

SERMON TRANSCRIPT

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SPEAKER

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Fully Alive

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Our Fearless King

SCRIPTURE

John 18:28-40



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Well, it's great to see you, Providence. Turn with me to John chapter 18. If you're at home or if you're in the amphitheater, I'm certain there is a lot of people in there as well, we're glad that you've joined us as well. We're in John chapter 18. If you're new with us here at Providence, welcome. We're thrilled that you're here. This whole book of John, I think it's really important that every time that we open it up and read some of it that we don't forget why John wrote it, and even who John is.

Christ was walking, a real-life Christ was walking on this real earth. He met a fisherman named John, as well as, well, a whole bunch of other people. He said to him, He said, "I want you to follow Me. I want you to walk Me. I'm going to make you a fisher of men." John walked with Jesus for three years. He saw His miracles. He heard Him teach. He watched Him live, and love, and lead people. Then he watched Him go to a cross and die on that cross for the sin of the world. Then John saw Him resurrected from the dead.

50 years later, John felt compelled to write down what he saw. Now, not everything. In fact, John himself confesses. He says, "There is no way to write it all down. I'm only going to write down enough in order to achieve this specific purpose. That is that my readers throughout all time, when they would read what I wrote, they would be convinced that Jesus is the Christ, the Promised One. And in believing that He is the Christ, the Promised One, that they would have life, eternal life, full life in His Name."

This is why John is writing. Our hope, in fact, even as we gather, just look around the room, there is a lot of people who are in significant need right now of hope and of peace. We just sang a song that said, "Christ is our cornerstone." The very first stone that's laid so that all the rest of the stones in the house can be plumbed. For some of us, our house, our world is upside down. Perhaps the reason for that is because Christ is not that cornerstone that you're building everything in life around.

This is John's end is to help us to see that our life only makes sense when we see it in context of His life, Christ's life and to see how Christ's life can actually change the way that we live. I'm really glad that you're here. It is great to worship with you. If you would, let's bow and let's pray together.

Father, as we come to Your Word, to read it, we confess to You that without the help of Your Spirit, we won't understand it. I pray that You would speak through weakness, that You would help us not to be distracted, confused. God, would You help us to understand and to appreciate what has been written and preserved through all these centuries. God, would You help us also to be able to see the hope that we really do have because Jesus Christ did this? Would You help us, Lord, to see that this actual moment in time, how consequential it is to us today? Jesus, we acknowledge You. We admire You. Would You help us to see You fresh in this passage this morning? We pray in Christ's Name, Amen. Amen.

Well, all through the centuries, kings and rulers, they have risen up and they have been toppled down much like a stack of dominoes. If you look through a history of any country, of any world, of any government, of any city, of any church, it's amazing is that God ordains specific people to stand and lead for a time. Then there is an end to that time. There is no getting around it. In fact, if you think about it, just for a moment, within 75 years of where we are right now, there is not a single current leader in the world that will still be leading. There will not be a governor, there will not be a king. There will not be a president. There will not be a pastor. There will not be a CEO or a boss that will be leading what they're now leading in every part of the world in 75 years from right now.

What that does to people by and large, in particular, if they have an idol of power is that when they have that opportunity to lead, they lead in fear. They constantly look over their shoulder, "Is he friend or foe? Who might be taking my place next? Who might be scheming to take my place next?" It causes leaders to resist being vulnerable to saying, "This is my weakness. This is in an area where I'm not good at." This is why leaders throughout time have resisted God's command to not lord over their authority.

You see, when you lead in fear, what you do is you're constantly trying to push people down so that you can stay up. Yet the Bible says that a good leader is one that actually gets under the people and lifts them up even higher than them self. See, everything that the Bible teaches is counterintuitive to a heart that's filled with fear. Yet all of us in some measure live with fear everyday. It's interesting, if you look through time, there has never been a fearless leader until Jesus walked this earth.

What we find here in John chapter 18 is His beautiful portrait at the time, this is literally the crowning jewel of our faith, and that is the death and resurrection of Jesus Christ, where the Fearless One literally stood before a Roman governor who is terrified of losing his power. These two lives, they intersect just like we looked at last week that Peter's life and Jesus' intersected. We find the exact same things happening here. A fearless leader and a terrified leader, and they interact. What it does, I believe if we'll have eyes to see and a heart to understand, is it's going to cause us to be inclined to want to worship this King, to build our life around this King, and to talk about this King.

