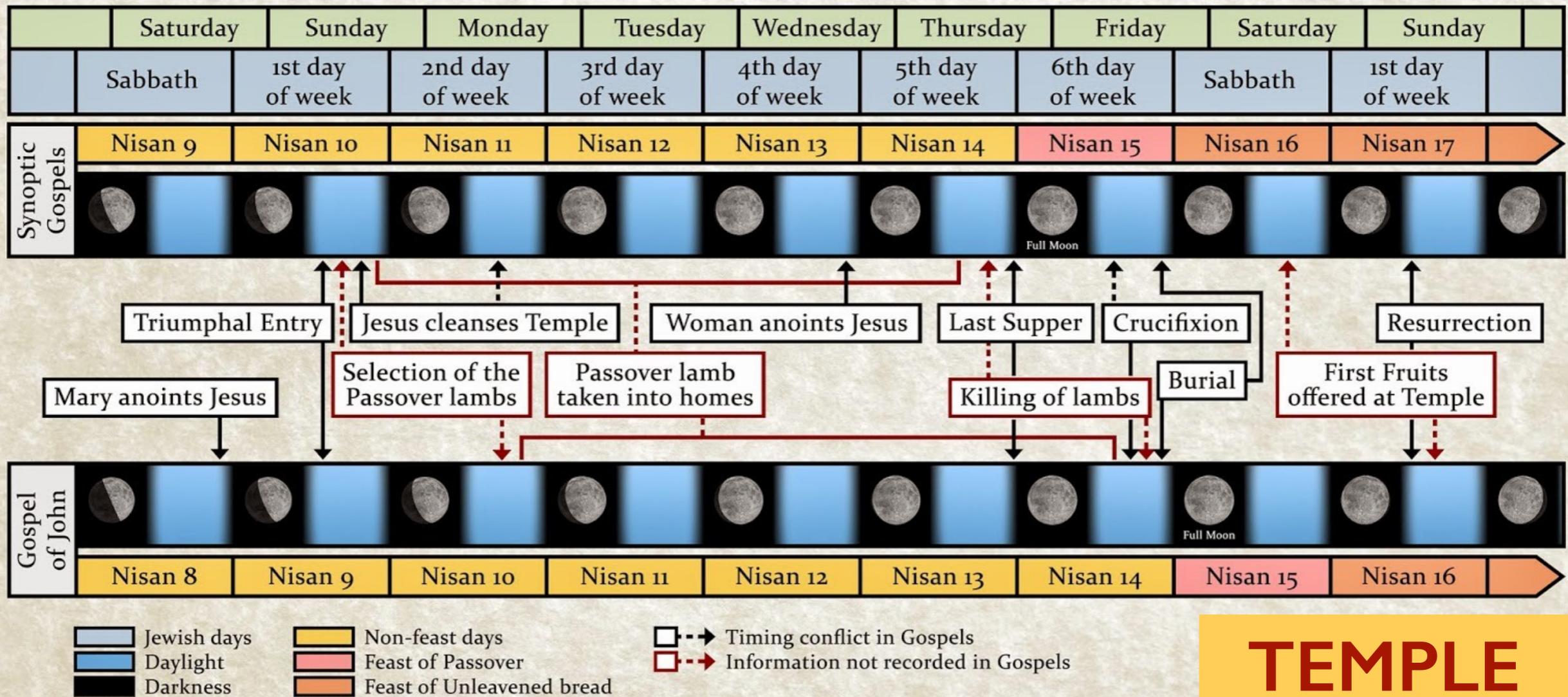


HOLY WEEK TIMELINE

ESSENE

EVENTS OF HOLY WEEK



TEMPLE

HOLY WEEK TIMELINE

- According to the **Synoptic Timeline**, (Essene calendar) **Palm Sunday** and **Lamb Selection** day occur on the same day - the **10th of Nisan**.
- According to the **Johannine Timeline**, *the anointing at Bethany occurs on the evening of Saturday, the 8th of Nisan.*
 - **Palm Sunday** would be on the **9th of Nisan**
 - **Lamb Selection day** - per Jewish Law is always on the **10th of Nisan** - so it would have fallen that next day, **Monday**.

HOLY WEEK TIMELINE



- This difference likely accounts as to why **Jesus celebrated His Passover on a Thursday**, and died on a Friday
- And **John will record that Jesus died at the same time they were killing the Passover Lambs in the Temple on a Friday**. The Jews ate the Passover lamb a day later than Jesus.

