

Journey of Faith

The King?
(John 18:28-19:16)

Pilate and Jesus had one of those conversations that were like some of the conversations I've had with some of you. You know... computers and engineering...

The Governor

Pilate was Governor of Judaea:

- Civil, military and criminal jurisdiction
- Some self-governance
- Capitol punishment
- Pilate was an irritant to them
 - One time soldiers were lead into Jerusalem
 - Another time "corban" (Jerusalem/ aqueduct)

Pilate was not in absolute control.

- Play by the rules
- Protective of himself

Then comes Jesus with this King language

- This is alien to Pilate (plots/weapons/skulls)
- This kingship language had Pilate on a different planet
- Watch how the word "king" gets tossed around in this conversation.

John 18:28—19:6a

Double meaning in the Gospel of John

- Nick at night 3:3ff
- Samaritan woman 4:10
- Food 4:32
- Caiaphus in 11:49-50 *Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all! You do not realise that it is better for you that one man die for the people than that the whole nation perish."*

John has allowed us to be insiders

- The crucifixion of Jesus was at the hands of both Jew and Gentile.
- There is absolutely no place for racism or anti-semitism here.

Jesus as King

How do we understand this role?

- We see Pilate and Jesus discussing the subject (Pilate's on another planet though)
- We're left to wrestle with the Biblical text.
 - "King" appears 9x
 - "Kingdom" 3x
- Jesus doesn't deny being a king
 - Pilate struggles with Jesus/Caesar
 - Christ's kingship is not about political rule (not of this world)

The focus of the passage

- Pilate asks Jesus if He's the king of the Jews (18:33)
 - He replies: *"Is that your own idea..."* **18:34**
 - In other words- Roman (political kingdom)/Accusers (as Messiah)
- Pilate seems to get the question: *"Am I a Jew?"* **18:35**
(Pilate doesn't want to deal with this)
- Jesus explains his role as a king. *"My kingdom is not of this world"* **18:36**
 - Not about Caesar
 - No army
 - No recruiting/training
- Jesus and Caesar are two different entities
 - Political power/constitution/law code/location
 - Pilate acknowledges Jesus claim as King-
8:37a (You are a king!)
 - Jesus is truth **8:37b**
 - Pilate's response to Jesus' claim- v. **38a** (What is truth?)

Do we know the truth?

- "Well, it's the Bible, of course!"
 - Jesus is the truth **14:6**.
 - Scripture is true and bears witness
 - Remember *"You diligently study the Scriptures"* **5:39,40**
- Leaders had so figured out the **written truth** they failed to see **Living Truth**
 - We can fall into the same trap.
 - Never lose focus on Jesus for the of battling orthodox interpretations of the word.

- The message of Jesus? “Kingdom of God is near.”
-Jesus was deliberate with kingdom! His message! True today!

Christian Smith writes: “The term “Kingdom of God” denotes the kingly reign of God in someone’s heart and life. That divine sovereignty is exercised through Jesus, as his presence dwells in and gradually transforms a man or woman through the influence of the Holy Spirit. And the ideal toward which this reign moves was defined in the parallelism of the Lord’s Prayer that has the petition “Your kingdom come” explained with the words “Your will be done, on earth as it is in heaven.”

When the kingdom of God is present, life gets changed. . . . Unbelievers ought to be able to point to Christians and say, “Ah ha, that is what the kingdom of God looks like.” The changes that God wills in our broken lives – in our hearts, our relationships, and (ultimately) our social institutions – are numerous. Where there was once self-centeredness comes self-giving; where there was once autonomous individualism comes loving, interdependent community; and where there was once exploitation comes justice. Security in power is replaced by security in God. The endless pursuit of wealth is replaced by an option for the weak and poor. Bondage to self-fulfillment [] is replaced with freedom to serve others. The oppression of slaves, racial minorities, and women is replaced by equality. Lies are replaced by truth, brokenness by wholeness, the law by grace, and division by forgiveness. This is the vision of the kingdom: where God becomes God in human lives, life is transformed. The old dies and the new is born.”

Conclusion

The hope of Jesus (Caiaphas and the Sanhedrin)

- Not peace with religious/institutions
- Pilate & Caesar are not a part of the mission
- They had the force of arms- but cannot conquer hearts

Jesus comes with a reality that’s different than our world

- We’re allowed to look into His own person (In-breaking of the kingdom)
- We are to proclaim/plead for/challenge one another in this body

1. To model

2. Deliberately live the kingdom of God “in a world that loves darkness above light, lies above truth, and death above life.”

Jesus still has a kingdom dream today

- Just being a church member doesn't cut it.
- We are to keep the dream alive
 1. Create a safe & healthy community
 2. Encourage one another for heaven's view rather than this world
 3. Never lose sight of our reason for existence.
 - That reason is Jesus.
 4. May we never offer ourselves or anything we've created or learned to manipulate as an alternative to his sovereignty over us.

Jesus comes to a lost & dark world with a message-- He is King Jesus!-Phi. 2:6-11

May He Reign!

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