

The Hour of Jesus is the Cross



Gary Heartsill, PhD

Magnum opus (Tolle Arbeit)

25 February 2024¹

¹ Jesus Cross SVG Cut Vector Clipart

The introduction for this paper is from Sandra Schneider's book "Written that you may believe: Encountering Jesus in the Fourth Gospel"² (p. 25).

Virtually all scholars agree that it has a basic textual structure: a prologue (1:1-18), a body (1:19 – 20:31), and an epilogue (chap. 21). For many decades it has been customary to regard the body of the Gospel as divided into two parts, a "book of signs" (chaps. 1-12) and a "book of glory" (chaps. 13-20). This division reflects the clear literary break between the first twelve chapters, which recount Jesus' public life, including his miracles, which in John are called "signs," and the last eight (or nine) chapters, beginning with the Last Supper in chapter 13, which recount the passion and resurrection. In the first part Jesus refers repeatedly to his "hour" which is coming: beginning in chapter 13 he talks about his "hour" which has now come. Jesus' hour, which is the passion and resurrection, is called glorification in John.

"The Gospel is meant to mediate, facilitate, nourish this relationship, and therefore reading it must be an ongoing activity..."

What the evangelist intends us to believe is not historical facts about the earthly Jesus but "that Jesus is the Messiah, the Son of God" (p. 12).

"Blessed are those who have not seen and yet have come to believe" (John 20:29).



² Sandra M. Schneiders (1999). *Written that you may believe: Encountering Jesus in the Fourth Gospel*. New York, NY: The Crossroad Publishing Company.

The task of this paper

The task of the paper is to answer questions on the hour and glory of Jesus through a survey report of a group of selected theologians.

The task is to tie in the **hour** of Jesus with the meaning of the cross as the glorification of Jesus.

What do these words mean for Jesus?

What is the **hour** of Jesus - at the cross?

Why is the cross the glorification of Jesus?

Fourth Gospel (4G) use of the word 'hour'

The following verses are examples in the Fourth Gospel and they show how the term **hour** was used by the evangelist writing this book.

So, what is the buildup and the meaning of the word?

2:4 And Jesus said to her, "Woman, what concern is that to you and me? My **hour** has not yet come."

4:23 "But the **hour** is coming and is not here, when the true worshipers will worship the Father in spirit and truth..."

5:25 "Very truly, I tell you, the **hour** is coming, and is now here..."

10:10b "I came that they may have life, and have it abundantly." [now]

12:23 Jesus answered them, "The **hour** has come for the Son of Man to be glorified."

12:27b "No, it is for this reason that I have come to this **hour**."

*** The farewell words of the dying Savior. [Note the chapter reading order: 13, 17, 15, 16, 14.]***

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.

17:1 After Jesus had spoken these words, he looked up to heaven and said, "Father, the **hour** has come;

15:3 "You have already been cleansed by the word that I have spoken to you." [Now cleansed]

16:2b "They will put you out of the synagogues. Indeed, an **hour** is coming when those who kill you think that by doing so they are offering worship to God."

16:25b "The **hour** is coming when I will no longer speak to you in figures..."

16:32b "The **hour** is coming, indeed it has come, when you will be scattered..."

What does it mean with the words **The hour has come?** Ἐλήλυθεν ἡ ὥρα

Perhaps we can say the **hour** was coming, the **hour** not yet here, and the **hour** has come.

The "hour was coming"

4:21 "Woman, believe me, the hour is coming...."

4:23 "But the **hour** is coming and is not here, when the true worshipers will worship the Father in spirit and truth..."

5:25 "Very truly, I tell you, the **hour** is coming, and is now here..."

The "hour not yet here"

2:4 And Jesus said to her, "Woman, what concern is that to you and me? My **hour** has not yet come."

7:30 ..."because his **hour** had not yet come."

8:20 ..."because his **hour** had not yet come."

"Then we hear"

12:23 Jesus answered them, "The **hour** has come for the Son of Man to be glorified."

17:1 After Jesus had spoken these words, he looked up to heaven and said, "Father, the **hour** has come;

Biblical Pause

A look at how Chapter 12 is dividing the Fourth Gospel between Jesus' time with the people and his time with his disciples – especially (and again) on the evening of the last supper in chapters 13, 17, 15, 16, 14. "Chapter 12 seems to be that decisive summit in the story...and the last half of the story spends five whole chapters on Jesus' private conversations with his followers" (p. 21).³

"Looking at a slight shift from "the **hour**...he talks about being glorified"

13:32 If God has been glorified in him, God will also glorify him in himself and will glorify him at once.

16:14 He will glorify me, because he will take what is mine and declare it to you.

17:5 So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

³ Robert Kysar (2007). *John, the maverick gospel*. Louisville, KY: Westminster John Knox Press.



