

## **John 18:28 – 19:15 A word on Power**

1. In the sermon Tim reflected on the contemporary wisdom around power. His summary statement was that the pattern of the world is to “hang onto power for our own sake”. Do you see this as the pattern of the world? If not, what would be the pattern? If so – how do you see this pattern at work?

### **Read John 18:28 - 19:15**

2. As an overview of this story how do you see both Pilate and the Jewish officials “hanging onto power for their own sake”?
3. The Jewish officials (28) are concerned about being defiled by entering the home of a gentile – while at the same time oblivious to the reality that they are subverting justice and manipulating truth to get an innocent man condemned to death. Why is it do you think that we are often so aware of the problems in others (you are an unclean gentile) and oblivious to the wrongs in ourselves?
4. In the interaction between Jesus and Pilate in vs. 33 – 37 what do we learn about the nature of his kingdom (33-37)? (Note that when Jesus’ says his kingdom is not of this world, he is not being dualistic as if to say we have an earthly kingdom and a heavenly kingdom, but rather the pattern of my kingdom is different from the pattern of your kingdom)

5. (40) Barabbas means "son of the father". The earliest texts of Matthew give his first name as Jesus. Mark tells (15:7) that he was arrested in the insurrection (terrorist activity against Rome). The word robber was used of a freedom fighter who would rob, pillage, and rape to further their cause. The officials are saying don't give us this Jesus son of the father, give us that Jesus son of the father – give us Jesus the terrorist. What does the irony here tell us about how they view kingdom and power?
  
6. (19:15) The officials charge Jesus with blasphemy – saying that he is the son of God – at the end they say – "we have no King but Caesar". They are accusing Jesus then of the exact same things that they are guilty of – for which he is condemned to death. John Stott says that the heart of the human problem is that we "claim prerogatives that belong to God alone" and the nature of the divine solution is that "he accepts penalties that belong to us alone". How is this scene an expression of both the heart of the human problem and the nature of the divine solution?
  
7. In the face of Pilate's way of handling power "hold onto it for our own sake", the pattern of Jesus' kingdom which he testifies to here is to "lay down his power for others sake". What are some practical ways that we can follow in line with that pattern?