

The Entrance of the Prophet, Priest, and King

Matthew 21:1-17

September 30th, 2018

Big idea: Jesus is the prophet, priest, and king of Israel and us.

Intro –

Remind of the melodic lines that run through Matthew's gospel

Matthew 28:18-20 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

All authority

Jesus is presented as THE King.

The family lineage of King David in ch 1

All nations

This gospel is clearly targeted at a Jewish audience, showing how Jesus fulfilled the OT prophecies of the Messiah but . . .

His genealogy will feature Israelites as well as Canaanites, Hittites, and Moabites (ch. 1)

Culminates in the call for the gospel to go to all nations

All allegiance (observe all that I commanded you)

Related to His authority

Compares the one who listens to His words and acts on them as a wise builder who constructs his house on a rock (ch 7)

Those who call Him Lord follow Him.

Who is He and what has He come to do?

Like a mysterious stranger who enters the scene in your favorite tv show. The questions that the show will bring up – Who is he and why is he here?

In this final week of life leading to the cross, His mission and identity come into clear focus.

20 chapters to cover the first 33 years of his life, mostly focused on the past 3 years of ministry, and now 8 chapters to cover the last week. 30% of the gospel of Matthew is focused on this week.

Supports the idea that Jesus came to die.

He came to teach and heal and model a life of complete dependence on the Spirit in obedience to the Father. But He came to die.

This week has been called Holy Week going back to at least the 4th century.

It's also been called "Passion Week" from the Latin *passio* for suffering.

If you've grown up in church, the events we'll see today are probably very familiar. We often study them in the spring in the week before Easter.

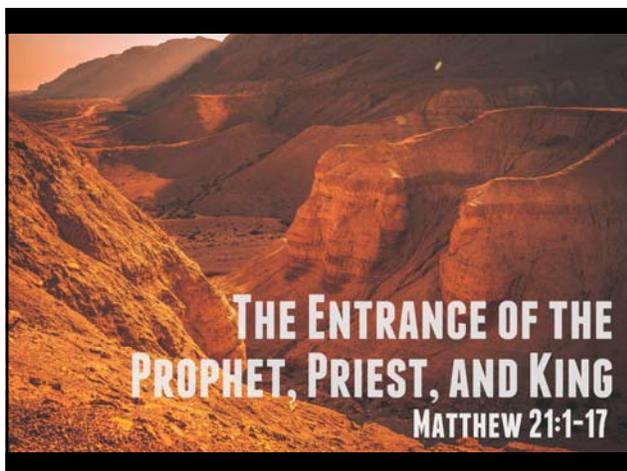
Now we get the benefit of seeing them in context of Matthew's whole gospel narrative.

1. Jesus entered Jerusalem as the messianic King of peace. (21:1-11)
 - a. Bethany and Bethphage a couple miles outside Jerusalem on the east side of the Mount of Olives.
 - b. Two disciples were sent to locate and bring a donkey for Jesus to ride.
 - i. Could be divine knowledge that allowed Him to tell them where to find the donkey and what to say.
 - ii. Could be a prearranged plan of transportation.
 1. Either option works and is plausible for Jesus.
 - c. He needs the donkey because He plans to fulfill OT prophecy (vv. 4-5)
 - i. **Zechariah 9:9-10** 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.
 - ii. In our Wednesday night kid's program, the K-2nd grade kids are in SPARKS. To start Sparks they learn some key verses that go with each letter of the word "Sparks" – Salvation, Power, etc. The A is for "according to the scriptures."
 1. **1 Corinthians 15:3-4** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures,
 - iii. Jesus is showing that He is the Messiah, according to what the Scriptures say the Messiah would do.
 - d. The crowd treats Jesus like royalty by laying out palm branches and crying out, "Hosanna (save us, Lord!) to the Son of David; blessed is He who comes in the name of the Lord."
 - i. **Psalms 118:26** Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.
 - e. These actions were all loaded. The donkey was more than a donkey. The palm branches were more than palm branches.
 - i. In 2004 Ukraine had their "Orange Revolution." Two men named Victor were in a runoff for the presidential election. Victor Yanukovich won the election but Victor Yushchenko's supporters argued that he only won because of massive voter fraud and wanted a new election. They took to the streets in protest and rallied around the color orange, their candidate, Yushchenko's, campaign color. They wore orange. They put up orange ribbons and orange flags. The color became more than a color. Eventually the Ukrainian Supreme Court sided with the protestors, declared the election invalid, and ordered a new election. Yushchenko beat out Yanukovich in the follow up election, seen as a victory for the voice of the people.
 - ii. The next year in Belarus, something similar happened and the protestors used blue jeans to protest.

