

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

We have now come to what is commonly called the Passion Week – the last week of Christ’s earthly ministry.

The week began in earnest with what is commonly called the Triumphal Entry in which Christ in precision fulfillment of prophecy to the very day rode into Jerusalem on a young male donkey which was His official presentation to the nation as their Messiah. And yet, they did not really appreciate Him for Who He was as their Messiah-Lord.

To this day the Jews continue to miss the reality of their Messiah’s presentation. Zvi was a Jewish survivor of the holocaust who became a strong believer who lived in Jerusalem. He constantly witnessed to His fellow Jews about Jesus.

One time he went to an ultra-Orthodox synagogue where there was presented the picture of a rabbi riding on a big lion and claiming to be the messiah. Zvi challenged the rabbi at the synagogue, “Where is it written that the Messiah will come on a lion?” The rabbi said, “How do you know this is not the truth?”. Zvi says, “I opened the Bible to Zechariah 9:9 and read it in Hebrew to the rabbi and all who were with him – “Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey.” Zvi then told them, “I believe only what is written in the Holy Bible, not in fables”. (Israel My Glory – May/June 2022, p. 42-43)

This is the glory of Jesus Christ He came fulfilling exactly what is written in the prophetic Scriptures like no other ever has done proving that indeed He is the One and only true Messiah.

Matthew 21 presents 5 key events in the Jerusalem area related to this last week.

Slide # 2

The Triumphal Entry – Matt. 21:1-11

The Cleansing of the Temple – Matt. 21:12-17

The Lesson of the Fig Tree – Matt. 21:18-22

Conflict over Christ’s Authority – Matt. 21:23-27

Parables Indicting Israel’s Religious Leaders – Matt. 21:28-46

As we compare the synoptic gospels it is clear that Matthew did not present a strictly chronological rendering of the events but rather thematically presented what happened to make the points he wanted to make (cf. Matt. 21:12-17; Mark 11:11-19; Lk. 19:45-48).

Putting all the accounts together it seems this was more likely the actual order of events as chronologically spelled out in Mark 11.

Slide # 3

Sunday

Triumphal Entry into Jerusalem

Jesus weeps over Jerusalem

Jesus enters and inspects the Temple

Jesus returns to Bethany

Monday

Jesus Curses the Fig Tree
 Jesus Cleanses the Temple
 Jesus Returns to Bethany

So, it seems that Matthew jumps from the Triumphal Entry on Sunday to Jesus cleansing the Temple on Monday. Thematically this is the next great point of emphasis he wants to make.

Monday through Thursday of the Passion week is prophetically significant.

As seen in Exodus 12:3-7 on the 10th day of the Passover month each family was to select a Passover lamb. They were to keep the lamb for 4 days; during which time they would thoroughly inspect it to make sure that it was without blemish (cf. v. 6).

This 4-day inspection period corresponds to the four days in Jerusalem (Monday through Thursday), prior to Christ's crucifixion, in which He was constantly challenged and tested by the religious leaders; but they could find no fault in Him (cf. Mt. 21:23-27, 22:15-22, 33-46). He was found to be completely without blemish and thus fully qualified to be THE Passover Lamb – the Lamb of God Who takes away the sin of the world (Jn. 1:29).

Note that there were actually two cleansings of the Temple during Christ's earthly ministry. He cleansed it at the very beginning of His ministry – at the time of the first Passover at the start of His ministry as recorded in John 2:13-22; and then again at the conclusion of His ministry which also corresponded with Passover as recorded in the synoptic gospels (cf. Matt. 21:12-17; Mk. 11:15-18; Lk. 19:45-47).

Keep in mind the thematic context and emphasis that Matthew is making. He is emphasizing that Christ is not merely “a” Messiah – but the one and only Divine-Messiah being offered to Israel. The Messiah is LORD.

We saw this in reference to Jesus healing the two blind men on His way to Jerusalem. They recognized Jesus as Messiah-Lord while the crowd merely recognized Him as “**Jesus of Nazareth**” (cf. Lk. 18:35, 41). We saw it in the Triumphal Entry as Christ in His Lordship orchestrated the event in which Jerusalem in blindness cried out, “**Who is this?**” (Mt. 21:10) and the response of the multitudes was “**This is Jesus, the prophet from Nazareth of Galilee.**” (Mt. 21:11). They saw Jesus merely as a prophet.

