

Hiding in Plain Sight: “Simon Barjona” as Wordplay and Theology in Mt 16:17

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Why did Jesus call Peter *Simon Barjona* in Mt 16:17? The name occurs only once in all of biblical literature and scholars have struggled to make sense of it. Today I will look at the name *Jonah* in the Gospel of Mt: **first**, at the *sign of Jonah* in 12:38-42 and parallels, and specifically at how that sign functions within each Gospel; **second**, at how the *sign of Jonah* in 16:1-4 sets up the confession of Peter in Mt 16; **third** at how the name *Simon Barjona* functions in Matthew’s depiction of Peter; and **finally** a solution to death and taxes.

1. The Sign in Mt 12:28-42 and Parallels

As shown in **Handout #1**, The *sign of Jonah* occurs twice in Mt, once in Lk, and not at all in Mk.¹ In fact, Mk 8:12, has Jesus say, “I tell you truly, ‘There is no way this generation shall be given a sign!’”² In Mark, this absolute refusal fits with other Markan absolutisms.³ There is no sign, no *sign of Jonah*, and not even any mention of Jonah in this Gospel.

However, both Matthew and Luke add an exception clause to Mk’s “no sign will be given”.⁴

(1) Lk 11:30 says plainly: “**except for the sign of Jonah.**” Immediately following it is an explanation: “**For just as Jonah became for the Ninevites a sign, so shall be also the son of man for this generation.**” This is followed by the queen of the south and the men of Nineveh (in that order) rising up in the judgment to condemn (the men of) this generation. The last words in v. 30 are “to this generation” and these help tie vv. 29-30 closely to what follows in vv. 31-

¹ Mt 12:28-42 and 16:1-4; Mk 8:11-12; and Lk 11:16, 29-30.

² Literally, Mk 8:12 has the phrase, “If this generation shall be given a sign!”— which implies (but does not state): “then God is not God” or something to that effect. This phrase is a hebraic formula for a solemn and emphatic elliptical negative oath and is the only purely NT example of such. Heb 3:11 directly quotes such an example from Ps 94:11 LXX, which says: “I swore in my wrath, ‘If they shall enter my rest!’”—which means, You can bet they will never enter my rest!”

³ Such as Mk 11:27-33, where Jesus says directly, “I don’t have to tell you anything!”

⁴ For my purposes in this paper I am not concerned with whether Q ever existed, or whether Luke copied Matthew, or whether they both got their information independently from oral tradition; nor do I hope to reconstruct a theory about such things. Those are fine questions, to which I am quite open, just not here. Furthermore, I don’t care to force Matthew and Luke into some kind of artificial agreement with each other or with Mark, as though they must in the end agree with each other, or that they must provide some nice, unified picture of Jesus that will sit well with all of our Sunday morning sermons. Certainly, at some point, an interest in historical questions is a valid and understandable pursuit. But the idea of throwing the Gospels into a blender, so that what Matthew says, Mark must have meant, even when Mark did not say it, and making them all agree with each other when they don’t, is a chicken way of reading the Gospels. Right now, what I do care about is how each develops its own argument.

32. It is important to see in Luke how the sign is specifically identified, namely: “*As Jonah was or became* for the Ninevites a sign.” Nothing else is stipulated in Luke. By Lk’s placing or having the men of Nineveh at the very end (v. 32), Lk ends the pericope the way it begins way back in vv. 15-16, with “some” and “others” who for the purpose of testing Jesus are accusing him and seeking a sign from heaven from him.

That is to say, in Lk *the only sign the Ninevites got or needed was Jonah and the fact that he preached to them*. The content of Jonah’s message is not important for Luke, and it plays no role whatsoever in Luke; not even in v. 32, “at the preaching of Jonah,” where the emphasis is not on the *contents* of the message, but on *the mere fact of their repentance* (i.e., the *act* of their repentance) at Jonah’s preaching.⁵ That is the point at issue. Jonah preached, they repented. However, in Lk, “this generation won’t repent at the preaching of Jesus!”

