

The Quotations Bible Study: Series I: The Person of Jesus

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Appendix: Suggestions as to answers to the study questions

Week 6. Procession: Jesus the King

- Q1: The Psalmist urges which three classes of people to affirm that the LORD's love endures forever? (Ps. 118:2-4)** Israel, high priests, and all God-fearing people.
- Q2: The Psalmist was in trouble. What steps did he take, and what was the result? (Ps. 118:5)** He prayed.
- Q3: The Psalmist affirms the LORD to be on his side. Then he asks rhetorically, what can man do unto me. Whom does that sound like? (Rom. 8:31)** Sounds like Paul.
- Q4: What is better, trusting in man or in the LORD? (Ps. 118:8)** Trust in the LORD rather than man.
- Q5: Does it sound as though the Psalmist has had some bad experiences in politics? (Ps. 118:9)** Princes are not trustworthy.
- Q6: The Psalmists enemies had him surrounded, and they were numerous, intrusive, and fierce. What spiritual enemies do we have that are like that? (Ps. 118:12)** Our temptations to sin.
- Q7: Who will provide the victory? (Ps. 118:14-17)** The LORD and only the LORD.
- Q8: Whose hand does the Psalmist see behind his difficulties? (Ps. 118:18)** The LORD has provided chastening.
- Q9: Jesus gave specific instructions to the disciples about the donkey and colt. Why? (Matt. 21:1-5)** So that the prophecy might be fulfilled and be seen to be fulfilled.
- Q10: How many people showed up for Jesus' entry into Jerusalem? (Matt. 14:21; 15:38; 21:8,9)** If it were as small as the 5000 or the 4000, Matthew might have mentioned the number. Evidently, it was bigger or he chose not to record the fact.
- Q11: Why did some lay their cloaks on the road? (2 Kings 9:13)** There was precedent. This was a way of giving honor to the king.
- Q12: Who does the crowd say Jesus is? (Matt. 21:9)** The Son of David, thus rightful king.
- Q13: Why did people in the city ask who Jesus is? (Matt. 21:10,11)** They did not know. The people outside the city were Jesus' disciples, but not the people inside.
- Q14: So, who were those in the crowd? (Matt. 21:10,11)** They were the residents and those who were in town for Passover.
- Q15: Jesus said, rather than be called Rabbi, father, or master, it is better to be known as a servant. What kind of servant did He mean? (Matt. 23:8-12; Isa. 53)** I think he meant Himself, His own kind of servant, the servant Who suffers for His people. Thus He would be the greatest.
- Q16: Jesus accused the Pharisees of greed, self-indulgence, and inward death. This is strong language. Verse 33 sounds like John the Baptist. (Matt. 3:7) What was Jesus' intent? (Matt. 23:25,27,33)** Jesus was performing the age-old prophetic function of warning. To reach those already so hardened in sin, Jesus had to use strong language if He was to retrieve anyone.
- Q17: What was Jerusalem's main problem? (Matt. 23:37)** The people of Jerusalem did not believe and would not entertain belief.
- Q18: What did Jesus mean by, "... your house is left to you desolate"? (Matt. 23:38)** This sentence is tossed out without much explanation, but the idea seems to be that the city is left without a heart, without that which it can value. Jesus may also be speaking of a time when the city will be physically destroyed, as it was in 70 A.D. and again in 110 A.D.

