

The Final Journey, Matthew ch.21

Waiting for the King. The population of the world has always been looking for a king that would fix everything: heal all their self-inflicted wounds, punish their enemies, make life effortless, and generally do their bidding. Historically we see the Israelite demand for a king, and God gave them Saul. And from then until today the record witnesses the nations and civilizations of the world crumbling and decaying as a result of the “virtue” of their kings.

The Real King Arrives, 21:1-11.

- Riding on a donkey colt.
 - To fulfill prophecy, Isaiah 62:11. _____
 - In the tradition of kings. _____
 - To emphasize the burden of kingship. _____
- The multitudes worship him.
 - Having witnessed or heard of his previous miracles
 - Lazarus, John 11:1-46. _____
 - Healing ten lepers, Luke 17:11-21. _____

Purging the Temple, 21:12-17.

- Throwing out those who used it for personal gain, and healing the blind and lame.
 - Receiving praise from the children. _____
 - And invoking the wrath of religious leaders. _____

The Barren Fig Tree, 21:18-22.

- A Parallel to religion in the world.
 - Decorative, but no fruit. _____
 - But easier to clean up after. _____
 - Finally cursed, though. _____
- Regarding faith, an odd application of its value, v.21-22.
 - To remove that which is blighted. _____
 - With an unspoken promise. _____

Religious Leaders Challenge the King, 21:23-27.

- On his return to the Temple.
 - “Hey, who said you could do this?” _____
 - “We like it the way it was.” _____

- Jesus responds with a challenge of his own.
 - “Answer this one question and I will answer yours.”
 - “What was the source of John’s baptism, heaven or men?”

- The priests and elders wouldn’t answer. (How like current leaders to relieve themselves of responsibility.) _____

Two Scorching Parables, 21:33-41.

- Parable of two sons, v.28-32.
 - One agreed to help his father, but didn’t; and one refused to help but later changed his mind. _____
 - Compare it to contemporary churches.
 - Those who think and say they are righteous. _____
 - Those who openly confess their failure. _____
- Parable of the sojourning landowner, v.33-46.
 - He left his vineyard in the care of tenants who conspired against him. _____
 - They killed his servants (prophets) and his son. _____
 - Hoping to write themselves into the inheritance. _____
 - The response of the religious leaders was self-indicting.
 - “He will bring those wretches to a wretched end.” _____
 - “And rent it to trustworthy vine growers.” _____

Jesus Indictment of Religious Leadership, 21:42-46.

- The rejected “corner stone,” v.42. (Re: Psalm 118:22)
 - Likewise, the kingdom will be taken from you. _____
- *He who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust, v.44.*
 - If we believe this statement, it should terrify us. _____
- At this, the religious leaders scurried off to plot Jesus’ demise.
 - Having either forgotten or ignored the warning moments earlier. _____

Oddly, the world still demands new kings and leaders just like the old ones. Either the record of history has been forgotten or ignored, or the arrogant pride of humans says “we can do it better.” We, as the confessing Church of Christ, must be particularly cautious. The same potential lies within us, and only the conviction of the Holy Spirit stands to protect us

Examining the Parables: The Two Sons and The Sojourning Landowner

The point of parables is often the problem with parables: the story is intended to illuminate something in the hearer's life, while the hearer ordinarily thinks it is about someone else.

The Two Sons

- Who was the primary audience?
• _____
- Who is the secondary audience?
• _____
- Who could be represented by the two sons?
 - In the case of the primary audience? _____
 - For the secondary audience? _____
- Do we see a parallel between this and Jesus parable about the two men praying, Luke 18:9-14? _____
- Can we draw a parallel to today and the "appearance" of Christian behavior? _____

The Sojourning Landowner

- Who was the primary audience?
• _____
- In this case, who was Jesus addressing? _____
- Today, who can we compare to the Pharisees of Jesus time?

- If we assume the landowner to represent God, and his son to represent Jesus (obviously), how does Christian leadership today do what the religious leaders of Jesus time did? _____

- Can we personalize this parable as a warning, and examine our personal walk? _____

Are we illuminated yet? _____

Examining the Parables: The Two Sons and The Sojourning Landowner

The point of parables is often the problem with parables: the story is intended to illuminate something in the hearer's life, while the hearer ordinarily thinks it is about someone else.

The Two Sons

- Who was the primary audience?
• _____
- Who is the secondary audience?
• _____
- Who could be represented by the two sons?
 - In the case of the primary audience? _____
 - For the secondary audience? _____
- Do we see a parallel between this and Jesus parable about the two men praying, Luke 18:9-14? _____
- Can we draw a parallel to today and the "appearance" of Christian behavior? _____

The Sojourning Landowner

- Who was the primary audience?
• _____
- In this case, who was Jesus addressing? _____
- Today, who can we compare to the Pharisees of Jesus time?

- If we assume the landowner to represent God, and his son to represent Jesus (obviously), how does Christian leadership today do what the religious leaders of Jesus time did? _____

- Can we personalize this parable as a warning, and examine our personal walk? _____

Are we illuminated yet? _____
