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THE DEATH OF JESUS IN THE FOURTH GOSPEL

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"ACROSS THE KIDRON BROOK,
WHERE THERE WAS A GARDEN" (JOHN 18,1)

TWO OLD TESTAMENT ALLUSIONS AND THE THEME
OF THE HEAVENLY KING
IN THE JOHANNINE PASSION NARRATIVE

The importance of the presentation of Jesus as the heavenly king in chapters 18 and 19 of the fourth gospel has been extensively demonstrated in research. The aim of the present paper is to show on this basis that v. 18,1 includes two relevant allusions that can be recognized in the light of their parallel Old Testament texts and offer a basic and introductory christological orientation to the implied reader of the following passion narrative.

I. "...ACROSS THE KIDRON BROOK..."

A number of mainly older interpreters have already noted that David's crossing the Kidron brook and ascending the Mount of Olives while fleeing from Absalom (2 Sam 15,23) is an interesting parallel to John 18,1¹. It is noteworthy that a crossing of the Kidron brook is not mentioned anywhere else in the Bible. This fact prompts us to attempt to compare the two narratives, as well as their two main protagonists, trying to detect similarities and differences between them. On the basis of the results of this comparison we are going to try to deduce if John deliberately included this motif at the beginning of his passion narrative.

1. Absalom leaves David and goes to Hebron, not revealing to his father that he intends to revolt against him (2 Sam 15,7-9). In an analogy

1. Cf. C.E. LUTHARDT, *Das johanneische Evangelium nach seiner Eigenthümlichkeit*, vol. 2, Nürnberg, ²1876, pp. 417-418; A. LOISY, *Le quatrième évangile*, Paris, 1903, p. 820; M.-J. LAGRANGE, *Évangile selon Saint Jean* (ÉB, 4), Paris, 1925, p. 454; A. WIKENHAUSER, *Das Evangelium nach Johannes* (RNT, 4), Regensburg, ³1961, p. 316; T.F. GLASSON, *Davidic Links with the Betrayal of Jesus*, in *ExpT* 85 (1973-74), p. 118; J. DUNCAN M. DERRETT, *Peter's Sword and Biblical Methodology*, in *Bibliotheca Orientalis* 32 (1990) 182-190, pp. 184-185. Cf. also R.E. BROWN, *The Gospel According to John* (xiii-xxi), vol. 2 (AB), Garden City, NY, 1970, p. 806, who is rather neutral on the matter. R. BULTMANN, *Das Evangelium des Johannes* (KEK), Göttingen, ⁽¹⁴⁾1956=1941, p. 494 n. 1, and R. SCHNACKENBURG, *Das Johannesevangelium*, vol. 3 (HTKNT, 4), Freiburg-Basel-Wien, 1975, p. 250 n. 6, are against the opinion that such a connection was meant by the evangelist.

gous manner Judas leaves Jesus during the last supper in order to betray him to the high priests without, of course, revealing his intention (John 13,30). Both Absalom and Judas are very near to David and Jesus respectively. Absalom is a son of David (2 Sam 13,1) and Judas is one of the twelve chosen disciples (John 6,70). Both men already gave signs of their inner distance from David and Jesus, respectively, before their final betrayal (2 Sam 13,23-29; John 12,4-6)².

The behavior of David towards Absalom and that of Jesus towards Judas are totally different from one another. David isolates his son from himself because of a previous crime (2 Sam 14,24.28) and he finally allows him to come into his presence because of the intervention of Joab (14,33). David keeps a great distance from Absalom without even suspecting his future conspiracy.

On the contrary, Jesus knows that Judas is going to betray him (John 6,70; 13,21.26). However, at no time does he isolate or reject him (12,7; 13,27).

2. Both David and Jesus are persecuted by their enemies (2 Sam 15,14; John 11,53). Both of them cross the Kidron brook and ascend the Mount of Olives (2 Sam 15,23.30; John 18,1).

However, David has no idea of the danger that is awaiting him until a messenger informs him about it (2 Sam 15,13). David tries to save himself by fleeing (15,14-16). He seems to be very decisive, but also weak in a sense, as he weeps while ascending the Mount of Olives (15,30). Actually, he is not in control of developments. He leaves himself in God's hands not knowing what will happen next (16,12).

