

Rediscovering Jesus in the Jewish Gospels

Countdown to Mission Impossible

Matthew 22 Lesson 41

Examining the number of things Jesus did and taught in just four days from Palm Sunday until Passover on Wednesday evening is staggering. The New Testament devotes 18 chapters to this last week recorded in chapters 21-26 of Matthew; 11-14 of Mark; 19-22 of Luke; and 13-17 of John. A very detailed 14-page chronology can be found at the link below.ⁱ Again, 18 chapters of scripture are devoted to just 96 hours.

Wilmington's Guide to the Bible lists the events of the Passion Week of Jesus from Palm Sunday through the Passover/Last Supper as Step #51 o 72 *steps From Glory to Glory*. By Wilmington's account, Jesus' 34th and 35th healing events occurred, He taught his last 7 parables and preached his last 4 sermons. The events recorded in Matthew alone were accomplished in four days. Truly a mission impossible.

Matthew included these events as they relate to the Kingdom theme and the Jewish reader's expectation of Jesus' credentials as the Messiah King to establish the Kingdom prophesied throughout the Jewish scriptures. A brief overview will show the relevance to the overall Mission of Messiah. The outline below is from Lesson 3 *Rediscovering Jesus in the Jewish Gospels*.

I. REVELATION OF THE KING Matthew 1-10

- A. The Person of the King Matthew 1-4
 - 1. His ancestry and birth Matthew 1-2
 - 2. His messenger Matthew 3
 - 3. His temptation and early ministry Matthew 4
- B. The Principles of the Kingdom Matthew 5-7
- C. The Power of the King Matthew 8-10 Miracles proving His Messiahship

II. REBELLION AGAINST THE KING Matthew 11-13

- A. His Messenger Rejected 11: 1-19
- B. His Works Denied 11:20-28
- C. * His Principles Refused 12:1-21
- D. * His Person Attacked 12:22-50
- E. * Result: The Parables of the Mystery form of the Kingdom in His absence chapter 13
 - * These events all occurred on one day and marked a turning point in His ministry and message.

III. RETIREMENT OF THE KING chapters 14-20

- A. Before Peter's Confession chapters 14:1 - 16:12
- B. Peter's Confession – the Church 16:13-28 “from that time” vs.21
 - 1. First mention of the crucifixion 16:21
- C. After Peter's Confession chapters 17:1 - 20:34
 - 2. Second mention of the crucifixion 17:22
 - 3. Third mention of the crucifixion 20:17-29

IV. REJECTION OF THE KING chapters 21-27

The rebellion of 11-13 becomes open rejection “The kingdom of God shall be taken from you. . .” 21:43

- A. His Public Presentation to the Jews 21:1-16
- B. His Conflict with the Religious Leaders 21:17 – 23:39

C. His Prophecies of the Future Kingdom chapters 24-25

D. His Suffering and Death chapters 26-27

V. **RESURRECTION OF THE KING** chapter 28

Jewish Timeline Considerations for Passion Week

Matthew 21

According to John 12, Jesus arrived in Bethany 6 days before Passover. Since he ate supper at Bethany with Mary, Martha, and Lazarus, his arrival, at the latest, would have been on Thursday. This meal could not have been on a Friday Sabbath eve, because the guests would have to travel home, to the city of Jerusalem before the gates were closed for Sabbath at sundown on Friday. John says many other Jews had come to this home to see Lazarus who had been raised from the dead. Sabbath dinner guests would have to spend the night where they took their Sabbath meal. Furthermore, if this was a Sabbath supper, then it would certainly have been noted in the text. (Greek word for supper δεῖπνον-deipnon, that is, the chief meal (usually in the evening). So we understand that this is not a *Shabbot* meal, but rather it was a special dinner in honor of Jesus who had raised their brother from the dead.

