

Walter Rane, "The Triumphal Entry"

Jesus as King

TRIUMPHAL ENTRY, CLEANSING OF AND TEACHING
IN THE TEMPLE, OLIVET DISCOURSE.

Mark 11–13; John 12

<https://www.youtube.com/watch?v=ZK1hub4AmGI>

“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”

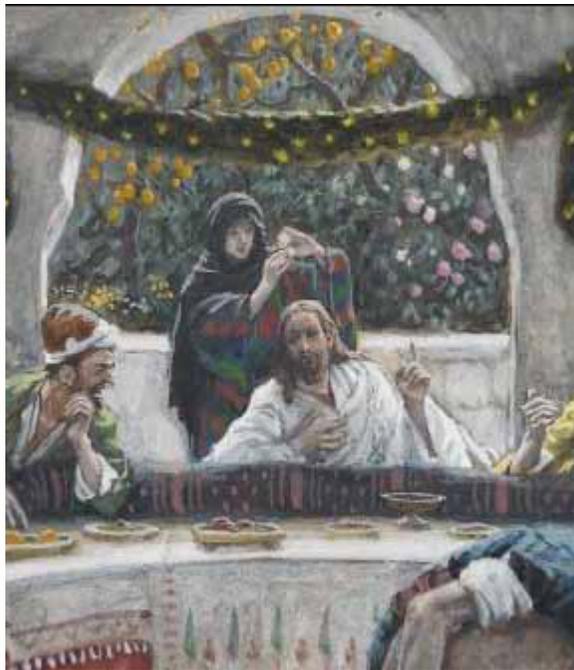




Before the Savior's Last Week

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

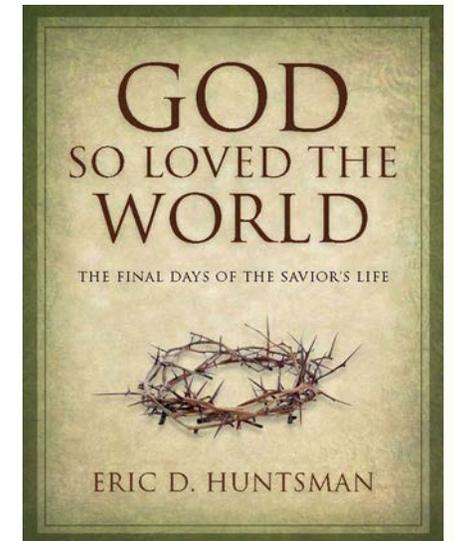
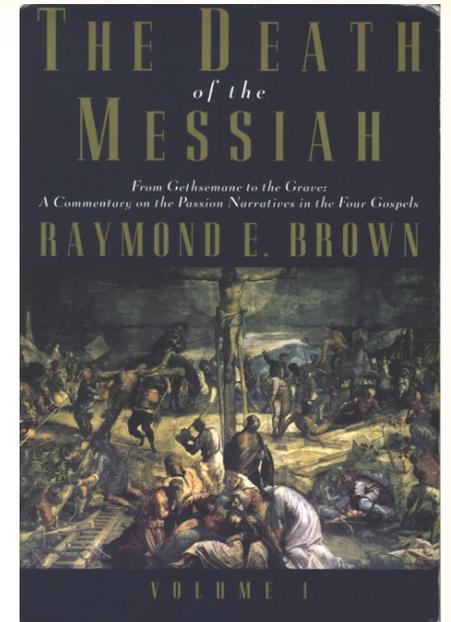
- Before Jesus went to Jerusalem, at the house of Lazarus, Martha, and Mary
- **Mary anointed Jesus' feet**
 - Explicit symbolism: **preparing him for burial** (suggesting that Mary knew he was going to Jerusalem to die)
 - Implicit symbolism: **recognizing him as a messiah or *christos***
- Relationship 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"

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*



Considerations in Creating a Chronology

- To what extent **can** the historical timing, or at least order, of events be recreated?
- When there are historical uncertainties or conflicts, is there a **theological** or symbolic reason for an event's timing, addition, or omission?
- What is the utility in accepting, or observing, the traditional timing or **liturgical observance** of events commemorated by Christian communities?

Relative Time Markers in the Marcan Passion Narrative

Palm Sunday	“And <i>when</i> they came nigh to Jerusalem” (11:1)
Monday	“And on the <i>morrow</i> , when they were come back from Bethany” (11:12)
Tuesday	“And in the <i>morning</i> , as they passed by, they saw the fig tree” (11:20)
Wednesday	“ <i>After two days</i> was the feast of the Passover” (14:1)
Thursday	“And <i>the first day of unleavened bread</i> , when they killed the Passover” (14:12)
Friday	“And straightway <i>in the morning</i> ” (15:1)
Saturday	“the ‘ Sabbath ’” (15:42; 16:1)
Easter Sunday	“and very early in the morning <i>the first day of the week</i> ” (16:2)

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

The Triumphal Entry



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*
 - *Hôšî`ânnā`* (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*



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>

8/30/2017

Jesus' Lament over Jerusalem

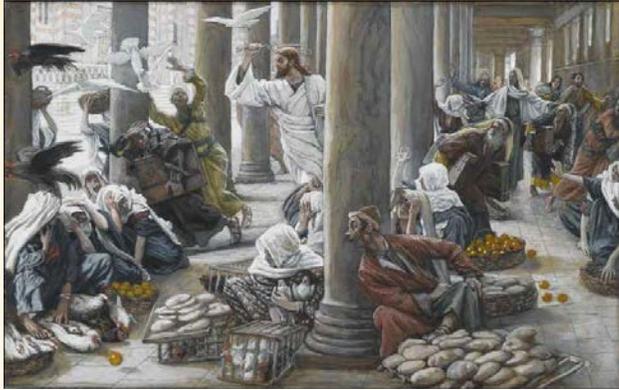
(Luke 19:41-44)

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





20. Jesus as King

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)

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 Olivet Discourse

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)





Harry Anderson, *Second Coming*

Why the Mount of Olives Discourse?

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.

Parallel Texts

- For lectures 21–23, use the online combined text “The Final Hours of the Savior’s Life and the Resurrection”
 - This text is divided by pericopes and lists the earliest gospel excerpt first, enabling you to see how later gospels used, adapted, and expanded upon the earlier material
 - It will also allow you to compare and contrast the gospel accounts more easily

Jesus and His Disciples Come to Gethsemane

Mark 14:32–34: ³²And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. ³³And he taketh with him Peter and James and John, and began to be sore amazed [Greek, *ekthambeistai*, “thunderstruck,” “utterly astonished], and to be very heavy [Greek, *adēmonein*, “distressed,” “in great anxiety”]; ³⁴And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Matthew 26:36–38: ³⁶Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. ³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. ³⁸Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Luke 22:40: ⁴⁰And when he was at the place, he said unto them, Pray that ye enter not into temptation [Greek, *peirasmon*, “test, “trial”].

John 18:1: ¹When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. (Joh 18:1 KJV)