

Death and Resurrection Encounters with Jesus

John 18 – 21



Relief of the Betrayal and Arrest of Jesus

French, 1264-88

On view at the Met Fifth Avenue

John 18:1-27 – The Arrest of Jesus

Narrator: When Jesus finished praying, he left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it. Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons. Jesus, knowing all that was going to happen to him, went out and asked them,

Jesus: “*Who is it you want?*”

Jews: “*Jesus of Nazareth.*”

Jesus: *"I am he."*

Narrator: Judas the traitor was standing there with them. When Jesus said, *"I am he,"* they drew back and fell to the ground. Again, Jesus asked them,

Jesus: *"Who is it you want?"*

Jews: *"Jesus of Nazareth."*

Jesus: *"I told you that I am he. If you are looking for me, then let these men go."*

Narrator: This happened so that the words he had spoken would be fulfilled: *"I have not lost one of those you gave me."* Then Simon Peter who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus). Jesus commanded Peter,

Jesus: *"Put your sword away! Shall I not drink the cup the Father has given me?"*

Narrator: Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who advised the Jews that it would be good if one man died for the people. Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in. *"You are not one of his disciples, are you?"* the girl at the door asked Peter.

Peter: *"I am not."*

Narrator: It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself. Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

Jesus: *"I have spoken openly to the world. I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said."*

Narrator: When Jesus said this, one of the officials nearby struck him in the face. *"Is this the way you answer the high priest?"* he demanded.

Jesus: *"If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?"*

Narrator: Then Annas sent him, still bound, to Caiaphas the high priest. As Simon Peter stood warming himself, he was asked, *"You are not one of his disciples, are you?"*

Peter: *"I am not."*

Narrator: One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, *"Didn't I see you with him in the olive grove?"* Again, Peter denied it, and at that moment a rooster began to crow.

Questions for Reflection:

1. Describe Jesus' character and demeanor when confronted and arrested.
2. What do you make of the presence of Roman soldiers in John's account of the arrest of Jesus? (Compare: Matthew 26:57-68; Mark 14:43-52; Luke 22:47-53.)
3. In the account of the arrest of Jesus and Peter's denial, details appear in John's gospel, such as "lanterns and torches" and a "charcoal fire." Only in John is the slave who loses his ear identified by name, *"Malchus."* What do you make of these details?
4. Compare Jesus' responses to Annas and Simon Peter's responses to his questioners.

John 18:28 – 19:16a – The Trial of Jesus Before Pilate

Narrator: The Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked,

Pilate: *"What charges are you bringing against this man?"*

Jews: *"If he were not a criminal we would not have handed him over to you."*

Pilate: *"Take him yourselves and judge him by your own law."*

Jews: *"But we have no right to execute anyone."*

Narrator: This happened so the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled. Pilate then went back inside the palace, summoned Jesus and asked him,

Pilate: *"Are you the king of the Jews?"*

Jesus: *"Is that your own idea or did others talk to you about me?"*

Pilate: *"Am I a Jew? It was your people and your chief priests who handed you over to me. What is it you have done?"*

Jesus: *"My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."*

Pilate: *"You are a king, then!"*

Jesus: *"You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."*

Pilate: *"What is truth?"*

Narrator: With this he went out again to the Jews and said,

Pilate: *"I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"*

Jews: *"No, not him! Give us Barabbas!"*

Narrator: Now Barabbas had taken part in a rebellion. Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, *"Hail, king of the Jews!"* And they struck him in the face. Once more Pilate came out and said to the Jews,

Pilate: *"Look, I am bringing him out to you to let you know that I find no basis for a charge against him."*

Narrator: When Jesus came out wearing the crown of thorns and the purple robe, Pilate said,

Pilate: *"Here is the man!"*

Narrator: As soon as the chief priests and their officials saw him, they shouted,

Jews: *"Crucify him! Crucify him!"*

Pilate: *"You take him and crucify him. I find no basis for a charge against him."*

Jews: *"We have a law, and according to that law he must die, because he claimed to be the Son of God."*

Narrator: When Pilate heard this he was even more afraid, and he went back inside the palace. He asked Jesus,

Pilate: *"Where do you come from?"*

Narrator: But Jesus gave him no answer.

