

The preposition ὑπέρ is used again to express the efficacy of Jesus' death in 11,50-52. The evangelist's comments on Caiaphas' counsel are concerned with the universal and unifying efficacy of Jesus' death (cf. 12,32), not with its sacrificial quality. Caiaphas' counsel is one of political expediency and on his lips ὑπέρ could mean "in place of" ⁹⁷. A second hand is evident in the use of the religious term λαός in 11,50 (cf. 18,14) ⁹⁸. The phrase ὑπέρ τοῦ λαοῦ is omitted in some patristic texts, thus suggesting to Boismard that the addition of this phrase and the pronoun ὑμῖν were intended to introduce a Christian theology of Jesus' redemptive death into the very words of Caiaphas ⁹⁹. In any event the phrase ὑπέρ τοῦ λαοῦ of itself does not tell us how Jesus' death benefited the people of God. The evangelist, however, tells us that it achieved this effect by drawing together the children of God scattered throughout the world. The attractive power of the cross spoken of in 12,32 seems to be in his mind. Thus we conclude that none of the ὑπέρ-texts in the fourth gospel demands a sacrificial evaluation of Jesus' death.

D - The Passion Narrative

Although the fourth gospel shows greater similarity to the synoptic tradition in the passion narrative than in the public ministry, the Johannine imprint and theology may be recognized in the additions and omissions. The figure of Jesus is in center-stage throughout and three special themes are emphasized: (1) The voluntary character of Jesus' suffering; (2) Jesus as βασιλεύς; (3) the accomplishment of the divine plan ¹⁰⁰. Attention should be called here to those characteristics of the passion narrative which throw additional light upon the thesis of the present chapter.

In a general way the evangelist avoids portraying Jesus in a humiliating

⁹⁷ Dodd: "There might be some suggestion of an expiatory sacrifice in the words of Caiaphas ..., but if so, the evangelist has given a different turn to the idea (xi.52)" (p. 233). Cf. Brown.

⁹⁸ This religious designation of the people is not found elsewhere in Jn, but is common in Lk (37×) and Acts (48×). ἔθνος appears 5× in Jn, including 11,50, always with reference to Israel. M. Goguel, *Les sources du récit johannique de la passion* (Paris, 1910) 35, considers 11,49-52 an interpolation by the editor of the trial narrative (with Wellhausen and Schwartz). Cf. S. Pancaro, "'People of God' in St. John's Gospel," *NTS* 16 (1970) 114-29.

⁹⁹ "Problèmes de critique textuelle concernant le quatrième évangile," *RB* 60 (1953) 352-3.

¹⁰⁰ Lagrange, citing Westcott. On the literary structure of the passion narrative, cf. A. Janssens de Varebeke, "La structure des scènes du récit de la passion en Joh. xviii-xix," *ETL* 38 (1962) 504-22. E. Haenchen, "History and Interpretation in the Johannine Passion Narrative," *Interpretation* 24 (1970) 198-219. G. Richter, "Die Deutung des Kreuzestodes Jesu in der Leidensgeschichte des Johannesevangeliums (Jo 13-19)," *Bibel und Leben* 9 (1968) 21-36.

light at the supreme moment of his career. The agony in the garden and the kiss of Judas are omitted. The flight of the disciples is treated differently. The mockery of the soldiers in the pretorium and at the foot of the cross is not recorded, nor the degrading episode before Herod. Those crucified with Jesus are not identified as malefactors. Bultmann has placed far too much emphasis on the humiliation of Jesus in his theology of the cross in Jn. Nor is Jesus the helpless victim of his enemies; on the contrary, he takes the initiative in giving himself up and appears as the master of all that befalls him. The treatment of Jesus' arrest in Jn, while showing familiarity with the synoptic tradition, is designed to portray Jesus as the good shepherd, laying down his life freely for his sheep, in fulfillment of the commission which the Father has given him. The scene described in Jn 18,8-9 makes it clear that at the hour of his greatest personal trial Jesus' first concern is for the safety of his disciples. Jesus' reply to the high priest (18,20-21) is a Johannine version of the synoptic logion addressed by Jesus to his captors in the garden (Mk 14,49). He insists on both the public and universal character of his teaching. The hand of the evangelist and his theology are especially present in the narrative of the trial before Pilate¹⁰¹. All the elements of the synoptic presentation are apparent in Jn¹⁰², but the evangelist enlarges upon the common tradition in order to present Jesus as the king and judge of both Pilate and the Jews. The kingship of Jesus is clearly the principal theme of the passion narrative in the fourth gospel¹⁰³. In the synoptics Jesus speaks more frequently of the kingdom of God than of his own kingdom¹⁰⁴.

¹⁰¹ P. Winter, *On the Trial of Jesus* (Berlin, 1961) 107, 115.

