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ASPECTS OF INTERFLUENTIALITY BETWEEN JOHN AND THE SYNOPTICS

JOHN 18–19 AS A CASE STUDY

John's relation to the Synoptics has long been a matter of debate among scholars in the modern era, and questions range from how to conceive the relationship to how to establish criteria for making critical judgments in any direction one argues. Along these lines several fallacies may be inferred, but several ways forward also emerge. In addition to John 6, John 18–19 becomes the best passage wherein to conduct comparison-contrast studies between John and the Synoptics because this is where the greatest number of similarities between all four gospel traditions may be observed. The focus of the present essay is thus to pose a series of theses regarding the interfluent character of the John-Synoptic relationships and to assess the degree to which each of those particular relationships is confirmed or disconfirmed by the material in the Johannine Passion Narrative. Implications will then follow at the conclusion of the essay.

In getting into the study, several fallacies first deserve to be pointed out. The first is the notion that John's relationship with one gospel tradition was the same as John's relation with others. At different phases of any of the traditions' developments, they may have enjoyed different sorts of contact and influence between them, and this is a fact worth keeping in mind. A more certain way to proceed is to examine the particular relationships between John and each of the other traditions, seeking to build upon the least conjectural inferences first before moving toward the more speculative.

A second fallacy is to assume that the primary means of inter-gospel dialogue must have been that of one evangelist or editor pouring over a manuscript under a dim candle light, concerned primarily with a text-oriented endeavor. Some source-redaction relationships may indeed have existed, especially between Mark and Matthew, and likewise Mark and Luke, but to infer that written-read source-relationships were the primary manner of contact between traditions might not be the surest of assumptions – especially when differences outnumber similarities. Other manners of contact would have included (a) oral/aural familiarity, where a gospel text or outline would have been delivered orally in a meeting

for worship to be assimilated by its hearers. Another manner of contact would have been (b) a secondary form of orality, where a person repeated in a later context something that had been heard or read in another one. A third manner of contact would have included (c) preachers' hearing each other and picking up from parallel renderings particular details and insights along the way. In addition, (d) more text-oriented contacts may have transpired, but these need not have involved access to completed texts in their entireties. Outlines or alternative drafts and fragments may also have contributed to inter-tradition dialogue, so one's inferences must be made with a fair degree of modesty.

A third fallacy is to assume that the direction influence might have gone would have been only one way and in a particular direction. During oral stages of inter-tradition dialogue, influence may have traveled in both directions, so rather than speaking in terms of "influence", a better term describing inter-tradition contact during the formative stages of those traditions would be "interfluence"¹. Interfluentiality is also a better term than "intertextuality", introduced by Juliana Kristeva. While Kristeva's use of the term does *not* do so, limiting relations to *texts proper* is precisely the problem with source analyses where only rough similarities exist. Contact was likely to have taken place dialogically in more fluent ways, between different stages of formalization. Readers, hearers, and speakers were not "texts"; they were *persons*. Therefore, any adequate theory of inter-gospel dialogue must take into consideration the varying ways in which traditions would have influenced and have been influenced by each other.

Of course, other possibilities exist, such as similarities emerging with little or no inter-traditional contact, rooting in independent reflections upon actual events, second orality or even associative links emerging from *zeitgeistlich* convergence of opinion. And, contact between two traditions may have enjoyed several stages of contact, not just one. This certainly seems to have been the case between the Johannine and Markan traditions. The present essay, however, will confine itself to a modest set of claims, building on other findings and advancing their implications and further questions that result. Prefatory to that endeavor, though, is a brief consideration of the development of the Johannine tradition itself.

1. Raymond Brown refers to this dialogical relationship as "cross-influence" citing contacts between John 6 and Mark: R.E. BROWN, *An Introduction to the Gospel of John*, ed. F.J. MOLONEY, New York, Doubleday, 2003, p. 102.

THE HISTORY OF THE JOHANNINE TRADITION

The history of the Johannine tradition is the first place to begin, and several leading theories have been advanced². The view that it was constructed upon divergent traditional and mythical sources, while attractive for a variety of reasons, has recently fallen on hard times due to a dearth of evidence to support its tenets. For instance, when applying throughout John 6 the very stylistic evidence that Professor Bultmann argued could differentiate his inferred sources, the distribution comes out random. The only exception is that a narrator's voice is indeed present, but this does not prove that alien material was used. Likewise, while John does seem to have at least two authors, an evangelist and a final compiler, the work of the final editor is conservative rather than invasive. This being the case, rough transitions are left in, and clarifying comments are introduced along the way. Therefore, theological tensions, rather than being factors of evangelist-editor disagreement, reflect a dialectical method of thought employed by the Johannine evangelist, and keeping this likelihood in mind is essential for any adequate interpretation of John's content.

Another question is whether John depended upon Mark or another of the Synoptic traditions. Given the fact of Mark's primitivity and a number of verbal similarities between the Johannine and Markan traditions, several scholars have argued that John may represent a spiritualization of Mark³. Three primary problems accompany that view, however. First, of all the similarities between these two traditions, *none* of them are identical. Some contacts are very close, but none of them are exact enough to suggest dependence on a written text in a literary-redaction sort of relationship. A second problem is the fact that John's theological expansions appear to be related to spiritual inferences from things narrated in the Johannine tradition, so a spiritualization of Mark is a weaker inference than assuming a spiritualization of the Johannine narrative itself. A third problem is that John has a great deal of archaeological and first-hand material not included in Mark or any of the other first-century

2. For a review of the literature on major approaches to the history of the Johannine tradition, see P.N. ANDERSON, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6* (WUNT, II/78), Tübingen, Mohr (Paul Siebeck), 1996.

