

# Jesus is the Sovereign Servant, the Faithful Priest, the True Passover & Ruler, & the Only Truth

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Date: 26 March 2023

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[ 0 : 00 ] Oh, sorry.

I digress. Take your Bibles, let's go to the Gospel of John, John's Gospel. John's Gospel, chapter 18. If you're visiting with us and need a Bible, if you pull a Bible from the chair in front of you down the bottom, pull one out, go towards the back and find page 87.

Page 87. John's Gospel, chapter 18. And we're gonna do all of 18 today and all of 19 next Sunday.

As you're turning there, I had originally thought about, excuse me, back in January, I think I told you this, we're gonna do at least two messages in John chapter 18 and John 19, two messages each, maybe three.

But then I looked and Res Day, Resurrection Sunday is one, two, two weeks from today, right? Yep, next week, yeah. Two weeks from this Sunday. Oh, that'd be so awesome to do John chapter 20.

[ 1 : 18 ] The first, I think it's first eight verses. I don't remember what it is. The first eight verses that Sunday, the Resurrection Sunday, I mean, it makes sense, right? So I went, oh, okay, this is what I'm gonna do. I'm gonna condense these messages together.

And it's quite a bit of verses, really 40, excuse me, 40 verses today and then 42 verses next week. But it'll be fine. It's fine. It'll just be an hour.

It'll be fine. It'll be fine. You don't gotta eat. Lunch. Fine. So anyways, but, no, it's not gonna be that long. So we're doing chapter 18, in all of chapter 18 this morning, so we'll get a really good grasp, I think, on a holistic scale of Jesus' trials that he faces here and then his being condemned upon the cross to be crucified for us.

So let's look first at chapter 18, starting in verse one. When Jesus had spoken these words, he went forth with his disciples over the ravine of the kindred where there was a garden into which he himself entered and his disciples.

And Judas also, who was betraying him, knew the place, for Jesus often met there with his disciples. And for Judas, receiving the cohort and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons.

[ 2 : 39 ] Therefore, Jesus, knowing all the things that were coming upon him, came forward and said to them, Whom do you seek?

They answered him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying him, was standing with them. Therefore, when he said to them, I am, they drew back and fell to the ground.

Therefore, again, he asked them, Whom do you seek? And they said, Jesus the Nazarene. And Jesus answered, I said to you that I am. So if you seek me, let these go their way, that the word which he spoke might be fulfilled.

Of those whom you've given me, I lost not one. Therefore, Simon Peter, having a sword through it, and struck the high priest's slave and cut off his right ear. And the slave's name was Malchus.

Therefore, Jesus said to Peter, Put the sword into the sheath. The cup which the Father has given to me, shall I not drink it? So the cohort and the commander and the officers of the Jews arrested Jesus and bound him and led him to Annas first, for he was father-in-law of Caiaphas, who was high priest that year.

[ 3 : 51 ] And Caiaphas was the one who advised the Jews that it was profitable for one man to die on behalf of the people. And Simon Peter was following Jesus and another disciple. And that disciple was known to the high priest and entered with Jesus into the court of the high priest.

But Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter. Therefore, the slave girl who kept the door said to Peter, Aren't you also of this man's disciples?

He said, I am not. And the slaves and the officers were standing, having made a charcoal fire, for it was cold, and they were warming themselves. And Peter also was with them, standing and warming himself.

Therefore, the high priest questioned Jesus concerning his disciples and concerning his teaching. Jesus answered him, Openly, I've spoken to the world. I always taught in the synagogues and in the temple, where all the Jews come together.

I spoke nothing in secret. Why do you question me? Ask those who've heard what I spoke to them. Look, these know what I said. And when he said this, one of the officers standing by gave Jesus a blow to his face, saying, In this way, do you answer the high priest?

[ 5 : 06 ] Jesus answered him, If I've spoken wrongly, testify of the wrong. But if rightly, why do you strike me? Therefore, Anna sent him bound to Caiaphas, the high priest, and Simon Peter was standing and warming himself.

