

# Official Presentation of the King

§ § 138-149

**Jesus presents Himself to Israel as Messiah,  
but Jews reject His authority, and He declares  
judgment upon Israel for rejecting Him**

Section summaries based on J. Dwight Pentecost, *A Harmony of the Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981)

Dr. Rick Griffith • Jordan Evangelical Theological Seminary • [BibleStudyDownloads.org](http://BibleStudyDownloads.org)



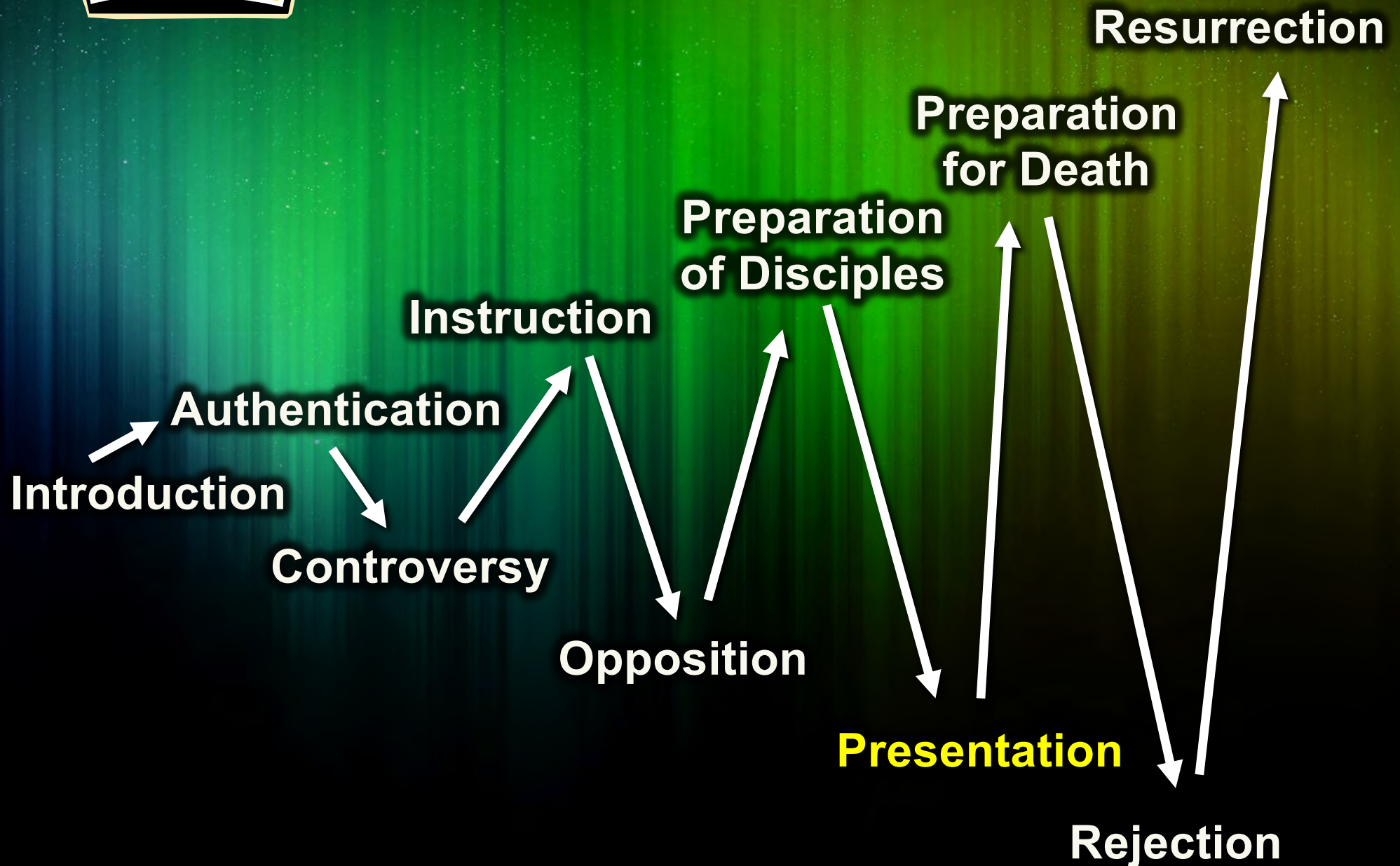
# Pentecost Outline

1. Introduction of the King
2. Authentication of the King
3. Controversy over the King
4. Instruction of the Twelve by the King
5. Opposition to the King
6. Preparation of the Disciples by the King
7. Official Presentation of the King
8. Preparation for the Death of the King
9. Rejection of the King
10. Resurrection of the King



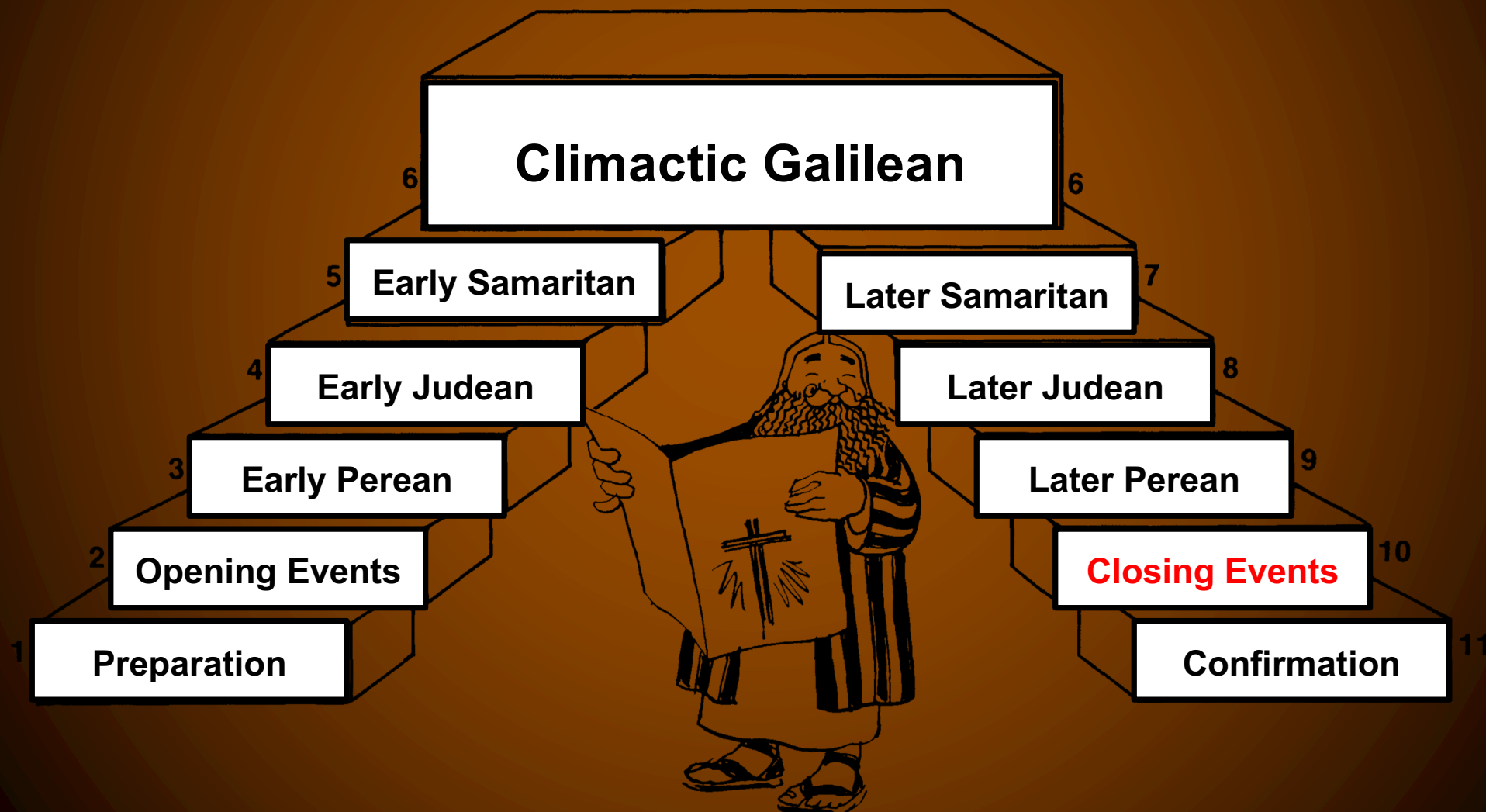


# Increasing Polarization



# Great Periods in the Life of Christ

“The Son of Man... came to minister and to give his life a ransom for many” (Mark 10:45)



# **A. The Arrival in Bethany**

**§ 138**

***John 11:55–12:1, 9-11***

**As Christ arrives in Bethany before Passover,  
Jewish leaders plan to kill Him and Lazarus to  
try to protect Israel from a Roman invasion**



**Zech. 9:9**

**Triumphal Entry**





# John 12 Events

64

## Unbelief Summary 12:37-50

## Predicts Death 12:21-36

## Triumphal Entry 12:12-20

## Anointing at Bethany 12:1-11

### 5. Day of controversy and parables

**TUESDAY** Mt 21:23—24:51;  
Mk 11:27—13:37; Lk 20:1—21:36

#### IN JERUSALEM

Jesus evaded the traps set by the priests.

#### ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM

(Tuesday afternoon,  
exact location unknown)

He taught in parables and warned the people  
against the Pharisees. He predicted the  
destruction of Herod's great temple and told  
his disciples about future events, including  
his own return.

### 6. Day of rest WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this  
day, but the counting of the days  
(Mk 14:1; Jn 12:1) seems to indicate  
that there was another day  
concerning which the Gospels  
record nothing.

### 7. Passover Last Supper THURSDAY

Mt 26:17—30; Mk 14:12—26;  
Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and  
his disciples for his death. He gave the Passover  
meal a new meaning. The loaf of bread and cup of  
wine represented his body soon to be sacrificed  
and his blood soon to be shed. And so he instituted  
the "Lord's Supper." After singing a hymn they  
went to the Garden of Gethsemane, where Jesus  
prayed in agony, knowing what lay ahead for him.

### 8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and  
mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was  
crucified with two other prisoners.

### 9. In the tomb

Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath  
began and all work stopped, and it lay in the tomb throughout the Sabbath.

### 10. Resurrection—SUNDAY Mt 28:1—13; Mk 16:1—20; Lk 24:1—49; Jn 20:1—31

Early in the morning, women went to the tomb and  
found that the stone closing the tomb's entrance  
had been rolled back. An angel told them Jesus  
was alive and gave them a message. Jesus  
appeared to Mary Magdalene in the garden, to  
Peter, to two disciples on the road to Emmaus, and  
later that day to all the disciples but Thomas. His  
resurrection was established as a fact.

### 1. Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days  
before the Passover to spend some  
time with his friends, Mary, Martha  
and Lazarus. While here, Mary  
anointed his feet with costly  
perfume as an act of humility. This  
tender expression indicated Mary's  
devotion to Jesus and her  
willingness to serve him.

### 2. Sabbath—day of rest

SATURDAY

Not mentioned in the Gospels

Since the next day was the  
Sabbath, the Lord spent the day in

# Two 70-Year Exiles

560

## People Exile

605      586                      539 536                      516

## Temple Exile

"This entire land will become a desolate wasteland. Israel and her neighboring lands will serve the king of Babylon for **seventy years**.<sup>12</sup> Then, after the **seventy years** of captivity are over, I will punish the king of Babylon and his people for their sins," says the Lord. I will make the country of the Babylonians a wasteland forever"  
(Jeremiah 25:11-12).



# Chapter 9 Outline

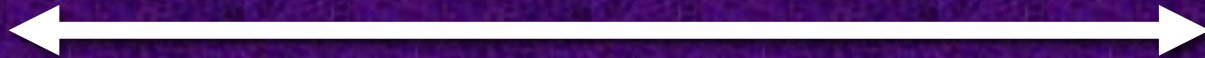
- Daniel's prayer: How long? (9:1-19)



# The 70-Year Exile

560

People  
Exile



605

586

539

536

516



**Daniel  
taken  
captive**

**(Dan. 1:1-6)**



**1<sup>st</sup> year  
of Darius  
the Mede**

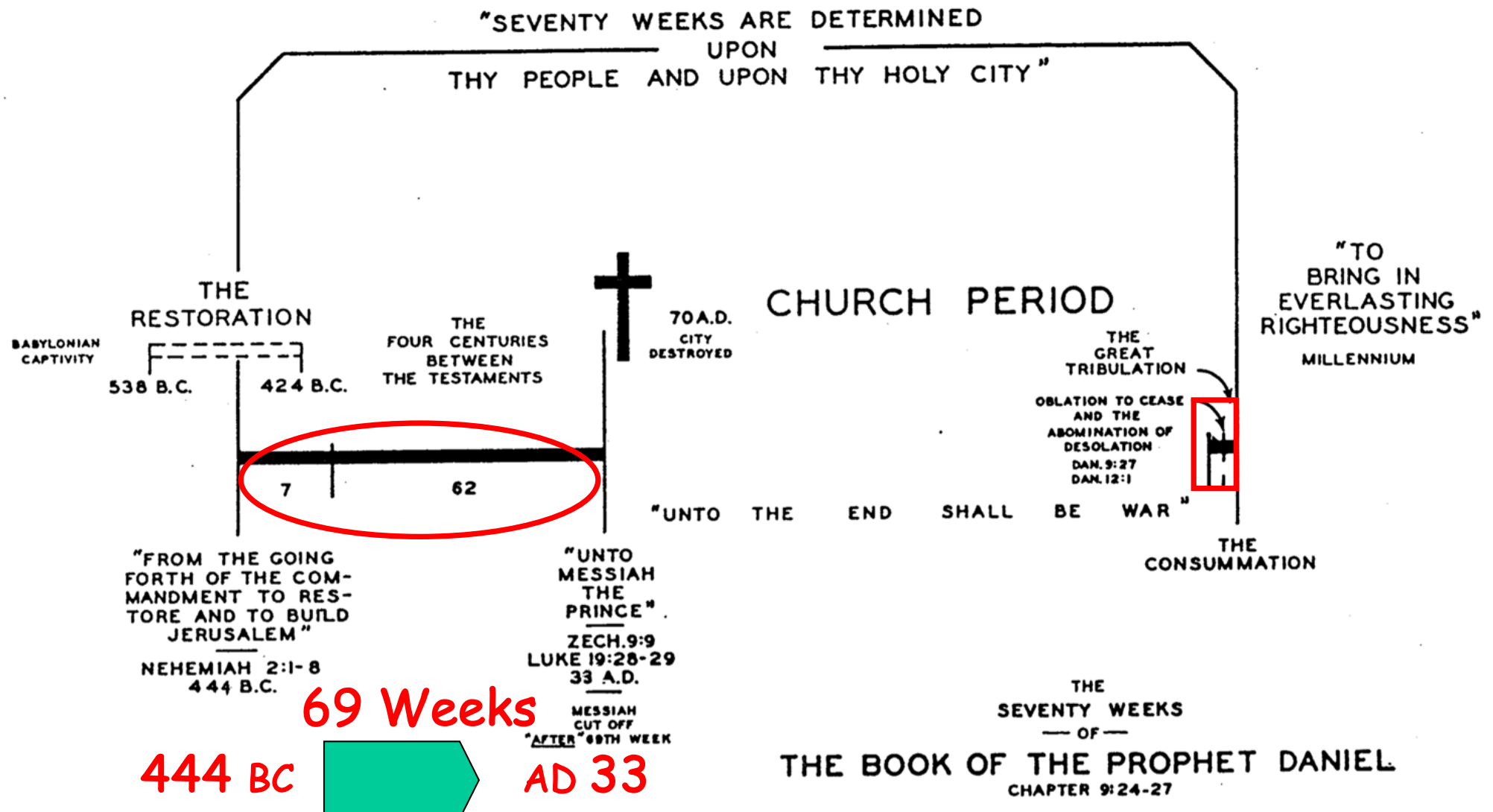
**(Dan. 9:1)**



# Daniel's 70 Weeks

## (Dan. 9:24-27)

R. Ludwigson, *A Survey of Bible Prophecy* (Grand Rapids: Zondervan, 1975), 49



# Before the Curtain Closes (9:24 NLT)

**“A period of seventy sets of seven has been decreed for your people and your holy city**

**Tribulation**

- 1. to finish their rebellion,**
- 2. to put an end to their sin,**
- 3. to atone for their guilt,**

**Millennium**

- 4. to bring in everlasting righteousness,**
- 5. to confirm the prophetic vision, and**
- 6. to anoint the Most Holy Place.”**

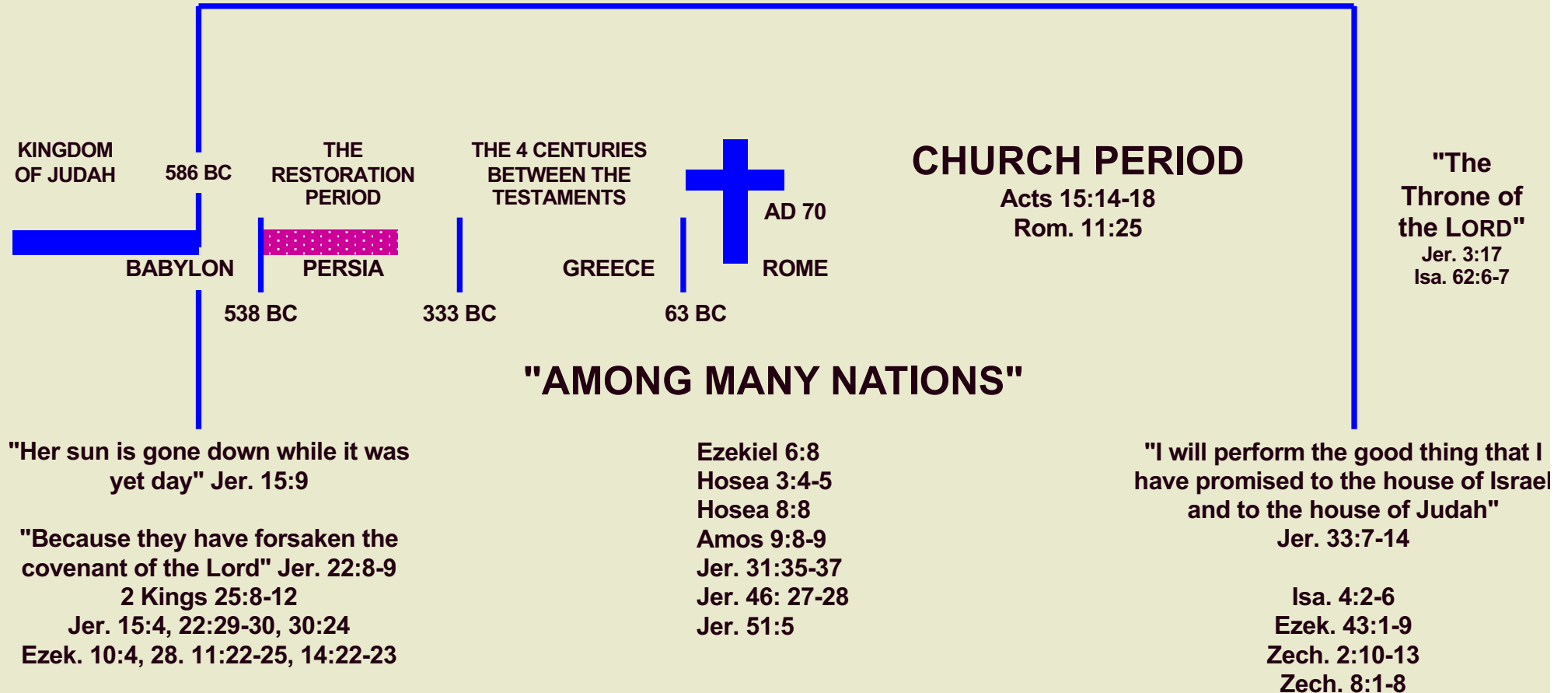
**These were NOT fulfilled in the first century—  
so the 70<sup>th</sup> week must have a future fulfillment**



# Times of the Gentiles (Luke 21:24)

## "TIMES OF THE GENTILES"

Luke 21:24



**"Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled" (Jesus in Luke 21:24 NIV)**

# Daniel 9:25-27 (NLT)

<sup>25</sup> Now listen and understand! Seven sets of seven plus sixty-two sets of seven will pass from the time the command is given to **rebuild Jerusalem** until a ruler—the **Anointed One—comes**. Jerusalem will be rebuilt with streets and strong defenses, despite the perilous times.