Francis Moloney explains in his book⁴ “The Gospel of John”:

The hour has come! The tension created by the hour that had not yet come (cf. 2:4; 7:6, 8, 30; 8:20) is resolved. It can be put off no longer, as the world is coming to Jesus (cf. vv. 20-22). The gathering at the hour of Jesus is also the glorification of the Son of Man. The hour has come and is still present: the verb is in the perfect tense (*elēlythen*). The Son of Man has already been associated with a “lifting up” (cf. 3:14; 8:28), in the self-gift of Jesus as the revelation of God (cf. 6:27, 51c-53). Jesus is about to be slain, but the hour of his death is his lifting up, his exaltation, his glorification, his self-gift for the life of the world...” (p. 352).

Lifted up on the cross, Jesus speaks to the woman...and commands her to see the Beloved Disciple and accept him as her son...

The cross is “the hour of Jesus”...

As a result of the lifting up of Jesus on the cross the Beloved Disciple and the Mother become one (p. 503).

⁴ Francis J. Moloney (1998). *The Gospel of John*. Collegeville, MN: The Liturgical Press.

Robert Fortna⁵ *die letzten Worte Jesu*

“When at the moment of his death he says ‘**It is finished**,’ he indicates both that his life is ending and also that the world’s end has been achieved. Or rather the two are one; his life is the disclosure of ultimate reality, so that its termination is the fulfillment of that mission. That Friday can now at last be called Good...

For 4E, then, it is no longer the resurrection...but the cross that is Jesus’ chief sign. He more than once ‘signifies’ how he will die. The ostensibly horrifying deed of raising him up on the cross for all to see and despise is in reality his moment of glorification, his exaltation, and the act by which he ‘will draw all human beings’ to himself (12:32). (p. 290.)

R. Alan Culpepper⁶

The cross is his glorification, which finally reveals his glory for all to see.

The more Jesus announces his redemptive mission the more clearly his identity is revealed and the more intense the hostility toward him becomes.

The hostility in turn dramatizes the radical difference between those who believe and those who do not. Finally the apparent triumph of Jesus’ opponents is the fact the awesome fulfillment of his mission. Jesus’ death is John’s *peripeteia*, the falsification of expectation; “the end comes as expected, but not in the manner expected.”

The crucifixion is part of Jesus’ glorification (p. 88).

Craig Koester⁷

If the Messiah was to rule with strength and honor, the cross meant defeat and disgrace. If the Scriptures said the Messiah would bring in God’s everlasting kingdom, the hope that Jesus might do so was shattered when he was “lifted up” to die by crucifixion (12:32-34). In a context of conflicting viewpoints, the writer of John’s Gospel faced the challenge of showing that it was precisely by dying that Jesus would reveal the power of God, and that the cross was the proper place to proclaim the Messiah’s reign (p. 109)...

On a fourth level Jesus’ death is the result of his obedience to God. Although his opponents charged that Jesus should be executed for rebellion against God, the Gospel discloses that he went to his death in obedience to God’s command. He laid down his life as God directed him, in order that God’s purposes might be fulfilled (10:17-18). (p. 110).

⁵ Robert Fortna (1988). *The Fourth Gospel and its Predecessor*. Philadelphia, PA: Fortress Press.

⁶ R. Alan Culpepper (1983). *Anatomy of the Fourth Gospel: A study in literary design*. Philadelphia, PA: Fortress.

⁷ Craig R. Koester (2008). *The word of life: A theology of John’s Gospel*. Grand Rapids, MI: Eerdmans Company.

Robert Kysar (op. cited)

The Lukan story clearly distinguishes the crucifixion and resurrection from the ascension. For a period of forty days the resurrected Christ appeared to his disciples (Acts 1:3). Then, as they looked on, Christ “was lifted up, and a cloud took him out of their sight” (Acts 1:9). The suggestion of most of the Gospel of John, on the other hand, is that the crucifixion is that “lifting up.” The resurrected Christ is not to be distinguished from the exalted Christ. Crucifixion means exaltation, of which resurrection is the expression. Hence, crucifixion and resurrection are bound together in the Gospel of John. The resurrection is in itself the meaning of the crucifixion. Resurrection is the exaltation that crucifixion brings. Consequently, the Fourth Evangelist has no use for an ascension scene similar to that found in the Acts of the Apostles (p. 53).

Kysar in “Preaching John”⁸

The hour – “Probably the most evident of these expressions by which Jesus points us ahead to his arrest, trial, crucifixion, and resurrection is the enigmatic *hōra*. The word is used twenty-five times in the Gospel, of which eight are simply references to the hour of the day...Sometimes Jesus speaks of the eschatological time as ‘hour’” (4:21, 23; 5:25, 28)...

“The hour has come for the Son of Man to be glorified” (12:23)...In Johannine thought Jesus’ “hour” is both his own kairotic⁹ moment and the decisive moment in time for all humanity.

