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The King and His Kingdom

November 19, 2023



Sermons of Dr. Martyn Lloyd-Jones - MLJ Trust

John 18:36-37 — It was Jesus who said, “My kingdom is not of this world.” This simple but profound statement lies at the heart of Christianity and true faith. Jesus is saying that He is not a mere political revolutionary or social activist fighting for a better society, but He is something entirely new. Many of those living in Israel, including His own disciples, had a hard time understanding this. They still expected Jesus to overthrow the Roman rule and restore the nation of Israel. In this sermon on John 18:36–37 titled “The King and His Kingdom,” Dr. Martyn Lloyd-Jones preaches on the great truth that Jesus is the Son of God who came into the world to die for sinners. Jesus came to make all things new by His life, death, and resurrection. Many in the church have a distorted view of Jesus’s kingdom: they see it only as a source of political and social change in the world. But Jesus and His message offer so much more to the world than simply improved circumstances. It is the promise of eternal life and peace with God through the blood of Christ. To be in the kingdom of God is to be a child of God, free from all sin and guilt.

Transcript

I should like to call your attention this evening to two of the verses that we read at the beginning, namely two verses that are to be found in the Gospel according to St. John, Chapter 18, verses 36 and 37, verses 36 and 37, in the 18th chapter of the Gospel according to St. John. Jesus answered, my kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.

Pilatephus said unto him art thou a kingdom, Jesus answered thou sest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth, here is my voice.

Now I call your attention to this incident which took place. You remember just towards the end of our blessed Lord and Savior's earthly life and cause just before the cross. This incident in which we find him face to face with the Roman governor Pilate.

I call your attention to it because it does seem to me to show us very clearly the whole tragedy of men and of this world as the result of sin. Now it's an incident of course that is full of interest from every conceivable standpoint. It's one of the great dramatic incidents of all history has often been written about, painters have often tried to portray it and to catch what they imagine were the expressions on the face of a blessed Lord and on the face of Pilate.

It's one of those great historic occasions, one of those great clashes as it were, which has so profoundly affected the whole story of the human race. But I suggest to you that the real importance of this incident is to be found in this very respect to which I am averting this evening, namely that it does focus attention upon the whole tragedy of men and the whole tragedy of the world in which we live as the result of sin. Now here is the position.

Here is the son of God in the world that has come down from heaven into this world of time. He came down because of the world's troubles, because the world was then as it is now, a place of troubles and trials and problems and tribulations, a place of sin and unhappiness and wretchedness. He came into it because it was like that.

He says so quite differently many times over, but he did not come merely to visit it and merely to speak in it and merely to give a certain amount of instruction. He says quite differently that he came into it in order to solve its problems, to bring salvation. The son of men is come.

He says many times to seek and to save that which is lost. He is the bringer of salvation. That is his whole object in coming into the world at all.

He isn't, I say, some kind of ethereal visitor who comes as a great spectacle into the world. Now he has come with this defined, well-defined object and purpose, namely of coming to us in all our predicament and in all our troubles and trials in order to raise us up out of it and to deliver us and to set us free. And yet you see what happened to him when he was in the world with that object and intention was the kind of thing that we find in this text that we are looking at this evening.

The human race to which he came instead of thanking God that he had come, instead of sitting at his feet and drinking in his message and accepting it and yielding and submitting themselves to him that he might deliver them and lead them out of it all instead of that. The record of the four gospels is a constant record of people being stumbled by him, questioning him, arguing with him, trying to trip him and trap him in his conversation, plotting against him, throwing stones at him, saying better and harsh things about him, spitting in his face and eventually conspiring against him and arresting him, putting him on trial buffeting him and mocking him. And here, as we are reminded when an opportunity was given to them, to allow him to be set at liberty, choosing deliberately by Rabas a robber in his place.

I'm crying out with malignity, not this man, but by Rabas away with him, crucify him. Now, there I say, surely, the whole problem, the whole tragedy of mankind is portrayed for us in the picture and epitomized in the speech and the language that is used with respect to it. Now, I say I'm calling attention to it because it is a less still the truth and still the picture.

It is because it is such a perfect portrayal of what is happening at this very moment. We needn't waste any time in describing the state and the condition of the world again. Surely, we are all painfully aware of that.

The world is in trouble. The world is in an agony. The world is suffering and suffering acutely.