Jesus, on the other hand, knows that the hour has come for him to die because nothing is hidden from him (John 13,1; 18,4)³. However, he does not try to save himself. He crosses the Kidron brook in order to be arrested and not to escape⁴. He has absolute control over the situation and he willingly gives himself up to his pursuers (18,4-5.7-8). It is clear he exercises an invincible power over them which he withdraws in order to let them capture him (18,6.8.12)⁵.

2. Already LUTHARDT, *Evangelium* (n. 1), p. 417, rightly suggests that the betrayal of Judas has some common elements with the betrayal of Ahithophel too (2 Sam 15,12.31; 16,15.20 - 17,4.23).

3. Cf. E. HAENCHEN, *Das Johannesevangelium: Ein Kommentar*, ed. U. BUSSE, Tübingen, 1980, p. 518; U. SCHNELLE, *Das Evangelium nach Johannes* (THNT, 4), Leipzig, 1998, p. 263.

4. Cf. LUTHARDT, *Evangelium* (n. 1), p. 418; W. BAUER, *Das Johannesevangelium* (HNT, 6), Tübingen, ³1933, p. 209; S. SCHULZ, *Das Evangelium nach Johannes* (Das Neue Testament Deutsch, 4), Göttingen, ⁽¹²⁾1972, p. 225.

5. Cf. among others BAUER, *Johannesevangelium* (n. 4), p. 209; SCHNACKENBURG, *Johannesevangelium* (n. 1), p. 254; L. SCHENKE, *Johanneskommentar*, Düsseldorf, 1998, pp. 342-343.

3. Both David and Jesus are followed by their own people; David by his household (2 Sam 15,14-17) and Jesus by his disciples (18,1.8-9). However, David attracts more devoted followers while fleeing, such as the Cherethites and the Pelethites, Ittai the Gittite along with 600 Gittites (2 Sam 15,18-22), the two priests Zadok and Abiathar, as well as their sons with all the Levites (15,24-29), Hushai the Archite (15,32-37) and Ziba, the former servant of Saul (16,1-4). Ittai insists on staying with David for life or death, although David frees him from his duty to follow him (15,19-22). All the people in Jerusalem are mourning and weeping for David's fate (15,23). David tries to protect his own people by fleeing along with them (15,14).

Jesus, on the other hand, is only followed by his disciples (John 18,1). The high priests are his main enemies (19,6). Although the people in Jerusalem had received him triumphantly some days before (12,12-15), no one joins him at the hour of his arrest. Jesus commands his pursuers to arrest only himself and let his disciples go (18,9). He thus saves his own people by his presence and surrender (cf. 17,12). Later, Peter denies Jesus (18,17.25-27), although he had promised to sacrifice his life for him (13,37). Only four very close persons (18,15; 19,26-27) remain at Jesus' side to the end⁶.

4. David's officer Abishai offers to kill Shimei, who is cursing David and throwing stones at him (2 Sam 16,5-9). David does not agree. He believes his own situation is too tragic to pay attention to the words of Shimei. He also expresses his hope of attracting God's help through his humiliation (16,10-12).

Jesus also accepts everything done to him. He suffers incomparably more than David. However, he does not consider his passion as a tragic destiny, but as the glorious fulfillment of God's salvific plan (17,1.4). It is interesting that at the scene of Jesus' arrest Peter tries to resist by cutting off the ear of the high priest's servant (18,10). Jesus rebukes Peter and tells him that he will drink the cup his Father gave to him (18,11)⁷.

5. In the end David is saved. He organizes his army and sends it away to battle against Absalom's army (2 Sam 18,1-2). His army defeats the opponents (18,7) and David's general, Joab, kills Absalom (18,14). David returns to Jerusalem victorious, although he mourns the death of

6. LUTHARDT, *Evangelium* (n. 1), p. 418, has already observed the contrast between David and Jesus at this point.

7. Cf. DERRETT, *Peter's Sword* (n. 1), p. 185.

his rebellious son (18,33–19,4). David will die later (1 Kings 2,10), and he will not come to life again.

