

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

It Is Finished
John 19:1-21, 26-30

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Worship Time Leader: A number of songs have been suggested. You will need to choose from these or others which speak of the crucifixion to guide in the worship today.

Music Sources:

How Deep the Father's Love for Us, *The Worship Hymnal* #101; CCLI #1558110

The Power of the Cross (Oh, to See the Dawn), *The Worship Hymnal* #232; CCLI #4490766

Jesus, Keep Me Near the Cross, *The Worship Hymnal* #233; CCLI #4533740 Public Domain

Beneath the Cross of Jesus, *The Worship Hymnal* #238; CCLI #27927 Public Domain

The Wonderful Cross, *The Worship Hymnal* #239; CCLI #3148435

Grace Greater Than Our Sin, *The Worship Hymnal* #105; CCLI #31690 Public Domain

1

Copy this section for the Gathering Time leader.

Gathering Time: (Suggested time: 15 minutes)

It Is Finished

Focal Text

John 19:1-21, 26-30

Background Text

John 18—19

Main Idea

Jesus willingly gave his life to fulfill his mission of drawing all people to himself.

Question to Explore

What was "finished" at Jesus' crucifixion?

Teaching Aim

To guide the church in explaining how Jesus' death affects their lives today.

Gathering together:

Choose to sing from the following suggestions:

How Deep the Father's Love for Us, *The Worship Hymnal* #101; CCLI #1558110

The Power of the Cross (Oh, to See the Dawn), *The Worship Hymnal* #232; CCLI #4490766

Jesus, Keep Me Near the Cross, *The Worship Hymnal* #233; CCLI #4533740 Public Domain

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The Wonderful Cross, *The Worship Hymnal* #239; CCLI #3148435

Grace Greater Than Our Sin, *The Worship Hymnal* #105; CCLI #31690 Public Domain

First thoughts:

Resurrection Week

The events of the days which occurred and are recorded in John 18-19 are most often referred to as Holy Week. It is certainly a holy week for Christians around the world as they remember the crucifixion of Jesus. It is a time of sadness as we focus on the injustice suffered by the Lord of the Universe. His arrest occurred in the Garden of Gethsemane when a detachment of soldiers came with Judas to capture Jesus who was there with only His eleven disciples. He faced the indignity and injustice of a trial and the turning against him of some of those who had only a week earlier participated in his entry into Jerusalem shouting,

“Hosanna!

Blessed is he who comes in the name of the Lord!

Blessed is the King of Israel!” (John 12:12-13)

Jesus suffered the horribly painful death on the cross. He suffered it as a human; it was as difficult for him as it would be for you or me.

But Jesus always knew the outcome of the terrible week. He knew it was really Resurrection Week. Only a little earlier he had prayed ***“Father, the time has come. Glorify your Son, that your Son may glorify you”*** (John 17:1). He said ***“and I am coming to you. Holy Father, protect them (the disciples) by the power of your name.”*** (John 17: 11b). ***“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world”*** (John 17:24). Jesus knew that the outcome of the week was not indignity and injustice, pain and suffering, but triumph. He was fulfilling the reason for his coming to earth ***“I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them”*** (John 17:26).

The title for the study today is “It is Finished”. Jesus said those words immediately before His death. But He referred not to the suffering of the cross, but to the completion of the task for which He had come to earth. Colossians 1:20 expressed it this way ***“To reconcile everything to Himself by making peace through the blood of His cross”***.

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

It Is Finished

Focal Text

John 19:1-21, 26-30

Background Text

John 18—19

Main Idea

Jesus willingly gave his life to fulfill his mission of drawing all people to himself.

Question to Explore

What was "finished" at Jesus' crucifixion?

Teaching Aim

To guide the church in explaining how Jesus' death affects their lives today.

Introduction to your personal study:

This session must include your attention to both chapters 18 and 19 equally. The meaning of some of the events in chapter 19 depends on what took place in chapter 18. The focal passages are taken from chapter 19, but you will need to be able to summarize the events of chapter 18 for your group. And your success in helping the participants receive the impact of the cross will come from their understanding of both chapters as a single moving event—not just a series of incidents.