And here still is this message from the Son of God. There he is still, as it were, offering the same things, putting before us the same proposals. And still his fate is the same, to be either ignored or to be misunderstood, to be ridiculed by the men, to be blasphemed and cursed.

Now, surely, this is something which insists upon our most careful attention. Let us then look at these people where his own contemporaries when he was here in the flesh and who I say so perfectly represent the average modern men, the majority of people in the world tonight who are not interested in Christianity and who reject it. Now, let's analyze these people and see if we can discover why it was that they treated him as they did.

Why was it that they rejected him because as we analyze them, we shall incidentally be analyzing the modern men in the modern world who does the same thing? Well, now, the explanation is here perfectly clearly on the surface. They treated our Lord like this simply because they really did not listen to him. They heard his words, but they didn't listen.

Now, there's all the difference in the world between hearing a man speaking and rarely listening to what he's saying. That can be proved very simply like this. Seated in the congregation are a number of people.

One person speaks. To one that speeches the word of life to the other, it's rubbish and nonsense. They were both hearing the same words, you see, but there's obviously a difference in the listening, isn't there? Take heed, are we here, says our Lord, on one occasion.

He warns people to be careful about listening. Now, with these his contemporaries, especially the Jews, the religious authorities of his own day, and this men, Piloth the Roman governor, with them. They really didn't listen to him.

And they didn't listen to him for this reason. That they had got their own ideas and preconceived notions as to what was needed, what was wanted. More, the Jews had got very clear and definite ideas of their own, as to what the Messiah was going to be like

and what he was going to do when he came.

And the whole trouble was this, that our Lord didn't conform to their ideas. He didn't fit into their pattern. He didn't tell you with their anticipations.

And because he didn't do that, they rarely never listened to him at all. They were impatient with him from the very beginning. They were full of these criticisms.

And in the end I say they turned against him and finally rejected him and crucified him. Now, that I want to try to show you this evening is still the essence of the trouble. It's so baffling that one can scarcely believe it.

It's almost impossible to credit it, and yet it is a fact that though we've got this open Bible before us, there is as much confusion tonight as to what Christianity rarely is, as there was when our Lord was here in the days of his flesh. And it is because of this confusion and muddle as to what Christianity is offering to do, what it claims it can do. That men and women in our present crisis and predicament are not rarely availing themselves of it and in various ways are rejecting it.

You see, we all seem to start with these prejudices. We think we know what Christianity is. And we think we know what it says and what it claims to do.

And thus, mankind tonight is in this state of muddle and confusion with respect to the exact content of the Christian message. There's no excuse for it. There was no excuse for these people.

Do you remember how our Lord put it on that occasion? When he was questioned by the high priest, our Lord said, do you remember the high priest then asked Jesus of his disciples and of his teaching? And Jesus answered him, I speak openly to the world. I ever taught in the synagogue and in the always the result and in secret, I have said nothing. Why askest thou me? Ask them which heard me? What I have said unto them? Behold, they know what I said.

And it was an unanswerable argument. He had never concealed anything at all. He had spoken in the synagogues.

He had spoken in the temple. He had started his ministry in a synagogue in his hometown of Nazareth. You remember when he said that 61st chapter of Isaiah and said, this day is this scripture fulfilled in your ears? Nothing could have been plainer.

Yes, they didn't see it. And he'd gone on like that in public constantly. He hadn't said it secretly.

He wasn't. One was forming a secret society with absolute openness and publicity. There he spoke and he taught and these people had heard.

So I say there was no excuse for them. And you and I have these records. If Christianity was some kind of oral tradition only, then we could understand people being in some confusion about it.

We would have said, well, of course, the oral tradition went wrong at some point or another. It divided up into various branches, but we have these records written by his own followers, written by these apostles or else, the knowledge and the information was given by them. With all the authority of those who knew invest of the early church filled with the Holy Spirit, we have the record.

And yet I say there is this appalling confusion. And that is the cause of all the trouble. Well, now then, how does this confusion arise? Let me divide it up for you as it's put in these two verses that we are looking at together.

The first thing that they stumbled over was about his personal. They simply could not understand this truth about him as a king. You notice our pilot keeps on tripping up over this and keeps on putting this same sort of question.

Pilate says unto him, Arthur, then a king? I don't follow you. You seem to be talking about a kingdom, he says. And he'd already said, do not follow them the king of the Jews.

