

**MATTHEW (THE KING, HIS KINGDOM AND ME)
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SERIES: Matthew (The King, His Kingdom And Me)

TITLE: Program 35 – Savior And King

FRIDAY

OPEN

So many times, Beloved, what we want is, we want Jesus as our Savior but not as our King. Can we separate the salvation of Jesus from His right to rule and to reign over our life? O Beloved, no, no. And you're going to see that as He is presented to you today on this very significant road that leads from Bethphage and Bethany to the Mount of Olives. Behold, your King is coming.

PART ONE

I'm in Jerusalem, Beloved, and I'm walking down what traditionally is called the Palm Sunday Road. And I'm on the Mount of Olives. I'm in a very, very significant place; a very significant place where Matthew is going to show us that the Son of David, that the King of Israel was here, here in this very place, so that the people might know and that they might recognize that their King had come. Listen to what happens on this significant road. It

says, **“When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, ‘Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. If anyone says anything to you, you shall say, “The Lord has need of them,” and immediately he will send them.” (Matthew 21:2-3)** Now as Matthew gives us this account, Matthew tells us that there were two donkeys there. The others traditionally tell us only about the donkey that Jesus rode down this Palm Sunday Road. And we call it the Palm Sunday Road because of the way the church celebrates this before they celebrate the events of the Passion Week, Good Friday and Easter Sunday. This was Jesus’ final entry into this city. And it says in verse 4, **“[That] this took place to fulfill what was spoken through the prophet: ‘Say to the daughter of Zion, “Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.”” (Matthew 21:4-5)** It’s so interesting to note that when the King is coming, He’s coming on a donkey. When a king approached a city, if he was coming for peace he would ride on a donkey. If he was coming for war he would ride on a white horse. And what God is showing us in this beautiful, beautiful picture is that Jesus was coming as the Prince of Peace, the One who would make reconciliation between man and God, because man had moved from God. Man had chosen to sin. Man had chosen to listen to the enemy. And so what God did was He provided a sacrifice. He provided a way for man to return to God. And what He’s announcing in this wonderful, wonderful event is the prophecy of Zechariah chapter 9. Watch what He says. **“Say to the daughter of Zion, ‘Behold, your King is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a beast of burden.”” (Matthew 21:5)** This is a direct quote from Zechariah chapter 9 verse 9. Now this is typical to Matthew’s pattern because what Matthew does is, he takes events in Jesus’ life, events especially that stress who He is,

what His person is and the fact that He is truly the King, He is truly the Son of David, He is truly the Son of Abraham. And so he takes these events and then he takes the prophecy from the Old Testament and brings it into what we call New Testament times. And as he does this, he makes sure that we understand that he is pointing to this One who is the Messiah, who is the Christ, who is the Promised One, who is the Anointed One. It says, **“The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats.” (Matthew 21:6-7)** So now just imagine, if you will, a donkey coming down this road with a colt with it, and they’re taking their coats and putting it on the donkey, Jesus mounting the donkey. They’re not understanding at first what they’re doing. They’re not understanding that finally here is a prophecy that is being fulfilled that is centuries old, that was given centuries later. They’re enacting the Word of God. They are seeing the fulfillment of Scripture. And it says, **“Most of the crowd spread their coats in the road, and others were cutting branches from ... trees and spreading them in the road. [And] the crowds going ahead of Him, and those who followed [Him], were shouting, ‘Hosanna to the Son of David [Hosanna, the Son of David]; blessed is He who comes in the name of the Lord; Hosanna in the highest!’” (Matthew 21:8-9)** Now what does “Hosanna” mean? “Hosanna” means “Save us, we pray.” Save we pray, save we pray. Who was coming? It was their Savior. It was their King coming mounted on a donkey just as Zechariah chapter 9, verse 9 says. And I want to us to go back and look at Zechariah chapter 9 because it’s so important. And when you do this, Beloved, when you check out the Scriptures, then you’re going to remember that you saw it. You’re going to mark it and next to it you can write Matthew chapter 21. And next to Matthew 21 you can write Zechariah chapter 9 verse 9. It says, **“Rejoice...,”** and I’m in Zechariah, **“Rejoice greatly, O daughter of Zion...!” (Zechariah 9:9)** Now he’s talking to the daughter of Zion. He is talking to Israel. And he

