

The Coming King

Reality
3/27/10

Matthew 21:1-16; Luke 19:28-48

Big Idea: Because Jesus Is The True King, We should celebrate.

1. It's about the fact that Jesus is, as it says here right (v.5) at the center, "Blessed is the King. He is king. **That is the Big idea of this scene. Jesus is King.** In a foretaste of heaven, the people are basically partying and celebrating.
 - a. But what I really want to do is ask the question, "**SO WHAT?**" Many people intellectually know Jesus as King.
 - b. Even the great philosopher Dwight Schrude from the Office said on a recent episode... "*Sales is king, therefore I am King of Kings. Oh what's that? You say Jesus is king of Kings? That shows you what I think of myself.* Dwight Schrudt.
 - i. For Dwight, he understands the theological truth that Jesus is King of Kings, yet like many, for him, sales is King; his occupation is King. Or he is the king, building his own kingdom. For others, power is king, respect is king, pleasure is king.
 - c. And I'll say for myself that even having known I would teach on this, experienced times even this week of wondering, "So what," How does that affect my life in all its let downs, and pain of friends going through divorce, and illness, and discontentment?
 - d. How does Jesus as King change the fact that God seems to be so far away at times? **FCF QUESTION**
2. The question we should ask is simply this: **If Jesus is King, How should I respond? Here is the answer. We should celebrate.**
 - a. *You might be saying, "You don't know what I've been through, or what I'm about to face. You don't know the struggles that I have.*
3. I want to answer that question in two ways:
 - a. First, why should I celebrate Jesus as King?
 - b. How do I celebrate Jesus as King?

I. WHY WE SHOULD CELEBRATE?

This passage tells us Who He Is, What He Do For Us, Why He Can Do It, And How, He is the True King who can come and transform us, but here is why and how.

A) FIRST, **JESUS IS THE ACTUAL KING (Matt 21:5; Luke 19:38)**

In the opening scene we see a complete celebration. It's the frenzy of a concert, or a sporting event-but a Holy moment.

- 1) Jesus is riding in to town on the Sunday prior to his death, and presents himself as the true, ultimate, actual king. The people begin throw their coats down and palm branches.
 - a) **As a side note**, I'm amazed a the complete control that Jesus has over the whole incident.
It gives me great confidence in His sovereignty. Although the disciples are given the job of getting the Jack-Ass, Jesus is going to use them. Some of you are bummed out b/c you have a jack-ass job.
 - b) They are not just declaring him to be a king, but they are declaring him to be the Davidic King, the messiah (from ps. 118:26), who would be the fulfillment of their hopes of putting everything right.
 - c) Luke says the same thing, that the people shouted, "Blessed is the King who comes in the name of the Lord. The crowd is celebrating that He is THE great King-the fulfillment of the prophecies of the O.T. He is the Hero.
- 2) There are some who are dedicated to the idea that the story of Jesus as Messianic/ ult. Kng is just a copy.
 - a) Aren't there so many other legends that have similar story; that the X'an idea is a late idea of ancient literature,
 - b) similar to legend of King Arthur, as he has on his tomb is written, "Here lies Arthur Rex quandum, Rex futures (the once and future King)."
 - c) So, they say, "Of course Xanity came along later and copied."
 - d) No. In Gen 3 we are told of the story Fall, Hope, (Gen 3:15,16, the last thing that humanity hears God say is a word of hope that one day one

would come and fight with the serpent/ the Dragon, and he would fight till the death, but He will win.

- e) This king take on the forces of evil, and his heal will be wounded but He will crush his head. In that case all legends are a product of that ancient stories. You say, “but this is modern day, “I don’t need anyone to rule over me, and I certainly, don’t worship any king.”

“Where men are forbidden to honour a king they honour millionaires, athletes or film stars instead: even famous prostitutes or gangsters. For spiritual nature, like bodily nature, will be served; deny it food and it will gobble poison.” –C.S Lewis

Like the prodigal who is denied food, and in hunger will settle for eating swine food, we will find something to feast on, something to serve.