Let's read it together. It says, "Then they led Jesus from the house of Caiaphas to the headquarters of the governor." That's Pilate's house. "It was early morning. They themselves did not enter the headquarters so that they would not be defiled, but could eat the Passover. So Pilate went outside of them and said, 'What accusation do you bring against this man?' They answered him, 'If we were not ...'" I'm sorry.

“If this Man were not doing evil, we would not have handed Him over to you.’ 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.’ This was to fulfill the word that Jesus had spoken to show about what kind of death He was going to die. So Pilate entered his headquarters again and called Jesus and said to Him, ‘Are You the King of the Jews?’ And Jesus answered, ‘Do you say this of your own accord or did others say it to you about Me?’ Pilate answered, ‘Am I a Jew? Your own nation and chief priest, they have delivered You over to me. What have You done?’”

“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 handed over to the Jews. But My Kingdom is not of this world.’ Then Pilate said to Him, ‘So You are a king?’ And 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.’ 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. You have accustomed 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?’ They cried out again, ‘Not this man, but Barabbas.’ Now, Barabbas was a robber.”

Now, I’m going to spend most of my time, when I get to the points in verse 36 and 37 but I want to give you some lengthy context that gets us to that place. Okay? What we looked at last week was that Jesus, He was bound in a garden after saying two words, “I am Jesus,” or “I am.” All of a sudden, they bind Him, and they bring Him to the high priest Caiaphas, the Sanhedrin is assembled. This is a 70-member Jewish ruling senate. This is the place of power, where things happen. What they do there is they ask Him. They say, “Are You the Christ?”

Jesus, He says, “Well, you say that I’m the Christ.” He goes, “But I want you to know something, I’m going to sit and you’re going to see the Son of Man seated at the right hand of the throne of God. You’re going to see Him coming on the clouds.” All of a sudden, they condemn Him of blasphemy. Because they do so and they know that they can’t kill Him, they don’t have the authority to do so, what they do is they say, “Well, let’s bind Him and let’s bring Him to Pilate,” who is the Roman governor, who does have the authority to kill Him.

What we find here is they bring Jesus. Matthew chapter 26 says that He was not only bound but he was severely beaten. You see, when they were condemning Him of blasphemy, they were also spitting upon Him. They were striking Him in the face. Now, this is early morning. The sun has just come up. Just imagine Pilate, you’re at your headquarters which is where you live. All of a sudden, there is a mob of really angry people swarming around a man who has been bound and beaten and they bring Him to you.

It's interesting that Pilate has to go outside instead of sitting at his seat and allowing the people to come in. The reason we're told is because they were so concerned, these Jews, with not being made unclean for the Passover that they're unable to do so. You see, the Jews had a manmade law, one of their own laws, where they said that a Jewish person will be said to be unclean. You will be defiled if you enter into the home of a Gentile. It happened to be the time of Passover. They all cared so much about not being unclean at the time of Passover so that they could eat it.

All the Jews stayed outside and they wouldn't go in. Now, if you think about the irony and the insult of what's taking place, they're coming to Pilate in order for him to rubber stamp His death. They need him and yet they're saying, "We can't go into your house because if we get into your house, we'll be considered unclean." Well, the house wasn't what was unclean, it was the Gentile who lived in the house.

It's also incredibly ironic. You see, if you think about what's taking place here is you have a mob of people that are so filled with racism that their heart is so distorted, that here they are self-righteously condemning being defiled by going into the house of a Gentile. Yet they're absolutely oblivious to the fact that they're trying to kill the only innocent Man that's ever walked the earth.

We do this all the time. In our sin, we condemn another sin. This is like people condemning dishonesty while committing adultery. Their heart is so raw and so empty and so defiled. Pilate excuses the insult and he comes out to them. He says, "Well, what accusation do you bring?" They respond not with an accusation but by saying, "Well, look, if He was innocent, we wouldn't have come." Well, Pilate knows that the Jews have a Sanhedrin that can judge certain cases all according to the Jewish law. He says, "Well, you guys have a court system. Go judge Him." They say, "We have. We can't kill Him."

John at this very moment, verse 32, he interjects a comment 50 years later to remind us that every part of Jesus' life and death and resurrection was orchestrated and planned by Himself. He says there, he goes, "You know what? This was to fulfill the Word that Jesus had spoken to show about what kind of death He was going to die." You see, the Jews, if they were going to kill someone, their method was stoning, not crucifixion. Yet the promises and the prophecies in the Old Testament say that the Messiah would be lifted up, that He would have nails go through His hands, that He would be crucified.

