

Dr. Dave Turner, John, Session 19, Jesus Arrested, Tried, Crucified, and Buried – John 18:1-19:42 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 19, John 18:1-19:42, Biblicalelearning.org, BeL

Dr. David Turner's session nineteen on the Gospel of John focuses on chapters 18 and 19, which narrate Jesus' arrest, trial, crucifixion, and burial. The session analyzes the **narrative flow**, comparing and contrasting John's account with the Synoptic Gospels while emphasizing John's unique perspective. Turner examines **key events** like Peter's denials and Pilate's role, along with the fulfillment of Old Testament prophecies and geographical context. He also **explores theological themes** such as Jesus' kingship and the characters of Judas and Peter, concluding with reflections on Pilate's actions and the significance of the crucifixion.

**2. 18 - minute Audio Podcast Created on the basis of
Dr. Turner, John, Session 19 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → John).**



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3. Briefing Document: Turner, John, Session 19, John 18:1-19:42

Briefing Document: Dr. David Turner on John 18-19 - Jesus Arrested, Tried, Crucified, and Buried

Overview:

This briefing document summarizes the main themes and important ideas presented by Dr. David Turner in Session 19 of his teachings on the Gospel of John, focusing on chapters 18 and 19, which narrate Jesus' arrest, trial, crucifixion, and burial. Dr. Turner emphasizes the unique perspective of John's Gospel, its narrative flow, and key theological points, while also providing some historical and geographical context. He encourages viewers to study each Gospel individually before comparing them.

Main Themes and Important Ideas:

1. John's Unique Presentation of the Passion Narrative:

- Dr. Turner highlights that John's account of the passion narrative should be understood on its own terms before comparing it to the Synoptic Gospels. He believes each Gospel offers a distinct voice and emphasis.
- *"we would do well in the study of the Gospels to let each one speak for itself and to study its narrative the way it unfolds the story of Jesus individually and understand its distinctive before we then attempt to compare it to the other Gospels and contrast it."*
- He notes that while some overlap exists with the Synoptics, John includes significant unique information.

2. Narrative Flow and Parallel Plots:

- The narrative of John 18-19 interweaves the story of Jesus' arrest, trials, and crucifixion with the account of Peter's denials.
- *"we have two plots going on. We have the plot of what's happening to Jesus, and we have the plot of what's happening to Peter."*
- Dr. Turner draws attention to the contrast between Peter's denials and Judas' betrayal, considering the values they model.

3. The Arrest in the Garden:

- Jesus crosses the Kidron Valley with his disciples to a garden, a place known to Judas.
- Judas arrives with a detachment of soldiers and officials to arrest Jesus. The composition of this force (Roman or Temple police) is discussed.
- Peter's attempt to defend Jesus by cutting off the ear of the high priest's servant is noted.

4. Jesus Before Annas and Caiaphas:

- Jesus is first taken to Annas, the father-in-law of the current high priest Caiaphas, which Dr. Turner notes is "odd and strange" and debated by scholars. The reason for this initial hearing is not explicitly clear.
- While details of Jesus' interaction with Annas are limited, Peter's first denial occurs during this time.
- Jesus is then sent to Caiaphas. Dr. Turner points out that Caiaphas is identified as the one who advocated for Jesus' death for the sake of the people (John 11:50, referenced in 18:14). The narrative provides little detail about the hearing before Caiaphas.
- The focus shifts back to Peter's second and third denials while Jesus is presumably before Caiaphas. The crowing of the rooster marks the completion of Peter's three denials, fulfilling Jesus' prediction.

5. Jesus Before Pilate: Three Phases of Examination:

- The interaction between Jesus and Pilate is presented in three cycles, each culminating in Pilate bringing Jesus before the people.
- The Jewish leaders avoid entering the Roman governor's palace to maintain ceremonial purity for Passover, highlighting their hypocrisy.
- They accuse Jesus without specific charges, stating, *"If he weren't a criminal, we wouldn't have even brought him here."*
- They reveal they lack the authority to execute, implying the capital nature of their accusations. This fulfills Jesus' prophecy about the manner of his death ("lifted up," likely referring to crucifixion).

