

Dr. David Turner, Gospel of John, Session 19, John 18:1-19:42

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This is Dr. David Turner and his teaching on the Gospel of John. This is session 19, Jesus Arrested, Tried, Crucified and Buried. John 18:1-19:42.

Hello, we've just completed our study in the Farewell Discourse of Jesus and now we begin to look at the passion narrative in the Gospel of John. You may recall if you've already looked at the early videos, I hope you're looking at all of them and not just picking and choosing, but you may from our first video on the way John is structured as literature. Scholars typically portray it as the Book of Signs, the public ministry of Jesus ending in chapter 12, the Book of Glory where Jesus expounds how his work on the cross will bring glory to God and how the disciples need to be a part of that as well in the Farewell Discourse in chapters 13 through 17.

So, we've now been through the Book of Glory and the Book of Signs and the Book of Glory, we might say the public and private ministry of Jesus to his disciples and John. So now we enter the passion narrative, the narrative of Jesus' arrest, his trial, his crucifixion, and his burial, and thank God for his resurrection and his appearances to the disciples afterward. So, we're looking at chapters 18 and 19 in this next to last video and we'll handle chapters 20 and 21 in the last video.

So, when we think about chapters 18 and 19 and attempt to get an idea of all that is going on here, we notice that we could begin to compare and contrast on a paragraph-by-paragraph basis the way in which the Gospel of John lines up with the Synoptic Gospels. We're not going to spend a lot of time doing that in these videos because in my own personal view, 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. I don't have a problem with the synoptic types of comparisons and trying to do this kind of work, it's a very noble task indeed, but I don't think it's the primary task that we want to have when we look at Scripture.

If God had wanted us to have a synopsis of the life of Christ or a life of Christ in stereo, it seems to me God could easily have given us that sort of a record of Jesus. Instead, God has given us the fourfold Gospel of the Lord Jesus Christ through the four voices of Matthew, Mark, Luke, and John, and I think we're better off looking at each one individually understanding its individual emphases, and then comparing it as a whole to the other Gospel. So, although we have a slide coming up where we will show you the areas of John that are found also in the Synoptics and those that are not, we won't make a big deal of this because we're trying to teach the Gospel of John here, not the relationship of John to the synoptic tradition or vice versa.

So, we want to look at the narrative flow of Matthew 18 and 19 and we'll first do that with chapter 18, talk about that a bit, then we'll turn back to chapter 19. So in chapter 18, we have a narrative flow where as soon as Jesus finishes his prayer in Gethsemane, we are given this very short transition, 18.1, when he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. We'll look at some maps in a bit and try to visualize what this may have been like.

We don't know exactly where he was, but crossing the Kidron would take him in the direction of the Mount of Olives. On the other side, there was a garden, he and his disciples went into it, and as soon as they were in it, evidently since it was a place that they had frequented before and Judas knew about it, Judas was there to arrest Jesus with a detachment of soldiers and some officials from the chief priests and the Pharisees. So, we're not exactly sure whether this was a combination force involving some of the Roman forces or whether this would have been the temple police, most likely it would have been the Jewish temple police along with some of the Sanhedrin, council officials who came to arrest Jesus.

So, the interesting thing about this narrative as it unfolds is that 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. It's very interesting to see how the circumstances and the developments with Peter are unfolding as the betrayal, arrest, and trials of Jesus are unfolding.

It's also interesting to compare the denials of Peter to the betrayal of Judas as they're characterized in the book, and we think about these two individuals and the values that they model to us as followers of Jesus today. So as Jesus is being arrested, here is Peter's contribution. Peter grabs his sword and swings it, thinking he will defend the master.

He cuts off the ear of the high priest's servant, which evidently shows that Peter was off about six inches in his aim with the sword, probably a good thing because it would have been more difficult for him had he been successful. Jesus then is taken to Annas, and we're told in chapter 18, verse 12, that Annas was the father of the high priest that day, Caiaphas being the high priest, but Jesus was taken first to Annas. This is a bit odd and strange, and scholars debate it and wonder why it was done that way, whether Annas was perhaps the power behind the figurehead, his son Caiaphas.

It's not exactly clear reading between the lines to understand what's going on here, but Jesus comes before Annas, and so we have a bit of a dialogue going on here with Jesus and Annas just described broadly in the third person. We don't have much going on that we know anything about the details. The details about Jesus then are not really explained very much.

However, there is quite a bit of detail about Peter because it is Peter's first denial. Peter is denying the Lord three times. You'll recall at the end of John 13, Jesus told him this would happen, and so I'm sure Jesus wasn't surprised by it, although I'm sure Peter was surprised as he was uttering the very words that Jesus told him that he would utter.

So as Jesus is in a hearing, a trial, if you will, in the high priest's courtyard according to chapter 18 and verse 16, Peter was asked if he was one of Jesus' disciples. He replied I am not. So, it was cold.

The disciples and officials stood around warming themselves by a fire. Peter was standing by the fire warming himself as well. So, meanwhile, Jesus is indeed being questioned by the high priest, verse 19, about his teaching and who he was, and Jesus simply affirms, I am who I am, and I've already had a public ministry, so there's no doubt about who I am and what I have taught.

Why are you questioning me? Ask those who heard me. They know what I said. At this point, Jesus was slapped for answering the high priest in a way that was deemed unrespectful, and so Jesus said, if I have spoken the truth, why did you strike me? Of course, this beginning, I guess, of unjust, unfair ways in which Jesus is treated in this hearing process.