Glorification – “The concept of ‘glory’ (*doxa*) is indispensable in the fourth Gospel and appears at least fifteen times. The verb, ‘to glorify’ (*doxazō*), is even more frequent, appearing approximately twenty-two times. Most important about these words is the fact that Jesus often speaks of his death and resurrection as his ‘glorification.’ The first ten verses of Jesus’ prayer in chapter 17 are an excellent example of this use of glorification...”

“...glory means above all the presence of God and as such is rooted in the Hebraic concept of *kabōd*, meaning glory or honor...‘glorification’ is simply synonymous with God’s presence. The cross and the resurrection, then, glorify God in that they reveal the divine presence in these events, and they glorify Christ insofar as they demonstrate God’s presence in Christ.”

Lifted up – “The Greek verb *hyspoō* occurs five times in John (3:14 [twice]; 8:28; 12:32, and 34). In each case it carries the ambiguity, namely, both an enthronement and a crucifixion. As strange as it is that Jesus and God should be honored by Christ’s shameful execution as a common criminal, it is equally strange that a crucifixion should function as the empowerment of a royal figure [a king]. (pp. 142-144).

“Jesus never speaks of his death on the cross as a sacrifice but always as a ‘glorification.’ Jesus does not make a sacrifice when he ‘lays down’ his life for his ‘friends.’ It is less a sacrifice than an act of love” (p. 145).

“And I, when I am lifted up from the earth, will draw all people to myself” (Jn. 12:32).

⁸ Robert Kysar (2002). *Preaching John*. Minneapolis, MN: Fortress Press.

⁹ Means “when the time is right.”



Paul Anderson¹⁰

Jesus is certainly presented in John as speaking about the sort of death he would die, and in Johannine perspective, these predictions often made reference to a Roman cross as the means of losing his life. In John 12:31-36, Jesus speaks of being lifted up and drawing all to himself, and the narrator connects this reference to the manner of death by which he would die – on a cross. This connection goes back to John 3:14, however, where Jesus compares his being lifted up to Moses’ lifting up a bronze serpent on a pole (Num. 21:9). In John 18:31-32, the Judeans’ turning Jesus over to the Romans anticipates the means by which Jesus would die – implying death on a cross. Of course, the suffering and death of the Son of Man is presented in the Synoptics as well (Mark 8:31-34), so John’s content here is not unique. Distinctive, though, is John’s presentation of Jesus’ prediction regarding his death on a Roman cross – an image leading to the Evangelist’s reflections upon paradox, not just his use of rhetorical irony (p. 205).



Roman cross

“He who saw it has borne witness – his testimony is true, and he knows that he is telling the truth – *that you may believe*” (p.506)¹¹

¹⁰ Paul N. Anderson (2011). *The riddles of the Fourth Gospel: An introduction to John*. Minneapolis, MN: Fortress.

¹¹ Jn. 19:35 – narrator/redacted.

Jaime Clark-Soles¹²

“The way time works in John is more poetic than literal. Remember the constant reference to “the hour”? It’s best to think of the activity from the cross to the end as all one moment for John. After all, isn’t that how eternity works?” (p. 130).

“Try not to read the atonement theology that you are familiar with, from Hebrews and perhaps Paul and certainly the Johannine Epistles, into the Gospel of John” (p. 17).

INTHEBEGIN
NINGWASTH
EWORDANDT
HEWORDWAS
WITHGODAN¹³

“We are a Jesus-believing people who have the Bible, not a Bible-believing people who have Jesus.”¹⁴

In the Synoptic Gospels, Jesus asks that the cup pass from him (in Luke he even sweats blood). Not so in John; in fact, Jesus dismisses the very idea of it as ridiculous: “and what should I say – “Father, save me from this hour”? No, it is for this reason that I have come to this hour” (12:27). Instead, Jesus prays for God to glorify God’s name. In John there is never any perceived disconnect between Jesus and God (which is why John does not record a cry of dereliction from the cross), so God immediately responds to Jesus for the sake of the crowd (not for Jesus’ sake, since Jesus is already perfectly united with ‘God’s will in every way). Jesus boldly and crucially declares: “And I, when I am lifted up from the earth, will draw all people to myself (12:32)...And why would he not?¹⁵ Fade to black...

¹² Jaime Clark-Soles (2016). *Reading John for dear life: A spiritual walk with the Fourth Gospel*. Louisville, KY: Westminster. The only thing better than reading Jaime’s books on John is being in class and hearing the Word from her.

¹³ P. 49. She is not only just a fresh breath of air or maybe a different color of light shining on the Book of John.

¹⁴ “Don’t lose sight of the forest for the trees” (p. 54). Note; She is an American Baptist preacher/minister.

¹⁵ “For he is the light of all people...and is the Savior of Jews and Samaritans – the whole cosmos!” p. 86.

Urban C. von Wahlde¹⁶

In the third¹⁷ edition, the verb *hypoō* [sic?] (“to lift up”) is used to refer to the Crucifixion of Jesus. This does not appear in the other editions.

