



Calvary of Albuquerque

A King, a Kingdom, and a Courtroom - John 18:28-40

From the series: Believe:879

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MESSAGE SUMMARY

What kind of a King is Jesus, and what is the nature of His Kingdom? And what does it mean to pray, "Thy Kingdom come, Thy will be done"? These are the questions faced in the text before us. As Jesus nears the cross, a nation denies His reign over them, while a Roman ruler questions Him and then cynically admits his own confusion and despair.

OUTLINE

I. A Kingdom Denied (vv. 28-32)

- A. The Conspiracy
- B. The Charge

II. A Kingdom Discussed (vv. 33-37)

- A. The Interrogation
- B. The Explanation
- C. The Elucidation

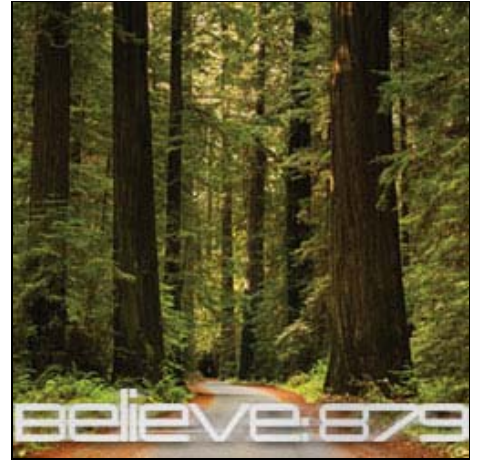
III. A Kingdom Disbelieved (vv. 38-40)

- A. The Ruler's Despair
- B. The Ruler's Decision

DETAILED NOTES

I. Introduction

- A. God could have made a world filled with "Mr. or Mrs. Wonderful Dolls"
 - 1. No rape, no murder, no selfishness, no crime
 - 2. No real love, no real submission
- B. God gave us human volition; freedom of choice
- C. Jesus is the King of a different kind of kingdom
 - 1. "My kingdom" used three times in this section
 - 2. His kingdom
 - a. Filled with real people
 - b. Dealing with a real God
 - c. Living in real submission to His authority
- D. Jesus on trial before Pontius Pilate, Governor of Judea
 - 1. Elements of a courtroom scene
 - a. Judge: Pilate
 - b. Defendant: Jesus
 - c. Plaintiffs: Jewish authorities



2. Trial four of six
 - a. First trial: Jesus before Annas
 - b. Second trial: Jesus before Caiaphas
 - c. Third Trial: Jesus before the Sanhedrin
3. Jews couldn't enforce the death penalty, so they brought Jesus before the Romans
4. King of Kings who will one day rule over all the kingdoms of men standing trial before a puny human court
5. Trial played out daily
 - a. In the hearts of men and women
 - b. Courts of public opinion
 - c. Courts of personal decision
 - d. Issues at stake:
 - i. What am I going to do with Jesus?
 - ii. How will I handle Him?
 - iii. What are my thoughts about Him?
 - iv. Dare I let Him be King over my life?

II. A Kingdom Denied (vv. 28-32)

A. The Conspiracy

1. Jewish leaders led Jesus to the Praetorium, but wouldn't go in
 - a. Didn't want to be ceremonially defiled
 - b. Willing to kill Jesus
2. Jewish rulers believed in a Messianic kingdom
 - a. Rejected Jesus as their King
 - b. Believed in an immediate, outward, political kingdom
 - i. Overthrow the Romans
 - ii. Rule from Jerusalem
 - c. "Repent, for the kingdom of heaven is at hand." (Matthew 4:17)
 - i. Their hopes rose
 - ii. Jesus' popularity rose
 - a. "They were about to come and take Him by force to make Him king," (John 6:15)
 - b. "Hosanna! 'Blessed is He who comes in the name of the Lord! The King of Israel!'" (John 12:13)
3. Jesus came the first time to conquer sin in people's lives
 - a. "And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." (Matthew 1:21)
 - b. He will eventually set up the kingdom the Jews expected
4. Mock Trial
 - a. Broke three of their own rules
 - b. Leveled a sentence: wanted Him killed
5. Caiaphas wanted Jesus crucified
 - a. Jews executed by stoning (See Leviticus 24)
 - i. Could have done that and sorted it out with the Romans later
 - ii. Stoned Stephen
 - b. "Cursed is everyone who hangs on a tree" (Galatians 3:13)
6. The Praetorium
 - a. The Antonia Fortress
 - b. Where the Roman soldiers were garrisoned
7. Pilate headquartered in Caesarea, moved of Jerusalem during Jewish festivals in case of a riot

