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THE PASSION WEEK (LUKE 19:28-23:56)

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 - 1. The triumphal entry (19:28-40)
 - 2. Christ weeps over the city (19:41-44)
- B. Monday (19:45-48)
 - 1. He cleanses the temple (19:45,46)
- C. Tuesday (20:1-21:38)
 - 1. He contends with the Jewish rulers (20:1-8)
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 - a. The parable of the wicked vinedressers (20:9-19)
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 - 6. The burial (23:50-55)
- G. The Sabbath (23:56)

THE CONSUMMATION OF CHRIST'S MINISTRY (24:1-53)

- A. The Resurrection (24:1-12)
- B. The Road to Emmaus (24:13-45)
- C. The Ascension (24:46-53)

40% of the four Gospels was devoted to this Passover week. As we'll see in today's study in **Jn. 12:12-19**, Passover was near at hand, in commemoration of Israel's deliverance from their slavery in Egypt. Jesus our Passover (**1 Cor. 5:7**) would be sacrificed on the same day that Passover lambs were being sacrificed. There were 100s of 1000s of Jews present. In fact, on one occasion, a census was taken of the lambs slain at Passover: the number was given as 256,000 (a lamb could be representative of up to 10 individuals), which means there may have been as many as 2½ million people at that Feast. So 1000s of Jews were gathered for the festival.

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One part of the crowd gathered in Jerusalem for the Passover was already present (:12), while another part of the crowd gathered for Jesus' entrance was composed of those who were traveling with Jesus and had been witnesses of the raising of Lazarus from the dead (:17). There were 3 entries of Jesus into Jerusalem during that week: the first day (Sunday) Jesus rode into the city on a donkey. He came to the Temple, looked around upon all things, and left without saying a word. On the next day (Monday), He went to the Temple and cleansed it (the second cleansing of the Temple **2:13-22**). Arriving in the Temple that day, Jesus first cleansed it and then healed the blind and the lame. The children began shouting "Hosanna to the Son of David." The religious leaders again became indignant. Jesus quoted **Ps. 8:2** to them. When evening fell, Jesus and the 12 retired to Bethany for the night. The third day (Tuesday), the religious leaders surrounded Jesus as He was teaching, and He interacted with the adversaries. The writer John only records the first of these 3 entries.

Read 12:12-19. :12-13 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem.... Many of the pilgrims had doubtless seen and heard Jesus in Galilee over the past 1½-2 years of public ministry there. By the words they used, they must have thought Jesus was coming to Jerusalem for His hour.

This was the hour that was prophesied in **Dan. 9:24-27**. A man, Sir Robert Anderson: "Through Daniel, the Lord predicted that the time from Artaxerxes' decree ordering the rebuilding of the temple to the coming of the Messiah would be 7 weeks and 62 weeks (**Dan. 9:25, Neh. 2:6**) = 69 weeks total. 483 Jewish years, which consisted of 360 days each. Based on all of the historical data, it is best to understand this entry as taking place on 9 Nisan, 30 A.D." Whatever may be the precise chronology, Jesus as King is the only possible fulfillment of Daniel's prophetic timetable. Nisan 14, 30 A.D. for crucifixion.

:13-15 :13...took the branches of the palm trees and went out to meet Him,

and began to shout, “HOSANNA! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel.” (Mt. 21:8-9, Mk. 11:8-10, Lk. 19:36-38. :14 Jesus, finding a young donkey, sat on it; as it is written, :15 “FEAR NOT, DAUGHTER OF ZION; BEHOLD YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.” (from Zech. 9:9 read). The crowd from Bethany and the other from Jerusalem were by now united. They spontaneously cut branches from trees and spread their garments in the way. They had heard about the raising of Lazarus (12:9-11,17-18) and about the approach of Jesus (12:12). The crowd applied to Jesus the words of Ps. 118:25-26 read. Ps. 118 was familiar to every Jew since that psalm was part of the Hallel (Psalms 113-118), sung each morning by the temple choir during the Feast of Booths/Shelters (7:2,37). Hosanna = ‘Save now, we pray!’ or ‘Give salvation now!’ It may be interpreted as a plea for immediate action on the part of the king. King Jesus! The song: “All Hail, King Jesus!” Remember 6:15 when the full, satisfied crowd in Galilee had tried to crown Him the Bread King.

