STUDY BIBLE WORKBOOK

John 18

The King on Trial

QUICK STUDY + DEEP DIVE

The innocent King crosses the Kidron, accepts arrest, speaks truth under interrogation, and stands before Pilate while Peter denies Him and the crowd chooses Barabbas.

Scripture quotations: World English Bible Classic (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the chapter overview, Bible words, Greek pronunciation, Gospel Connection, and prayer.

Deep Dive: Ten Scripture-first SOAP passages include all 40 WEB verses, substantial observations, applications, guided prayers, and full-width writing lines.

WESTERN GRACE MEDIA

John 18 — Geographic Setting

John 18 begins with Jesus crossing the Kidron into a garden, then describes His questioning and appearance before Pilate. This map establishes the regional setting; the exact garden boundary, high-priestly homes, and Roman courtroom are not securely located.



Shared WGM regional atlas: Jerusalem, Kidron and neighboring regions shown; courtroom sites remain debated.

Regional location



COUNTRIES IN YEAR 2020

Kidron valley (18:1): The garden lies across the valley east of Jerusalem; John does not name the garden.

Gethsemane: A familiar landmark from Matthew and Mark's arrest accounts near the Mount of Olives.

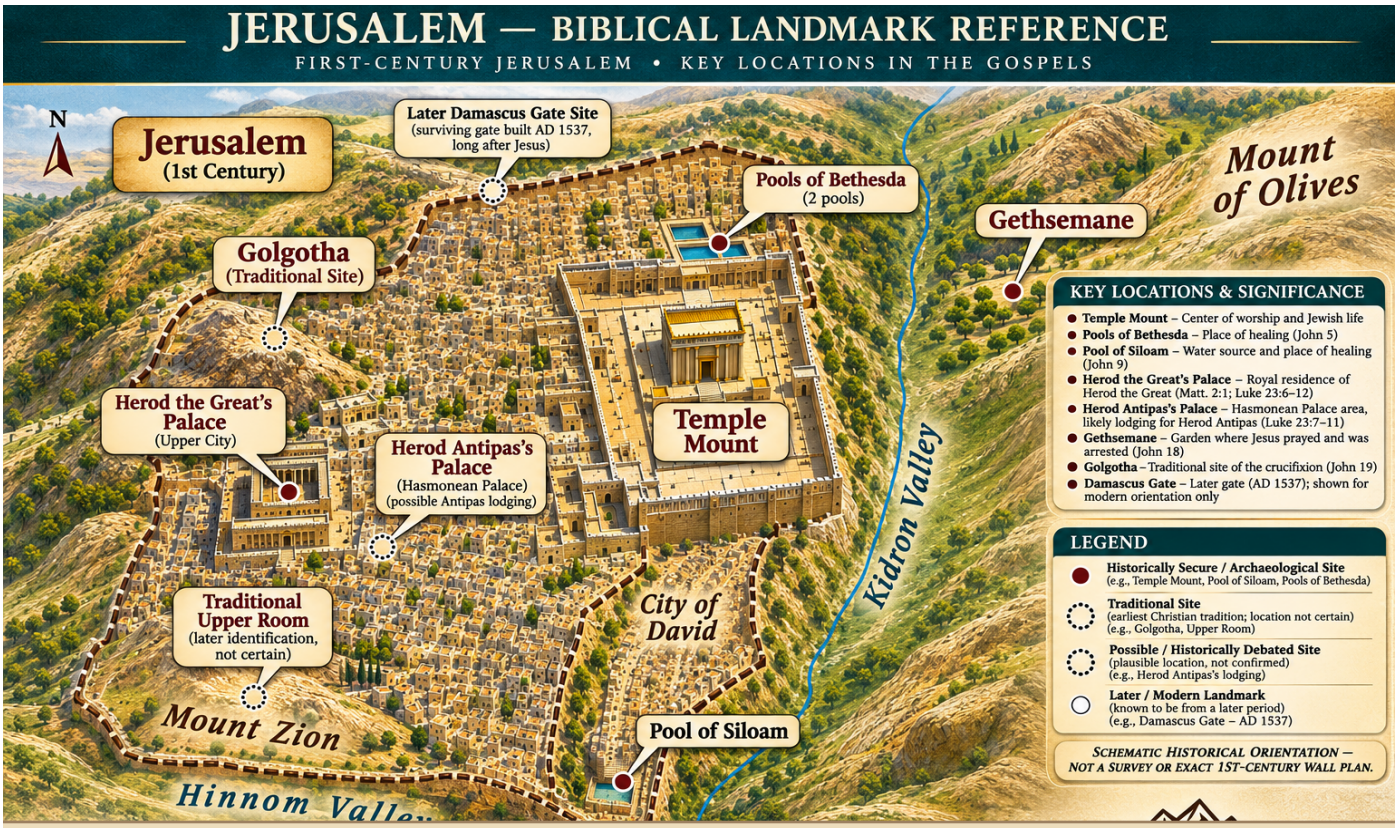
High-priestly setting: Annas and Caiaphas are named, but their exact houses cannot be pinpointed from John.