“What is there about the human psyche that needs something to serve? Why this hunger for kings? This need to crown someone or something psychologically, or sociologically? The answer? It’s a memory trace in the collective unconscious of the human race of a perfect king, of an ultimate king; of a king whose glorious splendor is undimmed before the breaking of the world, whose strength and beauty, and wisdom is like the sun shining in it’s full strength. We remember a king like that.” –Tim Keller

And what is the gospel? It is News rather than instruction. It is the news of a king.

— Even The Greek term “gospel” (ev-angelion) is related to the message of Jesus as King. The term distinguished the Christian message from that of other religions.

— An “ev-angel” was news of a great historical event that changed the listeners’ condition and required response (such as a victory in war or the ascension of a new king).

3) So the gospel is news of what God has done to accomplish salvation through Jesus Christ in history. It is not advice about what we must do to reach God.

- a) This King will come; he’s coming back, “Blessed is the King who comes.” What the gospel says is that the reason you need to crown, someone or something, the reason you need kings, even though you won’t admit it, is that the

“Spiritual Nature, like phys. will be served. You will have a king in your life, and this is the one you seek.”

B) SECOND, JESUS IS THE TRANSFORMATIONAL KING (MATT 21:12-17)

He not only rides into Jerusalem presenting Himself as King, but where does he go first-to the temple. In order to understand the heaviness of what is happening when Jesus comes to the temple as King, we have to ask two questions.

1) *What was the meaning of the temple?*

a) The temple was the place where you could meet w/ & experience God.

- i) It was the place where the shakina (the glory-weightiness) of God was present.
- ii) You could actually have an experience with God.

b) *The temple was the place of sacrifice.*

- i) *Why was there a need for sacrifice?* B/c of sin. Because man had rebelled against God, sin entered the world. The wages of sin is death and thus a blood sacrifice was necessary for there to be communion with God.
- ii) But when humans began to center their lives on other things than God, when we did that we were shut out of the sanctuary. When Adam and Eve were kicked out of the garden what was it that they saw when they turned around on their way out? A flaming sword barring the way back into the presence of God into paradise. B/c we build our lives on other things (example), when you make those things into ultimate things, that's what causes wars, conflicts, we've trampled on God. It's not enough just to say, "sorry-get over it."
- iii) If you have been wronged, the victim of a major act of violence, and the person simply says, "sorry." can we just let it go? You say, No, that would be injustice. Not talking about vindictiveness, bitterness or vengeance. When you are wronged some type of costly payment has to be made in order to reconcile. That's what the sword is. It's the sword of eternal justice. Nobody can get back into the presence of God unless you go under the sword. Unless you pay for what's happened. But who could survive that? Who could survive the sword.

2) It was to this Holy place that Jesus enters as King, and says, "This is MY House," and He starts going postal on them. Why did Jesus come in such Confrontational way? What was wrong with the sale of animals? After all, every worshipper needed a animal to sacrifice.

- a) The Answer? It wasn't that the selling of animals was a bad thing, after all every worshipper needed an animal to sacrifice, and coming from such a long journey, they surely would have been empty handed.
- b) The Problem was that this good thing had gotten too far in to the center of where the glory of God was supposed to have been.

3) **Jesus therefore comes as the TRANSFORMATIONAL BY FREEING YOU**

- a) He comes to free YOU from being slaves to religion
- b) He comes to free YOU from being slaves to idolatry

4) **Showing He's after spiritual reality.**

- a) First, he says, "my house..." He's upset b/c people are not really praying. When he first walked through the door, He saw the sellers. What were the sellers? Is there anything wrong with the sellers? No. But it was inside. Jesus found them in the temple, in the place where they should have been praying, they allowed it to become the marketplace.
- b) Have you ever been to Tijuana? If you want to know what it must have been like in the temple, Imagine T.J now inside here, and everytime you come in here you are being offered plastic Jesus'. It would be so crazy and loud, that the only kind of worship that you could do in that environment is to buy the animal (sheep, or whatever) and get out, going through the motions.

