



Kingdom Preparation

The Triumph of the King

Matthew 21:1-17

How to Prepare

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

Resources-

<https://www.desiringgod.org/articles/the-strange-and-wonderful-ride>

<https://www.desiringgod.org/messages/jesus-declares-his-kingship>

Sermon Outline:

Matthew 21:1-17

1. Jesus is the King Who Brings Us Peace. Vv. 1-7
2. Jesus is the King Who Brings Us Salvation. Vv. 8-11
3. Jesus is the Divine King Who Brings Us His Glory. Vv. 12-17

Matthew 21:1-17

The Triumphal Entry

- 1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples,
- 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me.
- 3 If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."
- 4 This took place to fulfill what was spoken through the prophet:
- 5 "Say to the daughter of Zion, 'Behold your King is coming to you, Gentle, and mounted on a donkey, Even on a colt, the foal of a beast of burden.'"
- 6 The disciples went and did just as Jesus had instructed them,
- 7 and brought the donkey and the colt, and laid their coats on

them; and He sat on the coats.

- 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.
- 9 The crowds going ahead of Him, and those who followed, were shouting,
"Hosanna to the Son of David; Blessed is He who comes in the name of the Lord; Hosanna in the highest!"
- 10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?"
- 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

Cleansing the Temple

- 12 And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves.
- 13 And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den."

Scripture (New American Standard Bible 1995)

- 14 And the blind and the lame came to Him in the temple, and He healed them.
- 15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant
- 16 and said to Him, "Do You hear what these children are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babies You have prepared praise for Yourself?'"
- 17 And He left them and went out of the city to Bethany, and spent the night there.

Discussion Questions

Ask a volunteer to read Matthew 21:1-17.

INTRODUCTION

Here is a question or two to help introduce the topic and jump-start discussion.

1. What accomplishments would you say are the marks of a successful leader? How does that compare to what made Jesus the Triumphant King?

UNDERSTANDING AND APPLICATION

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

I. Jesus is the King Who Brings Us Peace. Vv. 1-7

2. Have someone read Zechariah 9:9-10. How does Jesus fulfill this prophecy, and what does this tell us about the purpose of His arrival at Jerusalem?

3. What kind of peace did the people expect Jesus to bring? What kind of peace does Jesus bring through the gospel, and why is that more necessary and infinitely better than the peace the people wanted at the time?

4. How do we experience Christ's peace today? How will this peace we have with God through the gospel one day turn into universal peace that will bring a full and total end of war?

II. Jesus is the King Who Brings Us Salvation. Vv. 8-11

5. Have someone read Psalm 118:22-29. What does this passage tell us about Jesus' purpose in coming to Jerusalem? What did the crowd do that showed they understood that Jesus was the Messianic Savior promised in scripture?

6. What did the people think they needed saving from, and why did they eventually reject Jesus? Why did the Israelites find themselves under oppression, conquest, and slavery throughout their history?

7. What, according to scripture, enslaves all human beings and ultimately causes all oppression in the world? How does Jesus save us from our slavery to sin through the gospel, and how will all oppression one day be put to an end?

III. Jesus is the Divine King Who Brings Us His Glory. Vv. 12-17

8. Have someone read Isaiah 56:6-8. According to this text, who does Jesus expect to worship God? How were the money changers and dove sellers hindering gentiles and the dispersed Israelites from being able to worship, and how were they like robbers?

9. Why did the chief priests and scribes become indignant with Jesus? What do Jesus' healings in the temple teach us about His identity, and what is Jesus claiming about Himself when He quotes Psalm 8 in response to the leaders? Why is this significant?

10. How does Jesus "cleansing the Temple" point to His work on the cross and in our lives? Why is having the glory of God in our lives better than having comfort and the pleasures of this world?

Matt. 21:1–23:39 The Messiah Asserts His Authority over Jerusalem. Jesus' authority over Jerusalem is revealed in his triumphal entry (21:1–11), actions in the temple (21:12–17), cursing the fig tree (21:18–22), debates with religious leaders (21:23–22:46), and woes pronounced on the teachers of the law and the Pharisees (23:1–39).

Matt. 21:1–11 The Triumphal Entry into Jerusalem: Jesus' Authority as Messiah. As he enters Jerusalem, Jesus is acclaimed as the Messiah; but he enters humbly, riding on a donkey.

Matt. 21:1 Jerusalem is the city of the Great King (Ps. 48:1–2), the center of Israel's religious life and messianic expectations. Bethphage (see note on Luke 19:29) is traditionally located less than a mile east of Jerusalem on the southeast slope of the Mount of Olives (see note on Mark 13:3), which rises 2,660 feet (811 m) above sea level and lies to the east of Jerusalem, directly overlooking the temple area.

