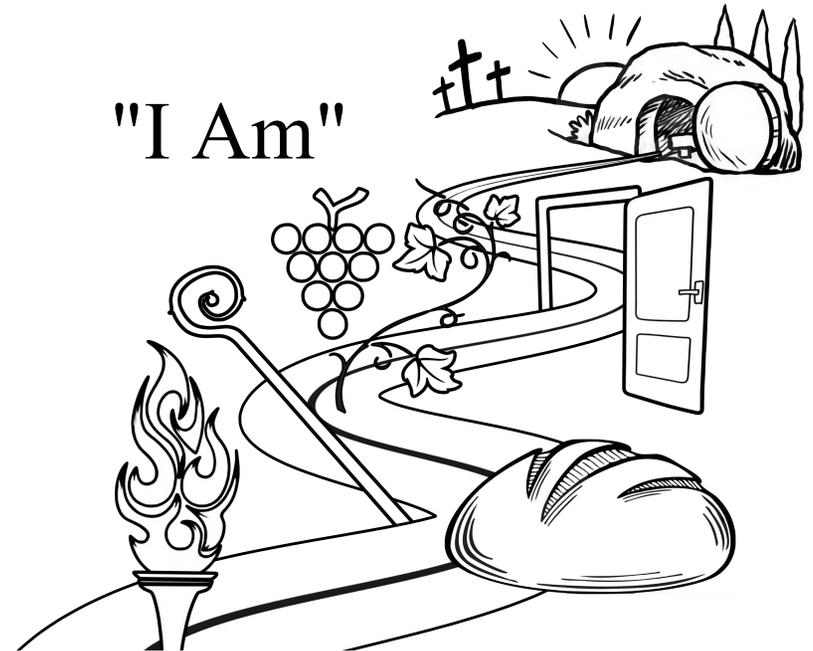


14. What is the final verdict, and how many times does John mention it?
15. Combining a not-guilty verdict from the Roman Empire, and Pilate's insistence that Jesus be called "King of the Jews," what is John telling the world about Jesus?
16. Discuss the spiritual ramifications of vv. 14-16 – between the leaders of the Jewish nation and the Roman Empire. As Israel is considered God's bride in the Old Testament, describe God's devastation at this point. Consider also, way back in the book of Samuel, God wanted to be Israel's king. Israel wanted to be like all the other nations, with a real, visible king. God warned the people that a king would be a bad thing for the nation. God gave in, but the predictions came true and the nation of Israel spent most of their existence under the rule of foreign kings and foreign gods. If only they had known, if only they had listened, if only they had learned.

Jesus-Centered Questions

- How does this passage reveal aspects of Jesus' character or mission?
- In what ways does this passage align with or challenge Jesus' teachings, actions, or mission?
- How does this passage inspire me to embody Jesus' love more fully?
- What next steps can I take to better align my life with Jesus' way?



a study of The Gospel According to John

Summer/Fall/Winter 2025-2026

Lesson 22

John 18:28-40 & 19:1-42

"The Verdict"

Footnotes

[1] Working Preacher, March 29, 1018 Commentary on John 19:23-30, Sherri Brown, Associate Professor of New Testament Creighton University, Omaha, Nebraska

REVIEW:

John 1 - 12: Sunday School Lessons - 7 "I AM" statements:

_____ , _____ , _____

_____ , _____ , _____

John 13 - 17:

Jesus' final teachings on the presence and roles of the Father, Jesus' departure, and the Holy Spirit

How does Jesus describe his relationship with the Father and the Holy Spirit?

John 18:1-27: Arrest and trial before the religious leaders

BRIEF HISTORICAL AND CULTURAL CONTEXT:

As we are carried toward the final chapters of John's Gospel, let's review what we know about John and his audience. John is writing toward the end of the first century. The Temple has been destroyed and many Jewish leaders who make it through the 72 C.E. war with Rome end up moving away from Jerusalem and into the Judean and Galilean countryside. The final Jewish revolt happens around 130 C.E., the diaspora sends the remaining two of the original twelve tribes to the four corners of the world (Benjamin & Judah). The Jewish diaspora coincides with the spread of Christianity through out the Roman Empire, as well.

Most of Paul's letters (epistles) are already 30 years old. Matthew, Mark, and Luke's Gospels are over 20 years old. John's Gospel and the book of Revelation are the final writings that make up our New Testament, having been written as many as 60 years after Jesus' resurrection and ascension. The first followers of Jesus are dying off and he has not yet returned like he promised. The church is now made up of converts who never met Jesus, many of whom are Greek speaking Gentiles. Therefore, John's Gospel makes a case for who Jesus is, what was his mission and purpose, in order that the reader may believe and follow Him.

This lesson puts Jesus in the midst of the Greco-Roman criminal justice system. He is a homeless, itinerant preacher. A nobody. Yet John writes a one-on-one dialogue between Jesus and Pilate, the highest ranking Roman military official in Judah.

In chapters 18-19 "John develops the drama across five geographical locations:

1. The garden across the Kidron valley (18:1-11)
2. The house of Annas, the father-in-law of the high priest (18:12-27)
3. The Roman praetorium (18:28-19:16a)
4. Golgotha, the Place of the Skull (19:16b-37)
5. The new garden of Jesus' burial (19:38-42).

As Jesus moves to each new location, the narrator describes the place as well as the characters and activity that will be involved there. John thus presents Jesus' passion as a five-act play."^[1]

Read John 18:28-19:1-16a SCENE: Roman Praetorium

1. Discuss the oddity of Pilate's movements in this scene. Who has authority, and who is in control?
2. What accusation did the Temple leaders bring against Jesus? (v.30)
3. What manner of criminal death sentence was allowed for the Jews by the Romans?
4. Why didn't the Temple leaders want to put Jesus to death by stoning?
5. Discuss the non-sequitur (that which does not logically follow from the previous statement.) of Pilate's question in v.33. What might John mean by introducing the phrase: "king of the Jews" into the questioning?
6. The word "kingdom" appears in two different scenes in John's Gospel, with Nicodemus' visit at the beginning of the book and now with Pilate at the end of his book. John's 6th chapter mentions that the people wanted to make Jesus a king, but Jesus does not accept that title until now, before Pilate (the representative of the empire). Discuss why that might be.
7. What is Pilate's verdict following their first conversation? (v.38)
8. Barabbas and the flogging. Discuss what you know about these two events. Who else is using the phrase, "king of the Jews?"
9. What is Pilate's verdict following the flogging? (v.4)
10. What is the crowd's response to the sight of Jesus after the flogging and robe and crown of thorns?
11. What is Pilate's verdict in v.4?
12. What comment by the Temple leaders causes Pilate to question Jesus a second time? Discuss reasons for Pilate's response. (v.8)
13. How are the Temple leaders setting Jesus up for Roman crucifixion?