

# The Hour of Glory: The Cross *and* Resurrection



## SABBATH AFTERNOON

**Read for This Week’s Study:** *John 18:33–19:5; John 19:17–22; John 19:25–27; Luke 2:34, 35; John 20:1–18; 1 Cor. 15:12–20.*

**Memory Text:** “Then Pilate said to him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice’ ” (*John 18:37, ESV*).

Jesus’ crucifixion and resurrection are the climax of John. The first ten chapters cover roughly three and a half years; chapters 11–20, in contrast, cover about one to two weeks.

The four Gospels present the death of Jesus in different ways. Though their accounts are compatible, each author emphasizes key points that especially resonate with the themes of his Gospel. Matthew emphasizes the fulfillment of Scripture; Mark emphasizes the parallel between the baptism of Jesus and the Cross; and Luke focuses on the Cross as healing and salvation (the story of the thief on the cross).

But John presents the Cross as the enthronement of Jesus, particularly tied to the idea of *the hour*, which is referred to numerous times throughout the book (*John 7:30, John 8:20, John 12:27*). This idea of enthronement is an ironic picture since crucifixion was the most ignominious and shameful way to die that the Romans used. This contrast points to the deeply ironic depiction that John presents: Jesus is dying in shame, but it is, at the same time, His glorious enthronement as the Savior.

\* Study this week’s lesson to prepare for Sabbath, December 21.

## What Is Truth?

In John 18:28–32, the trial of Jesus is not described in detail. The focus is on Jesus brought before Pontius Pilate.

### **Read** John 18:33–38. What did Pilate and Jesus talk about?

---

---

---

The governor asks Jesus if He is the king of the Jews (*John 18:33*). It is the first reference to this title but will not be the last. Jesus asks Pilate if he is asking this on his own or did others say that He was. His question turns the tables on the governor, querying if he understands to whom he is speaking. The reader already knows that Jesus is the King. Will the governor?

Pilate responds with his own query: “ ‘Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?’ ” (*John 18:35, NKJV*). It was an evasion, rooted in irritation at the close application of Jesus’ question. It was the governor’s first step away from the truth, letting prejudice block his perception.

Jesus responds that His kingdom is not of this world (*John 18:36*). Pilate then perceptively deduces that Jesus does claim to be a king (*John 18:37*). This leads to Jesus’ important explanation that He was born to bear witness to the truth and that every person who is “ ‘of the truth’ ” hears His voice (*John 18:37*).

Pilate then asks, “ ‘What is truth?’ ” (*John 18:38, NKJV*). But he doesn’t wait for the answer. Instead, he goes outside to try to save Jesus from the crowd.

Truth is a theme in John’s Gospel. As the eternal Word (*logos, John 1:1–5*), Jesus is the Light and the Truth. All this is in contrast to darkness and error. He is full of grace and truth (*John 1:14*). Grace and truth came through Him (*John 1:17*). John the Baptist bore witness to the truth (*John 5:33*). Jesus affirmed that His Father is “true” (*John 7:28*). Jesus Himself heard the truth from His Father (*John 8:40*). Jesus is “the way, the truth, and the life” (*John 14:6*). The Word of God is “truth” (*John 17:17*). Despite his question, Pilate missed his opportunity to know the truth because of his prejudice, his earlier decisions, and the pressures upon him.

### **How do you understand the idea of Jesus as the Truth?**

---

---

## Behold the Man!

**Read** John 18:38–19:5. How did Pilate try to persuade the people to ask for Jesus' release?

---

Pilate did not wait for an answer from Jesus concerning truth. Instead, he went back out to try to persuade the people. By dialoguing with them instead of just letting Jesus go free, Pilate placed himself at a disadvantage. The religious leaders recognized that they could manipulate the governor through the crowd.

Pilate refers to a custom of letting a prisoner go free at the time of Passover and asks if the people want him to release “the King of the Jews.” Surprisingly, and quite ironically, the people ask for the release of a brigand named Barabbas rather than the innocent Jesus.

Now begins the mockery and shaming of Jesus. The Roman soldiers plait a crown of thorns, put a purple robe on Him, and keep coming up and mockingly hailing Him as King of the Jews. This type of greeting by soldiers would be similar to the way they greeted the emperor, but here it was done in mockery.

