They Rejected the Perfect One!

John 18:28-40
10-19-2025

Introduction:

**** Jesus Christ was sinlessly perfect, yet was condemned to die.***

4 Demonstrations of people's rejection of Christ:

I. The Godless World would rather have <u>Tradition & Ritual</u> over <u>Justice and Righteousness</u> (v.28-32)
(Jesus is the <u>INNOCENT ONE</u> Condemned Unjustly)

II. The Godless World would rather submit to <u>King Caesar</u> than to <u>King Jesus</u> (v.33-36; Cp. 19:12-15)
(Jesus is the <u>KING</u> for a Different Kingdom)

III. The Godless World would rather believe <u>Lies</u> over <u>Truth</u> (v.37-38)
(Jesus is the <u>TRUTH</u> for those who Hear His Voice)

IV. The Godless World would rather take <u>Barabbas</u> over <u>Christ</u> (v. 39-40)
(Jesus is the <u>SUBSTITUTE</u> for Guilty Sinners)

Conclusion: Christ's rejection by the world provided the way for your acceptance with God

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Introduction:

Having rejected Jesus' words and works throughout His public ministry, now the culmination of the Jews' rejection is seen by their condemnation of Him to die. Such rejection should not come as a surprise, for the prophet Isaiah foretold it when He said:

Isaiah 53:3
He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Isaiah 49:7
Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Psalm 22:6
But I am a worm, and no man; a reproach of men, and despised of the people.

Christ's Sinlessness:

The Martin Scorzese film "The Last Temptation of Christ" was total blasphemy, picturing Jesus as having a lustful heart toward Mary Magdalene and longing to marry her and have children by her.

Christ's sinlessness:

He was called The *"Holy Child"* (Lk. 1:35)

He entered the Temple often, but never had to offer a sacrifice for Himself (Heb. 7:27)

Jn. 8:29, 46 - *"I do always those things that please Him. . . Which of you convinceth Me of sin?"*

II Cor. 5:21 - *"Who knew no sin"*

I Pet. 1:19 - *"a Lamb without blemish and without spot"*

I Pet. 2:22 - *"Who did no sin"*

Heb. 4:15 - *"was in all points tempted like as we are, yet without sin"*

Heb. 7:26 - *"Who is holy, harmless, undefiled, separate from sinners"*

I Jn. 3:5 - *"in Him is no sin"*

Christ was acknowledged as innocent eleven times during His trials and crucifixion (Mt. 27:4, 19, 24, 54; Lk. 23:14, 22, 41; Jn. 18:38, 19:46).

Psalm 94:21 - *"They gather themselves together against the soul of the righteous, and condemn the innocent blood."*

Jesus never missed the mark of His own divine standard. Jesus is the only One who never ever sinned (Heb. 7:26; I Pet. 2:22; II Cor. 5:21; Is. 53:9).

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4 Demonstrations of people's rejection of Christ:

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v. 28

"They themselves went not into the judgment hall" – What hypocrisy! The Jewish religious leaders (following traditional rules) would not walk into a Gentile judgment hall, for fear of becoming spiritually contaminated; yet they had no fear of condemning an innocent man to death! Which would defile you more?!

Their man-made rules said that if they were to remain qualified to eat the Passover meal, they had to abstain from defiling themselves by contact with a Gentile court. They did not want to miss the Passover meal, yet they were about to kill God's Passover Lamb! (Jn. 1:29; 1 Cor. 5:7).

"The Jewish leaders, to be ceremonially clean, could not enter a pagan's quarters (the Praetorium – the headquarters for Governor Pilate). They were more concerned with ritual cleanness than with the execution of justice." (Wycliffe Comm., p. 1115).

They were very interested in following through on their religious rituals, yet at the same time were missing a weightier matter of God's Law (and that is that they must never condemn a righteous man to death). The hypocrisy of their religion is about the equivalent of a Mafia mob boss conscientiously going to mass or praying the rosary while at the same time running a pornography ring, selling drugs, or gunning down an innocent person.

