

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 20

The Triumphal Entry/Cleansing the Temple

Triumphal Entry/Cleansing the Temple

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective To show the students that we, just like the crowd and the Pharisees, can have wrong ideas and understanding about who Jesus really is.

Key Verses

Luke 19:28-48—Main Teaching Passage

Zechariah 9:9, 14:1-5

John 6:15

See page 5

Memory Verse - Revelation 22:12-13

“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”

Hook

Review last week’s memory verse, Matthew 6:24.

Have the students to close their eyes and imagine the President of the United States. Now ask them to imagine a Hollywood movie star, then a father, then a California rancher. Ask them if they imagined different people.

Tell them that Ronald Reagan was all of those things that they just thought about, even though those four things seem to be very different. Tell the students that the Bible describes Jesus using many different ways and titles. All of them tell us something different about His nature and character.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Luke 19 marks the change of focus in Jesus' ministry. Whereas before He was in the Galilee and in Judea preaching repentance and teaching the crowd, starting here He began to move with unswerving focus toward His ultimate goal, His death on a cross. Starting in verse 28, Jesus made it known to His disciples that He was preparing to enter the city of Jerusalem and instructed them to fetch a donkey colt tied up in the next village. The disciples did so, informing the owners of the colt that "the Lord has need of it," to which the owners simply allowed them to take their property.

Instead of a mighty stallion fitting for a king, the Lord rode up into Jerusalem on a donkey, yet the crowd still cheered Him and celebrated His entry like a returning hero. They laid their cloaks on the path, and we are told in other gospels that they shouted "Hosanna." The disciples themselves began to praise Jesus, calling Him a King and proclaiming glory to Him in Heaven. When the Pharisees demanded that Jesus rebuke His disciples for praising "a man" instead of God, Jesus instead rebuked them saying, "I tell you that if these should keep silent, the stones would immediately cry out." As Jesus entered the city He wept over it, prophesying about the coming destruction of the temple which He then entered. Seeing the corruption of the money changers and the those selling animals for sacrifice, Jesus became enraged and drove them out of the temple declaring, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'" From this point, the Pharisees and the scribes decided in their hearts that Jesus must be killed. In their minds, He was turning the people away from the teaching of the Pharisees, whom He had embarrassed, and was undermining their authority.

LOOK

When Jesus enters the city of Jerusalem, He did so in an interesting and different way. Jesus had large crowds of followers who desired to see Jesus raised up as a King, (see John 6:15), believing that Jesus would rise up against the Romans and fight against them to remove them from Israel and bring back the glory days of Israel. Jesus, however, did not come to fight with a sword, nor did He come to battle against people, armies, or nations. Jesus came to battle against sin and death, and His weapons of choice were surrender, humility, and peace. When Jesus came into Jerusalem on a donkey, He was first and foremost fulfilling the prophecy of Scripture. In Zechariah 9:9 we are told that the King would come into

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK (Continued)

Jerusalem sitting on donkey colt. In Zechariah 14:1-5, we are told that He would come from the direction of the Mount of Olives. Secondly, Jesus comes (just as Zech 9:9 says) as the Servant King, meek and humble. This was too much for the Pharisees to bear. They were incensed that anyone would accept praise and glory instead of giving it God.

When Jesus entered the city and went into the temple, His demeanor changed. While He did come to serve and not to be served, He would not stand idly by and watch His Father be dishonored and the people of God be cheated. He drove out the money changers and cleaned out all of the improper things being done that were preventing people from worshipping God.

Jesus didn't come in the way people expected and He didn't act the way people thought that He would. The crowds thought that Jesus would act like a warrior king, the Pharisees thought that the Messiah would honor them and praise them, and the money changers never thought Jesus would overturn their tables and cost them lots of money. All of those groups believed something about Jesus that wasn't quite right.

You and I have to be careful to worship and honor Jesus for who He really is. We have to ask ourselves if there are any ideas or notions about Jesus that aren't quite right. There is only one way to really know what Jesus is like and how to worship Him in truth: through reading what the Word of God says about Him and believing that what it says is true. Jesus is a conquering King, but He conquered death and sin, not people and nations. Jesus is man of peace and love, but He does not let sin and wickedness go unpunished. Jesus is our Friend, our Brother, our Help, and our Strength, but He is also our Master, our Lord, our God, our King, our Deliverer, and the one to whom we owe everything.

