

# MATTHEW

## 21:1-27

### Matthew 21:1-27

Taught by Simeon Forder on Sunday morning, 1st June 2025 @ Deal Christian Fellowship

**Reading:** Isaiah 46:9-10

### Introduction

As you know, we have been and are continuing to study Matthew's gospel account verse by verse, here on Sunday mornings. And today, we reach a significant point in this 40th book of the Bible, as we pick up our study in chapter 21.

#### Chapter overview of Matthew's gospel

- **Chapters 1-2** — The person of the King
- **Chapters 3-4:16** — The preparation of the King
- **Chapters 4:17-20:34** — The preaching & programme of the King
- **Chapters 21-28** — The passion & power of the King

As a quick reminder; in chapters 1 & 2, we were introduced to the person of Jesus; His genealogy, His birth, the visit of the wise men, and His escape to Egypt from Herod's massacre of all those under 2 years old. From chapter 3 to a little more than half way through chapter 4, we then moved ahead a good number of years as John the Baptist prepared the way, before Jesus was baptised by him, ahead of Jesus' trial in the wilderness. Then, from the end of chapter four until chapter 20, we saw Jesus begin His public ministry; preaching, healing, delivering, and instructing His disciples.

And now, as we study the final 8 chapters of this book, we will see what is often call the Passion of the Christ — that is; Jesus' final week before His crucifixion and resurrection — before Matthew closes with the Great Commission, that we would go into all the world to preach the good news of all Jesus has accomplished for us. And that means more than a quarter of this book is devoted to just one week out of more than 1700 that Jesus walked on the Earth.

Clearly, what happened during this week was significant. And in fact, significant is an understatement, for the crucifixion and resurrection of Jesus Christ are not only the central events of the Bible, but it is fair to say that they are the central events of human history.

So then, what happened? Why was this week so significant? Well, we're going to move through this week step by step, as Matthew records it. Both noting what happened, but also taking time to consider how these things relate to us. For it would be a travesty for you or I to understand the impact these things had on history, but for them to have no impact on us.

## Overview of chapter twenty one

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- **v1-11** — Triumphal entry (right worship)
- **v12-17** — Cleansing the temple (because of wrong worship)
- **v18-22** — The fig tree (trusting God for who He is)
- **v23-27** — Jesus' authority questioned (questioning God as to who He is)
- **v28-32** — The parable of the two sons (contrasting responses)
- **v33-46** — The parable of the wicked vinedressers (rejection of God)

So then, as we look at chapter twenty one, we can break it down into six distinct parts. First of all, in the first 11 verses, we see Jesus enter Jerusalem, not quietly as we've been accustomed to in prior chapters, but very publicly, in what has become known as His triumphal entry. Once inside, in verses 12-17, we see Him head to the temple where he confronts those who are taking advantage of those who had genuinely come to worship God. And in verses 18-22, we will be reminded by Jesus of our need to pray in faith, trusting God for who He is. Before in verse 23-27 we see the chief priests and scribes question Jesus authority.

In verses 28-32 (which we'll get to next week) we will read the first of two parables in this chapter, called the parable of the two sons, and then in verses 33 to the end we will read the second parable, called the parable of the wicked vinedressers. But while these parables were spoken to the religious leaders of the day, even at them, we really should take note of what Jesus says in them to us too.

