

**Sermon Notes of
Pastor Craig Kuhlman's Sermon on August 9, 2020:**

**"Transformed by the Son of God:
Symbols of Guilt and Grace
(John 18:1-27) (Part 20)"**

[In today's sermon, Pastor Craig Kuhlman on Zoom shows us that through Jesus we can eliminate our intense feelings of guilt we have from time to time by accepting His grace.]

Introduction:

- There are certain symbols that we need to take a look at.
- First, let me ask: "How many of you are gardeners?"
- The subject of gardens has an important place in Scripture.
- Gardens mean a lot to God because of the symbolism.

Garden of Eden – where human history began (Gen 2:8):

- Adam brought also sin and death to the garden.
- Today, we'll see in John 18 that Jesus brings righteousness and life in the garden. He restores what Adam got wrong.
- And finally, Scripture began in the garden and will end in the garden. Everlasting delight and satisfaction will continue on forever (Rev 21-22).
- Now here, everyone will be partaking of the Tree of Life.
- Now even though, this is going to be a tough time for Jesus and His disciples in the Garden of Gethsemane, we know that there is good news ahead because of what Jesus did.

Brook Kidron or Kidron Valley:

- This is the second symbolism we're going to look at today.
- The meaning of Kidron is "dusky, gloomy" because that's where the blood runoff from temple sacrifices went:
Scripture tells us that King David crossed over Brook Kidron when rejected by the nation of Israel and betrayed by his son Absalom.
- Now, Ahithophel, David's counselor died by hanging as well as Absalom, and Judas in the Kidron Valley.

Who we are:

- Now we know that God is love. That's who He is.
- And through the incarnation, the truth of our being is the same as the truth of God's being.
- So, when we say that we "All stand before God with no fear, no shame, no guilt, and no doubt" it's true.

- We truly stand with and before God without fear, without shame, without guilt and without doubt.
- There's another aspect of our being and it's called "the way of our being" which some would call our existential experience our existence, what we experience in life.
- Now the way of our being doesn't always match the truth of our being.
- But the more we are transformed and changed by the Holy Spirit and as we yield to Jesus living in us, our way of being will become more like the truth of our being.
- Here are the definitions of these terms:

Fear = Worry about doing wrong

Shame = I am something wrong. (Shame is external.)

Guilt = I've done something wrong. (Guilt is internal.)

- Both Judas and Peter in the passage today felt guilt.
- Please note that guilt is NOT the nature of our being.
- It's not who we are, as the Father sees us.
- But that's the way we are because of our humanity.

Doubt = I'm uncertain if I'm wrong.

Once again, all of these statements

- Is Fear, Shame, Guilt, or Doubt part of the Truth of God's being? We can say emphatically, "No it's not!"
- As a result of the Incarnation, Fear, Shame, Guilt, or Doubt is not part of the Truth of Our Being.
- It's so important to know where we stand with God.

In Preview of today's message (John 18:1-27) – Pastor Craig's rhyming verses:

*The Garden and Betrayer's Kiss,
Not a time for JC Bliss.
Jesus said, "I Am he,"
Scripture fulfilled as it had to Be.*

*Peter's sword removed an Ear,
JC before Caiaphas, High Priest that Year.
Peter was questioned, Are you with Them?
He denied to the Fem.*

*Jesus slapped across the Face,
He turned his cheek he gave them Space.
One, Two, Three times Denied,
The rooster crowed, and Peter Cried.*

Overview of today's message about symbols of guilt and grace:

- The garden reflected the obedience of Jesus in taking on the suffering in order to remove the sin of humanity (verse 1). Jesus did have to appease the Father. We know that sin leads to death. So Jesus took humanity's sin upon Himself.
- The Kiss - Treachery (verses 2-9)
 - a. Judas treachery symbolized by the kiss
 - b. Jesus in full control, despite betrayal

- The sword which reflects rebellion (verse 10)
- The cup which reflects submission (verses 11-14)
- The fire which reflects denial (verses 15-27)
 - a. Assurance that Jesus was in full control
 - b. Jesus gives Peter an invitation to repent

1. The garden - obedience (verse 1; 2. the kiss - treachery (verses 2-9)

John 18:1 (NIV), When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it. 2) Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples.

- Jesus and His disciples obviously had gone there often to have intimate conversations, debriefings, etc.

3) So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

- Scholars tell us that there was between 200 and 600 soldiers that came to arrest Jesus.
- That number is kind of mind blowing.
- Obviously, they recognized the power that He had and were prepared for it.
- Now, we talked about agape love last week. And it's other-centered, other-serving, self-sacrificing to others.
- So, Jesus submitted Himself to our darkness.

4) Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

- Now, even up to the point of His death, Jesus was in control.
- He was calm, He was collected, and He didn't fly off the handle.
- Jesus knew what the end game was and why He was doing it.
- It was His love for us that led Him willingly to His captors.
- And you know, we have to face death too.
- But unfortunately, death is one of our greatest fears.
- But, it shouldn't be. We will experience a glorious change.
- It's interesting that Paul didn't fear death. He said he would rather go and be with the Lord because he knew what kind of glory he was headed to.
- But, Paul chose to stay alive for the benefit of the church to teach and bring glory to others.

5) "Jesus of Nazareth," they replied. "I am he," Jesus said. (And Judas the traitor was standing there with them.) 6) When Jesus said, "I am he," they drew back and fell to the ground.

- Now, this tells us a couple of things. First, it tells us and reflects the deity of Jesus.
- Jesus is using the same name there that the God of the Old Testament did.

- God of the Old Testament, Yehwah said, “I am.” Jesus and the Holy Spirit are both I am, as well.
- So, in one sense, they felt they were facing God.

7) Again he asked them, “Who is it you want?” “Jesus of Nazareth,” they said.

8) Jesus answered, “I told you that I am he. If you are looking for me, then let these men go.” 9) This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”

- So, here we see that Jesus stood up to these 200 to 600 armed soldiers and protected his disciples.
- Jesus in his prayer, in John 17, prayed for their safety and protection.
- So, once again, Jesus is our protector – so we don’t have to fear society around us.

3. The sword reflecting rebellion (verse 10); 4. the cup – submission (verses 11-14):

10) Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) 11) Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”

- Jesus is reminding Peter that He has a different mission here to accomplish than Peter has in mind.
- Now, what’s so interesting is the change in Peter’s character which is almost like night and day.
- A little later after brandishing his sword to protect Jesus, Peter couldn’t even admit that he was a part of Jesus’ followers.
- Now, we, too, experience ebb and flow. At times, we can be extremely confident in our faith and then for whatever reason we can waiver.
- Drawing back to God is a way to restore our faith.

12) Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him 13) and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14) Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

5. The fire represents denial (verses 15-27):

15) Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest’s courtyard, 16) but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

17) “You aren’t one of this man’s disciples too, are you?” she asked Peter. He replied, “I am not.”

- Just a little while ago, Peter had the courage to draw out his sword in front of hundreds of soldiers, but now didn’t have the courage to tell the truth about his relationship with Jesus.

18) It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

19) Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

20) “I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. 21) Why question me? Ask those who heard me. Surely they know what I said.”

22) When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded.

- It’s kind of ironic that Jesus, who is the High Priest, is being questioned by one of the officials, calling himself the high priest.
- Jesus remains calm, very collected and sets an example to follow.

23) “If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?” 24) Then Annas sent him bound to Caiaphas the high priest.

- Sometimes, we think that, as Christians, we are to roll over and let social injustices to go by.
- While Jesus was not combative, yet He did confront this situation. He did assert to the officials the truth.
- This gives us an example that when we see something wrong that goes against what scripture would tell us and doesn’t reflect love and light, we should stand up and make our case.
- Remember, we are to speak the truth in love.
- We always want to make sure the Holy Spirit is guiding us in what we say.

25) Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?” He denied it, saying, “I am not.”

- That’s the second time Peter denied Jesus.

26) One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?” 27) Again Peter denied it, and at that moment a rooster began to crow.

- Now in the synoptic Gospels, we read that Jesus looked at Peter, who then remembered the word of the Lord that he would deny Jesus three times and he wept bitterly (Luke 22:61-62).
- Jesus looked at Peter with love in his eyes not with contempt.
- Now, we can falter as well today. And we can get back up and say, “I’m sorry Father, which restores our relationship with Him.
- We need to remember that our actions haven’t changed God’s relationship with us, but it can change our relationship with Him, because we can sometimes feel cut off from Him by our actions.
- So, we restore our relationship with God through prayer and confession.
- It’s interesting we the symbolism of three involving Peter.
- We have three denials and we have the rooster crowing three times.
- After the resurrection, we have Jesus asking Peter three times, “Do you love me?”

- Then later in Acts 10, before Peter meets Cornelius, he has a vision three times to show him that God is welcoming the Gentiles into a relationship with Him.

In Summary of John 18:1-27 (Let's say this together):

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(Closing prayer)