Get to know Jesus. Worship Him for who He is. Don't let the world tell you who He is. Don't even let your Bible teacher or your Pastor tell you who He is. Let Jesus tell you who He is through His Word.

TOOK

As a class, memorize Revelation 22:12-13.

Give the students the handout on the next page and talk through with them what the names/titles of Jesus indicate about who He is and His role in our lives.

Pray: Worship the Lord for being our Savior, King, Lord, Friend, and so much more. Pray that His Word would define who we think He is.

Parent Question: Why is it important to know who Jesus is?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

Who is Jesus?

Emmanuel—Matt 1:21

Christ—Matt 16:16

Lord—Romans 10:9-13

Master—Luke 5

The Word of God—John 1:1-18

Son of God—Mark 1:11, Mark 9:7

Son of Man—Matt 25:31-46 (plus 30 other times in Matthew)

Son of David—Matthew 1:1, 9:27

Lamb of God—John 1:29

New Adam—1 Cor 15:22

Light of the World—John 8:12

King of The Jews—Luke 23:36-37

Rabboni/Rabbi—John 20:16, Mark 9:5

Plus many more... search the Scriptures!

FURTHER STUDY

Commentary on Luke 19 by David Guzik

2. (29-34) Careful preparations are made for the entrance ceremony.

And it came to pass, when He came near to Bethphage and Bethany, at the mountain called Olivet, *that* He sent two of His disciples, saying, “Go into the village opposite *you*, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*. And if anyone asks you, ‘Why are you loosing *it?*’ thus you shall say to him, ‘Because the Lord has need of it.’” So those who were sent went their way and found *it* just as He had said to them. But as they were loosing the colt, the owners of it said to them, “Why are you loosing the colt?” And they said, “The Lord has need of him.”

a. **Go into the village opposite *you*, where as you enter you will find a colt tied:** As Jesus came to this last, critical week before the crucifixion, He carefully and deliberately sent His disciples to make arrangements for His arrival into Jerusalem. Jesus had been to Jerusalem many times before; but there was something very special about *this* journey to Jerusalem.

b. **You will find a colt tied, on which no one has ever sat:** Jesus rode this relatively humble animal into Jerusalem. Instead of coming on a horse as a conquering general, He came on a **colt**, as was customary for royalty. He came to Jerusalem as the Prince of Peace.

i. “The ass was the mount of a man of peace, a merchant or a priest. A king might ride an ass on occasion, but he would be more likely to appear on a mighty war-horse. Zechariah’s prophecy saw Messiah as the Prince of peace.” (Morris)

ii. “This entry into Jerusalem has been termed the *triumph* of Christ. It was indeed the triumph of *humility over pride* and worldly grandeur; of *poverty over affluence*; and of *meekness and gentleness over rage and malice*.” (Clarke)

iii. **On which no one has ever sat:** F.B. Meyer observed that this is an illustration of how God requires of

undivided loyalty; that the seat of authority is for Jesus and Jesus alone. He also noted that Jesus may require of us only one brief service of renown or notice; and if this is His plan, we will find satisfaction in it.

c. **The Lord has need of him:** Seemingly, this was a pre-arranged borrowing or rental of this animal for the use of Jesus. The disciples needed to tell the owners that it was for the use of Jesus.

i. “Normally, animals such as donkeys (for the poor) and horses (for the wealthy) were made available by their owners for travelers for a price or, at times, to be borrowed.” (Pate)

ii. “What a singular conjunction of words is here, ‘the Lord’ and ‘hath need!’ Jesus, without laying aside his sovereignty, had taken a nature full of needs; yet, being in need, he was still the Lord and could command his subjects and requisition their property.” (Spurgeon)

iii. “*Hath need of them*: not for any weariness: he who had travelled on foot from Galilee to Bethany, could have gone the other two miles; but that he might enter into Jerusalem as was prophesied of him, Zechariah 9:9.” (Poole)

3. (35-40) Jesus enters the city to a humble display of praise and honor.

Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road. Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: “ ‘Blessed is the King who comes in the name of the Lord!’ Peace in heaven and glory in the highest!” And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.” But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

a. **Threw their own clothes on the colt...spread their clothes on the road...began to rejoice and praise God with a loud voice:** The crowd extravagantly honored Jesus and praised God for sending this King unto Jerusalem, saying **Blessed is the King who comes in the name of Lord!**

i. The idea of a victorious, conquering king entering a city was well known in that time. Typically, a victorious king came into a city escorted by the citizens of his kingdom and his army. As he entered, songs were sung in praise and acclamation of the conqueror and he came with symbols of his victory and authority. Finally he came into the city’s prominent temple and made a sacrificial offering to honor the gods and associate himself with them.

ii. The Gospels take these well-known forms and turn them on their head. Jesus entered Jerusalem with a rela-

tively humble and motley escort and singing. The only symbols of His power were a humble donkey and palm branches. Upon entering the city, He did not offer sacrifices but He challenged the religious status quo and cleansed the temple.

b. Teacher, rebuke Your disciples: The crowd's praise made Jesus' enemies uncomfortable; it made them object to the praise being offered. It made them know they were being defeated. John 12:19 says that on this day, *The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"*

i. Nothing tells Satan and his followers that they have lost like the praises of God ringing in their ears. Satan loses because when God's people are really worshipping, their hearts and minds are on Him – and not on sin, self, or Satan's distractions.

c. I tell you that if these should keep silent, the stones would immediately cry out: Jesus said this when the Pharisees told Him to quiet those who praised Him and received Him as King. On *this* day, Jesus was going to be praised. For most of His ministry, Jesus did everything He could to discourage people from publicly celebrating Him as Messiah. Here Jesus invited public praise and adoration as Messiah.

i. The stones would immediately cry out: The idea of creation itself praising God may seem strange, but the Bible speaks about it in a few places – trees, hills, oceans, rivers, mountains, valleys, cattle and creeping things, birds and fields all give praise to God (Psalm 148:7-13, Psalm 96:11-12).

ii. Yet the stones stayed silent on that day, because all the multitude praised Jesus: **the whole multitude of the disciples began to rejoice.** "And yet, I suppose, those disciples had their trials as we have ours. There might have been a sick wife at home, or a child withering with disease." (Spurgeon) Yet they *all* praised Him!

d. With a loud voice for all the mighty works they had seen: Their praise was filled with remembrance. They remembered all the mighty works they saw Jesus do such as the raising of Lazarus from the dead (John 12:17-18). They told of the great things God had done in their life.

i. A great indictment against much of our praise is that it is mindless. We do not have anything specific in our minds that we praise God for, things that we have seen Him do in our lives. Anyone who says, "Praise the Lord!" should be able to answer this question: "Praise Him for *what?*"

4. (41-44) Jesus weeps over Jerusalem.

Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

a. **As He drew near, He saw the city and wept over it:** This was a deeply moving moment for Jesus. His tears were not for His own fate in Jerusalem, but for the fate of the city itself.

i. “*Wept* might be rendered ‘wailed’; Jesus burst into sobbing as he lamented lost opportunity.” (Morris)

ii. “The cry was that of a frustrated desire. He had visited the city, with the desire to deliver it from the things of destruction; and with the offers of the things of peace. The spiritual blindness of the rulers and people was such that they did not discern the meaning of the visitation. The result was inevitable. There could be no escape from the destruction.” (Morgan)

b. **If you had known, even you, especially in this your day, the things that make for your peace!** This was a turning point for the Jewish people. Their leaders had rejected Jesus and most of the people followed their leaders. Yet, if they **had known** Jesus and His work as Messiah, they might have been spared the destruction to come.

i. In some old copies of the Bible, they removed the passage about Jesus weeping here, because they thought that if Jesus were perfect He would not weep. But the perfection of Jesus demands that He weep at this occasion, when Israel rejected their only opportunity to escape the destruction to come.

ii. Jesus here showed the heart of God, how even when judgment must be pronounced, it is never done with joy. Even when God’s judgment is perfectly just and righteous, His heart weeps at the bringing of the judgment.