- iii. Orange was more than a color, blue jeans were more than blue jeans. The donkey and palm leaves were more than transportation and road coverings. They were symbols that declared His Kingship as the heir to the throne of David.
 - f. By comparing the other gospels, we know that he went to the temple area that same day, Sunday afternoon, to observe the activities being conducted and then went back to Bethany outside the city where he stayed for the night before returning to Jerusalem on Monday. (Mark 11:11)
- 2. Jesus cleared the temple as the great ***Priest***. (21:12-17)
 - a. He entered the temple – what was the temple like? (v. 12a)
 - i. Known as Herod’s temple because king herod had the massive structure built on the site of the original temple built during the time of Solomon. Solomon’s temple was destroyed in 587 BC. It was rebuilt on a smaller scale by the exiles who returned from Babylon led by Zerubbabel in about 537 BC. Herod, apparently in an attempt to gain favor with the Jewish people invested a massive amount of money and labor in the temple complex beginning in 19 BC and completing it in AD 64, only a few years before it would be destroyed again.
 - ii. The entire complex was about 35 acres, our developed property with parking lot, building, and back area is about 3.5 acres. This complex was 10 times as large, perhaps as large as all the alfalfa fields around us added together. It occupied 1/6 of the city of Jerusalem. It was elevated using huge cut stones to make a level platform on top. The largest stones were the size of school buses and weighed 600 tons.
 - iii. Court of the gentiles – beyond which gentiles could not go
 - iv. Court of the women – Beyond which women could not go; this had space for 6,000 worshippers at a time.
 - v. Court of Israel – beyond which laymen could not go
 - vi. Sanctuary – beyond which priest could not go, place where altar was and the sacrifices were made
 - vii. Holy of holies – only the high priest once per year could go
 - b. He drove out those who were buying and selling in the temple and changing money. (vv. 12b-13)
 - i. They were buying and selling those things that were needed for sacrifice – animals and oil – which would have been useful for those who traveled from afar to Jerusalem to make sacrifices. It wasn’t practical to bring their sacrifice with them so they would purchase it when they arrived. Likewise the money changers played an important role. There was only a certain currency that could be used to pay the temple tax so they needed to exchange Greek or Roman coins for this other currency.
 - 1. So what’s the problem?
 - 2. The problem was less about what there were doing and more about where they were doing it.
 - 3. This place was designed for worship. The whole structure of it was to reflect a holy God and the need to approach him with reverence and awe and awareness of your own sin as you bring a sacrifice before Him.
 - 4. Instead you would have been met with loud shouting, the smell of animals, money changing hands, and some people looking to take advantage of naïve travelers from out of town.