By playing on the pity of the people, Pilate seems to be seeking some way to release Jesus. He brings Jesus out wearing the crown of thorns and purple robe. The scene, uncommented on by John, displays Jesus in mock kingly garb, with the governor calling on the people to “ ‘Behold the man!’ ” (*John 19:5, ESV*). This reminds the reader of John the Baptist’s words in John 1:29, *ESV*, “ ‘Behold, the Lamb of God, who takes away the sin of the world!’ ” It is ironic that the pagan governor presents the Messiah in this kingly attire before Israel.

However, as John 19:6–16 shows, the mob calls for Jesus’ crucifixion, based on His claim to be the Son of God. This frightens Pilate, who seeks all the more to arrange Jesus’ release. But the leaders seal Jesus’ fate by claiming that to release Him is to oppose Caesar. They know that Pilate’s loyalty to Caesar would mean he could not release someone claiming the same role. The leaders say they have no king but Caesar. Thus, their deep hatred of Jesus was greater than their national aspirations. To rid themselves of this Jesus, they were willing to sacrifice claims to national autonomy.

**How scary—a pagan ruler wants to release Jesus while the spiritual leaders of the nation, who should have recognized Him, wanted Him crucified instead! What lessons can we take from this for ourselves?**

---

## “ ‘It Is Finished’ ”

As John 19:17–22 shows, Pilate wrote an inscription in Latin, Greek, and Hebrew that said, “ ‘Jesus of Nazareth, the King of the Jews’ ” (*John 19:19, ESV*). The religious leaders wanted it changed. Pilate would have none of it, and the inscription remained, a mute witness to the truth about Jesus and one of the markers that Jesus is enthroned on the cross as the King. Here was Jesus, truly their King, the King of the Jews, hanging on a cross like a common criminal.

“A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus. In the providence of God it was to awaken thought, and investigation of the Scriptures.”—Ellen G. White, *The Desire of Ages*, p. 745.

**Read John 19:25–27. What touching scene regarding Jesus’ mother happened at the cross?**

---

Among those standing at the foot of the cross that day were John, the beloved disciple, along with Mary, the mother of Jesus, and others. Many years before, Simeon had predicted this very experience when Joseph and Mary brought Jesus to the temple to dedicate Him (*compare with Luke 2:34, 35*). Now in His dying moments, Jesus speaks to His mother: “ ‘Woman, behold your son!’ ” To John He says, “ ‘Behold your mother!’ ” (*John 19:26, 27, NKJV*).

**Read John 19:28–30. What is the significance of Jesus’ dying words, “It is finished”?**

---

The Greek verb *teleō* (to finish, complete, carry out) in John 19:28 (“all was now finished,” *ESV*) is the same verb as used in verse 30 (“It is finished”). Furthermore, a related word, *teleioō* (to finish, make perfect) also appears in verse 28 in reference to the fulfillment of the Scripture (“to fulfill the Scripture,” *ESV*). However horrific the scene, everything was being fulfilled, accomplished, and completed.

When Jesus says, “It is finished!” He is completing, fulfilling, the work that the Father gave Him to do.

**When Jesus said, “It is finished,” what does that mean for each of us? What was finished, and how does that apply to our lives?**

## The Empty Tomb

**Read** John 20:1–7. What is the importance to us about what is depicted in these verses?

---

---

---

Jesus died late on a Friday afternoon and rose early on Sunday. Because the Sabbath was near when He was buried (*John 19:42*), the burial process was done hastily and not completely. However much they loved Jesus, His followers kept the Sabbath day and did not go to the tomb (*compare with Mark 16:1, Luke 23:56*). After the Sabbath, a number of women bought spices to the tomb on Sunday morning. To their shock, the stone was rolled away, and the tomb was empty.

Mary Magdalene was one of those who came early to the tomb. She ran to tell Peter and John what she saw. The two men ran there. John outran Peter and arrived first. Stooping down, he looked inside and saw the linen cloths with which Jesus had been wrapped. But he did not go in.

Peter, however, went inside and saw the linen cloths lying there. He saw, too, the face cloth that had been on Jesus' head, but it was not with the rest of the cloths. It was folded up and sitting apart.

