

JESUS THE KING
Lent Worship Series – Palm Sunday
The Temple
April 14, 2019

WORSHIP SERVICE OUTLINES

Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed.

Announcements and Offering

Jesus the King

Call to Worship:

¹As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ² saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”

⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, “What are you doing, untying that colt?” ⁶ They answered as Jesus had told them to, and the people let them go. ⁷ When they brought the colt to Jesus and threw their cloaks over it, he sat on it. ⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹ Those who went ahead and those who followed shouted,

“Hosanna!”

“Blessed is he who comes in the name of the Lord!”

¹⁰ “Blessed is the coming kingdom of our father David!”

“Hosanna in the highest heaven!”

(Mark 11:1-10, NIV)

<p>Song – Hosanna, Loud Hosanna Words by Jennette Threlfall (1821-1880) [NOTE: Not in S.A.S.B.]</p>	<p>TB-147 – Ellacombe</p>	<p>HTD1-T9 (3 vs. – band ending)</p>
<p>Verse 1: Hosanna, loud Hosanna, the little children sang, Through pillared court and temple the lovely anthem rang; To Jesus, who had blessed them close folded to His breast, The children sang their praises, the simplest and the best.</p>		
<p>Verse 2: From Olivet they followed ‘mid an exultant crowd, The victor palm branch waving, and chanting clear and loud; The Lord of earth and heaven rode on in lowly state, Nor scorned that little children should on His bidding wait.</p>		

Verse 3: “Hosanna in the highest!” That ancient song we sing,
 For Christ is our Redeemer, the Lord of heaven our King.
 O may we ever praise Him with heart and life and voice,
 And in His blissful presence eternally rejoice!

Additional Optional Songs		
HC#97 – Blessed Be the Name of the Lord	HC-97	HCD8-T17
HC#141 – All Hail the Power SB#73 – All hail the power of Jesus’ name	HC-141 TB-306 – Coronation	HCD13-T11 HTD5-T5 (4 vs.)
HC#188 – Save Now	HC-188	HCD17-T18
HC#171 – Stand up and Bless the Lord SB#391 – Stan up and bless the Lord	HC-171 TB-149 – Falcon Street	HCD16-T11 HTD3-T12 (3 vs.)
HC#195 – Hear Our Praises	HC-195	HCD18-T15
HC#225 – Hosanna (Praise Is Rising)	HC-225	HCD21-T15
SB#56 – Praise to the Lord, the Almighty	TB-735 – Lobe den Herren	HTD4-T11 (4 vs.)
SB#225 – Jesus comes! Let all adore Him!	TB-392 – Ottawa	HTD9-T14 (4 vs.)

Invocation

Message – Part I – The Temple [The trap of popular opinion and ideas. (Mark 11:1-11)]

Clearing the Temple

Drama – Clearing the Temple

[Use the drama above OR the responsive reading below. They are the same material.]

Responsive Reading

Leader: *¹⁵ On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts. ¹⁷ And as he taught them, he said,*

All: *“Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers.’”*

Leader: *¹⁸ The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.*

(Mark 11:15-18, NIV)

All: Jesus quoted from the prophet Isaiah in reply: “My house will be called a house of prayer for all nations”—that is, for the Gentiles.

Leader: We are told this amazed those who heard him. Why? For one thing, it was popularly believed that when the Messiah showed up he would purge the temple of foreigners. Instead, here is Jesus clearing the temple *for* the Gentiles—acting as their advocate. But what Jesus was doing was even more subversive. Jesus was challenging the sacrificial system altogether and saying that the Gentiles—the pagan, unwashed Gentiles—could now go directly to God in prayer.

(Jesus the King, p. 171)

HC#164 – Before the Throne of God Above	HC-164	HCD15-T14
SB#243 – Before the throne of God above	TB-52 – same	No CD
Additional Optional Songs		
HC#49 – Be Still, for the Presence of the Lord	HC-49	HCD3-T19
SB#353 – Be still, for the presence of the Lord	TB-566 – same	No CD
HC#98 – Nothing but Thy Blood	HC-98	HCD8-T18
SB#769 – Jesus, see me at Thy feet	TB-289 – Nothing but Thy blood	HTD11-T7 (4 vs.)
HC#123 – Shine on Us	HC-123	HCD11-T13
HC#136 – We All Bow Down	HC-136	HCD12-T16
HC#137 – Worthy Is the Lamb	HC-137	HCD12-T17
SB#201 – Thank You for the cross, Lord	TB-947 – same	No CD
HC#156 – Enter In	HC-156	HCD14-T16
HC#168 – Offering	HC-168	HCD15-T18
HC#219 – King of Kings, Majesty	HC-219	HCD20-T19
SB#376 – King of kings, majesty	TB-722 – same	No CD

