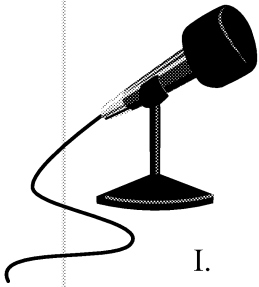


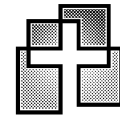
# The Gospel of John



## Notes From the Podium

*These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help you incorporate the main message of the lesson into your lecture.*

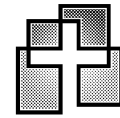
- I. First Approach – What is happening in this moment of Scripture?
  - a. Vv 18:1-11 In The Garden
    - i. Jesus and His disciples leave the Last Supper and go into a Garden.
    - ii. Judas procures soldiers and officers from the chief priests and the Pharisees to seize Jesus.
      1. Judas leads them to the garden.
      2. They come at night.
      3. They come with weapons.
    - iii. Upon arriving Jesus approaches them.
      1. He asks them “whom do you seek?” They respond, “Jesus.”
      2. Jesus says, “I am He” or “ego eimi.” [I am the way, the truth and the Life; I am the Bread of Life; I am the Light of the world; and now simply I am.]
        - a. They draw back and fall to the ground. (Actions speak louder than words.)
        - b. Jesus insists they let His disciples leave and offers Himself up.
        - c. Peter strikes off the ear of a high priest’s slave with a knife in defense of Jesus.
          - i. Jesus rebukes Peter saying, “Put your sword into its sheath; shall I not drink the cup which the Father has given me?” Vv 10
      3. Jesus was seized and bound.
        - a. He was lead to Annas, the former high priest (the father-in-law of Caiaphas the current high priest – the one who previously stated that it was expedient for one man to die for the people as John notes).
        - b. Peter and another disciple followed.
  - b. Vv 18:12-27 Brought Before Annas
    - i. The disciples’ influence gains him and Peter access to accompany Jesus before the court of Annas.
      1. While at the door, Peter denies being Jesus’ disciple.
      2. Peter positions himself near a fire for warmth.
    - ii. Annas questioned Jesus about His disciples and His teaching.
      1. (Note: Jesus does not deny His disciples – and He’s being questioned by a powerful authority - not privately by some unnoticed servant as Peter was.)



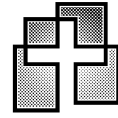
## Notes From the Podium (cont.)

## Catholic Scripture Study

2. Jesus responds that He has spoken openly.
    - a. He suggests they ask those who have heard Him.
    - b. For this, Jesus is struck (for the first time in His now begun Passion) correcting Him for not being respectful to the High Priest. Vv 22-23
    - c. Jesus questions why is being struck – asking where is the proof of His having spoken wrongly.
      - i. Annas sends Him bound to Caiaphas, the high priest.
  - c. Vv18:25-27 Shift to Peter
    - i. Peter at the fire denies twice more His being a disciple of Jesus.
      1. Note: this denial follows even after Peter just witnessed Jesus not deny him and the other disciples and after having (back in the garden) demanded they be let go.
      2. The cock crows.
- II. Second Approach – Pastoral Points
- a. Let us focus on what we can learn from the ironies in this passage of John.
    - i. There are at least two ironies in the first 14 verses of chapter 18.
      1. Vv 4-6 Those who reject Him seek Him, as do those who believe in Him seek Him but for two different reasons.
        - a. In this passage there are those who seek Him in order to betray Him.
        - b. There are those, in this very passage, who seek Him to be faithful to Him.
        - c. This remains true. Those who are not apathetic or ignorant of Christ seek Him.
          - i. ...to follow.
          - ii. ...to betray.
        - d. The irony is that both seek Him.
      2. V11 John recalls specifically the words of Caiaphas in the text. “It is expedient that one man should die for the people.”
        - a. Ironically, Caiaphas is correct, but for the wrong reason.
          - i. Caiaphas’ intention is that his statement reveals the logic used to justify the murder of Jesus.
          - ii. This statement, is worded such that it also reveals the true logic behind Jesus’ offering of Himself unto death.
      3. **Irony** is a significant tool used by John in the gospel that serves at least two purposes. The use of irony highlights at least two points, these points are among our Pastoral Points for this evening.
        - a. First, it highlights our necessity for redemption and the Faith needed to see it.



- i. Irony is a way of both concealing and revealing, like a 3D movie and the red glasses.
  - 1. Without the red glasses, it just looks like some shadows in the scenes.
  - 2. With the glasses that which is concealed is now revealed to those who wear them.
    - a. The glasses for the *irony* in the gospel of John are the *lenses* of Faith.
    - b. Through them we see our necessity for redemption and the Faith needed to see it.
- ii. For example, without Faith it appears as if Jesus, cannot be the Son of God because mere men killed Him...rather than see the irony.
- iii. With the gift of Faith, we are able to see the irony of the cross and therefore see how bad off we really are – as we put to death the God-man.
- b. Second, *and most importantly*, it demonstrates that God is always in control.
  - i. People, like Caiaphas, say unwitting truths despite their own personal intention and meaning.
  - ii. So to, like Judas, do they unwittingly carry out God's divine plan despite their own personal intentions and meanings.
  - iii. It is a tool employed deliberately to demonstrate that God is in control.
  - iv. From the Christian perspective, there is no more dark an hour than man crucifying God. Yet the use of irony show us that God is in control. Even in the dark hours and consequently could be regarded as the Hour of Light or Glory as John suggests.
- b. Rebellion/Betrayal of God
  - i. How one ultimately betrays/rebels against God.
    - 1. We all betray/rebel against God in some way with every sin.
      - a. Yet, we seek to be purified.
      - b. What about ultimate betrayal/rebellion against God.
        - i. Seems that betrayal is what rebellion looks like for man.
        - ii. Whereas rebellion best describes what betrayal looks like for a spirit.
          - 1. Spirits rebel and become diabolical.
          - 2. Man who ultimately betrays becomes damned.



## *Notes From the Podium (cont.)*

## **Catholic Scripture Study**

2. What does man's rebellion of betrayal look like?
  - a. Fear is the beginning chasm between man and a forgiving God; fear turns to pain; pain to anger (anger toward God because of the pain); anger to revulsion; revulsion of God is the souls state of hell.
  - c. The role of the Jews in the Death of Jesus.
    - i. This is a pastoral point, particularly because of the timeliness of the topic given the discussion surrounding Mel Gibson's movie *The Passion of the Christ*.
    - ii. The Points to Ponder articulates the Church's views concisely and well.
    - iii. I, however, have a few comments to in response to all that I am hearing criticizing Mr. Gibson's work.
      1. We, Catholics, are of the Jewish faith – the fulfillment of the Jewish faith.
        - a. It is erroneous to pit Christianity against Judeaism.

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