



## Jesus' Arrest and Trial

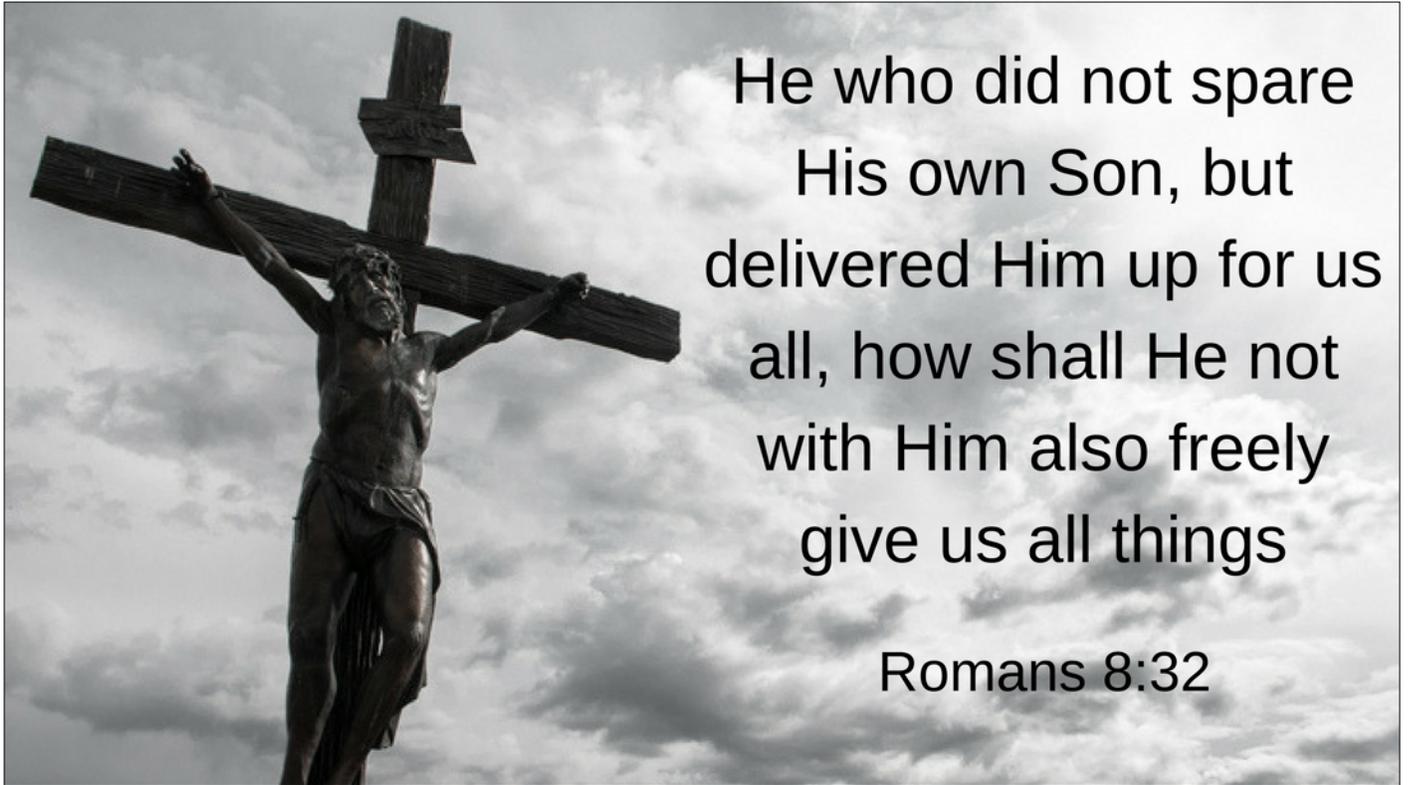
- Jesus was not taken against His will by superior forces. He “went forth” (18:4; *exerchomai*) to meet them rather than hiding or running away or just standing there.
- He could have easily overwhelmed them (18:6; imagine how gingerly the soldiers arrested Him; see also Matt.26:53,54). He rejected Peter's attempts to resist (18:10,11a; eye-witness account [“the slave's name was Malchus”]; Jesus heals Malchus [Lk.22:51]). Rather, Jesus allowed Himself to be taken.
- The Gospel of John describes a “cup” which Jesus says the Father has given Him

