

## INTRODUCTION

We find ourselves to be sinners in the hands of an angry God...

We hear the gospel of Jesus Christ: forgiveness of sins...

We repent; we believe; we profess a good profession, including being baptized...

Then, the long march begins...

How do we keep going, keep fighting, remain faithful until death, or until the Lord Jesus comes back?

We remember how we professed a good profession.

More than that, we remember that Christ Jesus witnessed, before Pontius Pilate

What was it that Christ Jesus witnessed before Pontius Pilate? He witnessed the same thing we professed---a good confession or good profession.

## TEXT

1 Timothy 6:12-15 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have ~~confessed~~ [professed] the good ~~confession~~ [profession] in the presence of many witnesses. (13) I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good ~~confession~~ [profession] before Pontius Pilate, (14) that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,

## BODY

### I. Hear Jesus Witness the Good Profession - John 18:31-38

#### A. What did Jesus witness? What did He actually say?

1. v. 33 Are you the king of the Jews?
  - a) impossible to answer truly with simple “yes” or “no”
    - (1) He cannot simply say, “yes,” because He is not claiming to be King in the sense Pilate means, as a rival to Caesar
    - (2) He cannot simply say, “no,” because He is indeed King in another sense
  - b) there must be clarification of the question
2. v. 34 In what sense do you mean?
3. v. 35 not a spiritual sense
4. v. 36 “My kingdom is not of this world”
5. v. 37 “Are You a king then?”
6. v. 37 You say that I am a king
7. v. 37 I have come into the world
8. v. 37 I should bear witness to the truth

#### B. How did that constitute a good profession?

1. He witnessed that He is the King
2. He witnessed that His kingdom is not of this world
3. He witnessed that He is both man and something else
  - a) not a long theological discourse, but
  - b) a very brief statement of His person
    - (1) that He is a man, born
    - (2) that He came from somewhere other than this world, already having His being before He was born
4. He witnessed that He is the truth
  - a) He is the very witness to the truth
  - b) strong implication: what He says is to be believed above anything and everything else

#### C. I am the King of the Kingdom of Heaven, the Kingdom of God; I am both born of woman and come down from heaven; I am the One who can witness to the truth from God

#### D. Are we on the right track here? Is this what the apostle Paul had in mind?

1. 1 Timothy 6:12-15 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have ~~confessed~~ [professed] the good ~~confession~~ [profession] in the presence of many witnesses. (13) I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good ~~confession~~ [profession] before Pontius Pilate, (14) that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,
2. note “king” and “lord” used synonymously

Christ Jesus witnessed the good profession before Pontius Pilate, professing Himself to be the King of the kingdom of God, the kingdom of heaven, pre-existent, then born, to be the One witness to the truth.

## II. Think In What Ways Christ Jesus Testified That His Kingdom Is Not of This World

### A. Not risen up out of this world, as other kingdoms, but come down into the world from heaven

1. Daniel 7:2-3 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. 3 And four great beasts came up from the sea, each different from the other....Daniel 7:17 "Those great beasts, which are four, are four kings which arise out of the earth."
2. John 18:37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."
3. APPLICATION: Let this comfort you in all political commotion.

### B. Not established and defended by His servants fighting with worldly weapons

1. John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."
2. 2 Corinthians 10:3-5 For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,
3. APPLICATION
  - a) we may use worldly weapons to protect worldly life and property
  - b) but keep a line drawn in your conscience; we do not use worldly weapons to install the kingdom of heaven

## III. Note That What Christ Jesus Professed Appeared In the Rest of the New Testament Scriptures

- A. Acts 2:36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."
- B. Acts 28:30-31 Then Paul dwelt two whole years in his own rented house, and received all who came to him, 31 preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.
- C. Romans 10:9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
- D. Revelation 19:15-16 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

## CONCLUSION

Christ Jesus witnessed the good profession before Pontius Pilate, professing Himself to be the King of the kingdom of God, the kingdom of heaven, pre-existent, then born, to be the One witness to the truth.

## APPLICATION

If you are not yet a disciple of Jesus Christ, today consider Him in this light: He is the King of the Kingdom that transcends all other kingdoms, that will continue when all other kingdoms have ended. Do not trust yourself to any earthly power; instead, trust yourself to Him, to His eternal heavenly power and reign.

If you are not sure what to believe, as the world says you should listen to your heart and follow your dreams, while man-made religion says you should do enough good works to earn your place in heaven, be assured that Jesus Christ is the one to whom you can listen with full confidence. He is the One who has come down from heaven to earth, to witness to the truth. He is truth itself. He is the beloved Son of God---listen to Him.

