



Walter Rane, "The Triumphal Entry"

21. The Final Days of the Savior's Life Open

(Mark 11:1-11; Matthew 21:1-17; Luke 19:28-44; John 12:1-19)

"We can rejoice in the sublime truth that God so loved the world that he sent his Only Begotten Son—as a gift at his birth, a sacrifice at his death, and a source of hope at his resurrection."

John's anointing in Bethany. The Book of Glory. The Passion Week—Sources, Chronology, and Symbolism. The Triumphal Entry. Matthew and Luke's Cleansing of the Temple.

<https://www.youtube.com/watch?v=3k0t0at4u0U>

"All Glory, Laud, and Honor" (hymn no. 69)

1. All glory, laud, and honor
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and Blessed One.

2. The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply.
The people of the Hebrews
With palms before thee went;
Our praise and love and anthems
Before thee we present.

3. To thee, before thy passion,
They sang their hymns of praise;
To thee, now high exalted,
Our melody we raise.
Thou didst accept their praises;
Accept the love we bring,
Who in all good delightest,
Thou good and gracious King.

“To thee, before thy passion”

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First, John’s “Book of Glory”

- “To those who accept him, the Word shows his glory by returning to the Father in death, resurrection, and ascension. Fully glorified, he communicates the Spirit of Life.” (Brown, *INT*, 334)
 - “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39)
- **The Last Supper (13:1–17:26)**
 - The Meal (Washing of Feet and Identification of the Traitor, 13:1–30)
 - No institution of the sacrament! Instead sacramental imagery has been woven throughout the gospel
 - *The Farewell Discourses (13:31–17:26)*
- **The Passion Proper (18:1–19:42)**
- **The Resurrection (20:1–29)**
- **Conclusion to the Book of Glory: Statement of the Author’s Purpose (20:30–31)**



Before the Savior's Last Week

John's Anointing in Bethany (12:1-8)

- Before Jesus went to Jerusalem, at the house of Lazarus, Martha, and Mary
- **Mary anointed Jesus' feet**
 - Explicit symbolism: **preparing him for burial** (suggesting that Mary knew he was going to Jerusalem to die)
 - Implicit symbolism: **recognizing him as a messiah or christos**
- Relationship between this anointing before Jesus' last week and the later anointing of Jesus' head reported midway through his last week by Mark 14:3-9 and Matthew 26:6-13?
 - The two anointings divide Jesus' final days into two parts, perhaps **kingly** and a **priestly** sections

Upper right: Poussin, "Sacrament of Penance"; lower right: Tissot: *The Meal in the House of the Pharisee*"

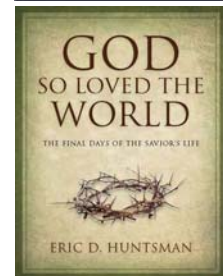
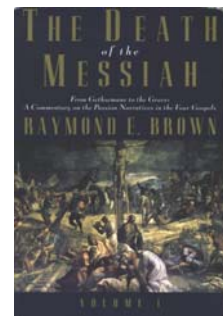
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The Passion of Jesus Christ

- From the Greek verb *paschō*, meaning "suffering"
 - But it is not unconnected with the idea of "deep feeling" and love
 - Sometimes the time from the Triumphal entry to the resurrection is referred to the "Passion Week"
 - Usually the passion is reckoned from the Last Supper or from Gethsemane through the death and burial
- A biblical term! "To whom he showed alive after his passion . . ." (Acts 1:3)
- **Passion Narratives**
 - **Dramatic accounts of the Savior's final week and/or hours** (Mark 14:1-15:47; Matthew 26:1-27:66; Luke 22:1-56; John 13-19)
 - **Constitute the longest block of material that John and the Synoptics have in common**
 - *All seem to draw upon an earlier tradition, a primitive Passion Narrative*
 - Intensely studied
 - Raymond Brown, for instance, wrote a 2-volume, 1608-page critical study entitled *The Death of the Messiah*



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Passion Week Working Chronology

Friday or Saturday	<u>The Anointing in John</u>
Palm Sunday	The Triumphal Entry; the Cleansing of the Temple (Matt and Luke)
Monday	Cursing of the Fig Tree; Cleansing of the Temple (Mark); Teachings in the Temple (focusing on the rejection of Old Israel)
Tuesday	Lessons from the Fig Tree; More Teachings in the Temple (focusing on the questioning of Jesus); the Olivet Discourse
“Spy” Wednesday	Plot to kill Jesus; <u>the Anointing in Mark and Matthew</u> ; Judas agrees to betray Jesus
Holy or “Maundy” Thursday	The Last Supper; Gethsemane; Betrayal and Arrest; Jesus before the Jewish Authorities
Good Friday	Jesus in the Hands of the Romans; the Crucifixion; the Burial
Saturday	Jesus in the Spirit World
Easter Sunday	The Resurrection

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The Triumphal Entry

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The Triumphal Entry

(Mark 11:1–11; parallels Matthew 21:1–11; Luke 19:28–40; John 12:12–19)

- **Bethany → Bethphage → Mount of Olives → Jerusalem**
- **Symbolism**
 - **Mount of Olives**
 - Associated with defeat (2 Sam 15:13–30, David fleeing Absalom)
 - God's presence left the Temple before its destruction by the Babylonians by passing over the Mount of Olives (Ezekiel 10–11)
 - **Associated with eschatological triumph (Zechariah 14:4)**
 - **Donkey colt** (Zechariah 9:9): cf. unyoked, consecrated animals in the OT, ride of peaceful prince, David's mount
 - Spreading of clothing and **tree branches**: *reminiscent of royal and festal processions*
 - *Hōšî' ānnā'* (Psa 118:25 BHT): "[God] save us now!"

