

JESUS'S FINAL WEEK



From
TRIUMPHAL ENTRY
to **EMPTY TOMB**

WILLIAM F. COOK III

“*Jesus’s Final Week* is a clear and concise study of the passion week of the Savior of the world. It is excellently written and will serve well the seasoned scholar or layperson who wants to examine the week leading up to and including the crucifixion and resurrection of Jesus Christ. I personally will take advantage of this fine work.”

—**Daniel Akin**, president, Southeastern Baptist Theological Seminary

“As a seminary student, Dr. Bill Cook was one of my favorite professors. In *Jesus’s Final Week* you’ll understand why. Cook writes with the accuracy of an accomplished New Testament scholar, the clarity of a gifted teacher, and the pastoral application of a seasoned minister. Reading this book will not only afford you a better understanding of Christ’s final days, it will deepen your devotion to our Savior.”

—**Jason Allen**, president, Midwestern Baptist Theological Seminary

“No portion of God’s Word is more fascinating than those chapters relating the final days detailing the redeeming death and resurrection of Jesus. For two millennia Christians have meditated on these painful yet glorious close-ups of the Savior. I know of no one better suited to lead twenty-first century Christians to examine the central drama of history than Dr. William F. Cook III. As a New Testament scholar, pastor, and devout man of prayer, he presents to the church a volume well-suited both for study and devotion. Ponder, then worship!”

—**Ted J. Cabal**, professor of philosophy of religion, Southwestern Baptist Theological Seminary

“Too often, we have read about the final week of Jesus so many times that we almost skim it now. The events of that week, though, are so history-changing that we must meditate on them more. This book will help you do that. Dr. Cook carefully walks through

that week, writing with the mind of a scholar and the heart of a pastor. You will learn more about the events themselves, consider practical implications and applications of the stories, and come out of each chapter singing the ‘hymn of response’ Dr. Cook includes. This study is worth leading your entire congregation to do.”

—**Chuck Lawless**, vice president for spiritual formation and ministry centers and Richard & Gina Headrick Chair of World Missions, Southeastern Baptist Theological Seminary

“I have had the privilege to know Dr. Bill Cook for many years now in two different contexts. First, he was my faithful pastor for six years. Second, he was my esteemed colleague at The Southern Baptist Theological Seminary for fifteen years. From my unique vantage point, I can say without hesitation that Dr. Cook has the mind of a scholar and the heart of a pastor. Both of those qualities come into full view in *Jesus’s Final Week*. The reality is that it would be impossible to faithfully preach the four Gospels without being well versed in Jesus’s final days and the events leading up to his death, resurrection, post-resurrection appearances, and ascension. With that said, this new work has instantly become my ‘go to’ source for those final days leading to Jesus’s ascension. As I read, my mind and heart were renewed and enthralled with the love and glory of Jesus and his all-sufficient and perfect work of redemption for all who believe.”

—**Brian Payne**, pastor, Lakeview Baptist Church, Auburn, AL

“The most important event in all of history is the arrival of Jesus on this earth. And the most important week in his life is certainly his last. Bill Cook provides a simple, faithful, thorough, and meditative summary of Jesus’s final week. Follow this expert guide as he leads you through the events that guide us toward salvation.”

—**Patrick Schreiner**, associate professor of New Testament and biblical theology, Midwestern Baptist Theological Seminary

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WILLIAM F. COOK III

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For my grandchildren:

Will, Riley, Emery, Hadley, Ainsley, Lila, and Isabel.

Thank you for the joy and happiness you bring into Papa's life!

May you love and serve Jesus, our Risen Savior,
all the days of your lives.

Love, Papa

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INTRODUCTION

The climax of Jesus's messianic ministry began as he entered Jerusalem on Palm Sunday. He rode into the city on the back of a donkey as Israel's Messiah-King. The week when these events occurred has been called "Holy Week" throughout much of church history. Some traditions refer to this week as "Passion Week." The word "passion" comes from the Latin *passio*, meaning "suffering." I will use the terms Holy Week and Passion Week interchangeably throughout this work. Holy Week is the most important week in human history!

The four Gospels recount the events leading up to Jesus's horrific death by crucifixion and culminate with his bodily resurrection, post-resurrection appearances, and ascension. The importance of these events can be seen in the amount of space the Gospels devote to them. For example, approximately 40 percent of Mark's Gospel is dedicated to Jesus's final days (chs. 11–16); about 30 percent of Matthew (chs. 21–28); approximately 24 percent of Luke (19:28–24:53); and more than 40 percent of John (12:12–21:25). From this cursory glance, the Evangelists obviously considered the final events of Jesus's life to be of paramount importance. These events were at the center of the preaching of the early church as well (Acts 2:23–36; 3:13–26; 1 Cor 15:1–7).