The verb *hypoō* appears five times in the gospel (3:14 [twice] ; 8:28; 12:32, 34). In every case it appears in material of the third edition and is associated with the figure of the Son of Man. It is closely related to the use of *anabainō*. However, the meaning of *hypoō* is more specific and refers to the Crucifixion itself rather than to the more comprehensive action of Jesus’ “ascent,” which includes the whole series of actions leading to his return to the Father (p.347).

Warren Carter¹⁸

Three “lifted up” sayings in which the verb translated “lifted up” has a double meaning (3:14; 8:28; 12:32-34) also indicate Jesus’ return to God. Not only does the verb mean “lifting up” to the cross; it also evokes royal traditions of exalting a king. In Psalm 89:19, for example, it refers to exalting the Davidic king. Jesus is exalted into heaven to be with God, who has sent him on his earthly mission (3:17, 34; 5:23; 6:29, 39; etc.).

This language denoting Jesus’ return to the Father is not to be confused or equated with resurrection. The verb “lifting up” can incorporate resurrection as the means of his exaltation into heaven. But other wise resurrection and ascension, thought linked, are not the same (pp. 315-316).

Willi Marxsen¹⁹

There is not, as some might think, because Jesus is risen (in the usual sense of the phrase) and my coming resurrection is *hence* assured. It is because Jesus of Nazareth offered this life as a possibility. Jesus is risen in that his offer meets us today and in that, if we accept it, he gives us this new life.

I could equally well put this in this way: Jesus lived and gave a resurrection into new life even before his crucifixion. One could even say that Jesus was risen before he was crucified.

This is what the Gospel of John makes clear in its unique way. Unlike the Synoptic Gospels, John depicts the way of the earthly Jesus as quite unearthly in that he shows him as walking the earth as *Son of God*...

That is why John’s picture of him is so different from that of the other Gospels. Compare it with Luke’s, for example: one could express the difference by saying that in the third Gospel Jesus achieves his being-with-God only through the resurrection, whereas in the Fourth he brings the going-with-God to earth with him (p. 184).

¹⁶ Urban C. von Wahlde (2010). *The Gospel and Letters of John (Vol 1)*. Grand Rapids, MI: Eerdmans Company.

¹⁷ Von Wahlde reflects three editions of the 4G: the first (A.D. 55-65?), the second (A.D. 60-65?), and the third (A.D. 90-95?). (p. ix.)

¹⁸ Warren Carter (2008). *John and empire: Initial Explorations*. New York, NY: T & T Clark.

¹⁹ Willi Marxsen (1968). *The resurrection of Jesus of Nazareth*. Philadelphia, PA: Fortress Press.



Sandra Schneiders²⁰

The Resurrection in John

As is well known, the Jesus tradition was appropriated by each of the evangelists in function of the concerns of a particular community and in terms of a theology and spirituality that developed in that community. While most students of the new Testament easily accept this in relation to the birth of Jesus and his public life, it is less readily recognized in regard to the paschal mystery of Jesus, that is, his passion, death, and resurrection account on its own terms and not through Synoptic lenses...

Critical to continued faith in Jesus is a divine vindication of him and his work. The resurrection, in the Synoptics, is Jesus' vindication by God, the divine reversal of the ultimate *kenosis*, or abasement of Jesus in death by crucifixion.

In John, Jesus' death is never presented as *kenosis*. Rather, Jesus is glorified in and by his death. His lifting up on the cross is his exaltation...the account of the passion is transformed into a victory march of Jesus to his enthronement on the cross...Jesus' words from the cross in John are not cries of anguish but carefully scripted revelatory pronouncements that end with his self-possessed declaration: "It is consummated," that is, everything God had sent Jesus to do has been accomplished.

The transformation of the ignominious passion and death into a glorification of Jesus and God raise the question: What need is there in John for a resurrection?...The Fourth Evangelist is a consummate theologian and writer and would hardly have allowed his great work to fizzle out in a pointless narrative command performance to keep the traditionalists happy. Furthermore, the Johannine resurrection narrative is one of the literary jewels of the New Testament and hardly an afterthought to a Gospel that ends theologically with Jesus' glorification on the cross...

In effect, John reverses the resurrection-ascension schema of the Synoptics, in which God vindicates Jesus by resurrection and Jesus, after showing himself alive to his followers, ascends to "the right hand of God," that is, into the divine presence. In John, Jesus returns to the Father on the cross. His death, which is his passing over into divine glory, is his "ascension," or as John puts it, his exaltation. This is summarized in Jesus' prayer on the night before he died:

Father, the hour has come; glorify your Son so that the Son may glorify you...So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed (17:1, 5).

