

## Outline of Fr. Patrick Winslow's Lecture on Lesson 24

### I. First Approach - What is happening in the moment of the text?

- a. 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 reveals the reason to have 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 new fear – 'was he going to kill a son of a god?'
          1. As a Roman, Pilate probably believe in mythology.
      - 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 pressures by pointing out that Jesus' life is in his hands. (JN 19:10)
          4. Jesus dispels 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 because of His claim.
      - 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. The meaning of the passion of Our Lord.
  - i. Many Christian believe that the gospel of Christ is merely His teaching on human conduct. 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 (or divine), teacher and philosopher.
    2. This prevailing idea has the consequence of removing Christ from His role as Redeemer.
      - a. When many Christians do not believe in Hell, sin 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. The teaching of Christ as The Redeemer and our need for redemption are presented in this text.
- b. First, 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 responses with the truth.
      - 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 a law God inscribed on our hearts) The power of life and death does not properly belong to man - via original sin, it was stolen.
        - i. Pilate is struck by Jesus' lack of fear => suggesting that Jesus truly believes in what He is saying => this strikes fear - the power he wields in not really his own.

- ii. This fear in Pilate is further heightened by how 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.
- iii. Thus, Pilate must be thinking if it is really true?
- iv. This doubt frightens him even more – and thus 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 Jewish crowd highlight an even more need for a Redeemer.
  - 1. The Jews are to be the elder brother to the nations in leading the others to God. In this passage they hit the rock bottom - 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 to have someone here and now, they opted for an earthly kingdom instead.
    - 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. The eldest brother to the nations has spiraled down and hit rock bottom.
      - 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 - God came down to earth - their king now stands 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. The verses that present Jesus as man's Redeemer.
  - i. In v11 Jesus responds to Pilate 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.
      - b. Recall the priestly prayer when Jesus speaks to the Father in the Spirit – Jesus expresses the desire to redeem and mission to redeem.
      - c. In this passage Jesus is clearly depicted as the Redeemer.
  - ii. In vv 14-16, it is the time when the lambs are being lead to the Passover slaughter and we hear the priests say, 'away with Him.'
    - 1. 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 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.
    - 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.