

Come and Die

I. Slide1 **Announce:**

- A. Slide2-6 Lar: TY. Women's Worship. Baptism. Children's. (invite Rick/Lorain) DC.
- B. Slide7 Sun Night of Prayer
- C. Slide8 Nepal Trip.
 1. Slide9,10 Widow Weavers: Dan & I spent whole 1st day in the Rohingya Settlement. We met with the 9 widows who are being trained in Carpet Weaving. (beautiful. Sell rt in town. Able to work inside).
 2. Slide11 Chef's in Training: Next we visited the 9 men at their Culinary School.
 3. Slide12 Favorite Quote: UNHCR to Jaya, *How come all our projects have failed with the Rohingya and yours are successful? (especially in trying to help the women)*
 4. Slide13-15 Whats Next? 2 Poultry Farms. \$ for Tools (plaster & painting). Small fixes to 10 houses (tin).
- D. Prayer Intro: When *Mother Teresa* was passing through a crowd in Detroit a woman remarked, *Her secret is that she is free to be nothing. Therefore God can use her for anything.*

II. Slide16,17 **Intro:**

- A. Ch.12:1 was the beginning of Christ' last week on earth. 6 days before Passover (Fri).
 1. Slide18,19 In 12:12 *the next day* we start Palm Sunday.
 2. John will devote, the next 5 ch's (13-17) to the *final preparation of Jesus disciples.*
 3. This **underscores the imp** of what Jesus **said & did** during this last week.
- B. John now transports us from the *sleepy village* of Bethany to the *bustling metropolis* of Jerusalem.
 1. The historian Josephus said 250,000 Lambs were slain at Passover. *Lambs were chosen by the sinner the Monday (Sun night to Mon night) before Passover. Jesus* came out of hiding & made himself public during that time.¹
 2. With Passover on Fri, the city's bursting w/people who have come to celebrate (picture the city swelling from *normally a few 100 thousand to a few million*)

¹ Ex.12:3,6

3. Most of them had either witnessed Jesus bringing Lazarus out of the tomb **or** had at least heard about it. **Now this miracle worker is coming to their city.**
- C. **Slide20a** If you saw the store shelves lined with **Snowmen & Santa's** everywhere, you would know it was nearly **Christmas**. If you saw the store shelves lined with chocolate eggs & rabbits, you'd know it was nearly **Easter**.
1. **But suppose** you went to the store & found the shelves **filled with both?** That would be **confusing**. You might think someone was trying to **make a special point, to say something new**. And you'd be **right**. And that's more or less what happened on this day that **Jesus came into Jerusalem**.
- D. **Slide20b** It was **Passover-time**: the great **spring** festival at the heart of Jewish life. Passover celebrates the **Exodus**, the time **when God set his people free from slavery in Egypt**, thru the **sacrifice** of the **lamb** & the crossing of the Red Sea. [lamb & unleavened bread]
- E. **Slide20c** Although it's the wrong time of the year, **the symbols** of Jesus' entry into Jerusalem go with **Hanukkah** (mentioned in 10:22). When **Judas Maccabaeus** defeated the pagan invaders and cleansed the Temple in 164 bc **his followers entered the city waving palm branches in celebration** (1Mac.13:51; 2 Mac.10:7).
1. Now even though Passover is in **springtime** (not mid-winter when **Hanukkah is celebrated**) Jesus' followers wave **palm branches** to welcome him.

III. **Slide21a** **WHAT KIND OF KING? (12-15)**

- A. This moment was perhaps the **high mark** of Jesus' popularity & influence.
- B. (12) Jesus takes advantage of the large Passover crowd to present Himself as **King**.
1. Jesus had **avoided** situations that would **hasten** His death. **But now** He was forcing the Jewish leaders to **act**, for it was the Father's will that Jesus die **on Passover**. **Now, the hour had come**.
- C. **Why do you think that in the space of 1 short week Jesus could go from being the most popular person on the planet to public enemy #1?**
1. Wiersbe said because, **It's easier to shout in a parade than stand at a cross**.
 2. **But actually**, the statement that **"the crowd that cried Hosanna on Palm Sunday ended up crying Crucify Him on Good Friday"** is not nec true.

a) It was primarily the Jerusalem Jews, influenced by the priests, who asked for **His blood**. **This multitude** of enthusiastic lovers of Christ were principally from Galilee.