²⁰ Sandra Schneiders book came along in 2007 at a Perkin's Laity weekend at SMU. This edition on the Fourth Gospel sits right in the middle of my Monk stack of about 70 books – I can reach it without looking for it. What this means is she explains as well as anybody else about the Jesus in the Book of John. It is worth every dime of the \$27.95 cost.

In my course on John with Jaime Clark-Soles in 2010 the first required book was NRSV and next was *Written That You Might Believe*.

My truncated comments, specific and warming are they are, do not do her couple of pages justice.

Jesus is exalted, glorified, and ascends to God at the moment of his death which is why he can, at that moment, hand over the Spirit, which the evangelist has told the reader earlier could not be given until Jesus was glorified (see 7:39).

It is his glorification that makes Jesus able to return to his own as he had promised at the last supper. He told them

I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. In that day you will know [recall what “know” means in John] that I am in my Father, and you in me, and I in you (14:19-29).

Jesus goes on to explain that his return to them will be interior, through the gift of the Spirit/Paraclete.

The resurrection narrative in John, therefore, is not really about what happened to Jesus after his death. That has already been narrated in the account of his glorifying death, namely that he has returned to God. The resurrection narrative is about what happened to Jesus' disciples after Jesus' glorification, namely, that the Jesus who had gone to God has also returned to them.

Through the four episodes of chapter 20 the mystery of Jesus' return to his own is unfolded.

First, the Beloved Disciple at the tomb “sees and believes” ...that Jesus has indeed been glorified...even though [he does] not yet understand the resurrection.

Next, Mary Magdalene sees the glorified Lord and goes to announce to those who are now his “brothers and sisters” that Jesus is indeed alive...that he is both with God and again with them. In other words, Mary, and through her the community, is enlightened about the resurrection.

Jesus then “stands into the midst” of his gathered disciples, grants them his paschal peace, and commissions them as a community to share what they have received from him...in other words, the community, filled with the Holy Spirit, has become the risen body of the glorified Jesus, the temple in which God and humanity will meet.

Finally, Thomas, representing all later disciples, first refuses to believe...and then accepts Jesus' challenge to cross over into the post glorification dispensation of “believing without seeing” or believing through the testimony of the community (pp. 56-58).



Linda Woods

Ernst Käsemann²¹

Therefore, time and again John's interpreters have had to note the pre-eminence of so-called realized eschatology and regard the futurist statements as last testimonies, or as relics of an older tradition which are trailing along, but are no longer an organic part of John's theology, or even to delete them as glosses. Bultmann's famous formulation that Easter, Pentecost and the Parousia coincide in John is absolutely correct from perspective of John's christology...

Even if the career of Jesus may not be understood as a process of development and growth and even if the use of the catchword 'paradox' becomes questionable in view of the emphasis on the divinity of Jesus, one must still agree that John speaks of Jesus' glory both as present reality and future reality. Furthermore, in John the passion appears as the peculiar and proper hour of his glorification (p. 17).

Raymond Brown²²

The cry "It is finished" (vs. 39), which constitutes Jesus' last words in John, has often been contrasted with the agonized "My God, my God, why have you forsaken me?" which constitutes Jesus' last words in Mark/Matthew. (John is closer in tone, at least, to the last words reported by Luke: "Father, into your hands I commit my Spirit.") Loisy, pp. 489-90, emphasizes that the Johannine Jesus deliberately accepts death because it is the completion of God's plan, and death does not come until he signifies his readiness (see x 17-18). "The death of the Johannine Christ is not a scene of suffering, of ignominy, of universal desolation [as in the Synoptics] -it is the beginning of a great triumph."

In John's theology, now that Jesus has finished his work and is lifted up from the earth on the cross in death, he will draw all men to him (xii 32). If "It is finished" is a victory cry, the victory it heralds is that of obediently fulfilling the Father's will. It is similar to the "It is done" of Rev xvi 17, uttered from the throne of God and the Lamb when the seventh angel pours out the final bowl of God's wrath. What God has decreed has been accomplished (pp. 930-931).

Schubert Ogden²³

...the central eschatological symbol "resurrection" is sometimes interpreted by so-called existential theologians...this symbol is simply to re-present a possibility of self-understanding...To be "raised up" on this interpretation means that one comes to have a true or authentic self-understanding: that he realizes in his own individual life the existential knowledge of God and of self and others in God which is made concretely possible by the witness of faith (p. 215).

²¹ Ernst Käsemann (1968). *The testament of Jesus: A study of the Gospel of John in the light of chapter 17*. Philadelphia, PA: Fortress Press

²² Raymond Brown (1970). *The gospel of according to John* (xiii-xxi). Garden City, NY: Doubleday.

²³ Schubert M. Ogden (1963). *The reality of God: And other essays*. New York, NY: Harper & Row.

C. K. Barrett²⁴ (17:1b)

Ἐλήλυθεν ἡ ὥρα. [**The hour has come.**] Cf. 2.4; 12.23. As in the latter passage, the hour which has been so long looked for and has now arrived is the hour of the Son's glory. Equally, it is the hour of his death. The gospel as a whole moves towards this point, and from this point John sees the possibility of the Christian faith and the Christian church emerge (p. 501).