Verse 25. They said therefore to him, You're not also out of his disciples, aren't you? He denied and said, I am not. One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, Didn't I see you in the garden?

Therefore Peter immediately denied it and immediately a rooster crowed. Therefore they led Jesus from Caiaphas into the praetorium and it was early.

And they themselves did not enter into the praetorium in order that they might not be defiled but may eat the Passover. That's convenient. Pilate therefore went out to them and said, What accusation do you bring against this man?

They answered and said to him, If this man were not an evildoer, we would not have delivered him to you. Therefore Pilate said to them, Take him yourselves, judge him according to your law. The Jews said to him, We're not permitted to put anyone to death in order that the word of Jesus which he spoke may be fulfilled, signifying, indicating what kind of death he was about to die.

[ 6 : 22 ] Verse 33, Therefore Pilate entered again into the praetorium and summoned Jesus and said to him, Are you the king of the Jews? Jesus answered, From yourself are you saying this or did others tell you about me?

Pilate answered, Am I a Jew? Your own nation and the chief priest delivered you to me. What have you done? Jesus answered, My kingdom is not of this world.

If my kingdom were of this world, then my servants would be fighting that I might not be delivered to the Jews, but as it is, my kingdom is not from here. Pilate therefore said to him, So you are a king.

Jesus answered, You say that I am a king. I for this reason have been born and unto this I have come into the world in order that I may testify to the truth.

All the ones who are of the truth hear my voice. Pilate said to him, What is truth? And when he said this, he went out again to the Jews and said to them, I find no guilt in him, but you have a custom that I should release someone to you at the Passover.

[ 7 : 29 ] Do you wish then that I release to you the king of the Jews? Therefore they cried out again saying, Not this man, but Barabbas. And Barabbas was a robber.

The Czech religious reformer, John Hus, John Hus, he was condemned as a heretic, heretic against the doctrines of the Roman Catholic Church.

He was burned at the stake in 1415. He spoke candidly against the false teachings of the Roman Catholic Church and he would suffer greatly for it. Yet at the day of his execution, he knelt down, spread out his hands, and prayed aloud.

The executioner, I'm quoting this, undressed him, tied his hands behind his back, and bound his neck with a chain to a stake around which wood and straw had been piled up so that it covered him to the neck.

At the last moment, Hus refused to recount and thus save his own life. And then he said this, God is my witness that the things charged against me I never preached.

[ 8 : 51 ] The same truth of the gospel which I've written, taught, and preached, drawing upon the sayings and positions of the holy doctors, I am ready to die today. You truly know a person when she or he's about to face death.

You know what they're like at that moment. I think about that even for myself. Maybe you do too. I hope I have that kind of confidence before I die.

That type of intentional, deliberate focus like John Hus.

It tells you a lot about a person. It tells you a lot about Jesus here. Because you see the true identity of Jesus as he was about to face an excruciating death, a horrible way to die, we'll see that next week.

So this is, again we come to this expanded title, changed it now back to what I originally had. It's come, receive Jesus, believe into Jesus, trust Jesus, know Jesus. So if you're here, you don't know Jesus, you should come to know Jesus.

[ 10 : 08 ] Embrace Christ Jesus as your Savior. But for us as Christians, we keep believing into Jesus, we keep receiving him and knowing him in deeper ways. And today we'll see, come, receive, believe, know Jesus.

We'll see this today. Jesus, who is the sovereign servant, the faithful priest, the true Passover and ruler and the only truth.

this chapter is going to reveal to us Jesus' identity. And here's the different identities that you'll see from Jesus.

He's the sovereign servant, the faithful priest. He's the true Passover and ruler, or you can say king if you like.

And he's the only truth. That's what we'll see today, the identity of Jesus. And John does so many things here to show how it's contrasted who the world is, who the Jews are versus Jesus and who he is.

[ 11 : 18 ] And I'll give you three different sections. The first section is the sovereign servant, that's number one. The faithful priest is number two. And then number three is going to be true Passover and ruler and the only truth.