3. Notably C.K. BARRETT, *The Gospel According to St. John*, London, SPCK, 1978; T.L. BRODIE, *The Quest for the Origin of the Fourth Gospel: A Source-Oriental Approach*, Oxford, University Press, 1993; F. NEIRYNCK, *John and the Synoptics*, in M. DE JONGE (ed.), *L'évangile de Jean* (BETL, 44), Leuven, University Press, 1977, 73-106. Indeed the Leuven School has championed this view with unprecedented vigor.

traditions. Therefore, even if all Markan material were excised from John, there would still be a great deal of primitive material as well as more theologically developed material. John's tradition thus appears to be independent and synchronic in its origins, while developing diachronically through a variety of situations and circumstances.

The best explanation for a variety of odd transitions and textual perplexities in John is to infer a two-edition theory of composition. Indeed, more layers may have existed, but given the fact that the Prologue, the third-person Beloved Disciple and eyewitness references, and chapters 6, 15–17, and 21 appear to have been added to an earlier form of the gospel, the following inference is the most plausible. A decade and a half after the finalization of Mark, the first edition of the Johannine gospel story was prepared, starting with the ministry of John the Baptist and concluding with the invitation for the hearer/reader to believe (Jn 20,31). Within this material, several emphases can be seen. First, the witness motif, beginning with John the Baptist, continuing with the Samaritan woman, the formerly blind man, Lazarus, Mary Magdalene, and the Holy Spirit sets forth the Johannine apologetic inviting belief in Jesus as the Jewish Messiah. Second, so do the Johannine signs, crafted around the typological ministries of Moses and Elijah. Third, objections of Jewish leaders are addressed in the heated debates with Jewish authorities, and misunderstanding is employed broadly as a rhetorical device for future hearers and readers. The original conclusion (around 80-85 CE) calls for belief in Jesus as both Christ and Son of God, and it thereby extends the invitation to Gentile audiences as well as Jewish ones.

Between the first and final editions of John, Luke and Matthew were written, as were the Johannine epistles. During this time the evangelist continued to teach, preach, and perhaps to write, continuing to address the needs of the church. Another Johannine leader (the Elder) sought to encourage Johannine churches as they diversified and multiplied, writing 1 John as a circular epistle, 2 John as a pastoral letter to the community of "the chosen lady and her children", and 3 John to Gaius, who had been denied hospitality by Diotrephes. With the waning of the Beloved Disciple's influence, second generation leadership struggled with its ability to hold the church together, and with pressures regarding emperor worship under Domitian (81-96) and other temptations to assimilate, the Elder gathered other material to be added to the first edition of the Johannine Gospel, preparing it for circulation after the Beloved Disciple's death (around 100 CE, Jn 21,18-24). Interestingly, in the material added (1,1-18, chs. 6, 15–17, and 21, and eyewitness and Beloved Disciple passages) nearly all of the incarnational and pneumatic material may

be found. From this one may infer that, with Ignatius, docetizing threats were challenged directly, and against Ignatius, an alternative to structural ecclesial management is advanced.

*Table 1:
An Outline of the Johannine Situation in Longitudinal Perspective⁴*

- Period I: The Palestinian Period, developing tradition (ca. 30-70 CE)
 Crisis A – Dealing with north/south tensions (Galileans/Judeans)
 Crisis B – Reaching followers of John the Baptist
 (The oral Johannine tradition develops.)
- Period II: The Asia Minor Period I, the forging of community (ca. 70-80 CE)
 Crisis A – Engaging local Jewish family and friends
 Crisis B – Dealing with the local Roman presence
 (The first edition of the Johannine Gospel is prepared.)
- Period III: The Asia Minor Period II, dialogues between communities (ca. 85-100 CE)
 Crisis A – Engaging docetizing Gentile Christians and their teachings
 Crisis B – Engaging Christian institutionalizing tendencies (Diotrephes and his kin)
 Crisis C – Engaging dialectically Christian presentations of Jesus and his ministry (actually reflecting a running dialogue over *all three* periods)
 (The Epistles are written by the Johannine Elder, who then finalizes and circulates the testimony of the Beloved Disciple after his death.)

A word of doubt deserves to be expressed about those who doubt the Johannine apostolic appeal on the basis that the juxtaposition of Peter and the Beloved Disciple appears to deconstruct apostolic hierarchical authority. Likewise, John omits the calling of the twelve and expands the scope of apostolic authority rather than restricting it. Rather than seeing such challenges to centralizing tendencies within the late first-century church as negating the likelihood of an apostolic basis for the Johannine perspective, it might suggest the opposite. Territoriality is only a factor among creatures of like species. The Johannine challenge to formalistic developments in the church, emphasis upon the accessibility of the Spirit for all, and deconstruction of ecclesial structuralism arguably may have been rooted in an alternative perspective with its own claims to apostolic authenticity. And, if anything noteworthy has happened among historical-Jesus studies over the last half century or

4. This table also appears in P.N. ANDERSON, *The Fourth Gospel and the Quest for Jesus: Modern Foundations Reconsidered* (Library of New Testament Studies, 321), London, Clark, 2006, p. 64.

so – despite the venture’s de-Johannification of Jesus – many of the Johannine perspectives on ecclesial concerns cohere with such an analysis. That, however, is another study.

