

Unit 26

Jesus the Savior

Gospels

Memory Verse

“And he said, “Abba”, Father! All things are possible for you. Take this cup away from me. Nevertheless, not what I will, but what you will.’”

—MARK 14:36

Jesus Enters Jerusalem

SESSION IN A SENTENCE: When Jesus entered Jerusalem, the people praised Him for the wrong reasons, but through the cleansing of the temple, Jesus showed how He would bring about true worship through His people.

BACKGROUND PASSAGE: Luke 19:28-48

Every Saturday in the fall, large worship gatherings take place in football stadiums throughout the United States. Tens of thousands of people gather and declare the worth of their favorite teams. Chants and songs are yelled from the lips of many. People proudly wear the colors of their teams, arrive early with anticipation, and even throw parties before the game. Hands are raised. Tears are shed. Spontaneous moments of joy and celebration occur. Money is offered. Hours are invested. College football is a big deal.



How does the worship of God compare and contrast with the worship that goes on during football games?

Group Time

Point 1: Jesus is the Messiah who receives praise from His people (Luke 19:35-40).

³⁵ Then they brought it to Jesus, and after throwing their clothes on the colt, they helped Jesus get on it. ³⁶ As he was going along, they were spreading their clothes on the road.

³⁷ Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen:

³⁸ Blessed is the King who comes in the name of the Lord.

Peace in heaven and glory in the highest heaven!

³⁹ Some of the Pharisees from the crowd told him, “Teacher, rebuke your disciples.”

⁴⁰ He answered, “I tell you, if they were to keep silent, the stones would cry out.”

When Jesus rode into Jerusalem on a donkey, He was fulfilling a prophecy from Zechariah 9:9, one of many prophecies about the Messiah, and the crowd of disciples recognized His kingly position by praising Jesus in the words of Psalm 118:26. The Pharisees, a group of religious elites, however, objected to the proceedings and praises. Jesus told them that the stones would cry out if the people did not worship Him. In essence, Jesus was saying that He will be worshiped, and rightly so—He is the prophesied **Messiah-King** and He is **God**.



What are some reasons we have for worshiping the King who comes in the name of the Lord?

God created people who must be worshipers. Every single person on earth is worshiping something today. Some worship Jesus. Some worship their jobs. Some worship a relationship. Some worship material possessions. All of us worship. We can't help it. In the core of our being, we are worshipers. Yet we are only satisfied when we worship the One who created us. So Jesus received the worship of the crowd as our great and good God.




What are some things we are tempted to worship in place of Jesus?

Point 2: Jesus is the Messiah who weeps for His people (Luke 19:41-44).

⁴¹ As he approached and saw the city, he wept for it, ⁴² saying, “If you knew this day what would bring peace—but now it is hidden from your eyes. ⁴³ For the days will come on you when your enemies will build a barricade around you, surround you, and hem you in on every side. ⁴⁴ They will crush you and your children among you to the ground, and they will not leave one stone on another in your midst, because you did not recognize the time when God visited you.”

Jesus not only received worship as God, He claimed to be God when He said His visit to Jerusalem was God visiting the city (v. 44). God in the flesh rode up to Jerusalem on a humble donkey and He wept, not for Himself and the brutal treatment He would soon receive but for the consequences that would later befall the city because of their rejection of Him. Not only is Jesus the God who receives worship from His people but He is also the God who weeps for His people.

 How should Jesus' weeping for Jerusalem affect our perspective of sinners who do not know Jesus by faith?



Voices from Church History

“We see in this description of the desolation and temporal confusion of those in Jerusalem ... a figure of the spiritual confusion which will come on those who even now will not receive [Jesus Christ] ... Those who think they will be saved by any other means than by him and who have their faith and hope in any other than in him and by him, surely they have not yet received him, and evil will come to them.”¹

—Richard Taverner
(c. 1505-1575)

What is your level of concern for those who do not know Jesus by faith?



Apathy

Tears

Point 3: Jesus is the Messiah who restores true worship through His people (Luke 19:45-46).

⁴⁵ He went into the temple and began to throw out those who were selling, ⁴⁶ and he said, “It is written, my house will be a house of prayer, but you have made it a den of thieves!”

