

## Adult Bible Class Palm Sunday Lesson

The events of the week leading up to the resurrection of Jesus Christ parallel the days of the Passover week as described in Exodus. Paul called Jesus “*our Passover.*”

**1 Corinthians 5:7** Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

### A Lamb on the Tenth of the Month

In the book of Exodus, the first Passover gives us information regarding the Passover lamb:

**Exodus 12:1 (NKJV)** Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, **2** “This month *shall be*...the first month of the year to you. **3** ...‘On the tenth of this month every man shall take for himself a lamb,...a lamb for a household... **5** Your lamb shall be without blemish, a male of the first year... **6** Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

The Passover lamb was taken into the house on the tenth of the month and inspected for four days to insure that it was without blemish; then the Passover lamb was slain on the fourteenth of the month.

	Mon	Tue	Wed	Th	Fri	Sat	Sun
Nisan	10	11	12	13	14	15	16
	<i>(lamb inspected for four days)</i>				death <i>Passover</i>	burial <i>Feast of Unleavened Bread</i>	resurrection <i>Feast of First Fruits</i>

### Jesus’ Triumphal Entry

Jesus rode into Jerusalem on Palm Sunday in preparation to be separated and examined as the perfect Lamb in the days before the crucifixion. Palm Sunday began the countdown to the days of His Passion (a word that describes Christ’s suffering and death on the cross). Some of the greatest words of Jesus were spoken on those few days before His arrest.

Jesus had recently raised Lazarus from the dead, and His fame spread throughout the land - therefore, His triumphal entry into Jerusalem was met with much praise.

**Matthew 21:1 (NLT)** As Jesus and the disciples approached Jerusalem, they came to the town of Bethphage on the Mount of Olives. Jesus sent two of them on ahead. **2** “Go into the village over there,” he said. “As soon as you enter it, you will see a donkey tied there, with its colt beside it. Untie them and bring them to me. **3** If anyone asks what you are doing, just say, ‘The Lord needs them,’ and he will immediately let you take them.”

**4** This took place to fulfill the prophecy that said,

**5** “Tell the people of Jerusalem,

‘Look, your King is coming to you.

He is humble, riding on a donkey— riding on a donkey’s colt.’” [Zechariah 9:9]

**6** The two disciples did as Jesus commanded. **7** They brought the donkey and the colt to him and threw their garments over the colt, and he sat on it.

**Luke 19:29** As he came to the towns of Bethphage and Bethany on the Mount of Olives, he sent two disciples ahead. **30** "Go into that village over there," he told them. "As you enter it, you will see a young donkey tied there that no one has ever ridden. Untie it and bring it here. **31** If anyone asks, 'Why are you untying that colt?' just say, 'The Lord needs it.'"

Jesus was nearing the end of a long journey toward Calvary. The purpose of his incarnation was to bring salvation to the world. "Palm Sunday" marked the beginning of the final week of Jesus' earthly ministry.

On that day, Jesus and His disciples traveled over the Mount of Olives. The Lord sent two disciples ahead into the village of Bethphage to find an animal to ride. They found the unbroken colt of a donkey, just as Jesus had said they would.

When they untied the colt, the owners began to question them. The disciples responded with the answer Jesus had provided: "*The Lord needs it.*" Amazingly, the owners were satisfied with that answer and let the disciples go. They brought the donkey to Jesus, threw their garments on the colt and put Jesus on it. The unbroken donkey allowed the Lord of glory to ride him, and didn't give Him any trouble.

As Jesus rode toward Jerusalem, a large multitude gathered around Him:

**Matthew 21:8 (NKJV)** And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. **9** Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!

'Blessed *is* He who comes in the name of the Lord!'

Hosanna in the highest!"

**10** And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

**11** So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

The word, *Hosanna*, means "save, now," or "please save." Jesus was the Savior of the world and He would soon give His life for the sins of the whole world.

By placing their garments and the palm branches on the road, the crowd was treating Jesus like a king. Here is John's account:

**John 12:12 (NKJV)** The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, **13** took branches of palm trees and went out to meet Him, and cried out:

"Hosanna!

'Blessed *is* He who comes in the name of the Lord!'

The King of Israel!"