5) Jesus says, I want you to know God. I want worship to envelop your whole person. Worship takes concentration.

- a) Jesus is saying, I want spiritual reality. I don't want formal ritual, I want you to really meet with Me; I want you to know me.
- b) Do you have it? What happens when you pray? Do you go through the motions or do you really connect? He is saying, do you really know God? Is there connection? Like marriage/ sex.
 - i) When you pray do the burdens come off?
 - ii) When you pray, do thoughts about God get big, exhilarating, comforting?
 - iii) How do you deal with worry? Do you eat? Call someone, exercise, anesthetize it? What do you do when you feel guilty? Do you rationalize? Do you try to get In light of his grace the anger fades; in

light of his wisdom the worry fades; in light of his mercy your guilt fades.

- iv) Do you try to get rid of it, explaining it away? Do you blame other people? Or do you pray, until the light of the that shines into your heart through prayer, in a real encounter w/ God, in light of His Wisdom the worry fades;
- v) Is your life like this temple? Full of business, but there is no prayer, there is no connection?
- vi) Jesus Christ shows up at the tmple b/c He says, the temple is about sp. Reality.

6) **As King He demands Complete Authority.**

- a) The cleansing of the temple is Jesus' way of saying I am God. Jesus says, "my house..." and then he starts re-arranging the furniture.
- b) The only person who can arrange the furniture is the person who owns the house. Even in Luke 19:44 [read], you did not recognize...God's coming to you. He comes in and He starts acting like God.

7) **Heres the question, the real Jesus when He comes in does he ask you for your advise,**

- i) **How do you know the king has come in? He moves the furniture, He challenges you; He pushes you, He speaks to you about things that shouldn't be there. What kinds of things? He moves things around. What kinds of things? You want to see an example?**

8) **Here's a perfect example. Was there anything wrong w/ the money-changers selling animals?** No. What was the problem? But it was inside.

- a) It was crowding God out. One of the ways that you can tell that Jesus is in your life is when he begins to point out those things that are too far in; good things that are crowding God out.
- b) He'll also point out the things that are wrong, but He will point out the things that are too far in.
- c) **B/c anything that gets in there that tries to take the role of God, by crowding God out of the temple will always create destruction, B/c nothing but God can bear the burden of being God.**
- d) And Jesus (if he's in your life) will show that He is God; that He has authority, by pushing those things out to where they belong.

C) THIRD, **JESUS IS THE PARADOXICAL KING**

Jesus says...*IF I was coming in to deliver the Jews from their roman leaders, I would've come in on a horse. But I'm coming to save you from sin, and therefore I come in on a little donkey.*

- 1) *Why? b/c the highness and lowness, the strength and weakness are the way that Jesus saves us. In every case he went to the temple.*
 - a) *The excellence of Christ-Jon Edwards???*
 - b) *The first time we know that Jesus went to the temple, he went to observe their religion.*
 - c) *As he looked around, he must have heard from the father, You see that priest, sacrifice,).*
 - d) *He is going to conquer the dragon by sacrifice. The first thing he does throw out the sacrifice.*
 - e) *What does he replace it with? Himself. He just stands there, teaching the gospel, saying, "I am the ult priest; I am the ult sacrifice.*

Sin is the servant putting himself in the place of the rightful King, Therefore salvation is the rightful King putting himself in the place of the servant.

HE IS THE PARADOXICAL KING (Matt 21:5)

- 1) *Notice how Jesus enters* It is in the way that Jesus comes that we see the paradox of Jesus as King(self-contradictory). Although he is king, he enters into Jerusalem on a Donkey. Although he whips the people out of the temple, he weeps over the city. In Jesus we see the King of an upside-down Kingdom.