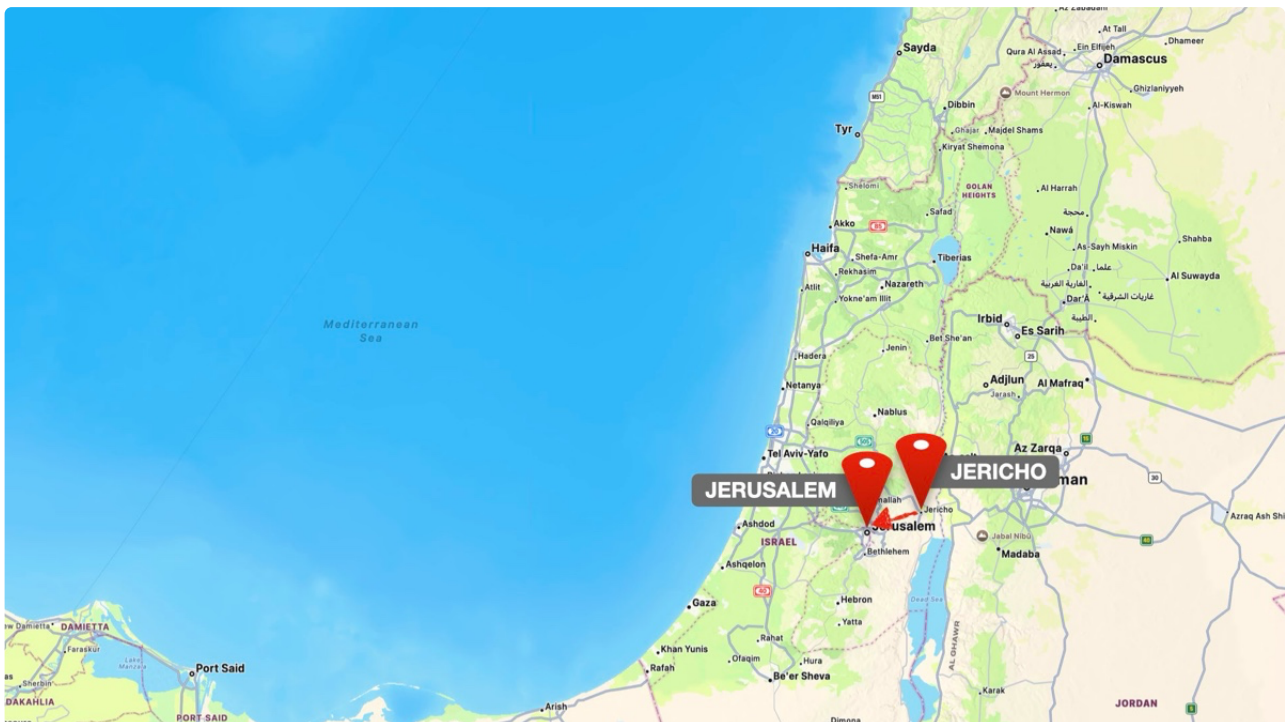
## Chapter twenty one

Let's get going then. We read in verses 1-3:

### Matthew 21:1-3

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

So then, Jesus, having spent a good portion of His earthly ministry near the sea of Galilee (not far from Nazareth where He grew up), has been travelling south en route to Jerusalem, and, as we read in chapter twenty, He had got as far as the ancient city of Jericho, and then, as He departed from it, encountered two blind men that pleaded with Him as their Messiah, to restore their sight. And being moved with compassion, He healed them.



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And as we begin *this* chapter, we see that He is nearing the end of this final leg of the journey to Jerusalem, which would have been just over 20 miles or so from Jericho (so, roughly the distance from here to Faversham). And we read in these opening verses that He came to a place called Bethphage meaning *house of figs*, roughly a mile from the town of Bethany where Mary, Martha, and Lazarus lived.

And while here we read that He instructs His disciples to bring a donkey, along with her colt, to Him. And Matthew notes:

### Matthew 21:4-5

All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.' "

And so we're seeing prophecy *literally* fulfilled here, in this specific case from Zechariah 9:9, which says:

### **Zechariah 9:9**

"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.

And it's easy to move straight past this, but this prophecy was made some 500 years before Jesus was born. And you might think, *well, lucky guess! I mean at some point, someone is going to ride into Jerusalem on a donkey and people will think he's the messiah, right?*

Well, as we'll see this morning, this prophecy was not in isolation. And the many prophecies regarding the Messiah are so numerous, so precise, so impossible to engineer, and so accurately fulfilled in this one Man, that the only question left is whether we'll accept Jesus for who He is, or if we'll stick our heads in the sand and irrationally hope it's not true.

And so we read that these disciples obey Jesus' instruction, with verse 6 saying:

### **Matthew 21:6**

So the disciples went and did as Jesus commanded them.

And Mark (writing Peter's gospel account) gives us a little more detail, writing:

### **Mark 11:4-7**

So they went their way, and found the colt tied by the door outside on the street, and they loosed it. But some of those who stood there said to them, "What are you doing, loosing the colt?" And they spoke to them just as Jesus had commanded. So they let them go. Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.

Now, I don't know about you, but I think I'd have questions at Jesus command, probably wondering or worrying, *what if we don't find a donkey immediately when we get there? Or what if the people won't let us take it?!* But the reality is that When God is orchestrating events, we need not worry how the provision will work. Do we have questions? Yes. Do we need wisdom? Yes. Do we need to listen very carefully to Him? Yes. But should we worry? No. Our God is able to provide for all He has called us to do.

It's a simple lesson here, but one I know I'm still learning!

And second, consider the example of the owner of this donkey. Was he one of those who asked "What are you doing, loosing the colt?" — we don't know, but if he was, he certainly was willing to let go of something he owned for the sake of serving Jesus. And I think that should speak to us about our relationship to the things God has blessed us with. For are we reluctant to use our homes, or our cars, our tools, or any such thing, for the sake of serving God, and of showing hospitality and the like? We will fare best when we consider neither our time, money, or possessions as things that are ours, but rather we consider them the Lord's to do with as He sees fit, whether in our hands, or the hands of another.

Now, back in Matthew's gospel account, we read:

### **Matthew 21:7-8**

They brought the donkey and the colt, laid their clothes on them, and set Him on them. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.

And this was real worship, by a very large crowd, laying down what they had at His feet, not precious about what would become of it, whether it would get dirty, worn, or damaged. But simply offering what they had in their hands. Indeed, this was worship fitting for a king, as it had been done to King Jehu back in 2 Kings chapter nine. And we further read:

#### **Matthew 21:9**

Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! Blessed is He who comes in the name of the LORD! Hosanna in the highest!"

And so they shout *Hosanna*, meaning *save us! or help us! Even save now!*

This was *profound* worship of the Man they were watching ride into Jerusalem as their king, as their Messiah. And no doubt they thought that He was about to free them from Roman rule. And I say no doubt, for within a week many of these *same* people would be shouting "crucify Him, crucify Him!" as they realised that was *not* what He had come to do, and being stirred up by the Pharisees, were demanding His death.

But right now, here at this moment, they were worshipping Him. So much so, that it made the Pharisees *desperately* uncomfortable. Let us read Luke's account of this moment, starting at chapter 19 verse 37:

#### **Luke 19:37-40**

Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: " 'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest!" And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

And you know, I'm going to take that literally, given that He created the whole world, including those stones, and that He is the One who holds all things together!

But importantly, consider what a substantial change this is from how Jesus had spoken about Himself before, or even permitted others to speak about Him. For having healed a man of leprosy in back in chapter 8, Jesus said to him "*See that you tell no one; but go your way, show yourself to the priest...*". A detail that Mark records too.

Then in chapter 9, after healing two blind men, we read that He *sternly warned them, saying, "See that no one knows it."* And in chapter 12, having healed great multitudes, we read *He warned them not to make Him known.*

Even after He asked His disciples who they thought He was, and Peter said "*You are the Christ, the Son of the living God.*"... we read that *He commanded His disciples that they should tell no one that He was Jesus the Christ!*

And in fact, it's not just Matthew who records such details. For we read in Mark chapter 3, that after He had healed many, the unclean spirits He had cast out cried "*You are the Son of God.*" but *He sternly warned them that they should not make Him known.* And in chapter 7, having healed a man who was deaf and mute, we read that *He commanded them that they should tell no one.*

Likewise, in Luke chapter 8, after healing Jairus' daughter, we read *her parents were astonished, but He charged them to tell no one what had happened.*

This was not a Man who wanted publicity, nor was this a Man who was desperate to be made king, for we read in John chapter 6, after we read his record of Jesus feeding the five thousand:

**John 6:15**

Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

So what was going on at all those moments? Well, Jesus was waiting patiently for a time that had not yet come. Indeed, as far back as the wedding in Cana, recorded in John chapter 2, when Mary had suggested He help, He stated *"My hour has not yet come."* Then in John chapter 7 He said to His brothers, *"My time has not yet come"*, and later in the same chapter we read how, after Jesus had taught in the temple that the Father had sent Him, that *they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.*

Then, yet again, after He taught in the temple once more, we read in chapter 8: *These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.*

In fact, it's not until we get to John chapter 12, just after John records this triumphal entry into Jerusalem, that we begin to understand what this hour was that He was speaking of, as He says *"The hour has come that the Son of Man should be glorified."* going on to say a few verses later *"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour.*

To put it concisely, all of this had been pointing toward what Jesus would accomplish for you and I on the cross and through His resurrection. That was what He was referring to.