says, “...Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; [Behold] He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.” (Zechariah 9:9) And so here is this prophecy. It’s right in the middle of this word that God gives, the burden of the word of the Lord that comes to Zechariah. (See Zechariah 9:1) And now it’s being fulfilled. Now when he says, “Hosanna in the highest!” (Matthew 21:9) to the Son of David, you want to watch and to mark these references to the “Son of David.” As a matter of fact, in your mind’s eye go back with me to Matthew chapter 1, the introduction to this gospel. Because the introduction to this gospel shows you what Matthew is all about in the writing of his gospel. And it says “[This is] the ... genealogy of Jesus [Christ] the Messiah, the son of David....” (Matthew 1:1) Now why this emphasis, especially here, on the “son of David”? Because it’s the Son of David that is to take the throne; it is the Son of David that is to be the King who is to reign forever and ever, and so when they’re turning, and they’re shouting, “...Hosanna in the highest!” (Matthew 21:9) to the Son of David, they’re acknowledging that this Son of David is the One who is the King, but also the King who saves. And so in this prophecy what you see is you see Him coming as the One that is going to save, as the One that is going to be “...the Lamb of God [that’s going to] take away the sin[s] of the world!” (John 1:29) But you also see Him coming as the King, the One who is going to reign again on the face of the earth. So he’s quoting Psalm 118. And I want us to go back to Psalm 118 because it’s significant in its setting. In verse 22 it says, “The stone which the builders rejected has become the chief corner stone.” (Psalm 118:22) Now the stone that the builders rejected, Beloved, is the One that is coming down on this road from Bethphage and Bethany, coming down to enter into Jerusalem. And as he enters into Jerusalem, Luke tells us that He wails. He wails “...because...,” He says, “...you did not recognize the time of your visitation.” (Luke 19:44) It’s at this time that the scribes and the Pharisees,

recognizing what is happening, is going to tell Him to stop them from crying out, **“...Hosanna in the Highest!” (Matthew 21:9)** to the Son of David because the Pharisees and the scribes recognize what they’re saying. And He’s, they believe that the crowd is blaspheming. And so He’s saying to them, [“No, if they don’t cry out, then the rocks around them will have to cry out,”] (PARAPHRASE, Luke 19:40) because they have to know, they have to understand that the One who saves is the One who will someday sit upon the throne. It is their King. It is **“The stone which the builders rejected, [it’s] become the chief corner stone. This is the Lord’s doing; it is marvelous in our eyes. This is the day which the Lord has made; let us rejoice and be glad in it.” (Psalm 118:22-24)** This is the time of the coming of the Savior. **“O Lord, do save, we beseech [Thee]; O Lord, we beseech [Thee], do send prosperity! Blessed is [He] who comes in the name of the Lord; we have blessed You from the house of the Lord.” (Psalm 118:25-26)** But now listen to this. **“The Lord is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar.” (Psalms 118:27)** Take this sacrifice and bind it to the horns of the altar. Now it’s a sacrifice, and the horns of the altar are the brazen altar and they had horns. And what they would do is they would bring the sacrifice, have the rope around the neck of the animal they’re going to sacrifice, and then bind it around the horn of the altar. So in the setting of Psalm 118, which they are quoting, we find **“The stone which the builders rejected [becoming] the chief corner stone.” (Psalms 118:22)** We find this prophesy of “Hosanna in the Highest,” but we find it in the light of a sacrifice that is bound to the horns of the altar. All of this predicting what is about to happen as Jesus, the Lamb of God comes to take away the sins of the world. (See John 1:29) We’ll talk about it more in just a minute.

PART TWO

After Jesus descended the road from Bethphage to Bethany He entered Jerusalem. And you can imagine the city was absolutely astir. It says, “When Jesus,” in Matthew chapter 21 verse 10, **“When [Jesus] had entered Jerusalem, all the city was stirred, saying, ‘Who is this?’ And the crowds were saying, ‘This is the prophet Jesus, from Nazareth in Galilee.’” (Matthew 21:10-11)** Now that’s a very significant statement. Why? Because in Deuteronomy chapter 18, verse 15; and I would like you to look at it, in Deuteronomy chapter 18, as Moses recorded the Torah, the first five books of the Bible, he wrote this down. **“The Lord your God will raise up for you a prophet like me from among you, from your countrymen...,”** and this is what he said, **“...you shall listen to him.” (Deuteronomy 18:15)** And this, Beloved, is what we are doing. We are listening to God because we’re studying His Word. Now yes, we’re studying a historical account. And yet, this historical account reaffirms to you and reaffirms to me who Jesus Christ is and what He has done, and how you and I are to live in the light of this truth. It says, **“And Jesus entered the temple....” (Matthew 21:12)** Now remember, we want to mark every reference to “the temple.” We mark these important words so that we can see what we learn from them. And as you mark it in this verse, what you learn is what was going on in the temple and it wasn’t good. **“And Jesus entered the temple and drove out all those who were buying and selling in the temple, and [He] overturned the tables of the money changers and the seats of those [that] were selling doves.” (Matthew 21:12)** Now He did this at the beginning of His ministry, and the gospel of John tells us this, but nothing had changed in those three and one half years because now they’re still there. They’re still profiting from the people. What would they do? Well the Jews would say, “You can’t use ordinary money in this temple,” so they would have moneychangers where the people who were coming to buy these doves and buy these sacrifices, would then turn in their money in exchange