All of which means that whether Jonah’s message was repentance, or judgment, or Jonah running around to everyone in Nineveh saying, “Hey, did you hear that I was swallowed by a sea monster?”, Luke makes no mention of anything related to that. To be sure, it is easy to read such things *into* such a text; but the question is, does the text make any such claims or requirements about the contents? Hence the notion by some commentators that Luke and Matthew tell essentially the same story is an assumption read onto this text, or onto a particular reconstruction of what Q looked like and how Matthew and Luke used that source, rather than on claims stated by the text itself.⁶

So for Luke, it will be that *the Son of Man and his message is the only sign* this generation is going to get.⁷ That is to say, the focus of Luke is the fact that Jonah shows up in Nineveh with his *kerygma* (v. 32). That fact is not only *the sign*, it is *the only sign* they got. And they repented! As it was then, so now it shall be in Lk: the very fact that the Son of Man has shown up within history now at this time, bringing the message that he brings: *that in itself is the sign—and the only sign*—this generation is going to get. And in the judgment this will be shown or proved to be true when the Gentiles rise up and condemn the men of this generation.⁸

(2) Moving now to Matthew: Matthew also has an exception clause: “**except for the sign of Jonah the prophet.**” What follows that clause is both the same and different from Luke. **Handout #2** compares the two. Lk and Mt build on a common core:

⁵ Garland 2011, 485, tries to reconstruct the contents of Jonah’s message: (1) repentance, (2) judgment, (3) divine rescue (including the rescue of Jonah from the fish), and (4) openness to outsiders. But he fails to show that Lk has any interest whatsoever in the *contents* of the message.

⁶ For example, Marshall reconstructs Q to explain M and L, and even argues that Luke assumes that Jonah’s message included the miraculous fish tale. “The reference must be to the outstanding feature of the Jonah story of Jonah, which would at once spring to the the mind of every reader, namely, his miraculous deliverance from death.” (485). R. T. France (found in Marshall) even argues that the fish story was originally in Q (!).

⁷ I agree with Fizmyer (not Marshall), that there is irony here: that Jesus’ preaching is the only sign they are going to get, because the sign has already been given. Marshall essentially conflates Matthew with Luke here and so he talks about the Ninevites knowing about the resuscitation of Jonah from the fish, and makes the comment, “These are essentially the same” (485).

⁸ In Luke’s larger story (11:14-36), the demand for a sign is itself a sign of spiritual blindness of those who are fighting against Jesus’ acts of healing.

17:23 “ he will be raised on the **third day.**”

20:19 “and he will be raised on the **third day.**”

26:61; 27:40 “destroy the temple of God, and build it in **three days.**”

27:63 “that impostor said, while he was still alive, ‘After **three days** I will rise again.’”

27:64 “order the sepulcher secure until the **third day.**”

The result of all of this is that **the sign of Jonah in Mt 12 directly, clearly, and overtly points to the death, burial, and resurrection of the Son of Man and to the time frame of “3 days”/or “3rd day,” as these are developed in that Gospel.** Any idea that Mt is referring to the person of Jonah “as a sign” in the sense that Lk does, or vice versa, is merely reading one Gospel into another. All three Gospels—Mark, Luke, and Matthew—are developing their ideas in three different ways in accordance with their larger stories.

2. The Sign in Mt 16:1-4

As we read on from Mt 12, we soon discover that Mt is not at all finished with the *sign of Jonah*, for it shows up again 4 chapters later in 16:1-4 aimed again at the Pharisees, but now also at the Sadducees (instead of the scribes as in chapter 12). This is different from Luke which does not have the phrase *sign of Jonah* twice; and of course, Mk does not have the *sign of Jonah* at all. Still (for the record), the account in Mk that we looked at earlier is actually paralleled at this place, with Mt 16—which means that Mt had written or fashioned chapter 12 for the express purpose of preparing the way for what is about to happen now in chapter 16. **In Mt, without 12, 16 would not make sense.** So in Mt 16 we have a doublet, in fact an exact duplicate. Verses 2a and 4 are identical to 12:39 (see bold in **Handout #4**). But in Mt 16, our current form of the text has an insertion [in the brackets] which extends from verses 2b to 3, and this is similar to a text in Luke.¹¹