If the affairs of this world are troubling your mind:

- if inflation is making it hard for you to pay for what you need to pay for
- if the government is making you its enemy, when you are not doing anything wrong
- if the degrading of our republic and our state grieve you

Remind yourself that we are just pilgrims here, sojourners, strangers, foreigners. In one sense we are Texans and Americans, but our fellow citizens may disappoint us, our rulers may betray us, our state and republic may be destroyed, because all of these are just of this world. In a greater sense we are citizens of the Kingdom of Heaven. Its ruler, the Lord Jesus Christ, will never disappoint or betray us. His rule will never be subverted. He shall reign forever and ever and ever.

Thad - Call to Worship and Opening Prayer - John 12:12-15

Roel - Scripture Reading - Daniel 7:1-14

Jeremiah - Congregational Prayer

Lord's Supper

Benediction - 2 Timothy 4:18

Allison - Prelude

Allison - Trinity 151 "O Come, All Ye Faithful"

Rita - "Is He Worthy?" - Andrew and Alex lead

Rita - Trinity 195 "Alas! And Did My Saviour Bleed"

2022-09-04 9:30 a.m.

Part of a good profession is professing that we are not at home in this world, but are looking for our true home in heaven.

Hebrews 11:13-16 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and **confessed** [ESV acknowledged] that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Genesis 23:1-4 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 4 I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

Genesis 47:7-9 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How old art thou? 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Psalms 39:12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

Henry: both Lord and Christ: these signify the same; he is Lord of all, and he is not a usurper, but is Christ, anointed to be so. He is one Lord to the Gentiles, who had had lords many; and to the Jews he is Messiah, which includes all his offices. He is the king Messiah, as the Chaldee paraphrast calls him; or, as the angel to Daniel, Messiah the prince, Dan\_9:25. This is the great truth of the gospel which we are to believe, that that same Jesus, the very same that was crucified at Jerusalem, is he to whom we owe allegiance, and from whom we are to expect protection, as Lord and Christ.

### **John 8:36a Jesus answered, "My kingdom is not of this world."**

Poole:

my kingdom is spiritual, over the hearts and minds of men, not earthly and worldly

Henry:

it is the kingdom of heaven, and belongs to another world. Christ is a king, and has a kingdom, but not of this world

First Its rise is not from this world

Secondly, Its nature is not worldly; it is a kingdom within men (Luk\_16:21), set up in their hearts and consciences (Rom\_14:17), its riches spiritual, its powers spiritual, and all its glory within.

Thirdly, Its guards and supports are not worldly; its weapons are spiritual. It neither needed nor used secular force to maintain and advance it, nor was it carried on in a way hurtful to kings or provinces; it did not in the least interfere with the prerogatives of princes nor the property of their subjects; it tended not to alter any national establishment in secular things, nor opposed any kingdom but that of sin and Satan

Fourthly, Its tendency and design are not worldly. Christ neither aimed nor would allow his disciples to aim at the pomp and power of the great men of the earth

Fifthly, Its subjects, though they are in the world, yet are not of the world; they are called and chosen out of the world, are born from and bound for, another world; they are neither the world's pupils nor its darlings, neither governed by its wisdom nor enriched with its wealth.

The good confession which our Lord Jesus witnessed before Pontius Pilate, in answer to this (1Ti\_6:13): Thou sayest that I am a king, that is, It is as thou sayest, I am a king; for I came to bear witness of the truth

First, He grants himself to be a king, though not in the sense that Pilate meant

Secondly, He explains himself, and shows how he is a king, as he came to bear witness of the truth; he rules in the minds of men by the power of truth. If he had meant to declare himself a temporal prince, he would have said, For this end was I born, and for this cause came I into the world, to rule the nations, to conquer kings, and to take possession of kingdoms; no, he came to be a witness, a witness for the God that made the world, and against sin that ruins the world, and by this word of his testimony he sets up, and keeps up, his kingdom. It was foretold that he should be a witness to the people, and, as such, a leader and commander to the people, Isa\_55:4...When he said, I am the truth, he said, in effect, I am a king. He conquers by the convincing evidence of truth; he rules by the commanding power of truth, and in his majesty rides prosperously, because of truth, Psa\_45:4. It is with his truth that he shall judge the people, Psa\_96:13. It is the sceptre of his kingdom...The subjects of this kingdom are those that are of the truth. All that by

the grace of God are rescued from under the power of the father of lies, and are disposed to receive the truth and submit to the power and influence of it, will hear Christ's voice, will become his subjects, and will bear faith and true allegiance to him. Every one that has any real sense of true religion will entertain the Christian religion, and they belong to his kingdom; by the power of truth he makes them willing, Psa\_90:3. All that are in love with truth will hear the voice of Christ, for greater, better, surer, sweeter truths can nowhere be found than are found in Christ, by whom grace and truth came; so that, by hearing Christ's voice, we know that we are of the truth, 1Jo\_3:19.

