**The Gospel of John**

**Week 4 – Arrest, Crucifixion, Resurrection**

**Chapters 18-21**

***Study Notes:***

**John 18 – The Arrest of Jesus & Trial of Jesus**

18:3 – detachment of soldiers = Greek word indicates 600 soldiers

* Notice that the priests and Pharisees come prepared for battle
* How does Jesus engage them?

18:5 - I AM (“he” doesn’t exist in the Greek)

18:10 – What is Peter doing? His actions seem strange.

Framing of Peter’s Story  
a) Peter in Courtyard (18:15-18) – in front of slaves denying EVERYTHING.

b) Jesus Inside (19-24) - in front of the highest authorities denying nothing.

c) Peter in Courtyard (25-27) – in front of slaves denying EVERYTHING.

18:15 – John’s Gospel is the only one which contains the “other disciple”

18:17 – the woman knows that the ‘other’ disciple is a disciple of Jesus – he got them in the door

* Peter’s denial of Jesus seems even more bizarre.
* Contrast between appearance and reality. To all appearances, it looks like Peter is lying by denying all of that. BUT, might Peter’s lie contain an ironic truth?
  + chapter 8, Jesus describes what it looks like to be a disciple… "If you continue in my word, you are truly my disciples…”
  + Peter is dealing in falsehood… so perhaps he really isn’t a disciple

18:19-24 – Jesus is put on trial – He flips the argument and puts the High Priest on trial

Two charges they bring against Jesus:

1. Rebellion against God.
   1. Building throughout the gospel of John.
      1. Chapter 5 – to claim to do what God can do is rebellion.
      2. Chapter 10 – man making himself God.
   2. According to Jewish law, the penalty for this is death. Lev 24:16 “when someone blasphemes the name, he shall be put to death.”) \*\*\*\*Chapter 19:7
2. Rebellion against Rome. Jesus is viewed as a political agitator. \*\*\*\*Chapter 19:12

18:28 - The Last Supper in John was not a Passover meal – was eaten the day before the Passover in John. In John, Good Friday = day of preparation for the Passover; the meal would be eaten on Friday night. Scrupulously observing the details of Jewish law. “we wouldn’t want to become unclean”.

18:32 - Deferring to Roman rule, meticulously attending to matters of Roman protocol, yet overall, getting ready to do the most ultimate crime, killing the Son of God.

18:34 – “What is truth?” – Is Pilate curious (amateur philosopher) or is he cynical?

* We might ask a different question: “Does Pilate KNOW the truth?”
  + The answer is yes… up to a point. Pilate knows that Jesus is an innocent man (he says it 3 times)
  + If Pilate knows what is true, and Pilate is the most powerful man in the country, is Pilate capable of DOING the truth? NO. Pilate does not act on the basis of what he knows to be true.

18:40 – A good translation would be Barabbas is a “terrorist”. A threat to Roman order.

* They say no, “we’d rather have a proven threat be released.”
* You begin to wonder who is supporting rebellion against Rome.

**John 19 – The Crucifixion of Jesus**

19:1 – this is the more brutal form of Roman flogging. “Scourge” Shredding the skin for two reasons:

1) do it long enough to soften the person for crucifixion, blood loss, etc.

2) Punishment in its own right. Hopefully they’ll learn the lesson.

19:10 – If Pilate has the power why doesn’t he utilize it?

* 19:12 – The threat of the Jews is against Pilate’s job - better to kill an innocent man than lose your job

19:14 - **Important chronology detail.** During the days of Preparation, Jews are preparing for the Passover.

- Passover celebrated the triumph of God over the forces of Pharaoh, deliverance of God’s people, etc.

- Part of it celebrated the Kingship of God… announcement “we have no King, but you, oh God.”

