

Scripture: Matthew 21:10-11.

Text: Mt. 21:10 -- "And when he was come into Jerusalem, all the city was moved, saying, 'Who is this?'"

Sermon-Topic: "Who is This?"

Proposition: The verdict of the history of Christian experience shows that acceptance of Jesus as Son of God, resurrected, savior, teacher and guide, is the most rewarding and fruitful answer to the question "Who is this?" about him.

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Introduction:

1. An Army drill sergeant shouted: "Company attention! Lift up your left leg and hold it straight out in front of you." One of the rookies became confused, and held out his right leg by mistake, so that it ~~was~~ was next to his buddy's left leg. After a moment, the sergeant yelled, "OK, ok. Who's the joker holding up both legs?" (Grit, 8-9-70).

2. The sergeant ~~may have~~ asked a dumb question, wanting to know who was doing something that was impossible. But many of the people of Jesus' day asked who Jesus was, and they had good reason for wanting to know. He had aroused their curiosity, their attention, their awe, sometimes their love and their loyalty to such degrees that they really wondered WHO he was. People then, people since and people now have wondered and do wonder about Christ's true nature, personality, and being, about who this is that we call Jesus Christ.

I. In his own day people had varying opinions and faith as to who he was.

Introduction:

1. In the first part of the Gospel of Matthew, Jesus is shown as a teacher who has received authority from God to teach and forgive sins. This authority is given to him by the Father, and Jesus is shown to be the Son of God. The Gospel of Matthew is written for a Jewish audience, and it is clear that Jesus is presented as the Messiah, the one who fulfills the promises of the Old Testament. The Gospel is divided into several sections, each with its own characteristics. The first section, chapters 1-11, is the Sermon on the Mount, where Jesus teaches the Beatitudes and the Lord's Prayer. The second section, chapters 12-17, is the Journey to Jerusalem, where Jesus teaches about the Kingdom of God and the signs of the times. The third section, chapters 18-23, is the Olivet Discourse, where Jesus teaches about the end of the world and the coming of the Son of Man. The fourth section, chapters 24-25, is the Parable of the Fig Tree, where Jesus teaches about the signs of the times and the coming of the Son of Man. The fifth section, chapters 26-28, is the Passion Narrative, where Jesus is crucified and buried. The sixth section, chapters 29-31, is the Resurrection and Ascension, where Jesus rises from the dead and ascends to heaven. The seventh section, chapters 32-34, is the Second Coming, where Jesus returns to earth to judge the living and the dead. The eighth section, chapters 35-38, is the Final Judgment, where Jesus judges the nations and the twelve apostles. The ninth section, chapters 39-41, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The tenth section, chapters 42-44, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The eleventh section, chapters 45-47, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The twelfth section, chapters 48-50, is the Final Judgment, where Jesus judges the twelve apostles and the nations.

2. The second part of the Gospel of Matthew, chapters 12-17, is the Journey to Jerusalem. This section is divided into several parts. The first part, chapters 12-13, is the Sermon on the Mount, where Jesus teaches the Beatitudes and the Lord's Prayer. The second part, chapters 14-16, is the Journey to Jerusalem, where Jesus teaches about the Kingdom of God and the signs of the times. The third part, chapters 17-18, is the Olivet Discourse, where Jesus teaches about the end of the world and the coming of the Son of Man. The fourth part, chapters 19-23, is the Parable of the Fig Tree, where Jesus teaches about the signs of the times and the coming of the Son of Man. The fifth part, chapters 24-25, is the Passion Narrative, where Jesus is crucified and buried. The sixth part, chapters 26-28, is the Resurrection and Ascension, where Jesus rises from the dead and ascends to heaven. The seventh part, chapters 29-31, is the Second Coming, where Jesus returns to earth to judge the living and the dead. The eighth part, chapters 32-34, is the Final Judgment, where Jesus judges the nations and the twelve apostles. The ninth part, chapters 35-38, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The tenth part, chapters 39-41, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The eleventh part, chapters 42-44, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The twelfth part, chapters 45-47, is the Final Judgment, where Jesus judges the twelve apostles and the nations. The thirteenth part, chapters 48-50, is the Final Judgment, where Jesus judges the twelve apostles and the nations.