And he answered them and said, [*“When evening comes you say, ‘This red sky means fair weather.’ 3 And when it is morning, ‘This red and threatening sky means storms today.’ You know how to discern the face of the sky, but the signs of the times you can’t read.”*] **An evil and adulterous generation seeks a sign, and a sign shall not be given it except the sign of Jonah.**

The insertion [*in brackets*] is certainly textually possible.¹² But with or without the insertion, this text once again slams the Pharisees and other leaders, just like the shorter version did back in chapter 12, and it sets up what is to follow immediately in 16:5-12—namely, the warning against the leaven (i.e., the teaching) of the Pharisees and Sadducees. This, in turn, sets in motion from chapters 16 to 21 a series of conflict-events which reach a crescendo when Jesus enters Jerusalem in chapter 21. **So, 16:1-4 is not merely redundant, taking up space.** Instead, 16:1-4 duplicates 12:39 *for a reason*, and it quotes only through “the *sign of Jonah*,” leaving off “the prophet” and all that comes after (viz., the heart of the earth for the 3 days and 3 nights, etc.)

¹¹ Luke 12:54-56

¹² Although it can be seen as a bit of a logical disconnect between not knowing the signs of the times (pl) and no sign being given. Presumably, these would have to be different.

because it does not *need* to repeat any of that. The mere mention brings the *sign of Jonah* from chapter 12 back into full view, including the setting of conflict against Pharisees and other leaders who reject Jesus and his message.

3. Simon Barjona in Matthew's Depiction of Peter

Arriving next at Mt 16:13-20 (where Mt, Mk, Lk, and Jn are all together at the same point in telling the story), Mt alone focuses attention immediately and directly on the identity of the Son of Man (which we saw in 12:39-40, and which occurs again at the center of chapter 13 in the explanation of the parable of the tares).¹³ Clearly, Jesus is the Son of Man in Mt, but these are not merely interchangeable “names” that should go unnoticed. This is rather a turning point in Mt for bringing the expectations of who the Son of Man is *thought to be* into line with who he *actually is*. When Jesus asks his disciples about this, and then gets more specific: “Whom do you say me to be?” (stated identically in all the Synoptics¹⁴) it is *Simon* Peter who replies in Mt, not just *Peter* as in Mk and Lk.¹⁵ Mt has placed the name *Simon* in v. 16 for the express purpose of setting up what is about to be said only in Matthew: “You are blessed, *Simon Barjona*” (v. 17).

Scholars have fallen all over themselves to explain this name. The name *Simon* (the Greek spelling of the Hebrew *Simeon*) is common enough in the Gospels.¹⁶ But *Barjona* occurs only once in all of biblical literature. Commentators tend to focus on textual variants, or emendations, or how this might be related to *Simon son of John* 4x in the Gospel of Jn.¹⁷ Solutions are often related to “historical Peter” type questions, ranging from a contraction from (the Hebrew) *Johanan* to a shortened form *Jonah*, with *John* as a Greek transliteration, in this way squaring Mt with the Gospel of Jn;¹⁸ or perhaps to Peter's father being known by two names. *Eerdmans Bible Dictionary*, is typical for example, in saying that *Barjona* is “Simon Peter's patronymic [or ancestral name,]”¹⁹ and that it “is not clear if two different names are indicated or a single Hebrew name is rendered into Greek in two different ways [*son of Jonah* and *son of John*].” At least a few have suggested that Simon is a “spiritual son” of Jonah, not physical.²⁰ Older commentators found in *Barjona* the meaning *son of the dove*—so that Jesus is lavishing double praise upon Peter, that he is blessed indeed!²¹ Or some just skip it altogether.²² Websites

¹³ In vv. 37, 41.

¹⁴ Mt 16:15; Mk 8:29; Lk 9:20; cf. Jn 6:67 (a different question: “Don't you also want to go away?”).

¹⁵ Jn 6:68 also has Simon Peter, but this is John's most common way of referring to Peter (15x).

