

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: **March 25, 2018**

Sermon Title: **Behold, Your King Is Coming To You**

Text: Matthew 21:1-17, 42-46

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: March 25, 2018 - Palm Sunday
Title: "Behold, Your King Is Coming To You"
Text: Matthew 21:1-17, 42-46
Theme: In the arrival of Jesus, His enemies are destroyed, His people are delivered, and His Kingdom has come.

Introduction:

Today we will consider our moment in the *Story*. This is the beginning of PASSION WEEK. Today is PALM SUNDAY. The event is recorded in all four gospel. Inside of the Synoptic Gospel, there is significant overlap. Even with the three, there is a slight "shuffling of the deck." However, in the Gospel of John there are significant inclusions. Regardless, each in their own way contribute to our understanding of this momentous event.

What I would like to do is consider the larger emphasis of the *Story* as told by the four witnesses. There are several salient features controlling our understanding. There is also significant prophetic implications that we must note if we are to understand this text.

First, let me begin by noting how each of the four gospels have their own unique contribution to developing our understanding of Christ. Second, within each gospel there is a storyline/plot line that follows a prescribed pattern. 1) There is the setting, 2) there is rising tension, 3) there is climax, 4) there is resolution and fourth there is the ongoing progress of the *Story*. As it relates to the plot line, we are at the pinnacle of the tension between Jesus as King and His rebellious subjects and the climax about to happen by the end of the week.

The "triumphal entry" is the trigger to these events. In light of this rising tension and looming climax, let us consider the overall structure of this moment in time. What is this moment teaching us?

What is the **author's structure** of this passage? Please a) show *sections with verse references*, b) state the *author's emphasis*, and c) explain what *strategies* you used to see this structure.

Let us initially consider what all four gospels hold in common. Again, we are considering the larger idea in each thought and their relationship to each other. It is also important that we look at the anchoring of these events with the Old Testament Text.

I. The Blind Seeing (Matt. 20:29-34 [cf. Matt. 21:14; **Isaiah 35**]).

All four gospels have this event. It is uncontested that Jesus worked miracles. This is a part of what identifies Him as the Messiah.

Isaiah 35 - The Ransomed Shall Return

- ¹The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; ²it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.

- ³Strengthen the weak hands, and make firm the feeble knees. ⁴Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.”
- ⁵ Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; ⁶ then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters break forth in the wilderness, and streams in the desert; ⁷ the burning sand shall become a pool, and the thirsty ground springs of water; in the haunt of jackals, where they lie down, the grass shall become reeds and rushes.
- ⁸ And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.^a ⁹ No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. ¹⁰ And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

It is interesting to see the addition Luke brings to the account. Both of the two “healings” take place in Jericho.

A. Jesus brings physical sight to the physically blind (Luke 18:35-43).

In Mark 10:46 he is “a blind beggar named **Bartimaeus**, the son of Timaeus.”

B. Jesus brings spiritual sight to the spiritually blind (Luke 19:1-10).

In Luke 19:1, we have **Zaccheus**, the small of stature tax-collector.

What is of equal interest are the titles used.

- As it relates to physical sight, He is the SON OF DAVID (Matt. 20:30; Mark 10:47).

This title clearly aligns Him with the Seed of David and His royal line and legacy. Jesus is DAVID’S GREATEST AND FINAL SON.

It is interesting to see the first occurrence of the name David in the Old Testament is found in Ruth 4:17, 22. Apart from Ruth, 1 Samuel through 2 Chronicles dominates usage. The Psalms speak of David 84 times and Jeremiah 14 times. In the Old Testament, 2 Chronicles is the last of the canonical books. From there we move into the New Testament and encounter the Gospel of Matthew.

This particular title occurs more often in Matthew than in any other New Testament book [although Luke as an author will use it more than anyone else in his two volume work; Lk, 11x; Acts 10x].

- Mt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- Mt 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten}
- Mt 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.
- Mt 12:23 And all the people were amazed, and said, Is not this the son of David?

- Mt 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.
- Mt 20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.
- Mt 20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.
- Mt 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
- Mt 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
- Mt 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

What is it the author wishes for us to know? JESUS is the SON OF DAVID! The KING is COME.

