

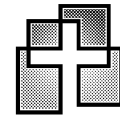
# The Gospel of John



## Notes From the Podium

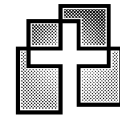
*These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help you incorporate the main message of the lesson into your lecture.*

- I. First Approach – What is happening in the moment of the text?
  - a. After being scourged and crowned with thorns, mocked and taunted with the aid of a purple robe, Pilate re-presents Jesus, scourged and mocked, to the Jewish crowd.
    - i. The chief priests and scribes call out for crucifixion.
      1. Pilate responds that he finds in Him no crime.
      2. The Jews respond with their true reason for wanting Him put to death, “He has made Himself the Son of God.” JN 19:8
        - a. Fear strikes Pilate. This additional information makes Pilate all the more fearful.
          - i. Pilate already feared the Jews – mainly having to deal with an insurrection.
          - ii. Now, Pilate had to deal with a newfound fear – ‘was he going to kill a son of a god?’
            1. Recall that as a Roman Pilate was raised on the stories of gods in human form and the condemned fate of those who seek to harm them.
      - b. Pilate takes Jesus back into the Praetorium.
        - i. Here Pilate is seeking to allay his fears.
          1. He wants to know who Jesus is. So he asks, ‘where are you from?’
          2. Jesus does not respond.
          3. Pilate attempts to pressure by pointing out that Jesus’ life is in his hands. (JN 19:10)
          4. Jesus responds, dispelling Pilate’s perception of his own power, and then passes relative judgments on him and the Jews.
    3. Seeking to release Him, Pilate returns with Jesus to the crowd.
      - a. The Jews threaten Pilate that releasing Jesus would be treasonous – given Jesus’ claim to be king.
      - b. John notes it is the day and the hour the lambs were being lead to the slaughter.
        - i. The crowd calls out for crucifixion.
        - ii. Pilate asks, “shall I crucify your king?” JN 19:15
        - iii. The chief priests respond, “we have no king but Caesar.”
        - iv. Then, Pilate hands Jesus over – to be crucified. V16

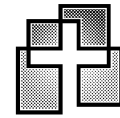


II. Pastoral Points

- a. I wish to address a severe deficiency that is too common in many people's understanding of Christianity. Recently, I have become increasingly convinced people do not understand the passion of Our Lord.
  - i. It seems as if many people who identify themselves as Christian believe that the gospel of Christ is merely His teaching on human conduct. Often we hear in defense of one's path to Heaven, "I haven't killed anybody."
    1. This reduces Our Lord to something of a holy, possibly even divine, teacher and philosopher.
    2. This prevailing idea has the consequence (deliberate or not – I do not know) of removing Christ from His role as Redeemer.
      - a. When many Christians do not believe in Hell, sin (original or otherwise) or the possibility of damnation, then it is a natural conclusion not to need a redeemer.
      - b. If man is not in peril of anything, from what does he need redemption?
  - ii. My pastoral purpose is this: I wish to spend the remainder of this lecture highlighting in this passage not only the gospel's teaching of Christ as The Redeemer but also our need for redemption as it is presented in this text.
- b. First, let us see the verses that highlight our need for a redeemer.
  - i. Pilate suffers under the delusion of worldly power.
    1. In v10 Pilate claims his power over life and death.
    2. Jesus' response to this claim rings true.
      - a. Recall their last conversation in the Praetorium – "I have come into the world to bear witness to the *truth*." JN 18:37
      - b. This response is deeply unsettling because it is true. Anyone who is given a worldly power of life and death knows it is not truly his power to wield. (Thou shall not kill is not only a law of God, but it is a law God inscribed on our hearts – Pilate knows this.) Despite any political claims to office or position, the power of life and death does not properly belong to man – you could say, via original sin, it was stolen.
        - i. Pilate is struck by Jesus' lack of fear – this suggests to Pilate that Jesus truly believes what He is saying is true and thereby strikes a bolt of fear with His insight piercing into the heart of Pilate's own insecurity – the power he wields is not really his own. The effect: Pilate is rocked.