¹⁶ Mt 9x; Mk 11x; Lk 17x; and Jn 25x (19x = Simon and Peter occur together). The name Simon occurs 69 times for a variety of men in the Gospels and Acts, but not outside of them in either the OT or NT. For more on the name, see also “Simon” *ABD* 6 (1992):28-31.

¹⁷ Jn 1:42; 21:15, 16, 17

¹⁸ Carson, “Matthew,” *Expositors Bible Commentary*, Zondervan, 2010. 427. Followed by Blomberg, 251.

¹⁹ cf. also Easton's Dictionary, the ISBE.

²⁰ Mounce, R. H. *Matthew*. NIBC Baker 1991, 161.

²¹ E.g., Matthew Henry and Lange.

²² Donfried “Peter.” *ABD* V, 251-263; also Yieh “Peter, the Apostle.” *NIDB* 4:475-80.

sometimes run wild with speculation focusing on weird etymological possibilities for the secrets of the name. Treatments of this topic often begin with an obligatory footnote showing just how many have written on it. And all of this is well and good.

However . . . maybe there is a simpler explanation that gets overlooked, an explanation that may be hiding in plain sight. Since the name occurs only in Mt, maybe the way Mt has apparently crafted his Gospel in contrast to Mark and Luke will give us a clue.

Naturally, I'm not the first to think of this. Robert Gundry is *certainly* right in his 1982 commentary²³ that (generally speaking) *the son of Jonah* in 16:17 is linked back to *the sign of Jonah* in both 12:39 and 16:4. Not only does this sound catchy in English (*sign of Jonah, son of Jonah*), the tie to the death and resurrection of Jesus is contextually clear. And Gundry *might* be right when he suggests that (and I quote) “the choice of the Semitic בֶּרֶךְ- [in Barjona] instead of the Greek υἱός (son) suits the Semitic character of the names Simon and Jonah.”²⁴ In other words, Mt may be attempting to fit the names *Simon* and *Jonah* in more comfortably by using other Semitic features. This *might* be right. **But I wonder.** In fact, I wonder if even Gundry himself is very keen on his own suggestion, because in his most recent book, *Peter: False Disciple and Apostate According to Saint Matthew* (2015), he says directly that

“Bar Jonah” gets no explanation or translation into Greek and therefore remains mysterious in meaning to an Aramaic-ignorant audience; consequently it functions as a mere substitute for “Peter.”

I now want to ask whether there is a better explanation?²⁵ It is common knowledge that πέτος and πέτρα form a wordplay in 16:18. But there is another wordplay in v. 17 that has been overshadowed and missed. It sets up the more famous wordplay and ties it solidly to the *sign of Jonah* written in two prior texts: and it makes the *sign of Jonah* something that hides in plain sight. For in Greek

as 12:39 says: Σημεῖον Ἰωνᾶ,
so 16:17 says: Σίμων Βαριωνᾶ

²³ Gundry 1982/1995, 332.

²⁴ Ibid.

²⁵ It is hard to imagine that Greek-speaking Jewish Christ-followers who are familiar with the Jewish holy writings in Greek (like the readers of Matthew would have been) would have any trouble understanding something as basic and widespread as the occurrence of Bar in a name. Even just within biblical literature alone, names that begin with Bar occur numerous times. **All four Gospels** mention Barabbas (Mt 27:16, 17, 20, 21, 26; Mk 15:7, 11, 15; Lk 23:18; Jn 18:40x2.) all three **Synoptics** have Bartholomew (Mt 10:3; Mk 3:18; Lk 6:14.); **Mark alone** has Bartimaeus (Mk 10:46); and **Matthew alone** has Barachiah (Mt 23:35) and Barjona in Mt 16:17. **Paul and Acts** mention Barnabas 1Cor 9:6; Gal 2:1, 9, 13; Col 4:10; Acts 4:36; 9:27; 11:22, 30; 12:25; 13:1, 2, 7, 43, 46, 50; 14:12, 14, 20; 15:2, 12, 22, 25, 35, 36, 37, 39. Acts mentions Bartholomew (1:13), Barsabbas (1:23 and 15:22); and Barjesus (13:6). **Hebrews** mentions Barak (11:32). **Various OT books** have several such personal names: including Barachia, Baraga, Barsa, Barad, Barak, Barachaboth, Baroumseorim, Barzillai, Baruch, and others. Even though not all of these imply “son of” (through Aramaic), one would not have to have an intimate knowledge of Aramaic to know such a basic thing.