The crowd’s intentions were revealed by the phrase “The King of Israel.” Even the palm branches were acknowledged as the symbol of welcome to a king. It seems they looked upon Jesus as a political and military leader. In Jesus, “They were looking for that very thing which He refused to be.” “Maybe Jesus will liberate us from the yoke of Rome and establish the promises to Abraham and David (Gen. 12:1-3, 2 Sam. 7:1-16). Just think, we can be independent of foreign powers!” They hoped Jesus was the expected One, the promised King of Israel (Review 1:49, 4:25, 12:15, 18:33,37, 19:12-15,19; also see Mt. 27:11). The crowd also called Jesus the Son of David (Mt. 21:9,15, 22:42). If He was who the crowd thought Him to be (and He was!), He was entitled to the crowd’s praise. They just didn’t understand the “King’s” mission.

He did not come as a conqueror riding on a horse, but as a messenger of peace. He came as the Prince of Peace. “Israel’s King came riding on a little flop-eared donkey, His feet dragging in the dust of the streets. On this dignified occasion, Jesus looked anything but dignified.” He certainly was not the earthly Messiah, the King of Israel’s dreams. Jesus would lead no revolt.

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As Jesus received this tribute, the religious leaders became indignant and said to Him, “Teacher, rebuke Your disciples.” Jesus answered, “I tell you, if these become silent, the stones will cry out!” Read Lk. 19:39-40.

:16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. “These things” means the waving of palm-branches, spreading of branches in the way, the praise, the OT passages.

When Jesus was glorified: by means of His cross and resurrection and had

sent forth His Spirit at Pentecost, all this became clear to His disciples. They did not at that moment understand the situation but they later comprehended. **But the Helper, the Holy Spirit, whom the Father will send in My name, He will...bring to your remembrance all that I said to you (14:26).** They still didn’t understand even after His death and resurrection. Shortly after His resurrection, the disciples still asked hopefully, “**Lord, is it at this time You are restoring the kingdom to Israel?**” (Acts 1:6). Yes, Jesus will one day return as the all-conquering King of kings and Lord of lords (Rev. 19:11-16), but He had the work on the cross still to be done. So Jesus was coming to Jerusalem in 30 A.D., not as king and conqueror, but as the Jewish Messiah and the Gentile Savior.

Now let’s read Lk. 19:41-44 again. He broke out in tears (audible, loud weeping) because He saw what was coming for the unbelieving nation. They didn’t recognize the time of their visitation.

:17-19 :17 **So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him.** :18 **For this reason also the people went and met Him, because they heard that He had performed this sign.** :19 **So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.”**

Once again, there were two responses to Jesus. (1) We have the 12, plus many of whom had witnessed the miracle of Jesus raising Lazarus from the dead, plus many pilgrims from Galilee who were heading to Jerusalem or coming from Jerusalem for the Passover. He had raised Lazarus from the dead; surely He could use that same power to free them from Roman oppression.

(2) The second response was of the religious leaders. The Jewish officials rightly feared for the nation (11:48). They first appealed to Jesus to stop the people from responding as they were (Lk. 19:41-44). Now: “The authorities were looking in helpless bewilderment at the tumultuous scene.” Remember, there’s an order out to arrest Jesus because the religious leaders were out to kill Him. We see this in 5:18, 11:53,57, 12:9-11,19. They weren’t planning on getting Jesus during the festival because of Jesus’ popularity (Mk. 14:1-2). But this day changed the leaders’ schedule; they had to act now!

Jerusalem was crowded with people for the feast. The crowd was enthusiastic because of His miracle. The Pharisees were out to kill Him. An unwitting statement of the truth: **The world has gone after Him.** Afraid of the crowd’s reaction if they arrested Jesus openly, the Pharisees could only look on in frustration and dismay. They began to blame each other: **You see that you’re not doing any good!** Talk about a situation loaded with dynamite!

Mark tells us that Jesus went immediately to the temple, looked around without a word, and left for Bethany for the night (Mk. 11:11).

