

Death and Resurrection

Overview

- 18:1-27: Arrest and Interrogation: "I am" and his opponents
- 18:28-19:16: Jesus and Pilate: Inside and Out: Kingship and Truth
- 19:16-37: Crucifixion and Burial: "It" is Finished
- 20:1-29: Four Scenes of Resurrection: Peter and the BD, Mary and Thomas
- 21:1-23: Epilogue: A Final Appearance: Peter and the BD
 - 21:24-25 Finale: A True Witness

Arrest and Initial Interrogation

- **18:1-11 Arrest** (Mt 26:47-56; Mk 14:43-50; Lk 22:47-53)
 - 5-6 “I am” and reaction of awe
 - 8-9 “let them go”: Loosing no one
 - 10 Simon cuts off Malchus’s ear
- **18:12-27 At the High Priest’s House** (Mt 26:57-68; Mk 14:53-65; Lk 22:54-71)
 - 12-14 to Annas, the High Priest that year – History??
 - 15-18 Peter in the garden
 - 19-24 The HP (who) interrogates
 - 25-27 Peter denies again; the cock crows (Mt 26:69-75) Mk 14:66-72; Lk 22:56-62

Before Pilate

- A. 18:28-32 Outside the Pretorium
 - 18:31: The leaders want to kill Jesus, but cannot
- 18:33-38 Inside with Pilate
 - 36: Jesus a king? 38: His mission: to witness to the Truth
- B. 18:38-40 Outside: “Give us Barabbas”
- 19:1-3 Inside: the King of the Jews scourged
- C. 19:4-7 Outside: “Behold the Man” -> 1 Kgdms 9:17LXX + Dan 7: SoM
- 19:8-12 Inside: Pilate and power from above
- D. 19:13-16a Outside: Condemnation at Gabbatha
 - 15: “We have no king but Caesar”

The Crucifixion 19:16b-37

- Final action: dramatic irony, “Lifted up”
 - 19:21: Titulus condemns/identifies: “King of the Jews”
- 24 Fulfills prophecy: Ps 22:19 (“lots”), a common feature of Passion Stories
- 26-27 Care for his own: Mother and the BD, her new Son
- 28-30 Final words
 - “I thirst”: – Ps 22:15
 - “It is finished/completed/perfected”, (“Hour” over ->13:1; “work” done -> 4:34)
- 34 Final sign: Blood and Water -> 3:5; 7:38 (water); 6:54 (blood)
- 36 Final scriptures: “no bone broken” Ex 12:10; Ps 24:21 -> Paschal Lamb ->1:29
 - Note timing: 19:14 “sixth hour”; 31 day of prep
 - 37: Look on the one pierced Zech 12:10
- 39 Burial: Nicodemus back
 - With loads of burial ointment: Expression of faith or its limits?

The Resurrection: Two diptychs

- 20:1-10: The empty tomb
 - The footrace of Peter and the BD
 - 8: The BD sees evidence (*soudarion* -> 11:44) and “believes”
- 20:11-18: The encounter with Mary Magdalene
 - 16: Call by name Evokes 10:5, 14: The Shepherd and his Sheep
 - 17: “Noli me tangere” Why the prohibition on “touching”
 - Jesus is going to the Father, but will come back
- 20:19-23: The Appearance to the Disciples
 - Cf. Lk 24:36-49
- 20:24-29: The Appearance to Thomas
 - 28: My Lord and my God: = Kyrios/YHWH and Theos/Elohim
 - Is seeing believing?

Jesus and Mary: Early Renaissance

- Fra Angelico
 - Guido di Pietro
 - 1387-1455
 - Florence, Rome
 - Painting 1425-30
- “Don’ t Touch Me”



Renaissance

- Il Correggio
 - Antonio Allegri
 - 1489-1534
- “Don’ t Touch Me”



Mannerist: Bronzino

- Agnolo Bronzino
 - 1503-72
 - Florentine
 - “Please Don’ t Dare Touch Me”



Titian

- Tiziano Vicellio
 - Venetian
 - 1485-1576
- “Ooh, Please don’ t touch me!”



Rubens 1577-1640

- A different take



Rembrandt 1606-1669



- John 20
 - The moment of recognition

An Epilogue: More Appearances

- John 21:1-14: A fish fry
 - Similar to the “call” in Lk 5:4-11
 - 7: BD and Peter, again, needs BD
 - 11: 153 fish?? - Gematria
- John 21:15-19: Peter Rehabilitated
 - 15-17 “Do you love (*agapao, agapao, fileo*) me”
 - 18-19: Death predicted
- John 21:20-23: Death of BD
 - 22: “If” I want him to remain... -> Mk 9:1 “Some standing here...”
- John 21:24-25: Finale – A True Witness, So much more to tell.