

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 9

I is for Innocent

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The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective To continue last weeks study on “Holiness” by demonstrating that Christ was perfect and sinless, and yet received the punishment that we deserved.

Key Verses

John 18:28-40—Main Teaching Passage

Hebrews 4:15

Matthew 4:1-11

Memory Verse Jeremiah 10:10a (March Memory Verse)

But the LORD is the true God;
He is the living God and the everlasting King.

Hook

Ask the students to imagine that someone (perhaps the other adult in the room) came in and stole all of the prizes out of the reward box (you can act this out if you like). Tell the students that someone needs to get punished for the crime. Ask the students “who deserves to be punished? Would it be fair for one of them to be punished if someone else took the prizes?”

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK In last weeks study on holiness we saw that God, because He is holy, can have nothing to do with sin. He was in fact perfect in all ways. In John 18 Jesus stands before Pilate accused of committing crimes against the Jewish people and against God. Pilate asks what crimes Jesus has committed and the pitiful response the priests give is basically to say “If he didn’t deserve punishment we wouldn’t have brought Him here, so punish Him.” Notice that they bring no actual charges against Him in this passage of Scripture. Pilate proceeds to question Jesus to see if there is any reason for Jesus to be treated to like a criminal. Jesus is forthright with Pilate answering the questions that Pilate asks, letting him know that He is not attempting to overthrow the Roman Empire, for His kingdom “is not of this world.” Jesus even reveals to Pilate His divine nature and that He is in the world to reveal truth. After closely examining Jesus, Pilate delivers the most profound verdict, “I find no fault in Him.” Jesus was innocent of the things the scribes and priests were accusing Him of. This of course makes the verses that follow all the more sad. When presented before the crowd as an innocent man, the crowd turns their back on Jesus and asks for Barabbas, the thief, to be released. The sinful man was set free, the sinless Savior was crucified.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK Last week, we saw that God is holy, which means that He always does what is right and is completely separate from sin. Today, we learned about innocence, which is the result of His holiness. Someone who is innocent is someone who does not deserve punishment, since they have done nothing wrong. Jesus, because He is holy, is the ultimate example of an innocent person. Since there is not one sin He could be found guilty of, there is not one reason He deserves punishment. Each of us have been guilty of sin at one point in our lives and deserved punishment, but Jesus never did. He certainly was tempted to sin. Hebrews 4:15 says that Jesus was tempted just like us. In fact, Matthew 4:1-11 gives a description of Satan himself tempting Jesus to sin, yet Jesus said “no” every time by using the Word of God. Jesus succeeded where each and every person fails: He said no to sin every time and was totally innocent. He never once deserved punishment.

Jesus’ innocence makes what He did on the cross for us even more spectacular. Jesus was punished even though He did nothing wrong, yet He accepted His punishment. Ask the students if they have ever been punished

LOOK (Continued)

by a parent or teacher for something they did not do. How did they feel? That is exactly what happened to Jesus. Even though He did nothing wrong, Jesus was punished as if He had committed a very serious crime, so serious that He was killed. He was punished for what someone else did. Ask the boys and girls if they know whose sins Jesus was punished for. Tell them that He was punished for OUR sins. He was punished because WE do wrong things. And because He was punished, we receive forgiveness from our sins. Our punishment has been paid. Ask the students why Jesus would take the punishment for them. Why would He let them kill Him even though He was innocent and did nothing wrong? It was because He loves us so much and wants us to be with Him forever. And because He was innocent, death could not hold onto Him. Jesus rose again on the third day!

This would be a great chance to share the Gospel with the kids: even though we don't deserve to be with God forever, Jesus died on the cross and rose again to forgive our sins. All we have to do is believe in Jesus and ask Him to forgive our sins and we can be saved and live with Jesus forever!

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

TOOK

Review the lesson by asking the students whether or not Jesus deserved to be punished by dying on the cross. Ask why He died even though He was and is innocent.

Pray: Thank Jesus for taking our guilt upon Himself so that we can stand before our Heavenly Father sinless and pure. Ask Him to help us to be innocent like Him and stand firm against temptation.

Parent Question: Did Jesus deserve to die on the cross?

FURTHER STUDY

John 18:28-40 Commentary by David Guzik

Jesus is brought to Pilate.

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

a. **They themselves did not go into the Praetorium, lest they should be defiled:** With great irony, John exposes the hypocrisy of the priests. They will murder an innocent Jesus, yet they were afraid of ceremonial defilement.

b. **You take Him and judge Him according to your law:** Pilate would rather not take the case; yet the Jews want him to take it so that they can lawfully have Jesus killed.

i. The Jews may have, in part, pushed for crucifixion to bring the curse of Deuteronomy 21:22-23 upon Jesus. He did bear that curse, to redeem us from the curse of the law (Galatians 3:13).

c. **That the saying of Jesus might be fulfilled:** Jesus' manner of death will also fulfill His own words (*if I be lifted up*, John 3:14). If the Jews had put Jesus to death, He would have been stoned, instead of crucified, and His prophecy about His death would not have been fulfilled.