He couldn't follow all this and was very muddled and confused about it all. Now, why was that? Why was it that they were all so confused about him when he represented himself as a king and when he kept on talking about his kingdom and the citizens of his kingdom and the purposes and the future of his kingdom? Why all this muddled? Well, now, here is the answer. The trouble was, you see, that his form of kingship was in such complete contrast to all their ideas.

About kings and about kingship. And the result was, you read the Gospels and you keep your eye on this and you'll find it most interesting. You think at times, are there on the verge of seeing the truth? At last, they seem to be following and then they're absolutely muddled again.

Why? Well, because he seemed to them to be contradicting himself. He was claiming a thing at one moment and then he seemed to be taking it back at the next. He was saying one thing but he seemed to be the some of these things which appear to be contradictions to the natural men and which therefore make it difficult for him to see that the Lord Jesus Christ is the King of glory.

I start with this for this good reason. If we are not clear about the person of the Lord Jesus Christ, we can never know his salvation. You know, there are people who think that he was only a man and that he was a sort of political agitator or a great moral or political reformer.

That's their idea that he just happened to have unusual intellectual ability and an unusual insight into the affairs of men. He was an outstanding political or philosophical or aesthetic genius. Just a man, they think, who has put this marvelous teaching and if only everybody accepted it and followed it, the world would be perfect.

That's their notion of him. Well, let me say this at once. If that's your idea of his person, not only have you not got the ideas that are given in the four gospels but you'll never know his salvation.

We must be absolutely right about the person. May I commend you there for my dear friends during these coming weeks as we're in this season of advent and going forward to Christmas. Read your gospels again.

Go through them. Look at the person. Look at it.

What happened there? Is it just a man or is it something infinitely more? Is this the biggest event in the whole of history? This incarnation of the Son of God. Now then, let me show you that. Let me show you these two aspects of him as it were that utterly confuse these people because they'd never really seen through the veil of flesh to the glory that lay hidden.

Take the very terms that he uses here. Here he is answering pilot and he says, To this end was I born and for this cause came I into the world. Now there it is.

You see in the phrase. He starts by saying, To this end was I born. Very well you say that's a man.

A man may very well say about his mission in this world and all the work that he does. I believe that I was born to do this or that. That's how men speak.

And here is one who speaks as if you were but a man. To this end was I born. Oh very well, says someone.

He was a man after all. You see, and only a man. Born in Bethlehem.

Born like everybody else. No difference between him. He's just this outstanding genius that's been thrown up as it were inexplicably.

Ah but wait a minute. You haven't listened to all he says. Listen to him.

To this end was I born. And then the moment you're on the verge of saying, Ah he was a man after all. He goes on and says, And for this cause came I into the world.

Does anybody else speak like that? Do you speak about your coming into this world? Have you a right to speak in that way? Of course you haven't and that's why we never do it. Here is the one who says I was born but I came into the world. What's it mean? He's

come from another world.

He's a visitor. He's indicating the incarnation. I'm a man.

I'm more than a man. I'm God. He has come into the world.

The world was made flesh and dwelt amongst us. He is in the world He stands apart. That's the thing these people never grasped.

They thought he was only a man. They heard him talking about being born. They didn't listen to him when he said, Hey am I into this world? But come let's look at another aspect.

He talks about being a king. He claims it quite definitely. You remember that pilot there for said unto him Arthur then a king.

Jesus answered thou says that I am a king which you might very well translate if you like in our modern idiom like this. You've said it. You've said it.

And you've said the truth. That's what he meant. That was the idiom of the time to convey what we convey by our idiom today.

He is agreeing that he is the king and he immediately talks about his kingdom. And pilot doesn't mistake this. But you see here was the problem for pilot and for all these jewels.

Here is one who calls himself a king. And yet he's a carpenter born in a lowly manner living a very lowly and a very ordinary life working with his hands. That's not kingship.

They said who is this man? He calls himself a king and yet he's an artist and an ordinary worker. They were baffled and bewildered by this and they were constantly questioning him. They just looked at what they saw.

They didn't see what was hidden as it were what he was always suggesting to them confusion at that point. Then let me go on to another. He talks and he teaches with authority.

He speaks about truth. He says that he's come into the world that he should bear witness unto the truth and that every one that is of the truth here is my vice. Here he is speaking as an authoritative teacher.

And yet you see he wasn't a Pharisee. He'd never been to the schools of the Pharisees. He'd never had any training as a teacher.

