

Sixty hours of Easter: A Bultmann Review



Dagnan-Bouveret, 1896

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PLAN

This paper is designed for the up and coming Easter celebration by providing the last two biblical items in Easter, according to Bultmann, which include “The Revealer’s Farewell” and “The Passion and Easter.” The artistic motif or design is to tout the re-ordering of the approximately 60 hours from the time of the Last Supper until the Resurrection on Sunday morning.

Bultmann rewrote the chapters 13 through 20 so that it flows without the time gaps noting the biggest error at the end of Chapter 14 when Jesus says “**Arise, let us go hence**” (KJV) in the middle of the Last Supper. Now, this expression is where it should be at the end of evening before they went out across the Kidron valley to the garden.

This paper is also designed for you to read these chapters before Easter by spending time in the verses so that you become compliant with the Word – meaning let the Scripture speak to you and embrace the awe of perhaps, by some, the most revealing part of the Fourth Gospel.

Review¹ of the Jewish days and John weekend:

Nisan 13 till 6 – [**still Thursday till 6**] they may have started supper about this time. 13:1 says “before the festival of Passover” so we know it is not yet Friday at 6 p.m. because the feast must take place between 6 p.m. and midnight Nisan 15.

Nisan 14 at 6 p.m. [**Friday**] (evening) – The Last Supper (in John) takes place (13:1-20). The betrayal is 13:21- 31. Then Jesus covers the rest of chapter 13, and then 17, 15, 16, and 14.

At around 9 p.m. (early night) – They go “across the Kidron valley” to the garden (18:1).

Around 12 p.m. (late night) – Jesus’ arrest (18:2-11).

Around 3 a.m. (pre dawn) – Two Jewish hearings and Peter’s denials (18:12-27).

Around 6 a.m. (dawn) – Trial before Pilate, scourging (18:28 – 19:16).

Around 12 p.m. (noon) – Trial concludes the 6th hour on the Day of Preparation before Passover (19:14).

Around 3 p.m. (afternoon) – Crucifixion and Death (19:17-37).

Before 6 p.m. (before sunset) – Burial (19:38-42).

Nisan 15 at 6 p.m. [**Saturday**] (nothing happens on the Sabbath).

--24 hours go by...

Nisan 16 at 6 p.m. [**Sunday**] around 6 a.m. (dawn) **Sunday Morning** (John 20.1).

As a suggestion just enjoy the reading noting there will be some green/blue verses marked as being modified or redacted and you should not worry about these issues for this reading – you can worry about the Bultmann differences after Easter.

Hope you enjoy this part of John as much as I enjoyed preparing the reading.

¹ For a scholastic chart on these days and times by Felix Just, see: <http://catholic-resources.org/Bible/Jesus-Death.htm> [Part of the confusion is the astronomical calendar shows Nisan 15 falling on Friday evening/Sat during AD 30 and AD 33 as shown above - and in John. On AD 27 Nisan 15 fell on Thursday evening/Fri.

CHAPTERS 13-20: THE REVELATION OF THE DÓXA BEFORE THE COMMUNITY

I. 13:1-17:26:² THE REVEALER'S FAREWELL [New order = 13, 17, 15, 16, 14]

A. 13:1-30: The Last Supper

(a) The Founding of the Community and its Law: 13:1-20

Exposition: 13:1³⁻³

13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,

The Footwashing and its First Interpretation: 13:4-11

13:4 got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with

me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean."

The Second Interpretation: 13:12-20

13:12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread^[e] has lifted his heel against me.' ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

b) The Prophecy of the Betrayal: 13:21-30

13:21 After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." ²²The disciples looked at one another, uncertain of whom he

"Chs. 15-17 are not in their right place. The order as we have it is partly due to accident and partly to puzzled attempts to arrange the disordered material as well as possible" (p. 459).

DÓXA means "Glory"

"The structure of the whole complex - on the basis of the new order - is very simple.

³ "13.1 is to be taken as the introduction to ch. 17" (p. 465n5) "The redactor has been at work in 13:1- 3" (p. 461). I have added (13.1) to show this at 17.

was speaking.²³ One of his disciples—the one whom Jesus loved—was reclining next to him;²⁴ Simon Peter therefore motioned to him to ask Jesus of whom he was speaking.²⁵ So while reclining next to Jesus, he asked him, “Lord, who is it?”²⁶ Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.” So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot.

