

Gamma – Gospel of John

Book	Gospel of John
Topic	Arrest, Trial and Crucifixion
Reference	John 18-19
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Jesus was betrayed by Judas and the whole bunch of soldiers came with the Jews. They tortured with swords and all that and were totally outnumbered.

1. THE ARREST

*4 Then Jesus, knowing all that would happen to him, came forward and said to them, "**Whom do you seek?**" 5 They answered him, "Jesus of Nazareth." Jesus said to them, "**I am he.**" Judas, who betrayed him, was standing with them.*

Jesus comes forward, he is the one who asked them.

*John 18:6-9 (ESV) When Jesus said to them, "**I am he,**" they drew back and fell to the ground. **7** So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." **8** Jesus answered, "**I told you that I am he.** So, if you seek me, let these men go." **9** This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one.*

So Jesus would not lose, he protects his disciples till the end. So when the police come, Jesus comes forward, the leader comes forward, I am he. This shows that Jesus comes forward voluntarily, he embraces his fate and in fact the decision was already made at the garden of gethsemane when he struggled with God.

*John 18:10-11 (ESV) 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) **11** So Jesus said to Peter, "Put your sword into its sheath; **shall I not drink the cup** that the Father has given me?"*

This means that Jesus has already decided. So when John writes this gospel, the things that comes out very clearly is that he embraces his destiny. This was all planned. So there is a deliberate embrace to the cross. The crucifixion was not an accident.

2. THE TRIAL

If we look at the trial process, it is like a movie. The movie has got two scenes, one is the trial of Jesus Christ on the inside and the other one is the trial of Peter on the outside and

the camera switches from Jesus and Peter back and forth to show you why does John write in such funny way. There is interrogation of Jesus then it goes to Peter's first denial, interrogation of Jesus then goes again to Peter's second denial and third denial and then back to the trial of Jesus. It shows us the responses of two people, Jesus and Peter, under trial and testing. When the author writes things in this way and sandwich in between, he is trying to tell you the difference between the two, one become the foil from the other. So Jesus is the one that calmly takes his trial where Peter fails his trial as it were.

JESUS BEFORE ANNAS

This is already something wrong. When people take you under the ISA Act or the Special Branch take you, they don't take you to the inspector general's father-in-law. It was done because the father-in-law was very powerful, his name is Annas. Annas four sons, all his generation have always been chief priest and he buys the position. Now Caiaphas is actually his son-in-law.

*John 18:12-14 (ESV) So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. 13 First they led him to **Annas**, for he was the father-in-law of Caiaphas, who was high priest that year. **14 It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.***

*John 18:15-18 (ESV) 15 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, 16 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. 17 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."** 18 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.*

*John 18:19-21 (ESV) The high priest then questioned Jesus about his disciples and his teaching. 20 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. 21 **Why do you ask me? Ask those who have heard me what I said to them; they know what I said.**"*

*John 18:22-24 (ESV) 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?" **23** 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?" **24** Annas then sent him bound to Caiaphas the high priest.*

Jesus stands up to him then Annas sent him bound to Caiaphas but nothing happens there.

*John 18:25-27 (ESV) 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."** 26 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?" 27 **Peter again denied it, and at once a rooster crowed.***

So by the time this had come Peter had denied Jesus three times as predicted and there are some problems with this whole process:

1. When you bring someone and arrest someone, you have to interview the witnesses first for the defendant, interview the witnesses against the defendant and then only you interview. Here he jumps straight to the defendant itself.