# Jesus' Arrest and Trial

- Whatever it was, Jesus was deeply distressed about the prospect of drinking it (quote Matt.26:38; Lk.22:44), and He prayed three times to avoid drinking it if at all possible (Matt.26:42-44).
- Most people assume Jesus was referring to the terrible mistreatment by people to which His arrest would lead—being betrayed and abandoned by His disciples, and the three humiliating and unjust trials, and the terrible scourging, and the “excruciating” agony of crucifixion.
- These things may have been part of the “cup”—but they were definitely not the main part. The “cup” was an Old Testament term referring to experiencing God's wrath (read Isa.51:17; Jer.25:15; 49:12). This was the “cup”—that Jesus who never sinned, who was completely righteous, who had always been in perfect loving communion with the Father—was being asked to experience not only the withdrawal of His Father's love, but also the outpouring of His wrath.

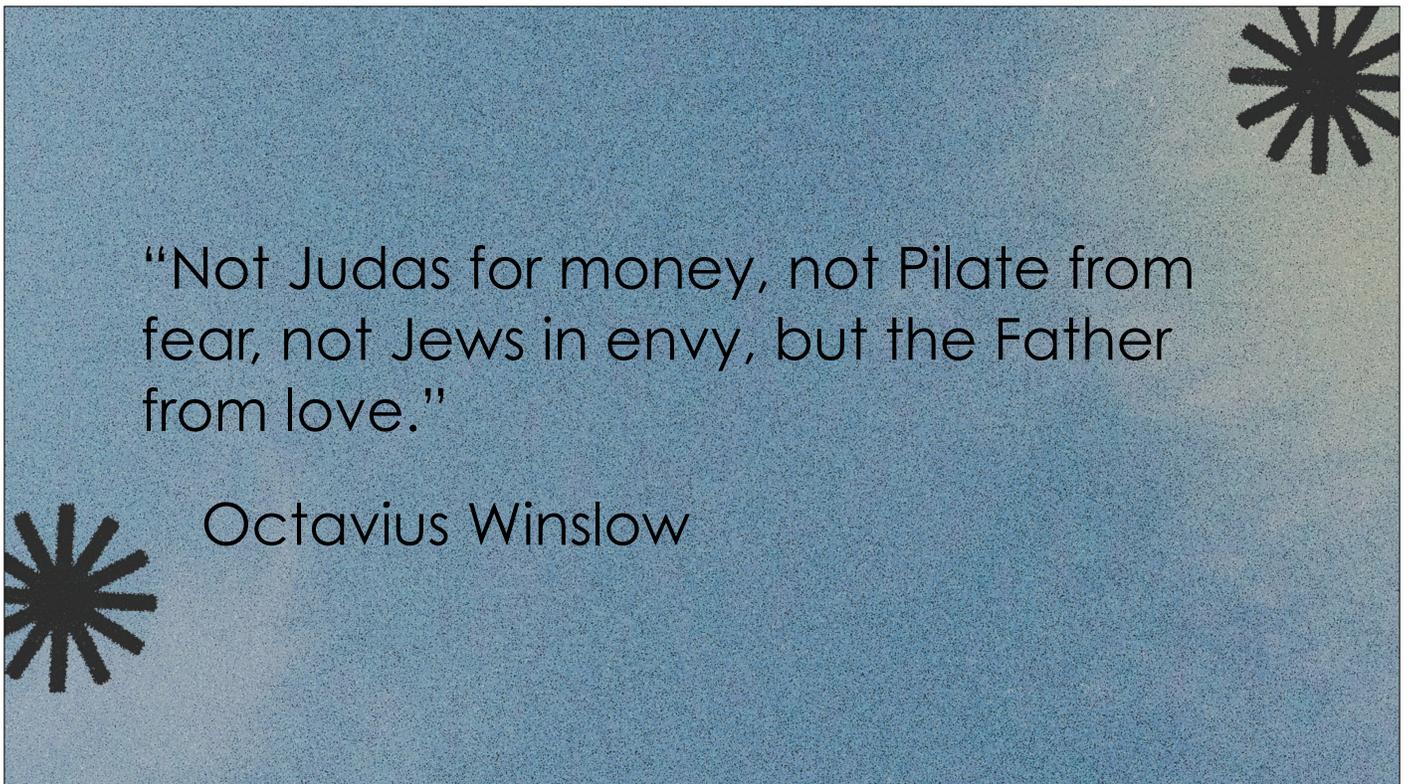
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- While Jesus is arrested, sentenced, and executed by the Romans the initiative lies with the Jewish leaders
- John consistently uses the word *paradidomi* meaning to hand over, deliver over, or betray. He uses it over and over.
  - Jesus is handed over by Judas
  - Judas hands Him over to the priests out of Greed
  - The priests hand him over to Pilate out of envy
  - Pilate hands him over to the soldiers out of cowardice