**Read** John 20:8–10. What was the meaning of the folded face cloth?

---

---

---

After Peter entered the tomb, John also entered. John 20:8 says that he went in, saw, and believed. Why would seeing the grave cloths lying there and the face cloth lying separately, folded up, lead John to believe Jesus had risen from the dead?

To answer this question, it is necessary to ponder why the tomb would be empty in the first place. The most typical answer would be grave robbers. But this explanation fails for three reasons. First, Matthew tells us that the tomb was guarded (*Matt. 27:62–66*), making grave robbery unlikely. Second, grave robbers typically steal valuables, not rotting bodies. Third, grave robbers are in a hurry and do not fold up grave cloths. No wonder, then, that when John saw the face cloth folded, he believed that Jesus had risen from the dead.

## Jesus and Mary

**Read** John 20:11–13. What happened here that shows why Mary Magdalene still did not understand the meaning of the empty tomb?

---

---

---

The last reference to Mary in the text before this one is her telling Peter and John about the empty tomb (*John 20:2*). They ran to the tomb, and she came back there a little later. After Peter and John inspected the tomb, they left it. But Mary returned and, weeping, lingered there. No doubt she had done a great deal of crying during the last few days. And now—this as well? Stooping over, she looked inside.

To her surprise, two angels in white were in the tomb, sitting where Jesus' body had lain. They asked her, “ ‘Woman, why are you weeping?’ ” (*John 20:13, NKJV*). Her pained reply was that they had taken away her Lord, and she did not know where they had laid Him.

**Read** John 20:14–18. What changed everything for Mary?

---

---

---

Through tear-dimmed eyes, Mary turned and saw someone standing behind her. In words similar to those of the angels, the Stranger asks, “ ‘Woman, why are you weeping? Whom are you seeking?’ ” (*John 20:15, NKJV*). She thinks she is talking to the gardener and asks for his help in finding the body of Jesus.

The Stranger says one word, “Mary.” It was a one-word revelation that changed the world. Suddenly, the surprised Mary recognizes that the risen Jesus is talking to her and acknowledges Him. Jesus insists that she not detain Him, as He must ascend to His Father. But her task is to go and tell the disciples that He is ascending “ ‘to My Father and your Father, and to My God and your God’ ” (*John 20:17, NKJV*). Mary fulfilled her mission. She told the disciples that she had seen the Lord and also told all the other details He had shared with her (*John 20:18*).

**Read 1 Corinthians 15:12–20. According to Paul, what good is our Christian faith if Christ had not been raised from the dead?**

---

**Further Thought:** Read Ellen G. White, “ ‘It Is Finished,’ ” pp. 758–764; “ ‘The Lord Is Risen,’ ” pp. 779–787; and “ ‘Why Weepst Thou?’ ” pp. 788–794, in *The Desire of Ages*. See also, Clifford Goldstein, *Risen: Finding Hope in the Empty Tomb* (Nampa, ID: Pacific Press, 2020).

“Pilate longed to deliver Jesus. But he saw that he could not do this, and yet retain his own position and honor. Rather than lose his worldly power, he chose to sacrifice an innocent life. How many, to escape loss or suffering, in like manner sacrifice principle. Conscience and duty point one way, and self-interest points another. The current sets strongly in the wrong direction, and he who compromises with evil is swept away into the thick darkness of guilt.”—*The Desire of Ages*, p. 738.

“Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, ‘It is finished.’ John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour’s victory. Satan was defeated, and knew that his kingdom was lost.

“To the angels and the unfallen worlds the cry, ‘It is finished,’ had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory.”—*The Desire of Ages*, p. 758.

### Discussion Questions:

- 1 What decision-making processes can help you avoid making the kind of mistake that Pilate made?
- 2 Why did Jesus have to die in our place? Why did He have to be our Substitute? Why was His death necessary if we were to have salvation? What Scripture passages support your answer?
- 3 What is the relationship between Scriptural evidence and historical evidence when it comes to belief in Jesus’ resurrection? That is, what is the historical evidence that powerfully confirms Jesus’ resurrection?
- 4 Think about 1 Corinthians 15:12–20. How does one make sense of the idea that, without Christ’s resurrection, “those who have fallen asleep in Christ have perished” (1 Cor. 15:18, NKJV), if those who have “fallen asleep in Christ” immediately go to heaven? How do Paul’s words here confirm the truth that the dead sleep until the resurrection at Christ’s return?