Top: The church at the site traditionally associated with Bethphage, where Jesus mounted the donkey; center: the road down the Mt. of Olives; bottom: Harry Anderson, The Triumphal Entry

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Palm Sunday

Palm Sunday is a good opportunity not only to recall one of the rare moments in Jesus' ministry when he was recognized for the king he was. Depending upon the timing of Passover and the day that Jesus was crucified, this Sunday could have been "fifth day before Passover" when the Paschal Lamb was selected for Passover and set apart for the Lord, giving special significance to crowd's recognition of Jesus on this day—they may have been welcoming him as a hoped-for king, but in reality he had come as the Lamb of God who would die for them.



Today many Christian churches celebrate Palm Sunday, the Sunday before Easter, and in Jerusalem festive processions descend the Mt. Olives each year on this day. This is a chance not only to commemorate the Triumphal Entry but also to look forward to Jesus Christ's final, triumphal return when all the world will recognize him as Lord and King. Having conquered death, he will, in due course, return to Jerusalem—and all the earth—in glory.

<https://www.youtube.com/watch?v=VLBfuSLOcAo>

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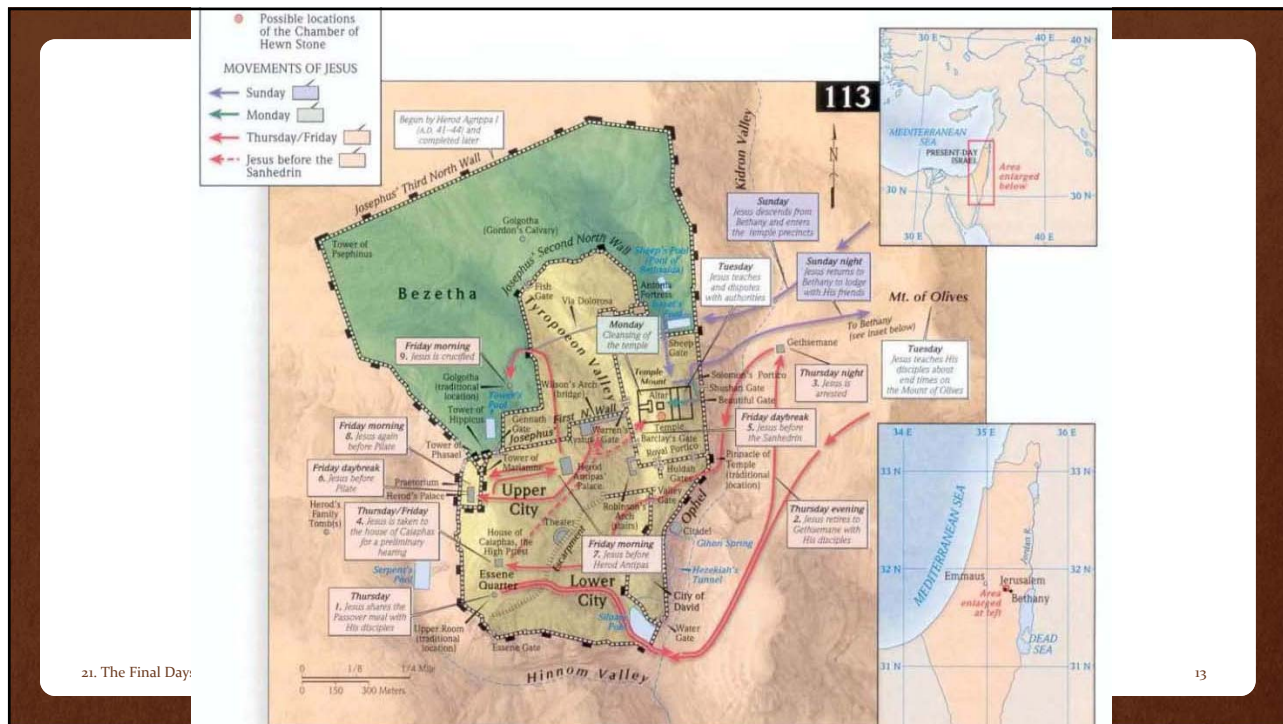
Jesus' Lament over Jerusalem

(Luke 19:41-44)

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

- Luke has a **triumphal approach** rather than an entry so that Jesus can pause on the Mount of Olives to lament over Jerusalem
 - “Jesus as Jeremiah” mode
- This lament **at the beginning of the “royal” half of Jesus’ last week** is balanced by a lament **in Matthew 23:37-39 towards the end of this section**

The “Cleansing” of the Temple



21. The Final Day:



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Jesus' Cleansing of the Temple in Matthew and Luke (Matt 21:12-13; Luke 19:45-48)

- In these two Synoptics, Jesus proceeds directly to the temple and proceeds to cleanse it, casting out the money changers and merchants
- In Mark he goes to the temple, looks around, and returns to Bethany (the cleansing does not occur in this gospel until the next day)
- **In Matthew and Luke, the emphasis is on the holiness of God's house**
- The Temple of Solomon had effectively been a royal chapel next to the palace
 - **As the rightful king, Jesus has the authority over the temple**
 - He decries those who have made it **"a den of thieves"**
 - *Lēstai* here means not just "robbers" but also "bandits, insurrectionists, insurgents, usurpers" = **the priestly leadership that was illegitimate** (cf. Jeremiah 7:1-11)