Jesus' arrival in Bethany on Thursday according to John's time marker "six days before Passover," avoids this Sabbath timing conflict. Starting the count on the next day (Friday) would place the Passover beginning at sundown on Wednesday. This places Jesus' arrest on Wednesday night and His crucifixion on Thursday. This would meet the minimum "heart of the earth" three-day/three-night prophecy of the time period between Jesus' death and resurrection (Matthew 12:40). He died at 3 pm on Thursday and arose before 6 am Sunday which is 9 hours short of the 72 hours/three days and three nights. Then how does a Thursday crucifixion account for "three nights"? The best explanation is using the Jewish partial day theory which refers to a fractional part of a day or night as one day and one night. Nine hours short of three days and three nights is not a problem especially when you consider the predominant attribute of God is mercy. David recorded a prophecy of Messiah's death in which God said "Thou wilt not leave my soul in Hell nor suffer thine Holy One to see corruption" (Psalm 16:10). God shortening the 72 hours out of mercy, having made the soul of Jesus an "efficacious" "offering for sin," does not violate the requirement of the substitutionary death of His anointed Messiah. Nor is it outside of the realm of His omnipotence to completely satisfy His justice in 63 hours. "For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth." (Romans 9:28). The Apostle Paul speaking in Antioch said "I will give you the sure mercies of David. . . he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption" (Acts 13:34,35). With the starting point of Jesus' last meal at Bethany on Thursday, which was six days before His last Passover, it seems that a Thursday crucifixion still allows for 3 days and 2.75 nights. "Thou wilt not ALLOW THINE Holy One to see corruption" indicates the probability that the entombment would be cut short before His body could see corruption. This is the best solution to the timeline controversy. A Wednesday crucifixion would not have given sufficient time for all these events in the chapters listed below, to occur and would have His body in the grave past the point of decomposition. A Friday crucifixion only gives two nights and one day for Jesus to be in the heart of the earth between his last breath and His first resurrection breath. Holding to a Friday crucifixion dependent on the partial day theory, beggars belief by making two nights, Friday and Saturday equal to three nights. While some evidence in Jewish writings allows for a part of a day to be referred to as an entire day, but nowhere can it be found in calculating two nights to equal three.

- Palm Sunday (Matthew 21:7-10;)
Crowds praise Him as Baruch ha Shem Adonai Ben David = Blessed in The Name of the Lord Son of David
Jesus cleanses the Temple of money changers and merchants
- Monday - Elders question his authority (21:23-27)
Parable of the two sons of the vineyard owner (21:28-32)
Parable of the husbandmen who kill the son of the vineyard owner (21:33-41)
Analogy of the rejected stone becoming the head of the corner (21:42-44)
Elders plot to arrest him (21: 45,46)
Parable of the wedding
Questions about the resurrection ("same day" 22:23)

On Monday just two days before a Wednesday evening Passover, Jesus gives a parable about a marriage feast for the king's son (Matthew 26:2 & Mark 14:1). This follows with the theme of the murder of the vineyard owner's son in the previous chapter. He continues the paradigm introduced in chapter 13 where he transitioned from saying the "kingdom of heaven is at hand" to the new phrase "the Kingdom of Heaven is like." Remember that in Chapter 12 the leaders from Jerusalem had discredited His many miracles as being proof of Satanic power Jesus announced to the leadership that they had committed the unpardonable sin. In chapter 13, Jesus used parables when speaking to the masses for the first time. He gave a volley of seven parables one after the other. His disciples questioned the change. Jesus responded that he used parables so that the disciples could understand and at the same time hide the truth from those who refused to believe. Every parable, since chapter 13 began with the phrase "the kingdom of Heaven is like," or "likened unto." He had said that the "kingdom of Heaven is taken from you" as we covered in Lesson 40 meaning taken from that generation in Israel and given to a future Israel that would believe.

This new parable is specifically aimed at the "elders of the people," the members of the Sanhedrin, Priests, Pharisees, and Sadducees. The spotlight had been refocused on them since the vineyard parable was about the evil husbandmen of God's vineyard (21:45).

The king in this parable is God. Almost every Jewish prayer begins with, *Baruch atta Adonai, Elohenu, Melech ho olam.* "Blessed art thou oh Lord our God King of the Universe." The king has a son who is to be married. The king's son represents Jesus.

Jewish Scriptures are clear that God himself is the son who is also Messiah.