## Kingston Finds Hope

By ANDREW McCHESNEY

A Bible worker invited several people to the Seventh-day Adventist church in Bethel, Alaska, to share their life stories with a visitor from Adventist Mission. Part of the Thirteenth Sabbath Offering for fourth quarter 2024 will go to repair and expand the church so it can accommodate a center of influence for ministry in Bethel. I had flown to the town of 6,300 people to collect mission stories to promote the project.

But no one showed up at the church at the designated time. The Bible worker, Joy Anderson, waved toward a large pizza that she had picked up on her way to the church from her office, where she works as a lawyer.

“Help yourself,” said Joy, who is originally from Alabama and co-leads the church with another Bible worker. “I had hoped that pizza would encourage people to come.”

About half the pizza was gone when Kingston walked in. He expressed surprise that he was the only person present. Then he took a slice of pizza, sat down, and spoke about why he worships at the Adventist church.

The 59-year-old custodian said he struggled for years with alcohol and drugs in Hooper Bay, a Yukon-Kuskokwim Delta town of 1,400 people located 90 minutes by small plane from Bethel. “I wanted to get out of the crummy life that I was living,” he said. “I told myself, ‘If I do not learn from this lesson, if I do not learn from my mistakes, people will think that I am dumb.’”

Then Kingston moved to Bethel, following the path of many Yukon-Kuskokwim Delta residents who have left small towns in hope of better lives in Bethel, the largest community in western Alaska. Yukon-Kuskokwim Delta’s population is about 85 percent Alaska Native, who are primarily Yup’ik, Cup’ik, and Athabaskan.

One day, Steve, an Adventist and Yukon-Kuskokwim Delta native, invited Kingston to the Bethel Church. “He asked me if I was troubled or down,” Kingston said. “I was curious where he was going, so I started coming.”

Kingston found strength in spending time with other churchgoers who had overcome their dependence on alcohol and drugs. “They helped me to stay away from those things,” he said. “This setting has helped me.” He said he is happy but still seeking answers. “The Good Man up above sees everything,” he said. “We all find our answers somehow.”



*Please pray for Kingston, who attends church nearly every Sabbath but has yet to make a decision for baptism. Thank you for your Thirteenth Sabbath Offering that will support the Bethel Seventh-day Adventist Church’s mission outreach this quarter. The names of Bethel residents have been changed to protect their privacy. The photo depicts Joy Anderson.*



## *Part I: Overview*

---

**Study Focus:** *John 18:28–38, John 18:38–19:5, John 19:30, John 17:4, John 20:1–10*

We find a clear contrast between Pilate’s worldview and that of Christ. The Roman governor’s worldview found its basis in a temporary king and kingdom, but Jesus’ worldview was founded on a spiritual and eternal kingdom. Yet, it was apparent that Pilate perceived the Man in front of him as someone different from anyone else. He certainly did not view Him as did the Jewish leaders and the mob, as one deserving a cruel execution.

In the brief but significant interaction between the two, Jesus told Pilate that He had come to this world to “ ‘bear witness to the truth. Everyone who is of the truth hears My voice’ ” (*John 18:37, NKJV*). The vacillating Pilate had never heard anyone talk about the truth in such a certain and authoritative manner. In response, Pilate then asked this timeless question: “ ‘What is truth?’ ” (*John 18:38*). Pilate, however, did not wait for Jesus’ answer to that crucial question. We can only imagine what Christ’s answer might have been if He had had the opportunity to answer.

Could it be that we emulate Pilate’s impatience? We ask God some good questions, but we frequently do not wait for His answers. How different our lives would be if we would listen more to what God has to say. Unfortunately, we are too often self-focused and not Christ-centered. Imagine all the helpful insights God might give us if we would simply be still and listen to Him more.