Now as we come to the 4-day inspection period we find over and over the emphasis is on Christ displaying that He is indeed Messiah-Lord. Matthew begins by demonstrating that Jesus is LORD of the Temple.

Every Jew knew that when Messiah officially comes He heads straight for the Temple (cf. Mal. 3:1-5; Zech. 6:12-13; 14:21).

Slide # 4

Malachi 3:1 (NKJV)

1 “Behold, I send My messenger, And he will prepare the way before Me. And **the Lord**, whom you seek, **Will suddenly come to His temple**, Even the Messenger of the covenant, In whom you delight. Behold, He is coming,” Says the LORD of hosts.

Jesus coming SUDDENLY to His temple at the very beginning of His ministry was a partial fulfillment of this verse which in effect was a clear signal that He was the Messiah now on the scene. Now at the end of His ministry Jesus at the time of His official presentation of Himself as Messiah-Lord once again comes SUDDENLY to His temple – this time signifying judgment that is coming upon Israel because of their rejection of Him as Messiah.

Matthew 21:12–17 (NKJV)

12 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

Jesus came into the temple of God like He was God Who owned the place – which was exactly the case. He didn’t come in gingerly or gently. He didn’t come asking permission. He came with LORDSHIP authority! Remember Malachi 3:1 says the Lord comes suddenly to His temple. This He did. It was HIS temple and He came SUDDENLY to it!

The temple is clearly “the temple of God”. At the time of the first cleansing the Jews in John 2:18 said to Him, “***What sign do you show to us, since You do these things?***” They were in effect asking, “***In doing this who do you think you are?***” In effect Jesus was saying, “*Well, I just happen to be Messiah-God cleansing and taking back that which rightly belongs to Me. Since it is the temple of God, and I am God I have every right to do this.*”

The term “***drove out***” (Gk. *exebalen*) is forceful. Sometimes people paint a picture of Jesus as always being meek and mild. He was that, but this was the time for a show of His LORDSHIP AUTHORITY and it was not passive or weak.

There was no discussion. The terms “**overturned the tables...and the seats**” indicates passion. In reference to the first cleansing the quote of Psalm 69:9 is brought in, “**Zeal for Your house has eaten Me up.**” (Jn. 2:17) That zeal had not subsided but was as passionate as ever.

Mark adds this detail...

Slide # 5

Mark 11:16 (NKJV)

16 And He would not allow anyone to carry wares through the temple.

Jesus as Lord was clearly in charge of God’s temple, and no one dared challenge Him.

Slide # 6

If anyone ever asks you, "What Would Jesus Do?"



Remind them that flipping over tables and chasing people with a whip is within the realm of possibilities.

What would Jesus do?

We read a lot about longsuffering, patience, and self-control. In fact, self-control is part of the fruit of the Spirit (Gal. 5:22-23). But there is a place for righteous anger. Sin angers God and it should us as well.

Slide # 7

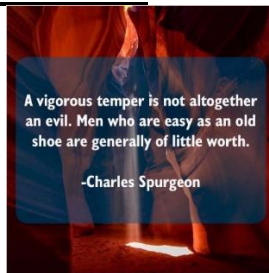
Psalm 7:11 (NKJV)

11 God is a just judge, And **God is angry with the wicked every day.**

John 3:36 (NKJV)

36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, **but the wrath of God abides on him.**”

There is something spiritually wrong with people that are never angered by sin (starting with their own sin). The Bible says, “Be angry, and do not sin” (Eph. 4:26; Ps. 4:4). Now indeed it says, “**do not sin**” but it also says, “**be angry**”. We must make sure our anger is controlled but there is a place for righteous anger.

Slide # 8

Tolerance is a virtue for those who have no convictions.

- G.K. Chesterton

Bold-hearted men are always called mean-spirited by cowards.

- Charles Spurgeon

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Remember in the OT when Israel began to commit immoral idolatry with the pagan women of Moab. In that context one of the Israelites became so brazen in his sin that he brought a pagan Midianite woman right into the midst of the camp of Israel right in the sight of Moses (cf. Num. 25:6).

Phineas the son of Aaron the high priest saw it and he went after them with a javelin going right into their tent and thrusting them both through with it, thus ending the plague. God appreciated this holy zeal.

