

<b>A</b>	<b>Area of Study: Jn 18-19, Reference: B9/1-26</b>	
<b>B</b>	<b>Related Historical Background</b> <ul style="list-style-type: none"> <li>Politics – the involvement of the Roman Empire in the Middle East → Herod → Pilate</li> <li>Religion – Relationship between Annas &amp; Caiaphas</li> </ul>	<i>Felix Wong</i> B9/4  B9/1-2
<b>C</b>	<b>The Arrest of Jesus ⇒ God is Still in Control in the Midst of Suffering and Sin</b> <ul style="list-style-type: none"> <li>Jesus actively chooses to accept suffering</li> <li>“I am” = EGO EIIIII (GK) causes the “active” arresters to fall and become “passive”, because “at the name of Jesus, every knee should bend, in heaven and on earth and under the earth”.</li> <li>Message: God raises good from evil (Judas’ betrayal and Jesus framed by the Jews) in His own mysterious way.</li> <li>This reflects John’s writing style that is rich in hidden meanings. The same message is also written in Revelation.</li> </ul>	Jn 18:1-11, B9/1  Jn 18:4,8,11  Ph 2:10  CCC 311
<b>D</b>	<b>The Essentials in Studying the Trial of Jesus</b> <ul style="list-style-type: none"> <li>The charge against Jesus from the Jews are religious and has nothing to do with the Roman laws, therefore, they have to falsely accuse Jesus with the crime of proclaiming himself King (Jesus, Messiah). However, calling oneself “Messiah” is not illegal even according to Jewish laws.</li> <li>One must not condemn all Jews because of that; nor to alter history by saying that the Jews did not take part in the incident and are not responsible.</li> <li>The time, place, charges, and means of Jesus’ trial prove that it is not a legitimate trial</li> <li>Who was Pontius Pilate?</li> <li>The Dilemma of Pilate</li> <li>It is Pilate who is being put on trial:               <ul style="list-style-type: none"> <li>Jesus is in control during the dialogue and Pilate fails to understand</li> <li>Pilate does not desire to kill the righteous person; however, he falls under the pressure from the Jews</li> <li>There seems to be no way out for Pilate and thus, he sends Jesus back to Herod (Lk23:6), so that Jesus will be judged under the Jewish laws (18:31), the release (18:39), flogging (19:1)</li> <li>P is filled with fear and anxiety</li> </ul> </li> <li>Jesus’ accusers and the world being put on trial (see “E”)</li> </ul>	Jn 19:7, B9/2  Complete Bible HB, p.355 B9/3  Complete Bible HB, p.355  B9/4 B9/5 NJBC 61:206 B9/6, Jn 18:38  B9/5-6, Mt27:29, Jn 19:12  Jn19:8, B9/5,8 Complete Bible HB, p.355
<b>E</b>	<b>Irony and double meanings found in John’s Writing</b> <ul style="list-style-type: none"> <li>“Born again”; “rebuild the Temple in 3 days”; and the prophecy of Caiaphas</li> <li>The Jews who boast of their love for God, falsely accuse Jesus; Caesar who boasts himself as god, is called “King”</li> <li>Members of the Sanhedrin who refuse to enter Pilate’s headquarters in avoidance of ritual defilement have falsely accused the Son of God</li> <li>The Lord of heaven and earth proclaims His kingship in His weakest moment</li> <li>The representative of the greatest kingdom on earth who has the ultimate political, military, and judicial power has become the one who is oppressed and judged; filled with fear and anxiety.</li> <li>“What is the truth?” ⇒ The one who is supposed to judge cannot tell the right from wrong.</li> </ul>	Jn3, 2:19, 11:50  Jn19:15, NJBC61:206  B9/5  Jn19:36-37, B9/5  See “D”  Jn18:38, B9/6