- Pilate questions Jesus about being the "king of the Jews." Jesus' responses are often indirect, focusing on the nature of his kingdom.
- *"My kingdom is not of this world. If it were, my servants would fight to prevent my arrest, but now my kingdom is from another place."*
- *"You say that I'm a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone who is on the side of truth listens to me."*
- Pilate's cynical question, *"What is truth?"*, marks the end of their initial discussion.
- Pilate declares he finds no basis for a charge against Jesus and attempts to release him, offering the Passover custom of releasing a prisoner. The crowd, manipulated by the religious leaders, demands the release of Barabbas, described as an insurrectionist.
- Pilate has Jesus flogged and mocked by the soldiers with a crown of thorns and a purple robe. Their taunt is, *"Hail King of the Jews!"*
- Even after the flogging, the chief priests demand crucifixion. They invoke their law, stating, *"according to that law, he must die because he claimed to be the son of God."* This statement causes Pilate to fear.
- Jesus' response to Pilate about his authority coming "from above" highlights God's sovereignty.
- The Jewish leaders pressure Pilate by threatening to report him to Caesar if he releases Jesus: *"If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."*
- Fearing political repercussions, Pilate ultimately yields to their demands, stating, *"Here is your king."* The Jewish leaders' response, *"We have no king but Caesar,"* is seen as a poignant rejection of God's kingship.
- Pilate finally hands Jesus over to be crucified.

6. The Crucifixion:

- Jesus is taken to Golgotha ("the place of the skull") and crucified with two others.
- Pilate's inscription on the cross, "Jesus of Nazareth, the king of the Jews," in Aramaic, Latin, and Greek, is a point of contention with the chief priests, who

want it changed to "This man claimed to be the king of the Jews." Pilate refuses: *"What I have written, I've written."*

- The soldiers divide Jesus' clothes and cast lots for his tunic, fulfilling Psalm 22:18.
- Jesus' concern for his mother, Mary, and his provision for her care by the "disciple whom he loved" (John) are highlighted, contrasting with the earlier interaction in John 2.
- *"Woman, here is your son... Here is your mother."*
- The Gospel of John provides little detail about the physical act of crucifixion itself, focusing instead on scriptural fulfillment and Jesus' care for his mother.

7. The Death and Burial of Jesus:

- Jesus' final words, *"I am thirsty,"* and *"It is finished,"* are presented as fulfilling Scripture and signifying the completion of his mission.
- Dr. Turner interprets *"It is finished"* (Greek: *tetelestai*) not as a cry of defeat but as a *"shout of triumph,"* indicating the accomplishment of the Father's will and overcoming the world.
- To hasten death before the Sabbath, the legs of the crucified were typically broken. However, Jesus is found already dead.
- A soldier pierces Jesus' side with a spear, resulting in a flow of blood and water, a detail significant in 1 John 5 and witnessed by the beloved disciple. This also fulfills the scripture, *"they will look upon him whom they have pierced"* (Zechariah 12:10). Another fulfilled scripture is that not a bone of him would be broken (related to sacrificial victims).
- Joseph of Arimathea, a secret disciple, asks Pilate for Jesus' body and, with Nicodemus (who earlier visited Jesus at night and spoke up for him in chapter 7), takes the body, wraps it with spices and linen according to Jewish custom, and places it in a new tomb nearby.

8. Geographical Context:

- Dr. Turner uses maps and images to illustrate the likely locations of key events: the Garden of Gethsemane in the Kidron Valley, the house of Caiaphas and Herod's palace (likely the location of Pilate's trial) on the Western Hill, and the Temple Mount.