HOLY WEEK TIMELINE



- In this bible study, we will tend to focus on the Synoptic Timeline.
- Both converge on the fact that Jesus dies on a Friday.
 - The exact date?
 - April 3, 33 AD at 3PM
 - 5AM PDT
(*crucifixion date pdf on catholicjerry Gospels website*)



TRIUMPHAL ENTRY

JESUS ENTERS JERUSALEM

TRIUMPHAL ENTRY

Gospel of John: 12: 12-20

Jesus enters Jerusalem



- They took **Palm** Branches and went out to meet Him.
- Zech 9:9 acclamation
- Motive to meet Jesus - The testimony that He had raised Lazarus

TRIUMPHAL ENTRY

Gospel of Luke: 19: 28-44

Jesus enters Jerusalem

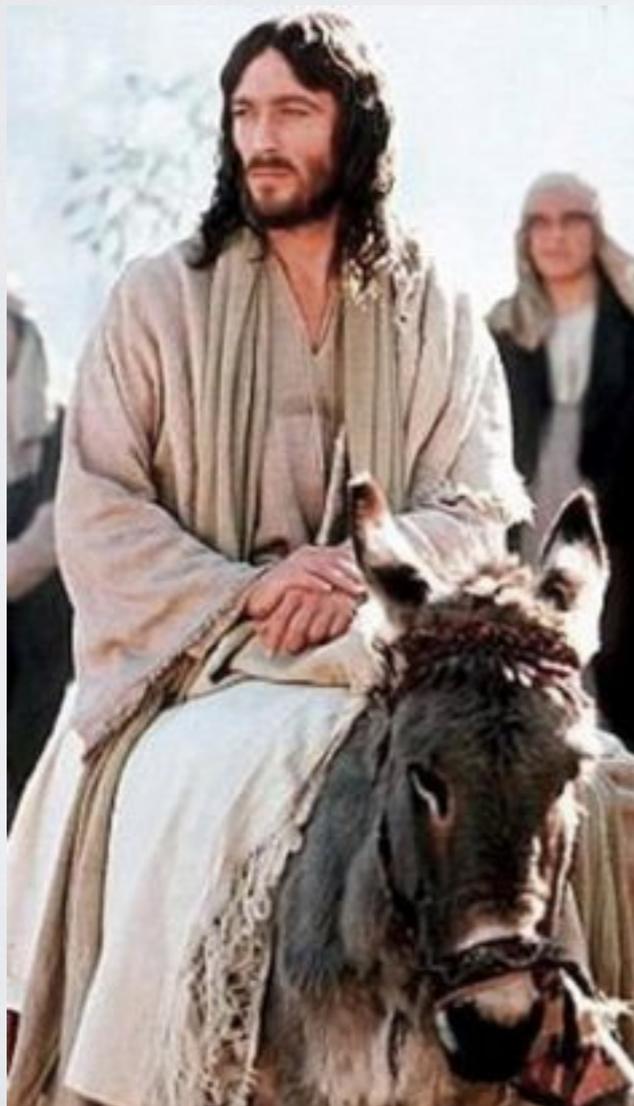


- Opposite Village - East Jerusalem
- Tied Colt as described. Master has need of it. *Mark describes that someone asks why they are taking the colt.*
- Cloaks on the ground
- v 41-44 **Lament over Jerusalem**

TRIUMPHAL ENTRY

Gospel of Matthew: 21: 1:11

Jesus enters Jerusalem



- v 10-11 “And when He entered Jerusalem, the whole city was “shaken” and asked, “Who is this?” And the crowds replied, “This is Jesus the Prophet.”
- Ps 118 acclamation
- *Mark adds that Jesus spent that night in Bethany with the Twelve. (Mk 11:11)*

TRIUMPHAL ENTRY

- **Palm Branches** - Only **John** tells us they were **Palm Branches**. The other Gospels describe them as leafy branches from nearby trees.

- **Significance?**

- John wants to **highlight the tension** between the **Priests** who wanted to kill Jesus to 'save their nation' and the **believers** who had come to believe in Jesus because He raised Lazarus.



TRIUMPHAL ENTRY

- Palm Branches - During the time of the Maccabean revolt, Palm Branches were the symbol of patriotism.
- The equivalent of flying the Stars and Stripes is to Americans.
- As such, John describes the chant of the people explicitly using the title for Jesus as the “King of Israel.”
- Those who want Him killed now have a greater motive and a great charge to bring against Him.