Jesus is not saved but dies on the cross. He has no army to organize and send to battle against his enemies (John 18,36)⁸. After his death he returns to his heavenly kingdom and takes over the place near his father which he had had before the creation of the world (17,5). Jesus will not remain in the tomb, but will be resurrected three days after his death and manifest himself to his disciples (20–21).

6. Both David and Jesus are kings. Their kingdoms are, however, of a totally different nature. David rules upon an earthly realm. In such a realm preserving and exercising power is vital for the king's and the people's welfare. David is God's representative. His relationship with God is one of a servant to his master.

Contrarily, Jesus' kingdom has nothing to do with earthly realms and earthly power as it is not of this world (18,36). Jesus is the only-begotten Son of God (3,16–18). God shares his heavenly kingdom with his Son on an equal basis (1,14,18; 5,16–18).

There are certainly interesting analogies between the narrative of Absalom's revolt and the Johannine account of Jesus' passion. In the above comparison we have seen that there is a basic narrative outline that has much in common in both stories: both David and Jesus are kings, they are persecuted, they are betrayed by very close persons, they cross the Kidron brook towards the Mount of Olives followed by their own people, and they prevent their followers becoming hostile against their opponents.

Apart from these common elements the two narratives also have important differences from one another which create an interesting contrast between them.

David is an earthly king and he acts accordingly. He punishes his son for his previous crime. He is not aware of his son's plans for his destruction. He tries to protect himself and his household from the revolt by fleeing, he suffers for his own destiny, he attracts many people who are willing to follow him and even sacrifice their lives for him. Later he sends his army to battle, he defeats his enemies and returns to Jerusalem as its victorious king. In the end he irrevocably dies and is buried.

8. The Greek word used here is ὑπηρέται. A word with the same meaning is also used in the reference of 2 Sam 18,7,9 to the battle of the soldiers of David against the soldiers of Absalom. The Hebrew word is עבד while the Greek word used in the LXX is παῖς, which is a synonym of ὑπηρέτης. With this background the use of the word ὑπηρέτης in John could be more than coincidental.

Jesus, on the other hand, is the heavenly king. He does not punish anyone. He does not intend to protect himself. At the moment of his arrest he is abandoned. One of his closest disciples denies him. His passion is not his irrevocable fate, but his volitional sacrifice for the salvation of the world. He does not have an army to send to battle and he is not saved from death in the end. However, he comes back to life and returns in glory to his heavenly Father in order to sit back on his heavenly throne as the king of the world.

It is noteworthy that Solomon is anointed as king by Zadok and Nathan at the Gihon spring. After the anointment all the people praise the new king (1 Kings 1,39-40). This incident could also be of significance to John 18,1, since the place of the anointing of Solomon, the first descendent of David and perhaps the most glorious king of Israel, is situated in the Kidron valley. Although the link between John 18,1 and 1 Kings 1,33-40 is admittedly very uncertain, it is perhaps not to be altogether rejected as it creates a theologically interesting contrast. Solomon was solemnly anointed in the Kidron valley as the king of Israel, whereas Jesus crossed the Kidron brook in order to be arrested and die as a false king, although, in reality, he was the divine king. This strong contrast between glory and humiliation, as well as between humanity and divinity, might reflect the reversal of Jewish messianic expectations in the fourth gospel.

II. "...WHERE THERE WAS A GARDEN"

After passing the Kidron brook⁹, apparently having come out of Jerusalem¹⁰, Jesus entered a garden on the other side of it. The Synoptic gospels speak at this point of Jesus' going to the Mount of Olives¹¹. The word κήπος, which is used four times in the Johannine passion narrative, is almost a Johannine unicum within the New Testament as it is only used once more in a Lucan parable (Lk 13,19). The question that arises here is why John does not refer in 18,1 (as well as in 18,26) to the Mount of Olives, which is, in fact, situated on the other side of the Kidron brook opposite to Jerusalem. We should not suppose that he was

9. I take it for granted that the original writing of the name of the brook was Κεδρών, a Greek transliteration of the word קדרון (2 Sam 15,23; 1 Kings 2,37; 15,13; 2 Kings 23,4.6.12; Jer 31,40; 2 Chron 15,16; 29,16; 30,14) and not Κέδρον or Κέδραν stemming from the word κέδρος.