So, he was then sent to Caiaphas, the high priest. The story about Caiaphas, however, is very abbreviated. All we know is that Jesus was sent to Caiaphas because we have nothing narrated here about what happened when he was at Caiaphas' hearing.

What we do know about Caiaphas, of course, that we have been told here in the narrative, is that Caiaphas is the one back in verse 14 who was introduced to us as the one who advised the Jewish leaders that it would be good if one man had died for the people, chapter 18, verse 14. So, we know that this man, Caiaphas, was shrewd politically, and it comes to the conclusion that the whole establishment would be better off if they would do away with Jesus. That would forestall any possibility of messianic pretensions and the Roman intervention in this situation.

So as Jesus is before Caiaphas, the scene flips back to Peter again. And we have in chapter 18, verses 25 to 27, instead of an exposition of what happened before Caiaphas, we flip back to Peter. And so, Peter is still warming himself by the fire at the courtyard of Annas, and so they asked him, weren't you one of his disciples too, right? And Peter says, I am not.

Then one of the high priest's servants, who had the more specific awareness of all this, said, didn't I see you with him in the garden? And at that moment, Peter denied

it a third time, and the rooster began to crow. The text doesn't deliberate at this point on what thought entered Peter's mind at that point, but you can only imagine what self-awareness suddenly came crashing in on him about his vaunted ability to go anywhere and to do anything and follow Jesus to death when he was not under any real pressure or duress. He denied the Lord three times.

It would be a sad story indeed if this is where we left Peter in the narrative, but thankfully we have more to hear about Peter in chapter 21. So, at this point, Jesus, the narrative goes back to the Jesus story from the Peter story, and Jesus is sent from Caiaphas to Pilate. So, we have quite a lengthy story describing the interaction of Jesus and Pilate, and it seems apparent to me that we have like three cycles or three phases, three stages, whatever term you think might be best to describe what's going on here.

Jesus arrives before Pilate in chapter 18 and verse 28. It's, as you may have noticed as you've read the material, quite a long time before Pilate actually handed Jesus over to be crucified, all the way from chapter 18 verse 28 to chapter 19 and verse 16. So, it seems to me there are three phases of this because there are three occasions upon which Pilate brings Jesus out before the people and essentially says, are you sure that you want this man to be crucified? Are you sure? Are you sure? So perhaps the repetition of it all is related to the principle of three witnesses, two or three witnesses in the Hebrew Bible, but clearly the vacillation of Pilate, who in his own mind is not at all convinced that Jesus has done anything wrong, but will, in fact, accede to the wishes of the masses.

Eventually Pilate gives in and accepts the will of the crowd and authorizes the crucifixion of Jesus. So, let's look at these phases just a little bit in detail because there's a lot of interesting detail here and irony, and we learn something about Pilate as a character in this gospel. We learn something about the unbelief of the religious leaders and the way they are manipulating the multitudes to do what they would like.

So, 18:28, the religious leaders took Jesus from Caiaphas to the palace of the Roman governor. So, it was early morning and to avoid the ceremonial impurity, they didn't enter the palace because they wanted to be able to eat the Passover. People often remark about the scrupulousness of the religious leaders in terms of ritual purity when they are quite all right with essentially lynching Jesus for basically making up lies about him and things that he didn't do wrong.

So, they bring him to Pilate and they say, what are the charges? Pilate says, in verse 29, they are sort of evasive. They say if he weren't a criminal, we wouldn't have even brought him here. So, Pilate says, okay, then why are you bugging me? Take him and judge him yourself.

You have civil authority. You can deal with him as you see fit. They said, but we don't have the right to execute anyone.

So, what they're saying then is that this is a capital case and apparently in Roman jurisdiction over Palestine, only Roman authority could execute people. Only capital punishment could be authorized by the Romans. We have no right to execute anyone.

They objected. This took place to fulfill what Jesus had said about the kind of death he was going to die. That may take a little bit of time to sink in, but Jesus said that he was going to die by being lifted up from the earth back in chapter 3, verse 14, on the analogy of Moses lifting up the serpent in the wilderness.

As we've seen a few times already in John, when the Jewish people were incensed at Jesus and were acting as if they were going to execute him, they would have done it by stoning. So, the point here, I guess, is in a roundabout way to say that it was necessary for the Romans to be the executors of Jesus so that the manner of his death as being one who was lifted up might fit the crime. So, Pilate, having found out what the story was, what the charge was, and what they were asking for, went back to talk to Jesus in verse 33.

He said to him, are you the king of the Jews? Jesus did not answer him directly on that question one way or the other, even though we have ample reason earlier in the Gospel of John to see that the text has indeed affirmed that there is some sense at least in which Jesus is indeed the king of the Jews. Jesus simply says, is that your idea, or did others talk to you about me? In other words, are you somehow worried that I am a pretender to the throne, or have others just told you those things? So, at this point, Pilate becomes a bit exasperated. Can you imagine this Roman governor who is in a sort of backward place from his perspective being a Roman out in this satellite province to the great Roman Empire dealing with these people whom many people were suspicious of to begin with?

Anti-Semitism was a widespread bias in the ancient culture. So Pilate, you can almost take verse 35 as him just shouting or exploding or quite angry saying, am I a Jew? And I don't think he used the word Jew in a very nice way. I expect he sort of spit it out as a term of derision.