That is to say: **Σίμων Βαριωνᾶ** (Simon Barjona) in 16:17 is a word play on, and points back to, the **Σημεῖον Ἰωνᾶ** (sign of Jonah) in 12:39 (and also 16:4). The word play now in 16:16 intentionally calls up the **Σημεῖον Ἰωνᾶ** in 12:39 and 16:4, namely, the looming death, burial, and resurrection of the Son of Man. This word-play works in Mt—and only in Mt—because it has been carefully set up in a tag-team between 12:39-40; 16:1-4; and now 16:17.

But it also does something else: it ties Peter to *Jonah the prophet* and it speaks to how Mt may be presenting Peter. Mt is no more interested in making Peter Jonah's *actual son* than he is in calling him an *actual rock*. Hence, all of our efforts to decipher “son of Jonah” from “son of John” or vice versa is a waste of time and it colossally misses the point! For in Mt, in the context of the death, burial, and resurrection of Jesus, Peter is truly **Βαριωνᾶ**—the son of Jonah. He is not the son of David, or the son of Abraham (cf. Mt 1:1). He is not *Bar-theos* or even *Bar-jesus*. He is, instead, *the son of Jonah the prophet*. So, he is a prophet of God, through whom God (not flesh and blood) is now speaking. His confession is great: “You are the Christ, the son of the living God,” a confession just like that of his father Jonah, who said: “I myself am a slave of the Lord, and I myself worship the Lord God of heaven, who made the sea and the dry land.” But also like his father Jonah, who is running away while confessing, and who becomes angry with God; Peter rebukes Jesus and later egregiously denies him altogether.

4. Death and Taxes

This brings a final and hurried comment about the name *Simon* in Mt when used for Peter. As **Handout #5** shows, in the Gospel of Mt, the name *Simon* for Peter shows up 5x. Jesus does not name him “Peter,” he is merely called that (in 4:18 and 10:2). As we have already seen, the main text for *Simon* (is chapter 16) and this ties him to Jonah and to *the sign of Jonah*. Only one other text remains: Mt 17:25, a story about the Temple tax, which only Mt tells. Here (1) Jesus directly engages him: **“What do you think, Simon,”** about sons and strangers? (2) Jesus sends him to the sea (θάλασσα) (3) to cast (βάλε) a fishhook and to take the needed coin from mouth of (4) the first fish²⁶ that comes up. Whatever else one does with this story, I am tempted to hallucinate that there is an echo of the Jonah story here, where God engages Jonah; where the sea (θάλασσα) shows prominently (12x), and where the word cast (βάλλω) has an especially interesting role.²⁷ One might ask of *Simon* (whom we know by now in Mt as *the son of Jonah the prophet*): “Did Jesus appoint this fish from the sea for this new purpose?” For by the sea, *Jonah* is saved from his disobedience, and by the sea, *the son of Jonah* is renewed in obedience after his failure earlier on.

Now, even for me, this sounds like a bit of a stretch. And yet, lest this is dismissed too quickly, this story comes right after Jesus' **second** of three statements of his impending death and resurrection (17:22-23). The **first** (at 16:21), is followed immediately by **Peter rebuking Jesus**, and the **third** (at 20:18-19) is followed by the sons of Zebedee wanting the right and left seats in the Kingdom. **All three are disciple response stories.** And it is at least interesting that the final

²⁶ πρῶτον ἰχθὺν “first fish” is interesting in light of 10:2 that uses “first” for Peter, perhaps a play on words: πρῶτος and πέτρος.

²⁷ The men in the boat *cast* lots and *cast* him into the sea; the fish *casts* him onto dry land; and the Ninevites *cast* sackcloth around themselves. These are different forms of βάλλω.

text in Mt with *Simon* in it—produced only by Mt—happens to be about *sons vs strangers*, the *sea*, and a *fish*, where the question is asked: “*What do you think, Simon?*” Just maybe Mt throughout his Gospel is presenting Peter as the *son of Jonah the prophet*: a willing but flawed prophet of God—but surely **not** as another Judas!

