαν). The absence of Jesús, coincides, in addition to darkness, with the coming wind and storm<sup>1095</sup>. In 18:29, Pilate goes out to meet the Jews (ἐξῆλθεν οὖν ὁ πιλάτος εἰς τὸν ἄντρον καὶ ἔειπεν αὐτοῖς...), asking what accusation they have against Jesus, in a scene artfully constructed, in which the verbs of movement are very important for the understanding of the narrative of the fourth Gospel<sup>1096</sup>. This expression is also synonymous with another<sup>1097</sup>, ἐν τῷ οἴκῳ, which appears in Jn 1,11; 16,32 and 19,27. Despite the tendency, especially of the exegetes, to translate this expression as "in his house", La Potterie<sup>1098</sup> has shown that a deeper symbolic-spiritual meaning is perfectly adherent to it, according to which these words, applied to the Beloved Disciple who "welcomes" Mary, refer to the intimacy, the interior

<sup>1093</sup> Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 344.

<sup>1094</sup> F. NEIRYNCK, "Αἵτησαν οὐκ ἐν τῷ οὐρανῷ - Le 24,12 et Jn 20,10", *ETL* 54 (1978) 104-118, considers that the reading of Flavius Josephus contains precious indications for the interpretation of the phrase ἀἵτησαν οὐκ ἐν τῷ οὐρανῷ οἱ μαθηταί in Luke and John, in the sense of "il s'en retourna en lui, ils s'en retournèrent chez eux".

<sup>1095</sup> Cf. SCHNACKENBURG, *Giovanni*, II, p. 55: "Le tre indicazioni situazionali hanno un significato teologico: i discepoli, lasciati soli, sono nelle tenebre, lontani da Gesù, esposti all'assalto di forze avverse".

<sup>1096</sup> Pilate goes in and out, going from Jesus to the Jews, in seven well-balanced episodes, so that, as BROWN observes, *TAe Gospel*, II, pp. 858-859, Pilate's continual going from one environment to another expresses his inner struggle, since his certainty that Jesus is innocent grows as the political pressure that compels him to condemn Jesus grows. Cf. also JANSSENS DE VAREBEKE, "La structure des scènes", p. 507.

<sup>1097</sup> Cf. F. NEIRYNCK, "EE TA IAIA - Jn 19:27 (et 16:32)", *ETL* 55 (1979) 357.

<sup>1098</sup> I. DE LA POTTERIE, "La parole de Jésus "Voici ta Mère" et l'accueil du disciple (Jn 19,27b)", *Marianum* (1974) 1-39; ID., "Et à partir de cette heure", p. 84- 125. NEIRYNCK, "EE TA IAIA", pp. 357-365, tries to refute this sense, but does not even affirm the common sense of "in his house".

life that truly characterizes those who place themselves with Jesus in a relationship of discipleship.

At our pace, and in the light of the indications brought here, the - expression  $\acute{\alpha}\omega\upsilon\tau\eta\varsigma\ \acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha\ \tau\omicron\upsilon\tau\eta\varsigma\ \nu\acute{\alpha}\chi\tau\upsilon\ \nu\acute{\rho}\acute{\omicron}\ \acute{\alpha}\omicron\tau\omicron\upsilon\eta\ \omicron\iota\ \rho\alpha\omicron\upsilon\tau\alpha\iota$ , therefore, indicates much more than the material movement of moving from one place to another, translating, in truth, the turning of these disciples inward, to a spiritual sword typical of who is disciple<sup>1099</sup>, in a movement that gives us to understand that they continue, in a kind of personal synthesis, deepening what the Beloved Disciple had just understood and believed, that is, the attitude of faith in the Resurrection, starting from Scripture.

##### 5. *Confrontation with the synoptics:*

Even if it is said that there are no true and authentic parallels to Jn 20:3-10 in the synoptic gospels<sup>1100</sup>, we find something in common in Le 24:12, which says that, after the visit to the sepulchre, the women go to where the disciples are and announce what they have discovered regarding the sepulchre of Jesus, but the disciples do not give them credit, except Peter, who "arose and ran to the tomb; stooping down, however, he saw only the linen. But as he stooped down, he saw only the tissues, and turned back astonished at what had happened.

With the exception of the peculiarities in the conclusion, which in Luke tells of Peter's surprise at what will happen - while John speaks of the faith of the Beloved Disciple but does not refer to Peter - the data of John is essentially present in Luke: the going to the sepulcher in one's - career, the reference to stooping down at the sepulcher and the vision of the funeral linen. In John, however, the scene is much more developed and constructed with details concerning the objects and persons who come to the sepulcher<sup>1101</sup>.

Some scholars consider that, badly assured textually<sup>1102</sup> \*, Le 24,12

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<sup>141</sup> It is no accident that the term  $\omicron\iota\ \rho\alpha\omicron\upsilon\tau\alpha\iota$  appears, in this passage, referring to Peter and the Beloved Disciple.

<sup>1100</sup> Cf. GIBERTI, *Il fatto della Risurrezione*, p. 67; CHAPLIN, *John*, p. 629.

<sup>1101</sup> While Luke speaks only of the linen ( $\pi\acute{\iota}\epsilon\iota\ \chi\alpha\ \acute{\omicron}\acute{\Gamma}\acute{\omicron}\nu\iota\alpha\ \rho\acute{\omicron}\nu\alpha$ ), John describes in two stages the objects found in the tomb, repeating the  $\acute{\omicron}\acute{\Gamma}\acute{\omicron}\nu\iota\alpha$  twice and referring in particular to the  $\omicron\omicron\upsilon\varsigma\acute{\alpha}\pi\iota\omicron\upsilon\upsilon$ , indicating attentively how they were found (cf. supra, pp. 231\*234). Again, for the fourth evangelist, the protagonists of the visit are two, Peter and the Beloved Disciple, whereas Luke speaks only of Peter. Therefore, the scene in John is more personalized, bringing details that show the prevalence either of Peter or of the Beloved Disciple, in relation to the various aspects (the Beloved Disciple arrives first, but only bends down, waiting for Peter; Peter arrives later and enters first, making the inspection; only then the other disciple enters, of whom it is said that he saw and believed), or presenting them together in the same situation (they run together, ignoring the Scriptures concerning the Resurrection).

<sup>1102</sup> Le 24,12 is omitted by D, it<sup>a</sup> \*c<sup>e</sup> l<sup>r</sup>l, syr pal<sup>mss</sup>, Tatiano, Marciaio.

would be a secondary summary of Jn 20,3-10<sup>1103</sup>. But today the majority of commentators favor the thesis of the authenticity of this verse<sup>1104</sup>, and some even see Luke as being the source which underlies Jn 20:3-10<sup>1105</sup>, while others maintain that the similarities between the narrations of Luke and John suggest that Le 24,12 and John 20,3-10 are based on the same ancient tradition which tells of Peter's visit to the tomb of Jesus, which would be related to the tradition of the women's visit<sup>108</sup>. However, the two narrations are very different, to the point that we cannot sustain the existence of a common written source, nor the direct influence of one on the other, which does not exclude the possibility of a contact even at the level of oral tradition, which certainly dealt with an apparition of Jesus to Peter.<sup>109</sup>

Nevertheless, this does not prevent that the presence of the Beloved Disciple beside Peter is, as most of the exegeses propose<sup>1106</sup>, a clarification of one of the most recent strata of the Fourth Gospel, so that the fact that Peter assumes a preponderant role is a fact that is already part of the earliest tradition<sup>1107</sup>. This tradition is reworked by the evangelist, according to his theological fame, distributing between Peter and the Beloved Disciple the data that originally were of Peter's exclusive competence<sup>1108</sup>, making that the summit of the narration is in the affirmation that the two eminent disciples - Peter and the Beloved Disciple - were the first ones to notice that Jesus was no longer in the tomb and contemplated the *semeion* that he had left. As the Beloved Disciple is the authority of the fourth Gospel, in which faith plays a central role, it is to him that the evangelist attributes, at least explicitly, faith in the Resurrection<sup>1109</sup>. On the other hand, the inclusion of this other disciple does not diminish Peter's action, nor the role he plays in relation to the data of the tradition reworked by John, since the

<sup>1103</sup> Cf. K.P.G. CURTIS, "Luke XXIV,12," *JTS* 22 (1972) 542-548.

<sup>1104</sup> Cf. I. H. MARSHAL, *The Gospel of Luke. A Commentary on the Greek Text*, Exeter, 1978, pp. 888-891; SCHNACKENBURG, *Giovanni*, III, p. 364; J. M. GUILLAUME, *Luc interprète des anciennes traditions sur la Résurrection de Jésus*, Paris, pp. 53-57.

<sup>1105</sup> NEIRYNCK, "Tradition and Rédaction in John XX, 1-18," pp. 359-363; ID., "nAPAKĪFAZ BAEIIELE 24,12 et Jn 20,5," *ETL* 53 (1977) 113-152; ID., "AHHAOEN nPOZ EAYTON," pp. 104-118.

<sup>1106</sup> BROWN, *The Gospel*, II, pp. 1000-1002; SCHNACKENBURG, *Giovanni*, III, pp. 364-365; BOISMARD-LAMOUILLE, *Jean*, pp. 454-456; J. SCHMITT, "Résurrection," *DBS* X, col. 533,570.

<sup>1107</sup> It is difficult to individuate this tradition, as is shown by the various studies which propose it differently: FORTNA, *The Gospel of Signs*, p. 134-144; HARTMANN, "Die Vorlage der Osterberichte", p. 199-205.220; LEANEY, "The resurrection narratives", p. 112-114; BENOIT, "Marie-Madeleine", p. 148-151.

<sup>1108</sup> It is not, however, a question of a simple introduction of a new persona, with the consequent redistribution of roles, as NEIRYNCK intuitively, "Tradition and Rédaction in John XX, 1-18", p. 362; the evangelist reworks the data, putting much of his creativity into it.

<sup>1109</sup> Cf. RIGAUX, *Dio Tha risuscitato*, p. 293; SCHNEIDERS, "The Face Veil," p. 95.

data continues to express substantially the same situations and it is not explicitly stated that Peter arrives at faith in the Resurrection; nor is this - as it was not in the source - the purpose of the episode.

#### CHAPTER CONCLUDING REMARKS

We can see from the study of John 20:1-10, both in itself and in its relationship with Le 24:12, how faith in the Resurrection comes about. In this process, the figure of Peter appears alongside that of the Beloved Disciple, with whom he shares the journey. Partial readings of the pericope try to put in evidence either one disciple or the other, highlighting the various elements that point either to the attribution of greater importance to the Beloved Disciple or to Peter's highlighted role as he once again assumes the role of leader of the disciples.

Thus, on the one hand, it is observed that the evangelist places the Beloved Disciple in prominence, insisting on saying for good three times (vv. 4.6a.8) that he came first to the tomb - an idea which is also emphasized through the pleonastic construct  $\rho\acute{o}\epsilon\sigma\text{p}\alpha\epsilon\upsilon\nu\ \rho\acute{\alpha}\gamma\iota\omicron\nu$  and the idea of "first" contained in the phonetically emphatic double word  $\rho\acute{o}\epsilon\sigma\text{p}\alpha\upsilon\nu\text{-}\rho\acute{\nu}\ \&\text{T}\omicron\tau$ ; (v.4) - and explicitly saying that he  $\epsilon\acute{\iota}\delta\upsilon\ \text{K}\alpha\iota\ \acute{\epsilon}\nu\iota\omicron\ \text{T}\epsilon\upsilon\omicron\upsilon\epsilon\upsilon$  (v. 8).

But on the other hand, the Evangelist emphasizes Peter's presence, always mentioning him first the two times he brings him to the Beloved Disciple (v. 2.3), and saying that the Beloved Disciple awaits Peter, recognizing his right or authority to enter the sepulcher first.

Besides, these data are in close connection, as the structure of the text shows, so that the decoding of their meaning must be made in the light of the performance of the two during the whole scene, and to which the content of the open tomb is a clear reference, relegating to a secondary level a possible evaluation of the behavior of the two disciples in themselves, or in the light of each other. In this sense, the intention of the Fourth Gospel to show the superiority of the Beloved Disciple over Peter, so as to say that the Beloved Disciple believed in the Resurrection, while Peter continued in his disbelief, does not resist a thorough and comprehensive reading. The text places these two disciples equally present in the germ of faith in the Resurrection, although it traces this reality in two slightly different ways. Regarding the Beloved Disciple, it says that he passes from the visual sight ( $\text{P}\acute{\chi}\acute{\epsilon}\nu\epsilon\acute{\iota}$  - v. 5) to the vision of faith ( $\epsilon\lambda\delta\epsilon\upsilon\ \text{K}\alpha\iota\ \acute{\epsilon}\nu\iota\omicron\ \text{T}\epsilon\upsilon\alpha\epsilon\upsilon$  - v. 8); while regarding Peter, the Fourth Gospel, which is very sober in explaining the realities of this disciple, says that he  $\text{O}\epsilon\omicron\text{p}\epsilon\tau$  (v. 6) the funeral linen cloths and the Shroud there, as they were before, but without Jesus. It makes no other reference to his state than those

implied in this statement; but neither does it say that he did not believe. This fact does not appear at all as something that diminishes Peter's expectations; on the contrary, it is re-evaluated, either by the behaviour of the Beloved Disciple towards him, or by the transformation that takes place in both disciples - as they pass from a blatant ignorance of Scripture and total unpreparedness for the Resurrection, to the inner journey of deepening the discovery made by the Beloved Disciple -, or by the reading key that is opened. This step must be read, in fact, in the perspective of chapter 21, in which it is the Beloved Disciple who recognizes Jesus in the person of the stranger who is on the shore of the lake while they are fishing.

**CHAPTER VIII**  
**"YOU, FOLLOW ME!"**  
(JO 21:1-14, 15-23)

After Jn 20:1-10, the fourth Gospel again devotes attention to Peter, individually, in chapter 21, where his mission finally comes to an end, the meaning of his vocation becoming clear and concrete.

However, it seems strange, to say the least, that after the events narrated in chapter 20, duly concluded in 20:30-31, the evangelist still occupies himself with some fact. And here he does it, and in a totally unexpected way: placing the disciples in the sea of Tiberias, in a fishing, leaving, apparently, not the least sign that they had already entered in the "new time of the Risen One". And in the midst of the disciples - and throughout the whole chapter - the figure of Peter emerges. It is he who takes the initiative to go fishing and occupies the center of the scene; it is with him that Jesus enters into a vital dialogue about following him, giving him a mission.

There are many problems concerning this chapter, which revolve, to a greater or lesser extent, around its authenticity, its authorship, its belonging and function in the whole of the fourth gospel.

We cannot dwell on these problems<sup>1110</sup>. For us it is sufficient to retain the most frequent opinion that chapter 21 is

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<sup>1110</sup> We send the reader to the ample bibliography, from which we point out the following works: L. VAGANAY, "La finale du Quatrième Évangile", *RB* 45 (1926) 512-528; M. È. BOISMARD, "Le chapitre 21 de Jean: Essai de critique littéraire", *RB* 54 (1947) 473-501; G. GHIBERTI, "Missione e Primato di Pietro secondo Giovanni 21", in AA.W., *S. Pietro. Atti della XIX Settimana Biblica*, Brescia, 1967, pp. 167- 214; R. E. BROWN, "John 21 and the First Appearance of the Risen Jesus to Peter," in É. DHANIS (ed.), *Resurrexit. Actes du Symposium International sur la Résurrection de Jésus*, Rome, 1970, Città del Vaticano, 1974, pp. 246-260; P. S. MINEAR, "The Original Functions of John 21," *JBL* 102 (1983) 85-98; I. DE LA POTTERIE, "Le témoin qui demeure: Le disciple que Jésus aimait," *Biblica* 67 (1986) 343-348; CABA, *Resucitó Cristo*, pp. 253-259; CLAUDEL, *La Confession de Pierre*, pp. 111-132; S. S. SMALLEY, "The Sign in John XXI," *NTS* 20 (1973-74) 275-288; G. M. NATOLE, "Pedro y el Discípulo Amado en Juan 21:1-25," *EstBib* 52 (1990) 162-165; P. F. ELLIS, "The Authenticity of John 21," *SVlad* 36 (1992) 17-25; G. SÁNCHEZ MIELGO, "Ecle-

was added to the Fourth Gospel when it had already been completed<sup>1111</sup>. Such an addition had been made by the author of the Gospel himself or by one of his disciples<sup>1112</sup>, who would not have remodeled the end of the Gospel already elaborated and would not have made the data converge, eliminating, therefore, contradictions such as the double conclusion (20,30-31; 21,24-25), the return of the disciples to their stable activities as fishermen, in spite of having received a mission (20,21-23), the disciples' incapacity to recognize the Risen One, the addition of a new appearance of Jesus after the proclamation of the Beatitude to those who believed without having seen (20,28).

However, in any case, our main interest lies, as in the previous chapters, in the actual form of narration.

In this way, after checking briefly how this chapter is organized in its final text, we will proceed to the exegetical reading of its units, starting from how they are structured, and always having the figure of Peter as a reference point. We will also consider the relation of these units with their possible synoptic parallels, especially Le 5,1-11 and Mt 16,17-19, but only

siología de Juan 21 (Pedro y Juan al servicio de la Iglesia)", in AA.W., *Ministerio y Carisma. Homenaje a monseñor García Lahiguera*, Valenda, 1975, pp. 11-52; J. BRECK, "John 21: Appendix, Epilogue or Conclusion?", *SVlad* 36 (1992) 27-49. in what can help to shed light on the specificity of the fourth Gospel in the treatise on Peter.

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<sup>1111</sup> But there is no evidence to indicate that the body of the gospel would have circulated without chapter 21. Cf. WESTCOTT, *St. John*, p. 299; MINEAR, "The Original Functions of John," p. 86.

<sup>1112</sup> The intervention of an editor in the composition of chapter 21 is now widely recognized, but further specification is extremely difficult, if not impossible. Several linguistic and stylistic differences can be pointed out in chapter 21 as compared to chapters 1-20. However, many scholars have sufficiently asserted that there are no new words or stylistic differences that cannot be explained by the need to present entirely new material or subject matter. In any case, these studies of style and terminology do not suffice to settle the matter, although many assume a clear position. A. SHAW, "Image and Symbol in John 21," *ExpTim* 86 (1974-75) 311, examines the images and symbolism used in this chapter, comparing them with the body of the gospel, and concludes that this "may underline the belief that the chapter is an addition and may lead us to think that it is the product of a different mind. In an opposite position is LINDARS, *John*, p. 622, who, considering the literary demonstration insufficient, suggests that he can recognize in John 21 the same evil which makes up the rest of the Gospel. Cf. the different positions of: BOISMARD-LAMOUILLE, *Jean*, p.M&AXT, FREED, "Variations in the Language and Thought of John", p. 167-197; SCHLATTER, *Johannes*, p. 363; G. REIM, "Johannes 21: Ein Anhang?", in J. K. ELLIOT (ed.), *Studies in New Testament Language and Text*, Leiden-Brill, 1976, p. 330-345; MAHONEY, *Two Disciples at the Tomb*, p. 12; S. B. MARROW, *John 21: An Essay in Johannine Ecclesiology*, Rome, 1968, pp. 23-25; J.M. PERRY, "The Evolution of the Johannine Eucharist," *NTS* 39 (1993) 22-35.

### 1. *Division of Chapter 21:*

From the literary aspect, John 21 constitutes an ample unity with a well-ordered narrative ensemble<sup>1113</sup>. But in spite of this unity, there is no uniformity among the authors in specifying which are the various internal subdivisions that are connected and braided in a singular way.

There are those who articulate this chapter in two parts formed by the verses 1-14 and 15-25, being this last part composed of two discursive units (vv.15-17.18-23) and a concluding one (v.24-25)<sup>1114</sup>; there are also those who consider verse 1 as introduction to the whole chapter, followed by a central part that includes three smaller pictures (vv.2-14.15-17.18-23), and a conclusion to the chapter and to the Gospel (v.24-25)<sup>1115</sup>. However, it seems clear that verses 24-25 are not directly part of this unit, but are notes that refer to what was written before (v. 24) and to what could still be written (v. 25)<sup>1116</sup>. Thus, most authors divide the chapter into two parts (vv. 1-14 and 15-23) followed by a conclusion (vv. 24-25)<sup>1117</sup>, although they assign different relationships to the internal of the second part.<sup>1118</sup>

The first part (vv. 1-14) constitutes a unique episode, and its delimitation is guaranteed by two linguistic resources: the first consists in the exegesis of 21:1, which is an expression familiar to the Fourth Gospel, used to make a transition to another episode and to add, therefore, a new argument<sup>1119</sup>. Here, therefore, it has this background, contrasting,

<sup>1113</sup> Cf. T. WIARDA, "John 21:1-23: Narrative Unity and its Implications," *JStNT* 46 (1992) 53.

<sup>1114</sup> GHIBERTI, "Missione e Primato di Pietro," pp. 167-168; BARRETT, *John*, pp. 479-485.

<sup>1115</sup> PASQUETTO, *Da Gesù al Padre*, pp. 391-392. DELEBECQUE, "La mission de Pierre et celle de Jean: Note philologique sur Jean 21", *Biblica* 67 (1986) 338-339, integrates verse 1 into the first part, so that, apart from the conclusion (v. 24-25), he sees the three parts as consisting of verses 1-14; 15-19 and 20-23. LA POTTERIE, "Le témoin qui demeure," p. 349, and NAPOLE, "Pedro y el Discipulo Amado," p. 172-173, also divide the chapter into three parts, but extend the last part to verse 25.

<sup>1116</sup> Cf. C. ROBERTS, "John 20:30-31 and 21:24-25", *JTS* 38 (1987) 409-410. LA POTTERIE, "Le témoin qui demeure", p. 347-348, recognizes that this conclusion was constructed as an imitation and development of 20:30-31. These two conclusions form a chiasmic parallelism: A (20,30) B (20,31) B' (21,24) A' (21,25), so that we have a dialectic between the two members: what the disciple wrote in his gospel (B-B') and what was not written (A-A').

<sup>1117</sup> Cf. WESTCOTT, *St. John*, p. 299; RIGAUX, *Dio Tha risuscitato*, p. 332; BULTMANN, *John*, p. 702; BARRETO, *John*, p. 479; HOSKYNS, *The Fourth Gospel*, p. 552; MATEOS-BARRETO, *El Evangelio de Juan*, p. 836; BROWN, *The Gospel*, II, p. 1083; CABA, *Resu- citò Cristo*, p. 258-259; SCHNACKENBURG, *Giovanni*, III, p. 598- 599; LAGRANGE, *Jean*, p. 521,527; POPPI, *Sinossi*, p. 537; SEGALLA, *Giovanni*, p. 472; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 471; L. HARTMAN, "An Attempt at a Text-centered Exegesis of John 21," *ST* 38 (1984) 31.

<sup>1118</sup> Differences among authors concern mainly the position of verses 18-19; some consider them as forming a unity with verses 15-17, others with verses 20-23.

<sup>1119</sup> Cf. 3:22; 5:1; 6:1; 7:1.

moreover, with 20:26, when the temporal indication *Kai p̄e0'f̄p̄epad òktw* places precisely in time the appearance of Jesus to Thomas<sup>1120</sup>. We have, in relation to this event, a change of time, without, however, establishing with it a chronological relationship. The second resource used for the delimitation consists in the fact that at the beginning and at the end of the episode we have the expressions *ζ̄(pavépoCTev éauxón náXiv ó Tqtrov^ toig pa0T)Taí<;* (v. 1) and *TOÛTO Í)8T| rpúov ζ̄<pav&pará)0T| TqooCg xoig pa0r)raíq* (v. 14) as a clear nod to the appearance of Jesus, forming an inclusion that closes the whole episode<sup>1121</sup>.

Verses 15-23 have the same spado-temporal location as verses 1-14<sup>1122</sup>. Notwithstanding the mention of Jesus' appearance between verses 1 and 14, which could lead one to suppose that verses 15-23 belong to a different historical context<sup>1123</sup>, the chronological expression *óre oón úpíoxrioav* (v. 15) links the two episodes and, without establishing a rupture, situates the dialogue between Jesus and Peter after the end of the episode. 15) links the two episodes and, without establishing a break, places the dialogue between Jesus and Peter after the meal, as if Jesus only waited for the end of the meal to begin the dialogue with Peter, which, besides placing the two scenes in continuity<sup>1124</sup>, also makes the first scene a preparation for the second.

## 2. *Jn 21:1-14:*

We will proceed to the study of the first pericope (21:1-14), paying attention, as we did previously, to the aspects concerning Peter. After textual criticism, we will look at its structure, from which we will draw the points for the explanatory reading.

### 2.1. *Textual criticism:*

There is a range of variants in the pericope, but they are not, in general, significant, neither for the possibility of reading that they raise, nor for the strength of the manuscripts that support them. As far as our study is concerned, there is one variant in verse 11 which, although it does not pose any problems, deserves to be presented.

Some manuscripts, including x W L T, have *év&parq* in place of *av&par|*. This variant is, however, clearly an attempt to clarify a difficulty present in

<sup>1120</sup> Cf. BARRETT, *John*, p. 481; POPPI, *Sinossi*, p. 538.

<sup>1121</sup> Cf. CARA, *Resucitó Cristo*, p. 260; RIGAUX, *Dio Tha risuscitato*, p. 334; BROWN, *The Gospel*, II, p. 1083; PASQUETTO, *Da Gesù al Padre*, p. 393; SEGALLA, *Giovanni*, p. 472; POPPI, *Sinossi*, p. 538.

<sup>1122</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 566-567.

<sup>1123</sup> Cf. PASQUETTO, *Da Gesù al Padre*, p. 393.

<sup>1124</sup> SMALLEY, "The Sign in John XXI," p. 281: "The catch of fish and the recalling of Peter belong together and must be interpreted together." Cf. also HARTMAN, "An Attempt", p. 32.

the verse, concerning the goal of the *avaPaivco*, which is not easily deducible from the context, so that it is not at all clear what Peter's movement is described with this verb. With the variant *évÉPq*, one would affirm, without a doubt, his movement of climbing in the boat.

2.2. *Structure:*

This is a dialogical-narrative pericope, whose elements of dialogue and narration can be distributed as follows:

- **A** 1 METU taina ècpavépœoEV éautôn Káliv ó 'IT]aovç toiç pa0T]taiç ζΚί τfç KalàGGT]ç τfç TiPepiàδοç - ètpavépaxyEV òè ο6τ©ç.
  - <sup>2</sup> fjoav ôπου Eipœen nétpoç Kai Oœpaç ó XEYOJAEVOÇ Aiðopoç Kai Na0avaf)X, ó ânò Kavà τfç FaXtXaiaç Kai oi tou ZEPESOIION Kai &XXot èK tœv pa0T]tœv aótoø ðüø.
  - b**<sup>3</sup> XéyEi aótoïç Eipœen nétpoç, 'Y^áy© áXiEÚEiv. X^youoiv aóto, 'Epxópl0a Kai fjpeïç aón ooi.
  - c** èÇi]X0ov Kai évèpr|oav EïÇ tò κXoïov, Kai èv èKEÎvrj tg WKti èKlaoav oðóév.
    - <sup>4</sup> Kpœetaç òè flôî] yfvopévT]ç èotT] 'IT]QOVÇ EïÇ tôn aiyiaXôn, oð pévtot ^ðfiioav oi pa0T]tai òti 'I^aouç èotiv.
    - <sup>5</sup> XéyEi oón aótoïç ó 'Inoooç, natôia, pf] tt Kpooçàyiov àKÈKpi0T]aav aóto, Oç.
    - <sup>6</sup> ó òè EIKEV aótoïç, BàXctE EïÇ tà ÔE^ià pépi] tou nloÏOÛ tÔ SÍKtüOV, Kai fÔpf]Qëf.
    - <sup>c</sup><sup>1</sup> SPaXov oón, Kai oÔKéti aóto èXKÛoai iaxvov ânò tou κXT]0oÛç tón ix0vœv.
  - α**<sup>2</sup> 7 XéyEi oón ó pa0T]xflç èKeïvoç ðv flyána ó 'Iqooov tío Ilœpœ, © O KÛpiðç èoxiv.
    - Síp©v oún nétpoç àKovoaç ôxi ó Kúpiðç èoxiv xôn è7csvòt)TT]v ðieÇdxγaxo, flv yap yvrvòç, Kai èpalœv éauxôn eïç xflv OàÀaoaav,<sup>8</sup> ói òè àXkoi pa0qai xœ nkoiapicp flX0ov, ou yap floav paKpàv ànà xflç yflç àXXà œç ânò nqœœv StaKooïœv, OüpOVXBC XÓ ÔÎKXVOV XÓV ÎX0VÛ)V. <sup>9</sup> ÔÇ OÓV àTcéPqoav eïç xflv yflv PXETCOÏOIV àv0paKiàv t KBipévqv Kai ðyàpiov èKiKBÍpEvov Kai àpwv.
  - b**<sup>2</sup> 10 XéyEi aòxoïó ó 'Irlaoç, '!EvéyKaxe ànà xôn ðyapïœv ðv èwïaøaxe vvv.
  - <sup>7</sup><sup>11</sup> àvépç oón Eipœov ITéxpøç Kai EIXKVGEV TO OIKXÛOV eïç xflv
  - c**<sup>3</sup> ] yflv jiEGTÔv lx0vœv peyàXœv éKaxôn nevxfllKovxa xpïòv - (

Kai xooovxœv ðvxœv OOK êox^n SIKXÜOV.

**b**<sup>3</sup> <sup>12</sup> XéyEi aðoxiç ó 'Iqoovç, AEUXB àpioxfloaxB.

α3 οὐδεὶς δὲ ἰχθὺς ἔφαθ' ὅτι οὐκ ἔγνω τὸν κύριον, οὐδὲ τις αὐτῶν ἰδὼς αὐτὸν ἔειπεν· οὐκ ἔγνω.

**c**<sup>4</sup> <sup>13</sup> ἔρχεται Ἰησοῦς Καὶ Ἰακώβου καὶ ἀδελφοῦ αὐτοῦ καὶ διδύμου ἀδελφοῦ,  
καὶ τῶν ἀγαθῶν ὁμοιωτῶν.

\*- **A**<sup>14</sup> xouxo flôt] xpixon è<pavsp(i)OT] 'Iρçoovç xoiç pa0qxaïç èyfiρ06iç ζK vBKpœv.

Thus we have a pericope organized according to a narrative order, in the form A-B-C-C'-B'-A'. At the extremes we have A (v. 1) and A' (v. 14), which, as we have seen, constitute an inclusion of terms relating to the appearance of Jesus to the disciples: ζ(pavépcoaev éavxón ... ó 'Iriaoug xoig paOqxaig/écpavépaxrev éé ouxog (A) and écpavépóOq 'Iriououg xoig pa0r|xaig (A'). We also have two terms which, in a certain sense, correspond, since they indicate that it is another appearance of Jesus, and not the first one: náXtv (A) and q5r| xpíxov (A'). The evangelist, therefore, insists that it is in an apparition of the Risen One that this episode develops<sup>1125</sup>.

As internal elements we have B-C-C'-B', that develop what happens to the disciples in four subsequent and progressive moments, according to their relationship with Jesus: in B (v.2-3) we have the disciples without Jesus, going fishing; in C (v. 4-6) we see them interacting with Jesus who, from the shore of the sea, speaks to them, but they do not recognise Him; in C' (v. 7-9) we have the recognition of Jesus on the part of the Beloved Disciple and the going to meet Him, headed by Peter; in B' (v. 10-13) we have Jesus among the disciples who know that he is really the Lord.

Besides this narrative organisation, there is an antithetical movement between B (vv.2-3) and B' (vv.10-13), and between C (vv.4-6) and C' (vv.7-9). In B, without Jesus, the disciples toil all night, but catch nothing (xfi WKTÍ WKTÍ éníaoav oóSév - v. 3). This idea is antithetically repeated in B', when Jesus asks them to bring some of the fish that they caught (évéyKaxe ánd xwv óyapíwv d>v éntáoaxE vvv - v. 10b) and it turns out that they are big and many (psoxón ixOúwv |ieyáXü)v ζKaxón nÉVXT|Kovxa xptwv - v. 11b). In C, Jesus is standing on the beach, but the disciples do not recognize Him; in C', as a consequence of the fishing that took place, we have the passage from not knowing Jesus to the realization that this man is Jesus. Between these members, the following terms correspond: oi) pévxoι fjSEicrav oi) paOrixai óxt 'Iqooüz éoxiv (v.4) and the double ó KÚpiog

<sup>1125</sup> The verb (pavEpôœ) is used nine times in John (it appears only three times in Mark and not at all in the other gospels), of which three times in this passage: twice in verse 1 and once in verse 14. Cf. ALAND, *Konkordanz*, II, p. 288.

énxiv (v. 7).

Moreover, both B-B' and C-C' are marked, on the one hand, by verbs from the semantic field of speech (seven times Xáy©; one time ánoKpívopai and ÓKOÚ®), and on the other hand, by the descriptive narration of the characters' movements. The combination of these dialogical and narrative elements makes us have as a backbone a basic scheme of the type a-b-c, in which the letters "a" refer to the presented or identified characters, the letters "b" bring their speeches, while the "c" narrate the azoes that arise from the dialogues or the simple statements of the characters. This scheme applies above all to B-C, where we clearly have the a-b-c construction, while in B'-C' it presents some variation: in B' we have two speeches of Jesús (b<sup>2</sup> -b<sup>3</sup> : v. 10.12a) with two consequent actions (c<sup>3</sup> -c<sup>4</sup> : v. 11.13), besides the reference to the knowledge of Jesús (a<sup>3</sup> : v. 12b); in C' the element of the dialogue between the characters (b) is missing. Thus, in a (v. 2) we have the presentation of the disciples who go fishing; in a<sup>1</sup> (v. 4) the introduction of Jesus into the scene; the<sup>2</sup> (v. 7a) and the<sup>3</sup> (v. 12b) insist on the presentation of Jesus, referring, respectively, to His identification by a disciple and to the fact that the disciples knew that that man was the Lord. In b (v. 3a) we have the dialogue between Peter and the other disciples; in b<sup>1</sup> (v. 5) we also have a dialogue between Jesus and the disciples, with two lines from Jesus and a tuna from the disciples to whom the text refers indeterminately, with the third person (áKEKpíOr|oav aux®); in b<sup>2</sup> (v. 10) and b<sup>3</sup> (v. 12a) we have two interter- venations of JESUS who asks the disciples to bring some freshly caught fish and invites them to eat. These statements of Jesus are followed by the respective actions of the disciples, who, however, do not speak. In c (v. 6b) we have the action of the disciples after the dialogue: they go fishing, but don't catch anything; in c<sup>1</sup> (v. 6b) we have the fishing done by the disciples after the dialogue with Jesus, extremely fruitful; in c<sup>2</sup> (v. 7b) we see the movements of Peter and of the disciples that go to meet Jesus after having recognized Him; in c<sup>3</sup> (v. 11) we have Peter's action, that climbs in the boat and drags the net to the land; and in c<sup>4</sup> (v. 13) the action of Jesus, that distributes shovel and fish among the disciples.

### 2.3. *Exegesis:*

In the light of this structure we have, then, three aspects that, together, define the understanding of the figure of Peter in this scene: his presentation, the dialogues in which he appears as one of the interlocutors, and his acting. In these three aspects Peter always appears in first line, taking initiatives, assuming a central function, an absolutely outstanding position in relation to the other characters. Let us see these aspects in its details.

### 2.3.1. *The presentation of Peter (21,2):*

In A (v. 1) the text presents us with the disciples who are  $\zeta\eta\iota\ \rho\eta\zeta\ \text{OaX}\alpha\omicron\omicron\omicron\iota\zeta\ \text{Tf}\zeta\ \text{TtPepi}\alpha\text{So}\zeta$ , and to whom J sus will appear. He brings a list of seven disciples, headed by Simon Peter (v. 2)<sup>1126</sup>. This list has given rise to different opinions, since it is not free of implication, for only three are identified by name and two appear with the denomination  $\omicron\iota\ \text{TOU}\ \text{ZsPeSaio}\nu$ .<sup>1127</sup>

In view of this, Lagrange<sup>1128</sup> considers the expression  $\text{Kai}\ \omicron\iota\ \text{TOU}\ \text{ZePeSaio}\nu$  a gloss with the intention of identifying the two disciples - referred to only as  $\&\text{XXot}\ \text{EK}\ \text{TOV}\ \text{pa}\hat{\omicron}\iota\ \text{r}\acute{\omicron}\epsilon\upsilon\text{v}\ \text{a}\hat{\omicron}\text{Tov}\ \text{S}\acute{\omicron}\omicron$ . There are also those who, evoking Jn 1:41-43, identify the two anonymous disciples with Philip and Andrew<sup>1129</sup>. This would mean that the disciples who had played a relevant role during the ministry of Jesus would also be remembered at the end of the Gospel<sup>1130</sup>. Other authors, renouncing the individual identification of the disciples, focus on the symbolism of the number seven. Schnacken-Burg considers that this number, which in Semitic language indicates plenitude, may mean that the disciples represent the future Christian community<sup>1131</sup>. Mateos and Barreto see the number seven as indicating a determined totality, which indicates the universality of the nations, making a direct reference to the pagans<sup>1132</sup>. However, the number of seven disciples does not seem to translate here a symbolism of this level<sup>1133</sup>; it may refer to the disciples, in general, simply indicating that not all of them were present<sup>1134</sup>. Besides, the evangelist is not concerned with the disciples as a whole. They, in fact, assume from the beginning of the scene a secondary place, remaining even, throughout the episode, in Peter's shadow<sup>1135</sup>. Moreover, already in the presentation of the disciples in this scene, the Fourth Gospel draws attention to Peter, mentioning him first in the list and referring to him with the double name  $\text{Sipwv}\ \text{fl}\acute{\epsilon}\rho\text{pog}$ .

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<sup>1126</sup> WIARDA, "John 21:1-23," p. 57: "...the writer immediately highlights Peter. Though seven disciples are mentioned, it is Peter who heads the list (v. 2) and he who decides to go fishing (v. 3).

<sup>1127</sup> This is the only time that this name appears in the fourth Gospel. John does not refer to these two disciples in the previous chapters, neither with this name, nor with the names James and John, known to the Synoptics.

<sup>1128</sup> LAGRANGE, *Jean*, p. 523.

<sup>1129</sup> J. HAUSLEITER, *Zwei Apostel. Zeugen f r das loh. Evg.*, 1904, quoted by BULTMANN, *John*, p. 707.

<sup>1130</sup> Cf. BROWN, *The Gospel*, II, p. 1068.

<sup>1131</sup> SCHNACKENBURG, *Giovanni*, III, p. 584.

<sup>1132</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 894. These authors note that the evangelist does not refer here to the number 12, which denotes the community inheriting the promise made to Israel.

<sup>1133</sup> Cf. BULTMANN, *John*, p. 707; HOSKYNs, *The Fourth Gospel*, p. 552.

<sup>1134</sup> Cf. WESTCOTT, *St. John*, p. 300; CABA, *Resucit  Cristo*, p. 263.

<sup>1135</sup> Cf. RIGAUx, *Dio Tha risuscitato*, p. 336.

Throughout the pericope it will always be with the double name (Σίπ@ν νέρποq) that Peter will be mentioned<sup>1136</sup>. And this is the first time that this happens. To refer to Peter with the double name Είποq νέιποq is a typical characteristic of John<sup>1137</sup>, but he will never refer to Peter in the same pericope always with this expression. In this way, with the name Είποq which evokes the condylation of our disciple until his encounter with Jesus, there appears the name νέπoq which, besides alluding to the situation in which he received this name<sup>1138</sup>, given by Jesus, calls it in question, opening perspective for the mission that the new name indicates. Thus, already in the presentation of this disciple, and in the way the evangelist refers to him, it is clear what will happen in the unfolding of the episode, placing Peter in a unique position in relation to the other disciples, pointing to the understanding and to the accomplishment of his mission.

### 2.3.2. *The dialogue in which Peter is one of the interlocutors (21,3):*

The first dialogue of the scene takes place at Peter's initiative, when he tells the other disciples that he intends to go fishing (όνάγco άkieÚEiv - v. 3a), and they reply that they will accompany him (ζpxóπεOα Kai avv ooi - v. 3b). We have here more than a simple or casual exchange of words; prepared by the presentation of Peter and the other disciples, this dialogue, in fact, is the starting point for the whole episode of the fishing and for what follows it, explaining what happens to Peter after the glorification of Jesus<sup>1139</sup>. Therefore, it is significant that the initiative to go fishing comes from Peter and that it is he who communicates it to the others, attracting them also to do the same<sup>1140</sup>. This decision of Peter and the prompt adherence of the other disciples must be seen from a double aspect, which considers the content of the declarations and what they can mean or let transpire.

For Peter's words, the evangelist presents the expression óνάγ@ άkieúeiv. We have here a present and objective infinitive or firm, of rare use in John<sup>1141</sup>. The verb άXtú@, a *hapax* in the New Testament<sup>1142</sup>, means to

<sup>1136</sup> Jn 21:2,3,7,11.

<sup>1137</sup> Besides this chapter, the double name appears in 1,40; 6,8,68; 13,6,9,24,36; 18,10,15,25; 20,2.6. Matthew uses the expression Σίποq IlέTpo"; only once, in 16,16, although in 4,18 and 10,2 it is taken from Peter saying Είποq ó XEγóπεEoc; νέπoc;. In Me and Le the compound name appears only once, respectively in 3,16 and 5,8. Cf. ALAND, *Konkordanz*, 1/2, p. 1203.

<sup>1138</sup> Cf. CABA, *Resucitó Cristo*, p. 262; MINEAR, "The Original Functions of John 21," p. 92.

<sup>1139</sup> Cf. MINEAR, "The Original Functions of John 21," p. 93.

<sup>1140</sup> Cf. WESTCOTT, *St. John*, p. 300; CABA, *Resucitó Cristo*, p. 262; COULOT, "Pierre dans la tradition johannique", p. 24.

<sup>1141</sup> Cf. LINDARS, *John*, p. 625; BROWN, *The Gospel*, II, p. 1068.

<sup>1142</sup> BOISMARD, "Le chapitre 21 de saint Jean", p. 485, classifies this *hapax* as neutral, saying that John does not use this expression in the rest of the Gospel, but neither has he the

fish. McDowell<sup>1143</sup> shows that this verb, used with the present ἄναι®, expresses not so much the momentary intention to go fishing, but indicates a continuity of ado, suggesting that he returns to his former way of life and intends to continue it. Therefore, the disciples seem to assume an ordinary, continuous work<sup>1144</sup>, and among them Peter is the one who more clearly exercises the profession of fisherman, playing the role of leader<sup>1145</sup>.