3. (33-35) Pilate questions, Jesus clarifies.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

a. Pilate's question reveals doubt. He asked, "**Are You the King of the Jews?**" He asked it because Jesus didn't *look* like a revolutionary or a criminal, the only types who would be foolish enough to claim to be the King of the Jews in the face of Rome.

b. **Are you speaking for yourself:** Jesus must clarify the question, because the Roman conception of *king*. To the Romans, "king" meant a political rival. Though Jesus was a King, He was not a political rival in the sense Pilate thought.

4. (36) Jesus explains His kingdom to Pilate.

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

a. **My kingdom is not of this world:** Jesus here declares the great and permanent difference between God's

kingdom and the kingdoms of this world. Jesus' kingdom *originates* in heaven (**My kingdom is not of this world**). The *foundation* of Jesus' kingdom is peace (His servants will not fight).

b. **My kingdom is not from here:** Augustine observed from this verse that earthly kingdoms are based upon force, pride, the love of human praise, the desire for domination, and self interest - all displayed by Pilate and the Roman Empire.

i. Earthly kingdoms have a purpose in that they restrain wickedness and preserve order, but they are very different from God's kingdom, and should remain separate and distinct.

c. The heavenly kingdom, exemplified by Jesus and the cross, is based on love, sacrifice, humility, and righteousness - and is *to the Jews a stumbling block, and to the Gentiles foolishness* (1 Corinthians 1:23).

d. Christians must take care that they live and serve with the power demonstrated by the cross, not the power of Rome. The key to living in Jesus' kingdom is not found in trying to rule over others or things, but in being more fully ruled by God.

i. "This is the crucial point. While human politics is based on the premise that society must be changed in order to change people, in the politics of the Kingdom it is people who must be changed in order to change society." (Charles Colson - *Kingdoms In Conflict*)

ii. In Jesus' day, they were conditioned to look for salvation in political solutions - we are also tempted to further the purposes of the Kingdom by the power of this world; history shows that any gains realized are greatly offset by the liabilities of a religious state.

e. **My kingdom is not from here:** Pilate may have been relieved at Jesus' answer that His kingdom was not of this world, because he didn't know which is the stronger of the two kingdoms.

i. The eternal King who rules over the souls of men is mightier than an external foe with powerful armies. Rome is gone, Napoleon is gone, Hitler is gone, but the Kingdom of Jesus marches on.

5. (37-38) Jesus and Pilate discuss truth.

Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.

a. **What is truth?** "It was the question of the practical politician, who attached no importance to the speculations of philosophers or the dreams of enthusiasts. If the truth was all that Jesus was concerned about, there was no need (Pilate thought) to take him seriously." (McClymont)

b. For Pilate, soldiers and armies were truth, Rome was truth, Caesar was truth, political power was truth, but Jesus knew what truth was, while Pilate was still seeking. Why do Christians try to advance the truth of Jesus by means of the truth of Pilate?

c. **I find no fault in Him at all:** In this, Pilate declares Jesus "not guilty." It's hard to say it any more plainly. Jesus, tried by a Roman governor, was declared innocent - and He still went to the cross.

6. (39-40) Pilate tries to release Jesus, but the crowd cries for Barabbas.

"But you have a custom that I should release someone to you at the Passover. Do you therefore want me to

release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

a. **Do you therefore want me to release to you the King of the Jews?** Pilate looked for an easy way to escape a decision about Jesus, but he finds no easy escape.

b. **Not this Man, but Barabbas:** The crowd, whom Pilate hoped would release Jesus, instead condemned Him. Because of this, Pilate found it impossible to go against both the Jewish leaders and the crowd.

i. It is a strange, almost insane scene: a cruel, ruthless Roman governor trying to win the life of a miracle-working Jewish teacher against the efforts of both the Jewish leaders and the crowd.

ii. How could the crowd turn so quickly against Jesus? There are many possible explanations. First, many of them were probably disappointed that this Messiah who rode into Jerusalem didn't do what they wanted a Messiah to do. Second, there is a tendency in many people to tear down the very heroes they have built up; we see this in our culture today.

iii. **So the crowd rejected Jesus and embraced Barabbas, whose name means "son of the father," and who was a terrorist and a murderer. If anyone should be able to say, "Jesus died for me," it was Barabbas. He knew what it was to have Jesus die on his behalf, the innocent for the guilty.**