Am I a Jew? Your own people and chief priests have handed you over to me. In other words, why do you think we're here? I didn't start this problem. Your people did.

So, what is up? What have you done? And Jesus, again, does not answer him in a direct fashion. Yes or no, here are the specific issues. Jesus answers him in a rather ambiguous and nebulous way.

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. So, this ambiguous answer does, in a sense, assume that Jesus is some sort of a king because he speaks of his kingdom.

So, Pilate picks up on that and says in verse 37, so you are a king then. Jesus said that 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. So again, Jesus does not directly answer Pilate. It's clear that he does regard himself as some sort of a king, but Jesus says, you're the one who said I was the king, but really what I'm here on earth for is to testify to the truth, and if you're of the truth, you'll listen to me.

So, as we note in the narrative that ensues, unfortunately, Pilate does not listen to Jesus, so we have to conclude he is not of the truth. So, Pilate then responds in a cynical way and concludes the discussion, what is truth? So, Pilate lacks this philosophy as well and doesn't really accept what Jesus is saying about himself. So here we come to the first cycle, pretty much the first phase of the hearings.

With this, he went out again, verse 36, to talk to the Jews and said, I find no basis for a charge against him. In other words, I don't find him guilty of the charges that you have made, but since we're during the Passover here and we have this tradition that the Roman overlords are generous to the Jewish people at this time of the year each year, and we release one of our prisoners, why don't I just give him back to you and we'll call it even? We'll just agree to disagree and just let it go at this point. So, at this point, they, whoever they are, it's a bit unclear, they shout, no, not him, give us Barabbas.

Apparently, the way verse 40 describes it, Barabbas was an individual who had taken part in an uprising. Sometimes Barabbas is called a thief. What Barabbas actually was probably is not so much a petty thief, a pickpocket, so when it broke into houses, something like that.

But Barabbas was the kind of person who would rob people who were on the road or something like that. He was a brigand. He was an insurrectionist.

He was doing this not simply to be a thief, to support his family for some reason, or something like that. He was doing it to create unrest and to be a political subversive, most likely. So, the second cycle here, I guess you could say, begins around verse 29 and over through 19:8.

So, Pilate has come out to talk to the people and says to them, let's just release Jesus. No, they say they prefer Barabbas. So now Pilate is working with Jesus once again.

He takes him back into a more private place evidently, or perhaps does it publicly. It's not exactly clear. And he has him flogged.

Now this doesn't exactly fit our modern sensibilities when it comes to jurisprudence and the right of people who are accused to be presumed to be innocent unless they're guilty and treated fairly, not to be subjected to cruel and unusual punishment and to have an attorney present and all those things that we believe are important. And I think rightly so. Nothing like that is going on here, you see.

So, Jesus has Pilate flogged. As you probably know, the Roman practice of flogging, so vividly portrayed in the Mel Gibson film, is a horrible thing. And people are stretched out, arms spread, tied down, and whipped with a whip that has multiple leather thongs.

Embedded in the thongs are various sharp items to do a lot of damage. So that was a horrible practice and one that would certainly have been extremely excruciating to Jesus and painful and bloody. Not only that, the soldiers, 19-2, twisted together a crown of thorns, put it on his head, and clothed him in a purple robe.

And here we begin to add sarcastic insult to injury, begin to refer to him as a king, Hail King of the Jews. Again, I think you have to understand the cultural situation here where you have these occupying forces, these Roman soldiers who have this duty in this dusty peripheral province to the Roman Empire. And they probably are not that highly respectful of Jewish people to begin with.

And so, they're basically making fun of Jesus. Perhaps the undercurrent here is to say something like this. Here is how Romans treated the Jews.

Here is how the Roman Emperor treats the king, so-called, of the Jews. So, they crowned him with the crown of thorns. They put a purple robe on him in a sarcastic way, making it appear that he had some nobility, and slapped him in the face as they sarcastically said, the king of the Jews.

So, Pilate thought perhaps that flogging Jesus would make the crowd happy. So, he came out to them again and said, look, I'm bringing him out to you to let you know that I find no basis for a charge in him. So, he brought Jesus out wearing the crown of thorns and the purple robe and said, here is the man.

As soon as the chief priests and their officials saw him, they began to shout again, crucify, crucify. So, we move here from the second phase or second stage or second

cycle of the trials into the third phase. Pilate protests their cry of crucifixion by saying in chapter 19 and verse 6, why? You take him and crucify him.

You do it. I don't have any problem here. The Jewish leaders insisted we have a law and according to that law, he must die because he claimed to be the son of God.

This worried Pilate because according to verse 8, he was afraid. He said to Jesus, where are you from? The explanation that Jesus had claimed he was the son of God, how a Roman official who was to some extent steeped in paganism and or the emperor worship cult, when he heard the phrase the son of God, would have thought that he must have claimed to be some sort of emissary from God, some sort of divine figure, some sort of representative. So, from Pilate's standpoint, this caused a bit of concern to come to him, a bit of worry.

So, he brought Jesus back into the palace for the third time and said to him, where are you from? Jesus did not reply at all to that question. Pilate said to him then, don't you realize I had the power to either free you or crucify you? Attempting to bully Jesus into a response. At this point, Jesus simply answered, you would have no power over me at all if we're not given to you from above.

Therefore, the one who handed me over to you is guilty of a greater sin. Evidently referring to the high priestly authority which brought Jesus before Pilate. So, Pilate still convinced that Jesus has not done anything worthy of crucifixion, keeps trying to set Jesus free.