One might wonder if another book on Passion Week is necessary. The publication of Eckhard J. Schnabel's *Jesus in Jerusalem: The Last Days* (Grand Rapids, MI: Eerdmans, 2018) is a monumental enterprise that in more than 600 pages addresses every important person, place, and event in Passion Week (truly an encyclopedic and magisterial work). Anyone doing extensive research on Jesus's final week will benefit greatly from its scholarly presentation. The length of the work, however, is somewhat daunting for students of the Gospels who want more of an overview of those events. An older work of even greater detail than Schnabel's is the massive two-volume tome by Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave* (New York: Doubleday, 1994). Brown's two volumes combined contain more than 1,600 pages without touching on the resurrection narratives! No scholar working on the Passion narratives can ignore either of these two volumes. Yet the sheer size of these works is overwhelming for many people.

A work more akin to mine is the excellent volume written by Andreas J. Köstenberger and Justin Taylor, *The Final Days of Jesus: The Most Important Week of the Most Important Person Who Ever Lived* (Wheaton, IL: Crossway, 2014). A couple of differences exist between my work and Köstenberger and Taylor's in that I do not include the full biblical text within the volume, which allows more space to discuss the events themselves. In addition, I conclude each chapter with reflections for personal application based on the day's events as well as a hymn or worship song to help you conclude your reading with worship of the Lord.

I obviously have not written this volume for the same audience as Schnabel or Brown. I have sought to write with enough detail to help you better understand what transpired throughout the week. While matters of scholarly disagreement are important

to discuss, these discussions would necessarily encumber the flow of this book. For this same reason, I have not used extensive footnotes but rather have attempted a straightforward explanation of the week's events. When necessary, I use footnotes to point the interested reader to more significant discussions. There are many wonderful commentaries available on each of the four Gospels that focus great attention to details on the meaning of the biblical text. While I have consulted commentaries, and make references to them in the notes, I have sought to avoid simply writing a traditional commentary.

There are two ways to read the Gospels. The most common method is to read "vertically" through a Gospel. This approach involves reading straight through, passage by passage. A second approach is to read the Gospels "horizontally," comparing one Gospel's account with another. I am attempting to examine Jesus's final days by exploring them through a horizontal reading of the texts, based upon A. T. Robertson's *A Harmony of the Gospels*,¹ though I do diverge from his arrangement occasionally.

Jesus's Final Week can be used in several different ways. First, an individual can use this book to prepare for Holy Week. By reading the biblical texts noted in each section, and then reading through the chapter, a person can get a sense of how the week progressed for Jesus, culminating in his death and resurrection. This volume could also be useful for small groups in preparation for a church's Easter celebration. We live in a day where congregational continuity is at an all-time low. For many churches, their members see each other only once a week. Sundays are more like

¹ A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ: Based on the Broadus Harmony in the Revised Version* (New York: Harper & Brothers, 1922).

believers attending a Bible conference with wonderful worship and excellent preaching and then coming back the next week and doing it again. Church leaders must be intentional if they want to bind a congregation together as a church family. At the end of the book, I have included a study guide for small groups with discussion prompts, which allows a group to study Jesus's final week together. Additionally, the hymns at the end of each chapter focus on the death of Christ. The final chapter concludes with a resurrection hymn for Resurrection Sunday. The purpose of the hymns is to allow individuals or small groups to complete the time of reading and study with worship to the Lord. The purpose of all study of Jesus's life is to love him more passionately and to serve him more faithfully.

My prayer for you is that you will fall more in love with Jesus Christ because of his substitutionary death and glorious resurrection.

THE TRIUMPHAL ENTRY

PALM SUNDAY: APRIL 2, AD 30

Passion Week could not have begun on a bigger note! On Sunday morning Jesus and his disciples left Bethany and headed to Jerusalem.¹ This event is significant in that it is the first episode recorded by all four Gospels since the feeding of the five thousand. Up to that point in Jesus's ministry, he had sought to keep his messianic identity quiet. He would soon announce to those with eyes to see that he was Israel's long-awaited Messiah. Christians commemorate Jesus's triumphal entry into Jerusalem as Palm Sunday, which took place one week before the resurrection. The triumphal entry is the first of three prophetic acts Jesus performed at the beginning of Passion Week.

