



Sermon - March 5, 2018

**Verses Covered**

*Luke 19:28 -*

*Zechariah 9:9 – 11*

*Romans 8:22 – 23*

*John 3:10*

So we're going to look today at two verses, actually two sections. I want you to turn to Luke 19 and then we're going to slide over to Zechariah 9:9. If you don't know where Zechariah is, just about four books to the left and you'll be there. The word iconic, the word always refers to something that is unique enough that it stands out by itself. There are different cities and countries that are iconic: Berlin, Munich in Germany. In America you come and go to D.C. and New York. Those bastions of conservatism in America. But there's only one city in the entire world that is iconic in the world and in the scripture. And that is the city of Jerusalem. It is a metaphor for the new day that's coming. Remember we have Adam and Eve's perfection. They blow it. We're now living inside a world that's damaged and broken in which we do our best to reflect the glory of Christ. And then there's coming a day when God's going to remake this thing in a moment of glory that the metaphor for that is that a new heaven and a new earth and a new Jerusalem come down from heaven. So the city is a metaphor for everything God wants to do. We're at the end of Jesus' life. We are today, 2000 years ago, we are five days from his death on the cross and there's an intentionality in Luke 19 that He employs when He comes into Jerusalem. He started in Jerusalem, He spent the bulk of His ministry up in Galilee, He's done a lot. Virtually all His miracles are up in Galilee. Comes back now to the part of the area that despises Him. Galilee likes Him. Jerusalem, leadership particularly, despises Him. As a matter of fact even when He was in Capernaum and doing miracles, it was a deputation from Jerusalem that came and accosted Him over being a demon-born person. So He's coming back into Jerusalem.

Now, again, He does it with an intentionality. And when we read what He says here to the Pharisees, it's actually a little stunning because at first you really think about it rationally, it doesn't make sense. But it is what He said and it does have bearing and it has great bearing on us. Listen. Luke 19:28. It says:

*<sup>28</sup>When He had said these things, He went on ahead, going up to Jerusalem. <sup>29</sup>When He drew near to Bethphage and Bethany, at the mount that is called Olivet, He sent two of His*

disciples, <sup>30</sup>saying, “I want you to go into the village in front of you; where on entering you will find a colt tied on which no one has ever yet sat; untie it, bring it here. <sup>31</sup>If anyone asks you, ‘Why are you untying it?’ you shall say, ‘The Lord has need of it.’” <sup>32</sup>So those who were sent went away, they found it just as He had told them. <sup>33</sup>And as they were untying the colt, its owners said to them, “Why are you untying the colt?” <sup>34</sup>And they said, “The Lord has need of it.” <sup>35</sup>And they brought it to Jesus, throwing their cloaks on the colt, they sat Jesus on it.

Now He is then very precise. He says, I’m not going to walk into the city. I’m going to ride into the city on a donkey no one else has ridden on. You get that donkey. If anybody questions you at all, you tell them, “The Lord said that He’s to have the donkey,” and they will bring it. Now go to Zechariah chapter 9, verse 9. Now listen to this.

<sup>9</sup>Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem!

In other words, make noise. Why?

Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

Now Jesus, be clearly intentional. He makes them get a donkey. He said, “Anybody jacks with you, you tell them I need it. There won’t be any discussion. You get that donkey to Me. I’m not walking into Jerusalem. I’m riding in because I’m making a statement about who I am. I’m intentionally coming in on this donkey so that everybody in Jerusalem knows that the King is here.” Not just some prophet. Not some good guy. Not some nice guy. You can’t say those things about Jesus. He said He was God. Here He’s saying, “I am the King of the universe. I am the Creator.” And if He said those things, He either is or He isn’t. If He isn’t, then He’s insane. If He is, then in fact everything in this universe hangs on this moment. So He rides in to make a declarative statement as to who He really is. He is the King. Not a king. The King. There are lot of different kings; He is the King. That is why He is intentional. He wants the metaphor to be very clear. I’m not walking; I’m riding on the donkey. I want you to get it. I am the King. And what did it say in Zechariah 9? Go nuts. Hallelujah! Rejoice! Be excited! Why? Because the Creator of the universe is coming into the most important city in the world to His heart. It is not D.C. or New York or anywhere else. It is Jerusalem. Where His heart resides. And so the King of all creation is riding on a donkey into the outskirts of Jerusalem to make the statement that’s who He is. And He expects, now listen, He expects, based on Zechariah 9, a majestic, loud response. And He gets it. Look at this. Verse 36 of Luke 19.

<sup>36</sup>As He rode along, they spread their coats on the road. <sup>37</sup>As He was drawing near, already on the way down the Mount of Olives, the whole multitude of His disciples began to rejoice and praise God with a loud voice.

That is exactly what he says they’re supposed to do in Zechariah 9:9.

for all the mighty works that they had seen, saying: “Blessed is the King who comes in the name of the Lord; peace in heaven and glory in the highest!”