10. Cf. among others BAUER, *Johannesevangelium* (n. 4), p. 208.

11. Matt 26,30; Mark 14,26; Luke 22,39; cf. also Matt 21,1; 24,3; Mark 11,1; 13,3; Luke 19,29.37; 21,37. John 8,1 does not belong to the Johannine tradition.

unfamiliar with this important place of Old Testament and Synoptic tradition. Even if we take it for granted that he had ignored the specific Marcan tradition of Jesus' arrest in *Gethsemane* (which I personally doubt¹²), it should have been obvious to him that Jesus would probably be heading towards the Mount of Olives after crossing the Kidron brook¹³. Nevertheless, John prefers the vague word κῆπος to characterize the last destination of Jesus and his disciples before his arrest¹⁴.

It is interesting that the word κῆπος not only appears in the introduction, but also in the conclusion of the Johannine passion narrative. Specifically, in 19,41-42 we are told that Jesus was placed into a tomb within a garden at the place of his crucifixion. It would seem that the references to a garden in 18,1 and 19,41 form some kind of an inclusio, which frames the whole passion narrative¹⁵. This means that the double reference to a garden in verses 18,1 and 19,41 might not be as unimportant as it would seem at first sight¹⁶.

In the Old Testament there are a few texts that refer to the "king's garden" in Jerusalem (2 Kings 25,4; Jer 39,4; 52,7; Neh 3,15). From these texts we learn that the "king's garden" was near the Kidron valley and most probably belonged to the city of David.

On the other hand, according to Neh 3,16(LXX), David's tomb was situated within a garden in the city of David (cf. 1 Kings 2,10). Thereafter, the kings of Judah were usually buried along with their fathers¹⁷. In 2 Chron, reference is made to three cases of bad kings buried in the city of David, but not in the "tombs of the kings" (21,20; 24,25; 28,27). This could suggest that according to the Chronicler the other kings were not only buried in the city of David but also specifically in a site called the "tombs of the kings". Also Manasseh and his son Amon are pre-

12. Cf. C.K. BARRETT, *The Gospel According to St John: An Introduction with Commentary and Notes on the Greek Text*, London, 1978, p. 517; D. DORMEYER, *Joh 18.1-14 par Mark 14.43-53: Methodologische Überlegungen zur Rekonstruktion einer vorsynoptischen Passionsgeschichte*, in *NTS* 41 (1995) pp. 218-239; SCHNELLE, *Evangelium* (n. 3), p. 262. C.H. DODD, *Historical Tradition in the Fourth Gospel*, Cambridge, 1963, pp. 67-68, does not accept the possibility of John depending on Mark.

13. Cf. K. WENGST, *Das Johannesevangelium*. 2. Teilband: *Kapitel 11-21* (TKNT, 4/2), Stuttgart, 2001, 199.

14. Even in the apocryphal Gospel of Peter 6,24, the garden of Jesus' burial is specified as Joseph's garden.

15. J.-M. AUWERS, *La nuit de Nicodème (Jean 3, 2; 19, 39) ou l'ombre du langage*, in *RB* 97 (1990) p. 495.

16. Cf. E.C. HOSKYNs, *The Fourth Gospel*, ed. F.N. DAVEY, London, 1967, p. 509, who sees the importance of the two references in that they symbolically refer to the garden of Eden. Many exegetes follow this line of interpretation.

17. Cf. especially 1 Kings 14,31; 15,24; 22,50; 2 Kings 8,24; 9,28; 12,21; 13,13; 14,20; 15,7,38; 16,20; 2 Chron 21,1; 25,28; 26,23; 35,24.

sented as exceptions to this rule, since they both were buried in the garden of their house, "in the garden of Uzza"¹⁸ (2 Kings 21,18,26)¹⁹.

Combining the above pieces of information it seems that the royal tombs in Jerusalem were believed to have been located within the city of David not far from the Kidron valley. It is furthermore evident that the so-called "king's garden" was different from the site of the royal tombs which, however, could have included a garden too (cf. 1 Kings 2,10).

With this background it might not be coincidental that John speaks of a garden at the beginning and the end of his Passion narrative. Jesus is portrayed entering a garden situated near the Kidron valley. Being in an altogether different garden than the "king's garden", he acts, however, with kingly and divine majesty and authority²⁰. In the narrative of his arrest, Jesus surrenders to his pursuers by pronouncing the self-identification formula ἐγώ εἰμι (18,5). Upon hearing these words they retreat and fall to the ground (18,6). Afterwards, they are only able to take Jesus into custody when he "commands" them (18,8)²¹.