Prayers of Thanksgiving [Prayers from the congregation]

Pastoral Prayer

Message – Part II – The Temple [The trap of customs and symbols. (Mark 11:12-21)]

SB#328 – To be like Jesus!	TB-898 – same	HPC1-T35/36
Additional Optional Songs		
HC#77 – Change My Heart, O God	HC-77	HCD6-T17
SB#409 – Change my heart, O God	TB-584 – same	No CD
HC#89 – Knowing You	HC-89	HCD7-T19
SB#565 – All I once held dear, built my life upon	TB-725 – Knowing You	No CD
HC#123 – Shine on Us	HC-123	HCD11-T13

HC#156 – Enter In	HC-156	HCD14-T16
HC#160 – I Surrender	HC-160	HCD14-T20
HC#205 – Closer Still	HC-205	HCD19-T15
SB#208 – When I survey the wondrous cross SB#208 (Alternate words and tune)	Old TB-11 – Boston HC-94 – Lamb of God TB-875 – The wonderful cross	HTD1-T4 (4 vs.) HCD8-T14 (use vs. 2 as chorus) No CD
SB#255 – I’m set apart for Jesus	TB-213 – Aurelia	HTD3-T3 (3 vs.)
SB#294 – Breathe on me, breath of God	TB-159 – Trentham	HTD8-T17 (4 vs.)
SB#323 – Lord, hear my prayer, Thy power I claim	TB-762 – Move, Holy Spirit!	No CD

Benediction:

And now we lay down the palm branches. And with them we lay down our belief that there is another way for you to be God. As the last echo of the final alleluia fades, so does our hope that this journey can end in any other way. The week stretches ahead glory-less and pain-full. Whether we walk with all faith or none we look towards the cross, knowing it is both the most human and most divine of all journeys...

Travel the road with courage, with love, and with the uneasy peace that is the gift of faith into this holiest of weeks. Amen.

(Cheryl Lawrie, April 8, 2014: <https://holdthisspace.org.au/a-palm-sunday-sending-out/>)

SB#923 – God is with us	TB-394 – Austria	HTD1-T2 (3 vs.)
Additional Optional Songs		
HC#161 – My Great Redeemer’s Praise SB#89 – O for a thousand tongues to sing	HC-161 TB-59 – Azmon TB-75 – Grimsby	HCD15-T11 HTD4-T4 (4 vs.) No CD
HC#209 – Come People of the Risen King	HC-209	HCD19-T19
HC#239 – Fountain/Doxology	HC-239	HCD22-T19
SB#202 – There is a fountain filled with blood	TB-71 – Fountain	No CD
SB#271 – Rejoice, the Lord is King!	TB-200 – Darwalls	HTD1-T7 (3 vs.)

Jesus the King: Understanding the Life and Death of the Son of God by Timothy Keller, 2013; previously published as *King’s Cross: The Story of the World in the Life of Jesus*, 2011 (Penguin Books).

Lent 2019 – Palm Sunday	
DRAMA	
Clearing the Temple	
By Martyn Scott Thomas	
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Topic:	Jesus clears the Temple
Scripture:	Mark 11:15-19
Synopsis:	A reading about Jesus clearing the Temple.
Characters:	Reader 1 Reader 2 Reader 3 Reader 4
Props/Costumes:	None.
Setting:	Bare stage.
Running time:	2 minutes

[The four readers are lined up across the stage.]

Reader 1: When they arrived back in Jerusalem, Jesus entered the Temple and began to drive out the people buying and selling animals for sacrifices.

Reader 2: [*calling out*] Doves! Get your doves here!

Reader 3: [*calling out*] Lambs! Passover lambs! Spotless lambs!

Reader 4: [*calling out*] Get your temple coins here! Best exchange rates!

Reader 1: He knocked over the tables of the money changers and the chairs of those selling doves, and he stopped everyone from using the Temple as a marketplace.

Reader 2: [*yelling*] Hey, watch it, Buddy!

Reader 3: [*yelling*] You can't do that!

Reader 4: [*yelling*] What do you think you're doing?

Reader 1: He said to them, "The Scriptures declare, 'My Temple will be called a house of prayer for all nations,' but you have turned it into a den of thieves."

Reader 2: A den of thieves?

Reader 3: We're just honest business men.

Reader 4: We're providing a necessary service.

Reader 2: You can't expect all these pilgrims to travel with the required animals.

Reader 3: And we offer only the best quality at a [*cough*] reasonable price.

Reader 4: I mean, a man has to make a living for his family.

Reader 2: And who does he think he is, calling us thieves? He's the criminal here.

Reader 3: Assault. Destruction of property. Illegal coercion.

Reader 4: I'm sure the authorities are going to want to talk to this guy.

Reader 2: And we have plenty of witnesses.

Reader 3: Just ask anybody in the crowd.

Reader 4: They'll tell you what he did.

Reader 1: When the leading priests and teachers of religious law heard what Jesus had done, they began planning how to kill him. But they were afraid of him because the people were so amazed at his teaching.

Reader 2: Yeah, just let him show his face around here again.

Reader 3: He'll get what's coming to him.

Reader 4: He can't hide forever.

Reader 1: That evening Jesus and the disciples left the city.

[*Blackout*]

JESUS THE KING:
Understanding the Life and Death of the Son of God
Lent Sermon – Palm Sunday
The Temple
April 14, 2019

Title: The Temple

Scripture: Mark 11:1-21

Jesus the King (Keller, 2011): Chapter 13

Sermon – Part I [*sermon has been divided into two parts*]

Have you ever seen the Dead Sea Scrolls? Every now and then, a museum will work with The Shrine of the Book Museum in Israel and sponsor a traveling display of some of the ancient scrolls. Several years ago, The Field Museum in Chicago sponsored a wonderful special exhibit, featuring large fragments of Biblical texts as well as writings and artifacts from the Essene Community. None of these items had ever left Israel, so the exhibit was extremely popular, and made the space crowded.

The display spiraled around the room in such a way that the cases holding the actual artifacts stood about five feet from the walls. The walls had floor to ceiling enlarged pictures of the artifact, information about the fragment itself, as well as an English translation. It was one impressive exhibition!

Curiously, most of the museumgoers spent all their time looking at and reading the walls! All the while, the actual ancient fragments—the “real thing” sat in a display case with no one paying any attention whatsoever! Person after person missed seeing the ancient scroll in favor of pouring over an enlarged picture. It was amazing in a bizarre sort of way.

How is it that a copy becomes more important than the genuine article? What causes information about an item to become more important than the item itself? Why do we favor a more modern presentation over experiencing the actual thing itself?

Our Scripture text for this morning gives evidence of two instances when the individuals around Jesus favored their interpretation of teaching and events rather than considering what was actually happening. They were looking at the “museum walls” when the real artifact stood in front of them. They could not distinguish what was real as opposed to the preconceptions or the ancient practices that filled their minds. As we keep working our way through Mark 11:1-21, we may discover ways in which we approach Jesus’ mission and ministry from a similar perspective.

I. The trap of popular opinion and ideas. (Mark 11:1-11)

Today’s text begins with a parade! Through the ages, this parade has been named “The Triumphal Entry.” In Mark’s Gospel, this is the first recorded visit of Jesus to Jerusalem, giving

it added significance and weight. Yet, we know from John's Gospel that Jesus has been in and out of Jerusalem many times for the various festival celebrations of the Jewish year.

This occasion is noteworthy for several reasons. First, Jesus and the disciples are entering Jerusalem in order to celebrate the Passover—an annual Jewish feast commanded by God to commemorate their freedom from bondage in Egypt. Thousands of people were pouring into Jerusalem for the celebration along with Jesus. Jerusalem was *the* place to be during this particular week of the year.

Also noteworthy is the actual entry. Jesus crafts His own parade with the assistance of the disciples. Popular opinion might say that this was a spontaneous event. However, if you take the time to read Mark's account, as well as the parallel accounts in the other Gospels, you will find Jesus carefully planning and orchestrating the parade. This is not happenstance.

Other than crossing bodies of water, this is the first time the Gospels record Jesus using anything but His feet for transportation. On this occasion, Jesus has the disciples request the use of a colt that has never been ridden to carry Him into Jerusalem. This detail helps to signify the sacred purposes for which the colt is intended. Let's read Mark 11:1-6 (NIV) again.