¹⁰² (1) The charge, σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, and Jesus' response, σὺ λέγεις. (2) The silence of Jesus. (3) Two appearances before Pilate (Lk and Jn). (4) The question of Barabbas. (5) Pilate's declaration of Jesus' innocence, repeated 3 × in Lk and Jn. (6) The scourging and crowning, especially the words, χαῖρε, (ὁ) βασιλεὺς τῶν Ἰουδαίων. (7) Pilate accedes to their request; all witnesses use the same word, παρέδωκεν. Pilate is also presented with the same two charges, Messiah and Son of God, with which the Sanhedrin dealt in Lk 22,67-70 (cf. Jn 10,24.36).

¹⁰³ The noun βασιλεὺς appears 12 × in Jn 18-19; 4 × each in Mt 27 and Lk 23; 6 × in Mk 15. Elsewhere in the gospels the noun is used of Jesus; 4 × in Jn; once in Mt in an OT citation and twice in parables; and once in Lk. Absence of connectives is another mark of Johannine composition. ἀφ' ἑαυτοῦ (18,34), 6 × in Jn; ἀφ' ἑαυτῶν 3 × elsewhere. The construction ἡ βασιλεία ἡ ἐμὴ, with the repetition of the article before the pronominal adjective, is proper to Jn. The phrase ἐκ τοῦ κόσμου τούτου expressing origin is found only in Jn (14 ×) and 1 Jn (3 ×). ἐντεῦθεν, 5 × in Jn; twice in Lk; twice in the rest of the NT. In addition to the bibliography cited above (p. 36 n. 77), cf. M.-É. Boismard, "La royauté du Christ dans le quatrième évangile," *LumV* no. 57 (1962) 43-63.

¹⁰⁴ Jesus' kingdom is mentioned Mt 20,21; Lk 1,33; 22,29.30; 23,42; by implication in a parable Lk 19,12.15; indirectly Mk 11,10; the kingdom of the Son of Man is mentioned in Mt 13,41; 16,28. "Kingdom of God" appears in Jn only at 3,3.5.

As in other Johannine revelatory discourses, the teaching about Jesus' kingship is set forth in 18,33-38 in two stages, separated by a leading question on the part of Pilate. In the first stage Jesus explains that as his kingdom is not of this world Pilate really has nothing to fear from him. Pilate's confused query (18,37) provokes a more positive explanation of Jesus' kingship. The evangelist expands the traditional *σὺ λέγεις* into a discourse on Jesus' kingship. In succinct and pregnant language he gives his own expression to the synoptic theme of the kingdom of God. In the synoptics Jesus proclaims the kingdom and explains its true nature, especially in the parables. In Jn the purpose of Jesus' appearance in the world is to bear witness to the truth¹⁰⁵. In 5,33 the Baptist's witness to Jesus is described as a witness to the truth. Here we are told that those who are of the truth hear Jesus' voice (cf. 5,25 ; 10,3.16.27). These words are a clear indication of how the evangelist has integrated his presentation of the passion with the theology of the entire gospel. Those who hear Jesus' voice are his sheep, those who believe in him and come to him that they may have life. To hear Jesus' voice is synonymous with hearing his word, or receiving him and his witness. But Jesus' word is the word of the Father who sent him. The text of 18,37, *πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς*, is parallel with 8,47, *ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει*. To be of the truth, therefore, is to listen to the word of God in Christ with faith. The expression *εἶναι ἐκ* expresses origin, especially in the Johannine writings¹⁰⁶. Throughout the gospel a heavenly origin is contrasted with an earthly origin. It is difficult to detect any significant difference of meaning in the various expressions used to describe this contrast¹⁰⁷. However, God himself is never said to be *ἡ ἀλήθεια*. Christ is the truth (14,6) because he is God made known to men according to his saving plan¹⁰⁸. Consequently, the expression *ἐκ τῆς ἀληθείας* is simply more christocentric than its synonyms. Pilate's curt reply is a manifestation of unconcern ; this is not a political matter and Jesus' claim

¹⁰⁵ The formulation is Johannine. *ἐγώ* is emphatic. The epexegetic *ἵνα* is Johannine. *ἐλήλυθα εἰς τὸν κόσμον* is a common Johannine expression for the mission of Christ (3,19 ; 6,14 ; 9,39 ; 11,27 ; 12,46 ; 16,28 ; cf. 1,9). *εἰς τὸν κόσμον* appears 14 × in Jn ; 3 × in 1-2 Jn and 6 × elsewhere (cf. 1 Tm 1,15 ; Heb 10,5). *μαρτυρεῖν τῇ ἀληθείᾳ* appears only in Jn 5,33 and 18,37 (cf. 3 Jn 6).

¹⁰⁶ In a religious sense, cf. 3,31 ; 7,17 ; 8,23.44.47 ; 15,19 ; 17,14.16 ; 18,36.37 ; 1 Jn 2,16.21 (*ἐκ τῆς ἀληθείας*) ; 3,8.10.12.19 (*ἐκ τῆς ἀληθείας*) 4,1-7 ; 5,19. This religious sense is found outside the Johannine writings only in Mt 1,20 ; 5,37 ; 21,25 par. ; Acts 5,38-39 ; 1 Cor 1,30 and perhaps Gal 3,10.21. Blank, *Krisis* (1964) 194-6.

