



March 13 & 14, 2019

Personal and Small Group Activity

Which image best describes your relationship with Jesus?

1. Christ listening to you
2. Christ carrying you
3. You punching Christ

Large Group Teaching Read John 18:19–24

John omits the _____ that both Matthew (26:67) and Mark (14:65) include.

V. 22: ῥάπισμα—Either means a blow from an instrument like a rod or a club or a _____ in the _____ from someone. In the Sermon on the Mount, Jesus used the verb ῥαπίζω (“to strike”) along with the object τὴν δεξιὰν σιαγόνα σου (“on your right cheek”). Now He is the one being struck. The noun is repeated at the beginning of John 19, when the soldiers give Jesus numerous slaps.

V. 23: Answering the charge that Jesus is not _____ His own command to turn the other _____, Augustine observes that Jesus does more. Instead of responding in anger, He answers the unjust blow by calmly speaking the _____.

V. 24: δεδεμένον—A perfect passive participle from δέω might be best translated “having been bound,” though it is unclear whether

Jesus remains bound (having been bound in v. 12) or was freed for this examination by Annas and must now be bound again before being sent to Caiaphas. This is the very same form of δέω Jesus used when He gave the _____ to Peter (Matthew 16:19): “Whatever things you _____ on earth shall be _____ in heaven.” Though there is no reason to believe John the evangelist has this giving of the keys in mind in his description of the Passion of Jesus, certainly Jesus knew of His future binding when He spoke of binding and loosing on earth. In what Luther called the “blessed _____,” Jesus is bound on earth so that we might be loosed in heaven.

The idea of being able to bind the hands of Him who is the Word that created all things should boggle the mind. But then, the Word became flesh for this purpose. He intends for His hands to be bound.

Read and discuss the following scriptures in light of your response to the initial question:

- Isaiah 53: 1-12
- Luke 15: 1-7
- Psalm 23

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Read and discuss the following paragraph.

You need a God you can punch. You really do. You might not think so. You probably think you’re more pious than that. But that’s not how you envision God. You think you need a God who can hold your hand as He walks with you and talks with you in some ethereal garden. You think you need Him to hoist you onto His shoulders as you’re walking along the beach together, leaving some footprints in the sand. You need a God, you suppose, like the statues that show Him playing soccer with little kids or towering over the little kids on the basketball court. But you don’t. You need a God whose lip you can fatten with a well-placed right cross.

“Connecting, Caring, and Sharing in Christ.”