D. **Slide21b Hosanna** - Save or Save Now. [misunderstanding of “king”]

1. They're thinking...*King Jesus, save us from our foreign oppressors. Fight on our behalf. But* God intends for *His Divine Warrior* to come to Jer to **suffer/die**.

E. The gospel of John emphasizes the **royalty** of Jesus in this story. (Mt.21. Mrk.11. Lk.19)

1. John is the only gospel that records that the people also shouted, *Blessed is... the King of Israel*.

2. **But** Jesus is about to show himself as the *king of all the Nations*. **The World really**. **But at a Jewish Festival???** **Yep**, vs.20-26. **Why is this here? Why now?** I think God wants to show, *thus* John wants to underline, that **Jesus really is the king**. **But** not just for the **Jews**, **but** for the world, *Gentiles, foreigners, Americans* :)

3. Here Jesus starts to **fold in** the Gentiles into His eternal plan. [baking term: *not stir, not mix, not rigorous*. diff densities/air bubbles]

IV. **Slide22a IT'S GREEK TO ME (16-19)**

A. **Certain Greeks/Gentiles** - *God-fearing Gentiles* who were probably not yet proselytes **but** still admired much of what they **saw in Judaism** & **came regularly to the feasts**.

B. **At His birth**, Gentiles came from the East. **Now at His death**, Gentiles come once again.

1. **Slide22b** These men came to **Philip**, prob cuz of his Greek name. (**Andrew** also)

C. (21) I believe the coming/inquiring of these **Greeks**, put a **smile** on Jesus' face.

1. **Why?** Because *their coming* introduces the consummation of Jesus work.

2. These **Greeks** were a token of **the world of people beyond Israel** who would be saved, through Jesus' atoning death & resurrection.

3. **And** what had just taken place in Luke's account on this very day was that **the King had been rejected** by Israel. **Jesus wept over them**, because **they had not known the time of their visitation**.

4. **Slide22c** The **Jews** said, *We want to see a sign*. The **Gentiles** said, *We want to see Jesus!*

(1) **Which** do you desire? **Which** have you been asking Him for?

- D. (21,22) Unsure what to do, **Philip** goes to **Andrew**, together they bring the request to Jesus
1. **Interesting**: Andrew is only mentioned 3 x's in the bible, & each time he is *bringing someone to Jesus*. *What a great soul-winner, or Jesus pointer.*

V. Slide23a **THE TWIST (20-26)**

- A. **SEE JESUS** (20-23)
- B. **See Jesus**...well, He was on his way to **Glory**. **He really will be something to see!**
1. Jn.17:24 *that they will see my glory.*
 2. *Follow Jesus to Calvary and you'll be with Him in glory.*
 3. Yes they're right to want to **see HIM** (and be **identified** with HIM). **The One to whom every knee shall bow**, including all Greeks/Gentiles.
- C. **Slide23b THE UNEXPECTED TWIST (24)**
- D. (**Jesus**) My pathway to glory is through death. **Do you want to see that?** I will indeed bear much fruit, including Greek fruit. **But I will not** and I **cannot** bear this fruit anyway **but thru dying**.²
1. If I leave the road I'm on now and try to be seen by people who want a glimpse of **a king**, I will **remain alone like a seed in a bag**, not in the ground. **And you will not be saved. Not the Jews. Nor the Greeks.**
 2. **But** if I go and **die**, on my way to **glory**, **then** I will **bear much fruit** — **you will be saved** and the **Greeks** will be saved, **and all who believe in Me** will be saved.
 3. **Do they want to see Me?** This is what I want them to **see**. **See me dying. See me bearing fruit.**
 4. **Next** He makes **this truth** about **Himself**...a truth about **us**.
- E. **Slide23c OUR IMITATION** 25,26
- F. (25) **Loves his life loses it** - He's **not** saying, you can't enjoy your stay here on this blue planet. Solomon said, *that every man should eat & drink & enjoy the good of all his labor - it is the gift of God*. Eccl.3:13. And Jesus said earlier in 10:10, *I came that they have life and have it more abundantly.*
- G. **Loves his life loses it** - is not speaking about people who are *already* part of the faith. He **is** speaking about people who are presented with an **opportunity to believe** *but* choose not