¹⁰⁷ Of heavenly origin, *ἐκ τοῦ οὐρανοῦ*, *ἐκ τοῦ θεοῦ*, *ἐκ τοῦ πατρὸς*, *ἐκ τῶν ἄνω*, *ἐκ τοῦ πνεύματος*. Of earthly origin, *ἐκ τοῦ κόσμου*, *ἐκ τῶν κάτω*, *ἐκ (τοῦ πατρὸς) τοῦ διαβόλου*, *ἐκ τοῦ πονηροῦ*, *ἐκ τῆς σαρκός*, *ἐκ τῆς γῆς*.

¹⁰⁸ Cf. de la Potterie, "L'arrière-fond du thème johannique de vérité," *Studia Evangelica* I (1959) 277-94.

to kingship is not a threat to Caesar. Pilate therefore declares to the Jews and through them to the world, "I find no crime in him" (18,38).

19,1-16 form a structural unit as can be seen by τότε οὖν in v. 1 and v. 16, a connective found only in Jn. With the synoptics the evangelist records the incident of Barabbas and the scourging. By a more succinct treatment of the Barabbas episode, the evangelist highlights the Jewish rejection of their king and their preference for a brigand. He minimizes the humiliating aspects of the scourging and crowning with thorns by omitting the stripping, the mock sceptre, and the spitting. He does not mention the mocking character of the homage and preserves only the blow, a simple sign of rejection by the Roman soldiers (cf. 18,22). The kingship of Jesus is rejected both by the Roman soldiers and by the Jews¹⁰⁹.

The development in 19,4-15, however, is proper to the fourth gospel. There is a strict parallelism between ἰδοὺ ὁ ἄνθρωπος (19,5) and ἴδε ὁ βασιλεὺς ὑμῶν (19,14). The Jews are being asked to recognize their Messiah and king in this abject and humiliated figure before them¹¹⁰. The prophecy of Is 52,13 - 53,12 is finding its fulfilment here. According to this prophecy the kings of the earth will recognize in the humiliated servant the instrument in whom the power of Yahweh will be revealed. The interlude in 19,7-11 has no real effect upon the outcome of the trial. The decisive dialogue of Pilate and the Jews (19,12-15) still concerns the kingship of Jesus as a threat to Caesar. By introducing the religious charge into the trial before Pilate, the evangelist completes his presentation of the transcendent character of Jesus' kingship and ironically reverses the roles of Pilate and Jesus. Jesus now stands before Pilate as his judge and king. The religious cause of enmity which has shadowed Jesus throughout the gospel is now expressed for the first time in the passion narrative¹¹¹. It is now Pilate's turn to ask the crucial question of the gospel, πόθεν εἰ σὺ; Jesus refuses to answer because only faith can receive an answer to this question¹¹². Pilate then asserts his authority over Jesus, only to find that

¹⁰⁹ It is obvious from a comparison of 19,7 (οἱ Ἰουδαῖοι) with 19,15b (οἱ ἀρχιερεῖς) that the evangelist identifies οἱ Ἰουδαῖοι with the high priests in whose person the Jewish people and through them the world reject their king.

¹¹⁰ Cf. Sir 11,4-5: ὅτι θαυμαστὰ τὰ ἔργα κυρίου, καὶ κρυπτὰ τὰ ἔργα αὐτοῦ ἀνθρώποις. πολλοὶ τύραννοι ἐκάθισαν ἐπὶ ἐδάφους, ὁ δὲ ἀνυπονόητος ἐφόρεσεν διάδημα. The verb φορεῖν is used in Jn 19,5. Sir 40,4 writes of the misery of all mankind: ἀπὸ φοροῦντος ὑακίνθινον καὶ στέφανον καὶ ἔως περιβάλλοντος ὀμόλιον... στέφανος appears in Jn 19,2,5 and περιβάλλειν in 19,2. There is also association between ὑακίνθινον and ἀκάνθινον (19,5).

¹¹¹ Note the contrast between ἄνθρωπος (19,5) and υἱὸς θεοῦ (19,7) and the wording of 10,33: σὺ ἄνθρωπος ὃν ποιεῖς σεαυτὸν θεόν. Hoskyns points out that "both Pilate and the Jews are unconscious witnesses to Christian truth. Pilate proclaims the sinlessness of Jesus, and the Jews declare his death to be the fulfilment of the Law" (p. 523).

¹¹² Cf. 10,25; 18,20-21; Lk 22,67-68. Bultmann. ἀπόκρισιν διδόναι appears only in Jn (1,22; 19,9).

their roles are suddenly reversed¹¹³. Bernard rightly points out that the judgment of Jesus in 19,11b is not intended to be a direct comparison of Pilate's responsibility with that of the Jews. The assertion is theological rather than political or apologetic. Their respective responsibilities lie in different orders and therefore do not suffer comparison. The Jews have knowingly shut out the word of God. Pilate is indeed responsible, but he is only an instrument in a plan ordained by God. Pilate's sin remains within the political order; the sin of the Jews is of religious significance¹¹⁴. Pilate tries to escape this responsibility by presenting Jesus to the Jews as their king and judge and letting them choose Caesar in preference to Jesus¹¹⁵.

