

John: sermon #21  
**Jesus on trial**  
(John 18:28-19:16)

## Introduction

Well before having Jesus arrested in the Garden of Gethsemane, Jewish leaders had plotted Jesus' execution (John 11:47–54). This would be difficult for them to accomplish, because **Roman law prohibited the Jews from exercising capital punishment**. Thus it was necessary for them to get Roman participation. And **this meant a visit to Pilate, the Roman Governor of Judea**, who was visiting Jerusalem during the Passover season.

Though **Pilate disliked the Jews**, he knew how to manipulate their power structures to his advantage. **He was a weak man who often covered up fear through shows of violence**. And here he shows **fear of the Jewish crowd**. But as the story unfolds, he grows progressively afraid of Jesus—announcing several times that Jesus was not guilty. Yet, in the end, **fearful of what the Romans would do to him if the Jews revolted, Pilate ordered Jesus' crucifixion**.

John's presentation of Jesus' "trial" before Pilate revolves around four questions that Pilate himself posed:

### 1. What are the charges against Jesus? (18:28–32)

*<sup>28</sup> Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. <sup>29</sup> So Pilate came out to them and asked, "What charges are you bringing against this man?" <sup>30</sup> "If he were not a criminal," they replied, "we would not have handed him over to you." <sup>31</sup> Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," the Jews objected. <sup>32</sup> This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.*

**As soon as the Sanhedrin voted to condemn Jesus, the officers took him to the palace where Pilate was housed during Passover.** It was customary for the Roman governor to be in Jerusalem during this time to put down any outbursts of Jewish nationalism. There is irony here—**the Jewish leaders did not hesitate to condemn an innocent man, yet they were very careful not to be ceremonially defiled.**

**It was logical for Pilate to ask for an official list of charges against Jesus.** But instead of stating the charges clearly, the Jewish leaders beat around the bush, probably making Pilate suspicious. **Luke 23:2 lists three charges they trumped up: (1) Jesus led the nation astray; (2) He opposed paying tribute to Caesar; and (3) claimed to be the Jewish Messiah and king.**

**Because Pilate was not anxious to get involved in a Jewish court case, especially at Passover, he tried to evade the issue. This was a Jewish issue; let the Jews try him under their own law.** This was not an unusual approach; Rome had permitted the Jews to retain a certain amount of legal jurisdiction, especially in matters related to their religious laws and customs. **But God had other plans.** Had the Jews *alone* judged Jesus and found him guilty, he would have been killed by stoning; however, **God determined that his Son was to die** hanging on a ‘tree’ (Deut. 21:22, 23; Gal. 3:313), that is, **by crucifixion** (John 3:14; 8:28; 12:32, 33). Through crucifixion Jesus would be literally “lifted up from the earth” (John 12:32).

**The charges against Jesus were, of course, unsupportable. He had not “subverted” the nation,** either politically or religiously. True, he had denounced the Pharisees and their hypocritical religious system, but he was not the only one to do so. **Actually, Jesus had blessed the nation and brought it hope.** The fact that some of the militant Jews saw in him a potential king (6:15) was not his fault, and he fled from political demonstrations. As for opposing paying **tribute to Caesar, Jesus taught** the opposite: “**Render unto Caesar the things which are Caesar’s,**” he had said (Matt. 22:21, KJV). Thirdly, **Jesus did claim to be king but not in the political sense.** Even his own disciples did not fully understand these truths until after his resurrection (Acts 1:1–8). It is no wonder the common people sometimes misunderstood (Luke 19:11). Of course, **the Jewish religious leaders were groping for any**

evidence on which to build a case against Jesus; and they were willing to secure false witnesses to do so.

**What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?**

***From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: What are the charges against Jesus? (18:28–32) One of the most hypocritical observations in all of Scripture is made by the apostle John. In order to avoid ceremonial uncleanness, the Jews who had plotted to kill an innocent man did not go into the palace of the Roman governor (18:28). They wanted to kill an innocent man and still eat the Passover. The decision to take Jesus to Pilate was to ensure that He would be killed by crucifixion. The Jews could kill by stoning. God wanted his Son to die hanging on a ‘tree’, that is, by crucifixion, and only the Romans could do that. Through crucifixion Jesus would be literally “lifted up from the earth.” The Practical Theology here is that in the worldly system of Justice you can be totally innocent but can be convicted of the charges. We must rely on God for righteous justice. Tim and Leslie: This shows the problem with judging without having a real understanding of the situation and allowing personal interests and biases to control the decision. The Jewish leaders did not understand God's plan and had no desire to find the truth. They were more concerned with their own power and approached Jesus as a political opponent. Their attitude was not one of love and humility, a lesson for us when we need to make a judgment, we must check our attitude and be sure we are approaching the problem with love and humility. Even the disciples did not fully understand and they wanted to. They had to wait until they received the Holy Spirit to come into a better understanding of God's plan. This also shows that truth only comes from God and without His Spirit living in us we too would be blind to the truth.***