What we find throughout the Gospel is Jesus is telling His disciples that this is how it's going to happen. Mark 10:33 and 34, Jesus says, guys, listen, "The Son of Man will be betrayed to the chief priest." That's happened. "They will condemn Him to death." That's happened. "They will hand Him over to the Gentiles." That's what we just read. "They will mock Him and spit on Him, and flog Him and kill Him."

These Gentiles, their method of killing people was crucifixion, to lift them up and to put nails in hands and feet. That's exactly what the prophecies said. That's exactly what Jesus predicted. John, while this is happening, and while he is recording, it's almost like he steps over and he goes, "Hey guys. Just so you don't forget, this was not accidental. This was not a random act of violence. This was purposed and intentional by the Sovereign Creator of the universe in order to redeem us."

Pilate, he takes Jesus into his house because Jesus isn't afraid of being defiled. He comes in. Now, if this is you, if a mob has come to your door and you say, "What's the accusation?" They say, "Well, we're not going to give you one. We just want you to know that He is not innocent." "All right. Well, go judge Him." "Well, we have judged Him. We think He needs to die." You get Him in. What's the first question you want to ask Him? What did you do wrong?

But that's not what he asked. You see, Luke tells us that when the Jews came to Pilate, they also said one other thing. They said, "Pilate, we found this Man saying that He Himself is Christ, a king." This was interesting to Pilate, a fearful man, a suspicious man, a man that didn't want to lose his post. When he gets Him inside, he doesn't say, "Christ, what did you do wrong?" He says, "Are You the King of the Jews?" Jesus always aims at the heart. We ask questions of Jesus and typically, Jesus doesn't first answer the question. He asks us why we ask the question.

This is exactly what He does here. He wants to know the motive of the heart. He asks Pilate, He goes, "Well, let me ask you a question." Total control, He says, "Do you say this of your own accord or did others say it to you about Me?" In other words, this question of yours, is it springing from your heart or are you simply playing around with another man's question? Pilate, probably startled, he remembers that he is supposed to be the one leading and not following at this time. He says, "Wait, wait, wait. What did you do wrong?"

Now, Jesus says, "Yeah, I'm a king. But My Kingdom is not of this world." If you think about what all that has happened up to this point and how hard it must be for Pilate, this is literally, it's just become day. Man probably hadn't had his coffee yet. He has got a mob of people who show up. He says, "What did He do wrong?" They said, "He is guilty." Well, go judge Him." "We did. We want to kill Him."

You bring Jesus in and Pilate asked, "Are you a king?" "Why do you want to know?" "All right. What did you do wrong?" "Yeah. I am a king." Pilate, he is trying to put these pieces together. Finally, Pilate says, "So You are a king?" These two verses, verse 36 and 37, I want to show you three truths about Jesus being a king and the kind of king that He is that literally, it should stir our heart with what we see here.

The first is that Jesus is the King of a better kingdom. He is the King of a better kingdom. You see, for three years, Jesus has literally pointed to this Kingdom. He has taught about the Kingdom. He has urged people to look to this Kingdom. Matthew alone writes on 31 different occasions quoting Jesus talking about the Kingdom of heaven, things like, “Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are those who are persecuted for righteousness’ sake for theirs is the Kingdom of Heaven.”

“Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven.” “Seek first the Kingdom of God and His righteousness.” “Not everyone who says to me, ‘Lord, Lord,’ will enter the Kingdom of Heaven, but the one who does the will of My Father who is in heaven.” “The Kingdom of Heaven is like a treasure hidden in a field, which a man found and covered up. Then in his joy, he goes and sell all that he has and buys that field.”

31 different times in Matthew alone does he record Jesus teaching about His Kingdom, the Kingdom of God, and the Kingdom of Heaven. Now, here, when Jesus is arrested, He is brought before Pilate. All of a sudden, He continues this conversation that for Him, was not unusual. He has been talking about being a king and having a kingdom for three years now.

His very first sermon that He preached was one sentence long and He says, “Repent for the Kingdom of God is at hand.” That was it. Kingdom. Then He says, “Pilate, I want you to know something, My Kingdom is not of this world.” Friends, this is what I believe that He is saying when He is saying that, He is comparing every kingdom that man has ever known to His kingdom.