By the economy of its narrative the crucifixion of Jesus is presented as an enthronement¹¹⁶. Jesus occupies a place of honor between the two

¹¹³ Cf. Mk 15,4-5 par. *Digest* L xvii 37: nemo qui condemnare potest absolvere non potest. Jesus' reply is not a logion concerning the origin of the authority of the state, but an assertion of his freedom in going to death. It has been granted to Pilate to exercise the necessary authority to take action against Jesus for the salvation of the world. Bultmann, Zahn, Westcott. The periphrastic construction with *διδόναι* (19,11) is found only in Jn (3,27; 6,65; 1.v. 7,39).

¹¹⁴ *ἀμαρτίαν ἔχειν* is a uniquely Johannine expression (9,41; 15,22.24; 19,11; 1 Jn 1,8). Commentators do not agree on the reference in *ὁ παραδούς με*. The verb is usually found in Jn with reference to Judas (6,64.71; 12,4; 13,2.11.21; 18,2.5), but also of the delivery of Jesus to Pilate (18,30.35; cf. Mt 27,2.18 par.). In 19,16 *παρέδωκεν* is the traditional word for Pilate's condemnation of Jesus to the cross (cf. Mt 27,26 par.; 26,2). The immediate context suggests that the reference is to the Jews under the leadership of Caiaphas (cf. 18,30.35). Westcott, Bernard and Bultmann, the Jews generally; Lagrange and Barrett, Judas; Loisy, Judas as the tool of Satan; Hoskyns, the Jews, the devil and Judas.

¹¹⁵ In the synoptics Pilate also attempts to throw the responsibility upon the Jews (cf. Mt 27,24-25; Mk 15,15; Lk 23,24-25). De la Potterie, *Bb* 41 (1960) 217-47, has reinforced the arguments of earlier authors in favor of a transitive sense for *ἐκδίδωκεν* in 19,13. Cf. above, p. 37 n. 81. He sees this scene as the climax of the entire trial before Pilate. The chief objection which could be raised to this interpretation is that of its historical probability. Many, however, recognize the accuracy of Jn's information as regards time, place and day in the same text. The objection is valid only for those who want to find a formal sentence of death in this scene. But no sentence is pronounced. The trial before Pilate ends in Jn as in the synoptics with the non-technical expression, *παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ*. For the evangelists, this is the real significance of Pilate's judicial role; he gives in to the Jews. The text is not a legal record of a formal death sentence, nor does it imply that the Jews executed the sentence themselves. 19,13 is a scene of mockery parallel to that of 19,2-3; there the Romans rejected the king of the Jews; here the Jews themselves reject their own king and judge; cf. 1 Sm 8,7; 12,12; Jgs 8,23.

¹¹⁶ There is no mention of Simon the Cyrene nor of the women, nor of the wine and gall. The mockery is not repeated. Loisy: "... la croix devient un trône...." Eustathius of Antioch, *De engastrimytho* (PG 18,653) speaks of the cross as a *νικηφόρον τροπαῖον*. For Goguel, *RHPR* 11 (1931) 154, the drama of Calvary is transformed in Jn into an apotheosis.

others crucified with him; the evangelist refrains from characterizing them as *λῃσται* (Mt-Mk) or *κακοῦργοι* (Lk). Of the five scenes at the foot of the cross in Jn four recall synoptic narratives but are given a proper Johannine treatment. The crucifixion is followed immediately by the question of the title which is treated in great detail. The three languages point to the universal significance of the kingship of Jesus which he exercises from the cross, while Pilate's stubborn refusal to change the title is another ironic proclamation of the truth. In Jn the crucifixion of Jesus is his triumph.

The incident described in 19,25-27 has special significance in the Johannine theology. The presence of friends at the foot of the cross is in sharp contrast to the action of the hostile soldiers¹¹⁷. Although the synoptics do not mention the presence of Jesus' mother among the women at the foot of the cross, the fourth evangelist directs his attention to her and is primarily concerned with the words which Jesus addresses to her and to the beloved disciple. The solemnity of the formula, *Ἰησοῦς οὖν ἰδὼν...*, suggests an important revelation¹¹⁸. Barrett has pointed out that the two formulae, *ἴδε ὁ υἱός σου* and *ἴδε ἡ μήτηρ σου*, recall ancient formulae of adoption. A new Christian family is being assembled around the cross of Jesus¹¹⁹. In the synoptics Jesus recognizes his true mother and brothers in those who hear the word of God and put it into practice¹²⁰. In Jn this family is constituted at the cross by those who see in Jesus crucified the Word of God made flesh. This scene is the deliberate counterpart of the miracle of Cana. There in the presence of his mother whom he also addressed as *γύναι*, and of his disciples whom the beloved disciple represents at the foot of the cross, Jesus began the revelation of his glory which would culminate in his hour, the hour of his exaltation and glorification by way of the cross. The true disciple is he who by faith sees the glory of God in Jesus not merely at Cana and in the signs of the public ministry, but above all at the foot of the cross. The symbolic meaning of the concluding verse (19,27) concerns the formation by faith of a new family of Jesus¹²¹.