They said how have this man learning never having learned? This man who claims that as a king he speaks with authority. Well where does his authority come from? Where does he derive it? He doesn't conform to our ideas of a teacher. He's contradicting

himself.

He says he's something he proves he isn't. Then let me give another. He talks so much about his reign and about his kingdom.

The great deal of his teaching you'll find recorded in these four gospels is about his kingdom, parables of the kingdom, the sermon on the mount about the laws of his kingdom, always talking about his kingdom, the kingdom that's going to come and well here he is. He talks in a big way. They said about his reign and about his kingdom.

And yet he's got no land. He's no land. He's no territory.

They said we've never heard of a king without a territory. There's never been such as a king without a kind of domain or dominion. Here is a man who stands up and says I am a king.

I have a kingdom. And yet you read of him on one occasion something like this. Then went every man unto his own house.

And Jesus went to the mount of our lives. He never owned even a house in this world. Not a flat, not a room, nothing.

The son of men have not wear on till they his head he says. He never owned a shack, nothing at all. And yet he says he's a king.

Here are the contradictions. They said who is this? How can they speak kingship? No territory and domain, not even a place where on till they his head which he can call his own. And then I say once more he talks about this reign of his and about this ruling of his.

And yet when they came to look round they said well where are the citizens of this and he's got a great empire and he's got these teeming masses of people in all these various lands all recognizing his supreme authority all making their obeisance. That's our idea of kingship were men with a great host of citizens scattered throughout the lands. Here is one who calls himself a king and he seems to be gathering around him just a handful of very common people.

None of the great and mighty and noble the common people heard him gladly just the rabble as it were. Publicans and sinners harlot people like that. Here's a king, one who talks so big but there's his citizen, there are his citizens.

That's his sort of kingdom. And then for me to end this particular point but you see I'm making a hurried survey of the gospels take this last one. There's a king he talks about his power and he talks a great deal about his power and he seemed to have it because he could work miracles he could even stop a storm at sea and silence the wind and

reduce the billers to a calm power.

And yet here he is standing before pilot as a helpless prisoner who was arrested in a garden without the slightest difficulty and doing a few hours is to be nailed on a cross and who dies in apparent utter weakness and helplessness. Now there you see is the whole picture. He just didn't fit into their ideas of kingship.

They said we know something about kings, we've seen them, we've read our history books. We know something about kingship. You say that you are a king? How can you be a king and get me what you are? They will baffle them bewildered.

They never understood his person and as I've said the same confusion still persists. The whole trouble in the world tonight is just this, that the world doesn't say in the children's hymn I love to hear the story which angel voices tell how once the king of glory came down on earth that well. They have not realized it.

They haven't seen it. They're thinking of him in other terms. They're putting him into their categories.

He's just one of the philosophers and so you hear them speaking constantly about Plato's Socrates, Jesus, and the rest. Or they put him amongst the prophets. They talk about Moses and Elijah and Isaiah, Jeremiah and Jesus.

They put him as a man and they leave him there and so they never hear his message. They never see the deity that is veiled in the flesh. They are baffled by the superficial apparent contradictions.

But come, let me hurry on to my second point which is this. They never seem to be able to understand what his kingdom was not. Now I've got to put the kingdom itself.

Jesus answered, my kingdom is not of this world and then to make sure that they've got it, that he's got it this time, he says it again. But now is my kingdom not from hence, not from the world. Now this again is of vital importance because there are a number of people in the modern world who are perfectly right on the first point I've been making.

But who seem to go tragically wrong about this one. And you see if we go wrong about him and his teaching at any point, we shall never know his salvation. We've got to accept him as he is and in his entirety.

So we must be perfectly clear about the character, the nature of his kingdom. And therefore we must first realize what it is not. Let me put it very simply and plainly.

I confess I find myself in somewhat of a difficulty as I proceed to this second point. I don't apologize for saying what I'm going to say but I do bitterly regret that I've got to say it. Some of the confusion about this point is caused by the church herself.

By the teaching of certain people who are in prominent positions in the Christian church and who are muddling and confusing mankind today and standing between them and the son of God and his salvation. And that is why I'm calling your attention to these things. His kingdom he says is not like earthly kingdoms.

In what way? Well first of all in this way, it is not a visible kingdom. It isn't an external kingdom. He said himself, the kingdom of God cometh not with observation.

An earth-taking kingdom you can see the kingdom of Great Britain for instance. It's visible, it's obvious, it has its limits, it can be defined, we know all about it. It can be seen, it comes with observation, it can be observed and examined.