A THEORY OF INTERFLUENTIALITY BETWEEN JOHANNINE AND SYNOPTIC TRADITIONS

Given that none of the contacts between John and Mark are identical, John cannot be said to be dependent on Mark. Given that convincing evidence for alien sources underlying John is pervasively absent, it cannot be assumed critically that the foundation for the Johannine narrative was anything other than a Johannine one. While John is definitely theological and stylized, however, this does not mean that the origin of its content lay in the theological creativity of the evangelist. Therefore, the Johannine tradition deserves to be considered an independent tradition, possibly developing in ways somewhat parallel to Mark. There never was a time when the Markan and the Johannine traditions perceived Jesus’ words, works, or ministry identically; therefore, John and Mark deserve to be called the *bi-optic gospels*⁵.

1) While a more detailed analysis may be performed, two basic phases of the relationship between the Markan and Johannine traditions may be inferred. First, contact seems to have been likely during the oral stages of these two traditions. This inference is a factor noting that most of the contacts between Mark and John appear to have been “buzz words” and memorable details that would have been more of a concern to first-hand narrators than second-generation writers. Much grass / green grass, 200 and 300 denarii, and other details are precisely the ones common to John and Mark but omitted by Matthew and Luke in their redactions of Mark. For whatever reason, the more certainly known redactions have omitted this sort of material (including names and places and other illustrative detail in Mark), making it more plausible to see this sort of material as a factor of oral narration delivered by those with some proximity to the events themselves. This being the case, it is impossible to use the word “influence”, as one cannot be sure which direction it might have gone. Therefore, “interfluence” is a better term to de-

5. This larger theory is laid out in *Interfluentia, Formative, and Dialectical – A Theory of John’s Relation to the Synoptics*, in P. HOFRICHTER (ed.), *Für und wider die Priorität des Johannesevangeliums* (Theologische Texte und Studien, 9), Hildesheim, Olms, 2002, 19-58. The Johannine-Markan relations are outlined in *John and Mark – The Bi-Optic Gospels*, in R.T. FORTNA – T. THATCHER (eds.), *Jesus in Johannine Tradition*, Louisville, KY, Westminster John Knox Press, 2001, 175-188.

scribe the inter-tradition dialogue between the oral stages of the Johannine and Markan traditions.

A second phase appears to have developed after the Johannine evangelist became familiar with written Mark. Again, that relationship appears not to have been a redaction-copyist sort of one; the familiarity seems more general and unspecified. A view put forward by Ian Mackay⁶ is that the Johannine Evangelist may have heard Mark read in at least one meeting for worship. This would account for some features of similarity – bolstering Richard Bauckham's thesis that John was crafted for readers of Mark – and yet it would also explain the fact that similarities are not all that extensive or close. Within this phase of the Johannine-Markan relationship, the first edition of John was actually the second gospel (not the fourth), and while Luke and Matthew built *upon* Mark, the first edition of John appears to have built *around* Mark. John is thus *augmentive* (providing five signs not included in Mark – two earlier ones and three southern ones – Jn 20,30 appears to acknowledge such), *corrective* (setting straight the timing of the Temple incident, the ministry of John the Baptist, and the last supper), and *complementary* to Mark (including visits to and from Jerusalem and an alternative sayings tradition)⁷. Finalized between 80-85 CE and circulating as a local document in Asia Minor, the first edition of John functioned to convince Jewish family and friends that Jesus was indeed the anticipated Messiah by his wondrous signs and fulfilling words.

2) When Lukan-Johannine contacts are considered, this must be done with an eye first to Luke's clear dependence upon Mark. Indeed, 60% of Mark is employed by Luke, although the dependence is not as heavy as Matthew's, which is closer to 90%. When considering the contacts particular to Luke and John, by default these include over three dozen times that Luke departs from Mark and sides with John. Several have argued that the Johannine tradition is dependent on Luke, or that they shared a common tradition⁸, but if one isolates the L tradition and considers fea-

6. See D. MACKAY, *John's Relationship with Mark* (WUNT, II/182), Tübingen, Mohr (Paul Siebeck), 2004. Likewise, see R. BAUCKHAM, *John for Readers of Mark*, in ID. (ed.), *The Gospel for all Christians: Rethinking Gospel Audiences*, Grand Rapids, MI, Eerdmans, 1998, 147-171.

7. This larger theory of John's dialogical autonomy was published in ANDERSON, *The Fourth Gospel and the Quest for Jesus* (n. 4), pp. 101-126.

8. J.A. BAILEY argued this view as extensively as it can in his 1963 monograph, *The Traditions Common to the Gospels of Luke and John* (SupplNT, 7), Leiden, Brill, 1963. More compelling, however, are the works of L. CRIBBS a decade later, especially *A Study of the Contacts that Exist between St. Luke and St. John*, in *Society of Biblical Literature 1973 Seminar Papers*, 1973, 1-93. See also M. MATSON, *In Dialogue with Another*

tures characteristic of Luke's style, these are almost entirely missing from John. Conversely, particular Johannine features are present not only in Luke, but also in Acts. Luke includes only one feeding (the 5,000), moves the head anointing to a foot anointing, and moves Peter's confession to follow the *other* feeding (as in John); Luke adds the great catch of fish, two sisters (Mary and Martha), a story about a dead man named Lazarus, and the inference that Satan "entered" Judas; and Luke adds such themes as the work of the Holy Spirit, a higher place for women, and Jesus' ministry among the Samaritans. In the Lukan Transfiguration narrative the disciples *beheld Jesus' glory*. Given the unmistakable Johannine reference in Acts 4,20, and Luke's direct acknowledgment of indebtedness to his sources who were "eyewitnesses and servants of the *Logos*" (Lk 1,2), and the Johannine tradition – probably in its oral stages of development – appears to have been a formative source for Luke.