5. Perhaps you've been in an open air market in another country where you are bombarded with people clamoring for your business and you have to constantly be on guard to make sure if you do purchase something that you are not being taken advantage of.
 - a. My experience in China and learning quickly to say "Boo Yau," which basically means "I don't want it."
 - b. Compared to visiting a Russian Orthodox Cathedral in Moscow. Massive structure and required quiet and appropriate clothing to even enter.
- ii. They were robbing people of the opportunity to worship.
 1. We take a similar approach here in that we are very hesitant to set up tables in the lobby for those who are trying to raise funds. We do it on occasion for special activities, like Emmanuel's Child. But for those most part our philosophy is to teach our people to give generously and then budget according to ministry priorities. That way people can come without feeling like they are bombarded with requests for funds in such a way that distracts them from worship.
- iii. The high priests should have been monitoring this area and defending worship but they were not. Jesus as the great high priest stepped in.
 1. **Hebrews 2:17** Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
 2. About 15 times Jesus is referred to as our High Priest in Hebrews.
- c. In contrast to those who are using the temple grounds to make money, Jesus heals the blind and lame. (v. 14)
 - i. Under OT law these were not allowed to approach God as priests because everything about the structure of temple worship was designed to point to God's holiness and perfection. This does not mean God does not love and have compassion on them.
 - ii. **Leviticus 21:17-19** "Speak to Aaron, saying, 'No man of your offspring throughout their generations who has a defect shall approach to offer the bread of his God. ¹⁸ 'For no one who has a defect shall approach: a blind man, or a lame man, or he who has a disfigured *face*, or any deformed *limb*, ¹⁹ or a man who has a broken foot or broken hand,
 - iii. However, they approach Jesus and He heals them. He shows His authority to create purity in those desiring to worship God. (Michael Wilkins)
- d. The children worship. The leaders rage. (vv. 15-16)
- e. He returns to Bethany to spend the night. (v. 17)
 - i. The religious leaders are like stewing in anger as they prepare to destroy him.
 - ii. He will return the next day to Jerusalem to teach the people and debate with the leaders.
 - iii. But like many of the other 300,000 Passover travelers, Jesus found shelter outside the city walls.
3. Jesus is our ***prophet, priest,*** and ***king*** today.
 - a. He enters Jerusalem as the King, not to establish the monarchy but to bring peace between God and humanity, and among humans, through his own death.

- b. He clears the temple, not simply to restore the institutional and ethical integrity of the priestly order but to announce that he is the Priest who will offer the final sacrifice that will make open and permanent the access of all humans to God.
- c. He pronounces judgment on Israel like the prophets of old, not simply to restore order but to function as the Prophet who has fulfilled the Old Testament to enable his nation of disciples to live kingdom-empowered lives as his witnesses during this age. (Michael Wilkins
- d. J.I. Packer - "It is His glory, given Him by the Father, to be in this way the all-sufficient Savior. We who believe are called ... to show ourselves His people by obeying Him as our king, trusting Him as our priest, and learning from Him as our prophet and teacher. To center on Jesus Christ in this way is the hallmark of authentic Christianity."



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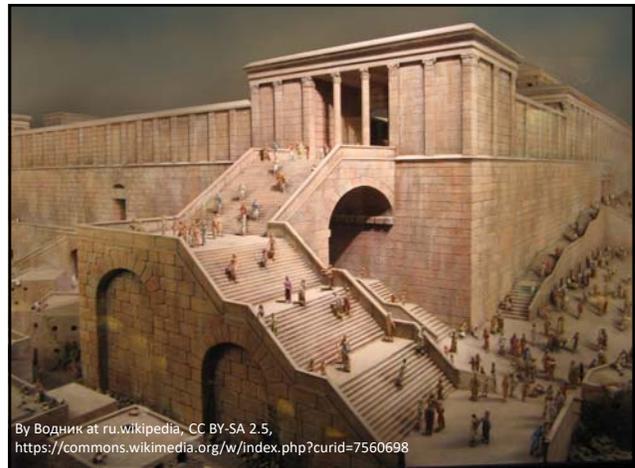
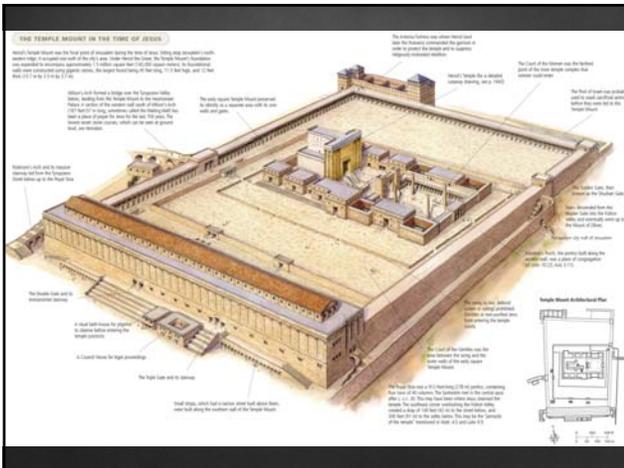
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