Praetorium: Two proposed locations include Herod's western palace and Antonia Fortress.

Map caution: No speculative sequence of roads or buildings is presented as an exact route.

Jerusalem — Garden, High Priest, and Roman Governor

Jesus is seized in a garden east of the Kidron, brought to Annas and Caiaphas, then delivered to the Roman Praetorium. The Jerusalem master identifies the Kidron Valley, Gethsemane vicinity, Herod's western palace, and the Temple/Antonia area. It does not prove the location of any hearing room or an exact path between them.



READ THE TEXT WITH THE MAP

Garden across the Kidron

John identifies a garden east across the Kidron. The Synoptic Gospels name Gethsemane in this setting.

Roman judgment

Herod's western palace and the Antonia area are two proposed Praetorium locations.

Uncertain locations

The residences of Annas and Caiaphas and the precise Praetorium room are not established; the illustration is schematic.

My notes about the setting:

John 18 — The King on Trial

MAIN VERSE

John 18:36, WEB: Jesus answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn’t be delivered to the Jews. But now my Kingdom is not from here.”

BIG PICTURE

John 18 reveals Jesus willingly entering His arrest, defending His disciples, refusing Peter’s violence, and answering unjust questioning with truth. Peter’s denials expose human weakness. Before Pilate, Jesus speaks of His kingdom and mission to testify to truth. Though innocent, He is rejected while Barabbas is preferred. The King advances toward the cross according to the Father’s saving purpose.

Across the Kidron (18:1–6)

Judas comes with armed officers, but Jesus steps forward knowing what awaits.

Jesus Protects His Disciples (18:7–11)

He stops Peter’s sword and accepts the cup given by the Father.

Annas and Caiaphas (18:12–14)

Jesus is bound and taken into the high-priestly proceedings.

Peter’s First Denial (18:15–18)

Fear leads Peter to deny the Lord at a courtyard fire.

QUICK STUDY NOTES

The Chapter’s Major Movements

Jesus Speaks Openly (18:19–24)
He calls for honest testimony despite being struck.

Peter’s Second and Third Denials (18:25–27)
The rooster crows as Jesus’ warning is fulfilled.

Before the Roman Governor (18:28–32)
Jesus is brought to the Praetorium as the charge progresses toward execution.

The King and the Truth (18:33–38)
Jesus describes a kingdom not sourced from the world and His witness to truth.

The Crowd Chooses Barabbas (18:39–40)
The innocent King is rejected in favor of another prisoner.

QUICK STUDY FLOW

Jesus crosses the Kidron
↓
Judas arrives; Jesus gives Himself up
↓
Peter draws the sword; Jesus stops him
↓
Jesus is bound and questioned
↓
Peter denies Jesus three times
↓
Pilate hears the King speak of truth
↓
Barabbas is chosen instead

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Kidron	Valley and watercourse east of ancient Jerusalem	Jesus crosses it into a garden before His arrest.
Garden	A place Jesus often visited with disciples	Judas knew it; the exact planted area is not specified.
Cup	Figure for the suffering accepted by the Son	Jesus refuses to evade His Father’s will.
High priest	Jewish priestly leadership office	Annas and Caiaphas appear in the proceedings.
Denial	Refusal to acknowledge known allegiance	Peter denies following Jesus three times.
Praetorium	Roman governor’s headquarters in Jerusalem	Exact historical building remains debated.
Kingdom	Royal rule and authority	Jesus’ kingdom does not originate from this world.
Truth	God’s reality revealed faithfully in Jesus	Jesus came to testify to truth, not to please power.
Passover	Israel’s festival remembering redemption	The narrative takes place amid Passover observance.
Barabbas	The prisoner released instead of Jesus	Illustrates the rejection of the innocent King.