Pilate: *"Do you refuse to speak to me? Don't you realize I have power either to free you or to crucify you?"*

Jesus: *"You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."*

Narrator: From then on, Pilate tried to set Jesus free, but the Jews kept shouting,

Jews: *"If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."*

Narrator: When Pilate heard this he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.

Pilate: *"Here is your king."*

Jews: *“Take him away! Crucify him!”*

Pilate: *“Shall I crucify your king?”*

Jews: *“We have no king but Caesar.”*

Narrator: Finally, Pilate handed him over to them to be crucified.

Questions for Reflection:

1. Who do you think John wants us to view as being on trial – Jesus, Pilate, or the Jews?
2. Reflecting on Pilate’s question, *“What is truth?”* – what do you imagine his tone of voice to be? Do you think it is a serious philosophical query or a dismissive one? What is “truth?”



Christ on the Cross
Rembrandt, 1631

John 19:16b-42 – The Crucifixion and Burial of Jesus

Narrator: So the soldiers took charge of Jesus. Carrying his own cross, he went to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others – one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Hebrew, Latin, and Greek. The chief priests of the Jews protested to Pilate, “*Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.*” Pilate answered, “*What I have written, I have written.*” When the soldiers crucified him, they took his

clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. *“Let’s not tear it,”* they said to one another. *“Let’s decide by lot who will get it.”* This happened that the scripture might be fulfilled, *“They divided my garments among them and cast lots for my clothing.”* Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, *“Dear woman, here is your son,”* and to the disciple, *“Here is your mother,”* From that time on this disciple took her into his home. Later, knowing that all was completed, Jesus said,

Jesus: *“I am thirsty.”*

Narrator: A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. After the drink he said,

Jesus: *“It is finished.”*

Narrator: With that, he bowed his head and gave up his spirit. It was the day of Preparation, and the next day was to a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: *“Not one of his bones will be broken,”* and, as another scripture says, *“They will look on the one they have pierced.”*

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate’s permission he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linens. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

NOTES: Encountering Death: Jesus’ Passion - John 18 and 19

1. All four Gospel writers record an account of Jesus’ passion, death, and resurrection; each providing unique viewpoints and information. John’s presentation of the passion emphasizes the sovereignty of Jesus, who freely laid down his life for his friends. According to John, Jesus was not a victim at the mercy of his enemies, but rather he was completely in control of the events of his passion.

2. Only John notes the presence of Roman soldiers at Jesus' arrest; and a lot of them. A "detachment" or "cohort" of soldiers typically numbered 600 men or a subdivision of 200. Why does John include this? Perhaps it was a detail that only he chose to preserve. Perhaps the presence of the troops alongside the temple police and religious leaders symbolically conveyed the whole world's opposition to Jesus. Or perhaps their presence set the stage for the confrontation between Jesus and Pilate, an encounter that takes center stage in John's Gospel.

3. In John there is no account of Jesus being interrogated by the Sanhedrin, the Jewish Supreme Court, after his arrest. Instead, the Roman judicial process before Pilate dominates John's account of Jesus' passion. In John's account Jesus is very vocal in defending himself against false charges, clarifying the true nature of his kingship and his sovereignty. Jesus exercises his kingship by witnessing to the truth about God. The question that governs the trial scene in John's Gospel is whether Pilate will recognize the truth in Jesus, for it is Pilate and the religious authorities who are truly on trial, not Jesus. Ironically, Pilate asks what may be the most famous question in the New Testament, "*What is truth?*" (18:38), when the One who is "the way, the truth, and the life" is standing right in front of him.

4. John's emphasis on Jesus' sovereignty is further reflected in the account of the crucifixion and burial. John does not tell us about the soldiers stripping Jesus of his purple robe, so he approaches his death in royal garb, and to the end he remains fully in control. On the way to Golgotha he carries his own cross. The inscription that Pilate affixes to the cross – written in Hebrew, Latin, and Greek – is a worldwide proclamation of Jesus' sovereignty/kingship. In his dying moments he provides for his mother's care and he does not cry out to God in agony, rather as the one in control he calmly states, "It is finished."



