



OKOTOKS EVANGELICAL FREE CHURCH

WHAT DID YOU SAY?

THE CHRIST HAS COME? (MATT. 21:1-11)

APRIL 9-15, 2017

SERMON OUTLINE

The Treasure

Letting Go

The Worship Gathering

- Colossians 3:16
- Ephesians 5:15- 20
- Hebrews 10:23

What do I need to do with what I have heard today?

MAIN POINT

Jesus is the King we have been waiting for. We should receive Him joyfully.

THINKING THINGS THROUGH

Connect the sermon to the study.

1. What experiences, images, and ideas come to mind when you hear the word *worship*?

2. What motivates you to worship on your own? What motivates you to come to worship on Sundays?

Leader: We were created to find joy in the one true God, but at the fall, that instinct was broken. Other things now take the place of God in our lives, and we place our joy and hope in them instead. Jesus came as King to restore us to God and to restore the joy that can only be found in Him, as His triumphal entry into Jerusalem reveals. We must be careful that we are worshipping Jesus for who He really is, not who we want Him to be.

DIGGING DEEPER

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

> HAVE A VOLUNTEER READ MATTHEW 21:1-3.

3. What directions did Jesus give His disciples in verses 2-3? What authority and power does Jesus reveal in these words? Why does it matter that Jesus arranged these preparations Himself?

4. What does the term “Lord” teach us about how Jesus saw Himself and how His disciples received His directions? What does it look like for you to joyfully receive Jesus’ directions in your life?

Leader: Jesus clearly envisioned that the disciples and the owners of these animals would take His directions and obey them. Jesus took charge and asserted His authority. He knew where these animals were and knew that the owner would give them to the disciples. He intentionally chose these animals; it was not for lack of options. Jesus wanted His entry into Jerusalem to take place exactly according to His plan. The use of the term “Lord” is one of authority. Jesus understood that He was one in the same with God and was coming to rescue His people. Such a self-reference reveals what Jesus understood His purpose to be as He entered the gates of Jerusalem.

> HAVE A VOLUNTEER READ MATTHEW 21:4-11.

5. What statement did Jesus make by riding into Jerusalem on a young donkey? What did it reveal about His nature and purpose on earth? How did that separate Him from other rulers?

Leader: A political or military leader would typically ride a war horse into town to celebrate a victory. It was only during times of peace that such a king would ride a donkey. In coming this way—gentle and mounted on a donkey—Jesus was saying that He came to bring peace. The peace He brought would come at the expense of His life; yet through His death, Jesus’ followers would gain access to that peace.

6. Read part of Luke’s account of this event in Luke 19:37-38. What did the people testify about Jesus in their praises? Why would this have upset the Pharisees (v. 39)?

7. What does Jesus' reply to the Pharisees reveal about Him? What might the stones cry out?

Leader: The people's joy at Jesus' entry into Jerusalem echoed the angelic joy at Jesus' birth in Bethlehem (Luke 2:3-14). However, in this scene of joyful celebration, a dark side was present as well. While others were caught up in the occasion of praise, the Pharisees felt threatened. So out of the same scene came praise and criticism. Jesus immediately answered them. On another occasion, Jesus had commanded silence (Luke 9:21) but not now, not on this occasion. If the disciples withheld their praise, Jesus said the stones would cry out in their place. Jesus was publicly presenting Himself to the nation, and God was determined this fact would be acknowledged. On this occasion Jesus was clearly proclaiming that He was Israel's Messiah.

8. How did the crowd receive King Jesus? Read Psalm 118:25-26. What was the purpose of this psalm? Why was it fitting to use on this occasion?

9. In verse 10, the people in the city were asking, "Who is Jesus?" Why is this the most important question we can ask and answer on a regular basis? How do you wrestle with this question?

Leader: Both the actions of the crowd and their announcement were indicative of Jesus' status as the Jewish Savior. Psalm 118 was a psalm of ascent, which would be sung on ascent to the highest point in Jerusalem, the temple mount where Jesus was headed. Here we see further affirmation and clarification of Jesus' identity. All of the Old Testament led to this sequence of events. Though at this point, Jerusalem seemed poised to welcome and receive her king, they would quickly turn on Jesus. The crowd was curious but they were also fickle. They were interested and needed someone to show them and teach them the joy that could be found in Jesus. As followers of Jesus, we get this opportunity every day.

DOING LIFE TOGETHER

Help your group identify how the truths from the Scripture passage apply directly to their lives.

10. How do you shape your life around the question, "Who is Jesus?"

SERMON BASED GROWTH GROUP

11. What reminders do you need as you shape your life around that question? How can we help one another in that effort?

12. As you shape your life around who Jesus is, how does it influence your interactions with others, and how can you encourage them to do the same?

PRAYER

Give thanks to King Jesus. Proclaim His ability to save, and joyfully confess your allegiance to Him as Lord of your life.

MEMORIZE

The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest!” – Matthew 21:9

SPOTLIGHT ON THE PASSAGE

MATTHEW 21:1-11

21:1. The Mount of Olives was a large hill on the eastern side of Jerusalem. It was mentioned in Zech 14:4 and ancient rabbis interpreted the text as referring to Messiah (Mt 24:3). Bethphage was a small village on the slopes of the hill.

21:2-3. Jesus may have made previous arrangements to use the animals mentioned here, but since Matthew often refers to Jesus’ supernatural knowledge (17:27; 20:17-19), it is also possible that Jesus used supernatural knowledge here, in which case He has commandeered the animals in a show of messianic authority.

21:4-5. The formula that Matthew used to introduce the OT quotation affirms that God spoke through the OT prophets. The quotation is a combination of one line from Isa 62:11 and excerpts from Zech 9:9. The first text refers to the coming of the Lord while the second refers to the approach of the divine King. Both texts imply Jesus’ deity and messiahship.

21:7. The mother donkey was led alongside her untamed colt in order to calm it. The robes of bystanders were draped across the backs of both animals, serving as makeshift decorative saddles. The words He sat on them refer to Jesus sitting atop the robes, not to His riding both animals simultaneously.

21:8. The scattering of robes and branches in Jesus’ path recalls the way in which kings entered their royal cities (2Ki 9:13).

21:9. These words of celebration echo Ps 118:25-26. The people pleaded for salvation from God and blessed God for sending a deliverer who came in the name of the Lord.

SERMON BASED GROWTH GROUP

21:12. Since Roman currency had idolatrous images stamped on it, the temple accepted only idol-free Tyrian currency. Money changers exchanged pagan coins for acceptable currency for a fee. Merchants sold sacrificial animals to those who had traveled long distances. Doves were sacrificed by poor pilgrims who could not afford lambs (Lv 5:7). Although the merchants and money changers normally performed their services outside the temple precincts, they occasionally set up shop in the court of the Gentiles.

21:13. Jesus' quote is from Isa 56:7 and Jer 7:11. The commotion in the Court made the temple unsuitable as a house of prayer. Zechariah 6:12-13 foretold that Messiah would purify the temple. See also Zech 14:21.