It is interesting to note that the Crucifixion, the most shameful and humiliating death, is presented by John as a most glorious event. By His death Jesus, as the Second Adam, defeated Satan, accomplishing the mission of saving sinful humanity. With Jesus’ mission of salvation accomplished, His Father accepted His sacrifice and made it possible for all who believed in His Son to be saved.

## *Part II: Commentary*

---

### **What Is Truth? (*John 18:28–38*)**

In asking his question, “What is truth?” and then turning away without waiting for the answer, Pilate missed hearing about the truth from the Truth Himself, standing in the flesh before him. His question about truth is particularly relevant today because our world is replete with truth that has been abandoned or forsaken. The darkness of untruth and its consequent confusion is rampant everywhere. Today, dodging the truth, beating around it, and doublespeak have become acceptable and normalized. This degradation of the truth occurs

so often that people are impelled to ask the same question as Pilate: “What is truth?”

When we follow in Jesus’ footsteps, He helps us to become truth-tellers. Jesus does not merely tell the truth; He Himself is the truth. After all, He testified: “I am the way, the truth, and the life” (*John 14:6*). May our witness pull others up from the darkness of evil and into the bright light of Christ’s truth. May we let others know that the truth can still be found in Christ and His followers.

### **Behold the Man! (*John 18:38–19:5*)**

Pontius Pilate is to be pitied for his vacillation and compromise toward what he knew to be truth. He tried to please all, but, as a result, he pleased none. He was hated by both the Jews and the Roman power. The emperor exiled him to Gaul and stripped him of all his honors. Shortly after, he died in exile by taking his own life. Pilate tried to appeal to the Jewish leaders’ sense of justice and sympathy, but they were bent on seeing Jesus die on the cross. By ordering His flogging, Pilate hoped to elicit the sympathy of His people.

In a last-ditch attempt to save Jesus, Pilate then offered the religious leaders a choice between two prisoners, as was the custom. Whom should Pilate release: Christ or Barabbas? The Jews chose Barabbas, the vilest criminal, a true representative of Satan. Sad to say, when Pilate finally realized that the leaders were adamant about crucifying Jesus, he reluctantly caved to their wishes. A little compromise led him to bigger compromises until he crossed the threshold of no return. Yet, during this process, Pilate impugned himself and the injustice of the court proceedings by declaring three times that Jesus was indeed innocent and then going on to condemn Him to death.

What a tragic figure Pilate was! Yet, as a heathen, he tried to save a Jew from His people while they clamored for His death. All these things transpired at Passover.

Jesus’ mission was to be sacrificed as the Paschal Lamb, slain from the foundations of the world. He was born to die, but His death did not need to be at the hands of Pilate. Pilate’s final words to the crowd were “ ‘Behold the Man!’ ” (*John 19:5, NKJV*). Inadvertently, Pilate summed up, in these seemingly simple words, the depths and breadth of salvation and what, in essence, it was all about. By beholding Jesus, we become changed. And in the language of John the Baptist: “ ‘Behold! The Lamb of God who takes away the sin of the world!’ ” (*John 1:29, NKJV*). Let us behold the Son of man and be saved. Let us look to Him and live.

### **“ ‘It Is Finished!’ ” (*John 19:30, John 17:4*)**

In John 17:4, Jesus tells His Father: “ ‘I have glorified You on the earth. I have finished the work which You have given Me to do’ ” (*NKJV*). On whose behalf had Jesus finished working? The context for this declaration

was Jesus' high priestly prayer on behalf of His disciples. Jesus mentions them 40 times in the course of the prayer. He indeed glorified His Father in the training of His disciples.

Jesus equipped them to carry forth His finished work of redemption. "Christ had finished the work that was given Him to do. He had gathered out those who were to continue His work among men. And He said: 'I am glorified in them.'"—Ellen G. White, *The Acts of the Apostles*, p. 24. The finishing of Christ's work in training His disciples was to be followed thereafter with the finishing of His work of salvation. In John 19:30, we read: "So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit" (*NKJV*).

Christ's perfect sacrifice signifies that we should not add or subtract from His work but simply embrace it. Salvation is a gift of grace. We receive this gift by faith and, through faith in Christ's righteousness, we are empowered to live an obedient and victorious life.