Background:

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

Focusing on the Meaning:

John 19:1-21, 26-30

The events of Chapter 18 include the betrayal by Judas and the arrest of Jesus. A detachment of soldiers with its commander and Jewish officials came to arrest the one who was praying quietly with his eleven disciples. A detachment was 600 soldiers (Some sources indicate a fewer number and some translations of the Bible do not use the word detachment. Instead they say a body of soldiers) Obviously not all 600 were sent to arrest Jesus. But the Jewish festivals were always politically volatile and a significant number would have been sent in case there was opposition.

There was no opposition. Jesus quietly told the soldiers that he was the one for whom they were looking.

To aid in understanding the various trials the following is given for background material:

Immediately after being arrested Jesus was bound and taken to the home of "Annas who was in all likelihood the key conspirator behind the plot to have Jesus killed. The marketplace in the temple, which Jesus had twice destroyed, belonged to Annas and was called the Bazaar of Annas. Caiaphas had married Annas' daughter. Annas had been high priest some fifteen years earlier but had been removed from office by the Romans. Jesus was held at his house while the members of the Sanhedrin, the Jewish ruling council, could be called together (Card, M., **The Parable of Joy**. Grand Rapids, Michigan: Discovery House, 2007, Page 226).

"The hearing before Annas (18:1) was irregular and unofficial, for not Annas but Caiaphas was High Priest that eventful year. Annas had been High Priest and now remained the political power behind his son-in-law Caiaphas. Evidently Annas was still shown the respect of being called High Priest" (Barton, V.W. **The Gospel of John. A Study Manual**. Grand Rapids: Michigan: Baker Book House, 1965, page 81).

Peter and another unnamed disciple followed Jesus to the residence of the High Priest. Here Peter first denied knowing Jesus.

Annas questioned Jesus about his teaching and Jesus told him that He had always taught openly - often in synagogues and at the temple. He had not preached in secret.

Annas sent him on to Caiaphas who was named high priest by the Roman authorities. "Here, before the council, which had illegally come together during the night, the formal charge of blasphemy was formulated, based on Jesus' own confession that He was the Son of God." (Card, page 226).

At daylight a mock trial before the Sanhedrin was held to ratify the midnight decisions (see Mark 15:1 and Luke 22:66).

It is important to understand the difference in Jewish law and modern law in relation to the importance of witnesses. "In our trials a witness is called upon to testify merely to what he knows, and the total case is made up of the collected testimony of whatever number of witnesses is necessary to establish the defendant's guilt or innocence. This was not true in Israel. In Hebrew law the testimony of the witness had to be complete. That is, it had to pertain to the whole of the crime of what the defendant was accused. One authority says of this system, 'Even where there appeared a legal number of duly qualified witnesses, the testimony was insufficient to convict, unless they agreed not only with regard to the prisoner's offense, but also with regard to the mode of committing it. Rabbinic law does not subject a person to capital, nor even to corporal, punishment, unless all witnesses charge him with one and the same criminal act, their statements fully agreeing in the main circumstances, and declaring that they saw one another, while seeing him engaged in the crime.'

The second qualification for witnesses is suggested in the foregoing, namely, that there must be two or more witnesses to convict (Num. 35:30; Deut.17:6-7; 19:15). This maxim is an obvious one in any legal system, but in Judaism it was carried to a heightened degree in that the witnesses had to agree on each particular or else the prisoner was to be discharged immediately" (Boice, J.M. **The Gospel of John, Volume 5 Triumph through Tragedy John 18-21**, Grand Rapids, Michigan: Baker Books, 1999, pages 1,399-1,400).

"So highly did the Jews regard the life of an Israelite that anything that could possibly head off an execution was rigorously employed" (Boice, page 1,389). Since this was true of Jewish law, the trial of Jesus is seen as the travesty of justice which it was.

"The trial itself was illegal on numerous grounds: (1) it was conducted at night, (2) it was conducted on the day before a Jewish Sabbath, (3) it was completed in one twenty-four-hour period, (4) it secured a conviction on the basis of the defendant's own confession, and (5) it concluded with a unanimous and therefore invalid verdict" (Boice, page 1,400).