JESUS SEES PONTIUS PILOT

*(ESV) 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*

It was between 3 and 6 am in the morning. It is illegal to basically try anybody in court so early. This is very ironic because these are very religious Jews, here they are planning to set up Jesus, put him on false charges, commit murder, at the same time they are so religious, they won't enter a Roman governor's house because they will get dirty or defiled, so they couldn't eat the Passover meal. There is a lot of irony in this particular passage

*John 18:29-32 (ESV) So Pilate went outside to them and said, "What accusation do you bring against this man?" **30** They answered him, "If this man were not doing evil, we would not have delivered him over to you." **31** 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." **32** This was to **fulfill the word that Jesus had spoken** to show by what kind of death he was going to die.*

Here we have a back and forth between the Jews and the Pilate and there is no love lost between the two, they hate each other. So he brings it to Pilate and Pilate says, why are you bringing him to me, judge him by your own law and Pilate knows jolly well that they can't. The only way you can have somebody with capital crime and kill him was through the romans. Romans reserve capital punish, are the ones who actually meet out capital punishment. The most that Jews can do is that if you cross into their temple, they can kill you on the spot, they were allowed to do that, but everything else it has to be brought to the governor which is Pontius Pilate and he mocks them. If the Jews would have taken Jesus's life, they can only do with stoning. Crucifixion is a Roman form of execution; you don't get that form of execution in Israel.

CONVERSATION DURING THE INTERROGATION:

Pilot:

John 18:33-34 (ESV) So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"

So they come to the Roman governor and said, sedition and so Pontius Pilate really has no acts to grind. He is actually cast here as an unbiased third party. Whether he kills Jesus or not, no big deal to him, but the Jews have an act to grind, so they bring forward this false charge that Jesus is an insurrectionist because there is history that many-many supposed Messiahs came and they have always rebelled against the Romans and the Romans always killed them. What is another pretender to the throne? What is another Messiah? So they bring it up, they thought they had this thing done by lunch time.

Jesus:

34 Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"

So what Jesus is trying to tell him, what do you mean by king of the Jews, because what Pilate understands by king of Jews and the what the Jews understand by the king of Jews and what Jesus understands by the king of Jews are three different things. So before you answer the charge, you better clarify what the charge is. So as far as Pilate is concerned, it is insurrection and there is no straight answer. So therefore Jesus understands, wants to answer them where Pilate is coming from. Then Pilate says

John 18:35 (ESV) Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"

Then Jesus said,

John 18:36 (ESV) 36 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."

Jesus is starting a new religion, it is something spiritual, nothing to do with territory or land or fighting Caesar for the throne. It is very clear. So Pilate doesn't really think he is a militant leader. So Jesus clarifies it is not a physical kingdom in a normal sense of the word.

(ESV) Then Pilate said to him, "So you are a king?" Jesus answered,

(ESV) 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."

Jesus is a king in a different sense. It is a spiritual sense. Everybody who listens to his truth comes under the lordship of Jesus Christ and he is basically their king from the spiritual point of view. Pilate wants him to incriminate himself, but Jesus says you are the one who is saying that I am a king, but he describes his kingship in a way that his kingship is manifested in people following the truth that he preaches.

(ESV) 38 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."

So here is an unbiased party, who says this guy is being railroaded under the ISA and I find no guilt.

39 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?" 40 They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

So they rather release a proper robber than an innocent man. John is painting the progressive depravity of the Jews, they get worse and worse and worse.

(ESV) 1 Then Pilate took Jesus and flogged him. 2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. 3 They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. 4 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." 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

So they are mocking Jesus because now they have beaten him and he stands in front of all the people and he call him behold your man, the king of the Jews. He was actually insulting the Jewish people. There were three kinds of beating under Roman penal system, one is the **fustigatio** which Jesus probably had first which was just for common criminals and then you have got the last one is called the **verbaratio** which Jesus would have. The **verbaratio** is just before crucifixion. It has got bones and stones tied at the end of leather tongs and the whole idea is to rip out flesh and there have been reports that when they actually flail you with this bits of intestine can saw hanging out from the back and here they wanted Jesus to die quickly.

(ESV) 6 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." 7 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." 8 When Pilate heard this statement, he was even more afraid.

So now they couldn't get him for being an insurrectionist, they couldn't him the ISA act. Jews said that we have a religious law and Pilate gets afraid because Pilate is a superstitious done. Leviticus says,

Whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death.

Jesus claims to be the 'I am'

(ESV) 9 He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 10 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?" 11 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."