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ² saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, 'Why are you doing this?' say, 'The Lord needs it and will send it back here shortly.'"

⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, "What are you doing, untying that colt?" ⁶ They answered as Jesus had told them to, and the people let them go.

In the ancient world, the usual mode of transportation for kings arriving in their kingdom was on a horse, suitable for battle. King Jesus provides a great contrast for the crowd, as he comes on a colt (or in Matthew's gospel, a young donkey). Tim Keller humorously suggests that this small animal was "a steed fit for a child or a hobbit" (*Jesus the King*, 2011, 168). When a king in the ancient world rode into town on a colt, the message was not one of war, but one of peace. Listen to the prophetic words of the Old Testament prophet, Zechariah from chapter nine, verse nine.

Rejoice greatly, Daughter Zion!
Shout, Daughter Jerusalem!
See, your king comes to you,
righteous and victorious,
lowly and riding on a donkey,
on a colt, the foal of a donkey. (Zechariah 9:9, NIV)

The time of Jesus' silence concerning His Messiahship is over. No longer does He ask the disciples to keep His mission and purpose a secret. Not now. Not for the rest of history. Jesus rides into Jerusalem at the beginning of Passover week as King, as Messiah, as a victor who

comes in peace. The pilgrims crowding into Jerusalem sing and shout His praises. They call to Jesus, requesting Him to save them, which is what “Hosanna!” means. They repeated and repeated their battle call, “Save us now!”

The salvation Jesus is demonstrating and salvation the crowd is shouting are two different concepts. The crowd anticipated the coming Messiah to be a political ruler greater than King David. William Barclay writes that at the time Jesus rides into Jerusalem, a new, popular book of Hebrew poetry is published, called *The Psalms of Solomon*. (Don’t look for it in your Bible! It’s not there!) Listen to the popular description of the coming Messiah, as written in *The Psalms of Solomon*, 17:21-25.

²¹ Behold, O Lord, and raise up unto them their king, the son of David, at the time known to you, O God, in order that he may reign over Israel your servant. ²² And gird him with strength, that he may shatter unrighteous rulers, and that he may purge Jerusalem from gentiles who trample (her) down to destruction. ²³ Wisely, righteously he shall thrust out sinners from (the) inheritance; he shall destroy the arrogance of the sinner as a potter's jar. ²⁴ With a rod of iron he shall shatter all their substance; he shall destroy the godless nations with the word of his mouth. ²⁵ At his rebuke nations shall flee before him, and he shall reprove sinners for the thoughts of their heart.

Barclay comments,

They were looking for a king who would shatter and smash and break. And Jesus knew it—and He came meek and lowly, riding upon an ass.

When Jesus rode into Jerusalem that day, He claimed to be king, but He claimed to be King of peace. His very action was a contradiction of all that men hoped for and expected (*Daily Study Bible*, 1956, 276).

This day ends with an anticlimactic thud. After arriving into the city with such a roar of public support, Jesus takes no great action. Mark tells us of the less than dramatic ending of the day. “Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve” (Mark 11:11, NIV).

Sermon – Part II

II. The trap of customs and symbols. (Mark 11:12-21)

There is a great contrast in Jesus’ actions the next day when He re-enters the Temple for a second time. Let’s read Mark’s account again, beginning with verse 15.

¹⁵ On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts. ¹⁷ And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers’” (Mark 11:15-17, NIV).

Jesus and the disciples walk the short distance from their overnight lodging in Bethany back into Jerusalem. Because of the Passover crowds, the Temple has become a thriving place of business and commerce. Keller notes from the writings of Josephus, an ancient historian, “that in Passover week one year, 255,000 lambs were bought, sold and sacrificed in the temple courts” (*Jesus the King*, 2011, 171). That’s a lot of activity taking place in a rather small space!

Each family celebrating Passover had to purchase and then sacrifice a lamb without blemish each year. That’s what the Old Testament law required. Because many came from great distances for the celebration, bringing a perfect lamb from home to Jerusalem was next to impossible. Even a small cut on the lamb would disqualify it as a Passover sacrifice. Therefore, a brisk business of selling perfect, sacrificial lambs at an exorbitantly inflated price filled the outermost court of the Temple, called “The Court of the Gentiles.” Anyone could enter this space. But beyond this space, one must be Jewish to enter. Non-Jews who had thoughts of entry to any other part of the Temple quickly backed down, as warning signs announced death for any daring to cross the line. So much for a quiet place of meditation and seeking God for Gentiles entering the Temple. Who could worship with so much noisy bartering going on?