There were no lawyers or advocates, in the modern sense, in the Jewish courtroom. The judges were themselves his defenders. If the verdict was unanimous in favor of condemnation, it means that no one on the court was attempting to defend the one accused. To the Jewish mind this was almost equivalent to mob violence. And it truly was mob violence which led to the accusation of Jesus and his condemnation to death. No one defended Jesus. Pilate, the non-Jew, was the one who tried to argue that there were no grounds for condemning Jesus to death.

Peter denied knowing Jesus two more times. These occurred "in the same context as the first: at the campfire of the enemy (see 18:17,18)" (Barton, page 82). A rooster

crowed as he denied Jesus the third time. All four gospels speak of Jesus predicting Peter's denial (See John 13:36-38).

From his appearance before Caiaphas Jesus was taken to the palace of the Roman governor. The Roman governors attended to legal business early in the day in order to have the rest of the day for leisure. Luke 23:6-12 tells that Pilate sent Jesus to Herod, the ruler of Galilee. John does not record this incident

Caiaphas had early determined that Jesus should die (see John 11:49-50). Pilate was the Roman official through whom the Jews would have to go in order to secure a death penalty. Pilate wanted the Jews to judge Jews by their own law, but the Jews did not have the right to execute a person and that is what they wanted to happen to Jesus.

"As an indication that all this craftiness on the part of the Jewish leaders did not catch Jesus unawares, the Evangelist notes that this simply guaranteed the fulfillment of a prophecy made by Jesus recently about death by crucifixion (18:32; see also 12:32-33)" (Barton, page 83).

John 19: 1-6

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

Once more Pilate came out and said to the Jews. "Look, I am bringing him out to let you know that I find no basis for a charge against him." When Jesus came out wearing a crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

"This was the Roman method of examining an alien or a slave – not a punishment, but a means of finding out the truth or extracting a confession. Probably he hoped that the Jews, content with scourging, would not insist on crucifixion. To the official scourging the soldiers added mock coronation, the thorny crown to parody the Emperor's laurel wreath, a legionary's scarlet cloak to simulate the Emperor's purple robes. The salutation ***Hail, King of the Jews!*** suggests that the charge brought by the Sanhedrin to Pilate was that Jesus claimed to be the Messiah, i.e. the King of the Jews. Cf. Mark 14:61f" (Hunter, A.M. **The Gospel According to John**. Cambridge at the University Press, 1965, page 174).

John 19: 6b-11

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

The Jews insisted, "We have a law, and according to that law he must die because he claimed to be the son of God."

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus. But Jesus gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

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."

"The Jews blurt out their original charge – blasphemy, a sin punishable by death (Lev. 24:16): he has claimed to be the Son of God" (Hunter, page 174). Pilate, growing afraid, questions Jesus about his origin but gets no answer. It was an answer Pilate could not have understood.

In 19:10 Pilate reminded Jesus that he had the prerogative to release or to crucify Him. The reply of Jesus put Pilate on the defensive. For he was reminded that the prerogatives of earthly rulers are not absolute (19:11). In this statement Jesus also puts the blame for his death more squarely as the responsibility of those who had a responsibility to the one above – the chief priests. "The guilt of Caiaphas is greater than Pilate's because he is deliberately using his God-given authority to further his own wicked ends" (Hunter, page 175).

"It is an interesting word: "greater." It suggests that Pilate's sin was great. He was sinning against his conscience (he knew Christ was innocent) and against his divinely given responsibility (he had pronounced Jesus innocent). It affirms that the sin of the religious leaders was greater: they were sinning out of hate-filled hearts and against their own law (which should have protected Jesus). It may imply that the sin of Judas was greatest: he was closest to Christ and therefore sinned against the background of the greatest knowledge. Taken together the parts of the comparison teach that the greatest danger lies, not with the state, but with those who are closest to spiritual things. Others may sin out of ignorance or neglect or cowardice. But religious people are inclined to sin out of arrogance or pride or actual hatred of God and God's truth – even when they think they are most moral" (Boice, page 1,482).