¹¹⁷ The present arrangement of scenes may be the work of the final editor. For *μὲν οὖν* followed by *δέ*, cf. Jn 20,30-31. *μὲν οὖν* appears 27× in Acts, once in Lk and 9× in the rest of the NT. *μὲν ... δέ* appears 7× in Jn. Cf. Wilkens, *Entstehungsgeschichte* (1958) 84.

¹¹⁸ Cf. de Goedt, *NTS* 8 (1962) 142-50.

¹¹⁹ Barrett, Sahlin, *Zur Typologie* (1950) 57-8. Cf. the Christian community assembled in the upper room (Acts 1,13-14: The mother of Jesus, the apostles, the women and Jesus' brothers). A. Feuillet, "Les adieux du Christ à sa mère (Jn 19,25-27) et la maternité spirituelle de Marie," *NRT* 86 (1964) 469-89 esp. 480-3. A. Kerrigan, "Jn. 19: 25-27 in the Light of Johannine Theology and the Old Testament," *Antonianum* 35 (1960) 369-416. A. Dauer, "Das Wort des Gekreuzigten an seine Mutter und den 'Jünger den er liebte'," *BZ* 11 (1967) 222-39; 12 (1968) 80-93.

¹²⁰ Lk 8,21 (hear the word of God); Mt 12,50 (do the will of my Father who is in heaven); Mk 3,35 (do the will of God).

¹²¹ ἀπὸ ἐκείνης τῆς ὥρας does not refer to that precise moment, but to the time

Now that Jesus has established a new family of believers all is finished¹²². The verb *τελεῖν* appears only in 19,28-30 in Jn, although it is common in Ap and is used in Lk for the fulfilment of Scripture and the destiny of Jesus¹²³. *πάντα* refers to all that precedes in the gospel, but especially to the last scene as a final manifestation of Jesus' love. A clear literary connection exists between this scene and 13,1: "Having loved his own (*τοὺς ἰδίους*) who were in the world, he loved them *εἰς τέλος*"¹²⁴. The entire work of Jesus in the fourth gospel is placed under the sign of love¹²⁵, but cc. 13-19 are presented as the ultimate manifestation of this love. The remarkable thing about the Johannine presentation is the fact that the evangelist considers the death of Jesus rather than his resurrection as the completion of his work. This point is even emphasized by the repetition of *τετέλεσται* and the unique choice of *τελειωθῇ* in place of the more common *πληρωθῇ*. The death of Jesus on the cross is the completion of his work because it is his passage from this world to the Father. At the same time it is a passage that is accomplished out of love for men in obedience to the Father's will. Those therefore who see the cross as the revelation of God's love are saved, because by the cross the sources of eternal life are opened for men. The fifth scene at the foot of the cross is proper to the fourth gospel and illustrates this truth.

There was no legal precedent for the piercing of Jesus' side with a lance. It appears to be simply a playful gesture on the part of the soldier, but the evangelist attaches great importance to it. 19,36-37 explains this

of the crucifixion as the hour of Jesus' glorification. It is difficult not to see a reference to 1,11 in *εἰς τὰ ἔθνα*; rejected by the Jews, the Word constitutes a new family through the glorification of Jesus upon the cross (cf. Jn 10,3.4.25). On the cross as the glorification of Jesus and the manifestation of the love of God for men, cf. Cyril of Alexandria, *In Ioannem* iii 16, xii 23.28, xiii 31 (PG 73, 253; 74, 84-5.92.152-3). Cf. M. F. Wiles, *The Spiritual Gospel. The Interpretation of the Fourth Gospel in the Early Church* (Cambridge, 1960) 84. Feuillet, *NRT* 86 (1964) 486. D. M. Stanley, "From his Heart will Flow Rivers of Living Water (Jn 7,38)," in *Cor Jesu I* (Rome, 1959) 529 n. 45. Hoskyns. Wilkens, *Entstehungsgeschichte* (1958) 86.

¹²² *μετὰ τοῦτο* (2,12; 11,7.11) indicates immediate sequence in Jn, as opposed to the general connective *μετὰ ταῦτα*. Here the sequence is causal rather than temporal.

¹²³ Lk 2,39; 12,50; 18,31; 22,37; Acts 13,29; all but Lk 2,39 concern the passion; cf. Lk 13,32 (*τελειοῦμαι*). Insofar as a distinction can be made between *τελεῖν* and *τελειοῦν*, the latter denotes the process of bringing something to completion while the former denotes the fact of completion. The distinction is valid for Johannine usage. *τελειοῦν* is used of the fulfilment of Scripture only in Jn 19,28 in the NT.

¹²⁴ The expression *εἰς τέλος* appears only here in Jn. It could mean to the end of his earthly life, but more likely means "completely" or "to the uttermost," but with eschatological overtones; cf. Mk 13,13 par.; 1 Thes 2,16.

