

# Valley Bible Church – Adult Class

## The Passion Week–Part I

Kyle Jenison ~ The Gospels ~ March 8, 2015

### Introduction:

The person and work of Jesus Christ is the central focus of the New Testament. In no period in history has there been more careful disclosure of revelation of God to man than in the period of history where Christ lived and ministered.

Every time I study over the Passion Week, the request of the God-fearing Gentiles catches my attention. Going up to Jerusalem to worship, some Greeks say to Philip, “Sir, we wish to see Jesus” (**John 12:21**). Many sought Jesus out of wonderment and awe but had not saving faith. Others sought Him legitimately for what they had heard about Jesus and they wanted more of Him. This morning, we would do well to start off with the same heart’s request, “Sir, we wish to see Jesus.” May the Spirit of Truth lead and guide us into an understanding of the God-man Jesus and His redemptive work so that we may worship Him appropriately.

Pray

### Outline:

#### 1. INTRODUCTION TO THE PASSION WEEK

##### a. What is the Passion?

- i. The Latin word *passio* (term used primarily in Christian theology) from *pati* which means “suffer”
- ii. The King James translation, drawn from the Latin Vulgate, has “suffering” in **Acts 1:3** as “passion”
- iii. The Passion refers specifically to Jesus’ death but includes His suffering and the events that led up to His suffering

##### b. What is Included in the Passion Week?

- i. The week prior to Jesus’s resurrection
- ii. The eight days leading up to Christ’s death and resurrection (Palm Sunday to Resurrection Sunday)
- iii. 40% of the four Gospels give attention to these days
- iv. Outline of the Gospel of Matthew
  1. The Person of Jesus (1:1–4:16)
  2. The Proclamation of Jesus (4:17–16:20)
  3. *The Passion of Jesus* (16:21–28:20)
- v. The Gospel of Mark has been known as “a passion narrative with a lengthy introduction”
- vi. The Gospel of John covers the events of the Passion Week extensively
  1. The Public Ministry of Jesus (chs 1–12)
  2. *The Private Ministry of Jesus—Upper Room* (chs 13–17)
  3. *The Passion and Resurrection of Jesus* (chs 18–21)

# Valley Bible Church – Adult Class

## c. Why Are We Here?

- i. **Chronological objective (dates):** to understand the sequence of this week's events
  1. This reflects our hermeneutical approach to the Scriptures as one that is literal, historical, and grammatical
  2. God has revealed Himself to us in the text of Scripture (and through Christ, the Living Word) where chronology is important to gain an accurate understanding of the biblical account
  3. You wouldn't carelessly mix up the 6 days of creation, the 10 plagues of deliverance from Egypt, the 10 commandments, the 66 books of the Bible, or the two comings of Christ!
  4. Now, having said that, the exact order of the Passion Week is disputed, but I think we can get pretty close (thanks largely for John MacArthur's book *One Perfect Life* which is an integrated harmony of the four Gospels, Robert Thomas' *A Harmony of the Gospels*, and Doug Bookman's lectures and charts on The Passion Week)
  
- ii. **Theological objective (doctrine):** to understand the significance of this week's events
  1. Upon the back of the final week of Christ's public ministry is carried the bulk of our theology of our salvation (soteriology)
  2. If Christ's perfect life, agonizing suffering, and substitutionary atonement are not important, then nothing in the biblical account is worth serious consideration
  3. The final days of Christ's earthly ministry make or break our faith
  
- iii. **Practical objective (devotion):** to consider a sensible response in light of this week's events
  1. If these texts, these truths, these thoughts do not move us to worship Christ in loving obedience, then we have not the Spirit of God in us
  2. If the deepest doctrine of Christ, who is the chief affection of God, is not a force that rearranges our thinking, our affections, our worldview, our worship, our living, then we remain in our enmity towards God and have yet to be awakened to life as it really is
  3. But those who have the Spirit of the living God alive and well in them are going to grow in their devotion to Christ after having carefully followed Him through His Passion Week

# Valley Bible Church – Adult Class

## d. What is the Plan?

- i. See handout titled “Chronology of the Ministry of Jesus” from Wayne House
- ii. Four parts for eight days:
  1. Passion Week, Part I: Sunday and Monday
  2. Passion Week, Part II: Tuesday, Wednesday, and Thursday
  3. Passion Week, Part III: Friday
  4. Passion Week, Part IV: Saturday and Sunday

## 2. SUNDAY OF PASSION WEEK

### a. Jesus Arrives in Bethany (Mt 21:1a; Mk 11:1a; Lk 19:29a; Jn 11:55–12:1)

#### i. *The Feast of Passover (read **John 11:55–12:1**)*

1. The feast of Passover was one of the most celebrated Jewish holidays on their calendar; it called into remembrance their mighty and merciful deliverance from Egypt when God passed over their blood-brushed doorposts (the tenth plague)
2. This is the third Passover explicitly mentioned by John in his gospel since the baptism of Jesus
3. According to Josephus, a historian who lived and recorded history at the time of Christ, estimated some 2 million plus Jews gathering for Passover in the city of Jerusalem
4. *Why was there a question as to whether Jesus would come to the feast or not?*
5. The Jews sought to put him to death after the sign He performed of raising Lazarus from the dead (**John 11:53**)
6. This is the final Passover feast that Jesus attends, at which He will serve as the Passover Lamb for His people’s sins (**1 Corinthians 5:7**); try to imagine that for a moment...