TRIUMPHAL ENTRY

- Branches During Festivals
 - **LV 23: 39-43***
 - **Palms** are specifically mentioned as part of the **Feast of Booths**. This for a **Fall Feast**, celebrating freedom from the Slavery of Egypt!
 - **But this is Passover a Spring Feast.**
 - For significance we turn to **Psalm 118 v. 27**. Palm branches to remind not only of the liberation from the Egyptians & Greeks, but maybe even from Rome.



TRIUMPHAL ENTRY

- Psalm 118
 - *Skim* verses 118: 1-18, **Read 19-29***
 - A Psalm of ascent to Jerusalem along with other psalms that were sung as people came to celebrate the Spring Festivals of:
 - Passover
 - Unleavened Bread, and
 - First Fruits
- Jesus will sing this Psalm on Holy Thursday



TRIUMPHAL ENTRY

- Matthew's comment - on the impact of the Entry
- v 10-11 “And when He entered Jerusalem, the whole city was “shaken” and asked, “Who is this?” And the crowds replied, “This is Jesus the Prophet.”
- The greek word ἐσεισθη (eseisthē) [is rendered: shook, shaken, quaked]

TRIUMPHAL ENTRY

- **ἐσεισθη (eseisthē)** is used in three places in Matthew Gospel.
- *The two additional occasions:*
 - **27:51** - **Earthquake when Jesus died** - The earth **quaked**, rocks were split, tombs were opened ...
 - **28:4** - **Guards at tomb** on the appearance of the Angel - The guards were **shaken** with fear of him and became like dead men.