Every king that has ever been risen and then toppled to Him as a king. He is making a comparison. I think what He is saying to him is this, when He is saying that, He is saying, “Pilate, you have to understand that I am a king. But My Kingdom and My reign is unlike any other king and any other kingdom that you have ever read about or ever known. You see, My Kingdom is not made with bricks and it’s not built by slaves.”

“It’s not fortified by fear. It’s not susceptible to lawlessness or rebellion, insurrection or invasion. In My Kingdom, there is no elections. There is no coups. There is no transfers of power. I’m the King forever. Since I’m the King forever, My Kingdom takes on the personality of its king, which is why My Kingdom, it’s filled with love, and joy, and peace, and patience, and kindness, and goodness, and faithfulness, and gentleness, and self-control.”

I think what He is saying is, “Pilate, from your chair here on this earth, you don’t have the capacity to see My Kingdom’s unshakeable foundations and unbreakable pillars. You have the opportunity right now to see its King. I am a king of a better of kingdom.” Can you imagine being dealt that hand right then? He knows something is up with this man. This is an unusual man. All the other Gospels, they even say more than John says about Pilate and the struggle that he had in terms of what he should do.

Providence, I just want you to know this, this is so important for us, if this is true, and it is, that Jesus literally is a king of a better kingdom than anything that will ever be here on the earth, and you have to understand that you and I have an application. It's simply this is let's invest all of our lives and everything that we have in Christ's Kingdom.

You see, you and I are like a kid that sits on top of an enormous mountain of Lego pieces. You see, you and I, we're all builders. God, we're created in the image of God. God is a builder. He is a designer. He is a producer. That's why we'll work in heaven because He is working in heaven. God loves to build and to create what is not. That's why you and I, we wake up every single day and we sit on a huge pile of pieces called minutes, and hours, and years, and abilities, and talents, and interests, and resources, and experiences, and friendships, and family members, and everything in our life that you've spent your last week and you see all these pieces.

You have moments of time and you have things that you like, and you have a job, and you have relationships. They're all like pieces. What He is saying is that every single one of us are building with these pieces a particular kingdom. It's so important that you understand this. The question is not if you are leveraging your life to build on a kingdom. The question is, which kingdom are you leveraging your life to build? Every one of us has spent all week-long taking these individual pieces, building something. The question is, is what you're building the better kingdom?

Because if it's not, then what you're building is like a sand castle that's waiting high tide. It's not going to endure. It's not going to last. God has given us an opportunity for us to invest in something that is eternal and unshakeable. It's an amazing gift for us while we live on this earth. The question or the key between investing in His Kingdom and investing in our kingdom is having the ability to see the value of His Kingdom at those pivotal moments of life. I want to show you how this happened in the life of Peter so that we can see how it happens in our lives as well.

Pilate hears all this from Jesus. He marches out and he says, "This man is not guilty." Now, next week, I'm not going to take much from next week but when we get to verse 7, they're going to come back and say, "Well, what do you mean He is not guilty? He is claiming to be the Son of God?" Pilate is like, "Well, we didn't get to that. Hold on." He goes back inside and he goes, "Where did You come from?" All of a sudden now, Jesus won't talk. He is not answering any of his questions. Pilate gets all uptight and he goes, "Jesus, do You understand who I am? Out of everybody You see today, I am the only person with the authority to set You free or to kill You."

Jesus decides at that moment to talk. He goes, "Well, Pilate, let's get something straight. You would have no authority at all if I did not give it to you." Pilate is like, "Junk. Well ...". He goes back out. It says in verse 12, "From then on, Pilate sought to release Him." Then the Jews, when they found out, they said, "If you release this man, you are no friend of Caesar." That was a very specific phrase that was used at the time for insurrectionists. See, Caesar was a terrified leader as well.

He always looked over his shoulder with great suspicion in particular to people whom he had given authority, his underlings.

When they say, “If you let him go, you’re no friend of Caesar,” what they’re saying is, “We’re going to make sure Caesar knows you’re no friend of Caesar. You’re not loyal to him.” At this moment, Pilate has to choose which direction am I going to pivot. Jesus or being the governor? Jesus or staying alive? History tells us not only did he choose being a governor, so we know him as the man who authorized His death, that’s a terrible legacy. We’re also told that Pilate only lasted a few more years as governor anyway.

You see, you and I, we experience these pivots in life every single day. Do we pick up the remote or do we connect with God? You see, this is a kingdom decision. Do I gratify my flesh or do I walk in purity at this moment? That’s a kingdom decision. Do I buy another barn or do I send another missionary? That’s a kingdom decision. You see, when Jesus taught us to pray, He said, “Pray like this, ‘Father, hallowed by Your Name.’” What’s the next words? “Your Kingdom come.”

What that means is this, God, as I’m walking through life, would you help me to be able to see the value of Your Kingdom as more valuable than what my eyes can see here on the earth? Help me to live for that Kingdom. Providence, I just urge you, invest your life in Christ’s Kingdom because it’s the better kingdom.

The second thing I want you to see is that Jesus is the King of a truthful kingdom. He is the King of a truthful kingdom. Now, when I say truthful, I don’t mean like how we use it in the world where one politician says, “Well, here is a truthful politician.” What that means is more times than not, he tells the truth. When I say the word “Truthful”, separate those words. It means full of truth, meaning heaven is so full of truth that it has no room for a single error. It has no room for a lie. It’s full of truth.

Jesus’ Kingdom is full of truth because Jesus is the truth. Jesus is heaven’s King. Let me ask you, have you ever played the game two truths and a lie? Right. Most of you have. It’s a really odd way to really get to know each other because we’re lying to each other. But that’s beside the point. Each person, when it’s their turn, they tell three things about them self, two that are true, one is a lie, right. For example, I’ve been out on safari in Africa. I’ve fished off the coast of New Zealand. I’ve run with the bulls.

You have to make a decision. Well, let’s see, which one is it? Okay. I’ve never been to Spain, okay. There you go. My point in saying that is this that sometimes God is up in heaven. He looks down on the earth at all the things that are being said about Him. A lot of them aren’t true. He knows there is a lot of people who are very very confused about what’s true about God and all that’s being said about Him.

What God did was He says, “I don’t want you guessing. I know that you hear on the earth that I’m swayed by good works. I know that you hear on the earth that I’m impersonal. I know that some people say on the earth that I don’t exist. I know that some people say that I’m just like your animal spirit. I want to get it really really clear. So this is what I’m going to do ...” Jesus says, “This is the purpose of Christmas. This is why I was born. This is why I came. I have come to bear witness to the truth. My Kingdom is full of truth. You’re making assumptions about who I am and what My Kingdom is like. I’m coming to earth and I came to the earth just to clear the air.”

See, John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” Isn’t it a beautiful thing that he calls Jesus the Word? See, you and I use words everyday. I’m using words right now to try to help you understand, to help me understand. God wanted to help us understand so He used the Word. The Word was His Son. Everything that Jesus did, everything He accomplished, everything He said is the summation of what God wants us to know about Him. This is what He is saying, He says, “My Kingdom is one of absolute truthfulness. I am its King.”

Providence, let’s respond quickly to God’s Word. This is a really important point for every single one of us. Some of us in this room, we don’t know Christ yet as our Savior and Lord. Some of us do. This applies to all of us, the idea of responding quickly to God’s Word. You see, if you and I are not extremely careful, then we always drift to a place, just like Pilate, where we choose to suspend judgment because we don’t think that something is personally relevant to us. It applies to us. It has effect or consequence for us.

This is why Jesus says to Pilate, He goes, “Look, do you say this of your own accord or did others say it to you about Me?” What’s He saying there? I think what He is saying, “Pilate, is my answer to that question more to you than fodder for a good small group discussion?” You see, this is how we deal with God’s truth all the time. We hear what He says. We assume that God wants us to discuss it instead of to apply it. We don’t think it’s relevant to us, that it’s all that important to us, that our life, that something is personally at stake with us.

So many times, we’re just like Pilate, asking cute questions about God’s Word. “God, do you think it means this?” When you know something and you understand something from God’s Word, it is our responsibility to immediately seek to put it into practice. When you read His Word, so let’s make this really personal.

Romans 10:9 says, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved.” Some people who have come into this room week after week after week, maybe even year after year, and they have heard the Gospel, they have heard us say that you can be forgiven of your sin if you believe in Jesus Christ and trust. Yet you keep coming and you keep leaving. You keep coming and you keep leaving and you still don’t think that this is personally applicable to you.

Maybe it's not all that important now, maybe 10 years from now, maybe 15 years from now. What I want you to know is this, is that God is literally longing for you right now to see that this is for you now. If you don't know Christ, you can be forgiven of your sins today. You can be given eternal life today by believing in Jesus Christ and confessing Him as Lord.