3) Less compelling but also arguable is the thesis that the best explanation for particularly Johannine traits of some material attributed to Q is that the Q tradition also had access to the Johannine narration, apparently during its early stages of development. Most telling is the "bolt out of the Johannine blue" (Jn 3,35; 7,28-29; 10,14-15; 13,3-4; 17,1-3.22-25 → Mt 11,25-27 and Lk 10,21-22), which emphasizes the Son's agency from the Father in explicitly Johannine terms. Other passages in Q bearing a distinctively Johannine ring include the paradoxical laying down of life in order to find it, servants' not being greater than their masters, and being aided by the Holy Spirit in the hour of trial. Again, some of these similarities might reflect indirect contacts rather than direct ones, but given that the better known aspects of the Q tradition do not appear in John (the temptation narrative, the beatitudes, the Lord's prayer, etc.), the stronger inference – unless the teaching ministry of Jesus may have been the common source – is to infer Q's access to at least some of the Johannine witness.

4) Connections with Matthew appear to have emerged as parallel traditions addressed a similar set of needs between Johannine and Matthean sectors of Christianity, probably in their second and third generations. Common concerns include witnessing to Jewish family and friend as to

Gospel? The Influence of the Fourth Gospel on the Passion Narrative of Luke (SBL DS, 178), Atlanta, GA, Society of Biblical Literature, 2001. For Luke's use of the Johannine oral tradition and an overlooked first-century clue to John's authorship in Acts 4,19-20, see ANDERSON, *The Christology of the Fourth Gospel* (n. 2), pp. 274-277.

Jesus' authenticity as a messianic agent sent by God (hence references in both traditions to characteristics of the authentic prophet outlined in Deut 18,15-22), an emphasis on faithful living in community and discipleship, and concerns to provide an enduring approach to apostolic leadership for future generations after the day of the apostles was past. It was especially around this latter concern that the Johannine and Matthean traditions may have tangled, and yet some of the dialogue may have been precipitated by appeals to Petrine hierarchy spelled out in the Matthean witness. Whereas familiarity is indeed emphasized in Matthew, and whereas Peter (and any who follow after him in leadership) is also instructed to forgive graciously, as well as receiving the keys of leadership, all it takes is someone like Diotrephes (3 Jn 9-10), who in clinging to primacy threatens to divide the church rather than to unify it. One can understand, then, how the Elder would have been motivated to circulate the witness of the Beloved Disciple – declaring rhetorically the original intention of Jesus for his flock – as a means of connecting an alternative apostolic memory with the needs of the growing Christian movement around the turn of the century.

As a means of charting the above theory of Johannine composition and John's polymorphic relation to the Synoptic traditions, the following chart attempts to make the connections more apparent (see *Table 2*)⁹.