"There is a kind of superstitious curiosity about Pilate. He wished to know whence Jesus came – and it was more than Jesus' native place that Pilate was thinking of. When he heard that Jesus had claimed to be the Son of God, Pilate was still more disturbed. Pilate was superstitious rather than religious. His fear was that there might be something in it. He was afraid to come to a decision in Jesus' favour because of the Jews; he was equally afraid to come to a decision against Jesus, because he had the

lurking suspicion that God was in this. Pilate had not the courage to defy men or to recognize God” (Barclay, Wm., **The Daily Study Bible, The Gospel of John, Volume 2**. Philadelphia: The Westminster Press, 1956, Page 282).

“Jesus’ godliness can be seen in the reverence of His noble behavior during His trial. As the priests ‘began to accuse Him harshly” (Mark 15:3, NASN) of many charges, Pilate tried to get Jesus to answer His accusers. ‘But Jesus made no further answer; so that Pilate was amazed’ (Mark 15:5, NASN). This is only one of four magnificent silences in Jesus’ trial. The silences were a consequence of His dignity and reverence.

When Jesus did answer, however, His mind was quick; and His answers were appropriate (See Matt. 26:64; Luke 22:67; John 18:20, 36; 19:11). Jesus held His tongue when occasion demanded. As other occasions required, Jesus gave immediate and fitting answers. How could He demonstrate such dignity and presence of mind that even a pagan governor was amazed? Throughout His life, including the period of the duress of the trials, Jesus had a loving reverence for His Father. We see dignity, reverence, and godliness in Jesus’ trials. Behind them all was unfailing love!” (Hunt, T.W. & King, C. V, **The Mind of Christ**, Nashville: LifeWayPress, 1994, Page 158).

“Once again we see here in the trial of Jesus the spontaneousness of Jesus’ death, and the supreme control of God. Only once Pilate resorts to a threat, and it is not so much a threat as a warning. Pilate warned Jesus that he had power to release him, and the power to crucify Him. Jesus’ answer was that he had no power at all, except what had been given to him by God. The strange thing about the whole story of the crucifixion of Jesus is that it never, from beginning to end, reads like the story of a man who was caught up in an inexorable web of circumstances over which he had no control; it never reads like the story of a man who was hounded to his death. It never reads like the story of a man who was killed; it is the story of a man whose last days were a triumphant procession towards the goal of the Cross” (Barclay, pages 285-286).

John 19:12-16a

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.

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place know as the Stone Pavement (which is Aramaic is Gabbatha).

It was the day of Preparation of Passover Week, about the sixth hour.

“Here is your king” Pilate said to the Jews.

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.

Finally, Pilate handed him over to them to be crucified.

Pilate might have released Jesus had it not been for the reminder that should he free Jesus, a traitor against Caesar, he, Pilate, would be guilty by association. The chief priests presumed to speak for the Jews “We have no king but Caesar.” This was a radical statement for a people who had resisted loyalty to the Roman Empire.

Pilate wrote over the cross where Jesus died “Jesus of Nazareth, King of the Jews” (19:19). He did that to mock the Jews, but he may have felt that it was in fact so.

Pilate did not stand up to the Jewish rulers and thus became a part of the fulfilling of the destiny of Jesus. However, he stands in Christian history along with the chief priests as the ones responsible for Jesus’ death by crucifixion.

Pilate found no basis for charging Jesus. “Jesus did not here or anywhere plead guilty to the charge that He presumed to be a king. But He implicated Himself to say the least, by a description of His kingdom as being ‘other-than-worldly’ (18:36). The testimony, ‘Thou sayst that I am a king’ (18:37), has sometimes been taken to be equivalent to a confession. Indeed, it may be translated: ‘Thou sayst (it) *because* I am.’ (Barton, pages 83-84). It actually probably means “You are the one making the charges”.

Jesus here elaborates on the nature of his other-than-worldly kingdom as a kingdom of truth. It is a truth which can be personally appropriated.

Pilate impatiently and with a sense of futility asked “What is truth?” He did not expect or receive an answer. “He could better have asked. ‘Who is truth?’ For Jesus had so identified Himself earlier (see 14:6)” (Barton, page 84).

Pilate found Jesus innocent of crimes and asked the Jews if they did not want him released according to the custom at Passover. Instead, the crowd asked for the release of Barabbas who had led a rebellion against the Romans. Luke 23:19 describes him as a seditionist and a murderer. He was no friend of the Romans, yet Pilate let the crowd determine that he should be pardoned.

