

SERMON TRANSCRIPT

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SPEAKER

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Fully Alive

PART

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TITLE

The Tension In The Trial

SCRIPTURE

John 19:1-16



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If you have your Bibles, let's go John chapter 19, John chapter 19. Again, if you're new to the Christian faith, or you're exploring the Christian faith and you don't have a Bible, there's one under the chair in front of you. We'd love for you to take that, and have that as a gift from us to you. Then we'll be on page 905 in that particular Bible. Again, if you don't have one and you need one, please take that as a gift from us, we'll be on page 905. You'll find the larger number, it says 19, and then we'll be reading those first 16 verses. Before we read this incredible Word, I just want to maybe encourage us to think through what we're getting ready to read. Oftentimes when we come to the Easter story, we come to these last week of Jesus's life, for many in this room, this is a familiar text. It's a familiar story. We're accustomed to what it's going to say, and so what happens is we tend to see it the way I saw last week's March Madness game.

March Madness, last week, I love this time of year, there was a particular game where the game ended with an amazing three, and amazing two, and it was back and forth, and I was actually watching it on my phone. As I was watching it with the last 30 seconds to go, the phone freezes, but I could still hear what's happening. It was devastating. I could hear, I think he hit a shot, yes he did. The place is, crowd is going nuts. Then another shot's made, I could hear, and then it's over, it's over. It's frozen, the game is frozen here, but I hear it won, and I wanted to rejoice, but I didn't see it, but I've heard it, so it's a mess.

I go to grandparents house, to my kids' grandparent's house, my in laws. They have this incredible cool system that some of you may have where you could just hit a button and it backs it up so you can rewatch it, right? We use to have to tape it back in the day, and hit rewind on a VCR. That's the way we did it, right? They took it back, and I sat on the couch with anticipation of celebrating, but I really didn't, because I already knew what happened. There was a little bit of tension there. I knew he had made the shot. I knew the team had won, and when he made it I didn't come off the couch shouting, because I already knew about 20 minutes before who had actually won.

Oftentimes, this is how we come to the text in these stories about Easter. There's a familiarity with this. I'm praying that as we read this today we wouldn't stay on the couch. That there would be something deep in us, that maybe could read it afresh this morning, the Word of God. Let's listen and read together.

Chapter 19, Then Pilate took Jesus and flogged Him. Pilate, as you know, in 28 of chapter 18, to this verse He's on trial. He's on trial with Roman governor. This governor, Pilate, takes Jesus and flogs Him. The soldiers twisted together a crown of thorns and put it on His head and arrayed Him in a purple robe. They came up to Him saying, "Hail, King of the Jews!" And struck Him with their hands. Pilate went out again and said to them, "See, I'm bringing Him out to you, that you may know that I find no guilt in Him." So, Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the man." 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." The Jews answered him, "We have a law and according to that law He ought to die, because He's made Himself the Son of God."

When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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." 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." When Pilate heard these words he brought Jesus out and set down on the judgment seat of the place called, the Stone Pavement and in Aramaic, Gabbatha.

Now it was the day of preparation of the Passover. It was about the sixth hour and he said to the Jews, "Behold, your King." And they cried out, "Away with Him! Away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" And the chief priests answered, "We have no King, but Caesar." So, he delivered Him over to them to be crucified. This is the Word, let's pray. Father, we read this Word. It's a weighty Word, it's a intense Word and God we ask that now at this hour, You would really help us to learn together, to see together, to behold Your Son and grow to a knowledge of all that you've accomplished for us in Your Son. We love You and commit this time to You. In Jesus name, amen.

Let me ask you a question. Have you ever compromised and did what was wrong when you knew what was right at the pressure of people. I have, I'm sure many have. I remember, specifically, one time when I was in high school, junior year. I had just gotten a new truck, it wasn't a new truck, it was a used truck. There was an amazing couple in our church, my dad was a pastor for a small country church and loved growing up in that area of southern Virginia, little small town, small community. This particular couple in my dad's church were, their names were Herman and Nanny Lawson. Nanny had never driven in her life. She never got her license. Herman drove her everywhere she needed to go to the marketplace or whatever. They just had a sweet marriage and he died first and then she couldn't drive, so she had to sell the vehicles.