Those are three different sections. That's what you'll see today. So notice the first section. I'll give it to you in a statement. Jesus. I know I'll have them up here again, so don't be shocked if I go to the next slide if you're trying to write this down because it'll be up here two different times for a long time.

Jesus is a sovereign servant who's in control and obeyed the Father in the garden to bring us the Father's blessing, not his curse. Jesus stands in opposition to the first Adam who was also in a garden but who disobeyed the Father.

the first Adam brought us death, destruction, and the curse. Jesus, who was in another garden. John makes an allusion to the garden of Genesis.

Jesus brought the Father's judgment on himself to give us life in this garden. That's what he did. So he's the sovereign servant. He's in control and obeyed the Father in the garden to bring us the Father's blessing, not his curse.

[ 12 : 42 ] Second aspect, we'll see. Jesus is the faithful high priest who is the faithful mediator for us by dying for us and who motivates us to be his faithful witnesses.

He's this high priest, the true high priest, the real high priest, the faithful high priest who offers himself as the perfect sacrifice for his disciples.

and that moves us to be his reliable witnesses, reliable witnesses of his identity and mission instead of denying him before the world.

And you'll see the contrast here with Peter. Peter displays the paradox of Christian discipleship. True disciples of Jesus do not deny him but confess him openly.

A challenge to you. Do you confess Jesus openly to those who do not know Jesus? Confess him openly before the world and yet, excuse me, if we do deny him, we have the hope of grace and forgiveness just like Peter experienced grace and forgiveness.

[ 13 : 54 ] Now here's the third section. Jesus is a faithful high priest. Number two, Jesus is the true Passover and ruler or king and the only truth who is our sacrifice, who rules over those in power and he himself is the message of salvation.

Any and all who come to him with humility admitting him to be the truth, the king and the lamb who takes away sin will be forgiven. You'll find grace and you'll share in the love the father has for his son.

He became the redemptive sacrifice for the world, Jews and Gentiles, not just Jews. So we're gonna see these three different aspects, these three different parts here in chapter 18.

So we'll start with number one, Jesus the sovereign servant. Jesus the sovereign servant. You'll see that in the first 11 verses. He's the sovereign servant. And again, the statement, again, I told you it was gonna be up here on the screen.

Here it is again. The sovereign servant, the sovereign servant who's in control and obeyed the father in the garden to bring us the father's blessing not his curse. Let's work through the text.

[ 15 : 09 ] Look again, verse one, verses one and two. When Jesus has spoken these words, chapters 13 through 17, he went forth with the disciples over the ravine of the kindred where there was a garden into which he himself entered and his disciples and Judas also, who's betraying him, was there.

He knew the place for Jesus often met there with his disciples. Here's the significance. John is alluding to the garden in the book of Genesis there in chapters one and chapter two and chapter three.

In the first garden, there's death and judgment born out of life. In the second garden, there's life born out of death. And notice, he says, Judas, twice the one who's betraying him, twice he says this.

Judas knew the place because Jesus often went there with his disciples if he'd take advantage of it. Look at verse three. Therefore, having received the cohort, which is possibly about 200 men, and officers from the chief priests and the Pharisees, the temple police.

Now, why would he come with all those people? because of the potential mob reaction due to Jesus' massive popularity with the crowds. But the point is, both Jews and Gentiles, they were represented in the whole world and the whole world against Jesus.

[ 16 : 34 ] And then look at verse four, which is pivotal in what's going on here. And really, pivotal in what you see throughout, not just chapter 18, but even chapter 19 and even into chapter 20 and 21.

It's pivotal. Verse four, therefore, Jesus, knowing all the things that were coming upon him, came forward. He was completely aware and totally in control.

That's where you get the sovereign part. He wasn't like some martyr like John Huss. He obeyed the Father and his plan for him and he showed it by coming forward directly confronting these peeps.

And his question, notice, he says, whom do you seek? His question was in a way that the one they sought was in authority. The one they were looking for was in charge.