The Stone Removed from the Tomb
Unknown

John 20:1-10 – The Empty Tomb

Narrator: Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said,

Mary M.: *“They have taken the Lord out of the tomb, and we don’t know where they put him!”*

Narrator: So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus’ head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not

understand from Scripture that Jesus had to rise from the dead.) Then the disciples went back to their homes,

Questions for Reflection:

1. None of the Gospel writers give an eye-witness account of Jesus' resurrection, but each provides a report of the empty tomb and of the risen Lord's appearances afterwards. What captures your attention about John's account? What details are left out that Matthew, Mark, and Luke tell us? What questions does John's account raise for you?
2. If this was the extent of John's resurrection account, would the news that Jesus' tomb was empty be good news or bad news? Read Mark 16:1-8. Most scholars agree that this is where Mark concluded his Gospel. The most reliable early manuscripts and other ancient witnesses do not have verses 9-20. What if there was no account at all of an empty tomb?

John 20:11-18 - A Resurrection Encounter with Mary Magdalene on Sunday Morning

Narrator: Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. They asked her,

Angels: *"Woman, why are you crying?"*

Mary M.: *"They have taken my Lord away and I don't know where they have put him."*

Narrator: At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. He said to her,

Jesus: *"Woman, why are you crying? Who is it you are looking for?"*

Narrator: Thinking he was the gardener, she said,

Mary M.: *"Sir, if you have carried him away, tell me where you have put him, and I will get him."*

Jesus: *"Mary."*

Narrator: She turned toward him and cried out in Aramaic,

Mary M.: *"Rabboni!"*

Jesus: *"Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"*

Narrator: Mary Magdalene went to the disciples with the news:

Mary M.: *"I have seen the Lord!"*

Narrator: And she told them that he had said these things to her.

Questions for Reflection:

1. This is the first of four resurrection appearances of Jesus in the Gospel of John. Mary Magdalene is the picture of courage and devotion. She comes alone to the tomb on Easter morning, *“while it was still dark.”* While Peter and the beloved disciple went home after visiting the tomb, Mary stayed, *“crying outside the tomb,”* questioning strangers, intent on finding the body of her Lord. Was Mary Magdalene crying out of fear or sorrow?
2. The first words the risen Lord spoke to Mary sound like the first words he spoke at the beginning of the Gospel of John: *“What are you looking for?”* (1:38). This is the “essential question” in John’s mind that the Lord asks everyone who comes to him. For John it can only be answered by a personal encounter with Christ, who promises what we all want: abundant and eternal life.
3. Why didn’t Mary Magdalene recognize Jesus, mistaking him as “the gardener?” How do you interpret Jesus’ command to Mary Magdalene to not “hold” him/”touch” him/”cling” to him?

John 20:19-25 - A Resurrection Encounter with the Disciples on Sunday Evening

Narrator: On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said,

Jesus: *“Peace be with you!”*

Narrator: After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said,

Jesus: *“Peace be with you! As the Father has sent me, I am sending you.”*

Narrator: And with that he breathed on them and said,

Jesus: *“If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.”*

Narrator: Now Thomas, one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, *“We have seen the Lord!”* But he said to them,

Thomas: *“Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.”*

Questions for Reflection:

1. Note that the stories of Jesus’ appearances to Mary Magdalene on Easter morning and to the disciples on Easter evening are back-to-back in John’s Gospel, contrasting her courage with their fear. If Mary Magdalene had told the disciples earlier in the day that she had “seen the Lord,” why were they huddled in fear behind locked doors? What fears paralyze us as individuals and as a church family?
2. The risen Christ enters the room locked by fear and offers the disciples his peace, bringing to remembrance his earlier promise to them, “Peace I leave with you; my peace I give to you. I do not give to you as the world gives. So, do not let your hearts be troubled, and do not let them be afraid” (14:27). The promise is now fulfilled! What is the “Peace” that the risen Christ offers?
3. The gift of Christ’s peace is not for the disciples alone; they are to share it with the world. The risen Christ commissioned them to get out from behind locked doors and go into the world and be engaged in sharing his peace with the world. Jesus was sent as the Lamb of God to take away the sins of the world (John 1:29), and now the disciples are to continue that work. Then, he equips them for their work by breathing his living spirit (Holy Spirit) into them.

