

## on earth as it is in heaven

### I. Slide1 **Announce:**

- A. Slide2-8 Larry: Office closed. Surviving Holidays GS/DC. Thanksgiving Eve. Xmas. *Murr Mesa Thanksgiving*. FBR Trailer.
- B. Slide9 Buy Tickets. Also, Veterans Day Parade Murr.
- C. Slide10 Financial Update:

### II. Slide11 **Intro:** on earth as it is in heaven

- A. For a few chapters we have Trials & Denials: **6 trials** (3 Jewish & 3 Roman).  
The charge in the **Jewish trials** is **blasphemy**. The trials in the **Roman courts** is **treason**.
- B. The gospel of John records **3 major conversations** between Jesus & persons who were confronted with *the truth* & claims of *the gospel*.
  1. **Nicodemus** - **Jn.3**. Which seems to represent **religious people** that truly desire spiritual truth.
  2. **Samaritan woman** - **Jn.4**. Seems to represent those who represented **worldliness & moral self-indulgence**, those **indifferent to spiritual things**.
  3. **Pilate** - Here in **Jn.18**. Seems to represent the **modern secularist**. *Hardened to what would speak to their soul*. Those who are **neither open to, nor inquisitive about, the gospel**.
- C. **Outline:** Peter. Priest. Pilate
- D. **Prayer:** (look thru bible: b4 it's *binoculars*, it's a **mirror**). Praise God 1 failure doesn't make a flop (or 2 or 3 even).

### III. Slide12a **PETER (15-18; 25-27)**

- A. We love Peter, he does everything right...*the 3rd time* :)
- B. The narrative focuses on **Peter** now, **and** we watch *his sad decline*.
  1. **In the Upper Room**, Peter had boasted **3 x's** he'd *remain true* to Christ.
  2. **In the Garden**, he had gone to sleep **3 x's**, when he should've been *praying*.
  3. **Now in our chapter** will *deny* the Lord **3 x's**.

4. Later in John 21 he'll have to *confess his love* for Christ 3 x's.

a) In the Upper Room Peter fell into the snare of the **devil**.

b) In the Garden he yielded to the weakness of the **flesh**.

c) Now in the priest's courtyard, he would surrender to the pressures of the **world**.

5. Slide12b How important it is to *watch and pray*. Adapted from Wiersbe, W. W.

a) Which is the contrast here between Jesus & Peter. Jesus wins the victory because he spent ch.17 praying, **then** in the garden praying...where Peter *kept falling asleep*.

b) Praying was Jesus' way of Preparing.

C. Slide13a (18) Do not warm yourself at the worlds fire.

1. Peter **stood** w/them. **Warmed himself** w/them. **Then sat** w/them (Lk.22:55).

2. Ps.1:1,2 *Blessed is the man who **walks not** in the counsel of the wicked, **nor stands** in the way of sinners, **nor sits** in the seat of scoffers; 2 **but his delight is in the law of the Lord, and on his law he meditates day and night.***

3. Lot 1st **looked** toward Sodom (Gen.13:10). **Then** he **moved toward** Sodom (13:11,12). **Then** he **moved into** Sodom (14:12).

a) Next time we hear from Lot he is *sitting* in the gates of Sodom (as a city official).

b) Be careful not to *warm yourself at the worlds fire*.

D. Charcoal fire - there is something so distinct about the smell of *a charcoal fire*.

When you smell it, where does it take you back to? Your backyard, the beach. S'mores, hotdogs, steaks? Memories: deeply embedded in your mind, **that** when you *smell it again*, it takes you right back there.

1. Charcoal fire (άνθρακιά) is only here & 21:9. Jesus makes a *charcoal fire* on the beach awaiting the disciples to come in from fishing. I'm sure for Peter it triggered that *smell/memory* of that sad night (sad memory for Jesus & Peter).

**But** Jesus did it in order to *heal the open wound* in his/their hearts.

E. (25-27) *Your talk gives you away* from Mt.26:73. *His Galilean accent stood out like a Texan in New York.*

#### IV. Slide14 **PRIEST** (19-24)

- A. (19) **Artful Annas** (former High priest, 6-15ad) & **Cunning Caiaphas**, *son-n-law* - awaits the return of the expedition in the hall of his palace. He conducts the **1st interrogation**.
1. **Annas** at once began a *preliminary inquiry*.
  2. Maybe he'd extract something on which to **base a case against Him**.
  3. Maybe upset at the 2 times Jesus cleansed the Temple...*payback time???*
- B. (19) **He asked about his disciples & his teaching** - well he's going to protect his disciples. They're asking about his teaching because he's from *up north*, **not** the *holy south* (Judea)
1. **He's a Galilean**. Many Gentiles (esp Syrians & Assyrians) live up there.  
**So what's your northern gospel? Ask them.**
- C. **Slide15a (22) The blow to the face was illegal** - John record several of the *illegal* details of Jesus' religious trial.
1. **[1]** It was held at night (2 were held between 2-6am). **[2]** Jesus was assumed guilty. **[3]** The court hired false witnesses to testify against Jesus. **[4]** Jesus was mistreated while bound. **[5]** The authorities did not allow Jesus a defense.
  2. **Yet** Jesus doesn't cry mistrial, He demands no appeal. **He teaches us how to bear up** under suffering unjustly imposed.
    - a) **His key: Trust**. Not in the legal system, or the religious institutions, **but in Him who judges righteously**.
    - b) **Are you** going through trials & persecutions right now? Have friends betrayed or deserted you? Are **your** enemies having a field day w/your reputation? Are **they** spreading lies about you?
      - (1) **Slide15b** If so look to the Father. *He sees. He knows. He judges righteously.*
      - (2) **1 day** your case will be heard in heaven & **then** you will be **vindicated**.
      - (3) **For now**, He **cares & loves you & will not** let this *injustice* go on forever.