- As it relates to spiritual sight, He is the SON OF MAN (Luke 19:9, 10).

This title aligns Him with the Seed of Adam and His identification with the human race. Where Adam failed, Jesus will succeed. This is a common title found throughout the Testaments and there is a concentration of the title as found in the Book of Ezekiel.

The gospel writers prepared us for this moment. Now, however, there is this formal presenting.

The coming of Jesus is like the eye of a hurricane. His coming brings calm, but there is fury surrounding Him. In the arrival of Jesus, His enemies are destroyed, His people are delivered, and His Kingdom has come.

From this introduction, we have the King coming.

II. The King Coming (Matt. 21:1-11).

All of the gospels quote the same Old Testament text, Zechariah 9:9. What is of interest is verse 10.

- ⁹ "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. ¹⁰ I will **cut off the chariot** from Ephraim And the horse from Jerusalem; And **the bow of war will be cut off**. And **He will speak peace to the nations; And His dominion will be from sea to sea**, And from the River to the ends of the earth. ¹¹ As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit" (Zech. 9:9-11).

It is also found in Isaiah 62:11, 12 [cf. Matt. 21:5; John 12:15]

- ¹¹ "Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, 'Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him.' ¹² And they will call them, 'The holy people, The redeemed of the LORD'; And you will be called, 'Sought out, a city not forsaken'" (Isa. 62:11, 12).

John 12:16-19 comments on the confusion of the disciples at the unfolding of events. They expected one thing in a certain way and got something else entirely different; *but the same*. **They asked to sit on his left and right hand to rule; those who were at His left and right were crucified.**

It is of interest to hear what is quoted and what the context was for that initial statement in Zechariah 9. There is in His coming both judgment and blessing, war and peace.

This we will see in the clearing of the Temple and the quoting of Jeremiah 7:1-15.

After quoting Zechariah 9, the people respond with Psalm 118:22-28.

III. The People Hoping (Matt. 21:9-11 compare with Psalm 118:25, 26).

²⁵ **Save us, we pray, O Lord! O Lord, we pray, give us success!**

²⁶ **Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord.**

²⁷ The Lord is God, and he has made his light to shine upon us.

Bind the festal sacrifice with cords, up to the horns of the altar!

It is interesting to hear their response to the event. They were tying a lot of different aspirations together and, I might add, rightly so. Their direct quote is Psalm 118:25 and 26. However, I would like to walk into it by citing Psalm 118:22-24.

¹⁹ Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.

²⁰ This is the gate of the Lord; the righteous shall enter through it.

²¹ I thank you that you have answered me and have become my salvation.

²² **The stone that the builders rejected has become the cornerstone.**

²³ **This is the Lord's doing; it is marvelous in our eyes.**

²⁴ **This is the day that the Lord has made; let us rejoice and be glad in it.**

Now let us look at Matthew 21:33-46. Matthew 21 cites Psalm 118:22, 23. Now look at the quote from Daniel 2:34, 35, 44, and 45.

- ³⁴ "You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. ³⁵ Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth" (Dan. 2:34, 35).
- ⁴⁴ "In the days of those kings **the God of heaven will set up a kingdom which will never be destroyed**, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. ⁴⁵ Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy" (Dan. 2:44, 45).

In the arrival of Jesus, His enemies are destroyed, His people are delivered, and His Kingdom has come.

Notice the Matthew 21 context.

- vv. 18-22 Fig tree cursed / Nation rejected
- vv. 23-27 Authority challenged; no response
- vv. 28-32 Parable of the two sons (vv. 31, 32)
- vv. 33-46 Parable of the tenants (45, 46)
- 22:1-14 Parable of the wedding feast (vv. 1-10)