John 20:26-31 - A Resurrection Encounter with the Disciples a Week Later

- Narrator:** A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said,
- Jesus:** *"Peace be with you!"*
- Narrator:** Then he said to Thomas,
- Jesus:** *"Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."*
- Thomas:** *"My Lord and my God!"*
- Jesus:** *"Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."*
- Narrator:** Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Questions for Reflection:

1. According to John, after Thomas expressed his inability to believe in Jesus' resurrection an entire week went by before the risen Christ appeared again to the disciples. Does this tell us anything about Christ?
2. Thomas has long been defined as a "doubter." The Greek for "doubt" does not even appear in this text. A literal translation of Jesus' statement to Thomas in John 20:27 is: "Do not be unbelieving (*apistos*) but believing (*pistos*)."
3. Thomas speaks for all of us who missed the first resurrection appearances. We do not know whether Thomas touched the wounds that Christ asked him to touch, but we do know that in full recognition of them he uttered a climactic confession of faith: *"My Lord and my God!"* (20:28). Thomas is the first person to look at Jesus and address him directly as "God." This is the point John has been working toward from the beginning of his Gospel when he introduced Jesus as the Word who "was with God" and "was God" and who "became flesh and lived among us." By his confession, Thomas acknowledged the full revelation of God in Jesus Christ and pledges his loyalty to him above any other "lord" (i.e. Caesar). Is Thomas' confession your confession?
3. In John 20:30-31, John states his purpose for having written the Gospel: ". . . that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." How do you describe the "life" we have because of our believing in Jesus?

John 21 - A Resurrection Encounter with the Disciples While Fishing

- Narrator:** Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way: Simon Peter, Thomas, Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.
- Peter:** *"I'm going out to fish."*
- Disciples:** *"We'll go with you."*
- Narrator:** So they went out and got into the boat, but that night they caught nothing. Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them,

Jesus: *"Friends, haven't you any fish?"*

Disciples: *"No."*

Jesus: *"Throw your net on the right side of the boat and you will find some."*

Narrator: When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter,

John: *"It is the Lord!"*

Narrator: As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them,

Jesus: *"Bring some of the fish you have just caught."*

Narrator: Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them,

Jesus: *"Come and have breakfast."*

Narrator: None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was the third time Jesus appeared to his disciples after he was raised from the dead. When they finished eating, Jesus said to Simon Peter,

Jesus: *"Simon son of John, do you truly love me more than these?"*

Peter: *"Yes, Lord, you know that I love you."*

Jesus: *"Feed my lambs."*

Narrator: Again Jesus asked him,

Jesus: *"Simon son of John, do you truly love me?"*

Peter: *"Yes, Lord, you know that I love you."*

Jesus: *"Take care of my sheep."*

Narrator: The third time he said to him,

Jesus: *"Simon son of John, do you love me?"*

Narrator: Peter was hurt because Jesus asked him the third time, "Do you love me?"

Peter: *"Lord, you know all things; you know that I love you."*

- Jesus:** *“Feed my sheep. I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands and someone else will dress you and lead you where you do not want to go.”*
- Narrator:** Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him,
- Jesus:** *“Follow me!”*
- Narrator:** Peter turned and saw the disciple Jesus loved following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) When Peter saw him, he asked,
- Peter:** *“Lord, what about him?”*
- Jesus:** *“If I want him to remain alive until I return, what is that to you? You follow me.”*
- Narrator:** Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?” This is the disciple who testifies to these things and who wrote them down. We know his testimony is true. Jesus did many other things. If every one of them were written down, the whole world would not have room for the books that would be written.

NOTES: A Resurrection Encounter with the Disciples While Fishing – John 21

1. John 21 is a mystery. It disrupts the sense of closure provided at the end of John 20, where resurrection appearances, commissioning, confession (“My Lord and my God”), and the author’s statement of purpose appear to bring the Gospel to a close. Because of this, most scholars believe John 21 to be an epilogue appended to the Gospel by a later editorial hand. However, this Gospel has *never* circulated without chapter 21. And, although it might be anticlimactic, it ties up a few loose ends, such as how Jesus dealt with Peter’s denials, and what does it mean to be “sent” into the world by the risen Lord, and what specific tasks are the disciples called to perform. One scholar writes, *“There is a sense in which the Fourth Gospel has two endings. The first, in John 20, brings the story of Jesus’ life, death, and resurrection to a close. The second, in John 21, confirms that the story continues to this day in the ongoing ministry of the community of disciples.”*
2. There is general agreement among interpreters that the “fishing story” in John 21 conveys affirmations about the church’s mission. In early Christian tradition, the catching of fish symbolized the church’s mission of “catching people,” or evangelizing. In the second half of John 21, the focus turns from the disciples as a whole to the specific roles that two prominent disciples are to play within the community of faith. The imagery of vocation shifts from that of fishing/evangelizing to shepherding/pastoral care. John wants readers to know that ministry is entrusted to forgiven sinners, less-than-perfect people, who engage in ministry not as a way to earn the forgiveness that has already been given, but as a way of expressing gratitude for the gift of grace, and as a way of living the new, resurrected life in Christ.

