

Gary E. Smith, "Christ Laments over Jerusalem"

22. Teachings in the Temple; the Olivet Discourse

Mark 11:12–13;37; Matthew 21:18–25;46; Luke 19:47–21:38; John 12:20–50.

The "Cursing" of the Fig Tree; Exhortations on Faith and Forgiveness; Jesus' Pattern of Teaching in the Temple; Rejection of Unbelieving Israel; Attempts to Trap Jesus in His Words; Jesus' Lament over Jerusalem; Jesus' Eschatological Sermon.

"Jehovah, Lord of Heaven and Earth" (hymn no. 269)

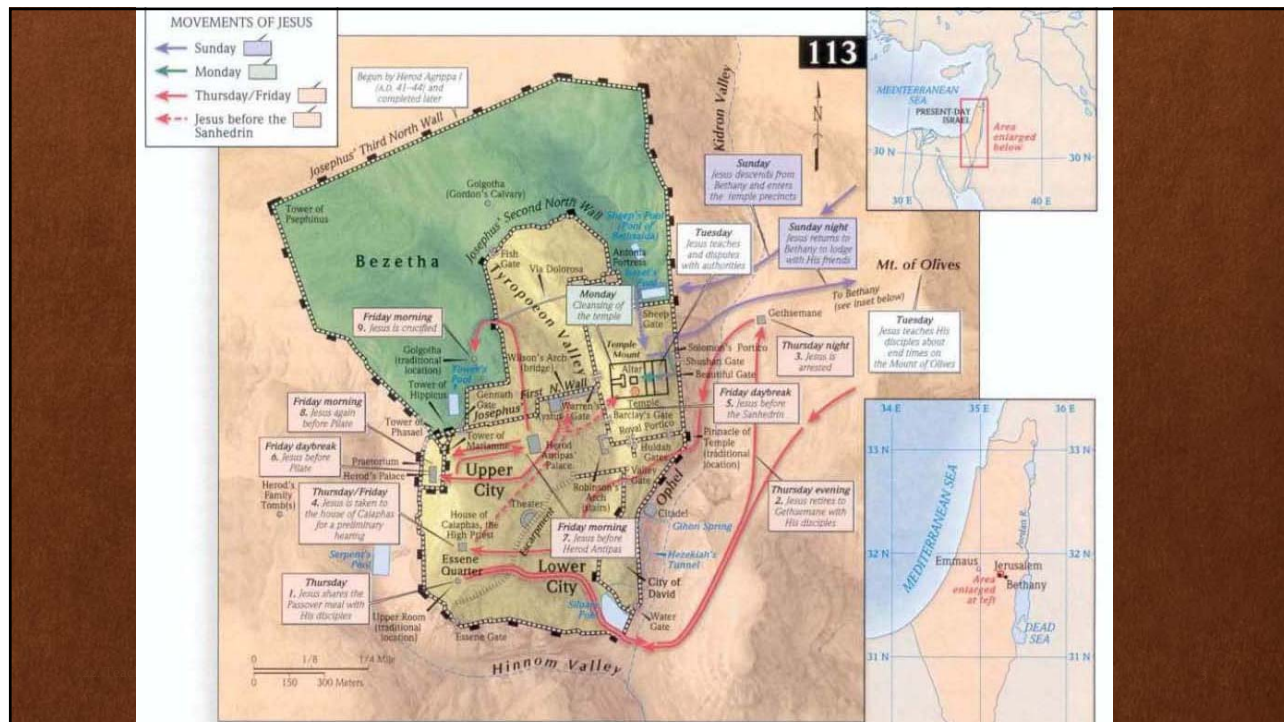
1. Jehovah, Lord of heav'n and earth,
Thy word of truth proclaim!
Oh, may it spread from pole to pole,
Till all shall know thy name;
Oh, may it spread from pole to pole,
Till all shall know thy name.

2. We long to see thy Church increase,
Thine own new kingdom grow,
That all the earth may live in peace,
And heav'n be seen below;
That all the earth may live in peace,
And heav'n be seen below.

3. Roll on thy work in all its pow'r!
The distant nations bring!
In thy new kingdom may they stand,
And own thee God and King;
In thy new kingdom may they stand,
And own thee God and King.