Jesus is brought out again evidently to the people, and the Jewish leaders keep shouting, if you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar. So, verse 13, similar to verse 8, when Pilate heard this latest comment, he realized that he would be in trouble with the emperor.

Perhaps they could have difficulties with him if he let Jesus go. So, it says in verse 13, that he brought Jesus out and sat on the judge's seat at a place known as the stone pavement and said to the Jews, here is your king. They said, take him away, take him away, crucify him.

So repeatedly over and over again, now for the third time demanding his execution. Pilate said, shall I crucify your king? They say the faithful words that are perhaps the most poignant of all the words in this whole chapter, shall I crucify your king? They say we have no king but Caesar. Finally, Pilate handed him over to them to be crucified.

So, the fever pitch of the hatred against Jesus on the part of the Jewish leaders here is palpable and quite saddening in many ways. Their final words, we have no king but Caesar, are words that would be difficult to maintain in light of what the Old

Testament teaches about God being the king and about the son of David being the true monarch of Israel. And of course, they are saying that they are loyal Roman subjects by saying this, but Pilate, if you don't crucify him, you are not.

You're accepting another king besides Caesar. So, this would be then the narrative of Jesus' arrest and trial from chapter 18, verse 1, over to chapter 19, verse 16. The narrative continues to flow, however, as you see in chapter 19 over through the end of it, the chapter, we're in the middle of chapter 19 now.

So, beginning with chapter 19 and verse 17, we have the narrative of the crucifixion itself, the darkest day in the history of humanity and in the history of the world. So, we're told here that the soldiers take Jesus, the story is quite short and clipped. They take him to Golgotha, the place of the skull.

They crucified him with two others, one on each side, Jesus in the middle. Pilate had prepared a notice, a title, if you will, a placard to be placed there, Jesus of Nazareth, the king of the Jews. Of course, this is something of a political statement by Pilate that he is accepting what Jesus said, that he is indeed the king of the Jews, but he's essentially saying this is what Romans do to Jewish kings or to any king that pretends to have any authority instead of the emperor of Rome.

Many of the Jews then who read this sign for the place Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek, that is to say in language that everybody could read. So, the chief priests of the Jews, when they found out about this, said, don't put that on the sign, the king of the Jews. Simply put, this man claimed to be the king of the Jews.

Pilate answers, what I have written, I've written. I think this is Pilate's final way of getting back at these people who have sort of bent him over the barrel and made him do something that he knew in his heart was not the right thing to do. So, the text simply says, that when the soldiers crucified Jesus, they took his clothes.

They divided them into four shares, and they gambled in order to see who could get the garment. This, according to John, is a fulfillment of Scripture, Psalm 22:18, they divided my clothes amongst them and cast lots for my garment. So alongside the other event that goes along with the crucifixion of Jesus, not only is it talking about the way in which his garment was treated, but also the way Jesus was thinking about Mary, his mother.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas and Mary Magdalene. So, we have three different Marys there. When Jesus saw his mother there and the disciple whom he loved standing nearby, he said to his mother, woman, here is your son, and to the disciple, here is your mother.

From that time, the disciple took her into his own home. It is interesting to compare this passage to the last words we really have about Jesus and his mother in chapter 2, where Jesus basically puts his mother off and says, it's not my, my time hasn't yet come. What do I do with worrying about whether they have wine at this wedding or not? Nevertheless, he does to do what Mary asks him to do in an unobtrusive way.

He turns the water into wine. However, in this text, in chapter 19, anyway in which Jesus might be viewed as either disrespecting Mary or holding Mary at arm's length in chapter 2 is dissuaded because now Jesus, as he is being crucified, hanging on the cross, shows concern for his mother and asks the beloved disciple to care for her and also for her to care as much as possible for the beloved disciple. So it's interesting that as Jesus was crucified, the text does not go into any detail about the crucifixion itself, the process, the pain, or the implements that were used to crucify Jesus.

We know from ancient culture that crucifixions did not all go the same way. We know that not all crosses that people were crucified on are shaped like the typical crosses that we see today, the empty crosses and the crucifixes with Jesus' body on. Some crosses were shaped more like T's.

Some were even made into X's. To some extent, it was dependent upon the material that was available to the authorities when they wanted to do an execution. It's also not always the case that the people are nailed to the cross as we know Jesus was from other texts.

Sometimes people were simply strapped into the cross with ropes. The text here in John says nothing about any of this to speak of. It simply says they crucified him and instead of going into details about how they crucified him, it goes into details about scriptural fulfillment with his garment and the way Jesus to this very dying breath cared for his mother.

The text then goes on to speak in very brief language about the death of Jesus. Verse 28, later Jesus knowing that everything had now been finished so that the scripture would be fulfilled said, I am thirsty. A jar of wine vinegar was there so they soaked a sponge in it and held it up to him so he could receive the drink.

Once he had received the drink, he said, it is finished. With that, he bowed his head and gave up his spirit. This very simple language describes what is certainly the most important event that ever occurred in the history of humanity, the history of the world.

The phrase in English, it is finished is one word in Greek to tell us die. It simply refers, I think, back to what Jesus said in chapter 16, I have overcome the world. When he said I have overcome the world, he had in mind this moment.

When he completed his work on the cross for his people, he had overcome the wicked one and had overcome all of the sinful opposition to God that existed in the world. Some view the expression, it is finished, as a cry of defeat. I'm done, I've lost, it's all over now.

