

Further up, Further in

Resources for Continued Study



LOOKOUT
MOUNTAIN
PRESBYTERIAN
CHURCH

"THE TRIUMPHAL ENTRY OF THE PASSOVER LAMB OF GOD"

For discussion or individual study

In a published sermon on this passage, Martin Luther marveled at the gracious and tender love of Jesus revealed when he rode into Jerusalem on a donkey.

"Nothing but the mercy, tenderness and kindness of Christ are here shown, and he who so receives and believes on him is saved. He sits not upon a proud steed, an animal of war, nor does he come in great pomp and power, but sitting upon an ass, an animal of peace fit only for burdens and labor and a help to man. He indicates by this that he comes not to frighten man, nor to drive or crush him, but to help him and to carry his burden for him." (To read the entire sermon, click [here](#).)

When we study the Bible, we so often ask ourselves, "What do I learn about God in this passage?" or "What does this passage teach me about Jesus and his Kingdom?" The story of the triumphal entry of Jesus into Jerusalem invites us to linger with the crowd, seeing Jesus on a young donkey, shouts of "Hosanna!" echoing in the air. We, too, can ask "Who is this?", and then seek to answer not hastily, with little thought, but with wonder, love, and praise.

- 1) As we look at the beginning of this story, we can see that nothing was left to chance. The disciples and Jesus did not just happen upon a donkey. And Jesus allowed the crowds to acknowledge him with shouting as the Messiah, after spending most of his ministry admonishing people not to tell others about him. (See, for example, Mark 1:41-44.)
 - Why does Matthew make clear that this entry was planned, not happenstance?
 - Why the emphasis on fulfilling a prophecy (see vv. 4-5)?
 - What did Jesus reveal about himself in arranging to ride into Jerusalem on a donkey? What do you learn about Jesus if you ponder the fact that he is a king who is humble and lowly?
- 2) An oft-quoted verse from the Bible is Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD."
 - Is that verse applicable here? Was there a yawning gulf between who Jesus really is and what the crowd thought him to be?
 - John Calvin warned against interpreting this verse as only an expression of the vast distance between a holy God and sinful man. Rather, he encouraged, we need to understand that it is our comprehension of God's love and compassion that is so very limited. We are quick to anger and difficult to please. God is slow to anger and abounding in mercy.¹ Read Matthew 23:37-39, words uttered after Jesus entered Jerusalem. What do we learn about his heart in both the way he entered Jerusalem and the way he spoke about the city? Who is this Jesus?

DATE: March 28, 2021

SPEAKER: Aaron/Frank

SERIES: Holy Week

PASSAGE: Matthew 21:1-22

Family Dinner Table

If you heard someone yell, "Help! Help!", you would know they were in trouble of some kind.

Did you know that when the people in Jerusalem greeted Jesus with cries of, "Hosanna! Hosanna!", they were, in a way, crying "Help us! Help us!" The word "Hosanna" is a word used in the Old Testament only once, and it means literally, "Save us, please." (See Ps. 118:25) And this word is what people repeatedly shouted as Jesus rode by. "Hosanna!" "Please, save us!" That's often what we are trying to get across when we yell, "Help!" We're trying to alert someone that we are in pain, or about to fall, and we need rescuing—we need saving—NOW!

Most people who have really studied this passage believe that the people weren't just shouting, "Help! Save us!" They were also saying, "You can save us!" They weren't like we might be if we started sliding down a steep hill and yelled, "Help! Save me!" in hopes that someone out there might hear us. They were saying, "Save us!" looking right at Jesus, believing that he really could save them.

Is that what you believe about Jesus? That he can save? What does that mean? How does Jesus save us? And why do we need saving?

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¹For more on this, see Dane Ortlund, *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers*, esp. chapter 17, "His Ways Are Not Our Ways."