Population estimates of Jerusalem in Jesus's day vary widely. The city proper may have had between twenty-five thousand to fifty thousand inhabitants, with the larger number likely including nearby villages. During major feasts, the number would likely

¹ Matt 21:1–9; Mark 11:1–10; Luke 19:28–40; John 12:12–19.

swell to as many as two hundred thousand.² This would be especially true during Passover. One can imagine how the crowded streets made it difficult to maneuver through the city. Passover pilgrims often arrived in Jerusalem up to a week beforehand to make the necessary preparations for the feast—buy the necessary supplies and perform any required purification rituals—and to secure a location within the boundaries of Jerusalem to eat the Passover meal. While pilgrims did not normally ride into Jerusalem, Jesus was no ordinary pilgrim, and this was no ordinary entry. Before we examine Jesus's triumphal entry, it is appropriate to look back at the previous day, when Mary of Bethany anointed him. Little did those gathered that evening realize the most important week in human history was about to begin.

Mary Anoints Jesus in Bethany³

This event took place on Saturday evening, April 1. Jesus arrived in the village shortly before the beginning of the Sabbath on Friday, March 31.⁴ At Bethany, Jesus surely was greeted by

² For a book-length treatment of Jerusalem in Jesus's day, see Joachim Jeremias, *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period*, trans. F. H. Cave and C. H. Cave (Philadelphia: Fortress, 1969). Although somewhat dated, it remains a helpful resource. For a recent discussion see Steve Walton, "Jerusalem," in *Dictionary of Jesus and the Gospels*, 2nd ed., ed. Joel B. Green (Downers Grove, IL: IVP Academic, 2013), 408–14.

³ Matt 26:6–13; Mark 14:3–9; John 12:1–8.

⁴ The dating of Holy Week is disputed. The two most likely years are AD 30 or 33. I believe it is slightly more probable these events took place in AD 30. If this is the case, then Jesus's triumphal entry happened on Sunday, April 2, with his crucifixion on Friday, April 7, and his resurrection on Sunday, April 9. For a discussion on the dating of the major events

friendly faces. On Saturday evening, the day before his entry into Jerusalem, a dinner was held in his honor. He had not been in Bethany since he raised Lazarus from the dead. He returned, knowing the religious leaders wanted to kill him.

Bethany was located about two miles southeast of Jerusalem. A person could walk from the village to Jerusalem in a little less than an hour. Bethany would be Jesus's home base during the week (Mark 11:1, 11, 12). Each evening he and his disciples would leave the city and return there.

The meal in Jesus's honor took place at the home of Simon the leper.⁵ We do not know anything more about Simon, but we can easily see he was one of those pitiful people stricken by leprosy that Jesus healed. Only John gives the time reference, "six days before the Passover." The meal was a special banquet, considering the guests are described as reclining. Jewish people typically sat at meals and reclined on couches for special occasions. John alone includes the presence of Mary, Martha, and Lazarus.

Surprisingly, Luke is the only evangelist who does not record this anointing, although he describes a similar event, but a different anointing, earlier in his Gospel (Luke 7:36–50). Mark's placement of this event is not intended to be chronological. He places it between the plotting of the religious leaders (Mark 14:1–2) and the betrayal by Judas (vv. 10–11). Thus, the

in Jesus's life, see Craig L. Blomberg, *Jesus and the Gospels: An Introduction and Survey*, 2nd ed. (Nashville: B&H Academic, 2009), 225–29. For a more complete discussion of the dating of the major events in Jesus's life, see Harold W. Hoehner and Jeannine K. Brown, "Chronology," in Green, *Dictionary of Jesus and the Gospels*, 2nd ed., 134–38. Another chronological issue is to remember that for Jewish people the day began at 6 p.m. and lasted until the following evening at 6 p.m.

⁵ Matt 26:6; Mark 14:3.

anointing is bracketed on each side by acts of treachery. Mark's reference "two days before the Passover" (v. 1) refers specifically to the meeting of the Jewish leadership.

The anointing was a monumental moment as evidenced by Jesus's comment, "Wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her" (v. 9). Mary's action is one of the most moving expressions of devotion in the Bible. The description of the perfume as "very expensive" (v. 3) is an understatement. Judas estimated the value at three hundred denarii (John 12:4–5). A common laborer's daily wage was one denarius, making its value equal to about one year's salary. The perfume was imported from northern India, which contributed to its worth. "Nard" was the name of both a plant and the fragrant oil it yielded.⁶ The costliness of the perfume suggests it may have been a family heirloom. The valuable perfume certainly would have been helpful to the family if they fell on hard times.