<sup>26</sup> "After this period of sixty-two sets of seven, the **Anointed One will be killed**, appearing to have accomplished nothing, and **a ruler** will arise whose armies **will destroy the city and the Temple**. The end will come with a flood, and war and its miseries are decreed from that time to the very end. <sup>27</sup> The **ruler will make a treaty** with the people for a period of one set of seven, but after half this time, he will put an **end to the sacrifices** and offerings. And as a climax to all his terrible deeds, he will set up a sacrilegious **object that causes desecration**, until the **fate** decreed for this defiler is **finally poured out on him**."



## An Astonishing Prediction!

- The Jewish calendar has 360 days per year
- 69 Jewish "weeks" of 483 years = 476 solar years
- Issue of the decree on 5 March 444 BC after 476 solar years ends on 30 March 33. This is the exact date of Christ's Triumphant Entry!
- Compare Daniel 9:27 with Revelation 13:5, 14-15 where half of a "7" is 3 and ½ years or 42 months



# Determinations of the Seventy Weeks

**March 5, 444 B.C.**

Nisan 1 of Artaxerxes' 20th Year  
Nehemiah 2:1-8

**March 30, A.D. 33**

Triumphal Entry on Nisan 10 A.D. 33  
Luke 19:28-40

**69 WEEKS**

**\* CHURCH  
AGE**

**70th WEEK**

$69 \times 7 \times 360 = 173,880$  days  
March 5, 444 B.C. + 173,880 days = March 30, A.D. 33

1/2 Week

1/2 Week

## Verification

444 B.C. to A.D. 33 = 476 years

476 years  $\times$  365.24219879 days = 173,855 days  
+ days between March 5 & March 30 = 25 days  
173,880 days

\*Messiah cut off after 69 weeks—April 3, A.D. 33.

## Rationale for 360-Day Years

1/2 week—Dan. 9:27

Time, times, 1/2 time—Dan. 7:25, 12:7;  
Rev. 12:14

1,260 days—Rev. 12:6, 11:3

42 months—Rev. 11:2, 13:5

Thus: 42 months = 1,260 days = time,  
times, 1/2 time = 1/2 week

Therefore: month = 30 days; year = 360 days

# Determinations of the Seventy Weeks

## The 483 Years in the Jewish and Gregorian Calendars

**Jewish Calendar**  
(360 days per year\*)

$(7 \times 7) + (62 \times 7)$  years = 483 years

|       |              |
|-------|--------------|
|       | 483 years    |
| ×     | 360 days     |
| <hr/> |              |
|       | 173,880 days |

**Gregorian Calendar**  
(365 days a year)

444 B.C. to A.D. 33 = 476 years†

|       |                            |
|-------|----------------------------|
|       | 476 years                  |
| ×     | 365 days                   |
| <hr/> |                            |
|       | 173,740 days               |
| +     | 116 days in leap years‡    |
| +     | 24 days (March 5–March 30) |
| <hr/> |                            |
|       | 173,880 days               |

\*See comments on Daniel 9:27b for confirmation of this 360-day year.

†Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477.

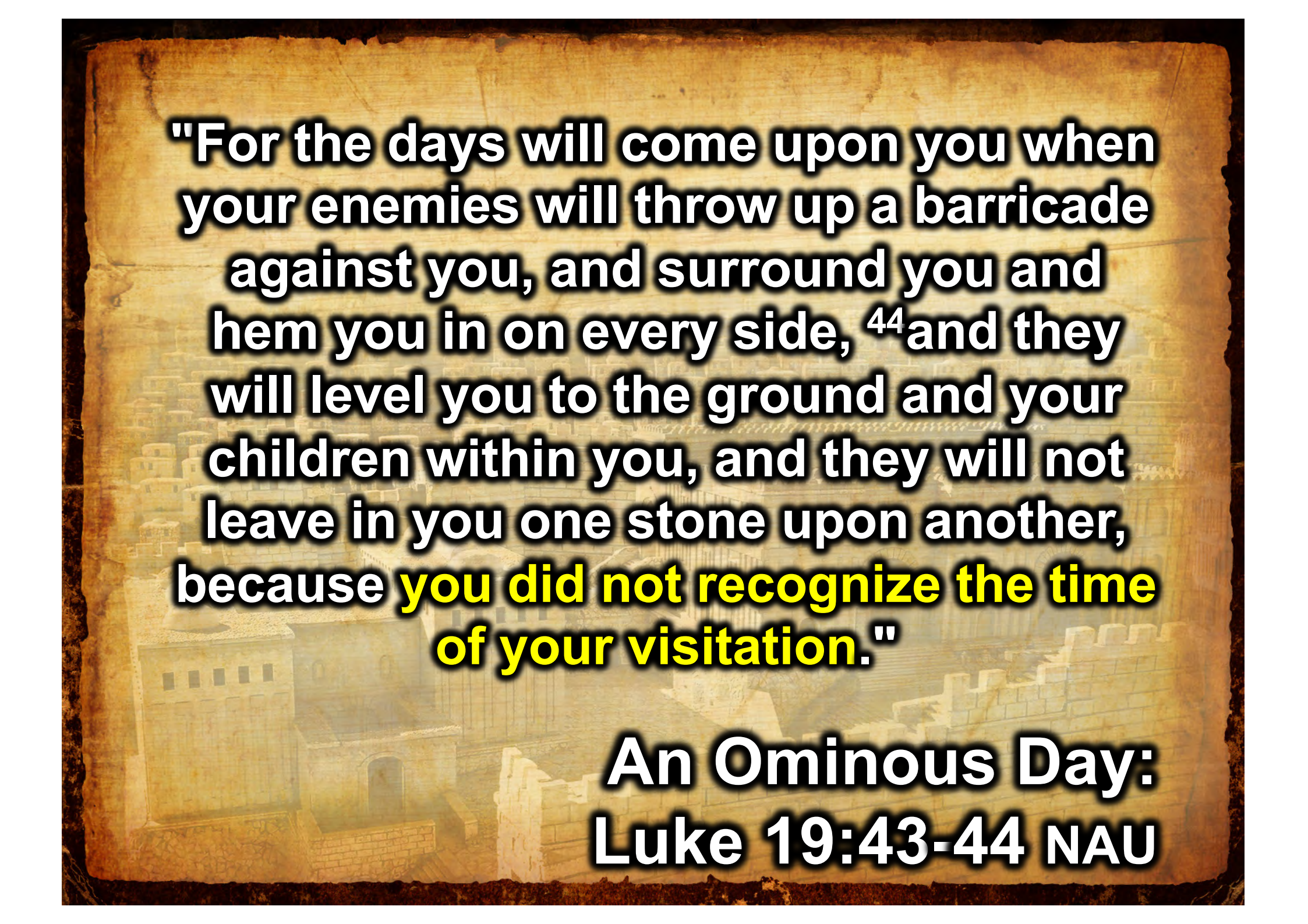
‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.



**"When He approached Jerusalem, He saw the city and wept over it, <sup>42</sup>saying, 'If you had known in **this day**, even you, the things which make for peace! But now they have been hidden from your eyes.'"**

**An Ominous Day:  
Luke 19:41-42 NAU**





**"For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, <sup>44</sup>and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because **you did not recognize the time of your visitation.**"**

**An Ominous Day:  
Luke 19:43-44 NAU**



# **B. The Triumphal Entry**

*§ 139*

*Matthew 21:1-11, 14-17; Mark 11:1-11; Luke 19:29-44;  
John 12:12-19*

**Christ enters Jerusalem to officially present  
Himself to the nation as Messiah to fulfill the  
OT prophecies**

# Jerusalem During the Ministry of Jesus

## Jerusalem During the Ministry of Jesus

The **"THIRD WALL"** (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"** was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"** so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37—4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



\* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.

\*\* Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.

\*\*\* Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

© Hugh Claycombe 1982



# Passion Week

64

## 4. Clearing of the temple MONDAY

Mon  
Mt 21:10-17  
Mk 11:15-19  
Lk 19:45

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

## 5. Day of controversy and parables TUESDAY

Tues  
Mt 21:23-24:51  
Mk 11:27-13:37; Lk 20:1-21:36

IN JERUSALEM  
Jesus evaded the traps set by the priests.

## 6. Day of rest WEDNESDAY

Wed  
Not mentioned in the Gospels

The Scriptures do not mention this day. The counting of the days in Jn 12:1 seems to indicate that there was another day concerning which the Gospels record nothing.

## 7. Passover Last Supper THURSDAY

Thurs  
Mt 26:17-30; Mk 14:12-26;  
Lk 22:7-23; Jn 13:1-30

Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

## Fri

Crucifixion—FRIDAY Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37  
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull" where he was crucified with two other prisoners.

## Sat

In the tomb  
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

## Sun

Resurrection—SUNDAY Mt 28:1-10; Mk 16:1-7; Lk 24:1-49; Jn 20:1-31  
Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus

appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

## 3. The Triumphal Entry SUNDAY

Sun

Mt 21:1-11; Mk 11:1-11; Lk 19:28-44; Jn 12:12-19  
On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

## Fri

Arrival in Bethany  
FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

## Sabbath — day of rest

THURSDAY  
Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in Bethany with his friends.

Sat



**Matthew 21:1-11**

**Mark 11:1-11**

**Luke 19:28-44**

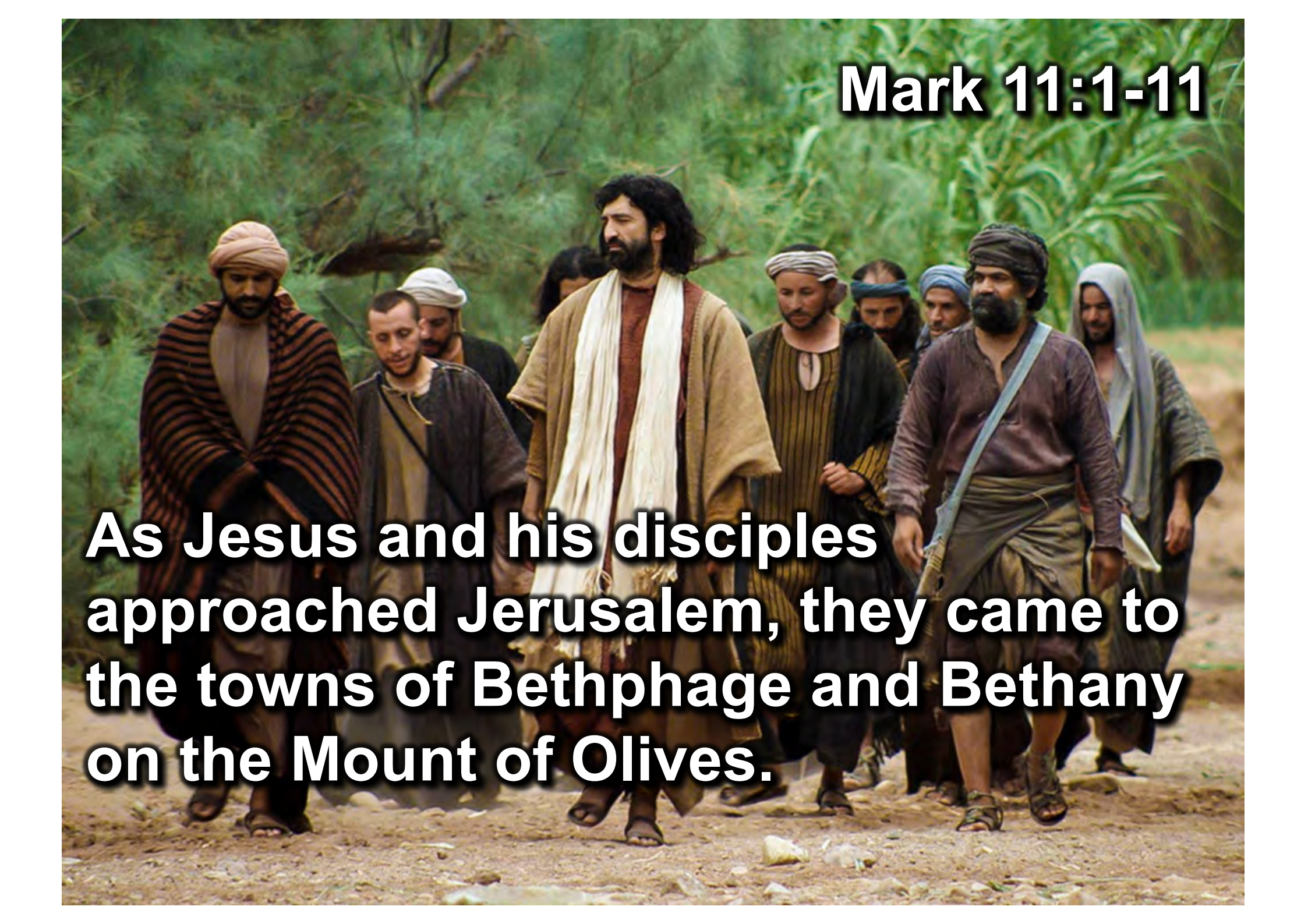
**John 12:12-19**

**THE EASTER STORY**

# **TRIUMPHAL ENTRY** (Palm Sunday)

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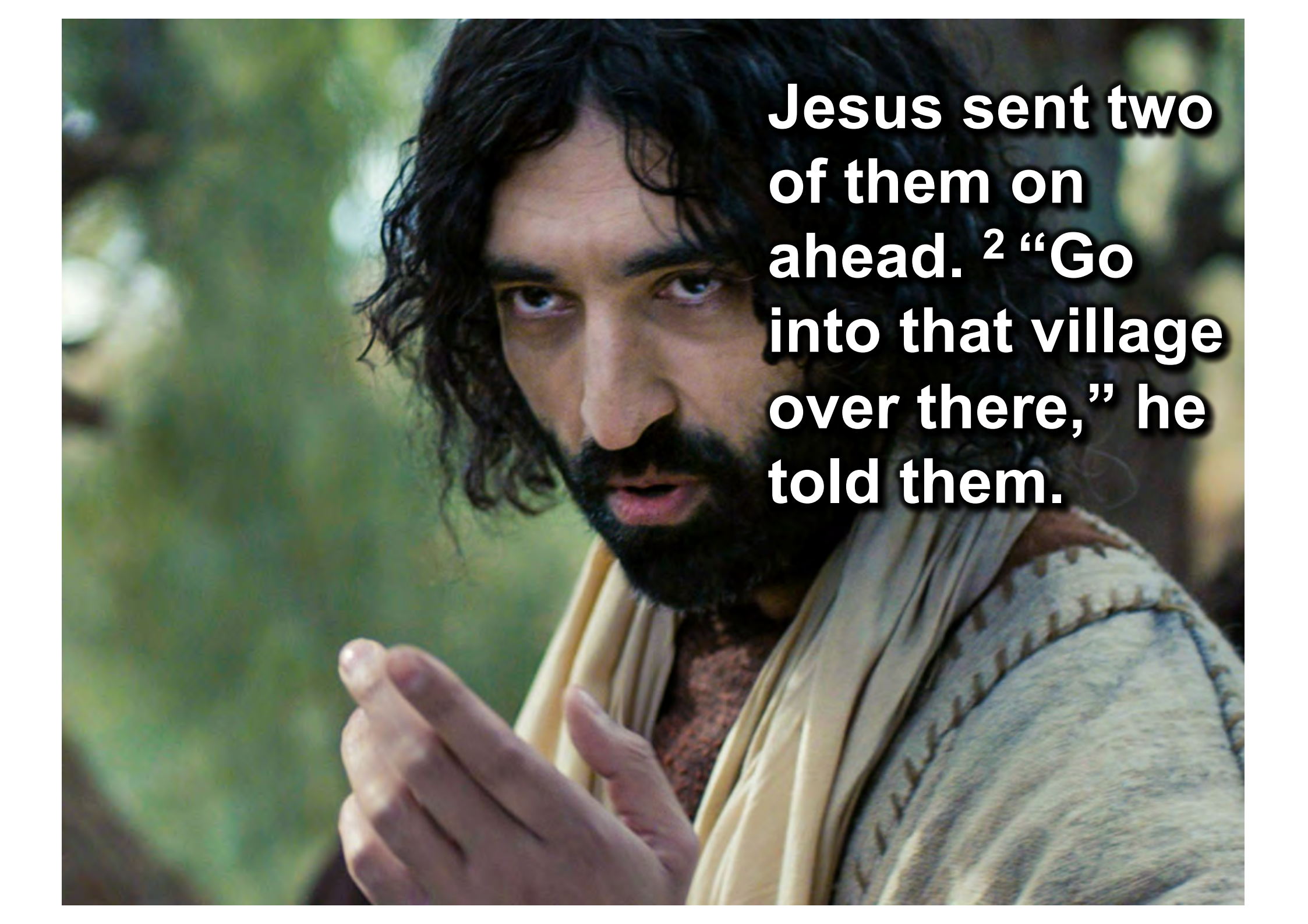


A cinematic photograph of Jesus and his twelve apostles walking along a dirt path on the Mount of Olives. Jesus, with long dark hair and a beard, wears a white robe over a brown tunic and leads the group. The disciples are dressed in traditional Jewish attire, including various head coverings and robes. The background is filled with lush green olive trees. The scene is captured in a naturalistic style with soft lighting.