δόξασόν σου τὸν υἱόν. [**glorify your son.**] This is more explicit than 12.23: the glory of the Son proceeds from the Father, and is the consequence of the Son's obedience.

ἵνα ὁ υἱὸς δοξάσῃ σέ. [**That the son may glorify you.**] If the Father glorifies the Son by accepting his obedient suffering and through it exalting him to heaven, this is in order that the Son may by his obedience, thus ratified, glorify the Father (p. 501).

καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ. (13.32b) [**Both God will glorify Him in Himself.**] Jesus would be glorified (so common belief had it) in his resurrection, ascension, and Parousia...The glory achieved by Jesus in his death on the cross is sealed by his exaltation to the glory which he had with the Father before the world was (17.5)...

His glory appears at once in the resurrection, the gift of the Spirit, and his abiding presence with his own; it appears also, for those who have eyes to see, in the crucifixion itself (p. 450).

Rudolf Schnackenburg²⁵

It is true that the way of speaking about Jesus' ascent, which the evangelist incorporates in Jesus' appearance to Mary Magdalene, also uncovers a tension between the theology of John and the traditional view of the primitive Church as to Jesus' resurrection and lifting up respectively. Elsewhere, John only keeps in view Jesus' origin from the Father and his return to the Father, that is the starting-point and goal of his way...for him, the crucifixion is already 'lifting up' and leads directly to his 'glorification'. For him, everything is compressed into Jesus' 'hour', therefore, it is not really possible to dissect the event into death, resurrection, lifting up, and installation in heavenly glory.

John overcomes this way of looking at things, which can veil the transition from the historical world of space and time to God's transcendental realm. Admittedly, John too uses a 'mythological' way of speaking, when he talks of the Saviour's 'ascent', which, in his case, differently from the Lukan 'ascension', corresponds to the 'descent' from heaven.

But since it is a single event, which is not described in detail and retains its transcendental character, John's way of speaking makes more strongly apparent that the appearances of the risen one, with every outwardly naïve description, are self-revelations of the heavenly and lifted up Lord, who already no longer belongs to the world. The appearances are related to provide the Church with points of understanding basic for its faith, and instructions as to its way of life (p. 319).

²⁴ C. K. Barrett (1978). *The Gospel according to St. John: An introduction with commentary and notes on the Greek text*. Philadelphia, PA: The Westminster Press.

²⁵ Rudolf Schnackenburg (1982). *The Gospel according to St. John*. New York, NY: Crossroad.



C. H. Dodd²⁶

Here are two questions demanding an answer: (a) Why does John...keep out of the resurrection narratives...and emphasize the element of human feeling? (b) Why does the author...insist so strongly on the quasi-physical character of His resurrection? (I say quasi-physical...the resurrection body...passes through closed doors, and He is not immediately recognizable even by His most intimate friends...).

I suggest that an answer to both these questions may be given if we allow full weight to the Johannine doctrine that Christ is glorified and exalted in His death. This is meant to be understood in the most absolute sense. No higher exaltation, and no brighter glory, is to be conceived than that which Christ attained in His self-oblation, [self-offering] since it is the absolute expression of the divine [love]. This is the glory which He had with the Father before the foundation of the world (xvii. 5, 24). It is veiled from the eyes of men by the shame of the cross; but not veiled from those who know what the [death] on the cross really means, and in the [death] 'see the Son of Man ascending where He was before' (vs. 62).

Thus, in narrating the crucifixion the evangelist is concerned to keep before his readers the truth that what is *prima facie* [first impression] an event on the plane of the temporal and the sensible – the death of a good man unjustly condemned – is really an event on the spiritual plane. To this the resurrection can add nothing; for the spiritual reality of resurrection is already given in the act of self-oblation. In dying, Christ is 'going to the Father' (xiv. 28, xvi. 10, 16), and this is to *live*, in the fullest sense possible (xiv. 19). In other words, resurrection is *prima facie* a reality on the spiritual plane, and the evangelist is concerned to show that it is also an event of the temporal, historical plane. In order that the death-and-resurrection of Christ may constitute an 'epoch-making' event for mankind, it is necessary that it should actually happen – *in this world*. That is what the quasi-physical features of the post-resurrection appearances are intended to affirm.

From this point of view, it is not the resurrection as Christ's resumption of heavenly glory that needs to be emphasized, but the resurrection and the renewal of personal relations with the disciples. It is this side of the resurrection which is emphasized in the Farewell Discourses (xiv. 18-19, 23, 28, xvi. 16-22), and it is this which is so movingly represented in xx. 11-23, as well as in the appendix.