Notice verse five, they answered him, Jesus in Nazarene, he said to them, I am. The usual way to give the person's name and give their city of origin.

[ 17 : 48 ] But look at what he says, I am. Ego eimi. Refers us back to Yahweh's description of himself in Exodus three. What Jesus said in John chapter eight, verse 58.

Before Abraham was born, I am. So what's Jesus doing? This shows, once again, the absolute sovereignty of Jesus in all of this.

This statement, it's from the almighty God. He's the sovereign one. Look what happens. Verse five, Jesus betrayed and was standing with them.

Verse six, therefore when he said, I am, they drew back and fell to the ground. At the sound of his voice speaking his name, the name of Yahweh, the great I am, they fell to the ground as if a huge gust of wind pushed them to the ground.

I was running, I think it was Wednesday. It was Wednesday. It was Wendy. I'm running down our hill and the wind was pushing me down. Have you ever had the wind do that where it pushes you down, right?

[ 18 : 54 ] You have a feel that way? This is what happens to them. It's like the wind goes, there's 200 guys. They fell down. Great fear came upon them.

Little did they know they were vastly outnumbered because God himself was in their midst, wasn't he? So what's your response to Jesus' identity when he says I am? Will you fall to the ground and worship him?

Verse seven, again Jesus, he asked them, whom do you seek? And they said, Jesus the Nazarene. Did Jesus give them time to get up? To wipe the, to compose themselves?

I've got to situate myself. What just happened? I don't know. Where am I? You know, John's would tell us, you just kind of wonder, how did he do that?

They're going to get up. Jesus the Nazarene, should we say that again? I don't know. Jesus is the authority, totally independent of their power. Power. Verse eight, Jesus answered, I told you I am.

[ 20 : 04 ] So, if you seek me, let these go their way. Verse nine, that the word which he spoke may be fulfilled of those who have given me, I have lost none.

He sovereignly called them to leave his disciples out of this. which is interesting because the idea is take the wrath away from them and give it to me. Oh, isn't that wonderful for you?

Take the wrath away from them, Jesus says, and give it to me. They're allowed to go to fulfill the word that he said in chapter 17, verse 12.

I lose none. Ah, good old Peter. Peter. Verse 10. Maybe something you could relate to Peter.

You have your weapon there by your sides and Peter's like, ah, it's time to strike. Let's go. Drew had struck the high priest's slave. Cut off his right here. Take that, buddy. The slave's name was Malchus.

[ 21 : 05 ] That's gonna come up later, kind of, sort of. Jesus, therefore, said, Peter, what are you doing? And he had a long knife, a dagger.

Notice, he truly didn't agree with Jesus. He was trying to circumvent God's plan and purposes for the gift. Put the sword back into the sheath.

The cup which the Father's given me shall not drink it. The cup is an Old Testament reference to symbolize the judgment and the wrath of God. Jesus had meant to drink this cup, a cup given to him by the Father, a cup of suffering God's wrath, a cup he was willing to drink because he is the Father's servant.

There he is. There it is. He's the sovereign servant, totally in control, and yet he's here to serve.

This was the work the Father consecrated for Jesus and the servant was firmly resolute to embrace what the Father had given him. He's the sovereign servant.

[ 22 : 17 ] who's gonna drink the cup of curse for you so that you can receive not the curse but the blessing of the Father and the love of the Father in contrast to the first Adam who was willing to give you the cup so you would face the wrath of God.

No, Jesus, he drank the cup so you would face the blessing of God. So that's number one. There's number two. I told you. We have three different sections. Now we're at the second section.

Jesus, the faithful priest, verses 12 through 27. The faithful priest. First the sovereign servant, now the faithful priest. If you lose anything, you can get these. The sovereign servant, faithful priest.

You remember those. Then you can fall asleep. Notice, Jesus is the faithful high priest who is the faithful mediator for us by dying for us and he motivates us to be his faithful witnesses.