However, some authors raise difficulties as to the credibility of these data, considering it improbable that Peter and the other disciples would have returned to their former occupations after the events of chapter 20, and especially after the sending by Jesus in 20:21. Some solve these difficulties admitting the possibility that this event is chronologically previous to those narrated in chapter 20<sup>1146</sup>, being even able to identify it with the first appearance of Jesus to the disciples in general, many times narrated - independently of chapter 20<sup>1147</sup>, or with the Christophany to Peter referred in 1 Cor 15,3-5 and Le 24,34<sup>1148</sup>, or even with the end of Mark - that would have been lost - that would also bring this episode<sup>1149</sup>. Other authors consider that the disciples return to their jobs only during the time Jesus instructs them to stay in Galilee (Me 16:7), between the feast of Passover and Pentecost, so that they would be using a free time, and that the mission entrusted to them in 20:21 confers a power that will be exercised at the opportune moment<sup>1150</sup>.

However, the text itself may not raise these problems. It is true that Peter's decision to go fishing evokes his previous profession as a fisherman; however, the idea of the fourth evangelist is not only to refer to Peter's

possibility, for the New Testament, to use another expression in its place.

<sup>1143</sup> E. A. MCDOWELL Jr., "Lovest Thou Me? A Study of John 21:15-17," *RExp* 32 (1935) 430-432.

<sup>1144</sup> Cf. LINDARS, JOHN, p. 625; BROWN, "JOHN 21 and the First Appearance of the Risen", p. 246. WESTCOTT, *St. John*, p. 300, stresses that the disciples resumed their ordinary work waiting for the sign that would determine their future, not closing, therefore, the question in the present situation.

<sup>1145</sup> Cf. LAGRANGE, *Jean*, p. 523.

<sup>1146</sup> BENOIT, *Passion et Résurrection*, p. 340; BARRETT, *John*, p. 482. The latter author admits it is probable that the evangelist understands Peter's words as having a double meaning, referring to the apostolic mission of fishing for men.

<sup>1147</sup> Cf. GRASS, *Ostergeschehen und Osterberichte*, pp. 76-82; BROWN, *The Gospel*, II, pp. 1069-1070; BULTMANN, *John*, p. 1070.

<sup>1148</sup> Cf. SCHNACKENBURG, "Pietro nel Vangelo di Giovanni," pp. 397-398.

<sup>1149</sup> This hypothesis, raised by A. HARNACK, *Texte und Untersuchungen*, Band IX, Heft 2, p. 12.14 - quoted by GHIBERTI, "Missione e Primato di Pietro," p. 183, n. 54, -, is also adopted by: CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p.68; KRAGERUD, *Der Lieblingsjünger*, p. 17-18; F. GILS, "Pierre et la foi au Christ Ressuscité (1 Cor 15:3b-5; Lk 24:34; Mk 16:7; Jn 21)," *ETL* 38 (1962) 17-21.

<sup>1150</sup> Cf. LAGRANGE, *Jean*, p. 523; CHAPLIN, *John*, p. 649; D.A. CARSON, *The Gospel according to John*, Grand Rapids-MI, 1991, p. 669; G. R. BEASLEY-MURRAY, *John*, Waco-TX, 1987, p. 399.

activity. At least four points corroborate this meaning:

- The unfolding of the scene, which is centered on fishing, points to a mystery that always goes beyond and has to do with the Risen One;
- Peter's fishing initiative is contrasted with Jesus' initiative, showing that the disciples' task - with the emphasis on Peter - is only possible with the Lord's command and help;
- Pedro's performance is constant in all the scene; since the beginning it is he who takes the initiative and acts always, being able to gather and to motivate the others for the action, assuming the function of catalyst of the others, what places him in a privileged condition for the mission;
- The verb *óreyco*, with which Peter refers to his "go", is the same used by Jesus in Jn 15:16, when he destines all to go (*ónáyqTE*) and bear fruit<sup>1151</sup>, in a clear reference to the mission.

Thus, the evocation of *Peter the fisherman* is only the way in which the evangelist emphasizes his new mission, letting it already appear, in a kind of anticipation, through the image of fishing<sup>1152</sup>.

### 2.3.3. *Pedro's performance:*

Besides the presentation and the dialogue in which Peter appears as protagonist, it is above all his action throughout the episode that provides the basic data for the definition of his figure. Peter's concrete presence appears, explicitly and always in the foreground, either in the accomplishment of the fishing (B-c: v. 3b), throwing himself into the sea after the identification of Jesus (C'-c<sup>2</sup>: v. 7b-9), or in the readiness to answer, with deeds, to the words of Jesus, dragging the net to the shore (B'-c<sup>3</sup>: v. 11). His presence is also implicit in two other moments: when the disciples obey Jesus and throw the net into the sea (C-c<sup>1</sup>: v. 6b) and when Jesus shares the bread and the fish (B'-c<sup>4</sup>: v. 13). Peter's way of acting is, as we shall see, in continuity with his figure that emerges from the previous chapters, but mainly indicates the mission that he will assume by virtue of being Peter.

#### 2.3.3.1. *The accomplishment of the fishing (21,3b.6b):*

The fishing is done in two times: the first consists in the fruitless work of the disciples (B-c: v. 3b), and the second represents the work under the command of Jesus, when it becomes day (C-c<sup>1</sup>: v. 6b). Although the reference to the disciples is general, given the circumstances of the scene, we can assume, implicitly, that Peter continues his function as leader of the group, involving himself in the first person.

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<sup>1151</sup> Cf. HOSKYNS, *The Fourth Gospel*, p. 554; MATEOS-BARRETO, *El Evangelio de Juan*, pp. 894-895.

<sup>1152</sup> Cf. CABA, *Resucitó Cristo*, pp. 262-263; SCHNACKENBURG, *Giovanni*, III, p. 584.

After the words of the disciples, ἐπ'ὅτι καὶ οὐκ ἔβρισαν αἰὶ τὸ πλοῖον, adding immediately afterwards καὶ ἐν ἐκείνῃ τῇ ἑσπέρῃ οὐκ ἔβρισαν (v. 3b). The first two in- systematize the fact that the disciples are going fishing, while the last insists on the failure of the fishing.

In fact, the verbal form ἐβρίσθησαν is more than a simple graphic verb, indicating a mere *and* prior to the main idea, which is to fish, since before getting into the boat they must leave the house<sup>1153</sup>. This form serves to pleonastically underline the movements involved in the act of fishing, giving them importance (it is not a matter of a banal fishing), besides indicating that the disciples were gathered in the same house<sup>1154</sup>, thus accentuating the idea of unity.

The same *fuñado* assumes the information according to which the disciples ἐβρίσθησαν ἐξ; τὸ πλοῖον<sup>1155</sup> \*. This expression, together with the one that refers to the fact that the disciples left the house, is, in itself, secondary, but it gains relief in the context, which dwells on apparently insignificant details, while omitting the data concerning the disciples' fatigue in fishing all night in vain.

In fact, the evangelist, after bringing these narrative details, goes directly to another point of interest, that is, to the failure of the fishing, noting that it ἐν ἑσπέρῃ τῇ ἐβρίσθησαν οὐκ ἔβρισαν (21,3b). The temporal data is significant for the interpretation of the whole episode, bringing with it a contradiction which is indicative of a deeper meaning<sup>1156</sup>. Initially, the disciples fish at night, which is considered the best time to fish<sup>1157</sup>; however, even though the weather is favorable, they do not catch anything. And, here, the evangelist makes it clear that this happens that night, so that the emphatic demonstrative pronoun ἐκεῖνος says that precisely that night they did not succeed, which means, in other words, that failure was not, before, common among them<sup>40</sup>.

The evangelist also emphasizes the unusual character of this fishing, saying that ἡ ἀνατολή τοῦ ἡλίου ἦν ὅτε ἐβρίσθησαν οὐκ ἔβρισαν (v. 4a). The dawn coincides with the presence of Jesús, just as the night coincides with his absence<sup>1158</sup>. What happens during night and day, without Jesús or with Jesús, has very different dimensions. When Jesús asked ἡμεῖς, ἡμεῖς ἡμεῖς

<sup>1153</sup> BROWN, *The Gospel*, II, p. 1069, holds that "...the verb is pleonastic and has no special meaning...". Cf. also NOLLI, *Giovanni*, p. 743.

<sup>1154</sup> Cf. LAGRANGE, *Jean*, p. 523.

<sup>1155</sup> The first time the evangelist uses the term πλοῖον (6:17) he does not employ the article (T6), which is employed here in the sense that this is the boat normally used for fishing. Cf. WESTCOTT, *St. John*, p. 300; BROWN, *The Gospel*, II, p. 1069. LAGRANGE, *Jean*, p. 523, mirroring Lk. 5:3, says that it seems that the boat belongs to Peter.

<sup>1156</sup> Cf. WESTCOTT, *St. John*, p. 300; CHAPLIN, *John*, p. 649.

<sup>1157</sup> Cf. BARRETT, *John*, p. 482; WESTCOTT, *St. John*, p. 300; CHAPLIN, *John*, p. 650.

<sup>1158</sup> Cf. CABA, *Resucitó Cristo*, p. 264; MATEOS-BARRETO, *El Evangelio de Juan*, p.

ίποαράγίον £%£xe; (v. 5), he knew that his disciples had not succeeded in their efforts<sup>1159</sup>, and he expected a negative answer, as the wording of the question indicates<sup>1160</sup>. With this question Jesús puts even more clearly the disciples' failure, who answer him with a monosyllabic οὔ. Jesús' intention is not to ridicule the disciples, but to confirm that with their only efforts they have exhausted in vain<sup>1161</sup>; so, he offers them help, indicating the place where they must cast the net: ΒÚΗΕΤΕ slq xa Se^iá jíépT| TOO nkoίου ΤÓ 8ÍKTUOV (v.6a)<sup>1162</sup> \*. Without further ado, the disciples cast the net<sup>1163</sup>, and, although it is daytime, they catch so much fish that they cannot pull the net out (v.6b).<sup>1164</sup>

A contrast is thus established between the sterility of the disciples' work without the presence of Jesus and the abundance of the catch with His presence. Deprived of the help of Jesus, the disciples are unable to accomplish the task they have undertaken; here we have the proof of Jesus' words in the allegory of the vine and the rays.

As the branch that is not united to the vine cannot bear fruit, so the disciples cannot bear fruit unless they are united to Jesus (Jn 15, 4-5)<sup>1165</sup>.

This is a scene, therefore, that, going beyond its material connotation represented by another fishing made by the disciples, denotes their mission<sup>1166</sup>, calling attention to the fact that it is in the obedience to Jesus that this is acted out and fulfilled. And this the disciples, mainly Peter, seem

<sup>1159</sup> BERNARD, *John*, II, p. 696, retains that this is the mode by which, idiomatically, the fisherman or the ca<?adorer would be asked whether eie had succeeded in his activi- tity.

<sup>1160</sup> A question with pq implies a negative answer. Cf. BLASS-DEBRUNNER, *Grammatica*, § 427,2.

<sup>1161</sup> BROWN, *The Gospel*, II, p. 1071, notes that the "disciples in the gospels never catch anything without the help of Jesus. See also MCPOLLIN, *John*, p. 226.

<sup>34</sup> The right side is considered the side of luck or fortune, as in Le 1:11; Mt 25:33; Me 16:5. The term Se^iό^ even has as a secondary meaning luck, fortune, success. Cf. H. L. STRACK-P. BILLERBECK, *Kommentar zum Neuen Testament aus Talmud und Midrash*, I, p. 980-981; SANDERS, *John*, p.451; BULTMANN, *John*, p. 708; BARRETT, *John*, p. 482.

<sup>1163</sup> LAGRANGE, *Jean*, p. 524, trying to understand the reason why the disciples cast the net once more, raises two possibilities: this could be done as a displeasure for their failure before the stranger, or because the stranger, with his decisive tone, inspired confidence.

<sup>1164</sup> This is the only Johannine passage in which the preposition Aitò takes on a causative sense. Cf. BLASS-DEBRUNNER, *Grammatica*, § 210,1.

<sup>1165</sup> Cf. CABA, *Resucitó Cristo*, p. 264.

<sup>1166</sup> There are many allegorical interpretations which start from the symbolism - represented by the various elements of the story. Thus, the boat would represent the Christian Church or the spiritual activities of believers, or even their personal efforts on behalf of Christ; the fact of being one boat would express, along with the net full of fish (but not torn) the perfection and unity of the apostles of Jesus; the great and fruitful catch would symbolize the great number of people who, through the work of the apostles, adhere to Jesus; the sea would be the world of men, while the nets represent the power of the gospel. CLHOSKYN, *The Fourth Gospel*, p. 554; BARRETT, *John*, p. 483; CHAPLIN, *John*, pp. 650-651; MCPOLLIN, *John*, p. 216; V. CODINA, "¡Es el Señor! La parábola del lago (Jn 21)", *Psalm* 76 (1988) 187-193.

to have grasped. Then, they do not ask for an explanation of anything; Peter promptly obeys the word of Jesus, as an indication that he is fit for the mission<sup>1167</sup>.

2.33.2. *Peter throws himself into the sea (21:7b-9):*

In Peter's presence there were two movements to be considered, in addition to the initial fact that it is the disciple that Jesus loved who recognizes the Lord: Peter girds himself with his overcoat and throws - himself into the sea.

a) *The Beloved Disciple says, "It is the Lord!" (21:7a):*

The disciple that Jesus loved recognizes, by what happened, that the person on the shore is the Lord and communicates his discovery to Peter (21:7a)<sup>1168</sup>. The evangelist has not yet said anything clear about this disciple in this chapter, but he is included among Peter's companions of verse 2, so that he also followed Peter in his decision to go fishing.<sup>1169</sup>

Practically all scholars admit that between Peter and the Beloved Disciple there occurs here the same relationship as in the body of the Gospel, in full harmony especially with 20:3-8<sup>1170</sup>, so that once again this disciple is highlighted, now as having sensed more quickly than Peter and suddenly recognizing Jesus, since love enables him to do so<sup>1171</sup>. Although Peter occupies an important place, we thus see a certain precedence of the Beloved Disciple over him, of whom this scene would show his impulsive, energetic and impetuous character, but incapable, by himself, of understanding the meaning of the fruitful fishing<sup>1172</sup>. His behavior would be more in accordance with that manifested in 18,10-11<sup>1173</sup>, although he showed considerable progress: believing in the words of the Beloved Disciple, he had adopted a consequent behavior, not needing to verify personally, to be sure of the disciple's testimony<sup>1174</sup>.

However, this consideration is not said in the text - which does not refer to the fact that the Beloved Disciple recognized Jesus first, but simply

<sup>1167</sup> Cf. BARRETT, *John*, p. 483; SANDERS, *John*, p. 445; MATEOS-BARRETO, *El Evangelio de Juan*, p. 897.

<sup>1168</sup> Cf. WESTCOTT, *St. John*, p. 300; LINDARS, JOHN, p. 627; SANDERS, *John*, p. 445; CABA, *Resucitó Cristo*, p. 263.

<sup>1169</sup> Cf. BROWN, *The Gospel*, II, p. 1071.

<sup>1170</sup> Cf. Ghiberti, "Missione e Primato di Pietro", p. 184.

<sup>1171</sup> Cf. SEGALLA, *Giovanni*, p. 474.

<sup>1172</sup> Cf. HOSKYNs, *The Fourth Gospel*, p. 555; COULOT, "Pierre dans la tradition johannique", p. 24; LAGRANGE, *Jean*, p. 524.

<sup>1173</sup> Cf. COULOT, "Pierre dans la tradition johannique", p. 24; BROWN, "Pietro nel Vangelo di Giovanni", p. 164.

<sup>1174</sup> Cf. K.H. RENGSTORF, *Die Auferstehung Jesus. Form, Art und Sinn der urchristlichen Osterbotschaft*, Witten-Ruhr, 1960, p. 123; Ghiberti, "Missione e Primato di Pietro", pp. 184-185.

says that *Xéyei óov ó paOriTfig ¿Ksivog ov ^yána ó TTIOOV^ néipto*, 'O KÚptóg éortv (v. 7a) - and does not take into account that the evangelist's concern is not to measure the greatness or mediocrity of one in relation to the other. If that were so, it would not be understood how the Beloved Disciple, after discovering that it was *the Lord* who was at the root of that event, practically leaves the scene, so that the evangelist does not refer to the effect that this identification provokes in him, and the recognition is not enough to characterise him as being in tune with Jesus. In addition, one could note a certain dependence of his in the background on Peter, to whom he communicates his discovery as showing the inability to carry out his choices and decisions, and, consequently, his adherence to Jesus. This is not, therefore, the key to reading the text. Although together, they are not compared. The whole dynamic of the episode and of the chapter points in another direction: in the mission of Peter and also in that of the Beloved Disciple - which the evangelist will deal with in the second part of the chapter. Simon, hearing that *it is the Lord*, promptly sets himself in motion toward Jesus. This is what the text says.<sup>1175</sup>

b) *Peter girded himself with the garment (21:7b):*

Peter, hearing that it is the Lord, *Τὸν ἐρτῆνΣÚΤΤ|ν SiE^ótrato, f|v yáp yvrvóg* (v. 7b). Let us see the description and the meaning of this gesture.

It is difficult to understand the state Peter was in. Although the text says *f|v yáp yvrvóg*<sup>1176</sup>, that is, that he was naked, we can infer that he was not naked in a total sense, since complete nudity would have offended the Israelite sensibility and was not indicated to those who had to work all night exposed to the cold<sup>1177</sup>. This possibility would be confirmed by the very term that the fourth evangelist uses to refer to this piece of clothing: it is called *énevΣÚTiig*. This term<sup>1178</sup>, according to etymology and Jewish usage, designates the overcoat, a garment worn over clothing; in the case of the fisherman, it consisted of a kind of linen coat or tunic, sometimes sleeveless, which he wore over a shorter garment, but more adequate to the fishing activity<sup>1179</sup>.

<sup>1175</sup> WIARDA, "John 21:1-23", p. 59: "The beloved disciple is the first to recognize the risen Lord, but even his cry of recognition is directed specifically to Peter (v. 7a)". Cf. also: NAPOLE, "Pedro y el Discipulo Amado," p. 174; A. SHAW, "The Breakfast by the Shore (Jn 21:1-14) and the Mary Magdalene Encounter (Jn 20:11-18) as Eucharistic Narratives", *JTS* 25 (1974) 16.

<sup>1176</sup> The other places where this term appears in the New Testament are: Me 14:52; Mt 25:36,38,43,44; Acts 19:16; James 2:15, always alluding to the lack of clothing, although not exclusively referring to complete nakedness. Besides these steps, in 1 Cor 15:37; 2 Cor 5:3; Heb 4:13 and Rev 3:17, it assumes a metaphorical sense.

<sup>1177</sup> Cf. POPPI, *Sinossi*, p. 538; BROWN, *The Gospel*, II, p. 1072.

<sup>1178</sup> 'EirevSötns and a *hapax* in the New Testament. Cf. ALAND, *Konkordanz*, II, pp. 106-107.

<sup>1179</sup> Cf. LAGRANGE, *Jean*, p. 525; BROWN, *The Gospel*, II, p. 1072; THIEDE, *Simon Peter*, p. 93; CHAPLIN, *John*, p. 651.

Peter's attitude is normally seen as a gesture of modesty or politeness. Since he did not want to appear before the Lord clothed in a skimpy garment, he girded himself with the garment, although it was not very practical, since he had to throw himself into the water<sup>1180</sup>. In this way, even in haste and under hardship, Peter would be conscious of owing reverence to the Lord<sup>1181</sup>. But authors like Kremer<sup>1182</sup> and Mateos and Barreto<sup>1183</sup> see here a dense symbolic language used by John to refer to Peter's sins<sup>1184</sup>, in which case his nakedness would indicate the lack of the disciple's proper garment. Caba considers these symbolisms somewhat sophisticated, but says that the fact remains that Peter's new mission does not eliminate the reality of Saint Peter as a sinner<sup>1185</sup>.

Moreover, to understand the meaning of Peter's gesture, it is interesting to consider the verb with which the evangelist describes his action: *Siçœvwpt*. This verb means to gird, and here it is used in the middle (*Sid/boa-ro*), implying that the action is reflected on Peter, as a reflexive action: he girds himself with the garment around his waist<sup>1186</sup>. Peter, therefore, had taken this piece of his clothing and tied it around his waist so that he would not be too hindered in his movements. Thus, we have a detail, that in the narrative logic is very precise, and continues the tendency already verified in the description of Peter and the other disciples going fishing, that, besides the material gesture, emphasized what fishing would mean for the disciples and specially for Peter. In the same way, some elements indicate that Peter's gesture evokes another gesture made by Jesus on the occasion of the feet washing. In fact, besides 21:7, the verb *ôiaÇôvvujii* is used only in 13:4,5<sup>1187</sup>, describing the movement of Jesus who prepares to wash the disciples' feet, girding himself with a *Xévuov*. As that gesture prefigured the voluntary service of Jesus through the gift of his life<sup>1188</sup>, we can also say that this gesture prefigures the spontaneous and

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<sup>1180</sup> Cf. THIEDE, *Simon Peter*, p. 94; POPPI, *Sinossi*, p. 538; BROWN, *The Gospel*, II, p. 1072; WESTCOTT, *St. John*, p. 301; SEGALLA, *Giovanni*, p. 478; VAN DEN BUSSCHE, *Giovanni*, p. 559; BARRETT, *John*, p. 483; M. L. SOARDS, *Τὸν ἰ7tε̅v8vTT]v 8iε̅^<i>aaTO, i)v yāp yvjivō*"; (Jn 21:7), *JBL* 102 (1983) 283-284.

<sup>1181</sup> SOARDS, *Τὸν ἰ7tevSvtqv 8te^d>aaTO*, p. 284, says that Peter "putting on clothing before diving into the water... can arrive on the shore clothed and properly equipped to perform the religious art of greetings."

<sup>1182</sup> J. KREMER, *Die Osterbotschaft der vier Evangelien*, Stuttgart, 1968, pp. 119-120.

<sup>1183</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 898.

<sup>1184</sup> AGOURIDES, "The Purpose of John 21," pp. 127-128, relates Peter's nakedness to the fact that he had denied Jesus.

<sup>1185</sup> Cf. CABA, *Resucitó Cristo*, p. 263.

<sup>1186</sup> Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 346; LAGRANGE, *Jean*, p. 515; NOLLI, *Giovanni*, p. 747; MARROW, *John 21*, p. 31; SOARDS, *Τὸν ε̅itevSÚTqv ôie^dxraTO*, p. 283.

<sup>1187</sup> It does not appear in any other book of the New Testament. Cf. ALAND, *Konkordanz*, II, pp. 70-71.

<sup>1188</sup> HARTMAN, "An Attempt", p. 39, even maintains that Peter's gesture prefigures

decisive surrender of Peter, who, going to meet Jesus, presents himself ready to live his discipleship.

c) *Peter throws himself into the sea (21:7c):*

Peter, therefore, girding himself with the overcoat, ἐπαXev έαυτὸν εἰς ῥήν QáXaoov (v. 7c), while the other disciples ἰρὸ νΧοία- πί<ρ fjXOov... οvpovTEÇ Τὸ ΣΙΚΤVΟV Τὸν ΙxQûcev (v. 8). Thus clearly appears the difference between Peter's behavior and that of the disciples. The disciples, it seems, were not in a hurry<sup>1189</sup>; therefore, the accent is not on the speed, but on the way they are going to the shore: not swimming, but in the boat<sup>1190</sup>.

We have tried to understand this difference in attitudes, so that the considerations are varied, divergent, but sometimes complementary. It has been seen, for example, that the disciples reacted coldly, not showing as much ardor as Peter, but following the practical side to approach Jesus<sup>1191</sup>; that Peter is the only one to throw himself into the sea because he is the one who must rectify his previous conduct<sup>1192</sup>; that Peter throws himself into the water to reach Jesus as soon as possible<sup>1193</sup>, or even before the other disciples<sup>1194</sup>. More recently, Gee<sup>1195</sup> considered that Peter's gesture was provoked by apprehension and guilt complex, so that Peter, throwing himself into the water, probably behind the boat, wanted to avoid a meeting, fearful for him, with the Master he had denied<sup>1196</sup>. Certainly Peter's attitude is impulsive and emotional, and as such it differs from the attitude of his companions - who, we can deduce, are concerned with the net - and it is also in continuity with the characterization of Peter in the body of the fourth gospel, which presents him as a man of action among the disciples. However, it is not that Peter stands out of the disciples because he wants to be different, better, more agile, or that he wants (because he wants) to be

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his death.

<sup>1189</sup> SEGALLA, *Giovanni*, p. 474, observes that haste is typical of Peter.

<sup>1190</sup> Cf. NOLLI, *Giovanni*, p. 748.

<sup>1191</sup> CHAPLIN, *John*, p. 651; EDWARDS, *John*, p. 180-181, quoted by Chaplin. For these authors, Peter possesses the "Mary-type" intuition, while the other disciples assume the "Martha-type" concerns, with the practical aspects of fishing.

<sup>1192</sup> AGOURIDES, "The Purpose of John 21," p. 128; MATEOS-BARRETO, *El Evangelio de Juan*, p. 898.

<sup>1193</sup> BULTMANN, *John*, p. 702; BROWN, *The Gospel*, II, p. 1072.

<sup>1194</sup> SCHNACKENBURG, *Giovanni*, III, p. 589. For Schnackenburg, furthermore, it is as if the narrator were saying that Peter had something more important to worry about instead of taking care of the nets.

<sup>1195</sup> D. H. GEE, "Why Did Peter Spring into the Sea? (Jn 21:7)," *JTS* 40 (1989) 481-489.

<sup>1196</sup> For HOSKYNS, *The Fourth Gospel*, p. 488.555, further, Peter's throwing himself into the sea may be compared to the addition Matthew makes to the Marquis' verse about Peter's falling into the sea (Mt. 14:28-32; Mk. 6:45-52), in whose addition, the connection of fear is quite clear.

the first to arrive where Jesus is. The text only says that he throws himself into the water; it does not make any consideration about the place; it does not infer from the text that he wanted to avoid Jesus, and, in the next step, we see him promptly responding to the message of the Master's words.

It is consequent, therefore, to think that Peter reacts a bit automatically to the observation of the Beloved Disciple, not repressing his spontaneity and his inner agitation, walking concretely towards Jesus. From this point of view, then, Peter's throwing himself into the sea gives him a very particular profile, which opens perspectives for the dialogue described in verses 15-17<sup>a9</sup> : he thus manifests, in his own way, his love for Jesus, preparing the confession of his love, which will be acted out in the assignment of his mission by Jesus.

### 2.33.3. *Peter drags the net to the shore (21:11):*

Another point where the narration puts Peter in evidence is **B'-c<sup>3</sup>**, when it tells of his prompt action in response to Jesus' request to bring back some fish that they had caught. The text says ἀνέπτ] οCν Σίpcov νέxποq Kai εἶXKVOEV xd ΣίKTUOV elq xqv yfjv πeoTÓv IxOúwv gEyálmv éKaxón jtεvxf]Kovxa xpión Kai xooóuxwv dvxcov OUK ζOXÍO9T] XÓ ΣÍKXVOV (v. 11), and comes after Jesús' request addressed to all, évéyKaxE áno xCv óyaptav óv ζníauaxs vuv (v. 10)<sup>1197</sup>.

Although Jesus' request was made to everyone, it was Peter who took the initiative and dragged the net to the beach. This gesture is very significant<sup>1198</sup> and is in continuity with his previous initiatives of going fishing and throwing himself into the water. Let's look at the main elements described here.

#### a) 'Avé^t] óβv Zíptov Plérποq (21,Ha):

The expression that narrates Peter's first movement - ἀνέπq oón Σίpwv Iléxποq (v. 1 la) - is somewhat debatable, since although the verb does not have an intransitive sense, the verbal complement is missing. Some authors<sup>1199</sup>, with greater or lesser incisiveness, read it in the light of 21:7, which says that Peter threw himself into the sea, and raise the possibility that only now Peter is reaching the shore, so that the other disciples arrived

<sup>1197</sup> Jesus asks the disciples to add to His preparations something of their catch, and probably does so in order to mark the Lord's gift as one to be used and put to use. Cf. WESTCOTT, *St. John*, p. 301; LAGRANGE, *Jean*, p. 527.

<sup>1198</sup> Cf. SANDERS, *John*, p. 448.

<sup>1199</sup> LOISY, *Le Quatrième Évangile*, p. 518-519; GEE, "Why did Peter Spring into the Sea?", p. 487; MATEOS-BARRETO, *El Evangelio de Juan*, p. 891. The latter, however, on page 900, in spite of maintaining the correspondence with 21:7, and saying that only now (21:1 la) does Peter come out of the water, see a symbolic meaning: "Así como "tirarse al mar" expresaba su aceptación del servicio hasta la muerte, "subir/salir" del agua es señal de la nueva actitud de Pedro".

before, rowing. But against this interpretation there is the fact, as noted by Bultmann<sup>1200</sup> and Brown<sup>9</sup> \*, that if the fourth evangelist says that Peter left before, he should certainly say that he would not have arrived first, if this is what he meant. However, even if this possibility is ruled out, some difficulties remain as to the understanding of ἀναπαύω, which, even though it appears sixteen times in John, leaves room for different interpretations.<sup>1201</sup>

John never uses this verb in the sense of going aboard the boat, a -movement which is ordinarily described with ἐπιπαύω<sup>1202</sup>, which thus constitutes the technical verb for going aboard, to embark<sup>1203</sup>. Outside the fourth gospel we have three occurrences of ἀναπαύω in connection with τὸ τεχνοῖον - Mt 14:32; Me 6:51 and Acts 21:6<sup>1204</sup> -, and in all of them it clearly means to embark. Considering precisely these latter data, Brown<sup>9</sup> says that the ἀνέβη in 21:11 describes Peter climbing aboard the boat to take out the net. Bultmann<sup>1205</sup> °, however, considers that this cannot be, because the net was not inside the boat<sup>1206</sup>. For this author, the disciples, together with Peter, guiding the boat to land, would have jumped still in the water; Peter, at Jesus' command, climbs (ἀνέβη) to the shore and drags the net<sup>1207</sup>. Schnackenburg<sup>1208</sup> affirms that in an earlier stage of the narration, ἀνέβη meant that Peter had gone up or left the shore, but that in the present context, its meaning is not clear. For us, the text remains open to both possibilities, raised by Bultmann and Brown, which do not alter the symbolism of the net and the boat in the composition of the picture of Peter, nor alter its action.

<sup>1200</sup> Cf. BULTMANN, *John*, p. 703.

<sup>1201</sup> This verb has primarily a spatial meaning, and expresses the ascent from below to above. Cf. I. SCHNEIDER, ἀναπαύω, *GLNTIII*, col. 16. Besides our passage (21:7), the verb ἀναπαύω appears 15 times in John: three times it refers to going up to Jerusalem (2:13; 5:1; 10:55) and once to going up to the temple (7:16); five times it refers to going up or going to the feast (7:8bis; 7, 10bis; 12:20); five times it speaks of going up to the Father or to heaven (1:51; 3:13; 6:62; 20:17bis); once to go up by another way, referring to the false shepherd who does not pass through the door (10:7). This verb appears 9 times in each of the three synoptic gospels. Cf. ALAND, *Konkordanz*, II, p. 18.

<sup>1202</sup> Three times in John (6:17; 6:24; 21:3); five times in Matthew, five times in Mark and three times in Luke. Cf. ALAND, *Konkordanz*, II, p. 94.

<sup>1203</sup> Despite this statistical data, NOLLI, *Giovanni*, p. 750, states that ἀναπαύω is the verb that assumes this technical characteristic.

<sup>1204</sup> Cf. ALAND, *Konkordanz*, I/1, p. 47.

<sup>1205</sup> Cf. BULTMANN, *John*, pp. 702-703.

<sup>1206</sup> BROWN, *The Gospel*, II, p. 1074, counter-argues that if the net was not over the boat, it was somehow moored behind it and that Peter could climb into the boat, undock it and drag it, always by the boat, to the sand.

<sup>1207</sup> BULTMANN, *John*, p. 703: "W. 9-11 can be understood in a natural way only in the sense that the disciples (along with Peter) drove the ship to land and sprang out, and that Peter, at the command of Jesus, gets on the shore and hauls in the net."

<sup>1208</sup> SCHNACKENBURG, *Giovanni*, III, p. 592.

b) *Kai eĪAKvaev TO OIKTDOV eiç ttjv yrjv... (21,11b):*

Thus, Peter responds concretely to Jesus' request: he drags (eiX.Kuasv) the net to the land (v. 11b), and the evangelist states that it was full of 153 big fish, and that, although there were so many, the net was not torn (v. 11c). With these details, whose meaning we will try to clarify later, we reach the climax of Peter's presence in the fishing scene.

Peter's action proper is described with the verb §XK(O. Its fundamental value is to snatch, to pull, to drag, to draw or to attract<sup>1209</sup> \*. This verb is used five times by the fourth evangelist, two of which refer to the attraction of men by God (6,44) or by Jesus (12,32); one refers to the fact that Peter had a sword with him (18,10) and the other two times are in our pericope, where, in 21,6, it is said that the disciples did not have the strength to pull the net with the fish, and, in 21,11, that Peter drags the net with the fish to the shore<sup>1209</sup> . Specifically in our pericope, ëlKœ designates one of the operations that comprise the global act of fishing: dragging the net to dry land. This operation is performed in several phases and, possibly, not by a single person .<sup>1210</sup>

These aspects are significant because they designate Peter with at least two attributes. The first consists in the capacity (positive) of attracting the fish (or what they mean). In the light of 6,44 and 12,32, Peter puts himself, therefore, in condition to attract the men to the Father<sup>1211</sup> , what puts him in a dimension of mission - that is better evidenced by the fact that in verse 6 the disciples could not drag the net with the fishes - preparing, thus, with another image, the following scene. The second attribute refers to leadership over the group. It presents a Peter of initiatives, but not so much of individual actions. This action, precisely because of the verb ëlK<o, can designate a work decisively coordinated by Peter, in such a way that, as Lightfoot observes<sup>1212</sup> , shows once again Peter's function as the head of the disciples<sup>1213</sup> .

This implicit meaning in Peter's action is further confirmed by the symbolism of the hundred and fifty-three fish and by the net that does not

<sup>1209</sup> In the entire New Testament EXKCÚ occurs three other times: Acts 16:19; 21:30; and James 2:6. In these three cases it has the negative meaning of obliging or constraining (dragging to court). Cf. ALAND, *Konkordanz*, II, pp. 94-95.

<sup>1210</sup> Cf. NOLU, *Giovanni*, p. 750.

<sup>1211</sup> Cf. MCPOLLIN, *John*, p. 226. Nevertheless, in 18:10, unlike 6:44 and 12:32, the verb EXKOJ has as complement an inanimate object: the sword.

<sup>1212</sup> LIGHTFOOT, *John's Gospel*, p. 342.

<sup>1213</sup> BROWN, *The Gospel*, II, p. 1074, tends to attribute Peter's authority to the fact that he could be the owner of the boat, as is attested in Le 5:3. But this, even if admitted as certain, is an entirely secondary fact in relation to the activity carried out by the disciples, which is objectively defined in other terms. Moreover, his suggestion is weakened by the fact that Peter's going up in the boat (which would give him more recognition, if he was the owner of the boat) remains only one of the possibilities in course.

break<sup>1214</sup>. Many hypotheses on the understanding of this number have been proposed, without, as Bultmann observes<sup>1215</sup>, a satisfactory explanation has been reached. These hypotheses generally tend to interpret it in a symbolic, allegorical way or through gematria, being, nevertheless, uncertain in what measure it has a symbolic value or corresponds to a historical data. Without pretending to be complete, we will mention the most significant interpretations<sup>1216</sup>.

Jerónimo<sup>1217</sup>, commenting the text of Ez 47,6-12, says that Opiano, a poet of Cilicia who lived in the second century after Christ, declared that there are one hundred and fifty three varieties of fish. On this basis, he considers that this number, in John, signifies the universality of the work of the apostles, whose mission involves all men, since each species symbolizes a nation or human category<sup>1218</sup>. Augustine<sup>1219</sup> considers the 153

<sup>1214</sup> Cf. M. LACONI, "Il fondamento del ministero di Pietro in Gv 21,1-23", in P.-R. TRAGAN (ed.), *Fede e Sacramenti negli scritti giovannei. Atti del VI Convegno di Teologia Sacramentaria*, Roma, 1965, p. 170.

<sup>1215</sup> C. BULTMANN, *John*, p. 709.

<sup>1216</sup> Although WESTCOTT, *St. John*, p. 306, says that no explanations of this number given by Clement, Irenaeus, Origen, Tertullian, and Cyprian have been preserved, HOSKYNS, *The Fourth Gospel*, p. 556, finds that Origen breaks down 153 into 50 x 3 + 3, understanding it as a Trinitarian blessing.

<sup>1217</sup> HIERONYMUS, *Commentaria in Ezechielem*, XLVII, B-C (BL 25,474): "...erunt piscatores, quibus loquitur Dominus Jesús: venite ad me, et faciam vos piscatores hominum: de quibus et Jeremiah: Ecce ego, inquit, mittam piscatores. Et plurimae species, immo genera piscium erunt in mari quondam mortuo. Quos pisces ad dexteram partem iubente Domino extraxit Petrus, et erant centum quinquaginta tres: ita ut prae multitudine eorum retia rumperentur. Aiunt autem qui de animantium scripsere naturis et proprietate, qui áXiEV Tucá tam latino, quam Graeco dedicere sermone, de quibus Oppianus Cilix est, poeta doctissimus, centum quinquaginta tria esse genera piscium quae omnia capta sunt ab apostolis, et nihil remansit in captum, dum et nobiles et ignobiles, divites et pauperes, et omne genus hominum de mari hujus saeculi extrahitur ad salutem."

<sup>1218</sup> However, R. GRANT, "One Hundred Fifty-three Large Fish (John 21:11)," *HTR* 42 (1949) 273-275, disputes Jeronimos by saying that Opian lists 153 kinds of fish, but states that, in fact, the kinds of fish are infinite.

<sup>1219</sup> AUGUSTINUS, *Tractatus in Iohannis Evangelium*, CXXII,8-9 (PL 35,1963- 1964): "Cum itaque Legis denario Spiritus sanctus per septenarium numerum accedit, fiunt decem et septem: qui numerus ab uno usque ad seipsum computatis omnibus crescens, ad centum quinquaginta tres pervenit. Ad unum enim si adjicias duo, fiunt tres; his si adjicias tres et quatuor, fiunt omnes decem; deinde si adjicias omnes numeros qui sequuntur usque ad decem et septem, ad supradictum numerum summa perducitur; id est, si ad decem, quo ab uno usque ad quatuor perveneras, addas quinque, fiunt quindecim: his addas sex, et fiunt viginti unum; his addas septem, et fiunt viginti octo; his addas octo et novem et decem, et fiunt quinquaginta quinque; his addas undecim et duodecim et tredecim, et fiunt nonaginta unum; his rursus quatuordecim et quindecim et sexdecim, et fiunt centum triginta sex! huic numero adde illum adde qui restat de quo agitur, id est decem et septem, et piscium numerus ille complebitur. Non ergo tantummodo centum quinquaginta tres sancti ad vitam resurrecturi significantur aeternam, sed millia sanctorum ad gratiam Spiritus pertinentium (...). Non igitur frustra dicti sunt hi pisces et tot et tanti, id est et centum quinquaginta tres et magni".

as being the sum of the numbers from 1 to 17, and interprets it as meaning all those that are included in the work of Salvation, and that, inspired by the seven gifts of the Spirit, live according to the Law (The Ten Commandments). Gregory the Great<sup>1220</sup> develops this idea of Augustine and, breaking down 153 into 3 [10 x 3 + 7 x 3], he sees in number 10 the human actions based on the 10 Commandments, in 7, the actions based on the seven gifts of the Spirit and in 3 he sees a symbol of the Trinity, bringing about the idea of unity in the Spirit. Cyril of Alexandria<sup>1221</sup> composed the number as 100 + 50 + 3, where 100 corresponds to all rational creatures, 50 to the Jews and 3 to the Trinity.

Insisting on the symbolic meaning, some modern exegetes try to explain this number by means of gematria, a stratagem of rabbinical interpretation, which replaces a name by the corresponding numerical value of its letters<sup>1222</sup>. Among the many studies<sup>1223</sup>, we point out that Vulliaud<sup>1224</sup> considers number 153 as the number of the paschal lamb; Eisler<sup>1225</sup> sees a subdivision constituted by 76 and 77, where the first number corresponds to the name  $\Sigma\pi\omega\nu$  and the second to  $\text{I}\chi^{\wedge}\upsilon\grave{\eta}$ ; for Kruse<sup>1226</sup>, the number 153

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<sup>1220</sup> GREGORIUS MAGNUS, *Homily XXIV,4* (PL 76,1186): "Scitis namque quod in Veteri Testamento omnis operatio per Decalogi mandata praecipitur, in Novo autem ejusdem operationis virtus per septiformem gratiam sancti Spiritus multiplicatis fidelibus datur... Quia ergo septem quae superius diximus, per Novum Testamentum latius data sunt, decem vero per Vetus praecepta, omnis nostra virtus et operatio per decem et septem potest plene comprehendi. Ducamus ergo per trigonum decem et septem, et veniunt ad quinquaginta unum. Qui profecto numerus a magno mysterio non vacat, quia in Testamento Veteri legimus quod annus quinquagesimus jubileus vocari jussus est (Lev. XXV,11)... Ducamus ergo et trigonum quinquaginta et unum, ut fiant centum quinquaginta tres. Quia ergo omnis nostra operatio in fide Trinitatis exhibita ad requiem tendit...".

<sup>1221</sup> CYRILLUS ALEXANDRINUS, *Commentarium in Iohannis Evangelium* XII, C-D (PG 74,1117): "nXqp6oxaxog yap 6 Kaxdv dpiOpdg 6K 8£Kd8©v 86xa ouyKsipeqog. Toiydpxoi Kai adxdg 6 Kupiog fjp6v Tqoouc; 6 Xpioxdt; itox6 p6v 6Kaxdv £lvai cpqcn xd 6nap%ovxa aux^ npdpaxa, xd xeXEiax; 6%£iv 6v dpiOjup xd XoyiKd Kxiopaxa 8id xouxou 8qX©v, nox6 86 yfjv xijv dpioxqv pKapno<popf|0£iv Suoxupioaw, xd x6Xeiov eOxapnocpopiav xffc doiaq yuxffc 5ia xoux oqpaivov. Tou 86 ye nevxqKOVxa napaxi06vxo<; filt; vdqoiv olovei xd Kax'6KXoyf|v Zeippa xdpixog x©v 6£ lopaf)A.. \*Ev i^piaei ydp x© £Kaxdv xd n£VXT|Kovxa Kai ZEinsxai xou xsteiou npog dpiOpdv. T©v 86 y£ xpi©v EioKopi^Eiv 8uvap6v©v xfjg dyiag xE Kai dpouoioiu Tpid8o<..."

<sup>1222</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 592-593.

