



Jesus in the House

Matthew 21:12-23:36; Mark 11:12-12:44;

Luke 19:45-21:4; John 12:20-36

Entering Jesus' Final Days

- We have already considered the events of the Triumphal Entry, which occurred on Sunday morning, and we will now consider the events of the next two days of the Passion Week.
- The following two days, Monday & Tuesday of the Passion Week, comprise one of the most amazing periods in the Lord's public ministry.

What Transpires:

1. Messiah boldly cleanses the Temple (as He had done once before much earlier in His ministry), but then...
2. He claims possession of that place and for two days rules as Sovereign over all of its precincts, and during this time...
3. Every stratum of official Judaism came and challenged Him publicly, and He withstood and defeated each one.

Two Strands Coming Together

1. **FIRST**, the claim of Jesus to be the Messiah finds its greatest and boldest expression here, as He controls the Temple in the face of challenges from every stratum of Jewish leadership.
2. **SECOND**, the animosity of the Jewish leaders, now piqued horribly by Jesus' actions in the Temple, reaches its most awful extent.

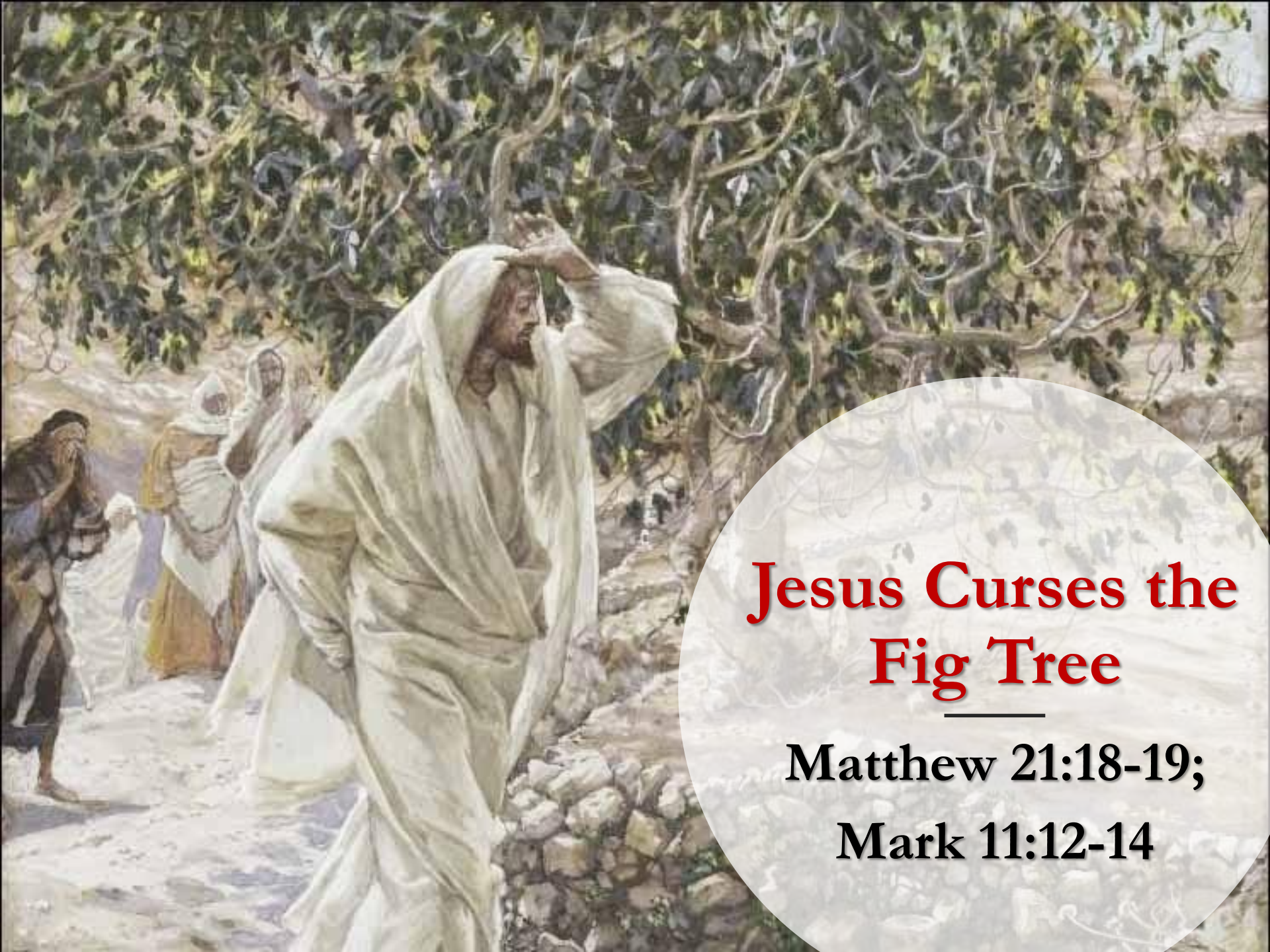
Take Note:

The only reason Jesus escapes the hatred of the Jewish leaders temporarily is that, for the moment, He is the Hero of the multitude.

Monday

A Day of Messianic Power





Jesus Curses the Fig Tree

Matthew 21:18-19;

Mark 11:12-14

Cursing of the Fig Tree

Matthew 21:18-19a

Now in the morning, when He was returning to the city, He became hungry. Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He said to it, “No longer shall there ever be any fruit from you.”

Mark 11:12-14

On the next day, when they had left Bethany, He became hungry. Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. He said to it, “May no one ever eat fruit from you again!” And His disciples were listening.

“not the season for figs?”

- The day did not begin with a meal in Jewish culture, so they would often “snack” early in the day.
- **Fig trees bore fruit twice a year (harvestable summer figs, harvested in the autumn & worthless winter figs which appeared in the spring).**
- There should have been winter figs on this tree, but Jesus found none.

John Walvoord writes:

“In this incident, then, we find Christ pronouncing judgment on that generation which John had exhorted, ‘Produce fruit in keeping with repentance’ (Matt 3:8). Like the leafy tree, they had given external evidence of being fruitful but on examination they were barren and fruitless. Therefore, judgment had to come on that generation.”

Jesus Arrives in Jerusalem

- And take note:

During these two days, as Jesus virtually possessed the Temple during the Passover season, He functioned as Messiah more boldly and more clearly than ever else in His earthly ministry.



Jesus Cleanses the Temple

Matthew 21:12-13; Mark 11:15-18; Luke 19:45-48

Cleansing the Temple: Part Two

- This was not just an act of displeasure, as if Jesus stumbled on abuses He had not anticipated & flew into a righteous rage.
- There were 4 Passovers during Jesus' ministry; He cleansed the Temple at the 1st (John 2), and then again at this Feast (the 4th and last).
- There is strategy in this, and in that regard, it is important to note whose territory Jesus was treading upon here.

It is Impossible to Overstate

- The anger which this act produced in the leadership of the Jewish nation, or the delight it generated in the hearts of the Jewish people.
- The temple was the jurisdiction of the Sadducees (by Roman decree); the synagogue was the domain of the Pharisees (by practical realities).
- Given that, what strategy do you think might be involved in Jesus' cleansing of the Temple at this time?

A Few Questions

1. Why did the Sadducees offer no armed resistance to Jesus at this time?
2. Why did Jesus not cleanse the Temple on Sunday when He arrived there?
3. How did this event impact the leadership of the Jews, particularly the Sadducees?

Matthew 21:14, 15-16

14 And the blind and the lame came to Him in the temple, and He healed them.

15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, “Hosanna to the Son of David,” they became indignant **16** and said to Him, “Do You hear what these children are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babies You have prepared praise for Yourself’?”



Some
Greeks ask
to see
Jesus, and
He
foretells
His death
(John
12:20-36)

At Some Point on
Monday...

