



Carl Bloch, "The Crucifixion"

The Death of the Lamb of God

THE WORD MADE FLESH: JESUS CHRIST
IN THE GOSPEL OF JOHN

Eric D. Huntsman, Education Week 2018

Preludes: When I Survey the Wondrous Cross <https://www.gutenberg.org/files/10429/10429-h/10429-h.htm#E1P10>
Nathan Pacheco, Forever <https://www.gutenberg.org/files/57604/57604-h/57604-h.htm#5:16>

Postlude: Nathan Pacheco, Forever <https://www.gutenberg.org/files/57604/57604-h/57604-h.htm#5:16>



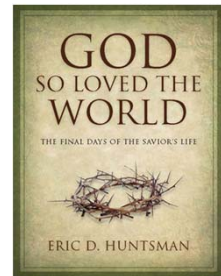
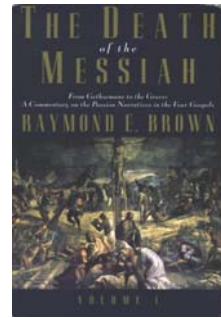
Francisco de Zurbarán, "Agnus Dei"

THE LAMB OF GOD

*"The next day John seeth Jesus coming unto him, and saith,
Behold the Lamb of God, which taketh away the sin of the
world." (John 1:29; cf. 1:36)*

The Passion of Jesus Christ

- From the Greek verb *paschō*, meaning “suffering”
 - But it is not unconnected with the idea of “deep feeling” and love
 - Sometimes the time from the Triumphal entry to the resurrection is referred to the “**Passion Week**”
 - Usually the passion is reckoned **from the Last Supper or from Gethsemane through the death and burial**
- A biblical term! “To whom he showed alive after his passion . . .” (Acts 1:3)
- **Passion Narratives**
 - **Dramatic accounts of the Savior’s final week and/or hours** (Mark 14:1–15:47; Matthew 26:1–27:66; Luke 22:1–56; John 13–19)
 - **Constitute the longest block of material that John and the Synoptics have in common**
 - All seem to draw upon an earlier tradition, a primitive Passion Narrative
 - Intensely studied
 - Raymond Brown, for instance, wrote a 2-volume, 1608-page critical study entitled *The Death of the Messiah*



21. The Final Days of the Savior's Life Open

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The Johannine Passion

- Prelude: **Mary and Jesus: her act of anointing (12:1–8)**
- The Book of Signs Closes: Jesus Prepared for Passover (12:12–12:50)
 - **Jesus’ Triumphal Entry into Jerusalem (12:12–19, enacted sign)**
 - **The Johannine Passion Prediction (12:20–36)**
 - Jesus Must Be “Lifted Up” (12:30–36; cf. John 3:14 and 3 Nephi 27:13–15)
 - Conclusion to the Book of Signs (12:37–50)
- **Book of Glory (John 13:1–20:31; cf. Moses 1:39)**
 - **The Last Supper (John 13:1–38)**
 - **The Farewell Discourses (John 14:1–17:26)**
 - **Crucifixion, Death, and Burial (John 18:1–19:42)**
 - **Resurrection (John 20:1–31)**

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Before the Savior's Last Week

John's Anointing in Bethany (12:1-8)

- Before Jesus went to Jerusalem, at the house of Lazarus, Martha, and Mary
- **Mary anointed Jesus' feet**
 - Explicit symbolism: **preparing him for burial** (suggesting that Mary knew he was going to Jerusalem to die)
 - Implicit symbolism: **recognizing him as a messiah or christos**
- Relationship between this anointing before Jesus' last week and the later anointing of Jesus' head reported midway through his last week by Mark 14:3-9 and Matthew 26:6-13?
 - The two anointings divide Jesus' final days into two parts, perhaps **kingly** and a **priestly** sections



Upper right: Poussin, "Sacrament of Penance"; lower right: Tissot: The Meal in the House of the Pharisee"

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The Triumphal Entry: The King Arrives

(Mark 11:1-11; parallels Matthew 21:1-11; Luke 19:28-40; John 12:12-19)

- **Bethany → Bethphage → Mount of Olives → Jerusalem**
- **Symbolism**
 - **Mount of Olives**
 - Associated with defeat (2 Sam 15:13-30, David fleeing Absalom)
 - God's presence left the Temple before its destruction by the Babylonians by passing over the Mount of Olives (Ezekiel 10-11)
 - **Associated with eschatological triumph (Zechariah 14:4)**
 - **Donkey colt** (Zechariah 9:9): cf. unyoked, consecrated animals in the OT, ride of peaceful prince, David's mount
 - Spreading of clothing and **tree branches**: **reminiscent of royal and festal processions**
 - *Hôšî' ânnā'* (Psa 118:25 BHT): "[God] save us now!"