P. VULLIAUD, *Les textes fondamentaux de la Kabbale*, Paris, 1933, pp. 33-34; R. EISLER, *The Fisher*, 1921, pp. 111-112, quoted by BULTMANN, *John*, p. 709; J. A. EMERTON, "The Hundred and Fifty-three Fishes in Joh XXI,H," *JTS* 9 (1958) 86-89; 11 (1960) 335-336; P. R. ACKROYD, "The Hundred and Fifty-three Fishes in Joh XXI,11," *JTS* 10 (1959) 94; H. KRUSE, "Magni pisces centum quinquaginta très," *VD* 38 (1960) 129-148; J. A. ROMEO, "Gematria and John 21 - The Children of God," *JBL* 97 (1978) 263-264; B. GRIGSBY, "Gematria and John 21:11 - Another Look at Ezekiel 47:10," *ExpTim* 95 (1983) 177-178.

<sup>1224</sup> VULLIAUD, *Les textes fondamentaux*, p. 33.

<sup>1225</sup> EISLER, *The Fisher*, p. 111.

<sup>1226</sup> KRUSE, "Magni pisces," p. 143.

represents the sum of the numerical values of the Hebrew letters - corresponding to the expression 'Church of Love' (ranxn ^np)<sup>1227</sup>. Other authors, however, present slight modifications to the explanations already given by the Fathers. Hoskyns<sup>1228</sup>, starting from the idea of the sum of 1 to 17 proposed by Augustine, represents each unit with a "point", and arranges them according to the form of an equilateral triangle, with 17 points on each side, seeing in this triangular perfection a symbol of the "only and perfect fishery"; Mateos and Barreto<sup>1229</sup> see in 153 the sum of three groups of 50, plus a 3, which is also the multiplier; here, the number 50, placed in relation with the 5.000 of the multiplication of the countries, designates the community of the Spirit, while the three, which multiplies the community, is the number of the divinity and would represent Jesus.

All these attempts at explanation, apart from the individual criticisms that can be made of each of them<sup>1230</sup>, appear, on the one hand, arbitrary and subjective and, without being able to show that this number was thus thought by the evangelist and received by the readers, run the risk of making the text reflect the interests or the mentality of those who are interpreting it; On the other hand, we can find one constant in all these proposals, namely, they all point to the idea of totality and perfection, which may well constitute a valid element for the interpretation of the number. Thus, and with the majority of modern exegetes, without seeking a specific allegorical or symbolic meaning for the number 153, we see the possibility that it is a high number, implying the extension or universality of the mission of the disciples, among whom Peter appears as a typical figure.<sup>1231</sup>

This concept is completed by the observation that, although the fish were many, the net was not torn (ΤΟΟΟΨΤΓΪΥ ΟΨΤΣΟΥ ΟΥΚ ἔαχιο9r| ρό ΣΙΚΤΥΟΥ - 21,11). The verb which means both to break, to tear, and to divide or separate<sup>1232</sup>, occurs only once more in the fourth Gospel, when it refers to the fact that the soldiers cast their lot over the net, so as not to divide it<sup>1233</sup>. This episode insists, in two ways, on the idea of unity: the

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<sup>1227</sup> BROWN, *The Gospel*, II, p. 1075, and SCHNACKENBURG, *Giovanni*, III, p. 593, consider it a speculation to base gematria on an expression which never occurs in the fourth gospel.

<sup>1228</sup> HOSKINS, *The Fourth Gospel*, pp. 553-554.

<sup>1229</sup> MATEOS-BARRETO, *El Evangelic de Juan*, p. 901.

<sup>1230</sup> For this, cf. BROWN, *The Gospel*, II, pp. 107+1076.

<sup>1231</sup> The mention that the fish were large emphasizes the impressive character of the catch. Moreover, and considering that 153 is not a round number, it can be seen that the evangelist is concerned to show that these data are transmitted by an eyewitness testimony. In this regard, cf. CHAPLIN, *John*, p. 653; KRUSE, "Magni pisces", p. 130; MARROW, *John 21*, p. 32; MCPOLLIN, *John*, p. 225; BROWN, *The Gospel*, II, p. 1076.

<sup>1232</sup> Cf. C. MAURER, cxiϘα, *GLNTXIH*, col. 430-431.

<sup>1233</sup> In the New Testament, existo appears again 2 times in Mt, 2 in Me, 3 in Le and 2 in Acts. In the Synoptics the sense is always of tearing or breaking something, while in Acts

tunic was seamless, made of a single piece, from top to bottom (19:23), and the soldiers did not tear it to divide it among them (19:24). The tunic, with this double characteristic, is considered to symbolize the moment when the scattered children of Israel are brought back to unity around the cross of Jesus, opening up a clear perspective towards the event of the Church and her unity.<sup>1234</sup>

This same perspective continues in 21:1-14, now reflected in a new image: it is no longer the tunic that is not divided, but the net that does not break, so that the focus is no longer on the founding moment of the Church<sup>1235</sup>, but on the task of its maintenance in unity, placing the whole episode of the catch in an ecclesiological perspective, which will occupy John's interest especially in the following passage. By saying that it is Peter who drags the net to the land and that it does not break, the evangelist underlines his ability to carry out this task, prefiguring him as the mentor of the unity that characterizes the Church<sup>1236</sup>. However, this image is not at all explicit and, in fact, the reader of the Gospel will miss that the evangelist will not dedicate himself exclusively to the mission attributed to Peter. Thus, Peter's mission, still diffused through the fishing, acquires a different presentation in the image of the shepherd, so that the particular task which he receives in 21:15-23, is already implicit in the essential meaning of the episode of the fishing<sup>1237</sup>, which shows a Peter full of initiatives, but above all in a

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it is used in the sense of separating communion of individual character. Cf. ALAND, *Konkordanz*, II, pp. 270-271; MAURER, *oxiÇœ*, col. 434.

<sup>1234</sup> Another interpretation commonly given to this step attributes to the vestment a symbol of the priestly character of Jesus. This interpretation does not focus so much on the fact that the soldiers do not divide the tunic, as on the fact that it is unique. This second interpretation is widely confuted by I. DE LA POTTERIE, "La tunique sans couture, symbole du Christ grand prêtre?", *Biblica* 60 (1979) 255-269. The interpretation which sees here the unity of the Church is very ancient, and goes back to the patristic era. On this interpretation, cf. M. AUBINEAU, "La tunique sans couture. Exégèse patristique de Jean 19,23-24", in P. GRANDFIELD-J. A. JUNGSMANN (ed.), *Kyriakon. Festschrift Johannes Quasten*, Munster, 1970, I, pp. 100-127; I. DE LA POTTERIE, "La tunique non divisée de Jésus, symbole de l'unité messianique in "the New Testament Age"", in W. C. WEINRICH (ed.), *The New Testament Age. Essays in Honor of Bo Reicke*, Mâcon, 1984, pp. 127-1380; ID., *Exegesis /P Evangelii*, pp. 152- 158; SCHNACKENBURG, *Giovanni*, III, pp. 442-443; BARRETT, *John*, pp. 458-459.

<sup>1235</sup> According to John: the Church is born on Calvary. Cf. M. THURIAN, *Marie, Mère du Seigneur, figure de l'Eglise*, Taisé, 1962, pp. 231-241; LA POTTERIE, *La Passione di Gesù*, pp. 115-133; ID., "La parole de Jésus "Voici ta Mère", pp. 35-39; ID.

<sup>1236</sup> LACONI, "Il fondamento del ministero di Pietro", p. 170-171: "Il particolare della "rete" trascinata da Pietro, che "non si spezzò", nonostante la moltitudine dei pesci (v. 11), nel contesto generale della "pesca" apostolica e del clima ecclesiale, può benissimo assumere un significato preciso anche a questo riguardo: la guida di Pietro è una garanzia perché la chiesa, pur formata da tanti popoli, mantenga Punita voluta da Cristo".

<sup>1237</sup> This relationship is also indicated, although from an inverse angle, by HARTMANN, "An Attempt", p. 38: "The flock belongs to Jesus, and Peter replaces Jesus as its shepherd. It becomes natural to regard Peter's hauling the net ashore in v. 11 as intimating the same

condition to serve and to guard unity. Let us move on, then, to 21:15-23.

### 3. *Jn 21:15-23:*

Let us look at the main problems concerning textual transmission, its structure, and, starting from this, the essential elements for its exegetical reading.

#### 3.1. *Textual criticism:*

In this passage we have many small variations, but we will stick only to those that can influence the understanding of the evangelist's conception of Peter. And, in this sense, we have two readings, which are repeated in verses 15.16.17: the way Jesús calls Peter (Εἶπτον Ἰτοάωvov) and the way he refers to the persons that he entrusts to Peter (ἀpνία-Ἰτροπάxα-Τροπάxια).

##### 3.1.1. *Εἶπτον Ἰτοάωvov:*

In 21,15.16.17 many manuscripts carry a variant for the name of Peter's progenitor: they read *'tova* instead of *'toάvov*. Among these manuscripts are: A C<sup>2</sup> E G H K fam<sup>113</sup>. However, the lesson with *'toάvov* is older, as attested by P\* X B C D L W, among others, which had formed convincing evidence in favour of this reading. Moreover, the same variant occurs in 1.42, where the preferred text is that with *'toάvov*. Probably *'tova* appears by assimilation from Mt 16:17; attempts have been made to reconcile these two readings by asserting that *'Icoάwou* is a Hellenization of the Hebrew *'tova*.

##### 3.1.2. *'Αpνία-npόPaxa-npoPάxια:*

Also in verses 15-17 we have some variants that put in discussion the term used by Jesus as object of the action commanded to Peter: ἀpνία, npόpara and npoPάρta.

In verse 15 few manuscripts (C\* D) and the Vetus Latina have *apocara*, but most manuscripts, including the most authoritative, have *πόcnсs xά ἀpνία pou*. This term ἀpνία is *Hapax* in the gospels<sup>13</sup> \* and the lesson with npόpaxa can be understood as an assimilation to verses 16 and 17, unifying the term common to the three verses. There is greater uncertainty as to the readings for verses 16 and 17, for the principal manuscripts differ in their reading. The manuscripts X D W ® T f<sup>13</sup>, among others, render npopaxά pov, while a variant is presented by B C 565, among others, which render the diminutive plural npoPάxta for both verse 16 and verse 17, while the Alexandrine code has repodara for verse 16 and npoPάρta for verse 17. The term npopaxta appears nowhere else in the New

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responsibility...".

Testament, so the copyists did not introduce it to replace the word  $\eta\acute{\nu}\rho\acute{\alpha}\chi\alpha$ , which, in its singular or plural form, occurs 39 times in the New Testament texts<sup>1238</sup>. Therefore, it would be more probable that  $\eta\pi\omicron\chi\alpha$  was present in both verses<sup>1239</sup>, as the Vatican-headed codes attest, and that the readings with the normal degree  $\eta\acute{\nu}\rho\acute{\alpha}\chi\alpha$ , attested to by the Sinaitic, among others, were attempts by the copyists to introduce a more usual word, or by conforming this passage to Jn 10, which has the term  $\text{Κ}\rho\acute{\omicron}\chi\alpha\upsilon\omicron\upsilon$  15 times. However, there is still a relevant difficulty: it would be more difficult to understand how the Alexandrian code could have changed its reading in only one verse, leaving the other as it was. Thus, it is better to assume that the codes headed by the Sinaitic and the Vatican are attempts to standardize, differently, the two verses, and that the most primitive reading is the one given by the Alexandrine.

### 3.2. Structure:

In 21:15-23 we have the prevalence of the dialogical element, with some narrative data that makes the pericope essentially organized in two blocks of dialogues, duly introduced by the circumstances that surround them, so that it can be structured like this:

**A**<sup>15</sup> "Ore oóv  $\eta\pi\acute{\omicron}\chi\alpha$ CTav

- a** Xéyet TW Eípμvi néxpcp ó 'IT]aoüz, Sípcov Icoávνvου, áyanz? pe nXéov xóuxmv;
- b** Xéyet aóx^, Nai Kúpte, oí) olSag óTI ipil© oe.
- c** Xíyei aux®, BÓCTKE xá ápvía pov.

- a**<sup>16</sup> Xéyei aux® náXiv Seúxepov,  $\xi\acute{\iota}\pi\textcircled{v}$  'I®áwoi), áyanzg pe;
- b**<sup>1</sup> Xéyei aux®, Nai KÚpie, ov olSag óxi <ptX® ce.
- c**<sup>1</sup> Xéyei aóx^, noípaive xa  $\eta\pi\acute{\omicron}\chi\alpha$  pov.

- a**<sup>2</sup><sup>17</sup> Xéyet aúx\$ xó xpíxov, Eíp®v 'koáwov, tptXeíg pe; éXü7tf|0T] ó nétpog öxt elirev aóx\$ TÓ xpíxov, "btXeíz pe; Kai Xéyei aux®, Kvpte, návxa oí> olSag, CTV yivóoKeiz óxi <ptX® ce.

Xéyet aux9 ó 'IT]oovg, Bómce xá  $\eta\pi\omicron\beta\delta\rho\iota\delta$  pov.

- <sup>18</sup> ápf]v ápfjv Xéy® aoi, öxe ifc veóxeo?, ζ^ávweg oeavxón Kai neptenáxeiq öjiov ijöeXez ' öxav 8é yi]pá<ri]z. éxxeveiz xáq xeipáq oov, Kai äXXoz ce ^®oet Kai oioet önou oó OéXeiz\*

<sup>1238</sup> Cf. ALAND, *Konkordanz*, II, pp. 230-231.

<sup>1239</sup> So they consider it: BARRETT, *John*, p. 486; BULTMANN, *John*, p. 712; WESTCOTT, *St. John*, p. 307; SANDERS, *John*, p. 453.

C<sup>19</sup> ΤΟΥΤΟ Σέ elirev <rq|iaív(ov noícπ Oaváxcπ So^ánet ΤÓΥ  
 0ξÓΥ. Kai ΤΟΥΤΟ sllCÓΥ

D Xéyet aóxn̄, 'AKOXOVGEI got.

**S**<sup>20</sup> 'EittCTTpaipaiq ó úērpoi; pXénei ΤÓΥ paOr]Tf]v 6v fiyáita ó  
 'InooCg áKoXovOovvra, 5? Kai dvénecrev év T^ Seínvip ζni ΤÓ  
 ΟΤΤÍ00<; avTOv Kai elnev, Kúpte, ΤÚ; écmv ó napaSiSoug tre;<sup>21</sup>  
 ΤΟΥΤΟΥ ΟCv l&bv

**I**<sup>b<sup>3</sup></sup> ó néTpoq Xéyei T\$ 'IT]CTOV, Kúpie, oSTO? Sé tí;  
 a<sup>3</sup><sup>22</sup> Xéyet adro ó 'iTjoovg, 'Eav avTÓv 0éX© jiéveiv &o<;  
 épxopai, τί npóg oé;

D' CTÚ poi ζKoXούOei.

**I**<sup>23</sup> é^fjXGev oSv oSTO^ ó Xóyo<; eú; xov^ áSeAxpox; ÓΤΙ Ó  
 pa9r]ni<; ζKEIVO^ OVK dnoOvi] CTKEI ■ ΟÓΚ elnev Sé aórcπ ó  
 'iTjooík; 6TI ΟÓΚ áitoOvijcrKEi dXk\ 'Eáv aórov 0éX® pévetv  
 éax; épxopat, τί jtpóg oé;

We have, therefore, a parallelism whose members correspond in the form A-B-C-D-A'-B'-D'-C'.

A and A' present the circumstances in which the two dialogues take place. The circumstance described in A (v. 15a) complies with the temporal set ÓΤΕ, situating the dialogue after the meal in which Jesus distributes bread and fish among the disciples. A' (v. 20), besides the circumstance of place (éniopaipEí^ ó ñērpo";), also introduces the disciple whom Jesus loved as the subject of the dialogue between Peter and Jesus (... P^énet ΤÓΥ pa0qrf]v 6v ^yána ó Tqoovg áKokouGouvxa...).

B (vv. 15b-18) and B' (vv. 21-22a) correspond to each other in that both consist of dialogues and have the same speakers: Jesus and Peter. The first dialogue, however, is centred on Peter and is co-taught by Jesus, while the second is concerned with the future of the Beloved Disciple, and it is Peter who brings up the subject. Moreover, the first dialogue is much more elaborate and articulate, being a triple block, each block containing one speech of Peter, in the middle of two of Jesus, of which the first is always a question and the second, always starting with an imperative (PóncE-noíjiaivE-PóoKE), an assignment of a task. The whole dialogue develops around a theme: Peter's love for Jesus and the mission arising from this love.

C (v. 19a) and C' (v. 23), on the other hand, correspond to the evangelist's words, which clarify or interpret the words of Jesus that, only through dialogue, could remain enigmatic for the reader. Thus, C (v. 19a)

takes up the words of Jesus present in B-c<sup>2</sup> (v. 18) about the definite future of Peter, giving explanations about his glorious death, while C' (v. 23) comments on the words of Jesus in B'-a<sup>3</sup> (v. 22a) about the indefinite future of the disciple whom Jesus loved.

D (v.19b) and D' (v.22b) bring even more words of Jesus that, in an unquestionable and emphatic way, call Peter to his sequel: 'AKOXOÚOEI poi e ou pot áKoXoúOei. These elements are much more than simple last elements of the parallelism; they constitute the concrete conclusion that, in the last instance, is reached with the dialogue.

### 3.3. *Exegesis:*

We will proceed to the reading of the text, concentrating on B (vv. 15b-18) and B' (vv. 21-22a), that is, on the two dialogues themselves, that bring up, in a chain, the other elements of the parallelism (C-D; C'-D\*), which will be included, and therefore, dealt with indirectly, in the treatment of the words of Peter and of Jesus.

#### 3.3.1. *21,15b-18: The first dialogue:*

The first dialogue is made up of a threefold question from Jesus, with a threefold answer from Peter, followed by a threefold command concerning Peter's mission (B: v. 15b-18). This triple movement presents an increasing drama, and has its culmination in the formulation of the third question, answer and task entrusted to Peter.<sup>1240</sup>

For practicality in dealing with the common aspects, we will consider the question and the answer together (**a-b-a<sup>2</sup>-!**)<sup>2</sup>, after which we will dedicate ourselves to the task assigned to Peter (c-c<sup>1</sup>-!'<sup>2</sup>) with the informative note of the evangelist about Peter's destiny (C: v. 19a), besides the invitation to follow him (D: v. 19b), which will provide us with elements to understand the objectives that the evangelist aims at with verses 15-17.

##### 3.3.1.1. *The wording of the questions and answers:*

After the chronological indication ΟΤΕ ΟΥΨ ^πίοΤqoav (v. 15a), which links the dialogue with the previous scene, Jesus addresses Peter and says: Είπον 'Iwávvou, áyanqg pe nXéov ΤΟΥΤGJV; (**a**: v. 15b). Twice more he insists on this question (a<sup>2</sup>: v. 16a. 17a), formulating it, however, in a slightly different way: the second time, he does not refer to the term of comparison nλέov ΤΟΥΤΟV, while, the third time, he changes the verb: if the first two times he used áyaná®, the third time he uses (piÁÉm. Peter's answers also present some modifications: the first two (**b-b**<sup>1</sup>: v. 15c. 16b) are exactly the same, not bringing the reference to the term of comparison

<sup>1240</sup> Cf. CABA, *Resucitó Cristo*, p. 267.

$\nu\chi\acute{\epsilon}\omicron\nu\ \chi\omicron\upsilon\chi\omega\nu$ , used by Jesus in the first question. In both, Peter evokes the knowledge of Jesus ( $\kappa\rho\acute{\upsilon}\ \omicron\lambda\omicron\alpha\varsigma$ ) and reiterates his love, using, however, the verb ( $\rho\tau\chi\acute{\epsilon}\omega$ ). The third answer ( $\mathbf{b}^2$  : v. 17b) has a double reference to the knowledge of Jesus ( $\text{jcdv- xa ou\ o\i Sa\varsigma, ou\ YIVWOKEI\varsigma\dots}$ ) and reaffirms his love for Jesus, always using the verb ( $\rho\tau\chi\acute{\epsilon}\omega$ ).

The depth of the dialogue, achieved by the threefold formulation of the questions and answers, through the alterations noted above, is further enhanced by the narrative observations that attempt to punctuate the movements of the dialogue. The narrator, attentively, observes:  $\chi\acute{\epsilon}\nu\epsilon\iota\ \chi\mu\ \text{S}\acute{\iota}\rho\omega\nu\tau\ \text{fl}\acute{\epsilon}\rho\pi\textcircled{\text{R}}\ \acute{\omicron}\ \text{I}\rho\omicron\omicron\upsilon\varsigma$  (a: v. 15a),  $\chi\acute{\epsilon}\nu\epsilon\tau\ \text{aux}\textcircled{\text{R}}\ \nu\acute{\alpha}\chi\tau\nu\ \text{S}\acute{\epsilon}\upsilon\chi\epsilon\rho\omicron\nu$  ( $\mathbf{a}^1$  : v. 16a),  $\chi\acute{\epsilon}\nu\epsilon\ \text{aux}\textcircled{\text{R}}\ \nu\acute{\alpha}\chi\tau\nu\ \text{S}\acute{\epsilon}\upsilon\chi\epsilon\rho\omicron\nu$  (a: v. 16a),  $\chi\acute{\epsilon}\nu\epsilon$  16a),  $\chi\acute{\epsilon}\nu\epsilon\tau\ \text{aux}\chi\mu\ \chi\omicron\ \rho\chi\acute{\iota}\chi\omicron\nu$  ( $\mathbf{a}^1$  : v. 17a),  $\acute{\epsilon}\chi\upsilon\nu\tau\text{I}\text{O}\text{T}\text{I}\ \acute{\omicron}\ \text{I}\lambda\acute{\epsilon}\rho\phi\omicron\varsigma\ \acute{\omicron}\tau\ \epsilon\text{I}\text{K}\epsilon\text{V}\ \text{aux}\textcircled{\text{R}}\ \chi\omicron\ \rho\chi\acute{\iota}\chi\omicron\nu$ ,  $\text{O}\tau\ \chi\text{S}\acute{\iota}\varsigma\ \rho\epsilon$ ;  $\text{K}\alpha\iota\ \lambda\acute{\epsilon}\nu\epsilon\tau\ \text{aux}\textcircled{\text{R}}\ (\mathbf{b}^2$  : v. 17b.c). In the narration of the dialogue, moreover, some points deserve particular attention, either because of what they signify or because of the difficulties they present in the understanding of their meaning. Thus, we will consider the following aspects: the form in which Jesus addresses Peter,  $\text{S}\acute{\iota}\rho\omega\nu\ \text{I}\omega\acute{\alpha}\nu\nu\omicron\upsilon$ ; the term of comparison  $\nu\chi\acute{\epsilon}\omicron\nu\ \chi\omicron\upsilon\chi\omega\nu$  used by Jesus and not used by Peter; Peter's attitude during the scene; and the verbs used by Jesus and Peter,  $\acute{\alpha}\nu\alpha\acute{\nu}\alpha\textcircled{\text{R}}$  and ( $\rho\iota\chi\acute{\epsilon}\omega$ ).

#### A. *The way Jesus treats Peter:*

Jesus addresses Peter, calling him  $\text{L}\acute{\iota}\rho\textcircled{\text{v}}\ \text{I}\omega\acute{\alpha}\nu\nu\omicron\upsilon$  (a: v. 15b). This way of treating him gives rise to different interpretations among the exegetes. Schwank<sup>1241</sup> suggests that the fourth evangelist suggests the idea that Peter is a disciple and spiritual son of John the Baptist, and that it would be with this reference that Jesus would address him at that moment, as it was on the occasion of the first meeting between them, narrated in 1:42. This same idea is taken up and developed by Mateos and Barreto<sup>1242</sup>, according to whom Jesus, when addressing Peter in this way, would consider him as a reformer that expected a Messiah simply renewing the institution. Lightfoot<sup>1243</sup> thinks that Jesus did not address Peter by calling him  $\text{L}\acute{\iota}\rho\omega\nu\ \text{I}\lambda\acute{\epsilon}\rho\phi\omicron\varsigma$  because this disciple had fallen into disgrace after his separation, while Brown<sup>141</sup> considers more plausible the thesis that Jesus, addressing Peter with his patronymic name, wanted to treat him in a less familiar way, putting in doubt his friendship. Westcott<sup>1244</sup> on the other hand, sees that with this treatment Jesus calls attention to the natural man, distinct from the prerogatives of an apostle.

We must consider, however, that it is very unlikely that, at the end of the Gospel, after the Resurrection, Jesus addresses Peter with terms that, at

<sup>1241</sup> B. SCHWANK, "Christi Stellvertreter: Joh 21:15-25," *SeinSend* 12 (1964) 532.

<sup>1242</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 910.

<sup>1243</sup> LIGHTFOOT, *John 's Gospel*, p. 340.

<sup>1244</sup> WESTCOTT, *St. John*, p. 302.

the very least, show a lack of empathy between the two and that highlight other adhesions of the disciple, such as an affiliation to John the Baptist, or show Peter's inaptitude since Jesus would doubt his friendship - and precisely now that He is about to entrust him with the unusual mission of shepherd of his flock. This way that Jesus treats Peter is undoubtedly significant and is different from the usual manner in which He addresses the disciple. It is certain that this expression evokes Jesus' words to Peter, in the first meeting between them (1:41-42)<sup>1245</sup>. However, we can suppose that this evocation is intentional, so that the evangelist has in mind the whole step in which Simon receives the name *Kqcpaq*, which will translate his mission. The evangelist takes up, explicitly, the first part of Jesus' words (1,42b); the second part (1,42c) appears in the form of the command to shepherd Jesus' flock. The way Jesus treats Peter in 21:15-17, therefore, actualizes the mission which he had already hinted at when, in opposition to the present condescension of Simon, son of John, he announced to him that he would be *Kephas*. This evocation is all the more significant when it is observed that Jesus, outside of these two steps, never called Simon by his patronymic name or by *Kephas*. Thus, to use the name *Eijuov Icoávvou* here means to allude to the eminent role of the disciple which, at the end of the Gospel, is clarified by Jesus, although he does not take up the symbolism inherent in *Kefas* by evoking the same term, but the image of the shepherd who must feed his flock.

B. *The comparison term ntéov TOÓTGJV:*

Grammatically, the expression *KXÉOV TOÚTCOV* can be understood as neutral and translated as "do you love me more than you love these things? In this sense, Jesus would demand a definitive choice between Peter's old profession and the exclusive service he is about to assume<sup>1246</sup>; but *KAXOV TOÚTWV* can be considered a masculine expression which, in turn, gives rise to two possible translations: "do you love me more than these (disciples) love?" and "do you love me more than these love me? Besides the fact that the references to fishing gears are not mentioned in the immediate context, it would be ridiculous, in the Johannine mentality, to propose to Peter to choose between Jesus and the fishing rods<sup>1247</sup>. It would

<sup>1245</sup> Most exegetes see this relationship between the two steps. Cf.: LAGRANGE, *Jean*, p. 529; WESTCOTT, *St. John*, p. 302; COULOT, "Pierre dans la tradition johannique", p. 25; SCHNACKENBURG, *Giovanni*, III, p. 401; CABA, *Resucitó Cristo*, p. 285; M.T. WINSTANLEY, "The Shepherd Image in the Scriptures. A Paradigm for Christian Ministry," *CleR* 71 (1986) 203.

<sup>1246</sup> WIARDA, "John 21:1-23," pp. 60-65, believes that there is a tension here between Peter's fishing activity and his following Jesus, and that by using these words, Jesus is requiring Peter to make a decision: either him or his profession.

<sup>1247</sup> As BULTMANN observes, *John*, p. 711, n. 3, "when it comes to the object of the love of a disciple, the Risen Lord stands beyond any rivalry. Cf. also BROWN, *The Gospel*, II, p. 1103.

also be out of the Johannine vision to propose a choice between Jesus and the disciples! Therefore, with the majority of scholars, it is preferable to consider  $\alpha\chi\epsilon\acute{o}\nu$   $\tau\omicron\upsilon\tau\omega\nu$  AS A masculine expression and to assume the last meaning, in which case Jesus asks Peter for a greater love than that of the others<sup>1248</sup>.

The question, considered in itself, seems strange, since it suggests that Jesus would be encouraging rivalry among the disciples, while on several other occasions he had shown that he did not tolerate competition among them, and he had already made it clear, in John, that his love is particularly devoted to the Beloved Disciple<sup>1249</sup>. On this basis, some find here an obvious allusion to the extravagant claims of Peter, who had previously declared his readiness to give his life for Jesus (13:37)<sup>1250</sup>, while, in the Upper Room, Jesus had put this in doubt and foretold his denial<sup>1251</sup> ®. Other authors admit that this comparative form may be an allusion to the prominence that Peter later attains among the Twelve<sup>1252</sup>, establishing a confrontation with other disciples that implies a superior power of jurisdiction for Peter<sup>1253</sup>.

Bultmann<sup>1254</sup> proposes that one should not seriously consider what this expression may imply, since it is a redactional attempt to bring the other disciples into the picture and to connect verses 15-17 with the previous ones.

This term of comparison is certainly not overrated, since in the second and third questions it is left out, and even in his first answer Peter significantly avoids this comparison with<sup>1255</sup>. Moreover, the other disciples, who in verses 1-14 are mentioned six times, are now referred to only with this  $\tau\omicron\upsilon\tau\gamma\upsilon\nu$  and then disappear from the scene. The main character in the drama, together with Jesus, is Peter himself, on whom Jesus focuses throughout the dialogue, accepting his answers and making him the shepherd of his flock. It is in view of this function that one can understand Jesus' insistence on proving Peter's greater love<sup>1256</sup>. Jesus does not limit

<sup>14<s</sup> Cf. BARRETT, *John*, p. 486; WESTCOTT, *St. John*, p. 302; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 480.

<sup>1249</sup> Cf. Me 14:29; Mt 26:33; Jn 13:23-26; 19:26; 20:2; 21:21.

<sup>1250</sup> Cf. CHAPLIN, *John*, p. 528-529; KARAVIDOPOULOS, "Le role de Pierre", p. 24. For the latter, Jesus' threefold question is linked to Peter's promise - who, in 13:37, promises to give his life for Jesus - and does not give Peter a prominent place.

<sup>140</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 599-600.

<sup>1252</sup> Cf. BARRETT, *John*, p. 486.

<sup>1253</sup> Cf. POPPI, *Sinossi*, p. 539.

<sup>1254</sup> BULTMANN, *John*, p. 711; and in this he is followed by BROWN, *The Gospel*, II, p. 1104, who considers this the best solution of the problem.

<sup>1255</sup> Cf. SANDERS, *John*, p. 453.

<sup>1256</sup> MCPOLLIN, *John*, p. 227: "... the repeated question and answer do not imply Jesus' doubts about Peter but rather that Peter's love for him is earnest and that he has the devoted love which is the heart of true discipleship.

himself, therefore, to establishing a comparison between the levels of love of his disciples, but tends to clarify Peter's conscience for this task, without, however, referring to some super self-esteem on Peter's part.

### C. Peter's attitude:

Several elements scattered in the passage contribute to understand the behavior that characterizes Peter during the dialogue with Jesus. Although it is not the objective of the text when it brings the words of Jesus: Σίkov 'Icoávvvou, áÝaxqg pe nléov TOÚTCOV; (v. 15), Peter's attitude also becomes clear on this occasion, since in his answer Peter does not take up this motive. Also in the repetition of his replies, some indication can be seen, either by the repetition or introduction of new terms, or by the deliberate interchange of some words.

Peter's first answer does not correspond exactly to Jesus' question. Peter does not confront himself with the other disciples, but confesses with sincerity and simplicity his love for the Master. Avoiding to attribute to himself a superiority in the love for the Lord, he throws himself completely on Jesus, saying the first and second times Nai KÚpte, oi) oISag OTI (pilco GE (v. 15c and 16b) and, the third time, Kúpie, návxa ou) ol8ag, ou) yiváKncsi^ OTI (pilco OE (v. 17b).

The third answer underlines his supplicant way of telling Jesus, referring to Jesus himself the responsibility of his situation<sup>1257</sup>, while the change of the verbs concerning knowing, besides underlining the emotional tone of the step<sup>1258</sup>, accentuates the divinity of Jesus<sup>1259</sup>, appealing to the unique intuitive (olôaç) and experimental (yivûXTKeiç) knowledge he has of Peter, as a result of having been together for so long<sup>1260</sup>. Peter, by himself, does not intend anything, nor risks anything about his future; he divests himself of the security he has of himself and humbly trusts in his *Lord*, aware that nothing of his situation is unknown to Him, much less the love he feels for Him.<sup>1261</sup>

<sup>1257</sup> Cf. SCHNACKEN BÜRG, *Giovanni*, III, p. 604; BARRETT, *John*, p. 486.

<sup>1258</sup> K. L. MCKAY, "Style and Significance in the Language of John 21:15-17", *NT 27* (1985) 319, observes that it is possible that yivcbnceiç has been introduced by a stylistic variation, which does not mean, however, that there is not also a nuance in the signification; and this nuance, according to him, aims precisely to underline the emotional tone of the passage. Cf. *ibid.*, p. 324.

<sup>1259</sup> Cf. RIGAUX, *Dio Tha risuscitato*, p. 338.

<sup>1260</sup> Cf. CABA, *Resucitó Cristo*, p. 268. On the nuances which exist between the verbs olôa and yivàvK©, cf. *supra*, ch. 7, pp. 237-238. See also: LA POTTERIE, *olôa et ytv©VK©*, pp. 713-715; C. SPICQ, *Agapè dans le Nouveau Testament. Analyse des textes*, III, Paris, 1959, p. 235-236.

<sup>1261</sup> Cf. WESTCOTT, *St. John*, p. 303; O. GLOMBITZA, 'Petrus, der Freund Jesu. Überlegungen zu Joh XXI,15fT', *NT 6* (1963) 280.

#### D. *The meaning of dyanáco and <piéa>:*

Referring to Peter's real love for Jesus, Jesus uses the term áyanára in the first two questions, and (piléce in the third, while Peter uses <piXé<" in his three responses. Much has been explored about this altemância and the meaning of the two verbs, with some saying that the change of terms is significant, while others say that the verbs merely fit into the use of synonyms or quasi-synonyms that characterizes the passage, so that, for them, the altemância between óyanáco and tpiXéce has no specific meaning<sup>180</sup>.

The distinction between ayaná® and tptXéce goes back to Origen<sup>1262</sup>, for whom ayaKáce evokes something more divine (OctóTEpov), characterized as spiritual love, while qnXéce would be more camal and -human. The same distinction is made by Ambrosio<sup>1263</sup> and is reaffirmed by many scholars of the last century and the beginning of this one, who, assuming this distinction to be significant, find various nuances in the meaning of Jn 21:15-17. Thus, for scholars such as Westcott<sup>1264</sup>, Trench<sup>1265</sup> and Abbott<sup>1266</sup>, <PiZ<sub>o</sub>> means love as a natural affection, denoting a more emotional and affective love, whereas áyaitáca expresses a more noble and spiritual type of love, although, for example, according to Westcott, Peter evokes here only a natural love, because he does not venture to affirm a superior love, while Trench considers that Jesus initially demands a reverential love, but with the third question accepts Peter's proclamation of love as a natural affection. Most modern exegetes<sup>1267</sup> think that this variation is only formal and do not see a clear distinction between the meanings of ayanáce and qnXéú), and for some it is artificial to see that Jesus makes some distinction between these terms here. Nevertheless, there are some studies that recover the tendency to attribute the existence of nuances between the two verbs<sup>1268</sup>. Before concentrating on the specific problem of 21:15-17, we will go through the body of the fourth gospel to

<sup>1262</sup> ORIGEN, *Selecta in Threnos*, 1,2 (PG 13,612).

<sup>1263</sup> AMBROSIO, *Expositio Evangelii secundum Lucam*, X, 176 (PL 15,1942): "In quo videtur mihi dilectio habere animi charitatem, amor quemdam aestum conceptum corporis ac mentis ardore".

<sup>1264</sup> Cf. WESTCOTT, *St. John*, p. 303.

<sup>1265</sup> Cf. R. C. TRENCH, *Synonyms of the New Testament*, London, 1894, p. 41.

<sup>1266</sup> Cf. ABBOTT, *Vocabulary*, Nos. 1-4; 240-242; 257-269.

<sup>186</sup> We may quote: LAGRANGE, *Jean*, p. 529; BERNARD, *John*, II, p. 702-704; SANDERS, *John*, p. 453; HOSKYN, *The Fourth Gospel*, p. 558; BULTMANN, *John*, p. 711; BARRETT, *John*, p. 486; BROWN, *The Gospel*, II, p. 1102-1103; POPPI, *Sinossi*, p. 539; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 480; SCHNACKENBURG, *Giovanni*, III, p. 601; FREED, "Variation in the Language and Thought of John," pp. 192-193; BAUER, *Greek-English Lexicon*, pp. 4-5,866-867.

<sup>1268</sup> Cf. GIBERTI, "Missione e Primato di Pietro," p. 199; CABA, *Resucitó Cristo*, p. 268; MATEOS-BARRETO, *El Evangelio de Juan*, p. 911; MCKAY, "Style and Significance," pp. 319-323; SPICQ, *Agape*, pp. 218-235.

better highlight the relationship that is established between these two verbs.

a) *The meaning of áyanáco and tptkéco in the fourth gospel:*

The fourth Gospel has a marked preference for the verb áyajiáœ, which is used 37 times by John<sup>1269</sup>, even if the use of qnXéœ is significant: 13 times, while in the rest of the New Testament we have 12 times<sup>160</sup>. A statistical survey of the syntagmas in which these terms appear provides significant indications that lead to the discussion about the meaning of these terms in John. We will go through, through the fourth Gospel, the steps in which John uses áyanáœ and <piXéœ, which will allow us to detect, if they exist, the predominant characteristics of one verb and the other, and to consider the steps in which they seem to be interchangeable.

i. *The use of áyanáco:*

Of the 37 times that áyanáo) appears in the fourth gospel, in 10 situations God appears as the subject, and in six the addressee of his love is Jesus, referred to almost always as "Son"<sup>170</sup>, and on four occasions it is men<sup>171</sup>. Jesus is the subject of this verb in 12 passages, four of which appear under the expression Τὸν παΟ^Τfiv ôv ^yána ó 'Irpouç<sup>172</sup>; once He refers to the Father as the goal of His love (14,31); and in the other passages He refers to His love for His disciples, indeterminately, or for His friends<sup>173</sup>. In the other 15 quotations, the subject of this verb is man, in the singular or plural, referring, seven times, to love for Jesus<sup>174</sup>, four times it appears in the context of the commandment of love left by Jesus<sup>175</sup>, twice the complement of the verb is darkness, which men prefer to light (3:19), or the glory of men rather than that of God (12:43). The other two times consist of our passage (21:15-16), where Jesus addresses Peter asking him áyanqçç pe;

ii. *The use of qnkéo):*

As for (piXéœ, we have the following table: twice it has the Father as subject, the recipients of his love being the Son (5:20) and the disciples (16:27a); three times it has Jesus as subject, two of which refer to Lazarus and his sisters (11:3; 11:36) and one to the identification of the Beloved Disciple (20:2); once refers to the disciples' love for Jesus (16:27b); once refers to the love of the world, from which the disciples, because of the choice made by Jesus, are separated (15:19), and to those who love their own life (12:25). The other five, of the 13 quotations, are found in our passage, being once pronounced by Jesus, three times by Peter, and once

<sup>1269</sup> All the synoptics bring it up 26 times. Cf. ALAND, *Konkordanz*, 1/1, p. 2.

<sup>149</sup> However, it cannot be said, without more, that the meaning which John ascribes to these terms is the same as that of the New Testament or Koiné, in general, where the usage, in continuation with that of the Classical Greek, is extremely diversified, po-

by the evangelist<sup>1270</sup> .

iii. *Predominant characteristic of áyanáco and cpiAéco:*

From this statistical analysis, we can see that there is an emerging characteristic in the use of *áyanáco*: it stresses more the religious-spiritual dimension of love (God or Jesus is the subject 22 times, and when it refers to men, the object of love is related to the religious or spiritual-objective sphere at least 11 times), denoting a love that leads to generous self-giving. As for *cpiXecco*, there is no defining characteristic of the type of love that this word represents. A more specific use, in the majority of the 13 steps, does not stand out.

iv. *Steps in which áyanáco and cpi fáco seem interchangeable:*

Cross-referencing these data, we can see that, in a first reading of some steps, *ayanacus* and *cpiXecus* seem to be interchangeable, which asks that these steps be considered more attentively. Both words designate the love of the Father for the Son (*Ayanak* in 3:35 and *Ccip Xec* in 5:20); both terms indicate that the Father loves the disciples because they love Jesus (*Ayanak* in 14:21-23 and *Ccip Xec* in 16:27); both words designate the love of Jesus for Lazarus (*Ayanak* in 11:5 and *Ccip Xec* in 11:3.36) and for the Beloved Disciple (*cpixéco* in 20:2 and *áyanáco* in 13:23; 19:26; 21:7,20).

At first sight, then, *Jn 3:35 - ó naxpp áyanç xôv víón....* - seems to be parallel and similar to *5:20 - ó yàp naxpp (piXei TOV víón... -*, which makes one think that the terms *ayanç* and *cpiXct* are interchangeable, without altering the meaning of the sentences. However, there is a distinction between the two terms, which cannot be disregarded<sup>1271</sup> . In 3:35 the Arabic verb expresses the Father's love and esteem for the Son, and because of this He gives Him all power<sup>1272</sup> . It is because He loves the Son that the Father entrusts everything into His hands, that is, into His power<sup>1273</sup> . In 5:20, Jesus, on the contrary, tried by the Jews for claiming to be equal to God, replies that He does not take any initiative by Himself, but that He acts and judges like His Father, who has no secrets from His Son. The Father's love is expressed here as a love of intimacy and trust in the Son; it expresses a spontaneous abandonment between Father and Son, united by a reciprocal delegation which places the Son on the same level of dignity as the Father. Jesus does nothing that the Father does not want and the Father reveals

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<sup>1270</sup> *Jn 21:15, 16, 17 (3x).*

<sup>1271</sup> Cf. SPICQ, *Agape*, pp. 218-220.

<sup>1272</sup> It is not necessary to consider here one of the central problems of 3:31-36, which concerns who pronounces them. On this, cf. R. SCHNACKENBURG, "Die "si-tuationgelösten" Redestiicke in Joh 3", *ZNW* 49 (1958) 88-89.

<sup>1273</sup> According to the frequent manner of speaking among the Semites, the hand is a symbol of power and authority. Cf. BOISMARD-LAMOUILLE, *Jean*, p. 124.

absolutely everything to the Son .<sup>1274</sup>

Another set of texts that seem to alternate (ptXéto and àya- náoj appears in Jesus' farewell discourse, and consists of 14:21-23 and 16:27. In these texts Jesus affirms that God corresponds to the love that the disciples feel for Jesus: whoever loves Jesus will also be loved by Jesus' Father. However, we can identify some typical aspects of 14:21-23, which uses àyanáco, and of 16:27, which uses the verb (piXéco.