How do you respond to Jesus when you see Him in action? How would you have responded that day when Jesus entered the city of Jerusalem? How would I have? I hope I would begin by reading the OT Scriptures regarding the coming Messiah. Then I hope I would choose to believe based on Jesus literally fulfilling those Scriptures. What a Lord we have! Joel

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40% of the four Gospels was devoted to this Passover week. As we'll see in today's study in **Jn. 12:12-19**, Passover was near at hand, in commemoration of Israel's deliverance from their slavery in Egypt. Jesus our Passover (**1 Cor. 5:7**) would be sacrificed on the same day that Passover lambs were being sacrificed. There were 100s of 1000s of Jews present. In fact, on one occasion, a census was taken of the lambs slain at Passover: the number was given as 256,000 (a lamb could be representative of up to 10 individuals), which means there may have been as many as 2½ million people at that Feast. So 1000s of Jews were gathered for the festival.

On Sunday of that week, what is known as "The Triumphal Entry" is found in all 4 Gospels: **Read Mt. 21:1-11; Mk. 11:7-11; Lk. 19:28-44, and Jn. 12:12-19**. The traditional view of this event is that it was a well-deserved recognition by our Lord of His Messiahship. Yet, as we read, Jesus came in meekness rather than in majesty. And by the time Jesus entered the gates of Jerusalem, He was not filled with triumph but with tears (**Lk. 19:41**); there was judgment coming for those people.

One part of the crowd gathered in Jerusalem for the Passover was already present (:12), while another part of the crowd gathered for Jesus' entrance was composed of those who were traveling with Jesus and had been witnesses of the raising of Lazarus from the dead (:17). There were 3 entries of Jesus into Jerusalem during that week: the first day (Sunday) Jesus rode into the city on a donkey. He came to the Temple, looked around upon all things, and left without saying a word. On the next day (Monday), He went to the Temple and cleansed it (the second cleansing of the Temple **2:13-22**). Arriving in the Temple that day, Jesus first cleansed it and then healed the blind and the lame. The children began shouting "Hosanna to the Son of David." The religious leaders again became indignant. Jesus quoted **Ps. 8:2** to them. When evening fell, Jesus and the 12 retired to Bethany for the night. The third day (Tuesday), the religious leaders surrounded Jesus as He was teaching, and He interacted with the adversaries. The writer John only records the first of these 3 entries.

Read 12:12-19. :12-13 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem.... Many of the pilgrims had doubtless seen and heard Jesus in Galilee over the past 1½-2 years of public ministry there. By the words they used, they must have thought Jesus was coming to Jerusalem for His hour.

This was the hour that was prophesied in **Dan. 9:24-27**. A man, Sir Robert Anderson: "Through Daniel, the Lord predicted that the time from Artaxerxes' decree ordering the rebuilding of the temple to the coming of the Messiah would be 7 weeks and 62 weeks (**Dan. 9:25, Neh. 2:6**) = 69 weeks total. 483 Jewish years, which consisted of 360 days each. Based on all of the historical data, it is best to understand this entry as taking place on 9 Nisan, 30 A.D." Whatever may be the precise chronology, Jesus as King is the only possible fulfillment of Daniel's prophetic timetable. Nisan 14, 30 A.D. for crucifixion.

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and began to shout, “HOSANNA! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel.” (Mt. 21:8-9, Mk. 11:8-10, Lk. 19:36-38. :14 **Jesus, finding a young donkey, sat on it; as it is written, :15 “FEAR NOT, DAUGHTER OF ZION; BEHOLD YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.”** (from **Zech. 9:9** read). The crowd from Bethany and the other from Jerusalem were by now united. They spontaneously cut branches from trees and spread their garments in the way. They had heard about the raising of Lazarus (12:9-11,17-18) and about the approach of Jesus (12:12). The crowd applied to Jesus the words of **Ps. 118:25-26** read. **Ps. 118** was familiar to every Jew since that psalm was part of the Hallel (**Psalms 113-118**), sung each morning by the temple choir during the Feast of Booths/Shelters (7:2,37). **Hosanna = ‘Save now, we pray!’ or ‘Give salvation now!’** It may be interpreted as a plea for immediate action on the part of the king. King Jesus! The song: “All Hail, King Jesus!” Remember **6:15** when the full, satisfied crowd in Galilee had tried to crown Him the Bread King.