Even in the face of flogging Jesus is resolute, he understands that his fate lies in the hands of his father, which already he has been struggling with and has given his decision. So the greater sin is Pilate, greater to him is Judas who betrayed his master and on top of the pile is Caiaphas and Annas, they are the people who are the conspirators, who are the ones who are planning to kill Jesus.

John 19:12-16 (ESV) 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." 13 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.

So even though the blasphemy charge doesn't fly, now he tries to release him and the Jews now go to the ultimate weapon, they say if you release Jesus then you are actually betraying your own Caesar because this guy calls himself king of the Jews and if you release the king of Jews which means you are now citing the king of Jews rather with siding Caesar. So now the people of Israel are now aligning themselves with Caesar. So Pilate was on one side with Jesus on one side and the people of Jews are siding, they are showing their loyalty to Caesar. For them the ends justify the means, this is how depraved they have become. So they threaten Pilate. So in the end it is ironic, because the Jews who hate the Romans now paint themselves a true Roman citizen in order to get what they want, to get the crucifixion of Jesus.

3. THE EXECUTION

14 Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" 15 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.**" 16 So he delivered him over to them to be crucified

Jews have been fighting for years and years with Romans and suddenly they are very loyal citizens, this shows that how bad they've become. The timing of the six hour is the same time when you actually kill the Passover Lamb on a Friday. It echoes in John 1

John 1:11 (ESV) He came to his own, and his own people did not receive him.

"Writing as a Jew for other Jews, [John] is concerned from beginning to end to present the condemnation of Jesus, the true king of Israel, as the great betrayal of the nation by its own leadership' (Robinson, John, pp. 273-274).

John 19:16-20 (ESV) So they took Jesus, 17 and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. 18 There they crucified him, and with him two others, one on either side, and Jesus between them. 19 Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." 20 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.

So the Jews were very upset about this inscription. The Romans were mocking the Jews, but they got to take it, they need him to kill Jesus so they will put up with any insult in order to get what they want. That's how deprave they are

John 19:21-22 (ESV) 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.'" 22 Pilate answered, "What I have written I have written."

Pilate purposely did it, it is like his last act of revenge because Pilate was railroaded into murdering an innocent man. John writes he did it unwillingly. At every turn, he was trying to plicate the crowd. He beat Jesus within the inch of life, he said so many times that there is nothing wrong with him, the charge changed from insurrectionist to son of god then to all the time, but yet he was railroaded into this.

John 19:23-24 (ESV) 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, 24 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."

Jesus was crucified naked that's how shameful it is

*John 19:25-27 (ESV) but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" **27** Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.*

This is a very touching scene, because right when Jesus is hanging in total absolute agony, almost unable to speak he remembers his mother and he tells his disciples to make her his mother and take her.

*John 19:28-30 (ESV) **28** After this, Jesus, knowing that all was now **finished**, said (to **fulfill** the Scripture), "I thirst." **29** 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. **30** When Jesus had received the sour wine, he said, "It is **finished**," and he bowed his head and gave up his spirit.*

It means that Jesus has finished his task, which means it is paid in full. So basically Jesus came into the world to die for the sins of sinners and this task is finally complete.

*John 10:17-18 (ESV) For this reason the Father loves me, because I lay down my life that I may take it up again. **18** No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."*

Jesus gave his life willingly.

31** 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. **32** So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. **33** But when they came to Jesus and saw that **he was already dead, they did not break his legs.** **34** But one of the soldiers pierced his side with a spear, and at once **there came out blood and water.

Again this body consisting of blood and water indicating that he is actually made of flesh, because there are people who believe that Jesus was not really human at that time. Passover lambs don't have their bones broken. So if they have broken Jesus's bones, it would have meant that he wasn't the Passover Lamb. So the Passover lamb by tradition

Exodus 12:46 (ESV) It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones

Numbers 9:12 (ESV) They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it.

Psalms 34:19-20 (ESV) Many are the afflictions of the righteous, but the LORD delivers him out of them all.20 He keeps all his bones; not one of them is broken.