²⁷ After he received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.”²⁸ Now no one at the table knew why he said this to him.²⁹ Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival”; or, that he should give something to the poor.³⁰ So, after receiving the piece of bread, he immediately went out. And it was night.⁴

B. (13:1) 17:1-26: The Farewell Prayer

a) The Introduction: 13:1

13:1 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

b) The Petition for Glorification: 17:1-5

17:1 After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you,² since you have given him authority over all people, to give eternal life to all whom you have given him.³ And this is eternal life, that they may know you,

⁴ “But vv. 28f, presuppose that no-one heard the answer. Thus vv. 28f. must in actual fact be considered an insertion by the Evangelist into his source” (p. 480).

the only true God, and Jesus Christ whom you have sent⁵.⁴ I glorified you on earth by finishing the work that you gave me to do.⁵ So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

c) The Intercession for the Community: 17:6-26

The Founding of the Community: 17:6-8

17: 6 “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.⁷ Now they know that everything you have given me is from you;⁸ for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.

The Petition for the Preservation and Sanctification of the Community: 17:9-19

17:9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.¹⁰ All mine are yours, and yours are mine; and I have been glorified in them.¹¹ And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.¹² While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled.¹³ But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in

⁵ “17:3 is also an exegetical gloss” (Bultmann, p. 17 n 4).

themselves. ¹⁴ I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. ¹⁵ I am not asking you to take them out of the world, but I ask you to protect them from the evil one. ¹⁶ They do not belong to the world, just as I do not belong to the world. ¹⁷ Sanctify them in the truth; your word is truth. ¹⁸ As you have sent me into the world, so I have sent them into the world. ¹⁹ And for their sakes I sanctify myself, so that they also may be sanctified in truth.

The Petition for the Oneness of the Community: 17:20-23

17:20 “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given them, so that they may be one, as we are one, ²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

The Petition for the Perfecting of the Believers: 17:24-26

17:24 Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵ “Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶ I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

C. 13:31-16:33: Farewell Discourses and Conversations

a) Farewell and Testament: 13:31-35; 15:1-17

Introduction: 13:31-35

13:31 When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. ³² If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³ Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ ³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another.”

The True Vine: 15:1-17

i. (Remain in me): 15:1-8

15:1 “I am the true vine, and my Father is the vine grower. ² He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³ You have already been cleansed by the word that I have spoken to you. ⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸ My

Father is glorified by this, that you bear much fruit and become my disciples.

ii. (Remain in the love): 15:9-17

15: 9 As the Father has loved me, so I have loved you; abide in my love. ¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹ I have said these things to you so that my joy may be in you, and that your joy may be complete. ¹² "This is my commandment, that you love one another as I have loved you. ¹³ No one has greater love than this, to lay down one's life for one's friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶ You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷ I am giving you these commands so that you may love one another.

b) The Community in the World: 15:18-16:11

The World's Hatred: 15:18-16:4a

i. Revealer and Community share the same Destiny: 15:18-20

15:18 "If the world hates you, be aware that it hated me before it hated you. ¹⁹ If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. ²⁰ Remember the word that I said to you, 'Servants are not greater than their master.' If they persecuted me, they will persecute

you; if they kept my word, they will keep yours also.

ii. The Sin of the World: 15:21-25

15:21 But they will do all these things to you on account of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³ Whoever hates me hates my Father also. ²⁴ If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵ It was to fulfill the word that is written in their law, 'They hated me without a cause.'

iii. The Disciples' Task in the Face of the World's Hatred: 15:26-16:4a

. The Disciples' Task: 15:26-27

15:26 "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷ You also are to testify because you have been with me from the beginning.

. The World's Hatred: 16:1-4a

16:1 "I have said these things to you to keep you from stumbling. ² They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. ³ And they will do this because they have not known the Father or me. ⁴ But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Judgment of the World: 16:4b-11

i. The Disciples' Situation: 16:4b-7

16:4b “I did not say these things to you from the beginning, because I was with you. ⁵ But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ ⁶ But because I have said these things to you, sorrow has filled your hearts. ⁷ Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.

ii The Judgment of the World: 16:8-11

16:8 And when he comes, he will prove the world wrong about sin and righteousness and judgment: ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father and you will see me no longer; ¹¹ about judgment, because the ruler of this world has been condemned.

c) The Believers' Future as the Eschatological Situation: 16:12-23

The Continuation of the Revelation in the Future: 16:12-15

16:12 “I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴ He will glorify me, because he will take what is mine and declare it to you. ¹⁵ All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