**Mark 11:1-11**

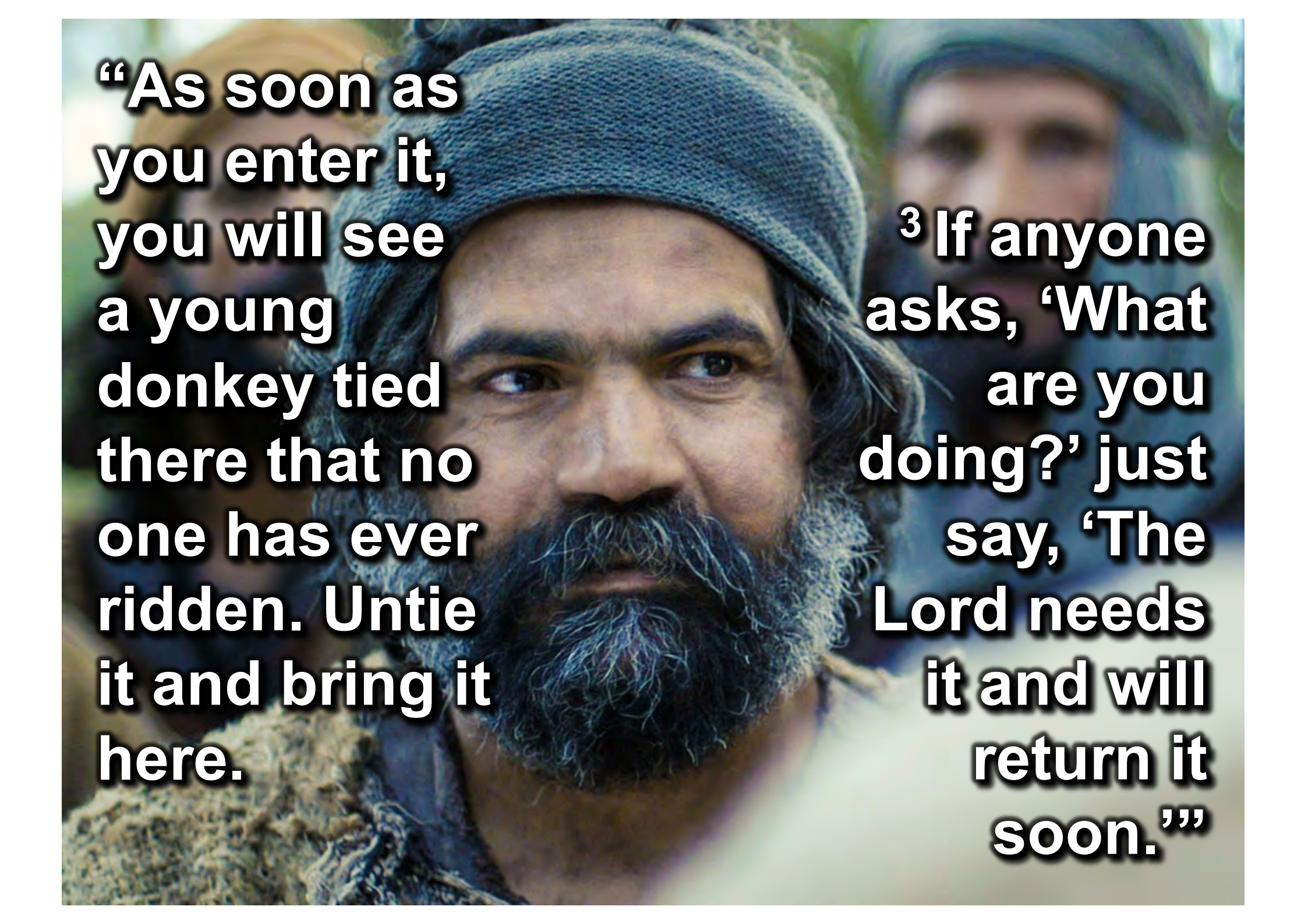
**As Jesus and his disciples  
approached Jerusalem, they came to  
the towns of Bethphage and Bethany  
on the Mount of Olives.**





**Jesus sent two  
of them on  
ahead. <sup>2</sup> “Go  
into that village  
over there,” he  
told them.**

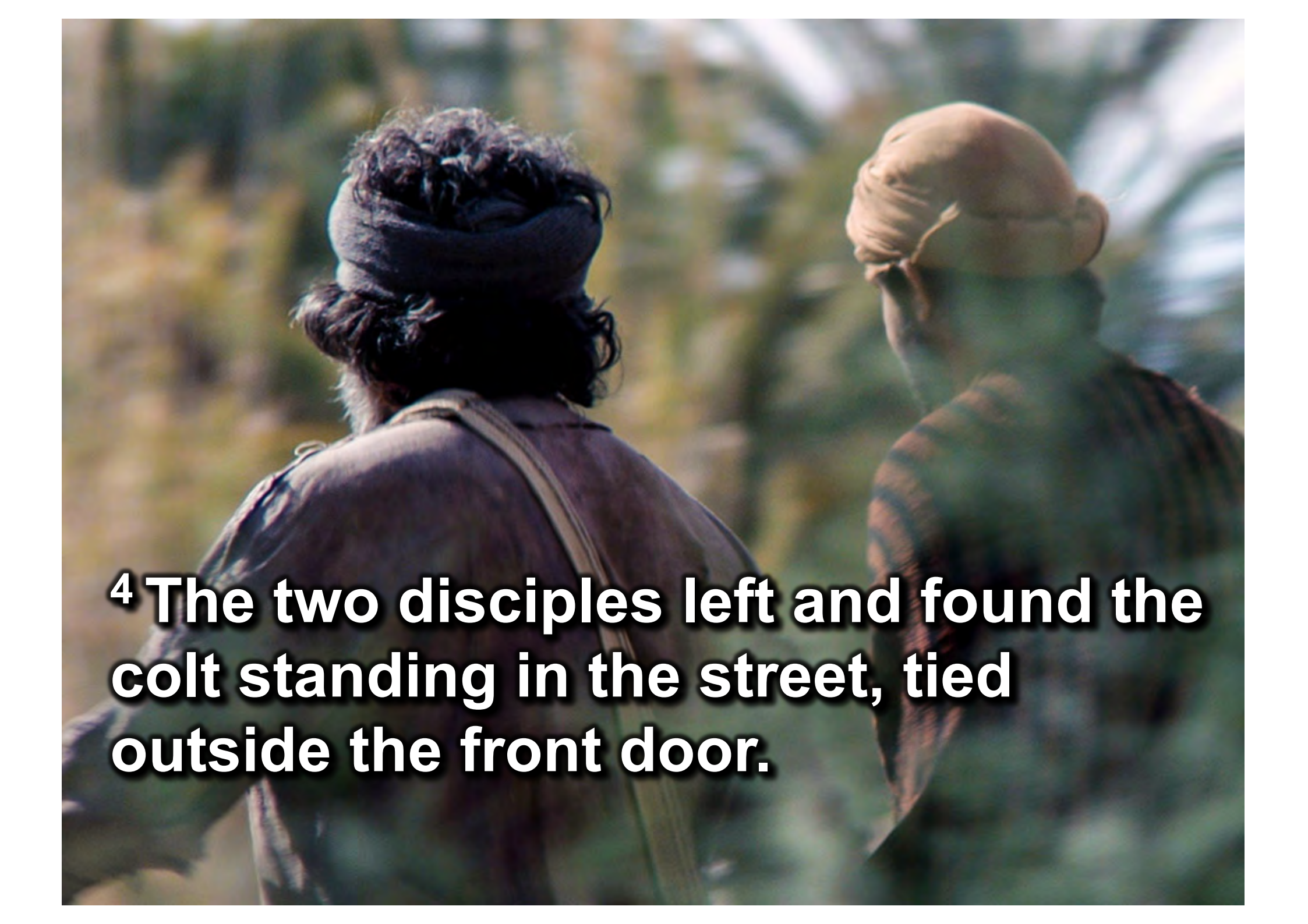




**“As soon as  
you enter it,  
you will see  
a young  
donkey tied  
there that no  
one has ever  
ridden. Untie  
it and bring it  
here.**

**<sup>3</sup> If anyone  
asks, ‘What  
are you  
doing?’ just  
say, ‘The  
Lord needs  
it and will  
return it  
soon.’”**

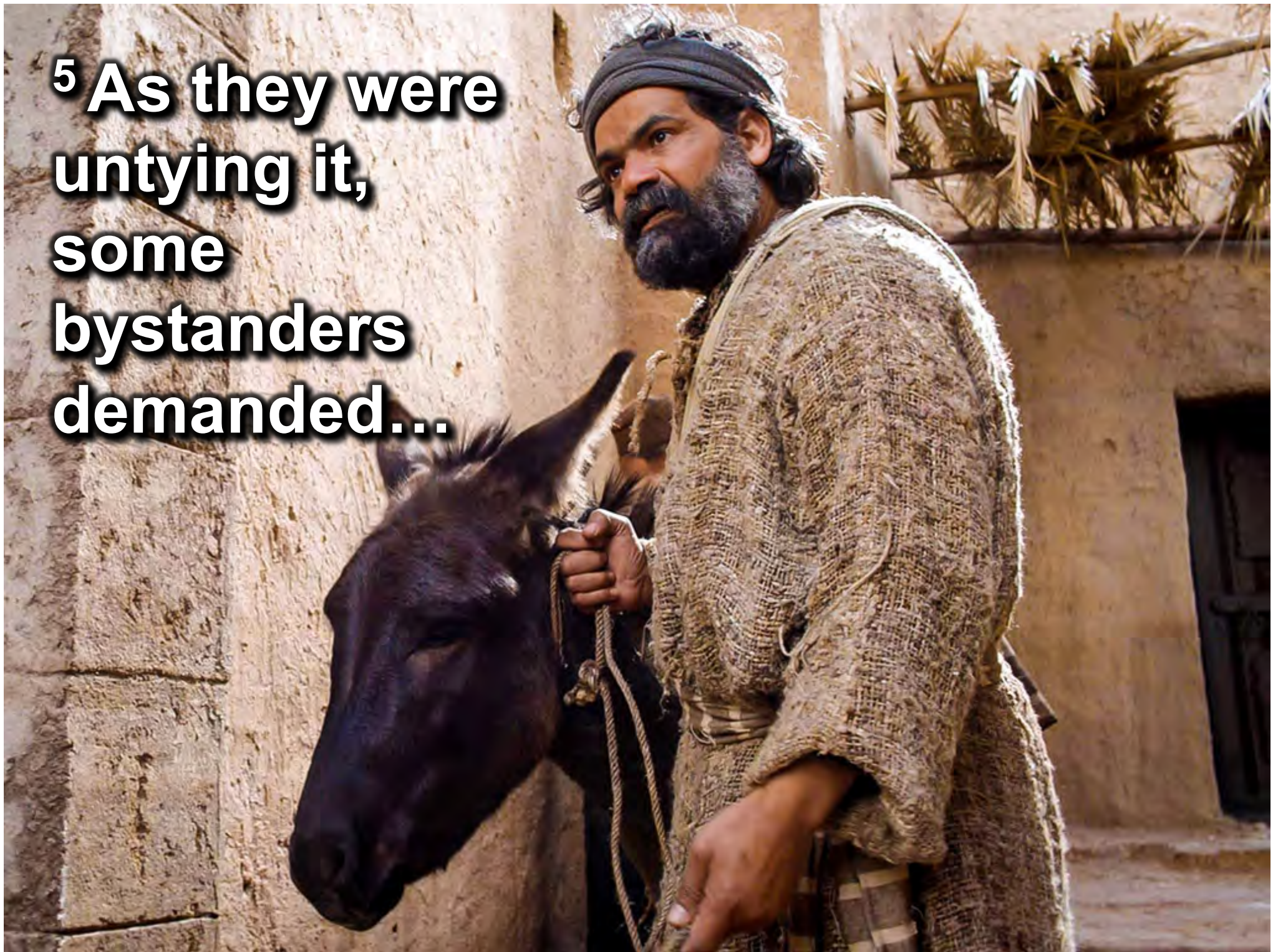


A photograph showing the backs of two men. The man on the left has dark, curly hair and wears a dark turban and a brown garment with a strap over his shoulder. The man on the right wears a light-colored turban and a striped garment. They are looking towards a blurred background of green foliage. Overlaid on the lower half of the image is white text with a black outline.

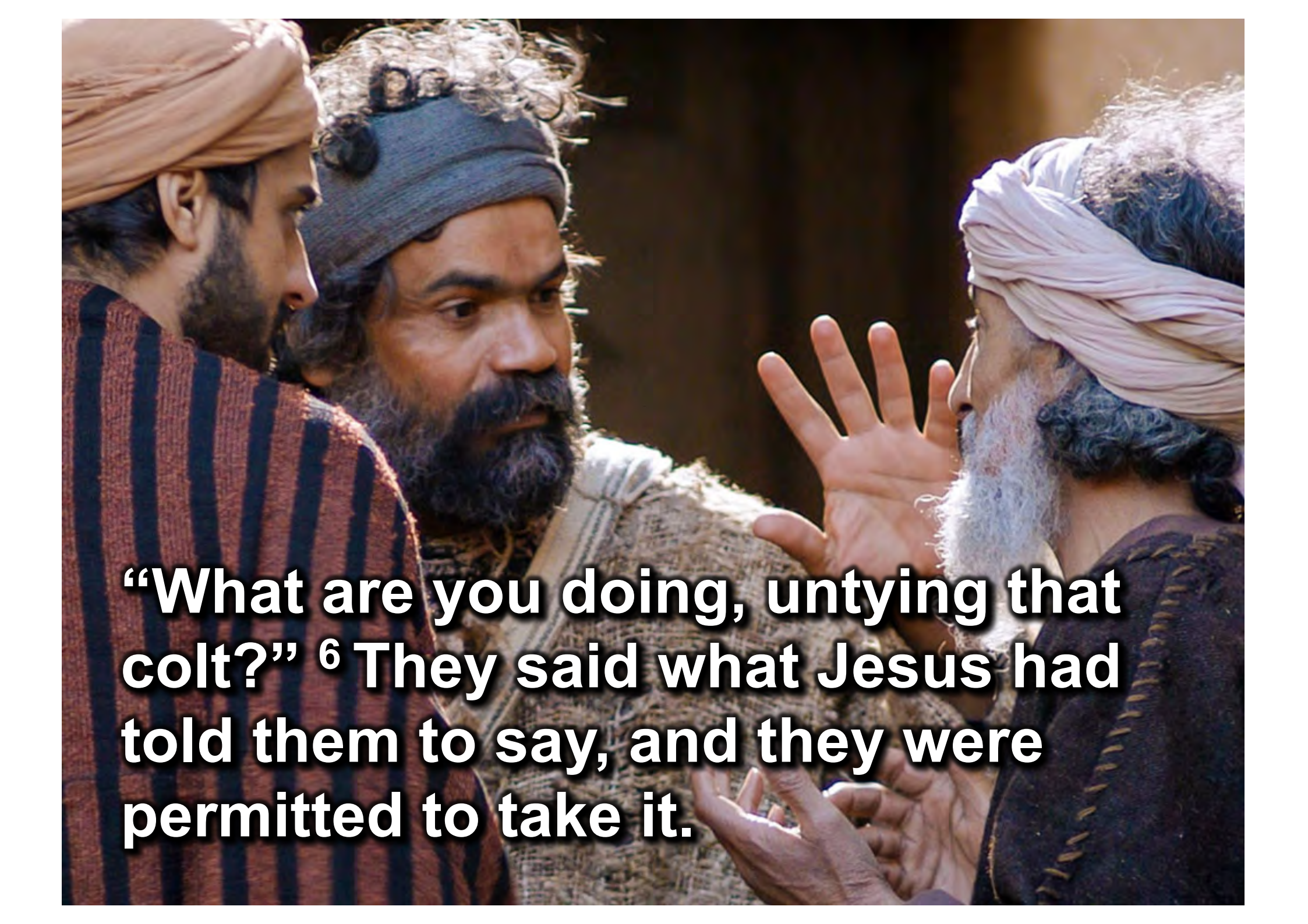
**<sup>4</sup>The two disciples left and found the colt standing in the street, tied outside the front door.**



**<sup>5</sup> As they were  
untying it,  
some  
bystanders  
demanded...**





A close-up photograph of three men in traditional Middle Eastern or biblical-style clothing. The man on the left wears a brown turban and a red and black striped tunic. The man in the center has a dark beard and a grey headband. The man on the right has a long white beard and a white headband, and he is gesturing with his right hand, palm facing forward. The background is dark and out of focus.