Pilate gets it right “Here is your king”

Jew’s response: We have no king but the Emperor

Things are not as they appear:

* Soldiers, appear to have power, do not. Peter who appears to be a disciple, proving NOT to be. Jewish leaders who appear to have a good case, prove they are the ones who are guilty. Pilate who was the most powerful man in the region, proves to be powerless to act in accordance to what he knows is true.

The sin of the world is exposed. Jewish, Gentile, even Christian (in the figure of Peter). Everyone’s sin is brought to the surface so that it can be seen. The sin of the world has been exposed; when Jesus dies he dies as the Lamb to take away the world’s sin. Hebrew, Latin, and Greek on the sign… this is where the power of God is being unleashed for them.

**CRUCIFIXION**

Differences between the Synoptic Gospels and John:

* Jesus carries his own cross.
* No mocking in John.
* No mention of darkness
* Instead of “my God, my God…” Jesus says, “It is accomplished/completed”

19:21 – Sign is public expression that tells everyone what charges led to this consequence.

* Jews don’t like it because it is a jab at Jewish Nationalism and they don’t think it is true.
* Pilate probably thinks that it gives the right impression
* For readers of John’s Gospel we read it as it really is true.
  + Jesus’ kingship is not from this world it is from God
  + Jesus uses his kingship in this world as an expression of self-giving power
    - Complete expression of Divine Love
    - Chapter 13 – All the power is given into Jesus’ hands and then he washes feet.

19:27 - Jesus’ mother appears only twice in John – Cana and Cross.

* In both, Jesus speaks to her in the same way, “woman.”
  + As “woman,” he puts her in the same position as all the other women. What’s going on is NOT just a special favor to his mom, but has broader implications. Jesus doing something on the cross that brings together two people as mother and son…into a new household. Simple moment, but one with extraordinary implications in how we understand being people of God. What is the bond that they share? Common connection with Jesus. Not biological kinship. **Jesus creates a community of faith at the foot of the cross… members of the same family through Christ.**
* This is one way that John will speak about the Church. The Church traces its origin to the foot of the Cross, not just Pentecost ahead. Those who continue to join the community trace their origins back to the crucified Christ. John shows you the Church at its founding… the community of faith at their beginning.

19:29 – Sour Wine = highly suggestive.

* The FIRST of Jesus’ actions was at Cana where he provided the best wine.
* Jesus’ FINAL ACTION is to drink the worst wine…and say we’ve reached the End (completion).
  + Reading these two in light of each other: He foreshadows the glory of God’s love at Cana; yet the gift he gives is not without cost. Jesus gives the best even as he drinks the sour stuff. He gives TO OTHERS the best, while he takes for HIMSELF, the worst.
  + Jesus says, “I thirst”… thirst has been a theme throughout the entire Gospel (woman at well)… you come to Jesus and you’re never thirsty… and now at the cross, Jesus is thirsty…so Jesus endures thirst, so that we might never thirst.
    - These Themes come together in Jesus’ final gesture. Costly gifts.

**John 20 – The Resurrection of Jesus**

***8*** Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ***9*** for as yet they did not understand the scripture, that he must rise from the dead.

* The other disciple is seen very favorably in this passage (quick runner and quick believer)

***19*** When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, **"Peace be with you." *20*** After he said this, he showed them his hands and his side. Then the disciples **rejoiced** when they saw the Lord. ***21*** Jesus said to them again, **"Peace be with you.** As the Father has sent me, so I send you." ***22*** When he had said this, he breathed on them and said to them, **"Receive the Holy Spirit. *23*** If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

* This is the 1st Scene of the Resurrection Message: Jesus fulfills promises made earlier.

1. Promise of Spirit – 14:26 2. Promise of Peace – 14:27 3. Promise of Joy – 16:16-22

* When Jesus gives the Spirit he breathes it into them (creative action, same word in Genesis).
* This is different that what Jesus said in the Farewell Discourses
  + There it says that when Jesus is gone, the Spirit will come.
  + In this case the Spirit is not given by a Christ that is absent, but by a Christ who is present. He may have gone to the Father, but he is not absent from the world.
  + Who sends the Spirit? Jesus? The Father? The Spirit comes from Jesus and His Father.

