

The Messianic Tame Surrender

Matt. 20:28; Mk. 10:45

Introduction:

1. Our recent studies have revealed that the Messianic King and thus the Messianic kingdom do not meet the expectations of men.
2. While men look for power and domination, the Messiah is submissive.
3. When they confess He is the Messiah, the Son of God, He says, "Don't tell anyone."
4. When they seek to take Him by force to make Him King He withdraws.
5. But nothing evidences His approach to Kingship more than His tame surrender to the cross.

Discussion:

- I. Jesus describes Himself as "the Son of Man" which is equivalent to "the Servant of the Lord" portrayed in Isaiah. It is this Servant of God concept that sets the tone of His Kingdom.
 - A. The Son of Man description comes from Dan. 7:13-14.
 1. Some have reasoned that Israel is "the son of man" in the Daniel context, that Israel will be given dominion, authority and a kingdom.
 2. Indeed Israel is the kingdom of God and Dan. 7:18, 22, 27 suggest that Israel is the son of man.
 - a. Isaiah predicts that she will be granted dominion and authority, even though Babylonian captivity is the current reality.
 - b. Jeremiah had been thrown into a cistern following his preaching surrender (Jer. 38). Jeremiah preached to Zedekiah, the King of Jerusalem. "Surrender and live. Obey the Lord" (Jer. 38:17ff).
 - c. But Jerusalem would fight. Zedekiah's sons would be slain before his eyes. Zedekiah's eyes were blinded (reflecting his unwillingness to see what God had revealed) and he was taken to Babylon (Jer. 39:5ff). The king refused to submit to the word of God.
 - B. But the Son of Man concept goes beyond Israel and its earthly kings. In the language of Jesus (and others) it refers to Him specifically as the King of Israel.
 1. There are numerous passages where Jesus implies that He is "the Son of Man" (ex. Matt. 16:13, 28; Mk. 2:10; 8:31; 14:41, 62; Jn. 12:34).
 2. Stephen's statement is striking (Acts 7:56).
 3. For Paul, the true Israel is "the Son" (cf. Gal. 4:4-7; Rom. 9:6-8). With this, our adoption into the family of God takes on new meaning. "We are no longer a slave, but a son." Because we are sons, "God has sent forth the Spirit of His Son into our hearts" (Gal. 4:6-7). It is a spirit of submissive obedience that Paul describes as "faith working through love" (Gal. 5:6).
 - C. For Jesus the Son of Man concept is associated with servitude (Matt. 20:28). Israel is Servant of God in Isaiah (ex. Isa. 49:3-6), but the language goes beyond this to see Jesus as God's Servant *par excellence* (Isa. 53; Rom. 10:16).
 1. A suffering servant may not look like a King.

2. Yet this is the King who serves the God who seeks and saves the lost!!
3. Instead of a lion tearing His prey He is a lamb led to slaughter, not opening His mouth.
4. That's what Israel was supposed to be. That's what first century Christians exemplified (ex. Heb. 10:32-38a; 11:36-38). That's who we are!! The admonition (Heb. 12:1-4).

II. The Son of Man will proceed to Jerusalem. He predicts His death amidst mockings and scourging (Mk. 10:33-34). Yet, He enters the city amidst shouts: "Blessed is the coming kingdom of our father David" (Mk. 11:10). He enters the temple and drives out those buying and selling.

- A. This may have enhanced the crowd's expectations of a powerful King. The chief priests and the scribes were afraid. Is it because they feel their place is being threatened?
 1. We look at this episode and describe it as an example of Jesus' anger.
 2. It may be, but our perception of anger may not be correct. Often we see anger as a manifestation of dominance and forceful power.
 3. This fits our fleshly expectations.
- B. But Jesus quotes a text here that would seem to take us in a different direction.
 1. Mk. 11:17 quotes Isa. 56:7.
 2. Note the phrase: "My house shall be called a house of prayer FOR ALL THE NATIONS."
 3. They have made the court of (for) the Gentiles a sort of shopping mall. It has become secularized. But Isa. 56:7 says, "My house shall be a house of prayer for all the nations."
- C. If the Jews were expecting Gentiles to be cleared out of the city Jesus' actions run in the opposite direction. Instead of clearing them out He is clearing a place for them! In the temple, no less!!!!
 1. This is what the Servant of Isaiah was supposed to do (Isa. 49:6). Note Lk. 2:29-32; Acts 13:47). Cf. also Isa. 42:1-9; Matt. 12:15-21.
 2. This is consistent with the nature of God who exercises His lovingkindness to all mankind.
 3. It is consistent with the plan of God as evidenced in the Acts of the Apostles.
- D. Now here is my concern, "Are we so concerned about our right to the Kingdom that we shut others out?" Are we so polarized and angry against sinners that we close the door to the Kingdom or are we clearing the way for them? Is our message angrily against sinners or an invitation to forgiveness? Are we more like Jonah or more like the God who sent him to Ninevah? Are we self-centered or others-centered?
- E. The reactions to what Jesus did.
 1. The chief priests, scribes and elders questioned His authority (Mk. 11:27ff).
 2. Jesus told about a stone which the builders rejected becoming the chief corner stone (Mk. 12:1ff).
 3. The Pharisees and Herodians tried to trap Him in a statement (Mk. 12:13ff).
 4. The Sadducees also (Mk. 12:18ff).

5. All the while they are seeking to seize Him (Mk. 12:12).

III. The Messianic King tamely surrenders to the cross.

- A. Jesus has predicted what is going to take place in Jerusalem.
- B. He has tried to prepare the disciples. He tells them what to expect (Mk. 13:9-13).
 - 1. Surrendering to God's plan is not easy.
 - 2. Our natural tendency is to rise up in defense. It is hard to see the Kingdom come by giving up power instead of taking it!!!
- C. Jesus moves to the cross deliberately.
 - 1. It is as if no one else understands.
 - 2. When the soldiers come to take Him they come with swords and clubs. No need! He submissively goes with them.
 - 3. He is accused by the High Priest. Spat upon, beaten, slapped!!
 - 4. Denied by Peter.
 - 5. Handed over by Pilate. Scourged. Mocked. Stripped. Crowned with thorns. "Hail, King of the Jews!"
 - 6. Crucified. I am amazed at the restriction used by the writers. "When He had been crucified" (Matthew). "They crucified Him" (Mark and Luke). John is just as brief. No dramatic elaborate descriptions. No emotional appeal to break our hearts. Just the facts Mam! Just the facts!
- D. The King tamely surrenders to the cross.
 - 1. Unexpected by the people.
 - 2. Part of the plan of God.
 - 3. "The Son of Man did not come to be served but to serve and give His life a ransom for many."

Conclusion:

- 1. Will you crown Him King in your life?
- 2. Will you serve like He served?
- 3. Will you tamely submit to the will of God, take up your cross and follow Him?