**“What are you doing, untying that colt?” <sup>6</sup> They said what Jesus had told them to say, and they were permitted to take it.**





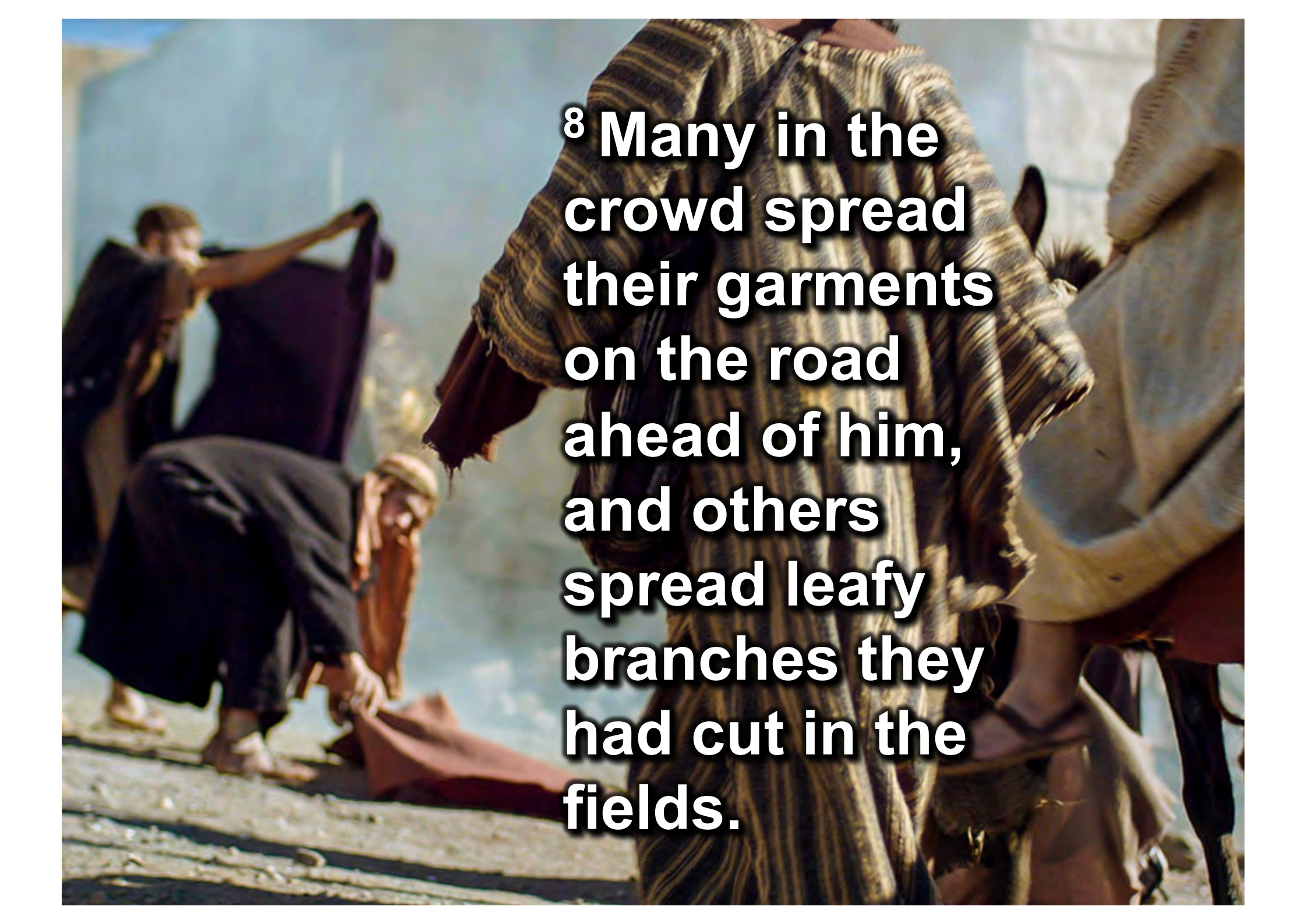
**<sup>7</sup> Then they brought the colt  
to Jesus...**





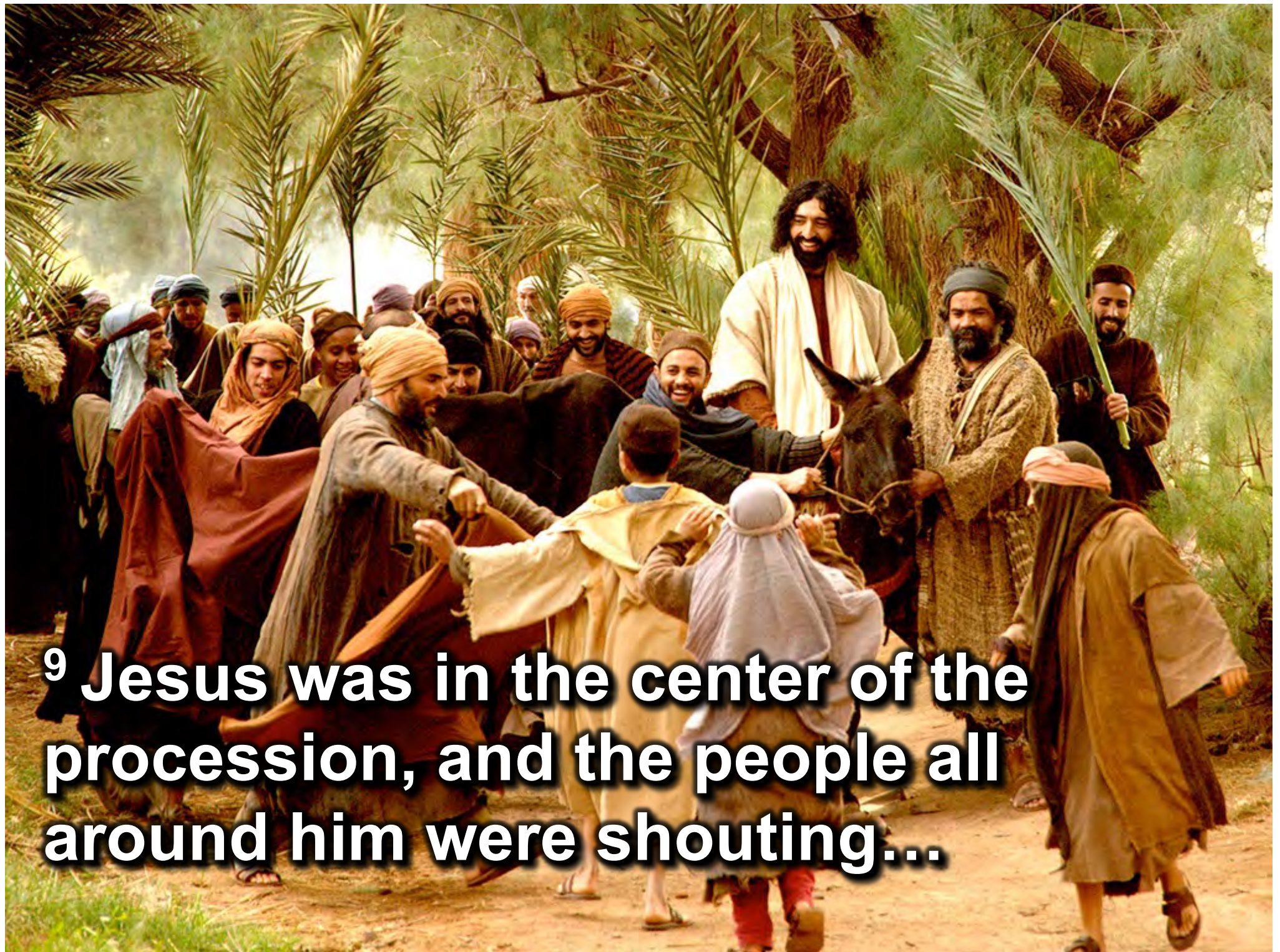
**...and threw their garments over it,  
and he sat on it.**





**<sup>8</sup> Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields.**

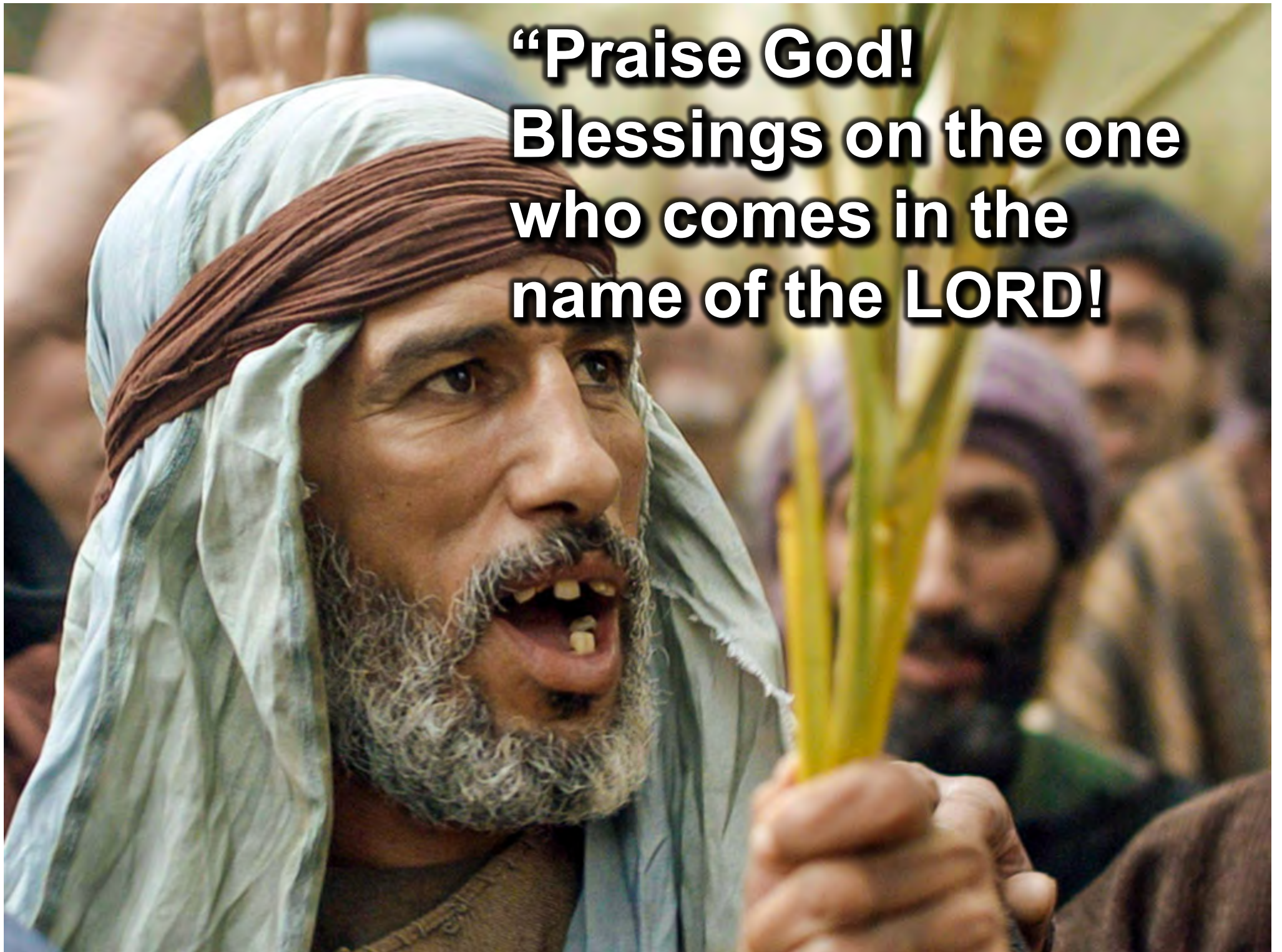




**<sup>9</sup> Jesus was in the center of the procession, and the people all around him were shouting...**



**“Praise God!  
Blessings on the one  
who comes in the  
name of the LORD!”**







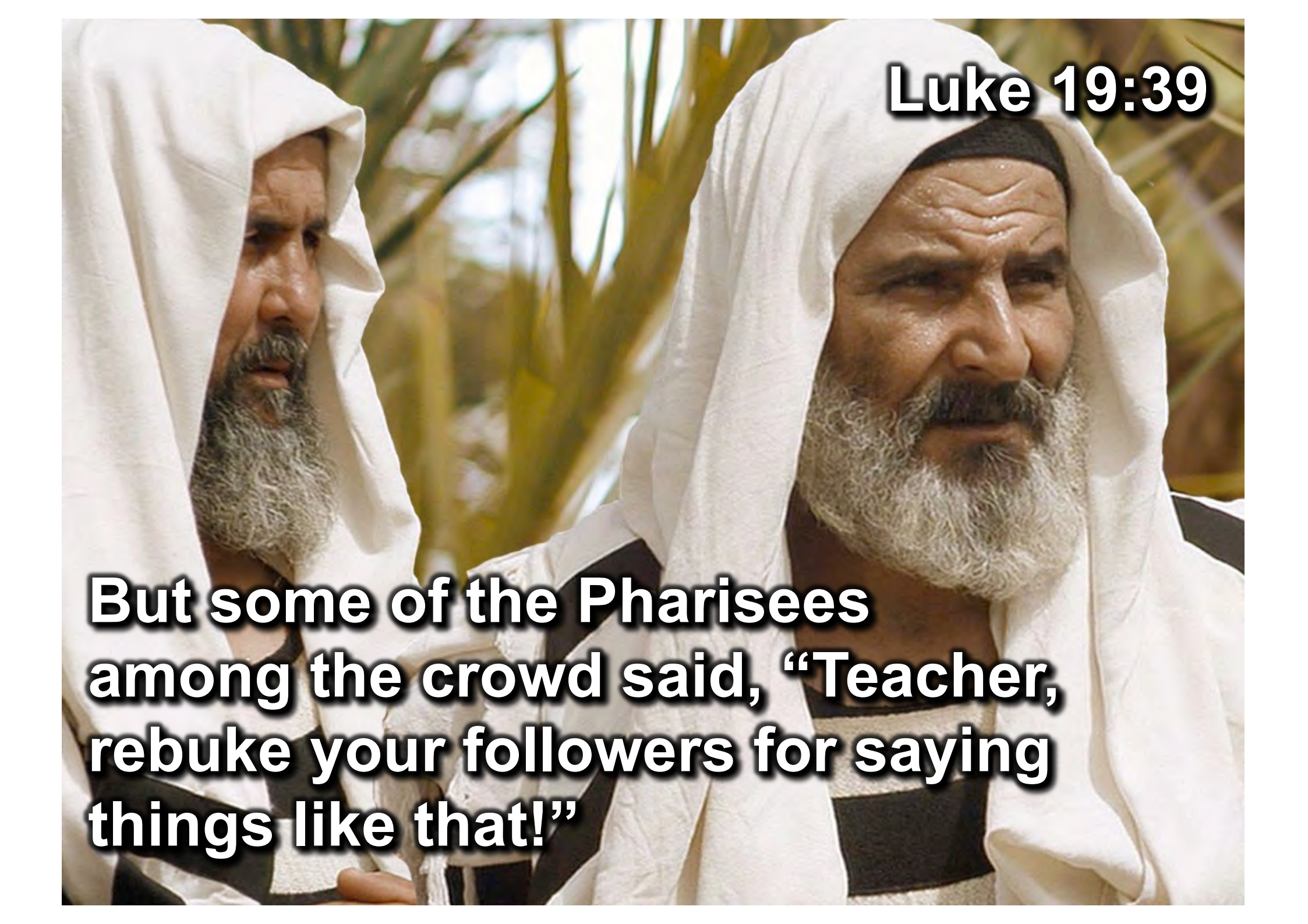
**<sup>10</sup> Blessings on the  
coming Kingdom of  
our ancestor David!**





**"Praise God in  
highest heaven!"**



A close-up photograph of two men dressed in traditional white Jewish robes and head coverings (kippot). They have long, grey beards and are looking off-camera with serious expressions. The background is blurred, showing some greenery.