Which word most clarifies Jesus’ arrest, His kingdom, or His witness to the truth?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
18:1	cheimarros khay-MAR-ros	brook	valley	stream	A seasonal watercourse in the Kidron valley.
18:1	kēpos KAY-pos	garden	garden	olive grove	The place Jesus enters with His disciples.
18:3	speira SPAY-rah	detachment	detachment	contingent	Organized soldiers accompany the arresting party.
18:5	egō eimi eh-GOH AY-mee	I am He	I am he	I AM	Jesus openly identifies Himself to those seeking Him.
18:11	potērion poh-TAY-ree-on	cup	cup	cup	The suffering Jesus accepts in obedience.
18:13	archiereus ar-khee-eh-REWS	high priest	high priest	high priest	Priestly office held by Caiaphas.
18:17	arneomai ar-NEH-oh-my	denied	denied	denied	Peter disowns his connection to Jesus.
18:20	parrēsia par-ray-SEE-ah	openly	openly	openly	Jesus teaches publicly rather than secretly.
18:28	praitōrion pry-TOH-ree-on	Praetorium	palace	governor’s headquarters	Roman official headquarters; location debated.
18:36	basileia bah-see-LAY-ah	kingdom	kingdom	kingdom	Royal rule whose source is not this world.
18:37	alētheia ah-LAY-thay-ah	truth	truth	truth	Jesus bears witness to what is true.
18:40	lēstēs LAY-stays	robber	bandit	criminal	Barabbas is described with a term for a robber/bandit.

Word-study notes:

The Gospel Connection

John 18 moves from the garden and Peter’s failure to the questioning of Jesus and His appearance before Pilate. The innocent King refuses to resist the Father’s saving purpose with violence. He accepts the cup, speaks openly, and testifies to truth while others betray, deny, and condemn Him. The people choose Barabbas, yet Jesus continues toward the cross by His own willing obedience. The Gospel of John does not describe His death as an accident of politics; the Shepherd lays down His life for the sheep (John 10:11, 18). His sacrifice will provide forgiveness and reconciliation for sinners who trust Him, not because anyone deserves His mercy, but because He is the Savior sent by the Father.

Reflection: Where do I need courage to confess Jesus and trust His way of truth rather than worldly power?

A Short Prayer from John 18

Lord Jesus, I praise You for walking into danger willingly and choosing the Father’s will. Forgive my fear and denial. Help me confess You openly, reject violence and falsehood, and trust You as my true King. Amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus willingly accepted arrest and injustice as the innocent King, bearing witness to truth and moving toward the cross to save sinners.

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Read the complete arrest-and-trial account before considering the observations, responding in faith, and praying from Scripture.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does this account reveal about the innocent King, His followers, truth, justice, and human weakness?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Respond prayerfully to what the passage actually says, not imagined motives or events.

Before I begin, what does Jesus' willingness to face arrest reveal about His mission?

Questions and repeated words to watch for:

JOHN 18:1–6

The Garden and the Betrayer

S — Scripture

1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.
2 Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.
3 Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.
4 Jesus therefore, knowing all the things that were happening to him, went out and said to them, “Who are you looking for?”
5 They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas also, who betrayed him, was standing with them.
6 When therefore he said to them, “I am he,” they went backward and fell to the ground.

John 18:1–6, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus crosses the Kidron into a garden familiar to Judas. Jesus is not surprised by the arrest; John emphasizes that He knows what is coming and steps forward to face it.

The arresting party includes armed soldiers and officers. The Lord’s calm question contrasts with their preparations and the betrayal by someone who knew Him closely.

Jesus answers “I am he.” The phrase also recalls John’s repeated emphasis on Jesus’ identity; the text reports that those confronting Him fall backward, but does not explain a mechanism.

My observations:

A — Application

How does Jesus’ willingness to face what He knew was coming strengthen my trust in Him?

P — Prayer

Lord Jesus, thank You that You did not turn away from Your mission. Keep me faithful when obedience is costly.