**2. Jesus, are you indeed the king of the Jews? (18:33–38)**

*33 Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?" 34 "Is that your own idea," Jesus asked, "or did others talk to you about me?" 35 "Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?" 36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." 37 "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me." 38 "What is truth?" Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him."*

**Pilate would understandably be concerned if anyone claimed to be a king. Messianic expectations ran high at Passover season,** and it would be easy for a Jewish pretender to incite the people into riot or rebellion against Rome. And so Pilate asked about Jesus' alleged claims to being a king. But he was not prepared for Jesus' answer: "You are right in saying I am king" (18:37) which followed a question of his own: "Is that your own idea, or did others talk to you about me?" (18:34). Jesus was actually asking, "What kind of a king do you have in mind Pilate? A Roman king or a Jewish king? A political king or a spiritual king?" Jesus was not evading the question; rather he was forcing Pilate to clarify his own thinking. It was not Jesus who was really on trial here, but Pilate.

**If Pilate had a Roman king in mind, then Jesus could be considered a rebel.** If the governor was thinking about a Jewish kind of king, then political matters could be set aside. **It is interesting that Pilate called Jesus "king" at least four times during the trial, and even used that title for the placard he hung on Jesus' cross (18:39; 19:3, 14, 15, 19).**

Pilate's reply to Jesus showed what the Romans thought of the Jews: "Am I a Jew?" (18:35). No doubt there was disdain and sarcasm in his voice. **Jesus was not a prisoner because Pilate had arrested him, but because his own people had arrested him.** Where there is smoke there must be fire; so Pilate asked, "What is it you have done?" (18:35b).

**Graciously, Jesus explained himself and his kingdom. Yes, he admitted, he is a king; but his kingdom (reign) does not come from the authority of the world.** The Jews were under Roman authority, and Pilate was under the authority of the emperor; but **Jesus derived his authority from God. His kingdom is spiritual, in the hearts of his followers; and he does not depend on worldly or fleshly means to advance his cause.** If his kingdom were from the world, by now his followers would have assembled an army and fought to release him.

Pilate probably did not grasp the significance of Jesus' explanations, but we can. For Jesus says (18:37) that he was "born," is an affirmation of his full *humanity*; but to say that he "came into the world" indicates his preexistence and thus his full *divinity*. Jesus affirmed that he was fully God and also fully human. And **he also affirmed that he had come to testify to the truth (18:37b). Jesus' kingdom is a kingdom that rules through truth. Rome ruled by the sword.**

We do not know with **what attitude Pilate responded with his famous question, "What is truth?"** (18:38). Perhaps he was being **sarcastic or perhaps sincere.** But at least he had the courage to face the crowd and declare his verdict: **"I find no basis for a charge against him."** But he did not get the response he desired, for the chief priests and elders only began to accuse Jesus all the more (Matt. 27:12–14). Jesus was silent before his accusers (1 Peter 2:21–23) and this further amazed and no doubt frustrated Pilate. Would he offer no defense? If he would not speak, how could anyone secure any evidence to exonerate him? Pilate faced a perplexing dilemma.

We learn from Luke that the chief priests and elders momentarily solved Pilate's problem for him by shouting that Jesus had stirred up the people in Galilee (Luke 23:5)—and Galilee was Herod's responsibility, so **Pilate sent him to see Herod** who also was in Jerusalem for Passover. This maneuver did not solve Pilate's problem, because **Herod sent Jesus right back.** Pilate was forced to deal with Jesus and his Jewish accusers.

