GROUP DISCUSSION QUESTIONS:

* **What experiences, images, and ideas come to mind when you think of the word worship?**
* **What is the difference between personal and corporate worship? Why are both of these important in expressing our need for God and desire to be with Him?**
* **What motivates you to worship in a personal manner? What motivates you to come to corporate worship on Sundays?**

**Main Point**

We must be certain we are worshiping Jesus for who He really is, not who we want Him to be.

We were created to worship the one true God, but at the fall, that instinct was broken. Other things now take the place of God in our lives, and we worship them instead. Jesus came as King to restore us to God and to restore our worship of God, as His triumphal entry into Jerusalem reveals. But we must be careful that we are worshiping Jesus for who He really is, not who we want Him to be.

Have a volunteer read Luke 19:28-44.

* **What were the people expecting Jesus to do when He reached Jerusalem (Luke 19:11 and Zech. 9:9)?**
* **How were the people’s expectations of the Messiah different from Jesus’ true intentions?**
* **When have your expectations about God been different from the way He has revealed Himself to you?**

Despite the joy and praise of the disciples, Jerusalem did not receive its king. Many people interpreted the Old Testament prophecies of the Messiah to be about a national leader who would make Israel into a powerful nation again. The more evident it became that Jesus hadn’t come to lead as their earthly king and political hero, the more people turned their backs on Him.

The people’s joy at Jesus’ entry into Jerusalem echoed the angelic joy at Jesus’ birth in Bethlehem (Luke 2:3-14). However, in this scene of joyful celebration, a dark side was present as well. While others were caught up in the occasion of praise, the Pharisees felt threatened. So out of the same scene came praise and criticism. Jesus immediately answered them. On another occasion, Jesus had commanded silence (Luke 9:21) but not now, not on this occasion. If the disciples withheld their praise, Jesus said the stones would cry out in their place. Jesus was publicly presenting Himself to the nation, and God was determined this fact would be acknowledged. On this occasion Jesus was clearly proclaiming that He was Israel’s Messiah.

* **If you had been a Jew living in Jerusalem at the time of Jesus, what might have made you reject and oppose Jesus?**

Have a volunteer read Luke 20:1-19.

* **What are the implications of Jesus' parable for us today?**
* **How might we be guilty of rejecting Jesus in certain ways?**
* **Why do people today reject Jesus as God’s Son? What responsibility do we have in helping them know Him?**

In the Old Testament era God sent prophet after prophet to His people, but the people rejected them, scorned them and mistreated them. The prophetic message in Scripture had its foundation in people who died at the hands of the forefathers of those listening to Jesus. As their ancestors had rejected the prophets, soon these leaders and the people who listened to them would reject the Messiah, God’s Son. In doing so they were rejecting God’s authority over them, which ultimately resulted in their experiencing God’s judgment. God’s act of sending His only Son was His last and most gracious attempt to save the people.

**Application**

Help your group identify how the truths from the Scripture passage apply directly to their lives.

* **What expectations do we place on Christ today? Do we think of Him as a power that will serve our desires or do we see Him as the Lord who is worthy of our worship?**
* **What does praise look like in your day-to-day life? In what ways might you reject Jesus, even unintentionally?**
* **In what areas do you struggle to submit to God as King? How might you embrace more of an attitude of submission to God this week?**

**Pray**

Close your time in prayer. Praise God for sending Christ to be the king we needed, not the king we wanted. Ask God to help your group worship Him with their whole lives.