- He discusses the debate over whether Pilate's trial occurred at Herod's palace or the Roman Fortress Antonia. He leans towards Herod's palace.
- He explains the traditional route of the Via Dolorosa but notes scholarly debate about its accuracy in relation to the actual locations of the trial and crucifixion.
- He provides information about rolling stone tombs, common in that era, suggesting the type of tomb Jesus was likely buried in.
- He describes ossuaries (bone boxes) and mentions the controversial ossuary of Joseph bar Caiaphas.

9. Theological Reflections:

- **Jesus as King:** The theme of Jesus' kingship is central, culminating in Pilate's inscription. Dr. Turner emphasizes the irony that Pilate's politically motivated act acknowledges Jesus as the true King of the Jews and the world.
- **Peter and Judas:** The contrast between Peter's denial and Judas' betrayal offers lessons on the impact of being near the means of grace and the need for pruning in discipleship. Judas represents an unfruitful branch, while Peter undergoes pruning for future fruitfulness.
- **The Passive and Active Jesus:** Dr. Turner argues against viewing Jesus as merely a passive victim. While he allows himself to be arrested, tried, and crucified, he does so willingly in obedience to the Father, demonstrating awareness, initiative (e.g., providing for his mother), and control within the unfolding events.
- **Fulfillment of Scripture:** The passion narrative is replete with the fulfillment of Old Testament prophecies, underscoring God's preordained plan.

10. Reflections on Pontius Pilate:

- Dr. Turner critiques the historical tendency to exonerate Pilate and blame only the Jewish people for Jesus' crucifixion.
- He portrays Pilate as a man with no moral center, driven by political expediency and a desire to avoid trouble with Rome.
- Pilate's cynical question, "*What is truth?*", reflects his lack of genuine engagement with Jesus and his priorities focused on self-interest.

- Dr. Turner suggests Pilate might be the most "despicable person" in the narrative due to his complicity in the crucifixion of an innocent man despite recognizing his innocence. He urges listeners to examine their own core values and avoid selling their souls for temporary gain.

Conclusion:

Dr. Turner's session provides a detailed and insightful exploration of John 18-19, emphasizing the Gospel's unique narrative, key theological themes, and historical context. He challenges viewers to consider the actions and motivations of the various figures involved, particularly Jesus, Peter, Judas, and Pilate, and to reflect on the profound significance of the arrest, trial, crucifixion, and burial of Jesus.

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4. Study Guide: Turner, John, Session 19, John 18:1-19:42

Study Guide: John 18-19 - Jesus' Arrest, Trial, Crucifixion, and Burial

I. Key Themes and Concepts:

- **The Passion Narrative in John:** Understand how John's account of Jesus' arrest, trial, crucifixion, and burial aligns with the overall structure and theological aims of his Gospel (Book of Signs and Book of Glory).
- **John's Distinctive Perspective:** Recognize the narrator's emphasis on letting each Gospel speak for itself before comparing and contrasting with the Synoptics. Identify elements unique to John's passion narrative.
- **The Arrest in Gethsemane:** Analyze the events, including Judas' betrayal, the presence of a detachment of soldiers and officials, and Peter's attempt to defend Jesus.
- **The Trials Before Annas, Caiaphas, and Pilate:** Detail the sequence of events and the interactions Jesus had with each figure. Note the lack of detail regarding the hearing before Caiaphas and the focus on Peter's denials during this time.
- **Peter's Denials:** Examine the three instances of Peter denying Jesus, the context surrounding each denial (the fire, the questioning), and the significance of the rooster crowing. Contrast Peter's actions with Judas' betrayal.
- **Pilate's Role and Dilemma:** Analyze Pilate's interactions with the Jewish leaders and with Jesus. Understand his internal conflict, his attempts to release Jesus, and the reasons for his eventual decision to authorize the crucifixion. Pay attention to the three phases of his interaction with the crowds.
- **The Significance of Jesus' Kingship:** Trace the theme of Jesus' kingship throughout the narrative, particularly in his dialogue with Pilate and the inscription on the cross. Understand the contrasting perspectives of Jesus, Pilate, and the Jewish leaders.
- **The Crucifixion:** Note the details provided (location - Golgotha, companions on crosses), the inscription on the cross and the reactions to it, the division of Jesus' garments, and Jesus' concern for his mother.
- **The Death and Burial of Jesus:** Understand the significance of Jesus' final words ("It is finished"), the piercing of his side, and the fulfillment of Old Testament

