

The King Rides Towards His Destiny

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[0 : 0 0] Let's turn together now to Luke chapter 19. I'm going to look this evening at the passage from verse 28 that we read to the end of the chapter, which contains three events combined into the one journey as the Lord draws near to Jerusalem, to the end of this journey that he has been on for some time.

We've been following him in Luke's record of that journey from way back, earlier in his book, and now he comes to journey's end. He's at Jerusalem, he's just approaching the city, and we read of these three things that happened as very important events and all related together in spiritual and theological ways.

There's the entrance itself, or rather the approach to the city where the disciples rejoiced and where he rode towards the city on this colt or on this pass.

And then the second part of it is where Jesus, when he saw the city and was drawing near to it, he wept over it, and then he prophesied of the future destruction that was going to come upon the city of Jerusalem.

And then finally, when he entered the temple, the last part of the chapter deals with how he drove out from the temple, those who in the Gentiles' court, the outer part of the temple, had actually turned it into a place of merchandise, a place where things were bought and sold.

[1 : 3 4] But especially where, as he himself knew, people were using extortion and were not dealing honestly in the trade that was going on there.

So he drove them out, but he especially mentioned that in relation to how his house was to be a house of prayer and not for the purposes that they had turned it into.

So as these three things come before us, what we can really see is that this, in fact, is a description of Jesus the King coming to the city of Jerusalem to face his destiny.

He is riding towards his destiny, which of course would be his death on the cross, followed by the resurrection. He had taught the disciples, as we saw in Luke on a number of occasions, two of them at least very clearly specifying what would happen to him at Jerusalem.

And they are still not able, really, to take that in, as we will see this evening. Now he comes towards Jerusalem here very boldly, very audaciously, really, very openly, very publicly.

[2 : 4 5] And that, in some respects, may be surprising, because we learn from John's Gospel at the end of chapter 11 there, that the chief priests and the Pharisees had given orders that if anyone knew where Jesus was, he should let them know, so that they might arrest him.

In other words, word had gone out from the people in charge, saying, If you see this man, tell us, and possibly there may have been some reward or other for that, we're not sure, but in any case, that order had gone out.

Yet you find Jesus coming, coming actually as a king, coming riding on this colt, coming riding towards Jerusalem, and accepting the praise of Psalm 118, Blessed is the King that comes in the name of the Lord.

Because he knows why he's there. He knows that he is, indeed, the rightful king, even though he's going to be unrecognized as such when it comes to the cross.

So let's look at the three things. Firstly, the king approaches the city. And then, secondly, the king weeps over the city. And then the king takes over the temple in the city.

[4 : 03] He first of all comes to approach the city as he rides towards it. Now you can see here he gave some instructions regarding this colt, this ass's colt.

It was a donkey or an ass that he was going to ride in towards the city and onto the city itself. And he told these people who would go and find this colt for him, If anyone asks you, why are you untying it?

You shall say this, the Lord has need of it. And that's reminiscent of what's going to happen sometime later when he prepares for the Passover and sends disciples ahead of him to prepare the room which, in fact, is already arranged and prepared for them anyway.

He himself has already arranged all that. He's gone ahead of them, if you like, in his preparations. And that's the same that you find here. This is a fulfillment of the prophecy of Zechariah, chapter 9 and verse 9, which very clearly prophesied and specified that the Messiah would actually come riding an ass's colt and that he would come as the king humbly in humility riding in this way towards his people.

And that's interesting, these details. We could spend quite a lot of time trying to unravel how did the Lord actually know this was going to happen.

[5 : 33] Well, of course, he knew because he is the Lord. But was it a prior arrangement? Because these people who owned the ass, the colt, its owner, said to them, Why are you untying the animal?

And they were primed by the Lord to say, The Lord has need of it. We don't read anything else about the situation but that. But as soon as they said that, they were able to take the colt back to Jesus.

That may have been something the Lord had prearranged. We're not sure of the details of it. But why is it there? What is the meaning of these verses there? Why such details there?

What is that really saying to us? Because it doesn't really answer our curiosity in a sense as to how the arrangement was made.