My parents and I were able to buy his truck that was \$400, worth about \$200. A 1966 Chevy pickup truck with three on the column, the clutch. So, we bring this truck home and I'm serious as all get out here, we, that particular model and most older models are just metal. There was a lot of rust spots on it. We ended up taping up the rust spots with tape and then we hand painted the truck, red. I painted it red. I wanted a red truck. We hand painted it and my mom actually painted the dashboard black with a paintbrush, you could see the little paint lines. It's awesome. I put a cassette tape inside there, got a radio going, right? That year there was a popular movie out, called Top Gun. I got the soundtrack for Top Gun, put it in, played the song, Danger Zone, driving a 66 Chevy truck. As I'm driving I couldn't get over 45 miles an hour, because it would start using oil. This is a song that was played to jets flying.

There's some tension here, but I thought I was the man on campus with this truck. This particular day after school they, the crowd as we would all gather in the parking lot, most of those that could drive, juniors and seniors, we would talk about things and life. There was a massive hill at the back of the parking lot that I was, began to be challenged to take the truck up the hill on this grounds. Kids in the room, bad, bad idea. At the pressure of the crowd, I not only do this, but my friend gets on the front of the hood and hangs on to the hood as I go up. No idea why, other than complete dumb. I throw it in first, start spinning some wheels, I get on the hill. We're going, throw it in second, make it all the way to the top, he's alive. That's good news. He gets off, we were rejoicing. People are clapping. I love the appraisal of man and just wanting to be liked so badly by all the high school.

Then, I go home playing the song Danger Zone, I was just in it on a hill in my truck. I get back to school the next morning, very early the next morning. The first that we hear over the intercom system that travel throughout the entire public high school was, "Would Dave Owen please come to the office immediately?" It's like, "Oh my. This is not going to go well at all, specially when they let my parents know what I had done." We'll leave the rest to your imagination of what happened. But I caved and compromised what I knew, what I knew was wrong. The governor this morning, the Roman governor is going to cower and compromise what he knows to be right. So much so, that he'll say, three to four to five times throughout the hearing. "I find no guilt in this man. I find no guilt in this man."

I want to show you three truths this morning that I'm praying that God would use to solidify your confidence in Jesus in such a way that you would never compromise your relationship with Jesus. Listen, if we're not anchored in Jesus, there's a current that's underlining, the current of compromise that will flow and it'll grab you and it'll take you often times like the ocean waters move you and you don't even know you're moving until you look onto the shore and see the reference point that you've moved. The shore didn't move, you moved. This is what happens in our culture.

The first truth is this, is Jesus is the substitute who suffered in our place. Jesus is the one who suffered in our place. What we're going to see in the text. You've got Jewish leaders and this Roman governor and they're oblivious to being who they are in front of this man, this Messiah, the Son of God. The one who's done miracle after miracle after miracle. One group will curse Him to the point of pushing for His death and the other will coward and cave to the crowd and order His death. There's spiritual blindness everywhere in this text. The very Son of God is before them. This is what happens, spiritual blindness does. Spiritual blindness is so devastating. It's like someone jumping out of a plane without a parachute, but the feel as if there's freedom and they're not restricted by anything. Yet, destruction and devastation awaits them.

In verse one, notice what happens. He takes Jesus. We looked at last week, he's already been ... Pilate's even said, "I don't find any guilt in Him." They're pressing in, the crowds pressing. The tension in this trial is only going to grow. He's in a dilemma and so he takes Him and has Him flogged, when they would flog people then it's pretty horrific where they would tie their hands and strip their back of clothing and beat them to the point where they would literally bleed. Many would actually die of this type of flogging. This was somewhat minimized, I think by Pilate for the cross, because he's trying to just show the crowd that he's kind of for them. He wants to really help them to see that he is going to adhere to them, but he also wants to impress Rome. He's got leaders there. He's got people on the inside in a sense, there in Rome that he wants to impress. That's he's got things under control. There's this tension going back and forth.

He has Him flogged and then the soldiers twist this crown, put on His head, they press it into His head where He's bleeding from His head. They put a robe on Him, verse one tells us. This is no robe of royalty. This is a mockery of royalty. They'd come up to Him and say, "Hail, King of the Jews!" They struck Him with their hands. Think about this, one particular text in cross reference in studying this week, shows that not only did they smack Him and hit Him, but some actually spit in His face. They actually spat on Him. Can you imagine that face that they, can you imagine the very face that will give light to all of Heaven, because of the glory of His face? This is the one they were spitting on in this moment.