Matt. 21:3 Jesus plainly refers to himself as the Lord, the sovereign orchestrator of these events.

Matt. 21:4–5 This took place to fulfill. Matthew specifies that Jesus' entrance into Jerusalem upon a colt fulfills the prophecy of Zech. 9:9. Jesus' action is an open declaration that he is the righteous Davidic Messiah, for the prophecy says, "your king is coming to you." Matthew could also be alluding to Gen. 49:8–12, where Jacob prophesies about a kingly descendant of Judah whose rule will extend to the nations. The first line of the OT quotation, however, is from Isa. 62:11 and uses the phrase daughter of Zion to refer to the inhabitants of Jerusalem. On a colt can also mean "and on a colt" (see ESV footnote); cf. Matt. 21:7. In Zechariah it is an example of Hebrew poetic parallelism, where an idea is stated twice, in successive lines, using slightly different wording.

Matt. 21:6–7 the donkey and the colt. Matthew alone mentions two animals, which Zechariah's prophecy allows. Having the mother donkey move alongside her unbroken colt would be the best way to calm it during the noisy entrance into Jerusalem. and he sat on them. "Them" refers to the cloaks (which is the closest antecedent in Gk.), not to the two animals.

Matt. 21:8 Cloaks on the road symbolized the crowd's submission to Jesus as king (cf. 2 Kings 9:13). Branches (palms) symbolized Jewish nationalism and victory (see John 12:13). They were connected with prominent Jewish victories (e.g., 1 Macc. 13:51) and with the Festival of Tabernacles; palm motifs were common on both Jewish coinage and synagogue decoration.

Commentary (from ESV Study Bible)

Matt. 21:9 Hosanna. Hebrew, meaning “O save” (cf. 2 Sam. 14:4). Son of David. The crowd acknowledges that Jesus is the Davidic Messiah (see note on Matt. 9:27).

Matt. 21:10 whole city. Just as “all Jerusalem” was “troubled” in 2:3 when the King of the Jews was born, so here the religious establishment is once again stirred up, fearing that Jesus may usurp their power.

Matt. 21:11 the prophet Jesus, from Nazareth of Galilee. Although Moses had predicted the coming of a “prophet like me,” to whom “you shall listen” (Deut. 18:15–18; see note on John 6:14), there is no indication that the crowds here in Jerusalem recognized Jesus as that prophet.

Matt. 21:12–17 The Temple Actions: Jesus’ Pronouncement on the Temple Establishment. John’s Gospel records a similar cleansing of the temple at the beginning of Jesus’ ministry (John 2:13–17). Interpreters have proposed two explanations: (1) there was only one cleansing, but John narrated the action at the beginning for thematic/theological purposes, while the Synoptic Gospels narrate the actual historical chronology; (2) there were indeed two similar but distinctly different temple cleansings. The differences of detail seem to indicate the latter, for while the initial action is similar, Jesus’ statement (Matt. 21:13) and the challenge from the Jewish leaders (vv. 15–16) are entirely different from what John records. In addition, John places the event so early in his Gospel that it would be difficult to think he wanted readers to take it as anything but an event that happened early in Jesus’ ministry. Thus Jesus cleansed the temple at the beginning as a warning, and at the end of his ministry as a statement of judgment on the leadership of Israel.

Matt. 21:12 And Jesus entered the temple might seem to suggest that this cleansing of the temple took place immediately after Christ’s entry into Jerusalem on Sunday (vv. 1–11), but Mark clearly places the incident on Monday morning (Mark 11:12–19). At times Matthew condenses some of the narrative of Jesus’ activities during Holy Week and arranges it topically, which is the case here. Once Matthew tells readers that Jesus entered Jerusalem (Matt. 21:1–11), he recounts what else Jesus did in Jerusalem (vv. 12–17) without specifying that it was the next day. All who sold and bought. Within the temple was a sort of market where commercial activity enabled pilgrims from throughout the Diaspora (see note on John 7:35) to participate in temple activities, exchange their own currency for temple currency (Matt. 17:24–27; cf. Ex. 30:11–16), and purchase animals and other items for sacrifices.

Matt. 21:13 Jesus compares the temple and its keepers to a den of robbers. Thieves often used caves to store their ill-gotten wealth and to plot

future crimes.

Matt. 21:15–16 Hosanna to the Son of David! Jesus acknowledges the children's praise and links it to Ps. 8:2, which the religious leaders should have known applied such praise to God, thus confirming Jesus as the divine Messiah.

Matt. 21:17 to Bethany. A village about 2 miles (3.2 km) from Jerusalem on the eastern slope of the Mount of Olives. Perhaps Jesus lodged at the home of Lazarus and his sisters Mary and Martha, with whom he had close association (Luke 10:38–42; John 11:1–44; 12:1–3).