He says his kingdom isn't like that. It's quite different. Now you see that's where they went wrong.

They would persist in estimating what he said in terms of their visible external kingdoms and because his didn't correspond to this is no kingdom. In the same way his kingdom he says is not great in an earthly sense. There is no pomp and show with respect to it.

Now he put this very plainly on one occasion so I'm going to read you the verses in which it's recorded in the 20th chapter of the gospel according to St. Matthew. Verses 25 to 28, listen to this, he'd said this to them and he said it many times and he emphasized it. Jesus called them his own disciples who were muddled at this point.

He called them unto him and said, you know that the princes of the Gentiles exercised dominion over them and they that are great exercise authority upon them but it shall not be so among you but whatsoever will be great among you. Let him be your minister and who so ever will be chief among you. Let him be as your servant even as the son of men came not to be ministered unto but to minister and to give his life a ransom for many.

You see there's the trouble. Now they said we are accustomed to kingdoms of this sort. There is the great prince on his throne and everybody's dancing attention.

He remains there. They bring him everything. He does nothing.

Everything's done for him. They ministered unto him. But he says, you know my kingdom isn't like that and I myself have not come to be minister unto but to minister and to give my life a ransom for many and just before he went to the cross behold him the king of glory, the everlasting king.

He took a towel and he washed their feet and he wiped them with the towel. Is this a king? Is this a kingdom? It's all wrong. They said this is baffling.

It's bewildering. You see they hadn't listened to what he'd said. My kingdom is not of this world.

It doesn't belong to the same category. You must drop your own old thinking. This is new in every sense and again you see we can put it like this that because it's different.

He has no armies. He has no great officials. He hasn't a great hierarchy of offices and there's no great pomp and show and ceremony.

I'll last my friends the church herself has forgotten that hasn't she? And she has become so much like the earthly kingdoms with her great pomp and show and her dressing up and all her ceremonial and all her higher orgies. It's not in the new testament but unless it's come into the church the very confusion against which he warned people and here warns Pilate. And so he puts it quite simply he says you know if my kingdom were an earthly kingdom I shouldn't be arrested as I am now and the high priest wouldn't have sent me to you.

I'd have had soldiers and they would have protected me and defended me against the Jews and the Jews would never have been allowed to arrest me but he says my kingdom is not like these other kingdoms it doesn't look like them it's not like them in any respect indeed it isn't like them like this and this is my second point here. His kingdom is unlike earthly kingdoms in that it is not concerned about the kind of thing that earthly kingdoms are concerned about. Now then here is the essence of the modern difficulty.

The Jews always wanted our Lord to deliver them from the Roman Empire. Before our Lord came into this world the Roman Empire had conquered Palestine and the Jews that was why Pilate was there. He was the representative of the Roman Emperor and the Roman power.

Now then the Jews of course didn't like that they got a nationalistic spirit and they thought that when the great messiah came he would come as a great warrior. He'd form a great army. He'd lead them against the Romans and with his power he'd conquer the Romans.

He dismissed them from the country. He'd set up the Jews. He'd elevate them to the highest position and indeed he might end as a great world conqueror.

And when Jesus began to preach and to say that he was the messiah and the king and that he'd come to found a kingdom they said well now then when you're going to do this their ideas were political and they were military and they were always waiting for him to speak in that way but he wouldn't do it. Do you remember how we are told in the sixth chapter of this gospel according to St. John that on one occasion they tried to take him by force to make him a king and he fled away from them up on top of the mountain. Do you remember how often they tried to get him to speak about these things.

Do you remember how one afternoon the Herodians and others came to him and they pulled a coin out of their pockets and they said now we've got a question to put to you.

Is it lawful to pay tribute unto Caesar or not? Very clever question. They wanted him to commit himself on the political issue and the whole relationship of the Jews to Rome.

And you remember he saw it and he wasn't to be drawn. He said let me see that kind and he put it in his hand and he said who's is this image in superscription. They said Caesar's.

Very well he said and he didn't begin to deliver a political oration and say it's a shame that we've ever been conked out time we rose up and delivered ourselves out of this. He didn't suddenly turn politician no no this is what he said who's is this image in superscription they said Caesar's. Very well he said render unto Caesar the things that are Caesar's and unto God the things that are God's whose image is on you.