And this is interesting because you have such ironic contrast that John is painting for you because in the midst of Jesus displaying himself as the faithful priest, you see Peter displaying himself as the faithless disciple who denies him.

[ 23 : 38 ] And yet, while Peter denies Jesus, Jesus mediates for Peter. Isn't that swell? Isn't that good? Look at verse 12.

So the cohort, the commander, officers of the Jews arrested Jesus, bound him. And Annas first, they arrested him, bound him, kind of silly. Annas, who's he? He's the patriarch of the high priestly family.

He was actually deposed by the Romans in 15 AD and replaced by his son-in-law, Caiaphas. And notice it says the end of verse 13, who was high priest that year.

What does that mean? The year Jesus died. And then look at verse 14. And Caiaphas was the one who advised the Jews it was profitable for one man to die on behalf of the people.

This refers us back to John chapter 11 verses 50 to 52. Remember that? Caiaphas under the guidance of the Spirit definitely wasn't from him.

[ 24 : 40 ] He prophesied of Jesus' death. All this by the preordained will of God. His plan would unfold and these historical events culminated at the cross. And then this is what happens 15, 16.

Simon Peter was following Jesus. Another disciple which most likely was John, the writer of this gospel. So it says the disciples known to the high priest and entered with Jesus into the court of the high priest but Peter was standing at the door verse 16 outside.

So the other disciple who was known to the high priest went out and spoke to the doorkeeper and brought in Peter. Now how do you know a high priest? John doesn't tell us how he knew. We're not told but he had special access.

And John talked to the doorkeeper and let Peter come in. You see from a distance these two disciples they were actually going to be the true witnesses eyewitnesses to Jesus' mission on the cross.

They saw things firsthand. And then look what happens in verse 17. Therefore the slave girl who kept the door said to Peter in a cynical way aren't you out of Jesus' disciples ek, out of, from aren't you out of his disciples?

[ 25 : 54 ] He denied it. It's his first denial. He was not afraid to deny Jesus. And then look at what happens here in the next part of verse 17 and 18.

Excuse me, in verse 18. And the slaves and officers were standing having made a charcoal fire. It was cold and they were warming themselves and notice this and Peter also was with them standing and warming himself.

They were warming themselves and Peter stood with them. Interesting, isn't it? This is meant to denote something, a contrast to us. A kind of fellowship that Peter had with them.

He stood with them, was included with them, warming himself to be comforted and this is contrasted with the Jesus' plight of being treated as an outsider and physically abused.

Here's Peter warming himself, being all nice and cozy, fellowshipping with them. Notice the contrast was not being fellowshipped with Jesus. See that? Now look at verse 19.

[ 26 : 59 ] Therefore the high priest questioned Jesus concerning his disciples and concerning his teaching. Notice these two events overlapped in time to display a huge ironic contrast.

They questioned Jesus about his disciples and his teaching not to find out the truth but to confirm their preconceived verdict already. Look at verse 20 what Jesus, how he responds.

Again, notice how intentional and deliberate and assertive he is. He answered, Openly I've spoken to the world. I always taught in the synagogues and the temple where all the Jews come together.

I spoke nothing in secret. Notice how Jesus functioned more like the high priest than the high priest. In his teaching he spoke openly, publicly to the world.

He was not trying to hide something or distort his message. And then he says here verse 21, Why do you question me? Ask those who've heard what I've spoken.

[ 28 : 03 ] Look, these know what I said. The true test is to ask his disciples and their fidelity to his teaching. Ha! All the while Peter was denying him.

Jesus' statement though here was a challenge and directive showing how he was, is he's the true priest. He's throwing the interrogation back upon this false priest.

Because it's only proper is that you're supposed to question and interrogate the witnesses, not him, not the defendant. This is no trial. No real trial. This is just a show.

They wanted to shame Jesus. And notice what happens in verse 22. When he said this, one of the officers standing by gave Jesus a blow right to his face. In this way you answer the high priest? How ironic.

