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?"

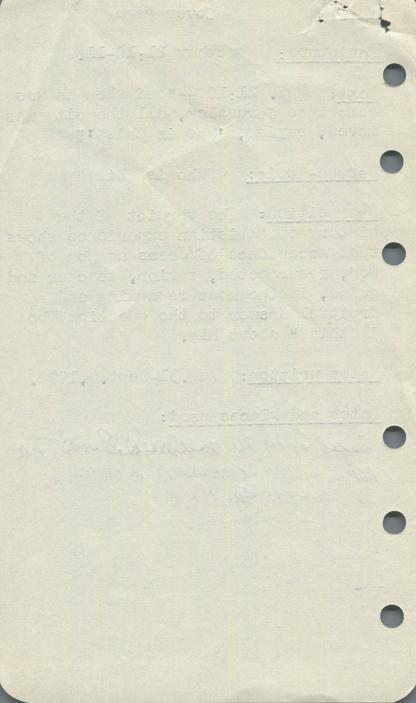
Sermon-Topic; "Who is This?"

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? 2 about him.

Dates written: Aug. 31-Sept. 4,1970.

Dates and places used:

APRIL 4,1982 - COKESBURY U.M. CHURCH, AUGUSTA, GA., 11 a.m.

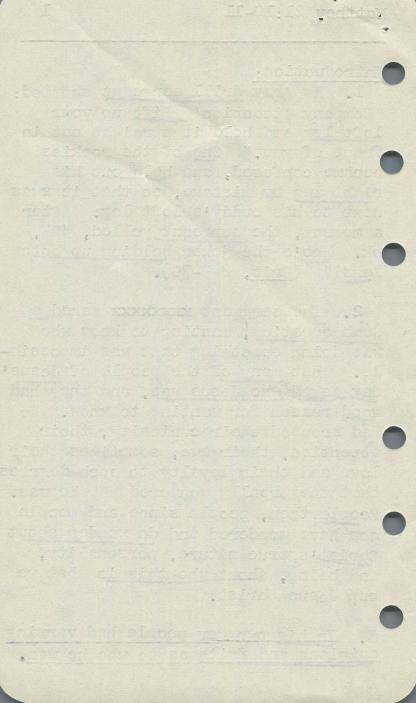


## Introduction:

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 xwas
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 wxxxxxx 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 can Jesus Christ.
- I. In his own day people had varying opinions and faith as to who he was.



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 ar-

rived 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.

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 xixxxx 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

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

and Roman readers that the Palm Sunday

Jesus, according to such a viewpoint, but you still have to trust to your own skill and your own efforts.

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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.
- try would think it worse than unfortunate if many people should take
  Jesus too seriously. Recently I had
  a manx in a very necessary but highly-
- competitive business, one in which he and his partner have done remarkably well in a very short time, say that all of the people descripted 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
- tion 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
- all right, legitimate, and good in the Christian sense. On the other hand, perhaps the church like many businesses is mainly using propriet
- 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

reministration with the last term and add i

- imposters and frauds. Like Jesus her master, the Christian and these churches should be interested in people fior 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, whather or not they used religious professionals

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healer.

- of government-supported hospitals drew the rationale and motivation for their establishment from a Christian ethic which taighes that society\*\*x\*\*\*x\*\*\*\* is reponsible for the welfare and healing of its members. \*\*Xix\*\*\*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
  - who accidentally swalload 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

5. From the world of medicine or

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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 as a Christian correct 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

people of Christ's time saw him was as a flashing look at the mystery of the Konkerker 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 kinker want life, and the light was the light of men. The light shines in the darkness,

or with the cold to cold the i sant of the north man tall, a former i extit lie : wer with a tening out The light was appearable of the 

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 ex-

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 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 have told us from being true. It is a truth which is neither provable or 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.

ways that people of Jesus day reacted to him, and wobserved that we, too, have people who turn to him as a prophet, who reject him as an impost-

PLACE TO THE TOTAL THE TAX TO THE TAX TO THE TAX TO THE TAX THE TAX TO THE TA -we want cost them to be at a second or a cost of the indese one into the location. We can Sollier Signature of the tipe on west of the willing to bear the sollier to be the sollier to be sold of the sollier to be sold of the sollier to be sold of the s ers word for ob er ted as nor and the to office the

- and trouble-maker, who ignore him, who think of him as anxank 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
- II. We have the verdict of Christian history to help us decide who Jesus is.

early day Christians, because

live are luckier, perhaps, than the

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 want must point out though, that the faith that he is the Christ, the Son of the living God, Savior, krader leader, has motivated people to make great changes in themselves and in history Peter, Flonstantine, 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, in the name of their understanding of and feeling for Jesus. We live

or quirection to and the contraction of the contrac creat only eligable afairs, vacual everyne but to its thing of all. in our day, and alloyed a vo. to such with the transfer of the control of The second of the second of the . Tolled and the world with the Matthew 21:10-11

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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, foday as always,

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

I. 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

BUTTON TO THE LOCK miniple distinct to the representation of the company of the is tecosias, at a vore important terdeldon a mi verse vel cità i office to or or self

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 on you, or you on another, no one can force on anyone, kanax his answer and feelings about the question "Who is This?" about Jesus. It is a personal matter and decision with each.

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.

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

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