In 14:21-23 it is clarified that the intimate relationship that is opened to the disciples is based on love and comes from it<sup>1275</sup> . This love of the disciples for Jesus, however, appears as something more than the natural attachment that they developed during their coexistence with the Master<sup>1276</sup> ; it is even the fruit of a journey that is made according to the observance of his commandment and his will, as the context of the pericope (14:15-24) shows<sup>1277</sup> that constantly defines the disciple as one who observes the commandments of Jesus. Thus, when disciples live in faith in Jesus and faithfulness to his word, they will be loved by the Father; they will reach, therefore, the intimate communion of love and life with Jesus and with God<sup>1278</sup> .

In 16:27 Jesus takes up this theme again, revealing to his disciples that "the Father himself loves you because you have loved me. The location, however, is not the same, so we do not have a simple repetition of the theme. Previously, in 14:21-23, this communion of the disciples with the Father and with Jesus, besides being expressed with àyarcàœ, was permeated by the character of exigency. Now, the insistence on the fulfillment of the commandment is absent and the friendship that Jesus assured the disciples in 15,15, assuring them, in a kind of comfort, that he had revealed to them everything he had heard from the Father, is extended to the participation of the immediate friendship of God, which is a gift from Him, in consideration for the love and fidelity that these disciples have for the Son<sup>1279</sup> .

In the account of the resurrection of Lazarus we also have the alternate use of qnXéce and àyaná®. In 11,3 we have the information that the two

<sup>1274</sup> Cf. BROWN, *The Gospel*, I, p. 214,218-219.

<sup>1275</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 133.

<sup>1276</sup> VANNI, *Giovanni*, p. 137: "In che consiste questo amore? Non è certo un semplice affetto di amicizia, un affiatamento umano. Gesù pone questo amore a un livello immensamente più alto, quando lo collega con la vita secondo la nuova Legge da Lui promulgata e con l'invio dello Spirito Santo. È un amore che si inserisce come elemento condizionante sul piano dell'opera messianica di Gesù".

<sup>1277</sup> References to the love of Jesus and the invitation to observe his commandments or his word recur three times (14:15, 21, 23) and, according to BROWN, *The Gospel*, II, p. 642, "in each instance there is a promise that a divine presence will come to those who meet that demand.

<sup>1278</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 136; VANNI, *Giovanni*, pp. 142-143.

<sup>1279</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 259-260.

sisters send to tell Jesús that the one he loves (<piXé(o)) is sick. In verse 5 it is said that Jesus loved (áyakáw) Martha, his sister and Lazarus; verse 36 reports, moreover, the exclamation of the Jews "see how he loved him ((piXéce)!" . Although we do not immediately perceive the nuances in the use of (piléœ and áyanâœ, we can see that the three expressions of love come from different characters, and that each one translates a particular conception or nuance of love. The message of the sisters which aims to induce Jesus to come to the aid of his sick friend<sup>1280</sup> certainly evokes the close friendship which exists between them<sup>1281</sup> and is, in a certain sense, an appeal to human compassion<sup>1282</sup> . On the other hand, when the evangelist confirms the affection of Jesus for that family, he uses the verb ayanâœ<sup>1283</sup> , which, more than simply confirming again the love between Jesus and the family of Lazarus, aims above all to explain why Jesus did not go immediately to meet his friend<sup>1284</sup> : instead of being alarmed by the information and following the human impulses and the bonds of friendship which bind him to Lazarus, Jesus seems to reflect and consult the Father<sup>1285</sup> . Thus, he does not go immediately to Lazarus' house not for lack of affection for his friend but for a superior motive<sup>1286</sup> . He is aware that this gift of Lazarus will serve to manifest the glory of God, which will be revealed in a very particular way by the action of the Son. The love of Jesus, as the Evangelist comments, then takes on the specific meaning of a reflective, supernatural, religious and superior love. Jesus loves Lazarus affectionately (v. 3), but he loves him also and above all because of God (v. 5)<sup>1287</sup> . When Jesus, unable to contain his emotion, weeps, the crowd exclaims: "See how he loved him" (v. 36). The verb <piXé(o, here used, follows the same meaning of verse 3: far from being insensitive or incapable of compassion, Jesus is attached to the people he loves and shares their suffering<sup>1288</sup> \*.

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<sup>1280</sup> In 11:11 Jesus refers to Lazarus as ó tpiXog.

<sup>1281</sup> Cf. SCHNACKENBURG, *Giovanni*, II, p. 534.

<sup>1282</sup> SPICQ, *Agape*, p. 223, says that Martha and Mary put into the term (piXeic; (v. 3) all the affectivity, sensitivity and anguish they felt at that moment.

<sup>1283</sup> SPICQ, *Agape*, p. 223, observes, moreover, that the evangelist uses áyaTráw in the im- perfect, confirming, on the one hand, the present (ptXeic of verse 3, and suggesting, also, that the concern of the sisters was well-founded and that Jesus will well understand the meaning of that appeal made by blushing.

<sup>1284</sup> After receiving the news about Lazarus' illness, Jesus stays two days in the place where he was. Cf. Jn 11:6.

<sup>1285</sup> Cf. R. FRIELING, *Agape. Die göttliche Liebe im Joannes-Evangelium*, Stuttgart, 1936, pp. 30-31.

<sup>1286</sup> Cf. D. MERLI, "Lo scopo della risurrezione di Lazzaro in Giov. 11,1-44", *BbbOr* 12 (1970) 66-67.

<sup>1287</sup> In this sense, the use of dyandco in verse 5 is a correction of the excessively human emotion to which Martha and Mary gave themselves. Cf. SPICQ, *Agape*, p. 224; MERLI, "Lo scopo della risurrezione di Lazzaro", p. 67.

<sup>1288</sup> Cf. SPICQ, *Agapé*, p. 31.

The last group of texts that interests us, before we move on to Peter, concerns the disciple that Jesus loved. This, as we have seen, appears on five occasions, four of which with *Ayanám* and one with *qnXem*, precisely 20:2, which says that Mary Magdalene goes to Simon Peter and to the other disciple whom Jesus loved. Sanders<sup>1289</sup>, trying to detect some difference in the way in which the evangelist refers to this disciple, considers that the verb in 20,2 also includes Peter in the clause, and that *qnXéo* - and not *áyanáco* - is the adequate verb to describe the attitude of Jesus in relation to Peter.<sup>1290</sup> This, however, makes no sense even grammatically, since the demonstrative *TÓV fTXlov* implies that it is a disciple other than Peter<sup>1291</sup>. Besides, we can see that the Beloved Disciple is always designated by a standard stereotyped formula *ὁ ἀγαπῶν ἡμᾶς ὁ ἄλλος μαθητής* (the one who loves us the other disciple), which employs, thus, both *áyanáo* and *qnXé@*. This formula is always used in narrates, as a comment of the evangelist identifying this disciple, never appearing in direct speeches. Even if it always translates the idea of a particular predilection that this disciple enjoys in relation to Jesus, some specific accent can be noticed mainly in some contexts: this predilection is made of affection and reciprocity in 13,23 and 21,20<sup>1292</sup>; of intimacy and trust in 19,26<sup>1293</sup>.

b. *The meaning of áyanáco and <pikéa> in Jn 21:15-17:*

This journey through the fourth Gospel helps to confirm that the evangelist's language is usually precise and that a careful reading of the steps with *áyanáo* and (*piXéw* reveals remarkable nuances. Although the syntagms are practically similar, we can see that *áyaná@* above all designates<sup>1294</sup> love as unconditioned adhesion which leads to the generous gift of self, denoting either a love descending from God to Christ and to men, or ascending from men to God. Even when among men the recipients of love are other men, this term always emphasizes the spiritual dimension,

<sup>1289</sup> Cf. J.N. SANDERS, "Those whom Jesus Loved - John XI,5," *NTS* 1 (1954- 55) 33.

<sup>1290</sup> The same SANDERS, in the essay "Who Was the Disciple whom Jesus Loved?", in F. L. CROSS (ed.), *Studies in the Fourth Gospel*, London, 1957, p. 72-82, distinguishes two disciples: the one described as *dyand@* (13:23; 19:26; 21:7,20) is identified with Lazarus, while the one described as "*ptXéco*" (20:2) is John Mark, formerly established in Ephesus, and who would have published the gospel from Lazarus' writings. Against this hypothesis also, it suffices what BARRETT, *John*, p. 467 says: "There is no reference to a second 'beloved disciple'".

<sup>1291</sup> Cf. BARRETT, *John*, p. 467.

refers to the Son and the Father. Cf. above, ch. 5, p. 164-165. In addition, these steps also allow one to see a reciprocal predilection: the Beloved Disciple does not hesitate to ask Jesus what could be indiscreet, in 13:23, and sets out to follow Jesus and Peter without being asked, in 21:20. Cf. SPICQ, *Agapé*, p. 228.

<sup>1293</sup> Cf. LA POTTERIE, "Et à partir de cette heure", p. 120,124.

<sup>1294</sup> Only once, in the stereotyped formula about the disciple that Jesus loved, this distinction is not so clearly verified.

love as the source of Christian life. On the other hand, (piXéœœ) expresses rather the love of friendship, pointing to the affective aspect and placing the subject and the receiver of love on the same level of intimacy and trust<sup>1295</sup>

This differentiation particularly illuminates the reading of 21:15-17, where we have the verb áyaná© twice and five of the thirteen Johannine occurrences of (piXéw. We can, then, say that there is an intention in the use of these verbs. 'Ayaná© is used by Jesus in the first two questions he addresses to Peter, but, in the third, this verb is changed to tpiXéco, which is also the verb used in Peter's three replies. In addition, commenting on the effect that Jesus' third question has on Peter, the evangelist uses once again (ptXéco. Using Ayanac, Jesus requires from Peter not a simple affection of a friend, an inclination of feeling or sympathy, but the religious love that he made known to the disciples (17,26), which implies the total gift of self, the aspiration to give one's life for those one loves. This love means, in other words, a consecration that translates into a plan of total fidelity and obedience, ending in the exclusive service to the Lord. Peter, for his part, appears very restrained, he measures his words well, not risking to take a step bigger than the one taken. Evoking the knowledge of Jesus, he answers affirmatively, but changes the verb to (enXœœ, punctuating and recognizing the type of love he has for Jesus: it is an emotional, passionate love, a natural affection. Insisting on clarifying the solution and the consistency of Peter's love, Jesus repeats (náXtv SeÚTEpov) the question and Peter gives an answer exactly like the first: he maintains his behavior of natural affection that he feels for the Lord<sup>1296</sup>. Jesus speaks again, but using the same verb used by Peter, calling his attention on what Peter had said before and asking him if he is sure of what he says. Peter recalls, for the third time (b<sup>2</sup>: v. 17b), the profession of his love with "piXéœ. In his answer, he omits the still sure "yes" of his two previous answers, and goes back to the perfect knowledge of Jesus, repeating twice the ou referring to Jesus (jrávza ou olSaç, ou yivœoKeiç...). This way of responding to Jesus meets the sincerity and the just measure of what he tries to express with his <ptXœœ os, reinforcing them. He does not put in himself the power of argumentation to convince Jesus, but calls into question Jesus' own experience: "Not only do you know well the kind of love I feel for you; moreover, you feel it and experience it!"<sup>1297</sup>. We have thus a progressive development that aims at clarifying on Peter's part, in a kind of reflection on the feelings<sup>1298</sup> \*, his

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<sup>1295</sup> As summarized by ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 347: "qnXé© have affection for, love, approximating closely to áyanáœ, but more instinctive and affective whereas áyaná© contains an element of intellect and will."

<sup>1296</sup> Cf. WESTCOTT, *St. John*, p. 303; CABA, *Resucitó Cristo*, p. 268; SPICQ, *Agapè*, p. 234.

<sup>1297</sup> Cf. SPICQ, *Agapè*, p. 235.

<sup>1298</sup> On the reflection on feelings, cf. F. DESIDERIO, *O Reencontro: anà- lise das relafdes*

love and, therefore, his belonging to Jesus. This is the moment of Peter's awareness. That Jesus accepts this kind of love of Peter is confirmed in the mission that he confided to him also three times. And this is the perspective that stimulates him to ask Peter the questions. The accent is not put in the fact that Jesus doubts of Peter, but in the fact that, to develop the mission that is being entrusted to him, Peter must be conscious of his condition and of his capacity to love and to follow the will of Jesus. Surrendering himself in the Lord's hands, Simon, John's son, places himself in the right and required dimension for the mission.<sup>1299</sup>

### 3.3.1.2. *The mission assignment:*

The threefold question of Jésus (a-a<sup>x</sup> -a<sup>2</sup>) and the threefold answer of Peter (b-b<sup>^</sup>b<sup>2</sup>) is also followed by the threefold commissioning by Jésus (c-c\*-c<sup>2</sup> : v. 15d.16c.17c), who entrusts Peter with his flock.

Here too we must pay attention to the nuances of the words used by Jesus, for the language is extremely elaborate and subtle. In the first assignment of the mission, Jesus says ΠΟΟΚΕ xà àπvia pou (v. 15d); to formulate the second question, Jesus uses a totally different expression: noipatve xà npópaxá jiov (v. 16c). The third time, he makes a kind of synthesis of the two previous ones, saying ΠΟΓΚΕ xà npoΠáxiá pou (v. 17c) - which reaches the highest point of the growing movement on the mission entrusted to Peter<sup>1300</sup> - and adds the words ájiqv à^qv ΧÉy© oot, òte ij vE©xφoç, êÇœvwEç CEavxôv Kai nEpiEnâxEiç òtcov q0EÀÉÇ' ôxav òè yqπάaqç, êKXEvsîç xaq %EĪpàç cou, Kai ôXĪoç as Ç©crei Kai OĪGEI ônov oô OEXEÎÇ (v. 18).

We have, therefore, in the mission attribution, two groups of words (ΠόοΚΕ-rtοίpatvE and àπvia-npôΠaxa) whose semantic fields have to do with shepherding, so that the accuracy of the meaning of these terms and the biblical image of the shepherd are the starting point for understanding the mission that Jesus attributed to Peter.

#### A. *The verbs that désignant the mission: ΒΟΟΚΟ) and noinaivo):*

The two verbs that define Peter's action are ΠΟΟΚΟ and òtoipav©, which recur respectively nine and eleven times in the New Testament, but which in John are used only in this step: ΒΟΟΤΚ© in verses 15 and 17, and noipav© in verse 16<sup>1301</sup>. Much has been discussed about the meaning of

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*do individuo consigo e com os outros*, São Paulo, 1980, p. 18-73.

<sup>1299</sup> LACONI, "Il fondamento del ministero di Pietro", p. 176: "È significativo che solo dopo la terza risposta Gesù si dimostri soddisfatto e cessa di interrogare. Infatti nelle due prime Pietro si è limitato ad affermare il suo amore ('certo, Signore'), sia pure appellandosi alla 'conoscenza' di Gesù ('tu lo sai'); ma nella terza sembra perdere ogni sicurezza e abbandonarsi totalmente, esclusivamente, alla 'conoscenza' di Gesù: 'Tu sai tutto, tu sai che ti amo'".

<sup>1300</sup> Cf. CABA, *Resucitó Cristo*, p. 268.

<sup>1301</sup> Cf. ALAND, *Konkordanz*, II, p. 56,226-227.

these verbs and the possibility that they may express distinct, though close, concepts.<sup>1302</sup>

ΒÓΟΚΚΟ<sup>1303</sup> is one of the activities of the shepherd. Generally, it refers to the pasture - the food for the flock - and means to feed, maintain, feed, keep, conserve with care<sup>1304</sup> and, especially when it appears in the passive voice, it refers to the cattle or sheep that come nourished, led to pasture<sup>1305</sup>. Ποι[τ]αίνα) is also a word that belongs fundamentally to the pastoral world<sup>1306</sup>, ex-pressing the activity of the shepherd who takes care of and shepherds the flock<sup>1307</sup>. However, it assumes a particular nuance when, in Homer as well as in Atticus and in the Koiné, it is used in the figurative sense to indicate to guide, to protect, to command, to govern, to rule, being used to express the image of the direction of a community of people.<sup>1308</sup>

In the New Testament, ΠÓΟΚCÚ occurs only in the Gospels. Six of the seven times it occurs in the Synoptic Gospels it refers to the episode of the Gadarene demoniacs<sup>1309</sup>, saying that a herd of pigs was grazing (ΠooKopévii) and that those who fed them (οί 8è πòQKOverεç) fled. The other passage in which this verb occurs is Le 15:15, in what is commonly called the parable of the prodigal son. There also this verb refers to the activity of feeding the swine. Thus, from these passages, we can infer that ΠÓΟΚΚΟ assumes the meaning both of grazing or seeking pasture in the

<sup>1302</sup> Discussions about the meaning of these terms are usually associated with those concerning the two verbs related to love, also present in these verses, áyaItáco and <πiXé<D. Authors who consider these terms to be interchangeable tend, also, to consider that between πόκκo and noipaίvco, as between άπvíov and npópawv, there is a synonymic relationship; authors who differentiate in the meaning of those terms also tend to differentiate here (with exceptions such as MCKAY, "Style and Significance," p. 332). On these authors, cf. supra, p. 285, n. 166.

<sup>1303</sup> Cf. LIDDELL-SCOTT, *Lexicon*, pp. 322-323; STEPHANO, *Thesaurus*, III, pp. 334-335; CHANTRAINE, *Dictionnaire Étymologique*, pp. 185-186; BAUER, *Greek-English Lexicon*, p. 144.

<sup>1304</sup> Cf. HOMER, *Odyssey*, 11,365; 14,102; ARISTOTLE, *Historia Animalium*, 540<sup>a</sup> 18; FLAVIO JOSEFO, *Jewish Antiquity*, 6,254. Cf. LIDDELL-SCOTT, *Lexicon*, p. 1429.

<sup>1305</sup> HOMER, *Iliad*, 5,162; ID., *Odyssey*, 21,49; ARISTOTLE, *Historia Animalium*, 591<sup>a</sup> 16; FLAVIO JOSEPHUS, *Jewish Warfare*, 6,153. Cf. LIDDELL-SCOTT, *Lexicon*, pp. 1429-1430.

<sup>1306</sup> CHANTRAINE, *Dictionnaire Étymologique*, p. 924: "Ce mots (KOipaívεç, 7coipfiv) appartiennent à une racine significant "garder, protéger" qui a souvent un sens pastoral".

<sup>1307</sup> HOMER, *Iliad*, 6:25; 11:106; 11:245. Cf. LIDDELL-SCOTT, *Lexicon*, p. 1430.

<sup>1308</sup> Cf. STEPHANO, *Thesaurus*, VII, p. 1317; LIDDELL-SCOTT, *Lexicon*, p. 1430; CHANTRAINE, *Dictionnaire Étymologique*, p. 924; BAUER, *Greek-English Lexicon*, p. 144-145.

<sup>1309</sup> In Mt 8:30,33; Mk 5:11,14 and Le 8:32,34. Matthew refers to two possessed with demons and the episode is set in the "region of the Gadarenes. Mark and Luke refer only to one possessed with a demon, and the region is called "the Gerasenes". Concerning the relation between the three steps, cf. LAMARCHE, "Le possédé de Gerasa (Mt 8:28-34; Me 5:1-20; Le 8:26-36)", NRT 90 (1968) 581-597; F. ANNEN, *Heil für die Heiden. Zur Bedeutung und Geschichte der Tradition vom besessenen Gerasener. Mk 5,1-20, par.* Frankfurt, 1976.

field, and also of shepherding, activity of those who take care so that the animals (in our steps, always the pigs) have nourishment, pasture<sup>1310</sup>.

The verb *noipaivú*), on the other hand, has a more widespread use in the New Testament<sup>1311</sup>, and, with the exception of Le 17,7 and 1 Cor 9,7, where it appears with the proper sense of caring for or shepherding the flock, it always appears with a figurative or translated connotation: to shepherd Israel (Mt 2:6)<sup>1312</sup>, to shepherd the elect, the Church or the flock of God (Rev 7:17; Acts 20:28; 1 Pet 5:2), to shepherd oneself (Jude 12)<sup>211></sup>, shepherding the nations (Rev 2:27; 12:5; 19:15). In all these passages the verb *noipaivai*, without reaching the specificity of *PÓGKCO*, acquires a transitive sense, which implies a function of guide, guardianship or command of a group or community, placing itself in continuity with the sense of this verb in the Old Testament, where it is used to designate the broad pastoral metaphor, in the sense of ruling with equity, regenerating, gathering the dispersed, caring for the weak and the little<sup>1313</sup>, and such are the prerogatives above all of God<sup>1314</sup>, in opposition to the pastors or false pastors who fail in their mission<sup>1315</sup>. In none of these passages does the collocation between *poncho* and *noipaivco* appear<sup>1316</sup>, which makes Jn 21:15-17 altogether singular. The distinction between these two verbs goes back to Philon, for whom *PÓCTKGJ* denotes the action of those who provide nourishment to the animals, while *noipaivœ* refers more to the power of

<sup>1310</sup> Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, pp. 24-25, 116, 208.

<sup>1311</sup> *rioipaivü*), besides our passage, occurs once in Mt, Le, Acts, 1 Cor, 1 Pt, Jd, and four times in the Apocalipse. Cf. ALAND, *Konkordanz*, II, pp. 226-227.

<sup>1312</sup> In a quote from Mic 5:1.

<sup>1313</sup> In the Old Testament, the steps which bring *noipaivce* are unevenly distributed. It is found mainly in the Pentateuch, the Prophets and the Psalms. In the Psalter (23,1-4; 28,9; 68,8; 74,1; 77,21; 78,52; 79,13; 80,2; 95,7; 100,3; 121,4) and in the prophecies of consolation for the exile (Jer 23,3; 31,10; 50,19; Ez 34,11-22; Is 40:10-11; 49:9-10; Mic 4:6-8; 7:13), it appears with great frequency, constituting an excellent image of how secure Israel feels under the guidance of God. Cf. J. JEREMIAH, *KOtpf|v*, *GLNT*<sup>^</sup> col. 1198; E. BOSETTI, // *Pastore. Cristo e la chiesa nella prima lettera di Pietro*, Bologna, 1990, pp. 227-236.

<sup>1314</sup> There are many texts which speak of the relationship between God and the people, making explicit reference to the pastoral metaphor. God is, for example, presented as the shepherd who is at the head of his flock (Cf. Ps 68:8) and guides it (Cf. Ps 23:3); He leads it to pasture (Cf. Is 40:11; 49:10; Ps 23:2; 80:2; Jer 50:19); to resting places, near the fountain (Cf. Ps 23:2); He protects it with His staff (Cf. Ps 23:4); He recalls the lost sheep (Cf. Zech 10:8; Judg 5:16) and gathers them (Cf. Is 56:8). Cf. JEREMIAH, *KoqiT|v*, col. 1197.

<sup>1315</sup> Cf. Jer 2:8; 23:2-3; 31:10; Ezek 34:1-10, 11-22; Mic 4:6; 5:3.

<sup>1316</sup> The LXX do not distinguish between these two verbs; both of them (*PÓOKCD* 24 times and *noipaiv®* 45 times) serve to translate the term *H3H* which means to feed, to feed, and is used both in its proper sense (for example Gen 37:2; Ex 3:1; 5:17; Num 14:33; 1 Cor 27:29) and metaphorically, referring to the human universe (for example Zeph 3:13; Ezek 34:18; Ps 37:3). Cf. HATCH-REDPATH, *Concor dance*, p. 225, 1169; P. REYMOND, *Dictionnaire d'Hébreu et d'Araméen Bibliques*, Paris, 1991, p. 345.

domination or government of one who guards the flock<sup>1317</sup>. For *εἰς*, - therefore, both terms refer to the office of the shepherd, although ΠÓCTK® refers to the feeding of the flock, to the care that the flock finds food, while *νοίπαυε* defines the office of shepherd more broadly, recognizing his function as guide and guardian of the unity of the flock.

We can apply to the fourth Gospel the nuances arising from these data, and see that, using these two verbs, more than a stylistic resource, the evangelist aims to specify the pastoral care entrusted to Peter, according to two semantic fields that indicate the main values of the image of the pastor. And this is confirmed by the ex-pressions that indicate the persons entrusted to Peter: ΒÓΟΚΕ ΤÚ **ἀρνία** pov, *νοίπαυε* xa **npópaxά** pov; ΠÓQΚΕ xa **npópaxιά** pov.

### B. *The nouns ἀρνίov and npóflatov:*

Except Jn 21:15, in the New Testament ἀρνίov appears exclusively in Revelation<sup>1318</sup>.

The word ἀρνίov is originally the diminutive of ἀρνίov<sup>1319</sup>, and means *pequeño lamb, little lamb*, also designating the sheep of both sexes<sup>1320</sup>. In the LXX it always designates the lamb<sup>1321</sup>.

The term npópaxov<sup>1322</sup> and its diminutive form Kpópaxtov are commonly used in the plural and serve to indicate quadrupeds, as opposed to reptiles and batrachians, and in particular designates both tame domestic animals (including oxen and horses) and sacrificial animals<sup>1323</sup>. Very soon it began to indicate the minute flock, whose principal heads are made up of sheep and goats<sup>1324</sup>. In the LXX it indicates prevalently the flock

<sup>1317</sup> PHILO ALEXANDRINUS, *Quod deterius potiori insidiari soleat*, Introduction, translation and notes by I. FEUER, Paris, 1965, § 25, pp. 38-39, in an allegory on Gen 37:15, states that *οἱ βδοκOvρε* foment nourishment and all kinds of sensible things to the irrational being, while *οἱ ιτοτπαivovρε* has the authority of leadership and government: "*οἱ πεv yap βδοKOVTEi; τπο<pd<; rd aicOqTd itdvxα rταEyouat.... οἱ 8ζ noίπαivovxE^ dpxövTtov Kai fjyepövavj Eyovw;...*".

In *Legatio ad Caium*, 44, he compares the one who governs a state to the shepherd who shepherds (*notpaivo*), and presents the activity of the shepherd as a good preparation for the art of governing. Cf. JEREMIAH, *noipf|v*, col. 1204.

<sup>1318</sup> 29 times. Cf. ALAND, *Konkordanz*, 1/1, p. 41.

<sup>1319</sup> Cf. J. JEREMIAH, *dpviov*, GLNT I, col. 923-926; LIDDELL-SCOTT, *Lexicon*, p.244; P. CHANTRAINE, "Les noms de l'agneau en grec: *dpr|v* et *ἀρν6S*", in J. BENGLER-O. KUSS (ed.), *Corolla Linguistica. Festschrift F. Sommer*, Wiesbaden, 1955, pp. 12-19.

<sup>1320</sup> Cf. LIDDELL-SCOTT, *Lexicon*, p. 244.

<sup>1321</sup> Jer 11:19; 27:45; Ps 113:4, 6; Ps 8:23.

<sup>1322</sup> Cf. H. PREISKER-S. SCHULZ, *npóβaxov*, GLNTW, col. 189-198.

<sup>1323</sup> Cf. LIDDELL-SCOTT, *Lexicon*, p. 1471.

<sup>1324</sup> Moreover, in Attica this term is used to designate the simple man, even serving, among the Stoics, to tax someone as lazy, inferior or stupid. Cf. PREISKER-SCHULZ, *repóPatov*, col. 190.

pequeño<sup>1325</sup>, but it can assume the meaning of animal for sacrifice<sup>1326</sup>, and it is used also in a transitive sense to indicate the Jewish people that appears many times as lost sheep, as sinners that walk side by side as sheep<sup>1327</sup>. The New Testament follows these same meanings, indicating with this term, besides its proper meaning<sup>233</sup>, the figurative or metaphorical sense of the people of God, the specific end of His eschatological action.<sup>1328</sup>

Thus, although it is difficult to make an absolute distinction between the four terms that appear in the three commissions of Jesus to Peter<sup>1329</sup>, in the light of their meanings in Greek, in the Old and New Testaments, we can retain that the expression of 21,15, ΠÓΚΚΕ ΤÚ ά́ρvíα pov, implies the work of providing food for the lambs which still need to be fed, while the noipaivs xá npópara pou, of 21:16, refers more directly to the activity of leading and guiding the sheep which, although grown up, need to be guided<sup>1330</sup>. The diminutive npoPáxtov is only found in John 21:17. Its rarity puts the emphasis on the sense of little sheep<sup>1331</sup>. Furthermore, the alternation between the terms has its importance in showing that Jesus speaks of the whole flock, including all of it, beginning with the little ones<sup>1332</sup>. Then, one cannot simply see that TU apópara represents the other apostles, as distinct from the simple believers represented by Shaá ά́ρvíα, and that both are subordinate to Peter<sup>1333</sup>. On the contrary, each commission that Jesus attributes to Peter expresses a complementary aspect of the apostolic pastoral office he is entrusting to him, emphasizing, some more and some less, the aspects of his pastoral care: knowledge, familiarity, affection, solicitude, protection, dedication, guidance, direction<sup>1334</sup>. And these aspects can be confirmed by the biblical symbolism of the pastor. Let us see, then, how this symbolism is summed up in the Old Testament and in the Gospels, and then let us consider how Peter is a shepherd in John 21:15-17.

<sup>1325</sup> Gen 30:38, 40-41; Lev 1:2; Deut 7:13; Isa 7:21; Am 7:15.

<sup>1326</sup> Gen 22:7; Lev 22:21; Num 15:3; Deut 12:6; 16:2.

<sup>1327</sup> 2Sam 24:17; Ps 76:21; 77:52; 118:176; Isa 53:6; 63:11; Ezek 34:2.

<sup>1328</sup> For example, Mt 9:36; 10:6; 15:24; 25:32-33; 26:31; Me 6:34; 14:27; Heb 13:20; 1 Pet 2:25.

<sup>1329</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 602.

<sup>1330</sup> Cf. CAMA, *Resucitó Cristo*, p. 268; WESTCOTT, *St. John*, p. 303.

<sup>1331</sup> Cf. SPICQ, *Agape*, p. 235; SÁNCHEZ MIELGO, "Eclesiología de Juan 21", p. 27, recalls that diminutives express an intimate form with which the masters addressed their disciples in antiquity, and that "esto indicaba que la escena intenta crear un clima de confianza entre Pedro y Jesús".

<sup>1332</sup> Cf. LAGRANGE, *Jean*, p. 529; SCHNACKENBURG, *Giovanni*, III, 606; LACONI, "Il fondamento del ministero di Pietro", p. 130.

<sup>1333</sup> This distinction is made by BENOIT, *Passion et Résurrection*, p. 347, when he says that "ces brebis, ces agneaux ne représentent pas seulement le peuple chrétien, mais aussi, et d'abord, les autres apôtres".

<sup>1334</sup> Cf. WINSTANLEY, "The Shepherd Image," p. 203.

### C. *The shepherd as biblical symbolism:*

The image of the shepherd runs throughout Scripture<sup>1335</sup>, from Genesis to Revelation<sup>1336</sup>, and in three main meanings, according to whether it refers to God, to men or to Jesus.

#### a) *God as a shepherd:*

The figure of the shepherd describes first of all the behavior of God, who loves, guides, nurtures and defends his people. Israel thus experiences in a particular way the closeness of the God-Shepherd, of the God who makes himself a companion on the journey<sup>1337</sup>. Israel is like a flock that Yahweh liberates from Egypt, guides through the desert and leads to the promised land; it is also the flock that is divided because it breaks the Covenant and suffers deportation, even though Yahweh's plans are to restore it and reunite it<sup>1338</sup>, a vision that is prolonged in an eschatological perspective, according to which the awaited Messiah will be the shepherd of Israel par excellence.<sup>1339</sup>

#### b) *The guides of the people or the community as a pastor:*

The biblical tradition has used the figure of the shepherd to illustrate also the ministry of one who is appointed to guide the people or the community. Thus, the functions comprehended in this image, although - being by excellence those of Yahweh, are also attributed to some mandataries elected by Him. This title, then, is attributed to Moses and Aaron<sup>1340</sup>, who play the part of intermediaries, in the name of God, for the deliverance from Egypt; it is also applied to the king<sup>1341</sup> \* and to a series of men charged with the guidance of the people. To all of these, however,

<sup>1335</sup> The Bible is not, however, the first to attribute to God the image of the shepherd. What is specific to it is to make the image of the shepherd be placed and become the bearer of the singular relationship which links Yahweh to his people. On the shepherding image! in the ancient Middle East, cf. E. BOSETTI, "La terminologia del pastore in Egitto e nella Bibbia", *BbbOr* 140 (1984) 75-102; JEREMIAH, *noiniiv*, col. 1194-1197.

<sup>1336</sup> However, it is an image that is not always used by all biblical authors. It is found especially in the Pentateuch, the Prophets and the Psalms.

<sup>243</sup> The first time the Bible names God as Shepherd is in Gen. 48:15, when Jacob, old and experienced, blesses and acknowledges Joseph's two sons as his own. Besides this, in the following passages, God appears as the Shepherd or as the one who shepherds Israel: Num 23:17; Sir 18:13; Zech 10:3; Isa 40:11; 63:11; Jer 27:44; 29:19; Ezek 34; Sai 22:1; 27:9; 47:14; 79:1; Hos 13:5; Mic 5:4-6.

<sup>1338</sup> As E. BOSETTI, *La Tenda e il Bastone. Figure e simboli della pastorale biblica*, Milano, 1992, p. 9, Iwh is "un Dio che si coinvolge, che provvede, libera il suo popolo e stringe con esso alleanza". Cf. also SCHNACKENBURG, *Giovanni*, III, p. 492.

<sup>1339</sup> Jer 23:5; Ez 34:23-31; 37:24; Zech 13:7-9. On the messianic sense of pastoral symbolism, cf. BOSETTI, *Il Pastore*, pp. 242-254; SANCHEZ MIELGO, "Ecclesiologia de Juan 21", p. 33; G. GORGULHO, *Zechariah, the coming of the poor Messiah*, Petrópolis, 1985, pp. 96-144.

<sup>1340</sup> Sai 77:20; Isa 63:11.

<sup>248</sup> 2Sam 24:17; 1 Re 22:17; 2Cor 18:16; Zech 13:7.

certain conditions are placed, and a series of functions are insisted upon that they must carry out as shepherds, which can be grouped, as Bosetti proposes<sup>1342</sup>, in four semantic fields: that of condemnation, of care, of liberation and of alliance, all four of which are related to authority and the power to govern<sup>1343</sup>. The semantic field of con- ducation mainly evokes the image of the shepherd who walks in front of the flock, walking along the road together; the semantic field of care groups together the set of fields that refer to the maintenance of the flock, making the shepherd not only one who guides the flock, but also one who cares for its life, leading it to pasture, providing it with food and water; the semantic field of liberty consists in defending and watching over the sheep, guaranteeing their unity, avoiding the dangers of the journey, the threats of beasts and evil-doers; the last field of analysis of the shepherd refers to the relationships of reciprocal communion, affectionately linking the shepherd to his own flock: The shepherd knows his flock, is close to it, follows it constantly, lives with it and makes it follow him with confidence.

c) *Jesus as shepherd:*

The Christian tradition, as a faithful derivative of the biblical patrimony, is illuminated by it, so that nascent Christianity appropriates pastoral symbolism, applying it essentially to Jesus and his mission<sup>1344</sup>.

i. *Jesus as Shepherd in the Synoptics:*

In the synoptic gospels, Jesus is designated as the Messianic Shepherd promised in the Old Testament, whose mission is performed with a triple value:

— in the gathering of the flock which is scattered and subject to perdition (Mt 15,24; Le 19,10): just as scattering is the image of ruin, gathering means that the time of salvation is near;

— in the announcement of His death and His return (Mk 14,27-28; Mt 26,31-32): the fate of the shepherd has as a consequence the dispersion of the flock, but the accent is also placed on the purification and salvation of the flock<sup>1345</sup>, so that the death of Jesus, on the one hand, avoids

<sup>1342</sup> BOSETTI, *Il Pastore*, p. 235-236, speaks of "lessico della conduzione", "lessico della provvidenza", "lessico della liberazione" and "lessico dell'alleanza" as the main values of the biblical image of the pastor.

<sup>1343</sup> Cf. BOSETTI, *La Tenda e il Bastone*, p. 2; PASQUETTO, *Da Gesù al Padre*, p.403.

<sup>1344</sup> The term Jtoijir|v is used 18 times in the New Testament, of which, 3 in Mt, 2 in Me, 4 in Le, 6 in Jn, and once in Eph, Heb, and 1 Pt. Cf. ALAND, *Konkor- danz*, II, pp. 226-227. We cannot deal here, in detail and in totality, with all the citations of the term and its implications in the Christology of the Primitive Church. On Hebrews, Ephesians and 1 Pt we send the reader to JEREMIAH, itotpT|v, col. 1214-1215; BOSETTI, *Il Pastore*, pp. 255-291.

<sup>1345</sup> That the announcement of the salvo of Me 14:28 is correlative to the prophecy of Me 14:27 becomes clear when one considers that npoáyaiv is a term that comes, precisely, from pastoral language, making verse 28 prolong the image of the shepherd of verse 27. Cf.

dispersion and decimation, but, on the other, constitutes a paradox: the purified flock is gathered and comes to constitute the new people of God, under the guidance of the Good Shepherd (Me 14:28);

— in the eschatological judgment (Mt 25:31-32; Lk 12:32): like a scattered flock, the pagan peoples will be gathered around the Son of Man, and the execution of the sentence is compared to the separation of the sheep from the goats. After the judgment there follows the kingdom of grace which God establishes over the little flock, which again will be led by the Shepherd.<sup>1346</sup>

ii. *Jesus as Shepherd in John 10:*

John interprets the mission and destiny of Jesus using the figure of the shepherd who gives his life for his flock. He dedicates a whole chapter, chapter 10, to the revelation of Jesus as the eschatological shepherd<sup>1347</sup>, compared to the figure of those who, although in the garb of a shepherd, are thieves and quarrellers, strangers and mercenaries. Thus, unlike the thieves and brigands, He enters through the door (10:1-2); unlike the strangers, He is known by the guard and by the flock, which follows Him with instinctive security (10:3-4)<sup>25</sup>, while He flees from the strangers and strangers; unlike the mercenaries, who are vilely fleeing, He cares for the sheep and defends them against every kind of danger (10:11-13).

Jesus defines Himself as the Good Shepherd (έγcb eip ó notpfiv ó KaXóg - 10,11.14)<sup>1348</sup>, identifying Himself with the shepherd referred to in 10,1-15 and claiming not only ownership of the sheep (10,28-29), but immediately specifying how the true shepherd is characterized, that is, with a profound knowledge, analogous to that which exists between Him and the Father (10,15,27,30), with the disposition to give his life for the flock (10:15,17,18), which will be gathered together, as one, around one Shepherd, who guarantees them eternal life (10:16,28)<sup>1349</sup>.

JEREMIAH, noipr|v, col. 1213; LIDDELL-SCOTT, *Lexicon*, p. 1466.

<sup>1346</sup> J. JEREMIAH, Koipvq, *GLNTX*, col. 1233: "Gesù parla dei suoi come piccolo gregge. Egli collega l'immagine del gregge di Dio col motivo del ribaltamento escatologico delle situazioni quando, riferendosi a Dan 7,27, dice ai discepoli che, nonostante il loro piccolo numero, devono andare incontro senza paura alla persecuzione che li minaccia, perché sono "il popolo dei santi dell'Altissimo", a cui è promesso regno, dominio e potenza sopra tutti i regni".

<sup>1347</sup> Many studies have been, in the last decades, devoted to Jn 10, mainly to the critical-literary analysis of this chapter, to which we refer to J.A.T. ROBINSON, "The Parable of John 10:1-5", *ZAW* 46 (1955) 234-238; A.J. SIMONIS, *Die Hirtenrede im Johannesevangelium: Versuch einer Analyse von Johannes 10:1-18 nach Entstehung, Hintergrund und Inhalt*, Rome, 1967; I. DE LA POTTERIE, "El Buen Pastor," in ID., *La Verdad de Jesús. Estudios de Cristologia Joannea*, Madrid, 1979, pp. 54-88.

<sup>1348</sup> On the Palestinian background of the formula ó noipfv ó KaXóg, cf. STRACK-BILLERBECK, *Commentar zum Neuen Test ameni*, II, p. 537.

<sup>1349</sup> The repeated assurance that Jesus lays down His life for the sheep is intended to

D. *Peter as shepherd in Jodo 21:15-17:*

The functions and conditions that were required of shepherds in the Old Testament and that in the Synoptic Gospels and in the Fourth Gospel appear in relation to Jesus can also be applied, in John<sup>1350</sup>, to Peter as shepherd, so that he, in 21:15-17, He is commissioned by Jesus in the broad field of action that includes pastoral symbolism, and he must lead the flock of Jesus, strengthening the weak, healing the sick, bringing back those who are distant, seeking those who are lost, and occupying himself, with kindness and gentleness, for the good of all.

Furthermore, the pastoral function of Peter is illuminated by that of Jesus -mainly as it is presented in Jn 10-, by the prophecy about Peter's future (21:18-19a) and by the invitation to follow Jesus (21:19b,22b).

a) *The pastoral function of Peter in the light of John 10:*

Between John 21 and John 10 there is a series of thematic and lexical correspondences, which makes Peter's pastoral work fit into the perspective of the latter passage, with the qualities that distinguish the Good Shepherd also having to be taken into account.

Besides the general setting, in the background of pastoral symbolism, in chapter 10 we have 17 of the 21 times that the term *npópatov* occurs in the fourth Gospel; in 21:15-17 we have two times, in addition to the other expressions that clearly evoke this theme<sup>2</sup> ®\*.

In Jn 10 and 21:15-17 we have, respectively, the application to Jesus and to Peter of the figure of the shepherd and the figurative act of shepherding. In both passages there is insistence that the sheep belong to Jesus (10:3,4,16; 21:15,16,17)<sup>1351</sup>.

Jesus' action is characterized by the diligent care of the sheep: he is familiar with them, he sacrifices himself for them and tries to gather them in unity<sup>1352</sup>. Even though the image of knowledge and familiarity that the

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show the height of His union with them. Because he loves them and knows them, Jesus gives everything for them. Cf. JEREMIAH, KOipf|v, col. 1221; SCHNACKENBURG, *Giovanni*, III, p. 497.

<sup>1350</sup> As SCHNACKENBURG notes, *Giovanni*, III, p. 493, "diventa problematica qualsiasi proposta di far derivare l'immagine giovannea del pastore da altre fonti che non siano l'A.T. e il cristianesimo primitivo". The same notes LA POTTERIE, "El Buen Pastor," p. 55; DODD, *The Interpretation*, pp. 358-359, referring, however, only to the Old Testament and the Jewish tradito.

<sup>1351</sup> Because of the repetition of the possessive pronoun *pou* (21:15-17), Peter's pastoral mission does not make the flock his own. Peter is commanded to shepherd the flock of Jesus, which retains all the right of ownership. Cf. SCHNACKENBURG, *Giovanni*, III, p. 602; BROWN, "Pietro nel Vangelo di Giovanni", p. 166; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 486.