The Future as the Situation of the Eschatological joy (α): 16:16-24

16:16 “A little while, and you will no longer see me, and again a little while, and you will see me.” ¹⁷ Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me’; and ‘Because I am going to the Father’?” ¹⁸ They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.” ¹⁹ Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’?” ²⁰ Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. ²¹ When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. ²² So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. ²³ On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. ²⁴ Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

The Condition for comprehending the Eschatological Existence: 16:25-33

16:25 “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. ²⁶ On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷ for the Father himself loves you, because

you have loved me and have believed that I came from God.²⁸ I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

²⁹ His disciples said, “Yes, now you are speaking plainly, not in any figure of speech!³⁰ Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.”³¹ Jesus answered them, “Do you now believe?³² The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.³³ I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

d) The Fellowship with the Son and the Father: 13:36-14:31

The Promise of Discipleship: 13:36-14:4

13:36 Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow afterward.”³⁷ Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.”³⁸ Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

14:1 “Do not let your heart be troubled; believe in God, believe also in Me.² In My Father’s house are many dwelling places; if

it were not so, I would have told you; for I go to prepare a place for you.³ If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.⁴ And you know the way where I am going.”

The Unity of Way and Goal: 14:5-14

14:5 Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?”⁶ Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.⁷ If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

⁸ Philip said to Him, “Lord, show us the Father, and it is enough for us.”⁹ Jesus *said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’?¹⁰ Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.¹¹ Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.¹² Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.¹³ Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.¹⁴ If you ask Me anything in My name, I will do it.

⁶ "13:36-14:4 is a continuous and homogeneous whole" (Bultmann, p. 597).

14.1-4 mainly stems from the source of the “revelation-discourses.” Their originally mythological character is illustrated particularly well by the Mandaean parallels” (Bultmann, pp. 598-599).

This material is of the third edition to the Book of John (Urban C. von Wahlde, p. 561). This all means it was added.

The Love-Relationship to the Son and to the Father: 14:15-24

i. The Promise of the Paraclete: 14:15-17

14:15 “If you love Me, you will keep My commandments. ¹⁶ I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷ *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

ii. The Promise of Jesus' Coming Again: 14:18-21

14:18 “I will not leave you as orphans; I will come to you. ¹⁹After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. ²⁰ In that day you will know that I am in My Father, and you in Me, and I in you. ²¹ He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

iii. The Promise of the Coming of Jesus and of God: 14:22-24

14:22 Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” ²³ Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. ²⁴ He who does not love Me does not keep My words; and the word which you

hear is not Mine, but the Father’s who sent Me.

Conclusion: 14:25-31

14:25 “These things I have spoken to you while abiding with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. ²⁷ Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. ²⁸ You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. ²⁹ Now I have told you before it happens, so that when it happens, you may believe. ³⁰ I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

³¹ but so that the world may know that I love the Father, I do exactly as the Father commanded Me. *Get up, let us go from here.*⁷

⁷ The Greek for this is Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν which says “*Arise, let us go from here.*” In Mark 14:42 we have Ἐγείρεσθε, ἄγωμεν or “Get up, let us go.” Note: Jn did not lift this out of Mark. For sure it is pretty easy to find 10 (or more) different translations to this ending in Jn 14:31b.

Dodd takes on a different stance in a military sense saying it does not mean setting out but advancing with either “let’s go meet the advancing enemy” or “up, let us march to meet him!” (p. 408-409).

II. 18:1-20:29: THE PASSION AND EASTER

A. 18:1-19:41: The Passion

a) The Arrest of Jesus: 18:1-11

18.1 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.³ So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.⁶ When Jesus said to them, "I am he," they stepped back and fell to the ground.⁷ Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."⁸ Jesus answered, "I told you that I am he. So if you are looking for me, let these men go."⁹ This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."⁸^f¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

⁸ "V. 9 therefore must be adjudged as a gloss of the redactor; the same thing applies to v. 32" (p. 640).

b) Jesus before the High Priest and the Denial of Peter: 18:12-27

18:12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.¹⁴ Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵ Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest,¹⁶ but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."¹⁸ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching.²⁰ Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret."²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said."²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?"²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"²⁴ Then Annas sent him bound to Caiaphas the high priest.²⁵ Now Simon Peter was standing and warming himself. They

asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.”²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?”²⁷ Again Peter denied it, and at that moment the cock crowed.

c) Jesus before Pilate: 18:28-19:16a

Jesus is handed over to Pilate: 18:28-32

18:28 Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?”³⁰ They answered, “If this man were not a criminal, we would not have handed him over to you.”³¹ Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.”³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)⁹

The First Examination and its Result: 18:33-38

18:33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?”³⁴ Jesus answered, “Do you ask this on your own, or did others tell you about me?”³⁵ Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?”³⁶ Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.”³⁷ Pilate

asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”³⁸ Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him.