At the end of the passion narrative the dead body of Jesus is placed in another garden²², which reminds us of the above mentioned garden of David's tomb. Jesus' burial has royal characteristics; Nicodemus brings along an enormous amount of costly myrrh and aloe which is only appropriate for a king (19,39; cf. Ps 45,8)²³. Furthermore, the information

18. It is at least possible that the garden of Uzza, which was identical with the garden of the house of Manasseh, was meant to be the part of the royal garden that, for some reason, was connected with king Uzziah (= Azariah), cf. 2 Kings 14,20-21; 15,1-7.30.32-34, cf. J. GRAY, *I & II Kings. A Commentary*, London, 1977, p. 711.

19. These two references along with Neh 3,16(LXX) have already been related to John by J.H. BERNARD, *A Critical and International Commentary on the Gospel According to St. John*, vol. 2 (ICC), Edinburgh, 1963=1928, p. 655, BULTMANN, *Evangelium* (n. 1), p. 527 n. 11, and BROWN, *Gospel* (n. 1), p. 960.

20. Although Jesus comes out of the garden (ἐξῆλθεν) in 18,4, thus taking the initiative to meet his pursuers, the scene still remains connected with the garden, cf. 18,26.

21. The ἐγώ εἰμι certainly connects Jesus with Yahweh (Ex 3,14; Is 43,25; 51,12). Jesus is God (1,1.18; 20,28) and therefore he is the heavenly king (18,36-37), cf. C.H. TALBERT, *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles*, New York, 1992, p. 233; D.M. BALL, 'I Am' in John's Gospel: *Literary Function, Background and Theological Implications* (JSNT SS, 124), Sheffield, 1996, p. 201; U. WILCKENS, *Das Evangelium nach Johannes* (Das Neue Testament Deutsch, 4), Göttingen, (17)1998, p. 271; WENGST, *Johannesevangelium* (n. 13), p. 202; C. LANGNER, *Was für ein König ist Jesus?*, in M. LABAHN - K. SCHOLTISSEK - A. STROTMANN (eds.), *Israel und seine Heilstraditionen im Johannesevangelium*. FS J. Beutler, Paderborn, 2004, pp. 264-268.

22. The two gardens are definitely different from one another, cf. for instance BROWN, *Gospel* (n. 1), p. 806.

23. Cf. also 2 Chron 16,14; Josephus, *Ant.* 17,199; BROWN, *Gospel* (n. 1), p. 960; F. PORSCH, *Johannes-Evangelium* (Stuttgarter kleiner Kommentar: Neues Testament, 4), Stuttgart, 1988, p. 208; M.W.G. STIBBE, *John*, Sheffield, 1993, p. 197; WILCKENS, *Evangelium* (n. 21), p. 303; SCHNELLE, *Evangelium* (n. 3), p. 295; WENGST, *Johannes-*

that the tomb had never been used before (19,41; cf. Luke 23,53) might be an allusion to the royal authority of the dead Jesus²⁴.

According to the above observations 18,1-12 could be telling us that Jesus, who is about to be accused and condemned as a false king, appears in a garden with even more power and authority than a real king. Verses 19,41-42 tell us that after his death he was buried in another garden in a kingly manner²⁵. The reason for the garden's anonymity in John might be that he intended to theologically associate the first garden of the passion narrative with the "king's garden" and the second one with the garden of David's tomb and the tradition of the royal tombs in Jerusalem, thus underlining Jesus' kingly identity²⁶.

III. CONCLUSIONS

John's reference in 18,1 to Jesus' crossing the Kidron brook and his entering a garden is surely related to an old tradition about the place of Jesus' arrest. The Synoptic gospels identify this place as the Mount of Olives, while John does not refer to this obvious destination of Jesus after his crossing the Kidron brook.