He who did not spare  
His own Son, but  
delivered Him up for us  
all, how shall He not  
with Him also freely  
give us all things

Romans 8:32



“Not Judas for money, not Pilate from  
fear, not Jews in envy, but the Father  
from love.”

Octavius Winslow

# Jesus' Arrest and Trial

- In order for Jesus to be put to death, He must be found guilty of a capital offense in Jewish and Roman courts
- He goes first to Annas, the former high priest then to Caiaphas (his son in law) in the Sanhedrin
- The judicial day in Rome began at 6am, they preferred to finish by 10am
  - In order to celebrate Passover, the Jews rushed Jesus' trial
  - We place the events of Annas and Caiaphas from 3-6am and they are considered informal for they fall outside of the Roman courts working hours

# Jesus' Arrest and Trial

- They should not be operating at night, it is not legal
- Matthew 26:57 describes the eyewitnesses trying to find a crime to charge Jesus with. They turn to false witnesses who actually contradict each other.
- He is then questioned about his claims of deity
  - If He says He is not the Christ, He is lying
  - If He says that He is the Christ, he will be in trouble with Rome for this would mean He is King of the Jews which could lead to a charge of sedition
- This is NOT a capital crime

# Jesus' Arrest and Trial

- From their perspective, to claim to be the Messiah is not necessarily a claim to be God
- All four Gospels use the same language. When they ask Jesus "Tell us if you are the Christ, the Son of God". And He says YES, but He also adds that He is not just a human Messiah but But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. That sounds like deity.
  - It sounds like Psalm 110 in which the Messianic figure is equal to the Ancient of Days

# Jesus' Arrest and Trial

- What Jesus said was enough to create a claim of blasphemy.
- Once the Sanhedrin convenes formally, they ratify their decree.
- Jesus then is handed over to Pilate. Remember, the Gospel writers are not creating a word for word legal transcript of what happened.
- The Jews now need to politicize their charge of blasphemy to sedition, accusing him of opposing to pay taxes to Cesary and to be a king
- They assumed Pilate would simply give in and sign off but he again asks Jesus if He is a king. Jesus replies yes but qualifies that it is not a political kingship.

# Jesus' Arrest and Trial

- Look at the injustice:
  - No trial was to be held during feast time.
  - Each member of the court was to vote individually to convict or acquit, but Jesus was convicted by acclamation.
  - If the death penalty was given, a night must pass before the sentence was carried out; however, only a few hours passed before Jesus was placed on the Cross.
  - The Jews had no authority to execute anyone.
  - No trial was to be held at night, but this trial was held before dawn.
  - The accused was to be given counsel or representation, but Jesus had none.
  - The accused was not to be asked self-incriminating questions, but Jesus was asked if He was the Christ.

# Jesus' Arrest and Trial

- Pilate realizes Jesus is innocent but instead of standing up for what is right, he evades the issue and tries to send Jesus off to Herod Antipas because Jesus is a Galilean but that doesn't work.
- He wanted to treat Jesus as a madman, beat him a little, and then release Him but the Jewish leaders would not give up
- He tries to make Jesus the one they release on Passover. Jesus was indeed the king of the Jews, but not in a political or military sense. He offers the crowd the choice of Jesus or Barabbas, a man who was actually, by all accounts, an actual threat to Rome. That is, he was guilty of the charge that Jesus was innocent of. Pilate expected the people to choose Jesus but, instead, they chose a man whose life was characterized by violence, lawlessness, murder, and bitterness.