1. The Scripture that we read, Matthew 21:10-11, is a passage describing how people in Jerusalem reacted to Jesus immediately after he had arrived in that city following the triumphal Palm Sunday approach to it. "Who they wanted to know, "is this" who is getting all this honor and attention.

2. Most of them, ~~onx~~ the "multitude" or "crowds," said "This is Jesus the prophet of Nazareth of Galilee." His riding into the city on an ass and his indignant activity in cleansing the temple of money changers suggested the ~~fixary~~ fiery personality of a prophet. According to some modern-day Scriptural students and commentators, Matthew emphasized the prophetic role for Jesus in order to assure his Jewish and Roman readers that the Palm Sunday appearance of Jesus was NOT POLITICAL.

Such a view of Jesus has always been popular. It supposes that Jesus is a good man and a great teacher. Perhaps he is even the best and the greatest of all teachers and leaders and prophets. One can learn from Jesus, according to such a viewpoint, but you still have to trust ~~to~~ your own skill and your own efforts.

The first part of the report is a general description of the project. It is followed by a detailed description of the work done during the period covered by the report. The work was done in accordance with the plan of work approved by the committee.

The results of the work are given in the following tables. It will be seen that the work has been carried out in accordance with the plan of work approved by the committee. The results are in general in accordance with the expectations of the committee.

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4. Some people thought Jesus was an imposter and a trouble-breeder. Such views furnished the grounds for his arrest, trial and crucifixion. Many leaders today in state and industry would think it worse than unfortunate if many people should take Jesus too seriously. Recently I had a man in a very necessary but highly-competitive business, one in which he and his partner have done remarkably well in a very short time, ~~said~~ that all of the people ^{WORKING IN} ~~associated~~ with their business belonged to churches and were active in them, participated in civic clubs and fraternal organizations, because it was good for business. He referred to the participation of some ministers in various civic groups and activities, and told how these ministers recruited numbers of the men from such groups into their churches. Perhaps this is all right, legitimate, and good in the Christian sense. On the other hand, perhaps the church like many businesses is mainly using ~~people's~~ people's groups to get people into the churches for the benefit of big statistics and financial prosperity. If that's the motive, we are indeed

imposters and frauds. Like Jesus her master, the Christians and ~~the~~ churches should be interested in people for their sakes, not for selfish gain and prestige.

5. Some people of Jesus' day paid no attention to him. Perhaps that is why he is mentioned in only one major surviving history of the period and then only briefly, in the works of Josephus. Likewise today, many people pay absolutely no attention to Jesus. Some are even irritated if his name is brought up.

6. Some of Jesus' contemporaries saw in him a healer and a miracle worker. That seems to have been one of the chief reasons many people followed him. They brought their sick and afflicted to him in droves. You may not think that people still do that, but they have through the ages since Christ's time, and they still do. Hospitals were originally staffed in Europe and in this country by church people, as the nuns still do. Churches started and ran the places of healing, ~~wh~~ whether or not they used religious professionals

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for the tasks. Our American maze of government-supported hospitals drew the rationale and motivation for their establishment from a Christian ethic which ~~teaches~~ teaches that ~~society~~ ~~xxxxxxx~~ is ~~reponsible~~ responsible for the welfare and healing of its members. ~~xxxx~~ The most progressive hospitals in our country use chaplains as members of their staffs, and recognize the importance of a strong faith and steady spiritual influence in the process of healing. Jesus Christ is still the great healer.