Top: The church at the site traditionally associated with Bethphage, where Jesus mounted the donkey; center: the road down the Mt. of Olives; bottom: Harry Anderson, The Triumphal Entry

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Palm Sunday

Palm Sunday is a good opportunity not only to recall one of the rare moments in Jesus' ministry when he was recognized for the king he was. Depending upon the timing of Passover and the day that Jesus was crucified, this Sunday could have been "fifth day before Passover" when the Paschal Lamb was selected for Passover and set apart for the Lord, giving special significance to crowd's recognition of Jesus on this day—they may have been welcoming him as a hoped-for king, but in reality he had come as the Lamb of God who would die for them.



Today many Christian churches celebrate Palm Sunday, the Sunday before Easter, and in Jerusalem festive processions descend the Mt. Olives each year on this day. This is a chance not only to commemorate the Triumphal Entry but also to look forward to Jesus Christ's final, triumphal return when all the world will recognize him as Lord and King. Having conquered death, he will, in due course, return to Jerusalem—and all the earth—in glory.

<https://www.youtube.com/watch?v=VLBfuSIOcAo>

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The Johannine Passion Prediction

- The Synoptics have three Passion Predictions on the road to Jerusalem (Mark 8:31–33, 9:30–32, 10:32–34; parallels Matthew 16:21–23, 17:22–23, 20:17–19; Luke 9:21–22, 9:43b–45, 18:31–34)
- **John has one analogous Passion Prediction, which occurs in the temple during the Passion week (John 12:20–36)**
 - Some Greeks Wish to see Jesus (12:20–22)
 - The Hour Has Come (12:23–28a)
 - Jesus prays that the Father will save him but then accepts his mission to glorify the Father (cf. Mark 34–36 and parallels)
 - **The Father Promises to Glorify Jesus (12:28b–30, looking forward to “The Book of Glory”)**
 - **Jesus Must Be “Lifted Up” (12:31–36, an enacted sign; cf. John 3:14 and 3 Nephi 27:13–15)**
 - “And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die” (John 12:32–33)

The Timing of the Last Supper and Crucifixion in John

- The Synoptic gospels clearly state that the Last Supper was a Passover meal (Mathew 26:17–20; Mark 14:12–17; Luke 22:1, 7–14)
- **John never explicitly identifies the Last Supper as a traditional Seder or Passover meal**
 - John seems to suggest that the Passover actually began at sunset on the day that Jesus was crucified (see John 18:28 and 19:31, where the preparation day was likely the day when the Passover was prepared)
- On the preparation day leading up to Passover, lambs were slaughtered in the temple beginning at the ninth hour and continuing on up until the eleventh hour (Josephus, Wars of the Jews 6.9.3 §422–427)
 - **Jesus, the Lamb of God, died as a sacrifice on the cross at the moment that the priests of the temple began slaughtering the paschal lambs**



4. The Death of the Lamb of God



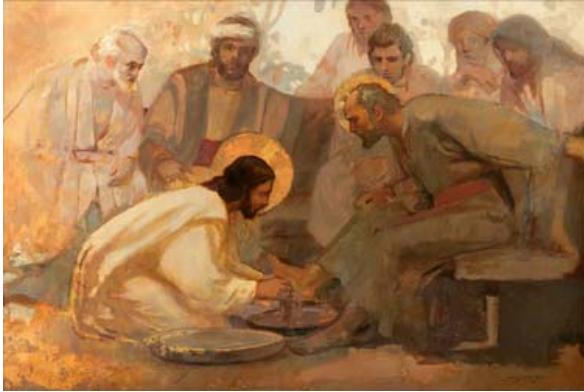
23. The Last Supper

Outline: Johannine Last Supper (13:1–17:26)