# Jesus' Arrest and Trial

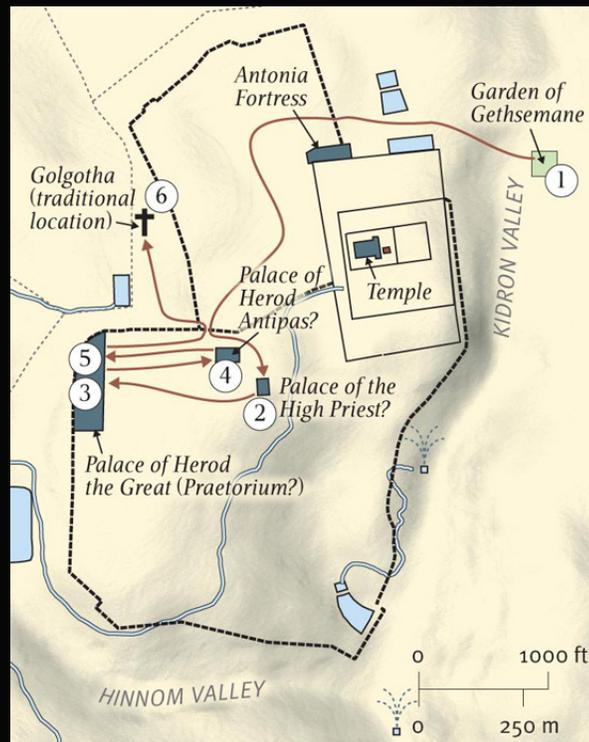
- The name Barabbas is a common name made up of two words, *bar* (son) and *abba* (father). The name thus presents us with a great irony—an innocent Son of the Father (Jesus) dying in the place of a guilty man named “son of the father” (Barabbas)—a substitutionary sacrifice in keeping with the Passover, where an innocent lamb is sacrificed to save the people.
- Barabbas was truly guilty of the charges laid against him— he had participated in an insurrection. He was guilty of murder and treason. He deserved his punishment and his condemnation to death. But the innocent Jesus, our Prince of Peace, would instead take his place. That sacrifice alone would be noteworthy, but there is a greater sacrifice to come in which Jesus, our passover lamb, would take on the condemnation, guilt, wrath, and punishment due to humanity for our sin, a once and for all sacrifice.
- While each one of us before God, on our own merits, is truly guilty of the charges laid against us, Jesus takes our place, all the way to the cross to receive the punishment of death that we, the guilty, are condemned to. The very thing he prayed to “pass from him” in the Garden at Gethsemane was now coming to pass in the most horrific and violent way. But, thinking of each one of you and of me, standing in our place, He went to the cross.

