



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- **Matthew 21:1**

**As Jesus and his disciples
approached Jerusalem, ...**

- **1:8 A large crowd of people
spread their cloaks on the road
while others cut branches
from the trees and
spread them on the road.**

- **Matthew 21:9**

The crowds ...

began to shout,

"Praise to David's Son!

God bless him

who comes in

the name of the Lord!

Praise be to God!"

- **Matthew 21:10**

When Jesus entered Jerusalem, the whole city was thrown into an uproar.

- **"Who is he?"**

the people asked.

- Some 14 times

Matthew tells us
basically the same thing.

- *“This took place
to fulfill
what had been spoken
through the prophet...”*

(Matthew 21:4)

- **He is making a point** that he doesn't want us to forget.
 - That the events surrounding Jesus **are the fulfillment of earlier prophecy** thus the will of God.

- Like any story,
it's not always
what's included
that's important,
but what's excluded.

- Not always
what is present
but
what is missing.

- Many history books tell about Christopher Columbus finding America.
- But what we must remember are those who were here before he arrived.
- Sometimes, it's what or who is absent in the story that matters.

- What or who
is missing
may be the heart of the story.

- The one lost sheep

- The lost coin.

- The lost son,

- What's missing is
sometimes the
real treasure
to be found.

- When Matthew quotes

Zechariah 9:9,

**“Look, your king
is coming to you,
humble, and mounted
on a donkey,
and on a colt,
the foal of a donkey,”**

(GNB)

- **He omits the phrase**
“triumphant and victorious is he.”

- Matthew tells a particular kind of story.
- Not a triumphal entry, as we tend to call it, but a humble and meeek one with a different kind of king.

- A king who just told the sons of Zebedee

*“**whoever wishes to be great among you must be your servant... just as the Son of Man came not to be served but to serve.**”*

(Matthew 20:20-28)

- **Your greatness** will be measured by the extent of your service.
 - Matthew **leaves out talk of victory** to stress humility.

- Not only is there no mention of triumph or victory,
- There are no horses, the customary war animal.

- King Jesus rides not **on the milky white horse,** as pictured in the **image from Revelation** as it suggests **ultimate victory** **and conquest** through war.
- But here King Jesus **rides a humble donkey,** not what we expect of a king.

- **This is not**
a military procession
but a parade for another purpose.

- There's
no violence
and bloodshed
like in Zechariah's oracle.

- But there is
peace achieved through
a different means.

- Though His entry may look like a typical military procession of the day for a triumphant national hero.
- The spreading of branches and cloaks before Jesus as a symbol of honor,
- This is anything but typical.

- There is just an unarmed Messiah on a donkey,
- knocking at the door of Jerusalem.
- Jesus comes to play the knock knock game.
 - Knock, knock.
 - Who's there?
- What is your answer?

- Jesus comes from the Mount of Olives, where the Messiah was expected to appear but he surely doesn't look or act like one.

- This king turns notions of power and authority on their head.
- He reveals that you don't have to rule by power and intimidation.

- This king stirs the pot.
- On the surface, a seemingly harmless procession that becomes an earth shattering reality.

- When Jesus enters Jerusalem *the whole city was in turmoil.* (**Matthew 21:10**)

- Jerusalem shook like an earthquake in the presence of the Christ king
- because this city and the world would never be the same again.

- Jerusalem is shaken to its very foundations.
- Like the prophets of old
whose words
shook things up,
and declared that
”*the Lord shakes*
the mountains
and melts the rocks” .
(*Nahum 1:5*)
- Jesus, the incarnate Word of God,
shakes the world by his presence.

- This shaking was not by military might but by an unarmed God only enfleshed with love.

- John 1:14

And the Word was made flesh,
and dwelt among us,

- (and we beheld his glory,
the glory as of the
only begotten of the Father,)
full of grace and truth.

- This love disarms because it's nonviolent and the most powerful force in the universe.
- “*The greatest of these is love*” .
(1 Corinthians 13)
 - His love meets hate.
 - His nonviolence meets violence.

- Some of us have been shaken by news we received about a loved one through a late night phone call
- Or news from our doctor about our health and we've been shaken at our very core.

- No one wants to experience an earthquake in their life.
- But the love of Jesus causes an earthquake in our lives.

