

SERIES: Gospel of John
The Otherworldly Kingdom
John 18:33-40

A Kingdom Defined Not by the Material, but by the Spiritual (18:33-36)

- There are two kingdoms:
 - The City of **Man**- The worldly kingdom.
 - The City of **God**- The heavenly kingdom.
- Christians live in both kingdoms at the same time.
 - We do not take orders from the world.
 - We take directions from God's **word**.
- Jesus rules over **both** kingdoms.
 - Jesus is the **King** of the Jews.
 - Jesus is **Lord** over Caesar.
 - Jesus reigns over the universe.

A Kingdom Defended Not by Force, but by Faith (18:36)

- The kingdom of God does not depend on the efforts of man.
- The kingdom of God depends on the efforts of the Son of Man.
 - Jesus conquers **sin** in the lives of his people. (Romans 8:1-4)
 - Jesus will one day conquer the evil world **system** at his second coming. (Rev. 11:15)

A Kingdom Advanced Not by Tyranny, but by the Truth (18:37)

- The world **spins** the truth.
 - Lie #1- Truth is relative.
 - Lie #2- Happiness is a **path** you can follow apart from God.
 - Lie #3- There are **many** ways to God.
- Jesus **spoke** the truth.
 - Truth #1- Truth is fixed.
 - Truth #2- Joy is a **person** you must love as God.
 - Truth #3- There is only **one** way to God.
- Christians must **submit** to the Truth.
 - We must believe Jesus as the truth about God.
 - We must **treasure** Jesus as the life from God.
 - We must come to Jesus as the way to God.
- The Church must **spread** the truth.
 - We preach Christ **crucified** to the world.
 - We praise Christ as **king** of the world.

A King Who Came Not to Savagely Rule but to Sacrificially Redeem (18:38-40)

- Barabbas reflects our guilt as **sinners**.
 - Barabbas was a robber. (John 18:40)
 - We have all **stolen** the glory from God.
 - Barabbas was an insurrectionist. (Mark 15:7)
 - We are all **rebels** against the authority of God.
 - Barabbas was a murderer. (Mark 15:7)
 - We have all **hated** others who bear the image of God. (Matthew 5:22)
- Jesus reveals God's grace as our **substitute**.
 - The righteous dies for the unrighteous so that sinners can be **forgiven**.
 - The innocent dies for the guilty so that prisoners can be **free**.

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