John 19: 16b-21

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others – one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, The King of the Jews.

Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek.

The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews’, but that this man claimed to be king of the Jews.”

John’s description of the events of the crucifixion is crisp. Once Pilate declared that he was to be crucified, events moved quickly. John wrote that Jesus carried his own cross while Matthew 27:32 , Mark 15:21 and Luke 23: 26 record that Simon of Cyrene was forced to carry the cross.

Jesus went out, bruised and bleeding and with his flesh torn to ribbons by the scourging, carrying His own cross, to the place where He was to die.

“There was no more terrible death than death by crucifixion. Even the Romans themselves regarded it with a shudder of horror. It was unthinkable that a Roman citizen should die by such a death. It was that death, the most dreaded death in the ancient world, the death of slaves and criminals, that Jesus died” (Barclay, pages 291-292).

All four gospel writers record that two men were crucified with him.

The trilingual sign containing the words ***Jesus of Nazareth, The King of the Jews*** would have been a common thing in the Hellenistic age. “Yet it stands as an unconscious prophecy of Jesus’ universal Kingship. Of course the Jews objected to the wording – their eyes Jesus was the ‘the Great Pretender’; and Pilate’s famous refusal to alter it suggests the obstinacy of a weak man who has given in on the main issue” (Hunter, page 178).

John 19: 25-30

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clophas, and Mary Magdalene.

When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

The pagan soldiers responsible for the crucifixion were at the cross dividing his garments and casting lots to see who would receive his seamless undergarment. This was undoubtedly more a way of passing the time than an intense interest in the simple garments which Jesus would have possessed.

There were five faithful followers at the cross according to John. One was himself. He is identified as the disciple whom Jesus loved. The others were women – his mother, Mary; also her sister; Mary, the wife of Clophas; and Mary Magdalene.

We have already discussed the horror of a death by crucifixion. Imagine the horror of watching a beloved son die by crucifixion. Mary must have understood a great deal of the purpose of this death in order to have been able to endure being there at the foot of the cross. It is possible for us to view Biblical characters as different from us. They were, in fact, people just as we are. Their pain and suffering was the same as we would experience in similar circumstances. Yet God gave Mary and the others who cared for Jesus the strength to endure the day.

A final act of ministry before his death was the provision Jesus made for his mother's care. Jesus had brothers (and sisters as well, no doubt) but they must not have been believers at this time (John 7:5). After the resurrection, it is recorded in Acts 1: 12-14 that Mary and his brothers are with the other disciples. James became a leader of the church in Jerusalem (Acts 12:17) and James and Jude wrote epistles. But at the cross, Jesus entrusted his beloved friend and disciple, John, with the care of his mother and she apparently lived with him from that time forward.

When Jesus was teaching about being a disciple he said these radical words in Luke 14:26: ***If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters – yes, even his own life – he cannot be my disciple.***

Being a disciple of Jesus means putting Jesus first place. It does not mean failing to meet the physical and emotional needs of our family members. Jesus attended to his mother's needs – physically, emotionally, and spiritually – by entrusting her to his friend, John.

Your Goal as the Leader of this Bible Study:

Lead the participants in your group to focus on the very real pain and humiliation which Jesus experienced while helping them understand that He was always in control of the situation. He chose to give His life; it was not taken from Him by the Jewish leaders or the Roman government.

The title for the study today is "It is Finished". Jesus said those words immediately before His death. But He referred not to the suffering of the cross, but to the completion of the task for which He had come to earth. Colossians 1:20 expressed it this way ***"To reconcile everything to Himself by making peace through the blood of His cross"***.

Too often, dramas and films of the life of Jesus end at the death of Jesus and not with His resurrection. Therefore, it is extremely important that you tell your group that the best is yet to come in next week's session when you will study together the story of the resurrection of Jesus from the dead. Jesus said ***"It is finished"***, meaning His purpose for dying. But the story is not complete until after His resurrection, final instructions for His disciples, and His ascension and return to Heaven. The eternal security of each of your group depends on their belief in this truth.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

It Is Finished

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

John 19:1-21, 26-30

Background Text

John 18—19

Main Idea

Jesus willingly gave his life to fulfill his mission of drawing all people to himself.