Jesus or Barrabas?: 18:39-40

18:39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

The Flogging, Mocking and Presentation of Jesus: 19:1-7

19:1 Then Pilate took Jesus and had him flogged.² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.³ They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face.⁴ Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.”⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”⁶ When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.”⁷ The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

⁹ "V. 9 therefore must be adjudged as a gloss of the redactor; the same thing applies to v. 32" (p. 640).

The Second Examination and its Result:
19:8-12a

19:8 Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” ¹¹ Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” ¹² From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor.

The Condemnation of Jesus: 19:12b-16a

19:12b Everyone who claims to be a king sets himself against the emperor.”

¹³ When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” ¹⁵ They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” ¹⁶ Then he handed him over to them to be crucified.

d) Crucifixion, Death and Burial of Jesus:
19:16b-42

The Crucifixion and the Inscription: 19:16b-22

19:16b So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in

Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them.

¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹ Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” ²² Pilate answered, “What I have written I have written.”

The Distribution of the Clothes of Jesus:
19:23-24

19:23 When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.”

Mary and the Beloved Disciple at the Cross:
19:25-27

19:25 And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷ Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

The Death of Jesus: 19:28-30

19:28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.³⁰ When Jesus had received the wine, he said, "**It is finished.**" Then he bowed his head and gave up his spirit.

The Taking Down from the Cross: 19:31-37

19:31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.³³ But when they came to Jesus and saw that he was already dead, they did not break his legs.³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)^{f10} ³⁶ These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced."

The Burial: 19:38-42

19:38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.⁴¹ Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid.⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

¹⁰ "Thus v. 34b goes back to the ecclesiastical redaction that in 3.5 inserted the reference to the water of baptism, and in 6.52b-58 the reference to the Lord's Supper; the same applies to v. 35, that claims the testimony of an eye-witness for the miracle: the

eye-witness has attested the event, and his testimony is true" (p. 678).

For v. 35 "since the verse is derived from the redaction, it is possible for the eye-witness who 'has attested' this and the author of the Gospel to be identical in its view" (p. 679).

B. 20:1-29 Easter

a) The Easter Morning: 20:1-18 ¹¹

20.1 Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." ³ Then Peter and the other disciple set out and went toward the tomb. ⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, ⁷ and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes.

¹¹ But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; ¹² and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are

¹¹ "Taken as a whole vv. 3-10 certainly are derived from the Evangelist: and v. 2 is an editorial composition" (p. 681).

you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). ¹⁷ Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" ¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

b) The Risen Jesus before the Disciples: 20:19-23

20:19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." ²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." ²² When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

c) Thomas the Doubter: 20:24-29

20:24 But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the

"V. 9 is a gloss of the ecclesiastical redaction" (p. 685).

mark of the nails and my hand in his side, I will not believe.”

²⁶ A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” ²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

20:30-31 THE CONCLUSION OF THE GOSPEL

20:30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹ But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.¹²

¹² “He announces the purpose of his book (v. 31) as he directly addresses the reader; its purpose is to awaken the faith that Jesus is the Messiah, the Son of God. So far as the Evangelist is concerned it is irrelevant whether the possible readers are already ‘Christians,’ or are not yet such; for to him the faith of ‘Christians’ is not a conviction that is present once for all, but it must perpetually make sure of itself anew, and therefore must continually hear the word anew. The meaning of faith, however, is to have life in his ‘name.’ it is possible that the Evangelist added this concluding sentence to the words of

the source; in any case the phrase ζῶῃν ἔχητε (you may have~life) is a favourite formulation of his for salvation, and it corresponds to his view that the believer has salvation ‘in him,’ which is here expressed in the fuller phrase ‘in his name.’ This emphasis that falls on the last word of the book also corresponds with the first mention of believers at the beginning of the book when they were described as ΠΙΣΤΕΥΟΥΣΙΝ εἰς τὸ ὄνομα αὐτοῦ (believed in his name)(1.12) (Bultmann, pp. 698-699).