#### ii. *The House of Lazarus*

1. According to **John 12:1**, Jesus and His disciples left their temporary dwelling in the Judean wilderness on the Friday before Passover and came to Bethany in time for the Sabbath day of rest
2. Lazarus, Mary, and Martha’s house was on the back (east) side of the slopes of the Mount of Olives, less than two miles away from the Temple in Jerusalem
3. The resurrecting of Lazarus was a key miracle for many reasons:
  - a. It aroused the Jewish intent to arrest and kill Him
  - b. It encouraged believers and stirred their Messianic expectations
  - c. It provided a place for Him to stay during Passover
  - d. It foretold of His triumphant resurrection from the grave

# Valley Bible Church – Adult Class

## b. Jesus Anointed by Mary (Mt 26:6–13; Mk 14:3–9; Jn 12:2–11)

### i. John's Sequential Timing (read **Mark 14:3–9**)

1. You might wonder why Matthew and Mark cover the anointing of Jesus later in their narratives than John who includes it here
2. Robert Thomas explains, "Possibly this episode occurred later, two days before Passover as Matthew and Mark may imply (cf. **Matt. 26:2; Mark 14:1**), instead of six days before as John places it. The placement of John is preferred in this Harmony, however, because it is easier to construe the synoptic accounts as flashbacks than to interpret John's account as an anticipation. The fourth gospel apparently gives the event in its chronological sequence. Matthew and Mark, on the other hand, introduce it out of sequence either to contrast the worship of Mary with the animosity of the high priest, chief priests, and scribes (**Matt. 26:3–4; Mark 14:1; Luke 22:2**) or to show why Judas was so interested in obtaining additional funds (cf. **Matt. 26:9; Mark 14:5; John 12:5–6; with Matt. 26:15; Mark 14:11; Luke 22:5**)."
3. On a practical note, don't begin to lose faith in the Scriptures because there are challenging explanations to the order of things; the Gospel writers (primarily Matthew and Mark) on occasion would arrange their material based on the topic rather than the timing
4. ***If it is in fact out of sequence, then why do you think Mark would include Jesus' anointing toward the beginning of Mark 14 like this?***
  - a. To contrast the friends and foes of Christ
  - b. To highlight the love for money in Judas' heart over and against the sacrificial generosity of Mary who did a beautiful thing to Christ

### ii. Mary's Special Treatment

1. These two women are first found with Christ, one working and one worshipping, in Luke 10
2. Here, Mary displays her supreme love for and devotion to the Lord as she anoints Jesus' head and body with a very costly perfume that would have cost her 300 day's wages for hard labor
3. He is worth our all, but how much of ourselves do we give to Him?
4. Judas scolds her, masking his concern by saying that it could have been given to the poor, but really showing his love for money (a sack of silver for the life of the Savior!)

# Valley Bible Church – Adult Class

## a. Jesus Enters Jerusalem in Triumph (Mt 21:1b–11, 14–17; Mk 11:1b–11; Lk 19:28–44; Jn 12:12–19)

### i. *The Arrangement of His Entry (read Luke 19:28–44)*

1. Try to picture tens to hundreds of thousands of Jews lining the Jericho road from Bethany to the city of Jerusalem, just two miles from the Mount of Olives to the city gates...
2. His knowledge of and control over the details of the situation is astonishing: “you will find a colt”...“on which no one has ever yet sat”... “If anyone asks you”...“The Lord has such need of it”...“found it just as he had told them”
3. If you think that for a moment Jesus is exercising His authority autonomously, He keeps in step with specific Old Testament prophecy (**Zech 9:9**); He is not careless or clueless either to what would have come to mind arriving in this fashion (**Zech 9:10**); He will “speak peace to the nations” and “his rule shall be from sea to sea” but it will be postponed in its fullness to His Second Coming

### ii. *The Approach of His Entry*

1. The “colt” signified not a mighty political leader riding in conquest, but rather peaceful daily pursuits
2. Keener: “Officials used donkeys for civil, not military, processions (**1 Kings 1:38**). Thus this text is not a triumphal entry in the sense of Roman triumphal processions; it is Jerusalem’s reception of a meek and peaceful king.”
3. But the main proof of Christ’s humility here is not just because it was a donkey and not a horse, but that the “colt, the foal of a donkey” was not broken in
4. Lying their outer robes to “red carpet” the way was an ancient practice to welcome a new sovereign who had just been anointed king (cf. **2 Ki 9:13**)
5. Bottom line, Jesus was unmistakably presenting Himself as King to Israel

