

ASPECTS OF GOD'S WORLDWIDE PROGRAM OF MISSIONS AS SEEN ON THAT FIRST PALM SUNDAY

Trevor A. Douglas, March 28 2021

- Definition of “missions:” Christ’s Great Commission says to go and make _____ of all peoples, baptizing them in the name of the Father, the Son, and the Holy Spirit. This is to happen in our Jerusalem (Three Hills), our Judea (Alberta), our Samaria (other parts of Canada), and to the uttermost parts of the world (Matt. 28:19-20; Act. 1:8).
 - Palm Sunday text: Lk. 19:28-44.
- I. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:28-34)**
- II. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:30, 35)**
- III. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:36-38)**
- A. This choosing was for the _____ (Ex. 12:1-6)**
- B. This choosing was for the _____**
- 1. Consider Zech. 9:9-10 (the “donkey” prophecy) – “the nations;” “ends of the earth”**
 - 2. Consider Psa. 118:10, 26 (the “blessed is the king” prophecy) – “all the nations”**
- IV. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:39)**
- V. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:40)**
- VI. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:41-42)**
- VII. We see _____ on that first Palm Sunday, and that’s an aspect of God’s worldwide program of missions (Lk. 19:43-44)**

CONCLUSION AND APPLICATION:

- LORDSHIP – Christ must have complete Lordship over all our _____.
- SUBMISSION – like the colt, we must submit to do God’s will, and without _____ !
- CHOOSING – both Jew and Gentile, by an act of their free _____, can choose to follow Christ.
- OPPOSITION – realistically, we shouldn’t be surprised if there are those who oppose Christ and His Gospel and _____ to accept Him.
- CREATION – even God’s creation, like _____, can declare God’s message to the world.
- LOVE – we must have love as we share the Good News. This love might be shown by us _____—literally or figuratively—over a lost world.
- JUDGMENT – there is a fearful judgment for those who ultimately _____ the Gospel.

DISCUSSION QUESTIONS

1. Trevor said that PTC is known as a *missions church* as it has reached out to her Jerusalem (Three Hills), Judea (Alberta), Samaria (other parts of Canada), and to the uttermost parts of the world (e.g. PCA international students). But is this designation still true for PTC today?
2. Lk. 19:28-34. What would be your reaction if strangers told you they were taking your car, for example, *because the Lord needs it*? Would you say *yes* since all your belongings are His anyway? Is there any belonging you'd say *no* to, like one of your children who wants to volunteer for the Lord's service somewhere?
3. Lk. 19:30, 35. Tell a story of seeing someone breaking in a wild horse, or riding a bucking bronco at the Calgary Stampede, or riding steers, or even pigs. Is it astounding to you that an unbroken colt which might have "stubbornness characteristics" would submit to a rider? Why did it submit? And are you more prone to be one to easily submit to God's will, or to buck Him on it?
4. Lk. 19:36-38. Even though Palm Sunday was a Day of Choosing for the Jews to pick out their sacrificial lamb for the upcoming Passover, it also was for the Gentiles. Did the OT references given reinforce that Christ came to be the Passover Lamb for the whole world—not just for the Jews?
5. Lk. 19:39. Describe an incidence of opposition you've had when sharing Christ with others.
6. Lk. 19:40. Relate any "stone" stories which illustrate how General Revelation can reveal truths about God.
7. Lk. 19:41-42. Jesus showed His love for Jerusalem by weeping over it. Was this extreme on His part, or should we seriously consider how we can weep too?
8. Lk. 19:43-44. The wrath to come was seen on that first Palm Sunday when Jesus foretold Jerusalem's destruction in 70 AD. The judgment-to-come is a hard subject to convey to non-believers. Political correctness shies away from talking about this. But should we? How can we communicate this concept tactfully, but truthfully?