prophecies. Detail the involvement of Joseph of Arimathea and Nicodemus in Jesus' burial.

- **Geographical Context:** Familiarize yourself with the key locations mentioned (Kidron Valley, Mount of Olives, Garden of Gethsemane, House of Caiaphas, Governor's Palace/Antonia Fortress, Golgotha) and their potential significance.
- **Theological Reflections:** Consider the active and passive aspects of Jesus' behavior during his passion, the fulfillment of Scripture, the contrasting figures of Judas and Peter, and the character and motivations of Pontius Pilate.

II. Quiz:

1. According to Dr. Turner, what are the two main sections scholars typically divide the Gospel of John into, and what is the focus of each?
2. What was unusual about Jesus being taken to Annas first after his arrest, considering Caiaphas was the current high priest? What is one possible explanation discussed for this?
3. Describe one instance of Peter's denial of Jesus, including the question asked and Peter's response. What detail in the narrative marks the completion of his three denials?
4. What reason did the Jewish leaders give to Pilate as to why Jesus should be put to death, which caused Pilate to become afraid?
5. Summarize Jesus' response to Pilate's question, "Are you the king of the Jews?" What did Jesus say was the purpose of his coming into the world?
6. What did Pilate do in an attempt to appease the crowd after declaring he found no basis for a charge against Jesus? What was the crowd's response?
7. What was the inscription Pilate had placed on the cross, and why did the chief priests object to it? What was Pilate's final response to their request to change it?
8. Describe one specific way in which the Gospel of John highlights the fulfillment of Old Testament Scripture during Jesus' crucifixion and death.
9. Who were the two individuals mentioned as being involved in the burial of Jesus, and what was notable about their previous connections to Jesus' ministry?
10. What is the significance of Jesus' words, "It is finished," spoken from the cross, according to Dr. Turner?

III. Quiz Answer Key:

1. Scholars typically divide the Gospel of John into the Book of Signs, which covers Jesus' public ministry ending in chapter 12, and the Book of Glory, which includes Jesus' private ministry to his disciples and expounds on how his work on the cross will bring glory to God (chapters 13-17).
2. It was odd because Caiaphas was the high priest that year. One possible explanation is that Annas, Caiaphas' father-in-law, may have been the real power behind the figurehead of his son.
3. In John 18:16, in the high priest's courtyard where a fire was lit, Peter was asked if he was one of Jesus' disciples, and he replied, "I am not." The rooster began to crow after Peter denied knowing Jesus for the third time.
4. The Jewish leaders insisted that according to their law, Jesus must die because he claimed to be the Son of God. This worried Pilate as he may have interpreted this claim in the context of paganism or emperor worship.
5. Jesus did not directly answer yes or no, but rather asked if the idea came from Pilate himself or if others had told him. Jesus stated that the reason he was born and came into the world was to testify to the truth, and that everyone on the side of truth listens to him.
6. Pilate attempted to release Jesus as a Passover custom, offering the crowd a choice between Jesus and Barabbas, a known insurrectionist. The crowd shouted, "No, not him! Give us Barabbas."
7. The inscription was "Jesus of Nazareth, the King of the Jews." The chief priests objected, wanting it to read that Jesus had claimed to be the King of the Jews. Pilate refused, stating, "What I have written, I have written."
8. John's Gospel mentions that the soldiers divided Jesus' clothes among them and cast lots for his garment, explicitly stating that this fulfilled Scripture (Psalm 22:18).
9. Joseph of Arimathea, a secret disciple who feared the Jewish leaders, and Nicodemus, who had earlier visited Jesus by night and had asked the council to be just in their treatment of Jesus, were involved in his burial.
10. According to Dr. Turner, "It is finished" (Greek: *tetelestai*) is not a cry of defeat but a triumphant declaration that Jesus had completed the work the Father had given him to do, overcoming the world and fulfilling his ministry.