Jesus' Passion, Death, and Resurrection

Gospel Comparisons

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Religious leaders plot to kill Jesus	26:1-5	14:1,2	22:1,2	
Judas agrees to betray Jesus	26:14-16	14:10, 11	22:3-6	
Disciples prepare for the Passover	26:17-19	14:12-16	22:7-13	
Jesus washes the disciples' feet				13:1-20
Jesus and the disciples have Last Supper	26:20-30	14:17-26	22:14-30	
Jesus predicts Peter's denial			22:31-38	13:31-38
Jesus is the Way, the Truth, and the Life				14:1-14
Jesus promises the Holy Spirit				14:15-31
Jesus is the True Vine				15:1-17
Jesus warns about the world's hatred				15:18 – 16:4
Jesus teaches about the Holy Spirit				16:5-15
Jesus prays for himself				17:1-5
Jesus prays for his disciples				17:6-19
Jesus prays for future believers				17:20-26
Jesus again predicts Peter's denial	26:31-35	14:27-31		
Jesus agonizes in Gethsemane Garden	26:36-46	14:32-42	22:39-46	
Jesus is betrayed and arrested	26:47-56	14:43-52	22:47-53	18:1-11
Annas questions Jesus				18:12-24
Caiaphas questions Jesus	26:57-68	14:53-65		
Peter denies knowing Jesus	26:69-75	14:66-72	22:54-65	18:25-27
Jesus is condemned by religious council	27:1, 2	15:1	22:66-71	
Judas kills himself	27:3-10			
Jesus stands trial before Pilate	27:11-14	15:2-5	23:1-5	18:28-37
Jesus stands trial before Herod			23:6-12	
Pilate hands Jesus over to be crucified	27:15-26	15:6-15	23:13-25	18:38 – 19:16
Roman soldiers mock Jesus	27:27-31	15:16-20		
Jesus is led away to be crucified	27:32-34	15:21-24	23:26-31	19:17
Jesus is placed on the cross	27:35-44	15:25-32	23:32-43	19:18-27
Jesus says, " <i>Father forgive them for they know not what they do.</i> "			23:34	
Jesus says, " <i>Today you will be with me in paradise.</i> "			23:43	
Jesus says, " <i>My God, my God, why have you forsaken me?</i> "	27:46	15:34		
Jesus says to his mother, " <i>Woman, here is your son</i> "; and to John, " <i>Here is your mother.</i> "				19:26-27
Jesus says, " <i>I thirst.</i> "				19:28

Jesus says, <i>"It is finished."</i>				19:30
Jesus says, <i>"Father, into your hands I commit my spirit."</i>			23:46	
Jesus is laid in the tomb	27:57-61	15:42-47	23:50-56	19:38-42
Guards are posted at the tomb	27:62-66			
Jesus rises from the dead	28:1-7	16:1-8	24:1-12	20:1-9
Jesus appears to Mary Magdalene		16:9-11		20:10-18
Jesus appears to the women	28:8-10			
Religious leaders bribe the guards	28:11-15			
Jesus appears to 2 believers traveling on the road		16:12,13	24:13-35	
Jesus appears to the disciples behind locked doors			24:36-43	20:19-23
Jesus appears to the disciples, including Thomas		16:14		20:24-31
Jesus appears to the disciples while fishing				21:1-14
Jesus talks with Peter				21:15-25
Jesus gives the "Great Commission"	28:16-20	16:15-18		
Jesus appears to the disciples in Jerusalem			24:44-49	
Jesus ascends into heaven		16:19, 20	24:50-53	