Gill:

his mediatorial kingdom, administered both in the days of his flesh, and after his resurrection; which includes the whole Gospel dispensation, Christ's visible church state on earth, and the whole election of grace; it takes in that which will be at the close of time, in the latter day, which will be more spiritual, and in which Christ will reign before his ancients gloriously; and also the kingdom of God, or of heaven, even the ultimate glory: the whole of which is not of this world; the subjects of Christ's kingdom are not of the world, they are chosen and called out of it; the kingdom itself does not appear in worldly pomp and splendour, nor is it supported by worldly force, nor administered by worldly laws; nor does it so much regard the outward, as the inward estates of men; it promises no worldly emoluments, or temporal rewards. Christ does not say it is not "in" this world, but it is not of it; and therefore will not fail, when this world does, and the kingdoms thereof. Every thing that is carnal, sensual, and worldly, must be removed from our conceptions of Christ's kingdom, here or hereafter

Clarke:

It is purely spiritual and Divine.

Barnes:

that is, it is not of the same nature as earthly kingdoms. It was not originated for the same purpose, or conducted on the same plan.

his dominion was over the heart, subduing evil passions and corrupt desires, and bringing the soul to the love of peace and unity

MacLaren:

the "good confession"

The answer to be given depended on the sense in which Pilate asked the question, to bring out which is the object of Christ's question in reply. If Pilate was asking of himself, then what he meant by 'a king' was one of earth's monarchs after the emperor's pattern, and the answer would be 'No.' If he was repeating a Jewish charge, then, 'a king' might mean the prophetic King of Israel, who was no rival of earthly monarchs, and the answer would be 'Yes,

Our Lord's double answer claims a kingdom, but first shows what it is not, and then what it is. It is 'not of this world,' though it is in this world, being established and developed here, but having nothing in common with earthly dominions, nor being advanced by their weapons or methods.

He not only had been 'born' like other men, but had 'come into the world,' having 'come forth from the Father,' and having been before He was born.

The end of the Incarnation is to 'bear witness to the truth.' That witness is the one weapon by which Christ's kingdom is established. That witness is not given by words only, precious as these are, but by deeds which are more than words. These witnessing deeds are not complete till Calvary and the empty grave and Olivet have witnessed at once to the perfect incarnation of divine love, to the perfect Sacrifice for the world's sin, to the Victor over death, and to the opening of heaven to all believers. Jesus is 'the faithful and true Witness,' as John calls Him, not without reminiscences of this passage, just because He is 'the First-begotten of the dead.' As here He told Pilate that He was a 'king,' because a 'witness,' so John, in the passage referred to, bases His being 'Prince of the kings of the earth' on the same fact.

Hawker:

I am a King. But not of this world, though in this world; here in grace, hereafter in glory. Oh? sweet and blessed assurance from the lips of truth. And, as the Lord here said, he bears witness to the truth, for he himself is truth.

Ellicott:

By "of this world" we are to understand that the nature and origin of His kingdom are not of this world, not that His kingdom will not extend in this world. (Comp. Joh\_8:23; Joh\_10:16.) In the world's sense of king and kingdom, in the sense in which the Roman empire claimed to rule the world, He had no kingdom.

Pink:

Unlike all the kingdoms which have preceded it, My kingdom will not originate with man, but be received from God (Dan. 7:13, 14; Luke 19:12); unlike the kingdoms of man, which have been dependent upon the powers of the world, Mine will be an absolute theocracy; unlike theirs, which have been propagated by the world's arms, Mine will be regulated by heavenly principles; unlike theirs, which have been characterized by injustice and tyranny, Mine will be marked by righteousness and peace.

That He was "king" our Lord would not deny, but boldly acknowledged "to this end was I born," knowing full well what would be the cost of His affirmation. It is to this the Holy Spirit refers, "who before Pontius Pilate witnessed a good confession" (1 Tim. 6:13)

John 19:19-22 Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. 20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. 21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." ' ' 22 Pilate answered, "What I have written, I have written."

1 Corinthians 12:2-3 You know that you were Gentiles, carried away to these dumb idols, however you were led. 3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