So it's not really for that purpose. But it is to tell us something very important about Jesus himself. It's telling us that the way ahead of him, for him, had no surprises.

[6 : 37] There were no surprises from now on, any more than there had been previously, in what was going to happen to him, what people were going to do to him, what he himself had to do in terms of his trial, what he had to say, the stand that he had to take, what was going to happen especially when he was going to be taken out and charged, and then taken out to be crucified.

There are no surprises in that for the Lord. He wasn't caught out by any of that. None of that took him by surprise. It was exactly as he knew it would be.

In other words, he rides towards Jerusalem on this colt, this ass's colt, and he comes in his own authority and in total charge of the situation.

And you and I can come from that tonight to say, everything that happened in the experience of the Lord was under his own control. Nobody was forcing him to do anything.

Nobody was actually stopping him doing what needed to be done. Every single thing about it, he was in charge of it. No surprises.

[7 : 56] There would be plenty of surprises for the disciples. The cross itself would be a great surprise right up to the moment at which they would realize that he was not going to come down from the cross.

And they couldn't fit that into their own picture of what their king was really about and why he had come, and how this could possibly be the Messiah. But for the Lord, everything was as it should be.

There are no surprises. Now you carry that into your life. You carry that into the practical needs of your life. You carry that into your relationship with Christ.

You carry that into your situations in the world, the circumstances of your life. There are no surprises there for the Lord. Even when we're taken by surprise, when things happen that we didn't expect, especially things that really hurt us, things that really we find difficult to contend with.

And we have to ask ourselves questions, and do ask ourselves questions as to what's happening. And we often ask the question, why? And we have other things to put with it.

[9 : 00] Something like, the two sisters who lost their brother Lazarus. What if the Lord had been here? As Martha said to him, Lord, if you had been here, my brother had not died.

And we're so often filled with these sort of reactions, aren't we, to the providence of God. We very often say, well, if this hadn't happened, or if I hadn't done things, or if I'd done things differently, the outcome would be different.

The Lord says, there are no surprises there for me. I knew what was going to happen, before it ever took place. And that's why he's, from this really saying to us tonight, you can take all the events, all the details of your life, you can take every experience of your life, to me, he's saying, and you are absolutely guaranteed and assured, that you're bringing them to someone, who already knows all about them.

There are no surprises in your life, for the Lord. You can safely unburden your heart to him. You can tell him and bring him things, which you couldn't possibly tell, or bring to anyone else.

Things which are so intimate, and personal to yourself, that they would be a great surprise, to other people. But they're no surprise to him. That's why he's such a great savior.

[10 : 27] Dear, everything is already known, in your life and mine. And they spread, you notice here, they spread their garments, in the passage, ahead of the Lord, as he sat, on this ass's coat, and as he rode along, they spread their cloaks, on the road.

In other words, it's a kind of, what you would call nowadays, a kind of red carpet treatment. You know what the red carpet is, when somebody of a celebrity, or royalty, is coming to a place, they take out the red carpet.

That's rolled out ahead of them, so that they can proceed on it. And it's just an acknowledgement, that there's a dignitary here, there's someone here, who's really important. And how much is that the case here, when the Lord is riding into Jerusalem, the strange thing is, he's riding in on an ass, he's riding in on a donkey, it's not a mighty war horse, as you would expect a king to rise, glistening and shining with armor, and with all the trimmings, of a great warrior, as he rides on his horse, at the head of an army.

It's not like that, it's just a very lowly creature. Because you see, this kingship, while it is indeed a kingship, above every other kingship, it's at this moment, marked by humility, by obedience, by servitude, by coming to do the things, that the Father gave him to do, to complete the work of the servant, in this world.

But he's still the king. And one of the great features, of the life of our Lord, is that it is indeed, the king who is here, the king who comes to approach the city, but he's coming, as befits the state, in which he's there placed, as the servant who must give his life.

[12 : 25] He comes, in an attitude, and in settings, that are fitting, with being a servant king, with being a lowly king, with being one marked, by meekness, and humility.

They spread their garments around, but as we'll see in a minute, they didn't really understand, what his kingship was about. For them, this was really a moment, they'd been waiting for, this was a moment prophesied about, the coming of the Messiah, but they looked at it, in political terms.

They wanted someone, who would release them, from the, the grip, of the hated Romans. And that's what they were looking to, and that's what they were expecting, and that's why, when Jesus came here, they were jubilant, they were rejoicing, they gave him the red carpet treatment.

But the more time went on, in the days ahead, they began to realize, that their view of things, was quite different, to reality. He wasn't going to be, that kind of king.

He wasn't going to be, a great political leader, who would lead them, against the Romans, and overthrow their authority. He was going to be, a king who ruled, through his death, and through his resurrection, from the dead, and through completing, a great work of service, that God has sent him to do.

[13 : 49] But you see, this all fits into Luke's purpose, in writing this gospel. You remember how often, we've seen that, and perhaps we, may feel a bit tired, of repeating the same thing.

But the only reason, we're doing it, is because that's why Luke, wrote his gospel. So that we would actually have, this presented to us, this great question, who is this? Who is this Jesus?

And here's, here's one of the ways, in which Luke is then answering, this question, that he himself poses, at different stages, through his gospel. Who is this Jesus? He is the king.

But the problem is, are we misunderstanding, who he is? The point is, are we misunderstanding? They were misunderstanding, what his kingship was about. What about you and myself?

Do we have a proper view, tonight, of the kingship of Christ? Is our life, properly given, to be ruled, by this king?

[14 : 46] You see, they were looking for a king, but it was a king, that fitted, what they themselves, thought appropriate. It wasn't the king, that God sent, in the way that he sent him. And you and I, have to be careful as well, that the Jesus, we are actually, seeing in our life, or wanting to be king, of our life, is not, a king of our own devising.

It's not, a Jesus that fits in, with our idea, of what, our savior should be, and should be like. It has to be, as he is, in every aspect, of his life, of his person, of his ministry.

This is the Jesus, that God has sent to us. The Jesus, who came riding, on this ass's coat, towards his destiny, on the cross.

And then you find, rejoicing, as well as rebuke, in this approach, of the king, to the city. As he was drawing near, already down, the Mount of Olives, the whole multitude, of his disciples, and that would be, more than the twelve, there would be, all the others, that were his followers, as disciples as well.

They began to rejoice, and to praise God, with a loud voice, for all the mighty works, that they had seen, saying, blessed is the king, who comes in the name, of the Lord, peace in heaven, and glory, in the highest.

[16 : 13] There's the rejoicing, the rejoicing, on the part, of the disciples. And it's so significant, that they sing, from Psalm 118. A psalm associated, with Passover, a psalm associated, also with, the Feast of Tabernacles, where for a whole week, the Jewish people, as instructed by God, built booths, for themselves, out of palm branches, spent the time, in that, rejoicing, rejoicing, in the provision, that God had made, for them, in terms of, an atonement, to deliver them, from their sin.

It's so appropriate, that this, is the psalm, they actually sing, from, blessed is the king, the one, who comes, in the name, of the Lord.

A psalm, which finishes, by an emphasis, on binding, the sacrifice, to the altar, where Jesus himself, of course, was going to do that, in giving his life, by his death, on the cross.

It's appropriate, that they rejoice, even though, they don't understand, at all, the full significance, of his, ministry, his entrance, and of, the psalm, in relation, to him.

But they also add, peace in heaven, and glory, in the highest. And that's, this is, the only gospel, only Luke, records that part, of the song, the celebration, the singing, of the disciples.

[17 : 47] And isn't it interesting, where have you already, seen, these words? Where have we read, of these words? Well, it's a long time, back now, but you remember, that, near the beginning, of Luke's gospel, in fact, Luke's description, of the birth, of Jesus, that this is, in fact, what was being sung, at the time, of his birth.

in chapter 2, and in verse 12, verse 13, suddenly there was, with the angel, a multitude, of the heavenly host, praising God, and saying, glory, to God, in the highest, and on earth, peace.

That's what's repeated here, peace, in heaven, and glory, in the highest. And what is, that really saying to us? Well, for Luke, the connection, was very important.

