**Matthew Sermon XIII**

**The Messiah Comes to Jerusalem**

**Review:**

Last week: Loving relationships in the Kingdom of God.

Matthew 18:1-5 Greatness in the Kingdom of God.

Remember that the greatest in the Kingdom is the least—the one who willingly puts him or herself into subservient positions to advance the Kingdom of God.

v. 3 “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.”

Matthew 18:10-14 Loving the wandering sheep.

If we see people wandering, we need to stop whatever we are doing, and go out and bring back the lost sheep.

Matthew 18:15-20 Loving the sinning sheep.

Even if they are not lost, if they are still around, but they are caught up in some sort of sin, we need to take a risk, talk to them personally about it and, hopefully, win them back to repentance.

Matthew 18:21-35

God’s forgiveness is like $20 billion.

Our forgiveness of others is more like $10,000

Conclusion: We need to forgive those who sin against us.

Matthew 6:15 But if you do not forgive others their sins, your Father will not forgive your sins.

This week:

We have already covered Matthew 19 in Mark. (divorce, little children, Rich Young Ruler)

Matthew 20:1-16 The Parable of the Workers in the Field.

Q: Is this fair? Is this just?

(Note the parallels with the Prodigal Son and his jealous brother)

Notice he pays the last hired first, almost as if he were making a point to those hired first, who surely said to themselves, “this is not fair!”

Did those who work all day receive less than they deserved?

Romans 9:14-15, 19-24 Context: Jews are complaining that the Jews are so easily saved. Parallel between this parable and the Jew/Gentile relationship.

Which of the workers are you?

Which is better, to work all day, or to work for just an hour?

For me, personally, I have been a disciple 41 years and I am a bit tired.

Rather than complain that God is unfair, we should rejoice at his grace and generosity.

Conclusion: Many who are first will be last and the last first.

This is the upside-down Kingdom of God.

Blessed are the meek, for they will inherit the earth. Matthew 5:5

Love your enemies and pray for those who persecute you. Matthew 5:44

Whoever takes the lowly position of a child is the greatest in the kingdom. Matthew 18:4

Leave the 99 and go for the one who strays. Matthew 18:12

Oh, and by the way, Matthew 20:25-28 Whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

How about you. Why are you here? To be served or to serve and use your life so that many can be ransomed from sin as well? What would those who know you say about that? Let us be honest with ourselves here.

Matthew 21:1-11 Jesus enters Jerusalem as a king.

Is Jesus showing his omniscience or did he prepare this ahead of time? We do not know.

This is the fulfillment of so much prophecy. They left Caesarea Philippi. Now they have arrived in Jerusalem.

Jesus knows exactly what he is doing. The Messiah must die in Jerusalem.

All of human history points to the events about to unfold in Jerusalem.

Daniel 9:24-26 The Messiah is coming to Jerusalem seventy “sevens” after the decree to restore and rebuild Jerusalem. [note Daniel 9:2 these are years] Ezra 7:11-26 7th year or Artaxerxes 458 BC 458 – 490 = -32 But no year zero, so AD 33

[v. 26 the Messiah will be killed during the 70th week AD 26-33]

v. 26 he will be put to death…

Matthew 16:21 “Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things… and be killed…

The entire Bible points to this moment!!!! The King/Messiah has to die in Jerusalem.

Zechariah 9:9 Jesus is declaring himself king.

Jesus does not ride in on a horse, he arrives, “gentle, and riding on a donkey.”

Your Savior rides in on a donkey. Normally, kings ride in on a horse, but not Jesus. Why? Because blessed are the meek. And whoever takes the lowly position of a child is greatest in the kingdom of heaven, and many who are first will be last and the last first, and whoever wants to become great among you must be your servant. The Son of man did not come to be served but to serve.

v. 9 Let us join the crowds!! Hosannah to the Son of David! Blessed in He who comes in the name of the Lord! Hosannah in the highest heaven!!!

Hosannah means “save us.”

Matthew 21:12-13 Jesus clears the temple. Gentle?

Technically, he is clearing the temple court, not the actual temple.

Here Jesus fulfills Zechariah 14:21 “And on that day there will no longer be a merchant in the house of the Almighty.” (note Zech 14:1, 8, 9, 20)

This is a deeply symbolic act. The kingdom of God has arrived and the Messiah is changing everything.

Jesus is overturning the traditions of the Jews. He is overturning your life! He is driving out the world. Everything will be made new!

Jesus is a lion (he overturns the tables) and a lamb (gentle and riding on a donkey).

Rev 5:5-6 Here, Jesus is both. He is the lion of the tribe of Judah. (v. 5)

He is a lamb, looking as if it had been slain. (v. 6)

 To you he will be either a lion or a lamb. Which will it be?

Lion: Matthew 16:23 Jesus to Peter, who tempts him to not go to Jerusalem. “Get behind me Satan!”

Matthew 23:29-36 Jesus to the teachers of the Law and Pharisees: “Woe to you, teachers of the Law, you hypocrites!” “You snakes! You brood of vipers! How will you escape from being condemned to hell!

Lamb: but right after he is a lamb Matt 23:37-39 O! Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chick under her wings…”

Like a lamb:

Matthew 9:36 When he saw the crowds he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

John 7:53-8:11 v. 11 “Woman, where are they? Has no one condemned you?”

“No one sir,” she said “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

Matthew 12:15-21 He healed all who were ill… This was to fulfill…

(Quoting Isaiah 42:1-4) Here is my chosen servant whom I have chosen, the one I love, in whom I delight… He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory.”

Note v. 4 How will Jesus bring justice to the nations if he is like a lamb?

If it takes a lion he will be a lion.

So, who is Jesus a lion to? Who is Jesus a lamb to?

Matthew 11:29 Take my yoke upon you and learn from me, for [when you do] I am gentle and humble in heart.

Matthew 21:18-22 Jesus curses a fig tree.

This act, as his entry on a donkey and as his clearing of the temple is deeply symbolic. Jesus is teaching about his coming as king to Jerusalem.

[side note: In Mark, this incident is divided into two parts. He sees the tree barren. Then, he clears the temple. Then, the next day they see the fig tree withered.]

The disciples were amazed at the miracle! They still do not get it.

This act is symbolic. The fig tree represents the Jewish people. Jesus came to them, expecting to yield a great crop. Jesus says to Israel: “May you never bear fruit again! Hebrews 8:13 The Jewish covenant is old, fading, outdated (by then) and will soon disappear. This happened in AD 70.

Jesus comes to us, expecting to yield a crop. Hopefully, we will bear much fruit.

Summary:

The first will be last and the last will be first. The upside down kingdom of God.

Jesus the gentle king comes to Jerusalem to die.

Jesus is both a lion and a lamb.