Mark indicates that Mary poured the perfume over Jesus's head, while John states she anointed his feet. The bottle contained enough for her to anoint both his head and feet. Anointing the head of a distinguished guest at a banquet was common. The anointing of the feet was quite unusual; typically, the host would provide water to wash guests' feet. In the next chapter John describes Jesus washing his disciples' feet. Mary's anointing of Jesus's feet and wiping them with her hair demonstrates her humility. Jewish women normally did not take down their hair in public, so this act adds to the shocking nature of the event. The comment about the fragrance of the aroma filling the room is an eyewitness memory (John 12:3).

⁶ John J. Rousseau and Rami Arav, *Jesus and His World: An Archaeological and Cultural Dictionary* (Minneapolis: Fortress, 1995), 216–20.

While Judas led the way in criticizing Mary, the other disciples followed his lead quickly. The contrast between Mary and Judas is also striking. Their thoughts were completely different on this occasion. On the one hand, Mary demonstrated that no expense was too great to express her love for Jesus. Judas, on the other hand, was concerned with the financial loss. While Mary worshipped, Judas scorned and seethed over the loss of potential income into the coffer (v. 5).

John indicates that Judas was not concerned about the poor, but that he was a thief (v. 6). This comment is the first clear hint in the Gospels that Judas had a serious character flaw. Scholars debate why Judas betrayed Jesus and how it was that Satan was able to enter him (13:27). At least part of the answer is his covetousness. After Jesus's stinging rebuke, Judas approached the religious leaders asking what they would give him in exchange for Jesus (Matt 26:14–15). The fact that Judas served as the treasurer for the group suggests he was a person of some ability. Everyone must have felt he was trustworthy. Judas's fate is a striking reminder of the danger of greed and how easily it can capture a person's soul.

Jesus defended Mary against Judas's attack. The language of John 12:7 is somewhat difficult and open to various interpretations: "Leave her alone; she has kept it for the day of my burial." The most likely explanation is that Jesus implied that Mary's action was more important than even she understood. Her act of humble devotion is symbolic of his coming burial, which was something she did not comprehend. The perfume had providentially been saved for this purpose. Often, an anointing was associated with festivity; however, here, Jesus's thoughts were clearly on the cross. Thus, to those who heard his comment his words must have seemed out of place. Jesus's statement about the poor,

“For you always have the poor with you, but you do not always have me” (v. 8), certainly does not mean that he was discouraging his followers from helping the poor.⁷ Rather, Jesus was saying that the events of those days were particularly significant; and, considering them, this anointing was entirely appropriate.

Judas’s betrayal, which was motivated in part by greed, explains Jesus’s warning, “Watch out and be on guard against all greed, because one’s life is not in the abundance of his possessions” (Luke 12:15); and Paul’s statement, “The love of money is a root of all kinds of evil” (1 Tim 6:10). Mary’s act of extravagant devotion teaches us that sometimes extravagance for kingdom causes is the most appropriate use of our resources. Christ’s church needs more people like Mary of Bethany.

We now turn our attention to the beginning of Passion Week.

Preparations for Entry⁸

Jesus and his followers left Bethany early Sunday morning to make the short journey to the city.⁹ As they made their way toward Jerusalem, they approached the small village of Bethphage. Jesus sent two of his disciples to retrieve a colt for him. He gave them meticulous instructions for finding the colt and what to say if they were questioned about taking it. Their response was to be

⁷ The Bible is filled with statements encouraging helping the poor. For example, see Prov 14:31; 19:17; 22:9.

⁸ Matt 21:1–7; Mark 11:1–7; Luke 19:29–35; John 12:12–19.

⁹ For a more academic discussion on the entry, see Rikki E. Watts, “Triumphal Entry,” in Green, *Dictionary of Jesus and the Gospels*, 2nd ed., 980–85.