**What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?**

***From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Jesus, are you indeed the king of the Jews? (18:33–38) Speaking in terms Pilate would understand, Jesus admitted being a King but a King of far more than an earthly, temporal realm. Many individuals throughout Christian history have misinterpreted the kingdom of God in earthly terms. As was His custom, Jesus then turned the discussion toward His mission. He informed Pilate that His kingly role was identified with testifying “to the truth (about the gospel). He said, “everyone on the side of the truth listens to me.” Pilate’s response has become legendary: “What is truth?” The Practical Theology here is that when Pilate asked the question “What is truth?” we know the answer is (God) “your word is truth.” Tim and Leslie: There is no doubt that God hardened the people’s hearts in order to advance His purpose here. They feared, did not trust, and were suspicious of Jesus, which is probably the way they felt about each other. They were in competition with each other for power and authority. They did not approach their positions as one of service and therefore, one in which they were in unity and harmony. That is God’s way of approaching authority and so Christ’s approach of love and service made no sense to them. They were all about having control and enforcing their own ideology. This was more in line with the way the Romans ruled, they were “worldly” in their approach to ruling and had no clue that concepts like love, service, harmony, humility, etc. were to determine how one rules/leads. These are Spirit inspired concepts and can only be truly utilized through the indwelling of the Holy Spirit.***

### **3. Shall I release him? (18:39–19:7)**

***39 “But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘The king of the Jews’?” 40 They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.***

***19:1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “Hail, king of the Jews!” And they struck him in***

*the face. <sup>4</sup> Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." <sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" <sup>6</sup> As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him." <sup>7</sup> The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."*

**Pilate now sought to solve his problem by seeking Jesus' release. He summoned the chief priests and rulers and told them that he found no guilt in Jesus, that Herod had found no guilt in Jesus, and that the next step would be to punish Jesus and release him. The Jews had already made it clear that they wanted Jesus dead (18:31), but Pilate offered to bargain with them.** It was customary at Passover for the governor to release a Jewish prisoner—why don't we release Jesus? he offered. Or, perhaps Barabbas? But certainly they would not choose Barabbas—after all he was a robber (18:40), a notorious prisoner (Matt. 27:16), an insurrectionist and a murderer (Luke 23:19). Who would want *that* kind of person turned loose?

**The people persuaded by the chief priests and elders (Matt. 27:20) asked for Barabbas.** National feelings always increased during Passover, and a vote *for* Barabbas was a vote *against* Rome. Even though Jesus had been a popular figure among the people, many of them no doubt were disappointed that he had not led an uprising to overthrow Rome. Perhaps they had hoped that his "triumphal entry" a few days before (on Palm Sunday) would be the start of Jewish liberation.

Perhaps many in this crowd admired Barabbas for his cunning and courage, and rejoiced that he was fighting Rome. Had they honestly compared and contrasted the two "candidates" they would have voted for Jesus. But when a mob is manipulated by crafty leaders, in an atmosphere of patriotic fervor, it loses itself and starts to think with its feelings instead of its brains. Their condemning vote said nothing about the Son of God, but it said a great deal about them.

**So Pilate tried another approach—sympathy.** The crowd had cried “crucify him!” (Mark 15:14) but **perhaps they would be placated if Jesus were flogged (scourged, KJV, 19:1).** The scourge was a leather whip, knotted and weighted with pieces of metal or bone; and many a prisoner never survived flogging. It pains us to think that the sinless Son of God was subjected to such cruelty. He was innocent, yet he was treated as though he were a criminal; and he endured all this on our behalf. He was slapped in the face before Annas (18:22), and spat on and beaten before Caiaphas and the council (Matt. 26:67). **Pilate scourged him and the soldiers beat him** (John 19:1–3); and before they led him to Calvary to be crucified, the soldiers mocked and beat him with rods (Mark 15:19). His suffering on our behalf was very great. Pilate had called him “king of the Jews” (18:39), so the soldiers decided the “king” should have a crown and robe. The Jews had mocked Jesus’ claim to being a prophet (Matt. 26:67–68), and now the Gentiles mocked his claim to being a king. The forces of hell were unleashed against him.

For the third time, Pilate went out to face the people, this time bringing Jesus with him. Surely the sight of this scourged and humiliated prisoner would arouse pity; but it did not. For the **second time, Pilate declared that he found no fault in Jesus, but his words only aroused more hateful passion. “Here is the man!” carries the idea, “Look at this poor fellow! Hasn’t He suffered enough? Take pity on him and let me release him.”** Perhaps this was a noble effort on Pilate’s part; nevertheless it failed.

If any crowd should have been moved by pity, it was the Jewish crowd that waited on Pilate. What nation has suffered more than these Jews? And here was one of their own—a Jewish prophet, **suffering unjustly at the hands of the Romans—and yet the Jews did not show any pity. But in the end, we are not saved by feelings of pity for Jesus. We are saved by the action of God, in Christ, united through the incarnation to our humanity to save us. Jesus suffered and died with us, in us and for us.** This was **no mere show, it was the creator taking upon himself our humanity and experiencing it to the full—and now in this great climactic event, joining us in the pit of the worst human suffering, depravity and death.** For the third time, **Pilate announced, “I find no basis for a charge against him.”** But the Jewish religious leaders were not at a loss for a reply: “We have a law, and according to that law he must die, because he claimed to be the Son of

God" (19:7). Here was the 'crux' of the matter: They knew Jesus claimed to be God and now he must die for this blasphemy.