According to the above analysis it seems possible that through the topographical note of 18,1 about the Kidron brook, John wanted to urge the implied reader of his gospel to compare David with Jesus as well as the story of Absalom's revolt with the following passion narrative. Such a comparison could have helped the implied reader of the gospel understand Jesus is in fact a king, since some basic Davidic motives also apply to him. On the other hand, such a comparison would have made it

evangelium (n. 13), 270; P. DSCHULNIGG, *Nikodemus im Johannesevangelium*, in *SNTU* 24 (1999), p. 116. SCHNACKENBURG, *Johannesevangelium* (n. 1), p. 349, is not persuaded that the king's motif is present here. It might be of importance that at their first meeting (cf. 19,39) Jesus speaks to Nicodemus about God's kingdom (3,3.5). Nicodemus could be the link at this point for the reader to understand that Jesus is the king of this kingdom, cf. L. MORRIS, *The Gospel According to John* (NICNT), Grand Rapids, MI, 1995, p. 729.

24. Cf. PORSCH, *Johannes-Evangelium* (n. 24), p. 208; SCHNELLE, *Evangelium* (n. 3), 295. The Old Testament speaks of people who were buried in the tomb of their father, cf. Judg 8,32; 16,31; 2 Sam 2,32; 17,23; 21,14. This is not the case for any king of Judah. The kings of Judah may be buried along with their fathers, but in their own tomb, cf. for instance 2 Kings 9,28; 23,30. Even 2 Chron 35,24 does not necessarily mean that Josiah was buried in an already used tomb, but rather that he was placed in a tomb where his fathers had also their own tombs. Otherwise this text would be the only text speaking of a royal burial in a used tomb.

25. Cf. WILCKENS, *Evangelium* (n. 21), p. 302; SCHNELLE, *Evangelium* (n. 3), p. 295.

26. If this conclusion is correct, then the detail about the tomb in a garden, where no one had ever been buried before is not simply "Gottes wunderbare Vorsorge", as SCHULZ, *Evangelium* (n. 4), p. 241, puts it.

absolutely clear that Jesus is a king of a totally different kind and quality since his knowledge, power, reactions, behavior and also his final destiny are completely different from those of David. The story of Solomon's anointing at the Gihon spring within the Kidron valley, if implied here, could have added to this contrast between an earthly king of the Old Testament and the heavenly king of the New Testament.

If indeed this is the motivation of John's reference to the Kidron brook in 18,1, then this could also explain his mention of an anonymous garden in the same verse. John might, in an analogous way, intend to associate Jesus' path to his death with the Old Testament king's garden. Such an association could have connected in the mind of the implied reader the divine power and authority of Jesus in the following scene of his arrest with his identity as a king. This association is also supported by the story of Jesus' burial of kingly stature in an anonymous garden at the end of the passion narrative.

If we suppose that John knew the name of Gethsemane as the place of Jesus' arrest from the Synoptic tradition, then we could explain his silence about it on the grounds of the above conclusions. At this point the reference to a site that cannot be linked with the Old Testament kingship would have obscured John's intention to make such a link in 18,1²⁷.

However, John could have added in 18,1 that Jesus headed to the Mount of Olives, thus making the link with the parallel Old Testament story even more evident. I have the impression, though, that such an addition would have obscured this link rather than making it clearer, because it is information also included in the Synoptic gospels where it is not necessarily associated with David. The reference to the Mount of Olives in John 18,1 would have linked the Johannine passion narrative more with the presumably well-known parallel Synoptic tradition. Moreover, it would have broken the link of the garden of Jesus' arrest with the "king's garden", since there is a considerable distance between the Mount of Olives and the "king's garden". It seems to me that John has preferred at this point to refer to the Kidron brook and to an anonymous garden in order to create and maintain the link and the contrast with relevant Old Testament Davidic traditions²⁸. In this way, he was able to imply, already in the introductory verse of his passion narrative,

27. This could be an answer to DODD's, *Tradition* (n. 12), p. 67, conclusion, according to which "if he (John) had before him the name Γεθσημανεί, there seems no good reason why he should not have copied it..."

28. Cf. BARRETT's, *Gospel* (n. 12), p. 516, opinion that "it is difficult to see how a theological purpose can be served by the names Kedron...". If my conclusions are correct, there lies indeed a theological purpose behind the reference of this topographical information.

the identity of the dying Jesus as the real king of Israel and at the same time as the heavenly king of the world.

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