B. The Charge (see Luke 23)

1. Perverting the nation
 - a. False charge
 - b. "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." (Matthew 5:17)
2. Forbidding the people to pay taxes to Caesar
 - a. False charge
 - b. "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." (Matthew 22:21)
3. Says He is Christ the King
 - a. True charge
 - b. They rejected His authority
 - c. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I

wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matthew 23:37)

III. A Kingdom Discussed (v. 33-37)

A. The Interrogation

1. Pontius Pilate, who represents the king of the world, Caesar, and Jesus, the King of kings come face to face
 - a. Pilate
 - i. Fifth Roman governor of the province of Judea
 - ii. Appointed by Caesar Tiberius in 26 AD
 - iii. He reigned for 10 years
 - iv. Born in Seville, Spain
 - v. Joined the Roman army
 - vi. Married the granddaughter of Caesar Augustus, Claudia Procula
 - vii. Proudful, cynical man
 - b. Jesus
2. Are you the king of the Jews?
 - a. "You" is emphatic
 - b. Accurate translation: "You?! Are you the king of the Jews?!"
 - c. Pilate had his own idea of a kingdom
 - i. Rome: the kingdom
 - ii. Caesar: the king
 - iii. Enacted by force
 - d. Jesus doesn't answer directly
 - i. If yes, He will be accused of insurrection
 - ii. If no, He will be denying who He is
 - e. Illegal question
 - i. Can't privately discuss the case with the defendant
 - ii. No self incrimination

B. The Explanation

1. "My Kingdom"
 - a. One of Jesus favorite topics of discussion
 - i. "Kingdom of God" appears:
 - a. Four times in Matthew
 - b. Fourteen times in Mark
 - c. Thirty-two times in Luke
 - d. Two times in John
 - ii. "Kingdom of Heaven" 33 times in Matthew
 - iii. Taught us to pray, "Thy kingdom come" (Matthew 6:10 KJV)
 - iv. "He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God." (Acts 1:3)
 - b. What kind of King is Jesus?
 - i. Not yet a political military king, who enforces His rule
 - ii. Spiritual King
 - iii. Eventually a world-dominating king; "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" (Revelation 11:15)
 - iv. Out of this world: 'Ek, ek - from out, out from among
 - v. His kingdom doesn't have its authority base in this world
2. Pilate in a quandary
 - a. Jesus claims to be a spiritual, not political King
 - b. Pilate's wife had a dream and warned him: "While he was sitting on the judgment seat, his wife sent to him, saying, 'Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.'" (Matthew 27:19)
3. Pilate vs. Jesus
 - a. Emissary of Rome; Son of God
 - b. Earthly ruler; Heavenly Ruler
 - c. Do anything for power, glory, honor; gave up power, glory, honor
 - d. Lives for the material; deals with different things
 - e. Wears robes of Rome; wears peasant dress of Galilean

C. The Elucidation

1. Jesus is clearly in control

- a. Pilate is clearly on trial
- b. As if to say, "You can know the truth"
- c. "My sheep hear My voice, and I know them, and they follow Me." (John 10:27)
- 2. "Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven." (Matthew 6:9-10)
 - a. Not a prayer for the future, coming of His kingdom on earth
 - b. Reign over me
 - i. May Your kingdom come over my life
 - ii. I voluntarily surrender to you
- 3. We have thrones in our lives; who is sitting on yours?
 - a. Is Jesus controlling you?
 - b. Are you following your own agenda?
 - c. True believers have experienced a kingdom shift; Jesus rules and reigns over them

IV. A Kingdom Disbelieved (vv. 38-40)

A. The Ruler's Despair

- 1. What is truth?
 - a. As if to say, "No one can ever know absolute truth"
 - b. Left the room without waiting for an answer
- 2. Jesus is absolute truth
 - a. "I am the way, the truth, and the life." (John 14:6)
 - b. "And you shall know the truth, and the truth shall make you free." (John 8:32)

B. The Ruler's Decision

- 1. Pilate dismissed the case, and dismissed Jesus from his life
- 2. Barabbas freed
 - a. Barabbas full name: Jesus Barabbas (according to Origin)
 - i. Jesus, son of a father
 - ii. Do you want Jesus, son of a father, or Jesus, Son of the Father?
 - b. Always the choice: the human kingdom or God's kingdom
 - i. Most choose the human kingdom; they don't want God ruling over them
 - ii. God wants real people who will surrender voluntarily

Greek Terms: Ἐκ, ek - from out, out from among

Figures Referenced: Origin

Cross References: Leviticus 24; Matthew 1:21; Matthew 4:17; Matthew 5:17; Matthew 6:9-10; Matthew 22:21; Matthew 23:37; Matthew 27:19; Luke 23; John 6:15; John 8:32; John 10:27; John 12:13; John 14:6; Acts 1:3; Galatians 3:13; Revelation 11:15