

Series: John

Title: Assurance for His Kingdom

Text: John 18: 31-40

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**Proposition:** The central point running through this passage is that the Lord Jesus Christ is the King of his kingdom. (Let's read John 18: 31-19: 22)

**John 18: 31:** Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: **32:** That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. **33:** Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? **34:** Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?...**36** Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. **37:** Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **38:** Pilate said....I find in him no fault *at all*. **39:** But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? **40:** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

**John 19: 1:** Then Pilate therefore took Jesus, and scourged *him*. **2:** And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, **3:** And said, Hail, King of the Jews! and they smote him with their hands. **4:** Pilate [brought him out and said]...I find no fault in him. **5:** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! **6:**...the chief priests and officers...cried out, Crucify *him*, crucify *him*...**12:**...Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. [Pilate brought the Lord forth and]...**14:**...saith unto the Jews, Behold your King! **15:** But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar...**19:** And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS....**21:** Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. **22:** Pilate answered, What I have written I have written.

Pilate's heart was in the LORD's hand.

Proverbs 21:1: The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will

Proverbs 16:1: The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

Christ is God in human flesh. It was our King that put it in the heart of this Roman governor to ask him, "Art thou the King of the Jews?" In the way Pilate meant, the answer was no; the Lord Jesus was no competitor with Caesar, as the unbelieving Pharisee's charged him. But spiritually, in the good news of the gospel, the answer is yes. Christ is King of the true Jews Yet, our King's kingdom is not of this world.

**John 18: 36** Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

**Proposition:** God's people need to hear this and remember it in our hearts: Christ is King but his kingdom is not of this world; it is a spiritual kingdom.

**Division:** 1) Christ our King 2) What is his kingdom 3) What does it mean that it is not of this world

## CHRIST OUR KING

**John 18: 31: [Pilot said] judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:**

When the Jews answered this, they declare that the scepter had departed from Judah. They were no longer the lawgivers and judges. Now, the Jews needed the Roman governor to judge and sentence Christ to death. Remember when did God say that would happen?

Genesis 49:10: The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

The Lord Jesus Christ is Shiloh. It means “he whose it is” and “tranquil, peaceful.” The throne belongs to the Lord Jesus Christ—it is he whose the throne is. Shiloh had come—the Judge, the Lawgiver, the King—the Savior of his people.

Isaiah 33:22: For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

Christ is the King of Peace and King of Righteousness. By his rule, his kingdom is a tranquil kingdom of peace established in his righteousness.

Isaiah 9: 6: 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 government was on Christ’s shoulder from eternity. God the Father entrusted all government to his Son. Christ as King created and rules heaven and earth from the beginning of creation, even now and throughout time.

But above all, the government of his kingdom belongs to Christ our King. The very reason he was going to the cross was "to order his kingdom, and establish it with judgment and justice from henceforth even for ever." To order it by fulfilling the everlasting covenant for his people so God can receive us in mercy and righteousness. To establish his kingdom in his precious blood on the cross. He is the King who David typified. Now, our King sits upon the true throne in glory, ruling his kingdom henceforth even forever.

So he was born into this world King. The Lord Jesus is "the child born and the Son [of God] given." Our King is the GodMan. Notice in verse 37, "*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*" "To this end was I born." They came at his birth asking where is he that is born King of the Jews. He came "to bear witness unto the truth." He is the King prophesied in all the scriptures. The Lord Jesus came to bear witness that he is the Truth who God declared in all the scriptures.

Jeremiah 23: 5: Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6: In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Psalms 89: 18: For the LORD *is* our defence; and the Holy One of Israel *is* our king.

## CHRIST'S KINGDOM

**John 18: 33:...Pilot “said unto him, Art thou the King of the Jews?”**

Again, Christ was not king in the manner Pilot meant. He was not in competition with Caesar or any kingdoms of this world. Our King rules them all. But Christ is indeed he is King of the Jews. But Christ’s

kingdom is not political. His kingdom is the church which he purchased with his own blood. Christ did not come from heaven to establish an earthly kingdom. He is, indeed, King of the Jews. But he is King of true Jews. True Jews are his elect from political Israel and his elect from every Gentile nation who have been born-again of the Holy Spirit, circumcised in heart.

Romans 2: 28: For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

He is the King of his spiritual Israel

Romans 9: 6...For they *are* not all Israel, which are of Israel: 7: Neither, because they are the seed of Abraham, *are they* all children: but, in Issac [in Christ our King] shall thy seed be called. 8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Christ kingdom is a chosen, redeemed, blood-bought, blood-washed multitude from every nation under heaven. His kingdom is made up of sinners, sanctified in and by Christ, who believe Christ our King alone is all our salvation and acceptance with God. We sure need to remember this, especially during election seasons or when we see divisions in this world. Brethren, we are of another kingdom altogether.

## **NOT OF THIS WORLD**

What does it mean that his kingdom is not of this world. Christ as King established his kingdom unlike any king in earthly kingdom.

Nebuchadnezzar had a dream. He saw an image. The head was gold. It represented the great kingdom, which was Nebuchadnezzar's kingdom, Babylon. Then the body of the image was made up of silver, brass, iron and clay. These represent other earthly kingdoms which were to come after Nebuchadnezzar's kingdom. But a stone cut out of the mountain without hands destroyed all the other kingdoms and that kingdom lasted forever--Christ is that Stone and King.

Daniel 2: 44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Over and over in scripture we find Christ and his work performed "without hands."