Extra Notes

1. A positive fulfilment within Mt itself. This is now described as “revealed by my father in heaven” ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, a clear allusion to the prayer in 6:9 and also 7:11: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. This makes Peter’s confession a further demonstration and fulfilment of Jesus’ prayer: that my father’s *name* would be held up as holy; that his *kingdom* would arrive; and that his *will* would come to pass. And all of this at a major turning or transition point in the Gospel of Matthew.

2.

This might also help to explain that while Peter *in one breath* recognizes Jesus as “the Christ, the son of the living God,” but *in the next breath* rebukes him in 16:22 with ἴλεός σοι, κύριε,²⁸ he may not be denying his own confession just above this; he may be saying to his Lord: “May God be merciful and keep you from this fate!” in the sense of Amos 7:2 and Isa 54:10 and other prophetic texts.

²⁸ ἴλεός σοι--Is it “God forbid!” (RSV, NET), “Never Lord!” (NIV), “Be it far from thee, Lord” (KJV, ASV, ESV), “Heaven preserve you, Lord!” (NJB—and, I think, Gundry). Contrast this with Isa 54:10 (the only other occurrence of this exact phrase in BGT. However, check out ἴλεως with other pronouns: “Mercy on you/me/you/them”[check this]. See next page for initial list.

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Simon Barjona Synoptic Texts

Matthew 12:38-42

	Matth. 12, 38-42	16, 1-2 a. 4 (nr. 154, p. 225)	Mark. 8, 11-12 (nr. 154, p. 225)	Luk. 11, 16. 29-32	Joh. 6, 30
3	38 Τότε ἄπεκρίθησαν αὐτῶν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες διδάσκαλε, θέλομεν ἀποσοῦ σημεῖον ἰδεῖν.	1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἔπρωτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάαι αὐτοῖς.	11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῶ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	11, 16 (nr. 188, p. 270) 16 Ἄτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐξήτουν παρ' αὐτοῦ.	6, 30 (nr. 149, p. 213) 30 Εἶπον οὖν αὐτῶ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;
6					
9	39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε. 42 βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε.	2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [...] 4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.	12 καὶ ἀναστενάξας τῶ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ἔζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.	11, 29-32 (nr. 191, p. 273) 29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη ὀγενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο οἱ Ἰωνᾶς τῷ τοῖς Νινευῖταις σημεῖον, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.	
12					
15					
18					
21					
24				cf. v. 32	
27					
30					
33					
36					
39				31 βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε. 32 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.	
42					
45	cf. v. 41				