Slide # 9

Numbers 25:11–13 (NKJV)

11 “Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was **zealous with My zeal** among them, so that I did not consume the children of Israel in My zeal.

12 Therefore say, ‘Behold, I give to him **My covenant of peace**;

13 and it shall be to him and his descendants after him a covenant of an everlasting priesthood, **because he was zealous for his God**, and made atonement for the children of Israel.’ ”

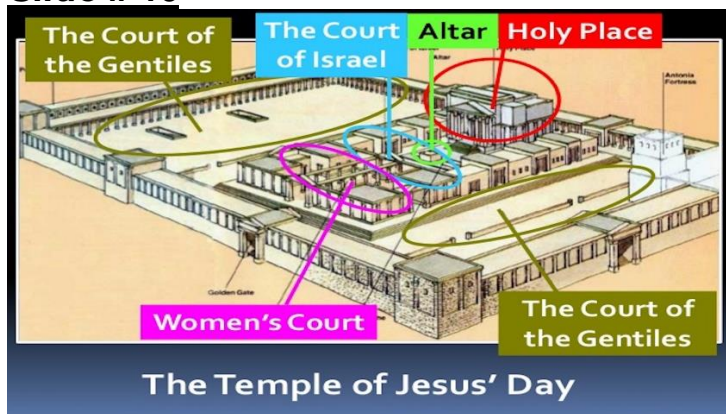
The temple was a large complex of buildings covering approximately 35 acres. The word “temple” is the Greek word ***hieron*** which refers to the greater complex generally. The word ***hieron*** refers to what is called the outer temple while the Greek word ***naos*** refers to the inner sanctuary called the Holy of Holies.

By the way the Church corporately and the believer individually in 1 Corinthians are both referred to as the “***the naos of God***” referring to God’s inner most holy sanctuary (cf. 1 Cor. 3:16; 6:19).

But in view here with Jesus cleansing the temple is the outer temple area – and most all commentators think more specifically what is in view was what was called the outer court of the Gentiles.

The Jews had a very low view of the Gentiles so the court of the Gentiles in their minds was a fitting place for this kind of activity to take place. After all it was just the “**Court of the Gentiles**” and they were unclean anyway. That was the attitude. But Jesus had another attitude – a holy attitude that held that the whole entire temple complex should be treated as holy.

Slide # 10



The priesthood at this point was controlled by the wealthy Sadducees and they also controlled the temple and got rich off of it. And the Sadducees were wickedly liberal rejecting the idea of the supernatural, denying the truth of the resurrection, and didn't believe in the afterlife. With that kind of theology, you can see they were locked into a theology of “**Your Best Life Now**”. Their lives revolved around power and money involving the control of the temple, as well as the supreme court called the Sanhedrin.

These religious leaders HATED Jesus. Some of the Pharisees got saved but we have no record of the Sadducees who controlled the temple ever getting saved. This was about POWER and CONTROL of the temple.

Jesus claimed to be LORD of the temple and the Sadducees claimed it as their own. The show down was on! Jesus was rightly claiming to be LORD of His temple, but the chief priests and their minions didn't appreciate it.

The common Roman currency had idolatrous images stamped upon it so the Jews considered it unworthy to be used in paying the temple tax or to be used as an offering.

Therefore, these money changers (for a hefty fee) were willing to exchange these pagan coins for acceptable currency at the temple. This was BIG business that was very lucrative and of course the high priest's family would get a cut of everything. You see Jesus was a threat to their business – to both their position of power and their financial interests.

These merchants in the outer temple area also sold sacrificial kosher animals to those who had travelled a long distance and needed to secure a sacrifice. The poor who could not afford a lamb could buy a dove (cf. Lev. 5:7). But again, evidently all of these were sold at marked up prices which amounted to a form of robbery.

What this amounted to was “**marketing the temple**”. In effect it turned the temple into a marketplace, into an animal market. It was hardly an environment for prayer and worship. There was no reverence for God on display here. Rather, it took on the commotion of bleating sheep and cooing birds with the hustle and bustle of buying and selling at a stockyard.

This activity of Jesus cleansing the temple clearly demonstrated that He was here as “**One greater than the temple**” as stated in Matthew 12:6; and that He was indeed here dealing with what He termed as “**My house**” in verse 13.