Hebrews 9:11: But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Mark 14:58: We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Colossians 2:11: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

2 Corinthians 5:1: For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Christ our King is not of this world. He came from heaven and returned to heaven. Christ is "the King eternal, immortal, invisible, the only wise God" to whom honor and glory shall be given forever and ever (1 Tim 1: 17). The kingdom of Christ is not of this world. In fact, the world did everything to oppose and stop him and exterminate his kingdom. But where is Babylon, or Assyria or Rome now? Yet, Christ's throne and kingdom is forever.

Not only is the King himself not of this world but he came in a manner not of this world. He is the stone cut out of the mountain without hands. Worldly kings come in pomp with conquering armies. Our King was born in a lowly manger because there was no room in an inn for the Monarch of all monarch's. He wore swaddling bands rather than a royal robe. Humble shepherds announced his arrival and fisherman were his companions. The only triumphant entrance he ever made into Jerusalem was "meek and lowly."

Zechariah 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.

While on earth he only wore a crown once and it was a crown of thorns. His hands only once held a scepter and it was a reed given him in derision. The robe he wore was a purple robe of mockery. In this world, the only-exaltation the world ever gave him was to lift him up on the cross. Worldly kingdoms are established in the blood of others.

Christ our King established his kingdom in his own blood. Whoever heard of a king laying down his life to save his subjects from death? That is what Christ our King did for his people. He came down and down and down and every step lower added power and stability to his kingdom. He laid the foundation in agony and established in his blood. Our King made every chosen child righteous and just by his own obedience and sinless by his own blood.

Not only is our King not of this world, but his subjects are also not of this world. Those that make up this kingdom are not of this world. Get that believer: we are not at all of this world. God made the first man of the dust. Since Adam sinned and death entered, all God's elect, like all sinners, are of the earth, of the world, ruined by nature. We were conceived in sin of man and guilty and worthy of death. From the first moment we are alive we are spiritually dead and begin dying physically. Each child of Adam shall go back to the dust and the works of the unregenerate shall be consumed in the dust of the earth. No man is born by nature a child of this kingdom; were it so the kingdom would be of this world. He found us shouting "we will not have this man to reign over us." Nothing of our flesh is of this kingdom. But each member of Christ's kingdom is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." We are born of the Spirit of God from above. A new spirit given us of God which is a spirit we did not have before God regenerated us. Every child of Christ's kingdom is other worldly. We are the Hebrews which means from beyond.

Worldly kingdoms when the hearts of their subjects by oppression. Christ brings us to bow by showing us what he has done freely for us. He showed us our sin could not change his grace, mercy and love by showing us he laid down his death in our room and stead while as yet we were ungodly. Thus he brought us to bow the knee in gratitude and made us from our hearts shout "All hail! All hail! King Jesus!"

The weapons of our kingdom are not carnal but spiritual. Our King told Pilot "*if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.*" Our weapon is the sword of the Spirit, the word of God, declared through the preaching of the gospel. The power of our weapons is the power of our King. The Gospel is the ram's horn that makes the walls of Jericho fall and Christ our King is the power who pulls down the strongholds.

So, likewise, the defense of Christ's kingdom is not of this world. "We are more than conquerors through [Christ our King] that loved us."

The riches of this kingdom are not of this world. They are more costly and valuable than any riches of this world. Treasures such as pardon, peace, joy, contentment and holiness. All of these and far more are the "precious things of Heaven" (Deut 33:13).

No worldly kingdom has the pomp of Christ's kingdom. Christ has made each of its subjects kings and a nation of priest—a "royal priesthood, a holy nation." Each subject is decked in the royal robe of Christ's righteousness. Each is a priest who can enter the holiest of holies to present our petitions to God our Father through the blood of Christ our High Priest. But our glory cannot be seen with human eye because it is not of this world. We may appear poor compared to this world yet we are "heirs of God and joint-heirs with Christ."

The laws of his kingdom are not of this world and not written on earthly granite. It is the law of faith and love sent down from above written on the heart of each subject of his kingdom. The world's law is "Do to others as they do to you"; the law of Christ's kingdom is "Do to others as ye would that they should do to you." "Eye for an eye" is the precept of the world; the law of our King is "*if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*" "If he smite thee on the one cheek, turn to him the other also". "Every man for himself" is the rule of the world; our Kings' law is "*Look not every man on his own things but on the things of others.*"

The world drags one another to an earthly judge and condemns them to die. We have direct access to our King who is our Judge and our Righteousness, from whom we ask mercy for our own selves, for our brethren and to whom our King gives mercy. He makes his subjects stand.

So the peace of Christ's kingdom is not of this world. Every subject in Christ's kingdom considers every other believer better than ourselves and Christ our King as the wisest and greatest of all. Every subject is full of thanksgiving, gratitude, love and devotion, while each one confesses how poor and weak our highest love and deepest gratitude.

Our King will come again and we will reign with him forever and not one will be lost. Christ's kingdom is the bush that burns with fire and is not consumed because Christ our God and is in the bush.

Let me end by asking you is Christ your King? Are you a subject in this kingdom? Has he given you a new heart to believe on Christ alone? Made you obedient from the heart? Is your one desire to be found in Christ robed in his royal righteousness alone? Is your heart to honor the King in everything as you cry out for mercy for how short you come of the glory he deserves?

We live in a tumultuous time. Rulers are corrupt. The citizens of our country are divided. The citizens of other countries are divided. The world is divided. Other countries are at war and more wars could come at any time.

Believer, let us have grace. Let us be at peace with one another and not strive with the potsherds of this earth. Let us be content and worship and serve God with reverence all things because Christ is our King—our Sovereign—ruling all things in this world. He is ruling his kingdom, his people. And "we have received a kingdom which cannot be moved" (Heb 12: 28). May God be pleased to make us a loyal subjects to our King.

**Amen!**