Pray this in your own words:

JOHN 18:7–11

The Shepherd Protects His Own

S — Scripture

7 Again therefore he asked them, “Who are you looking for?” They said, “Jesus of Nazareth.”
8 Jesus answered, “I told you that I am he. If therefore you seek me, let these go their way,”
9 that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”
10 Simon Peter therefore, having a sword, drew it, struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.
11 Jesus therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?”

John 18:7–11, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus asks that His disciples be allowed to leave. His action fits the caring Shepherd pictured earlier in John 10 and the words about keeping those given to Him.

Peter draws a sword and wounds Malchus. Jesus stops him; the gospel is not advanced by violence or a human attempt to rescue the Savior from the Father’s purpose.

The “cup” points to the suffering Jesus accepts from His Father. His obedience is voluntary, purposeful, and central to our salvation.

My observations:

A — Application

When have I tried to defend a right cause with the wrong spirit or method?

P — Prayer

Father, teach me to follow Jesus with courage and without violence or pride. Help me trust His obedience for my salvation.

Pray this in your own words:

JOHN 18:12–14

Jesus Bound and Taken to Annas

S — Scripture

12 So the detachment, the commanding officer, and the officers of the Jews seized Jesus and bound him,
13 and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year.
14 Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

John 18:12–14, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The officers bind Jesus and bring Him first to Annas, the former high priest and father-in-law of Caiaphas, the high priest named for that year.

Caiaphas previously argued that one man should die for the people (John 11:49–53); John invites us to see a deeper saving purpose beyond the leaders' intentions.

John does not establish the precise addresses of Annas' and Caiaphas' residences. The map shows Jerusalem landmarks without inventing a transfer route.

My observations:

A — Application

What does it mean that God can fulfill His saving purpose even through unjust human decisions?

P — Prayer

Sovereign Lord, help me trust Your purposes without excusing the wrong choices people make.

Pray this in your own words:

JOHN 18:15–18

Peter at the Courtyard Fire

S — Scripture

15 Simon Peter followed Jesus, as did another disciple. Now that disciple was known to the high priest,
and entered in with Jesus into the court of the high priest;
16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest,
went out and spoke to her who kept the door, and brought in Peter.
17 Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?” He said, “I
am not.”
18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold.
They were warming themselves. Peter was with them, standing and warming himself.

John 18:15–18, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

A disciple known to the high priest facilitates entry into the courtyard. The text does not identify this other disciple by name.

Peter, who promised loyalty, denies being Jesus’ disciple when questioned at the entrance. The contrast with Jesus’ open confession exposes how fear can silence us.

The charcoal fire and cold night make the scene concrete. John will return to a charcoal fire in the account of Peter’s restoration (John 21:9).

My observations:

A — Application

Where am I tempted to hide my allegiance to Jesus because I fear another person’s opinion?

P — Prayer

Lord Jesus, forgive my fear and give me grace to acknowledge You humbly.

Pray this in your own words:

JOHN 18:19–24

Truthful Testimony under Injustice

S — Scripture

19 The high priest therefore asked Jesus about his disciples and about his teaching.
20 Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet. I said nothing in secret.
21 Why do you ask me? Ask those who have heard me what I said to them. Behold, they know the things which I said.”
22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, “Do you answer the high priest like that?”
23 Jesus answered him, “If I have spoken evil, testify of the evil; but if well, why do you beat me?”
24 Annas sent him bound to Caiaphas, the high priest.

John 18:19–24, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus tells the high priest that His teaching was public. He does not appeal to hidden knowledge but to witnesses who heard His words in synagogues and the Temple.

An officer strikes Jesus, yet Jesus answers with a measured demand for truthful evidence. He neither answers abuse with abuse nor concedes that a wrong accusation is true.

Annas sends Jesus bound to Caiaphas. John does not narrate every proceeding included in the other Gospels, so our study should not manufacture a complete minute-by-minute sequence.

My observations:

A — Application

How can I respond truthfully and without retaliation when I am treated unfairly?

P — Prayer

Jesus, give me courage to speak truth clearly and patience to refuse revenge.

Pray this in your own words:

JOHN 18:25–27

Peter Denies Him Again

S — Scripture

25 Now Simon Peter was standing and warming himself. They said therefore to him, “You aren’t also one of his disciples, are you?” He denied it and said, “I am not.”

26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?”

27 Peter therefore denied it again, and immediately the rooster crowed.

John 18:25–27, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Peter is questioned again by people at the fire, including someone related to the man he wounded. His denials intensify despite the personal connection to the garden.