They put God on trial. No. Is this any way you treat the true high priest? This guy had no clue. Again, Jesus has deliberate, intentional, assertive response.

[ 29 : 14 ] If I've spoken wrongly, verse 23, testify of the wrong, but if rightly, why do you strike me? The true judge, the true authority, the true high priest has spoken.

How did I speak wrongly? And if rightly, why did you hit me? Jesus called for a fair trial so he challenged this officer. He was basically challenging the high priest. And has therefore sent him bound to Caiaphas, the high priest.

Now, while this was going on, at the exact time, verse 25, Simon Peter was standing warming himself. Again, he's fellowshiping with them.

Here's his demise. They said therefore to him, aren't you also out of his disciples? While the high priest was not being treated as such, the witness is not acting like as such.

Interesting. While Jesus denied nothing, Peter denied everything. He said, I am not.

[ 30 : 22 ] Denied it. Verse 26, now look at this. One of the slaves and the high priest being a relative of the one whose ear Peter cut off. Now it's personal. More personal than the previous two because now it's his family.

Wait, didn't I see you in the garden? You cut off my brother's ear. Well, it was my brother's ear. Notice, verse 27, therefore Peter denied again.

Immediately, a rooster crowed. Jesus' word came true. The contrast couldn't be any stronger. And yet, praise God for his grace towards Peter and his grace towards us because he is the faithful high priest who is the mediator and who motivates us to be his faithful witnesses.

He mediates for us. We end up being faithless. He ends up being faithful. To be his reliable witnesses not to deny him.

While Peter denies, Jesus mediates for us. Ah, praise the Lord for his faithful high priesthood he stands in the gap for us. So Jesus, he's the sovereign servant.

[ 31 : 37 ] Two, Jesus is the faithful high priest. Now here we come to the third aspect. Jesus, the true Passover and ruler, or you can put king if you want, and the only truth.

The true Passover and ruler or king and the only truth. And you see that from verses 28 to 40 as he's there standing in this first interaction with Pilate.

Jesus is the true Passover and ruler and the only truth who is our sacrifice rules over those in power and he himself is the message of salvation.

So notice what takes place verse 28. They led Jesus from Caiaphas so there was two trials we're not told about the trial with Caiaphas just Annas. They led him to the praetorium.

Now he'd be tried before the world before Rome. First it was the Jews now it's Gentiles. He was rejected by his own and the world did not know him. That's shown by Pilate. Now let me talk a little bit about Pilate just to kind of refresh our memories.

[ 32 : 47 ] Pilate was morally weak and he hid his flaws by displaying brutality and arrogant stubbornness. He was hated loathed by the Jews because he was so brutal.

and he couldn't stand them and he would do different things to try to antagonize the Jews and you see that here he'll do things just to kind of get their goats to get things going to mock them.

It's the kind of guy he was. Now look at again verse 28. It was early and look at this this is convenient.

Isn't that nice?

So wait let's ask a couple questions. First didn't Jesus eat the Passover meal with his disciples? How are they going to eat the Passover meal on Friday when Jesus already ate the Passover meal on Thursday?



[ 33 : 49 ] Well I take the view and others do that the Galileans celebrated Passover from sunrise to sunrise and the Judeans celebrated Passover from sunset to sunset that's the view I take.

So that's why Jesus was able to celebrate the Passover with his disciples because it was from sunrise to sunrise and then he was also crucified at Passover because for the Judeans they celebrated Passover from sunset to sunset that's how I think you solved that problem.

but notice also these Jews how they took such great care to be ritually pure yet not realizing that they had prepared for the true Passover by bringing him to Rome to have him put to death by crucifixion.

You notice that? While they prepared for the shadow the real thing stood right before them. He was he is our Passover.

Besides they were already defiled because they were trying to kill the Lord of Glory and their plot to kill Jesus their defiled hearts was already displayed.

[ 34 : 59 ] They were already defiled. You see the irony in that? Well let's go through this what happens with Pilate. Verse 29 he went out to them what accusation he brings demand the Jews had used Pilate to wield his authority to get what they wanted to get Jesus killed.