Isaiah foretold that Christ would not receive a fair trial. He would be "taken from judgment" (Is. 53:8). It is not justice or righteousness that the anti-Christ world is interested in; but rather their own pursuit of pleasure mixed in with a little religion to pacify their conscience.

v. 29
"What accusation?" – On what basis do you condemn Him? What has He done wrong?

v. 30
"Malefactor" = an evil doer

Notice how they never specifically mention the evil He was guilty of. They speak in generalities because there really was no basis upon which to condemn Jesus.

v. 31
In Israel, a duality of Law was enforced. The Jews had their laws and the Romans had theirs. Pilate suggests that the Jews condemn Jesus based on their law. The Roman law required that capitol offenses be approved and carried out by Roman officials.

v. 32
If the Jews had executed capitol punishment on Christ, they would normally do so by stoning (as they did to Stephen – Acts 7). However, they don't want to get their hands dirty or their garments bloody on Passover, so they hand the matter over to Pilate.

For Rome to execute meant crucifixion, and this was exactly God's plan. Christ had predicted being "lifted up" and "crucified." Jesus was in such control of His life and death, that He could foretell exactly how He would die.

John 12:32-33
And I, if I be lifted up from the earth, will draw all men unto me. [33] This he said, signifying what death he should die.

II. The Godless World would rather submit to <u>King Caesar</u> than to <u>King Jesus</u> (v.33-36; Cp. 19:12-15)

(Jesus is the <u>KING</u> for a Different Kingdom)

v. 33

Jesus is not only "the King of the Jews," but "King of kings and Lord of lords" (Rev. 19:16). He is the eternal Ruler (Mal. 5:2) and the LORD who shall be "king over all the earth" (Zech. 14:9).

Zech. 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The King's invitation is this:

Isaiah 45:22-23

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. [23] I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

v. 34

In effect Jesus is asking: "Do you see me as a political threat, or did others (the Jews) accuse Me of this?"

v. 35

"What hast thou done?" - The best they could do in finding fault with Jesus was to make mention of His promise to rebuild the temple in three days and to extract from a couple of His statements regarding His kingdom so as to accuse Him of starting a political conflict with Caesar (SEE: John 19:12-15).

The Jewish religious leaders had tried to trap Jesus into a conflict with the Roman government when they asked whether they should pay taxes to Caesar or give their money to God (Jesus said both are necessary).

v. 36

Christ is King, but not of this present *kosmos* (arrangement). His kingdom is:

1) future
2) from heaven
3) righteous

"He does not say that this world is not the sphere of His authority, but that His authority is not of human origin" (Hoskyns, cited by Wycliffe Comm., p. 1116).

And He is not saying that He is not sovereign over the setting up and dismantling of kings and kingdoms of this world, but that His kingdom has not yet come.

"But <u>now</u> is my kingdom not from hence" – Key word: "<u>Now</u>" Not at this time but in the future

Acts 1:6-7
When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? [7] And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

His kingdom will come, but not yet.

CHARACTERISTICS OF THE MILLENNIUM
(in general)

The 1,000 year Kingdom will be a time of:

1. Christ's sovereign reign (Rev. 20:4-7; Zech. 14:9; Haggai 2:7; Is. 9:6-7, 11:1-5, 10)

Zech. 14:9
And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Isaiah 11:1-5
And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: [2] And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; [3] And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: [4] But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. [5] And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

2. Believers reigning with Christ (Rev. 20:4-7; Obadiah 1:21)
And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

3. Holiness & righteousness
Zech. 8:3
Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.
Zech. 14:20
In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.
Isaiah 32:1-5

4. Justice & peace (Is. 2:1-4, 9:6-7; Micah 4:1-5)

Isaiah 2:1-4
Isaiah 9:6-7
Micah 4:1-5

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2] And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

[3] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. [4] But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. [5] For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

5. Longevity of mortal life (Zech. 8:4)

Zech. 8:4

Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Isa 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

6. Worship via a new temple (Haggai 2:7-8 ; Ezek. 40)

Haggai 2:7-8

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. [8] The silver is mine, and the gold is mine, saith the Lord of hosts.

(sacrifices will be memorials of Christ's finished work)

7. Peace, spirituality, & prosperity (Micah 4:4-8; Is. 60:17-20; Joel 2:18-27)

Micah 4:4-8

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Isaiah 60:17-20

Joel 2:18-27

8. **Rejuvenated water** (Ezek. 47:1-12)
Ezekiel 47:1-12

9. **No external temptation or deception** (Rev. 20:1-3)

10. **No violence or destruction** (Is. 11:6-10)
Isaiah 11:6-10
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. [7] And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. [8] And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. [9] They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.
[10] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

12. **Spiritual blessing** (Is. 32:15-19)
Isaiah 32:15-19
Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. [16] Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. [17] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. [18] And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; [19] When it shall hail, coming down on the forest; and the city shall be low in a low place.

13. **Renovated land and desert** (Is. 40:3,4; Is. 35:1-8)
Isaiah 40:3
The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.
Isaiah 40:4
Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

14. **Gentile & Jewish inhabitance** (Is. 60:14-16)

Isaiah 60:14-16

Are we to become full-time political activists and march and rally against abortion, euthanasia, homosexuality, etc.? Or should our priority be on evangelizing society and seeing things cleaned up by seeing people cleaned up on the inside-out?

III. The Godless World would rather believe Lies over Truth (v.37-38)

(Jesus is the TRUTH for those who Hear His Voice)

v. 37

"Thou sayest that I am a king" – i.e. You said it correctly; it is as you say.

Jesus was born to be King; He is a King of Truth.

Isaiah 9:6-7

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. [7] Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The nature of Christ's Kingship and Kingdom centers not on politics but on truth.

If everyone who is of the truth listens to Jesus, what does this say about those who do not? Answer: They are, by default, following lies.

All of the earth can be divided into two categories, or two religions: Those who hear Jesus and those who do not; those who are followers of the truth and those who are not.

Those who are sincerely open to Truth will hear and heed the gospel message ("My sheep hear My voice" – Jn. 10:27).

v. 38

"What is truth?" Pilate could not see the truth because he would not submit to Jesus. In Jesus is wrapped up the sum total of truth. He is full of "grace and truth." He is the "way, the truth and the life" (Jn. 14:6).

Lack of truthfulness is a chief characteristic of these evil days in which we live.

In the business world, the phrase, "You have my word on it" is meaningless.

In the social world, fidelity between friends is hard to find.

In the domestic world, faithfulness to marriage vows is a rarity.

In the ecclesiastical world, "thousands who have solemnly covenanted to preach the truth make no scruple to attack and deny it" (Pink, p. 52)

It seems that just when you thought someone told you the truth, you realize it was a lie. When you thought they were sincere, you find out it was just a cover-up. Where is truth to be found?

The answer is in Jesus!

God is called: A God of Truth (Deut. 32:4; Is. 65:16)

God's truthfulness is linked to His holiness in Rev. 3:7: "These things saith He that is holy, He that is true"; and in Rev. 6:10, where the Tribulation martyrs cry out, "How Long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

All truth must be tested by a standard, and there is no standard beyond God. He is the perfect and ultimate source and standard of truth.

--Truth is not invented by man.

--Truth does not evolve from society's mores.

God not only tells the truth, He is the truth. Truth is part of the essence of God.

Jesus Christ is the truth.

EX: John 14:6 - "I am the way, the truth, and the life."

It is said of Jesus that He was "full of grace and truth" (Jn. 1:14); "grace and truth came by Jesus Christ" (Jn. 1:17).

Pilate didn't realize it, but when he stood before Jesus Christ, he was staring truth in the face--yet he said, "What is truth" (Jn. 18:38).

The Bible says that: "The truth is in Jesus" (Eph. 4:21).

Jesus is so true, He is called "the Amen, the faithful and true witness" (Rev. 3:14).

Jesus called true - Rev. 19:11 - "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

IV. The Godless World would rather take <u>Barabbas</u> over <u>Christ</u> (v. 39-40)

(Jesus is the <u>SUBSTITUTE</u> for Guilty Sinners)

v. 38b

"I find in Him no fault at all" – Pilate saw nothing worthy of death in Jesus. No crime, no basis for charge, no guilt of wrongdoing.

v. 40

Barabbas serves as a picture or illustration of the guilty sinner being pardoned, the innocent dying and the guilty being set free. (EX: the Yom Kipper scape goat ceremony).

The release of sinful Barabbas in the place of innocent Jesus illustrates the substitutionary sacrifice which Christ made on behalf of all sinners.

In the release of Barabbas in the place of Jesus, who would experience crucifixion, we see an amazing illustration of the substitutionary death of Christ and the redemption it provides.

One man came out of a prison sentence he deserved, while Another would be executed for a reason He didn't deserve.

One man would be free from the judgment he should have paid, because the Other would be condemned to a judgment He shouldn't have had to pay.

More went on the day Christ was crucified than the people who had part in that crime realized.

Christ (as the spotless Lamb of God) would give His innocent life to be a substitute payment for the sins and crimes of the world.

The <u>Substitutionary Death</u> of Christ

a. Christ's death for sinners was a <u>predicted</u> event

1) Abraham by faith said to his son Isaac: "God <u>will provide Himself</u> a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a <u>foreshadowing</u> of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).
2) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:
   "But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)

   "The LORD hath laid on him the iniquity of us all" (v. 6)
   "For the transgression of my people was he stricken" (v. 8)
   "Thou shalt make his soul an offering for sin" (v. 10)
   "He shall bear their iniquities" (v. 11)
   "He bare the sin of many" (v. 12)

3) Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. αντι (anti) - meaning:
To take the place of someone else

Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (cp. Mt. 20:28)

2. περ (huper) - meaning:
To do something on behalf of someone else

Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):

"This is my body which is given for you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed for you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give for the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)
"I lay down my life for the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die for that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died for the ungodly" (Rom. 5:6)
"Christ died for us" (Rom. 5:8)
"He . . . delivered him up for us all" (Rom. 8:32)
"Christ died for our sins" (I Cor. 15:3)
"For he hath made him to be sin for us" (II Cor. 5:21)
"Christ . . . gave himself for our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself for me" (Gal. 2:20)
"Christ [was] . . . made a curse for us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself for it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died for us" (I Th. 5:10)
"Who gave himself a ransom for all" (I Tim. 2:6)
"He by the grace of God should taste death for every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered for us" (I Pet. 2:21)
"Christ also hath once suffered for sins" (I Pet. 3:18)
"Christ hath suffered for us in the flesh" (I Pet. 4:1)
"He laid down his life for us" (I Jn. 3:16)

b. Christ's death for sinners was an <u>important</u> event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the <u>most essential element</u> of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of the Gospel message).

c. Christ's death for sinners was a <u>blessed event</u>

Christ became the sinner's substitute so that we would:

1) Have <u>life</u> (Jn. 6:51)
2) Be made <u>righteous</u> (II Cor. 5:21)
3) Be <u>delivered</u> from this present evil world (Gal. 1:4)
4) Be <u>redeemed</u> from the curse of the Law (Gal. 3:13)
5) Be <u>resurrected</u> and <u>raptured</u> to live together with him (I Th. 5:10)
6) Be <u>redeemed</u> from iniquity, purified and zealous (Titus 2:14)
7) Be <u>brought to God</u> (I Pet. 3:18)

Conclusion: Christ's rejection by the world provided the way for your acceptance with God