Question to Explore

What was "finished" at Jesus' crucifixion?

Teaching Aim

To guide the church in explaining how Jesus' death affects their lives today.

Connect with Life:

Ask the question: "What was finished at the cross?"

Some of your group may say that Jesus' life and ministry was finished.

Others may point out that the harassment of Jesus by the Jewish officials has reached its ultimate point.

Others will indicate that the purpose for Jesus' coming to earth has been completed; he has given his life as a ransom for us. **You will want to encourage this understanding throughout the study.**

Guide the Study:

Review the events of Chapter 18 including the betrayal by Judas and the arrest of Jesus.

Explain who Annas was and why he was involved in the trial of Jesus. (Use your **“Teacher Preparation”** to prepare for this instruction).

Explain the importance of two witnesses who agree on all aspects of the charge against the prisoner in Jewish law.

Emphasize: So highly did the Jews regard the life of an Israelite that anything that could possibly head off an execution was rigorously employed.

Discuss: The trial itself was illegal on numerous grounds:

“(1) it was conducted at night,

(2) it was conducted on the day before a Jewish Sabbath.

(3) it was completed in one twenty-four-hour period

(4) it secured a conviction on the basis of the defendant’s own confession.

(5) it concluded with a unanimous and therefore invalid verdict.”

(Boice, page 1400. Respacing of text by HCO). (See discussion in the **Teacher Preparation** on why an unanimous verdict was not acceptable to Jews).

Have someone read John 19:1-6.

Explain: The flogging was the Roman way of extracting a confession. Pilate may also have hoped that this treatment would satisfy the Jewish desire for punishment for Jesus.

Have someone describe how Jesus must have appeared after this incident.

Have someone continue reading in John 19: 6b-11.

Ask: What did Pilate find Jesus guilty of? The answer is: Nothing. He did not find him guilty.

Further, ask: What did the Jews insist he was guilty of? Claiming to be the son of God.

Discuss Pilate’s reaction: Does he seem to be afraid that possibly Jesus could be the son of God? (That seems to be possible, but see below).

Note: Pilate’s reaction of one of superstition, not true religious belief.

Inquire: How did Pilate try to get Jesus to answer him? (He spoke of his power to crucify him.)

Ask: How would an ordinary human react to such power?

Follow with this: How did Jesus react?

Have someone read John 19: 12-16a.

Again question the group:

Did Pilate try to set Jesus free? (Yes).

What ultimately made that impossible from his point of view? (He didn't want to be accused of being a traitor to Caesar).

In verse 15, what blasphemous statement did the chief priests make?

Discuss with the participants what was so utterly wrong about their doing this.

Have someone read John 19: 16b-21.

Say: John gives less descriptive detail here than other gospel writers even though he was present at the cross.

Name some of the detail: (Jesus carried his own cross; he was crucified with two others – one on each side.)

Comment on Pilate's determination to put the notice **Jesus of Nazareth, the King of the Jews**.

Then ask: Why did Pilate do this? (He may have felt that he was forced into a decision he did not want to make. He may have still had some fear of the power of Jesus.)

Comment: Death by crucifixion was a horrible death and one which no Roman citizen ever had to face. It was the most dreaded death in the ancient world, the death of slaves and criminals. A new word, "excruciating", was even invented to describe this punishment and murder that was more terrible than any before encountered.

Have someone read John 19:25-30.

Ask someone to name those who were present at the cross when Jesus was being crucified.

Note: John makes the point that four of the five persons were women.

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Ask: What final act of ministry does Jesus do before his death? (Provides for the future care and security of his mother).

Ask for comments on what that act indicates to the group.

Ask someone to summarize why the cross was necessary.

Follow with this: What was “finished” at the cross?

Finally, create a brief discussion with this: How important is it to us today?

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

YOUTH!!! TAKE TEN

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

It Is Finished John 19:1-21, 26-30

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

ON BEING INHUMAN

Youth often struggle with the reality of man's inhumanity to others. In today's modern world, governments and insurgents alike kill innocent men, women, and children in the most gruesome ways. All of the advances we have made in medicine, education, and scientific discoveries have not changed our ongoing cruelty to others.