- **The Meal and Its Activities (13:1–20)**
 - **The theme of Love introduced (13:1)**
 - “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, **having loved his own which were in the world, he loved them unto the end.**”
 - **No explicit institution of the sacrament**
 - Instead, the symbolism is woven throughout the gospel (e.g., Bread of Life discourse)
 - **Footwashing (13:2–20, next slide)**
 - Jesus foretells his betrayal (13:21–30)
 - **The New Commandment to Love One Another (13:31–36; sc. “Maundy Thursday” from the Latin *mandatum* for commandment)**
 - Peter’s Denial Foretold (13:36–38)
- **The Last Supper, or Farewell, Discourses (14:1–17:26, next lecture)**

Holy Thursday foot washing ceremony at the Notre Dame of Jerusalem church

Footwashing (John 13:2–20)



J. Kirk Richards, *Greatest in the Kingdom*

- “. . . Jesus answered him, ***If I wash thee not, thou hast no part with me.***” (13:8)
 - **Only baptized once, after that one needs only repentance**
 - Referring to this particular ordinance; sanctification or “washing”; clean in general, or all of the above?
 - See also D&C 88:138–141
- “If I then, your Lord and Master, have washed your feet; ***ye also ought to wash one another’s feet.*** For ***I have given you an example,*** that ye should do as I have done to you.” (13:14–15)

23. The Last Supper

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The Omission of Gethsemane

- Jesus and the Disciples Go to Gethsemane (Mark 14:32; par Matt 26:36, Luke 22:39; cf. John 18:1)
- **John, otherwise the most theological, passes over this incident in virtual silence!**
 - *Did he omit details out of reverence?*
 - *Were “plain and precious parts” lost or taken, awaiting the restoration of the “fulness of the record of John?”*
 - *Luke has more detail than the others—was John, who was there, his original source?*
 - Possible Literary reason: John’s emphasis is on Jesus as the Passover Lamb, which was **not** a vicarious sin offering
 - ***Both the high Christology and the paschal imagery might have inclined him to avoid or minimize Jesus’ suffering***

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Jesus Carries His Own Cross



4. The Death of the Lamb of God

- “Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. **And he bearing his cross went forth into a place called the place of a skull**, which is called in the Hebrew Golgotha” (John 19:16–17)
- One detail before the actual crucifixion, however, that illustrates how John chose to portray **the consistent divinity of Jesus** is the omission of any reference to Simon of Cyrene
 - The Synoptic gospels recorded that Jesus, weakened by the abuse he had suffered at the hands of the Jewish and Roman authorities, finally collapsed as he carried the cross beam to the execution site (Matthew 27:32; Mark 15:20b–21; Luke 23:26).
 - A passer-by, one Simon of the North African city of Cyrene, was pressed into service, carrying the cross for him to Golgotha.
 - **The Johannine Jesus, however, does not need any help, bearing his own cross the entire way (John 19:17) and accomplishing his atoning sacrifice completely on his own**

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Timing of the Crucifixion



4. The Death of the Lamb of God

- The Synoptics record that Jesus was crucified at the third hour, about 9:00 a.m. (Matthew 27:35a; Mark 15:25; Luke 23:33b)
- John, either recollecting differently or perhaps realizing that this did not provide enough time for all the activities involved in the trial and abuse of Jesus, states instead that **Pilate did not even present Jesus to the hostile crowd and deliver him over for crucifixion until the sixth hour, or about noon** (John 19:14)
 - One other result of this altered timing, however, is that **in John's account Jesus hangs—and by implication suffers—for a shorter period of time**

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Dividing Jesus' Clothing



- All four gospels note that prior to nailing Jesus to the cross, the soldiers who were crucifying him **divided his outer garments (*ta himatia*) into four parts** and distributed them among themselves but that they cast dice for **his inner tunic (*ton chitōna*, KJV “coat”)**
 - *fulfilled the prophecy of Psalm 22:18 (Matthew 27:35b-36; Mark 15:24; Luke 23: 23:34b; John 19:23-24)*
- Only John, however, notes that **his coat “was without seam, woven from the top throughout”**
 - Commentators have observed that this may suggest that **it may have represented the priestly garment, reinforcing the image of Jesus not only as the lamb being offered but as the high priest who made sacrifice for his people**
 - “But **Christ being come an high priest of good things to come**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us**” (Hebrews 9:11-14; see also 9:23-28)