Because what it says, is really that, the birth of Jesus, was really for this purpose. The incarnation, the coming of the Lord, into our human nature, is being born, as a human being.

What's it all about? It's about this. It's leading to this. It's designed, to facilitate, to lead to, the King, coming to the cross.

[19 : 03] This Jesus coming, to give us life. As an atonement, for sin. And that's where, the purpose, the meaning, of his coming, is really brought home, to us.

That they picked up, these words, that were, announced at his birth. And now, they're announcing them, as he approaches, his death. That's what he came for.

That's the meaning, of his life, in this world. That he will die, on the cross. That's the rejoicing. But, at the same time, and in contrast to that, very sharp contrast, the Pharisees, in the crowd, said to him, Teacher, rebuke your disciples.

And he answered, I tell you, if these were silent, the very stones, would cry out. Now, what's that saying to us? Well, it said to us, on the one hand, that the Pharisees said, ah, this is just going too far. For the Pharisees, there was just, too much rejoicing.

The Pharisees didn't really like rejoicing, anyway. There were very cold, distant people, who didn't show, that sort of emotion, very, very, very frequently, if at all. And so, when there was, what they regarded as, too much rejoicing, that's what they were trying, to clamp down on.

[20 : 15] That's why they said to him, Teacher, rebuke your disciples. Quieten them. Tell them to, stop this nonsense. Or to quieten things down. You still find people like that. People who think, you shouldn't really talk much, when you go out of church, at all.

That you should go home, with a long face. That you should just be, as if you had just attended, a wake, or a funeral. People who don't like, exuberance, in expressing your joy, in the Lord.

People who really think, it's wrong, for an outward show, of emotion, when you really are, rejoicing in your heart, and when you're really, tempted to say, Hallelujah.

It reminds me of a story, of an old lady, years ago, who was, in the days when, to buy a pair of boots, was not very easy. And, the minister said to her, well, she was in the habit of, sometimes saying, Hallelujah, praise the Lord, when the sermon was, being preached, if things were, things which she rejoiced in, this is what she said.

And the minister said to her, I'll buy you a pair of boots, if you promise me, to stop, saying, Hallelujah, these outbursts, in the service. And she said, paid enough. So he bought her, the pair of boots, and, she wore them to church, but very soon, she was back to, the same, constrained, being constrained, to just, say, Hallelujah.

[21 : 46] So what she apparently said was, boots or no boots, Hallelujah. See, she couldn't be kept back, because, the feeling in her heart, was such that, that's, what she wanted to do, for the Lord, and, she was determined to do it.

Now that's what, the Pharisees were clamping down, these people were really, saying, this is a very significant moment, this is the arrival, of our Messiah, at the city of Jerusalem, the thing which had been promised, hundreds of years before, and here the Pharisees, saying, teacher, rebuke your disciples, don't ever be afraid, I know there's such a thing, in, certain Christian circles today, of, what's, what goes by the name, of rejoicing, and celebration, and it undoubtedly, does go too far, it becomes, excessive, it becomes chaotic, it loses all sense of, order, and decency, and decorum, that's not what we're about, but don't be afraid, if your heart is rejoicing, say it, don't be afraid, of expressing, the fact that you feel, joyous, in the Lord, it's infectious, it's effective, it's something that shows,

Christ, is very real to you, and, the Lord's, response is, very significant too, he said, I tell you, if these were silent, the very stones, would cry out, and what that really means, essentially, is Jesus was saying, this is such an important moment, rejoicing, is highly appropriate, and if you were to stop people, from rejoicing, the very creation itself, would be constrained, to rejoice, because this, is nothing less, than, the arrival, of God's, Savior, at the city, of his destiny, riding towards, his destiny, on the cross, there is something, to celebrate, there is something, to rejoice in, although for him, it's filled with, doom, and gloom, and sorrow, and pain, yet, he will not stop, his disciples, in rejoicing, over it, he will not actually, curb, the enthusiastic, response, of his disciples, what he is saying is, for such a significant, moment in history, what else, should there be, but rejoicing, the Lord, knew very well, that that was, such a significant, moment,