The religious leaders became inflamed and at Christ's trial His action and words regarding the temple became a primary basis for the charges raised against Him (cf. Mt. 21:13; 26:61; 27:40).

13 And He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’ ”

Here Jesus in effect tells them WHY He is doing this – in effect saying He is cleansing the place that is to be a place of prayer but which they had turned into a den of thieves.

Here in verse 13 Jesus makes a composite quote from two OT sources; namely from Isaiah 56:7 and from Jer. 7:11.

Slide # 11

Isaiah 56:7 (NKJV)

7 Even them I will bring to My holy mountain, And make them joyful in **My house of prayer**. Their burnt offerings and their sacrifices Will be accepted on My altar; **For My house shall be called a house of prayer for all nations.**”

Jeremiah 7:11 (NKJV)

11 Has this house, which is called by My name, **become a den of thieves** in your eyes? Behold, I, even I, have seen it," says the LORD.

Although Matthew abbreviates it, the full quote from Isaiah 56:7, "***My house shall be called a house of prayer for all nations***" is quoted in Mark 11:17 so it was indeed quoted in full making the point that the temple including the COURT OF THE GENTILES was all sacred and that the whole entire complex was to be revered as a place of prayer.

And to make matters worse the merchants in effect were guilty of extortion – in effect robbing the people through exorbitant fees, thus in effect turning the temple into a den of thieves.

Thieves commonly would hide out in caves or dens thinking they were safe there. In Jeremiah 7 Jeremiah brought a strong sermon of rebuke at the gate of the temple. He rebuked them for their false mantra of security. The Jews would say, "***The temple of the LORD, the temple of the LORD, the temple of the LORD***" as sort of a "lucky charm" hiding behind the idea that God would never allow His temple to be destroyed and therefore claiming security in their temple, even though they were living very wicked lives (Jer. 7:4).

This is what these religious merchants and spiritual leaders were doing. They were thinking they were safe in hiding behind the security of the temple, but in fact God saw their thieving ways.

They were guilty of two great errors. 1) They had turned God's place of prayer into a marketplace, and 2) they were guilty of robbing the people. Marketing the ministry is never right. It is always offensive to God. Instead of a place of prayer they had turned it into a place of thievery. Instead of God-oriented worship it was now all about man-centered extortion.

Note Jesus in cleansing the temple referred to it as "***My house***" which was clearly equating Himself with God as the temple clearly was God's house.

So often in Jesus' ministry He would say, "***It is written***" and then with accurate precision make just the right application of the OT Scriptures. Jesus in His state of humility mastered the Scriptures "and applied them masterfully to specific situations and needs." (Henry M. Morris)

When He called it, “My house of prayer,” He was quoting Isaiah 56:7. The entire 56th chapter of Isaiah denounces the unfaithful leaders of Israel. The phrase “den of robbers” comes from Jeremiah 7:11 and is part of a long sermon that Jeremiah delivered in the gate of the temple, rebuking the people for the same sins that Jesus saw and judged in His day. – **Warren Wiersbe**

Truly, Jesus lived His life through the lens of the inspired Scriptures properly applying it to the context of every situation He dealt with. Thus, He is the ultimate example for all of us.

14 Then the blind and the lame came to Him in the temple, and He healed them.

Under legalistic Judaism the blind and the lame were largely restricted in relation to the temple complex (cf. Acts 3:2), but Jesus is greater than the temple and He received them there and healed them (cf. Lev. 21:16-20; 2 Sam. 5:8). The temple was to be a place of prayer and healing, but they had turned it into a den of thieves.

Jesus as the LORD of the temple restored it to its rightful use. This is the last mention of Jesus’ healing ministry during His time on earth and it happened at the temple – the place of intimate contact with God – a place where all people were to be allowed to approach God with their needs.

What a contrast: Jesus genuinely cared about people (even the weakest, and most infirm); while the religious leaders cared only about themselves and lining their pockets at the expense of the people. What a contrast: The religious hucksters were expelled, but the needy who truly sought the Lord were welcomed!

And in this context of contrasting characters the religious leaders were plotting to put Jesus to death in spite of all the evidence that He was indeed the divine Messiah with impeccable character.

