

Introduction:

Today we will begin looking at *the Passion Week*.

Things we will look at in this lesson:

Part One: Introduction to the Passion Week

Part Two: Day One

Part Three: Day Two

Part One: Introduction to the Passion Week:

01. How early was the term 'Passion' used to refer to Christ's sufferings?

02. What should the term 'Passion' or 'Passion Week' remind us of?

03. What is our goal in studying the Passion Week?

Part Two: Day One:

Article 1)

Hosanna:

Mark 11:9 “Those who went ahead and those who followed shouted: Hosanna! Blessed is he who comes in the name of the Lord!”

The term “Hosanna” means “Save us” but the crowd had a different idea about the meaning of salvation than Jesus meant. The crowd believed that the Messiah (i.e., the promised Savior, Christ) would be a social activist and political leader who would finally restore Israel nationally and rule the nations. They failed to understand the purpose that Jesus expressed about his coming into the world—to bring spiritual salvation and to establish his kingdom and rule in people’s hearts. When Jesus did not fulfill their misguided expectations, the crowd later shouted, “Crucify him!” (15:13).

Article 2)

The Triumphal Entry:

By his entry into Jerusalem on a donkey, Jesus fulfills publicly that he is Israel’s promised King and Messiah (Zechariah 9:9 “Rejoice greatly, Daughter Zion! Shout in triumph, Daughter Jerusalem! Look, your King is coming to you; he is righteous and victorious, humble and riding on a donkey, on a colt, the foal of a donkey.”).

(1) The prophet Zechariah predicted this event.

(2) Jesus’ humble entry is a symbolic action that was meant to show that his kingdom is not of this world; he did not come to rule with force or violence. His refusal to take action as a political leader or a military conqueror demonstrates that his kingdom is spiritual (17:21).

04. What day of the week represents Christ’s triumphal entry into Jerusalem?

05. In what town outside of Jerusalem did Jesus rest and spend the night during the Passion Week?

06. What does Luke's account provide us with?

07. What do we gain from Mark's account?

Part Three: Day Two:

Article 3)

Jesus Enters the Temple Area:

Driving out those who were buying and selling in the temple area shows Christ's passion for true holiness (i.e., moral purity, spiritual wholeness, separation from evil and dedication to God) and prayer among those who claim to worship God (Isa 56:7; Lk 19:45). People who came to Jerusalem for the Passover Feast needed animals for the ritual sacrifices, but the temple area was not the appropriate place for the sellers to set up their booths. In addition, the money changers took advantage of the people who needed to exchange their foreign currency so they could pay the annual temple tax. The temple courts had also become a shortcut for business people carrying their merchandise (v. 16) to the other side of the city. It seems that the entire temple area during this time had become a marketplace overrun with business traffic.

Article 4)

Cleansing the Temple:

This event, referred to as the cleansing of the temple area, was described as the first great public act of Jesus' ministry (Jn 2:13–22) and the last great public act of his ministry (Mt 21:12–17; Mk 11:15–17; Mt 21:12). Stirred by a strong but justified anger, Jesus forced from God's house those who were destroying its true spiritual purpose (Mk 11:15–17). Jesus' concern over the activities that took place in the temple area continues for what takes place in his churches today.

(1) Christ's greatest concern is for holiness (i.e., moral purity, spiritual wholeness, separation from evil and dedication to God) and godly sincerity within his church (Jn 17:17, 19). He died to "make her holy, cleansing her ... and to present her ... holy and blameless" (Eph 5:25–27).

(2) Worship in the church must be done "in spirit and in truth" (Jn 4:24). For worship to be authentic, it must come from a spirit of deep devotion to God, reflecting a life of godly character. It must be a direct response to God's Spirit and God's character. The church must be a place of prayer where his people can encounter God and experience his presence in that way (Mt 21:13).

(3) Christ will judge all who use his church, his message or his kingdom for personal gain, glory or self-promotion.

(4) Sincere love for God and for his purposes will result in an intense passion and enthusiasm for God's house and kingdom—just like Jesus' consuming "zeal" (Jn 2:17). Being like Jesus means refusing to tolerate unrighteousness and spiritual abuses within the church (Rev 2–3).

(5) All true Christian ministry must take a stand against those within the church who show blatant irreverence and disregard for God's kingdom and bring disrespect on the Lord's reputation (1Co 6:9–11; Gal 1:6–10; Rev 2–3).

(6) Either we will allow Christ into our congregations and services to purify the people and drive out deceit, immorality, irreverence, worldliness, and corruption (Rev 2–3) or Christ will cleanse his church with judgment at his second coming (Mal 3:2).

08. What two things did Christ do on Day Two that pointed to His authority as the Son of God?
