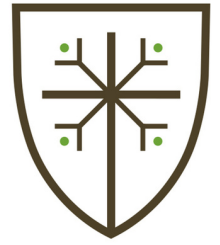


# SERMON NOTES



Eastertide

April 9 - May 28

May 21, 2023

## SERMON INFO

### TITLE

Coronation Day

### PREACHER

Rev. Jordan Griesbeck

### TEXTS

Acts 1:6-14

Colossians 3:1-4

John 17:1-11

## DISCUSSION QUESTIONS

1. Jordan spoke of the life of Tim Keller who recently passed away. How can the lives of men and women of faith, such as Dr. Keller, encourage us in our own life as "people of the King?"
2. How can we, as Christians, push back against the "age of disenchantment" in which we live?

## SERMON IN SUMMARY

This week, Jordan Griesbeck preached on the last of the four major salvific events in the life of Jesus – the ascension. Although often overlooked, this major event, important enough to find a place in the history creeds of the Church, is crucial to our faith. The ascension is Jesus' coronation day. It wakes us up and reenchants us, reminding us that we still live in a kingdom with a king. The ascension reveals to us the promises of our King and the kind of people the King is seeking to make us into.

### Promises of the King

The first thing Jesus promises us is his power. Jesus didn't have to leave the earth by bodily ascending into heaven. He could've simply disappeared. But he deliberately chooses this way. For one day, God peels back the curtain of heaven so people can see who Jesus really is. He is the king and he takes his seat on the throne of heaven.

He doesn't just promise us his power but also his presence. Often in our world, those who are most powerful are those who are least present, least accessible to others. Jesus is with us, he is a part of us. But the ascension seems to highlight not his presence, but his absence. The disciples are left feeling as if Jesus has gone away. And this is why, at the end of the Gospel of Matthew, Jesus promises the disciples that he will "be with you always." The ascension actually makes Jesus even more present than he was on earth. As long as he is on earth, he can only be in one place at one time. By ascending, he can be present in all places to all people at all times.

Not only is he present to us, but he is present to us as human to human. Jesus' ascended human body is, right now, in the midst of the life of the trinity. There is a human body in heaven who knows and remembers what it is like to be human. As Jordan said, "Jesus as king is both more powerful than we could believe or imagine, yet more present than we see or feel."

### People of the King

What sort of people does our King seek to make us into? The world offers us an increasingly disenchanting life, a life void of any power greater than ourselves, a life where "it's all up to you." But the ascension holds out a life in which we do not belong to ourselves, but we belong to a king. The first mark of this ascension life is submitting to the king's rule. At the beginning of our gospel passage, the disciples want to do what they want to do. But Jesus says that isn't for them to decide. He tells them what they're going to do and they go and do it. We must stop seeking our own kingdom, and start seeking his.

Secondly, an ascension life is marked by delighting in the king's presence. Not only does the ascension make God more present to us, but it makes us present to God. In Colossians, Paul says you have ascended with Christ. Your human body has also passed into the life of the trinity in and through your life in Christ. This is hard to wrap our minds around, and so, God gives us his Table, the Eucharist meal we share together each week. When we partake of communion, we are feasting with God, in the presence of God.

Your whole life is hidden with Christ in God. Delight in, long for, hunger for, the presence of God. There is nothing better than to be with the King and to dwell in his house.