<sup>1352</sup> D. MARZOTTO, "Un solo unico pastore (Gv 10,16)", *Scuole* 103 (1975) 834-843, shows the centrality of the theme of unity in John 10, and says that the unity of the flock is based on the unity of the shepherd, and on the incomparable union between Jesus and the

Good Shepherd has with the flock in chapter 10 is not applied to Peter, in 21:15-17 a strong affective component is called into play, which is necessary for Peter to receive the mission, so that he receives the pastoral charge in connection with his proof of love for Jesus. And this enables him to relate to the past-evil, with the flock of Jesus, which is described here with terms indicating delicacy and the need for protection.

The fact that Jesus guides and gives his life for his sheep (10:11) also converges with the description of Jesus and Peter as shepherd. The expression τὴν ψυχὴν ὑπὲρ τῆς ἐκκλησίας (ὄν ἐπὶ τὸν νομαρχὸν) is repeated, with slight modifications, four times between 10:15 and 10:18, indicating that Jesus disposed of His own life and with complete freedom gave it up for the salvation of the flock<sup>1353</sup>. Peter's commissioning is along the same lines, because it is followed by references to the gift of his life (vv. 18-19)<sup>1354</sup> \* and the invitation to follow Jesus.

b) *The prophecy about Peter's future:*

The reference to Peter's death has an antithetical image between his youth and his old age, which illustrates the evolution in his life, as a consequence of his mission: when he was young<sup>1355</sup>, he girded himself and went where he wanted; when he will be old, he will stretch out his hands and another will gird him and lead him where he naturally does not want to go (21,18).<sup>1356</sup>

This somewhat enigmatic language refers to the death of the disciple, as the evangelist comments immediately afterwards, in verse 19, with  $\chi\omicron\nu\chi\omicron$  5έ ελεν οριπαίνεαυ ἰαοίεπ Gavár® Sondasi τὸν ΘΕΟΪ. This phrase has a certain parallelism with those of 12:33 and 18:32, which are remarks by the evangelist after Jesus' announcement of his glorification through his death. It is probable, therefore, that it assumes the same function here, referring now to Peter<sup>1357</sup>, and reinforcing the idea of a violent death of this disciple, already indicated in the words of Jesus:  $\beta\alpha\nu$  Sè  $\gamma\pi\alpha\omicron\iota\eta$ ;;  $\acute{\epsilon}\chi\chi\epsilon\nu\sigma\iota\eta$   $\chi\delta\eta$   $\chi\acute{\epsilon}\lambda\iota\pi\delta$ <;  $\omicron\omicron$ , Kai  $\delta\chi\chi\omicron\eta$  GE  $\acute{\alpha}\theta\omicron\epsilon\iota$  Kai  $\omicron\lambda\omicron\sigma\tau$   $\acute{\omicron}\nu\omicron\nu$   $\omicron\nu$

Father, revealed especially in the Passion and Resurrection. In mature relationship and fellowship with Jesus, Peter is now in a position to promote and guard this unity.

<sup>1353</sup> The preposition ὄν ἐπὶ, 10:11.15, used with the genitive, does not express the simple idea of substituted,<sup>mas</sup> indicates in whose favor this or that thing is done. Thus, Jesus gives his life for the salvation of the sheep. Cf. LA POTTERIE, "El Buen Pastor", p. 76; SIMONIS, *Die Hirtenrede*, p. 265.

<sup>1354</sup> In the entire New Testament, only in these two steps is the image of the pastor linked to the idea of the sacrifice of life. Cf. B. CASSIEN, "John XXI," *NTS* 3 (1956-1957) 132.

<sup>205</sup> Peter is now at an intermediate stage between the two to which the antithesis refers. Cf. WESTCOTT, *St. John*, p. 304; SCHNACKENBURG, *Giovanni*, III, p. 608, n. 72.

<sup>246</sup> As WESTCOTT, *St. John*, p. 304, observes: "The way to a violent death must always be terrible, because unnatural

<sup>247</sup> Cf. HOSKYNYS, *The Fourth Gospel*, p. 558; SCHNACKENBURG, *Giovanni*, III, p. 609.

ΟΕΙΕΚ; (v. 18). This language fits very well the details of a crucifixion<sup>1358</sup>, but its primary intent is to say that to die manifesting the glory of God will be the pinnacle of the disciple's dedication. The theme of the glory of the Father unites Peter's death to that of Jesus. For both, to die in obedience and faith is to glorify God<sup>1359</sup>. Like Jesus, Peter will glorify the Father with his death, which appears as a confirmation of his love for Jesus - because no one has greater love than he who gives his life for his friends (15:13) - at the same time that he gives fulfillment to his mission<sup>1360</sup>, repeating the image of the Good Shepherd who gives his life for his sheep<sup>1361</sup>.

c) *The invitation: 'ΑΚΟΧΟΪΟΕΙ /ΙΟΙ (21:19b, 22b):*

The manifestation of Peter's love and the fulfillment of his mission are synthesized by Jesus when he exhorts him with the words ἰΚοΧοῦΟει ποι (vv. 19b and 22b)<sup>1362</sup>. In fact, there is no break between these words and the previous ones: Peter is invited by Jesus to follow Him in death, and, by extension, he is called to shepherd the new-bathed in the same way that Jesus does, which means that his mission will be developed in terms of discipleship<sup>1363</sup>. In this way, the tone of Peter's mission is maintained according to the plan of Jesus' sequel, which is set in the perspective of the

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<sup>248</sup> BERNARD, *John*, II, p. 708-710, offers many patristic citations, illustrating that ἰΚΤΕΥΕΙ^ Τῆ<; χειπά<; αοv, even when it appeared alone, without any other elaboration, was used to indicate the crucified. MATEOS-BARRETO, *El Evangelio de Juan*, p. 916, also considers that this phrase is a probable reference to the custom that those who were crucified carried on their backs, with open arms, the horizontal crosspiece of the cross, and that the fact that someone will say Peter could be an indication of the rope connected to the cross, with which the people

condemned to death on the cross were being led. Many authors, however, as SEGALLA, *Giovanni*, p. 478, observe, see here only an allusion to the fact that Peter will be a prisoner. SCHNACKENBURG, *Giovanni*, III, p. 608, thinks of the possibility of a transitive sense for cingir as to chain, in which case extending the hands would mean that Peter must put the hands to be chained. Other authors, furthermore, consider that one cannot go beyond the observation that this language does not point to anything other than martyrdom. Cf. WESTCOTT, *St. John*, p. 304; LINDARS, *John*, p. 633; GLOMBITZA, "Petrus, der Freund Jesu", p. 283.

<sup>260</sup> Cf. BARRETT, *John*, p. 487.

<sup>1360</sup> SCHNACKENBURG, *Giovanni*, II, p. 492, observes, commenting on Jn. 10:11, that "L'essere pastore è sempre un essere per le pecore, e l'essere pastore nel pastore Gesù, in cui ogni pastoraltà trova il suo vero compimento, si dimostra nel dono della vita per donare alle pecore la vera vita (†/DÜ - v. 10)."

<sup>1361</sup> Although Peter's death is not defined directly as a servant for his sheep, this association can be made, since the announcement of his death is placed after his profession of love for Jesus and the assignment of his mission, in a context that maintains a close parallelism with John 10. Cf. GLOMBITZA, "Petrus, der Freund Jesu", p. 281; CABA, *Resucitó Cristo*, p. 270.

<sup>1362</sup> The expression Kai TOUTO slnóv in 21:19b is in parallel with the preceding formula TOUTO 8é elnev (21:19a). The text emphasizes, in this way, the importance of the previous predecessor.

<sup>1363</sup> Cf. LINDARS, *John*, p. 635; LAGRANGE, *Jean*, p. 531.

disciple's violent death.<sup>1364</sup>

This invitation is probably linked to Peter's declaration that he would give his life for Jesus (13,37), when Jesus told him that, where he was going, Peter could not follow him now, but later (13,36). Thus, the consequence that was not possible for Peter during Jesus' passion is now fulfilled. He can take the way of the true disciple<sup>1365</sup>. During the life of Jesus, to follow Him implied the abandonment of everything<sup>1366</sup>; now it requires the acceptance to follow the same path, so that the *áKoXoúdet* pot assumes a triple connotation: it refers, in its literal sense, to go after<sup>1367</sup>, to follow; it implies or points, in the second place, to the following of Jesús until death, through martyrdom<sup>1368</sup>, making the repetition of the invitation to follow significant in verse 22, in the context, still, of Peter's death: Peter is the one who, in dedicated serenity, follows the path decreed by Jesus to martyrdom, which appears, therefore, as the summit of his discipleship and of his pastoral mission<sup>1369</sup>, saying, therefore, much about the type of ministry that is expected of this disciple<sup>1370</sup>. But this invitation also translates, in a third containment, a behavior of constant following, as a disciple. Before, Peter had been commissioned to shepherd Jesus' flock; now, curiously, he is called "to follow", a typical behavior of the sheep, and not of the shepherd. Thus Peter, in his mission, does not lose sight of his condition: he is pastor, like Jesus, but at the same time he belongs to his flock, as a sheep. Peter does not lose, then, as a shepherd, his condition as a sheep. Therefore, with the *áKoloúOEi* pot, Peter is called to constantly overcome himself and to continue following Jesus, which will culminate in death.

#### 33.1.4. *the purpose of 21:15-17:*

Normally there are two ways of understanding what the fourth evangelist is aiming at in 21:15-17. A first way considers that these verses aim at the recovery or rehabilitation of Peter and a second way sees here a

<sup>1364</sup> This invitation to follow is marked by a tragic note. Cf. GIBERTI, "Missione e Primato di Pietro", pp. 212-213; DELEBECQUE, "La mission de Pierre", p. 338.

<sup>1365</sup> Cf. WINSTANLEY, "The Shepherd Image," p. 204; SCHNACKENBURG, *Giovanni*, III, p. 600; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 482.

<sup>1366</sup> Cf. Jn 1:43; Mt 8:22; 9:9; 19:21.

<sup>1367</sup> Cf. WESTCOTT, *St. John*, p. 304.

<sup>1368</sup> The following of Jesus implies, then, the total commitment to the mission and the imitation of Jesus until death. In this way, the potential that Jesus addresses to Peter is a particularization of the concept of his discipleship. Cf. BULTMANN, *John*, p. 714; SCHNACKENBURG, "Pietro nel Vangelo di Giovanni", p. 400; RIGAU, *Dio l'ha risuscitato*, p. 338; BARRETT, *John*, p. 487; LACONI, "11 fondamento del ministero di Pietro", p. 181.

<sup>1369</sup> Cf. GLOMBITZA, "Petrus, der Freund Jesus", p. 284.

<sup>1370</sup> MCPOLUN, *John*, p. 227: "This kind of authority or pastoral care, after the example of Jesus the good shepherd, does not accentuate the shepherd's superior position. Rather it has overtones of love and total concern for and dedication to the community." Cf. BROWN, "Pietro nel Vangelo di Giovanni," p. 166. Cf. also supra, ch. 1, pp. 15-16.

solemn form of assigning the pastoral mission to Peter. The key spring-board in the argument for both modes is the conception that is made of the threefold question of Jesus and, also, of the three answers of Peter.

Ambrose<sup>1371</sup> and Augustine<sup>1372</sup> establish a relationship between the three denials of Peter (18,17-25) and the episode told in 21,15-17, and today these verses are more commonly understood as a rehabilitation of Peter<sup>1373</sup>: He, who had denied Jesus three times, is interrogated and now confesses also three times his love for the Lord, which makes, therefore, that the triple denial is counterbalanced by the triple affirmation of affection and by the declaration that commissions him to exercise the mission of shepherding the re-bath of Jesus. Thus, Peter is completely recovered and restored in his function of disciple and apostle, which he had lost with the denial of Jesus. Besides the fact that both situations are described, intentionally and in a stereotypical way<sup>1374</sup>, three times, the defenders of this parallelism consider three elements that support this idea: the episode narrated in 21,15-17 alludes directly to the denials of Peter, who, in fact, denied Jesus for fear of following Him and risking his own life and that, with the third question (21,17), Jesus reaches the root that caused Peter's defection; Jesus' insistence on the certainty of what Peter affirms makes him remember his own obstinacy in not appearing one of Jesus' disciples<sup>1375</sup>; and, finally, the reference to Peter's sadness is an indication that, if the evangelist did not point out his reaction to the crowing of the cock (18,27), now, finally, he

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<sup>1371</sup> AMBROSIIUS, *Expositio Evangelii secundum Lucam*, X, 90 (PL 15,1919): "Etenim quia tertio negaverat, tertio confitetur, sed negavit in nocte confitetur in die".

<sup>1372</sup> AUGUSTINUS, *Tractatus in Iohannis Evangelium*, XLVII, 2 (PL 35,1733- 1734): "Ideo Petro quem facere volebat pastorem bonum non in ipso Petro, sed in corpore suo ait: Petre, amas me? pasce oves meas. Hoc semel, hoc iterum, hoc tertio usque ad eius tristitiam. Et cum tantum, interrogasset Dominus, quantum interrogandum esse iudicavit, ut ter confitetur qui ter negaverat, et ei suas oves pascendas tertio comendasset..."; IBID., 123.5 (PL 35.1967): "Sed prius Dominus quod sciebat interrogat, nec semel, sed iterum ac tertio, utrum Petrus eum diligit; nec alius toties audit a Petro, quam se diligi, nec aliud toties commendat Petro quam suas oves pasci. Redditur negationi trinae trina confessio...". The parallelism between the threefold affirmation of Peter's love and his threefold denial, in such a way that the first cancels out the second, resumes there again in *Enarratio in Psalmum* 90,8 (PL 37,1168); *Sermo* 147,3 (PL 38,799); 295,3-4 (PL 38,1350); 296, 1.3 (PL 38,1353-1354); 229/0, 1.2 (PLS 2,582-583); 229/N,1 (PL 2,579); 229/P (PLS 2,756-757).

<sup>1373</sup> Many authors observe that the account of Peter's denial during the Passion (18:15-27) has been strangely suspended in the fourth Gospel. And this, unlike the Synoptics, which had recorded his repentance and weeping (Me 14:72 and parallels). Thus, this narration would now find its natural conclusion, with Peter's reparation (bitterness and love) and the forgiveness granted by Jesus (restored in his functions). Cf. LAGRANGE, *Jean*, p. 528; BULTMANN, *John*, p. 712; RIGAUX, *Dio l'ha risuscitato*, p. 337; WINSTANLEY, "The Shepherd Image", p. 203; POPPI, *Sinossi*, p. 538; LACONI, "Il fondamento del ministero di Pietro", p. 175.

<sup>1374</sup> Cf. SCHNACKENBURG, *Gio vanni*, III, pp. 598-599.

<sup>1375</sup> Cf. MATEOS-BARRETO, *El Evangelio de Juan*, p. 914.

must be aware and realize what he has done<sup>1376</sup>. Nevertheless, it is not universally accepted that with these verses the evangelist was aiming at a rehabilitation of Peter for discipleship. For Westcott, the three questions of Jesus on Peter's love cannot call in question the triple denial, not evoking Peter's experience at the moment of the Passion. For him, Peter is saddened not only because Jesus asks him for the third time, but also because the formulation of the question is changed<sup>1377</sup>. Of the same opinion is Goguel, who does not see in the episode any allusion to the scene of the negation, and considers that the triple question is not sufficient to establish a link between the two episodes<sup>1378</sup>. Laconi notes that the pastoral mission is conferred on Peter already in the first set of questions and answers (21,15), and this makes it meaningless to link the scene very strictly with the triple denial; if this were the case, it would be natural to expect that the mission would be conferred only after the third question, when Peter would have obtained forgiveness from Jesus<sup>1379</sup>. However, it is far-fetched to deny that there is any relationship between this step and the denial during Jesus' trial. In Jesus' threefold question about Peter's love, we can see an implicit nod to his three denials, and in the invitation to follow him we can also assume that somehow the sequel had been broken, so that we cannot deny the evangelist's tendency to rehabilitate Peter here either, although he does not intend only to show that Jesus granted Peter complete forgiveness<sup>1380</sup>. The main point of the episode continues to be the pastoral ministry attributed to Peter and the reference to his death, in imitation of Christ, as the culmination of his sequela, so that, concretely, Peter's love for Jesus will be expressed in fidelity to the mission that is respectfully attributed to him.

### 3.3.2. 21,21-22a: *The second dialogue:*

Corresponding to the first dialogue (B: v. 15-18), which is all focused on Peter, we have a second dialogue (B': v. 21-22a), which refers to the disciple that Jesus loved. This dialogue, much simpler and shorter, is made up of Peter's speech (b<sup>3</sup>: v.21b) and Jesus' (a<sup>3</sup>: v.22a), followed, as for the

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<sup>1376</sup> MATEOS-BARRETO, *El Evangelio de Juan*, p. 915; SCHNACKENBURG, *Giovanni*, III, p. 598.

<sup>1377</sup> WESTCOTT, *St. John*, p. 303: "The three questions could not but recall the three denials; and the form of this last question could not but vividly bring back the thought of the failure of personal devotion at the moment of trial. So Peter was grieved not only that the question was put once again, but at the same time put so as to raise a doubt whether he could indeed rightly claim that modified love which he had professed".

<sup>1378</sup> Cf. M. GOGUEL, *L'Église Primitive. Jésus et les Origines du Christianisme*, Paris, 1947, p. 192. This author also observes that, in the Fourth Gospel, it is already after the Resurrection of Jesus that Peter and the other disciples receive the mandate of apostles (in 20:21-23).

<sup>1379</sup> Cf. LACONI, "Il fondamento del ministero di Pietro", p. 177.

<sup>1380</sup> Cf. CABA, *Resucitó Cristo*, p. 270; SCHNACKENBURG, *Giovanni*, III, p. 600; SANDERS, *John*, p. 453; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 482.

first dialogue, by the imperative words of Jesus directed to Peter on following him (D': v.22b) and the comment of the evangelist (C': v.23) on what Jesus said about the Beloved Disciple. We look at the words of Peter and of Jesus, alluding indirectly to the other structural components.

### 3.3.2.1. *Peter's question:*

In obedience to the words of Jesus, ἵKOXOVOEI poi (v. 19b), Peter sets out to follow Him, as is indirectly indicated by the expression ἐιυρTpcupEig ó líerpog (v. 20), which expresses a reversal of the direction he was taking, as a result of his decision to follow Jesus and in response to the invitation received<sup>1381</sup>. Something catches his attention; Peter, therefore, turns around and sees the disciple whom Jesus loved. This vision provokes in him a reaction which causes him to take the initiative and to ask Jesus, "KupiE, óóro<; Sé Tí;" (v. 21). Peter's words are remarkably brief and striking: "Lord, what about this one? What?"; they constitute, then, an elliptical sentence, which is not clearly finished, it could be implied "what will he do?", "what will happen to him?", or other similar ones, but they all point to the future fate of this disciple<sup>1382</sup>.

There is no indication in the text that allows us to understand this question in a psychological sense, of disagreement, envy or fear that this other disciple would escape martyrdom<sup>1383</sup>, nor even in the sense that Peter aimed to discover the way of the Beloved Disciple in order to imitate him<sup>1384</sup> \*. On the contrary, it is likely to see an interest for someone with whom Peter has a friendship and with whom he shared his experience of following Jesus in the most decisive moments<sup>1385</sup>; above all, it is possible to see here a preparation for Jesus' words about the future of this disciple, which until now had not been defined<sup>1386</sup>.

### 3.3.2.2. *Jesús' answer:*

Jesús responds to Peter (v. 22) by referring to the Beloved Disciple (ἐάv αÓTÓv θέAxo péveiv SGX; époxpai, Tí Kpó^ eré;) and insisting on

<sup>1381</sup> Cf. LAGRANGE, *Jean*, pp. 532-533; MATEOS-BARRETO, *El Evangelio de Juan*, p. 917.

<sup>1382</sup> Cf. NOLLI, *Giovanni*, p. 761; SEGALLA, *Giovanni*, p. 479.

<sup>1383</sup> Cf. LAGRANGE, *Jean*, p. 533; SCHNACKENBURG, *Giovanni*, p. 612.

<sup>1384</sup> MATEOS-BARRETO, *Evangelio de Juan*, p. 918: "...ahora que, finalmente, Jesús lo ha invitado a seguirlo y le ha anunciado como meta una muerte como la suya, piensa hacerlo con mayor seguridad yendo detrás de aquel que lo acompañó hasta la cruz (19,26). Por eso pregunta por la ruta del otro: imitándolo a él evitará toda desviación".

<sup>1385</sup> It is remarkable how, in the second part of the Gospel, these two disciples are associated: 13:21-25; 18:15-17; 20:1-10; 21:5-8.20-23. Cf. GHIRBERTI, "Missione e Pri- mato di Pietro", p. 198.

<sup>1386</sup> As WESTCOTT, *St. John*, p. 305, observes, "No question could be more natural. The fact that St John was following was itself an unspoken question as to the future, an asking of the Lord's will". Cf. also SCHNACKENBURG, *Giovanni*, III, p. 613.

calling Peter (nú pot áKoÁ,ού0Ei) - as he had already done in verse 19.

Eáv is a hypothetical subordinate conjunction, which not only indicates doubt, but also the fulfillment of an event as expected and desired<sup>1387</sup>; therefore, Jesus admits the possibility of having this intention, but does not categorically affirm it<sup>198</sup>. The object of this possible intention of Jesús is that the Beloved Disciple péveiv eox; 8p%opai. The infinite completive péveiv in the context of the declaration about Peter's death as the culmination of his following Jesus, and of the question he asks about what will become of the Beloved Disciple, can only mean to remain in life<sup>1388</sup>. Already the

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<sup>1387</sup> Eáv is much more hypothetical than el, although it is sometimes used in place of the latter. Cf. BLASS-DEBRUNNER, *Grammatica*, § 373,2; LAGRANGE, *Jean*, p. 533; NOLLI, *Giovanni*, p. 761.

<sup>1388</sup> SCHNACKENBURG, *Giovanni*, III, p. 614. We know, however, that in John, the verb péveiv is used in various senses and all very characteristic: God (14:10), Christ (6:57; 14:25; 15:4) and the Spirit (14:17) "remain" in those who believe and vice versa; those who believe remain in the Word and vice versa (5:38; 8:31; 15:7). SÁNCHEZ MIELGO, "Eclesiología de Juan 21", p. 43, n. 95, observes that "es fácil comprender la dificultad en definir el sentido en que habría que tomarlo (pévsiv) en Jn 21,18ss. El sentido de que Juan "permanece", es decir, es el Testigo perenne de la Palabra de Jesús a través de su Evangelio puede encajar perfectamente en el lenguaje del 4º Evangelio...".

preposición got; with the verb in the present tense (ἐπιμένει) it corresponds to our prepositional expression "until", having a future sense<sup>1389</sup>: "If I want him to stay until I come..."

With this answer Jesus suggests an imprecise future for the disciple that He loved, whose fate remains, on purpose, enigmatic and should not interest Peter<sup>1390</sup>. His words τί νηδὴ οὐ; (v. 22) underline the independence of the ways of each of these two disciples, and indicate that their fate is and remains unequivocally the result of the divine initiative and will<sup>1391</sup>. On the other hand, the evangelist makes use, in this saying of Jesus, of a scheme that is frequent in his Gospel, in which a revelation from Jesus, presented in an enigmatic form, is followed by a misunderstanding and then by an explanation duly deepened<sup>1392</sup>. The misunderstanding is on account of the so-called "brothers" (v. 23), among whom the news was spread that the disciple would not die, a concept that the fourth evangelist intends to correct<sup>30</sup> \*.

This open situation of the Beloved Disciple is opposed to the clear situation of Peter, to whom Jesus repeats with emphasis: οὐ ποτὶ ἀκολούθει (v.22b). This expression has the emphatic οὐ and focuses the attention on Peter's mission, distinguishing it from that of the Beloved Disciple, so that it is said once again that the specific vocation of Peter and of that other disciple are different, even though that of the disciple that Jesus loved remains mysterious<sup>1393</sup>. The theme of these verses is, therefore, the difference between the destinies of Peter and of the Beloved Disciple, who once again appear together but with different attitudes.<sup>300</sup>

The reference to the privileged position of this disciple at the Last Supper (xδv παOr|Tf]v 6v fjyána ó 'IpaOQq... Kai ávéneoEV év SEÍJtvtp ζni TÓ orfiGo"; aóroC - v. 20) accentuates the special position that he continues to enjoy in relation to Jesus<sup>1394</sup>. This disciple will not die a martyr, but in spite of that, he is also called to give witness to Jesus, and it

<sup>1389</sup> Cf. BLASS-DEBRUNNER, *Grammatica*, § 383,1.

<sup>1390</sup> SCHNACKENBURG, *Giovanni*, III, p. 613, considers that this answer of Jesus contains a tradition about the Beloved Disciple, whose origin and meaning the narrator wants to clarify by using Peter's dialogue with the Risen One.

<sup>1391</sup> As SÁNCHEZ MIELGO, "Eclesiología de Juan 21", p. 18, observes, this text shows that it is Jesus "quien guía y asigna las tareas correspondientes a sus discípulos". WIARDA, "John 21:1-13", p. 66, also sees that these words of Jesús aim at showing where Peter must turn his attention. Cf. WESTCOTT, *St. John*, p. 305; GIBERTI, "Missione e Primato di Pietro", p. 199.

<sup>1392</sup> For example, Jn 3:3-5. Cf. LA POTTERIE, "Le témoin qui demeure", p. 353.

<sup>1393</sup> MCKAY, "Style and Significance", p. 332: "Nobody can miss the point that this climatic exhortation changes from δΚοΧουΟει ποι in 19 to οv got ζΚΟΧΟVΟΕΙ in 22 in order to take account of the contrast with the other disciple introduced by Peter's question in 21...". Cf. also SANDERS, *John*, p. 456; LA POTTERIE, "Le témoin qui demeure", p. 352; R. FABRIS, *Giovanni*, Rome, 1992, p. 1087.

<sup>1394</sup> Cf. SANDERS, *John*, p. 456.

is on the basis of his testimony that the tradition of the Johannine community is based<sup>1395</sup>. As for Peter, the martyrdom is his, and Jesus makes this clear to him after he made a threefold confession of love and specifically by being entrusted, by Jesus, as pastor, manifesting his willingness to give his life.

However, two things are hardly probable: that these verses are a defense against the disdain for the disciple whom Jesus loved because he would not suffer martyrdom; and that there is a tendency in this scene to minimize Peter. Peter's question is not formulated in the sense of clarifying whether the disciple will suffer martyrdom or not<sup>1396</sup>, and although Jesus' answer presupposes that the *pévetv* means, in a certain sense, some advantage over having to give one's life<sup>1397</sup>, Peter is not declassified in any way, there is no attack on the significance of his pastoral mission and of his discipleship<sup>1398</sup>. There is, rather, an insistence in recognizing another type of discipleship, also authentic like Peter's, which excels in the capacity to access the thought or the mentality of Jesus<sup>1399</sup>.

In this way the evangelist finds a fitting end to the story of the two disciples who have assumed a very important role in his Gospel: the prominence of Peter appears clearly already in chapter 6 and they appear together in the most central situations, as disciples, between 13:1 and 20:10. This prominence, together with the silence concerning them in the scenes of 20:11-31, nevertheless leaves the narrative about them strangely incomplete. Now their story is completed, considering a series of reasons that, throughout the Gospel, have remained unresolved and making the evangelist's interest in these disciples reach a climax precisely at the end of his Gospel, focusing on their different vocations and ways of following the same master, Jesus<sup>1400</sup>.

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<sup>1395</sup> BROWN, "Pietro nel Vangelo di Giovanni," p. 169, notes that no special charge is necessary for this disciple to be what he is, beloved of Jesus.

<sup>1396</sup> Cf. supra, pp. 308-309.

<sup>1397</sup> Cf. BULTMANN, *John*, p. 716.

<sup>1398</sup> The opinion of BULTMANN, *John*, p. 717, that if Peter should suffer martyrdom, while the disciple whom Jesus loved should remain, does not find adherence in the text, because the Beloved Disciple in any case takes Peter's place, so that the authority assigned to Peter by Jesus is passed on to this disciple; and on the death of the latter, the authority would in turn be passed on to his gospel.

<sup>3.2</sup> SCHNACKENBURG, "Pietro nel Vangelo di Giovanni", p. 406, says that "...l'affermazione d'una concorrenza tra Pietro e il discepolo amato esige molte limitazioni. Forse si può dire: nella cerchia giovannea Pietro è rispettato, l'altro discepolo è amato e in ogni possibile occasione, messo in risalto. Il rispetto di Pietro è testimoniato dalla tradizione; l'amore dell'altro discepolo è coltivato e incoraggiato dalla cerchia giovannea". Cf. also BROWN, "Pietro nel Vangelo di Giovanni", p. 171; SANCHEZ MIELGO, "Ecclesiologia di Juan 21", p. 45-46.

<sup>1400</sup> The Appendix to the Fourth Gospel," in E. J. VARDMAN (ed.). *Studies in Memory to H. Trantham*, Texas, 1964, p. 134; MINEAR, "The Original Functions of John 21," pp. 91-93.

This orientation is confirmed by the approach to the relationship of this chapter to possible synoptic steps, which will be dealt with below.

#### 4. *Parallel with the synoptics:*

Chapter 21 of John is, as we have seen, all centered on the figure of Peter who is established in the mission of leading the flock of Jesus and whose future is prefigured as the following of Jesus to the point of giving his life.

In the synoptic gospels there is no episode that can be considered as corresponding to this step. There are, in fact, several passages<sup>1401</sup> with sayings of Jesus that evoke, to a greater or lesser extent, the same situation, but which cannot be considered to be parallel to John 21. Among these steps, Le 5:1-11 in particular is closest to John 21:1-14 and Matt 16:17-20 to John 21:15-17.

##### 4.1. *Jn 21:1-14 and Le 5:1-11:*

John 21:1-14 is commonly seen as being parallel to Le 5:1-11. A comparison of the two passages reveals that there are remarkable similarities and many, and certainly not coincidental, differences.

Among the many similarities we can point out: the fishing of the disciples takes place during the night; they catch nothing and are very tired; Jesus orders them to throw the net again; the disciples obey and catch an extraordinary amount of fish; the effect on the net is mentioned; Peter is the only one to react; Jesus is called Lord; Peter appears as Simon Peter<sup>1402</sup>.

The main differences are: in Luke the scene is set at the beginning of the Galilean ministry and prepares the call of the first disciples, while in John it is presented as a post-Easter event, after which Peter receives his pastoral mission; Peter's reaction in Luke is to prostrate himself at the feet of the Lord, asking him to leave, since he is a sinner (5:8). In John, the sign of the miraculous catch reveals the identity of the risen Jesus and Peter, without being afraid of the Lord's presence, throws himself into the sea to go and meet Him (21:7); in Luke there are two boats. In Luke, there are two boats. In addition, there are particularities of John: the presence of the Beloved Disciple, of Nathanael and Thomas; the food consumed with the Lord; the number and the insistence on the quality of the fish; and the net that does not break.

These similarities and differences have almost always led scholars to consider Le 5:1-11 and Jn 21:1-14 as two versions of the same and identical

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<sup>3,4</sup> For example, Mt 26:32; 28:7; Lk 22:31-32; 24:16; 24:41-43.

<sup>1402</sup> This is significant, since this is the only place in Luke where Peter is addressed with the double name. Cf. *supra*, p. 257, n. 28.

fact<sup>1403</sup>, diverging, however, as to which of the two pericopes is considered the most original from the historical point of view. Specifically, a certain number of commentators think that Luke anticipated during Jesus' earthly ministry, a narrative about fishing. Among them are: Gils<sup>1404</sup>, Brown,<sup>1405</sup>

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<sup>1403</sup> The position of MARROW, *John 21*, p. 28, is very representative, for whom "The divergent elements in the two accounts are such as might be explained either by the process of adaptation which a single tradition underwent at the hands of two vastly different theological geniuses, or by the existence of two different oral traditions which developed separately out of the same event.

<sup>1404</sup> GILS, "Pierre et la foi au Christ Ressuscité," pp. 32-36.

<sup>1405</sup> BROWN, "John 21 and the First Appearance of the Risen," pp. 246-265; ID., *The Gospel*, II, pp. 1085-1092.

Bernard<sup>1406</sup>, Bultmann<sup>1407</sup>, Fitzmyer<sup>1408</sup> and Grass<sup>1409</sup>. However, the opposite thesis, that is, a primitive localization of the tradition about the miraculous fishing during the earthly ministry of Jesus also has many supporters and seems to be gaining ground, especially after the studies of Fortna<sup>1410</sup> and Pesch<sup>1411</sup>. Among its supporters are Dillon<sup>1412</sup>, Becker<sup>1413</sup>, Schweizer<sup>1414</sup>, Hoffmann<sup>1415</sup>, Benoit<sup>1416</sup>, Coulot<sup>1417</sup> and Schnackenburg<sup>1418</sup>. Boismard, for his part, in his commentary on the synoptic gospels<sup>1419</sup>, considers that this is a narrative of a miraculous catch, initially in the context of the Easter appearances; however, in his commentary on the fourth gospel<sup>1420</sup>, he affirms that it is only with John IIB that the transference of the third sign fulfilled by Jesus in Galilee takes place after Easter.

However, Da Sortino<sup>1421</sup>, Abogunrin<sup>1422</sup> and Shaw<sup>1423</sup>, considering the differences between the characters involved in the two scenes and the modalities of the two fisheries, in addition to the fact that the differences between the two narrations are more significant than the similarities - for

<sup>1406</sup> BERNARD, *John*, II, p. 689.

<sup>1407</sup> Cf. BULTMANN, *John*, pp. 704-706. However, in his work *The History of the Synoptic Tradition*, Oxford, 1963, he concludes that John is a late version and in any case derived from Luke.

<sup>1408</sup> J. A. FITZMYER, *The Gospel according to Luke*, Garden City-New York, 1981, 1, pp. 561-562.568.

<sup>1409</sup> GRASS, *Ostergeschehen und Osterberichte*, pp. 79-81.

<sup>1410</sup> FORTNA, *The Gospel of Signs*, pp. 87-98, suggests that the fishing history was part of a pre-joanine collection consisting of 7 oqpcia.

<sup>1411</sup> R. PESCH, "Die reiche Fischfang", in F. NEIRYNCK (ed.), *L'Évangile de Luc. Problèmes littéraires et théologiques. Memorial L. Cerfaux*, Gembloux-Leuven, 1973, pp. 225-244, states that both Luke and John have basically taken the same narration and created a place for it. However, as BROWN notes, "John 21 and the First Appearance of the Risen," p. 259, Pesch has not proven the "Johannine side" of his thesis. He says that the original story consisted of verses 2.3.4a.6 and 11, and that a story of the appearance after the Resurrection of Jesus consisted of verses 4b.7.8.9.12 and 13, and that the Johannine author combined these two stories into verses 1.5.10 and 14.

<sup>1412</sup> R.J. DILLON, *From Eye-Witnesses to Ministers of the Word*, Rome, 1982, pp. 62-64.

<sup>1413</sup> BECKER, *Johannes*, II, 626-639.

<sup>1414</sup> E. SCHWEIZER, *Das Evangelium nach Lukas*, Gottingen, 1983, p. 67.

<sup>1415</sup> P. HOFFMANN, "Auferstehung," *TRE IV*, pp. 508-509.

<sup>1416</sup> BENOIT, *Passion et Résurrection*, p. 343.

<sup>1417</sup> C. COULOT, "La Pêche miraculeuse", in ID. *Étude sur l'autorité messianique de Jésus*, Paris, 1987, p. 112.

<sup>1418</sup> SCHNACKENBURG, *Giovanni*, III, pp. 571-572.

<sup>1419</sup> P. BENOIT-M. É. BOISMARD, *Synopse des Quatre Évangiles en Français avec parallèles des Apocryphes et des Pères*, II, Paris, 1972, p. 101.

<sup>1420</sup> BOISMARD-LAMOUILLE, *Jean*, p. 21.476-484.

<sup>1421</sup> DA SORTINO, "La Vocazione di Pietro", pp. 38-39.

<sup>1422</sup> ABOGUNRIN, "Accounts of Peter's Call," pp. 592-593.

<sup>1423</sup> SHAW, "The Breakfast by the Shore," p. 14.

them, the verbal correspondences between the two texts may be - insignificant, since, as the two passages describe a similar event, it is normal that there should be some verbal correspondences - they are of the opinion that the texts of Luke and John probably existed as independent traditions, already originally<sup>1424</sup>. If this were the case - it is impossible to take a categorical position - it would reinforce the possibility that the story adapted and inserted in chapter 21 was the lost account of the first appearance of the risen Jesus to Peter, mentioned in 1 Cor 15:5-8 and referred to in Me 16:7 and Le 24:34, but which is not narrated in the fourth Gospel.<sup>1425</sup>

Without being able to affirm too much, what seems certain is that in both accounts we have a common substratum: Jesus' meeting with Peter, the confession of this disciple and the mission entrusted to him<sup>1426</sup>. However, the figure of Peter is assimilated in a very different way in the two episodes. In Le 5, 1-11, Peter's perspective is the one of the encounter that marks the beginning of his following - although Peter had already had previous contact with Jesus, as shown in the episode narrated earlier, according to which Jesus goes to Peter's house and heals his mother-in-law (4, 38-39) -, which makes his image less dramatic and evokes less his past history. Jesus stands in Peter's boat and speaks to the crowd. When he finishes, he orders Peter to throw the net back into the sea. Peter, after finding that he had fished all night and in vain, says that because of Jesus' word he will do it again<sup>1427</sup>. So, the identity of Jesus does not constitute a problem for Peter; however, before the prodigious catch and in adverse conditions, he is afraid, and confessing himself sinner, asks Jesus to leave him (v. 8). This is the normal reaction of one who, before the manifestation of the Holy God, recognizes himself limited, imperfect<sup>1428</sup>.

In John, Peter's attitude is different. After having experienced the absence of Jesus with his death, and after having lived the *si-tu^ào* of the empty tomb and the burial clothes as Christ, he had begun to make an interior journey to integrate in himself the new situation<sup>1429</sup>. Now, the cry of the Beloved Disciple - It is the Lord! (21,7) is enough for him to throw himself into the sea and, without any hesitation, to go to meet him.

<sup>1424</sup> This is also the position of SMALLEY, "The Sign in John XXI", p. 287, who states that "it could be that we have here two incidents belonging to an independent cycle of Peter's stories, one from the beginning and one from the end".

<sup>1425</sup> Cf. BROWN, "John 21 and the First Appearance of the Risen," pp. 247-248; GRASS, *Ostergeschehen und Osterberichte*, pp. 76-82; BULTMANN, *John*, p. 546; SCHNACKENBURG, *Giovanni*, III, p. 575; BARRETT, p. 485.

<sup>1426</sup> Cf. SANCHEZ MIELGO, "Ecclesiology of John 21", p. 24.

<sup>1427</sup> In the Johannine narration, Jesus does not speak directly to Peter, but, with the general term *naìSia* (21:5), He addresses the disciples in general (*adroit*). Peter, however, always takes the lead in the group of disciples.

<sup>1428</sup> Cf. DA SPINETOLI, *Luca*, p. 204.

<sup>1429</sup> Cf. *supra*, ch. 7, pp. 240-243.

In Luke, the scene is confined to the attribution of a mission to Peter - "Do not be afraid, from now on you will be a fisher of men" (Le 5,10) - and to the finding that the disciples (besides Si- mào, James and John, who are the sons of Zebedee, are present) have begun to follow Jesus, in which case the theological scope of the verb ἀκοῦσθε (ἀκούω) indicates that from simple fishermen they have become disciples, beginning to walk with Jesus.

John, however, has another objective. The scene continues with Jesus asking Peter about his love - in the Lucan episode there is no story for it yet - and giving him the mission of feeding his flock in close connection with the indication of his death. The fishing scene functions as an anticipation of Peter's mission, showing that he is prepared for it.<sup>1430</sup>

#### 4.2. *Jn 21:15-17 and Mt 16:17-20:*

Regarding 21:15-17 specifically, scholars are almost in agreement in admitting the possibility of a certain relationship with other sayings of Jesus which attribute to Peter a position of pre-eminence<sup>1431</sup>, and there are even those who admit that the episode narrated in these verses is a variant of the delegation of Peter as leader of the community, narrated in Mt 16:17<sup>MS</sup>; nevertheless, a direct historical relationship cannot be proved.<sup>3445</sup> This is, on the contrary, unlikely, because of the differences between the two episodes and the different postures of the words addressed to Peter by Jesus in each of these steps.<sup>1432</sup>

Both steps take place after Peter's confession<sup>1433</sup>, which, in Matthew<sup>1434</sup>, is the fruit of a revelation, while in John it is the fruit of the knowledge of Jesus<sup>1435</sup>. Moreover, in Matthew the confession takes place

<sup>1430</sup> Cf. supra, p. 275.

<sup>1431</sup> CULLMANN, *Petrus: Jünger, Apostel, Märtyrer*, p. 259, sees a formal relationship between Mt 16:17; Le 22:31-32; Jn 6:66 and 21:15. He thinks that there is a link between Mt 16:17 and Jn 21:15 in the sense that Jn 21:15 testifies to the knowledge of a narrative about the Passion, according to which Jesus, on the eve of His crucifixion and since Peter would follow Him, foretold that this disciple would deny Him, but also foretold His conversion, promising that precisely on this disciple He would build His Church. He sees a triangular relationship: Mt 16,17 and Lk 22,31 agree in foretelling the directive place that Peter will have in the future community of disciples; Mt 16 and Jn 6 agree in referring to Peter's confession; Jn 6 and Lk 22 agree in bringing Peter's oath to follow Jesus wherever he goes; Jn 21 presupposes, like Mt 16 and Lk 22, the prediction and, respectively, the conferral of the directive task that Peter will have in the community. For Cullmann, therefore, there must be a common source for all these steps, which belongs to an earlier tradition.

<sup>1432</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 575; BULTMANN, *John*, p. 712.

<sup>1433</sup> In Matthew we have a confession of faith (Peter confesses that Jesus is Christ, the son of the living God - Mt.16:16), while in John we have a triple confession of love (v.15-17).

<sup>1434</sup> As the words of Jesus in Mt 16:17 indicate: Μακάριος; εἰ, εἰπον Βαποῦα, ὅτι οὐα^ Kai alpa οὐκ ἀνεκάχθην σοι ἀω ὁ naxi^p pou...

<sup>1435</sup> Knowledge reaffirmed in the three verses (15-17), with a climax in the last, with

in the context of the prediction of the Passion, while in John it is a post-Easter event, although the Passion is evoked, indirectly, through the evocation of Peter's denial<sup>1436</sup>. In Matthew we have a future promise (16,18b-19) and in John (21,15d.16c.17c), we have an investiture in the imperative; the accent on authority is stronger in Matthew, through the symbol of the key (ΚΑËtSóg); the image that Matthew provides on the "binding and loosing" (Séta-lóto) has a more legalistic character<sup>1437</sup> and is absent in the Johannine accent that, besides the evident sign of authority, has an even more evident accent on the love and the ©brigala© of protecting and guiding the flock of Jesus, besides the giving of one's own life<sup>1438</sup>. However, as far as the connection with the pre-evangelical tradition is concerned, we can think of a common tradition to which each of the evangelists has given independent form and situated in his own account<sup>1439</sup>, and in both transmissions a basic element remains, according to which Jesus grants Peter a special rmission over the community.

#### CHAPTER CONCLUDING REMARKS

In this chapter we have examined John 21, with the two parts that make it up: 1-14 and 15-23. We have been able to note that these two pericopes are not watertight. Although they are clearly delimited by their own themes (a narrative episode about the fishing and two dialogues - between Jesus and Peter about the mission of this disciple and the mission of the Beloved Disciple, respectively) and by literary elements (as the inclusion - v. 1: έπavέποxrEV έauxón náXiv ó 'Iqouog xoíg pa0T)Ta15.../έ<pavÉp(oaæv 8έ obran; and v. 14: xouxo fjSr) xpíxov έπavÉpódp Tqaovg xoíg paOqxaíg....), there are several elements of connection between them, as we have referred to in the course of this chapter, and which we now take up again in an overall view: the circumstantial note that opens the second pericope öxe OÖV f[píoxT]oav (v. 15) corresponds to and takes up verse 12, which contains the words of Jesus 5ECTE άpioTiíoaTE, thus concluding the first pericope and beginning the second, but in close continuity. Besides, the mention of Jesus in verses 14 and 15 and a certain relationship between the beginning of the first scene, after the presentation of the characters - XÉyet áuxoiq Éipcov néxpo; (v. 3)

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the words of Peter Kúpu, návra ou o!8a<;, ou yiváoKeu; òri <piX© ce.

<sup>1436</sup> Cf. supra, pp. 306-308.

<sup>1437</sup> These verbs refer, primarily in rabbinic usage, to the interpretation of the law, being related to the stipulation of what is permitted or forbidden. Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 53.

<sup>1438</sup> Cf. BROWN, "Pietro nel Vangelo di Giovanni", p. 167.

<sup>1439</sup> LÁCONI, "Il fondamento del ministero di Pietro", p. 169; SÁNCHEZ MIELGO, "Ecclesiology of John 21", p. 29.

-, and the beginning of the second - λέγct τῶ Σίpmvi ΙJέρpçp ó 'Ipooug (v. 15) - make the two parts not entirely independent or disconnected.

Above all, the continuity and unity of chapter 21, always in its final form, is fostered by the gradual attention given to Peter and to the Beloved Disciple<sup>1440</sup>, who, with Jesus, are the main characters of the catch (v. 1-14) and are also involved in verses 15-23, which record the dialogue between Jesus and Peter, whose attention is directed, in the first place (v. 15-19), exclusively to Peter, and then (v. 20-23), to the Beloved Disciple. In fact, the reader is struck by Peter's strong presence, which runs through the whole of chapter 21. He appears full of initiative: it is his idea to go fishing, which sets the whole event in motion (ὌJiâyçæ áXieúeiv - v.3); it is he who, in the face of the recognition of the man on the bank, made by the Beloved Disciple, throws himself into the sea, ready to reach Jesus as soon as possible (v.7); it is he, moreover, who drags the net full of fish onto the land (v.11). These gestures mark the person of Peter, underlining the image of the fisherman that, with decision, dedicates himself to his work; their symbolic value is reinforced by the symbolism of the many and big fishes, and by the net that does not break (v. 21:11), being, then, a prelude to the mission that Peter will receive afterwards.

In fact, in the first dialogue that follows (B: v. 15-17), besides the images of fishing, fishes and net, there are the images of the pasture, of feeding the sheep and the lambs, which are insistently applied to Peter, through the threefold questioning about his love, with the consequent threefold command that defines and attributes his mission. It is difficult not to see here some connection with the episode of 18,17-18.25-27, what makes the text, in a certain way, a rehabilitation of Peter. However, it is not only a question of showing the loss of Jesus. The scene evokes and updates, through the triply repeated Εipæv 'løävvoç, the initial meeting of Jesus with Simon, the son of John, in 1:41-42, when he announced that he would be *Kephas*, essentially orienting himself to the charge of the ministry of Peter. This task concretizes the mission which had only been announced in 1,42, placing it in an eminently Christological framework and placing it, fundamentally, in the perspective of discipleship. So much so, that the imperatives of his mission are followed by the imperatives of the sequel, condensed in the verb àKoxovOééû (v. 19.22.23), and the announcement of his destiny, which will crown his following, through martyrdom.

Once Peter's situation is clarified, it remains the situation of the Beloved Disciple, who, throughout the Gospel, and in fundamental moments, was at his side. There follows, then, a second and brief dialogue (B': v. 21-22a), by Peter's initiative, about the fate of that disciple, very

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<sup>1440</sup> Of the seven disciples presented at the beginning of the scene, the text is clearly interested only in Peter and the Beloved Disciple. The others practically leave the scene unnoticed.

different from Simon Peter, who goes to the martyrdom. The fate of the Beloved Disciple is summed up in the verbal locution πέvetv ἑοἶς ἔpχopai (v. 22), which, in the light of the verses 24-25, indicates that he is destined to be the witness on which the tradition of the Johannine community is based. In this presence of the Beloved Disciple beside Peter, some authors have found room to confirm the thesis of ri- validity between the two. However, the text does not put Peter's authority as pastor and martyr in confrontation with the authority of the Beloved Disciple. What the fourth evangelist does is to show Peter's special relationship with Jesus and the special place he occupies in the Christian community; he also affirms his own position, placing the Beloved Disciple next to Peter, recognizing another way of being a disciple, also authentic like Peter's, characterized by intimacy with Jesus' mentality. At this point we have a synthesis about the two disciples, closing many questions that, in the body of the Gospel, remained pending, and opening, at the same time, a new perspective impregnated with ecclesiological images, which we will highlight below, in the concluding chapter.



**CHAPTER IX**  
**THE JOANINE CONCEPTION OF THE PERSON**  
**AND THE MISSION OF PEDRO**

**(CÔNCLUSÔES)**

Our concluding reflection will focus on two fundamental aspects: the person and the mission of Peter. This double aspect allows us to go through, briefly and systematically, the path we have followed up to now, and to present, in a very complex approach, the fourth evangelist's perception of Peter. This approach also makes it possible for us to focus on those points which do not meet with agreement among Johannine scholars<sup>1441</sup>, in order to propose a possible reading.

*1. The person of Peter in the fourth gospel:*

In this first quadrant, we will address three topics: the terms which designate Peter, with their consequent meaning; his reference; and the path he follows as a disciple of Jesus.

The first topic contributes to elucidate the question of the procedure that the evangelist uses to refer to Peter, making a decisive step towards the meaning of these terms<sup>1442</sup>; the second topic clarifies the network of relationships of Peter and particularly the question of his relationship with the Beloved Disciple<sup>1443</sup>, pointing out who is, in reality, his referential; The third topic takes up again Peter's itinerary and proposes a key that intends to overcome the divergences and contradictions in the reading of the Johannine pericopes that deal with Peter<sup>1444</sup>.

*1.1. The terms that désignant Pedro:*

In John, the person of Peter is mentioned forty times in six chapters, the evangelist making use of various appeals.

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<sup>1441</sup> Cf. supra, ch. 1, pp. 38-42.

<sup>1442</sup> Cf. supra, ch. 1, p. 42.

<sup>1443</sup> Cf. supra, ch. 1, p. 41.

\* Cf. supra, ch. 1, pp. 40-41.

vos: Sípcov, Éiprov ó uíóq 'Icoávvou, Kqcpaq, néxpog, Lípcov néxpog, Sípcov 'Icoávvou .<sup>1445</sup>

The only time Síjicov occurs alone is in 1:41, when the evangelist recounts that André met Lipcov and told him about the meeting with the Messiah. After this, Éipcov occurs only in connection with nérho:, with the exception of 1,42 and 21,15.16.17, where it appears, always pronounced by Jesús, with expressions which refer to the disciple's patronymic - Lípcov ó uío^ Icoávvou and Xípcov 'Icoávvou<sup>1446</sup> - and which evoke his condition before being called by Jesús.

The compound name Éipcov nérho^ and the simple Uéipoq are used 17 times each: 1,40; 6,8,68; 13,6,9,24,36; 18,10,15,25; 20,2,6; 21,2.3.7.11.15 and 1,42.44; 13,8,37; 18,11.16bis.17.18.26.27; 20,3.4; 21,7.17.20.21, respectively. Note, however, that Jesus never addresses this disciple by calling him simply nerpog and that, after 1:42, the evangelist never omits this term.

The Aramaic Kqcpag is used only once, and by Jesus<sup>1447</sup>. It is about the first meeting between them, when he gives Simon a name that will express his mission (1:41-42). In this passage, there is also a concentration of names that refer to Peter. We find practically all the names of this disciple: Zípcov, Éipcov ó uíóq 'Icoávvou, Kqcpa^, Sípcov riéipog. During the development of the Gospel, however, these terms are practically reduced to two: Sípcov IJérpoq and íléxpog, and the distribution of these terms is not so casual, as it may seem at first sight.

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<sup>1445</sup> The synoptics tend to use lípcov in episodes that take place before the disciple receives the name Ilétpoç; once received, such a name becomes the normal name by which the disciple is designated. Matthew uses Éipcov nérhoç one time (16,16), twice Éipwv ó Xeyôpeqoç Tlérhoç (4,18; 10,2), once Sípmv Bapuoqa (16,17). Mark uses seven times the simple zípov and twice Ilétpoç (in 3,16 and 14,37 these two terms appear close together, but do not form a single name). Luke uses, ordinarily Éipmv (seven times), except one time that he uses Sípœqa ôv Kai ávôpaasv ITétpov (6,14) and urna Sípcov ITétpoç. Cf. ALAND, *Konkordanz*, 1/2, pp. 1203-1204,1122-1123; II, pp. 220-221,250-251.

<sup>1446</sup> These are two slightly different ways of referring to Peter's patronymic, but, as BOISMARD observes, "Le chapitre 21 de saint Jean", p. 475, John tends to suppress ó ulôç before proper names (Cf. 6:71; 13:2.6).

<sup>1447</sup> The term Kqepôç occurs eight times in the Pauline writings, the only place, apart from the fourth Gospel, where this name is applied to Simon: 1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9; 11:14). ELLIOTT, *Kqtpôç*, p. 248-249, notes that Paul's preference for this name constitutes one of the problems of New Testament study and advances the hypothesis that Paul may have known the name Kqtpôç firsthand from the tradition of the Jerusalem Church, and that "It may be that Paul, in preferring the Semitic ñame Kephaz, is subtly emphasising Peter's pro-Jewish sympathies and his connexion with the Jérusalem establishment".

It seems clear that a Johannine criterion is to introduce Peter in the scene with the compound name Σίμων πέτρος. It is necessary, therefore, to find a relationship between Peter and Judas, by means of the patronymic of the latter and the name of the former<sup>1448</sup>. We can simply state that Σίμων was a very common name in Jesus' time and that, historically, these two characters were so called<sup>1449</sup>. To refer to someone by his patronymic, especially when it was someone who had a very common name, was also a common practice at that time<sup>1450</sup>, and Jesus himself uses it for Simon. On the other hand, the structures of the pericopes in question (6,68.71; 13,2.6; 13,24.26) show that Peter does not interact nor maintains any association with Judas; these disciples are mentioned in crucial scenes on discipleship, but their behaviour is not associated nor any analogy *is* made between them<sup>1451</sup>. It also lacks substantiation to say that the evangelist uses initially Εἰπέων νέτρος, and that when this disciple does not correspond to the expectations of Jesus, he starts to call him πέτρος, to use again Εἰπέων νέτρος, when he recovers<sup>1452</sup>. It is more ra-

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<sup>1448</sup> MATEOS-BARRETO, *Dizionario Teológico*, p. 141.270, see a desire of the evangelist to establish, at certain moments, a parallelism between Peter and Judas Iscariot. They note that, in the three occasions in which John uses the patronymic for Judas (λοῦθαζ Εἰπέωνος Ἰοχαπίανου), the mention is close to another relative to Simon Peter (6,68.71; 13,2.6; 13,24.26). For Mateos and Barreto, the evangelist puts the disciple who will hand Jesus over in direct relation to the one who will deny Him.

<sup>1449</sup> FITZMYER, "The Name Simon", p. 107, says that the names Simon, Judas and Joseph were, at the time of Jesus, the three most frequent names used by the Jews. J. T. MILIK, *Gli scavi del "Dominus Flevit" (Monte Oliveto-Gerusalemme)*, Part I: *La necropoli del periodo romano*, Jérusalem, 1958, p. 76-108, presents a table, in which he compares the number of occurrences of various Jewish names found in Egypt, in Flavius Josephus, in the Palestinian ossuaries, in the New Testament and in the texts of Murabba'ât. Simon heads all these lists as the most commonly used name, and is followed by Joseph, Salome, Judas, Mary, Elieser, and Jesús.

<sup>1450</sup> Cf. FITZMYER, "The Name Simon," pp. 105-106; ROTH, "Simon-Peter," p. 92.

<sup>1451</sup> In 6,70-71 and 13,2 Judas does not act; he is mentioned by the evangelist as the one who would hand Jesus over. As for Peter, he appears as the one who at the moment of defecation chooses to remain with Jesus (6,68), or as someone who, even if he does not understand well, is pure - which is not the case of the one who will hand Jesus over. In 13,24, Peter asks who is the traitor, in an opposite movement to Judas, who after Jesus' order - ὁ ΚΟΥΙΤ̄ ΟΩΤ̄]ΟΩΝ ῥάττω (13,27) - leaves, in the night (13,30) of the steps in which this tenon is used alone; for them, in these steps, Πέτρος always denotes the idea of obstinacy. Cf. supra, ch. 1, p. 32.

zoable to assume a datum which, without being loaded of positive or negative connotation, considers that, at least in the body of the Gospel, the name  $\acute{\omicron}$   $\text{I}\acute{\tau}\epsilon\chi\text{p}\acute{\omicron}$  is written when the full name  $\text{E}\acute{\iota}\text{p}\omega\text{v}$   $\text{F}\acute{\lambda}\acute{\epsilon}\text{i}\text{p}\omicron\text{g}$  already occurred in the same step<sup>1453</sup>. A repass over the pericopes continues this hypothesis.

The first reference to Peter is made in 1:40, with the full name  $\text{S}\acute{\iota}\text{p}\text{c}\omicron\text{v}$   $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{g}$ . In the same pericope, in 1:44, we have  $\acute{\nu}\epsilon\rho\omicron\text{q}$ , alone. In the same way, in 13,8,9 we have  $\acute{\omicron}$   $\acute{\upsilon}\epsilon\rho\omicron\text{g}$  because the complete name occurs in 13,6, introducing the disciple in the scene. In 13:37  $\acute{\omicron}$   $\text{I}\acute{\lambda}\epsilon\chi\text{p}\acute{\omicron}$  follows the  $\text{X}\acute{\iota}\text{p}\omicron\text{v}$   $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{g}$  of 13:36. In 18:10 we have the first reference to Peter in the scene with  $\text{L}\acute{\iota}\text{p}\omicron\text{v}$   $\acute{\nu}\epsilon\chi\text{p}\omicron\text{i}$ ; and in 18:11 he appears, again, with the simple  $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{g}$ . In the following pericope we have that, between 18:16-18, the name  $\acute{\upsilon}\epsilon\rho\omicron\text{g}$  is used four times, after the full name in 18:15, which introduces the episode. Likewise,  $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{g}$  in 18:26,27 and 20:3,4,6 follows  $\text{S}\acute{\iota}\text{p}\text{c}\omicron\text{v}$   $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{q}$ , which appears in 18:25 and 20:2. Thus, in all these passages, one characteristic of Johannine is to include the complete name only once in the same passage, and always at the beginning, introducing this per-sonage.<sup>1454</sup>

However, more than simply noting this characteristically Johannine usage, we are interested in what it might mean. It is not by chance that, after 1,42, the evangelist always includes, in the way of referring to that disciple, the term  $\acute{\phi}\acute{\lambda}\epsilon\rho\omicron\text{g}$ , which translates the mission received in the first meeting between the disciple and Jesus, and that he introduces him in the episodes in which he interacts, always with the two denominatives  $\text{E}\acute{\iota}\text{p}\omicron\text{v}$   $\acute{\phi}\acute{\lambda}\epsilon\rho\omicron\text{g}$ . It is also not by chance that Jesus never refers to him calling him  $\acute{\nu}\epsilon\chi\text{p}\omicron\text{i}$ . In the light of our study, we can say that, by including always the double name  $\text{Z}\acute{\iota}\text{p}\text{m}\text{v}$   $\acute{\nu}\epsilon\chi\text{p}\omicron\text{g}$  at the beginning of each episode, the evangelist evokes the tension which exists between the present condition of Peter - represented by his actual or civil name ( $\acute{\iota}\text{p}\text{v}$ ) - and the mission which he is charged to develop (or is about to develop) - represented by the programmatic name  $\acute{\nu}\epsilon\chi\text{p}\omicron\text{i}$ ;<sup>1455</sup>. During the scenes, after introducing this per-sonage with the name  $\text{S}\acute{\iota}\text{g}\acute{\omicron}\epsilon\text{v}$   $\acute{\nu}\epsilon\rho\omicron\text{q}$ , the evangelist continues to call him only  $\acute{\nu}\epsilon\rho\omicron\text{q}$ , which denotes that he is interested not in the person of Peter as such, but while, in one way or another, he prepares or points to his mission. Jesus, in turn, never calls him by the name  $\acute{\nu}\epsilon\rho\omicron\text{q}$ , denoting

<sup>1453</sup> Cf. ELLIOTT,  $\text{K}\alpha\tau\epsilon\delta\omicron\text{q}$ , p. 242.

<sup>1454</sup> BOISMARD, "Le chapitre 21 de saint Jean", p. 475, discussing the particular ways in which each of the evangelists designates Peter, states that "en cours de r crite, "Jean est le seul   accoler d'ordinaire les deux noms:  $\text{E}\acute{\iota}\text{p}\acute{\omicron}\text{v}$   $\acute{\nu}\epsilon\chi\text{p}\omicron\text{q}$  (1:40; 6:8,68; 13:6,9,24,36; 18:10,15,25; 20:2,6). Il y a une seule exception en 1,41, mais sans doute parce qu'il vient d'employer le double nom au verset pr c dent. Or au chapitre XXI nous trouvons pr cis ment le nom de  $\text{E}\acute{\iota}\text{p}\acute{\omicron}\text{v}$  toujours joint   celui de  $\acute{\nu}\epsilon\chi\text{p}\omicron\text{q}$ ".

<sup>1455</sup> The name  $\text{I}\acute{\lambda}\epsilon\chi\text{p}\omicron\text{g}$  replaces the Hebrew  $\text{K}\alpha\tau\epsilon\delta\omicron\text{q}$ , already in the initial pericope (1:42), but in a way that makes the latter explicit. Cf. supra, ch. 2, p. 70; ch. 3, p. 93.

his mission, suggesting that it was not yet accomplished by him. The - constant tension that marks the life of that disciple is represented - programmatically in the way he is called, which must be seen according to a key that points to his final experience in the following of Jesus, but that, at the same time, always rescues the present and limited dimension of Peter: he who will be Καρχαῖος, cave, shepherd, custodian of the unity of the Church, is the same Σίμων, fisherman, full of limitations and ambiguities, so that his condition and his fragility are never lost sight of.

This key of reading is confirmed by chapter 21, although in it the procedure concerning Peter's denomination is not, apparently, so logical, or not so clearly verified as in chapters 1 to 20. This procedure continues valid for the second part of the chapter (v. 15-23), where Peter is introduced, in verse 15, as Σίμων νέρπος, and, afterwards, in verses 17, 20 and 21 he is referred to as ὁ νέρπος - although we have a variation that seems to break this logical order: for three times, between verses 15 and 17, Peter is called Λίπcov 'κοάvvov. This scheme does not apply, yet, to verses 1-15, for Peter is introduced, in 21,2, with Λίpwv νέρπος, but, in 21,3, instead of the simple ὁ νέρπος, we have the same compound name Εἰρῶν νέρπος. Again, in verse 7, the usual order appears reversed: he is called νέρπος in 7a and Σίμων νέρπος in 7b.

The authors who consider that the terms (πιΧέτο-ἀνανάε, ἀρvia-Jipôpara and Koipaivε-pôoKCO are synonyms<sup>1456</sup>, generally believe that this variation is inserted in the same logic with which the evangelist writes this chapter, constituting, therefore, a stylistic variation, without major meanings in the alteration of the terms. Nevertheless, we can see that this procedure is not only a mere stylistic resource, but aims to nuance some aspect related to our disciple. We find, in fact, some similarities with the initial pat- ricode about Peter: concentration of the various designa- tives of this disciple, in which appear the only other cases of use of the form Εἰπtov and of the patronymic 'lædwou, and, also, the only other episode in which Jesus addresses Peter by name. This serves, on the one hand, to place this passage in relation with the initial passage about Peter, evoking, thus, his condition before being disciple of Jesus and, above all, the place where he receives from him the name indicative of his mission. On the other hand, it also shows that with the conferring of the mission, when Peter really puts himself in the condition of disciple, in syntony with Jesus' mentality, the tension between "to be Simon" and "to become Kefas" - so marked at the beginning of chapter 21, with the insistent repetition of Εἰρῶν ἰλέxπog in 21,2.3 and the inversion of the names in 21,7, which does not fail to draw the reader's attention to the name of this disciple - comet to be overcome and his mission to be accomplished. In fact, after the mission is attributed to Peter in 21:15-17, neither the evangelist nor Jesus refer to him as Σίjuov

<sup>1456</sup> Cf. supra, ch. 8, pp. 284-285; 293, n. 208.

or as Ἐίπων Ἰέρπog: they keep only the denotation of his mission, that is, with Ἰέρπog.

### 1.2. *The reference point for Peter:*

It is significant, in the conceptualization that the fourth gospel makes about the person of Peter, the point that this disciple has as reference. Scholars usually present him as the Beloved Disciple. We will reconsider this possibility and then we will weave the network of Peter's relationships through the fourth gospel, in an analysis that will resize this relationship (Peter-Loved Disciple) and indicate Peter's point of reference.

#### 1.2.1. *The relationship between Peter and the Beloved Disciple:*

One of the questions that have been the subject of much discussion and which still has no solution today, but which provides central data for understanding John's conception of Peter, is the relationship between Peter and the disciple whom Jesus loved. Ordinarily the two disciples are related and an attempt is made to highlight the evangelist's intention in presenting them together in 13,21-26; 20,1-10 and 21,7.20-23, in approaches which, while trying to clarify the relationship between the two, are limited to dealing with this relationship starting from the same<sup>1457</sup>.

We have avoided, on the one hand, in the development of our study, when we consider the pericopes individually, taking a position on these tendencies. On the other hand, it is evident that, in none of the chapters in which Peter and the Disciple

The evangelist is intense in establishing a comparison between the two, exalting one in spite of the other. In fact, if in 13:21-26 - the passage in which the Beloved Disciple enters the scene - this disciple is presented as enjoying great intimacy with Jesus<sup>1458</sup>, it does not mean, however, that Peter is demeaned, and the text does not present parallels or connections between the two, which would highlight some aspect of one to the detriment of the other. Rather, the structure of the text shows that the attention of the pericope is focused on the identification of the traitor. It is organized in a concentric parallelism in which A (vv. 21b-22a) and A' (v. 26) refer to the identity of the traitor, while B (vv. 23-24a) and B' (v. 25)

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<sup>1457</sup> There are approaches that establish between Peter and the Beloved Disciple a relationship of competition, others see a juxtaposition or complementarity, others still consider the Beloved Disciple superior to Peter. There is also a tendency which sees both as representative figures, and another which places Peter between Judas and the Beloved Disciple. Cf. above, ch. 1, p. 10-31.

<sup>1458</sup> Between this disciple and Jesus there is a relationship of intimacy and confidence, similar to that between Jesus and the Father (Cf. 1:18). The intimacy between them is - described with the expressions ἐν ΚόΧιup tov Ιqooù and ὅv fjána ò Ιqooüç (13:23) - the latter being emphatically placed at the end of the sentence. Cf. supra, ch. 5, p. 164.

refer to the disciple that Jesus loved, which, if there is any opposition, will not be with Peter, but with the one who will betray Jesus<sup>1459</sup>. Likewise, the relationship between Peter and the Beloved Disciple is not the main motive of the narration of 20,1-10, episode that brings the two of them running to the sepulcher. It is clear that in some moments the priority is attributed to the Beloved Disciple, but, in others, it is Peter who is more in evidence<sup>1460</sup>; but the passage, centered in the verification that the Beloved Disciple has seen and believed (center of the structure), points to a deeper reality that can be understood in the light of chapter 21<sup>1461</sup>, when this same disciple recognizes Jesus, saying to Peter "It is the Lord" (21:7), after which Peter throws himself into the sea to go to meet Him. In this episode, as we have emphasized, the Beloved Disciple does not obscure or underestimate Peter's participation. The evangelist is concerned to indicate the clues and prepare the decisive encounter of these disciples with the Risen One<sup>1462</sup>. In the last episode in which we have the two disciples together (21,21-22a), the question that Peter asks about the destiny of this other disciple does not indicate some disagreement or envy of Peter in relation to the Beloved Disciple. There is, rather, the positive interest of someone with whom he shared the fundamental experience of following Jesus, at the same time that it emphasizes that the destiny of the disciples is in the hands of Jesus and of the Father and opens the possibility for the clarification of a question, not without importance for the Johannine community, about the destiny of the Beloved Disciple<sup>1463</sup>. The opposition between following Peter and remaining with the Beloved Disciple does not establish a qualitative difference, saying that the latter has a better destiny; rather, it puts each one in his place, indicating that the success of one does not depend on the failure of the other.

Thus we have to have reservations about any reading which places these disciples in comparison and tries to understand the figure of one in function of the other. There are no indications that John wants, at any point,

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<sup>1459</sup> Peter's request that the Beloved Disciple ask Jesus about whom he is referring (v. 25) occupies the center of the pericope (C). Cf. supra, ch. 5, pp. 160-161.

<sup>1460</sup> To the Beloved Disciple is attributed the greater speed with which he runs and the fact that he arrives first at the sepulcher, in addition to the fact that he has seen and believed. Peter has the right to enter the tomb first, and to supervise the tomb first. In spite of this differentiation, the two are in the same situation at the end of the passage, so that these particulars are not seen in themselves, but in the whole of the passage which reveals the genesis of faith in the resurrection. Cf. above, ch. 7, pp. 218-224.

<sup>1461</sup> Cf. supra, ch. 7, p. 240.

<sup>1462</sup> Evidently, here, the evangelist indicates with what force the word of the Beloved Disciple acts on Peter, but does not, by this, indicate any demerit for Peter. Cf. supra, Ch. 8, pp. 263-264.

<sup>1463</sup> This last aspect is highlighted mainly by the words of Jesus εὖ αὐτόν Οὐκ ἔπειθε..., τί ἴπῳ οὐκ ἔπειθε; αὐτοὶ Ἰησοῦ (21:22), which realQes the in-dependence of the two paths, while clarifying, even if in a typically Johannine way, the destiny of the disciple whom Jesus loved. Cf. above, ch. 8, pp. 311-312.

and using the Beloved Disciple, to diminish the person and the mission of Peter. We see an explicit acceptance of his role and of his mission, which does not prevent us from underlining the great dignity of the Beloved Disciple, guarantor of the Johannine tradition<sup>2</sup> \*. The relationship between these disciples is based, therefore, on another basis, as we shall see below.

1.2.2. *Peter's network of relationships:*

In order to understand the nature of the bond between Peter and the Beloved Disciple, we need an approach which does not limit itself to dealing only with them, but which considers the whole network of relationships which the evangelist weaves for Peter. Therefore we must verify the profile of the actions and the relationships among the persons who appear in the scenes where Peter takes an active part in the fourth Gospel. Through the "model of reciprocal influence", taken from the narrative analysis<sup>1464</sup>, we can verify with whom Peter interacts and, consequently, who interacts with him, seeing what significant associations we can highlight. This analysis will redimension the understanding of the relationship between Peter and the Beloved Disciple, placing it in its proper dimension and indicating what is the referential for Peter.

We can schematize how Peter's network of glimpses throughout the fourth gospel follows:

Pericope	Agent	Verbal influence exerted-►	Receiver
1,41-42	André	can be found at	Simao
	André	says he's found the Messiah	Pedro
	André	leads to Jesús	Pedro
	Jesus	tape	Pedro
	Jesus	says he'll be called Kefas	Pedro
6,67-71	Jesus	Ask them if they don't want to leave	Twelve
	Pedro	answers, "To whom shall we go...?"	Jesus
	Jesus	says that it was He who had chosen them, and that one will deliver Him	Twelve
13,6-10	Jesus	wash their feet	disciples
	Jesus	approaches	Pedro
	r	-	J
	Pedro	says, "Lord, will you wash my feet?"	Jesus
	r-		I
	Jesus	answer that he will not understand this gesture now, but later	Pedro
r		I	
Pedro	says, "You shall never wash my feet."	Jesus	
r		I	

<sup>1464</sup> The narrative analysis proposes to collect the specificity of a text in what concerns either the succession of actions or the forces in play. To do so, it highlights mainly the interaction of the narrative in two lines of meaning: the actions and the agents, describing the relations and influences between them. These happen when the interaction closes in the form *agent-receiver that becomes agent -► initial agent that becomes receiver*. Cf. W. EGGER, *Metodologia del Nuovo Testamento. Introduzione allo studio scientifico del Nuovo Testamento*, Bologna, 1989, pp. 125-140.

Jesus	"If I don't wash you, you'll have no part with me."	Peter 1
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Pedro	asks you to wash her hands and hair as well	Jesus 1
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Jesus	says that he who has bathed is pure. The disciples are pure, except one, who will deliver Him	Pedro
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Agent-♦ Pericope	Verbal Influence Exerted->	Receiver
13:21-26 Jesus Pedro D.A. Jesus	says that someone will hand him over makes a sign for me to ask Jesus asks, "Who is it, Lord?" says that it is he to whom He gives the bread moistened in the sauce	disciples D.A. Jesus D.A.
13,36-38 Peter f----- Jesus f----- Pedro	wonders where it goes says wherever he goes, he can't follow Him now insists on asking why he can't go and promise to give his life for Him	Jesus i 1 Pedro 1 Jesus 1
Jesus	questions this promise and announces your negalo	Pedro
18,10-11 Peter Jesus	wounds your ear tell him to sheath his sword	Maleo Pedro
18:15-27 Peter and another disciple another disciple Pedro another disciple gatekeeper Pedro Pedro Servos Pedro Relative of Maleo Pedro	follow enters the courtyard with Jesus stays out talks to the concierge and enters ask him if it's not one of Jesus' disciples answers no heats up in the fire they ask him if he's not one of Jesus' disciples denies tell him: I didn't see you at the garden with eie? denied again	Jesus - - Pedro Pedro - - Pedro Pedro Pedro
20,1-10 Magdalene Madalena Pedro and D.A. D.A. D.A. Pedro D.A. Pedro and D.A.	goes to says they've withdrawn the Lord go to the sepulchre run faster arrives first does not enter, see the cloths comes later Enter the sepulchre, see the flax and the sudan entered, saw and believed take up	Pedro and Pedro and - Pedro - - - -

Pericope	Agent→	Verbal influence exerted	-* Receiver
21,1-14	Pedro	says he's going fishing	disciples
	Disciples	they say they're going with him	Pedro
	Jesús	tell me if there are no fish	disciples
	Disciples	answer no	Jesús
	Jesús	sends lanzar the network	disciples
	Disciples	they cast it and catch a lot of	-
	D.A.	says it's the Lord	Pedro
	Pedro	jumps into the sea	-
	Jesús	tell them to bring some fish	disciples
Pedro	drags the net to the earth	-	
21,15-23	Jesús	asks him if he loves him	Pedro J
	;		
	Pedro	says yes	Jesús J
	r	-	
	Jesús	grazing ordinance his lambs	Pedro
	Jesús	asks him if he loves him	rearo 1
	f-----	-----	1
	Pedro	says yes	Jesus 1
	r-----	-----	1
	Jesús	grazing ordinance his sheep	Pedro
	Jesús	asks him if he loves him	rearo 1
	f-----	-----	1
	Pedro	says yes	Jesús 1
	r	-	J
	Jesús	grazing ordinance his sheep and invites him to follow Him	Pedro
	J-----	-----	--- i
	Pedro	question about the D.A.	Jesús J
;			
Jesús	says this doesn't matter to Peter, and renews the invitation to follow	Pedro	

This table of interactions allows us to see that Peter interacts, throughout the Gospel, with Jesus (6:68; 13:6-9; 13:36-38; 21:15-23), with the Beloved Disciple (13:24), with Maleus (18:10), and with some disciples (21:1). It also allows us to see who interacts with Peter: Andrew (1:41), Jesus (1:42; 13:6-10; 18:11; 21:15-18), another disciple (18:15), the gatekeeper (18:16), the servants and guards (18:25), a relative of Maleus (18:26), Mary Magdalene (20:2), the Beloved Disciple (20:4; 21:7).

Except for Jesus, the other persons with whom Peter interacts do not provoke any retroaction, that is, they do not act establishing a reciprocal influence: in 13:24, Peter signals the Beloved Disciple to ask Jesus about whom He is invoicing. The action of this disciple does not affect Peter. Likewise, when, in 18:10, Peter cuts off Maleus' ear, it is significant that the text does not bring, on Maleus' part, any reaction which falls on Peter. Furthermore, it is noteworthy that Peter's verbal influence (action) always refers to something related to the person of Jesus<sup>1465</sup>: the cutting off of Maleus' ear is motivated by the defense of Jesus, just as the reason for his request to the Beloved Disciple is to clarify who is the traitor of Jesus.

The people who are agents in the interaction with Peter, in turn, reveal the same aspects, always highlighting, directly or indirectly, the person of Jesus: in 1:41-42 - a pericope that does not bring any backwardness from Peter - we have the insistent interaction of Andrew, whose verbal influence is always more precise and ends up in Jesus, preparing Peter's meeting with Him<sup>1466</sup>. This interaction does not emphasize Peter's passivity or the fact that he is called only in second place; the emphasis is on the process that ends in his meeting with Jesus, with the indication of his programmatic name<sup>1467</sup>. Another disciple, in 18:15, introduces Peter into the courtyard of the high priest where Jesus was, but his interaction ends here, as Peter is again with Jesus, albeit to betray Him. The scene continues with people taking the initiative to ask Peter about his persistence in Jesus' circle (18:17, 25-26). He denies it and the text simply tells of his verbal influence (Xéyei - elnev - fipv^aaxo), without referring to the receiver (who was previously the agent of the question) of his reply. No bond of influence is established between these persons, as it does not happen in 20:1-10: Mary Magdalene - na communicates to Peter and the Beloved Disciple that they have taken the Lord from the sepulcher. These two disciples go to the sepulchre; while there is no more talk of Magdalene interacting with them, there is much insistence on describing progressively the approach to the sepulchre as the place of the absence of Jesus<sup>1468</sup>. Although together, no verbal intercourse is narrated between Peter and the Beloved Disciple on the way, other than an observation that the Beloved

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<sup>1465</sup> Except in 21,1, when it is about going fishing, not directly evoking the person of Jesus.

<sup>1466</sup> Andrew moves from finding (eópicncíD) in the present, to leading (dyeo) in the aorist. Cf. supra, ch. 2, pp. 61-65.

<sup>1467</sup> It is a characteristic note of this step, as of the entire unity (1:35-51), the process that culminates with an encounter with Jesus. Under the witness of someone, the one who becomes a disciple has a personal experience with Jesus that leads him to make others follow the same path. Cf. above, ch. 2, p. 53.

<sup>1468</sup> In the passage there is a scheme that, intentionally - through the movements of the characters, the description of the objects and the verbs - brings the disciples closer to the reality of the empty tomb and its implications. Cf. above, ch. 5, pp. 211-212.

Disciple prayed for Peter in the race (ῥαποέῳπαρεν τάχτω)<sup>1469</sup>. What they have to do is with Jesus. Similarly, in 21:7, when the Beloved Disciple (agent) recognizes that the man on the shore is the Lord, Peter (receiver) throws himself into the sea. The word of the Beloved Disciple is enough to set him in motion toward Jesus, but it does not provoke a reciprocal influence (interaction) between the two disciples.

The presence of the Beloved Disciple is particularly significant in this network of interaction. And it is significant - and practically no attention was paid to it - because it helps to put in evidence the way Peter travels towards Jesus. It serves to clarify Peter's mentality and to accentuate his distance in relation to Jesus, emphasizing his difficulties, understandable as disciple, to adhere and to spontaneously dedicate himself to Him. The relationship Peter - Beloved Disciple is configured as an instrumental relationship, as a way, interesting us while it points to them as disciples and illuminates their relationship with the Master.

### 1.2.3. *Jesus as Peter's referential:*

This narrative analysis also shows, and above all, that it is mainly with Jesus himself that Peter interacts. It is also Jesus who more addresses Peter. It is only between Peter and Jesus that we have retroactive actions, continuing the interaction scheme of the type *Jesus - "Peter - Peter - "Jesus* or, *Peter - "Jesus - Jesus -> Peter*, in which the agent addresses the receiver who, in turn, becomes agent while the agent of before becomes receiver (13,6-11; 13,36-38; 21,15-23).

There is, in fact, a progressive interaction between Peter and Jesus, according to a movement in which the disciple moves from his conceptions and personal and human security, until he is able to identify with the mentality of Jesus<sup>1470</sup>. This movement focuses Jesus as the one who contrasts with Peter at each stage of the narrative, subverting his balance, stimulating or challenging him to make decisions and undertake new actions, indicating that it is in function of Jesus that Peter gravitates and is sensitive: If in 1:41-42 Peter does not react, in 6:67-71, even though Jesus addresses the twelve, the reaction is not from them, but from Peter, who spontaneously takes the floor and speaks in the name of all, clearly showing his function of representation<sup>1471</sup>, but above all revealing, in a

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<sup>1469</sup> This information is followed by another: the entrance of the Beloved Disciple takes place only after that of Peter, which gives value to the action of the latter, but above all indicates that these data must be seen as a whole, not as an attempt to show the individual successes or failures of the disciples, but their entrance into the time of the Risen One. Cf. above, ch. 7, pp. 239-240.

<sup>1470</sup> This progression is evident when one considers, comparatively, the actions of Peter in the first scene (1:41-42) and in the last scene (21:15-23). Cf. supra, Ch. 2, pp. 60-66 and Ch. 8, pp. 283-284.

<sup>1471</sup> Peter also assumes this role of representative or spokesman of the disciples,

moment of generalized incredulity, his adhesion to Jesus. It is also Jesus who puts Peter or his conception of Jesus in crisis during the washing of the feet. We have a real clash between the two, in which Jesus, while accepting Peter's limits (he says that Peter does not understand now, but he will understand later), insists on doing that gesture which is characterized fundamentally by being a foretaste of his service in the passion and the cross<sup>1472</sup>. Jesus also acts with a mixture of harshness and understanding in 13:36-38. Peter wants to understand Jesus, but shows that he cannot: he wants to know where Jesus is going, and why he cannot accompany Him, promising to give his life for the Master. Jesus puts a brake on his enthusiasm and predicts his departure, after letting it be understood that Peter will have a different future<sup>1473</sup>. The tension between Peter's being and his following Jesus is emphasized once again in 18:11, when Jesus asks him to follow him.

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clearly, in two situations: in 13,24, when in a similar situation, in which the disciples are put to the test, and do not react, Peter takes the initiative and asks Jesus about whom He is asking; and in 21,11, when facing Jesus' request that the disciples bring some fishes, it is Peter who instantly starts to drag the net full of fishes. In these steps, Peter, naturally, channels and manifests the group's desires, making him appear as the catalyst or representative of the others, who are in the same situation as him. Cf. above, ch. 5, pp. 161-163 and ch. 8, pp. 268-272.

<sup>1472</sup> Jesus understands and makes it understood that, for the time being, and only with his human strength, Peter is unable to enter in His life dynamics. Jesus announces that this will be possible for him after the Resurrection but in no way facilitates the way. Cf. above, Ch. 5, pp. 146-149.

<sup>1473</sup> The tension between provoking Peter's crisis and understanding his incapacity is synthesized in the phrase *Jesús órtou únáyo> ou óúvaοáí pot vvv &KoX.ou0qοai, àKoXovOV|Gfiç 5è Garepov* (13,36), where it is announced that Peter will follow Jesus, but the "where" and the "when" are determined by Jesus, and not, as Peter claims (13,37), by himself. Cf. above, ch. 5, pp. 154-156.

to the test by having him sheath the sword<sup>1474</sup>. In chapter 21 we have a Peter certainly marked by the Passion of Jesus, but transformed. His behaviour in 21,15-17 is emblematic, where he leaves aside all his own security and conceptions and, in a cycle of interaction (*Jesus -► Peter-Peter -► Jesus - Jesus -► Peter*) that is repeated three times, surrenders decisively to Jesus and receives from Him his mission, being admitted in the mentality of Jesus.<sup>1475</sup>

We can, therefore, draw two conclusions from this: we can say that, in John, Peter's interactions with other persons, especially with the disciple whom Jesus loved, are not central or decisive in themselves, and cannot be decisive in defining Peter's function, status or condition, either in the fourth Gospel or within the Johannine community. Moreover, and in continuity, the basic reference for Peter is the person and the proposal of Jesus. In the last instance, it is always with Jesus that Simon argues and debates, and it is Jesus who directly and indirectly reveals his weakness and his lack of preparation to become a true disciple. This does not mean, however, that the Fourth Gospel is anti-Petrine; on the contrary, the figure of Peter serves to highlight the person of Jesus and sums up the human drama of having to convert to his mentality, but counting on the certainty, widely announced by Jesus, that he will follow the same path as the Master and will adhere to him unconditionally.

### 1.3. *The trajectory of Peter as a disciple:*

Peter's own path indicates his drama of being a disciple, showing that his process of approaching Jesus is marked by slowness and by many misunderstandings; he progresses gradually and painfully, going through even the opposite - that is, the denial - of what it is to be a disciple of Jesus.

It is interesting to notice that Peter's presentation in the fourth gospel takes place in a "crescendo" which corresponds exactly to the evolution of his trajectory: his action, which in the first part of the gospel<sup>1476</sup> is somewhat discrete (1,41-42; 6,67-71), becomes more accentuated in the second part (13,6-11.24.36-38; 18,10-11.15-27; 20,1-10; 21,1-14.15-23), when the discipleship is markedly called into question<sup>1477</sup>. This journey,

<sup>1474</sup> Jesus not only contradicts Peter's attitude, but emphasizes categorically (PàXc is an aorist imperative) that the disciple's behavior must be in harmony with his will, which is also the will of the Father. Cf. supra, ch. 6, p. 176.