4. One general chorus then shall rise
From men of ev'ry tongue,
And songs of joy salute the skies,
By ev'ry nation sung;
And songs of joy salute the skies,
By ev'ry nation sung.

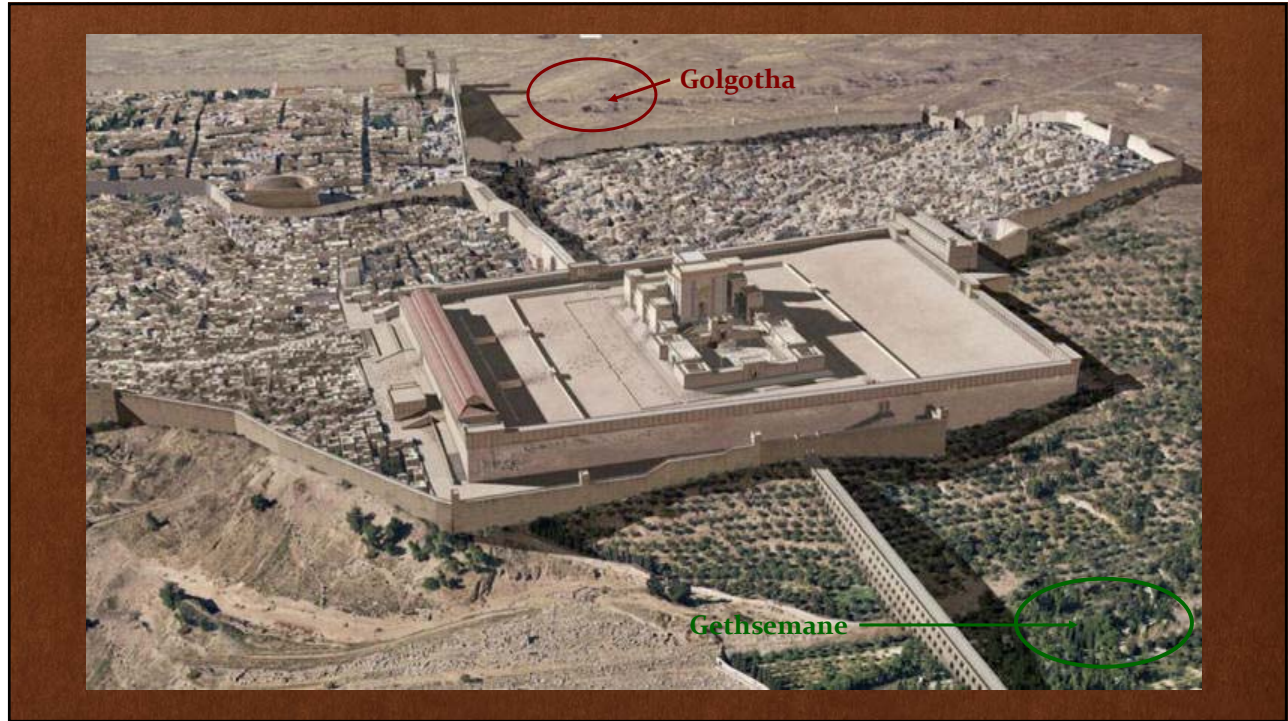
<https://www.lds.org/music/library/hymns/jehovah-lord-of-heaven-and-earth?lang=eng>



The Fig Tree and the Temple

(Mark 11:12–19, dramatic episode with a miracle story)

- **The stories are interwoven, each interpreting the other**
 - Matthew and Luke have the cleansing of the temple immediately after Jesus' entry
 - Mark seems to have moved it to Monday, allowing an intercalation (a "sandwich") with the story of the fig tree
- **Fruitless fig tree cursed opens the frame (11:12–14)**
 - Israel likened to a fruitless fig tree by OT prophets (e.g. Jeremiah 8:13; Hosea 9:10)
- **Cleansing of the Temple (11:15–19)**
 - Emphasizes the sanctity that should obtain (11:17)
 - Also serves as a symbolic prophecy of the temple's destruction (cf. 13:1-2; 14:57-58)
- **The withered fig tree Tuesday morning closes the frame (11:20–21)**
 - *The temple misused a barren tree ripe for destruction?*