**Luke 19:39**

**But some of the Pharisees  
among the crowd said, “Teacher,  
rebuke your followers for saying  
things like that!”**



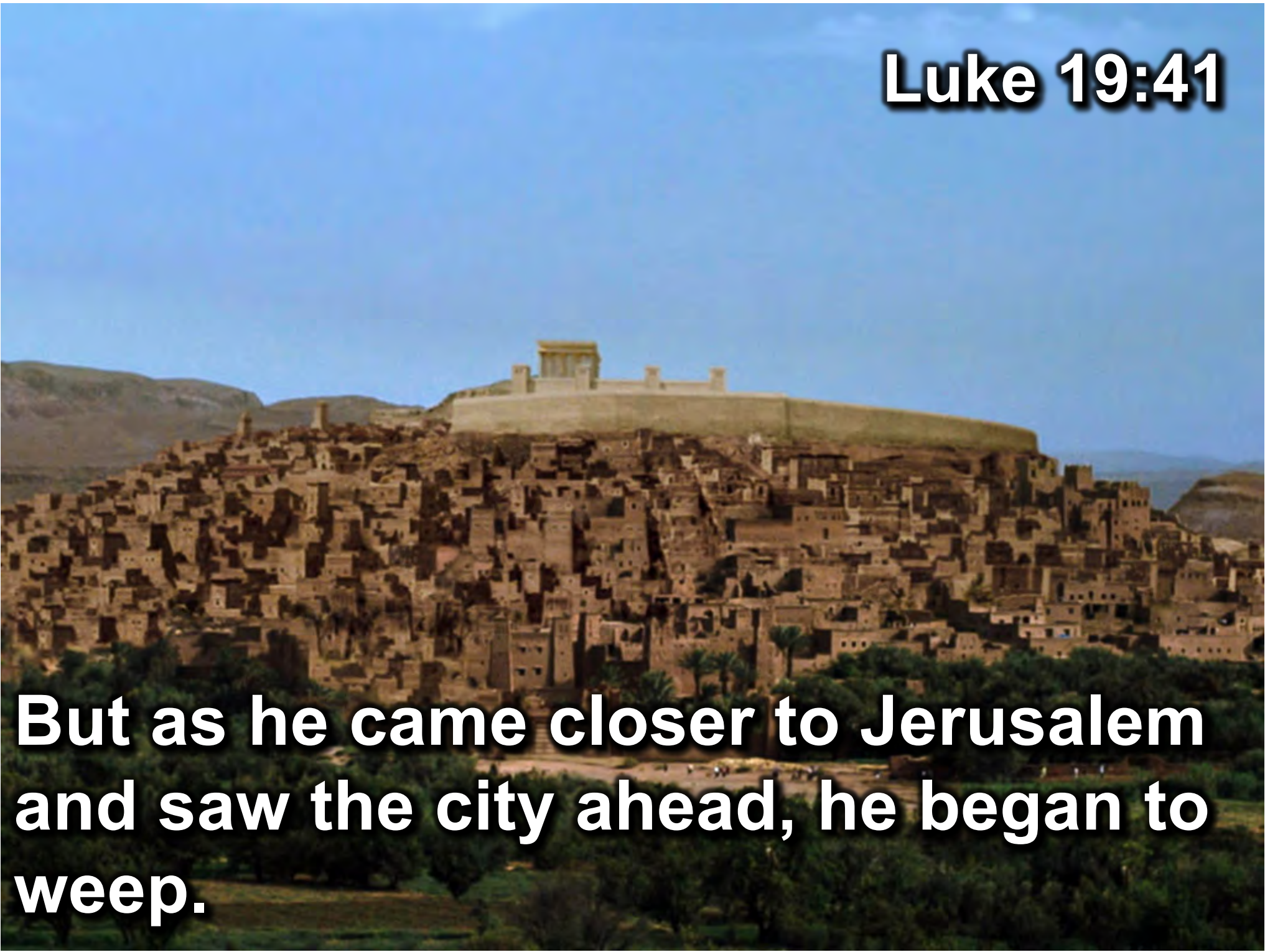


**Luke 19:40**

**He replied, “If they kept quiet,  
the stones along the road  
would burst into cheers!”**

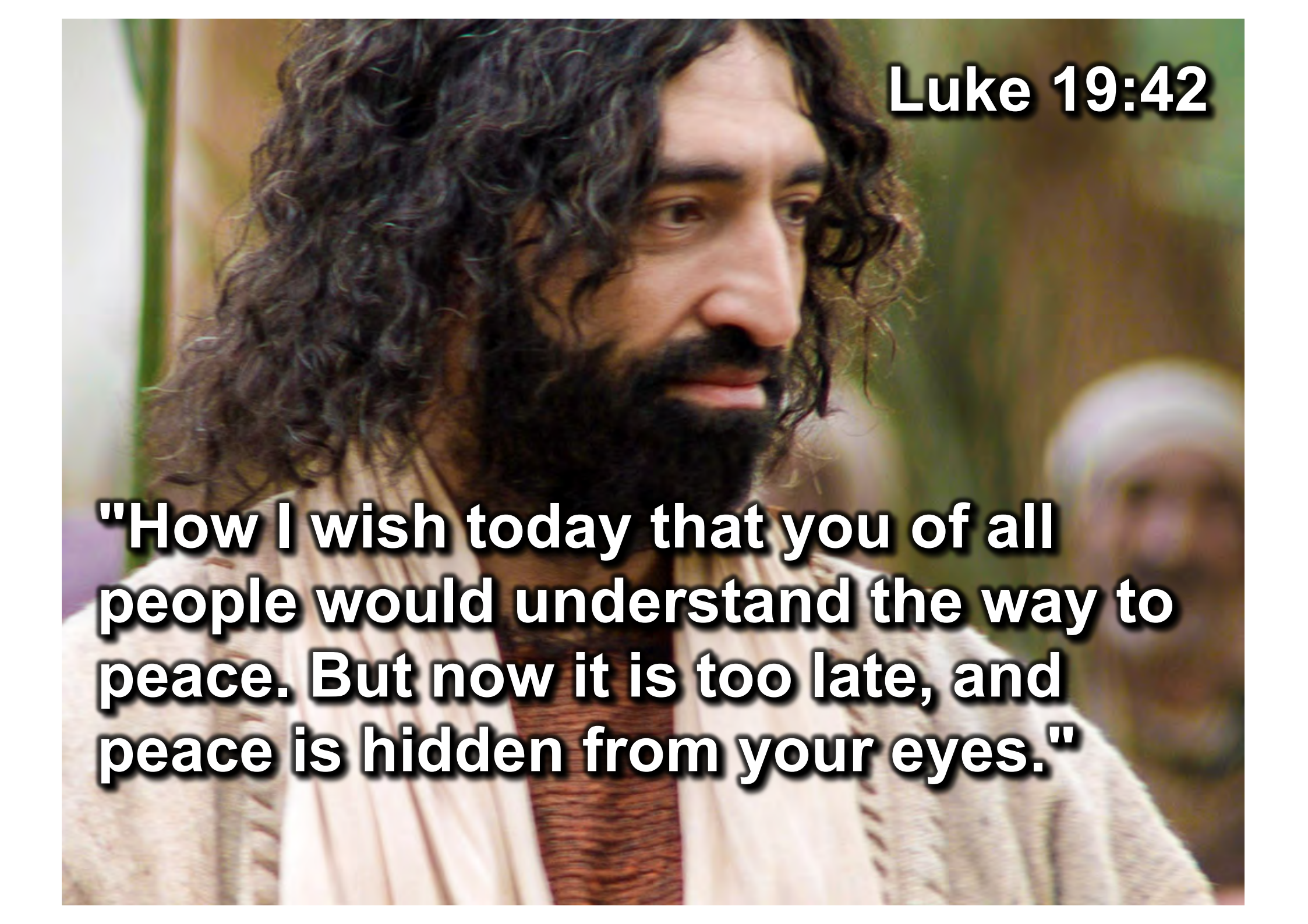


**Luke 19:41**

An aerial photograph of Jerusalem, showing the Temple Mount at the top with the Dome of the Rock, surrounded by a dense cluster of brown stone buildings on the hillsides. The foreground is filled with green trees and vegetation.

**But as he came closer to Jerusalem  
and saw the city ahead, he began to  
weep.**

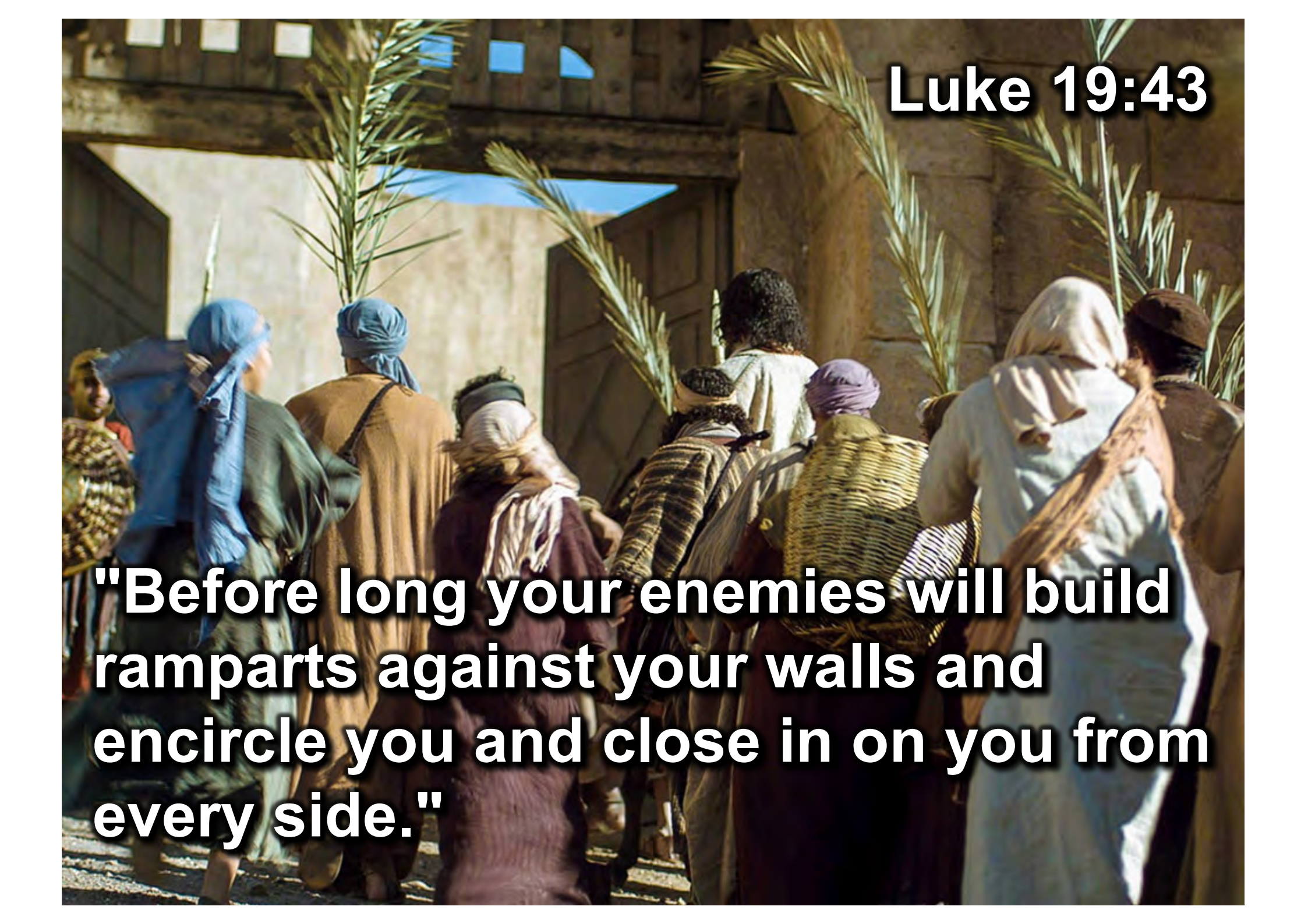




**Luke 19:42**

**"How I wish today that you of all people would understand the way to peace. But now it is too late, and peace is hidden from your eyes."**



A group of people, seen from behind, are walking away from the viewer towards a stone building. They are wearing traditional Middle Eastern clothing, including head coverings and long robes. Some are carrying large woven baskets on their backs. The scene is set outdoors with palm trees and a clear blue sky in the background. The lighting suggests it is daytime.

**Luke 19:43**

**"Before long your enemies will build  
ramparts against your walls and  
encircle you and close in on you from  
every side."**





**Luke 19:44**

**"They will crush you into the ground, and your children with you. Your enemies will not leave a single stone in place, because you did not recognize it when God visited you."**





THE WORD IN PICTURES

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*Palm*

SUNDAY











***Palms to Cross***





# TRIUMPHANT ENTRY

MATTHEW 21:9







# Triumphal Entry



# TRIUMPHANT ENTRY



Jesus was in the center of the procession, and  
the people all around him were shouting,  
“Praise God for the Son of David!  
Blessings on the one who comes in the name of  
the LORD!  
Praise God in highest heaven!”



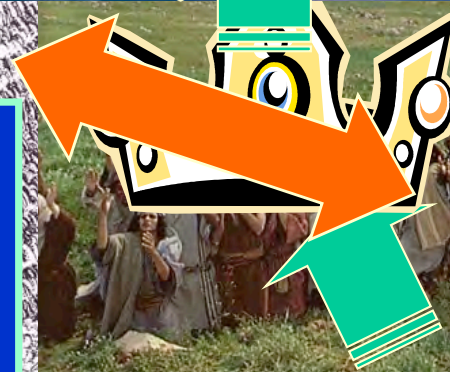
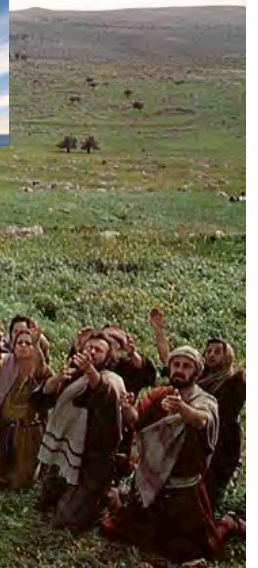
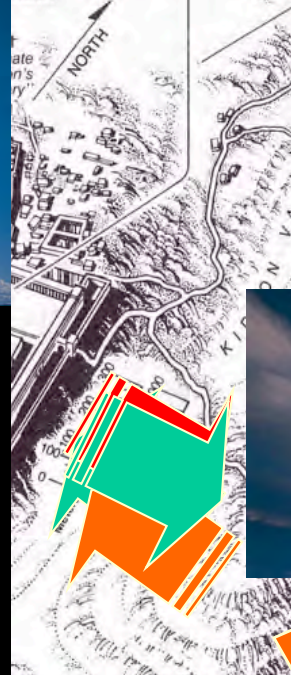
**MATTHEW 21:9**



# Mt. of Olives



ned to the temple and  
Gentiles full of traders  
making a large profit  
sh coins in exchange  
Jesus drove them out  
ables.



a donkey, fulfilling an ancient  
prophecy (Zec 9:9). The crowd  
welcomed him with  
"Hosanna" and the words of  
Psalm 118:25-26.

Not mentioned in the Gospels  
Since the next day was the  
Sabbath, the Lord spent the day in  
traditional fashion with his friends.

Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

Luke 19:37; 24:50; Acts 1:10

Acts 1:11; Zech. 14:4; Ezek. 43:1-5

## The Spirit Leaves & Returns





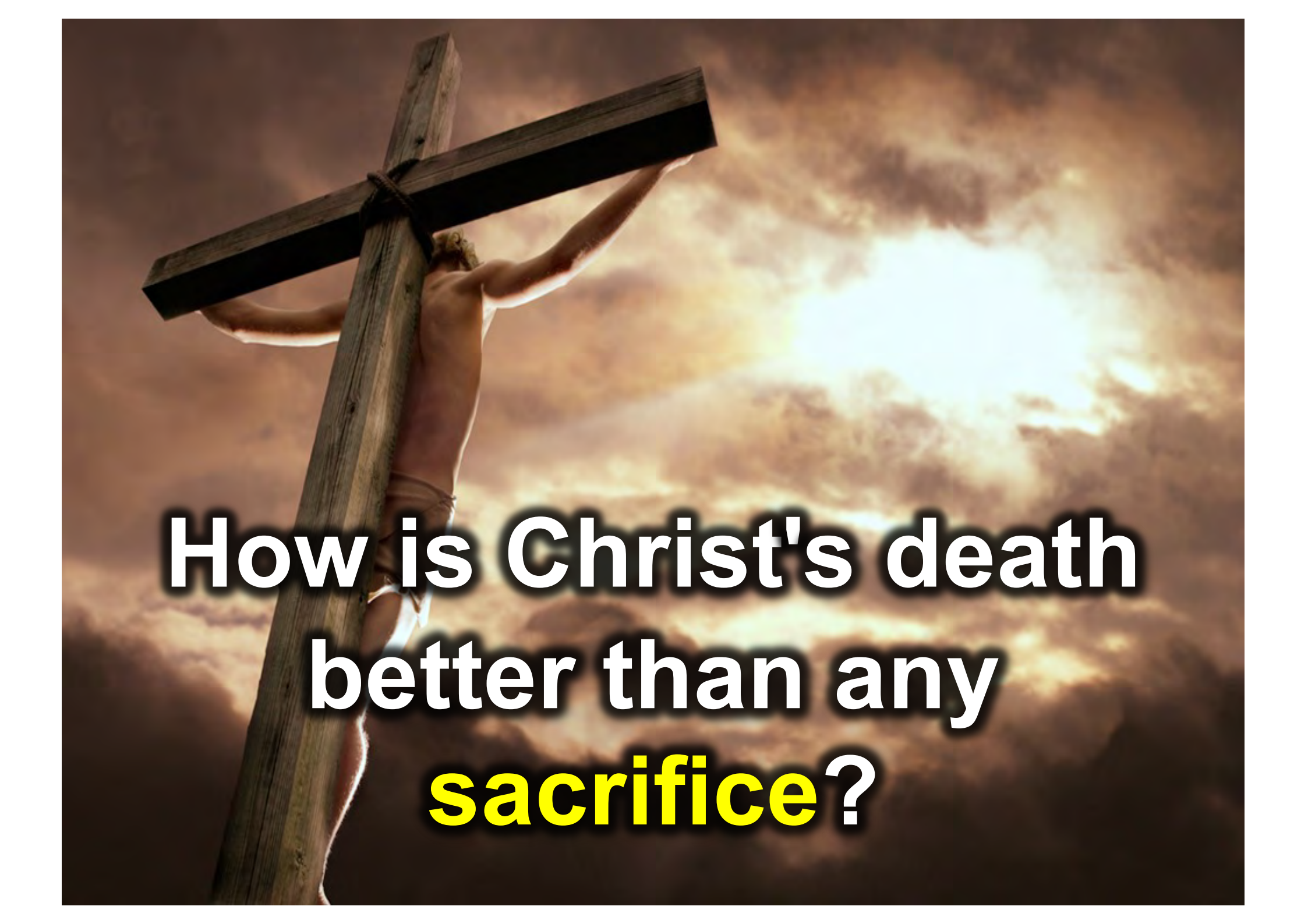
# Palms to Palms



**What's so good about  
Good Friday?**





A dramatic low-angle shot of the crucifixion of Jesus Christ. The wooden cross is the central focus, with Jesus' body visible on it. The background is a sky filled with clouds, illuminated by a bright, low sun, creating a golden, hazy atmosphere. The text is overlaid on the lower half of the image.

**How is Christ's death  
better than any  
sacrifice?**



# **C. The Authority of the King**

*§ 140*

*Matthew 21:12-13, 18-19; Mark 11:12-18;*

*Luke 19:45-48*

**Jesus curses a fig tree to signify Israel's hypocritical profession of fruit for God and clears the temple to judge as the Messiah**



A photograph of a man with long dark hair and a beard, wearing a light-colored robe, standing in a field of trees. He is looking towards a group of men who are gathered around a tree. One man in the group is gesturing with his hand towards the tree. The scene is set outdoors with many trees in the background.