So the reaction is correct. They're throwing palm branches down, they're throwing coats down, He's riding on the donkey, everybody's going nuts, they're excited, they're screaming, they're hollering, "Praise God the King is here!" It is a big moment. A fulfillment completely of Zechariah 9:9. Verse 39:

<sup>39</sup>Some of the Pharisees in the crowd said to Him,

Now before we look at what they say and what He says, now remember you've got Pharisees and Sadducees, right. Sadducees don't believe hardly anything in the Bible, first five books, that's all. The Pharisees believe Genesis to Malachi. They could quote it in Hebrew. They spent their life studying it. They know it. They know Zechariah 9:9. They know Psalm 22. They know Isaiah 53. They know what the Old Testament says. So He's coming in on a donkey declaring He's the King, the Creator of the universe. His people are going crazy. But the people who know the Bible better than His people, you've got to understand that. The crowd works, the Pharisees don't. They just read the Bible all day. They don't work. They don't have to. They're paid for by the government, similar to what you have today in Israel. So these guys that absolutely know the word better than the people shouting, said to Him,

"Teacher, rebuke Your disciples."

In other words, "Teacher, shut them up." How dare they acclaim You as king. They have no right to do that. You're not the king. You're not the Creator. Hush them! They're giving You praise they should not give to You. That's reserved only for God. Stop them! Rebuke them! This is wrong!

<sup>40</sup>He answered, "I tell you, if these were silent, the very stones would cry out!"

Now think through what He just said. You ever talk to a rock? You ever had it talk back to you? We have people that can help you with that, if you have. You don't talk to rocks. They don't talk back to you. Creation is inanimate. It doesn't think. It doesn't process. But it senses. Listen to this. Stay where you are, but listen.

<sup>22</sup>We know that the whole creation has been groaning together in the pains of childbirth until now. <sup>23</sup>And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

When Jesus, the real King, the Creator, rides into the city that is on the heart of God more than any other city in the world and He fulfills Zechariah 9:9, Jesus says, "Look if I tell them to be quiet, the entire creation will erupt because they know who I am. They can't think. They can't process. They don't talk back and forth. You don't talk to them. They don't talk to you. But they know who I am. They can feel it. They can sense it and when I come into this city, if they don't praise me, they will." It is an amazing time that last Sunday 2,000 years ago, or today 2,000 years ago today, the people that read Genesis to Malachi, they have no New Testament, they read that every

single day in the Hebrew. And the rocks they're standing on have a better understanding of the man on the donkey than they do. That is staggering.

And why is that? And it is that. As a matter of fact, Jesus is brutal. There's a man named Nicodemus, a man of the Pharisees, sneaks over to Jesus by night, says, "Man You're great." And He said, "Listen you've got to be born again." He said, "What are you talking about?" He goes on and talks to him about, "You've got to be born flesh to flesh, be born of water and water, be born of the Spirit. You've got to have a change internally in your life." He goes through this whole dialogue with Nicodemus and Nicodemus doesn't get it. And then here's Jesus. Listen to what He says.

<sup>10</sup>“Are you the teacher of Israel and you don't understand these things?”

How is it that an inanimate rock can know more and understand better who the Man is riding on the donkey, than those that have spent their life reading all of the Old Testament? How does that happen? Now listen to me carefully. It is not because He was not recognizable. It was because they don't want what He offers. Go back to Zechariah 9:9. I want you to listen to verse 10. He says, I'm going to come in as your king; righteous, no sin in His life, having salvation. He has the ability to save us. So He's coming in on the donkey saying, "I'm righteous and I can save you. It's in my hand. But here's what I'm not going to do for you." Remember the Jews want what? They want the Romans dead; killed.

<sup>10</sup>I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow should be cut off. And He shall speak peace to the nations; His rule shall be from sea to sea, and from the River to the ends of the earth.

Here's the second part of Zechariah. He says, "When the king comes, the Creator, He rides in, He's going to destroy the war horses and the bows and the animals and the armor and all the fighting. But He will rule from sea to sea. Now how can He rule without military conquest? Because when we get here He rules everything and everything's right. Now listen to me all the way through today. The intention of Him being king is on the inside of you, not the outside of you. His kingship is not interested in making your life better. His kingship is that He comes and He forgives you, he puts His righteousness in you, He implants His Holy Spirit in you, and now through the power of the Holy Spirit, you have the ability to show Him off to everybody in this world. You have the ability to reflect the glory of the Creator who made this whole universe. When you look out at all those stars, the One that made that, You actually have now in your heart, the ability to show off who He is to people that do not know who He is. It's an internal kingdom. It's inside you.

