

Pine Knoll Sabbath School Study Notes
Second Quarter 2016: *The Book of Matthew*
Lesson 10 “Jesus in Jerusalem”

Read for this week’s study

Zechariah 9:9; Matthew 21:1–46; Romans 4:13–16; Revelation 14:7–12; Acts 6:7; Matthew 22:1–15.

Memory Text

“Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was the LORD’S doing, And it is marvelous in our eyes’ ?” (Matthew 21:42, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Prophesied Coming
- III. Jesus in the Temple
- IV. No Fruit
- V. The Stone
- VI. The Cost of Grace
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. If you had only a few days to live, what would you do with them? This lesson is about what Jesus did with His. (Wednesday’s lesson)
2. Read Matthew 20:25-28. What does this tell us about the way God rules the universe and the world? What implications does this have for how the church is run? In what sense is Jesus’ death a ransom? If “ransom” is a metaphor to explain the cross, to whom was the “ransom” paid? (Sabbath afternoon)
3. Read Ezra 3:12, Haggai 2:6-9 and Zechariah 9:9. Over and over we see Scripture fulfilled, yet the people didn’t understand it or see it. When Haggai reports the Lord saying that the glory of the new temple would be greater than the glory of Solomon’s temple, what does God mean by “glory”? How do these prophecies apply to Jesus’ triumphal entry as reported in Matthew 21:1-11? How can we avoid the kinds of preconceived notions that might cause us to distort the truth? (Sunday’s lesson)

4. Read Matthew 21:12-17. What does this passage tell us about God? In Old Testament times, the temple was a building in which worshipers from all over the world could enter close to the presence of God. What is the New Testament equivalent of the Old Testament temple? The lesson author argues that the cleansing of the temple was an act of compassion on the part of Jesus. How is this so? He also says it is an act of judgment. How can one reconcile these two concepts? (Monday's lesson)
5. Read Matthew 21:18-22. How does Jesus' cursing of the fig tree relate to His cleansing of the temple? What does this cursing of the fig tree tell us about God? Why would something this strange occur and why would it be put in the official record of what God is like? (Tuesday's lesson)
6. Read Matthew 21:33-46. Who is represented by each of the following: The landowner, the farmers, the servants, and the Son? What is the crucial difference between falling on the rock and having the rock fall on you? See also Psalm 51:7 and Daniel 2:34. Was Jesus quoting Daniel 2? What are the implications if He did? (Wednesday's lesson)
7. Read Matthew 22:1-14. What does this parable teach about salvation? About faith and trust? What is the meaning of the wedding garment? Is God waiting for us to develop a certain level of obedience? Or is He looking for something else? (Thursday's lesson)
8. What does it mean to be covered in the righteousness of Jesus? How can a proper and balanced understanding of this concept keep us from falling into either cheap grace or legalism? Why is it crucial to avoid either extreme? (Friday's lesson)

Thoughts from Graham Maxwell

When he fed the five thousand, or maybe more accurately the fifteen or twenty or twenty-five thousand, he began to talk about his real mission, which was not going to be free food and free medicine. And they left him. See, they welcomed that kind of thing, but not what he had really come to reveal. Do you remember his triumphal entry? How thrilled they were. At last! Now! And then they abandoned him within a few hours afterward. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Acts*, recorded April, 1982, Riverside, California}

To listen to the entire audio of the above reference, click on the following direct links:

<http://pkp.cc/59MMPOGIA66> (Part 1) <http://pkp.cc/60MMPOGIA66> (Part 2)

COMMENT: I read an article by A. T. Jones awhile back, and he mentions that all of God's dealings are of the same character. Satan works by might, and God works by right. I can't remember exactly the phrase, but he indicated that right always triumphs over might.

Yes, but not immediately. Sometimes you have to wait awhile. Like the Beatitude, "Blessed are the meek, for they shall inherit the earth." But not yet. It might take a little time. Look at Zechariah 9:9 which fits in very well with what you've been saying: "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass."

Now, you couldn't come more humbly, could you? But it happens to be the king coming!

And this is the way God works, the way he chooses to work. For whenever God showed his majesty and power, even the worst of sinners stood quietly, quivering in their boots, and saying, "All that the Lord has said we will do." Remember? But did it last?