God's moment, God's, moment, in history, when Jesus Christ, rode into, the city of Jerusalem, after hundreds, of years, of prophecy, and waiting, here is, God's moment, what else, should there be, but joy, and rejoicing, what else, should there be, but, the psalm, of the feast, of tabernacles, that God, is actually, here with them, so he comes, to approach, the city, he does so, in the form, of a king, although, it's in humility, and he comes, to meet, with rejoicing, and also, with, a criticism, or rebuke, on the part, of the Pharisees, so the king, approaches the city, secondly, the king, weeps over the city, as he drew near the city, and saw it, he wept over it, saying, would that you, even you, had known on this day, the things, that made for peace, well here's the king's song, you see,

Jesus knew, that, the rejoicing, was really, somewhat hollow, they didn't really, understand at all, how, as a king, he had to go to the cross, and he would die on the cross, and he would give his life, on the cross, they wanted a king, but not that kind, and because they were going, to reject him, because the city, would send him out, to be crucified, they would actually, have to face, the consequences, they did not, he says, appreciate the things, that made for peace, they were not, in a position, to realize, just exactly, what the ministry, of Jesus, was about, and so he turned, and he spoke, about the destruction, of the city, for the days, will come upon you, when your enemies, will set a barricade, round you, and surround you, and hem you in, on every side, and they will tear you, down to the ground, you and your children, within you, and they will not, leave one stone, upon another, in you, because you did not, know the time, of your visitation, the city, of Jerusalem, was devoted, to destruction, by the Romans, in AD 70, if you take, the calendar, from the, time of Christ's birth, as, our custom is, then,

[27 : 05] AD 70, is the time, at which Jerusalem, including the temple, was destroyed, it happened, exactly, as Jesus, here specified, and when you look, at some of the historians, especially the historian, Josephus, who was a Jew, who, kept a record, of events, of that time, 70, 80 years afterwards, it's extremely, interesting, how his record, of the fall, of Jerusalem, is exactly, in line, with these words, in summary, that Jesus, actually, prophesied, even to the extent, of mentioning, the barricade, round about you, which the Romans, actually did, in order to lay, the city, under attack, and siege, this is what he said, and this is how it happened, Jesus never lies, Jesus is never wrong, Jesus never misleads you, he never twists the truth, so that it appears, to be something else, when you come, to the Lord, when you listen, to the Lord, when you hear, the word of the Lord, you get it, as it is, and, as we said, that's, that's what happened, but notice, that he gave a reason, for that as well, because you did not know, the time of your visitation, and these are, very interesting words, as well, visitation, used in such a context, is a word, that goes away back, into the Old Testament, the visitation of God, sometimes it can be, a judgment, but very often, it's also, in redemption, in salvation, the visitation,

God has, as Mary herself, put it in her song, the Lord, has visited, his people, in chapter, one, again, sorry, it was his father, Zechariah, John the Baptist's father, rather, who said, blessed be, the Lord God of Israel, for he has visited, and believed, he has visited, and redeemed, his people, that's, the visitation, of God, redemptively, savingly, and that's, what was happening here, God's, visitation, to Jerusalem, was taking place, God's, special, visitation, in his salvation, in the person, of his son, the king, had come, to Jerusalem, the king, had come, to give his life, the king, had come, to fulfill, all the ancient prophecies, that these people, knew, so much about, already, they had no excuse, for refusing him, for failing to recognize him, they had been told, for centuries, by such people, as Zechariah, and when you read,

Zechariah 9, and the verses, in chapter 9, verse 9, you can see, how clearly, it was specified, in the Old Testament, but they had come, to mistakenly, regard, these, as just, on a political level, but there's something, in this for you, and for me too, this is not just, a record of history, as it took place then, the visitation, of God, is taking place, now, tonight, here, takes place, every time, you and I, come to the gospel, and, what was true, of Jerusalem, can also, be true, of individuals, right up, to the present day, you did not, know, the time, of your visitation, why has God, brought you here, why do we gather, like this tonight, why do we, come to church, why do we, come to hear, the gospel, because God, visits, his people, and, the visitation, of God, to his people, is, always, a significant, moment, this was God's, moment, as Jesus, rode into Jerusalem, this is God's, moment, as he's now, as it were, riding on the gospel, into, your own, experience, do we know, the significance, of that visitation, is it something, for you, and for me, tonight, that's special, are we aware, of how significant, it is, that Jesus,