- Q19: The statement, “... you will not see me again until...”, sounds like a prediction. What is going to happen? (Matt. 23:39)** Jesus is coming again, and at that time He will enter the city of Jerusalem to the cries of “Blessed is he who comes in the name of the Lord.”
- Q20: Why did Jesus give specific instructions to the disciples about the donkey and colt? (Mark 11:1-3) Why was the colt to be one which no one had ever ridden? (1 Sam. 6:7) (Hint: unused animals were considered more suitable for sacred purposes.)** The purpose of the colt was to send a message, one that was exact and would be understood. The purity of the colt spoke of the worthiness of Jesus. The fulfillment of Zech. 9:9 was evidence of His royalty.
- Q21: Why did those who stood nearby the colt not object when the disciples came and took it? (Mark 11:4-6)** We don’t know. Possibly, they were sympathetic to Jesus’ cause.
- Q22: Who does the crowd say Jesus is? (Mark 11:9,10)** The returning Davidic king.
- Q23: Jesus flung His defiance of Herod back in their faces. What did Jesus think about Herod? (Hint: “fox” did not have the connotation “sly” as it does in our language; rather, its implication was insignificance or weakness.) (Luke 13:32,33)** Knowing that God was in complete, sovereign control of the situation, and also knowing how it was to end, Jesus did not fear Herod or any ruler. It appears He thought Herod weak. In any case, Herod could not alter the course of events, but Jesus wanted to stress how evil Herod was. Jesus may also have been thinking about the fact that Herod had executed John the Baptist, His cousin and friend.
- Q24: What did Jesus mean by mentioning the “third day”? (Luke 13:32)** Jesus was undoubtedly speaking about His resurrection.
- Q25: Luke recorded the reason why people began to rejoice and praise God. What was it? (Luke 19:37)** They rejoiced because of Jesus’ mighty works.
- Q26: In contrast to Matthew and Mark, Luke describes the crowd as including the word “king” in their paraphrase of Psalm 118:26. Is this significant? (Luke 19:38)** Possibly, but the implication of kingship is present in the use of the phrase without the reference to the king.
- Q27: When some of the Pharisees asked Jesus to rebuke His disciples, what was their reason? (Luke 19:39)** They were speaking blasphemy in the Pharisees’ opinions.
- Q28: What was Jesus saying in His response? (Hab. 2:11; Luke 19:40)** Paul says, “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” (Rom. 8:22) Jesus was saying something similar, that the long years of bondage have affected even the spirit of the city, so that, as salvation comes within view, even the inanimate can hardly be restrained.
- Q29: How many people were there? (John 12:12)** Lots.
- Q30: What were the people doing there in Jerusalem? (John 12:12)** Many people had come to participate in the feast.
- Q31: What was their expectation? (John 12:13)** To view the coming King.
- Q32: With deliberate symbolism, Jesus obtained a donkey and entered Jerusalem riding on it, fulfilling prophecy, as John points out. What was required before the disciples understood the meaning of this? (John 12:14-16)** After Jesus was resurrected, He taught the disciples about which parts of the Scriptures concerned Him. (Luke 24:44,45) Also, the glorious outcome made certain things take on greater significance in retrospect.
- Q33: How does the passage about the stone the builders rejected summarize the parable of the vineyard? (Matt. 21:33-42)** The parallel is not exact. In the parable it is the tenants who will be replaced. In the quotation about the stone, the rejected stone is restored. But the thrust is the same, that the judgment of the times is going to be reversed.
- Q34: Who was the cornerstone? Who were the builders? (Matt. 21:42)** As Jesus has expressed it, the cornerstone was Himself and His Kingship. The builders were Israel, but they have built it wrong. The Lord has corrected it.
- Q35: What will happen to those who possess the Kingdom of God as Jesus speaks? Who are the people to whom it will be given? (Matt. 21:43)** At the time Jesus is speaking, the Kingdom will be

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taken away from Israel. Only those who possess the Spirit of God can constitute a nation that brings forth the fruits of the Kingdom.

- Q36: Who are the two classes of people, those who fall on the stone and those who are crushed by it? (Matt. 21:44)** It is not clear who the two classes are, or how they are distinguished. But possibly, those who “fall on this stone” are those whose wills are broken by the Gospel and who will submit to it. Whereas, those on whom “it shall fall” are those who oppose the Gospel.
- Q37: What particular belief of the people caused the chief priests and Pharisees to fear the consequences of taking Jesus into custody? (Matt. 21:46)** The belief that Jesus was a prophet.
- Q38: What source did Jesus cite? (Mark 12:10)** Scripture.
- Q39: In this reversal of fortune, who has done it? Is it amazing? (Mark 12:11)** The Lord has brought it about, from beginning to end. It *is* marvelous.
- Q40: “They” were evidently the Pharisees and the Temple rulers. How did they perceive the parable? (Mark 12:12)** They saw the parable and the conclusion about the cornerstone as being directed specifically at them.
- Q41: Why did they not simply seize Jesus immediately? (Matt. 21:45; Mark 12:12)** Fear of public disturbance and opposition.
- Q42: After Jesus affirmed the conclusion of the parable, what response of the people did Luke record? (Luke 20:16)** They discerned that the parable was about the Jews and their stewardship of the Word, the knowledge of God, and they denied it, with, “May this never be!”
- Q43: Did they understand the parable? (Luke 20:16)** Yes, judging from their response, “May this never be!”
- Q44: The people’s expression, “May this never be!” (“God forbid”, AV), shows that they didn’t believe Jesus. How did He convince them? (Luke 20:17)** By citing Scripture, showing that God can and will reverse their judgment.
- Q45: Did what Jesus implicitly predicted happen? (Luke 20:18)** Yes. The stewardship of the Word has been taken over by Jesus and the church.