² Adapted from John Piper.

to **because** they value their *lives, possessions, or desires* more than they value a relationship with the living God.

1. If people decide that **their lives** are *more important* than **God's will**, **then** they will forfeit the *type of life* God wants to give them - a life of relationship with Him **now and** in **eternity**.

H. **Hates his life in this world** - Jesus asks people to forfeit their *usual wants and desires* **for** the sake of **God's will**.

1. **Examples of loving your life:** my life when Brian was #1. my selfish life. my self-focused life. my life when I was in charge. *It's the art of making it all about me.*
2. **Examples of hating your life:** death to the old Brian. not my will but His will be done. *It's the art of giving my all for Him/others.*

I. You might be asking, *How do I know if this is speaking to me?* Here's a test:

1. If your favorite subject is **yourself**, **then** it might be you :)
2. If a glazed look that comes over your eyes when the conversation wanders away from you, **then** it might be you :)
 - a) *Slide23d God sends no one away empty, except those who are full of themselves.*

DL Moody

J. *Slide24a Discipleship means crucifying the ego & putting Christ and others first.* HG Bosch

1. When I got saved, I **laid down my sense of humor**, because it was pretty crude. **But** He let me keep my sense of humor...*just a cleaned up version.*
2. I **laid down my rights**. *I was no longer my own, because He had **bought me for a price; and now I'm to glorify Jesus in my body & spirit.** 1Cor. 6:19,20*
3. I **laid down my future**. Because *it was better trusting my future to **One who sees the end from the beginning.***
 - a) The more we **die** to **self**, the more we **live** unto **God**.

K. Jesus says, *my dying for your salvation is also my design for your imitation.* If you want to see me, be prepared to become like me. Prepare to follow me on the road I am going.

1. Will we hate our lives in this world? Will we follow him on the path to Calvary? Will we serve the Son in this way? Will we let the truth about the Son of Man become truth about us? Will we identify with the one we are so eager to see? Piper
2. Slide24b Wait! This is **hard**. Yep, but if I can quote *SpongeBob SquarePants* to Gary the Snail... "Now Gary, we can do this the **hard** way or the **easy** way. Or the **medium** way. Or the **semi-medium-easy-hard** way. Or the **sort of hard** with a touch of **awkward-easy-difficult-challenging** way."
3. Slide24c This is **hard**. Yep, **but** this is **glorious**.
 - a) It's **hard** to **die**. It's **hard** to **hate your life** in this world.
It's **hard** to **follow** Jesus on the road that leads to the cross.
It's **hard** to take the role of a **servant** in a world of power.
 - b) **But** it is also **glorious**. So don't miss this. See when we do **the hard**, what we find is that... *We bear much fruit. We keep our lives for eternal life. We join Jesus where He is in glory. And the Father honors us.*
4. Jesus shows us who He is, and what he is going to do, and what it will mean. **And he invites us to join him**. Piper
 - a) **My dying** for **your salvation** is my design for your imitation. "*I pay the price for the one. I give the strength for the other.*"
 - b) It won't be **easy**, but it will be **significant**. It will be **eternal**.
 - c) Dying to self. Hating your life. Following Jesus to our cross. Taking the role of a servant & caring about the poorest of the poor won't be easy. **But it will be glorious**.

L. Communion: