

Unit 32, Session 3: The Triumphal Entry

Matthew 21:1-17; Mark 11:1-11; Luke 19:28-44; John 12:12-19

Christ Connection:

Preschool: The people were happy to see Jesus. They knew He was their King. Jesus came riding on a donkey, just as the prophet Zechariah said He would (Zech. 9:9).

Kids: During Jesus' triumphal entry, the people welcomed Him as King. Jesus was the Messiah spoken about by the prophet Zechariah: "Look, your King is coming to you; He is righteous and victorious, humble and riding on a donkey, on a colt, the foal of a donkey" (Zech. 9:9).

Adult Connection Point:

Read Luke 19:28-44.

With Jesus' triumphal entry into Jerusalem, we see the appropriate response to the Messiah's coming: "...the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen" (Luke 19:37). However, not everyone welcomed Jesus' first coming. There were those who conspired to kill Him—and did. And as there were many who did not welcome His first coming, many sadly will be ill-prepared for His second coming. In the meantime, however, we as Christians, like the crowd at the Mount of Olives, are to praise God joyfully with loud voices, occupy ourselves with pointing to this Messiah who came and will come again.

The Christian is like the light that is put on a lampstand because we should not be hidden (Matt. 5:13-16). But unlike a flame that produces its own light, believers simply reflect the light of Christ because He is the Light of the world (John 8:12; 9:5).

Christ-followers are humble vessels that carry a profound message. Paul stated:

For we are not proclaiming ourselves but Jesus Christ as Lord, and ourselves as your slaves because of Jesus. For God who said, "Let light shine out of darkness" has shone in our hearts to give the light of the knowledge of God's glory in the face of Jesus Christ. Now we have this treasure in clay jars, so that this extraordinary power may be from God and not from us. (2 Cor. 4:5-7)

Paul intentionally described a common vessel (jars of clay) to highlight the contrast between the value of the messenger and the all-surpassing greatness of the message that we carry. The implication is that the vessel should not distract from nor add to the content it carries.

Like the crowd at the triumphal entry into Jerusalem, we should draw little attention to ourselves and praise God by pointing people to the Messiah who came humbly to redeem His people and will return in exalted form in order to judge the world.