



Sermon Notes

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Title: Jesus the King and His Kingdom on Earth pt. I

Series: #2 of "The Restoration of God's Desire"

1. Jesus is Lord and King – *Kyrios*. He is King of kings and Lord of lords, not just in the spiritual realm, but every realm. He is also King Today and not just Tomorrow. And He came to reconcile all of creation to Him. (cf. Col. 1:20)
 - a. Historical synopsis of 1st century Judaism and the Roman Empire
 - i. Jewish desire for justification through the coronation of their Messiah or Christ, king.
 - ii. The Roman cult of the divinity of the Emperor from 63BC onwards.
 - iii. The "divine" empire of Rome, source of peace and prosperity. The Roman Empire was perceived as God's gift to the nations, where patriotism to Caesar demanded total obedience or else the edge of the sword. Solid foundations eventually corroded by the hedonistic culture that grew on top of it.
 - b. Roman judgment of Jesus and Paul
 - i. Luke 23:2, "And they began to accuse Him, saying, 'We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.'" Jn. 18:37, "Pilate therefore said to Him, 'Are You a king then?' Jesus answered, 'You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.'" Jn. 19:12-13, "From then on Pilate sought to release Him, but the Jews cried out, saying, 'If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.'" When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha." Luke 23:38, "And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS."
 - ii. Acts 17:6-7, "But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, 'These who have turned the world upside down have come here too. Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king – Jesus.'" "
 - iii. The KOG is subversive to the human concept of divine rule; there is no god but YHWH. Even Rom. 13:1-7 which highlights submitting to authorities, is a subversive reminder to the Emperor's own subjects that there remains a God in heaven higher than Caesar. Paul's letter to the Philippians is subversive, a Roman colony founded by veterans, with references to the "King of kings and Lord of Lords," and our "citizenship in heaven."
 - c. 1 Tim. 6:13-16, "I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen."
2. The Kingdom of God, the Church exists to put feet on the Lord's Prayer. "Father in Heaven... hallowed... Your Kingdom come..." We are neither to be conformed to the world nor disengaged from the world; "in but not

of..." For that reason, we should be influential in changing the direction of the world. The KOG not about safety, but is concerned about justice; there are needed both "Nurturers" and "Warriors" within the Kingdom.

- a. Slide 1a
- b. Is. 61:1-4, *"The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified." And they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations."*
- c. *"Every day you and I are making decisions that help construct one kind of world or another. Are we co-opted by the faddish worldviews of our age, or are we helping to create a new world of peace, love and forgiveness? How now should we live? By embracing God's truth, understanding the physical and moral order he has created, lovingly contending for that truth with our neighbors, then having the courage to live it out in every walk of life."* Chuck Colson
- d. *"The works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the rustic laborer in the field or the woman going about her household tasks. Indeed the menial housework of a manservant or a maidservant is often more acceptable to God than all the fastings and other works of a monk or priest, because the monk or priest lacks faith."* Martin Luther
- e. *"... No sphere of human life is conceivable in which religion does not maintain its demands that God be praised... That God's ordinances shall be observed, and that every labora (work) shall be permeated with its ora (prayer) in fervent and ceaseless prayer... Wherever man may stand, whatever he may do, to whatever he may apply his hand - in agriculture, in commerce, and in industry... Or his mind - in the world of art and science - he is in whatsoever it may be constantly standing before the face of his God... he is employed in the service of his God, he has strictly to obey his God, and above all, he has to aim at the glory of his God."* Abraham Kuyper 1898 [PM of Holland]
- f. *"There is not one square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry: Mine!"* Abraham Kuyper 1880
- g. Ph. 3:20, *"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,"*
- h. Prov. 11:11, *"By the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked."*
3. Nehemiah 3: Reconstruction of the gates of Jerusalem. Neh. 2:17, *"Then I said to them, 'You see the distress that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach.'"*
 - a. Slide 1b
 - b. There are over 400 references to gates or gate in the Bible:
 - i. Gen. 24:60, *"And they blessed Rebekah and said to her: 'Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them.'"*
 - ii. Deut. 6:9, *"You shall write them on the doorposts of your house and on your gates."*

- iii. Deut. 15:7, *"If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother..."*
- iv. Ps. 24:7 *"Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in."*
- v. Mt. 16:18, *"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."*
- c. Common activities at the gates:
 - i. As a metaphor, represented the glory of the city,
 - ii. Business and commerce,
 - iii. The Law was read and adjudicated,
 - iv. Governing and administration,
 - v. News and public announcements,
 - vi. Public meetings and discourse,
 - vii. The defense of the city,
 - viii. In pagan times, they were a place of worship.
- d. The gate keepers, "*shô-er*" [Strong's #H7778] in Hebrew, "*one who is occupied with the gate.*" Chr. 23:19, *"And he set the gatekeepers at the gates of the house of the LORD, so that no one who was in any way unclean should enter."* Ps. 127:4-5, *"Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate."*
 - i. Is. 28:5-6, *"In that day the LORD of hosts will be for a crown of glory and a diadem of beauty to the remnant of His people, for a spirit of justice to him who sits in judgment, and for strength to those who turn back the battle at the gate."*
- e. A church "*sitting*" at the gates serves as a witness and as a protector. Pr. 31:23, 31, *"Her husband is known in the gates, when he sits among the elders of the land... Give her of the fruit of her hands, and let her own works praise her in the gates."*
- 4. The gates of our city
 - a. *"Gateways and entry monuments help announce important transitions as one enters the Downtown.... Art can be integral to other public improvements, such as unique benches and trash containers, decorative street lights, signs, paving patterns, etc., or it can be used as a special place-making feature and integrated into gateways and other elements. (p. 9) Gateways and entry monuments will be instrumental in providing a sense of arrival and transition into the Downtown... These visual gateway features are civic in emphasis and serve to identify and promote the distinct identity of the Downtown. Gateways announce entry into the Downtown area and entry monuments highlight entry into the more traditional and historic heart of Downtown... In addition to serving as entryways, gateways and entry monuments are important places for directional and informational signs to guide motorists to their destinations. The visual design of gateways should be attractive as well as functional, conveying a ceremonial sense of entry that reflects the traditional importance of a downtown and conveys the unique identity of the Town... (p. 18) The creation of a strong gateway and downtown district is economically important for the community. The announcement to visitors and tourists that they have just entered a special place that needs to be explored is in every downtown merchant's best interest. (p. 21)" [Pinedale Master Plan Proposal]*
 - b. Slides 2 & 3 of town plan

- c. List of gates: schools, media, arts & entertainment, businesses, industry, law,
5. Applications for us
- a. *"The Church is to train God's people for the work of ministry. If our nation is to have thoroughly equipped pastors, the Church must train young men for the ministry of the gospel. If our nation is to have thoroughly equipped teachers, the Church must train young mothers and fathers for the ministry of education... If our nation is to have thoroughly equipped craftsmen, artists, musicians, philosophers, doctors, laborers, lawyers, scientists, and merchants, then the Church must train them for the ministry of acculturation. And, of course, if our nation is to have thoroughly equipped magistrates, then the Church must train them for the ministry of cultural and political involvement."* George Grant, The Changing of the Guard
 - b. Visibly placing ourselves within the community as an agent for change, as a provocateur of justice and mercy. Laying ourselves upon the altar for the needs of our community to save those we may (cf. Jude 1:23, 1 Tim. 4:16). To be more than a Sunday morning church, but a Monday church.
 - c. We need "shô-er" at the gates. Os Guinness said, *"God has His people where He wants them. The problem is that they are not being His people where they are."*