It was prophesized beforehand that Jesus wouldn't have his bones broken and they were not broken.

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. 39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. 40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 41 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. 42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

4. THE THEOLOGICAL SIGNIFICANCE

How does the death of someone actually bring us back to God?

We need to be reconciled to God. The Bible does give us clues but it doesn't really tell you directly the actual mechanism of which is done. We have got many theories.

- Ransom Theory
- Christus Victor
- Satisfaction Theory
- Moral Influence theory
- Penal Substitution

For the first 1000 years they believed in Ransom and Christus Victor, then later on during the time of the reformers they settled on satisfaction or the Penal substitution theory.

Ransom Theory:

The devil has all of us captive and Jesus paid the ransom, the devil released us to God. So Jesus gave himself to die in our place as a ransom. But the problem with this theory thinking about that, is that the we owe God death. We have sinned against God; God is the one that needs us to punish. We are under obligation to God not the devil, so this is a bit weak.

Christus Victor:

- Humanity in bondage to Satan
- Jesus killed by Satan in apparent victory

- God turns the tables by resurrection
- Humanity freed from bondage
- Colossians 2:15 (ESV) He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.
- 1 John 3:8 (ESV) Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

So you could cast, this was the very dominant theory for the church for the first 1500 years that Christ wins the victory by resurrection, so we are saved by resurrection. The weakness in this theory was that it downplays personal guilt.

Moral Influence:

- Loving sacrifice of Christ, as such a wonderful and selfless act, influences the hearts and minds -moves them to repentance and trust in Christ
- Does nothing about sin

So it says that Christ died on the cross, to show you how much God loves you and so therefore I must love my friends. That's called the Moral Influence Theory and actually it has got no basis in scripture.

Satisfaction Theory

Sin is the withholding by the creature from God the honour that is due him. Therefore, sin is *debt, or the failure to render to God full and proper obedience*

Christ's death restores God's honour by giving God a gift he did not owe hence the gift is adequate. It is an undeserved death –meritorious in God's eyes, the assault on Christ is greatest sin imaginable hence greatest merit

So therefore when we withhold honor and we don't glorify God we incur a debt of sin. What Christ does is that when he dies he provides merit for us, doesn't talk about punishment at all, because the people who believe in the Satisfaction Theory do not like to talk about punishment.

Penal Substitution:

There are two aspects to our debt. We have:

- Punishment, satisfaction of God's honour.
- Retributive punishment

When Jesus died he fulfilled two aspects, he satisfied requirements as well as he took the punishment.

People object to Penal substitution because they think:

- Penal substitution is like barbaric pagan sacrifices. It is unjust for an innocent to be punished for the guilty even if he consented to it
- How can the death of one man for a few hours pay for the sins of all sinners?

Penal substitution is like barbaric pagan sacrifices

- God's anger is not volatile, capricious and erratic like pagan gods but it is predictable, steady, unrelenting, provoked by evil and antagonistic to evil in all its forms. It is like the force of gravity; you step outside the building you will fall right down. God's anger is like that. If you break his rules and you dishonor him, you will reap the harvest.
- Satisfaction of that wrath is not done by us but by God's Son Jesus out of His sheer mercy and grace
- The sacrifice is a person but in giving His Son He is giving himself

It is unjust for an innocent to be punished for the guilty even if he consented to it

- When we accept Jesus Christ as our Lord and Savior there is a spiritual union, that means together. When the law looks at you, you are one, it is like getting married. When you are actually together spiritual in union, when God punishes Jesus, he takes upon himself the guilt that we actually bring into the union.
- The other one is representation, Jesus is a representative head of us. When Adam sinned the rest of the world sinned with him. Bible says, as Adam sinned all of you sinned, as Christ lives you all will live.

How can the death of one man for a few hours pay for the sins of all sinners?