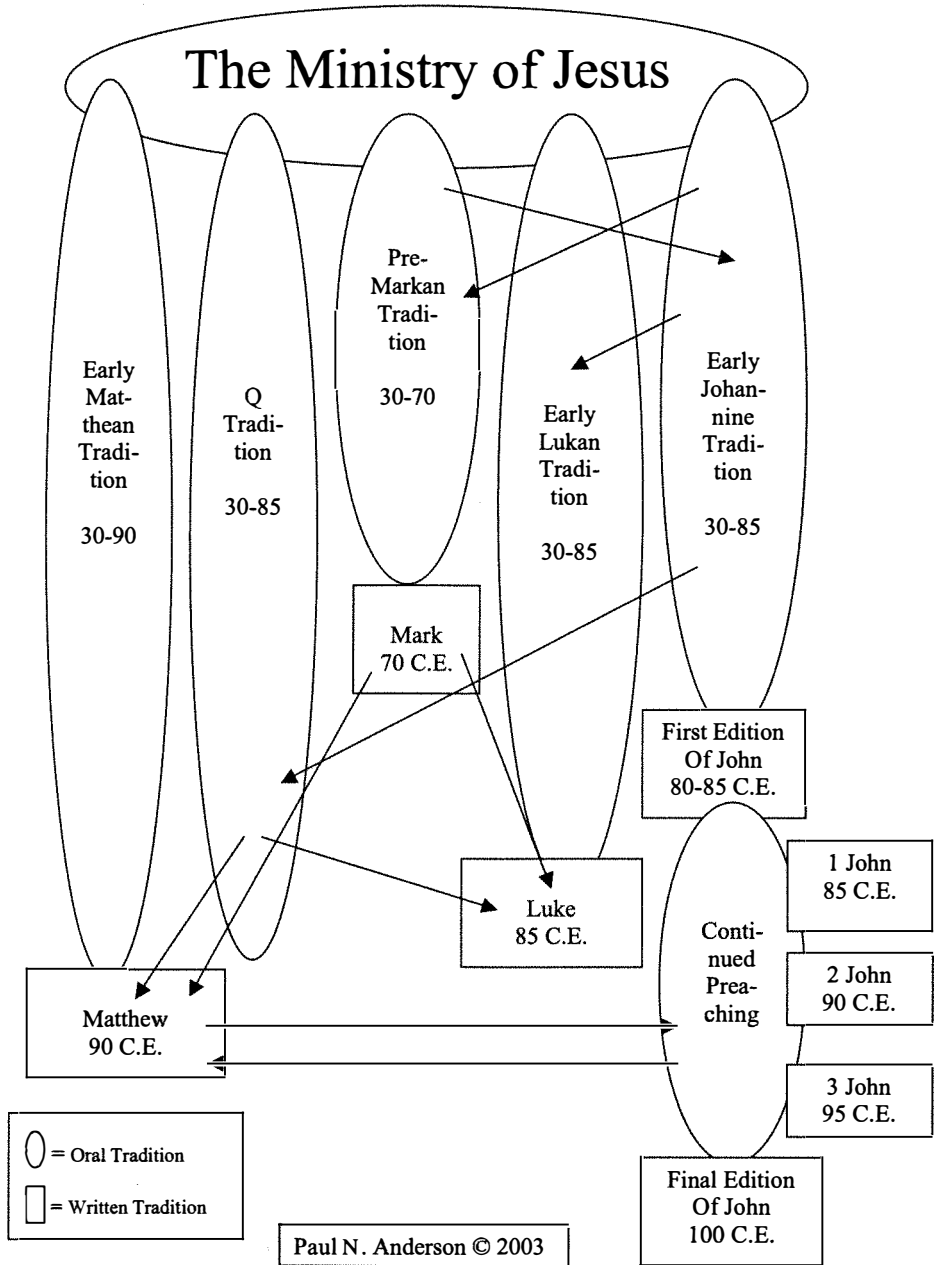
THE PASSION NARRATIVE AS A CASE STUDY

In addition to John 6, John 18-19 marks the passage with the clearest set of contacts between the four canonical gospels, providing a suitable case study for evaluating any theory of Johannine-Synoptic relationships. While not all aspects of one's argument may come through with equal clarity, the comparison-contrast is nonetheless a worthy exercise.

1) Regarding Johannine-Markan interactivity, two particular aspects of that relationship deserve consideration: the first conceivably having taken place during the oral stages of their respective traditions, and the second as a factor of John's first edition having been written as an augmentation, complement, and nuanced corrective to Mark. The analysis of John 18-19 might be somewhat different here than that of John 6, as the former was part of the first edition (around 80-85 CE), while the latter was added to the final edition of John around 100 CE. Nonetheless, a va-

9. First published in ANDERSON, *The Fourth Gospel and the Quest for Jesus* (n. 4), p. 126.

Table 2:
A Charting of Johannine-Synoptic Interfluent Relations



riety of interfluent Markan-Johannine contacts can be seen between the Markan and Johannine Passion Narratives. Not all contacts will be developed as an exhaustive study, and some Markan passages may also have been picked up on by Matthew and Luke. The below selections, however, are suggestive.

- Jesus' being saved from the "hour" of crisis is mentioned in Mark and John (Mk 14,35 ↔ Jn 12,27), although in Mark it is presented as a prayer request in the garden, while in John it is presented as a rhetorical question before the last supper.
- Jesus says "rise, let us leave" in both gospels (Mk 14,32 ↔ Jn 14,31), although this happens with reference to the place of prayer in the garden in Mark, and it becomes the occasion to head for the garden from the last supper in John.
- A disciple's drawing his sword and cutting off the ear of the high priest's servant is mentioned in all four gospels, although John alone supplies the names as Peter and Malchus (Mk 14,47 ↔ Jn 18,10).
- Jesus speaks of "drinking the cup" as a reference to martyrdom willingness, although in Mark the word is connected with Jesus' admonition to the Sons of Zebedee regarding the desire to be first, whereas in John the work is levied at Peter who has resorted to violence (Mk 10,38 ↔ Jn 18,11).
- Peter's warming himself by the fire is mentioned uniquely in Mark and John (Mk 14,54.67 ↔ Jn 18,18.25).
- In John and Mark alone, Jesus responds to an inquiry as to his identity with the words: *Ego eimi* (Mk 14,62 ↔ Jn 18,5), although the contexts are different; the high priest in Mark tears his garments at the blasphemous character of the response, and the soldiers in the Johannine arrest scene fall to the ground.
- Pilate's questioning whether Jesus was the King of the Jews Mk 15,2 ↔ Jn 18,33) is mentioned in all four gospels.
- A purple robe and a crown of thorns are placed upon Jesus, and the soldiers mock him saying "Hail, King of the Jews!" and strike him (Mk 15,17-20 ↔ Jn 19,2-3).
- The place on which they crucified Jesus is called "Golgotha" meaning "the place of a skull" (Mk 15,22 ↔ Jn 19,17).
- Vinegar is offered to Jesus on a sponge (Mk 15,36 ↔ Jn 19,29).
- Women at the tomb are mentioned somewhat in common, including two Marys (Mk 15,40 ↔ Jn 19,25-26).
- Joseph of Arimathea requests of Pilate the body of Jesus, contributing a tomb, and helping to wrap Jesus in a linen cloth (Mk 15,42-46 ↔ Jn 19,38-42).