4. The Death of the Lamb of God

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“I Thirst”



- Shortly before he expired, Jesus announced that he was thirsty, leading a soldier to offer him cheap wine (KJV “vinegar”) on a sponge (Matthew 27:48-49; Mark 15:36; John 19:28-30a)
- While Matthew and Mark record that this sponge was placed on a reed (*kalamō*), **John portrays it as being put on a hyssop branch (*hyssōpō*)**
 - A short shrub, the hyssop’s branches would probably **not have been long enough to reach the lips of a man suspended on a cross**, even if the cross was relatively short, and **its stalk would have been too flimsy to bear the sponge**
 - Nevertheless, **the hyssop was the plant mandated by the law of Moses not only for certain purification rituals but also for spreading the blood on the doorposts at the first Passover** (Exodus 12:22)

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The Last Words of Jesus

- “Father, forgive them; for they know not what they do.” (Luke 23:34)
- “Verily I say unto thee, To day shalt thou be with me in paradise.” (Luke 23:43)
- “Woman, behold thy son!” . . . Behold thy mother!” (John 19:26–27)
- “My God, My God, why hast thou forsaken me?” (Mark 15:34; Matthew 27:46)
- “I thirst.” (John 19:28)
- “Father, into thy hands I commend my spirit.” (Luke 23:46)
- **“It is finished.”** (John 19:30)



Liz Lemon Swindle, “It Is Finished”

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Francisco de Zurbarán, “Agnus Dei”

“A bone of him shall not be broken . . .”

- When the Jewish leadership asked the Roman authorities to break the legs of those being crucified so that their bodies would not desecrate the Sabbath—and in John, the Passover itself—the soldiers first broke the legs of the two insurgents or revolutionaries (*lēstai*, KJV “thieves”) who had been crucified with him
- When they came to Jesus, however, and found that he was already dead, **they did not break Jesus’ legs** “that the scripture should be fulfilled, **A bone of him shall not be broken**” (John 19:31–33, 36)
- While this was a fulfillment of the prophecy of Psalm 34:21, **not breaking any bones was a particular requirement of the paschal lamb, one that was as significant as the prerequisite that it, like Jesus, be “without blemish”** (Exodus 12:46; Numbers 9:12).

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Blood and Water

- “But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and **forthwith came there out blood and water**” (John 19:33-34, emphasis added)
 - **Blood on the cross = blood of paschal lambs on doorframes!**
- The flowing of water from Jesus side is reminiscent of the streams of water that Jesus proclaimed would flow from his belly (John 7:37-39)
 - **the blood atoning for sins** while **the water purifies or cleanses the sinner**
 - Elsewhere in John **water represents life, and not just mortal life but everlasting life** (see John 4:14 and 7:37-38)



Ron Richmond, "Triplus No. 3"

- Due to his mortal inheritance from his mother, Mary, represented by the flowing blood, Jesus was able to **lay down his life as a sacrifice for sin**
- Because of his **divine, immortal inheritance** from God his Father, represented by the stream of water, he was **able to take his life up again and become a source of eternal life**

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The Passover, Death, and Eternal Life

- The Synoptics largely employ the imagery of Jesus' death as a sacrificial offering → **Jesus died as an offering for sin**
- However, the sacrifice of the paschal lamb differed from many other sacrifices in that it was not explicitly an offering for sin
 - Rather it was **intended to ward off death**, explaining why the emphasis in the Gospel of John was not just on forgiveness of sins but on new life
- **The Johannine water flowing from Jesus' side from the Lamb of God on the cross suggested the new life that would come to believers**
 - **The resurrection of the Lamb of God was the most powerful symbol that ultimate new life, not death, came from Jesus' death on the cross**

28. Resurrection Narratives

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Risen “with Healing in His Wings”

The Resurrection and Healing (cf. 2 Nephi 25:13; Malachi 4: 2)

- Jesus’ healings had been types of both **spiritual healing** (as when he forgave sins as he healed the body) and **the resurrection**
 - *The reality is that some physical, emotional, and psychological infirmities may not be fully overcome until the resurrection . . .*
- **Jesus’ own resurrection healed hearts as “grief turned to joy”**
 - “A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 16:20–21)
 - *The hope of the resurrection continues to heal many grieving hearts*



28. Resurrection Narratives

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