They answered verse 30 if this man were not an evildoer we would not have delivered him to you. And then notice what Pilate says here in verse 31 take him yourselves judge him according to your law. He's trying to disassociate himself with their pettiness.

Look if your laws can declare this man evil you can easily declare him guilty. You'll see this bantering back and forth between the Jews and by the way the Jews are the religious leaders here. And also Pilate just going back and forth.

They said verse 31 the end of verse 31 the Jews said we're not permitted to put anyone to death verse 32 that the word of Jesus which he spoke may be fulfilled signifying indicating by what kind of death he was about to die.

See it's not so much that they couldn't kill Jesus they could have done that very easily. But how they wanted Jesus to be killed by crucifixion they had no jurisdiction for that.

[ 36 : 12 ] Now they have to try and convince Pilate to convict Jesus Pilate who despised them. Jesus had predicted he would die by the hands of the Romans through crucifixion the true source of true rulership over Jesus sacrificial death is Jesus himself.

He's in charge. Notice it goes all the way back to what we said in verse 4 Jesus knows all these things are coming upon him he's in charge. he's orchestrated in all this. Verse 33 enter the proctorium summon Jesus are you the king of the Jews?

His question was contemptuous towards Jesus maybe Jews too. Look at what Jesus says from yourself were you saying this or did others tell you about me? The king of the universe puts this little flea on trial Jesus is putting Pilate on trial.

Jesus knew that Pilate's question was disrespectful so he called him on it. Jesus challenged Pilate's judgment of his identity. Notice he does this by his first question from yourself are you saying this?

That first question challenged Pilate to make his own assessment of Jesus. Or did others tell you about me? The second question suggested that Pilate was being controlled or even manipulated by the Jews.

[ 37 : 33 ] So hey pal which is it? He challenged the very foundation of Pilate's rule. He's putting this little fly on trial.

The creator puts the creation on trial. Pilate didn't like that. Verse 35 Am I a Jew? Your own nation and the chief priest delivered you to me.

What have you done? He disassociated himself from the Jews put it back on Jesus. Look you're a Jew you're being charged by a Jew. What have you done? What's your crime according to your people? He wasn't satisfied with the seemingly charge from the Jews but he would eventually side with them.

And now here's Jesus. Now here he is being deliberate and intentional once again. Look at verse 36. Jesus answered My kingdom is not of this world.

If my kingdom were of this world then my servants would be fighting that I may not be delivered to the Jews but as it is my kingdom is not from here. Now Jesus disassociates himself not just from the Jews but from this world.

[ 38 : 43 ] My kingdom is not of this world. Why? Because he's not of this world. Remember he said that about his disciples in chapter 17 verse 14. Father they're not of the world because I am not of the world.

They're not of the world just as I am not of this world. It hasn't been established by means of this world. It's from above. It's beyond Jerusalem beyond Rome and really this world and all its kingdoms are a subset of Jesus' kingdom as one writer put it.

I mean if it was from this world what does he say? Jesus says my servants would be fighting for me but it's not of human origin at all which this tells us something. If Jesus' servants were not fighting to keep him from being handed over to the Jews then that means this.

Jesus was the one who had these Jews arrest him being under his sovereign rulership his sovereign kingship. He's the true king.

I'm the one in charge here pal. The whole world has been Jesus' servants and always will be and that includes you Pilate. I'm in charge of what's going on.

[ 39 : 58 ] verse 37 Pilate therefore said to him so you are a king and Jesus responds you say that I am a king showing that Jesus neither affirmed nor denied Pilate's statement.

Why? Because his identity as king and mission of truth was so vastly different from Pilate so vastly different from Rome and so vastly different from the world.

and then Jesus gives his kingly mission in a positive explanation look at what he says here the next part of verse 37 I for this reason have been born and unto this I have come into the world so that I may testify to the truth.