for temple money. And you know that there had to be a little charge on that exchange. And so they were profiting from that saying, “You can only use temple money in the temple.” But not only that, they were making a profit off of selling the sacrifices. And Jesus realized that they had taken His house and they had made it a house of profit and not what it was, which was a house of prayer. **“...He said to them, ‘It is written, “My house shall be called a house of prayer....”’ (Matthew 21:13)** Now notice what He says. My House: This is where you worshiped the Father, this is where you worship the Son, this is where you worship the Holy Spirit. It was Jesus’ house. He was one with the Father. He says, **“...But you are making it a robbers’ den.” (Matthew 21:13)** O Beloved, is your Christianity the kind that only wants God if you can profit from God? Or do you want God for the sake of communion, for the sake of intimacy, for the sake of knowing truth, for the sake of walking in the truth? The road I’m on is a narrow road. And God’s way is a narrow way, as we saw in Matthew chapter 7 (See Matthew 7:13-14). It says, **“And the blind and the lame came to Him in the temple, and He healed them.” (Matthew 21:14)** He is still healing. **“But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple....” (Matthew 21:15)** Now once again you mark “temple.” What do you find? You find that Jesus has entered the temple, the glory of the Lord. It says in John, **“...And we beheld His glory ... as of the only begotten of the Father....” (John 1:14, KJV)** The glory of the Lord has entered the temple. The glory of the Lord is there and the children who are so excited about what happened on this road are now shouting and they are saying, **“...Hosanna to the Son of David....” (Matthew 21:15)** Again in the temple He’s being recognized as the Son of David, the One who is to sit on the throne, but also the One who saves us. **“[And] ...they became indignant and [they] said to Him, ‘[Did] You hear what these children are saying?’ And Jesus said to them, ‘Yes; have you never read, [that]**

“Out of the mouth of infants and nursing [babes] You have prepared praise for Yourself” (Matthew 21:15-16) Teach your children to praise the Lord. Teach your children the songs of Hosanna, the songs of salvation, so that from a child those songs will dwell in their heart. Well **“...He left [there] and [He] went out [to] the city [of] Bethany....”** (Matthew 21:17) So He came back up this road to go back to the city of Bethany **“...and [He] spent the night there. Now in the morning, when He was returning to the city...,”** (Matthew 21:17-18) and once again He was going down this road. **“...He was returning to the city....”** (Matthew 21:18) This was the connection between where He was staying in Bethany with His friends and coming into the city. **“[And] ...He became hungry. [And] seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only....”** (Matthew 21:18-19) Now a fig tree, if it has leaves, is to have fruit. **“...And He said to it, ‘No longer shall there ever be any fruit [on] you.’ And at once the fig tree withered.”** (Matthew 21:19) It just withered. It was going to die. **“[And] seeing this, the disciples were amazed....”** (Matthew 21:20) So now you know the disciples were with Him. **“...And [they] asked, ‘How did the fig tree wither all at once?’ And Jesus answered and said to them, ‘Truly I say to you....’ ”** (Matthew 21:20-21) Now remember “truly” is used about 31 times in the gospel of Matthew, and it means “amen, so be it, this is truth.” **“...I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen. And all things [that] you ask in prayer, believing, you will receive.”** (Matthew 21:21-22) What a way to bring today’s message to a conclusion. He says, **“You have made my Father’s house a den of robbers, a den of thieves. It’s to be a house of prayer.”** (PARAPHRASE, Matthew 21:13) Well you are the Father’s house. He dwells in you, if you’re a child of God, and this is to be a house of prayer. He says, **“If you will commune with Me and if you will believe Me, if you**

will understand that I truly am who I am. I am God. And if you will commune with Me you will have faith that can move mountains.”] (PARAPHRASE, Matthew 21:21) Now is He saying that we’ll literally move one mountain to the other? No. That would be spectacular. But He’s talking about a faith, a faith that believes God, a faith that is so strong that it sees God in action doing only what God can do. O Beloved, as you remember this road I want you to remember that Jesus is the only One who saves. But I also want you to remember this, that He is the King and that He is to be obeyed. You, Precious One, are to bow the knee to Him. He is the King. And you are to remember that this house is to be a house of prayer. And if you and I will walk in faith, if we will take God at His word, in a sense in our lives, we will see Him move mountains because [“whatever we believe and we ask in prayer, it will be done.”] (PARAPHRASE, Matthew 21:22) Of course, it’s in conjunction with the will of your Savior and your King.