The rooster crow confirms Jesus’ warning in John 13:38. The narrative is sober about sin even in a devoted disciple.

Peter’s failure does not make denial harmless. Read it together with Jesus’ later restoration of Peter in John 21 for the gospel’s hope of repentance and grace.

My observations:

A — Application

What failure do I need to confess rather than rationalize or conceal?

P — Prayer

Merciful Lord, expose my denial and lead me to honest repentance and steadfast trust.

Pray this in your own words:

JOHN 18:28–32

The Praetorium and an Unjust Charge

S — Scripture

28 They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn’t
enter into the Praetorium, that they might not be defiled, but might eat the Passover.
29 Pilate therefore went out to them and said, “What accusation do you bring against this man?”
30 They answered him, “If this man weren’t an evildoer, we wouldn’t have delivered him up to you.”
31 Pilate therefore said to them, “Take him yourselves, and judge him according to your law.” Therefore
the Jews said to him, “It is illegal for us to put anyone to death,”
32 that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should
die.

John 18:28–32, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus is brought to the Roman governor’s headquarters, called the Praetorium. Its precise Jerusalem location is debated, with Herod’s western palace and Antonia Fortress proposed.

The concern about ceremonial defilement appears beside the move toward execution, a disturbing contrast between outward religious procedure and the moral weight of rejecting the innocent Son.

John connects the situation to Jesus’ own predictions about the manner of His death. The Roman legal setting points toward crucifixion rather than a death arranged solely by local authorities.

My observations:

A — Application

How can outward religious observance distract me from justice, mercy, and the truth about Christ?

P — Prayer

Father, keep me from honoring rituals while neglecting righteousness. Help me recognize Jesus as the innocent Savior.

Pray this in your own words:

JOHN 18:33–36

The King Whose Kingdom Is Not from Here

S — Scripture

33 Pilate therefore entered again into the Praetorium, called Jesus, and said to him, “Are you the King of the Jews?”

34 Jesus answered him, “Do you say this by yourself, or did others tell you about me?”

35 Pilate answered, “I’m not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?”

36 Jesus answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn’t be delivered to the Jews. But now my Kingdom is not from here.”

John 18:33–36, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Pilate asks whether Jesus is the King of the Jews. Jesus exposes the difference between the governor’s political categories and the nature of His reign.

“Not of this world” describes the source and character of His kingdom, not an absence of authority or a command to ignore ordinary responsibilities.

Jesus refuses a kingdom defended by His servants’ violence. His reign advances through truth, sacrificial obedience, and the Father’s purpose.

My observations:

A — Application

Do I let political expectations define Jesus rather than allowing His own words to define His kingdom?

P — Prayer

King Jesus, rule my heart and reshape my loyalties by Your word rather than worldly power.

Pray this in your own words:

JOHN 18:37–38

Born to Bear Witness to the Truth

S — Scripture

37 Pilate therefore said to him, “Are you a king then?” Jesus answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.”

38 Pilate said to him, “What is truth?” When he had said this, he went out again to the Jews, and said to them, “I find no basis for a charge against him.

John 18:37–38, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus clearly speaks of His kingship and His mission to testify to the truth. Listening to His voice is a mark of those who belong to the truth.

Pilate asks, “What is truth?” The narrative does not tell us the exact tone of his question, so we should resist claiming to know his private motive.

Pilate announces that he finds no basis for a charge. The narrative highlights Jesus’ innocence while exposing how political pressure can undermine judgment.

My observations:

A — Application

Whose voice shapes my beliefs about truth when Jesus’ teaching challenges my assumptions?

P — Prayer

Lord Jesus, make me a listener to Your voice. Help me love truth and act justly.

Pray this in your own words:

JOHN 18:39–40

Barabbas Instead of Jesus

S — Scripture

39 But you have a custom that I should release someone to you at the Passover. Therefore, do you want
me to release to you the King of the Jews?”
40 Then they all shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

John 18:39–40, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Pilate proposes releasing Jesus under a Passover custom, but the crowd calls instead for Barabbas, described in the WEB as a robber.

The innocent King is rejected while a guilty man is preferred. This scene anticipates the greater substitutionary significance of Jesus’ death, explained throughout Scripture.