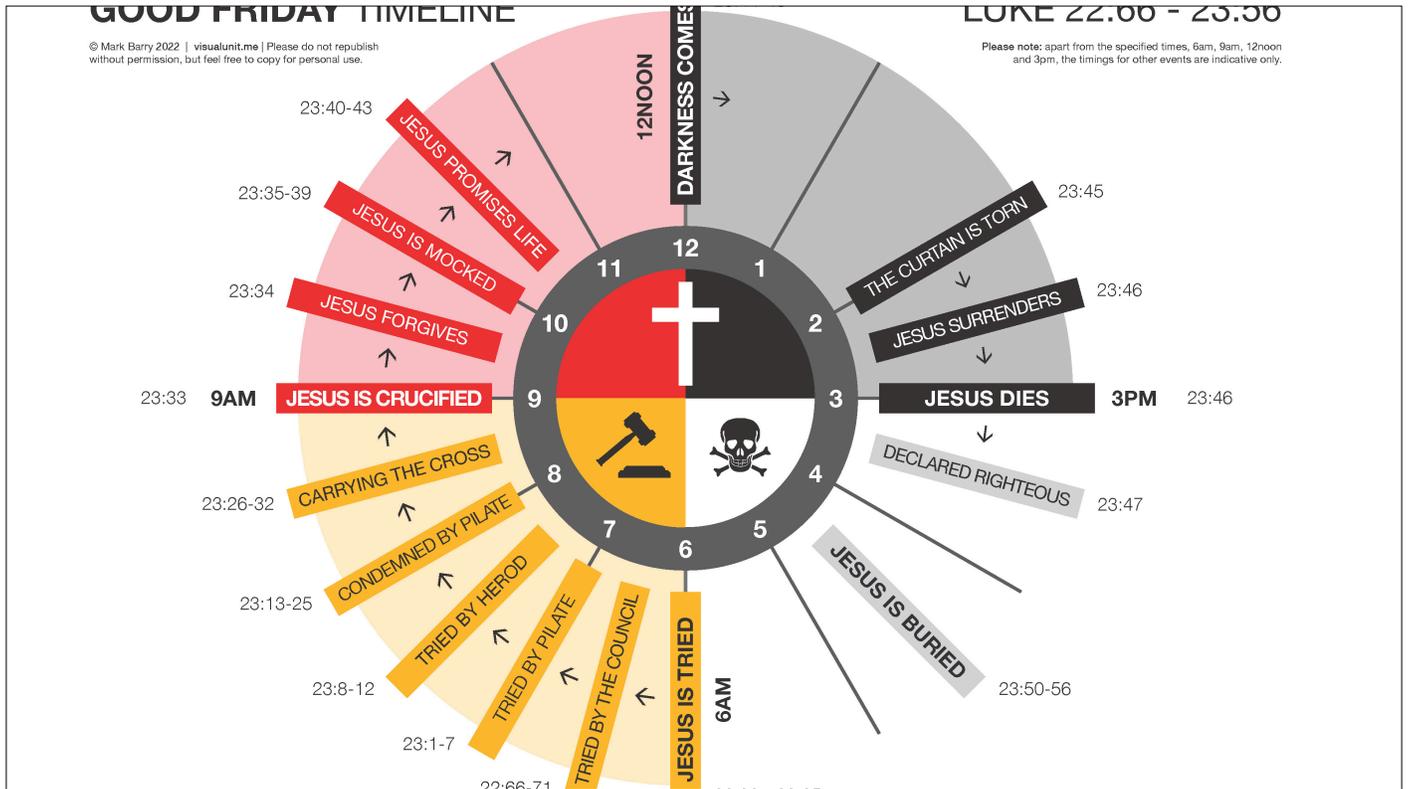
# Jesus' Arrest and Trial

- For the crowd no punishment other than death would do as they cried “Crucify Him, Crucify Him.” But first, the pain and humiliation would continue. He was to be flogged, that is, scourged in fulfillment of Jesus' own words in Mark 10:33-34, “They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again.”
- Let us also not forget the words of the prophet Isaiah when he prophesied “But the fact is, it was *our* pains he carried—*our* disfigurements, all the things wrong with *us*. We thought he brought it on himself, that God was punishing him for his own failures. But it was our sins that did that to him, that ripped and tore and crushed him—*our sins!* He took the punishment, and that made us whole. Through his bruises we get healed.”

# Jesus' Arrest and Trial

- Pilate continues to try to find a way to release Jesus but then the Jews pull out their last trick in John 19:12. They say, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." What they are telling Pilate is they would tell Caesar. And if he will release someone who is guilty of sedition and Caesar finds out, Pilate would pay a price. So he acquiesces and sends Jesus off to be crucified.





# THE CRUCIFIXION

- “Punished with limbs outstretched, they see the stake as their fate; they are fastened and nailed to it in the most bitter torment, evil food for birds of prey and grim pickings for dogs.” In the 21st century, it can be difficult for us to fully comprehend the pain and violence of the cross.



# THE CRUCIFIXION

- Crucifixion was invented and used by other people groups, but it was “perfected” by the Romans as the ultimate execution by torture.
- The earliest historical record of crucifixion dates to c. 519 BC, when King Darius I of Persia crucified 3,000 of his political enemies in Babylon.
- Crucifixion is meant to inflict the maximum amount of shame and torture on the victim. They happened in public as a warning to others.