### **What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?**

***From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Shall I release him? (18:39–19:7) Having displayed a lack of interest in truth, Pilate then revealed a lack of commitment to justice. He lacked the courage of his convictions. If Jesus was innocent of all charges, then Pilate should have set Him free. Instead, Pilate began a series of compromising moves to avoid dealing with an inconvenient truth in a difficult circumstance. First, when Pilate found out Jesus was from Galilee, he sent Him to Herod. Second, Pilate tried to appeal to the crowd. He knew that Jesus was popular, and he thought the crowd would prefer Jesus to Barabbas. The offer to release Barabbas who was guilty of murder and insurrection showed poor judgment for a person responsible for Rome's interests. 19:1-3. Third, Pilate had him flogged. Pilate's action, according to Luke (23:16), was another attempt at compromise. He hoped the crowd would be satisfied with a little blood. He wanted to release Jesus and he tried 3 times, The Practical Theology here is that Roman flogging was a terribly painful, brutal punishment reserved for non-Romans. A whip of leather thongs with pieces of bone or metal tied to the ends was used to beat a person bent over with their hands tied to a low stake. When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" to us it means a very very tough man who took all that pain for us. Tim and Leslie: Again, this shows that their hearts were hardened, they were being led by their emotions (anger and frustration with being occupied by Rome) and not by the truth. It is easy to be swayed by others in a crowd when you do not know the truth, people get caught up in the emotions of the moment and listen to those they consider their leaders. This is why it is so important to be sure we know the truth, that we are prepared for challenging situations when we must make decisions. The only way to be properly prepared is to be close to God, to trust in Him to show us the truth, to ask for the guidance of the Holy***

***Spirit before we make a decision and not allow ourselves to let our emotions and/or false leaders to take over and lead us in the wrong direction.***

#### **4. Jesus, where are you from? (19:8–16)**

***<sup>8</sup> When Pilate heard this, he was even more afraid, <sup>9</sup> and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. <sup>10</sup> "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?" <sup>11</sup> Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."***

***<sup>12</sup> From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." <sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). <sup>14</sup> It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews. <sup>15</sup> But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. <sup>16</sup> Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.***

The Romans had numerous myths about the gods coming to earth as men, so it is likely that Pilate responded to the phrase "Son of God" with these stories in mind. Already the governor had been impressed by the words and demeanor of our Lord. Was he indeed a god come to earth? Did he have supernatural powers? No wonder Pilate was growing afraid. Also, Pilate's wife had sent him a strange message that he should have nothing to do with Jesus (Matt. 27:19). Jesus had even come into her dreams.

**Why did Jesus not answer Pilate's question (John 19:8)? Because he had already answered it (18:36, 37) and as a fulfillment of prophecy (Isa. 53:7). Furthermore, Pilate had already made it clear that he was not personally interested in spiritual truth. All**

**he was concerned about was maintaining peace in Jerusalem as he tried to expedite the trial of Jesus of Nazareth. And now Pilate's fear gives rise to anger as he reminds Jesus of his Roman authority to execute him.**

**John 19:11 records Jesus' last words to Pilate, words that reveal his faith in the Father and his total surrender to his will (see 1 Peter 2:23; 4:19). Jesus was able to surrender to Rome and the Jews because he was first of all yielded to God. Pilate was boasting about his authority (John 19:10), but Jesus reminded him that his so-called authority was only delegated to him from God.**

**To whom was Jesus referring when he said "the one who handed me over to you"? Probably to Caiaphas, the corrupt high priest who had long before determined that Jesus must die (11:47–54). Caiaphas knew the Scriptures and had been given every opportunity to examine the evidence. He had willfully closed his eyes and hardened his heart. He had seen to it that Jesus was not given a fair trial. It was his associates who were inciting the mob to cry, "Crucify him!" Pilate was a spiritually blind pagan, but Caiaphas was a Jew who had a knowledge of Scripture. Therefore, it was Caiaphas, not Pilate, who had the greater sin.**