But when Jesus came quietly, it was all too easy to turn him down. But many people heard him gladly, and those who accepted him, accepted him for the right reason. There's a marvelous article we've been using a good deal since the *Signs of the Times* reprints were made available. "God Made Manifest in Christ." There's a whole paragraph in there where Ellen White explains why Christ came so humbly. He had nothing else to attract people to him, except the truth. He wanted it very plain this time, it would be only the truth spoken in love, no other trimmings or trappings, nothing else to win anybody to him. Not his place of birth, or a show of wealth and power, nothing. In fact, it seemed as if everything was against him, except the kind of person he was, the way he treated people, and the true and gracious words that he spoke. This was to be the only thing. And that's the way God will run his universe, without any other aids. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 - Haggai, Zechariah, Malachi*, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/49MMPOGIA66> (Part 1) <http://pkp.cc/50MMPOGIA66> (Part 2)

I know many who have welcomed the offer of John 15:15. They enjoy the freedom of friendship so much that they often talk about how they can share this with others. Of course, friendship cannot be pressed on anyone. As God's friend Paul advised, "Let all be fully convinced in their own minds." (Romans 14:5, NRSV)

All that friends can do is encourage others to look at the same evidence they have found so convincing. And that means *all* the evidence—including those "more ferocious aspects of the Scriptures." Too often pictures of God and salvation are based on a selection of Biblical

passages, rather than on the Bible as a whole. “Here a little, and there a little,” some faithful servants say. But what about the rest?

It would seem to make good sense that anyone who claims to accept the Bible as trustworthy should build his understanding, his model, his philosophy, his picture of God and salvation on the contents of all sixty-six books. If something in the Bible doesn’t seem to fit my model, either I’m misunderstanding the passage, or my model needs enlargement or repair.

When I was 16, I enrolled in an auto mechanics class offered by the high-school I was attending in California. Members of the class became very fond of our highly-respected teacher, Mr. Grubb. He divided us into pairs, and each pair was assigned to a venerable automobile. Our job was to dismantle the moving parts of our car, and especially, of course, the engine. We were to scrape the bearings, grind the valves, and perform certain other services in the way they used to be done 55 years ago.

After that, we were to reassemble all the parts. Then came the acid test. If the car could be started, we would receive a grade. Otherwise . . . Actually I can’t remember what the alternative was, for our car started with a bang and a roar. Several students climbed aboard, and we drove it triumphantly around the block.

There was only one problem. We seemed to have several parts left over. Mercifully Mr. Grubb was very kind, and we received our grade anyway. But I certainly wouldn’t want to drive that car for any distance. Not without those leftover parts!

Some time ago, I received a printed guide to the study of the Gospel of John. One of the stated purposes of the publication was to encourage people to read the Bible as a whole. I looked with special interest to see what the guide would say about John 16:26. You recall that’s the verse where Jesus told his disciples “plainly and clearly” that there would be no need for him to pray the Father for us, for the Father loves us himself. But there was no comment on that John 16 passage. No comment on its omission, either. When respectful inquiry was made, the author explained that he couldn’t find a way to fit that verse into the traditional model. It made me think of my high-school car and all those leftover parts. {Maxwell, Graham. *Servants or Friends*, 173-176. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter13.html>

Lou: Graham, there are a couple of questions here that really need some answers that tie in with this meaning of some things in the Old Testament. Let’s look at these very quickly. “Seeing God is a God of love and acceptance, why then did he demand animal sacrifices? Couldn’t the children of Israel just have asked for forgiveness rather than going through that sacrificial ceremony?” And let me tie this other one in quickly too. Here’s someone who writes about

their daughters who are now eighteen and twenty-two who have been vegetarians since they were young because they love animals too much to have them killed for their benefit. But they run into trouble when they go to the Old Testament, because here you have the sacrifices for God's benefit in the Old Testament. "We know it has something to do with the sacrifice of Jesus, but why does God have to be appeased by poor little animals dying?"

Graham: There's a lot implied in there. One thing for sure, who is the one who sees the little sparrow fall? I mean, if it upsets these daughters, how do you think it upsets the Lord? And yet he gave that whole system. It must have been important to do it. But we have an evening coming up entitled, "God's Emergency Measures." Those are all serious emergency measures because of a serious emergency. And God says so often through the prophets, "I don't really want your sacrifices apart from the meaning. I hate them." All the blood and all the suffering! God loves the animals. And yet to make a very important point, he asked Adam and Eve to kill that first lamb. And we need to consider the meaning of every one of those things. Because if we just learn them and don't think of the meaning, then we are as ceremonial as the people in the Old Testament who missed the point. So we must ask all the way through, how could God do something which he must not have liked himself? And yet it needed to be done. So we will address ourselves to that. But most particularly, I heard the word "appease" in there.

Lou: Yes.

Graham: Were these sacrifices to do something to God to appease him? And unfortunately, the word "propitiation" in Romans 3 suggests appeasement. But that's not the word that's there. That's a regrettable translation. Now, why should anyone take my word for that? We'll have to bring the evidence—that when Jesus died it was not to appease the Father and "propitiate" him and assuage his wrath. That's a heathen picture. "God was in Christ, reconciling the world to himself." Nobody had to win him to our side. So the implications of that are well worth some serious study, and the two evenings on "God's Emergency Measures" and on "Why Jesus had to Die" would be an opportunity to deal with those thoroughly. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6 with Lou Venden, "Evaluating the Evidence" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

Paul makes it plain that the rules are for the misbehaving members of the family. Look at that remarkable verse 1 Timothy 1:8, 9: "We know that the law is good if a man uses it properly [it can be misused]. We also know that law is made not for good men but for lawbreakers and rebels, the ungodly and sinful." (NIV)

And I didn't have room to put in the *Phillips* translation of the same passage. But let me read it to you anyway. Same verse: "We also know that the law is not really meant for the good man, but for the man who has neither principles nor self-control."

