

## QUAKE

### "ALL SHOOK UP" MATTHEW 21:1-11

Jesus' entrance into Jerusalem on the first day of the last week of his earthly life marks the beginning of Passion Week or Holy Week, which has been commemorated throughout church history. On its commemoration, one writer explains: "The pre-Nicene church [325 A.D.] concentrated its attention by celebrating one great feast, the Last Supper or the Christian Passover, on the night between Saturday and Easter Sunday morning. But by the late fourth century the church began separating the various events and commemorating them on the days of the week on which they occurred. Originally only Friday and Saturday were observed as holy days; later Wednesday was added as the day on which Judas plotted to betray Jesus. The commemoration of the full Holy Week then commenced with Palm Sunday to mark Jesus' dramatic entry to Jerusalem; Maundy Thursday marked Judas's betrayal and the institution of the Eucharist; the suffering, death, and burial of Jesus were commemorated on Good Friday; and his resurrection was celebrated on Easter Sunday" (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 701).

Matthew, like all the evangelists, gives special attention to Jesus' final week—including any resurrection appearances that may have occurred after. He devotes chapters 21-28 to the events of

***The LORD says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'***

– Psalm 110:1

that week, roughly thirty percent of his chapters. Mark devotes chapters 11-16 to events of that week, roughly forty percent of his chapters. Luke devotes half of chapter 19 and all of chapters 20-24 to events of that week, roughly twenty-five percent of his chapters. And John devotes most of chapter 12 and all of chapters 13-21 to events of that week, nearly half of his chapters!

### **This Week's Core Competency**

**Trinity** – I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit.

In Matthew 22:41 Jesus asked the Pharisees about the Christ. "Whose son do you think he is?" Of course, they answered, "The son of David." Just two days earlier the crowds that accompanied Jesus into Jerusalem had shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" clearly implying they believed him to be the Christ (21:9). The Pharisees, of course, did not share the crowd's opinion. Rather than welcome him, they made plans to trap him in his words (22:15). But their plans backfired when Jesus went on to ask them, "How is it then that David, speaking by the Spirit, calls him 'Lord?'" Jesus was referring to a quotation from Psalm 110:1 in which the psalmist says, "'The LORD said to my Lord: 'Sit at my right hand until I put your enemies under your feet.''" The implication of what David said had gone unnoticed by them, but Jesus made it perfectly clear before he finished with them. "If then David calls him 'Lord,' how can he be his son?" he asked. David had called his son, the Christ, "my Lord." How could David's son be greater than his father? Jesus' point,

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needless to say, was that the Christ was more than merely the human offspring of David. One writer puts it this way, "Jesus prods the Pharisees to acknowledge what they should have understood all along. The Jews did not generally believe that the Messiah would be divine, but here Jesus confounds them by showing that as David called Messiah 'son' and 'Lord,' Messiah is indeed his human descendant, but he sustains a divine relationship to Yahweh" (Wilkins, 728). In other words, Jesus, the Messiah, is God incarnate.

## day 1 ENCOUNTER – read God’s word to put yourself in touch with him.

### Matthew 21:1-11

1 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. 3 If anyone says anything to you, say that the Lord needs them, and he will send them right away."

4 This took place to fulfill what was spoken through the prophet:

5 "Say to Daughter Zion,  
'See, your king comes to you,  
gentle and riding on a donkey,  
and on a colt, the foal of a donkey.'"

6 The disciples went and did as Jesus had instructed them. 7 They brought the donkey and the colt and

placed their cloaks on them for Jesus to sit on. 8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. 9 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 heaven!"

10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"

11 The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."

## EXAMINE – what the passage says before you decide what it means.

- \* Circle the village name "Bethphage" in v. 1.
- \* Circle "the Lord" in v. 3.
- \* Bracket verse 4.
- \* Highlight verse 5 and write in the margin, "See Zec 9:9."
- \* Circle "Daughter of Zion" in v. 5.
- \* Circle "king" in v. 5.
- \* Bracket "to sit on" in v. 7.
- \* Underline "that went ahead" and "that followed" in v. 9.
- \* Circle the word "Hosanna" in v. 9.
- \* Bracket the phrase "in the name of the Lord" in v. 9.
- \* Circle "stirred" in v. 10.
- \* Circle "the prophet" in v. 11.