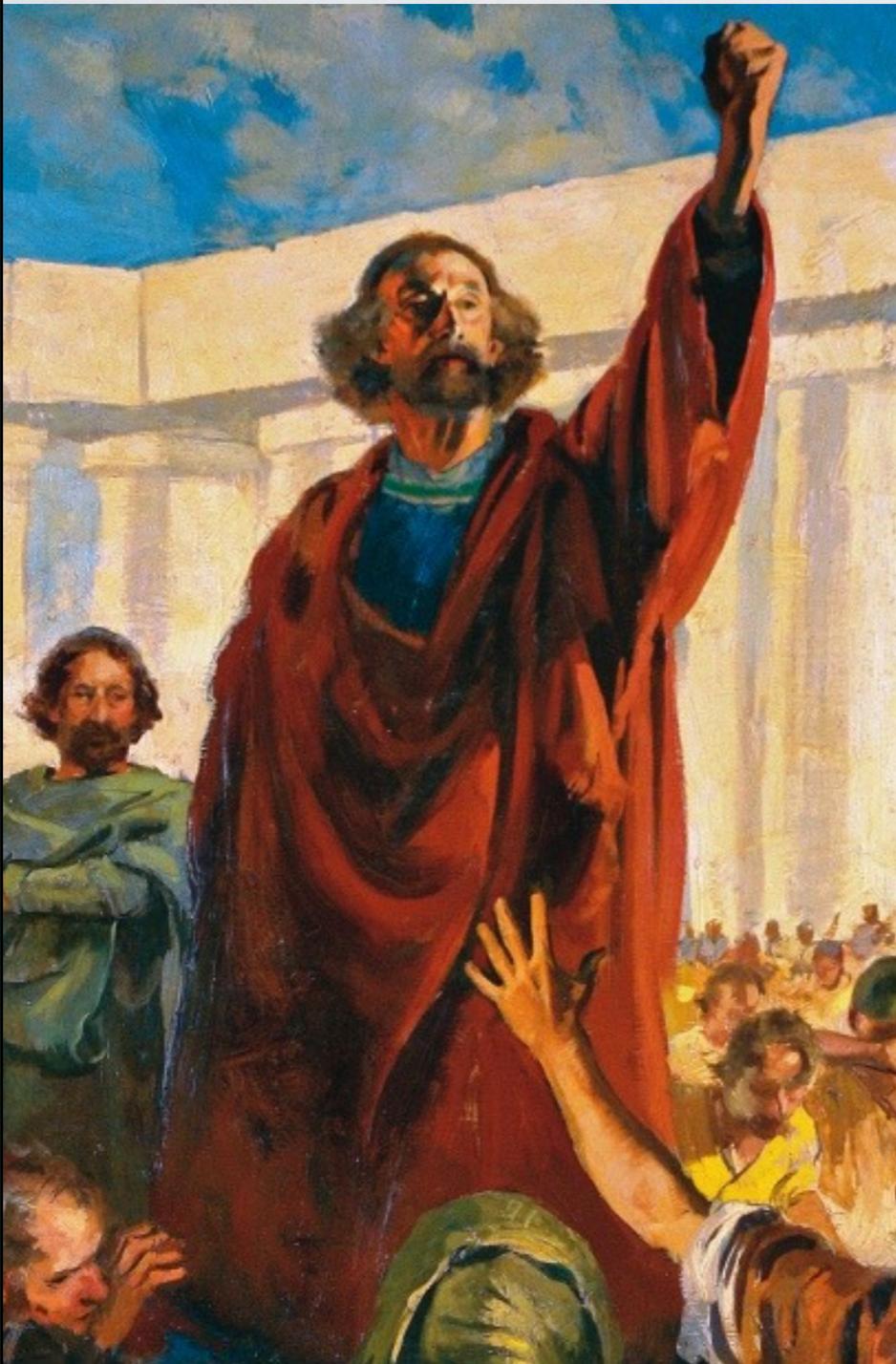
TRIUMPHAL ENTRY

- **The Prophet**
 - See Deuteronomy 18: 9-22*
 - This is a key text as regarding the institution of the “**prophet**” in Israel, and even for the notion of Messiah.
 - Together with the “**King**” and the “**Priest,**” the prophet is one of the great institutions of Israel;
- The prophet has a *very important religious position* and *special moral authority*.

TRIUMPHAL ENTRY

- **In Dt 18: 15-18** - Moses not only describes himself as the one who delivered Israel from bondage in Egypt, and not only as a lawgiver,
 - but later in **Chapter 34: 10-12** as the **model for all future prophets.**
- **Moses** prophesies that God will raise up a **prophet** “**like me.**” with **two distinguishing features:**
 1. **God will put His own words into his mouth, and the prophet will tell them all that God commands, and**
 2. **He shall speak in the name of the Lord (v.22)**

TRIUMPHAL ENTRY



- Tradition has shown the **Messianic** meaning of vv 15-18.
 - Thinking John the Baptist might be the promised prophet, he is asked this by the priests and Levites in John 1:21.
- In **Acts 3: 19-23** St Peter, is recorded by Luke as identifying Jesus as the promised prophet (v.23).

TRIUMPHAL ENTRY

- Jesus out of His own mouth, acknowledges the greatest **“true prophet”** trait:

Jn 12:48-50 “Whoever rejects me and does not accept my words has something to judge him: The word that I spoke, it will condemn him on the last day, **because I did not speak on my own, but the Father who sent me commanded me what to say and speak.** And I know that his commandment is eternal life.

So what I say, **I say as the Father told me.”**

TRIUMPHAL ENTRY

- The second of the “true prophet” traits - is uttered by those who have seen the signs He performed and thereby have come to believe in Him:
 - * Jn 12:13 “Hosanna! Blessed is HE who comes in the name of the Lord.” cf Ps 118:26-27

“Baruch haba b’shem adonai.”

Blessed, who comes, in the name of Adonai

TRIUMPHAL ENTRY

- **The prophecy of Zechariah**
 - **Zechariah (Zachar Yah)** The **Lord Remembers**, aptly the name of the prophet who documents the restoration promises made to the Southern Kingdom tribes in Exile.
 - **God would remember them**, and they would **rebuild the Temple**, and live again in the Promised Land as a result of God's providence
 - **The Messiah, the Prince of Peace is foretold as coming on the back of a donkey (Ze 9:9)**

TRIUMPHAL ENTRY

- It is perhaps no accident, that the **Messianic Age** is proclaimed to a Priest by the same name, foretelling the precursor to the Christ, his own son, one who is destined to be named John - **John the Baptist**.
 - *Zechariah* and *Elizabeth* would bear that precursor. Their names announce the Good News:
 - *Zachar Yah, Eli Shevah* - The *Lord Remembers, God's Covenant*. (cf Lk 1:74).

TRIUMPHAL ENTRY



• **Zech 9:9-10***

• Rejoice and shout for Joy

- **Your King** shall come to you
- a just savior, riding on an ass.
- His dominion shall be from sea to sea and from the River to the ends of the Earth. **cf. Mt 28:19.**

TRIUMPHAL ENTRY

- **Cleansing Temple**
- This topic was previously covered with the Cleansing of the Temple in John 2: 13-22



- **John** documents a cleansing at the **beginning** of Jesus' ministry.