From these contacts it is reasonable to assume that some familiarity between the earlier stages of the Markan and Johannine traditions may have existed. Over a third of the contacts are particular to John and Mark, but even when Matthew and/or Luke follows Mark, this does not discount the possibility of earlier Johannine-Markan contact in the oral

stages of their traditions. Several of the contacts also are out of place, or used in a different setting (“let us leave”, the “hour” of Jesus, the “I Am” saying, “drinking the cup” of Jesus, for instance), and the fact that they are buzz words, or highly memorable expressions, bolsters the thesis that contact during the oral stages of the two traditions is the most likely explanation if some contact indeed took place. Of course, even that is not a certainty; similarities could be accidental, or they could have rooted in the historical ministry of Jesus, but inferring oral tradition interfluentiality is the least speculative explanation of the fact of these similarities and differences. Directionality of influence, or arguing the contact would have gone in one direction or another adds a further layer of speculation, the answer to which cannot be known.

Consider now places where the Johannine text appears to have corrected, augmented, or complemented the Markan tradition if it were indeed known – at least superficially. While arguing from silence is an invariably weak form of argumentation, noticing first the facts of the similarities and differences provides a basis for a way forward.

- John omits the treacherous kiss of Judas (Mk 14,44-45), although no reason for doing so is apparent if the tradition was known.
- John adds special content on the trials of Jesus and on the denials of Peter (Jn 18,12–19,15), as an augmentive approach.
- John presents the threefold denial of Peter as happening after the rooster had crowed *once*, rather than twice – a possible correction of Mark (Mk 14,72; Jn 18,27).
- John introduces the role of the Romans in the arrest, trial, and execution of Jesus as a fulfillment of earlier predictions regarding the means by which Jesus would be paradoxically “lifted up” (Jn 3,1-14; 12,32 → 18,3-9; 18,29–19,16).
- The Johannine evangelist uses Pilate’s questions about Jesus’ kingship as a platform for declaring his perspective on the character of Jesus’ reign – it is one that is characterized and advanced by truth rather than power (Jn 18,33-38).
- John augments the answer to Pilate’s question as to whether Jesus was indeed dead (Mk 15,44-45) and fills out the story by which the centurion would have been able to attest to the death of Jesus – adding eyewitness testimony to the water and blood flowing from the side of Jesus (Jn 19,31-37).
- Joseph of Arimathea and Nicodemus are presented as followers of Jesus (Jn 19,38-40).

From the fact that there are very few disagreements with Mark presented in the Johannine Passion narrative, the corrective aspect of John’s contributing an alternative narrative to the Markan one is not especially evident based upon John 18–19. The omitted details of the kiss of Judas

and the second crow of the rooster need not imply knowledge of Mark at all, although one should acknowledge that if John's tradition were more primitive than written Mark, these themes might well be placed in the category of Markan accretions rather than primitive traditions. More weighty is the Johannine emphasis on the advance of the Kingdom going forward as a function of truth rather than power. Here we may have a Johannine counter-emphasis upon what the Kingdom of God as revealed by Jesus is all about. It does not go forward by the binding of the strong man and plundering his household (Mk 3,27); rather, it advances by the furthering of truth.

More noticeable, however, is the Johannine distinctive contributions to the Passion Narrative, whether or not these were knowing augmentations of Mark or simply the Johannine way of telling the story. First, John adds particular content regarding Peter's denials and the trials of Jesus, providing a contextual backdrop for how and why things happened. John even adds details commensurate with archaeological knowledge, including the mention of the *lithostrōton*, which is also given its Aramaic name, *Gabbatha*, meaning the ridge of the house (Jn 19,13) and explains particular features of the story in the light of Jewish customs for later audiences (Jn 19,31.40-42). Second, John emphasizes the Roman role in the death of Jesus, including Jesus' death on a Roman cross, seeing it as a fulfillment of Jesus' earlier prediction of his paradoxical exaltation. Third, John takes great care to emphasize the physicality of Jesus' suffering and death. Water and blood flowed forth from the side of Jesus, and for readers of Mark, this would have supplied a contextual basis for the Centurion's word to Pilate that Jesus had indeed died. Fourth, Joseph and Nicodemus alike are presented in ways likely to be exemplary for audiences hearing the first edition of John between 80-85 CE – they were *followers of Jesus*, and they were willing to stand with him even in his suffering and death. In these ways, the augmentation of the Markan narrative – if at all known by the Johannine evangelist – appears clearer than corrective impulses as far as John 18–19 is concerned.

2) At first glance, Luke's dependence upon the Johannine Passion Narrative might not seem as clear as it is with relation to Luke's apparent access to other parts of the Johannine tradition, but when considered in further detail it nonetheless comes through clearly. This is especially the case if considered within the context of the last supper, where only in John and Luke the disciples question who would be the betrayer (Jn 13,22-24 → Lk 22,23), Satan "enters" Judas (Jn 13,27 → Lk 22,3), a

second Judas (*not* Iscariot) is mentioned (Jn 14,22 → Lk 6,16; Ac 1,13); and the servanthood discussion takes place at the last supper (Jn 13,1-17 → Lk 22,24-30). Notice also the similarities in the appearance narratives, where only in Luke and John two guardians are mentioned at the empty tomb (Jn 20,12 → Lk 24,4), Peter arrives at the tomb and sees the linen cloths lying there (Jn 20,5 → Lk 24,12), Mary Magdalene becomes a link between the risen Lord and the Apostles (Jn 20,18 → Lk 24,10), Jesus' post-resurrection appearances begin in Jerusalem (Jn 20,19 → Lk 24,13ff.) where he suddenly appears to his disciples standing among them and bestows peace upon them (Jn 20,19.21 → Lk 24,36), Jesus invites his followers to touch his hands (Jn 20,27 → Lk 24,40), Simon Peter is the primary disciple associated with the great catch of fish (Jn 21,2-11 → Lk 5,3-8), Jesus eats fish and bread with the disciples after the resurrection (Jn 21,9-13 → Lk 24,30-35.42-43), and the ascension is alluded to directly (Jn 20,17 → Lk 24,51; Ac 1,9-11). Consider now the contacts particular to John and Luke, which suggest Luke's augmentation of Mark in Johannine directions.