Jesus' Pattern of Teaching in the Temple



“And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him.”
(Luke 19:47-48)

James Tissot, "The Pharisees Question Jesus"

The Rejection of Unbelieving Israel

Monday's Teachings at the Temple

Matthew	Mark	Luke
<ul style="list-style-type: none"> • Jesus' authority questioned (21:23–27) • Apostate Israel rejected (21:28–22:14) <ul style="list-style-type: none"> – Parable of the two sons (21:28–32) – Parable of the wicked tenants (21:33–46) – Parable of the wedding banquet (22:1–10) – Parable of the man without a wedding garment (22:11–14) 	<ul style="list-style-type: none"> • Exhortations (11:22–26) <ul style="list-style-type: none"> – On faith (11:22–24) – On forgiveness (11:25–26) • Six interrogations in the temple (11:27–12:37) <ul style="list-style-type: none"> – Jesus' authority questioned (11:27–33) – Parable of the wicked tenants (12:1–12) – <i>Four others on Tuesday</i> 	<ul style="list-style-type: none"> • Jesus' authority questioned (20:1–8) • Parable of the wicked tenants (20:9–19)

The Questioning of Jesus

This verbal sparring about authority points back to the reality symbolized by Jesus' earlier triumphal entry: he was the rightful leader in Israel, while the chief priests and elders opposed to him were, in fact, usurpers who set themselves up in Jerusalem and in the temple as leaders of Israel. Now, in the midst of the preparations leading to Passover, the questioning of Jesus in the temple presents another layer of symbolism: *he was questioned by the chief priests even while the Passover lambs for the year were being checked for faults.*

Tuesday's Teachings at the Temple

Matthew	Mark	Luke
<ul style="list-style-type: none"> • Attempts to trap Jesus in his words (22:15–46) <ul style="list-style-type: none"> – Question about paying taxes (22:15–22, Pharisees and Herodians) – Question about the resurrection (22:23–33, Sadducees) – Question about the greatest commandment (22:34–40, Pharisees) – Question about David's Son (22:41–46, Christ to the Pharisees) • Denunciation of the leaders of unbelieving Israel (23:1–36) <ul style="list-style-type: none"> – Hypocrisy of scribes and Pharisees (23:1–12) – Seven prophetic "woes" (23:13–36) 	<ul style="list-style-type: none"> • Interrogations in the temple (11:27–12:37) <ul style="list-style-type: none"> – <i>Two earlier, on Monday</i> – Question about paying taxes (12:13–17) – Questions about the resurrection (12:18–27) – The great commandments (12:28–34) – Question about David's Son (12:35–37) • The scribes and the widow (12:38–44) 	<ul style="list-style-type: none"> • Question about paying tribute to Caesar (20:20–26) • Question about the resurrection (20:27–40) • Question about David's Son (20:41–44) • Jesus denounces the scribes (20:45–47) • The widow's offering (21:1–4)



Jesus' Lament over Jerusalem

- Just as Luke began Jesus' public ministry in Jerusalem with a lament (Luke 19:41-44), Matthew records that the public ministry ended with a lament:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”
(Matt 23:37-39)

Jesus' Prophecies of the End from the Mount of Olives (Mark 13:1-37)

- Calling this “**The Little Apocalypse**” because of some similarities with Revelation is misleading
 - This is a brief discourse, containing prophecies and teachings, set into the narrative
 - *Is not a dramatic vision report with all the characteristics of apocalyptic literature*
 - An apocalypse is usually a visionary tour of world history narrated or guided by a divine being, although perhaps here Jesus is the divine being!
 - Probably better called “The Olivet Discourse”
- **Prophecies**
 - Destruction of the Temple Foretold (13:1-8)
 - Persecution Foretold (13:9-13)
 - The “Abomination of Desolation” (13:14-23)
 - The coming of the Son of Man (13:24-27)
- **Teachings**
 - Lesson of the Fig Tree (13:28-31)
 - “Watch ye therefore . . .” (13:32-37)



James Tissot, “Prophecy of the Destruction of the Temple”



Francesco Hayez, "Destruction of the Temple of Jerusalem"

"There shall not be left one stone upon another, that shall not be thrown down." (Mark 13:2)



Why the Mount of Olives Discourse?