¹²⁵ Cf. 3,16.35; 5,20; 10,17-18; 15,9.13.

importance in terms of the fulfilment of Scripture. Two texts are cited which indicate that his bones were not broken but his side was pierced. The second text is that of Zech 12,10¹²⁶. The passage from which the text is drawn concerns the final liberation of Jerusalem from its enemies by the power of Yahweh. The enemies of Jerusalem, however, are not only the foreign nations but also her own arrogant rulers and some of her own citizens. Yet "on that day the Lord will put a shield about the inhabitants of Jerusalem so that the feeblest among them (*Jerusalem Bible*: the one among them who was about to fall) on that day shall be like David, and the House of David shall be like God, like the angel of the Lord, at their head (*lîpnêhem*)" (12,8). There is reference here to a mysterious figure whom some of the citizens of Jerusalem have opposed but who will be exalted as their king on the day of Yahweh's salvation. This individual is the same as the one referred to in 12,10. His exaltation will be the occasion for the repentance of the people and at the same time Yahweh will pour out a spirit of kindness and prayer over the House of David (12,10) and a fountain will be opened for the House of David and the citizens of Jerusalem to cleanse them from sin and impurity (13,1).

The evangelist sees this prophecy fulfilled in the crucifixion of Jesus. Although he was opposed by his own people, he is exalted by God to become the source of life for the very people who condemned him¹²⁷. This understanding of the cross approaches that already suggested in 3,14. Those who viewed the elevated serpent with faith in God their savior were healed of their infirmity. Those who look upon the exalted figure of Jesus on the cross and see there the saving love of Yahweh will receive eternal life from the Savior's fountain. The primary symbolism of the water and the blood should probably be seen in the light of the same passage of Zechariah. In the context of the gospel the water from the side of Christ can only symbolize the gift of living water which he promised to the Samaritan woman and of which he declared himself the source at the feast of Tabernacles. The death of Christ releases the streams of eternal life for men. Reference to this water may be seen in the fountain opened for the House of David and the citizens of Jerusalem in Zech 13,1¹²⁸. The

¹²⁶ The citation is adapted from the Hebrew. MT: *w^ehibbîttû 'ēlay 'ēt 'āšer dāqārû* LXX: ἐπιβλέπονται πρὸς με ἀνθ' ὃν κατωρχήσαντο. Theodotion: ... εἰς ὃν ἐξεκέντησαν. The same passage in Zechariah is referred to in Ap 1,7 and Mt 24,30. Aquila also renders *dāqārû* as ἐξεκέντησαν. Jn, however, drops the πρὸς με.

¹²⁷ Vergote, *ETL* 28 (1952) 19-20. D. Mollat, "Ils regarderont celui qu'ils ont transpercé." La conversion chez saint Jean, *LumV* no. 47 (1960) 95-114. Cf. Justin Martyr, *Dialogue with Trypho* xiv 8 (ed. Archambault I 68).

¹²⁸ Some mss. (e.g. 56 frz vg), perhaps under the influence of Zech 13,1, have changed ἕνεκεν to ἡνοίξεν. The reading ὕδωρ καὶ αἷμα is found in 579 e Bohairic, some mss. of the Sahidic, and several Fathers in both east and west; cf. Boismard, *RB* 60 (1953) 348-50. Boismard argues against the harmonization of Jn 19,34 with 1 Jn 5,6. 1 Jn 5,6 is based rather on the original order, water and blood;

symbolism of blood is more problematic because it is not mentioned elsewhere in the fourth gospel except in the eucharistic text of 6,51-58. Blood is nonetheless a common biblical symbol for life, considered as the divine element in man¹²⁹. Both the water and the blood symbolize the gift of life, but the blood connotes in addition the necessity of Christ's death; the good shepherd must lay down his life if the sheep are to have life in abundance¹³⁰. The cultic role of blood as a cleansing agent in expiatory rites is based upon this primary symbolism¹³¹. Sacramental symbolism may also be present in Jn but we believe it is secondary.

Having considered the passage of Zechariah first, it may be easier to determine the primary significance of 19,36. The text, *ὅστουν οὐ συντριβήσεται αὐτοῦ*, recalls both the prescription of Ex 12,46 for the eating of the paschal victim, *καὶ ὅστουν οὐ συντρίψετε ἀπ' αὐτοῦ*, and the confident prayer of just men under persecution in Ps 34,21, *κύριος φυλάσσει πάντα τὰ ὅστ' αὐτῶν, ἐν ἑξ αὐτῶν οὐ συντριβήσεται*. The use of the passive in Jn 19,36 points to the psalm rather than to the ritual prohibition¹³². The

a scribe would have found this abnormal and changed Jn 19,34 to "blood and water." Elsewhere, *RB* 65 (1958) 539-40, Boismard cites the Targum of Pseudo-Jonathan on Nm 20,11 in favor of the order "blood and water," but suggests that the redaction of the Targum (6th century) may have been affected by Jn 19,34.

