

Tuesdays

in Classroom 5 Taught by Don Hooton

Overview

- The Entry to Jerusalem | What did NOT happen.
 - As He rode into Jerusalem, Jesus sat on a blazing white stallion that kicked up a cloud of dust as he pranced through town. People whom Jesus passed were in awe of Him and His beautiful beast. As Jesus passed by, people said, "Is he not the most magnificent King you have ever seen?" But He didn't have time to sign autographs He had work to do. He quickly sized up the situation in the Temple and created havoc in the Temple. He beat up all the wicked traders in the Temple. And with a great leap, Jesus again mounted His mighty steed, pulling hard on the reigns until the white stallion stood on its hind legs, neighed loudly, and pawed the air with its front legs. When it stood as tall as it could stand, Jesus leaned forward in the saddle. Holding the reigns with one hand while lifting his white hat in the air with the other, He shouted with a loud voice, "I'll be back." And he rode off into the sunset...
 - Why? We need to reflect on what really happened to realize who Jesus, as Messiah, really is.

Overview

- Background To Date
 - In the spring of the final year of his life, Jesus is travelling to Jerusalem for the festival of Passover. Before arriving, first stayed with friends in Bethany. This modest village of Beth-Ania, ("the house of the poor"), was located about 2 miles east of Jerusalem on the backside of the Mount of Olives. Upon arrival, according to John, he raised Lazarus from the dead (11:1-44), an act which made him very unpopular among the authorities (11:45-53). And then, Jesus fled to "a town called Ephraim in the region near the wilderness" (John 11:54). After a few weeks, Jesus returned to Bethany where he was anointed by Mary, and from here, proceeded to enter Jerusalem in royal fashion.
 - Often called the "Triumphal" Entry but there was no "triumph" behind or ahead of Him in human terms – but in the path to Messiah's crown, there would be suffering before there would be enthronement. And that is what this Royal Entrance showed.
 - Even though Gospel authors do not use "triumphant" (but still employ enough imagery from which Greek readers might infer Jesus as a victorious or noble), perhaps they aim to counter what non-Jews would have had heard, that Jesus was a criminal, crucified for sedition.

Some key observations about the Entry.

- It appears in four Gospels (Mat 21:1f9f; Mk 11:1ff; Lk 19:28ff; Jn 12:12ff)
- It begins the final week in Jerusalem.
- It shows Jesus' self-knowledge He is Messiah.
- It shows His command of His destiny: He commands disciples to acquire a colt (Mat 21:2; Lk 11:29-35)
 - This is the *angaria*, where a dignitary (usually a rabbi) "procures use of property for personal reason" (Bock, NIV Application Commentary, 492)
 - Matthew said this was to fulfill what the prophet Zechariah (9:9) said would be true of the humble Messiah.
 - It is similar to the enthronement of the young Solomon, the Son of David (1Ki 1:38-19).
 - Some have compared it to Jehu's accession to the throne (2Ki 9:13).
 - In any case, it is evident that the people must have understood what they were doing welcoming a King (Lk 19:37-38) for which a Pharisee calls Jesus to rebuke His disciple (19:39-40) and Jesus warns that He cannot undo what is being done nor cannot silent what must be sung.

The Passion Begins (19:28-44) More Key observations about the Entry.

- The laying of palm cuttings not mentioned in Luke (perhaps because it is Jewish even as far back as 1Maccabees 13:51: "the Jews entered it with praise and palm branches, and with harps and cymbals and stringed instruments, and with hymns and songs, because a great enemy had been crushed and removed from Israel.") is only mentioned in Matthew (21:8); Mark (11:8) and John (12:13).
 - Key Note: The practice with palm leaves was typically connected with the fall feast of Tabernacles (Lev 23:40), a feast also connected with Messiah's entry and reign in Jerusalem (Zech 14:16).
 - Yet A.T. Robertson notes, "that to carry palms was a mark of triumphant homage to a victor or a king (Revelation 7:9). Palm trees grew on the Mount of Olives (Mark 11:8) on the road from Bethany to Jerusalem."
 - Similarly, the Jewish coins shown here, struck during the Great Revolt (AD 67-70) and Bar Kochba Revolt (AD 132-5), contain images of palms. Thus, there is no reason to think that the waving of palms is necessarily linked only with the Jewish Tabernacles, or with Roman Royal parade, or even that this scene is out-of-season.

More Key observations about the Entry.

- The crowds shout Hosanna (the original Hebrew means, "save us, we beseech you!") a quotation from Psalm 118, one of the Hallel psalms which is considered to be part one of the songs that were devoted customarily to Jewish festivals.
- But the crowds don't merely recite this psalm; they explicitly refer to Jesus as the messianic king by adding the phrase "king of Israel" which is not in the original text of the psalm. This is perhaps the most dangerous part of this scene.
- Six days later, Jesus will be crucified under a placard that reads "Jesus of Nazareth, the king of the Jews" (John 19:19). Some say that this pro-Jewish proclamation would be viewed as anti-imperial Rome propaganda that would be the real reason that Jesus was condemned to the cross, a charge brought to Pilate (Lk 23:2) about which Luke will note that even Pilate found no validity to the charge (23:4, 14), not Herod (23:15) but instead, was criminalized by the will of the people (23:22-24).

He weeps over Jerusalem (41-44).

- As He drew near, Jesus saw the city and wept over it.
 - "Wept might be rendered 'wailed';" He sobbed in Hs lament. (Morris).
 - The cry was frustration. "He had visited the city, with desire to deliver it from the things of destruction; and with the offers of the things of peace... The result was inevitable. There could be no escape from the destruction." (Morgan).
- If you had known in this day:
 - A day for peace (in Messiah) but now hidden (by their pride) from their eyes.
 - For the days will come with your enemies... will level you to the ground (c.f. Luke 21:5-7, 20-24, 27).
 - You did not recognize the time of their visitation (when Messiah came and they in turn rejected Him, c.f. Acts 2:33-36).
- The historian Josephus described in detail the embankment around Jerusalem; how it utterly shut up the city before the Romans totally destroyed them (Wars of the Jews, 5.12.1-3): "All hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms of women and infants that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. For a time the dead were buried; but afterwards, when they could not do that, they had them cast down from the wall into the valleys beneath. When Titus, on going his rounds along these valleys, saw them full of dead bodies, and the thick purification running about them, he gave a groan, and spreading out his hands to heaven, called God to witness this was not his doing."

The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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