“The Lord needs it.” The fact that the colt had never been used for a secular purpose made it appropriate for religious use.¹⁰

Scholars debate whether this event is an example of Jesus’s supernatural foreknowledge or careful planning. Either is possible. On the one hand, the Gospel writers clearly describe Jesus as knowing things about people and future events that no ordinary person could possibly know. On the other hand, prearranging this event with the owner of the colt would explain his detailed instructions to his disciples and what to say if questioned. In addition, Jesus’s planning also would heighten the fact that he had been preparing for this moment for some time, thereby emphasizing its symbolic significance. Either way, this event demonstrates Jesus’s control of the situation. Matthew records that the disciples brought two animals to Jesus, reasoning that one of the animals was the colt Jesus rode and the other the colt’s mother. The mother’s presence would have provided a calming effect for an animal that had never been ridden and was suddenly surrounded by a raucous crowd.

The Fulfillment of Scripture¹¹

Matthew and John indicate that Jesus’s entry into Jerusalem fulfilled Zech 9:9:

Rejoice greatly, Daughter Zion!
Shout in triumph, Daughter Jerusalem!
Look, your King is coming to you;

¹⁰ Eckhard J. Schnabel, *Jesus in Jerusalem: The Last Days* (Grand Rapids, MI: Eerdmans, 2018), 156–57. See Num 19:2; Deut 21:3; and 1 Sam 6:7.

¹¹ Matt 21:4–7; John 12:14–15. See also Isa 62:11.

he is righteous and victorious,
humble and riding on a donkey,
on a colt, the foal of a donkey.

Zechariah 9:9 falls within a larger passage that describes the return of Israel's King to a restored Judah. The verse depicts the King's entry into Jerusalem. Ancient kings typically rode into cities on a warhorse. Zechariah's prophecy reveals unexpected qualities about Israel's Messiah-King. He came not to conquer by force but to offer people peace with God. Israel longed for a great militaristic messiah to rescue them from Roman domination. Even with this prophecy from Zechariah, the people failed to recognize their Messiah-King.

Another likely Old Testament connection is found in Gen 49:10–11:

The scepter will not depart from Judah
or the staff from between his feet
until he whose right it is comes
and the obedience of the peoples belongs to him.
He ties his donkey to a vine,
and the colt of his donkey to the choice vine.
He washes his clothes in wine
and his robes in the blood of grapes.

The Genesis passage is situated within a larger section where Jacob pronounced a blessing on his sons and predicted their future. One wonders why Judah was so greatly blessed; his transgressions were significant. For example, he sold Joseph into slavery and lied to defraud his daughter-in-law. We must not forget Judah's dramatic change of character when he begged Joseph to allow him to take the place of their younger brother Benjamin

(Gen 44:18–34). God chose Judah to be the ancestor of Israel’s line of kings (49:10).

The Mount of Olives sits east of the Temple Mount and overlooks it, providing a beautiful panoramic view of the city. The Messiah would manifest himself to Israel there. Zechariah 14:4 reads, “On that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east. The Mount of Olives will be split in half from east to west, forming a huge valley, so that half the mountain will move to the north and half to the south.”

As mentioned earlier, up to this point in his ministry Jesus had sought to keep his messiahship quiet; now he openly declared himself to be the Messiah who fulfills the ancient prophecies. In similar fashion, centuries earlier, Solomon rode into Jerusalem on David’s donkey to claim his throne (1 Kgs 1:32–48).

The Jubilation of the Crowd¹²

At that point the crowd began to spread garments and palm branches on the road like a red carpet. Some cried out, “**Hosanna!** / **Blessed is he who comes / in the name of the Lord**” (Mark 11:9). Mark references verses 25–26 of Psalm 118, which is part of the *Hallel* psalms.¹³ These psalms were sung by pilgrims as they entered Jerusalem at festivals, such as Passover. The cry “Hosanna” may be a prayer asking God to establish his kingdom; or, by the first century, it might have been just an exclamation of joy similar to “Praise the Lord!” Others in the

¹² Matt 21:8–9; Mark 11:8–10; Luke 19:36–38; John 12:12–13.

¹³ Pss 113–18.

crowd referred to Jesus as a prophet, some as the son of David, and still others as king.

Jesus Weeps over Jerusalem¹⁴

As Jesus sat on his donkey overlooking the city, he wept as he predicted its coming destruction and desolation. Sadly, and tragically, Jerusalem's rejection of Jesus would cost them dearly. Jesus explained the nature of his anguish as he described the destruction of Jerusalem that would take place in AD 70. His comment that the true meaning of these events was "hidden from [their] eyes" (Luke 19:42) indicates that their opportunity to recognize his identity had passed. Jesus used Old Testament language to describe the destruction of the city.¹⁵ He did not merely shed a few tears over the city; he mourned deeply over its destiny. Later, he would express how often he wanted to gather the people of Jerusalem under his arms as a hen gathers her chicks for protection, but they were not willing (Matt 23:37).¹⁶

Jesus Enters the City to Protest and Praise¹⁷

Confrontation arose after Jesus entered the city. The children present in the temple precinct joined in with the crowd that

¹⁴ Luke 19:41–44.

