

## Lecture 24 – Final Week: Into Jerusalem & the Temple Districts

*“We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!” Matthew 20:18-19 (NIV)*

### Key Terms

Final week, triumphal/regal entry, priestly entry

### Objectives

\*To outline a schedule of Jesus’ final week

### Lead Questions

\*How have you understood passages relating to Jesus’ final week?

\*What do these passages tell us about Christ?

## Final Week: Into Jerusalem & the Temple Districts

### I. Introduction

A. Theme: Final week blends triumph and tragedy, abnegation and acceptance of royalty.

B. The setting for the entry (20:17-34)

1. Final prediction of His death and resurrection

2. If Jesus traveled to Jerusalem through Jericho, the crowd with Him was Galilean.

3. A final miracle

4. This exposes error in the question: “How could the crowd that praised call for His blood?”

### II. Schedule of Final Week

A. Jesus’ ministry shows all three Messianic offices, prophet, priest and king. Kingship shows at entry and resurrection, prophetic role in public teaching, priesthood in intercession and sacrifice.

B. Final week has distinct phases, each with its own character and emphases.

Event	Matthew	Mark	Luke	John
Entry	21:1-11	11:1-11	19:28-44	12:12-19
Public teaching, debates	21:12-23:39	11:12-44	19:45-21:4, 21:37-38	12:20-50
Teach disciples	24-25	13	21:5-36	
Last night with disciples	26:1-46	14:1-42	22:1-46	13:1-17:26
Arrest, trial, and execution	26:47-27:66	14:43-15:47	22:47-23:56	18-19
Resurrection +	28:1-20	16:1-8	24:1-53	20-21

### III. The “Triumphal (Regal) Entry”

A. Theme: Triumphal entry reveals and conceals Jesus’ identity.

1. The entry is grand yet understated, even humble.

2. A deeply ambiguous event, with two aspects: triumph and tears.

B. A triumphal entry? Does it fit the features of triumphal entries in antiquity?

C. The donkey

1. The significance of a donkey as a mode of transportation

## 2. Whose donkey?

## D. The praise of the crowds as Jesus enters city

1. Homage
2. The meaning of Hosanna
3. The crowds' acclaim in light of Messianic expectations:  
 "See, Lord, and raise up for them their king, the Son of David, to rule over your servant Israel...Undergird him with the strength to destroy the unrighteous rulers, to purge Jerusalem from Gentiles, who trample her to destruction. And he will be a righteous king over them, taught by God. There will be no unrighteousness among them in his days, for all shall be holy, and their king shall be the Lord Messiah."  
 Ps. of Solomon 17:21-32
4. An old question: Who is this?
5. They give the wrong answer, so Jesus weeps (Luke 19:37-44).

## IV. Priestly Entry (Focus: Mark 11:12-25)

A. Inspection of the temple leads to act of "indignant repudiation" (R. T. France) of temple usage.

B. The act itself: a "cleansing" or a symbolic shut-down?

1. Driving out animals and money changers. Why they were there.
2. The subversion of the temple's purpose
3. If animals were gone and no one could go in or out, temple is closed.
4. Temple as den of robbers or insurrectionists - ληστης (*lestes*, "robber, insurrectionist").  
 Temple as nationalist stronghold
5. Purification is a part of Jewish Messianic expectation Ps Sol 17:30.
6. Leaders stiffly oppose Jesus' implicit claim, "Who gave you the authority?"
7. Role of cleansing in Jesus' death seems vital.

## V. The Cursing of the Fig Tree

A. Contextual factors

B. Symbolic factors

C. Disciples' surprising question

*Obviously, the crowds that hailed Jesus as He entered Jerusalem did not get what they expected. What was wrong with their expectations? In what ways might you hold wrong expectations of Jesus work in your life? How would you apply this concept to ministry?*