- When you actually sin against Almighty God who created you, whom every breath of your life you owe, the punishment is commensurate with the enormity, immensity and the dignity of the person whom you have harmed. So therefore when we sin against God, we deserve eternal death. When the son of God is dying on the cross, that actually makes a difference, that's why we can actually pay for our sins.
- Hebrews 10:14 (ESV) For by a single offering he has perfected for all time those who are being sanctified.

Because of the value of sacrifice, the value makes the difference.

PENAL SUBSTITUTION – OLD TESTAMENT FOUNDATIONS

In the Old Testament we have got the Passover Lamb that tells you already that just because Israel was saved by the death of the lamb, one day this lamb will come. There is a sacrificial system that God instituted in the tabernacle and temple that tells you that there is

something wrong with us, we got sin and there must be sacrifice in order to pay for that sin and then there is scapegoat once a year that the high priest will kill one of the goats and take that blood and pour it on the holy of holies on the sacrificial seat in order to atone for the sin of the people and then he would take another goat, lay hands on that goat and all the sin he will just pronounce the sin and it will go onto the goat and the goat is cast out into the wilderness. So that's the idea of substitution, the goat takes your place as it were.

*Isaiah 53:4-5 (ESV) Surely he has **borne our griefs and carried our sorrows**; yet we esteemed him stricken, **smitten by God**, and afflicted.⁵ But he was **pierced for our transgressions**; he **was crushed for our iniquities**; upon him was the **chastisement that brought us peace, and with his wounds we are healed**.*

So the idea of substitution is already in Isaiah 53

*(ESV) Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make **many to be accounted righteous**, and **he shall bear their iniquities**.*

Isaiah 53, you cannot run, you cannot have a moral influence theory, you cannot talk about ransom theory, you only talk about substitution theory.

*because he poured out his **soul to death** and was numbered with the transgressors; yet he **bore the sin of many**, and makes intercession for the transgressors.*

John 1:29 (ESV) The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life.

Here you actually have wrath of God who sends snakes who killed, cure for that was setting up a bigger snake, God said you have to look at that snake, the moment you look at it I will heal you. It doesn't take any effort, it doesn't take any great theories of thinking, that's how they were saved. They were saved from the wrath of God. So in place of serpent Jesus was lifted up, when they lifted up Jesus there all you have to do is look at Jesus, believe in him and you will be saved from the wrath of God. So therefore penal substitution works

*John 3:36 (ESV) Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the **wrath of God remains on him**.*

*John 11:50 Nor do you understand that it is better for you that **one man should die for the people**, not that the whole nation should perish."⁵¹ He did not say this of his own accord, but being high priest that year **he prophesied that Jesus would die for the nation**,⁵² and not*

for the nation only, **but also to gather into one the children of God who are scattered abroad.** 53 So from that day on they made plans to put him to death.

John writes that not only he will die for this nation, but he will bring the rest of the world.

*John 6:51 (ESV) I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that **I will give for the life of the world** is my flesh."*

Which means Jesus dies for the world.

*John 10:11 (ESV) I am the good shepherd. The good shepherd **lays down his life for the sheep.***

All this supports Penal Substitution. So Penal substitution is the way in which Jesus saves us by substituting for us, taking the punishment for us on the cross, because there is the wrath of God. So when we look at the cross today, four implications for us.

So when we look at the cross there are four implications for us:

1. **We get the assurance of God's love** that the picture of the cross is the surest assurance that God loves us because he says in Romans chapter 5 while we were yet sinners, while we were yet enemies Christ died for us. When you look at the cross, you know the depth of what God will go through in order to save us.
2. **We have confidence in God's truthfulness.** When God said to Adam the moment you eat this fruit, you will die. He did die and in the end if we are not having the punishment because Jesus Christ died for us, which means everything that God says will come to pass it will. He won't compromise his truth, even if they send his son to die on the cross, he will not compromise his truth. Whatever his word says it will be true. So you cannot say when God in my life, he will close the eyes to my sin. If God has treated his son like that, he will treat you according to the law as well.
3. *Passion for God's justice. Perfect love and perfect justice. He paid for our sins.*
4. *Realism about sin. Our sin is so great that it took the cross to actually save us.*