But why, you might wonder, could this not have been at any time in His ministry? Why was it important to wait until now, until this precise moment? Well there was something remarkable about this *specific* day. In fact, it was something that Jesus expected the Jews to know, for we read on in Luke's account:

**Luke 19:41-44**

Now as He drew near, He saw the city and wept over it, saying, *"If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*

That is, they should have known that their Messiah was going to be revealed to them on this specific day. How? Well, as we read in our reading from Isaiah 46 this morning, God declares *"the end from the beginning, And from ancient times things that are not yet done"*. In other words, He has told us details of the future in advance. And in this specific case, He had told Daniel the exact time, in fact the exact day, that the Messiah would be revealed. We read in Daniel chapter 9:

**Daniel 9:25a**

*"Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks;...*



And so that is 69 weeks, or 483 years, starting on 14th March 445 BC (which is the 1st of Nisan in the Jewish calendar) — a starting point that we find out from the book of Nehemiah. And those 483 years (measured as 360-day years, as many ancient cultures did), brings us 173,880 days later to the 6th April A.D. 32 (which would have been the 10th of Nisan), which is this exact day that Jesus rode into Jerusalem. The exact day! This is just one of the remarkable proofs we have that the Bible is no ordinary book, but is as it claims, the Word of God that can be depended on.

Indeed, the confidence this gives us in the Bible, is *why* we should understand these things. That in understanding such remarkable fulfilment of prophecy in Jesus Christ, that was given some 500 years before He was even born, we would be *more* confident in what we read than if we had seen these things unfold with our own eyes, as Peter tells us in his second letter.

For there will be those that ask us why we are so sure about what we believe, and how we can be so confident in what the Bible says. Well, this is how! God, who is outside of time, has revealed certain details of history to us in advance, that we might know it is *His* Word, and not *man's* word — for no man could have possibly engineered the events we read of here in Matthew chapter 21.

And so, as we read on, since all Jesus life and ministry on Earth had led to this moment, and this *hour* that was just around the corner, we should pay careful attention to all that Matthew writes in these final chapters. And he records next:

#### **Matthew 21:10**

And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

That is ALL the city, which at that time, being that the passover was just about to be celebrated, would have swollen to hundreds of thousands of people, perhaps even north of 2 *million* people (according to the Jewish historian, Josephus). So, this was no small incident, and it had gotten *everyone's* attention.

In fact, the Greek word **σειο** translated *moved* here, is where we get the English word seismic from, and accordingly it is translated as quake or shake elsewhere in the Bible. And all the people were asking "Who is this?".

#### **Matthew 21:11**

So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

And so then, the people who had been shouting *Hosanna!* as Jesus rode into Jerusalem knew who He was, without *really* knowing who He was. They understood who He was in human terms, but hadn't reached the conclusion that Peter or the other apostles had, that He was the Christ, the Messiah, the Son of God. And there's a warning to us all, that we can be technically right, while missing the entire point of the matter. And it would be a fatal mistake indeed to not *really* understand who Jesus is.

And here, as these people talked among themselves, sadly failing to see who He really was, and failing to have understood Daniel's prophecy that this would be the *very day* on which the Messiah would be revealed, Jesus now heads for the temple. We read in verse 12:

#### **Matthew 21:12**

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

Which is a distinct event from what we read in John chapter 2, where Jesus had made a whip of cords to drive the money changers out of the temple. And that should serve as a gentle reminder that where there is sin present in our lives, Jesus will continue to work away at that, correcting us more than once if needed, until such sin is driven out from us, whose *bodies* are now the temple of the Holy Spirit. And just as this was no doubt a jarring and humbling experience for those He drove out of the temple, so it may be a similar experience for us as He rids us of sin in *our* lives.

#### **Matthew 21:13**

And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of thieves.' "

And in doing so, was quoting both Isaiah 56:7 and Jeremiah 7:11, rebuking all those involved for turning the temple, which was set aside for the worship of God, into a place where people were exploited.