**14** Then Jesus, when He had found a young donkey, sat on it; as it is written:

**15** "Fear not, daughter of Zion;

Behold, your King is coming,

Sitting on a donkey's colt."

**16 (NLT)** His disciples didn't understand at the time that this was a fulfillment of prophecy. But after Jesus entered into his glory, they remembered what had happened and realized that these things had been written about him.

**17** Many in the crowd had seen Jesus call Lazarus from the tomb, raising him from the dead, and they were telling others about it. **18** That was the reason so many went out to meet him—because they had heard about this miraculous sign. **19** Then the Pharisees said to each other, "There's nothing we can do. Look, everyone has gone after him!"

The Gospel accounts quote from a psalm - *Hosanna*, or “Save, now”:

**Psalm 118:19 (NKJV)** Open to me the gates of righteousness;  
I will go through them,  
And I will praise the Lord.  
**20** This is the gate of the Lord,  
Through which the righteous shall enter.  
**21** I will praise You,  
For You have answered me,  
And have become my salvation.  
The stone *which* the builders rejected  
Has become the chief cornerstone.  
**23** This was the Lord’s doing;  
It *is* marvelous in our eyes.  
**24** This *is* the day the Lord has made;  
We will rejoice and be glad in it.  
**25** Save now, I pray, O Lord; [Hosanna]  
O Lord, I pray, send now prosperity.  
**26** Blessed *is* he who comes in the name of the Lord!  
We have blessed you from the house of the Lord.  
**27** God *is* the Lord,  
And He has given us light;  
Bind the sacrifice with cords to the horns of the altar.  
**28** You *are* my God, and I will praise You;  
You *are* my God, I will exalt You.

The above psalm was originally written to speak of the completion of the Second Temple, Zerubbabel’s Temple, built by the Jews who returned from Babylonian captivity under the direction of Ezra. However, it is also a “messianic” psalm in that it points to Jesus Christ. Jesus is that “*stone which the builders rejected,*” because He was rejected of men and crucified on Calvary’s cross. When Jesus rose from the grave, a new day began - “*This is the day the Lord has made; we will rejoice and be glad in it.*” Yes, the returning exiled Jews were glad to see the day of the Second Temple, but the real day of gladness is this New Testament age with a risen Savior.

**Luke 19:39 (NKJV)** And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.”  
**40** But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

Nearly 500 years prior to Jesus’ arrival in Jerusalem, the prophet Zechariah had prophesied concerning this very event:

**Zechariah 9:9** “Rejoice greatly, O daughter of Zion!  
Shout, O daughter of Jerusalem!  
Behold, your King is coming to you;  
He *is* just and having salvation,  
Lowly and riding on a donkey,  
A colt, the foal of a donkey.

The prophecy was fulfilled when Jesus rode the donkey over the Mount of Olives and into the city. It was a time of rejoicing as Jerusalem welcomed their

King. The crowds were excited about this one who raised Lazarus from the dead, but they misunderstood Jesus' mission. They were looking for a messiah who would rescue them from the mighty hand of Rome and make Israel a great, sovereign nation once again. They did not understand that Jesus didn't come to save them *politically*, but *spiritually*. When Jesus came to earth the first time, it was to bring *spiritual* salvation to the world. In the future, when Jesus returns to earth again, it will be to set up His kingdom on earth, and He will rule and reign as king from Jerusalem for a thousand years.

**Luke 19:11** Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

Even after Jesus rose from the dead, he was still questioned about whether He was going to set up His political kingdom at that time:

**Acts 1:2 (NKJV)** . . . the apostles whom He had chosen, **3** to whom He also presented Himself alive after His suffering [KJV: passion] by many infallible proofs...

**4** And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said*, "you have heard from Me; **5** for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

**6** Therefore...they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" **7** And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. **8** But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

To this day, Jesus is concerned with the spiritual kingdom of God in the hearts of people. Jesus wants men, women, boys, and girls to be filled with the Holy Spirit.

The crowds *did* cry out, "*Hosanna*" as Jesus entered into Jerusalem, but they lacked understanding. They did not realize that Jesus' purpose in coming to Jerusalem was to give His life as a sacrifice for the sins of the world. Many of these same people who were crying, "*Hosanna*," would be crying, "*Crucify Him*," just a few days later.