Each Jewish male also had to pay his annual Temple Tax at this visit to Jerusalem. The tax was a half a shekel, the equivalent weight of 160 grains of barley, measured in silver. It’s not a great amount of money—perhaps as little as \$5.00 if you translate all the details into modern US currency.

The challenge came for worshippers in the actual payment of the tax. Not any coin was accepted. Only Temple coins, bearing no human images were acceptable. Therefore, a currency exchange was set up to change money in the same Court of the Gentiles. Like all currency exchanges, there is fee collected for services. In this instance, the fees collected were unfair. Two different fees applied for each transaction—an actual exchange fee and a separate fee for making change! The two fees totaled a half day’s wages! The tax which was originally intended to fund the ongoing daily sacrifices necessary for Temple worship were now lining the pockets of the ruling family of High Priests.

Jesus has many reasons for His display of righteous anger in flipping tables and interrupting the activity of the Temple on this day. The only place Gentiles could pray and worship God on the Temple Mount was now a crowded, noisy marketplace with people bartering for services and goods. The people who were seeking services were being fleeced. Jesus called the service providers robbers. The rulers of the Temple were guilty of lining their pockets at the expense of those who came to worship.

Most of all, Jesus is angry at the shallow hull the Temple has become. Barclay comments, “Men had lost the sense of the presence of God in the house of God” (*Daily Study Bible*, 1956, 286). What began as a representation of the presence of God on earth had become an empty show of ritual and regulation. Garland makes some appropriate suggestions regarding the purpose of Jesus’ display of hot, passionate anger:

His demonstration is a prophetic protest that symbolically stops the activities that contribute to the temple's normal functioning. As the one who comes in the name of the Lord (11:9), he trains his sights on three things: the fiscal foundation of the temple, a vital component of its sacrifices and a crucial element of its liturgy. If money cannot be exchanged into the holy currency, then monetary support for the temple sacrifices and the priesthood must end. If sacrificial animals cannot be purchased, then sacrifice must end. If no vessel can be carried through the temple, then all cultic activity must cease. Jesus does not seek to purify current temple worship but symbolically attacks the very function of the temple and heralds its destruction. The temple's glory days are coming to an end (*NIV Application Commentary*, Mark, 1996, 436-437).

Divine judgment of the Temple and its priesthood will come in time. Jesus predicts the destruction of the Temple and its worship practices in Mark 13. The Roman government destroys the Temple in 70 A. D.—just about forty years after Jesus' predictions.

It is very easy to look at both sections of today's passage and wonder why the people who were experiencing these events did not have a better or more holy understanding. We have the benefit of knowing the whole story and its meaning. How could the parade goers stay trapped in their popular opinions and ideas of the Messiah? How could they have missed God's new activity in the world? How could the worship of the Temple become so corrupt? How could customs and symbols replace actual worship of God?

Before we become too frustrated or angry with them, let's look inside our own ideas and practices as we come before God. Are we just as prone to replace the true mission of Jesus as Messiah with our own conceptions of what He will do for us? "Hosanna, Jesus! Save us!" But, save us from what, exactly? Save us from our economic plight? Save us from dangerous situations? Save us from embarrassment? Save us from carrying His cross? At times, we can be guilty of falling into any of these traps. We need salvation, all right! We need salvation that will transform the essence of our being from sinful selfishness to godliness. That is the radical "Hosanna!" each of us needs today.

Before we allow ourselves to slip too quickly into speaking about the troubles of "organized religion" these days, let's again look at the very center of our lives. Worship of God begins first at a very personal, individual level. There is no longer any specific custom or form for true worship of God. True worship begins and ends with a heart made pure by the sacrificial blood of Jesus, shed on the cross. No other forms or ceremonies are necessary. The sacrificial payment for our guilt was made long ago. We humbly accept Jesus' sacrificial death on our behalf in faith. We worship Him for the rest of our lives because He is our Savior. We follow as His modern day disciples as we live Christ-like lives.

Are you looking at museum walls today that depict historic data concerning faith? Or, are you looking squarely at Jesus Himself? Historic data will only fill your mind. Looking at Jesus will change the whole course of your life!

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