But how was that happening, you may wonder? Well, you see, with so many people gathered here to celebrate the passover, there were two acute needs. For as part of the celebration they were to offer a lamb as a sacrifice. And for those travelling from away, there was provision in the law that they could sell a lamb back at home, and then use that money to buy another lamb when they made it to Jerusalem.

And this was preferable, because not only did it save having to bring a sheep on the journey with them, but the reality was that even if they did bring their own, there was no guarantee that their lamb would be deemed acceptable — for, since corruption existed, it was very *likely* that their own lamb would *not* be accepted, so *forcing* them to buy another approved lamb (or pair of doves) anyway, at a significantly higher cost, of course.

But worse still, since these transactions all took place in the temple grounds, you could only pay for a lamb in temple shekels, and so, if you were from out of town, then you were going to need to get your currency converted. And that's where the money changers came in, giving a poor exchange rate to a captive audience, essentially exploiting them by giving them far less in temple shekels than they should have done with the currency they received. They were literally being fleeced, pun intended!

And so no wonder that Jesus was upset at this practice, for this should never have taken place anywhere, let alone in the temple! And note His response, that He takes immediate action to drive such wickedness out. So I wonder, would we be prepared to do the same? Would we be prepared to even speak up? When we ask ourselves the question "*What would Jesus do?*", the possibilities have to include turning over tables and driving people out of the place of worship if they are acting as wickedly as these men were. And there *are* such people that ought to be driven out of churches today, who are in some pseudo-ministry for the income, rather than for the outcome.

Sadly, it wouldn't take any of us a long time to find such individuals on so-called Christian TV channels, where the prosperity gospel is rife, where men and women will try to convince you that you should give money to *them*, so that God will bless you. Of course, in the end, they are only lining their own pockets, adding to their car collection, buying a new private jet, or yet another mansion. And we really should be upset at such charlatans. We should actually be angry, in a righteous way, just as Jesus was.



But with the existence of such wickedness, we shouldn't go to the other extreme and think "*well, in that case it is better to not give to the church, it is better not to support individuals in ministry*" for we are to give, and we are to support. And not half-heartedly, giving the dregs and offcuts of our time and money, but rather giving to the Lord out of a *willing* heart, considering the example of the children of Israel, who (in one of their obedient moments) brought so much to Moses for the making of the tabernacle, that he had to ask them to stop giving any more!

However, coming back to this awful situation on the temple mount, and considering what we learn from it; let us neither tolerate or support those who are more interested in their own pockets, than people's hearts. More interested in fleecing the sheep, than feeding them. Many a wicked man would have been removed from the pulpit or stage already if it were not for Christians putting up with their sinful behaviour, or worst still, supporting them.

Now, while Jesus was still at the temple we read:

#### **Matthew 21:14**

Then the blind and the lame came to Him in the temple, and He healed them.

And this was significant in that neither group were permitted, under customs at the time, to come into the temple, but Jesus, as was *His* custom, had compassion on them, and healed them. And it produced two very different responses, for, we read in verse 15 on:

#### **Matthew 21:15-16**

But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, Out of the mouth of babes and nursing infants You have perfected praise'?"

And so, on one hand, the children were singing His praises, calling on Him to save them. But the chief priests and scribes, who *should* have known what specific day this was, and more-so *should have known* who *He* was, became very displeased. But Jesus responds, quoting Psalm 8, which they should have also been more than familiar with. And it seems that's where this conversation ends for now, for in verse 17 we read:

#### **Matthew 21:17**

Then He left them and went out of the city to Bethany, and He lodged there.

And as mentioned earlier, this was the town where Mary, Martha and their brother Lazarus lived, whom Jesus had raised from the dead, so it's not unreasonable to think He may have lodged with them overnight (even though we don't know that for sure). But this verse really is there to let us know that He didn't stay in the city on this night, for we read next:

#### **Matthew 21:18-20**

Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, "How did the fig tree wither away so soon?"

So then, what happened here was miraculous, in that the tree would never have withered away like that of its own accord (Mark's account telling us that it was *dried up from the roots*), and we'll come back to that in a moment. But first, let us consider the illustration this is, and why the Holy Spirit had Matthew and Mark record this. For, I don't know about you, but I'm not very familiar with fig trees, and so it's helpful to know that it is an *unusual* tree, in that it produces fruit in two crops, the first happening *before* it produces leaves, in any given year.