Christ, is tonight, addressing your heart, that he's riding, as the king, towards you, and dealing, with your destiny, and my destiny, and what he's, emphasizing, for us, from this passage, is, see that you, know, the significance, of God's, visitation, see that you, take account, of it properly, and don't be, like those, in Jerusalem, then, who did not, know the time, of their visitation, because the outcome, of that, the consequence, of that, was really, terribly serious, the city, was given, to destruction, because of, their utter rejection, of God's, visitation, and you, know very well, the gospel, that says, that the outcome, of our, not knowing, the visitation, of God, or knowing it, but not, recognizing, its significance, and dismissing it, it's the same, for us, isn't it, it's eternal, destruction, it's eternal, condemnation, it's, it's, it's God's, sentence, over us, in hell, forever, that's, what Jesus himself, made clear, that's not something, that's been made up, by the church,

I know that you'll, you'll find people, nowadays, who don't like, the gospel, saying that, these are just, bogeyman stories, that people made up, down through the years, and especially, people in the church, made them up, so that they could, keep people's minds, captive, so they could get their money, and all the rest of it, it's not like that, this is not, people's ideas, else, this is the king's, truth, know the time, of the lord's, visitation, make sure, that you make, the most of it, that you take, advantage of it, that you welcome, the king, as he rides, towards you, in the gospel, the king, wept over the city, and, it's significant, that he wept over the city, we haven't dealt with that, very much, but, he wept over it, around many places, in the bible, where you find, an emphasis, on Jesus weeping, he wept, at the grave of Lazarus, because he saw, the devastation, that sin, had caused, human beings, that he had created, in the beginning, had come to this, death, had taken over, death, had taken, its grip upon them, human beings, that were, created to live, with God forever, there is Lazarus, in a sepulcher, in the tomb, of this earth, that's why,

[34 : 20] Jesus wept, he could see, into the terrible, conditions, that sin, had caused, and he wept, because of it, it grieved him, that what he had created, had come to this, but of course, he took him out from that, he said, I am the resurrection, I am the life, and he called, he called Lazarus, out from the dead, to demonstrate, that death, does not have, the last statement, the last word, that our human life, is not controlled, by death, by death, when we come to the Lord, it's controlled by life, we come under the provisions, of life, the resurrection life, that Jesus gives, is the life, that is everlasting life, and here, as you look at him, weeping over the city, what a sight that is, here is the king, who had given, all of these great psalms, and these great passages, in the old testament, to his people, to sing, I joy, it went to the house of God, go up, they said to me,

O city of Jerusalem, praise to the Lord, give ye, Jerusalem as a city, is compactly, built together, all references, to Jerusalem, the city of the king, where the king resides, what are they doing, to their king, they are rejecting him, they are saying, they are going to say, very shortly, we have no king, but, Caesar, imagine, a people saying, to God their king, the only king, we recognize, is the Roman emperor, no wonder, Jesus wept, no wonder, he came to Jerusalem, the tears still, streaming down his face, he could see, the tragedy, of a people, who should have welcomed him, who would come, to crucify him, that shows you, the kind of heart, our savior has, a heart, that weeps, over sin, a heart, that weeps, over death, a heart, that weeps, over lost sinners, a heart, that says, to you and I, why should you die, why should you die, the savior, the king, weeps, over the city, the king, takes over, the temple, finally, he entered the temple, and began to drive out, those who sold, saying to them, my house shall be, a house of prayer, just very briefly, it's interesting, that from now on, in the next few passages, in Luke, you'll find Jesus, in the temple, or in some way or other, related to the temple, and what he's doing, or what he's saying, and here he enters, the temple, and he drives out, those who are selling, and these were, this were the, the outer court, of the temple, is where the Gentiles, were allowed to come, he couldn't enter, into the other, part of the temple, only Jews could do that, but Jesus, had found these, the court of the temple, for the Gentiles, just given over, to all of this, carry on, this, this merchandise, and this corruption, that he knew, was taking place there, so he drove him out, but he did so saying, my house, you notice how he's saying, my house, he's owning it, he's taking possession of it, it's his property, he's the Lord, my house, shall be called, a house of prayer, you have made it, a den of thieves, now, some time back, we looked at, some portraits, of the kings, in second chronicles, and you remember there, how frequently, the temple, featured, in these events, back in the days, of these kings, why was that, because the temple, in the old testament, anticipated, the coming of the king, the coming of the true king, who was going to build, another temple, a spiritual temple, and replace, the physical temple, that represented him, with the spiritual temple, of his redeemed people, we were looking this morning, we read through, this morning through,