If you have principles and self-control, you are led by the Holy Spirit, and you don't need to be told to love God and to love each other. That is God's ideal. Now, the same understanding is true of the whole sacrificial system, which was certainly not "against us, to be taken out of the way." It was for us, to teach us things we needed to know. Most especially were the sacrifices given to remind us of sin and its consequences, how serious it was. Look at Hebrews 10:3, 4: "But in these sacrifices there is a reminder of sin year after year [that's its function]. For it is impossible that the blood of bulls and goats should take away sin." (*RSV*)

The remedy was yet to come. We needed this to be reminded of the seriousness of sin, but misunderstood, these very same sacrifices and ceremonies turned many people away from God. Think of what happened on crucifixion Friday, Passover weekend. And yet the people who celebrated that Passover, and kept that special Sabbath, did not know the one who was represented. They did not understand the meaning of the ceremonies or understand God's plan. Most of all they did not know God himself, and nailed him to the cross. Many Old Testament prophets had tried to make it clear what the meaning was and why God had given these rules and ceremonies. Look at the wonderful verses in Jeremiah 7:22, 23:

For on the day that I brought your fathers out of the land of Egypt, I did not speak to them, nor give them command regarding burnt-offering or sacrifice; but this command I gave them, Listen to My voice, and I will be your God, and you shall be my people.
(*American Translation*)

And as you know, Jeremiah looked forward to the day when the ceremonies—which God did have to add later on because they wouldn't be his people and they wouldn't listen—as Jeremiah goes on to describe, he looks forward to the day when those ceremonies would have served their purpose. Look at Jeremiah 3:16: "In those days [when everything will be restored, is the context], men shall speak no more of the ark of the covenant of the Lord [the most precious of the items of symbolic furniture]; they shall not think of it, nor remember it, nor resort to it; it will be needed no more." (*RSV*)

I do hope the Lord keeps it in the heavenly museum. I would like to go look at it. It might remind us of the emergency measures God was willing to use in the past. But now, what is the purpose of all those ceremonies, and rituals and sacrifices? Look at Jeremiah 31, words I'm sure you've memorized. This is what God wants:

I will put my law within them, and I will write it upon their hearts [where a man does his thinking]; and I will be their God, and they shall be my people [that's all he's ever

wanted, to bring the family together again]. And no longer shall each man teach his neighbor and each his brother, saying, Know the Lord: for they shall know me. (RSV)

That's what he wants. And how eloquently Hosea had not only taught this, but, as you recall, demonstrated it. Look at Hosea 6:6: "It is true love that I have wanted, not sacrifice; the knowledge of God rather than burnt-offerings." (Phillips)

Look how well that has been put in the *Good News Bible*: "I would rather have my people know me than have them burn offerings to me." (GNB)

And as we have been noting all through these conversations, to know God means to love him, to trust him, to be willing to listen. That is all God has ever wanted or ever will want for all eternity. All these emergency measures are designed to lead us back to that. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #11, "God's Emergency Measures" recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/11MMCAG>*

Recommended Listening:

Conversations About God #8 "The Most Costly and Convincing Evidence" is available at: <http://pkp.cc/8MMCAG>

Conversations About God #11 "God's Emergency Measures" is available at: <http://pkp.cc/11MMCAG>

Further Study with Ellen White

God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. {GC 36.1}

Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God. {MB 93.1}

"Behold," said Jesus, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never

gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life. They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {DA 353.1}

After a season the priests and rulers ventured back to the temple. When the panic had abated, they were seized with anxiety to know what would be the next movement of Jesus. They expected Him to take the throne of David. Quietly returning to the temple, they heard the voices of men, women, and children praising God. Upon entering, they stood transfixed before the wonderful scene. They saw the sick healed, the blind restored to sight, and deaf receive their hearing, and the crippled leap for joy. The children were foremost in the rejoicing. Jesus had healed their maladies; He had clasped them in His arms, received their kisses of grateful affection, and some of them had fallen asleep upon His breast as He was teaching the people. Now with glad voices the children sounded His praise. They repeated the hosannas of the day before, and waved palm branches triumphantly before the Saviour. The temple echoed and re-echoed with their acclamations, "Blessed be He that cometh in the name of the Lord!" "Behold, thy King cometh unto thee; He is just, and having salvation!" Psalm 118:26; Zechariah 9:9. "Hosanna to the Son of David!" {DA 592.2}

Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. {COL 174.1}

The work of Christ is to redeem, to restore, to seek and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature and are to be laborers. The Son of man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with

contempt. But Jesus attracted the attention of those that the Pharisees despised, and He treated them with consideration and courtesy. . . . {LHU 212.3}

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul. . . . {TDG 124.2}

By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}