### **The Empty Tomb (*John 20:1–10*)**

The resurrection of Christ from the tomb very early on the first day of the week was indispensable to the faith of His followers. Christ must rise from the grave as He had said and as the Old Testament predicted. No evil power could keep Him in the ground. At His Father's mighty command to rise, the forces of evil were totally vanquished. The apostle Paul, in 1 Corinthians 15:17, states, "And if Christ is not risen, your faith is futile; you are still in your sins!" (*NKJV*). Moreover, in 1 Corinthians 15:19, he continues, "If in this life only we have hope in Christ, we are of all men the most pitiable" (*NKJV*).

Why "most pitiable"? Because the glorious hope of the resurrection would not be possible, and the dead in Christ would not be raised to life, if not for the Resurrection. But the Resurrection took place on the morning of the first day of the week, and the empty tomb was witnessed by Mary Magdalene, Peter, and John. The Roman soldiers witnessed Christ's coming forth from the tomb a short time before that, and they fell to the ground as dead men at the appearance of His dazzling glory. In fact, the soldiers were so amazed at what they witnessed with their own eyes that they rushed to the religious leaders to tell them what had occurred.

But the leaders were so set against Jesus that they completely dismissed any clear evidence of His glorious resurrection. The leaders, however, knew for sure that Christ was resurrected; otherwise, why bribe the soldiers with money? Matthew describes what actually happened: "When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, 'Tell them, "His disciples came at night and stole Him away while we slept." And if this comes to the governor's ears, we will appease him and make you secure.'" (*Matt. 28:12–14, NKJV*).

Therefore, it is abundantly clear that the leaders were perpetuating a definite lie opposing the evidence before them. Roman soldiers—all of them—were conveniently sleeping at one time, enabling the disciples to steal Christ’s body? Impossible! Neither robbers nor Christ’s disciples stole His body. The Savior rose gloriously from the grave. Even His facecloth was neatly folded and set aside, showing that there was no evidence of grave tampering or hurried theft.

### **Jesus and Mary (*John 20:11–17*)**

Mary had the unique privilege, prior to any of the disciples, of seeing the empty tomb. She also was the first one to see and hear the risen Jesus. As she lingered near the empty tomb, reluctant to leave, she entered inside and unexpectedly saw two angels sitting where Christ’s risen body had been. They asked her why she was weeping.

As she turned around, she came face-to-face with a man whom she thought was the gardener, not realizing that He was the risen Lord. Seeing her weeping, Jesus asked her, “ ‘Woman, why are you weeping? Whom are you seeking?’ ” (*John 20:15, NKJV*). Mary’s attention was utterly focused on the missing body of Jesus, until Jesus said her name. Upon hearing Him, she suddenly realized who He was and called Him “Rabboni.”

Mary rushed to the disciples and told them the good news that she had seen the Lord. Jesus had appeared to her in His humanity, just as He later appeared to the disciples when He prepared breakfast for them and when He allowed Thomas to touch His scars. For our sake, Jesus will retain His humanity forever, linking us with Him by a bond that will never be broken.

## ***Part III: Life Application***

---

Think about and answer the following questions:

- 1. It is true that Jesus had to die to save sinful humanity. But why did He have to die in such a cruel way? Why was a “regular” death not enough?**

---



---

- 2. More than ever before, people ask the same question that Pilate asked Jesus: “What is truth?” Why do you think the truth is being cast aside in our day? What are some of the contributing societal factors?**

---

---

- 3. React to these statements: Look up and live, look down and die. Never give up, but always look up and see light in the face of Jesus. In what practical ways can you “behold the Man”?**

---

---

- 4. What is the significance of Jesus’ finishing His work of training the disciples to share the gospel, just before He finished His work of redemption on the cross? What work do you think He still has to finish in your life? Explain.**

---

---

- 5. What practical lessons may we learn from Mary’s experience? She was so caught up in her grief and tears that, at first, she could not recognize the risen Jesus. In what ways are we sometimes so weighed down with our heavy burdens that we do not discern the presence of Jesus in our lives? How can we remedy this situation?**

---

---

- 6. Reflect for a moment on the tragic end of Pilate’s life. What lessons can we learn from the way he conducted himself, especially in how he related to the Jews, the Roman authorities, and to Jesus?**

---

---