<sup>1475</sup> There is a hint, even if implicit, to the Passion, mainly in Jesus' three questions. The way Peter interacts with Jesus, reflecting and returning to Jesus the certainty of the exactness of his answer (*Vai KÓpie, erti olSag... - Kúpu, návra ouò fòat;... - 21:15\*17*), are indicative of his transformation. Cf. above, ch. 8, pp. 283-284.

<sup>1476</sup> The first part of the Gospel consists of chapters 1-12, also called the "Book of Signs," and has as its basic theme the revelation of Jesus to the Jews in general. It is in the second part that it will be dedicated exclusively to the disciples.

<sup>1477</sup> Cf. LACCONI, "Il fondamento del ministero di Pietro", pp. 168-169.

however, can be indicated as having three cycles which, although qualitatively distinct, are supposed to be reciprocally<sup>1478</sup> : an initial approach; an intermediate phase, marked by Peter's distancing from Jesus and motivated, principally, by not understanding His person and His message; and the final approach<sup>1479</sup> ®.

### 1.3.1. *The initial phase:*

The initial approach of Peter to Jesus is inserted in the initial phase of the Revelation of Jesus (c. 1-12) and is translated in two experiences that present, already, an image marked by the "to be" of this disciple, that extrapolates his exclusively personal dimension and points to the formation of the Christian community: 1,41-42 and 6,67-71.

The scene in 1:41-42 is meant to show how Peter comes to Jesus and what happens in this encounter: Andrew tells his brother that he and another have found the Messiah, and leads Peter to Jesus. It seems - surprising that Peter takes an excessively passive role; he does not say a word, he does not react either to Andrew or to Jesus<sup>1480</sup> . But this scene is seen from another point of view: Andrew intentionally leads Peter to Jesus, designating the latter as Messiah. It is under the influence of this understanding<sup>1481</sup> that the fourth gospel presents the beginning of the relationship between Jesus and Peter, so that we can perceive, in this step, something more than the pure passivity of Peter. There is, in fact, a certain messianic restlessness in this disciple, which, together with the description of Jesus' attitude, shows that the evangelist aims at something more than denouncing Peter's indifference.

The messianic question which expresses Peter's predisposition to follow Jesus appears when Andrew first addresses this disciple saying that they have found the Messiah. The adverb of time in the expression εὐρίσκει οἶρον ἄλλου (1:41a) leaves implicit the urgency of the encounter with Peter and with the εὐρίσκει ἄλλου of 1:41b, that, even though at a first level it refers to Andrew and the other disciple, indicates that Andrew

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<sup>1478</sup> Urna retaliated in one of the pericopes, therefore, does not allow one to display a complete or determinate judgment about Peter.

<sup>1479</sup> These cycles, as a paradigmatic model, correspond to the path traced by the Synoptic Gospels, but in their development they have specific Johannine characteristics that point to an autonomy of the translation underlying the Fourth Gospel. For the details of the relationship between John and the Synoptics, see the analysis of each pericope.

<sup>1480</sup> Cf. supra, ch. 1, pp. 32 and 35, comments made by Mateos-Barreto and Agourides. In this regard, also, M. FRANZMANN-M. KLINGER, "The Call Stories of John 1 and John 21", *SVlad* 36 (1992), p. 11, state that "...Peter emerges in such a weak position overall that we would suggest that he is not fully called in this section. This must be understood when dealing with the call section of John 21".

<sup>1481</sup> Faith in the Jesus-Messiah is the distinctive mark of the followers of Jesus, and remains here as the underlying element of the approach of the disciples, principally of Andrew, the other disciple and Peter. Cf. above, ch. 2, pp. 62-64.

shares his discovery with Peter as someone with whom he also shares the search<sup>1482</sup>, so much so that Peter offers no resistance. The reference to Andrew is enough to get him on his way.

The encounter with Jesus is also unique. Waving to his present identity - *Su el Sípov ó uíog Ta "ávou* (1,42b) -, Jesus emphasizes Peter's present identity and makes him see himself in a mirror, recognizing what he is being, but he also suddenly announces the perspective that will guide his life, translating it already in his name with the words *oí) Kqcpág* (1,42c)<sup>1483</sup>, thus emphasizing, not so much what this disciple is now, but what he will be as a result of his experience as a disciple.

It is only in 6:67-71 that the fourth evangelist explicitly notifies that Peter exposes himself. Before that we have several references to the disciples in general (2:2,17; 3:22; 4:8,27,31; 6:3,19), and to Philip and Andrew (6:7-8), showing a series of activities by means of which the disciples came into contact with Jesus and were able to know better the One they were following. In this period, therefore, much about Jesus becomes clear; his discourse seems harsh (*oKXqpoóg*) to many (6:60) who abandon the following (6:66). Having followed Jesus in this period, Peter can take his test of faith, which is also indicative of the role he has come to play in the group in this period: as spokesman of the Twelve, he acts showing what Jesus means for him and for the others who continue to follow Jesus, correcting an erroneous concept on the Messiahship of Jesus<sup>1484</sup> and accepting, with an unconditional adhesion, the self-revelation of Jesus<sup>1485</sup>. They decide to remain with Jesus, as a consequence of an experience that is now configured as a definitive act of faith in Jesus and in his message.<sup>1485</sup>

### 1.3.2. *The distane lament:*

Peter, therefore, gives himself totally to the following of Jesus. At first sight it seems like a total adhesion, whose sign is the absolute decision to continue to follow Jesus, not seeing in others the ability to offer him a life project worth adhering to<sup>1486</sup>. But through his attitudes, as events

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<sup>1482</sup> Cf. *supra*, ch. 2, p. 65.

<sup>1483</sup> See *supra*, ch. 2, pp. 67-71, where we discuss the difficulties with this verbal form. Here we have a future that should be understood as referring to the literary style of name change, indicating the mission that the person who receives the new name will perform.

<sup>1484</sup> Confessing Jesus as *fyiog TOÛ 9eou* (6:69), Peter confesses a transcendence in Jesus - only God and Jesus are called "holy", in the fourth ro, stable and lasting. Cf. *supra*, ch. 4, pp. 123-125.

<sup>1486</sup> This is the meaning of the phrase *Kúpu, npóg xíva àKEXeuaópcOa*; (6:68a) which, by virtue of the terms *Kúpie* and *àncXcuaópcOa*, recognizes in Jesus the authority capable of corresponding to their searches and expectations, offering them a project of life. Cf. above, Ch. 4, pp. 116-119.

unfold and point to the final glorification of Jesus<sup>1487</sup>, one can see that his journey as disciple had just begun. Peter shows great generosity, enthusiasm, impulsiveness and love for Jesus, but he is also overconfident in himself and in his own possibilities, continuing to think according to his own categories. Because of this, he experiences increasing difficulty in understanding Jesus and the demands of following Him.

Thus, Peter is well intentioned in 13:6-10, when he does not want to let Jesus wash his feet, but runs the risk, without knowing it, of excluding himself from His sequela<sup>1488</sup>. In fact, with his reaction, he shows

which re-dimensions the inaccurate messianic conceptions of Jesus, and indicates His true messianism. Cf. above, Ch. 4, p. 127-128. who does not have in mind the same concept that Jesus has of Himself and of His mission. He is surprised<sup>1489</sup> and does not go beyond the materiality of the gesture, he does not grasp its importance, because he does not understand what it means. It does not cross Peter's mind<sup>1490</sup> that the washing of feet is an anticipation of the "Hour" of Jesus, and that true faith - which he confesses in 6:69 - implies entering into this perspective, welcoming the gift that Jesus is about to make of Himself on the Cross, and being available to make the same gift in due course.

A Peter divided between naivety, incomprehension and the will to get it right also appears in 13:36-38, which continues to show the mistakes of this disciple<sup>1491</sup>. He wants to be close to Jesus, to understand the still

<sup>1487</sup> The Passion is not a foreign body in the thought of the Fourth Gospel; on the contrary, it is present from the very beginning of Jesus' ministry and constitutes its crowning achievement, being seen not as defeat but as the victory of Jesus over Israel, and as the moment of His glorification. In this way, glory appears as a very appropriate category to define the Passion. Cf. above, ch. 6, p. 171, n. 8; cf. also J.O. TUÑI, "Pasión y Muerte de Jesús en el cuarto Evangelio: Papel y significación", *RCatalT* 1 (1976) 393-419; R. F. COLLINS, "John's Gospel: A Passion Narrative?", *BibToday* 24 (1986) 181-186.

<sup>1488</sup> Jesus warns Peter that without the washing of feet, he will have no part (ppoc;) with Him. To have pépog with Jesus means to share both in His life and mission and in His future inheritance and glory, and is therefore a fundamental category for discipleship. Cf. above, ch. 5, pp. 149-151.

<sup>1489</sup> Peter's surprise is indicated above all with his question *Kopie, où pov vítctcu; toóc; toócu;*; (13:6b), which, more than a veiled refusal, translates Peter's sense of surprise at the gesture that Jesus is fulfilling. Cf. supra, Chap. 5, pp. 143-146.

<sup>1490</sup> Peter's misunderstanding grows and grows. He goes from questioning to denying that Jesus should wash his feet; then he falls into the opposite position (asking Jesus to wash his hands and his head), which also reveals his lack of understanding. Cf. supra, Ch. 5, pp. 146-149.

<sup>1491</sup> Consider that, in the meantime, in 13:24 Peter utters some words that are the arrival and departure point of the whole scene, which deals with the crucial problem of the identification of the traitor, grasping and verbalizing (when the others could not) the whole problematic of the moment. However, this will escape him, and Peter will continue, as during the washing of the feet, not to understand and not to draw the consequences of the Revelation of Jesus. Cf. above, Ch. 5, pp. 161-163.

mysterious announcement of His departure, but he does not succeed. Because he does not share the same mentality, he understands even less (and does not accept) the promise that he will follow Jesus afterwards; Peter wants to know why he cannot follow Him now, since he sees himself in a position even to give his life for Jesus<sup>1492</sup>. But this declaration of unconditioned availability and sequelae only makes the triple denial, which Jesus then announces (13:38b), more dramatically evident (<sup>1493</sup>).

It is during the Passion, then, that Peter will experience his limits in the most forceful way. Even though the Fourth Gospel is very sober in speaking of Peter's sufferings<sup>1494</sup>, it shows the precariousness of his commitment and the ambiguity of his following:

- In 18:10-11, Peter is part of the same violent perspective that motivates those who are intent on arresting Jesus, and deems it necessary to defend his Master with armed force. Behind this is the fact that he remains attached to his own securities (which prevent him from giving himself totally to Jesus) and wants to avoid the Passion at all costs. He has adhered to Jesus, but he does not act or think as He does.<sup>1495</sup>

- In 18:15, Peter anxiously and in suspense continues to follow Jesus, but stops and entertains himself with the guards, confusing himself among them, until they notice his presence and question him<sup>1496</sup>.

- Peter's denial of Jesus is, in the fourth Gospel, essentially a distrust of his discipleship, and it is presented as a moment of ironic transparency: Peter is coherent, unconsciously, with his convictions, because he is not a disciple, nor does he act like one. His position becomes more important when John divides it into two parts, interspersed by the interrogation of Jesus (18:19-24), which takes place simultaneously, and

<sup>1492</sup> Peter's language-as we have seen above, ch. 5, pp. 156-157-is too safe; he claims for himself to do what Jesus is actually doing for all through the gift of His life.

<sup>1493</sup> If the washing of feet is a prelude to the death of Jesus, the announcement of the betrayal is an anticipation of Peter's attitudes during the Passion. Another perspective of Peter's action is left in the air, with the promise that this disciple will follow Jesus afterwards. See supra, ch. 5, pp. 154-156.

<sup>1494</sup> John does not refer to the synoptic data about the weeping and repentance that upset Peter after the crowing of the cockerel. For the Fourth Gospel, the reference to the crowing of the cock after Peter's denial is enough for the reader to remember the announcement Jesus had made and to understand that everything happens as He had foreseen. Cf. supra, ch. 6, p. 205.

<sup>1495</sup> Jesus, on the contrary, places himself totally in the dimension of the gift, and freely opens the Passion, conceived here as the chalice given by the Father. In His command to Peter to sheath the sword, there is no judgment on the attitude of this disciple; Jesus simply makes him interrupt an action which is not in KEEPING with the willingness with which he opens the will of the Father. Cf. above, ch. 6, pp. 175-178.

<sup>1496</sup> There is a kind of antithesis between the terms ἀKolouOéo - which designates discipleship - and ἰOTT||I - which designates a state without movement, stopped, used also to describe the behaviour of the guards who, having nothing to do, are standing there, commenting on events. Cf. supra, ch. 6, pp. 195-196.

emphasizes the courage and freedom with which Jesus faces his inquisitors.

The "Hour" of Jesus coincides, therefore, with Peter's great crisis, which shows how superficial his adhesion to Jesus was and makes him go astray, denying even what will be his definitive experience as a disciple who follows the same path as the Master, because he understands and shares His mentality.

1.3.3. *The final approach:*

In chapters 20 and 21 we have the epilogue of Peter's experience with Jesus, which many authors define as "return",

<sup>Peter</sup> "conversion" or even "rehabilitation"<sup>1497</sup> and which, nevertheless, will be <sup>342</sup> better conceived if defined as his final approach to Jesus, since the process of conversion of his mentality runs through the entire Gospel<sup>1498</sup>, which not only announces us but prepares us, that is, creates conditions for his experience of total adhesion to Jesus, both at a personal level and at the level of mission.

In 20:1-10 we have the journey of Peter and the disciple that Jesus loved to the sepulcher, shown with an interlacing of movements that, with the investigation of the tomb<sup>1499</sup>, in a progressive movement of approaching Jesus, emphasizes the process that ends in the genesis of paschal faith, which, in the pericope, reaches its culmination with the - declaration that the Beloved Disciple elbev ΚΟΪ ένίοΤΕvoev (20,(20:8), and ends with a reference to the interior journey that the two disciples begin to make (20:10)<sup>1500</sup>, redoing their personal syntheses, recovering or updating interior attitudes and behavioral criteria that make them ready to act as true disciples who, understanding the Scriptures, believe in the Resurrection<sup>1501</sup>.

This predisposition is evident in 21:7 and 21:11 and is particularly active in the dialogue of 21:15-17.

In the first step, the text says without further ado that the Beloved Disciple, faced with the facts, said to Peter: "It is the Lord", and that Peter threw himself into the sea to go to meet Him. In synthesis, the text has an explanation which is not only not secondary, but indicates Peter's motive: Τόν ένευσÚΤqv Ste^όcaΤΟ (21,7b). With this Peter makes a gesture that prefigures his spontaneous and definitive surrender to Jesus, indicating that he goes to meet him ready to be a disciple<sup>6</sup> \*.

In 21:11, we also have Peter's quick reaction to a request made by Jesus for the disciples to bring back some fish just caught: he dragged the net to the land. And the evangelist reports: the net was full of 153 large fish, and although there were so many, it did not break. The symbolism

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<sup>1497</sup> For example: E. BIANCHI, "Il Ritorno di Pietro," *ParSpV* 2 (1990) 178; S. GALILEA, *El Seguimiento de Cristo*, Bogotá, 1989, pp. 11-12; McPOLLIN, *John*, p. 227; FRANZMANN-KLINGER, "The Cali Stories," p. 14.

<sup>00</sup> From the beginning (1:41-42), the fourth Gospel glimpses a path that Peter must travel in order to become the *Kephas* announced by Jesus.

<sup>1499</sup> For details of the journey to the sepulchre and the inspection of it by the two disciples, see supra, ch. 7, pp. 216-234.

<sup>1500</sup> The meaning of the expression άνfjXOov ο6v nάXiv upόg όδοτι6c; οί παΟqxaί (20:10) is highlighted, which, going beyond the materiality indicative of a place to which the disciples would have gone, is seen with a typological-spiritual reading, indicating the movement of turning inward, to a spiritual sword typical of the disciples. Cf. above, Ch. 7, pp. 240-243.

<sup>1501</sup> In this sense, 20:1-10 constitutes a sort of episode-synthesis with regard to Peter, which, in summarizing the preceding ones, recovers the data which opens up perspectives for the final scenes. Cf. above, Ch. 7, pp. 246-247.

used here evokes a harmony between Peter and the mission of Jesus, attributing to him the ability to draw men to the Father and to keep them in the unity of<sup>1502</sup>, thus anticipating the decisive dialogue of 21,15-17.

This dialogue has a threefold question from Jesus, a threefold answer from Peter, and a threefold commission from Jesus to Peter (the third of which includes the announcement of his death) and concludes with an invitation to follow<sup>1503</sup>. Peter, therefore, is no longer the one who did not understand Jesus and denied being His disciple; on the contrary, he is becoming the true disciple, the one who follows Him, first, in the exercise of the pastoral ministry, and then "even unto death"<sup>1504</sup>.

Thus, if apparently one could think that Peter will lose the enthusiasm and the heartfelt and spontaneous generosity of before, because he does not dare to affirm - as he would have done before the Father<sup>1505</sup> - that he loves Jesus *νκέον τούτο*<sup>1506</sup>, WHAT we have in him is a growing awareness of his limits, which makes his surrender now not motivated by his criteria but by the word of Jesus who calls him. So, although he seemed less enthusiastic, in reality it is now that his adhesion is more lucid and lasting, because he is ready to follow Jesus in the depths of the life of faith. In fact, it is noteworthy the attempt to link the figure of Peter to that of Jesus in this passage: he is configured as a shepherd like Jesus; his death takes on a sacrificial meaning and serves, like that of Jesus, to glorify God. These data are unique because it is Jesus who, in the Gospel, is Shepherd, and, above all, because the theme of glory, frequent in John<sup>1507</sup>, has Jesus and the Father as exclusive subjects. This is the only exception: the one who glorifies God, with his death, here, is Peter. The Fourth Gospel reaffirms, as it were, the deep union between the figure of Peter and that of Jesus. With Peter, in synthesis, it is the same action of Jesus which

<sup>1502</sup> Besides the vocabulary of fishing, which is read in a symbolic-typological key, this meaning derives from the verb *EA.K®* applied to Peter, as well as from the verbal expression *οόκ ζοχίοτ] τό σίκτνον*. Cf. supra, ch. 8, pp. 268-275.

<sup>1503</sup> On the structure and development of this dialogue, see supra, Ch. 8, pp. 277-279. On the terminology of the verbs which he had designated to *love* and on the task attributed to Peter, cf.

<sup>1504</sup> The sequel that Peter perceived as being closely connected with death (13:37), is completed in martyrdom, which, in turn, stems from his love for Jesus. Cf. LACONI, "II fondamento del ministero di Pietro", p. 176.

<sup>1505</sup> Before the Passion he could reiterate a love for the Master greater than that of the others; nevertheless, in continuity with his characteristics, he would not do it out of arrogance or because he felt superior to the others. In 13:37, when he promises to give his life for Jesus, this sentiment is absent! Cf. above, Ch. 5, pp. 156-157.

"On the meaning of Jesus' question, see supra, ch. 8, pp. 281-283. Peter does not confront the other apostles; he limits himself to affirming his love and is aware that Jesus knows to what extent he loves him.

<sup>1507</sup> The verb *οοçàçœ* is used 4 times in Mt, 1 in Mk, 9 in Le and 23 in John, and always refers specifically to the particular divine nature. Cf. G. KITTEL, *SoKéœ*, *GLNTII*, col. 1384.

continues among men. Let us see, then, how his apostolate or ministry will be shaped, according to John.

## 2. *Peter's mission in the fourth gospel:*

The second quadrant of our final reflection will consist of two topics: the first, more concise, situates Peter's mission as a continuation of his relationship with Jesus, while the second, linking the two basic images of 1:41-42 and 21:15-17, will deal with Peter's mission as *Kephas* and as *pastor*. These topics allow us to meet the discussion, which remains pending among scholars, on the nature of the role played by Peter in the Fourth Gospel, on the meaning of his name, as well as on the problematic that chapter 21 closes.<sup>1508</sup>

### 2.1. *Peter's mission as arising from and continuing his relationship with Jesus:*

The missionary character of Jesus' first encounter with Peter and the temporariness of his experience as a disciple who does not understand Jesus are not normally perceived, emphasizing, above all, the fact that the fourth gospel is basically Christ-logical and individualistic, emphasizing the need for individual faith as a response to Jesus' revelation, and strongly insisting on the aspect of Peter's personal relationship with Christ, which, like that of the other disciples, does not assume, in John, a missionary perspective that is acted out in the ecclesial community<sup>1509</sup>.

We must consider, however, that the fourth gospel is not interested in showing Peter's vicissitudes, with his crises and failures, as well as all the trajectory he goes through as a disciple, only to reinforce the necessity of his faith as an individual response to Jesus' proposal. We have, between

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<sup>1508</sup> Cf. supra, ch. 1, pp. 40-42.

<sup>1509</sup> J. GIBLET, "Développements dans la théologie johannique", in M. DE JONGE (ed.), *L'Évangile de Jean - sources, reaction, théologie*, Leuven, 1976, p. 65, wonders if it is not inconsequent to speak of community or church in John, and says that, in the end, what interests this evangelist is the personal relationship of the disciple with the Lord, so that the history concentrates on Christology. Of the same opinion are, for example: J. PAINTER, "The Church and Israel in the Gospel of John: a Response", *NTS* 25 (1978-79), 103-112; O'GRADY, "Individualism and Johannine Ecclesiology", pp. 230-321; and J. L. D'ARAGON, "Le caractère distinctif de l'Église Johannique", in AA.W., *L'Église dans la Bible*, Bruges, 1962, pp. 53-66. For the latter, the ecclesiological reality, according to John, can only be Christological. H. VAN DEN BUSSCHE, "L'Église dans le quatrième évangile", in J. GIBLET (ed.), *Aux Origines de l'Église*, Desclée de Brouwer, 1965, pp. 65-85, and H. GLESBRECHT, "The Evangelist John's Conception of the Church as Delineated in his Gospel", *EvQ* 58 (1986) 101-119, have the opposite opinion, for whom Johannine ecclesiology is dense and suggestive.

Jesus and Peter, a two-way relationship. Peter puts Jesus in evidence<sup>1510</sup>, serving then the Christological cause of the fourth gospel, but at the same time, and as a reflection, he is put in evidence by Jesus, from whom he receives his mission, opening, therefore, clear ecclesiological perspectives.

Peter's journey, according to the Fourth Gospel, has a very precise purpose, whose sieve is his experience as a disciple who is questioned and shaped by Jesus, so that his mission is connected with his relationship with Jesus, being, in fact, a consequence and continuation of it. In fact, his mission is announced in 1,41-42, step in which the attention is focused on Jesus' initiative. It is He who welcomes Simon, brought by Andrew - who sees in Jesus the awaited Messiah -, and of his own accord gives him a new name, an expression of the new path of life which Peter will follow, assuming a key position in the formation of the Christian community. Peter's mission is born, then, under the sign of Jesus' initiative, implying that its realization will also be under this same sign. And in fact, in 21:15-17, after the sharing of the fish among the various disciples, Jesus devotes himself exclusively to Peter and, still on his initiative, assigns him the mission of shepherding his flock, under the sign of his love and following. In the meantime, the coexistence with Jesus exposes Peter (13:6-9; 13:37-38; 18:10; 18:17.25-27) and shows that, because he is called to welcome and guide others (1,42; 21,15-17), he must, above all, look at himself and let go (13,8; 13,36; 18,11; 18,21), because only the surrender of himself allows him to be in relationship, and in a relationship which is one of service and giving, and not of instrumentality. The contact with Jesus teaches Pedro that, to become a spiritual guide, he must travel the road together, overcoming the situations of dependence, sharing the roughness of the way and the unforeseen that the journey reserves. He also teaches

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<sup>1510</sup> Peter always puts Jesus in evidence, contributing to the emergence and gradual clarification of His mentality and His mission. It is enough to see some steps in which Peter acts. In 6,69, saying that Jesus is *ἀγίος τὸ οὐρόν*, Peter demonstrates his adhesion to Jesus as the Messiah sent by God, a fundamentally missionary category (Cf. supra, ch. 4, p. 127-128). The dialogue in 13,6-10 expresses the driving force that makes Jesus wash the disciples' feet: the gift of His life for love of them, in which His death expresses the fullness of His mission, so that Peter must have his feet washed to continue in communion of life and mission with Jesus (as MCPOLLIN observes, *John*, p. 147, "it is only after his death that the feet of Jesus are washed"). 147, "it is only after his death and resurrection that disciples will see the connection between his death and this gesture of Jesus in washing their feet", so that the true faith in Jesus implies the acceptance of His death as goal and summit of His mission, and the availability of the disciple to make the same way. Cf. above ch. 5, pp. 150-151). In 18:10-11 Peter's gesture serves to highlight the self-surrender of Jesus, who not only does not react to those who come to arrest Him, but refuses the attempt at resistance offered by Peter (Cf. 175-176); but it is above all in Jesus' interrogation (18:17-25), constructed in a particularly Johannine way, that this characteristic is more noticeable: instead of revealing his identity, Peter confesses his relationship with Jesus, while He, with dignity and sovereignty, defends His work and His disciples (Cf. Ch. 6, pp. 192-201).

that his service will only be sustained if he remains in tune with Jesus. By himself, Pedro will know many limits and shadows and will have to be reintegrated or called again by Jesús<sup>1511</sup>. On his own, Peter would divert attention from his mission and would continue to be interested in what he should not be, as indicated, in 21,21, by his concern -although well -intentioned- with the fate of the Beloved Disciple<sup>1512</sup>. In gratuitousness Jesus welcomes him, with his limitations, and the repeated "Follow me" (21,20,21) remains as a reserve of meaning: it is, for Peter, a way to always overcome himself and to continue the following. Peter will always be a disciple.

## 2.2. *Peter as Kefas and as Pastor:*

Peter's mission is announced, at the programmatic level, already in his first encounter with Jesus and, although it is not dealt with in the following steps, it continues as a background - since, when presenting the person of Peter, the evangelist is interested in highlighting those aspects that help understand his conditions, his difficulties and his process of maturation in view of his mission - and is completed in chapter 21 that evokes 1:41-42 and concretizes Peter's mission in a context and with eminently ecclesiological images.

Let us see how we have been able to affirm the programmaticity of 1, 41-42 and its communitarian image, and then see how this image is concretized in chapter 21 through the mediation of the image of the -shepherd, not without first going through the path of this image in the body of the fourth gospel.

### 2.2.1. *The announcement of Peter's mission in 1:41-42:*

The first pericope that deals with Peter, 1,41-42, provides the reading key for understanding the concept that the fourth gospel has about him, because it assumes a programmatic and missionary character.

#### 2.2.1.1. *The programmatic character of 1:41-42:*

The programmaticity is evident in the way in which Peter meets

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<sup>1511</sup> As we have seen above, chapter 8, pp. 306-308, John 21 does not cease to have the function of reintegrating Peter in the following of Jesus, after the events of the Passion.

<sup>1512</sup> Here we have a brief dialogue in which Peter asks Jesus what will become of the Beloved Disciple. As we showed in chapter 8, p. 309, the text does not emphasize Peter's envy of the Beloved Disciple, which would be in contradiction with his trajectory as disciple; it serves, rather, to introduce the epilogue of another problem that until then had been pending, and that concerns precisely the figure, the destiny and the ecclesial importance of this other disciple, whom Jesus loved, and who shared with Peter the fundamental moments of the sequela of Jesus, and who is the mentor of the community of the fourth gospel. On the other hand, this dialogue is also an allusion to the fact that Peter himself, spontaneously, does not have a mentality in agreement with that of Jesus.

Jesus, as well as in the very words that Jesus pronounces. Peter's meeting with Jesus takes place under the auspices of another program. In fact, in 1:35-51, we have a great concentration of Christological titles applied to Jesus, among which that of Messiah, which, particularly, marks the experience of the characters involved in the episode of 1:41-42. Andrew, after having lived with Jesus, says to Simon εὐφ]Kagev ΤÓV Meoóíav. This statement is the result of Andrew and the other disciple's experience, summarizing their journey up to that moment, but it also opens, by force of the perfect (ἐὸς]KapEv), perspectives for the future, so that they will continue, now, shared with Peter, the experience of discovery and living with the Messiah. However, this does not mean that Andrew grasps, at the beginning of the Gospel, the implications of this affirmation, but it expresses that, in John, the messianity of Jesus is proclaimed, programmatically, from the beginning, and that it will be progressively developed through the self-revelation of Jesus, with the consequent purification of the concept that Jesus' interlocutors make about his messianism<sup>1513</sup>.

In this way, it is in the light of the program that he will develop for Jesus that the evangelist presents the program that will refer to Peter. And following Jesus *Messiah*, Peter will become *Kephas*. So much so that the structure of the pericope relates, chiasmatically, the elements referring to Peter and to Jesus, in which B-B' (vv.41b.42a) materialize the term Mecoiag applying it to Jesus, interleaving A-A' (vv.41a.42b), that relate Simon to the new name Kqcpag<sup>1514</sup>. The program K.r) <pa<;, for Simon, will be clarified as the program Meoóíag regarding Jesus will also be clarified. For the time being it is only presented.

Moreover, in the very words spoken by Jesus contained the programmaticity of Kqtpaq for Simon. By saying οί) KXTIOTIOIJ Kqcpag, Jesús uses a typology that, in the Old Testament, is used to indicate a new relationship with God, according to the syntagma:

denial of the current name	new name announcement	reasons for change
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In this syntax, the third component appears much more developed, extending over several chapters, and translating aspects that in the life of the character will serve to prove the name change. The character then starts to act according to the new name received<sup>1515</sup>. Jesus, in applying this

<sup>1513</sup> Cf. above, ch. 2, p. 60-66. From the calling of the first disciples (Cf. 1:35-51), and through the great controversies on the feasts of the Sabbath, of Tabernacles and of the dedication (Cf. Chapters 5-10), the Johannine narrative, stage by stage (1:19-4:54; 5:1-10:42; 11:1-18:27), clarifies the Messianism of Jesus. Cf. SCHNACKENBURG, *Giovanni*, III, pp. 269-270; GIBLIN, "Confrontation in Job 18:1-27", p. 225.

<sup>1514</sup> Cf. supra, ch. 2, pp. 59-60.

<sup>1515</sup> For the analysis of the entire syntagma, cf. supra, ch. 2, pp. 68-70.

formula to Simon, does not explain the reasons for the change of his name to Kqcpag. But this does not mean that he transcends the third component of the syntagma: it will be with the development of the events that the motives will be understood, so that we can affirm that Simon will act to correspond to what he now receives as a life program, the question of what this program consists of, then, fits.

2.2.1.2. *The name Kr^cpaq in function of the mission:*

Both in the light, then, of the literary style of the change of name in the Old Testament, and by virtue of the value that the name has in the Semitic mentality, we can say that 1:41-42 presents the programme of Peter's mission: Simon receives the new name as a result of a mission<sup>1516</sup> within the Jesus movement; therefore, in order to decode Simon's missionary programme, we need to decode the word Kqtpaç.<sup>1517</sup>

Kqcpaç is *hapax legomenon* in the gospels and when it should be used to refer to Simon with this term, the fourth evangelist uses *népoc*, an attempt to translate into Greek the Aramaic \*p - from which KTjtpaç is a Greekization -, making this original word remain as a source of meaning for Simon's mission.

A fundamental meaning must be defined from the evocative force of the etymology and the symbolic web of the word \*p, according to which the *Kefas* are rocky caves that form a kind of natural and free shelter in remote and deserted places, very known by the poor inhabitants of Palestine, serving to shelter, receive and protect the shepherds and their sheep, the pilgrims surprised by the night, the cold and the storm, the fugitives in times of invasions, wars and persecutions, the weak in search of recovering their strength<sup>1518</sup>. This meaning passes through the sieve of the words that in Hebrew and Aramaic have the same semantic field, and of the veteran-testamentary and Jewish use. The words pK, ms and bo, in spite of always having something to do with rock or stone, always have a specific meaning, which is not to be confused with that of H<sup>3</sup> - The attestations of Job 30,6 and Jer 4,29, considered both in the Masoretic Text and in the Septuagint, are in continuity with this meaning, as are the five attestations distributed between the Targum of Job (two) and the Aramaic book of Hanoch (three)<sup>1519</sup>.

Thus, this is, also, the meaning that is at the base of Jn 1,41-42. Jesus, in giving Simon a new name, does so in function of the mission that he will

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<sup>1516</sup> The various and less incisive interpretations of a personalistic nature for understanding the expression ot) KXqOfjor) K.q(pà<;: surname to distinguish from a homonym, surname reflecting personal characteristics (qualities or defects), prohibition of the use of the name Simon. For these various possibilities, see supra, ch. 2, pp. 67-70.

<sup>1517</sup> We have done so supra, ch. 3, pp. 73-95.

<sup>1518</sup> Cf. supra, ch. 3, p. 76.

<sup>1519</sup> Cf. supra, ch. 3, pp. 78-84,84-88.

carry out. The meaning of this name must be sought in its semitic context, in the attestations of the Old Testament and of Judaism; but, remaining programmatic and veiled, each step in which, throughout the gospel, Peter acts, will reveal some facet of this being *Kephas*, coming to meet the basic meaning indicated by its semitic substratum<sup>1520</sup>.

### 2.2.2. *The Kephas mission through the fourth gospel:*

We can glimpse two modalities of nods that, in the body of the fourth gospel, focus on some aspect of being *Kephas* as Peter's mission: one negative and one positive.

Negatively, in two moments Jesus allows a future situation different from the one Peter experiences to appear, suggesting that his failure as a disciple is not his last possibility, not serving, therefore, as a category to translate the being of *Kephas* in his life.

In 13:7 and 13:36, respectively, Jesus says:

X) èyò notó raw OOK ol8aç ôpn, yvdxm ôè però rauta e "Onou ÔKâyæ oi> Súvaoai poi vCv àKoXouOfjoai, àKoX.OD0r|Ofiç ÔÈ batepov.

We have the same scheme in the construction of the two statements: a datum concerning Jesus (ô èyæ noicæ and ônou UTtâyæ) is impossible for Peter now (oÔK...dpti and ou...vùv), but it will be possible for him later (...8è |i£Tà rauta and ...8è uotepov).

In these steps, Jesus does not rebuke Peter for his lack of understanding. It is characteristic of His attitude not to pass judgment on the person of this disciple. Although He places him in crisis, He accepts his limits and assures him that he will overcome them, not on his own merits, but by the will of Jesus Himself. We have thus emphasized, on the one hand, Peter's inability, on his own, that is, in his own strength, to understand or to follow Jesus; but on the other hand, and no less evident, we have assured him that this is a provisional solution<sup>8</sup> \*. The time will come - indicated with the particles pËtá rauta and uotepov and set against (8é) a present defined by dpri and vùv, which move this qualitative leap of Peter to after the Resurrection of Jesus - when Peter, as Jesus assures, will not only understand (olSa) the full meaning of Jesus' gesture, but will make complete and continued adherence, following Him (àKoXouOéæ) in His death and in His glory.

Positively, in every pericope we can denote some aspect that characterizes Peter as *Kephas*, so that this perception runs subliminally through all the "Petrine steps" of the fourth Gospel.

- In 6,67-71, Peter personifies the leadership and the ability, in a

<sup>1520</sup> Cf. supra, ch. 3, pp. 88-95.

decisive moment of dispersion, to unite the group and keep it together, being the spokesman of the Twelve. This ability, which appears again in 13:21, emanates, however, not from his personal qualities, nor from the lack of options or opportunities, nor because they have nowhere to go or whom to follow, but from the conviction that no one - except Jesus - could present them with a life project worth adhering to<sup>1521</sup>. Peter testifies that the knowledge he - and the group he represents - has of Jesus is stable, deep, acquired by faith<sup>1522</sup> in the revelation of Jesus, which he now professes. Thus emerges the characteristic of Peter as *Kefas*- leader of the brothers, in deep communion with the Person and proposal of Jesus.

- In several scenes of chapter 13 and in 18,10, Peter appears extremely active, full of initiatives. In situations of omission and passivity, Peter puts himself and exposes himself<sup>1523</sup>, not being afraid to be shaped by Jesus. He submits himself to a hard and humble training that makes him mature, become aware of his possibilities and limits, die in his "I" and develop sensitivity for the needs of others. His relationship with Jesus (and consequently his religiosity) is spontaneous, transparent and immediate, free of conventions, formalisms and second intentions. In being *Kefas*, Peter does not have his truths to hide and defend at any price; he is not afraid to be put in crisis by Jesus, to overcome his contradictions and inconsistencies, and to open himself to the others.

- 18,15-27 presents another enlightening element for the being of *Kefas*, since, among the lights<sup>1524</sup>, it highlights the shadows of Peter, who refuses, instead of assuming, his condition of disciple. Peter, even as *Kefas*, remains subject to failure. He has no special assurance from Jesus. In this sense, he is one more disciple, who has to take care of his sequel. This nuance reinforces, therefore, the fact that Peter is *Kephas* in constant communion with Jesus.

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<sup>1521</sup> For the sense of  $\text{K}\acute{\upsilon}\text{p}\text{u}$ ,  $\text{n}\acute{\omicron}\text{c}\acute{\eta}$   $\text{t}\acute{\iota}\text{n}\acute{\alpha}$   $\acute{\alpha}\text{n}\epsilon\text{X}\epsilon\text{v}\alpha\acute{\omicron}\text{p}\text{E}\acute{\Omega}\acute{\alpha}$ ; cf. supra, ch. 4, pp. 116-119.

<sup>1522</sup> For the use of  $\text{n}\iota\omicron\text{T}\epsilon\upsilon\acute{\omicron}\epsilon$  and  $\text{y}\iota\upsilon\text{d}\text{x}\text{n}\text{c}\epsilon\acute{\epsilon}$ , cf. supra, ch. 4, pp. 121-125.

<sup>1523</sup> Peter places himself and exposes himself when he tells Jesus that Jesus will not wash his feet; when he changes his mind and asks not to wash his feet; when he asks the Beloved Disciple to ask Jesus who will betray him; and when he draws his sword. On these points, see above, ch. 5, pp. 144-148.161-163; ch. 6, pp. 172-175.

<sup>1524</sup> Peter insists on following Jesus and overcomes difficulties. Cf. supra, ch. 6, pp. 189-190.

The being *Kefas*, therefore, ties Peter to Jesus, and gains consistency and value in communion with Him.

### 2.2.3. *The realization of Peter's mission in John 21:*

Chapter 21 introduces a new image for Peter's mission. Although he is not called pastor, he assumes - evoking his biblical image<sup>1525</sup> - the foundations of this, so that we must relate it to the symbolic *Kephas of 1:41-42*, to denote Peter's mission.

The relationship between the symbolism of the term *Kephas* and that of the pastoral image seems, at first sight, gratuitous, and the only difference between them is that they are two images applied to Peter, one at the beginning and the other at the end of the fourth Gospel, without any great affinity between them. Besides, that Saint is called Peter is nothing new, the Synoptic Gospels also attest to this; that in John 21 Peter is called shepherd does not bring great innovation either, especially when one considers that in the Old Testament Yahweh delegated this role to the "leaders" of his people.

Nevertheless, two aspects make the connection between these two images, apparently so different, to be relevant and considered with great *insight* in the person of Peter, providing highly significant data for the economy of the Fourth Gospel regarding its concept of discipleship and the person and the mission of Peter: the correspondence between the two periods in which these two images are used, and the meaning that both images assume in John.

#### 2.2.3.1. *The correspondence between the two images:*

The relationship between 1:41-42 and chapter 21, especially verses 15-17, becomes more evident when one considers their broader contexts, which have both literary and thematic correspondences.

Placing 1:19-51 and 21:1-25 in a comparative frame, we immediately notice the repetition of terms such as Simon, Son of John (1:42; 21:15-17) - the only passage where this expression occurs -, Nathanael<sup>1526</sup> (1:47-51; 21:2), two disciples not immediately identified by name (1:35.37; 21:2), as well as the attention given to the places where people come from (1:43-45; 21:2) and the expressions *Follow me* (1:43; 21:19,22), *turned around and saw* (1:38; 21:20) and others that are not exactly the same, but are related

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<sup>1525</sup> It is in continuity with the presentation of this image made by the Old Testament and the Gospels, and in the light of John 10, that Peter's mission as *shepherd* must be outlined. Cf. above, Ch. 8, pp. 298-303.

<sup>1526</sup> In the entire New Testament, Nathanael appears six times, and only in these two Johannine passages. Cf. ALAND, *Konkordanz*, 1/2, p. 804; II, p. 188-189.

to the identity of Jesus<sup>1527</sup>, that have an eminently theological mark<sup>1528</sup>.

As for the dynamism of the pericopes, the chain call, with which 1:35-51<sup>1529</sup> is constituted, is broken when instead of Peter meeting Philip it is Jesus who assumes this role (1<sup>^</sup>)<sup>1530</sup> \*. Andrew and Philip are associated with Jesus by means of the verb *KoXouoe* (1:40,43), and, with Nathanael, they make a confession or a declaration about Jesus (1:41,45,49). Peter, however, is not accused of a reaction to the name received, it is not said clearly why Jesus gave him the new name nor is the function that he will assume within the Christian community made explicit.

In view of this, and considering the trajectory that Peter travels in the fourth gospel<sup>1531</sup>, we suggest that Peter's answers with the profession of his love for Jesus (21,15-17) - which are a mature confession of surrender and adherence to Jesus<sup>1532</sup> - and the use of the verb *ÓKoXouOéco* (21,19.22) give fullness to Peter's experience with Jesus and expose the links of the chain, broken in 1:41-42, with Peter's entrance on the scene, towards the end of the Gospel, so that, in chapter 21, Peter is described as experiencing, in fullness, his condition of disciple-apostle<sup>1533</sup>, making chapters 1 and 21 complete, as far as Peter is concerned, and there exists between them a relationship of announcement and fulfillment.

This reading, on the one hand, overcomes reductionist points of view, such as those who see that the call of Peter is established only in chapter 21 and that, consequently, in 1:41-42, Peter is not totally called by Jesus,

<sup>1527</sup> For example, "where do you live?" (1:38), "come and see" (1:39,46), "Son of God" (1:34,49) and "Lord" (21:7,12), and the whole issue surrounding Jesus' identity in 1:40-51.