Then he says, "Behold, the man." He brings Him out and when he says, "Behold, the man," he's hoping that this punishment would be sufficient, would be satisfactory. He even says in verse four, if you look at verse four, he says, "I'm bringing Him out that you may know that I find no guilt in Him." When He comes out, he says, "Behold, the man." Then, the chief priests and officers saw Him and what you would think is sufficient enough punishment, but yet, He's still an innocent man, so no punishment is really sufficient. But in this case, this is what he's doing. He's trying to please the crowd. The chief priests see Him and they don't say, "Release Him." They say, "Crucify Him." I mean, it's like the flogging has whetted the appetite for more.

What's fascinating is these Jewish leaders, they're law found in Leviticus gave them the right to stone people that would make such claims, but it's a festival going on, this Passover, thousands are coming. So, they're not going to pull this off during this week. They're trying to get the Roman governor to do it and to put Him on a tree, to put Him on a cross, which I think in the back of these guys' minds, they knew that Deuteronomy taught that the one who's put on a tree is actually one that's cursed by God. They're even pushing for the Son of God, who'll take the curse of sin to be under a curse. The irony of this text is overwhelming at times.

The one who would hang on a cross and take the, in a sense the curse for us. He's the promised One. In Genesis, the beginning of the Bible, we learned that God made us, created us and rebelled against Him, we rejected Him. Yet, He sent this one who lived a perfect life, died the death that we deserve. Was raised from life from the day, out on the third day to newness of life and He gives life to those who trust and repent and turn and place their faith in Him. He's our substitute.

When you have a substitute teacher it's not an assistant teacher that just comes and helps the teacher. It's one who replaces the teacher. This is what He's done. He has replaced us in a sense where we deserve God's wrath. He was cast out, so that we could be brought in. He was mocked so that we could be made new. He was the one who received the greatest injustice so that we could be justified. This is what's taking place in the text.

2 Corinthians says, God made Him who had no sin to be sin for us, so that in Him, in Christ, we might become the righteousness of God. Can you imagine that this morning Providence? That we have the righteousness of Christ given to us when we believe on Him and our sin is transferred in a sense to Him on that day when He absorbed God's wrath for our sins. Let's be a people who worship. Let's be a people who worship Jesus in spirit and truth. Let's just respond in worship by Him being, we're the ones that should be on trial. We're the ones that have made a mockery in sense. His crown of creation [inaudible 00:18:23] mate says, humanity male, female, created in the image of God. We're the ones that have turned on Him. Let's worship Him. He's our substitute who suffered, when we should be the ones that suffered God's wrath in our place.

The second truth is this, is Jesus is the sovereign who sustains us with His grace. He is the sovereign, He is the ruler. He's the one in control. Look at verse eight. Look at what happens in verse eight. Where Pilate heard this statement coming from verse seven. Where verse seven the Jews have said, "Now, look. He's claimed to be the Son of God and this is why we want to kill Him." Then Pilate hears this statement and he's even more afraid. Which indicates there was some fear already there, if he's growing in fear. Matthew chapter 27 tells us, specifically, that his wife, early that morning had come to him and had a dream that this person, this Jesus is a righteous man, do nothing to Him. You've got that voice going on. You've got the idea that this man's claim to be the Son of God. You've got the Jews that are screaming to crucify Him. He's in your headquarters dripping blood off His forehead, dripping blood off His back. The tension of the trial is only growing in a sense.

The oscillation of Pilate, he seven different times he goes back into his headquarters to interrogate Jesus. Then, he comes back out to the public, to all the Jewish people crying out to him. Can you imagine the travel time of back and forth what's going through his mind? He's physically oscillating, which is only a reflection of his undivided heart and the temptation to compromise the truth of Christ is so strong and so evident in our text. The voices of our culture do the same. Many of you in this room are oscillating between committing to Jesus and compromising all you know to be true of Jesus.

Look, you want to remain neutral on certain issues that Jesus has been clear on. You want to remain neutral. There's no spiritual neutrality when it comes to God. It's always a slippery slope. Like this car that had parked it in neutral. He thought everything was going to be good. Then, boom. This is where you go spiritually as well when you think you can cruise in neutral and try to follow Jesus. It's not going to happen. To be neutral or indifferent to Jesus is to oppose Jesus. He calls us to be followers not fans. Listen, listen, you drift with the culture. It's dangerous. You may end up abandoning everything you believe about God.

When you drift, in a car racing, right? Drifting in car racing is much like trying to walk with God like, in order to endure the hairpin turns, you have to turn the wheel in the opposite direction. It's like this picture up here that shows Cars. Now, Cars is one of my favorite movies. I'll just be public with that. I have no problem with that. Some of you are saying the same thing, "You're right. That's a great movie." On the left side you've got Doc Hudson, who's an older racer that's retired. Doc Hudson's on that side and Lightning McQueen, which is the red car. He's the new younger generation, upcoming fast, furious. He's got all the sponsors on the side of his car.

