

Outline of Fr. Patrick Winslow's Lecture on Lesson 22

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." [Now simply I am.]
 - a. They draw back and fall to the ground.
 - 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
 - b. Peter and another disciple followed.

B. Vv 18:12-27 Brought Before Annas

- i. The disciple's influence gains 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. Jesus does not deny His disciples – when questioned by a powerful authority - not privately by some unnoticed servant as Peter was.
 2. Jesus responds that He has spoken openly.
 - a. He suggests they ask those who have heard Him.
 - b. Jesus is struck correcting Him for not being respectful to the High Priest. Vv 22-23
 - c. Jesus questions why - where is the proof that He has 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. 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. The ironies in this passage of John.

- i. 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. There are those who seek Him in order to betray Him.
 - b. There are those who seek Him to be faithful to Him.

- c. This remains true. Those who are not apathetic or ignorant of Christ seek Him to follow/betray.
- d. The irony is that both seek Him.
- 2. V11 John recalls specifically the words of Caiaphas “It is expedient that one man should die for the people.”
 - a. Ironically, Caiaphas is correct, but for the wrong reason.
 - i Caiaphas’ statement reveals the logic used to justify the murder of Jesus.
 - ii This statement also reveals the true logic behind Jesus’ offering Himself unto death.
- 3. **Irony** is a significant tool serves at least two purposes.
 - 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.
 - a. The glasses for the *irony* in the gospel of John are the *lenses* of Faith.
 - b. Through them we see our need for redemption and the Faith needed to see it.
 - ii E.g., without Faith it appears as if Jesus, cannot be the Son of God because mere men killed Him.
 - 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, it demonstrates that God is always in control.
 - i Caiaphas says unwitting truths despite his own personal intention and meaning.
 - ii Judas unwittingly carries out God’s divine plan despite his own intentions and meanings.
 - iii It is a tool employed deliberately to demonstrate that God is in control.
 - iv There is no more dark an hour than man crucifying God. Yet the use of irony shows that God is in control. Even in the dark hours and consequently could be regarded as the Hour of Light or Glory.

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. What about ultimate betrayal/rebellion against God.
 - i Betrayal is what rebellion looks like for man.
 - ii Rebellion best describes what betrayal looks like for a spirit.
 - 1. Spirits rebel and become diabolical.
 - 2. Man who ultimately betrays becomes damned.
 - 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 soul’s state of hell.

C. The role of the Jews in the Death of Jesus.

- i. The Points to Ponder articulates the Church’s views concisely and well.
- ii. 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 Judaism.