23: They are then given a commission… they don’t speak in tongues.

* What is the commission and how does it work in the context of John?
  + Commission is related to Jesus’ own commission. To forgive and retain.
  + How did Jesus do it? How are they supposed to continue what He did?
    - Forgiving. - to release. Graphic word (clenched hands opened up)
  + In the Gospel of John, Jesus doesn’t forgive sins.\*\*
  + Instead of going around pronouncing the word of forgiveness… it’s all concentrated on the crucifixion. JESUS DOES forgive sins… he DOES the act of release as the Lamb of God. He DOES the act of release by laying down his life. What do the disciples have to offer, then?? That same act.

If you retain the sins of any…

* + Retaining– to hold fast. To hold to account. Graphic word. (open hands grabbing hold) To tell the truth, for the sake of the healing/restoration.
  + When does Jesus hold people to account? Man born blind. “your sin remains.”
  + Why does Jesus hold people to account? 1) roast in hell? 2) so they will be released.
    - You hold to account so you can bring people to the need for release. John 8: “you will die in your sins…unless…you believe that I am he.” He holds to account for the sake of release.
    - If there’s no accountability, the release means nothing.
    - The “no” to sin is preparation to the “yes” to life.

**THOMAS:** Difficult, because he is so much like us.

* 1st time mentioned in John: Raising of Lazarus – 11:16. If Thomas really went as he said he would, he would have already seen someone raised from the dead (dress rehearsal for Easter).
* Vanishes until 14:5-7 Jesus tells him: to see me is to see the Father. To see Jesus as who he is really is, is to see who God is.
* 20:25 Disciples say “we have seen the Lord.” Thomas says, “I’ll believe if Jesus meets my terms.”
  + It’s not exactly doubt… he just wants what everyone else got.
* MY Lord and MY God – Thomas makes a confession of faith that is his own.

**John 21 – Encounters with the Risen Jesus**

***15*** When they had finished breakfast, Jesus said to Simon Peter…

* Jesus said to Simon Peter” –It’s remarkable that Jesus and Peter are on speaking terms.
  + The last time we saw Peter he was denying Christ in the high priest’s courtyard.
    - After hearing Peter insist “No, I’m not a disciple” – the reader is convinced that yes, Peter is right, he’s not a disciple.
  + NOW, Jesus calls into his service a fallible, human being. Someone who stands deeply in the need of grace. The words “Jesus said to Simon Peter” is itself an act of grace… to Peter.
* WE understand that if we are serving, it is by the grace of God. If our ministry goes anywhere, it’s by the grace of God. If our community of faith does anything beneficial, it is by the grace of God.

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

* Pastor = Shepherd. Peter is given responsibility for pastoring.
* Why ask Peter something, instead of just telling Peter something.
  + We especially don’t expect Jesus to ask this question. The disciples have been studying with Jesus for several years… given the trajectory of Jesus’ ministry, you expect another question: You expect: “Peter, do you know how much I love you?”
    - Throughout the entire book of John, you’ve got examples of Jesus’ love for the disciples/for others. Jesus does everything out of love. So a fair question would have been, “Peter, do you know how much I love you?”
    - Finally what Jesus is after is NOT just the right theological answer… but he’s after something more. What he wants is PETER himself. Jesus didn’t lay down his life for the sake of information – but in order to establish a relationship. If love doesn’t generate a relationship, then that doesn’t work. The love that is received from Christ reaches its goal when it produces love in people.
    - To paraphrase Jesus’ question: “Peter, did I get through to you? Did my love for you touch you so that it produces love?” When the love of Christ calls forth love in the human being, that’s when the love of Christ has reached its goal. Jesus isn’t going to send Peter out until Jesus speaks to him about his relationship with Jesus.