

## That You May Have Life In His Name

John 18-19

Pastor Matt Dean

Our journey through John's gospel - that we would believe Jesus is the Messiah, the Son of God – and that by believing this - we would have life in His name.

We see in John 17:

- The beautiful prayer of Jesus – where he definitely states that eternal life = knowing God
- The desire of Jesus to go back to the Father and have the glory He had before the world existed
- Holy Father – keep them in your name , keep them from the evil one
- Sanctify them in the truth ; Your word is truth
- That the world may know the Father sent Jesus
- That the world would know the love of God

<sup>24</sup> Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. <sup>25</sup> O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. <sup>26</sup> I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

(Jn 17:24–26).

**Today – we step into where history divides, the culmination point of God's salvation plan to purchase and redeem a people for Himself, to pardon and purify through one atoning sacrifice, to pour out once and for all, God's holy hatred of sin and evil on the perfect sacrifice of Jesus – and answer the question for eternity, who has ultimate authority over sin, death, and evil: One name — Jesus Christ.**

### Betrayal and Arrest of Jesus

**18** When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” <sup>5</sup> They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, “I am he,” they drew back and fell to the ground. <sup>7</sup> So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” <sup>9</sup> This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) <sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

### **Jesus Faces Annas and Caiaphas**

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

### **Peter Denies Jesus**

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

### **The High Priest Questions Jesus**

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret." <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them; they know what I said." <sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" <sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

### **Peter Denies Jesus Again**

<sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup> One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup> Peter again denied it, and at once a rooster crowed.

### **Jesus Before Pilate**

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. <sup>29</sup> So Pilate went outside to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered him, "If this man were not doing evil, we would not have delivered him over to you." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." <sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

### **My Kingdom Is Not of This World**

<sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" <sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the

world.”<sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”<sup>38</sup> Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.”<sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?”<sup>40</sup> They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

### **Jesus Delivered to Be Crucified**

<sup>19</sup> Then Pilate took Jesus and flogged him.<sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.<sup>3</sup> They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.<sup>4</sup> Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.”<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”<sup>6</sup> When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.”<sup>7</sup> The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.”<sup>8</sup> When Pilate heard this statement, he was even more afraid.<sup>9</sup> He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup> So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”<sup>11</sup> Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

<sup>12</sup> From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”<sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.<sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!”<sup>15</sup> They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”<sup>16</sup> So he delivered him over to them to be crucified.

### **The Crucifixion**

So they took Jesus,<sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.<sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them.<sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup> Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.<sup>21</sup> So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,<sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,  
and for my clothing they cast lots.”

So the soldiers did these things, <sup>25</sup> but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

### **The Death of Jesus**

<sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." <sup>29</sup> A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. <sup>30</sup> When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

### **Jesus' Side Is Pierced**

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup> For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." <sup>37</sup> And again another Scripture says, "They will look on him whom they have pierced."

### **Jesus Is Buried**

<sup>38</sup> After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. <sup>39</sup> Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup> So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup> So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

(Jn 18:1–19:42)

This is what happened — it's true. John is writing these things – that we would believe, that we too could trust. Not just that it is just historically true, but that prophecy in Scripture was fulfilled by Jesus, that our growing confidence in God's wisdom and power would be in what He promised to do, what He has done, and what's yet to be.

<sup>3</sup>For I delivered to you as of first importance what I also received: **that Christ died for our sins in accordance with the Scriptures**

(1 Co 15:3)

This morning, I want to remind you of why and of what it means for those who trust in Jesus.

At the cross in holy love God through Christ paid the full penalty of our disobedience himself. He bore the judgment we deserve in order to bring us the forgiveness we do not deserve. On the cross divine mercy and justice were equally expressed and eternally reconciled. God's holy love was "satisfied." (John Stott)

Atonement is the Biblical doctrine that God has reconciled sinners to Himself through the sacrificial work of Jesus Christ. The concept of atonement spans both Testaments, everywhere pointing to the death, burial, and resurrection of Jesus for the sins of the world.<sup>1</sup>

In the OT, the word "atonement" is used almost 100 times – primarily in regards to a substitutionary sacrifice of an animal, but Jesus does something greater.