# JESUS CURSES A FIG TREE

Mark 11:12-14

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# Passion Week

64

## 4. Clearing of the temple MONDAY

Mon  
Mt 21:10—17;  
Mk 11:11—17;  
Lk 19:45

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

## 5. Day of controversy and parables TUESDAY

Tues  
Mt 21:23—24:51;  
Mk 11:27—13:37; Lk 20:1—21:36

IN JERUSALEM  
Jesus evaded the traps set by the priests.

## 6. Day of rest WEDNESDAY

Wed  
Not mentioned in the Gospels

The Scriptures do not mention this day. The counting of the days in Jn 12:1 seems to indicate that there was another day concerning which the Gospels record nothing.

## 7. Passover Last Supper THURSDAY

Thurs  
Mt 26:17—30; Mk 14:12—26;  
Lk 22:7—23; Jn 13:1—30

Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

## 8. Crucifixion—FRIDAY

Fri  
Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37  
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

## 9. In the tomb SATURDAY

Sat  
The body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

## 10. Resurrection—SUNDAY

Sun  
Mt 28:1—10; Mk 16:1—7; Lk 24:1—49; Jn 20:1—9  
Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

## 3. The Triumphal Entry SUNDAY

Sun  
Mt 21:1—11; Mk 11:1—11;  
Lk 19:28—44; Jn 12:12—19  
On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

## Arrival in Bethany FRIDAY

Fri  
Jn 12:1  
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

## Sabbath—day of rest SATURDAY

Sat  
Not mentioned in the Gospels  
Since the next day was the Sabbath, the Lord spent the day in Bethany with his friends.



The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.



A dramatic scene of Jesus with long dark hair and a beard, wearing a white robe, tearing at a white cloth. In the background, a man in a brown robe is visible. The scene is set in a temple with stone walls.

**Matthew 21:12-17**

**Mark 11:15-19**

**Luke 19:45-48**

**John 2:13-24**

**THE EASTER STORY**

# **CLEANSING THE TEMPLE**



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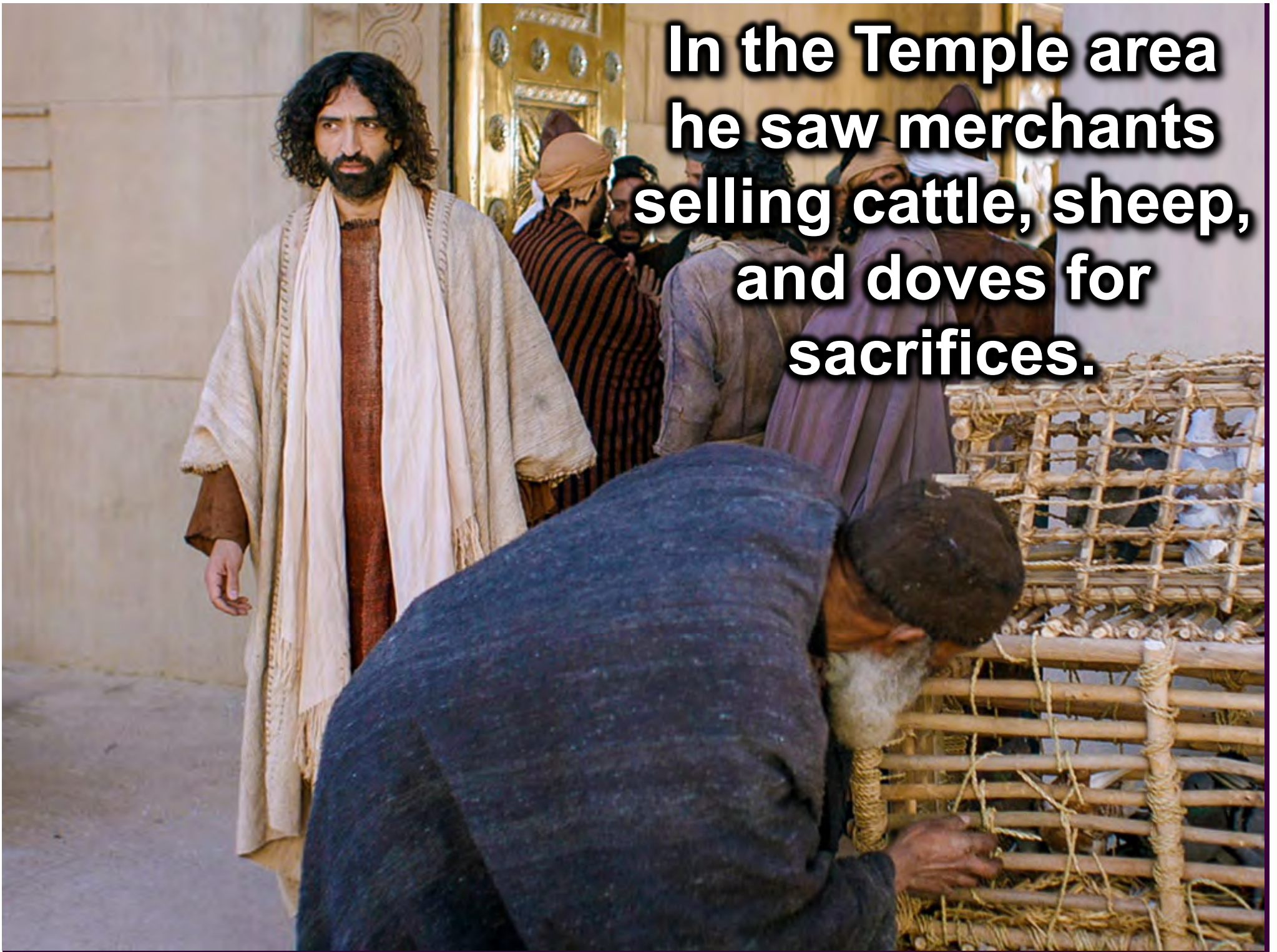