¹²⁹ E.g. Gn 9,4-5; Lv 17,11.14; Dt 12,23; Jgs 9,24; 1 Sm 19,5; 2 Sm 4,11; 2 Kgs 9,7; Ps 30,10; Prv 1,11; Jer 26(33),15; Ez 16,6 (LXX: *ἐκ τοῦ αἵματός σου ζωή*); Jon 1,14 (parallel to *ψυχή*); cf. Mt 23,30-35 par.; 27,4.6.8.24.25.

¹³⁰ The reference to the witness of water and blood in 1 Jn 5,6-8 presupposes such an interpretation of the blood in Jn 19,34. The epistle is directed against gnostic teachers who are satisfied with doctrine symbolized by the water and who deny the necessity of the death of Christ symbolized by the blood. Revelation is not by teaching only, but also by death. The sacramental symbolism is secondary. On 1 Jn 5,6-8, cf. below, pp. 170-71. For the patristic interpretation of Jn 19,34, cf. Westcott (284-6). Tertullian, Cyprian, Zeno of Verona, Gregory of Elvira and Rufinus of Aquileia interpret the water and blood of baptism and martyrdom; cf. Niewalda, *Sakramentssymbolik* (1958) 68-71. For Irenaeus, *Adversus Haereses* III xxxi 2 (ed. Harvey II, 88) they symbolize the true humanity of Christ. Apollinaris of Hierapolis, *περὶ τοῦ πασχα* fr. 4 (PG 5,1300): ... ὁ τὴν ἀγίαν πνεύμα ἑκκεντηθεὶς, ὁ ἐκχέας ἐκ τῆς πλευρᾶς αὐτοῦ τὰ δύο πάλιν καθάρσια, ὕδωρ καὶ αἷμα, λόγον καὶ πνεῦμα. According to Hippolytus in a homily falsely ascribed to Chrysostom (*Homilia 2 in Pascha*, PG 59, 726-7) the shedding of the blood was necessary for the gift of the Spirit: *διὰ γὰρ τοῦ αἵματος τοῦ χυθέντος ὑπὲρ ἡμῶν πνεῦμα τὸ ἅγιον λαμβάνομεν*. Cf. Rahner, *Bb* 22 (1941) 368-71. Justin Martyr, *Dialogue* 13, speaks of those who have been purified in Christian baptism by faith through the blood of Christ and through his death. Barnabas xi 8: ... τὸ ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ὥρισεν ... (ed. K. Lake I 380). Cf. Tertullian, *De baptismo* 16 (CSEL 20, 214).

¹³¹ Moraldi, *Espiazione sacrificale* (1956) 222-52. Lyonnet, *VD* 39 (1961) 18-38.

¹³² The text of Ex appears only in *ὅστουν* and the variant *ἀπ' αὐτοῦ*, rendering the *bē* of Ex (X Γ' al it pler vg; cf. Blass 99). J. B. Segal, *The Hebrew Passover from the Earliest Times to A. D. 70* (London, 1963) 244 n. 4, favors the psalm

subsequent reference to the passage in Zechariah also suggests the divine protection of the persecuted rather than the paschal victim. The divine protection whereby Jesus escapes the breaking of the legs is a sign of the resurrection.

Many commentators do discover here a reference to Jesus as the paschal victim dying on the cross while the lambs of the Jewish passover were being sacrificed in the temple¹³³. This interpretation is confirmed by the frequent references to the Jewish passover in the fourth gospel¹³⁴ and by the title, Lamb of God (1,29). Christ is certainly considered to be the paschal victim in 1 Cor 5,7, but the significance of the title, Lamb of God, in Jn is far from clear¹³⁵. Jn 13,1 explains the insistence of the fourth gospel on the Jewish passover. According to Jewish tradition the word *pesah* was associated with the verb *pāsaḥ* and with the idea of a passage of the Lord among the Egyptians, sparing the lives of the Israelites¹³⁶. The new passover is Jesus' passage from this world to the Father, whereby he saves man from slavery to the prince of this world of darkness.

on the basis of the passive. Notice the other phrases in Ps 34 which recall the Johannine theology. ἐξεζήτησα τὸν κύριον, καὶ ἐπήκουσέν μου ... (v. 5; cf. v. 11); προσέλαθε πρὸς αὐτὸν καὶ φωτίσθητε (v. 6); γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος (v. 9); καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς (v. 18; cf. vv. 5.7.20; Is 50,7.9). In favor of Ps 34, Dibelius, *Deissmann Festschrift* (1927) 182 n. 2. Noack, *Zur joh. Tradition* (1954) 78-9. Zahn. Dodd: "... paschal allusions in the gospel are by no means clear or certain" (pp. 233-4). Vanhoye, *RSR* 48 (1960) 399.