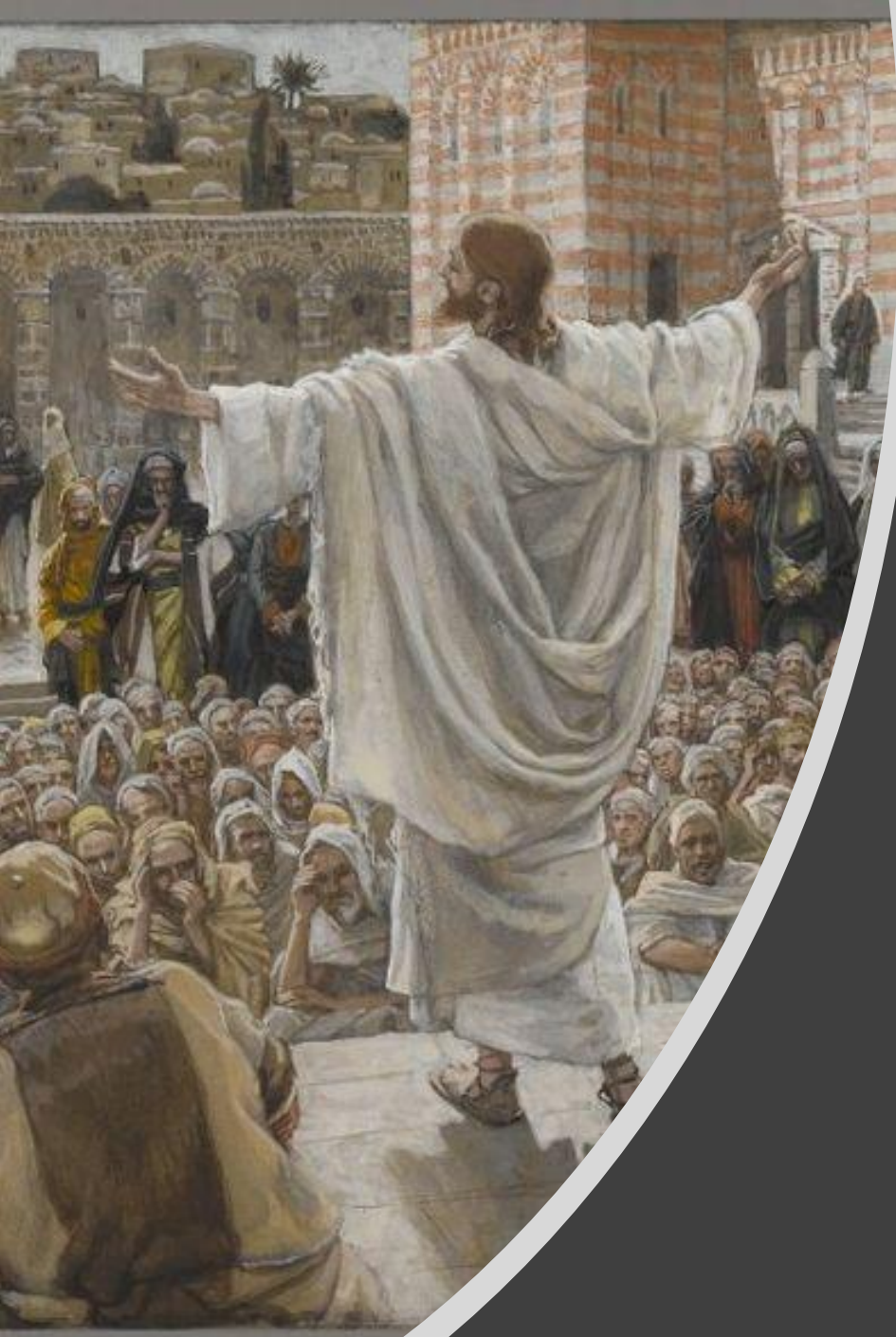
Matthew 21:17

“And He left them and went out of the city to Bethany, and spent the night there.”

The cleansing of the temple and the visit of the Greeks are the only events described in the Gospel narrative of Monday of the Passion Week; after this event, Jesus returns to Bethany.

Jesus' Life

Was in constant and very real danger; by walking with the vast crowds moving in and out of the city, and by lodging in Bethany – a village that deeply loved Jesus – at the home of a friend (who, by Jewish mores, was bound to provide protection for his Guest), Jesus protected Himself from the murderous designs of the Jewish leaders.



Tuesday

A Time of
Messianic
Controversy

Mark 11:20-23

20 As they were passing by in the morning, they saw the fig tree withered from the roots up. **21** Being reminded, Peter said to Him, “Rabbi, look, the fig tree which You cursed has withered.” **22** And Jesus answered saying to them, “Have faith in God. **23** Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him.

***Matthew tells this as one event (21:18-22)**

On Tuesday Morning

- Jesus returned to the Temple and once again asserted His authority there; indeed, according to Mark's description of this two-day period, Jesus "would not permit anyone to carry merchandise through the temple."
- The Temple was, of course, crowded for the Passover season, and the leaders of Judaism were enraged at the actions of Jesus.
- However, because Jesus was so admired by those masses, and because those masses were so tired of being made merchandise of by those leaders (especially at Passover), the Pharisees and Sadducees were unable to take Jesus.