**It was nearly time  
for the Jewish  
Passover  
celebration, so  
Jesus went to  
Jerusalem.**

**John 2:13-24**



**In the Temple area  
he saw merchants  
selling cattle, sheep,  
and doves for  
sacrifices.**





**He also saw dealers  
at tables exchanging  
foreign money.**

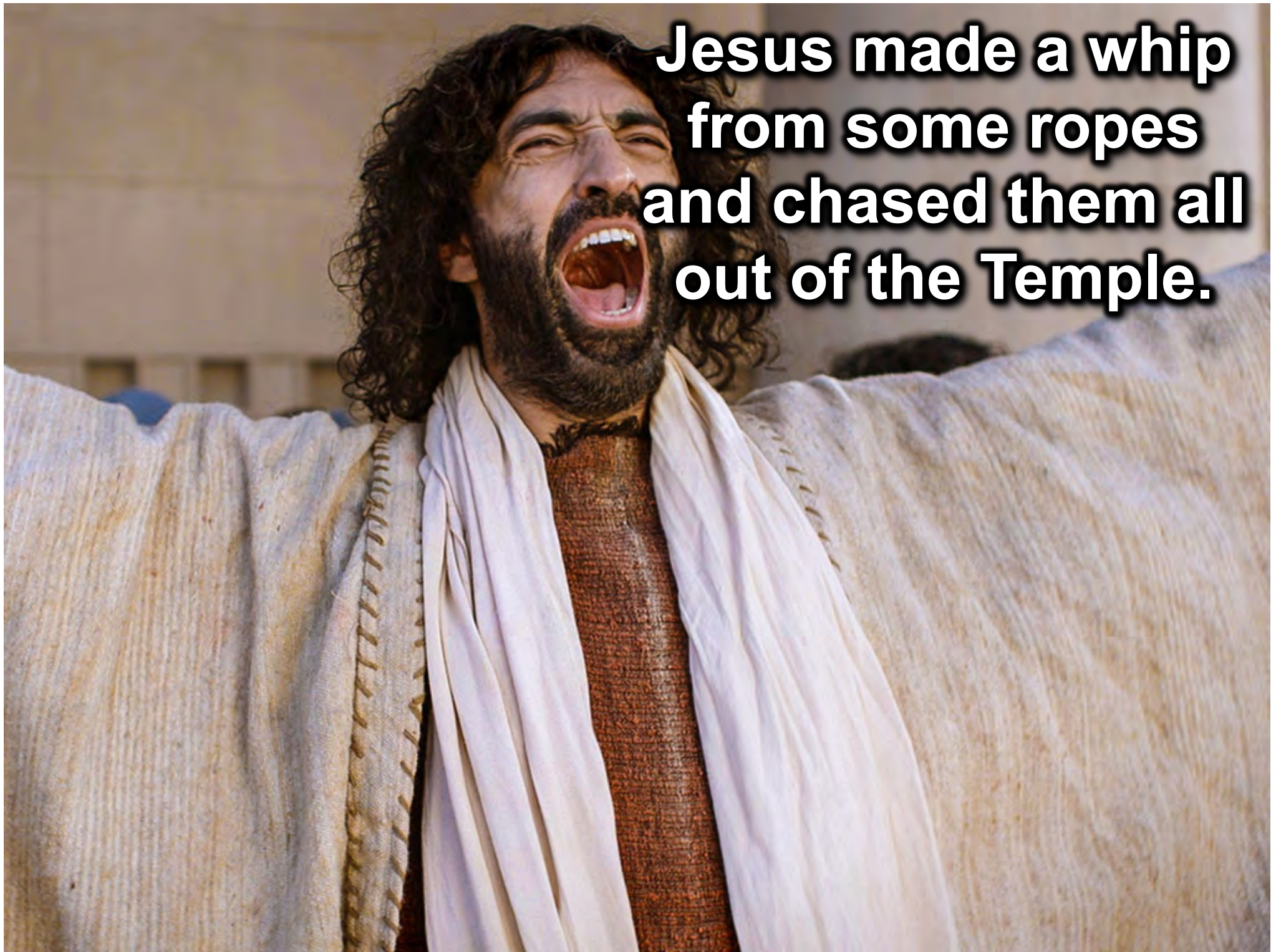








**Jesus made a whip  
from some ropes  
and chased them all  
out of the Temple.**





**He drove out the  
sheep and cattle,  
scattered the money  
changers' coins  
over the floor**





**and turned over  
their tables.**





**Then, going over to  
the people who sold  
doves, he told  
them...**

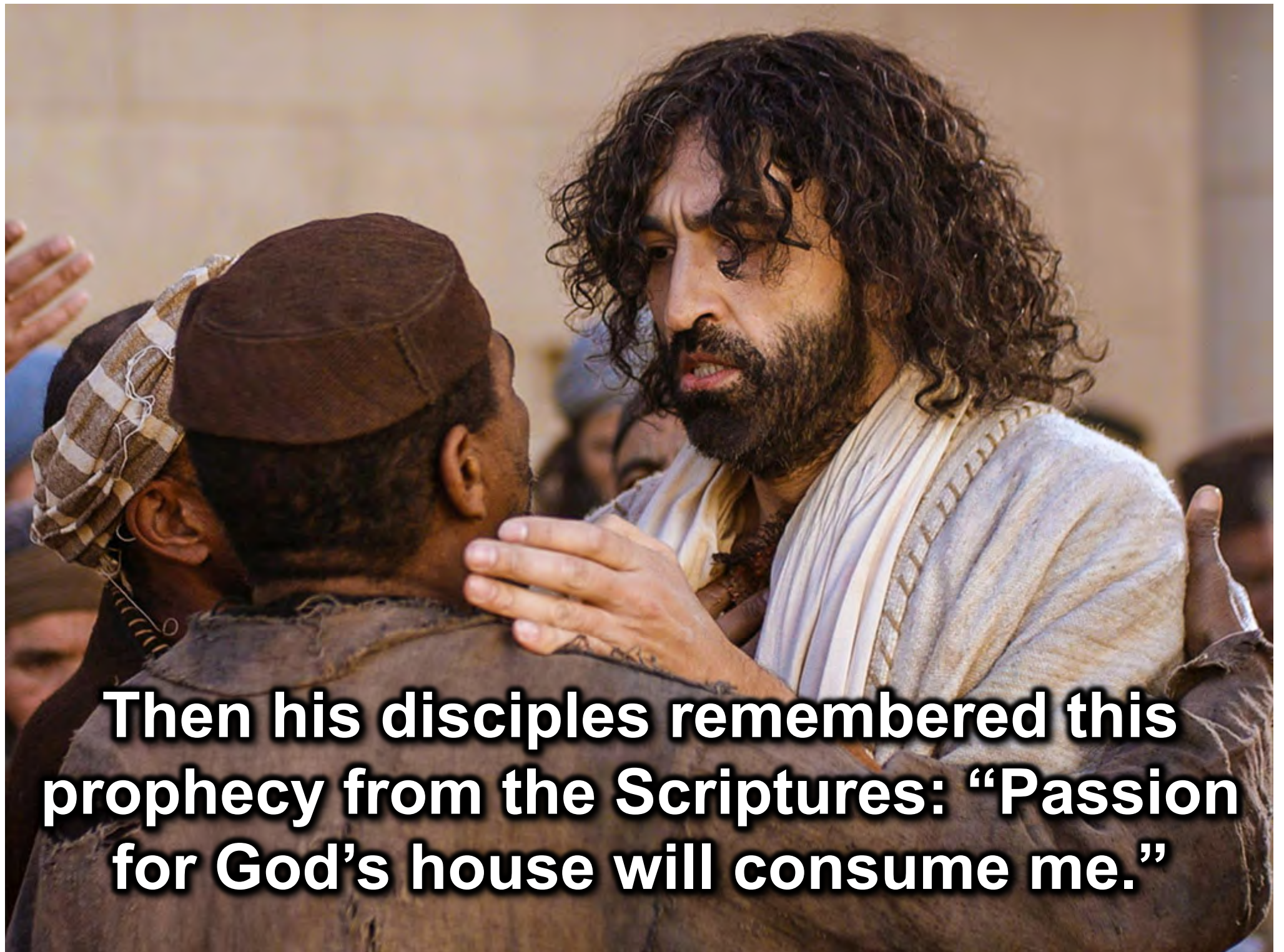




**“Get these things out of here.  
Stop turning my Father’s house into a  
marketplace!”**





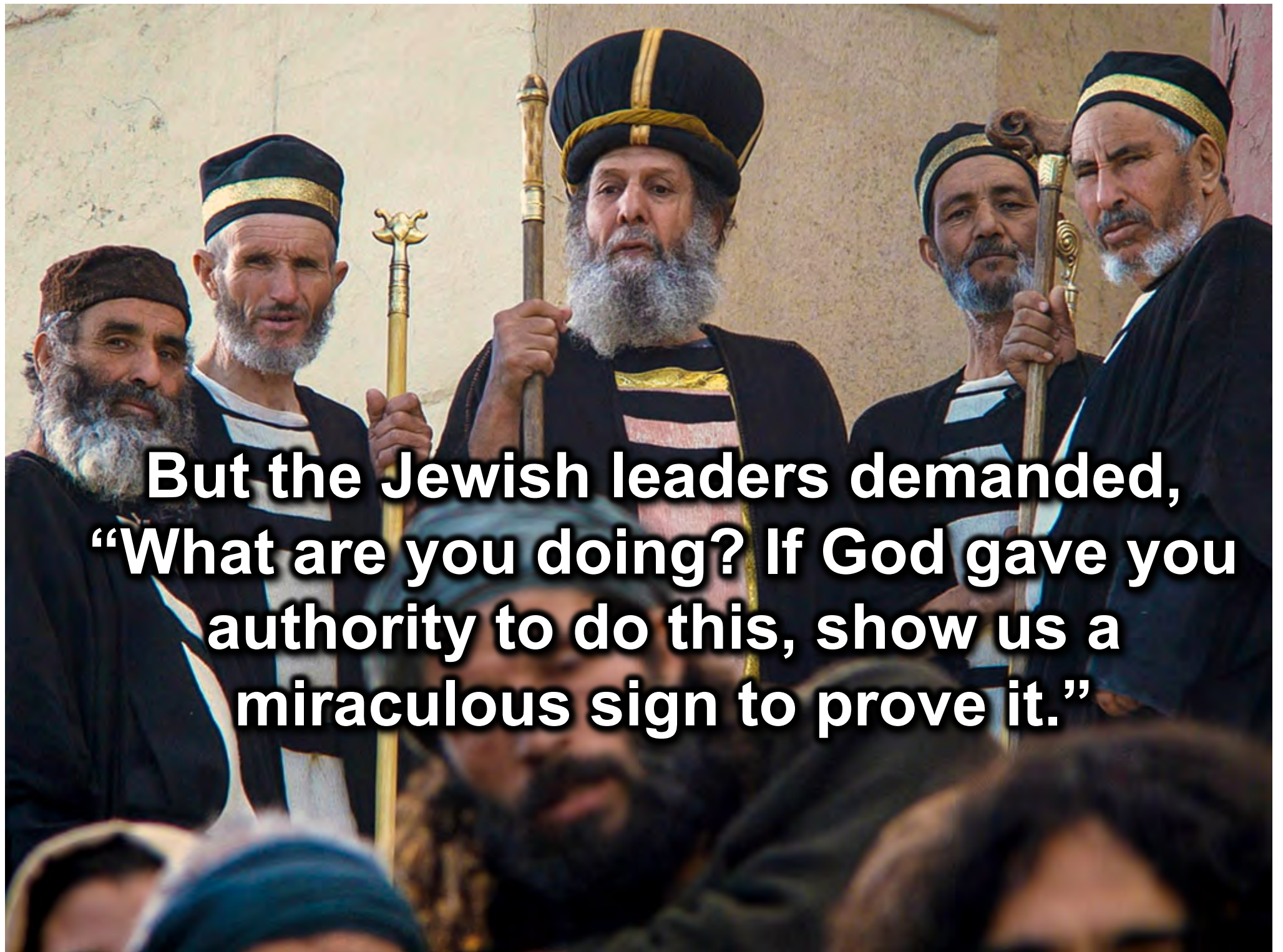


**Then his disciples remembered this prophecy from the Scriptures: “Passion for God’s house will consume me.”**





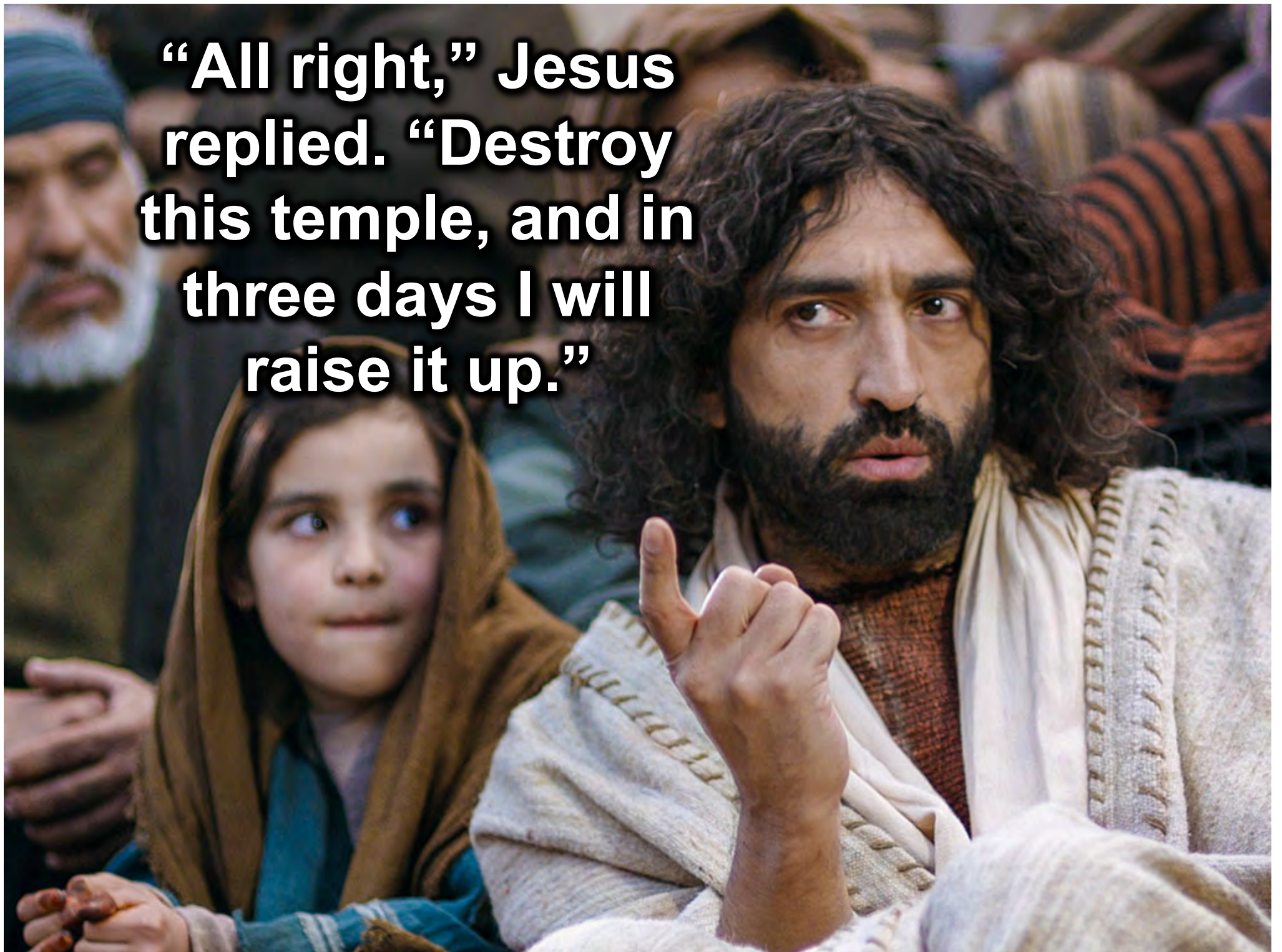




**But the Jewish leaders demanded,  
“What are you doing? If God gave you  
authority to do this, show us a  
miraculous sign to prove it.”**



**“All right,” Jesus  
replied. “Destroy  
this temple, and in  
three days I will  
raise it up.”**



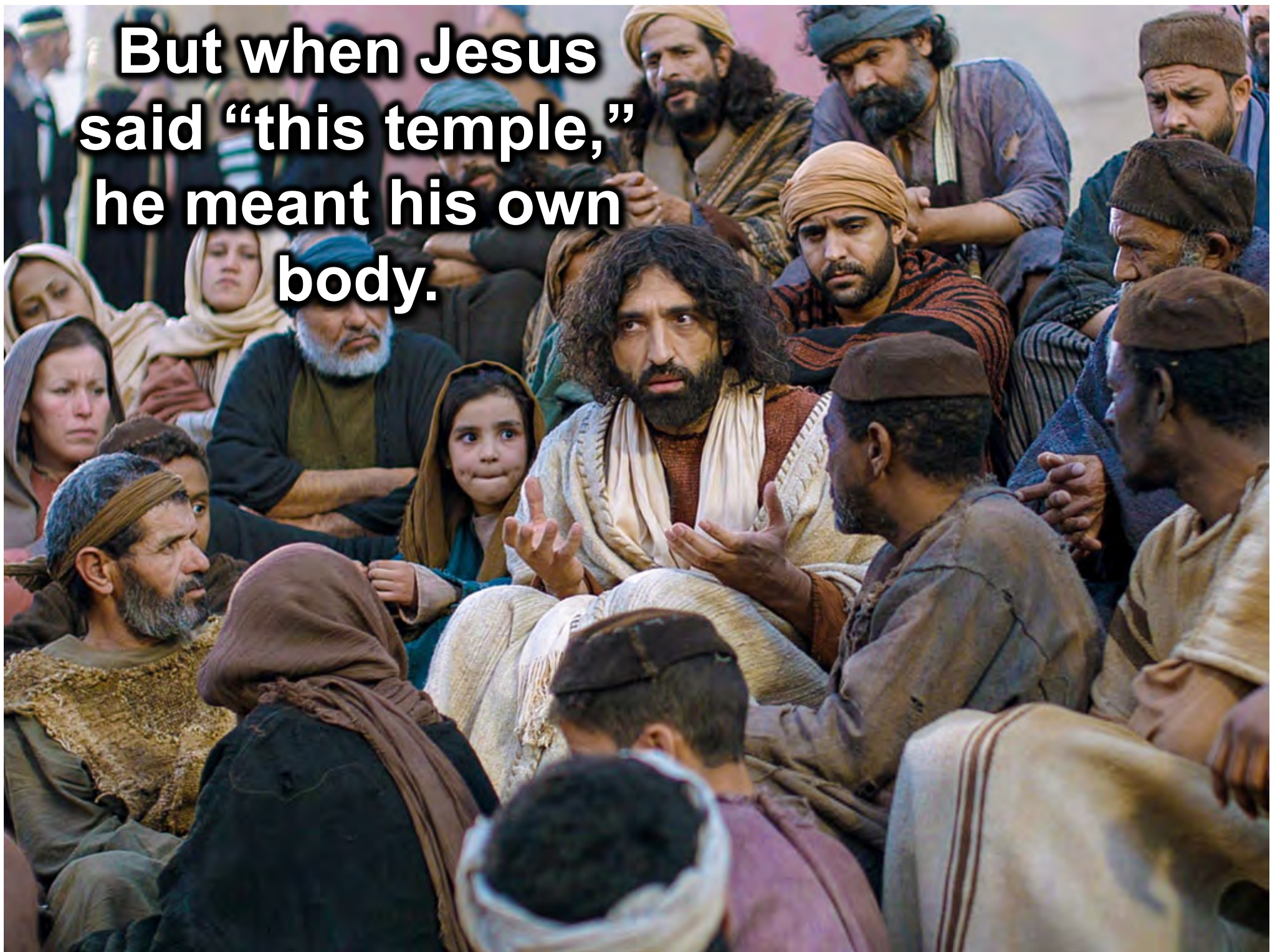


**“What!” they  
exclaimed. “It has  
taken forty-six  
years to build this  
Temple, and you  
can rebuild it in  
three days?”**

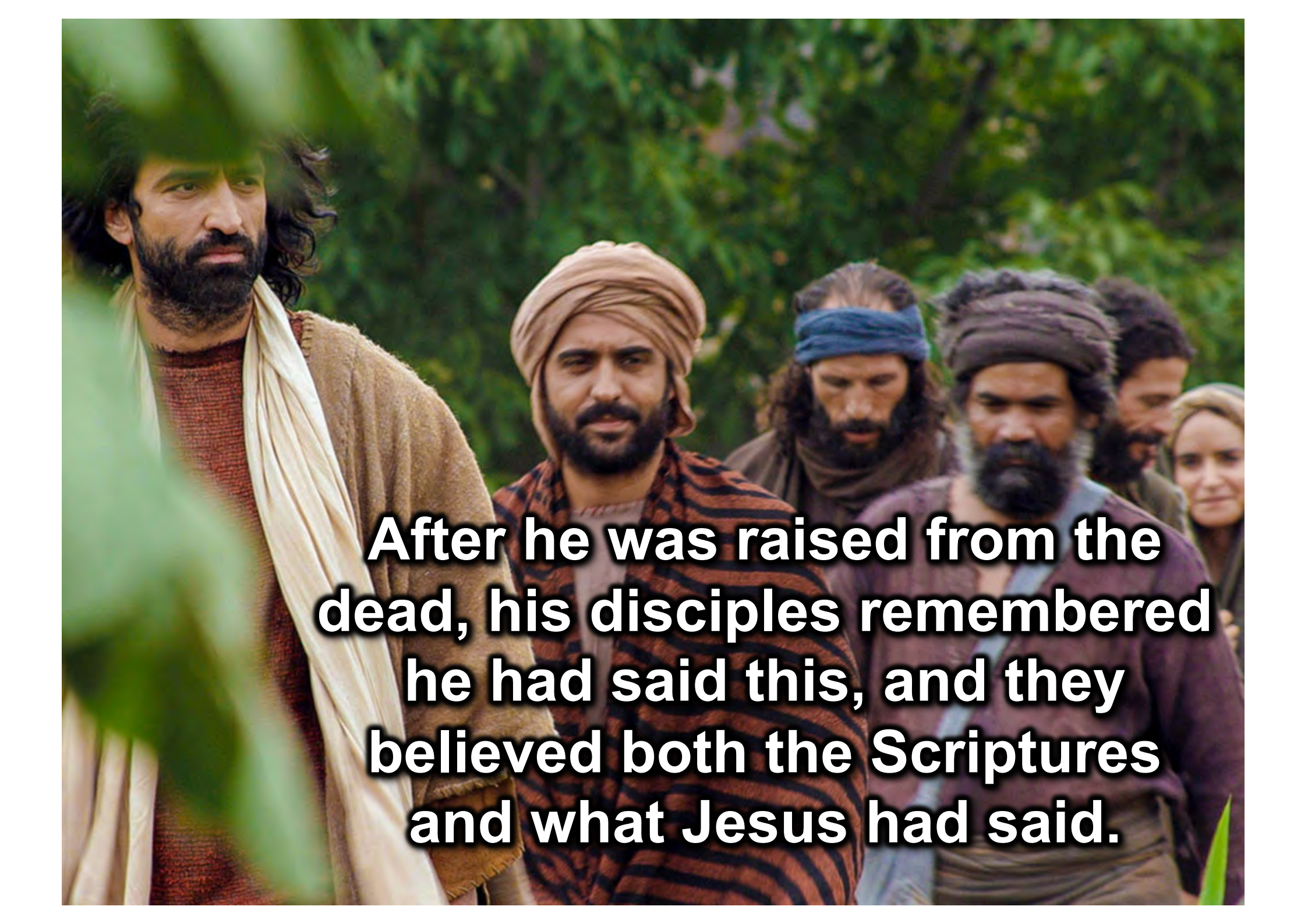




**But when Jesus  
said “this temple,”  
he meant his own  
body.**







**After he was raised from the dead, his disciples remembered he had said this, and they believed both the Scriptures and what Jesus had said.**





THE WORD IN PICTURES

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# **D. Invitations by the King**

*§ 141*

*John 12:20-50*

**After Christ's death, all can believe in His death and resurrection as Gentiles will approach Him apart from Israel**



"LORD, who has  
believed our  
message?  
To whom has  
the LORD  
revealed his  
powerful arm?"  
(John 12:38b; cf.  
**Isaiah** 53:1 NLT).

"But despite all the  
miraculous signs  
Jesus had done,  
most of the people  
still did not believe in  
him. <sup>38</sup>This is exactly  
what **Isaiah** the  
prophet had  
predicted..."  
(John 12:37-38a NLT).



**"The Lord has  
blinded their eyes  
and hardened their  
hearts—  
so that their eyes  
cannot see,  
and their hearts  
cannot understand,  
and they cannot  
turn to me  
and have me heal  
them" (John 12:40;  
cf. **Isaiah** 6:10 NLT).**

**"But the people  
couldn't believe, for  
as **Isaiah** also  
said..."  
(John 12:39 NLT).**



# **E. Proof of the King's Authority**

*§ 142*

*Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38*

**The fig tree that Christ cursed withers to show that His judgment on the nation would fall quickly and to call for faith in His person**



A photograph of a man with long dark hair and a beard, wearing a light-colored robe, standing in a field of trees. He is looking towards a group of men who are gathered around him. One man in the group is pointing towards the trees. The scene is set outdoors with many trees in the background.

# JESUS CURSES A FIG TREE

Mark 11:20-25

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# **F. The King's Authority Challenged**

*§ § 143-146*

**Religious and political leaders challenge the  
messianic authority of Jesus to show their  
rejection of Him and His message**



# **1. By the Priests and Elders**

**§ 143**

***Matthew 21:23–22:14; Mark 11:27–12:12; Luke 20:1-19***

**Jesus shows His authority through parables of Israel's rejection, bringing Gentile entrance despite centuries of divinely sent prophets**



# Passion Week

64

**4. Clearing of the temple MONDAY**  
 Mt 21:10—17; Mk 11:15—19; Lk 19:45—46  
**Mon**  
 The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

**5. Day of controversy and parables TUESDAY** Mt 21:23—24:51; Mk 11:27—13:37; Lk 20:1—21:36  
**Tues**  
 Jesus evaded the traps set by the priests. He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

**6. Day of rest WEDNESDAY**  
 Not mentioned in the Gospels  
**Wed**  
 The Scriptures do not mention this day. The counting of the days (Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

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**Thurs**  
 Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

**8. Crucifixion—FRIDAY** Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37  
**Fri**  
 Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

**9. In the tomb SATURDAY**  
 Mt 27:51—54; Mk 16:1—8; Lk 24:1—8; Jn 19:41—42  
**Sat**  
 Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

**10. Resurrection—SUNDAY** Mt 28:1—10; Mk 16:1—8; Lk 24:1—49; Jn 20:1—31  
**Sun**  
 Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

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**Sun**  
 On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

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 Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

**Sabbath—day of rest THURSDAY**  
 Not mentioned in the Gospels  
**Sat**  
 Since the next day was the Sabbath, the Lord spent the day in Bethany with his friends.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.

To Jericho and the Dead Sea

© Hugh Claycombe 1982





# The Parable of the Wedding Feast

## Matthew 21:45–22:14

Dr. David Martin • Amman International Church  
[AmmanChurch.org](http://AmmanChurch.org) • [BibleStudyDownloads.org](http://BibleStudyDownloads.org)







# THE SETTING: JESUS' LAST WEEK (TEMPLE)

Matthew 21:43-22:14

**The Issue:**  
The need for one to  
accept the invitation  
to the kingdom

- ◆ Jesus' triumphal entry created jealousy (Matt. 21:15-16; Zech. 9:9)
- ◆ Religious leaders challenged Jesus' authority (Matt. 21:23,46)
- ◆ The kingdom is to be taken from them and given to others (Matt. 21:43)



# Wedding Feast

## Kingdom Celebration Feast



**The King**  
**God**



**Slaves**  
**Prophets**  
**Disciples**



**King's Son**  
**Jesus Christ**



# INITIAL ROYAL WEDDING ANNOUNCEMENTS

## Throughout the Old Testament

### Isaiah 25:6

#### SECOND INVITATION

Matt. 3:1-8

Matt. 10:1-15



#### FINAL INVITATION

Matt. 22:9-10

Matt. 28:19-20



The slaves were mistreated and killed



# GOD'S HEART TO INVITE ALL PEOPLES



The  
kingdom was  
always designed  
to include all  
peoples

**Genesis 12:3** "... And all the peoples on earth will be blessed through you (Abraham)."

**Matthew 8:11** "... Many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven."

**Revelation 14:6** "... Having an eternal gospel to preach ... to every nation, tribe, language, and people."



**Jody Dillow is the key author of the Partakers View**



# **Final Destiny**

***The Future Reign of the  
Servant Kings***

***Joseph Dillow***



***The Reign  
of the  
Servant  
Kings***



# **GOD INVITES YOU TO ATTEND!**

**Revelation 19:7,9**  
**(It's still future)**

**John 1:9**  
**Titus 2:11**  
**Rom. 1:18-20**

**Few are  
chosen  
(respond)  
(22:14b)**

**Many are called  
(invited)  
22:14a**

**God's wedding hall will be full  
(Matt. 22:10; 2 Pet. 3:9)**

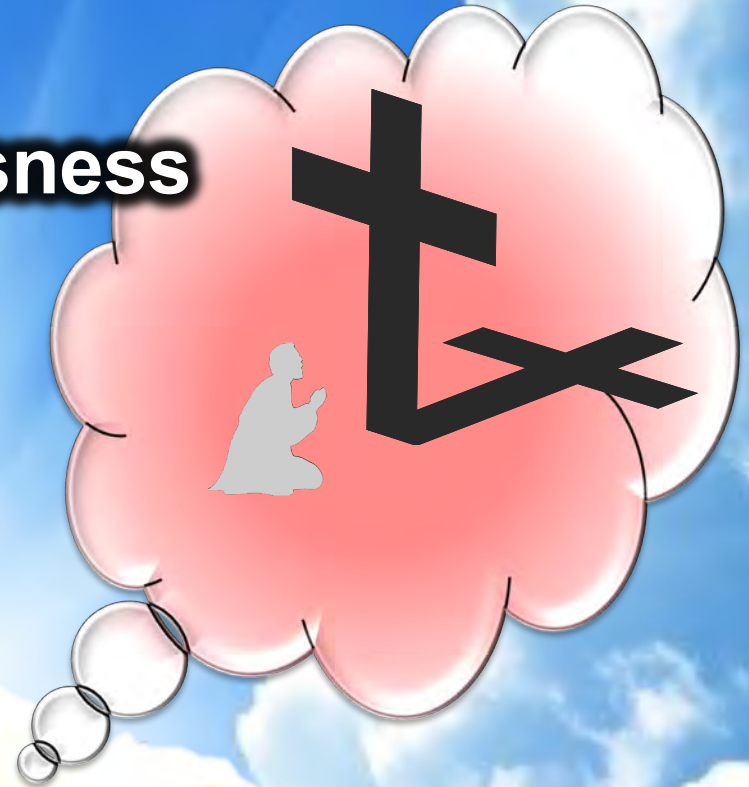


☞ **2 Corinthians 5:21**

**Christ's imputed righteousness**

☞ **Revelation 19:8**

**A believer's good works**



**GUESTS MUST WEAR WHITE GARMENTS  
(ISAIAH 61:10)**



# What happened to those without a white garment?

No Feast!

