



Matthew 21:1-22

WHO IS THIS MAN?

If you do not believe in the unique deity of the Lord Jesus Christ, you are not a Christian, whatever else you may be. We are not looking at a good Man only, we are not interested merely in the greatest Teacher the world has ever seen; we are face to face with the fact that God, the Eternal Son, has been in this world, and that He took upon Him human nature and dwelt among us, a Man amongst men – God-Man. We are face to face with the mystery and marvel of the Incarnation and the Virgin Birth. It is all here, and it shines out in all the fullness of its amazing glory. “What manner of Man is this?” He is more than Man. That is the answer – He is also God. —D. Martyn Lloyd-Jones

Matthew spends twenty chapters on the first thirty years of Jesus’ life and eight chapters on the final week of His life. Jesus’ life and ministry have all pointed to this time—His final journey to Jerusalem. His hour had come. The King arrived in Jerusalem to be the Lamb of God.

In Matthew 21-22, there are three Messianic actions (21:1-22), three Messianic parables (21:23-22:14), and three Messianic challenges (22:15-40). This section ends with Jesus turning the tables on the religious leaders, challenging them with His own question (22:41-46).

The big question in these chapters is—*Who is this Man?* (21:10).

The answer of the crowds—*This is Jesus, the prophet from Nazareth of Galilee*—is insufficient. His Messianic actions prove who He truly is.

JESUS IS THE _____ (21:1-11)

*Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your King is coming to you;
Righteous and having salvation is He,
Humble and mounted on a donkey, on a colt, the foal of a donkey.*
—Zechariah 9:9; cf. Matthew 21:5

- He is the _____ King, the Son of David.
- He is the _____ King, riding on a beast of burden.
- He is the _____ King, bringing true salvation.

The triumphal entry was our Lord’s declaration of Himself.
—S. Lewis Johnson

Jesus was God spelling himself out in language humanity could understand.
—S. D. Gordon

Josephus (AD 37-100) estimates Jerusalem’s population during NT times at 120,000. During the Passover feast, he states that 256,500 sacrifices were made and thus he estimates the population during Passover at over two million people (*War of the Jews* 6.9.3).

Jesus enters Jerusalem from the east, over the Mount of Olives, through the Kidron Valley, and probably through the Eastern Gate (also known as the Golden Gate or Beautiful Gate, Acts 3:2). This gate led directly to the temple and was the gate in which the glory of the Lord both left and would return (Ezek. 11:23; 43:2).

Jesus’ path is the same path as David’s return to Jerusalem after the rebellion of his son, Absalom (2 Sam. 15:23-30; 16:1; 19:40).

Often a king came riding upon a donkey, and when he did, it was the sign that he came in peace. The horse was the mount of war; the donkey was the mount of peace.
—William Barclay

*Hosanna to the Son of David!
Blessed is He who comes in the name of the Lord!
Hosanna in the highest! (21:9; cf. Psalm 118:25-26)*

The people shout “Hosanna!” which means _____!

However, they have the wrong salvation in mind because they have the wrong enemy in mind. They did not see their bondage to sin and to death.

JESUS IS THE _____ (21:12-17)

Jesus cleansed the temple at the beginning of His ministry (John 2:12-17) and at the end. The Lord had come to His house to cleanse it (Mal. 3:1-3).

*My house shall be called a house of prayer [for all nations] (Isaiah 56:7).
But you have made it a den of thieves (Jeremiah 7:11).*

- _____ had replaced worship.
- _____ had replaced prayer.
- _____ had replaced mission to the nations.
- _____ had replaced humility before God.

The blind, the lame, and the children are the ones who truly see Jesus for who He is and come to Him for healing and with praise (cf. Psalm 8:2).

JESUS IS THE _____ (21:18-22)

- The fig tree had lots of leaves but no _____ (Mark 11:13).
- As the fig tree goes so goes the nation of _____ (cf. 1 Kings 4:25; Jer. 8:13; Hosea 2:12; Hab. 3:17; Zech. 3:10; Matt. 24:32).

The fig tree was a visual parable of the judgment that would soon fall on the temple (AD 70) and that generation of Israel (cf. Acts 2:40). They had the outward appearance of godliness but repeatedly failed to bear fruit. One of the primary fruits is believing, trusting, God-glorifying prayer.

WHO IS THIS MAN, JESUS?

- He is the King who delivers us from our sinful bondage.
- He is the Priest who disrupts our self-centered religion.
- He is the Prophet who discerns our superficial hearts.

Palm Sunday was a day of “wild rapture of enthusiasm” and the “delirium of eager welcome” but of little genuine spirituality.

—S. Lewis Johnson

This market was what in rabbinic writings is styled “the Bazaars of Annas, the High Priest.” From the unrighteousness of the traffic carried on in these Bazaars, and the greed of the owners, the “Temple market” was at the time most unpopular. —Alfred Edersheim

A pair of doves could cost as little as 4 pence outside the Temple and as much as 75 pence inside the Temple. —William Barclay

If “robbers” (lestes) is given the meaning it most probably has in 26:55 and 27:38 (insurrectionist), then Jesus may be accusing the leaders of having converted the temple into a “nationalist stronghold.” —Craig L. Blomberg

The two blind men (9:27), the Canaanite woman (15:22), the other two blind men (20:30), and the children in the temple (21:15) all serve as foils for Israel: these “no-accounts” see and confess what Israel cannot, namely, that Jesus is its Davidic Messiah.

—J. D. Kingsbury

Fig leaves appear about the same time as the fruit or a little after. Thus the leaves normally point to every prospect of fruit, even if not fully ripe. ...Its leaves advertised it was bearing but the advertisement was false. —D. A. Carson

Not only do we not know God except through Jesus Christ; we do not even know ourselves except through Jesus Christ.

—Blaise Pascal (1623-62)