And so as Jesus approached this tree, He would have seen the outward signs of health, but in reality found it had produced no fruit. And what a picture this was of the nation of Israel, for they had the temple, and they had the daily sacrifice, they had the *appearance* of religion — yet their hearts were far from God. A warning for us too, that we can be church goers, we can sing songs of praise to God, we can post Christian quotes on social media, but it's possible that our hearts are still not right before God.

Now, as for the tree, Jesus' disciples marvelled that it could wither so soon after Jesus speaking to it, perhaps in the moment forgetting that He had already calmed the storm by speaking to it, and more significantly, had spoken the very world into existence, back at creation, that, as we read in John's gospel account, *All things were made through Him, and without Him nothing was made that was made.*

And we read Jesus' response in the next verse:

#### **Matthew 21:21-22**

So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. And whatever things you ask in prayer, believing, you will receive."

So then, He reminds them of what He said back in chapter 17, that ultimately it wasn't the *amount* of faith that was important, but asking *in* faith that was. Why? Because the ability of the person or object you put your faith in, resides not in how much you trust them, but whether you do at all. Consider this — you're sitting on a chair right now, and I guess you have little thought to whether it would hold you up as you sat on it this morning. But you did trust that it would, right? Well, how much was the chair's ability to hold you up determined by how much or how little confidence you had in it, that it would? Zero, right!?

So it is with God. For His ability to act, to save, to work in our lives is not constrained by the amount of faith we have. Rather, it is simply the presence of faith that is required. Indeed, remember the example Jesus gave, saying faith the size of a mustard seed could move mountains, an example He gave in front of Mt Hermon that was 2-3 *million* times bigger, that was part of a mountain range of the same name that is 1.4 billion trillion times bigger than a single mustard seed, which is only 1-2 millimetres in size!

**Again, how little faith is needed to move the all-mighty arm of God, for the *power* rests not in our faith, or our ability to pray, but in the One we have faith in.**

But does that mean we have a blank cheque to ask anything we want, and we'll get it? No — we are not to think of God as some sort of genie in a bottle that will give us our wishes. No, God is too kind to let us have anything! Indeed, I'm very, very grateful for all the prayers God answered *no* to in my life. Rather, we need to ask within the will of God, which means that we are not asking anything contrary to the Bible. And furthermore, we should not be asking for anything, even good things, out of lust, noting what we read in James chapter 4, that says:

### James 4:2-3

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

Again, God is too kind to give us anything we want. And so the example Jesus gives here, of faith moving a mountain into the sea, is to illustrate God's power that is *available* through prayer — not to suggest that we can landscape our gardens from our prayer closets.

But given God's great power, and this great promise we have — that "*whatever things you ask in prayer, believing, you will receive*" — let us ask *boldly* for good things not merely for our good, but for His glory.

### Matthew 21:23

Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

Ah oh the irony here, for these men had drifted far from God, and were permitting such extortion of people to take place in the temple grounds, yet they have the audacity to question Jesus, who was God, as to by whose authority He taught and acted! And sadly, such is the way of some today, who are more interested in someone's human credentials (and which man ordained them), than someone's Biblical qualifications and whether God has ordained them.

### Matthew 21:24-27

But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: The baptism of John—where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the multitude, for all count John as a prophet." So they answered Jesus and said, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things.

So then, Jesus turns the question back on them, but they were not prepared to give an answer for they had boxed themselves into corner in which, if they had answered that John had acted under God's authority, then Jesus would have simply been able to say that He was acting under the same authority!

But He wasn't trying to be clever or smart with them, but rather He was trying to get them to think. For in verse 28 we'll read that He said next "*But what do you think?...*" before He speaks three parables to them — two in this chapter, and one in the next. But we'll get to those next time.


## Application questions

Oh, there is never a shortage of wonder in what the Bible says, nor ways in which it applies to our lives, is there?! As we think on these 27 verses this morning, please, please, do ask yourself these questions:

- Do we trust that God will provide where He guides? (Note disciples who fetched the donkey)
- Do we lack confidence in the Bible, through lack of attention to prophecy?

- Have we also failed to make God's house a house of prayer?
  - Is our walk matching our talk? (Are we all leaves, and no fruit?)
  - Are we asking in faith, fully confident in what He can do? (Within Biblical boundaries)
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