The crowd’s intentions were revealed by the phrase “**The King of Israel.**” Even the palm branches were acknowledged as the symbol of welcome to a king. It seems they looked upon Jesus as a political and military leader. In Jesus, “They were looking for that very thing which He refused to be.” “Maybe Jesus will liberate us from the yoke of Rome and establish the promises to Abraham and David (**Gen. 12:1-3, 2 Sam. 7:1-16**). Just think, we can be independent of foreign powers!” They hoped Jesus was the expected One, the promised King of Israel (**Review 1:49, 4:25, 12:15, 18:33,37, 19:12-15,19; also see Mt. 27:11**). The crowd also called Jesus the Son of David (**Mt. 21:9,15, 22:42**). If He was who the crowd thought Him to be (and He was!), He was entitled to the crowd’s praise. They just didn’t understand the “King’s” mission.

He did not come as a conqueror riding on a horse, but as a messenger of peace. He came as the Prince of Peace. “Israel’s King came riding on a little flop-eared donkey, His feet dragging in the dust of the streets. On this dignified occasion, Jesus looked anything but dignified.” He certainly was not the earthly Messiah, the King of Israel’s dreams. Jesus would lead no revolt.

:15 Zech. 9-11 is a lengthy prophecy concerning Israel’s immediate future, the coming of her Messiah, and His rejection. When Jesus drew near and saw the city, He wept over it. He was coming as King, not to receive a throne, but in tears to pronounce a sentence of judgment upon the nation. “Jesus rides on in majesty, but it is a majesty which is not of this world. In lowly pomp He rides to die.” Their sins were breaking His heart.

As Jesus received this tribute, the religious leaders became indignant and said to Him, “**Teacher, rebuke Your disciples.**” Jesus answered, “**I tell you, if these become silent, the stones will cry out!**” Read Lk. 19:39-40.

:16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. “These things” means the waving of palm-branches, spreading of branches in the way, the praise, the OT passages.

When Jesus was glorified: by means of His cross and resurrection and had

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When Jesus was glorified: by means of His cross and resurrection and had

sent forth His Spirit at Pentecost, all this became clear to His disciples. They did not at that moment understand the situation but they later comprehended. **But the Helper, the Holy Spirit, whom the Father will send in My name, He will...bring to your remembrance all that I said to you (14:26).** They still didn't understand even after His death and resurrection. Shortly after His resurrection, the disciples still asked hopefully, **"Lord, is it at this time You are restoring the kingdom to Israel?" (Acts 1:6).** Yes, Jesus will one day return as the all-conquering King of kings and Lord of lords (**Rev. 19:11-16**), but He had the work on the cross still to be done. So Jesus was coming to Jerusalem in 30 A.D., not as king and conqueror, but as the Jewish Messiah and the Gentile Savior.

Now let's read **Lk. 19:41-44** again. He broke out in tears (audible, loud weeping) because He saw what was coming for the unbelieving nation. They didn't recognize the time of their visitation.

:17-19 :17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him. :18 For this reason also the people went and met Him, because they heard that He had performed this sign. :19 So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

Once again, there were two responses to Jesus. (1) We have the 12, plus many of whom had witnessed the miracle of Jesus raising Lazarus from the dead, plus many pilgrims from Galilee who were heading to Jerusalem or coming from Jerusalem for the Passover. He had raised Lazarus from the dead; surely He could use that same power to free them from Roman oppression.

(2) The second response was of the religious leaders. The Jewish officials rightly feared for the nation (**11:48**). They first appealed to Jesus to stop the people from responding as they were (**Lk. 19:41-44**). Now: "The authorities were looking in helpless bewilderment at the tumultuous scene." Remember, there's an order out to arrest Jesus because the religious leaders were out to kill Him. We see this in **5:18, 11:53,57, 12:9-11,19**. They weren't planning on getting Jesus during the festival because of Jesus' popularity (**Mk. 14:1-2**). But this day changed the leaders' schedule; they had to act now!

Jerusalem was crowded with people for the feast. The crowd was enthusiastic because of His miracle. The Pharisees were out to kill Him. An unwitting statement of the truth: **The world has gone after Him.** Afraid of the crowd's reaction if they arrested Jesus openly, the Pharisees could only look on in frustration and dismay. They began to blame each other: **You see that you're not doing any good!** Talk about a situation loaded with dynamite!

Mark tells us that Jesus went immediately to the temple, looked around without a word, and left for Bethany for the night (**Mk. 11:11**).

How do you respond to Jesus when you see Him in action? How would you have responded that day when Jesus entered the city of Jerusalem? How would I have? I hope I would begin by reading the OT Scriptures regarding the coming Messiah. Then I hope I would choose to believe based on Jesus literally fulfilling those Scriptures. What a Lord we have! Joel

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