Scripture says that as Jesus drew near to the city, He wept over it because of their lack of understanding. Jerusalem was to suffer many things in the next few decades. In forty years it would be completely destroyed by the Romans, the Temple would be demolished, and the people would either be crucified or carried away as slaves.

**Luke 19:41 (NLT)** **41** But as he came closer to Jerusalem and saw the city ahead, he began to weep. **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. **43** Before long your enemies will build ramparts against your walls and encircle you and close in on you from every side. **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."

When Jesus rode into Jerusalem on that long ago Palm Sunday, he rode a donkey, not a warhorse. It is said that in the ancient middle east, when a leader came in peace, he rode a donkey. When he came in war, he rode a horse. Zechariah speaks of the king "*riding on a donkey*" and removing the chariots and

warhorses. He destroys the weapons and brings peace. Jesus' purpose for his first coming was to bring spiritual peace to the souls of mankind. At His Second Coming He will do battle with the enemies of Israel and bring peace to the world, and there shall be war no more for a thousand years.

**Revelation 19:11** Then I saw heaven opened, and a white horse was standing there. Its rider was named Faithful and True, for he judges fairly and wages a righteous war... **14** The armies of heaven, dressed in the finest of pure white linen, followed him on white horses. **15** From his mouth came a sharp sword to strike down the nations. He will rule them with an iron rod...**16** On his robe at his thigh was written this title: King of all kings and Lord of all lords.

## Monday Events

Jesus began some of the best days of His ministry after Palm Sunday. Read the following Scripture which takes place right after His triumphal entry into Jerusalem.

**Mark 11:11** So Jesus came to Jerusalem and went into the Temple. After looking around carefully at everything, he left because it was late in the afternoon. Then he returned to Bethany with the twelve disciples.

**12** The next morning as they were leaving Bethany, Jesus was hungry. **13** He noticed a fig tree in full leaf a little way off, so he went over to see if he could find any figs. But there were only leaves because it was too early in the season for fruit. **14** Then Jesus said to the tree, "May no one ever eat your fruit again!" And the disciples heard him say it.

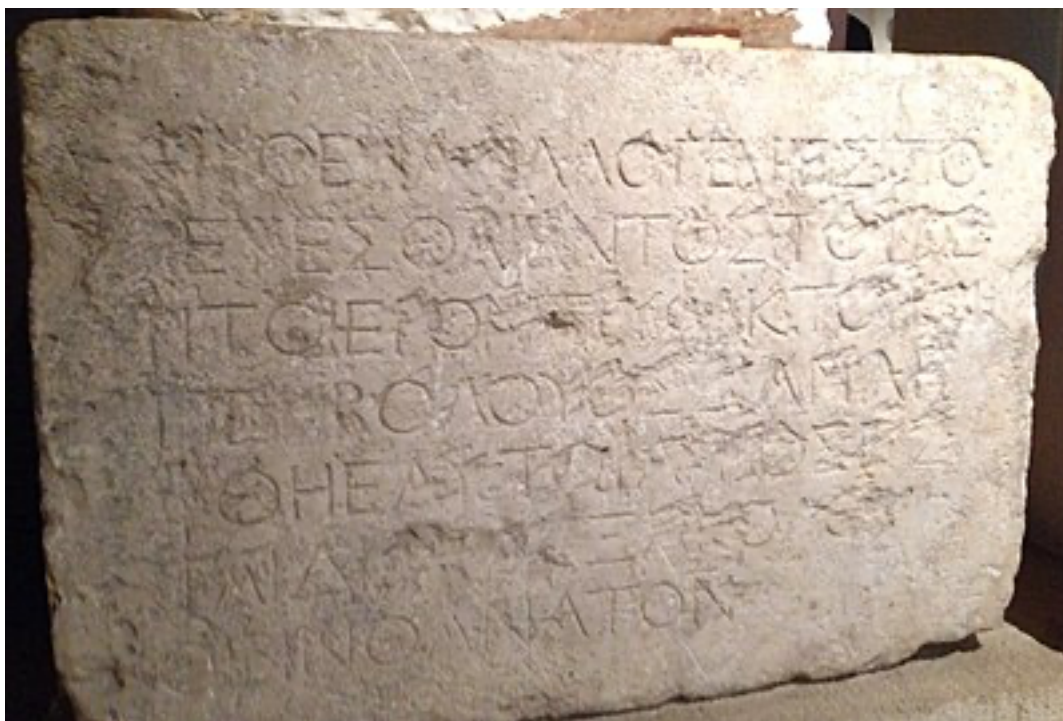
**15** When they arrived back in Jerusalem, Jesus entered the Temple and began to drive out the people buying and selling animals for sacrifices. He knocked over the tables of the money changers and the chairs of those selling doves, **16** and he stopped everyone from using the Temple as a marketplace.

