

Jesus is Arrested, Tried and Crucified

John 17:1-19:42

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Jesus death shows the full extent of God's love for the world.

I. Jesus spent extensive time in prayer prior to the ordeal to come in His final hours. (ch. 17)

A. Jesus prayed that God's glory would be revealed in what was about to happen. (v. 17:1-5)

After Jesus said this, he looked toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that your Son may glorify you. ²For you granted him authority over all people that he might give eternal life to all those you have given him. ³Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. ⁴I have brought you glory on earth by finishing the work you gave me to do. ⁵And now, Father, glorify me in your presence with the glory I had with you before the world began.

B. Jesus prayed specifically for God to protect the Apostles as they were to be sent to carry

on the Lord's mission to seek and save the lost. (v. 17:6-19)

⁶“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. ⁷Now they know that everything you have given me comes from you. ⁸For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. ⁹I pray for them. I am not praying for the world, but for those you have given me, for they are yours. ¹⁰All I have is yours, and all you have is mine. And glory has come to me through them. ¹¹I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. ¹²While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

¹³“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶They are not of the world, even as I am not of it. ¹⁷Sanctify them by the truth; your word is truth. ¹⁸As you sent me into the world, I have sent them into the world. ¹⁹For them I sanctify myself, that they too may be truly sanctified.

C. Jesus prayed for the unity of all believers with the Lord and each other. (v. 17:20-26)

²⁰ “My prayer is not for them alone. I pray also for those who will believe in me through their message, ²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ²² I have given them the glory that you gave me, that they may be one as we are one— ²³ I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

²⁴ “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

²⁵ “Righteous Father, though the world does not know you, I know you, and they know that you have sent me.

²⁶ I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

II. John’s account of the Garden of Gethsemane emphasizes Jesus’ deity. (v. 18:1-11)

¹⁸ When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

² Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. ³ So Judas came to the garden, guiding a detachment of soldiers and

some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

⁴ Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”

⁵ “Jesus of Nazareth,” they replied.

“I am he,” Jesus said. (And Judas the traitor was standing there with them.) ⁶ When Jesus said, “I am he,” they drew back and fell to the ground.

⁷ Again he asked them, “Who is it you want?”

“Jesus of Nazareth,” they said.

⁸ Jesus answered, “I told you that I am he. If you are looking for me, then let these men go.” ⁹ This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”

¹⁰ Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)

¹¹ Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”

III. The Jewish high priest unwittingly prophesied about God’s plan. (v. 18:12-14)

¹² Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him

¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did [in raising Lazarus from the dead], believed in him. But some of them went to the

Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

“What are we accomplishing?” they asked. “Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.”

Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take his life. (John 11:45-53)

IV. Even though John had some influence in the high priest’s home, Peter was afraid even of a lowly servant girl. (v. 15-18)

¹⁵ Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest’s courtyard, ¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

¹⁷ “You aren’t one of this man’s disciples too, are you?” she asked Peter.

He replied, “I am not.”

¹⁸ It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

V. Jesus defied the Sanhedrin for their sham of a religious trial. (v. 18:19-23)

¹⁹ Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

²⁰ “I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. ²¹ Why question me? Ask those who heard me. Surely they know what I said.”

²² When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded.

²³ “If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” ²⁴ Then Annas sent him bound to Caiaphas the high priest.

VI. Peter’s fear caused him to deny being a follower of Jesus. (v. 18:25-27)

²⁵ Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

²⁶ One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?” ²⁷ Again Peter denied it, and at that moment a rooster began to crow.

VII. Jesus' innocence was obvious to the Roman

Governor, Pilate. (v. 18:28-40)

²⁸ Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. ²⁹ So Pilate came out to them and asked, "What charges are you bringing against this man?"

³⁰ "If he were not a criminal," they replied, "we would not have handed him over to you."

³¹ Pilate said, "Take him yourselves and judge him by your own law."

"But we have no right to execute anyone," they objected.

³² This took place to fulfill what Jesus had said about the kind of death he was going to die.

³³ Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

³⁴ "Is that your own idea," Jesus asked, "or did others talk to you about me?"

³⁵ "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

³⁶ Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

³⁷ "You are a king, then!" said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

³⁸ "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

⁴⁰ They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

VIII. Pilate attempted to set Jesus free. (v. 19:1-12)

¹⁹ Then Pilate took Jesus and had him flogged. ² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

⁴ Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."

⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

⁶ As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

⁷ 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."

⁸ When Pilate heard this, he was even more afraid, ⁹ and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

¹⁰ "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

¹¹ Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

¹² From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

IX. But ultimately Pilate would give in to the demands of the Jewish leaders. (v. 19:13-16)

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ¹⁴ It was the day of Preparation of the Passover; it was about noon. “Here is your king,” Pilate said to the Jews.

¹⁵ But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

¹⁶ Finally Pilate handed him over to them to be crucified.

¹⁶ Finally Pilate handed him over to them to be crucified.

X. The sign hung from Christ’s cross was meant to mock Him, but instead spoke the truth. (v. 16b-22)

So the soldiers took charge of Jesus. ¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle.

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many

of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

²² Pilate answered, “What I have written, I have written.”

XI. Jesus humiliations were made complete as soldiers His confiscated His remaining earthly possessions and left Him naked before the world. (v. 19:23-24)

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

²⁴ “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did.

XII. Yet, even in His agony, Jesus was concerned for the welfare of His earthly mother. (v. 19:25-27)

²⁵ Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

²⁶ When Jesus saw his mother there, and the disciple

whom he loved standing nearby, he said to her, “Woman, here is your son,”²⁷ and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

XIII. Jesus’ death meant that our sin debt, owed to God, was “Paid in Full.” (v. 19:28-30)

²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.”²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. (John 13:1)

The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.” (John 10:17-18)

XIV. Jesus scourging was so severe that He died more quickly than expected. (v. 19:31-37)

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the

Sabbath, they asked Pilate to have the legs broken and the bodies taken down.³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other.³³ But when they came to Jesus and found that he was already dead, they did not break his legs.³⁴ Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water.³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.³⁶ These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,”³⁷ and, as another scripture says, “They will look on the one they have pierced.”

XV. Jesus burial fulfilled the prophecy of Isaiah 53 that also describes the purpose of His death. (v. 19:38-42)

³⁸ Later, 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.³⁹ He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.⁴⁰ Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.⁴¹ At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.
Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.
After he has suffered,
he will see the light of life and be satisfied;
by his knowledge my righteous servant will justify many,
and he will bear their iniquities.
Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.
For he bore the sin of many,
and made intercession for the transgressors. (Isaiah
53:9-12)