What was all over was the ministry that the Lord Jesus had in doing everything that the Father had called him to do and doing it faithfully, fulfilling the will of the Father, and doing the works that the Father had given him to do. As he prayed at the beginning of John chapter 17, in the prospect of what would happen here, I finished the work that you gave me to do. So far from being any sort of an admission of defeat or a cry of dereliction of some sort, this is a shout of triumph, if anything.

It's simply acknowledging that Jesus has indeed accomplished all that the Father had given him to do when he sent him to the earth. So, Jesus has died and now it is a day of preparation, which is the day before the special Sabbath. Jesus' body is removed from the cross so that it's not left there during the holy day.

Typically, in order for victims to die before these holy days happen so that they would not be crucified during these times, they would have the legs of the crucifixion victims broken so that they would be unable to support their bodies, all their weight would hang from their arms, and so it would be much more difficult for them to breathe pretty soon and they would die of asphyxiation. So, the soldiers came and broke the legs of the two people with whom Jesus had been crucified, but when they came to him, they saw he was already dead. For some reason, instead of breaking his legs, a soldier pierced Jesus' side with his spear, inspiring a sudden flow of blood and water.

This rather odd detail is remembered in 1 John 5 and explains this is the way Jesus came into the world, not only with the blood but with the blood and the water. The man who saw it has given this testimony and his testimony is true. This is a reference to the beloved disciple once again, in verse chapter 19 and verse 35.

Of course, all of this happened to fulfill the scriptures, verse 36, which is a reference to not a bone of him being broken from several Old Testament texts relating to sacrificial victims. Also in verse 37, another scripture which says they will look upon him in whom they have pierced from Zechariah chapter 12 and verse 10. The narrative of Jesus' arrest, his trial, his crucifixion, and his burial then ends here in verses 38 through 42 in a way that ties up a couple of things for us going back all the way to chapter 3. Later, in verse 38, Joseph of Arimathea asked Pilate for the body of Jesus.

Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. So evidently this was a public act.

This was not something that was done in secret. He was accompanied by Nicodemus, the man who had earlier visited Jesus by night. We might add the man who had also asked the council to make sure they were being just in the way they treated Jesus at the end of chapter 7. So, taking Jesus' body and wrapping it with spices and in strips of linen according to Jewish burial customs, they put him in a new tomb in a garden.

Since it was the Jewish day of the preparation before the feast, the tomb was nearby. They laid Jesus there. So, the flow of the narrative then works like this.

As I mentioned before, there are direct accounts of this in the Synoptic gospels. We won't take the time to look into all the similarities and differences between the way John describes the thing and the way the Synoptics do, but you may notice that there's quite a bit of a quantity here of information that is found only in the gospel of John as opposed simply to Matthew, Mark, and Luke. This of course is in keeping with the fact that John provides a unique and a different perspective on many things in the life of Jesus.

We want to take just a moment to think about some geographical details here to try to understand not simply what happened, but some of the events and where they may have happened. Again, here we are in the Temple Mount. We're looking at a northern orientation to the map.

Jesus has been teaching in the Temple. Many people believe that the Upper Room Discourse, we don't have a basis in John to call it that, the Farewell Discourse, we're going to call it that, is over here on what would be called the Western Hill, sometimes today called Mount Zion. In the New Testament times, of course, in ancient times, Mount Zion was the southern extension of the Temple Mount, the City of David.

So, the house of Caiaphas, the high priest, was in this area of the city, traditionally speaking. Also in this area of the city was the Palace of Herod near the present-day Jaffa Gate. It is likely that that is where the trial of Jesus before Pilate occurred in this area of the city.

You often find it traditionally taught that Jesus was tried in front of Pilate in the Roman Fortress Antonia, which we may have mentioned before, was at the northwest side of the Temple enclosure in, I guess it would be up here further, sorry, where these squares are here. The Fortress Antonia. This is a debatable point.

I think most people today tend to think that it was in the Governor's Palace over here. Jesus would then have been tried here, not over here by the Temple Mount. The place where Jesus went with his disciples to the garden has been traditionally

memorialized as the Garden of Gethsemane here in the Kidron Valley between the Mount of Olives and the Temple Mount proper.

So, most likely at some point Jesus went into this region. It does say that he crossed the Kidron Valley in chapter 18, verse 1, which would be this valley right here. Jesus evidently had left the western side of the valley to the eastern side.

Today in Jerusalem there is a Church of All Nations, it's called, in this general vicinity. And you see we have lots of olive trees in here and over here. Tourists in Jerusalem are typically brought to the Mount of Olives and you walk down a pathway and come down here and you end up entering this memory of the Garden of Gethsemane through a gate in a wall about right there.

And if you're at the ground level it will look something like this. Notice that as you enter the Garden of Gethsemane you're looking right up at the wall around the Temple Mount. While the image is not all that clear, you see right here the Golden Dome of the present-day Mosque of Omar, the Dome of the Rock so-called, which is somewhere near where the Temple proper, the inner part of the Temple would have been.

So, it's, I think, very likely that in the day of Jesus, if indeed he was in this region, he would have still been able to see the Holy of Holies area of the Temple, at least the top of the building where it was housed. So here you have all the olive trees that are there today. If you were to walk through that gate, here's the type of thing that you see there.