5. From the world of medicine or of sports comes the story of a golfer who accidentally swallowed a ball and was rushed to the hospital for emergency surgery. Being a curious fellow, the patient demanded he be allowed to watch the operation. Reluctantly the surgeon agreed and administered local anesthesia so that the man could remain conscious during the entire procedure. He felt nothing as the first incision was made, nor the next, nor the next. Becoming upset over the number of cuts being made he asked, "Doctor, I

of the United States, the American people
 of government, supported by the
 of the nation, and the
 for their own sake, and for the
 that the American people should
 social system is responsible for
 the future and health of the
 our, and the progress
 result in our country and
 being as members of their state,
 and recognize the importance of
 their duty and their
 interests in the progress of
 that is still the most
 matter.

of the world of medicine or
 of acute cases of a
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 for, not the
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can't understand the reason for so many incisions. Is this normal procedure?"

"No," was the explanation, "but that's the way the ball bounces."
(Coronet, 8-70)

We'd like to say that ~~the way the ball bounces, or the inevitable truth about the healing arts, is that the motivation for concern for ones fellow man as expressed in medical~~ ^{MUCH} ~~Christian concern~~ ^{PRACTICE} is ~~is~~ -- even in the countries that say they have nothing in common with Christian outlook. We think we can make a pretty good case for that.

way

6. Another ~~xxxxxx~~ that some of the people of Christ's time saw him was as a flashing look at the mystery of the ~~Godhead~~ Godhead. This is what the Gospel of John is talking about, Jesus, when it says: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was ~~light, xxxxx~~ life, and the ~~light~~ ^{life} was the light of men. The light shines in the darkness,

and the darkness has not overcome it!

We would be dishonest if we said we know all about the Godhead. People sometimes get distressed and confused when we speak of Jesus as God or as the Son of God. Without knowing exactly how; if we believe John's statement, which we have read here, then we must believe that Jesus is indeed one with the Godhead. We can ^{TRY TO} explain, as many have done, in terms of philosophy, metaphysics, and other theory. But the nature of the Godhead and of Jesus Christ is only partly known to us. Much is still a mystery. That we do not know the whole story does not keep that which we ~~do know~~ ^{HAS BEEN} have told us from being true. ~~It~~ ^{CHRIST'S DIVINITY} is a truth which is neither provable ^{nor} disprovable in the sense that laboratory proof is presented. It is a truth that one feels so strongly within himself that he knows it to be true. Or lacking the feeling, he doubts - is an agnostic.

~~XX~~7.X We have mentioned now several ways that people of Jesus' day reacted to him, and ^{we} observed that we, too, have people who turn to him as a prophet, who reject him as an impost-

The first thing I noticed was how overcast it
 was. The sky was a dull, greyish blue, and
 the air felt heavy and oppressive. I was
 walking down the street, and the sound of
 my shoes hitting the pavement was the only
 sound I could hear. The buildings on either
 side of the street were old and weathered,
 their walls a mix of brown and grey. The
 windows were dark, and the doors were
 closed. It felt like I was in a dead
 city, a city that had been abandoned for
 years. I was alone, and I felt a sense of
 isolation and loneliness. The only person
 I saw was a man in a dark coat walking
 in the same direction as I was. He was
 looking down at the ground, and he didn't
 seem to notice me. I was walking
 towards a large, old building that looked
 like a school or a government building. The
 building was made of brick and had a
 clock tower on top. The clock tower was
 tall and thin, and it had a clock face
 on each side. I was walking towards the
 clock tower, and I felt a sense of
 anticipation and excitement. I was about
 to see something new, something that I
 had never seen before. I was about to
 see the clock tower, and I was about to
 see the city. I was about to see the
 world.

and trouble-maker, who ignore him,
who think of him as a~~xxxxxx~~ healer
 to be used like any good medicine,
 or who see in him a flash of the
truth behind the mystery that is the
Godhead. We of this age in which we
 live are luckier, perhaps, than the
 early day Christians, because