The gospel turns everything upside down. It defines success in terms of giving, not taking; self-sacrifice, not self-protection; going to the back, not getting to the front. It shows that we win by losing, we triumph through defeat, we achieve power through service, and we become rich by giving ourselves away. In fact, gospel-centered living means we follow Jesus in laying down our lives for others; serving instead of being served, seeking last place, not first.

- 2) Well, all of this ought to mold and shape the church at every point and in every way.

For instance, when you understand that if you have Christ you have nothing to lose, it enables you to live a life of great sacrifice and generosity. Gospel-centered people are those who love giving up their place *for* others, not guarding in their place *from* others, because their value and worth is found in Christ, not their place. When you understand that your significance and identity is anchored in Christ, you don't have to win—you're free to lose. In Christ, my identity and significance is secure which frees me to *give everything* I have because in Christ I *have everything* I need. To live a gospel-centered life is to treat

others horizontally the way God has treated us in Christ vertically. The gospel motivates us to treat people right by reminding us that God in Christ has treated us right. We're to be kind and tenderhearted and forgiving because God in Christ has been kind and tenderhearted and forgiving toward us. We serve those around us because God in Christ has served us. We forgive those who wrong us because we who have wronged God have been forgiven by God in Christ. –T. Tchividian

ILL: Let me give you another example of how this is to work and what I am learning: While I may enjoy kindness from my wife. I don't "need" it. In Jesus I receive all the kindness I need. This enables me to be kind to her without the fear that she might not return the favor. I get to revel in her enjoyment of my kindness without needing that kindness to be reciprocated. I get kindness from Christ so that I can give kindness to her.

**D) FOURTHLY, JESUS IS THE CONFRONTATIONAL KING
CROWN ME OR KILL ME.**

- 1) *I can be your brother, shepherd but not unless I am king. Crown me, or utterly reject me.*
- 2) *Do you know what it means to become a Christian, it means to live out the great life of the paradoxical king. Saying, "I can't do it."*
- 3) *The more you come to his presence the more he will make you what the world really needs. Strong weak people; powerful and melt in your mouth sweet. This is the power that He brings to us. Crown him, and he will do it.*
- 4) *Through the Holy Spirit, Jesus enters and makes us both humble yet confident.*

III. HOW WE SHOULD CELEBRATE.

**E) WE SHOULD CELEBRATE JESUS ENTRY BY MAKING JESUS THE
CENTRAL KING**

- 1) Each of us is seeking after transformation. If we are honest we do so through moral reform, or numbing the pain somehow (Religion or Irreligion).
- 2) When Jesus kicks out the sacrifice, the hope of being right before God is removed. The animal sacrifices are taken away.
 - a) Therefore when Jesus kicks the pseudo ways of being justified before God, and being changed before God, what does he replace it with? Himself.

- b) He is the replacement-the true savior. He then stands there, virtually for the remainder of the week called passion week and says, “come to me. I’ve come to you, to confront you and to free you, crown me as king, and I’ll let all heaven break free in your life.”

3) ***How are we to make Jesus the Central King?***

a) **First, We must come to him in humble repentance.** (21:14)

- i) Martin Luther says that “all of life is repentance.”-95 thesis.
- ii) The beauty is that the broken and the humble feel completely exposed and safe in His presence. **We too come to Jesus in brokenness as broken people.**

b) **Secondly, We come to Jesus in complete dependence as a child**
(read 21:15,16)

- i) We are not reconciled to God through our efforts and record, as in all other religions, but through *his* efforts and record. Christians who trust in Christ for their acceptance with God, rather than in their own moral character, commitment, or performance, are *simul iustus et peccator*-simultaneously sinful yet accepted.
- ii) We are more flawed and sinful than we ever dared believe, yet we are more loved and accepted than we ever dared hope at the same time.

Right now we close,

- 1) See Him as your King [True King] who is coming to You
- 2) Come to him in humble repentance, dependence,