The olive trees are quite old, they're quite all gnarly and everything, and I'm told that our olive trees are the kind of trees that grow up from the roots of previous trees. So, if you are in Jerusalem, your guide will likely tell you words to the effect that these olive trees were here in the days of Jesus, which of course we don't know, but it's conceivable they are related to the genetic descendants of trees that were there in those days. I mean, who knows? I don't know directly, and I don't know anyone who does or who really can know.

So, it may have looked something like this. I think that's about the most we should say about it. So, a view of this at the Jerusalem model, currently near the Israel Museum, would be something like this.

So, if Jesus was in the upper room, the upper room would have been on the other side of this depression, probably over in this area in what would have been viewed as western Jerusalem at the time. At some point, they made their way along the Temple in the Kidron Valley. Of course, we don't have a Kidron Valley in the Jerusalem Temple model here.

We just have a little ditch, and the Mount of Olives would have been over here where I'm putting my arm. And so, the Garden of Gethsemane, the olives, and all that we're just looking at would have been over in this vicinity. And Jesus would have been looking up from the valley and seeing this eastern wall of the Temple enclosure, perhaps visibly noticing the inner part of the Temple enclosure, the Temple proper there.

Looking at it from this standpoint, from west to, or from yes, east to west, Temple Mount here, Temple proper would have been probably somewhere in this vicinity. The Roman fortress Antonia, which is one place people think Jesus had been crucified, would have been somewhere in this vicinity at the northwest corner of the old enclosure. The Governor's Palace, where it seems to most people to be more likely today that Jesus would have been tried before Pilate, is somewhere up in this area over here near the present-day Jaffa Gate.

Sort of hard for me to tell looking at the picture where the street runs along the old city wall, but I think perhaps it's like right through here. I could be mistaken. I'm not used to looking at aerial photos of this area.

So, in the traditional view of the crucifixion of Jesus, again we can switch over to the Temple model and look at it as it may have appeared in ancient times. The fortress here on the north side of the northwest corner, the Jaffa Gate area, and the Palace of Herod used by the Roman governor somewhere in this vicinity here to the south of the present Jaffa Gate of Jerusalem. So, if you go to Israel today and walk around in the old city of Jerusalem, they will take you to the Via Dolorosa.

The Via Dolorosa leaves from essentially this general area taking you quite a bit up a little hill into the vicinity where on this map it would be in this area outside the city wall that was there in New Testament times. You'll recall in John 19 we read that they took Jesus outside the city. If we look again at the modern aerial photo of Jerusalem, the fortress Antonia again in this area and this gray dome here, actually there are two domes, a narrower one and behind it a broader one, this would be the Church of the Holy Sepulchre in Jerusalem.

So traditionally then the Via Dolorosa goes from this area here up to this area right here. And this would be viewed as the place where Jesus was crucified. Many scholars today though are of the opinion that the trial of Jesus would not have been held here, it would have been held over in this vicinity so that as if we assume again the Holy Sepulchre Church is the most reliable place that we know about where Jesus would have been crucified, he would have been walking from here to here rather than from here to here.

We're just talking about plausibilities here we don't know for sure. So, the current Via Dolorosa was something that was established in the 14th century and it's been

added to since then from the Antonia Fortress up to the Holy Sepulchre Church. But it can be debated whether a pilot would have presided over the trial from Fortress Antonia or from Herod's former palace near the Jaffa Gate.

I tend to think that it's more likely that it would have happened at the governor's palace near the Jaffa Gate. We have seen some allusions to Pontius Pilate in chapter 19, so let's take just a moment to notice something about Pilate. It was discovered in 1961 in Caesarea, a stone block that was found in what is known as secondary use.

That is to say, it had been taken out of its original location in its original building and used as a block in another building. This is not at all an unusual thing in ancient times in general and certainly not in ancient Israel. Stone blocks were precious and when one level of a city was knocked down due to a war or whatever, you would use whatever was left lying around to build it up again.

So, this was discovered at Caesarea in 1961. You can see a bit here of the inscription itself, Tiberium. We'll show you a better view of it in just a moment.

It likely read the Pontius Pilate Prefect of Judea erected a building here dedicated to Emperor Tiberius. If you visit Caesarea today, you will see this replica of that stone and we'll be able to read here the word Pilatus in Latin and the reference to Tiberius Caesar up above it. From comparing it to other inscriptions which survive in total, they are able to have a pretty good idea of what inscriptions like this would have looked like and so that's how they reconstruct the full version of what most likely would have been here.

So, we also have read in the narrative of John 19 about the burial of Jesus. Evidently, Jesus was buried in what is known as a rolling stone tomb. I think we may have shown you this picture before in a previous slide of a rolling stone tomb right beside the highway between Mount Carmel and Megiddo up in Galilee.

Another angle that gives you an idea of what this tomb looked like. Actually, there's a complex of tombs there. This is just one of them that you can see as you go by.

Another rolling stone tomb is found at Khirbet Midrash, which is in the Shephelah 19-20 miles or so southwest of Jerusalem. And the complex is more developed than the one that we just looked at before. There are numerous rolling stone tombs that you may see today in Israel, so we have a pretty good idea of what Jesus was likely buried in.

Here is the door, if you will, the stone, and it's rolled halfway covering the entrance to the tomb. A little bit more of a direct look at it. Looks like that.

Inside, where you can still see the edge of the rolling stone right here, is the vault in which the main vault of the tomb, with the various loci, top boy, where bodies were buried. And you see here, laying still on the ground, the type of stone that would have been used to close up these openings. This would be like a piece of shiplap wood with an edge carved out of it that would fit tightly into this opening.