Doc takes him out to help him train on how to race. Doc, as they're racing around this first hairpin corner, you notice Doc on the other side there. He's going left, but he's turning the wheels to the right. Lightning thinks he knows it all. He flies right by Doc and he turns the wheels, the same direction that they're going and he ends up going, flying off on the racetrack over into a huge cactus pen and crashes. Doc kind of smiles and finishes out the race in front of him. He trains like, "Listen, when you come to these hairpin turns, you can't turn with the turn you've got to turn against it and you'll get through it."

The same is with walking. In our culture, that's begging you to go a certain way. You join in with it and turn it the same way, all the culture's going, it's going to crash. But if you turn, if you want to go left and turn it right, you can endure those hard turns and do the right thing and not compromise. See, the culture says to raise yourself up to get ahead. Jesus says to be humble and take the low place and He'll raise you up. The culture says to sleep together to see if you're compatible before marriage. Jesus says to keep the marriage bed pure. The culture says to cut corners to get by. Jesus says round every corner to grow in being trustworthy.

Listen, the plot thickens and the bomb's going to get ready to drop in verse ten. Notice in verse ten what happens. Imagine the scene, Pilate says to Him, verse nine, he says, "Where are you from?" Jesus doesn't answer. Then, he comes at verse ten, he says, "Hey, don't you know that I have authority? Will you not speak to me? Don't you know I have authority to release you and authority to crucify you?" Then come in the text some of the most profound words in the book of John, where the King of the universe. You imagine this scene, the one who thinks he's in control is not in control. He's standing there over this one who's bleeding, who's struggling, and looks as if maybe He's the weakest one in all of Jerusalem. And He speaks, and notice what He speaks. Jesus says, "You would have no authority over me at all, unless it had been given you from above."

Listen, God is working all things together for good, even the worst of things. The killing of the Son of God, one of the most horrific acts, if not the horrific act on the planet, not only saves us, but shows us that when bad things happen, sovereign one is working. The sovereign one is working the King is, Pilate's not in control. God's in control. Yes, there's responsibility from Pilate. Yes, Jesus says in John 10, He's going to lay His life down, but there's questions that come out of this. Is it not questions that I have, questions that you have, questions like this, what about the problem of evil? What about why bad things happen? What about, how can a loving God allow such hard things to happen?

You've had those questions. I have those questions. This is the number one question, that those who are not Christians, that object to coming to Christ, this is their number one question. Their number one objection. You talk about this God of grace and mercy, love and all this bad stuff happens. I can't reconcile those two. Let me try to build some theology this morning for us quickly. I don't have a deep answer. It's not an easy answer. Volumes have been written to process this, but I hope this could be helpful. I know if good can come from killing the most innocent man on the planet, good can come from whatever situation you're in.

I know that for me over the years of serving here at this church, 20+ years, I feel less adequate to serve today than I did my first day. Because I've grown in my knowledge of who God is and the depth of my sin that actually crucified the Son of God. I've actually changed the question in my head. Those questions are real questions. Those are good questions. We invite those questions, but for me, as I've moved growing with Him in these 20 years, I've actually changed the question. I'm asking God this question now, I'm asking God, I'm asking about this question. I'm asking God, how in the world can a holy, righteous, omnipotent, all powerful, pure God not take me out, immediately? How can a holy righteous God not take all of us out? All of humanity that have turned against Him?

I've been humbled by reading His Word to see the depth of my sin and the grace and the greatness of a sovereign God. I'm shocked He hasn't taken us all out. Each day is a gift of grace from His hand. Listen, these are hard question, these are real questions. Listen, at the end of the day, I have to cling to the answer I do know. What I do know is I'm a wretched man in need of a great savior. He did take someone out in my place. His Son. The most righteous man. Oh, the irony of the text.

Mystery of the ages will be unveiled at some point and some time of how this works, but let me encourage you this morning. Listen, trust in the sufficiency of His Word that shows us, even as the Savior of the world is bleeding to death, God's working to use that death to bring us life. He's using that pain to bring us peace. He's using that tragedy to bring us triumph. He's using that moment to right our mess. He's using that crushing to recreate. He's using that plan to bring His provision. He's using that horror to bring our hope.