**17** He said to them, "The Scriptures declare, 'My Temple will be called a house of prayer for all nations,' but you have turned it into a den of thieves."

We know from John 2:13-16 that this was not the first time Jesus had cleansed the Temple. John records that He also did this at the beginning of His public ministry. Now, three years later, He cleanses the Temple again at the end of His ministry. He comes to the Temple area on the Monday after His Palm Sunday entry into Jerusalem.

To understand both accounts, we need to understand what went on in the Temple area. The area where Jesus cleansed the Temple was the Court of the Gentiles. This was a large outer court where devout Gentiles, who could not come into the Temple proper, could come to pray and to worship from a distance. They were forbidden, on pain of death, to come any closer.

The picture on the next page is of an ancient stone that was discovered near the Temple Mount in 1871 and says, "*No foreigner is to go beyond the balustrade and the plaza of the Temple zone. Whoever is caught doing so will have himself to blame for his death which will follow.*" This stone is known as the Temple Warning Inscription and once hung along the balustrade outside the sanctuary of Herod's Temple in Jerusalem.



The Court of the Gentiles was actually far larger than the Temple building itself and its Inner Court, which was for the Jews. Historical writings at the time of Christ tell us that the area occupied by Herod's Temple and its courts was over 35 acres, and the Court of the Gentiles occupied about 10 acres of that space. Modern archaeological excavations have confirmed this. So the area that Jesus cleansed was no small space.

What was the intended purpose of this area? It was supposed to be devoted to prayer and the worship of God. But what was going on in this area of the Temple in Jesus' day? The Levites had turned it into an animal market. Many Jews from outlying parts of Israel or from foreign lands, who came to worship and offer sacrifices at the Temple, would wait until they got to Jerusalem to buy sacrificial animals to offer. Many did this as a matter of convenience. It was too much trouble to bring animals on the trip with them. Many also did it because the sacrifice required an animal without blemish. An animal intended for sacrifice might become unfit through disease or injury during a long journey.

So the Temple area itself, particularly the Court of the Gentiles, had become an animal market. Keep in mind that tens of thousands of Jews came to Jerusalem for Passover/Unleavened Bread and the feasts that followed (Pentecost and the Feast of Tabernacles). Because many of them were coming from foreign countries, they had to change their foreign money into local currency in order to buy an animal. So there were money-changers at the Temple - people who exchanged foreign currency for Temple currency.

We are told in contemporary records, by Josephus and others, that the family of the high priest ran this commercial operation. They had gone into the cattle and banking businesses. They sold sacrificial animals in the Court of the Gentiles at

premium prices. And just like your local bank today, they charged heavy transaction fees for exchanging money.

So picture this: the Temple area, particularly the Court of the Gentiles, a ten-acre space that was supposed to be a place of prayer and worship, was filled with stalls of noisy animals and their refuse, possibly thousands of shouting people, and no doubt arguments about prices. Instead of prayer and worship, there is animal noise and chaos.

What did Jesus do? The Gospel accounts tell us that He threw out those who bought and sold, and overturned the tables of the moneychangers. The force of the original language is that He did it violently, and with anger. This was no small task. Think of the size of the area. Think of the amount of buying and selling that was going on. Think of this one Man, the Son of God, driving out these merchants, and their animals, and turning over the bankers' tables. And as He did it He said to them, *"It is written, 'My house shall be called a house of prayer for all nations', but you have made it a den of thieves."* He was quoting from Isaiah and Jeremiah.