And evidently, in ancient times, they had one of these caps for each of these compartments. An interesting aspect of burial customs during the time of Jesus was that they would take the bones of bodies that had decomposed, and particularly if the family needed the space for another person who had died, they would take the bones and dearticulate the skeleton joints and everything and put them in an ossuary or a bone box. This happens to be a famous one because of the inscription on it.

You can see how much it has been decorated here with all the rosettes and all the herringbone patterns and everything on it. It's quite well done. And here on the end of it, there is a rather inelegant inscription.

The inscription actually reads that it is from Joseph bar Caiaphas, Joseph's son of Caiaphas. So, there is a question about whether this is the actual bone box in which the remains of the high priest were buried. This is a rather fancy one.

Here's a picture of a more common one. You may have been watching the news a decade or so back when there was a controversial discovery of another one of these ossuaries that was argued to be the ossuary of the brother of Jesus. You're probably not that interested in ossuaries, but this is quite an interesting thing to those of us who are involved in the academic study of the Gospel of John.

If you Google the site at BAR, Biblical Archaeology Review, you can find a great deal of information about this. So, when we turn then to the way in which the Jesus story is told here in the Gospel of John, I think we find an interesting sort of contrast between the way Jesus is described as being somewhat passive and the way Jesus is described as really being active. On the one hand, Jesus allows himself to be arrested and tried and crucified and buried.

We know that we can say he allows this to happen because he says that he's freely giving up his life in obedience to the Father. So, the narrative pictures him as the one who is being pushed around by everybody else. So, he, in one sense, appears to be an individual who is somewhat powerless, someone who is unable to really affect anything different going on.

So, there he is, a passive individual. On the other hand, when you continue reading the narrative and notice other aspects of it, Jesus is quite aware of everything that's going on. Chapter 18, verse 4. So, he tells Peter to put up his sword because he knows what's going to happen and he believes it needs to happen.

Jesus is obeying the Father. Jesus believes that this is how God's plan will be fulfilled. So, he is actively embracing it and actively participating in it.

Jesus gives an answer to his accusers, speaks to them, and essentially tries to get them to think about the more lofty things than merely the pragmatics of the moment. Jesus even takes the initiative to provide for his mother in the event of his death. She will be cared for.

So, I think in the Gospel of John in particular, in all the Gospels for that matter, we don't want to view Jesus as a passive, helpless, weak individual who is just being pushed around by greater authorities and have pity on him as some weakling. That would not do at all as far as understanding the biblical teaching about the Son of God. The Son of God is willingly taking on all of these sufferings for our behalf and he embraces the will of the Father to glorify the Father and out of his love for his people.

There's also a great deal of information here in John 18 and 19 about how the passion of Jesus is a fulfillment of the Word of God. Our time is fleeting here. We've talked quite a bit about chapters 18 and 19, so we do not plan to go in-depth into these matters because we've already briefly mentioned them as we've done the narrative flow.

So, Jesus himself has spoken about his passion and his own words have been fulfilled. The narrator of John, the beloved disciple, as he tells the story, makes it clear that we notice at a few spots how various Old Testament texts are being fulfilled in the way in which Jesus has been arrested and in the crucifixion itself. As we think about some key theological points in the narrative, the issue of whether Jesus is the king comes up.

Chapter 18, verse 6, and several other places through there, his kingship. All this culminates in Pilate's titulus, I believe they were called in ancient times, Pilate's placard, Pilate's sign that is placed on the cross or somewhere near the cross. This is quite an offensive thing to the religious leaders who say, don't write the king of the Jews, write he said I'm the king of the Jews.

They would not want it to stand that Jesus was in any sense the king of the Jews. However, Pilate makes clear that he is going to leave it the way it is if for another reason than just to stick it to them for the way they have manipulated him into crucifying Jesus. But there is obviously a much deeper, deeper irony here that the one whom Pilate writes is the king of the Jews just to stick it to the Jews and show them this is what the Romans do to Jewish kings is actually the king of the Jews.

For that matter, the king of more than the Jews, the very king of the world that he created and entered. So, quite a profound lesson to be considered here in this titulus on the cross and picking up on the theme of Jesus as a king earlier in the Gospel of John. I think it's also somewhat instructive and profound to consider the relationship between Peter who, according to Jesus, will deny him three times and who actually does, and Judas who betrays Jesus.

One thing that we learn for sure from Judas is that folks who are often very near the means of grace are not necessarily impacted by the ends of grace. This is a very chilling thought when you consider the fact that Judas hung out with Jesus. He was with him the entire time of his ministry.

He saw the miracles that he did and yet somehow his heart was not profoundly changed by it. Judas, on the contrary, then becomes so disillusioned with Jesus for whatever reason that he betrays him to the ruling authorities because somewhere along the line he had decided that Jesus was not really the person he was looking for. Perhaps Judas was disillusioned because he came to realize that Jesus was not the person who was going to show himself to the world.

Perhaps John is, in his subtle way of speaking in literarily sophisticated ways, perhaps the question that the other Judas asked in John chapter 16, why are you not going to show yourself to the world? Perhaps Judas is giving voice to what was on the mind of Judas the betrayer. Judas the betrayer realized that Jesus was not going to be the kind of Messiah he wanted, the kind of Messiah who would overthrow the Romans and bring the glory of the Davidic kingdom back to Israel. That perhaps is why Judas did what he did.