### iii. *The Awe of His Entry*

1. Many realize Jesus as their King and Messiah (**Lk 19:37, 38**) while all others ask “Who is this?” (**Mt 21:10**)
2. “Hosanna” is Aramaic for “Save us, we pray” and these words appear in Hebrew in **Psalms 118:25**
3. “This is the day that the LORD has made; let us rejoice and be glad in it” (**Ps 118:24**) is not a spiritual pump up for each of your days; it is singular in its prophetic application to the day that Israel’s King arrived in her midst; “This is the day that the LORD has made” His promised Messiah to come and fulfill His role as Rescuer so rejoice and be glad in the fact that God has been faithful to His promise

# Valley Bible Church – Adult Class

4. It sure caught the attention and provoked the fury of the Jewish leaders (**Lk 19:39, 40; Jn 12:19**)
5. Jesus is worthy of all our praise for He is King in the highest
6. Personal reflections:
  - a. Our worship of Christ must be a reflection of our belief in the truth about who Christ is and why He came
  - b. You can trust Jesus' word to come true without fail; hold on to the promises in His Word
  - c. When you seek to glorify God with your life, you can expect the world to react negatively and God to be working somehow

## *iv. The Affection of His Entry*

1. Jesus wept or "experienced deep grief from the gut" *Why exactly?*
2. He had a clear view of the Temple on His way into town
3. They might have sounded ready to receive Him as their King, but as a whole, they "did not know the time of their visitation" (**Lk 19:44**)
4. If Sunday, then why Friday? ... Because of Monday and Tuesday
5. How does the triumphal entry on Palm Sunday end? "And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve" (**Mk 11:11**); He hears their lips, but looks right into their heart to see their spiritual condition

## **3. MONDAY OF PASSION WEEK**

### **a. Jesus Curses the Fig Tree (Mt 21:18–19a; Mk 11:12–14)**

- i. Jesus makes daily trips into Jerusalem from Bethany this week
- ii. He might have been hungry from fasting after seeing their spiritual condition
- iii. The fig tree became a teaching illustration of what good false religion is—it can profess one thing but be absolutely void of Spirit-issued fruit
- iv. Jesus is not angry because He won't get breakfast; He is pronouncing judgment on fruitless Israel

### **b. Jesus Cleanses the Temple a Second Time (Mt 21:12–13, 18–19a; Mk 11:12–18; Lk 19:45–46)**

- i. The first Temple cleansing came at Jesus' first Passover visit in the Gospel of John (ch 2)
- ii. God's international business of converting sinners to saints had gone bankrupt in the very place that this spiritual business was to take place
- iii. The Temple was where God was to be worshipped, sought in prayer, accessed by converted Gentiles, and attended to by qualified priests
- iv. Jesus could not tolerate the corruption of His Father's house, so He drove everyone out who had set up their personal business kiosks to get rich off of the millions who drew near this time of year

# Valley Bible Church – Adult Class

- v. He also would not permit anyone to cross through the Temple Mount as a convenient short cut from one place to another
- vi. He addressed everyone, whose attention He surely had caught, and told them forcefully, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." (quoting **Isaiah 56:7** and **Jeremiah 7:11**)

## **b. Jesus Converses with Some Greeks (Jn 12:20–36)**

- i. Some Greek-speaking Gentiles came to see Jesus for all they had heard about Him
- ii. They came naturally to Philip who spoke their language and knew their culture quite well
- iii. The answer that Jesus gives speaks of the glorification of the Son of Man via the route of death
- iv. Don't come to Jesus to make Him cater to your desires; come to Him on His terms: "Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me."

## **c. Jesus Confronts the Jewish Unbelief (Jn 12:37–50)**

- i. Sadly, the Jews (at large) rejected Jesus as their Messiah and King even after performing many signs before them, fulfilling **Isaiah 53:1** and **6:10**
- ii. John reveals here that the thrice Holy One who filled the Temple with glory and majesty was in fact Christ Himself, but even though the Jews saw this very One they still did not bow in worship to Him
- iii. "They loved the glory that comes from man more than the glory that comes from God" (**12:43**)
- iv. Let us love the glory of God in the person of Jesus Christ no matter what man will do to us!

## **4. READ AHEAD FOR NEXT WEEK!**

- a. Matthew 21:19–26:46
- b. Mark 11:19–14:42
- c. Luke 19:47–22:62
- d. John 13–17

## **5. HELPFUL RESOURCES CONSULTED (listed in order of most to least consulted)**

- a. *One Perfect Life* by John MacArthur
- b. *Lecture Series on the Passion Week* by Doug Bookman
- c. *A Harmony of the Gospels* by Robert Thomas and Stanley Gundry
- d. *The Gospel and Epistles of John* by F.F. Bruce
- e. *The Gospel According to John* by D.A. Carson
- f. *Chronological and Background Charts of the New Testament* by H. Wayne House
- g. *Luke*, vol. 2 by Darrell Bock
- h. *Jesus Christ our Lord* by John F. Walvoord
- i. *The IVP Bible Background Commentary: New Testament* by Craig Keener