<sup>1528</sup> In addition to these correspondences, one can verify-with authors such as BRECK, "John 21," p. 37, and ELLIS, "The Authenticity of John 21," p. 23-24 - that there is an inverse parallelism between 1:19-51 and 20:19-21:25, in which 1:40-42 corresponds to 21:15-17: "A: (1:19-28) John the Baptist as witness; B: (1:29-34) John bears witness to Jesus; C: (1:35-39) Jesus to two disciples: "Come and see!" (Theme: to follow Jesus); D: (1:40-42) Jesus calls Peter; E: (1:43-46): In Galilee: Jesus calls 5 disciples, including Nathanael; F: (1:47-49) Nathanael's confession (Son of God/ King of Israel); G: (1:50f): The disciples will see greater things: angels ascending and descending on the Son of Man; G': (20:19-23) The disciples see the risen Lord who bestows the Holy Spirit; F': (20:24-31) Thomas' confession (Lord/God); E': (21:1-14) In Galilee: Jesus appears to 5(?) disciples, including Nathanael; D': (21:15-17) Jesus rehabilitates Peter; C': (21:18f) Jesus to Peter: "Follow me" (Theme: to follow Jesus to death); B': (21:20-23) Jesus bears witness to the Beloved Disciple; A': (21:24) The Beloved Disciple as witness". However, as we have analyzed above, chapter 8, p. 306-308, 21:15-17 is more than the rehabilitation of Peter, and the invitation of Jesus for the following consists not only in a following to death.

<sup>1529</sup> Cf. supra, ch. 2, pp. 52-53.

<sup>1530</sup> Jesus is the subject of the sentence of v. 43. Cf. ZERWICK-GROSVENOR, *A Grammatical Analysis*, p. 289.

<sup>1531</sup> Cf. supra, 335-343.

<sup>1532</sup> On the form, terminology and meaning of the three questions and answers of 21:15-17, see supra, ch. 8, pp. 279-292.

<sup>1533</sup> In chapter 21, Peter appears extremely solicitous, balanced and docile to Jesus. Cf. above, ch. 8, p. 319.

not inserting himself, from then on, in his following<sup>1534</sup>. On the other hand, it takes into account the journey that Peter makes throughout the Gospel, giving sense to his falls and to his "start again", and makes that the image of *Kephas*, as programmatically defining the fullness of Peter as disciple and apostle, is subordinated to the pastoral one, with the same value.

#### 2.2.3.2. *Valencia of the two images:*

The two images are then evoked, one as announcement -  $\kappa\chi\eta\kappa\alpha\iota\ \kappa\alpha\tau\alpha\gamma\alpha\gamma\alpha\sigma\iota\varsigma$  K $\alpha$ t $\alpha$ g $\alpha$ g $\alpha$ σ $\iota$ ς -, and the other as fulfillment - the shepherd who shepherds (Π $\omicron$ μ $\omega$ ς/νο $\iota$ π $\alpha$ ί $\nu$ ι $\omicron$ ) the flock of Jesus. The depth of unity between the two presupposes the immediate symbolic value of both, but goes beyond this to reach a functional meaning applied, which assumes a Christological and ecclesiological value.

##### a) *Valencia cristológica:*

The Christological validity of the being *Kephas* and *Pastor* comes into play both by virtue of the nature of discipleship and the manner in which these two images are attributed to Peter and the significance intrinsic to them.

In the narration about the vocation of the first disciples - in which Peter's is included - and in the context of Peter's confession (6:67-71), it is very clear that the fact of being a disciple depends on Jesus' sovereign decision and not on the free choice of those who feel attracted by Him". On the other hand, John expresses clearly and exhaustively, in the language that is peculiar to him, the meaning given to the concept of disciple: "If you keep my word, you are my disciples; you will know the truth, and the truth will make you free" (8:31-32). It is, therefore, by the initiative of Jesus and in the continuous fidelity to Him that the disciple's path is outlined, whose culmination is his mission, which has, therefore, Christological roots.

In the light of this premise on discipleship, both images applied to Peter are brought to the fore by Jesus and maintain an essential link with Him. They happen in moments in which Jesus occupies the center of attention, enjoying a recognized self-awareness, which makes Him sought by all. Thus, it is as the protagonist that Jesus pronounces, in 1:42,  $\omicron\upsilon\ \kappa\chi\eta\kappa\alpha\iota\ \kappa\alpha\tau\alpha\gamma\alpha\gamma\alpha\sigma\iota\varsigma$  K $\alpha$ t $\alpha$ g $\alpha$ g $\alpha$ σ $\iota$ ς, and, in 21:15-17, Π $\omicron$ μ $\omega$ ς/νο $\iota$ π $\alpha$ ί $\nu$ ι $\omicron$   $\chi\alpha$   $\nu\pi\acute{o}$ π $\alpha$ τ $\alpha$   $\nu\omicron$ υ, linking definitely the destiny and the mission of Peter to His person: to be *Kefas* and *Pastor* are, in the end, categories that emanate from Jesus and translate something of His own person and of His own mission. At least three data, relative to 1,41-42 and 21,15-17, come to find this assertion: the becoming *Kephas* consists in a continuous conformation of Peter to the

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<sup>1534</sup> As FRANZMANN-KLINGER, "The Call Stories," p. 11; BRECK, "John 21," p. 45-46; DROGE, "The Status of Peter," p. 308-309; MATEOS-BARRETO, *El Evangelio de Juan*, p. 916.

will and the mentality of Jesus - what happens in the course of the fourth gospel<sup>1535</sup> -; the paradigm according to which Peter will exercise his - mission of Shepherd is the proper "to be Shepherd" of Jesus, since the pastoral function of Peter is configured in the molds of the Good Shepherd of John 10, an image, par excellence, Christological; In the commissioning of Peter, in 21,15-17, there is a clear insistence in the confirmation that the flock is and remains of Jesus<sup>1536</sup>, in such a way that the relation that Peter establishes with the flock is of guide and not of property. Moreover, Peter himself remains subordinate to Jesus, never losing sight of his condition of disciple.<sup>1537</sup>

The very functions that the metaphors *Kephas* and *Pastor* express in themselves are the prerogatives of Jesus. The understanding of the people of God as a flock is part of an almost natural symbolism<sup>1538</sup>. In Ezekiel 34<sup>10</sup>\*, the prophet denounces the corrupt rulers of Israel as false shepherds of God<sup>1539</sup>. Instead of nourishing the re-bath, they plunder it; instead of protecting it, they let it wander about bewildered, and, dispersed, be devoured by wild animals. The shepherds, therefore, must be deposed from their offices, and God himself will guard his sheep, as a shepherd guards his flock on a dark and cloudy day. He will lead them out of their place of exile, gather the scattered flock together, and lead them to the land where they will find good pasture. God will feed his sheep and give them rest and they will know him; God will save them and put a shepherd at their head. For the fourth evangelist, this prophecy is fully realized by Jesus who, in John 10, proclaims himself the *Good Shepherd*<sup>1540</sup>. He speaks of sheep plundered by robbers, denied by mercenaries, scattered and torn by wolves. But the *Good Shepherd* saves them from the wolves, he knows them and will bring other sheep from a different flock, and there will be one Shepherd and one flock. Jesus accuses both those who steal, kill and destroy the flock (10:1,10), and the mercenaries who abandon the flock to the wolf (10:12-23), and, in contrast with them, presents Himself as the

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<sup>1535</sup> Peter's itinerary as a disciple of Jesus has as main stages: initial approach, distancing and approaching again as disciple (Cf. supra, pp. 335-343). In this itinerary, on many occasions, Jesus points to this conformity of Peter to His will: if I do not wash your feet you will have no part with me (13:8); you cannot follow me now, you will follow me later (13:36); sheathe your sword (18:11). For the exegesis of these steps, see the corresponding chapters above.

<sup>1536</sup> Nas tres commisões, Jesus always uses the personal pronoun *pou*. Cf. supra, ch. 8, p. 302.

<sup>1537</sup> This is one of the meanings of the verb *xoiorGáo* repeated in 21:19,22. Cf. supra, ch. 8, pp. 304-305.

<sup>1538</sup> Cf. DODD, *Interpretaron*, p. 473.

<sup>1539</sup> Cf. ALONSO SCHÖKEL-SICRE DIAS, *I Propheti*, p. 914; L. C. ALLEN, *Ezekiel 20- 48*, Dallas-Texas, 1990, p. 155.

<sup>1540</sup> Cf. D'A, S.J., "Le bon Pasteur: Révélation de la miséricorde (Ezek 34; Ps 23; Jn 10)", *VSp* 106 (1962) 699-706; SCHNACKENBURG, *Giovanni*, II, p. 492.

only Shepherd, who leads the sheep, provides pasture for them, brings them back when they are scattered, frees them from the wolf, saves them, giving His life for them (10:28). This sequence of attributions of the *Good Shepherd* is not only transferred to Peter, in 21:15-17, but is in intimate relationship with the attributions implicit in *Kephas*. This symbolic, as we have seen<sup>1541</sup>, belongs to a semantic field which conveys the idea of profit, protection, covering, defense, and is not different from the main ideas which guide the action of the Good Shepherd: to protect, nourish, guard, gather, lead, maintain unity<sup>1542</sup>.

Thus, the two images attributed to Peter as characterizing his mission have an "istrolological" connotation, introducing new categories into the Johannine Christology, but also being preserved and reinforced by it, so that this value is the crucible of Peter's mission, placing it in continuity with that of Jesus.

b) *Valencia ecclesiológica:*

To surround, to guard, to protect, to defend, to involve, to lead, to reconcile, to shepherd, to guide, to welcome, to gather are terms that interact in a sequence which, as the common denominator of the images of *Kephas* and *Pastor*, evoke the relational dimension of the mission of Jesus, assuming a highly communitarian value, making the symbolism of *Kephas* and *Pastor* a constitutive element of ecclesiology, and thus providing data for the ecclesiology of the fourth Gospel. Let us see how the two images realize defining characteristics of ecclesiology and the implications of these for the ecclesiology of the fourth gospel.

*Kefas* is an excavated rock, a cave. One can enter it, take refuge in the cave as a shepherd, as a sheep, a pilgrim, persecuted, poor, and needy. This cave becomes a protective asylum, a day-residence, a shelter, a home for the poor and marginalized, for shepherds and sheep out in the open, for those persecuted by thieves and evildoers.

The image of the cave evokes, naturally, the idea of assembly. Church, in the Semitic and biblical concept, has a marked meaning that points to the community of people, gathered in assembly, convoked by God<sup>1543</sup>.

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<sup>1541</sup> Cf. *supra*, ch. 3, p. 76.

<sup>1542</sup> Cf. *supra*, ch. 8, pp. 298-303.

<sup>1543</sup> The Hebrew word *bop* comes from a root meaning to call, to assemble. It is used regularly to designate the assembly or congregation of the people of Israel (Deut 18:16; Judg 20:2; 1 Kgs 8:14; Lev 10:17; Num 1:16). It occurs over 70 times in the Old Testament. In the Hebrew sense, then, it means the people of God concla- mated by Eie, the firm to listen to Him or to act by Eie. In Greek, the equivalent term is ζΚΚΧr|oia, and, in the classical age of Athens, it was the assembly called by the people, which always began with prayers and sacrifices. In the wider Greek world, ζΚΚΧqoia came to mean any assembly of citizens duly summoned. Against the background of this biblical language, the primitive community, when it calls itself the "ekkqiao" of God, must have been understood as the

Thus, John presents a happy image for his ecclesiological model: people take shelter inside caves! It is inside the cave that they are called together, welcomed, gathered. Peter is this cave. Therefore, a unique ecclesiological image emerges in the mission that Jesus attributes to him: it is inside this cave that Jesus will generate, gather, build, console, protect, guide, welcome his people.<sup>1544</sup>

The *pastoral* symbolic makes explicit, even more, the ecclesiastical value inherent in the symbolic of *Kefas*, detailing the mission of Simon Peter with a triple assertion:

BÓOKG TÚ ápvía pou noígatve xa npópará pou BÓGKE TÚ  
npopáua pou.

Gächter notes that, in Near Eastern literature, there are examples that show the custom of repeating a thing three times, and that this occurs when it is a question of solemnizing a testimony or in the case of contracts that confer some kind of right or legal provision. Based on this observation, he sustains that in the scene of 21:15-17, artificially built around the triple repetition, we also have a juridical formula of official conferral of a mandate, in which Peter receives a special characteristic function of Pastor<sup>1545</sup>. Although a strictly juridical interpretation of this step is inadequate<sup>1546</sup>, we cannot deny the charge, as authority, delegated by Jesus, and, therefore, the participation of Peter in the mission designated by the Father to Jesus to protect and guide the men that are part of his flock<sup>1547</sup>. Peter receives the charge of feeding the flock, calling into question the pastoral symbolism, from which, and especially in the light of the Old Testament, it is possible to consider that his ministry implies a certain authority over the flock<sup>1548</sup>. However, it does not make sense to look, in 21:15-17, for a formal act of Peter's office or primacy, or something to substantiate these

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chosen people of God, as the assembly or convocation of God. Cf. W. BARCLAY, "Ekklesiá. The God's Church", in ID., *New Testament Words*, London, 1964, pp. 45-46; K. L. SCHMIDT, ἐκκλησία, *GLNT IV*, col. 1491-1498. For a look at the discussion of the ἐκκλησία, see H. MERKLEIN, "Die Ekklesia Gottes. Der Kirchenbegriff bei Paulus und in Jerusalem", *BZ 23* (1979) 48-70; W. KLAIBER, *Rechtfertigung und Gemeinde. Eine Untersuchung zum paulinischen Kirchenverständnis*, Göttingen, 1982, pp. 11-21.

<sup>1544</sup> Thus, John shows very clearly his awareness of the existence of the Church already when he recounts how Jesus constitutes his first disciples, although he does not use - as Mark and Luke do not use - the term ἑκκλησία. Cf. SCHMIDT, ἐκκλησία, col. 1498; SCHNACKENBURG, *Giovanni*, I, p. 313; MOLLAT, *Jean*, p. 23; BARRETT, *John*, p. 28.

<sup>1545</sup> P. GÄCHTER, "Das dreifache "Weide meine Lämmer"", *ZTK 69* (1974) 328-344.

<sup>1546</sup> SCHNACKENBURG, *Giovanni*, III, pp. 605-606, well considers that the circumstances and the context of 21:15-17, in which the idea of right sounds bad, argue against a juridical interpretation of the step.

<sup>1547</sup> Cf. LINDARS, *John*, p. 633.

<sup>1548</sup> In the Middle East, and especially in the Old Testament, the king is described as a shepherd, and his task of governing the people appears constantly related to pastoral imagery. Cf. *supra*, ch. 8, pp. 298-299.

institutions. The evangelist is aware of the apostolic authority conferred on Peter by Jesus, but this is only one side of the question. We must also consider that the combination of the terminology used in 21:15-17 and its parallelism with John 10 will determine the way in which Peter will exercise his authority:

- Although we cannot make an absolute distinction between the pairs ΠῶτTKw/Iloijiaivce and ἀπνίov/npóParov, we have been able to retain<sup>1549</sup> that ΠÓCTKE xá ἀπνία pou translates the ability to provide food for the lambs that need to be fed, while Iloíaive xá npópatá pov refers, The combination of the terms in the third assertion (ΠÓΓKE XÁ npopáxiá pov) translates the universality of the flock, without losing sight of the special care for the little ones.

- The content of the pastoral image of chapter 10 is transferred, in John 21, to Peter, in a unique case in which one of the most significant Christological symbols<sup>1550</sup> is extended from Jesus to a disciple, illuminating the ecclesiological perspective of the fourth Gospel: in 10:1-18, the distinctive trait of the pastoral care of Jesus is not the authority or power he exercises over the flock, but the intimate knowledge of the sheep and the love he dedicates to them. In leading the Christian community, Peter will have the same characteristics as the Good Shepherd: he must know and shepherd the sheep, leading them to pasture, watching over them to maintain unity, protecting them from danger and giving his life for them.

The combination of *Kephas* and *Pastor* shows a new perspective for being Church; it generates a dimension that emphasizes more the symbolic of the mission than its institutional aspect. Peter's exercise of authority is integrated in the structure of service; besides not even falling under the suspicion of being a domination over the community, it always has the character of servanthood and is abstracted from later crystallized elements, in such a way that the pastoral office and the Primacy are categories that are not covered by this image, and are not, therefore, part of the evangelist's idea<sup>1551</sup>. Peter's authority, the model of Jesus, is configured as knowledge, dedication, gratuity, surrender, familiarity, affection, solicitude, protection, guidance, condescension, welcome, reunion, being a guarantee so that the people of Jesus find a reference! and are maintained in unity. These are the categories that Peter embraced and that should guide the organization of the Christian Community, according to the Johannine paradigm.

#### FINAL CONCLUDING REMARKS

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<sup>1549</sup> Cf. supra, ch. 8, pp. 293-297.

<sup>1550</sup> So holds LACONI, "Il fondamento del ministero di Pietro", p. 172.

<sup>1551</sup> The evangelist, then, does not deny them, but neither does he affirm them.

By way of conclusion, we can say that the Fourth Gospel's conception of Peter puts the emphasis on the journey he makes as a disciple, but it also affects the evangelist's ecclesiological conception.

Peter's journey, in the Gospel of John, is not random. It follows a fundamental line that makes him confront constantly with Jesus and slowly assume Him as his referential. In this sense, John is very sober in discoursing on Peter's failures and in presenting his final reactions, not adding, practically, personal comments that indicate positioning or judgment in respect to Peter. Any taking of position in relation to Peter, before chapter 21, is partial and does not respect the completeness of his experience. For the fourth evangelist it is clear that Peter goes assimilating the mentality of Jesus and preparing himself for the discipleship, not because of his human and spiritual qualities, but because of Jesus' choice. And this does not constitute any demerit to Peter. Rather, it works as an alert that goes beyond Peter's experience and warns us: he and we, in the following of Jesus, run, by ourselves, the risk to act according to our mentality and not to face radically His project.

The emphasis on Peter's discipleship also raises a double perspective:

- It fits in with the way in which the fourth evangelist conceives discipleship, which represents a priority dignity in the Johannine ecclesiology, whose greatness is determined by the relationship of love with Jesus. In fact, Peter's itinerary and his destiny are proof that, in his role as "*Cave and Shepherd*", priority was given to love and discipleship.

- It contributes decisively so that the discipleship does not stop and is not satisfied only with the intimate union or communion with Jesus, making the disciples constitute a closed group, which is self-sufficient, welcomes, helps and loves itself, but is not open to the needs and demands of the surrounding world. This is precisely the great strength of the ecclesiological connotation of Peter's action in the fourth Gospel. And within the symbolic of the Cave and of the Shepherd, the core of the ecclesiology resides in a personal and permanent relationship with Jesus, which is the legitimating criterion for Peter's charism as leader of the group of the Twelve and for his authority in the service to the community. This connection, furthermore, discards a possible criticism in relation to the offices and functions in the community, overcoming readings which - rejecting these categories or retaining them irrelevant - consider that, for the fourth evangelist, the important thing is the discipleship. Peter as Cave and Shepherd contributes so that the ecclesiology of the fourth gospel is peculiarly formed by the Christology. These are images that keep him linked to Jesus and provide the criteria of his relationship with other people. John avoids images that could lead one to relate Peter to Jesus and to the Church as someone who has passed away or as a cold and inert presence. On the contrary, he uses images full of dynamism and affection

that maintain, for the Johannine ecclesiology, a basic Christological orientation. Instead of entering in the Eternal Life or in the Kingdom of God as in a place, we need to insert ourselves in Jesus - it is Jesus himself who, for the fourth Gospel, enfolds in himself the Kingdom of God (3,3.5) and reveals himself as the Life (14,6)! - to be part of His community. This is the path taken by Peter, who is the Grotto and the Shepherd who welcomes and guides the people of Jesus. Thus, Kephas and the pastoral image are sources of meaning to understand Peter's discipleship and mission. But they also supply a typology - even though in the reverse, since it speaks of the Grotto and not of who enters in it; of the Shepherd, and not of who is guided by him - that illuminates the Christian Community according to the fourth Gospel. Who goes to the Grotto seeking its welcome, silence, intimacy, familiarity, protection? Who is the flock of Jesus, which needs to continue to be guided by the Shepherd? These are perspectives that arise from the two images and point to the social and theological place of the Christian community in the Johannine view, and that, by force, are left open here.



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The figure of Peter, with the nuances concerning his person and his mission, always provides new light for the understanding of the Christian community of yesterday and today. However, as far as the Fourth Gospel is concerned, there is no monographic study of Simon Peter in an exhaustive manner, despite the numerous literary output.

Using above all the instruments of synchronic reading, this study, in nine chapters, examines the Petrine pericopes of the Fourth Gospel in themselves and in the relationship derived from their entirety, in order to elaborate John's concept of Peter and his mission.

The first chapter considers how the Petrine problematic in the Fourth Gospel has been treated, grouping the most significant contributions according to some basic tendencies. The second chapter, studying John 1:41-42, highlights the implications of the term *Kephas* in the *re-denomination* of Simon, indicating, programmatically, the perspective according to which the figure of Peter must be seen in the Gospel of John. The third chapter studies the name *Kephas* in the biblical-Jewish background and its meaning in Jn 1:42, arriving at an original background meaning. Between chapters four and eight we study the other Johannine pericopes (6:67-71; 13:6-10, 21-26, 36-38; 18:10-11, 15-18, 25-27; 20:1-10; 21:1-14, 15-23), going through Peter's journey in the fourth gospel. The concluding chapter brings out the thematic connections of the periods studied, presenting, in a *systematic* way, the person and the mission of Peter in two closely related quadrants: the itinerary travelled by Simon - which far from being linear, makes his approach to Jesus slow, gradual, and by no means free of paradoxes - finds its full meaning while serving the Christological and ecclesiological cause of the fourth gospel, whose *valences* are evidenced both through the image of Peter as *Kephas*, and through the symbolic of the *Shepherd*.

JOÃO TAVARES DE LIMA, A Brazilian Salvatorian, was born in 1956, received his bachelor's degree in theology in 1988 from the Theological Institute of Sao Paulo. The following year he began specialized studies in Biblical Theology at the Gregorian Pontifical University in Rome. After two years of Licentiate studies, he began his doctorate at the same university and in January 1994 he presented his thesis, "You Will Be Called *Kephas* - An Exegetical Study of Peter in the Fourth Gospel," which is substantially presented in this book.

<sup>49</sup> REFOULE, "Primauté", p. 27, makes an analogy between the fact that Peter, in 18,15, stays at the door and the image of the door present in John 10. Peter would have here a mission related to the pastoral ministry.

<sup>99</sup> Ibid., p. 582: "Pedro, aunque sea la máxima autoridad, no agota ni las posibilidades del conocimiento de Jesús ni las posibilidades de su anuncio. Existen múltiples modos y formas, uno de los cuales - que debe valorarse como de los más importantes - se halla encamado en la comunidad joánica".

<sup>9</sup> This pericope is very similar to Jn. 21:1-19, and the two are generally considered to belong to the same translation. Cf. ABOGUNRIN, "Accounts of Peter's Cali," p. 590. See also *infra*, ch. 8, pp. 313-316.

<sup>48</sup> Cf. HAHN, "Die Jüngerberufung", p. 184; DA SORTINO, "La Vocazione di Pietro", p. 32.

<sup>49</sup> There are many and varied proposals for the structure and division of the Fourth Gospel. A chronology with the general outline of the various proposed structures, from 1844 to 1964, can be found in J. J. C. WILLEMSE, *Het Vierde Evangelie. Een Onderzoek Naar Zijn Structure*, Antuerpia, 1965, pp. 24-98. G. MLAKUZHYYL, *The Christocentric Structure of the Fourth Gospel*, Rome, 1987, pp. 17-79, presents the structures formulated by 28 scholars of Joño's gospel. J. CABA, *De los Evangelios al Jesús Histórico. Introducción a la Cristología*, Madrid,<sup>2</sup> 1980, p. 343-364, comments on the principal structures. We follow, basically, the structure proposed by I. DE LA POTTERIE, "Structura Primae Partis Evangelii Johannis", *VD* 47 (1969) 132-133, which is taken up with slight modifications by G. SEGALLA, *Giovanni*, Rome, 1986, pp. 120-130. The fourth Gospel is divided into two books: the Book of Signs and the Book of Glory. The first is composed of the twelve first chapters and has as its central theme the revelation of Jesus to Israel, made through signs and discourses. It is divided into sections: after the prologue (1:1-18), there is a great section which develops two cycles of revelation with the respective responses of men (1:19-4:54), which, in turn, is subdivided into two parts, easily identifiable as cycles of revelation: 1:19-2:12 and 2:13-4:54.

<sup>65</sup> Cf. BERNARD, *John*, I, p. 58.

<sup>66</sup> Cf. BOISMARD, *Du Baptême*, p. 84, n. 3.

<sup>67</sup> Cf. E. NESTLE-K. ALAND, *Novum Testamentum Graece*, Stuttgart,<sup>26</sup> 1987, Appendix II, p. 276.

<sup>68</sup> In this way the evangelist would see here  $\eta\pi\acute{o}\chi\omicron\varsigma$  not as the first among a series of persons but as the first among two. Cf. HOSKYNIS, *The Fourth Gospel*, p. 180; G. NOLLI, *Evangelo secondo Giovanni*, Città del Vaticano, 1986, p. 38.

<sup>69</sup> Cf. BOISMARD, *Du Baptême*, p. 83; LAGRANGE, *Jean*, p. 47.

<sup>94</sup> The verb  $\pi\acute{\epsilon}\nu\kappa\omicron$  assumes great theological importance in John; it is used 40 times out of a total of 118 in the entire New Testament, and expresses, in addition to the permanence and immutability of God in Christ (14:10), the permanence in Christ of those who receive Him, so that the final stage of discipleship is to be where Jesus is. P. COMPAGNONI, *Il Paese dello splendore*, Milano, 1987, p. 146, says that "Il verbo *dimorare*, in Giovanni, vuol dire non solo stare in un luogo, ma entrare nel mondo spirituale di una persona, affiarsi con i suoi pensieri, assimilare i suoi desideri, condividere la sua missione in mezzo agli uomini". Cf. ALAND, *Konkordanz*, 1/2, p. 771; II, p. 178-179; F. HAUCK,  $\pi\acute{\epsilon}\nu\kappa\omicron$ , *GLNT* VII, col. 21-31.

<sup>99</sup> Cf. ABOGUNRIN, "Accounts of Peter's Cali", p. 597. As for the Synoptics, they suggest that the disciples did not come to a total conviction all at once, but reached it gradually; the critical point of this process is Peter's confession in Me 8:29. Cf. K. STOCK, *Alcuni aspetti della Cristologia Marciana*, Rome, 1989, pp. 11-12; BERNARD, *John*, I, pp. 58-59; C. H. DODD, *The Interpretation of the Fourth Gospel*, Cambridge, 1954, p. 305.

<sup>17</sup> BROWN-DRIVER-BRIGGS, *Lexicon*, p. 498; GESENIUS, *Thesaurus*, II, p. 708.

<sup>34</sup> There is a perfect logical opposition between the "before" and the "now" of Job. The accent on this marked contrast is already placed at the beginning of chapter 30 (30:1) with the locution *nmsn*. Cf. P. DHORME, *Le Livre de Job*, Paris, 1926, p. 391; L. ALONSO SCHÖKEL-J. SICRE DÍAZ, *Job. Comentario teológico y literario*, Madrid, 1983, p. 426.

<sup>35</sup> G. GUTIÉRREZ, *Parlare di Dio a partire dalla sofferenza deli Innocente. Una riflessione sul libro di Giobbe*, Brescia, 1986, p. 97: "Il disprezzo per il povero non è stato il comportamento trascorso da Giobbe. Al contrario egli può gloriarsi di aver realizzato le opere di misericordia e di aver praticato in questo modo la giustizia al di là delle esigenze dell'ordine legale".

<sup>45</sup> Cf. ISam 14:11; Nah 2:13.

<sup>46</sup> Cf. FOHRER, *Hiob*, p. 418; GESENIUS, *Thesaurus*, II, p. 706.

<sup>64</sup> When the LXX differ from the Masoretic Text, they follow a different Hebrew textual type from that followed by the Masoretic Text. And specifically with regard to the book of Jeremiah, thanks to 4Q Jer, it is known that the LXX-Jer rests on a Hebrew substratum different from that of the Masoretic Text. Possibly the LXX assume a text in the process of settlement, at a stage not yet definitive. Cf. S. P. CARBONE-G. RIZZI, *Le Scritture ai tempi di Gesù. Introduzione alla LXX e alle antiche versioni aramaiche*, Bologna, 1992, p. 40.

<sup>74</sup> The Hebrew text which the Targum of Job follows is very close to that of the Masoretes, without the paraphrases and expansions of the later targums. Cf. PLOEG-WOUDE, *THE TARGUM OF Job*, p. 7.

<sup>80</sup> We should note, however, that the targums are not literal translations of the Hebrew text, which justifies, to a certain extent, the terminological differences between the two versions. Cf. J. A. FITZMYER, "The Contribution of Qumran Aramaic to the Study of the New Testament", *NTS* 20 (1973-74) 395; PLOEG-WOUDE, *Le Targum de Job*, p. 76; CARBONE-RIZZI, *Le Scrittura ai tempi di Gesù*, p. 85-108.

<sup>9</sup> Cf. SCHNACKENBURG, *Giovanni*, II, p. 79.

<sup>44</sup> Le 6:13; Acts 1:2.

<sup>104</sup> 8 times in Matthew, 5 in Mark and 11 in Luke. Cf. ALAND, *Korkordanz*, II, p. 222.

<sup>148</sup> Cf. O. PROCKSCH, &ϣioç, *GLNT I*, col. 272.

<sup>149</sup> Cf. CIPRIANI, "La Confessione di Pietro," pp. 96-99; LAGRANGE, *Jean*, p. 191; SCHNACKENBURG, *Giovanni*, II, p. 156; A. FEUILLET, "Dans le sillage de Vatican IL Réflexions sur quelques versets de Jn 6 (w. 14-15; 67-69) et sur le réalisme historique des quatrième évangile," *Divinitas* 30 (1986) 21.

<sup>176</sup> Me 8:29; Mt 16:15; Le 9:20.

<sup>46</sup> Jesus refers to footwashing with the expression 6 èyd) notò. This verb, as HULTGREN notes, "The Johannine Footwashing", p. 542, is typically Johannine to designate the eschatological mission of Jesus in union with the Father. Cf. Jn 5:19,20,27,30; 8:38-39; 17:4.

<sup>66</sup> Moreover, the term πέποç appears three times in the fourth Gospel and another three times in the Apocalypse. Cf. ALAND, *Konkordanz*, 1/2, pp. 772-773.

<sup>99</sup> Cf. REESE, "Literary Structure," p. 324.

<sup>104</sup> This is Johannine terminology to indicate the voluntary death of Jesus for his flock. Cf. Jn 10:11,15,17,18.

<sup>115</sup> Cf. WESTCOTT, *St. John*, p. 199.

<sup>31</sup> Cf. VAN DEN BUSSCHE, *Giovatoti*, p. 555; BROWN, *The Gospel*, II, p. 813; NOLLI, *Giovanni*, p. 646. ABBOTT, *Grammar*, n° 2232, thinks that, in the literal sense, this is a negative exclamation, saying that, according to Peter's desire, Jesus should not drink that cup.

<sup>44</sup> Cf. BLINZLER, *El Proceso de Jesús*, p. 120.

<sup>49</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 361. This view is held also by: P. BORG, "John and the Synoptics in the Passion Narrative," *NTS* 5 (1958-1959) 246-259; A. DAUER, *Die Passionsgeschichte im Johannesevangelium. Eine traditions-geschichtliche und theologische Untersuchung zu Joh 18,1-19,30*, Mün-

<sup>64</sup> The "enigma" of the Beloved Disciple is still the subject of much discussion today. We do not wish here to take up all the arguments which have been evoked for or against this or that identification. We simply wish to present some indications which guide this discussion and to evoke some data taken from the Johannine text itself.

"GIBLIN, "Confrontations in John 18:1-27," *JH* 228: "Such phraseology excludes physically distancing one from the other. Indeed this other disciple has virtually no other function in the narrative but to lead Peter inside." Cf. also LINDARS, *John*, p. 548; SCHNACKENBURG, *Giovanni*, III, p. 372; ID., "Pietro nel vangelo di Giovanni," p. 390.

<sup>117</sup> Cf. NOLLI, *Giovanni*, pp. 656-657.

<sup>48</sup> Cf. SCHNACKENBURG, *Giovanni*, III, pp. 379-380; LA POTTERIE, *Exegesis IV\* Evangelii*, p. 80.

<sup>164</sup> In the Synoptics, the term παQτfίg is not mentioned once, and Peter's answers almost always deny that he knows Jesus. In the Synoptic narrative the term ga0rTT(; is used for the last time at the arrival at Gethsemane (Me 14:32), when Jesus goes to the sleeping disciples (Le 22:45), and at the escape of the disciples (Mt 26:56). Here the relationship between Jesus and his disciples, as disciples, is interrupted to be resumed after the Resurrection (Me 28:7; Me 16:7; Le 24:13).

<sup>49</sup> Cf. infra, pp. 239-243.

<sup>60</sup> LOISY, *Le Quatrième Évangile*, p. 903.

<sup>61</sup> BULTMANN, *John*, p. 531.

<sup>63</sup> But these interpretations, besides resorting to an unreliable symbolism, are counter-sensical, since they do not take into account the continuity of the narrative. Gregory the Great, in his Homily 22 (quoted by FEUILLET, "La découverte du tombeau vide", p. 258), proposes an allegorical explanation which is exactly the same as the one proposed by FEUILLET.

<sup>60</sup> B. TARELLI, "Johannine Synonyms," *JTS* 41 (1946) 175-177, and W. MICHAELIS, opáco, *GLNT* VIII, col. 969, assign Oeáopat a meaning of its own.

<sup>94</sup> Cf. WESTCOTT, *St. John*, p. 290.

<sup>106</sup> The cloths and the shroud are not in themselves proof of the Resurrection, although SANDERS, *John*, p. 420, and W. E. REISER, "The Case of the Tidy Tomb: The Place of the Napkins of John 11,44 and 20,7", *HeythJourn* 14 (1973) 55, maintain that the only explanation of this evidence, for the disciples, is that Jesus resurrected.

to. In this regard, cf. also SCHNEIDERS, "The Face Veil," pp. 94-95; FEUILLET,

<sup>140</sup> Cf. LA POTTERIE, "Genése de la foi paséale", p. 31.

<sup>155</sup> Cf. I. DE LA POTTERIE, "Et à partir de cette heure, le disciple l'accueillit dans son intimité", *Marianum* (1980) 92.

<sup>148</sup> Cf. B. LINDARS, "The Composition of John XX," *NTS* 7 (1960/1961) 142-147; ID., *John*, p. 595; J. SCHMITT, "Le récit de la résurrection dans l'évangile de Luc," *RevSR* 25 (1951) 220-228; A. R.C. LEANEY, "The Résurrection Narratives in Luke (xxiv, 12-53)," *NTS* II (1955) 110-114; P. BENOIT, "Marie-Madeleine et les disciples au tombeau selon Joh 20,1-18," *BZNW* 26 (1960) 145-149; BOISMARD-LAMOUILLE, *Jean*, pp. 456-457.

<sup>169</sup> SANDERS, *John*, p. 418, suggests that a basic oral tradition, about the visit to the sepulcher by the disciples (and the women), was used in a different way by each evangelist. Cf. also TALAYERO TOVAR, *Pasión y Resurrección*, p. 78.146.

<sup>49</sup> Cf. WESTCOTT, *St. John*, p. 300.

<sup>89</sup> Cf. SCHNACKENBURG, *Giovanni*, III, p. 590; PANIMOLLE, *Lettura Pastorale del Vangelo di Giovanni*, III, p. 479.

<sup>94</sup> BROWN, *The Gospel*, II, p. 1073.

<sup>99</sup> BROWN, *The Gospel*, II, p. 1073.

<sup>104</sup> Cf. A. OEPKE, EXKCO, *GLNTIII*, col. 467.

<sup>134</sup> It also appears 29 times in the New Testament, all in the Apocalypse. Cf. ALAND, *Konkordanz*, II, p. 40-41.

<sup>141</sup> BROWN, *The Gospel*, II, p. 1102.

<sup>160</sup> Most commentators see here only a stylistic variation to diminish the monotony of the three questions, considering therefore the two verbs as synonyms. They also consider the pairs βóαKE-noipaive and dpvia-Kpóβara as synonyms.

to indicate the inner sphere of human affections (the affection of human beings for one another, affection for God, or attachment to an object), or even of divine affection. Both words can be used to express all forms of emotion, from sympathy to the most intense forms of love. Cf. MCKAY, "Style and Significance," pp. 321-322; CHAPLIN, *John*, p. 655; E. STAUFFER, Ayaya, *GLNT* I, col. 96.97.99.

<sup>170</sup> Jn 3:35; 10:17; 15:9 (1x); 17:23 (1x); 17:24; 17:26.

<sup>171</sup> Jn 3:16; 14:21 (1x); 14:23 (1x); 17:23.

<sup>172</sup> Jn 13:23; 19:26; 21:7, 20.

<sup>173</sup> Jn 11:5; 13:1 (2x); 14:21 (1x); 14:34 (1x); 15:9 (1x); 15:12 (1x).

<sup>174</sup> Jn 8:42; 14:15 (1x); 14:21 (2x); 14:23 (1x); 14:24; 14:28.

<sup>175</sup> Jn 14:34 (2x); 15:12 (1x); 15:17.

<sup>196</sup> In these two steps, we have the information that this disciple will lean on the breast of Jesus, a symbol of affection and intimacy which, in Jn 1:18, is

<sup>219</sup> Judas denounces a group of ungodly people who have infiltrated the community and, without recognizing the absolute lordship of Jesus Christ, have given themselves over to lassitude and perversity. Cf. R. FABRIS, "Giuda", *NDTB*, pp. 679-680.

<sup>235</sup> For example, Mt 12:11-12; 18:12; Le 15:4, 6; Jn 2:14-15; Rev 18:13.

<sup>256</sup> Cf. BULTMANN, *John*, p. 283.

"The other two times the term irpóparov occurs are in 2:14-15, on the occasion of the cleansing of the temple. There it takes on its proper meaning of sheep, which are sold with the oxen and doves.

<sup>298</sup> Cf. BARRETT, *John*, p. 488.

<sup>304</sup> As HOSKYNs notes, *The Fourth Gospel*, p. 560, modern commentators usually assume that the death of this disciple will already take place, and that the author of chapter 21 seeks to justify Jesus' words in light of this death. However, there is no reason to affirm that this is his intention, because the next verses (v. 24-25) say that this is the disciple who wrote these words and gives

testimony of them. Cf. LA POTTERIE, "Le témoin qui demeure", p. 349-350.

<sup>306</sup> The concluding repetition of the invitation to Peter, "You, follow me," confirms that the evangelist is interested here in contrasting the two disciples. Moreover, linguistically  $\alpha\delta\chi\delta\nu$ -ou and  $\wedge\upsilon\epsilon\iota\nu$ -dKoXouOeiv constitute an antithesis. Cf. SCHNACKENBURG, *Giovanni*, III, p. 615; BULTMANN, *John*, p. 715.

<sup>345</sup> PASQUETTO, *Da Gesù al Padre*, pp. 403-407.

<sup>346</sup> Of the texts which explicitly attest to the attribution to Peter of foundations of command in the community (besides Jn 21:15-17, Le 22:31-32 and Mt 16:17-19), Mt 16:17-19 is the most neuralgic. The exegetes are in agreement in admitting that this is a composite text. B. RIGAUX, "San Pietro e l'esegesi contemporanea", *Concilium* 7 (1967) 182-183, summarizes the problem in this way: "Le posizioni (*dei critici*) sono abbastanza contrastanti. Per gli uni, non è possibile risalire alle parole di Gesù. Per altri il carattere antico e semitico dei logion è a favore di un'origine autentica. È innegabile che a questo livello entri in gioco l'appartenenza confessionale degli autori. L'esegesi cattolica non nega che in Mt 16,13-23 esistano segni certi di redazione di Matteo. Essa riconosce inoltre che i versetti 17-20 sono una addizione del primo vangelo ad una trama anteriore delle parole rappresentata da Marco. Sa anche che le tradizioni più antiche hanno potuto ricevere una forma e utilizzare un vocabolario in seno alla Chiesa primitiva... Il testo è testimone, a differente livelli, di una tradizione viva che ci è giunta in una redazione di Matteo". On Le 22,31-32, cf. B. PRETE, *Il Primato e la Missione di Pietro. Studio esegetico critico del testo di Le 22,31-32*, Brescia, 1970, spec. pp. 57-73.

<sup>12</sup> MATEOS-BARRETO, *Dizionario Teológico*, p. 266-267, maintain that it can be affirmed that in the scenes in which Peter acts he is always introduced with the compound name  $\text{Eip}\alpha\epsilon\nu\ \text{n}\acute{\epsilon}\chi\text{p}\omicron\varsigma$ , and that, when during the scene he does not correspond to what Jesus expects of him, we simply have the nickname  $\text{n}\acute{\epsilon}\chi\text{p}\omicron\varsigma$ . If afterwards, but in the same scene, Peter retracts, in some way, his attitude, the evangelist calls him again  $\text{Eip}\alpha\epsilon\nu\ \text{n}\acute{\epsilon}\chi\text{p}\omicron\varsigma$ . For these authors, again, the meaning of  $\text{n}\acute{\epsilon}\chi\text{p}\omicron\varsigma$  is deduced

<sup>24</sup> As LACONI observes, "Il fondamento del ministero di Pietro", p. 193: "Pur sottolineando la grande dignità del Discepolo, il Redattore sembra onestamente ammettere che non è lui la figura dominante su tutta la chiesa: il "pastore" è Pietro, e non vi è traccia in tutto il capitolo di una qualsiasi pretesa di autorità da parte della cerchia giovannea o in favore del Discepolo stesso". Cf. also BROWN, "Pietro nel vangelo di Giovanni", pp. 170-171.

<sup>40</sup> The reference to Jesus' word as  $\text{A}\rho\omicron\tau\alpha\ \alpha\lambda\omicron\nu\acute{\iota}\omicron\upsilon$  (6:68) says res- to the discourse of Cafarnaum, just pronounced by Jesus, as well as to His revealed in general. Cf. supra, ch. 4, pp. 119-121.

<sup>47</sup> Peter's statement with the verbs  $\text{n}\acute{\iota}\kappa\text{n}\epsilon\acute{\omicron}\gamma$ ) and  $\text{Y}\text{I}\text{V}\text{C}\text{I}\text{X}\text{T}\text{K}\text{O}$  is a declared emphatic unity - does not aim to privilege one of the two as the initial or final stage of a process - which makes Peter's words an emphatic declaration of the faith and that of the group he represents, claiming for themselves - as the perfect of verbs indicates - the possession of a behavior of mature faith

<sup>64</sup> Cf. supra, ch. 8, pp. 265-266.

<sup>84</sup> Cf. supra, chapter 5, pp. 146-148.154-156.

<sup>99</sup> Cf. above, ch. 4, pp. 110-114. This is still manifested in the accounts of the Synoptic Gospels, although with other nuances. Cf. G. BORNKAM, "To be a disciple", in ID., *Jesus of Nazareth*, Salamanca, 1982, p.152; W. BARCLAY, "Akolouthein: The Disciple's Word", in ID.

<sup>104</sup> Cf. also Mic 5:1-3 and Jer 21:1-4.