We find ourselves, do we not, in so many situations where we want to play the sovereign, right? The King of the universe has died for our sin. Provided a way for eternal life and we struggle with daily trust. We trust seat belts. We trust pilots. We trust dentists. We trust doctors. We trust expiration dates on a gallon of milk. Don't we? We don't question that. We know it's bad if we drink it, we're going to get sick. Listen, if He would not crush His Son for us, will He not daily take care of us in some capacity? Maybe not in the way you see it. The way He sees it and you could just trust that deeper.

I remember specifically years ago, God taught me this trust, because I struggled with daily trusting. The end of life and hope, eternity, I'm trusting in that, but I think I can control all of these things. He reminded me of this, I went up to Louisburg, North Carolina, up north of Raleigh. My brother and I and one other friend, it was on a Wednesday I remember specifically, where were going out on this particular day to do something we've always wanted to do. It was the bucket list to parachute out of a airplane and jump. We get up there and as we're up there in Louisburg, we arrive and I notice the large plane where there's multiple people get on and there's a huge door in the back, it's, you step up to it. You can stand up and you slide out and you jump out, it's fun. They weren't taking that plane up that day, because they use that on the weekend.

This particular day, they're going to take the two seater Cessna up. How is this going to work? He's like, "Well, this, you do a little bit of training and a tandem jump is where someone is attached to you that you hope has a parachute on him. Then, they give you one on the front in case that one doesn't work." I'm like, "Man, okay." We get into the plane. As we got into the plane, they had removed the, it's a two seat Cessna, they removed one seat so that I could, as the one who's going to, hopefully live and jump out, slide my knees under the dash of the plane. The seats right here. It's got to be a 30 year old plane. I'm thinking maybe I should jump, because I don't know if it'll make it back down. The guy driving the plane, flying the plane, is probably 19 years old with a tank top on. Nothing wrong, I like tank tops, I do, but my pilot, a golf shirt of something, right? He's here and he's like, "What's up, man?" I'm like, "Are you, you're flying?" He goes, "Yeah, I got it." I'm like, "Okay, man. Praying for you and me and us."

The other guy's back here and we get up to 12,000 feet. When we're at 12,000 feet, I'm like, "Oh my." I'm like, "How's this gonna work?" He's like, "Okay, the tandem guy's going to slide up, kind of behind me. He's going to hook up on the lower part of my belt twice and then two up top. Then we're going to open the door and as we open the door of the plane, what you're going to do, you're going to slide out. You're going to put one foot out on the wheel, right?" I'm like, "I actually paid to do this." Maybe the dumbest thing I've ever done. I put that foot out. I put my other foot out and then I cling to part of the wing on the plane. I'm like, "Hey, this, everything I read I didn't see this. Right? It's a nice stand up, jump out the door." I'm sitting here and the other guy, my instructor's going with me out the door and so as we're here, he goes, "All right, here's the instruction. Um, you're going to fold 'em and hold 'em and then you're going to lift both legs up in-between mine and then I'm going to have you suspended from my stomach, you're attached. Right?"

This is Dave and this is my instructor and I'm hanging from him, because he's hooked up. He's now on the wheel and I'm, didn't envision flying outside the plane in the parachute. The pilot's, he just smiles at me every now and then. He just kind of, "What's up, man?" I'm like, "Oh my goodness, right?" He goes, "Are you ready?" I'm like, "Yes!" He goes, "All right, every instruction, adhere to it." I would go, "Yes!" He goes, "Fold, kick, roll. Now look at the plane when we leave." He's whispering all this in my ear, because his head's right here behind my head.

I can't see him, but I can hear him. He's like, "Look at the plane, so you get a sensation of falling when we let go." "Dude, I can tell I'm 12,000 feet above the ground. I can tell I'm going to fall, right?" He ends up, he lets go and I'm looking and Bubba, whatever his name was driving the plane, he's smiling at me. We fell and then, flip over. He's giving me all these instructions. I'm listening to everything he says, because the ground is getting closer. As we start falling, we're just falling so fast. We get the arms out and he does a few things. We turn, we fly.

I'm flying and I look at this thing he gave me and like, "Dude, we're going 120 miles an hour." Yeah, it was like the ground is getting a lot closer, a lot faster. Shouldn't we do something, quickly. I'm having all these things go. Then, he says, "Uh, it's time." I'm like, "For what?" He's like, "Fold! Arms in!" Then all the sudden, jerk and everything slows down. I got a 5,000 foot float, 5,000 foot float. He whispers in my ear, he says, "It looks like we got a good chute." Because I can't see it. I'm like, "Well, praise God." The entire experience never once did I question him. Never once. Look I just met him that morning and I haven't talked to him since. Never once did I turn around and go, "Dude, I don't think so. I don't like the way you doing that." No.