This healing of the blind and lame was another further undeniable evidence that Jesus was indeed the Messianic Son of David doing kingdom miracles as prophesied in the OT.

Slide # 12

Isaiah 35:5–6 (NKJV)

5 Then the **eyes of the blind shall be opened**, And the ears of the deaf shall be unstopped.

6 Then the **lame shall leap like a deer**, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.

This left the religious leaders totally without excuse. They just didn't want to see the facts, but they were there as plain as could be. You had to be willfully blind not to see it. And that's where they were!

15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant

The chief priests were those who controlled the temple and the scribes were the religious experts who could draft legal documents such as marriage certificates, mortgages, and the sale of land, etc. The scribes functioned like religious lawyers.

These KEY religious leaders saw the wonderful things that Jesus did. They saw the wonderful work of Jesus cleansing the temple (although they did not consider it wonderful). They saw the blind and the lame healed and did not deny it. It was undeniably wonderful. And they heard the children crying out in the temple, "***Hosanna to the Son of David!***" They saw the wonderful Messianic works of Jesus but rejected the Messianic tribute applied to Him, in the form of "***Hosanna to the Son of David***".

They all knew this "***Hosanna***" tribute was a takeoff of Psalm 118:25-26 which was clearly understood to be a Messianic prophecy.

"***Hosanna***" literally means "***Save now***" and recognizes the Messiah as the Savior who comes in the name (in the authority and power) of the LORD. And that reference in Psalm 118 also specifically references the Messiah as coming to the house of the LORD.

Slide # 13

Psalm 118:25–26 (NKJV)

25 Save now [***Hosanna***], I pray, **O LORD**; O LORD, I pray, send now prosperity.

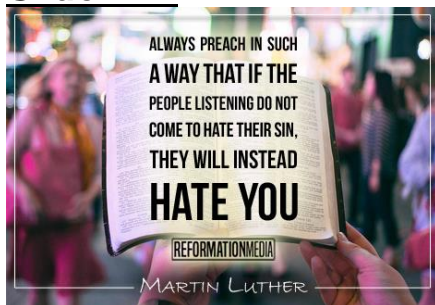
26 Blessed is he who comes in the name of the LORD! **We have blessed you from the house of the LORD.**

As a tie to this Psalm this Hosanna emphasis recognizes Jesus as the LORD Who saves and Who is to be blessed from the house of the LORD – the very place where this was happening. The implication that Jesus was Messiah-LORD could not have been more clear.

They should have made the connection between the Messianic healing that had just happened and the truth of Who Jesus was as the Messiah, but they missed it. They should have connected the appropriateness of Christ being heralded as the Messiah in keeping with the praise being addressed to Him through the prism of Psalm 118:25-26 which recognizes the Messiah as both Savior and Lord.

But instead of appreciating the Messianic truth in view these religious leaders were “**indignant**” which is to say they were very angry. Truth always makes those hostile to it angry.

Slide # 14



These religious leaders were really reacting to 3 things here: 1) Jesus casting out those marketing the temple, which they were profiting off of; 2) Jesus healing the blind and the lame in the temple; and 3) Jesus being praised as the Messiah with “Hosanna to the Son of David”. All three of these tied to the truth of Jesus being the true Messiah. And this they could not handle.

But the thing that really put them over the edge was the acclaim being given to Jesus in the temple by the children that recognized Jesus as the Son of David- which is the say the Messiah Who is here to save.

This incensed them because they considered it blasphemy! Such a thing was threatening to them. I mean if Jesus was really the Messiah that would mean they had to listen to Him. It would mean He truly is in charge of the temple. It would mean everything changes in relation to their position of power and control. They absolutely refused to accept that as a possibility.

And so...

16 and said to Him, “Do You hear what these are saying?” And Jesus said to them, “Yes. Have you never read, ‘Out of the mouth of babes and nursing infants You have perfected praise’?”

They come off challenging Jesus like they expect Him to acknowledge that this recognition of Him as the Messiah was totally inappropriate. They were so convinced that He was not the Messiah that they even expected Him to acknowledge it.