Harry Anderson, Second Coming

The Lord's private teaching to his closest disciples about his Second Coming was once again a natural result of the events of Palm Sunday. He had entered Jerusalem, seemingly as a recognized Messiah, and many of them may have expected him to take the throne as king. Peter and others of the Twelve had earlier obtained powerful witnesses that he was the Messiah, the true Son of God, but while they understood correctly who Jesus was, they still did not correctly understand what he had come to do. Three times on the road to Jerusalem he had prophesied in the so-called "Passion Predictions" that he would go to Jerusalem to suffer and die (see, for instance, Matthew 16:21-23, 17:22-23, and 20:17-19), and each time they had failed to understand.

Now, perhaps understanding how confused, terrified, and heart-broken they would be at the end of the week when their Master was taken, tortured, and cruelly slain, he sought to reassure them by pointing their minds forward to that future time when he would, in fact, come in glory as king of all the earth.

The occasion of their reassurance has, in turn, provided us with a helpful road map to prepare us in the Last Days, which also fills us with hope and anticipation as we look forward to his return. As we look for the return of our King and the establishment of his millennial reign, the words "Jehovah, Lord of Heaven and Earth" (hymn 269) reflect our united wish:

Jehovah, Lord of heav'n and earth, thy word of truth proclaim! Oh may it spread from pole to pole, till all shall know thy name . . . Roll on thy work in all its power, the distant nations bring! In thy new kingdom may they stand, and own thee God and King.



Olivet Discourse: Some Details of Mark 13

- **Destruction of the Temple (13:1-8)**
 - "... Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."
- **The "Abomination of Desolation" (13:14-23)**
 - **Something or someone unholy (not God's) on the site of the temple that prevents proper worship**
 - "the abomination that causes desolation" standing where it does not belong" (NIV)
 - "the desolating sacrilege set up where it ought not to be" (NRSV)
 - **Cf. Daniel 9:27; 11:31; 12:11**
 - Antiochus III Epiphanes (168 B.C.)
- **The Coming of the Son of Man (13:24-27)**
 - Dan. 7:13-14; Rev. 1:7
 - "And then shall they see the Son of man coming in the clouds with great power and glory . . ." (13:26)
 - *Here we get some genuine apocalyptic!*
- Phannai, illegitimate high priest installed by zealots before Jerusalem's destruction
- Titus (A.D. 70)
- *Future Antichrist*

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Prophecies and Teachings about the Second Coming

Matthew

Prophecies

- Warnings of destruction (24:1-35)
- Destruction of the temple (24:1-2)
- Signs of the end times (24:3-8)
- Persecutions foretold (24:9-14)
- The abomination of desolation (24:15-28)
- The Parousia (Second Coming) foreseen (24:29-31)
- Lesson of the fig tree (24:32-35)

Teachings:

- The necessity for watchfulness (24:36-25:46)
- "But of that day and hour knoweth no man" (24:36-44)
- Parables of the Parousia (24:45-25:46)
 - Parable of the faithful and the unfaithful slave (24:45-51)
 - Parable of the ten bridesmaids (25:1-13)
 - Parable of the talents (25:14-30)
 - Parable of the king's division of the sheep and the goats (25:31-46)

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Mark

Prophecies

- Destruction of the temple foretold (13:1-8)
- Persecution foretold (13:9-13)
- The abomination of desolation (13:14-23)
- The coming of the Son of Man (13:24-27)

Teachings

- Lesson of the fig tree (13:28-31)
- "Watch ye therefore" (13:32-37)

Luke

Prophecies

- Destruction of the temple (21:5-6)
- Deceptive signs of the end (21:7-11)
- Persecution of the disciples (21:12-19)
- Destruction of Jerusalem (21:20-24)
- The coming of the Son of Man (21:25-36)

Teachings

- Parable of the fig tree (21:29-33)
- Be prepared (21:34-36)

See the JST revision of Matthew 23:39-24:51, which is an inspired expansion of part of the Olivet Discourse