Jesus was angered often by the hypocrisy of religious leaders who pulled people away from God with their self-centered traditions. He was gracious and gentle with those who were called “tax collectors and sinners” but fierce with those who gave the impression that they worshiped God yet their hearts were far from Him. The temple scene that Jesus observed angered Him because of the toxic mix of hypocrisy and exploitation. Instead of the temple bringing people to God, people were prevented from encountering Him. God was being dishonored in the temple, the place that was to be a house of prayer. So Jesus did something about it to restore the hope for true worship.



What are some ways we may hinder others in their worship of God?

Worship: The aim and focus of worship is _____, giving Him the exact due of praise and adoration that He deserves. Corporate worship serves to _____ and _____ other Christians, but it also serves as a _____ to non-believers of the greatness of God.

After Christ came and died for us, the temple and sacrificial system were fulfilled because they pointed to Jesus. While the Lord met with His people in the temple in the Old Testament, the Lord has now moved into our lives in the Holy Spirit. We don't just meet with Him in a building somewhere—He lives within us. We don't worship Him in a certain location—we worship Him now and everywhere. We, both individually and corporately, are the temple of His Spirit (1 Cor. 3:16-17; 6:19-20).



How can our lives reflect God's desire for His temple in the Old Testament?

Daily Study

Day 1: Read Luke 19:28-40

When Jesus rode into Jerusalem on a colt, He fulfilled a prophecy by the prophet Zechariah five hundred years earlier (Zech. 9:9). Jesus was able to direct the disciples to the exact location and moment where they could secure the colt for Him to ride. Jesus is the Messiah who was foretold. He received worship from people. And He is able both to know and control the future. Jesus is God.

Yet He rode on a colt, a humble animal. He had not come to conquer but to suffer. He had not come to deal out death but to die. He came to be humiliated for us on a cross. But His humiliation is now over. He is now highly exalted and has the name that is above every name. When Jesus returns to our world to make all things new, He is going to come on a white horse (Rev. 19:11). The first time He came to our world, He came riding a humble animal and He came to give His life for us. When He returns, He will return in power, not to endure evil, pain, and suffering but to eliminate them forever.



What are you most grateful for about Jesus' first coming into our world? What are you most looking forward to about His return?

Voices from the Church

"You only have one life. And you only have one life of worship. You have one brief opportunity in time to declare your allegiance, to unleash your affection, to exalt something or someone above all else. So don't waste your worship on some little god, squandering your birthright on idols made only with human imagination. Guard your worship ... and carefully evaluate all potential takers."³

—Louie Giglio

Day 2: Read John 12:14-17

Verse 17 tells us who was part of the crowd the day Jesus rode into Jerusalem on a colt. These people had seen Jesus raise Lazarus from the dead. Makes sense! If you saw a person raise someone from the dead, you likely would follow that person to see what would happen next. The One who can raise a dead person to life deserves following and is worthy of awe and appreciation.

Yet our story is greater than that of the crowd. We have an even greater experience. We have not seen Jesus raise someone from the dead physically, but we have been raised from the dead spiritually. We were dead in our trespasses and sins, but God has made us alive in Christ (Eph. 2:1-5)! Like Lazarus, we were dead with no hope of bringing ourselves to life. Like Lazarus, Jesus loved us and called us to come out of our tombs and embrace new life with Him. If the crowd who saw Jesus raise a dead man followed Jesus and worshiped Him, how much more should we!



What similarities are there to being dead physically and dead spiritually? How does this help you understand what it means to be brought to life by Christ?

Day 3: Read Luke 19:41-44

In this passage Jesus prophesied judgment upon Jerusalem, that a time was coming when the city would be destroyed. History tells us that what Jesus said did indeed happen. In AD 70, Jerusalem was attacked by Rome and much of the city, along with the temple, was destroyed. Yet in this same passage, we see Jesus weep for His people and express His desire to care for them.

Theologians have often identified two categories of God's attributes: 1) attributes of God's greatness, or His transcendence, and 2) attributes of God's goodness, or His immanence. In this one passage we see Jesus is both great and good. He can know the future and ensure it happens while loving people in a tender and merciful way. He is great and He is good. He is all-knowing and He loves all. In His holiness and power, Jesus is above all and beyond all, and yet, He came here to offer mercy and grace to people.