John identifies participants in Jerusalem; he does not assign collective guilt to all Jewish people then or now. Roman and local leaders share responsibility for the injustice, while the saving purpose of the cross reaches sinners from every nation.

My observations:

A — Application

How does the rejection of the innocent Jesus make His gracious sacrifice more personal to me?

P — Prayer

Savior, thank You that You were rejected yet willingly went to the cross for sinners. Teach me gratitude and mercy.

Pray this in your own words:

Hard Questions

Did John say the garden was Gethsemane?

John names a garden across the Kidron but does not call it Gethsemane. Matthew and Mark identify Gethsemane in the arrest setting. The map uses the familiar landmark for orientation without claiming the ancient garden boundary is precisely known.

Does “I am he” in verse 5 mean Jesus is claiming divinity?

The phrase is an ordinary way of identifying oneself but also recalls John’s larger presentation of Jesus’ identity, including the “I am” sayings. Read it in the full Gospel rather than forcing the phrase to carry every theological conclusion by itself.

Why did the arresting party fall backward?

John reports that they fell backward when Jesus spoke, without explaining the physical mechanism. It displays the striking confrontation; we should not invent details the text leaves unstated.

Why did Jesus stop Peter from using a sword?

Jesus was deliberately accepting the Father’s appointed cup. Peter’s violence could not advance or protect the saving mission. Jesus’ kingdom is not established through coercion.

Questions and study notes:

Hard Questions (continued)

Did Jesus endorse injustice by allowing Himself to be bound?

No. He freely submitted to accomplish His saving mission while still challenging unlawful violence and asking for truthful evidence. His acceptance of suffering does not make abuse morally good.

Why is Annas questioned if Caiaphas was high priest?

Annas had held the office earlier and remained influential. Caiaphas was his son-in-law and high priest at the time. The exact physical layout and order of proceedings cannot be plotted with confidence from John alone.

Why does Peter deny Jesus after promising loyalty?

His fear exposes human weakness even in a sincere disciple. John neither excuses the denials nor treats them as beyond grace; John 21 will show Jesus restoring him.

Where was Pilate’s Praetorium?

It may have been associated with Herod the Great’s western palace or the Antonia Fortress area north of the Temple; scholars debate the evidence. Our map identifies those broader landmarks as proposals, not a confirmed judgment room.

Questions and study notes:

Hard Questions (continued)

What does “My Kingdom is not of this world” mean?

Jesus explains that His kingdom does not take its origin or methods from the world. He is truly King, but His rule cannot be reduced to Roman politics or maintained by followers’ swords.

What did Pilate mean by “What is truth?”

John records the question but not Pilate’s inner tone or motive. The contrast is between the King who testifies to truth and a governor who has not grounded his decisions in it.

Does John 18 blame all Jewish people for Jesus’ death?

No. The term translated “the Jews” can refer to specific Judean leaders or groups in context. Jesus, His disciples, and many early believers were Jewish; Rome’s role also appears. Collective blame is both historically careless and contrary to biblical teaching.

How does Barabbas connect to the gospel?

The crowd rejects the innocent King and chooses Barabbas. The scene illustrates injustice and anticipates the greater truth that Jesus voluntarily bears sin for others, as Scripture explains in passages such as Isaiah 53 and 1 Peter 3:18.

Questions and study notes:

Reflection

How has Jesus’ obedience in the garden deepened my trust in Him?

Where have fear or social pressure led me to deny or hide my allegiance to Christ?

How can I bear truthful witness with courage and humility rather than with anger or coercion?

What does it mean to follow a King whose kingdom is not rooted in worldly power?

A Prayer for Courage, Truth, and Trust

Holy Father, thank You for sending Your Son to bear our sin. Lord Jesus, You crossed the Kidron knowing what was coming and did not turn away. You protected Your disciples, stopped the sword, and accepted the cup. Forgive me for hiding my allegiance to You, relying on force or human power, or treating truth as optional. Give me a tender conscience when I fail, like Peter; lead me to repentance and renewed faith. Guard me from blaming groups of people for the sins of particular leaders, and teach me to speak about Your suffering with accuracy, humility, and love. Make me truthful under pressure and patient amid injustice. I confess You as King and trust the cross and resurrection for my salvation. In Your name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus willingly accepted arrest and injustice as the innocent King, bearing witness to truth and moving toward the cross to save sinners.

Final Notes