



## NG Study Guide: Matt. 21:1-11 “The King’s Triumphal Entry” [4.9.17]

### Love God + know the Bible better:

1. Read the passage cited above, and try to answer the questions below before your group meets.
2. **Leader note:** Please review the brief instructions for leaders at the bottom.

**Thesis:** Ps.118 is a psalm of thanksgiving, praise and prophecy. Ps. 118:24 “*This is the day that the Lord has made; we will rejoice and be glad in it.*” It is not referring to your birthday. Nor does it refer to every day as a gift from God. But it refers to the specific day that Messiah would enter Jerusalem. A specific day that was predicted through the prophet Daniel over 400 years before [Dan.9:24-26].

Sir Robert Anderson’s timeline of Dan. 9:24-26: The Persian king’s command to rebuild Jerusalem’s wall was 3.14.445 B.C. Sixty-nine “sevens” is 483 years. The Jews have a 360-day solar calendar. There were 173,880 days with adjustments for leap years. The resulting date is 4.10.32 A.D. (the day we celebrate as Palm Sunday). Let’s discover why you should rejoice, be glad about that day, and worship Jesus.

### The Study

#### A. The King’s peace [1-6]

Jesus came near to Jerusalem to Bethphage (House of Figs) less than two miles from Jerusalem [1] on the east side at the Mount of Olives. Jesus gave instructions to two unnamed disciples to go into the nearby village and immediately they will find a female donkey with her colt, and they are to untie them and bring them to Jesus [2]. If anyone objects, they are to say, “The Lord has need of them” (like a password) and they will be given immediately [3]. The purpose was to fulfill the prophecy in Zechariah 9:9-10 [4-5] declared about 500 years before. The disciples did as Jesus instructed them [6].

#### Jesus offers you peace *with* God [Zech.9:9-10, Rom. 5:1-10]

The donkey was a symbol of peace. Jesus was to enter humbly [“lowly” [5] (Zech. 9:9-10)] as a symbol of peace, mercy and grace, not war [1Ki. 1:38-40]. In the Middle East, a king riding a *donkey* was a symbol of peace. A *horse* was ridden as a symbol of war or conquest. A Roman emperor or general rode a stallion with chariots and an army following in a grand procession. To the Romans, Jesus would look ridiculous if He were a king, but to God and His people this triumphal entry and the King of kings is majestic. It signaled God’s peace for His people. When we were rebelling against God, we were enemies

of God. Even when we were enemies to God, Jesus provided the way to be reconciled and make peace with God through the cross of Christ [Rom.5:1-10].

**Jesus offers you the peace of God [Ph. 4:4-7]** Once we have made peace with God and are reconciled through Christ we can experience God's peace despite our circumstances.

Finally, Jesus will return to judge those who reject God's peace [Rev.19:11, Jude 1:14]. In Christ's Second Coming, He will return on a white horse with an army of saints to judge and make war. God will finally ultimately deal with evil. Now is the time to make peace with God and experience His peace.

**Q1. How would you explain to someone that they were at war with God [i.e. an enemy] when they felt no bad feelings towards God?**

**Q2. How have you experienced the peace of God in difficult circumstances? Describe a specific season or event in your life.**

## **B. The King's praise [7-11]**

The mother and her colt were brought to Jesus [7]. Mark tells us that the colt had never been ridden before [Mk. 11:2]. The colt had been set-apart (sanctified) for this service to Jesus. The people put their cloaks on the donkey to provide a saddle for Jesus. There was a very great multitude [8]. The Greek language implies it was the largest crowd to ever see Jesus. People were putting their cloaks on the road like a red carpet to honor Jesus and show support [8]. Others waived (palm) branches and placed them on the road as a symbol of victory [8] [Rev.7:9].

**We worship Jesus because He is Messiah:** There were two crowds: one in front and one behind [9]. And they kept crying out, "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD! Hosanna in the highest!'" [9]. "Hosanna" means "save now" and was repeated for emphasis. "Son of David" is a Messianic title, and recognizes that the Messiah would be a descendant of King David and would have an everlasting kingdom [2Sam. 7:16]. Some of the Pharisees told Jesus to silence the crowd and He replies that if they were silent then the stones would cry out in praise [Lu.19:37-40]. At other times in Jesus ministry He had performed miracles and told people don't tell, but on that day He openly received praise and adoration as Messiah [Ps.118:21-29]. Jesus is worthy of worship because He is the Christ.

**We worship Jesus because He is our Deliverer:** They are crying out for deliverance, and what they want to be delivered from is Roman oppression and occupation. They had the right Messiah, but the wrong expectation. The people expect a political kingdom to be ushered in immediately [Mk. 11:10]. Consider some of the possible wrong expectations we might impose upon Jesus as a Deliverer. People may come to Jesus wanting to be delivered from poverty to prosperity, from loneliness to romance, from sickness to health, from social injustice to equality, from political turmoil to stability, from cultural immorality to godliness, from a climate of hate to love, even a Savior who will allow people to live any way they want without judgment. Yet, the battle for deliverance is first and foremost against the enemy of men's souls and oppression from sin. The battle would be won within days at the cross of Calvary. When Jesus entered Jerusalem, the whole city was moved [10]. The Greek word translated "moved" is *seio* which yields our English word "seismic." When Jesus enters, people are moved! People ask, "Who is this?" [10]. This is arguably the most important question anyone can contemplate. The multitudes identify Jesus as, "The prophet from Nazareth [11]. This is favorable but may fall short of "The Prophet" [Deut. 18:15, Matt. 16:16] – The Messiah foretold by Moses.

**Jesus is worthy of worship because He delivers us from the power of darkness to God's kingdom [Col. 1:13]** “*He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.*” The most important deliverance is from the darkness of life in this world apart from the True and Living God to light and life in His Kingdom. True worship is characterized by adoration (love), submission (obedience), dependence, praise, and stirs people to ask of Jesus, “Who is this?”

***Q3. What are some of the reasons why you believe Jesus is worthy to be worshiped?***

***Q4. What are some ways to express your worship to Jesus?***

**Love your neighbor *outside* the group better:**

1. Who would like to share how they sought to befriend or build relationship with their neighbors where they live, work, study, or play this past week?
2. Are there some needs that can provide us an opportunity to love our neighbor outside the group?
3. Here is a neighboring idea(s) for us to consider for the week(s) ahead:

**Consider how you express your worship of God among your neighbors. Consider how your worship can more effectively cause your neighbors to be curious about Jesus.**

**Love your neighbor *inside* the group better:**

1. Are there some needs in our group that can provide us an opportunity to love our neighbor within the group?
2. What might we do about that need to help?

**Prayer [Loving God and Neighbors better]:**

Close the NG meeting with a time of group prayer. Encourage each participant to pray, but don't force anyone to pray. Encourage the group to keep their prayers brief so that each person can pray.

**Leader Notes:**

- 1. Seek to involve as many group participants as possible.** A good group discussion time allows people to get to know the passage and one another better.
- 2. Feel free to pre-select the discussion questions that you want to focus on** in case there isn't enough time to answer them all.

**3. Feel free to use an icebreaker question or activity** to get to know one another better.

**4. Every time you meet consider asking:**

**a. What about this passage is particularly exciting, challenging, or confusing?** If a leader is uncertain about a question of doctrine or theology don't hesitate to follow-up with your coach during the week. Then revisit the issue(s) when the group gathers next time.