What attributes of God are you most grateful for today?

Day 4: Read Matthew 21:10-16

In this passage we see a stark contrast in how the religious leaders and children responded to Jesus. The religious leaders wanted the children to stop praising Him while the children were excited to praise Him. Several times in the Gospels, we find Jesus affirming the faith of children. He did not affirm them because they were innocent, as we know none of us are righteous and holy before our holy God (Rom. 3:10). Rather, He affirmed them because of their simple yet powerful trust, awe, and joy.

The faith Jesus affirmed in the children should be the faith of all Christ-followers. Like a child, we should be in perpetual awe and wonder of God. We should trust in God as children trust a parent or caregiver. And we should be quick to delight in the Lord as a child is quick to delight.



Where in your faith should you be more childlike? How can you grow in having faith like a child?

Day 5: Read Luke 19:45-48

Luke 19 begins and ends with Jesus and thieves, yet Jesus acted very differently in the two encounters. At the beginning of Luke 19, Zacchaeus was an admitted thief, a tax collector who overtaxed his own people so he could line his own pockets. When Jesus went to his house for a meal, Jesus did not turn over the tables or condemn him. Instead, Jesus offered salvation and forgiveness to Zacchaeus. But at the end of Luke 19, Jesus walked into the temple and saw unfair and distracting commerce taking place. Jesus was livid and He turned over the tables and spoke strongly against the people who were selling because they were robbing God of His glory and hindering all of the nations from coming to the temple as God desired.

Jesus' frustration and anger in the temple reminds us how much He hates hypocrisy and how much He longs for true worship. He pursues worshipers. He pursued Zacchaeus going to his house in spite of the people complaining that He was with a "sinner." Yet Zacchaeus was not a hypocrite; he was honest about who he was and his faults. The temple, however, had become the epitome of hypocrisy.



Where are you in danger of hypocrisy in your life because your beliefs, words, and actions do not match?

UNIT 25

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2. D. L. Moody, "The Prodigal," in *The D. L. Moody Collection*, ed. and comp. James S. Bell Jr. (Chicago, IL: Moody, 1997), 346-47.
3. David Wenham, *The Parables of Jesus* (Downers Grove, IL: IVP, 1989), 101.

SESSION 3

1. Amanda Bible Williams, in *She Reads Truth*, by Raechel Myers and Amanda Bible Williams (Nashville, TN: B&H, 2016), 6-7.
2. G. R. Beasley-Murray, *Gospel of Life: Theology in the Fourth Gospel* (Peabody, MA: Hendrickson, 1991), 107.
3. Quoted in "Only one life, 'twil soon be past..." by Thomas and Elizabeth West, *The West London Life*, December 31, 2018, www.thewestlondonlife.com/single-post/2018/12/31/Only-one-life-twil-soon-be-past.
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2. Sinclair B. Ferguson, *A Heart for God* (Colorado Springs, CO: NavPress, 1985), 155.
3. Louie Giglio, *The Air I Breathe* (Colorado Springs, CO: Multnomah, 2003), 22.

SESSION 2

1. Andrew Wilson, *Unbreakable: What the Son of God Said About the Word of God* (IOPublishing, 2014) [eBook].
2. Kim Huat Tan, *Mark*, in *New Covenant Commentary* (Eugene, OR: Cascade Books, 2015) [Wordsearch].
3. Augustine, *Tractate on John* 40.9.13, quoted in *Mark*, eds. Thomas C. Oden and Christopher A. Hall, vol. II in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2001) [Wordsearch].

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2. Derek Kidner, *Genesis: An Introduction and Commentary* (Downers Grove, IL: IVP, 1967, reprint 2008), 73.
3. Anne Askew, *The Latter Examination of Anne Askew (1547)*, ed. John Bale; quoted in *Luke*, ed. Beth Kreitzer, vol. 3 in *Reformation Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2015) [Wordsearch].
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SESSION 4

1. See "Diamonds Unearthed," by Cate Lineberry, *Smithsonian Magazine* (December 2006), www.smithsonianmag.com/science-nature/diamonds-uneearthed-141629226.
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SESSION 5

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