Simon Barjona Synoptic Texts

Matthew 16:13-20

<p>Matth. 16, 13-20 14, 1-2; 10, 2a; 18, 18</p>	<p>Mark. 8, 27-30 6, 14-16; 3, 16</p>	<p>Luk. 9, 18-21 9, 7-9; 6, 13b-14 a</p>	<p>Joh. 6, 67-71 6, 66; 20, 22-23; 1, 40-42</p>
<p>(nr. 155 16, 5-12 p. 227)</p>	<p>(nr. 156 8, 22-26 p. 228)</p>	<p>(nr. 146 9, 10b-17 p. 205)</p>	
<p>3 13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου</p>	<p>27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ</p>	<p>18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ὁ προσευχόμενος κατὰ μόνας αὐτῷ οἱ μαθηταί,</p>	<p>3</p>
<p>6 ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα τὸ λέγουσιν οἱ ἄνθρωποι εἶναι ὁ τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.</p>	<p>27 ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.</p>	<p>καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ ὄχλοι λέγουσιν εἶναι;</p>	<p>6</p>
<p>9 15 λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν·</p>	<p>28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ·</p>	<p>19 οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τῶν ἀρχαίων ἀνάστη. 20 εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν·</p>	<p>9</p>
<p>18 σὺ εἶ</p>	<p>σὺ εἶ</p>	<p>τὸν χριστὸν τὸν θεοῦ.</p>	<p>6, 66. 67-69 66* Ἐκ τούτου πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.</p>
<p>21 ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Ἐβαριωνά, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν οὐρανοῖς. 18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. 19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὅ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὅ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.</p>	<p>29 καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ·</p>	<p>20 εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν·</p>	<p>15 67 εἶπεν ὁ Ἰησοῦς τοῖς δώδεκα τὸ μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελεύσομεθα; ῥήματα ζωῆς αἰωνίου ἔχεις. 69 καὶ ἡμεῖς πεπιστευκαμεν καὶ ἐγνωκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.</p>
<p>24 Σίμων Ἐβαριωνά, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν οὐρανοῖς. 18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. 19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὅ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὅ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.</p>	<p>29 καὶ αὐτὸς ἐπηρώτα αὐτούς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>18 20, 22-23 (nr. 356, p. 502) 22 Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. 23 ἂν τινῶν ἀφήτε τὰς ἁμαρτίας, ἀφένονται αὐτοῖς· ἂν τινῶν κρατήτε, κεκράτηνται.</p>
<p>27 20 τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.</p>	<p>29 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>18 6, 70-71 70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·</p>
<p>39 αὐτός ἐστιν ὁ χριστός.</p>	<p>29 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>39 οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. 71 ἔλεγεν δὲ ὁ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.</p>
<p>42</p>	<p>29 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>36</p>
<p>45</p>	<p>29 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>42 71 ἔλεγεν δὲ ὁ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.</p>
<p>45</p>	<p>29 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.</p>	<p>21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παραγγεῖλεν μηδενὶ λέγειν τοῦτο.</p>	<p>45 (nr. 238 7, 1-9 p. 321)</p>

Handout #2

The Core in Matthew	The Core in Luke
<p>Section 1 For just as Jonah <i>the prophet was</i> . . . so shall be the son of man . . .</p> <p>Section 2 Men of Nineveh . . . Queen of the south</p>	<p>Section 1 For just as Jonah <i>became</i> . . . so <i>also</i> shall be the son of man . . . [for this generation]</p> <p>Section 2 Queen of the south [the men of this generation] Men of Nineveh . . .</p>

However, there are some important differences:

Mk: absolutely **no sign** will be given **to this generation**.

Lk: no sign will be given to it, except the sign of Jonah.

Mt: no sign will be given to it, except the sign of Jonah
the prophet

Lk: **as Jonah** became **a sign** **to this generation**.

Mt: **as Jonah** was in the belly of the fish 3 d&n

Handout #3

- 12:40 “three **days and three nights** in the belly of the sea creature . . .”
16:21 Jesus began to show his disciples...be killed, & on the **third day** be raised.”
17:23 “ he will be raised on the **third day.**”
20:19 “and he will be raised on the **third day.**”
26:61; 27:40 “destroy the temple of God, and build it in **three days.**”
27:63 “impostor said, while still alive, ‘After **three days** I will rise again.’”
27:64 “order the sepulcher secure until the **third day.**”

Handout #4

And he answered them and said, [*“When evening comes you say, ‘This red sky means fair weather.’ 3 And when it is morning, ‘This red and threatening sky means storms today.’ You know how to discern the face of the sky, but the signs of the times you can’t read.*] **An evil and adulterous generation seeks a sign, and a sign shall not be given it except the sign of Jonah.**

- 12:39: Σημεῖον Ἰωνᾶ,
16:17: Σίμων Βαριωνᾶ

Simon/Peter:

Mt (25 verses)

4:18 Simon who is called Peter
8:14 Peter's house—mother-in-law

10:2 Simon who is called Peter
14:28 Peter said to him "command that I come"
29 Peter walked upon the water . . . to Jesus
15:15 Peter said . . . Explain the parable to us
16:16 Simon Peter replied "You are the Christ"
17 Simon Barjona
18 "You are Peter, and on this rock"
22 Peter took him aside began to rebuke him
23 he said to Peter: Get behind me Satan
17:1 Took Peter, James, John up the mountain
4 Peter said . . . "I will make 3 booths"
24 Taxes: came to Peter, does your teacher pay?
17:25 What do you think, Simon? Temple Tax.
18:21 Peter—"How often shall he sin & I forgive?"