He did not look for the kind of Messiah that Jesus turned out to be. Perhaps Judas then had the same worldview that those in John chapter 6 had when they ate the bread and were full and they wanted to take Jesus and make him a king. Of course, it became clear there and became even more clear as the story went on that that's not the kind of Messiah Jesus was going to be.

Then we have the story of Peter who denies the Lord three times. Judas somehow was a person I think who perhaps should be viewed as one of the unfruitful branches in John 15. Peter on the other hand is the kind of branch from John 15 who needs some pruning from the gardener, from the father, from the farmer so that it will bring forth more fruit.

So, Peter is certainly receiving some pruning here. He confidently boasted that he could follow Jesus and he would go wherever with him and that he would follow him to the death. Jesus promptly said, before the cock crows you will deny me three times.

We've read here the story of how Peter does that very thing. We're going to read in our next video and study the passage where Peter is restored to ministry for Jesus after he has been, as you might say, pruned by the grace of God and the circumstances in this story. So, we conclude our video on John 18 and 19 by looking at a piece that has been discovered in Rome on the Palatine Hill dated from maybe the late third to late first I should say to the early third century.

I guess we could say the second century and be safe enough. This is called the Alexamenos Graphitum, a sarcastic portrayal evidently of Christian worship in ancient times in the early church. This gives us some idea of how the Romans viewed crucifixion and gives us an idea of what non-Christian ancient Romans thought of any group that would prioritize or glory in or feature a cross in their religious heritage.

In this inscription, we have the name of the individual Alexamenos, and Alexamenos is portrayed as doing something, sabete, he is worshiping God, Theon. So Alexamenos worships God. Evidently this piece of graffiti, a graphitum if you will, is there to mock, to taunt, to make fun of anyone who would worship, who would respect, who would hold in awe the victim of crucifixion.

And to make it even worse, the victim of crucifixion is portrayed as a human with the head of an ass. I could have said a donkey, but I said an ass because that's exactly what they thought of Christians at the time, many people, that they were fools for worshiping someone who died on the cross. As Paul put it in 2 Corinthians, and in 1 Corinthians for that matter, I guess I'm thinking mostly of 1 Corinthians chapter 1 just now, that the cross was a rather foolish thing to many of the Gentiles, to the Greeks, and it was not really understood very well.

I thank God that in spite of all this, many of the same kinds of people, perhaps by the grace of God, even the person who first scratched this graphitum into the wall there, perhaps even this person later came to realize that through the cross, God was showing his infinite love to a world which was hostile to him. I can't help but leave John 18 and 19 without pondering Pontius Pilate. Pontius Pilate was often extolled in the early church because the church had come to the mistaken conclusion that it was all on the Jews that they crucified Jesus.

There was not a little anti-Semitic way of blaming the Jewish people for everything that happened here in the Gospels and the crucifixion of Jesus. Pilate was even viewed as a saint in some circles because of his reluctance to crucify Jesus. Of course, Pilate claimed, I guess, that he passed the buck on to the Jews and they wanted Jesus dead, so he went along with them.

But it was his call. He was the one who had the ultimate authority over capital punishment in the province, and Pilate's moral compass was evidently such that even though the text says he did not really come to the conclusion that Jesus had done

anything wrong, nevertheless, he would be perfectly willing to get rid of Jesus if it furthered his ends or padded his life in some way, made his life easier, or kept him from getting in trouble with his superiors. So, what will we learn from Pilate? For one thing, it's clear that Pilate had no respect for Jewish people.

The only reason he acceded to their demands was because they could have gotten him in trouble with Rome. They could have said that he permitted a king to exist who would be a threat to Caesar. So, Pilate scorned the Jews.

What do we think about the Jewish people? Do we maintain the same view of them as being a lesser people? Are we biased against them? Do we make jokes about the shape of their noses or the fact that they stole money from other people to get wealthy? What types of views do we have about Jewish people? We need to understand that these are the people of Jesus, and although they have their faults like all humans do, we don't want to mimic Pilate in this respect. Another thing about Pilate that I find interesting is that he attempts to set Jesus free when it works for him, but he's happy to crucify him when it comes down to political expedience. So, I'd like to know where Pilate's soul is.

I'd like to know what are the key values that made him make the decisions that he made. Did Pilate even have a soul, or were all of his core values negotiable? Did Pilate have any sort of a center at all? Pilate seems to be extremely cynical. Pilate says, what is truth? He doesn't take Jesus seriously enough to debate him about what truth is.

He just says, who cares, basically. What is truth? I'm not worried about what truth is. I'm worried about feathering my own nest.

I'm worried about being successful. I'm worried about not having any trouble with these pesky Jewish people who are making my governor's rule difficult. So, since Pilate has no center, he has no moral compass, he has no soul, he's complicit in the crucifixion of Jesus.

It is by his authority that he crucifies an innocent man who turns out to be the savior of the world. So, I just hope that as we look at Pilate, we realize that we are likewise attempting to sell our souls for something that will give us a benefit for a very short period of time and that we need to make sure that we have core values which are not negotiable. I'm not sure who the most despicable person here is in John 18 and 19, but my mind runs to Pilate, not to the religious leaders of Israel.

This is Dr. David Turner and his teaching on the Gospel of John. This is session 19, Jesus Arrested, Tried, Crucified and Buried. John 18:1-19:42.