His purpose was to manifest the truth. What is the truth? all that we need to know about the Father because Jesus is the truth. Jesus' kingdom is truth because he's the ultimate self-disclosure of the Father.

Everything you need to know about God is wrapped up into him into Jesus the Passover the truth the king the servant the priest it's him.

[ 41 : 21 ] and what would be the result? Look at the next part of verse 37 All the ones who are of the truth hear my voice only those given by the Father to the Son will hear his voice that's what he's saying it goes back to that gift remember the gift?

Back in John chapter 6 the gift that the Father gives to the Son only those hear the truth today are you of the truth?

Do you hear the truth? Jesus the ruler not only interrogates this puny flea but you realize what he's doing here? He actually is inviting Pilate to join him join me come I'm truth and Pilate goes right over his head Pilate said to him what is truth?

Possibly an abrupt statement maybe violent maybe he said this like that because he saw Jesus was interrogating maybe he didn't want to hear it maybe he thought Jesus was insane but Pilate asked the wrong question Pilate's not what it's who who is the truth Pilate addressed this question to the very one who was the answer as one writer put it Pilate Pilate had the savior of the world right in front of his face he had the creator right before him but he was blinded to who Jesus truly was he'll see it later sort of kind of he was not part of the gift given by the father to the son notice what happens he went out after he said this and said

I find no guilt in him no basis for any legal action well why did he set Pilate free he was capitulating to the Jews so what does he do he gave him a choice verse 39 you have a custom I should release to you at the Passover someone you wish then I release to you the king of the Jews Pilate didn't call Jesus by his name but by his title as a way to publicly mock the Jews he was trying to force them to respond to him positively his plan backfired king no way notice what happens verse 40 therefore they cried out again saying not this man but Barabbas now Barabbas was a robber all the irony in the statement is thick let's try and unpack this first they rejected God to be their king and they would soon declare Gentile to be their king we'll see that next week so either

[ 44 : 48 ] Jesus is your king or someone else they give a resounding no to this man notice he didn't even name Jesus now Barabbas was a violent lawless robber which contrasted Jesus who was the good shepherd remember Jesus he contrasted himself with a robber in chapter 10 verse 1 chapter 10 verse 8 the robber comes in to steal to take the thief Jesus is the good shepherd but what's even more interesting though here is the meaning of Barabbas his name and it's Barabbas son of a father so what did they really do they embraced a son of a father and rejected the son of the father see that the irony here that John is trying to paint for us from this historical account is amazing

Jesus came to give life and he do it by giving his life in the place of others those of us who are robbers those of us who are violent those of us who are lawless who are sinners in need of his grace and love isn't that good he did he gave himself in our place that's that shirt Michael Matthew says I am Barabbas that's good I am Barabbas we're all Barabbases we're all in need of grace so let's recap and we'll be done recap Jesus is a sovereign servant who's in control and obeyed the father in the garden to bring us the father's blessing not his curse sovereign servant second Jesus is the faithful high priest sovereign servant faithful high priest who's a faithful mediator for us by dying for us and he motivates us to be his faithful witnesses and then three

Jesus is the true Passover so again sovereign servant faithful high priest the true Passover and ruler or true Passover and king and the only truth who is our sacrifice rules over those in power and he himself is the message of salvation it's wrapped up in him he is truth see that so here is this identity of Jesus and John's trying to paint that picture for us once again this is who Jesus is we receive him and we believe him we trust him let's pray we'll respond to him in worship let's do that so father we pray as we have looked at who Jesus is he's the servant sovereign he's the priest who's been faithful dying for us he motivates us to be faithful witnesses he's the Passover he's the king he's the only truth we pray that we respond accordingly with praise and thanks and joy respond with worshipping him so thankful that you've shown us your grace and mercy in Jesus and so take these few moments if you would to fill your mind with truth fill your mind with God's word ponder what we've seen from God's word this morning and as we normally do we'll sing a couple songs and we'll pray take this time just a few moments we can reflect upon what we've seen here in

John 19 on the true identity of Jesus please do that now you not you you you you you