- The "right" ear of the servant was severed (Jn 18,10 → Lk 22,50) – an unlikely detail to have fabricated without some basis.
- The court or house of the high priest was entered by Jesus (Jn 18,15.28 → Lk 22,54).
- Annas is uniquely mentioned in John and Luke-Acts, as is his association with Caiaphas (Jn 18,13.24 → Lk 3,2; Ac 4,6).
- Pilate's instructing the words to be written in Hebrew, Greek, and Latin is a detail common only to John and Luke (Jn 19,20 → Lk 23,38).
- Distinctively in Luke and John, Jesus *does* answer Pilate's question (Jn 18,33-38 → Lk 23,3).
- Speaking against Caesar is used rhetorically against Jesus and his followers by surrogates of Jewish leaders (Jn 19,12 → Ac 17,7).
- Christ is described as a "king" and a threat to Caesar before Pilate (Jn 19,14-15 → Lk 19,3).
- Pilate declares twice to "find no crime in" Jesus, emphasizing in a twofold manner the Johannine rendering and its implications for Jesus' innocence (Jn 18,38 → Lk 23,4.22).
- The crowd expresses the desire to give tribute to Caesar after three assertions of Jesus' innocence and demands twice his crucifixion (Jn 19,1-16 → Lk 23,20-33).
- The tomb is described as one in which no one had ever been laid (Jn 19,41 → Lk 23,53).
- The day of the crucifixion was described specifically as the day of Preparation before the Sabbath (Jn 19,42 → Lk 23,54).

In these passages Luke shows considerable evidence of adding details to his incorporation of Mark on the basis of ways that side with the

Johannine narrative. Many of the converging details appear incidental, but some of them are highly unlikely to have been concocted. To argue that such details as the *right* ear of the servant, the Annas-Caiaphas connection, emphases on the Hebrew, Latin, and Greek languages of the signage, emphases on Jesus' innocence and the crowd's Caesar-worshipping guilt, and descriptions of the tomb and the day on which the events took place would have been coincidentally added "out of the blue" in Luke's redaction of Mark is an uncritical move, especially given the clear presence of these details already in the Johannine tradition. Given the larger unit from the last supper to the appearance narratives, and Luke appears to side with the Johannine tradition no fewer than two dozen times in the Passion Narrative alone in his incorporation of Mark.

Missing from the Johannine sections are Luke's special treatment of the Pilate-Herod connection (Lk 23,6-12), the poetic words of Jesus consoling the weeping daughters of Jerusalem (Lk 23,27-31), and the expansion on the two crucified thieves on either side of Jesus (Lk 23,39-43). John shows no sign of knowing the most distinctively Lukan passages at all. Such an inference must be based totally on conjecture, rather than evidence. An exception might be the theme of the innocence of Jesus, which is a Lukan theme found clearly in John. Nonetheless, arguing Johannine dependence on Luke is no more plausible than Luke's dependence on John, and in the light of the larger evidence, the most plausible stance is to infer that Pilate's insistence on Jesus' innocence in John has provided a basis for the Lukan apologetic of Jesus as a just man falsely accused and killed. Given the incidental and displaced presentation of some of Luke's uses of the Johannine book of glory (especially the great catch of fish, which becomes a calling narrative for Luke as well, but at the beginning of Jesus' ministry, rather than at the end), the most plausible inference is that Luke's access to the Johannine tradition would have been during its oral stages and occasional forms of delivery, rather than its written ones. On this note, I disagree with Lamar Cribbs and Mark Matson. Had Luke had access to the Johannine written gospel – even the first edition – the placement of the Temple Incident, the story of Lazarus, the teachings of Jesus, and the placement of the great catch of fish would have been very different indeed.

3) Contacts between the Q tradition and the Johannine Passion Narrative are very few indeed, and with good reason. Contacts between Matthew and Luke not shared with Mark primarily include teachings of Jesus before the last supper, and therefore, there are hardly any contacts between Matthew and Luke (without Mark) and John 18–19. Neverthe-

less, at some places contacts seem apparent, and implications on the death of Jesus for later followers are spelled out in some of the contacts elsewhere in the gospel text.

- In both Q and John, the cock crows only once rather than the two-fold crowing in Mark (Jn 18,27 → Matt 26,74; Lk 22,60).
- Jesus declares that he who loves his life will lose it, and whoever hates his life will find it (Jn 12,25 → Matt 10,39; Lk 17,33).
- The Holy Spirit will guide believers as to what they are to say during the hour of trial (Jn 13,16; 16,2; 14,26 → Matt 10,17-25; Lk 12,11-12).
- Judgment is at hand, as unworthy stocks and branches are severed and burned in the fire (Jn 15,1-8 → Matt 3,10; Lk 3,9).