The Temple cleansing accounts tell us of the holiness of God, the reverence He is due in worship, the Jewish religious leaders' irreverent perversion of that worship, and the fulfillment of prophecy concerning the Messiah's zeal for the house of God. The man who cleansed the Temple was a strong man. He was physically capable of single-handedly driving out the merchants, the moneychangers, and their merchandise. The Lord Jesus Christ was a mighty man, like David of old, who said in Psalm 18, *"By You I can run against a troop. By my God I can leap over a wall."* Jesus Christ is truly the Son of David. He was a mighty man of valor. Our God manifest in the flesh is the mighty God, not a weakling.

Notice also what Jesus did after He cleansed the temple. Scripture tells us that Jesus was teaching daily in the temple (Matthew 21:23) on this Monday and throughout the days leading up to His arrest and crucifixion at the end of the week. Jesus had a purpose in cleansing the temple court. He cleansed it so that His people could pray and worship in it. He cleansed it so that He could teach in it. By this very act, and by the Scripture that He quotes, He was demonstrating that His teaching was not for Jews only, but for all nations. This was the court of the Gentiles.

The opening verses of Luke 20 tell us that Jesus taught the people in the temple. In Luke 19:48 (NLT) we read that *"all the people hung on every word he said."*

But we read in the early verses of chapter 20 that the unbelieving chief priests, scribes, and elders, came and interrupted His teaching and preaching. They barged in and said, *"By what authority are you doing these things?"* They could not deny His teaching, so they questioned His authority.

But Jesus had gotten the attention of people who now wanted to hear what He had to say. When the priests, scribes, and elders barged in and interrupted Jesus, He dealt with them decisively. He showed everyone their unbelief and hypocrisy, openly. He put them to silence, and they left Him and went away.

Jesus cleansed the Temple. He made it a fit place for prayer and worship. Then He taught in the Temple once He had cleansed it. Now that Jesus had removed the distractions of the marketplace and the money-changing, the people could listen attentively to Him.

### **Jesus' Teaching in His Final Days**

Jesus rode on a donkey over the Mount of Olives toward Jerusalem on Palm Sunday, one week before His resurrection. Just as the Passover lamb was to be inspected beginning on the 10th of Nisan and killed on the 14th of Nisan, Jesus rode into Jerusalem at the end of the day on Sunday, the 9th of Nisan. He would be "inspected" over the next few days and Pilate would finally pronounce, "*I find no fault in Him.*"

The next day after Jesus rode into Jerusalem, he went through the court of the Gentiles in the Temple and cleansed it of moneychangers and those who sold animals for sacrifice.

The next few days until Thursday evening (Friday in the Jewish way of thinking), Jesus would continue to teach and to be challenged by the religious leaders. The following are samples of what Jesus taught in His final days.

### **Jesus' Authority Questioned**

**Matthew 21:23** Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

**24** But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: **25** The baptism of John—where was it from? From heaven or from men?"

And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' **26** But if we say, 'From men,' we fear the multitude, for all count John as a prophet." **27** So they answered Jesus and said, "We do not know."

And He said to them, "Neither will I tell you by what authority I do these things.

The chief priests were judges that presided over religious matters. The elders were judges that presided over civil matters. Here, they joined together to attack Jesus and to interrupt His teaching. They were insolent and unbelieving. They didn't submit to John's baptism, nor would they submit to the teaching of Jesus.

### **The Parable of the Two Sons**

**Matthew 21:28** "But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' **29** He answered and said, 'I will not,' but afterward he regretted it and went. **30** Then he came to the second and said likewise. And he answered and said, 'I go, sir,' but he did not go. **31** Which of the two did the will of *his* father?"

They said to Him, "The first."

Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. **32** For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it*, you did not afterward relent and believe him.

In this parable, Jesus presents two kinds of people. Jesus teaches that a person's actions attest to his faith. He shamed the religious leaders by saying that tax collectors and harlots that believe are more righteous than those who rejected John's baptism.