You're interested in the coin what about yourself I'm concerned about you not coins but souls men render unto Caesar the things that are Caesar's and unto God the things that are God. Even John the Baptist seems to have been stumbled at this point he sent his two disciples to ask his famous question. Are thou he that should come or do we look for another? I thought you were he says John as it were but I'm beginning to doubt it you're spending your time up there in Galilee with just a handful of common people and preaching your sermons and doing your miracles when you're coming to Jerusalem when you're going to do the big thing but our Lord my friends never spoke politics never never touched them never had anything to say about the contemporary political situation as he put it to his father and mother on that occasion when they went back having thought that he was with them on the journey but they went back and they found him in the temple he said wisty not that I must be about my father's business wisty not that I must be about the things of my father read your four gospels try to see him dealing with contemporary political or social events he never touches them neither did his apostles go through the book of acts read the epistles you don't find it there it isn't there and if he were here tonight he would not be talking about sewers he would not be talking about the problem in South Africa he would not be dealing with these political questions and yet we are being told that christianity comes right into politics and that the tragedy of the world is that the church isn't preaching politics and not interfering with these things directly it's a lie I say it's a travesty of the new testament gospel but wait a minute says someone didn't your old testament prophets deal with these matters and the answer is of course they did and I say of course they did for this reason not that they were politicians but that the children of Israel were the church at that time the nation of Israel was a theocracy she was the church she was God's people so they speak to them as God's people they don't speak to them as they speak to any other nation they were not interested in those other nations they are speaking to God about his own people and the business of christianity is still to do the same thing in the first instance the christian gospel has got nothing to say to men except that they're lost and damned and that they need salvation very well that brings me to my last point which i'll put in this positive form as they never seem to be able to understand what his kingdom was not about so

they failed equally to realize what his kingdom was about and here he puts it quite plainly what is it it's this his kingdom is an unseen kingdom it's a spiritual kingdom it is not of this world it's something that exists in the hearts of men and in the minds of men and in the souls of men what are the citizens of his kingdom like here he puts it at the end of verse 37 every one that is of the truth here is my vice that's his kingdom that's the realm of his interest the citizens of his kingdom and others have belonged to nations as such they're those who having heard his word have recognized it as the word of god the word of salvation the word of deliverance they've believed it they've submitted themselves unto it they've gone after him his kingdom is a kingdom of truth to this end he says was i born and for this cause came i into the world that i should witness unto the truth what is the truth is this it that he's only great Britain disarmed today and never fought in another battle that the world would suddenly stop fighting there'd never be another war and everything would be absolutely perfect do you know there are people who are preaching that that is the gospel that all we've got to do is to disarm and to let people come and shoot us and shoot anybody and do anything they like to anybody and when people see our action they'll say isn't this marvelous isn't it wonderful and they'll destroy all their chariots their cannons and all their tanks and all their bombs and where do you find that in the gospels where do you find that anywhere in the bible my dear friends that isn't the truth our lord spoke about this is truth it isn't my opinion it's what he said listen he said i am the way the truth and the life no man come as unto the father but by me that's the truth the truth you see is about the father and about men who's estranged from the father and about the only way in which men can get back to the father that's what he talks about now i i am challenging you i am putting it to you as reasonable intelligent people go through the four gospels i say again and you will find that that is what our lord was always talking about he didn't say a single word about the political issue of the roman empire having conquered never a word but this is the sort of thing he said what shall it profit a man though he gained the whole world and lose his own soul which i am entitled to interpret like this what are you better off if you've got rid of the roman empire and still die in sin and lose your soul is the absence of physical warfare the summam bonam is the bannish physical war the greatest conceivable thing in life and in the world my dear friend it isn't even if the nations of the world decided to destroy all their armaments and there was never another war thus the real problem of men would still remain to start with you'll never get that that's not my opinion again that's our lord who said there will be wars and rumors of wars while there is sin in a single human breast there'll be warfare while there is one nation that is and all nations are governed by that there will be wars but i say that even if they could decide to put an end to all these things what the problem be solved would all be well would it be paradise simply because there isn't another war and we don't have to spend millions on armaments of course it wouldn't you'd still have drunkenness you'd still have immorality you'd still have theft and robbery you'd still have unfaithfulness unchastity adultery separation divorce selfishness misery and all the rest of it the problem would remain men speak as if physical war is the only problem and that the one message of the gospel