IV. Essay Format Questions:

1. Analyze the character of Pontius Pilate as portrayed in John 18-19. What motivations seem to drive his actions, and what does his role reveal about power, justice, and political expediency?
2. Compare and contrast the actions and motivations of Judas and Peter in John's passion narrative. What lessons can be drawn from their respective responses to Jesus' impending suffering?
3. Discuss the significance of Jesus' kingship as a central theme in John 18-19. How is this theme developed through Jesus' interactions, Pilate's actions, and the reactions of the Jewish leaders?
4. Examine the ways in which the Gospel of John emphasizes the fulfillment of Old Testament prophecies in its account of Jesus' arrest, trial, crucifixion, and burial. Why is this emphasis significant for John's overall purpose?
5. Evaluate the distinctiveness of John's passion narrative compared to what you might expect from a general account of such events. What unique details or emphases contribute to John's specific theological perspective on Jesus' suffering and death?

V. Glossary of Key Terms:

- **Passion Narrative:** The account of Jesus' suffering and death, typically including his arrest, trial, crucifixion, and burial.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a similar perspective and content in many of their accounts of Jesus' life and ministry.
- **Farewell Discourse:** The lengthy teaching given by Jesus to his disciples in the Upper Room, found in John chapters 13-17, prior to his arrest.
- **Kidron Valley:** A valley east of the Old City of Jerusalem, between the Temple Mount and the Mount of Olives, which Jesus and his disciples crossed.
- **Gethsemane:** A garden located on the Mount of Olives where Jesus went to pray before his arrest.
- **Annas:** The father-in-law of Caiaphas and a former high priest, before whom Jesus was initially brought after his arrest.

- **Caiaphas:** The high priest at the time of Jesus' arrest and trial.
- **Sanhedrin:** The Jewish ruling council.
- **Pilate:** The Roman governor of Judea who presided over Jesus' trial.
- **Barabbas:** A prisoner, described as an insurrectionist, whom the crowd chose to release instead of Jesus.
- **Flogging:** A severe beating with a whip, often part of Roman judicial punishment.
- **Crown of Thorns:** A mock crown made of thorny branches, placed on Jesus' head by Roman soldiers as an act of mockery.
- **Purple Robe:** A robe put on Jesus by the soldiers, intended as a sarcastic symbol of royalty.
- **Golgotha:** The Aramaic name for the place of the skull, where Jesus was crucified.
- **Titulus:** The inscription or placard placed above Jesus on the cross, stating the charge against him.
- **Beloved Disciple:** A figure frequently mentioned in the Gospel of John, traditionally identified as John himself, to whom Jesus entrusted the care of his mother.
- **Tetelestai:** A Greek word meaning "it is finished" or "paid in full," Jesus' final words in John's Gospel.
- **Joseph of Arimathea:** A wealthy disciple of Jesus who requested Jesus' body from Pilate for burial.
- **Nicodemus:** A Pharisee and member of the Sanhedrin who had earlier visited Jesus by night and assisted in his burial.
- **Rolling Stone Tomb:** A type of tomb with a large, circular stone that could be rolled across the entrance to seal it.
- **Ossuary:** A bone box used to store the bones of the deceased after their flesh had decomposed.
- **Alexamenos Graphitum:** An ancient piece of graffiti depicting a figure worshiping a crucified person with the head of a donkey, believed to be a mockery of early Christians.