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## day 2

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Describe the setting, namely the *where* and *when* of the passage.
2. To whom does "they" refer (v. 1), and where did *they* come from? (See 20:29-31; cf., 21:8, 9.)
3. Riding in to Jerusalem on "a colt, the foal of a donkey," was it planned or spontaneous? What makes you think so?
4. Read Zechariah 9:9. Why would Matthew quote it, and *why* would he leave out of his quotation *what* he left out?
5. What are we to infer from the *kind* of animal Jesus rode into Jerusalem?
6. What can you tell about the crowd from what it did? (See vv. 8-9; cf., 2Ki 9:13; 1Macc 13:51; 2Macc 10:6-7.)
7. Identify *who* comes in the name of the Lord and why *he* is called "blessed" (cf., Jn 12:13).
8. *Contrast* the crowd's grasp of Jesus' identity (v. 9) with Jerusalem's (v. 10).
9. **Discussion:** Talk about what a passage that identifies Jesus as the Messiah has to do with the gospel.

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## day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

The events recorded in Matthew 21:1-11 (cf., Mk 11:1-10; Lk 19:29-38; Jn 12:12-15) take place on Sunday, the first day of the final week of Jesus' earthly life. According to the traditional account of the Passion Week, Jesus and his traveling band of disciples arrive in Bethany on Friday afternoon and celebrate the Sabbath there from sundown on Friday to sundown on Saturday. A celebration with many of Jesus' followers from in and around Jerusalem likely follows on Saturday evening, at which time Mary anoints Jesus' feet. Then on Sunday morning Jesus directs his disciples to prepare for his entry into Jerusalem, which one author calls "the crescendo of Jesus' messianic ministry" (Wilkins, 684).

Ironically, a week that begins with jubilant praise ends in deepest mourning. Jesus' planned approach to Jerusalem amounts to a public announcement of his identity as the Son of David. By arranging to enter Jerusalem riding a colt, he fulfills the messianic prophecy of Zechariah 9:9, which Matthew quotes using the fulfillment formula, "This took place to fulfill what was spoken through the prophet" (v. 4). Understanding the significance of their demonstration, the primarily Galilean crowds that go before and follow after Jesus cry out, "Hosanna to the Son of David!" and "Blessed is he who comes in the name of the Lord!" (v. 9). Regrettably, upon entering the holy city, the Galileans' jubilation is met with skepticism on the part of Jerusalemites, and then repeated direct confrontations with the nation's leaders throughout the next week ultimately end in the arrest, trial, and crucifixion of the king of Israel. All this raises the question, how could the crowds who cried, "Hosanna to the Son of David" (v. 9) just a few days later cry, "Crucify him" (27:22-23)? How could the Jews be that fickle? One commentator answers the question by differentiating the Galilean crowds from the Jerusalem crowds. "*Racially* the area of the former Northern Kingdom of Israel had had, ever since the Assyrian conquest in the eighth century B.C., a more mixed population, within which more conservative Jewish areas (like Nazareth and Capernaum) stood in close proximity to largely

pagan cities, of which in the first century the new Hellenistic centers of Tiberias and Sepphois were the chief examples. *Geographically* Galilee was separated from Judea by the non-Jewish territory of Samaria, and from Perea in the southeast by the Hellenistic settlements of Decapolis. *Politically* Galilee had been under separate administration from Judea during almost all its history since the tenth century B.C. (apart from a period of 'reunification' under the Maccabees), and in the time of Jesus it was under a (supposedly) native Herodian prince, while Judea and Samaria had since A.D. 6 been under the direct rule of a Roman prefect. *Economically* Galilee offered better agricultural and fishing resources than the more mountainous territory of Judea, making the wealth of some Galileans the envy of their southern neighbors. *Culturally* Judeans despised their northern neighbors as country cousins, their lack of Jewish sophistication being compounded by their greater openness to Hellenistic [Greek] influence. *Linguistically* Galileans spoke a distinctive form of Aramaic whose slovenly consonants (they dropped their aitches!) were the butt of Judean humor. *Religiously* the Judean opinion was that Galileans were lax in their observance of proper ritual, and the problem was exacerbated by the distance of Galilee from the temple and the theological leadership, which was focused in Jerusalem. Even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York" (R. T. France, *The Gospel of Matthew*, NICNT, 6). In a nutshell, Jewish diversity accounts largely for the mixed response to the "triumphal" entry.