Full trust. I can't even remember his name today. Full trust. Not question. There's a name that's been given, that saved my soul from God's wrath and I want to question Him. I want to question who's in control. Oh, He's in control. He is working all things. He tells us in 2 Corinthians that He is able, God is able to make all grace abound to you. So that having all sufficiency in all things at all times, you may abound in every good Word. Let's trust His heart, even when we can't see His hands. Let's trust His words and His ways. Let's trust Him. I trusted everything this man was telling me and I couldn't see Him. I could only hear Him. I only had His words to hold to. He's, Jesus right, He's our substitute, He's the sovereign, but He's also the sacrifice. He's the sacrifice who summons our affections for the race. Our full affections He wants for this race.

As this text closes, quickly, it's fascinating that Pilate has sacrificed, not His reputation, but the redeemer. It would have cost him, yes, approval in Rome. Yes, approval with them if he had followed Jesus, but no. He was so concerned with being liked and approved that he actually sacrificed the Son of God. It's one of the most unbelievable scenes, because in verse 13 Pilate comes out, he comes out in this area it's called the Stone of Pavement. This judgment seat where he sits down, this Bema Seat where he sits down to pass judgment. Does he know in that moment that he is judging the judge? I mean, the irony of the text. He's going to sit down and pass judgment on this man who is Jesus. Who that judgment lasted three days, but the judgment which Pilate will receive for compromising and rejecting Jesus is going to last for eternity in Hell.

The tension of the trial. He, the judge is in front of you, the Son of God is bleeding in front of you. He makes this judgment to crucify the Son of God. So fascinating what John does, John helps us, doesn't he? I always want to thank John for doing this. He does this so often just puts nugget after nugget in the text. In verse 13, the end of verse 13 could have easily transitioned to verse 15. It could have come at the Stone Pavement in Aramaic, Gabbatha.

They cried out, "Away with Him!" But he didn't search. Now, it was the day of preparation for the Passover. Why does he do that? Well, he does that because it's essential, the essential centerpiece of preparation for the celebration of the Passover. It was multiple things they had to do, but the centerpiece was the lamb, was preparing the lamb. Because they had killed a lamb and years ago in Egypt. They took that blood and they put it over the door and the death angel passed over.

They're celebrating this. It's a massive celebration of God's deliverance. Then God, Jesus would even take that and turn it into the Lord's supper, because He is the true lamb. John tells us all of this trial, all of this is the preparation of the Passover lamb. The moment He's being prepared for the cross. That's where He's headed. Jesus made a great effort to penetrate Pilate's mind. He made even a greater effort in some of the conversations with Pilate to win him over. Then, rather to defend Himself. He could have easily stood and said, "Don't you know who I am?" And tell him with great authority. But in humility, he submits. Pilate asks, "What is the truth?" He was so, when he asked this, he was so near to the Kingdom of God, because the truth was standing in front of Him, that Pilate sacrificed truth for what he thought was security and he lost both.

Are you standing before God this morning? Are you oscillating? Are you compromising? Oh, let's learn. Let's learn this morning to surrender to the one who has authority. Not political authority. Power over death. That's the power that this King has. To forgive sins and liberate from strongholds and send His Spirit. Recreate you. Put you on purpose and mission with joy in your heart, peace in your mind and a path that will take you into the full presence of God one day. Let's run. Let's run with endurance, because the one who endured. He ran with such endurance. Hebrews 12 tells us, He exhorts us, Jesus look to Jesus, this founder, this perfecter of our faith and run, because He ran, we can run. Then, let's run to the city and the nations with this good news. This is the greatest news on the planet. Let's tell someone. Let's tell someone this week.

Let's pray. Father, we love You. Thank You for Your grace. Thank You for Your mercy. Thank You for so much in this text to learn from and about You. God, I pray that You would take these truths and that You would solidify them in our heart. That even this week, God, we could be reminded of the great substitution that You made for us. That, God, You're the one that's in control. That You're sovereign and when we don't understand things, or when it's really hard that we come back to the things that we do know, God. We won't have an answer for everything this side of Heaven, we know that, but we have answers for a lot of things that matter this side of Heaven. God would you continue to just show us, God, how to trust and how to cling to You. God, remind us in these weeks, help us to not be so familiar with the Easter story, that we miss the Easter story stirring affections afresh and anew for the Savior. God, would you accomplish these things we pray? In Jesus' name, amen.



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