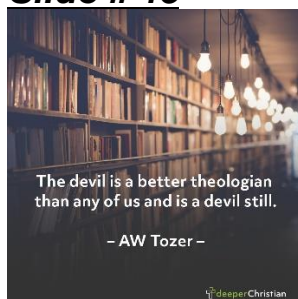
However, in response to their question Jesus simply said, “Yes”. Yes, He heard what the children were saying, and He embraced it. Jesus in effect affirmed them calling Him the “Son of David” indicating that indeed it was appropriate and true. Yes, He heard it, and He affirmed it!

Then Jesus said something that clearly would have been insulting to these so-called “**Masters of theology**” who prided themselves on their knowledge of the Scriptures. He said to them, “**Have you never read**”. That was insulting. They had read all the Scriptures many times. They knew the Bible well. After all, represented here were the “scribes”. They were the recognized experts in the Scriptures.

Recall that when the wise men came to see Jesus after He was born, that Herod gathered together all the Jewish chief priests and scribes – the very group on the scene here in Matthew 21. When Herod asked them where the Christ was to be born, INSTANTLY they said to him “**In Bethlehem of Judea**” and quoted exactly where this prophecy was found as seen in Micah 5:2. Indeed, they intellectually knew the Scriptures well.

This is a great lesson: One can know the Bible well and yet miss the obvious truth of it. Many of the so-called great leaders in Christendom although having degrees in theology don’t really know the truth in a saving way.

Slide # 15



When Jesus says, “**Have you never read**” that really was a stinging rebuke. It was like saying, “**Have you really missed this**” or “**You should know this**”. This should be obvious for those who have truly read and know the Scriptures.

And then He quotes what they should have recognized from Ps. 8.

Slide # 16

Psalm 8:2 (NKJV)

2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

The context of Psalm 8 is clearly addressed to the LORD. David begins the Psalm by saying, “**O LORD, our Lord, how excellent is Your name in all the earth, Who have set Your glory above the heavens!**” (Ps. 8:1). David is clearly addressing the LORD (YHWH) and from there says God has ordained that praise be rendered to Him out of the mouth of babes and nursing infants.

In Bible times children would continue to be nursed up until age 3 or so. Therefore, they were often talking for some time before they were actually weaned. Out of the mouth of these young children God has ordained that praise be given to Him.

So, Jesus takes their question: “**Do you hear what these are saying?**” and answers it with a Scripture from Psalm 8:2 presenting children giving praise to God which He shows is now properly applied to Him.

Slide # 17

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**. (emphasis mine) - **ESV Study Bible**

Thus, Jesus saw this action in the temple by the children as a fulfillment of prophecy that shows that He as the Messiah is in reality God Who is worthy to be praised.

Not only did Jesus NOT go along these religious leaders' assessment that He was not the Messiah, but to the contrary He totally affirmed the Messianic praise given to Him by the children as affirmed by the prophetic Scriptures.

The more these religious leaders sought to challenge the Messiahship of Jesus the more He doubled down – and He did so with Scripture.

At every step His life was the fulfillment of Scripture.

Jesus demonstrates His complete familiarity with the O.T. Scriptures and shows how thoroughly he viewed all of life through the prism of the Holy Scriptures. – ***The Believer's Study Bible***

The children's "Hosannas" are not being directed to God but to the Son of David, the Messiah. Jesus is therefore not only acknowledging His messiahship but justifying the praise of the children by applying to Himself a passage of Scripture applicable only to God.

– ***D.A. Carson***

And note the reference Jesus quoted specifically makes application to His enemies.

Slide # 18

Psalm 8:2 (NKJV)

2 Out of the mouth of babes and nursing infants You have ordained strength, **Because of Your enemies, That You may silence the enemy and the avenger.**

This praise to God from the mouths of children would serve to silence the enemy. And that fits the context here perfectly. Here Christ's enemies were challenging Him and the praise to Him from the mouths of children in fulfillment of Psalm 8:2 serves to silence them. There is no recorded response!

It all fit perfectly. Christ's wonderful works, the children's words of praise. It all harmonized perfectly with Scripture. The obvious truth was that Jesus truly was the Messiah. It was so powerful that it reduced these critics to momentary silence. They had nothing to say. Although they didn't accept it - they couldn't refute it.