- Jesus will soon ***overturn the tables of the money changers*** and **reclaim** the **temple of God for its original purpose.**
- **As he over turns our lives and restores them to their original purpose.**
- His overturning of our lives **makes us uncomfortable.**
 - Causing **disequilibrium.**

- The last time Jerusalem was in turmoil was at Jesus' birth.

- Now they're in turmoil near his death.

- Jesus never takes it easy on us.

- Leisure
is not in
the job description
of a disciple.
- I know we like the status quo,
the ways things are
most of the time
and we don't want
to be shaken up.

- But Jesus didn't come to uphold a status quo.

- He came to save the world from itself.

- Salvation shakes things up and it should shake us up.

- Jesus is entering the most troubled place in the world.
- It is a place of conflict and struggle.
- It has a history of *killing the prophets,*
fighting wars,
and living in violence.

- But the most troubled place in the world is not a geographic location.

- The human heart is the most troubled place in our world.

- It was then and it is now.

- We see turmoil in world events and we experience it in our own lives.
- It's in the fear and uncertainty of our future.
- Each of us has our own personal turmoil.

- Turmoil challenges our **beliefs** and **faith**,
- Confronts the way **we have always done things.**
- Makes us question **where we are going.**

- In the midst of turmoil life, people, and maybe even God do not line up with our expectations and what we have come to believe.

- When that happens we mostly want things, people, God back in alignment.
- We don't often think about realigning ourselves
 - But that is the opportunity turmoil gives.

- Some will pray God
to end the turmoil.
- Some will go to church
seeking answers.
 - It is there
the answer
will be found.
 - For our turmoil
is personal
and must be
dealt with on
a personal level.

- As Jesus enters Jerusalem
it is shaken
to its very foundation.
- So it is with our **lives.**
- We are **shaken**, **agitated**,
and **confronted** every time
Jesus comes to us.
- And if we are not
we should be.

- He turns our world upside down.
 - That's what Jesus does.
- That may not be who we want
 - But that is who he is.

- If given a choice
I suspect most prefer
a domesticated Jesus.
- One who makes life
easy and **happy.**
- That is **not** what
Jesus is about.
- Jesus is the savior
not a superhero.
- He has been bringing turmoil
from the day he was born.

- When King Herod heard that Jesus had been born in Bethlehem King of the Jews Herod and all Jerusalem with him were troubled, shaken, in turmoil (Matthew 2:1-3).

- Jesus called James and John to leave their nets, boat and father (Matthew 4:18-22), the very foundation on which their life and identity had been built.

- Jesus ate with the wrong kind of people, tax collectors and sinners (Matthew 9:10-12).

- He sent out the twelve apostles telling them,
 - “**Do not think that I have come to bring peace to the earth;**
 - **I have not come to bring peace,**
but a sword.
- (**Matthew 10:34-36**).

- Jesus separates us from the things and people we most often think hold our life together.

- He broke rules, violated expectations by healing a man's hand on a day the authorities thought it should remain withered (Matthew 12:9-13).

- Jesus told his disciples,
“*If any want to
become my disciple,
let them deny themselves
and take up their cross
and follow me*”
(Matthew 16:24).

• His life,
his teaching,
his behavior
all caused turmoil.

- That turmoil suggests something about our life, our faith, is not in alignment with God's life and way of being.

- The turmoil on that day led people to ask *“Who is this?”* (Matthew 21:10)

- He is not sweet baby Jesus of Christmas card fame.

- He is not our buddy and our pal.

- He is not our copilot.

- He is the man of turmoil.

- His turmoil is life-giving and God-revealing.
- The turmoil he brings calls our life into alignment with God's life.

- It's not until **we are shaken** that we may realize that we are in the presence of the Most High King.
- Jesus never came **to make us comfy**
 - And there are **lots of cozy Christians.**

- That turmoil
calls us
to die
before death comes,
- Breaking open
our lives
in ways we
never expected
or
thought possible.

- But before new life begins there must be death.
- His donkey is a sign that we must die a humble death.

- There is death in the air.
 - But it is a good death!
 - It is not the end of life,
 - But it's the beginning of a new life.

- As this king
came riding
into Jerusalem
on a donkey
causing turmoil,

- Beware!

- He's riding
on his donkey
- and he's coming
your way.

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17