Ephesians chapter 2, and, you remember, one of the things, in Ephesians chapter 2, is the reference, at the end, to how God, is building, a spiritual temple, for himself, you find similarly, in first Peter as well, but just let me remind you, of the words, they fit in, with what we have here, tonight in Luke, you, he says, now, to the Gentiles, you are, your fellow citizens, with the saints, you are built, on the foundation, of the apostles, and prophets, Christ Jesus himself, being the cornerstone, in whom, the whole structure, being joined together, grows, into a holy temple, in the Lord, in him, you also, are being built together, into a dwelling place, of God, by the spirit, John chapter 2, another reference, to cleansing the temple, the Jews, there, where he said to them, there, quite remarkably, if you pull down, this temple, and I will build it, in three days, and they said, this temple, was 46 years, building, well you raise it up, in three days, but he was speaking, about the temple, of his body, when therefore, he was raised, from the dead, the disciples, remembered, that he had said this, and they believed, the scripture, and the word, that Jesus had spoken, you see, he's coming into Jerusalem, to take over the temple, it's his temple, but it means, he's going to replace it, with the spiritual temple, that he will build, through his death, and his resurrection, with living stones, that's what his people are, that's what those, who come to know, the life that he gives them, he turns them, into living stones, he puts them into, the walls of his, spiritual temple, so that he can live, in this, as a dwelling place, forever, and, that's why he came, in this way, to take over, the temple, but it is, also, among other things, serious, isn't it, to, to turn what is sacred, into what is secular, there's plenty of that, in our own day, these people, that turned the temple, or these precincts, of the temple, into, not just secular, but a very corrupt, transactions, you don't take, what belongs to God, and turn it into something, that just, is merely human, or for human, gain alone, that's what secularism, is trying to do, trying to take away, from you, your Bible, your worship, the God you trust in, can't do that, of course,

God can't be taken, away from us, they can take, our Bibles, they can take, our liberties, they can take, all of these things, but they can't, take God, out of this temple, they can't, take Jesus, out of your heart, they can't, take the king, out of his own temple, he's built it, for himself, and he will, occupy it, and then, they tried, to destroy him, or they planned, to destroy him, the chief priests, but they did not, find anything, that they could do, for all the people, were hanging, on his, very words, there were, three kinds of, responses, really, as opposed to, his entrance, there were some, who were accepting, of it, even though, they didn't, understand everything, about it, there were some, who were open, about it, they weren't, really sure, one way or the other, but they were open, and there were some, who were just, basically hostile, well, I hope, none of us, is in that third category, as the king, rides tonight, into our experience, that none of us, is hostile, and wanting, just to put him away, some of you, may be in the second category, may be open, seeking, desiring, to be his, follow that out, don't leave it like that, too long, accept him, as he is, take him, as your king, and there are those, of you, who have already, accepted him, keep on, saving him, witnessing to him, praising his name, that's what it's for, the king, and his glory, let's pray, we give thanks, oh lord, for your kingship, for the rule, that you bear, over your people, and over all things, for them, we bless you tonight, that we can, by the help of your spirit, recognize you, as the rightful king, of our lives, help us, we pray, to cast out, all that stands, against us, enable us to receive you, day by day, and to live for you, in a way that, would truly, acknowledge your kingship, and praise you for it, hear us now, we pray, for Jesus sake, amen.