The cross is not about making you a better life. It's about making you a different person. You say, "It'll make things better." Not for them. They hate the Romans, right. There's a Roman law that if a Roman soldier came to you and said, "Hey, drop your stuff. I want you to carry my armor." So you've got to carry his armor now for a mile. Yeah, you can whine about it, but you've got to carry it. So what happens is you carry it for a mile, you drop it back, now you've got to walk another mile back to where you left your stuff. So you're two miles out of the way. Jesus says, "Hey listen, here's the deal. When I become your king inside, we're not going to kill the

Romans. As a matter of fact, here's what we're going to do. We're going to be nice to them. We're going to love them. And when he says to you, 'I want you to walk one mile, because I'm your king, you're going to walk two miles.'" And it doesn't mean you can walk going, "I can't believe Jesus is making me do this. I'm so tired of this." Can't do that. You're going to walk two miles engaging this man in kind, loving, hospitable, communication. Here's what it means though, right. You go an extra mile, which will blow him away and show that God loves him. If you love him, God must love him. But now instead of two miles out of the way, you're four miles and you don't have a moped. You're walking back. Him being king was not going to make life easier here for them. Now granted, sometimes it does. But it's always a consequence, never the purpose of the cross. You have two people that get saved, allow Him to become king, begin to live out His calling and His holiness and His righteousness inside their home. What happens to their marriage? It's healed. But it's a consequence of the purpose of the cross changing two people inside out. Can it make life better for you sometimes? Yeah. Quarterback for Oklahoma, Baker Mayfield, is trying out for the drafts so he's throwing the football in front of all the professional coaches, and here's his mantra. He says it everywhere he goes. Here's what he says, "I am not Johnny Manziel." I mean embarrassed. If you're Manziel, you become a metaphor for a guy that's skilled, but won't use it because he just can't get his life together. What would happen if Manziel came to Christ and Jesus became his king inside? It would alter everything about him. And there are a number of football teams in the NFL that if they thought his head was together, would at least try to book him for a number 2 quarterback. Coming to Christ would make his life better. But again, that's the consequence, it's not the purpose.

Your life may not be better. It may be worse. You go to China today and you love Jesus Christ and you're a part of the underground church, you're being persecuted. We have Christians today in China in horrible work places because they stand for Christ. And one of the most mind-blowing things I've ever seen, I still can't figure this out. The new president of China has made himself president for life. Now if you're the president of China, it's not like here, you can't be elected in any office here and be an Atheist. You can't be elected in any office there and not be an Atheist. He's an Atheist, a communist. So they have two catholic churches in China. They have an underground Catholic church that does everything they can to live out the glory of God in their heart. And then they have a state run Catholic church, as you can well imagine, does whatever the state wants. The Pope is right now trying to cut a deal with the president of China so that the president of China, the government of China, will pick some of the bishops, and the Catholic church will pick some of the bishops. The Catholics in China are going crazy. How in the world can you sell us under the river like that? Let me tell you something. If the Atheistic president of China get to pick certain leaders in the church, you can guarantee those he didn't pick are going to be under intense persecution. Life will not be better for them here because they love Jesus, but they will be able to showcase who He is in their life so that if He's your king, neither the materialism of America nor the persecution of China can change who you are.

How does He do that? Look at verse 11.

<sup>11</sup>As for you also, because of the blood of My covenant with you, I will set your prisoners free from the waterless pit.

He says, “And you know how I’m going to do this? Through my blood in a covenant I will enact with you.” The cross is always the answer. Changes you inside out. When you come to the blood of Jesus Christ and you believe in what the Holy Spirit tells you about that blood, then several things happen instantaneously. Number one, your sins are wiped out. Not just what you’ve done in the past, but what you do that day and every day from then on. Your sins are wiped out. They are gone. Because of that the Holy Spirit, who can’t come in you because you’re not holy, but now you’re declared holy, God declares you righteous and now His Holy Spirit comes in and settles in permanently. There are actually two Greek words; one for permanent dwelling and one for temporary dwelling. The Greek word for permanent dwelling is always used in the New Testament for the arrival of the Holy Spirit. And as He comes in, He sits down, He stays. And now as He changes you, the materialism of America and the persecution of China, cannot shortchange the glory of God as it comes out of who you are. And that is not anything you accomplish. It’s because of the blood of Jesus Christ. The reason the Jews tell Jesus, “Shut your people up” isn’t because Jesus didn’t make sense and it isn’t because He wasn’t the Creator, it’s because they don’t like what He offers. They don’t care anything about the inside of their life. They want their world better. Not interested in making your world better, He’s going to do that when He comes to the end of time. But right now it’s not about making your world better. It’s about healing you through His blood. You say, “Well how do we know it works?” Well that’s next Sunday. He comes into Jerusalem, goes into the ground, but comes out of the ground. Because you are out of a relationship with God and He wants to put you in a relationship with God. And that is exclusively through His blood. So understand something today. OK. If you leave here today without Jesus, it’s not because it doesn’t make sense. It’s because you don’t want it. And that’s why you face His judgement at the end of time.

Let’s pray.

Father, amazing Your Son, amazing Your love and Your grace, that I don’t have to do anything to be changed. I’ve just got to believe what You tell me about the blood of Your Son. What a staggering ease of change in my life. Father I ask Your Spirit to move in our church today. You speak to those here who need to make whatever decision You offer them today. As You speak we trust in that. In Jesus Christ name.