<p><b>F</b></p>	<p><b><u>John portrayal of Jesus as the destination and fulfillment of the Paschal Lamb</u></b></p> <ul style="list-style-type: none"> <li>• Jesus is handed over on “the day of preparation for the Passover; at the sixth hour”</li> <li>• “A Lamb standing as if it had been slaughtered”</li> <li>• According to John, as a lamb is being consumed on Passover in OT, so must the Lamb (Jesus) be consumed in NT</li> <li>• Similarly, Rev. is a mass concluded by the Wedding Feast of the Lamb (Eucharist)</li> <li>• “did not break his legs” ⇔ “shall not break any of its bones”</li> <li>• “They put a sponge full of the sour wine on a branch of hyssop and held it to his mouth”</li> <li>• “for anyone who hung on a tree is under God’s curse” – Jesus has born the curse for humanity. The burden of Adam’s sin (disobedience, “thorns &amp; thistles”, “sweat of your face”, “to dust you shall return”) that began in Eden must be born and repaid by the New Adam in the Garden of Gethsemane (obedience, sweating blood, crown of thorns, return to dust). The incomplete sacrifice of the goat on Mt Moriah 1800 years ago is fulfilled by the Lamb of God at the same place.</li> <li>• Jesus said, “It is finished” after tasting the sour wine. Jesus’ salvific work has been completed; however, our work of atonement has just begun.</li> </ul>	<p>B9/10-11</p> <p>Jn19:14</p> <p>Rev 5:5-6 Jn 6:53</p> <p>Jn 19:33, Ex 12:46 Jn19:29, Ex 12:22</p> <p>Deu21:23, B9/11 Gen 3:18-19</p> <p>F. Sheen, <b>7 Last Words</b>, p.52-54</p>
<p><b>G</b></p>	<p><b>Prayer</b></p>	
<p><b>H</b></p>	<p><b><u>The Passover Meal and the Mystery of the 4<sup>th</sup> Cup</u></b></p> <ul style="list-style-type: none"> <li>• After the 3<sup>rd</sup> Cup, (the Cup of Blessing), one will drink no more, but sing psalm (Great Hallel Ps 114-118)</li> <li>• Why doesn’t take the 4<sup>th</sup> Cup: Cup of Consummation?</li> <li>• What does it mean to refuse drinking “this cup” in Gethsemane?</li> <li>• The Sour Wine that Jesus drinks on the cross = the 4<sup>th</sup> Cup; therefore, Jesus said, “it is finished” after drinking it. This Cup of Consummation has completed not only Jesus’ Paschal Meal but also the transformation of the old Passover into the new.</li> </ul>	<p>B9/14-15 Mt26:27-30</p> <p>Mt26:42</p>
<p><b>I</b></p>	<p><b><u>John’s Explanation of Jesus’ “brothers”</u></b></p> <ul style="list-style-type: none"> <li>• Jesus’ “brothers” (Jacob, Joseph, Simon, Judas)</li> <li>• St. Jerome</li> <li>• Jacob and Joseph are the sons of Mary’s sister, the wife of Zebedee</li> <li>• It would have been illegal to give Mary to John if Jesus had other siblings</li> </ul>	<p>Mt 13:55</p> <p>Mt27:56, Jn19:25 St. Ambrose</p>
<p><b>J</b></p>	<p><b><u>Mary and the Church are Inseparable</u></b></p> <ul style="list-style-type: none"> <li>• Jesus gives the Church (represented by the beloved disciple) to Mary before proclaiming the fulfillment of everything</li> <li>• In Scripture, only the Church (Tabernacle, Temple) and Mary are “overshadowed” by the Holy Spirit, both are the mother of all creation, being born to a virgin.</li> <li>• The Mother of all: beginning with Eve and foretold by Jerusalem (the children of Zion), fulfilled in Mary and the Church. Eve, Adam’s wife, gives into the angel’s temptation and disobeys God. She has brought sin and death under the Tree. She has personified Jerusalem (the Church of OT). Similarly, Mary, the new wife of Adam, obeys God when the angel visits her. She has brought forgiveness of sins and life under the Tree. She has personified the Church of NT.</li> <li>• Therefore, the Church would not have existed without Mary.</li> <li>• This is not an exaggeration of John’s admiration for Mary. Also refer to John’s other writings on Mary.</li> <li>• Are you Jesus’ beloved disciple who has accepted Jesus’ final delegation and will?</li> </ul>	<p>Jn19:26-27</p> <p>Ex 40:34, 1Kings8:10 Lk1:35</p> <p>Is 66:9-13</p> <p>F. Sheen, <b>7 Last Words</b>, p.26,50</p> <p>Acts 1:14 Jn 2, Rev 11:19,12</p>