

Introduction:

- Jesus' arrival in Jerusalem is intentionally dramatic. He is drawing attention to His messianic claim. One, by the grand entry procession. Two, by throwing out the money changers.
- To that we also see a third connected event...the cursing of the Fig tree, which appears to be as violent as the money changer ordeal.
- Jesus comes in with the crowd and the whole city is in an uproar vs. 10. He acts alone in turning over the table of money changers and the Pharisees are indignant. Thus the final confrontation begins to take shape.
 - This challenge in the temple sets the stage for all other challenges. All confrontations with Jesus, starting now, happen in the temple until he and the 12 leave in chapter 24.
 - Three terms we need to recognize a little more deeply to understand what is unfolding.
 - The temple is not the temple building itself but the area known as the court of the Gentiles. It is about 33 acres in size. With many porticos so that people could come out of the sun. It is here where the money changers and animals would be gathered for the feasts.
 - The Passover. The passover feast was the most enthusiastically celebrated feast bringing people from all over the middle east. Passover, Pentecost, and Tabernacles were three required feasts. Passover the most highly regarded. 30k in Jerusalem to 180 k.
 - The Galilean. Galileans, though Jewish, were considered as foreigners. Easy to recognize. Accent was different. And because of Jesus influence in the Galilee regions their presence in Jerusalem is somewhat threatening especially to the religious leaders. Jesus has a huge following.

I. Who Is This? vs. 10

- A. What have we learned from Matthew? When he asks a question, the majority of the time he is making a point. The point in this passage is not the triumphal entry but that the Messiah has come to Jerusalem.
 1. What happens in verses 8 and 9 happens outside the city walls.
 2. And the crowd traveling with Jesus are basically people traveling with Him. They are before him and behind Him. Probably lots of Galileans in the mix.
 3. It is not until verse 10 that we are introduced to the 'people' of the city. The people do not recognize Jesus as who He is presenting himself to be. We must be a people able to recognize the Word.
 4. It is not the fickleness of the crowds that crucify Jesus, but the divide of the crowd into Galilean to Jerusalem.
- B. Who is this? Son of David vs 9, Messiah.
 1. Verses 4-9 are profoundly messianic
 2. And profoundly royal as in kingship.
 - a) The other Gospels use the Words King and Kingdom but Matthew chooses not to use those words but to quote the OT: *“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.”* (Zechariah 9:9, NKJV)

3. In the view of the crowd Jesus comes as the Messianic king but we must ask does Jesus see himself this way? YES! He is no longer says, "Dont tell who I am?" He is letting the proverbial 'cat out of the bag.'
 - a) In 2 Samuel chapters 19-20 describes David coming back into Jerusalem having defeated Absalom's rebellion. He comes humble and peaceful and also riding a foal from the mount of Olives. The people had to see Jesus as presenting himself as Messiah because they were familiar with the Scriptures.
 - b) The prophetic word to Judah in Gen 49:10-11 speaks of the foal tied to a vine.
 - c) Everything in verses 1-9 shouts Messiah but not a militaristic one.
4. *"It seems that the time for concealment is over. Jesus is well aware that the decisive confrontation is about to take place in Jerusalem, and here in the capital city is the place where his messianic claim must be presented."* France, R. T. (2007).The Gospel of Mt. (pp. 774-775). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.
5. Jesus (in verses 4-9) is presenting himself as both Messiah and Son of God. This is Matthew's way of setting up the very challenge of Jesus' trail to come. Are you Messiah? Are you the Son of God? Believer must see Jesus as Messiah and as Son of God.
6. You begin to see now why the city was in an uproar.
7. This trial of chapter 26 comes about by the way that Jesus is presenting himself in chapter 21...Messiah and Son of God
8. The messianic secret is no longer a secret! (inference to disciples not to tell He is Messiah)
9. His approach is not a militaristic leader but humble, peaceful suffering servant. 20:28.
- C. The Crowds question: Who is this?
 1. The question reminds me of Mt 2:3 '*all Jerusalem was alarmed*'. Herod did not like the announcement of a King in his day. And now Jerusalem is also alarmed.
 2. This can only mean trouble with the Romans.
 3. Jesus still cause uproars where He comes in.

II. By What Authority?

- A. The setting is the Court of the Gentiles. It is the outer section of the Temple mount. Stalls were set up under the porticoes by those who sold animals for temple sacrifices and those who changed pilgrims' money into the special Tyrian coinage (heavier than Jewish coin) required for temple offerings, especially for the annual temple tax which was paid just before Passover.
 1. Jesus goes to the Court of the Gentiles deliberately. Mark says the next day Jesus went to the temple mount.
 2. Matthew, as he writes, leaves out that detail to make that point of the deliberateness of Jesus' action.
- B. Jesus protest is not so much against those who are buying and selling, as it is against the priests and religious leaders of the day who allowed it. He is striking at the religious system which takes away the Temple's Purpose: To be a House of Prayer.
 1. This Galilean visitor has upset the tables. What gives him the right?
 2. This was an assertion of His messianic authority.

3. It is also a reflection of multiple OT Scriptures that speak of Him cleansing the Temple as Malchi 3:1-4. *“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.*” (Malachi 3:1, NKJV) It goes on to say, “Who can withstand him?”
- C. Do you hear what these children are saying? “YES!” And Jesus quotes them Ps 8:3. The humble and weak recognize who I am!
 1. Strength is what silences the enemy. Authority is what silences the enemy.
 2. “The underlying sense of the Hebrew also is of vindication by what children say.”
France, R. T. (2007). Matthew (p. 789). Grand Rapids, MI: Wm. B. Eerdmans Publication Co. JESUS is declaring that their praise vindicates me! They recognize who I am! What is your problem?
 3. Jesus is stating that Ps 8:3 is praise to God and that is exactly who I am!
 4. Vs 17, Bethany is also on the mount of Olives. A one hour walk from Jerusalem. There is where Jesus and his disciples stayed each night. Jerusalem was about 30k people until passover and it is estimated that its population went up to 180,000k.

III. The question of the passage.

- A. Who is this? These will always be the questions of lost people who do not know Jesus.
- B. The Athenians even had an altar to the “Unknown God.”
- C. The second question that the lost ask is by what authority does He have?
- D. Matthew now answers these question once again as he has through the whole book but now it is getting to clearer to the reader who this Man Jesus really is.

Conclusion:

- Again we see the humility of Jesus. He did not come to be served to be a servant.
- He lives to fulfill the Word.
- He is Messiah and He is the Son of God.
- And we should always keep ‘this temple’ as a House of Prayer.