- **The Synoptics** document a cleansing at the **end** of Jesus' ministry, the beginning of Holy Week.

TRIUMPHAL ENTRY

- The Natural Question that arises is:
 - Did Jesus cleanse the Temple Once or Twice?
 - The **majority** of theologians - say **once**
 - A **minority** say - **twice**.
- My previous study of this expressed my opinion that it happened **twice**. The **first time there was a warning**, the **second time**, speaks of a judgment coming upon the Temple in the context of cursing the fig tree. (Mk 11: 12-18).

TRIUMPHAL ENTRY

- In support of **two** Temple Cleansing accounts we have this additional comment:
 - Jesus answered and said to them, “**Destroy this Temple and in three days, I will raise it up.**” *Jn 2:19 on John’s account of the cleansing.*
 - Mt 26:61 and Mt 27:40 - Before the Sanhedrin and on the Cross.
 - Mk 14:58 and Mk 15:29 - same as Matthew
 - Lk 24:8 - and they remembered His words
(That He would rise on the third day)

TRIUMPHAL ENTRY

- Matthew and Mark record that Jesus said these words, by recording the **testimony** of people who accused Jesus in the Sanhedrin and made fun of Him while He was on the Cross. *These folks “remembered” Jesus had said it.*
- **Luke** is silent on the quote. But **Lk 24:8 & Jn 2:22**
 - The interesting fact is that while **Matthew and Mark** explicitly record Jesus said these words, they are *not recorded elsewhere* in those Gospels as to when Jesus might have said them. *People simply are remembering that Jesus said it at some point prior.*

CONFLATE QUOTES

please define



Matthew records Jesus' words upon entering the Temple:

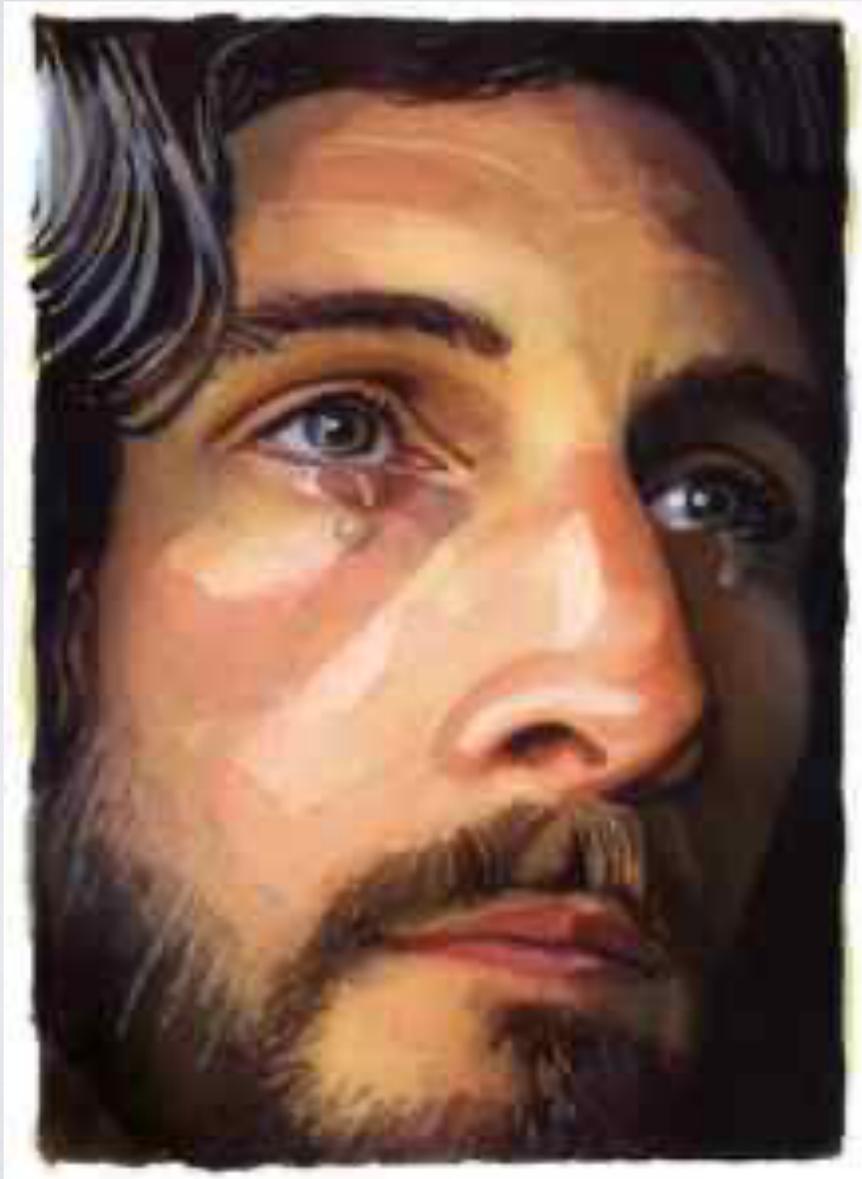
- “My house shall be a house of prayer, but you are making it a den of thieves.”
- Isaiah 56:7 + Jer 7:11