No Exceptions!



Cast into  
Hell  
forever!

Each person is responsible for accepting or rejecting God's wedding feast invitation

- ✓ Indifference (Matt. 22:5)
- ✓ Rebellion (Matt. 22:6)
- ✓ Self-righteousness (Matt. 22:12)



God's wrath will be poured out  
(Matthew 24:2; 25:41)





# The Darkness Outside

|               | Furnace of Fire | Darkness Outside | Weeping |
|---------------|-----------------|------------------|---------|
| Matthew 8:12  |                 | ■                | ■       |
| Matthew 13:42 | ■               |                  | ■       |
| Matthew 13:50 | ■               |                  | ■       |
| Matthew 22:13 |                 | ■                | ■       |
| Matthew 24:51 |                 |                  | ■       |
| Matthew 25:30 |                 | ■                | ■       |
| Luke 13:28    |                 |                  | ■       |
|               | Lake of Fire    | Disheritance     |         |



God commands you (*doulos*)  
to extend the salvation/kingdom invitation

- ♦ Matt. 22:9-10
- ♦ Matt. 28:19-20
- ♦ Mark 16:15
- ♦ Luke 24:47
- ♦ John 20:21
- ♦ Acts 1:8

WHAT DO  
WE LEARN?





As a believer,  
you need to  
keep your garments white!

WHAT DO  
WE LEARN?





**Matthew 5:16**  
**Ephesians 4:22-30**  
**1 John 1:9**



**Pride**

**Anger**

**Lust**

**Cheating**



## **2. By the Pharisees and Herodians**

**§ 144**

***Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26***

**Jesus teaches allegiance first to God but also to the Romans, thus not alienating him from Israel nor inciting rebellion against Rome**



## SILVER DENARIUS

The denarius was considered a fair day's pay for a common labor in the first century. Jesus asked to see this coin when asked if it were lawful to pay taxes to Caesar (Matt 22:18).

### What one coin could buy:

15 lbs. of wheat (in a basket)

**Translation of coin text:** "Tiberius Caesar, son of the divine [Augustus], [himself now] Augustus"

# A Silver Denarius

When the Pharisees asked Jesus if it was lawful to pay taxes to Caesar, Jesus asked to see a coin for the tax. They gave him a denarius like this. The motto on this coin proclaims Tiberius to be the son of the divine Caesar who preceded him. Jesus, the true Son of God, would have recognized the irony of Tiberius's claim (Matt 22:17-22; Mark 12:14-17; Luke 20:21-26).



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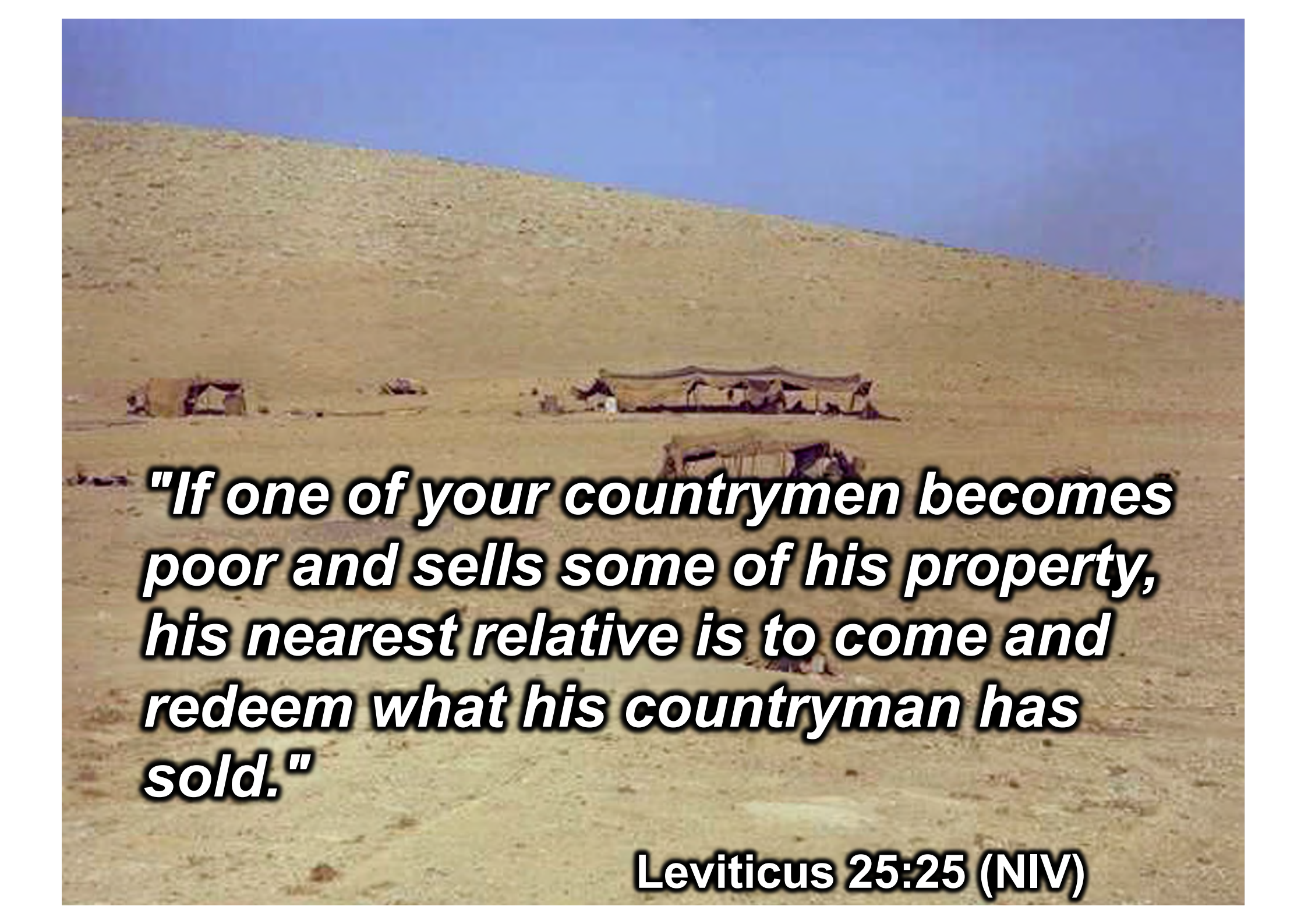
### **3. By the Sadducees**

*§ 145*

*Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40*

**Jesus affirms the resurrection of patriarchs to take part in the Abrahamic promises to defeat the disbelieving and cunning Sadducees**





***"If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and redeem what his countryman has sold."***

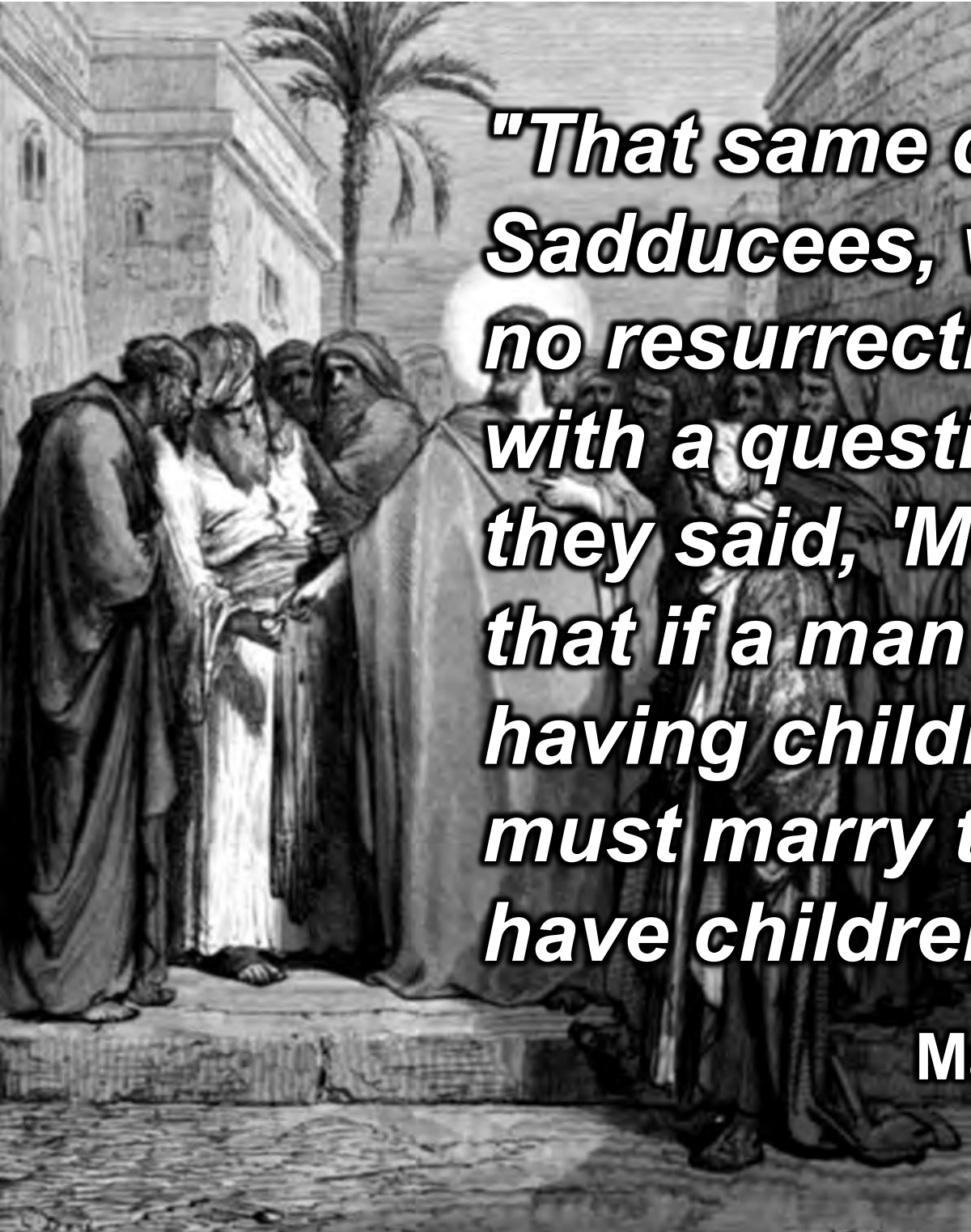
**Leviticus 25:25 (NIV)**



***"If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her. The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel."***

**Deuteronomy 25:5-6 (NIV)**





***"That same day the Sadducees, who say there is no resurrection, came to him with a question. 'Teacher,' they said, 'Moses told us that if a man dies without having children, his brother must marry the widow and have children for him.'"***

**Matthew 22:23-24 (NIV)**





***"Now there were seven brothers  
among us."***

**Matthew 22:25 (NIV)**





***"The first one married and died,  
and since he had no children, he  
left his wife to his brother."***

**Matthew 22:25 (NIV)**



***"The same thing happened to the second and third brother, right on down to the seventh."***

**Matthew 22:26 (NIV)**



***"Finally, the woman died."***

**Matthew 22:27 (NIV)**





***"Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"***

**Matthew 22:28 (NIV)**



## **4. By the Pharisees**

**§ 146**

***Matthew 22:34-40; Mark 12:28-34***

**Jesus requires perfect love for both God and man to convince the Pharisees that one must instead receive His salvation by faith**



# What's Most Important?





**The most important  
thing is to  
enjoy your life—  
it's all that matters  
—Audrey Hepburn—**



[www.statusMind.com](http://www.statusMind.com)





**Happiness is the most  
important thing in the  
world, without it, you live a  
life of depression.**

**—*Marilyn Monroe*—**

AZ QUOTES



# What's Most Important?



**Mark 12:29-31 -- Jesus replied, “The most important commandment is this: ‘Listen, O Israel! The Lord our God is the one and only Lord. <sup>30</sup> And you must **love the Lord** your God with all your heart, all your soul, all your mind, and all your strength.’**

**<sup>31</sup> The second is equally important: ‘**Love your neighbor** as yourself.’ No other commandment is greater than these.”**



# Our Vision



**Love the Nations**

**Love the Church**

**Love  
God**



# **G. Challenge by the King**

*§ 147*

*Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44*

**Jesus shows from Psalm 110 that the Messiah is human as David's Son and God as David's Lord so the Pharisees would see that He was no son of hell**



# H. Judgment by the King

§ 148

*Matthew 23:1-39; Mark 12:38-40; Luke 20:45-47*

**Christ denounces the Pharisees to show why  
God's judgment will fall on them and their  
hypocritical system**



# **I. Instruction at the Treasury**

**§ 149**

***Mark 12:41-44; Luke 21:1-4***

**Christ shames the hypocrisy of the Pharisees  
by the sacrificial giving of a poor widow to  
show her as the true disciple of the kingdom**



# The Widow's Mites



**Mark 12:41-44; Luke 21:1-4**



# The Widow's Mites



Mark 12:41-44; Luke 21:1-4



# The Widow's Mites



**Mark 12:41-44; Luke 21:1-4**



# The Widow's Mites



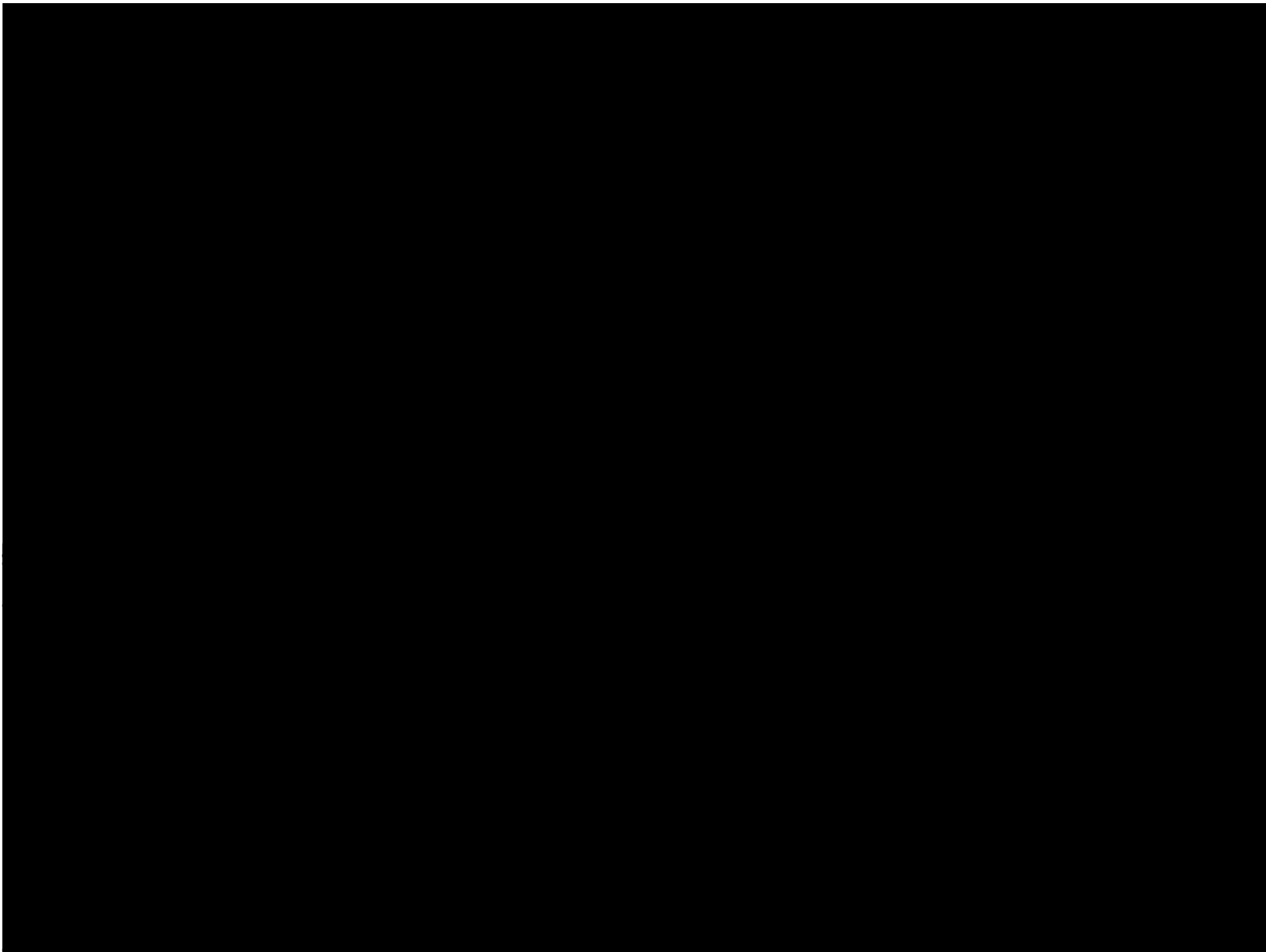
**Mark 12:41-44; Luke 21:1-4**



# What is in your hand?









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