Footnote: It is interesting to note that not only did Christ apply Psalm 8 to Himself but so also did the NT writers. Three times in the NT epistles Christ is linked to Psalm 8 as seen in 1 Cor. 15:27; Ephesians 1:21-22; and Hebrews 2:6-8. Thus, the point is duly established that Jesus is the LORD of Psalm 8 to Whom praise is worthy to be attributed. And of course, this Psalm is really addressing how God has exalted man, which ultimately is realized in the person of Jesus Who is the great champion of mankind.

He is the God-Man worthy to be praised as Lord! Or to put it another way He is Messiah-God.

Slide # 19

Matthew 11:25–26 (NKJV)

25 At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have **revealed them to babes**.

26 Even so, Father, for so it seemed good in Your sight.

These esteemed religious leaders in rejecting Christ as Messiah-God did not even have the spiritual insight of the children who were receiving Him.

And with that Jesus left them...

17 Then He left them and went out of the city to Bethany, and He lodged there.

The official rejection of Jesus as evidenced by the nation’s leadership resulted in Jesus leaving them. Emphasis is placed on Jesus leaving as seen in the verbs “***left them***” and “***went out***”. At this point Jesus in effect forsook them and went outside of the city and made His way back to Bethany. Bethany was about 2 miles outside of Jerusalem on the eastern slope of the Mount of Olives (cf. Mk. 11:19; Lk. 21:37).

Slide # 20



Many believe that He probably stayed in the home of Mary, Martha, and Lazarus as this family was especially close to Jesus and showed Him great hospitality (cf. Lk. 10:38-42; Jn. 11:1-44; 12:1-3). However, others point out that the home of Simon the Leper is also a possibility (cf. Mt. 26:6).

Significantly, Jesus during the last days of His life did not spend His nights in the city of Jerusalem. Jerusalem is said to be “The city of the great King” (Ps. 48:2) and God’s favorite place in all the earth (Ps. 87:2-3; also Ps. 78:68). Yet, as the King was being officially presented to Israel, Jerusalem had to be told, “**Behold your King is coming**” (Mt. 21:5) and while the city was moved they were oblivious to Who Jesus truly was and asked “**Who is this?**”

Consequently, as Jesus drew near the city He wept over it (Lk. 19:41). He was not properly welcomed or received there and so He found lodging outside the city in the little town of Bethany.

What happens when Jesus comes to “clean house”? What Jesus did in relation to Israel He comes to do in relation to individual people? He comes to clean house and reclaim what is rightfully His. The response of people at this point is telling.

There are those who properly recognize Him for Who He is and receive Him. They admit their need and come to Him on His terms. They are childlike in their faith and sing His praises as God and Savior.

What a telling commentary. Christ desires to be received. And where He is received, He enters into a life-changing relationship with people. But when He is rejected, He doesn’t force His way – He simply leaves, and in this case with the background of tears.

Slide # 21

John 1:11–13 (NKJV)

11 He came to His own, and His own **did not receive Him**.

12 But **as many as received Him**, to them He gave the right to become children of God, to those who believe in His name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

A true saving faith believes on Christ for Who He is as Lord and Savior and warmly welcomes Him in.

Slide # 22

1 Thessalonians 2:13 (NKJV)

13 For this reason we also thank God without ceasing, because when you **received** the word of God which you heard from us, you **welcomed it** not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

To this day Christ is waiting for Israel to receive Him and to this day they as a nation are hardened and not receptive. As Peter pointed out in Acts 3 God awaits their repentance and when they finally come to repentance then the times of kingdom refreshment will come (cf. Acts 3:19-21). As Jesus will go on to say to them...

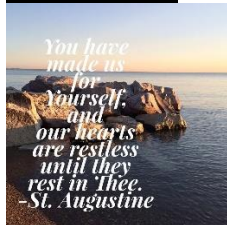
Slide # 23

Matthew 23:38–39 (NKJV)

38 See! Your house is left to you **desolate**;
39 for I say to you, you shall **see Me no more till you say**, ‘Blessed is He who comes in the name of the LORD!’ ”

There will be no lasting restoration for Israel until they finally come to recognize and appreciate Jesus for Who He is as their Divine Messiah. And there is no spiritual restoration for the individual until they come to personally recognize Jesus as their Lord and Savior.

Slide # 24



Jesus comes “to clean house” and those receptive repent and in faith align with the truth of the Lord Jesus Christ.

Have you received Jesus as your Lord and Savior? As many as receive Him to them He gives the right to be the children of God.