# THE CRUCIFIXION

- The victim of crucifixion was first severely scourged or beaten, an ordeal that was life-threatening by itself. Then he was forced to carry the large wooden crossbeam to the site of the crucifixion. Bearing this load was not only extremely painful after the beating, but it added a measure of shame as the victim was carrying the instrument of his own torture and death. It was like digging one's own grave.



# THE CRUCIFIXION

- When the victim arrived at the place of crucifixion, he would be stripped naked to further shame him. Then he would be forced to stretch out his arms on the crossbeam, where they were nailed in place. The nails were hammered through the wrists, not the palms, which kept the nails from pulling through the hand. (In ancient times, the wrist was considered part of the hand.) The placement of the nails in the wrists also caused excruciating pain as the nails pressed on large nerves running to the hands. The crossbeam would then be hoisted up and fastened to an upright piece that would normally remain standing between crucifixions.



# THE CRUCIFIXION

- After fastening the crossbeam, the executioners would nail the victim's feet to the cross as well—normally, one foot on top of the other, nailed through the middle and arch of each foot, with the knees slightly bent. The primary purpose of the nails was to inflict pain.
- Once the victim was fastened to the cross, all his weight was supported by three nails, which would cause pain to shoot throughout the body. The victim's arms were stretched out in such a way as to cause cramping and paralysis in the chest muscles, making it impossible to breathe unless some of the weight was borne by the feet. In order to take a breath, the victim had to push up with his feet. In addition to enduring excruciating pain caused by the nail in his feet, the victim's raw back would rub against the rough upright beam of the cross.



# THE CRUCIFIXION

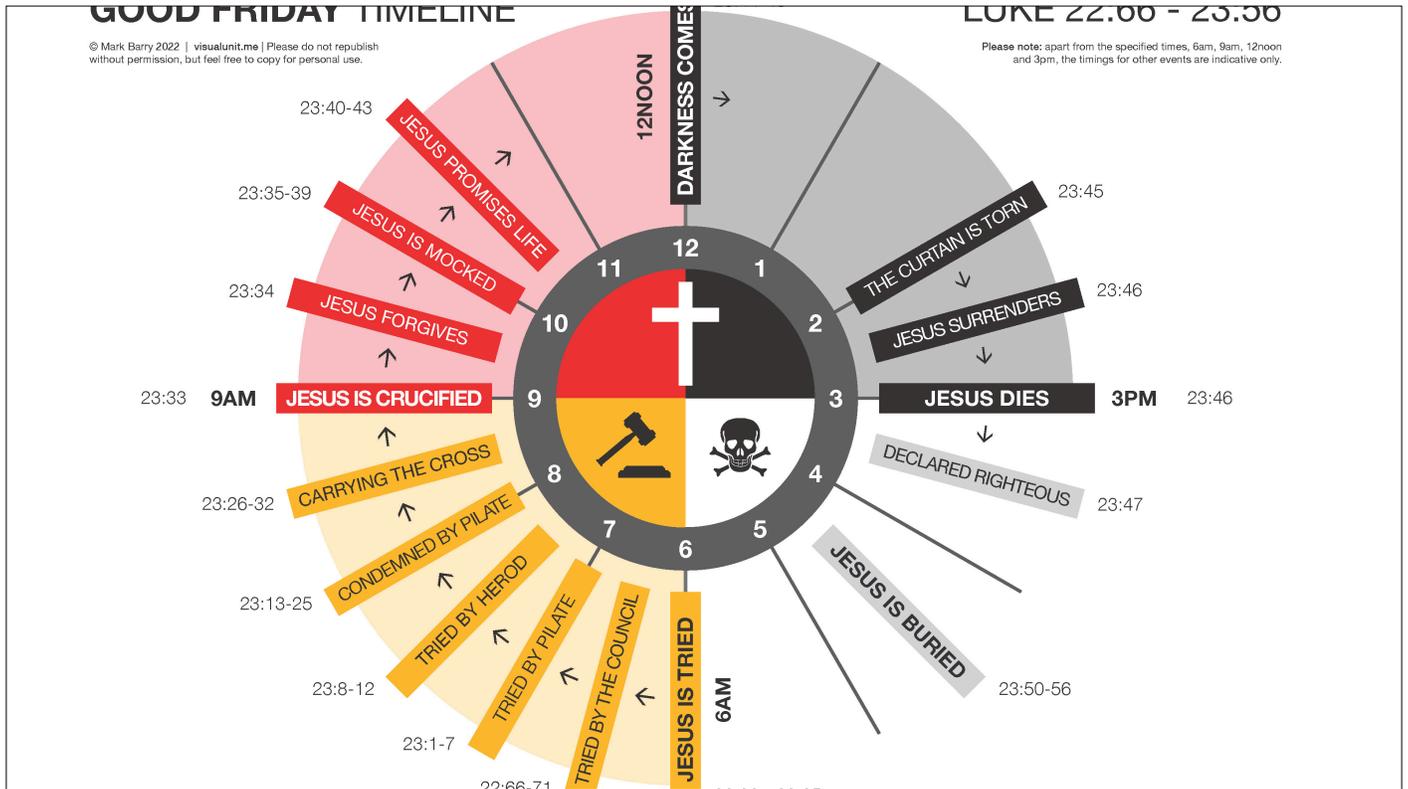
- After taking a breath and in order to relieve some of the pain in his feet, the victim would begin to slump down again. This action put more weight on his wrists and again rubbed his raw back against the cross. However, the victim could not breathe in this lowered position, so before long the torturous process would begin again. In order to breathe and to relieve some of the pain caused by the wrist nails, the victim would have to put more weight on the nail in his feet and push up. Then, in order to relieve some of the pain caused by the foot nail, he would have to put more weight on the nails in his wrists and slump down. In either position, the torture was intense.



