



St. Andrew**Academy**

The Gospel of John

Week 6

Chapters 18 - 21

Arrest, Trial, Crucifixion, and Resurrection

1



Arrest and interrogation (18:1-27)

- ❖ Though Judas brings the soldiers and police, it is Jesus who takes the initiative. He steps out to meet them. He challenges them. He invokes the divine name. He restrains Peter.
 - Note v. 4 – Jesus knows what is going to happen. This is so straightforward, we are probably meant to infer that this knowledge is supernatural.
- ❖ In v. 5 & 6, the translators cloud Jesus' invoking of the absolute "I am." The Greek is "I am," not "I am he." This is not merely self-identification as seen by the response of the soldiers.
- ❖ Annas was once the high priest and would still be referred to that way. There is no need for John to go into the meeting of the Sanhedrin here. They have already passed a death sentence on Jesus (11:53).
- ❖ John skillfully juxtaposes the strength of Jesus' faithfulness with Peter's weakness. It is Peter, then Jesus, then back to Peter.



The trial before Pilate (18:28 - 19:16a)

- ❖ Pilate has been the Roman governor for 3-4 years. His relationship with the Jewish leadership has been very contentious. He is a brutal man, who will be called back to Rome to answer for his hard-handed governance.
- ❖ Pilate has no interest in the odd ways of the Jews. He just wants to know about this pretender “king” and he wants to humiliate the Jewish leadership.
 - Jesus’ kingdom is not *from* this world (it originates with God) but it is *for* this world. And Jesus is about to be thrown into the worst of this world! Pilate, of course, doesn’t “get it.” Who has? Pilate’s response to his encounter with Jesus will be the rejection of belief.
- ❖ Pilate resists the wishes of the Jewish leaders, who have the crowds whipped up. Why? Pilate simply doesn’t want to do whatever the leaders want him to do. But they have a trump card. What will Rome think if Pilate lets this nobody go?
 - Note that Jesus doesn’t deny Pilate’s authority, he just reminds Pilate that it comes from God (see Romans 13:1-7). And even that day, as events unfold Pilate’s power is diminished. The Jewish leaders stand him down.

©2007 Scott L. Engle



Crucifixion & Burial (19:16b-42)

- ❖ The inscription that will hang over Jesus on the cross is one last way for Pilate to “gig” the Jewish leaders (see v. 22).
 - The three languages speak to Jesus being Messiah for the whole world.
- ❖ On the cross, Jesus entrusts his mother to the care of the beloved disciple.
 - Why is it women and a youngster at the cross? The rest had probably already fled into hiding. The women were not seen as a threat by the authorities.
- ❖ Jesus’ last words, “It is finished,” speak to the completion of his work. See 4:34, 5:36; 17:4. This is a single word and we’ve found it stamped on paid bills – “It is paid.”
 - The “living water” has now come to the place of thirst and suffering and death.
- ❖ The amount of myrrh and aloes is suitable for a king. That’s the point.
- ❖ Could the cross be the seventh sign? The gospel has certainly pointed us in that direction. The cross reveals the nearly unimaginable depth of God’s love for us.

©2007 Scott L. Engle



The empty tomb (20:1-18)

- ❖ Mary Magdalene is the first apostle, the first to carry the good news that the tomb is empty. She is the first to see, meet, and speak with the risen Christ.
 - "I have seen the Lord."
- ❖ The details of the burial cloths convey Jesus' emergence without disturbing the cloths, like they were wrapped around a balloon that deflated.
- ❖ The confusion and chaos and urgency is understandable. There was no expectation that any single person would be resurrected, but that all would be raised at one time.
- ❖ The "gardener" is probably meant to help us grasp that this is about new creation, a new garden, where things have been put right.
 - Jesus' phrase "my Father *and your Father*, my God *and your God*" is also new. Jesus hasn't spoken this way before. There is a new relationship between the believers and God, accomplished in Christ. The future has been yanked into the present.
- ❖ One last point. If someone in the first century wanted to invent a story about Jesus and resurrection, they would *never* have a woman as the principal witness. This is a difficult problem to overcome for those who deny the truthfulness of the resurrection accounts.

©2007 Scott L. Engle



Jesus' appears to the disciples (20:19-31)

- ❖ This first appearance to the gathered disciples is on Sunday evening. From this account, only Mary Magdalene has actually seen Jesus.
 - The disciples are behind a locked door because they are in hiding. We do not get an explanation for how it is that Jesus could simply appear inside the locked room.
 - Many of Jesus' promises in chapters 14-17 are fulfilled in these resurrection accounts. In 19:22, we get the arrival of the Holy Spirit. The Spirit will be the one who empowers the disciples as they seek to fulfill their commission.
- ❖ Jesus also commissions the disciples. As the Father sent Jesus, so he is now sending them. They are to carry the Good News of Jesus, forgiving and warning.
- ❖ But . . . Thomas is not there. He won't believe that Jesus has been resurrected unless he can touch Jesus' resurrected flesh himself.
 - A week later he gets his chance. Jesus calls Thomas to belief (faith/trust) and Thomas falls to his knees. Jesus commends the faith of those who can't share in Thomas' privilege.
 - Thomas is the first person in the Gospel to directly call Jesus "God."

©2007 Scott L. Engle



Jesus appears at the Sea of Galilee (aka Tiberius)

- ❖ Jesus may have sent the disciples out, but Peter has led them back to work. Perhaps to the comfort of familiarity?
 - Jesus comes to the disciples at the seashore. He enables them to catch many fish when they had caught none – a “fishers of men” moment.
- ❖ Jesus breaks bread with them and shares a meal. A little hard to do if Jesus is some sort of disembodied spirit.
- ❖ Peter denied Jesus three times. Now, Jesus asks him whether he loves Jesus – three times. And that love is connected to “doing.”
 - Peter is forgiven, but that forgiveness carries with it a challenge. Feed my sheep. Look after my sheep. None of us are forgiven merely for our own sake, but for the sake of others as we live out our own commission. We are forgiven so *that . . .* We are saved so *that . . .*
- ❖ The Gospel opened with John the Apostle’s testimony (the Prologue) and now, in v. 24-25, he closes with it. These two verses are the best evidence that the “disciple whom Jesus loved” is John himself.