Psalm 2:12 "**Kiss the Son**, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. **Blessed are all they that put their trust in him.**"

Proverbs 30:4 "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and **what is his son's name**, if thou canst tell?"

"Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens:** *when* I call unto them, they stand up together. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; **from the time that it was, there am I**" – It is clear that Jehovah God is speaking in first person grammar describing His actions.

In the next verse, He identifies himself as the triune Deity with 3 in 1 unity.

"and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God." (Isaiah 48:12-17)

The Anointed Holy One of Israel, who is the Redeemer or Messiah/deliverer, is the same one who is describing his actions in Isaiah 48: 12- 16. He is clearly saying, I Creator God am the one sent by myself as Redeemer = Messiah.

Daniel prophesies that the "son of man" in Heaven would be sent to establish worldwide and everlasting dominion.

Daniel 7:13,14 "I saw in the night visions, and, behold, *one* like the **Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, **that all people, nations, and languages, should serve him:** his dominion *is* **an everlasting dominion.**"

The king's servants are the Jewish prophets. These servants did the king's bidding throughout the realm to let the guests know that the time for the big day had arrived. God's prophets had foretold of a great future day in which the chosen bride Israel would receive the royal groom the Messiah. The initial invitees represent the Jewish religious leaders of that generation. Remember the message of John and Jesus had been, "The Kingdom of Heaven is at hand," ie: is now here.

Although they were on the guest list and now had received a special notice to come, one by one they declined because they were preoccupied. Then they disgraced and slew the king's servants. At that very moment, the Jewish elders were scheming to get rid of the King's Son.

The king dispatched his army and destroyed the city and its rebellious citizens. Jesus would soon foretell in detail the destruction of Jerusalem and her temple. (Matthew 24:1-3)

The king dispatched new servants to go and invite new guests among common folks "both bad and good" living in the highways and hedges. The Jewish Apostles of Jesus were the new servants. The people in the highways and hedges are the common Jewish people made up of sinners both religious and non-religious. In the parable, the wedding was furnished with previously uninvited guests, but it did not end "happily ever after" for everyone.

The king who hosted the wedding observed among the guests one who was not wearing the wedding garment. The guest was speechless (22:12). The guest was bound hand and foot, (Greek word used here *phimoō fee-mo'-o* is used in 1 Timothy 5:18), of a muzzled ox. This phrase "taken away and cast into "outer darkness; there will be weeping and gnashing of teeth," is often repeated by Jesus (Matthew 8:12; 13:42,50; 24:51; 25:30). Jesus used it specifically for those denied entrance into His earthly millennial kingdom. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

Similar wording in the book of Luke teaches the exclusion of people who expected to enter the Messianic kingdom.

"When ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, **I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.** There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out." Luke 13:25-28

As we will see later, this matches up with the Judgment of the Nations in Matthew 25:30, in which some who expected to enter are excluded. "For many are called, but few *are* chosen." (22:14)

This truth is consistent with Jesus' first sermon.

"Many will say to me in that day, Lord, Lord, have we not ...in thy name... done many wonderful works? And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity.**" Matthew 7:21-23

Jesus' last parables were pointed at the religious elders, priests, and rabbis who were in total control of the religious rules of the Temple and the Synagogues. They thought their position and external good works guaranteed them eternal life in the Kingdom of Heaven. Jesus would spend his last sermons exposing that line of thinking as mistaken, hypocritical, and wickedness. They refused to repent like the harlots and tax collectors. They, like the guests at the marriage of the prince, were shamefully dressed and would be cast into outer darkness and weeping and gnashing of teeth. Just as the guests were shamefully dressed, the religious leaders refused to tear off their robes of self-righteousness and put on the robes of God's righteousness, therefore they would be cast into outer darkness and weeping and gnashing of teeth.

Jesus referred to himself as the bridegroom, "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matthew 9:15).

The last scene in the Bible is of this future marriage supper of believers in Jesus as the bride and He as Groom. The last scene in Revelations is a marriage supper. Believers in Jesus are the bride adorned in white. Jesus is the perfect groom?

"Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And **to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, (Rev. 19:6-9)

ⁱ <https://bible.org/article/chronology-synopsis-passion-week>.