Again, not much trace of a Q tradition is found in the Passion Narrative, and this explains the dearth of evidence regarding inferred contact with the Johannine tradition. If the single-crowing rooster indeed was a factor of something like Q, it also need not have had a Johannine precedent to omit the Markan emphasis on the second crowing. It simply could have been a factor of narrative simplification or a feeling that Mark has embellished the event. Nonetheless, implications of the suffering and death of Jesus do come through clearly in passages that are common to Q and John, and some contact – whether it be influence or interfluence, may on this basis be tentatively inferred.

4) Distinctive contacts between the Matthean and Johannine traditions regarding the death of Jesus are also minimal. Reasons for this fact may include the facts that Matthew does not add much to the Markan Passion Narrative, and that those particular additions may have had little bearing on the Johannine narrative if familiarity were to have been the case. Nonetheless, a few contacts between these two traditions are apparent, and given the developing character of the Matthean tradition, such contacts deserve to be considered as factors of interfluence if at all.

- In John and Matthew alone Jesus instructs the violent disciple to put the sword back into its place (Matt 26,52 ↔ Jn 18,11) with a reason given: those who take up the sword will perish by the sword (Matt), and Jesus questions, “shall I not drink the cup the father has given me?” (Jn).
- In John and Matthew alike, emphases upon the way of Jesus being furthered by nonviolent means are made on the basis of his “kingdom” not being a worldly one (Jn 18,36 ↔ Matt 5,9).
- Both John and Matthew mention a judgment seat at the trial (Matt 27,19 ↔ Jn 19,13).
- The guilt of the Jerusalem crowd is described as a factor of their seeking to have Jesus killed (Matt 27,25 ↔ Jn 19,4-15), explicitly in Matthew and implicitly in John.

- Jesus' guilt is a factor of having claimed to be the Son of God (Matt 27,43 ↔ Jn 5,18; 10,36; 19,7).

From these contacts a few inferences may be made. First, the Johannine and Matthean traditions both emphasize the nonviolent aspect of Jesus' teachings as the way disciples should live. Other passages carry these themes further, as the Johannine and Matthean traditions both have as a central concern discipleship as following the way of Jesus. Another similarity involves the mention of a judgment seat at the trial before Pilate, but direct contact between these two traditions need not have been the source of such a detail. Third, and more telling, one does see the intensification of Jewish-Christian animosity in the presentation of the trials and death of Jesus as his claiming to be the Son of God is levied as the basis for Jesus' guilt, while working to have Jesus sentenced to death becomes a factor in the culpability of the Jerusalem crowd. From these contacts it is plausible to conclude that the sectors of Christianity addressed by the later Johannine and Matthean traditions struggled with ethical implications of discipleship and how to continue in relationship with Jewish family and friends who, while rejecting Jesus' as Messiah, nonetheless asserted their own sets of religious expectations. Given that interactivity between the Johannine and Matthean traditions on ecclesial matters developed after the first edition of John, the dearth of interactivity along those lines with relation to John 18–19 confirms the lateness of those dialogical developments.

CONCLUSION

From the above consideration of the Johannine-Synoptic relations in the light of John 18–19, the impressions resulting from a comparison-contrast with John 6 are confirmed. Contacts between the Johannine and Markan traditions appear most extensive, and while John does not appear to have borrowed from Mark's tradition in ways derivative, a set of interfluent dialogues may indeed be inferred in the early stages of both traditions. Following written Mark, the Johannine first edition appears more augmentive than corrective. Thus, while John builds around Mark in the book of signs, the book of glory poses an alternative memory of the arrest, trials, and death of Jesus. Some details also make improvements in their explanations of things, and the Johannine narrative is indeed a complement to the first gospel, Mark. Luke can also be seen to have borrowed extensively from the Johannine tradition, probably in the oral stages of its development. Therefore, Luke's attribution

of indebtedness to “eyewitnesses and servants of the Logos” (Lk 1,2) indeed is borne out in the Lukan amplification of the Markan Passion Narrative. Few contacts exist between Q and John and between Matthew and John within chapters 18–19 of John, but this does not disconfirm earlier inferences as to those relationships. Rather, they are strengthened in muted-though-real ways by the contacts that are indeed present. Partnered with Mark as one of the two *Bi-Optic Gospels*, differences between John and the Synoptics cannot be construed as a three-against-one default. Rather, particular analyses between John and each of the Synoptic traditions is the only way forward for a critical assessment of the matter.

In all, theories of isolation will not do because the contacts between John and the Synoptics are many when considering John 18–19. Nor can theories of John’s dependence on the Synoptics – even Mark – suffice because none of the similarities are identical. While some aspects of the Markan Passion outline may have impacted the Johannine crafting of the narrative, the order of these events cannot be explained any other way. Given an entry to Jerusalem with jubilant crowds, a last supper, an arrest in a garden, trials before Jewish and Roman tribunals, the death of Jesus followed by his burial, and the resurrection and appearances narratives, none of these elements can be narrated logically in any other sequence. Therefore, derivation in either direction is less than compelling. In all of this, the Johannine-Synoptic relationship deserves to be described analytically as an independent relationship in that it is *autonomous* and not derivative on other traditions for its origins, while at the same time it is *not isolated* or out of the mainstream of gospel narrations. John represents a theologically developed autonomous tradition, which while the last to be completed, still retains its claim to being an alternative memory of the original ministry and teachings of Jesus. Like John 6, the Johannine Passion Narrative thus poses an impressive showcase for John’s dialogical autonomy.

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