From this point of view we can understand how it is that although it is declared that at the moment of the death of Jesus on the cross all is accomplished, and that the life-giving stream, which is the Spirit (vii. 38), is now released (xix. 34) for the salvation of man, it is yet necessary that the Spirit should be given by the risen Lord to His disciples (xx. 22). (pp. 441-442).

²⁶ C. H. Dodd (1968). *The interpretation of the Fourth Gospel*. London: Cambridge University Press.

Rudolf Bultmann²⁷

“What shall I say? ‘Father, save me from this hour’?” Jesus immediately rejects: “No, for this purpose I have come to this hour” (12:27). In his passion the meaning of the sending of Jesus is fulfilled. And by his conceiving and accepting it as the fulfillment of the mission enjoined upon him by the Father (13:31), it becomes the hour of exaltation, the hour of glorification. Seen from the vantage-point of this fulfillment the whole work of the man Jesus is a revelation of the divine glory (p. 48).

Father, the hour has come; glorify thy Son (17:1).

Thus Jesus’ death takes on a double aspect in John: it is the completion of his obedience, but it is also Jesus’ release from his commission, and he can return to the glory he previously had in pre-existence (6:62; 17:5). Therefore the crucifixion, which John, of course, narrates, is regarded from the outset as Jesus’ “elevation” (ὑψωθῆναι), a peculiarly ambiguous word (3:14; 8:28; 12:32, 34), or as his “glorification” (7:39; 12:16, 23; 13:31f.; 17:1, 5). But the Pauline vocabulary, the “cross” and “the crucified,” is not found in John; and in Jesus’ predictive words about his death the terms “be exalted” (or elevated) and “be glorified” have supplanted the terms “be killed” and “be crucified” known to us from the synoptic prediction of the passion.

Of course the way to exaltation leads through death (12:24), in which the sending of Jesus finds its meaning fulfilled (12:27). But his death is not an event whose catastrophic nature could be removed only by his subsequent resurrection. On the contrary, his death itself is already his exaltation. And that means: John has subsumed the death of Jesus under his idea of the Revelation – in his death Jesus himself is acting as the Revealer and is not the passive object of a divine process of salvation. John does not use the term “suffer” of Jesus, nor speak of his “sufferings.” The synoptists said that Jesus “must suffer” (Mk. 8:31, etc.). A similar unfathomable “must” (Lk. 24:26f) occurs once in John, but its complementary infinitive is not “suffer” but “be exalted” (3:14). And 13:31 does not say “so it must be” (cf. Mt. 26:54) or the like, but simply “so I do.” John’s passion-narrative shows us Jesus as not really suffering death but choosing it – not as the passive victim but as the active conqueror (pp. 52-53).

...the thought of Jesus’ death as an atonement for sin has no place in John, and if it should turn out that he took it over from the tradition of the Church, it would still be a foreign element in his work. It is significant that John does not narrate the founding of the Lord’s Supper, in the liturgy of which (Mk and I Cor) the atonement idea occurs in the words “for you” (or “for many”). He substituted for it the farewell prayer of Jesus, in which the words, “**And for their sake I consecrate myself**” (17:19), are a clear allusion to those words in the Lord’s Supper. These words do characterize Jesus’ death as a sacrifice, it is true, but here, as everywhere else in John, his death is to be understood in connection with his life as the completion of his work. His lifework as a whole is a sacrifice – an idea well expressed in the description of Jesus as he “**whom the Father consecrated and sent into the world**” (10:36).

Neither does “he gave his only Son” (3:16) specifically mean God’s giving him up to death, but His sending Jesus to men.

Neither is it said that his sacrifice is an atoning sacrifice for sins.

Neither Jn. 17 nor the other farewell discourses deal with forgiveness of sin.

²⁷ Rudolf Bultmann (1951). *Theology of the New Testament* (K. Grobel, Trans.). New York, NY: Charles Scribner’s Sons.

In the whole Gospel, in fact, forgiveness of sin is mentioned only once – 20:23 – where the authority of the disciples to forgive sins is attributed to a saying of the risen Jesus. This practice alludes to ecclesiastical practice...Jesus' death, therefore, is not a special work, but is conceived as of one piece with the whole life-work of Jesus, being its completion (p. 55).

If Jesus' death on the cross is already his exaltation and glorification, *his resurrection* cannot be an event of special significance...There is not a word in John of the idea that not until the resurrection and exaltation after his death was Jesus made lord of all cosmic and demonic powers (cf., for example, Phil. 2:11; Eph. 1:20f.; I Pet. 3:21f.; Pol. Phil. 2:1). For the Father did not delay the gift of life-creating power to him until the resurrection but gave it to him from the outset: “**he has granted the Son also to have life in himself**” (5:26). It is as he who is the resurrection and the life, or the way, the truth and the life (11:25; 14:6) that he encounters men and calls the believer into life now (5:24f.; 11:25f.) as to the raising of Lazarus demonstrates (ch. 11).

