

Pine Knoll Sabbath School Study Notes
Second Quarter 2015: *The Book of Luke*
Lesson 12 “Jesus in Jerusalem”

Read for this week’s study

Luke 19:28–40; Zech. 9:9; Luke 19:45–48; Matt. 21:12–17; Luke 20:9–26.

Memory Text

“Now as He drew near, He saw the city and wept over it” (Luke 19:41, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Triumphal Entry
- III. Jerusalem: Cleansing the Temple
- IV. The Unfaithful
- V. God Versus Caesar
- VI. The Lord’s Supper
- VII. Further Study

Questions and Notes for Consideration

Moderator: Jon Paulien

1. Read Luke 19:28-40. Most of His ministry Jesus avoided drawing attention to Himself or provoking the establishment by public demonstrations such as this. Why do you think Jesus did so at this time? (Sunday’s lesson)
2. As Jesus viewed Jerusalem from the top of the Mount of Olives, He lamented the city’s unwillingness to listen to him. What is it that causes people to block out truths that may be essential to their salvation? How can we make sure that we are not making the same mistake that the religious leaders in Jerusalem made? (Sunday’s lesson)
3. Read Luke 19:45-48; Matthew 21:12-17 and Mark 11:15-19. Since the temple was corrupt, why didn’t Jesus just leave it alone? Especially since it was to be destroyed within forty years? What do Jesus’ actions tell us about God? What significance does the temple and its imagery have for us today? (Monday’s lesson)
4. Read Luke 20:9-19. How does the principle taught in this passage apply to us today? What is the relationship between living prophets and dead ones? Why did Jesus criticize their honoring of dead prophets that their ancestors had rejected and

- killed? How can we apply the authority of dead prophets to our lives today? (Tuesday's lesson)
5. Read Luke 20:20-26. How do we take what is taught in this passage and apply it to the financial and political situations we face around the world today? Do the same principles apply to military service? How can we be good citizens of whatever country we live in and yet be faithful to the fact that our true citizenship is in Heaven? (Wednesday's lesson)
 6. Read Luke 22:13-20. What is the significance of the Lord's Supper taking place at Passover? What is the meaning of the blood and how does this relate to the revelation of God's character which was expressed at the cross? How do you personally relate to the sacrifice made in your behalf at the cross? (Thursday's Lesson)
 7. Consider the scenes in which Jesus cleansed the temple. In what ways can we put our faith on sale? How can religion be used for profit, prestige and position? (Friday's Lesson)

Further Study with Ellen White

Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before. Those standing nearest Him drew as far away as the crowd would permit. Except for a few of His disciples, the Saviour stood alone. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." His voice sounded like a trumpet through the temple. The displeasure of His countenance seemed like consuming fire. With authority He commanded, "Take these things hence." John 2:16. {DA 590.4}

Three years before, the rulers of the temple had been ashamed of their flight before the command of Jesus. They had since wondered at their own fears, and their unquestioning obedience to a single humble Man. They had felt that it was impossible for their undignified surrender to be repeated. Yet they were now more terrified than before, and in greater haste to obey His command. There were none who dared question His authority. Priests and traders fled from His presence, driving their cattle before them. {DA 591.1}

On the way from the temple they were met by a throng who came with their sick inquiring for the Great Healer. The report given by the fleeing people caused some of these to turn back.

They feared to meet One so powerful, whose very look had driven the priests and rulers from His presence. But a large number pressed through the hurrying crowd, eager to reach Him who was their only hope. When the multitude fled from the temple, many had remained behind. These were now joined by the newcomers. Again the temple court was filled by the sick and the dying, and once more Jesus ministered to them. {DA 592.1}

After a season the priests and rulers ventured back to the temple. When the panic had abated, they were seized with anxiety to know what would be the next movement of Jesus. They expected Him to take the throne of David. Quietly returning to the temple, they heard the voices of men, women, and children praising God. Upon entering, they stood transfixed before the wonderful scene. They saw the sick healed, the blind restored to sight, and deaf receive their hearing, and the crippled leap for joy. The children were foremost in the rejoicing. Jesus had healed their maladies; He had clasped them in His arms, received their kisses of grateful affection, and some of them had fallen asleep upon His breast as He was teaching the people. Now with glad voices the children sounded His praise. They repeated the hosannas of the day before, and waved palm branches triumphantly before the Saviour. The temple echoed and re-echoed with their acclamations, "Blessed be He that cometh in the name of the Lord!" "Behold, thy King cometh unto thee; He is just, and having salvation!" Psalm 118:26; Zechariah 9:9. "Hosanna to the Son of David!" {DA 592.2}

Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. . . . Christ was following the Jewish custom for a royal entry. . . . No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. . . . They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas. . . . {AG 47.2}

Never before in His earthly life had Christ permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission. . . . {AG 47.3}

Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy. . . . Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode. . . . {AG 47.4}