19:27 Peter said: we have left everything

26:33 Peter: "I will never fall away"
35 Peter: "I will not deny you"

37 J took Peter & sons of Zeb. Gethsemene
40 to Peter: "can you not watch 1 hour?"

58 Peter followed at a distance...to see the end
69 Peter yard: 2 maids & bystanders; 3 denials
73 ditto

75 Peter remembered . . . wept bitterly

Mk. (22)

1:29 house of Simon
1:30 Simon's mother in law was sick
1:36 Simon & those w/him pursued J

8:16 Simon whom he surnamed Peter

8:29 Peter said, "You are the Christ"

32 Peter began to rebuke him
33 to Peter: Get behind me Satan
9:2 Took Peter, James, John up the mountain

5 Peter said . . . "let us make 3 booths"

10:28 Peter said, "We have left everything"
11:21 Peter remembered the fig tree
13:3 Peter, J&J asked privately: "When"

14:29 Peter: "I will not fall away"

33 J took Peter J&J. Gethsemene
14:37 to Peter, "Simon, are you asleep?"

54 Peter followed at a distance...
66 Peter, yard, warming, maid
67 ditto
70 Peter/maid twice, bystanders
72 Peter remembered . . . broke down wept
16:7 Go tell disciples & Peter

Lk. (18)

4:38 Simon's house—mother in law

5:3 Simon's boat
4 he said to Simon
5 Simon answered
8 Simon Peter, seeing it, fell to his knees
10 James & John, with Simon
6:14 Simon whom he named Peter

7:40 Simon, ...who loved more?
43 Simon: "the one he forgave the most"
44 he says to Simon
8:45 "Who touched me?" Peter said...
51 Allowed no one except Peter, J&J

9:20 Peter said: "The Christ of God"

28 Took Peter, James, John up the mountain
32 Peter & w/him heavy w/sleep
33 Peter ... "let us make 3 booths"

12:41 Peter: "Is this for us or all?"
18:28 Peter: "We have left our homes"

22:8 Jesus sent Peter, J&J: Prepare Passover
22:31 Simon, Simon, Satan will have you
34 "I tell you Peter, you will deny me 3x"

54 Peter followed at a distance
55 Peter, yard, fire
58 ditto maid + 2 men
60 Peter "I don't know the man"
61 Eyed Peter; Peter remembered, wept bitterly

[24:12 Peter ran to the tomb]
24:34 the Lord appeared to Simon

Jn. (33)

1:40 Andrew, SP brother
41 Simon, we have found the Messiah
42 You are Simon; you shall be called Cephas (Peter)
44 The city of Andrew and Peter
6:8 Andrew, SP brother

68 SP "to whom shall we go?"
13:6 SP, & Peter said: "Do you wash my feet?"
8 Peter: "you shall never wash my feet!"
9 SP: "not only my feet, but h&f"
24 SP "of whom does he speak?"
36 SP "Lord, where are you going?"
37 Peter: "I will lay down my life for you!"

18:10 SP cut of the HP ear
11 Jesus said to Peter: "Put away the sword"
15 SP followed w/another disciple
16 Peter stood outside at the door
17 Maid said to Peter: "You are one of them"
18 Peter was warming himself
25 SP warming himself. "they said to him"
26 servant, a kin of whose ear Peter had cut off
27 Peter again denied it
20:2 Mary ran to SP + other

3 Peter + other ran to tomb
4 other outran Peter
6 SP went into the tomb
21:2 SP w/Thomas

3 SP "I'm going fishing"
7 whom J loved said to Peter: "It is the Lord!"
11 SP brought 153 fish in a net
15 to SP: "Simon, s/ John, do you love me?"
16 "Simon, s/ John, do you love me?"
17 "Simon, s/John, do you love me?" Peter grieved
20 Peter turned & saw disc. whom J loved
21 Peter said: "What about this man?"
+

Post resurrection