By way of summary, the significance of Jesus' entrance into Jerusalem is evident from its connection to Old Testament prophecy and from the crowd's reaction to his appearance. In the first place, Jesus' entrance into Jerusalem riding on a colt fulfilled the prophecy of Zechariah 9:9 and identified him as the Son of David and Messiah. In the second place, the actions and the accolades of the crowds identified him as Israel's king. The Galileans, at least, got it right. They laid out the red carpet for him and put the symbols of victory

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over Israel's enemies in his path. And if that weren't enough, they praised him as king, one who comes to do the Lord's business. When Jesus arrived in Jerusalem, Matthew makes it clear that the whole city was shaken. The word translated "stirred" in the NIV (cf., "shaken" HCSB) is used of earthquakes, which explains the NET's translation, "As he entered Jerusalem the whole city was thrown into an uproar" and the NRSV's "When he entered Jerusalem, the whole city was in turmoil." Does that mean that everyone welcomed him, that everyone believed

in him? Of course not. It simply means that everyone had to decide *then* like everyone has to decide *now*, "Who is this?" (v. 10). Is Jesus the great prophet like Moses (Dt 18:15-19), the promised Messiah and Savior of the world, or a fraud? It's an upsetting decision. The *upper* story of the narrative is about the identity of Jesus. The *lower* story is about the mixed reaction of people to Jesus. Clearly, Matthew wants his readers to follow the example of the Galilean crowds who believed Jesus to be the Christ.

day **4** **EMBRACE** – how God spoke to you in his word.

### *The Message of the Passage*

*Jesus, the prophet from Nazareth, upon entering Jerusalem, was shown by fulfilled prophecy and the accolade of the Galilean crowds to be the Son of David and King of the Jews.*

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the message of Romans 1:1-7 and your response to it.

Do you think unsaved people need to hear that Jesus is the Son of David and the King of the Jews?

Should mention of the kingdom of God have any place in gospel sharing?

So, what does the message of this passage do for you?

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# notes **N** STUDY – the commentaries to answer the questions.

v. 1 **Bethphage** "Near Bethany is the town of Bethphage (21:1), which Matthew tells us is the place from which Jesus directs his entrance to Jerusalem. The town is today called el-Azariyeh, named in honor of Lazarus, who was raised in this proximity (John 11:1, 17-18). The traditional site is on the southeast slope of the Mount of Olives, less than a mile east of Jerusalem" (Wilkins, 685). "Bethphage, the outer limit of the 'greater Jerusalem' designated for Passover (see above, p. 77), was on the slopes of the Mount of Olives, probably still a mile or two from the city walls, though its exact location is uncertain" (France, 775). Matthew includes the place names to remind his readers how near Jesus is to Jerusalem and perhaps also to evoke the messianic associations of the Mount of Olives (Zech 14:4; see further under 24:3)" (Craig L. Blomberg, *Matthew*, NAC, 311).

v. 2 **colt** "We never hear of Jesus riding an animal elsewhere in the gospels; he and his disciples seem to have walked everywhere, as most people except the wealthy did in first-century Palestine. His decision to ride a donkey for the last mile or two into the city, when he has walked more than a hundred miles from Caesarea Philippi, can hardly have been a matter of physical necessity . . . those arriving for Passover were expected to do so on foot. In that case, to ride the last mile to the city among a wholly pedestrian crowd could only be a deliberate gesture, designed to present his claim as the messianic king" (France, 775-76). "Jesus arranged for the ride. The applause and the crowds were not manipulated; they would have occurred in any case. But the ride on a colt, because it was planned, could only be an acted parable, a deliberate act of symbolic self-disclosure for those with eyes to see or, after the Resurrection, with memories by which to remember and integrate the events of the preceding weeks and years. Secrecy was being lifted" (D. A. Carson, "Matthew," in *The Bible Expositor's Commentary*, 8:437).

v. 3 **the Lord** "The term 'Lord' (*kyrios*) can designate one's earthly master or one's deity. It is difficult to say what either the disciples or anyone else would have understood *kyrios* to mean in this context, but Jesus plainly intends it to refer to himself as the one who sovereignly superintends these events. At this climactic time of his earthly ministry, Jesus reveals himself with increasing clarity" (Wilkins, 686).

v. 4 **to fulfill** Matthew frequently includes what are commonly called "fulfillment citations" in his Gospel to indicate the fulfillment of OT prophecies. The word "fulfill/ed" occurs in this context 15 times in the NIV translation of Matthew.

v. 5 **the prophet** The quotation combines words from Isa 62:11 and Zec 9:9. "The fulfillment phrase, 'this took place to fulfill what was spoken through the prophet' (21:4), is most likely Matthew's comment that Jesus' entrance into Jerusalem on a colt fulfills the prophecy of Zechariah 9:9: 'Your king comes to you, gentle and riding on a donkey' (21:5)" (686).