### **The Parable of the Wicked Vinedressers**

**Matthew 21:33** "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. **34** Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. **35** And the vinedressers took his servants, beat one, killed one, and stoned another. **36** Again he sent other servants, more than the first, and they did likewise to them. **37** Then last of all he sent his son to them, saying, 'They will respect my son.' **38** But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' **39** So they took him and cast *him* out of the vineyard and killed *him*.  
**40** "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"  
**41** They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."  
**42** Jesus said to them, "Have you never read in the Scriptures:  
'The stone which the builders rejected  
Has become the chief cornerstone.  
This was the Lord's doing,  
And it is marvelous in our eyes?'  
**43** "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. **44** And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."  
**45** Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. **46** But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

This parable speaks of the sin and eventual destruction of the Jewish nation. Many of the prophets that were sent by God to the Jewish people were despised. They beat Jeremiah, killed Isaiah, stoned Zechariah in the Temple. God sent other prophets, and finally His Son, who was rejected and crucified.

God will have a church. For the most part, the Jews rejected Him, but the Gentiles received Him and today the church of Jesus Christ is mostly a Gentile church. However, when Jesus returns, He will fight for the Jewish remnant and Paul says that they will all turn to Him when they see Him and realize that Jesus is their Messiah.

### **The Pharisees: Is It Lawful to Pay Taxes to Caesar?**

**Matthew 22:15** Then the Pharisees went and plotted how they might entangle Him in His talk.  
**16** And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. **17** Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"  
**18** But Jesus perceived their wickedness, and said, "Why do you test Me, *you* hypocrites? **19** Show Me the tax money."  
So they brought Him a denarius.  
**20** And He said to them, "Whose image and inscription *is* this?"  
**21** They said to Him, "Caesar's."  
And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." **22** When they had heard *these words*, they marveled, and left Him and went their way.

Though these wicked men tried to ensnare Jesus with His words, Jesus used words to show great wisdom. He showed us that Christianity is not an enemy to the civil government. The government has its due, and Jesus Christ has His due.

### **The Sadducees: What About the Resurrection?**

**Matthew 22:23** The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, **24** saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. **25** Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. **26** Likewise the second also, and the third, even to the seventh. **27** Last of all the woman died also. **28** Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." **29** Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. **30** For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. **31** But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, **32** 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." **33** And when the multitudes heard *this*, they were astonished at His teaching.

Under the law of Moses, the next of kin should marry the widow of a man that died childless (Deut. 25:5). The Sadducees give an unreasonable situation to try to prove that there is no resurrection of the dead. However, Jesus states clearly that they are in error. Abraham, Isaac and Jacob are in the presence of God, and God is their God at this present time. In heaven, there is no marriage or sensual pleasure. Jesus makes it clear that we shall be "*like the angels of God.*"

### **The Scribes: Which Is the First Commandment of All?**

**Matthew 22:34** But when the Pharisees heard that He had silenced the Sadducees, they gathered together. **35** Then one of them, a lawyer, asked *Him a question, testing Him*, and saying, **36** "Teacher, which *is* the great commandment in the law?" **37** Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' **38** This is *the* first and great commandment. **39** And *the* second *is* like it: 'You shall love your neighbor as yourself.' **40** On these two commandments hang all the Law and the Prophets."

All of the laws of God are good. However, they can be distilled into two great commands: love God with all your heart and love your neighbor like you love yourself. All of the laws of God hang on these.

### **Jesus: How Can David Call His Descendant Lord?**

**Matthew 22: 41** While the Pharisees were gathered together, Jesus asked them, **42** saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "*The Son of David.*" **43** He said to them, "How then does David in the Spirit call Him 'Lord,' saying: **44** 'The Lord said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool'?" **45** If David then calls Him 'Lord,' how is He his Son?" **46** And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

In Revelation 22:16, Jesus said, *I am the Root and the Offspring of David*. Jesus is David's son according to His flesh, but David's God according to the Spirit.

In Matthew 23, Jesus takes on the scribes and Pharisees. In Matthew 24, Jesus predicts the destruction of the Temple and gives the signs of the end of the age. He describes the Great Tribulation and the Second Coming of Jesus Christ.

The days before the crucifixion showcase Jesus' greatest teaching. The Lamb was inspected and found to be without blemish.