# THE CRUCIFIXION

- Crucifixion usually led to a slow, tortuous death. Some victims lasted as long as four days on a cross. Death was ultimately by asphyxiation as the victim lost the strength to continue pushing up on his feet in order to take a breath. In order to hasten death, the victim's legs might be broken, which would prevent him from pushing up in order to breathe; thus, asphyxiation would follow shortly after (see John 19:32).





# IT IS FINISHED

- “When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.”
- What began with the cry of a baby in a manger, ends with the cry “Tetelestai.” It is finished. You may be tempted to believe that Jesus utters this word in defeat. But just like the cry of a baby taking his first breath is a sign of hope and life to come, so too does Tetelestai here.






# IT IS FINISHED

- Tetelestai meant “the task” is complete as a servant reporting to their master. Jesus, the faithful servant prophesied in Isaiah 52:13, is reporting to the Father that His work is complete. A priest would also say “tetelestai” after examining a lamb for sacrifice if he found it without blemish. Jesus, the perfect, lamb of God was offering Himself as the once-for-all sacrifice. A merchant might also stamp “tetelestai” on a receipt to indicate that a debt had been paid. Jesus was declaring the debt of our sin paid in full. And finally, once a sentence had been served, the charges against a prisoner were also stamped “tetelestai”- never to be held against them again. Jesus has born our punishment and there is no double jeopardy in the courtroom of heaven. Every single obstacle that we have to the Father was removed through the work of Christ and in these final moments, Jesus, weary as He was, reports to the Father, “it is finished.” The cross wasn't a tragedy; it was a triumph.



# IT IS FINISHED

- When Jesus cried out “Tetelestai,” He wasn't whispering a farewell—He was shouting a victory cry. The work of redemption was done. Satan defeated. Death disarmed. Grace unleashed.
- In Greek, the tense used here indicates completed action with ongoing results. Jesus wasn't just saying, “It's over.” He was saying, “It has been completed, and the effects of this completion are still unfolding.” That means the victory He won at the cross remains in force forever.
- Today it is still finished. Every time we are tempted to do things our own way and try to foolishly earn our salvation, let us stop, place ourselves at the foot of the cross as Jesus died, look up at Him as he says to each one of us, it is finished. I have done the work, the debt is paid, the wrath is satisfied. Find rest in me.