## V. **Slide16 PILATE (28-40)**

- A. (28) **This is religious hypocrisy at its finest**. Their purpose was to have an **innocent man** put to **death**, yet they wanted to avoid becoming *ceremonial unclean* by going into the palace of *the Roman Governor* (i.e. gentiles).

1. I wonder in what creative ways **we** still craftily pull this same thing off? i.e. How to get away with sin & still look spiritual to our friends.
- B. (29) Pilate went outside 7 x's trying to work out a compromise. Cowardly indecision.
- C. Slide17a (31-33) P52-oldest known manuscript fragment we have of the NT John Rylands text
1. Greek. Front & back side. Jn.18:31-33; 37,38. (3.5" L x 2.5" W). Papyrus. Dated 125-150ad. Written in Ephesus/modern day Turkey by John, yet found in Egypt/Alexandrian text.
  2. Slide17b Princeton Theological Seminary's Bruce Metzger, 1 of the 20th century's most prominent scholars of NT *Textual Criticism* said, *The Word of God spread far from its source and it spread quickly. From this fragment we know that already in the 1st half of the 2nd century there were Christians along the Nile and these Christians were reading the very same words of God that we read today.*
- D. (33) As a Roman Governor, Pilate was worried about the threat of *another kingdom*.
1. *But how little he realized the momentous issues to be decided that day.* FBMeyer
- E. Slide18a *Are you a king of the Jews?* - I'm sure w/a tone of satire it came across more like this, *You poor man, from the wrong part of the country. Worn out, tearstained outcast. Forsaken by every friend in Your hour of need. Maybe he's delusional. I better ask him & find out...Are you a king?*
1. But **King of the Jews** becomes the central interest from here to 19:22.
  2. I counted **king** at least 10 x's in this section. [ending w/Pilate saying he'd made the decision on the title on cross, **Jesus, King of the Jews**]
- F. Slide18b (36) **My Kingdom is not of this world** - He did not mean that it had nothing to do with this world, but that *it did not originate here*. [see later in same verse, *not from*]
1. **Rather than** trying to **rule the world as it is**, Jesus is *turning it into a new world*. He is *connecting the kingdom of God to earth*. [on earth as it is in heaven]
  2. A new kingdom will mean **judgment** for those who choose the way of the current world and **redemption** for those who choose to believe in Jesus.
  3. It has descended from heaven & seeks to bring the **inspiration, principles, & methods** of **heaven** into all the areas of **human activity**. F.B.Meyer
  4. He's not denying that it has a *this-worldly destination*. That's why He came into this world himself. *His kingdom is not from this world, but it is for this world.*

- G. Speaking in terms Pilate could understand, Jesus admitted being a king, **but** a king of **far more than** an earthly, temporal realm.
1. Many people throughout Christian history have *misinterpreted the kingdom of God* in **earthly** terms [It's as **old** as the Crusades & as **new** as all who believe they can speed up the pace in ushering in the kingdom]
- H. **Slide18c** *My servants would fight* - But we don't fight. *We sacrifice, we suffer, we surrender for the maintaining of the kingdom.*
- I. (37,38) This was **nice** for Jesus to clearly *lay out His whole mission* to Pilate.
1. That **His kingly role** was identified with **testifying to the truth**.
  2. **Was Pilate's question serious or sarcastic?** We don't know.
- J. **Truth?** - **Jesus** says, I am the truth (Jn.14:6). **Your word** is truth (Jn.17:17). **The Spirit** is truth (1 Jn.5:6). [The **Spirit** & the **Word** point to **Christ, the Truth**]
- K. **Slide19a** (39,40) **The twist Pilate didn't anticipate**. He honors the crowds choice. The people's choice... "*but Jesus, they all wanted it, not me*".
1. But if you are going to work in a **leadership** position, you **ARE** accountable.
    - a) This goes down as *Pilate's cowardly indecision*.
  2. One man dies, the other goes free.
  3. **Jesus** was **delivered**. **Barabbas** was **released**.
  4. *Barabbas...you're free. Free? Yes, another is to die in your place.*
  5. **Slide19b** **It's ok Father, let them have Barabbas**. He knew the Father would have to treat **Jesus** like **Barabbas** **so** He could treat **Barabbas** like **Jesus**.
    - a) **Remember**, this is all about *Jesus going to the cross*.
- L. **Slide19c** **Who is this Barabbas?** Barabbas is **you...its me...its us**. *We are Barabbas*
- M. Your greatest challenge is **not** *your discipline, your devotion, your focus*. Your greatest challenge is *believing the gospel*.
1. Are you still saying this morning, *not this man (Jesus) but...*