v. 7 **to sit on** Cf., "he sat on them" (NET, ESV). The first "them" refers to the donkey and the colt; the second "them" refers to the "cloaks." "An unbroken young colt is best controlled by having its mother ride alongside to calm it in the midst of the tumult. The disciples place their outer cloaks (cf. 5:40) on both animals, but Jesus sits on the cloaks placed on the foal. There is no mistaking that he proceeds into Jerusalem as the anticipated king, the messianic Son of David" (687). "Rulers rode donkeys in Israel during times of peace (Judg. 5:10; 1 Kings 1:33). This was a sign of their humble service to the people" (Thomas L. Constable, "Notes on John," 2017 ed., 345, [www.soniclight.com](http://www.soniclight.com)).

v. 8 **cloaks, branches** Throwing garments in Jesus' path suggests recognition of him as king (cf. 2Ki 9:13). Spreading palm branches (Jn 12:13) suggests celebration of nationalism and victory over foes as when Judas Maccabeus liberated Jerusalem and cleansed the temple desecrated by Antiochus (2Macc 10:7; cf. 1Macc 13:51).

v. 9 **crowds** "Crowds come out from Jerusalem to greet Jesus, apparently those pilgrims in Jerusalem for the Passover who have heard of Jesus' miraculous feat of healing Lazarus and who are caught up in the messianic expectation (John 12:12). They meet Jesus en route and turn around to form and advance processional, while those who are accompanying Jesus from Bethany, including the disciples, follow behind" (Wilkins, 688).

v. 9 **Hosanna** "Hosanna' originally meant God save us but by the first century was probably just a cry of praise to Yahweh" (Blomberg, 313). They cried "Hosanna" a second time adding "in the highest." "It is an enthusiastic cry and probably means that Jesus is to be praised everywhere, right up to heaven itself" (Leon Morris, *The Gospel According to Matthew*, 523).

v. 9 **in the name** "To come 'in the name' of anyone was to come in some sense representing him and to come in order to set forward his purposes. The crowds proclaim Jesus as God's representative, one who would set forward the divine purpose" (523).

v. 11 **the prophet** "They may have meant the great prophet like Moses who was to arise in the last time (Deut. 18:15), and that this prophet was Jesus" (524). Or maybe just the prophet who's been creating a stir in Galilee.

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### Family Talk

#### Encouragement from one parent's heart to another

Our text tells us that as Jesus entered Jerusalem on the Sunday before His crucifixion, the whole city was stirred. This stirring was more from curiosity than conviction. The people were interested in Jesus. They had heard of his teachings and miracles. He obviously could draw a crowd. But they didn't believe in Jesus. They were not followers, they were observers. They are not unlike many people in our neighborhoods and workplaces. They have heard of Jesus and might even believe some things about Him, but their lives are not changed by Him. In Matthew 16, Jesus asked His disciples who the people thought He was. They answered that He was a good teacher, or a resurrected prophet. "But who do you say I am?" Jesus asked. Peter answered immediately, "You are the Christ, the Son of the Living God." (v. 16) When Jesus rode into town on the donkey, he fulfilled the prophecy of Zechariah. He is the King. Parents, our kids will decide who Jesus is, in large part, by who we say He is. Are we living more like Peter, proclaiming boldly that He is the Christ? Or do our words and lives communicate that He is interesting, a good teacher but living unchanged by Him. I confess I have modeled the latter to my kids more often than I care to admit. May we lead our families to worship the King loud and proud so that others know what we say about Jesus!

#### What Does The Bible Say

Weekly Verse: Read Matthew 21:1-11

1. What were the disciples to say to anyone who asked about why they were taking the donkeys?
2. What did the crowds say about Jesus in verse 11? Do you think they believed He was the Messiah?

#### What Do You Think

Most of the people in Jerusalem thought Jesus was a prophet but didn't believe He was the Savior. Who do you think He is? Who do your parents think He is? What do the kids at school think about Jesus? How about your neighbors?

#### What R U Going To Do

Easter is the PERFECT time to invite your friends to church! Make invitations and invite them this week so they can plan to come. Make sure you give the time and address. We can't wait to meet them!

#### Core Comp

Trinity - I believe the God of the Bible is the only true God—Father, Son, and Holy Spirit.

#### Memory Verse

John 11:25 - *Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die;*

### KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed *Scrolls* \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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