Lacking the Opportunity

To seize and execute Him, and frustrated by the fact that He was admired (if only superficially) by the masses, His enemies attempt to rescue the situation by approaching Him with difficult questions, hoping to catch Him in His words, embarrassing Him before the multitude and perhaps even finding some indictment they could take to the Romans in the attempt to have Him executed.

Jesus' Authority is Challenged...

And He appeals to John's Baptism:

Look at Matthew 21:23-27

Every Single Time...

- Jesus' enemies are completely bested before the assembled multitudes again and again throughout these temple controversies; this did nothing to ameliorate the hostility of the leaders toward Jesus.
- Mark 11:33 – So they answered Jesus, “We do not know.” And Jesus said to them, “Nor will I tell you by what authority I do these things.”

Jesus Speaks 3 Parables

That were open and clear statements of condemnation upon the nation of Israel, and they were recognized as such by the rulers, though the common people at first missed the point.

The 3 Parables

1. The rebellion of the nation - the parable of the 2 sons (Matthew 21:28-32)
2. The retribution of the nation - the parable of the wicked husbandmen (Matthew 21:33-46)
3. The rejection of the nation - the parable of the wedding feast (Matthew 22:1-14)

Another Question for Jesus

Some Pharisees and Herodians
(?) approach Jesus to ask
whether it is proper to pay
tribute to Caesar; Jesus answers
with an illustration drawn from
a coin (Matthew 22:15-22; Mark
12:13-17; Luke 20:20-26).

Notice the Result

- Of this confrontation in Luke 20:26 –

“And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.”

Tag In the Sadducees!



Next Up:

- The Sadducees (who rejected the concept of a resurrection and/or an after-life) approach Jesus with a favorite question concerning the resurrection; He answers them and rebukes them openly for their ignorance of the Scripture (Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40)
- Notice that Jesus finds Biblical proof of the reality of resurrection and after-life in the account of the burning bush (Exodus 3).

Notice the Result

- Of this confrontation in Luke 20:40 –

**“For they did not have
courage to question
Him any longer about
anything.”**

Understand:

- That the antagonism of the Sadducees developed because Jesus had now invaded their territory, the Temple.
- For many months, Jesus had been moving among the common people, and because that was the territory of the Pharisees, those Pharisees had been anxious to destroy Him, but the Sadducees had remained aloof.
- FYI: to generate any official action, because of the majority held by the Sadducees on the Sanhedrin at this time, it was necessary to get those Sadducees involved.

Therefore, In Effect:

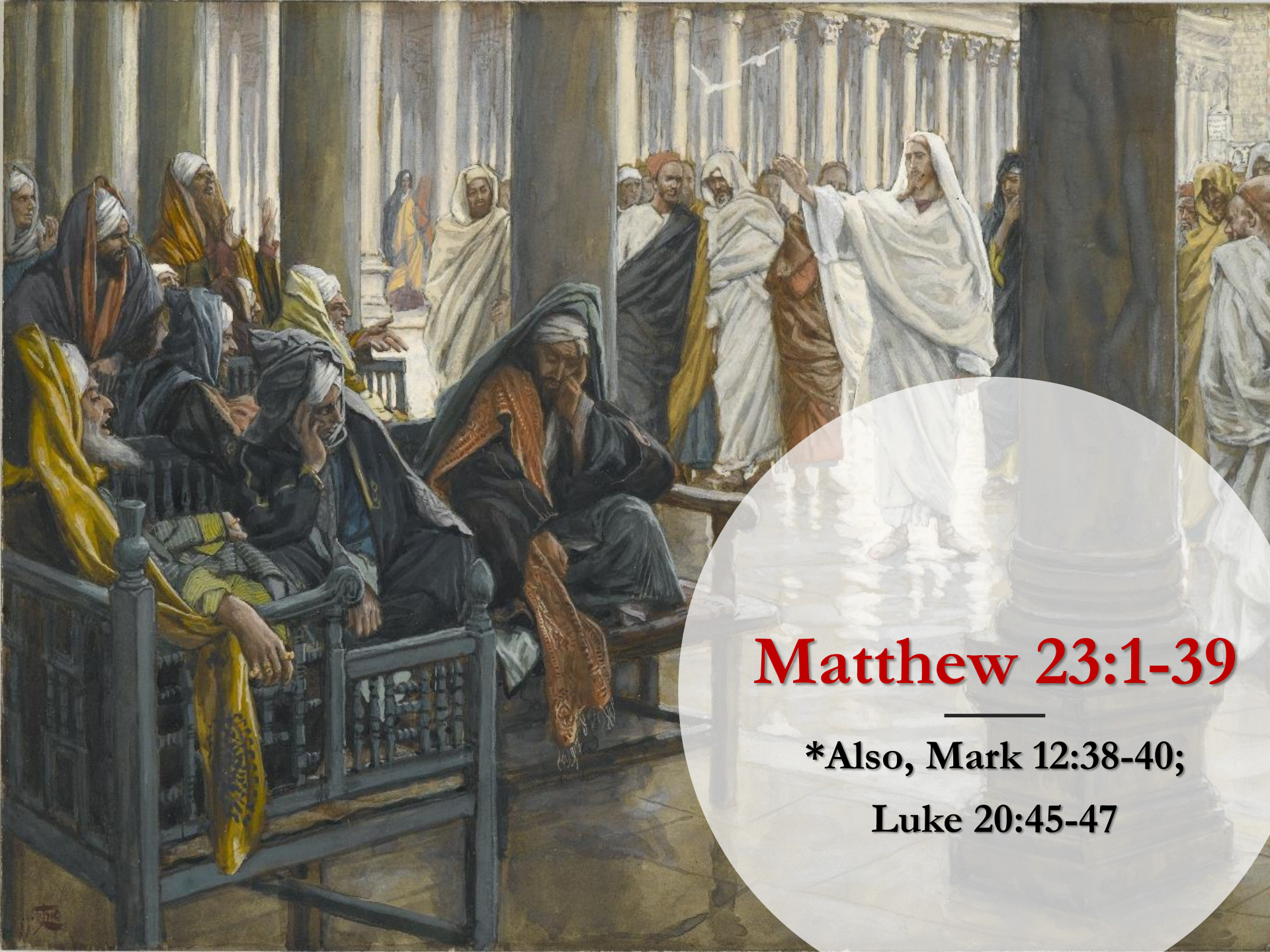
- Jesus had set in motion the attitudes of hatred and jealousy that would culminate in His death, and He had done so by means of two distinct and deliberate actions early in the Passion Week:
 1. In the Triumphal Entry, when He was acclaimed by the common people (the domain of Pharisaic influence), He had brought the hatred of the Pharisees to an intolerable level.
 2. In His possession of the Temple and public humiliation of the officials there (the Temple being the domain of the Sadducees), Jesus had brought the animosity of the Sadducees very quickly to an explosive point.

So, I Say Again:

- The notion that the arrest and crucifixion of Jesus took any Person of the Triune Godhead by surprise is simply not consistent with the record of the Scriptures.
- It was the wickedness and hatred of men that sent Jesus to the cross, and yet Jesus was in fact slain from before the foundation of the world.
- In the events of the Passion Week we see the Lord orchestrating events so that that most awful and yet most sublime death does indeed occur –
in exactly the Father's timing, and in exact fulfillment of every Old Testament prophecy which foretold such a death.

More Teaching at the Temple

- A Pharisaic lawyer asks a legal question: “Which is the greatest commandment?” (Matt 22:34-40; Mark 12:28-34).
- Jesus proves His Messiahship by means of an appeal to David (Psalm 110).
- The last public discourse of Jesus: He denounces the Scribes and Pharisees in a series of “Woes.”



Matthew 23:1-39

***Also, Mark 12:38-40;**

Luke 20:45-47

Appreciate:

- The role played by the very specific element of our Lord's teaching on this day.
- By means of these excoriating woes, spoken explicitly upon the "Scribes and Pharisees," Jesus drove the listening multitudes to a decision: "It is either me or the Pharisees; it cannot and will not be both! You must decide!"

It Is My Persuasion...

**That by Friday morning –
much to the surprise of
everyone except Jesus –
those multitudes had
determined that Jesus was
not worth the cost.**



Jesus Comments on the Widow's Mite

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



Next Week:

**The Olivet
Discourse**