c. **If you had known, even you, especially in this your day, the things that make for your peace!** Jesus mourned over the fact they did not know the time of the Messiah’s coming, the **day** prophesied by Daniel: **this your day**.

i. **This your day** was so important because it was likely *the day* prophesied by Daniel that *Messiah the Prince* would come unto Jerusalem. Daniel said that it would be 483 years on the Jewish calendar from the day of the decree to restore and rebuild Jerusalem to the day the Messiah would come to Jerusalem. By the reckoning of Sir Robert Anderson, this was fulfilled 483 years later to the day (by the Jewish reckoning of 360 day years, as in [Daniel 9:25](#)).

ii. This is the day mentioned in [Psalm 118:24](#): *This is the day the Lord has made; we will rejoice and be glad in it.*

d. **The things that make for your peace:** The name *Jerusalem* means “city of peace”; but the city of peace did not know the **things that make for your peace**. Jesus knew that their desire for a political Messiah would bring total destruction in less than a generation.

e. **Days will come upon you when your enemies will build an embankment around you:** Jesus predicted five specific aspects of the Roman attack upon Jerusalem:

- The building of an embankment

- The surrounding of the city, laying siege

- The destruction of the city

- The killing of the city's inhabitants

- The complete leveling of the city

i. The historian Josephus described in detail the **embankment around** Jerusalem; how it utterly shut up the city before the Romans totally destroyed them (*Wars of the Jews*, 5.12.1-3).

ii. From Josephus: "All hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms of women and infants that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. For a time the dead were buried; but afterwards, when they could not do that, they had them cast down from the wall into the valleys beneath. When Titus, on going his rounds along these valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and spreading out his hands to heave, called God to witness this was not his doing." (Cited in Spurgeon. He adds: "There is nothing in history to exceed this horror. But even this is nothing compared with the destruction of a soul.")

5. (45-48) The cleansing of the temple.

Then He went into the temple and began to drive out those who bought and sold in it, saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'" And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, and were unable to do anything; for all the people were very attentive to hear Him.

a. **He went into the temple and began to drive out those who bought and sold in it:** This seems distinct from the cleansing of the temple courts mentioned in [John 2:13-22](#), which happened towards the beginning of Jesus' earthly ministry. Yet the purpose was the same; to drive out the merchants, who in cooperation with the priests cheated visitors to Jerusalem by forcing them to purchase approved sacrificial animals and currencies at high prices.

i. Barclay notes, "A pair of doves could cost as little as 4p outside the Temple and as much as 75p inside the Temple." This is almost *20 times* more expensive.

ii. Yet Jesus' anger was against **those who bought** as well as those who **sold in it**. "Sellers and buyers viewed as one company – kindred in spirit, to be cleared out wholesale...The traffic was necessary, and might have been innocent; but the trading spirit soon develops abuses which were doubtless rampant at that period." (Bruce)

iii. What Jesus did was important more as an acted-out parable than for what it accomplished in itself. "There is no indication, nor is it likely, that any lasting reform was achieved; no doubt the tables were back for the rest of the week, and Jesus took no further action." (France)

b. My house is a house of prayer: The merchants operated in the outer courts of the temple, the only area where Gentiles could come and pray. Therefore, this place of prayer was made into a marketplace, and a dishonest one (**a 'den of thieves'**).

i. Mark's record contains the more complete quotation of Jesus' reference to Isaiah 56:7: *Is it not written, "My house shall be called a house of prayer for all nations?"* (Mark 11:17). The point was that Isaiah prophesied, and Jesus demanded that the temple be a place for *all nations* to pray. The activity of **all those who bought and sold in the** outer courts made it impossible for any seeking Gentile to come and pray.

ii. "In that uproar of buying and selling and bargaining and auctioneering prayer was impossible. Those who sought God's presence were being debarred from it from the very people of God's House." (Barclay)

c. And He was teaching daily in the temple: After running the merchants out of the temple courts, Jesus boldly continued His work of public teaching and healing (Matthew 21:14). **He was able to continue because the people wanted to hear Him (for all the people were very attentive to hear Him).**