Parallel to the Easter-promise (“**But I will see you again,**” 16:22...within the whole passage 16:16-24) is another, 14:18; “**I will not leave you desolate; I will come to you.**” This is the promise of his “coming, i.e. his Parousia. But when it continues: “**Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also,**” the promise of the Parousia is merging into the Easter-promise.

What this means is that Jesus' resurrection and Parousia are identical to John.

Not only that, but parallel to these parallel promises stand a third, the promise of the Spirit (Paraclete 14:15; 16:33), i.e. the promise of Pentecost. Hence for John, **Easter, Pentecost, and the Parousia** are not three separate events, **but one and the same.**

But the one event that is meant by all these is not an external occurrence, but an inner one: the victory which Jesus wins when faith arises in man by the overcoming of the offense that Jesus is to him. The victory over the “ruler of the world” which Jesus has won, is the fact that now there exists a faith which recognizes in Jesus the Revelation of God. The declaration, “**I have overcome the world**” (16:33), has its parallel in the believer's confession: “this is the victory that overcomes the world: our faith” (pp.57-58).



The
hour
of Jesus
is the cross.

It is...finished

The hour has come!

“Das letzte Wort Jesu”

I have overcome the world.

“Blessed Are those Who have not
seen and yet have Come to believe!

Books of signs – Ch 12 – Books of Glory

“Woman - believe me - the hour is coming”

Jesus’ death on the cross is, already - his exaltation.

Jesus’ death as an atonement for sin has no place in John.

Jesus’ resurrection cannot be an event of special significance

The Greek word “hyspoō” - occurs - five times in John.

Easter, Pentecost, Parousia are one and the same.

Jesus’ resurrection and Parousia are identical.

Both - an enthronement and a crucifixion.

The cross, the theme, is his glorification.

“Ich haben den - - Herrn gesehen!”

Written that you might believe.

Die Stunde ist gekommen!

“Whoever even reads

all of this paper

is really truly

blessed.



Appurtenance (maybe Reinforcement)

There are a couple of things that can be done to get a leg up on the direction/outcome of this paper and the first item is to personally sit down and reread the pertinent parts of the book of John; for sure, in this case I have already listed a suggestive scheme of reading by breaking down the Gospel into Chapters 1 – 11, 12, and 13 – 20. Of course, it helps to read the last third as this is where most of the terms are used with the idea of Hour, Cross, and Jesus. Also, again, I would like to point out the reordering of the chapters using 13, 17, 15, 16, and 14 under Bultmann's rubric of "The Revealer's Farewell."

The second item in reading these five chapters is to look at the time frame listed below from Nisan 13 to Nisan 16. This will help - or will certainly add.

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. (predawn) – 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 about 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).²⁸

A third item is to suggest during the rereading of the five chapters is to take notes on words like hour, glory, Advocate, and then Jesus' comments that tie into or connect to these words.

Lastly, would be an effort to come up with the words of Jesus that then tie into what some of the 18 authors discuss in this paper...maybe questions like:

Where does Jesus talk about being "lifted up?"

Where does Jesus talk about how He and the Father are one?

Where does Jesus talk about how He, the Father, and the Advocate are one?

To what was Jesus obedient?

When do these items take place in the Fourth Gospel?

Spend some time looking at what is being said about "What is/is not in John from the Synoptics?"

²⁸ (www.gheart.net/Locker) *And it was night*_(p. 8).

12 – 13, 17, 15, 16, 14 -- 20

12:23 The hour has come for the Son of Man to be glorified.

12:32 And I, when I am lifted up from the earth, will draw all people to myself.

13:36 Where I am going, you cannot follow me now; but you will follow afterward.

17:1 The hour has come.

17:20-24 (His final prayer before his glorification on the cross – and actually the whole of the Gospel.)
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...that those also whom you have given me, may be with me where I am, to see my glory.

15:26 When the Advocate comes...he will testify on my behalf.

16:13 When the Spirit of truth comes, he will guide you into all the truth.

16:16 A little while, and you will no longer see me, and again a little while, and you will see me.

14:18 I will not leave you desolate; I will come to you.

14:26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything...

14:28 You heard me say to you, 'I am going away, and I am coming to you.

14:29 ...when it does occur, you may believe.

14:31 Arise, and let us go hence!

The Easter Event

“Yet a little while, and the world will see me more, but you will see me; because I live, you will live also, the promise of the Parousia is merging into the Easter-promise. What this means is that Jesus’ resurrection and Parousia are identical to John...Hence, Easter, Pentecost, and the Parousia are not three separate events, but one and the same...I have overcome the world...and again that victory that overcomes the world, is our faith” (Bultmann, p. 57).

So, on behalf of Easter this year - on a very special Sunday the 31st of March - I now blow my horn (my shofar) for this sunrise day that happened on Nissan 15 a long time ago.

Blessed are those who have not seen and yet have come to believe.