**What a dilemma Pilate was now in. How would he go about investigating the claim that Jesus was "the Son of God"? And there was no evidence that he was a troublemaker or a seditionist. In a final burst of courage, Pilate tried to release Jesus. John does not tell us what steps Pilate took (the Greek text says "he kept seeking to release him"), but all his attempts failed and the crowd started accusing Pilate of being a traitor to Caesar. This was too much for the governor, so he gave his official verdict and delivered Jesus to be crucified. Matthew tells us that Pilate washed his hands before the crowd (Matt. 27:24), but this did not cleanse him from guilt in this matter.**

**The Jewish religious leaders wanted to move quickly. They were more concerned about their religious traditions than about knowing the truth. Their final words are ironic: "We have no king but Caesar!" "We will not have this man to reign over us!" (Luke 19:14).**

## **What Have We Learned in this section? How Does This Apply Personally (Practical Theology in Jesus)?**

***From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: Jesus, where are you from? (19:8–16) Jesus had already answered this question when he said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.” Pilate’s wife had already warned him about Jesus (cf. Matt. 27:19), and now the Jewish leaders were claiming that He had asserted that He was the Son of God. Pilate, because he was superstitious, became afraid. He was also afraid because the Jews kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.” The Jewish leaders were threatening to report Pilate to his superiors in Rome if he did not follow through on their wishes and condemn Jesus to death So, Pilate gave in to his fear of man, instead of his fear of the Son of God. The Practical Theology here is that Jesus was not intimidated by Pilate. He knew who He was and why He had come! The Bible declares that God is behind and allows all human authority. Tim and Leslie: Pilate recognized that Jesus was an innocent man and so he kept trying to release him. He finally realized that it was useless and instead of standing for what he knew to be right he released Jesus to the Jewish leaders to be crucified. It was easier for him to give in, absolve himself of any responsibility and walk away then to be a true leader and stand up for the truth. The Jews were too stuck in their own religious traditions, their own image of the "Messiah" and what they wanted (freedom from Rome) to even consider what the truth was. They would have rioted against Pilate to get what they wanted. In both cases, personal interests took priority over the truth and doing what was right. It is always easier to give in to our own interests, what we see as best for us, then it is to stand up for the truth and make the right decision.***

## **Conclusion**

**From the human viewpoint, Jesus’ trial is the greatest tragedy in history. From the divine viewpoint, it is the fulfillment of**

**prophecy and the accomplishment of God's perfect will. However, the fact that God planned it did not absolve the participants of their responsibility.** Peter notes this in his Pentecost sermon (Acts 2:23).

When Israel asked to have a king, and God gave them Saul, the nation rejected God (1 Sam. 8:5–7). When the Jewish crowd then asked for Barabbas instead of Jesus, they rejected God again. From the human standpoint, it looked like it was Jesus on trial. But the reality is that **all humanity was on trial that day. We were found guilty of rejecting God—rejecting our King; rejecting the Truth.** Thank God that this same Jesus that we rejected, took our sin upon himself, and took it to the cross where he redeemed us in himself.

**And now God invites all to receive him—to embrace him and trust in him as our true King and only Savior.**

**What Did We Learn Here Today? What Is Useful To Us Personally (Practical Theology in Jesus)?**

***From Members of Your TLC Pastoral Leadership Team: Jewel and Lelia: The religious leaders willfully rejected overwhelming evidence that Jesus was sent from God. But the reality is that all humanity was on trial that day. We were found guilty of rejecting God—rejecting our King; rejecting the Truth. The Practical Theology here is that this was God's plan. Jesus was handed over to the Jews by God's set purpose and foreknowledge. Jesus' death brought forgiveness and reconciliation to God for all humanity. Tim and Leslie: We need to consider the actions and motives of everyone involved in Jesus' crucifixion. We have all sinned and are unworthy of eternal life. Jesus interceded for us all, even those who participated in the actions that led up to His crucifixion. He is the one who has given us hope and confidence in our future. We should honor His sacrifice in our actions, be willing to stand-up for the truth. Understand that we need to be led by The Spirit into all truth and not be stuck like Pilate and have to ask "What is truth". Only through our relationship with God can we accomplish this.***

**Sermon Series** is provided by Ted Johnston via the Senior Pastor Team of **Tom and Alberta Ecker with input from the Pastoral Leadership Team of the Disney's and Love's** to assist ... Bible studies in series covering a book of the Bible. **This issue continues a series in the gospel of John** with material from *The Bible Expository Commentary* by Warren Wiersbe, *The New Bible Commentary*, *The Parable of Joy* by Michael Card, and *The Gospel of John* by F.F. Bruce.  
**Note: Bold script above covered in Worship Services.**