What about for those of us who already know? Well, how about one we all know, Matthew 28:19, "Go therefore and make disciples of all nations." Let me ask you something. Do you see anything personally at stake in this verse in your life? Sometimes I hear because we talk about missions a lot, the nations, and how the nations need to hear about Jesus. Isn't it interesting to you, at least it is to me, when we have people within this own body who love Christ, and who has confessed Christ, and they'll say with their mouth, "I just don't think God has called me to be engaged with the nations."

How is it remotely possible for us to get to a place to where we say, "The nations are not God's call upon my life." The very last thing Jesus in physical body said and was recorded within the scriptures is, "Go therefore and make disciples of all nations." Listen, Providence, this is applicable to all of us. Not everyone can go. But we can give to help those go. We could pray for those who are going.

All of us have to understand that when we see that verse, that's not a life group discussion point. That is a life application point. Let's get a little bit more personal. How about Ephesians 5:3? "Among you, there must not even be a hint of sexual immorality." You know what we should do? We should get a taskforce and let's just really talk for a few years about what a hint is. That would be helpful to us, wouldn't it? You think that's what He has planned though? That's not His plan.

His plan is, Providence, this is for you. Bryan Frost, this is for you. Can you read it? Can you understand it? Yes. Okay. It applies to you. How are you going to apply it to your life? You see, so many people, they stumble over the truth. Most people pick them self up and hurry off as if nothing happened. I just want to urge you, when you read God's Word or you hear God's Word, instead of asking like Pilate, "What is the truth?" Ask, "How do I need to respond?"

The last thing is this is that Jesus is the King of a fearless kingdom. All of us can at least picture, maybe try to imagine a place where there is literally no fear, no fear whatsoever. This is heaven. There is absolutely no fear in heaven. The reason is because Jesus, who is the King, is absolutely fearless. There is a lot of things that we see within the Scriptures that point to His fearlessness. One of which is He is bound as the Son of God in standing before a Roman governor. That's fearless.

Yet He says something. It's just a little verse, a little line in there that if you just read over, you think, "Oh, I don't really know what that means." It actually expresses such a level of fearlessness that if we, as people, would understand is that we would go out of this building. We'd tell people about Christ. I want to show you what it is. He says these words, look at verse 37.

He goes, "For this purpose I was born. This is why I came, to bear witness of the truth." Now, look at it. "Everyone who is of the truth listens to my voice." Everyone who is of the truth listens to my voice. What does that mean? Well, have you ever personally felt anxious when someone you knew started asking really hard but really honest questions of the Bible? Maybe because you thought, "Maybe if I don't answer it accurately, they may doubt that God exists." That causes fear in you.

Maybe some of you don't share the Gospel for fear that someone may ask you a question that you can't answer. That might jeopardize their faith and it might shake yours. That causes us fear. Hear this, Jesus has never felt that. Ever. He does not fear people pursuing the truth because all truth points to Him. What He is saying here that He never sits up in heaven rocking on His throne going, "What if they find another way to God? What if they actually ask honest questions about the reliability of the Bible?"

He doesn't fear these things. You see, Jesus is not afraid of an honest quest for truth because He knows that every honest quest for truth ends up at His doorstep. Everyone who is of the truth, given to the truth, wants to know the truth, will end up listening to His voice. Providence, let's introduce our fearless King to others. Listen, there is questions about God that I do not know and I really don't plan on knowing. I want to know but I don't.

Christ is saying that we don't have to be intimidated by that. It's not about our ability. He just pointed to me. You see, Jesus came to earth with truth and grace in His hands to redeem us sinful people so that we could spend forever with Him. The good news is He has accomplished this. It might cause us fright and fear to tell people. It might be costly to tell people but our King has commissioned us to tell people. We're going to get here just in a few weeks to John 20:21, "Jesus says, 'As the Father has sent Me, so I am sending you.'" As we consider these things about Jesus, I just want to encourage you, take hope. We serve a fearless truthful King who is King of a better kingdom.

Let's pray together. Father in Heaven, we're grateful for Your love for us. As we consider these things and consider our life, I pray, God, that You would help us to believe and to respond in faith, to respond in repentance where necessary, to respond in obedience where necessary, to respond with worship, and joy, and love, and hope. God, we want to take our place before You. God, even as we sing to You and as we give, we pray, Father, that You would take these things and expand them for Your glory. We pray this in Christ's Name, Amen.



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