¹⁵ See Isa 29:3; Jer 6:6–21; 52:4–5; Ezek 4:1–3.

¹⁶ On the destruction of Jerusalem, see R. A. Guelich, "Destruction of Jerusalem," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity, 1992), 172–76.

¹⁷ Matt 21:10–11, 14–17; Luke 19:39–40.

accompanied Jesus into the city shouting, “‘Hosanna’ to the Son of David” (Matt 21:15). The chief priests, scribes, and Pharisees grew irate at the adoration of the crowd. They demanded that Jesus silence them. Jesus replied, “I tell you, if they were to keep silent, the stones would cry out” (Luke 19:40). The phrase “the stones would cry out” (see Hab 2:11) is hyperbolic, suggesting that even inanimate objects understood the significance of this moment. Jesus responded to the criticism of the religious leaders by quoting from Psalm 8:2, “Yes, have you never read: **You have prepared praise from the mouths of infants and nursing babies?**” (Matt 21:16)

Surprisingly, John indicates that the disciples did not grasp fully the significance of the moment (John 12:16). The Pharisees were utterly disgusted and said to one another, “Look, the world has gone after him” (v. 19). As John often does, he follows a significant event with a lengthy discourse (vv. 20–36). The main point is that Jesus’s hour of glorification had arrived. He would be “lifted up,” and God would draw all people to him. Jesus returned to Bethany at the end of the day.

Final Reflections

We can hardly imagine what this moment must have meant to Jesus. For approximately three years of ministry, he kept his identity quiet. He acknowledged his messianic identity to the Samaritan woman (John 4:25–26) and received Peter’s confession at Caesarea Philippi (Mark 8:29). But he silenced the demons and refused to allow them to acknowledge his identity. He often told those he healed to say nothing about it. Now, at the culmination of his ministry, he declared himself to be Israel’s King by riding into Jerusalem on the back of a donkey.

The responses to Jesus varied, much as they did throughout his ministry. Some in the crowd welcomed him as the prophet from Galilee. Others appear to have seen him clearly as Messiah, the King of Israel, and the Son of David. They most certainly did not understand that his messiahship involved his crucifixion. The religious leaders saw him as a problem. Those who knew the Scriptures best, and especially the messianic prophecies, failed to accept Jesus and rejected him as a fraud, a phony. Despite his miracles they saw only the demise of their own popularity with the crowds.

For Jesus, this event fulfilled Israel's sacred scriptures, especially Zechariah 9:9. Jesus went to great lengths to secure for himself a donkey to enter the city. Jerusalem was the city of the great King and the location of Israel's most sacred site, the temple. The celebration of the triumphal entry was somewhat muted when Jesus paused on the western slope of the Mount of Olives and wept over Jerusalem's future destruction. Jesus did not go through life emotionless or in some robotic fashion. He had a heart for people. All those emotions welled up within him as he looked at the city from the Mount of Olives.

We should ask ourselves how often we are overcome with emotion when we consider that many people we love and care about are on the precipice of God's judgment. I fear we sometimes get used to loved ones and friends not knowing Jesus. We need to shed more tears and pray more passionate prayers for their salvation.

Hymn of Response

Tell me the story of Jesus,
Write on my heart ev'ry word;
Tell me the story most precious,

Sweetest that ever was heard.
Tell how the angels, in chorus,
Sang as they welcomed His birth,
“Glory to God in the highest!
Peace and good tidings to earth.”

Tell me the story of Jesus,
Write on my heart ev’ry word;
Tell me the story most precious,
Sweetest that ever was heard.

Fasting alone in the desert,
Tell of the days that are past;
How for our sins He was tempted,
Yet was triumphant at last.
Tell of the years of His labor,
Tell of the sorrow He bore;
He was despised and afflicted,
Homeless, rejected, and poor.

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.

Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see:
Stay, let me weep while you whisper,
Love paid the ransom for me.

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.¹⁸

¹⁸ Fanny Crosby, "Tell Me the Story of Jesus," 1880, *Baptist Hymnal*, #220.