THOSE WHO RECEIVE JESUS	THOSE WHO REJECT JESUS
Two blind men sitting (20:30)	
Most of the crowd (21:8)	
The whole city was stirred up (v. 10)	
The blind and the lame came to him in the temple, and He healed them (v. 14)	The chief priests and the scribes ... were indignant (vv. 14, 15)
	Jesus curses the fig tree (vv. 18-19)
	By what authority are you doing these things (v. 23)
Tax-collectors and the prostitutes go into the kingdom of God before you (v. 31)	[You] = Chief priests and the scribes
He will let out the vineyard to other tenants (v. 41)	He will put those wretches to a miserable death (v. 41)
The kingdom of God will be given to a people producing its fruits (v. 43)	The kingdom of God will be taken away from you (v. 43)
	You will be broken and crushed (v. 44)
	The chief priests and the Pharisees heard his parables, they perceived that He was speaking about them (v. 45)
Go and invite to the wedding feast as many as you find, both bad and good (22:10)	Those invited are not worthy (22:8)
LIFE AND LIGHT	DEATH AND DARKNESS

This is the fury and the power. The Bible tells a common *Story*. It expands and contracts throughout until its fullest and final display in the second coming of Jesus. His first coming contains elements of Psalm 118 and Jeremiah 7. Furthermore, His second coming will finish this narrative completely.

In Luke's Gospel [19:41-44], Jesus weeps over the city.

- ⁴¹ "When He approached Jerusalem, He saw the city and wept over it, ⁴² saying, 'If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. ⁴³ For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, ⁴⁴ and **they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.**'" (Luke 19:41-44).

This walks us into the cleansing of the Temple.

IV. The Rebellious Falling (Matthew 21:12-17 quoting Jeremiah 7:1-15).

In quoting Jeremiah 7, Jesus is showing the parallel between the destruction of the Temple and the destruction of Shiloh. The purging of the Temple is not one of sanctification, but one of condemnation. It is as if He is destroying one temple [in Jerusalem], only to rebuild a new temple [in the church].

In the coming of Jesus and in this formal presentation, there is this significant undertow that unless you see it for what it is, it will destroy you.

This is the stumbling stone that the nation and unbelieving trip over.

Listen to Acts 4:8-14.

- ⁸“Then Peter, filled with the Holy Spirit, said to them, ‘Rulers and elders of the people, ⁹ if we are on trial today for a benefit done to a sick man, as to how this man has been made well, ¹⁰ let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead--by this name this man stands here before you in good health. ¹¹ He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. ¹² And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.’ ¹³ Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus. ¹⁴ And seeing the man who had been healed standing with them, they had nothing to say in reply” (Acts 4:8-14).

Notice also Peter in 1 Peter 2:4-10.

- ⁴“And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, ⁵ you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. ⁶ For this is contained in Scripture: ‘BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’ ⁷ This precious value, then, is for you who believe; but for those who disbelieve, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,’ ⁸ and, ‘A STONE OF STUMBLING AND A ROCK OF OFFENSE’; for they stumble because they are disobedient to the word, and to this doom they were also appointed. ⁹ But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY” (1 Pet. 2:4-10).

In the arrival of Jesus, His enemies are destroyed, His people are delivered, and His Kingdom has come. However, let us see also what the gospel sees.

V. The Kingdom Spreading (Zech. 9:10; Isaiah 56:7, 8)

- ¹⁰“I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth” (Zech. 9:10).

- ⁷ “Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; **For My house will be called a house of prayer for all the peoples.** ⁸The Lord GOD, who gathers the dispersed of Israel, declares, **‘Yet others I will gather to them, to those already gathered’**” (Isa. 56:7, 8).

The outcome of this rejection and work is the spreading of His kingdom from sea to sea! Who would have thought?

Rather than the religious establishment, tax-collectors and prostitutes make up the citizenship of this Kingdom.

John’s record will tell us that the hour has come (John 12:16-23). What we will see this week in history is the fulfilling of ancient promises. God will become for us what we could never be for ourselves, a sacrifice to satisfy the justice of God against us.

Shepherding the Sheep (What’s Next?)

1. Jesus is the King
 2. You must now decide if you will follow Him.
 3. To do so is life and light.
 4. To reject Him is death and darkness.
- ²² “The stone which the builders rejected Has become the chief corner stone. ²³ This is the LORD'S doing; It is marvelous in our eyes. ²⁴ This is the day which the LORD has made; Let us rejoice and be glad in it” (Ps. 118:22-24).