5. FAQs on Turner, John, Session 19, John 18:1-19:42, Biblealearning.org (BeL)

Frequently Asked Questions: John 18-19

1. What is the main focus of John chapters 18 and 19 according to Dr. Turner?

According to Dr. Turner, John chapters 18 and 19 comprise the passion narrative, detailing Jesus' arrest in the Garden of Gethsemane, his trials before Annas, Caiaphas, and Pontius Pilate, his crucifixion at Golgotha, and his burial by Joseph of Arimathea and Nicodemus. This section marks the culmination of Jesus' ministry and the beginning of his glorification through the cross.

2. How does John's account of the passion differ from the Synoptic Gospels, and what is Dr. Turner's approach to these differences?

While there are parallels with the Synoptic Gospels (Matthew, Mark, and Luke), John's Gospel presents a unique perspective on these events, including details not found elsewhere. Dr. Turner emphasizes the importance of studying each Gospel individually to understand its distinctive narrative and theological emphases before attempting to compare and contrast them. He believes each Gospel offers a specific voice in telling the story of Jesus.

3. What are the key events that occur during Jesus' arrest in John 18? Following his prayer, Jesus crosses the Kidron Valley with his disciples and enters a garden, where Judas betrays him with a detachment of soldiers and officials. Peter attempts to defend Jesus by cutting off the ear of the high priest's servant. Jesus rebukes Peter and is then taken to Annas, the father-in-law of the current high priest Caiaphas, for questioning.

4. What is significant about Peter's denial of Jesus in John 18? As Jesus faces interrogation, Peter follows to the high priest's courtyard and, while warming himself by a fire, denies knowing Jesus three times, just as Jesus had prophesied. This event is juxtaposed with Judas's betrayal and serves as a contrasting example of how followers of Jesus can falter under pressure. However, Dr. Turner notes that Peter's story continues with his restoration in John 21, unlike Judas.

5. Describe the progression of Jesus' trials before Pilate as portrayed in John 18-19.

Jesus' interaction with Pilate occurs in three phases, during which Pilate repeatedly questions Jesus and presents him to the Jewish leaders, seeking to release him as he finds no basis for a charge. However, the religious leaders insist on crucifixion, accusing Jesus of claiming to be the Son of God and threatening Pilate with accusations of disloyalty to Caesar. Ultimately, Pilate yields to their demands.

6. What are some of the key details and theological implications of Jesus' crucifixion in John 19? John's account of the crucifixion highlights the fulfillment of prophecy, such as the division of Jesus' garments and the casting of lots. Pilate's inscription, "Jesus of Nazareth, the King of the Jews," placed on the cross, is a point of contention with the Jewish leaders but underscores Jesus' kingship in John's narrative. Jesus' care for his mother, entrusting her to the beloved disciple, and his final words, "It is finished," signifying the completion of his mission, are also significant. The piercing of his side and the flow of blood and water are presented as a fulfillment of scripture and a unique aspect of John's account.

7. How is Jesus portrayed in John's passion narrative in terms of his agency and control? Dr. Turner points out a seeming paradox: while Jesus allows himself to be arrested, tried, and crucified, he is also depicted as being fully aware of and in control of the events. He willingly embraces his suffering in obedience to the Father's plan and actively engages with his accusers and even provides for his mother's care. This contrasts with a view of Jesus as a passive victim.

8. What does Dr. Turner emphasize as important lessons from the characters of Pilate, Judas, and Peter in John 18-19? From Judas, we learn that proximity to Jesus does not guarantee transformation. Peter's denial serves as a reminder of human weakness but also offers hope for restoration. Pilate's character highlights the dangers of political expediency and a lack of moral conviction, as he ultimately condemns an innocent man despite recognizing his innocence. Dr. Turner urges listeners to consider their own core values and avoid Pilate's cynicism and self-serving actions.