is just to put an end to that our lord i say never dealt with it but he did deal with this other matter and he always dealt with it how can a man be right with god i am come the son of men is come to seek and to save that which is lost i have come to bear witness he says unto the truth and this is the question how can a man come to the father for he says all are estranged from the father that's the truth he came to preach that the fairy says you thought they were perfect because they first did twice in the week and gave a tenth of their goods to the poor he said you're not your sinners god sees your hearts he convicted men of sin that's the truth he came to speak about and of course the world doesn't want that and it doesn't like it and it was because he talked about truth of that character that the fairy says hated and plotted against him and finally crucified him and it is because he speaks about that tonight that men and women won't listen to him if i were your denouncing capitalist or denouncing war and so on we could sit back comfortably but my dear friend that's not the truth the truth is the truth about you and the truth to you that whether there will be a third world war or not you and i have got to die and you can't evade it and you can't divide it and after death you'll stand before god in the judgment that's the question that's the thing the lord jesus christ spoke about you and i are in this position whether there's a war whether there isn't a war and how can i stand before him because there when i stand there i shall be told whether i'm going to have nor to hell and i decide it here and now that's the truth it's this sin that is in us all that causes the wars and all the other problems and the thing our lord came to speak about was that and how it can be dealt with how it can be removed how can we be forgiven how can we be reconciled to god how can we go to him those are the questions and he's answered to this end was i born and for this cause came i into the world that i might bear witness unto the truth and the truth is that god so loved the world in its folly and blindness and darkness and shame that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life here's the truth that he died for your sins he'll reconcile you to god he'll make you a citizen of his kingdom he'll prepare you for the glory that is coming that's the truth and while men are talking about politics they're not talking about that and while they're criticizing governments i'm not taking any view i'm not interested primarily as a preacher of the gospel but while they are and while they're sending their deputations they're not preaching the gospel and men are dying in sin and they're denying their lord and master that's the character of his kingdom but you know towards the end he did speak in a wider and in a larger sense he says that while he was here on earth his kingdom did not come with observation it was a secret unseen spiritual kingdom but let us never forget that he said that a day is coming when his kingdom also shall come with observation there is a day coming when he'll come again into this world no longer is the babe no longer is the cup and no longer with the cloud in his hands washing the feet of his disciples but riding the clouds of heaven surrounded by the holy angels and the archangel will announce his coming that will be a proclamation and he will come to judge the world in righteousness and all its peoples to conquer all his enemies and all evil and sin and cast it into the lake of partition and set up his own glorious and eternal kingdom

yes it'll be visible our new heavens and a new earth wherein dwelleth righteousness you and I who belong to him as citizens of his kingdom we shall see him we'll see a new world this old world with sin taken out of it glorified perfect and you and I with glorified bodies shall be with him in it and shall spend our eternity in his holy presence then there will be peace there will never be any war after that there will be wars until then my dear friend let me warn you there will be wars and rumors of wars until he comes back that's why i don't waste my time in preaching politics to you i would be standing between you and this message that is vital to your soul and i wouldn't affect the cause of politics or of history to the slightest extent any more than these others do we're always preaching politics as if passsemous pacifism was the one message of the gospel his kingdom is not of this world but when he comes back to rain and to rule his kingdom will be in this world and the angel will sound the message abroad behold the kingdoms of the world have become the kingdom of our god and of his christ what was your idea of him my friend what was your idea of his kingdom are you one of the people who says i'm not a believer in christianity if there were anything in it it would have put an end to war long ago it's been going for nearly two thousand years but look at the state of the world where is your christianity is that your kingdom i'm not interested was that your view if so you see you are in the same position as pilot and these foolish Pharisees and religious leaders of the Jews you have listened to what he says you're wrong about him you're wrong about what his kingdom isn't you've never understood what his kingdom is but surely you cannot remain in that ignorance any longer have you believed him have you entered into this spiritual kingdom listen to his truth tonight the truth about yourself as a sinner before god the truth about himself that he alone can save you having borne your sins in his own body and thereby having reconciled you to god and if you believe it you let once surrender yourself and your life to him and you'll fall at his feet and you'll say my lord my king my god we do hope that you've been helped by the preaching of dr martin loy jones all of the sermons contained within the mlj trust audio library are now available for free download you may share the sermons or broadcast them however because of international copyright please be advised that we are asking first that these sermons never be offered for sale by a third party and second that these sermons will not be edited in any way for length or to use as audio clips you can find our contact information on our website at mljtrust.org that's mlj tr USD dot o-r-g