Discuss what was at the heart of the desire of the religious leaders to have Jesus crucified. Was it jealousy, desire for ultimate power, a distortion of Jewish religious teachings, or a mixture of all of these? Can religious people today fall prey to these sins? How can we keep ourselves from falling prey to wrong attitudes toward others?

Worship Time (Suggested time: 30 minutes)***It Is Finished***
John 19:1-21, 26-30**Beginning the Service:**

The Power of the Cross (Oh, to See the Dawn), *The Worship Hymnal* #232; CCLI #4490766

How Deep the Father's Love for Us, *The Worship Hymnal* #101; CCLI #1558110

Offering:**Praying for the World:**

Hausa communities can be found across West Africa where they are very influential both culturally and politically. They have been involved in long-distance trading for many centuries. Of the more than 28 million Hausa across West Africa, 26 million live in Northern Nigeria. The Hausa practiced African traditional religion until the 15th century when traders from the Middle East introduced Islam. The Hausa embraced Islam, now deeply woven into their culture, making it very difficult for them to receive the Gospel of Christ as Saviour.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

Three Died on Calvary Romans 5:8

Romans 5:8 says ***But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*** In fact, in the very moments of Jesus' dying, a sinner asked Him for salvation. The cross is the demonstration of God's love through Christ's death.

John 19:18 tells us ***Here they crucified him and with him two others, - one on each side and Jesus in the middle.*** Matthew also says only ***Two robbers were crucified with him, one on his right and one on his left.*** Later, Matthew said ***In the same way the robbers who were crucified with him also heaped insults on him.***

Mark's description is equally brief ***They crucified two robbers with him, one on his right and one on his left.***

But Luke chose to tell a longer story. ***One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"***

But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom."

Jesus answered him, "I tell you the truth, today you will be with me in paradise."

Luke thus documents the coming to faith of one person. And that person was a thief. By his own testimony he was getting what he deserved – death for sins committed.

As Jesus was nailed to the cross, the thief was also nailed. The pain was excruciating; the anguish and despair overwhelming. It led the robbers to lash out at Jesus mocking Him and taunting him. But a miracle occurred in the heart of one of the robbers.

He began to understand the truth about himself and Jesus. He realized that he had sinned and Jesus had not.

He confessed that sin to Jesus and recognized the divinity of Jesus in the words ***Jesus, remember me when you come into your kingdom.***

Having recognized that he was a sinner and that he needed a Saviour, he recognized that Jesus was that Saviour. How did a thief on a cross come to such an understanding? Although the circumstances were radically different and seemed to be such that coming to Christ was impossible, the thief actually came to understanding in the same way that you and I came to understanding. We came by the grace of God.

A familiar hymn puts it this way:

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.

Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
All who are longing to see His face,
Will you this moment His grace receive?

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace.
Grace that is greater than all our sin.

Words: Julia H. Johnston; Music: Daniel B Towner, Public Domain. CCLI#31690

The thief's

commitment to Jesus personally is seen in his words ***Jesus, remember me when you come into your kingdom.*** Remember me. This is the reality for each of us. Out of all of the people who are living or who ever have lived, we say to Jesus – remember *me* – a sinner.

And Jesus promised that he would in fact remember this all-but-forgotten – totally-unimportant thief who was so near physical death. He said ***I tell you the truth, today you will be with me in paradise.***

It wasn't a promise for a far off future; it didn't demand that he spend time atoning for his sins. Jesus promised that when the suffering of this day was done for both of these men they would be together in paradise.

The thief really didn't know what he was asking for or what he would receive. What he did know was that he was a sinner and Jesus was the Saviour. And at the very end of his life, he called on Jesus to remember him. Three men were crucified that day. One was the Saviour and miraculously, one was the saved.

Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
All who are longing to see His face,
Will you this moment His grace receive?

Call to Commitment:

Think about the miracle of your coming to Christ. What led to your being able to believe in Jesus as Saviour? Thank Him for that miracle today.

If you have not yet confessed your sin and acknowledged Jesus as Saviour, be like the repentant thief and reach out to Him today.

Concluding the Service:

Sing:

Grace Greater Than Our Sin, *The Worship Hymnal* #105; CCLI #31690 Public Domain