II. We have the verdict of Christian
history to help us decide who Jesus
is.

1. As we said, all of the answers
 and judgments about Jesus of the day
 in which ~~we~~ lived have some adherents
 in our day, and always have. We ~~xxxx~~
 must point out, though, that the
 faith that he is the Christ, the
 Son of the living God, Savior, ~~xxxx~~
 leader, has motivated ^{more} people to make
 great changes in themselves and in
 history ^{THAN ANY OTHER FAITH.} Peter, Constantine,
 Augustine, Thomas of Aquinas, St.
 Francis of Assissi, Martin Luther,
 John Calvin, John Knox, John Wesley,
 Francis Asbury, and many, many others
 changed not only many lives around
 them but the very course of history,
^{BECAUSE} ~~in the name~~ of their understanding
 of and feeling for Jesus. We live IN

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a greatly different sort of culture because of the influence of great concepts which these men fostered in the name of Jesus.

2. We know that their faith in him was and is founded on the resurrection. His example, his birth, his teachings, may be very important, but without the resurrection he would have been forgotten. Every great Christian leader has stressed the tremendous importance of this great fact, the journey of everyman toward eternity through faith in Jesus. ~~However~~, Today as always,

III. Each person must choose for himself the answer to the question "who is this?" about Jesus.

1. There is a story about Jay Kirke (an old-timer minor league baseball star) who got married, and immediately went into a huge hitting strike. Every evening he would come in the door, exclaiming, "Two for four today, honey!" or "Three for five, precious." Then came the inevitable day when, in a doubleheader against the league leaders, Kirke

The first part of the
report is devoted to
the study of the
economic situation
of the country.

The second part of the
report is devoted to
the study of the
social situation
of the country.
The third part of the
report is devoted to
the study of the
political situation
of the country.
The fourth part of the
report is devoted to
the study of the
cultural situation
of the country.

The fifth part of the
report is devoted to
the study of the
international situation
of the country.

The sixth part of the
report is devoted to
the study of the
future of the country.
The seventh part of the
report is devoted to
the study of the
conclusions of the
report.

got no hits in nine times at bat. That evening his bride heard the front door open, but no jolly shout. "How did we do today, dear?" she cooed. "Listen," snarled Kirke, "you do the cooking and I'll do the hitting."

(Mortimer R. Feinberg, in "Tension - a Treasured Status Symbol," in Business Management for 7-70).

Each person must do his own thing, as the kids say it today, in this area of religion. We cannot ~~force~~ force on you, or you on another, no one can force on anyone, ~~know~~ his answer and feelings about the question "Who is This?" about Jesus. It is a personal matter and decision with each.

2. ~~However~~, there should come a time for each person when he lays aside his questioning and considering and takes a stand. That stand should be a venture, a way of life, an adventure, which ~~from~~ then on gives motivation to his life.

3. Only as you take your stand, and venture to live by the demands of your faith, can you really feel and know God.

I have no idea how long it has been
 since I last saw you. I hope you are
 well and happy. I have been thinking
 about you a great deal lately. I hope
 you are still in the same place.
 I have been very busy lately, but
 I will try to write to you more
 often. I hope you will write to me
 when you have a chance. I am
 always with love,
 your affectionate friend,
 [Name]

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 [Name]

Conclusion:

1. Many intellectual, philosophical conclusions about Jesus are possible.

2. ~~But, let us also repeat,~~ at some point a person ~~should~~ must make a choice of one of them. NOT to do so is a choice also!

3. The verdict of ~~history~~ the history of human experience shows that acceptance of Jesus as Son of God, resurrected, savior, teacher and guide, is the most rewarding and fruitful answer to the question "Who is This?" when asked about Jesus.

Conclusion:

1. The study has shown that the
conclusion about Jesus and
his life is a choice about

2. The fact we also know, but
some point to human strength - that
is the case of one of them.
to do so is a choice about

3. The way that the
history of human experience at the
end of the world of Jesus as a son of
God, transcended, and to other
the world, that is not just the end
of the world to the question, no
is the "when" about Jesus.