¹³³ The lambs were sacrificed between 3 and 5 in the afternoon according to Josephus, *Jewish War* VI ix 3 (423). Cf. Segal, *Hebrew Passover* (1963) 39. Jesus was condemned by Pilate (19,14) as the lambs were being prepared for sacrifice (Hoskyns). The event marks the end of Judaism (Lagrange). Similarly Bultmann. J. Bonsirven, "La notation chronologique de Jean 19,14 aurait-elle un sens symbolique?" *Bb* 33 (1952) 511-5, sees the reference in 19,14 to the exclusion of leaven from the homes of the Jews; Christ as the new azymes marks the end of the old dispensation. In favor of the paschal lamb, F. Gryglewicz, "Das Lamm Gottes," *NTS* 13 (1967) 144. Mussner, *Liturgisches Jahrbuch* 14 (1964) 197. Bernard. Loisy. Barrett. Brown. Wikenhauser. J. J. O'Rourke, "John's Fulfilment Texts," *ScEcc* 19 (1967) 439-40. For Wilkens, *Entstehungsgeschichte* (1958) 26, the paschal references are due to a later redaction of the gospel, although he does grant a limited role to the paschal idea in the original gospel (p. 86 n. 326).

¹³⁴ 2,13.23; 6,4; 11,55; 12,1; 13,1; 18,28.39; 19,14. Reference is made in the synoptics to the Jewish passover only in relation to the last supper; Lk 2,41 is the only exception.

¹³⁵ Cf. below, pp. 157-66. Boismard, *LumV* no. 36 (1958) 103: "Le thème du Christ nouvel Agneau pascal a-t-il encore une place dans cette typologie de l'Exode? Rien ne permet de l'affirmer avec certitude. ... Il reste cependant possible, sinon probable, que Jean pense effectivement au thème de l'Agneau pascal," but in terms of deliverance rather than of expiation.

¹³⁶ This point is confirmed by the versions, Philo, and Josephus. Aquila Ex 12,11: ὑπερβάσις. Philo, *De specialibus legibus* II xi 41; xxvii 145-7: διαβατήρια. Josephus, *Antiquities* II xiv 6 (313): ὑπερβάσια. Cf. Zorell, *Lexicon Hebraicum Veteris Testamenti* (Rome, 1953) 659. Segal, *Hebrew Passover* (1963) 185-8.

There is no reference in Jn to the slaying of the paschal victim as in Mk 14,12 par. and 1 Cor 5,7. Lacking any clear reference to Jesus as the paschal victim, it is difficult to assume that this identity was familiar to the readers on the basis of 1 Cor 5,7 alone. The crucifixion of Jesus is indeed a new passover of salvation because it is his passage to the Father and his exaltation as a sign of salvation, but the death of Jesus is not presented as the sacrifice of the paschal victim in Jn. If Jubilees 49,13-15 correctly interpret the regulation about the bones as a guarantee of salvation for the people, then we are not far distant from the thought of Ps 34,21¹³⁷. The passion narrative concludes in Jn as in the synoptics with the burial of Jesus. 19,41-42 are more circumstantial than the parallel accounts in the synoptics¹³⁸. The synoptic narratives, however, anticipate the resurrection narratives¹³⁹ whereas the narrative of the burial in Jn is detailed, complete and definitive. 19,42 has the literary effect of a final period to the whole story¹⁴⁰.

E - The Resurrection Narrative

In the fourth gospel the resurrection of Jesus is not explicitly anticipated, as it is in the synoptic narrative¹⁴¹. Jesus does speak of raising up "this temple" in three days (2,19). Directly he is referring to a new center of cult in spirit and truth (cf. 4,23) which will be established by his glorification. The evangelist interprets the logion correctly of his risen body¹⁴², but Jesus himself does not speak of resurrection. Jesus also speaks

¹³⁷ Cf. Segal, *Hebrew Passover* (1963) 233, 170-1. De Vaux, *OT Sacrifice* (1964) 9-10, 35. Segal prefers to see in the regulation a safeguard against the dispersion and possible pollution of the victim. Others see the regulation as a safeguard for the unity of the victim and hence of the people, and consequently as a symbol of the resurrection. In the passover the emphasis is on eating the victim. Nothing is offered to Yahweh on the altar. Among the Semites all slaying of animals was considered a sacrifice and the Arab shepherd considers himself united to his animals. The rabbis found in Ps 34,21 a reference to the resurrection; cf. Dodd, *Historical Tradition* (1963) 131 n. 2.

¹³⁸ Cf. Is 11,10: καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμὴ.

¹³⁹ Mt 27,61; 28,1; Mk 15,47; 16,1; Lk 23,55-56; 24,1.

¹⁴⁰ Cf. Bultmann. Hartmann, "Die Vorlage der Osterberichte in Joh 20," ZNW 55 (1964) 218: "Die Frage ist aber ob Kap. 19,31 ff. und Kap. 20 erst von Johannes verbunden worden sind oder ob ein Zusammenhang schon auf der nächstfrüheren Überlieferungsstufe bestand."

¹⁴¹ The synoptic gospels prepare the reader for the resurrection by the prophesies of the passion and the resurrection, the sign of Jonah, the words of Jesus to the three disciples after the transfiguration, and the promise to meet them in Galilee (omitted in Lk). All three synoptics lead up to the proclamation of the resurrection by the messengers at the tomb and by the women to the disciples.

¹⁴² The pronominal use of ἐκεῖνος is Johannine. λέγειν περί with the genitive is more common in Jn (8x) than in the rest of the NT (Mt 2x; Lk-Acts 3x;