<sup>12</sup> He entered once for all into the holy places, not by means of the blood of goats and calves **but by means of his own blood, thus securing an eternal redemption.** <sup>13</sup> For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup>**how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.**

<sup>15</sup> Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. (Heb 9:12–15)

<sup>10</sup> And by that will **we have been sanctified through the offering of the body of Jesus Christ once for all.**

<sup>11</sup> And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But when **Christ had offered for all time a single sacrifice for sins,** he sat down at the right hand of God, (Heb 10:10–12)

*"The moment you stop believing Jesus finished salvation is the moment you'll start working for your salvation. You'll wonder what activity you need to do to keep God in your favor. When trials come, you'll wonder if it's because of what you've done. Your relationship to God will become a checklist of dos and don'ts. Do you see how this changes your relationship with God? If he has done everything to secure your salva-tion, then you will relate to him as the child of a gracious and giving God; but if you need to do something, if his view of you is based on your performance, then that relationship of love and freedom becomes one of guilt and fear. You'll be plagued by worry and doubt about your standing with him. You'll wonder if he's happy with you today. You'll quiver in the corner of the kitchen, wondering what your Father's mood will be when he returns home. Don't turn God into a vicious and moody Father who demands you act a certain way to earn his love. He is kind. He is loving. He is good, and he has done everything necessary for us to enjoy his love and kind-ness. As a Christian, your standing before him has been settled by the blood-soaked sacrifice of Jesus."<sup>2</sup>*

<sup>1</sup> Moore, R. D. (2003). [Atonement](#). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 139). Holman Bible Publishers.

<sup>2</sup> Christ Centered Exposition, John, Carter, et al p373

It's not just that we believe this atoning sacrifice is sufficient, but that we see our very life in Christ comes from this; He died our death, He received our wrath and our punishment. We cannot see our lives apart from Christ. This is why Paul writes: **<sup>20</sup>I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Ga 2:20)**

The Hebrew word for atone (כָּפַר, *kaphar*) conveys the idea of covering, both in the sense of covering to hide and also covering for someone

<sup>13</sup>And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup>by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup>He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

(Col 2:13–15)

God answered the question to the rulers and authorities – God put them to open shame – when they were asking who will make this right? Who will cover the debt? Who will redeem such a broken world? Who will blot out such incredible transgressions? His answer – I will. I will cover. I will atone.

The death and resurrection of Christ is our reference point – answering the questions “Am I forgiven?” “Am I loved?” “Is there more to life?”

As Emil Brunner put it, "Forgiveness is the very opposite of anything which can be taken for granted. Nothing is less obvious than forgiveness."

<sup>14</sup> For the love of Christ controls us, because we have concluded this: **that one has died for all, therefore all have died;** <sup>15</sup> **and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.**

<sup>16</sup> From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in **Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.** <sup>20</sup> **Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.** <sup>21</sup> **For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**

(2 Co 5:13–21)

The Cross says God is sovereign.

The Cross says God has a plan.

The Cross says God hates sin.

The Cross says God loves his children.

The Cross says we are atoned for.

The Cross says we are covered.

The Cross says Jesus died for us; that we may LIVE for Him.

The Cross says for those who believe – our trespasses are NOT counted against us.

The Cross says we have a clear message to share : BE RECONCILED TO GOD IN JESUS CHRIST.

The Cross says God made Jesus to be sin – so that in Jesus - we might become the righteousness of God.

What does it mean to have life in His name? To treasure Jesus. To trust Jesus. To love Jesus. To believe Jesus.

Questions for community groups:

How does the finished work of Jesus change the way you respond to your own sin?

Why is our understanding of the death and resurrection of Jesus essential for our faith?

When did you first grasp the grace of God in your own life?

Who is someone in your life that needs to know the love of Christ?