- ii. This shock wave into the heart of Pilate is further heightened by the context in which He says it. Most people would cower in the face of one who could crucify you and would fear for his/her life, especially after having been so brutally beaten. One can almost hear the thoughts in his mind, what motivates Him to say this? Could it really be true?
  - iii. (Recall the passage from Cardinal Ratzinger's *Introduction to Christianity* that "the doubt which causes the unbeliever to not believe, is the very same doubt that must question *his* disbelief ".) Therefore, Pilate must entertain the question, could it really be true?
  - iv. This doubt is enough to frighten him even more – and Scripture says from this point "Pilate sought to release Him." V12
  - v. Doubt, confusion, pride, brutality and ultimately being complicit in Jesus' death – ***is it not clear the gentiles are in need of a Redeemer?***
- ii. The high priests, scribes and crowd of Jews highlight an even more profound need for a Redeemer.
- 1. The Jews are to be the elder brother to the nations in leading the others to God. What is seen in this passage is the inevitable bottoming out, hitting rock bottom, the elder brother's failure to keep God's covenant.
    - a. This spiraling downward began hundreds of years before Jesus' birth.
    - b. This fall downward began when the Israelites were dissatisfied with only God (who is in Heaven) as the king and demanding an earthly king. (Recall how the tribes of Israel called for an earthly king. God conceded and Saul was anointed despite God's warning.)
      - i. Until that point God was the king; Moses began a line of judges; and the Law was the commandments.
      - ii. Yet for the sake of having someone here and now, they spiraled downward away from a Heavenly kingdom and more toward an earthly kingdom.
    - c. Now in their conviction to put Jesus to death, they are professing allegiance to a new king. They cry out to Pilate, "We have no king but Caesar." V15
    - d. We hear in these lines a further digression. The eldest brother to the nations has spiraled down and hit rock bottom.



## Notes From the Podium (cont.)

## Catholic Scripture Study

- i. They have completely embraced an earthly kingdom.
        - ii. The national kingdom of the twelve tribes of Israel has completely fallen from ‘close to Heaven’ down to ‘earth.’
        - iii. Note the irony, what the Israelites once requested was finally granted to them in earnest – God came down to earth – their king is now standing before them...and they choose Caesar!
      - e. Even the favored People of God could not keep their covenant with God – an even greater proof we are in need of a Redeemer.
- c. Now, let us see the verses that highlight in this passage of John’s gospel Jesus as man’s Redeemer.
  - i. In v11 Jesus responds to Pilate that lets him know that God is in control.
    - 1. In this line we hear the utter confidence of the Son in the Father.
      - a. Nothing happens to the Son without the Father’s consent – it is stated by Jesus as a given. (How beautiful is the communion within the Holy Trinity.)
      - b. This harkens one back to the priestly prayer when Jesus speaks to the Father in the Spirit – we see in Jesus’ own words/prayer the desire to redeem and the express mission to redeem.
      - c. In this passage Jesus is clearly being depicted as the Redeemer.
  - ii. In vv 14-16, we hear it is the time when the lambs are being lead to the Passover slaughter and we hear the priests say, “away with Him.”
    - 1. Clearly, this a reference to Jesus as the new Lamb of the new Passover – It is the sacrifice of this Lamb that will spare our eternal lives, lead us into the true Promised Land of Heaven, and offer us more than political freedom – the freedom to worship God in spirit and truth.
      - a. Note - even the Lamb of God is being offered by the Jewish priests.
      - b. Through Jesus the Old Testament prescriptions are fulfilled even as the new and everlasting covenant is being inaugurated – God does not contradict Himself.
    - 2. The convergence of these two truths: Jesus is the Son of God AND Jesus is the Lamb of the New Passover = Jesus is the Redeemer of Man.

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