Frequently done in Hebrew tradition.

- See Mark 1:2-, written by Isaiah?
- Mal 3:1 + Ex 23:20 + Is 40:3

LAMENT OVER JERUSALEM

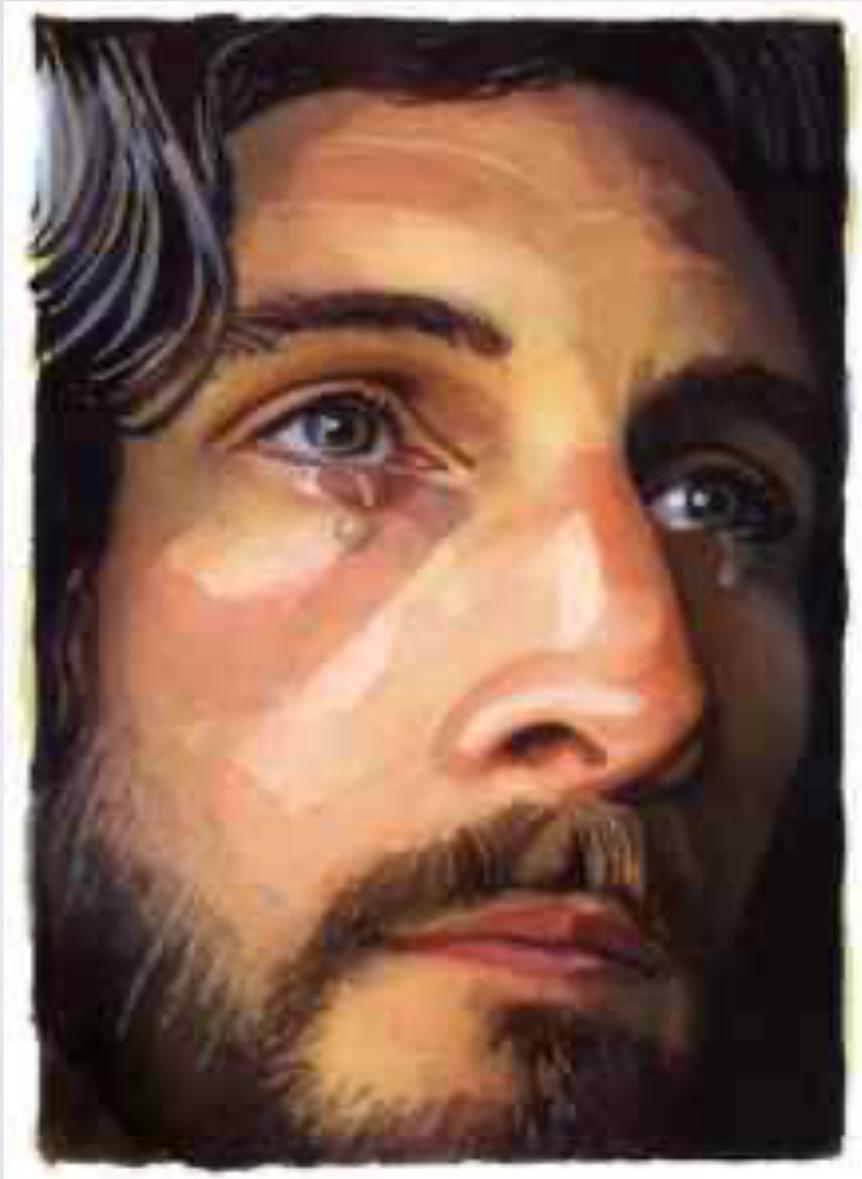
TWO laments



- **In Lk 13: 34-35*** - The first lament is associated with the Pharisees and the religious leaders, who seek to keep Jesus away from Jerusalem as He travels through Samaria.
- They warn Him about Herod's desire to kill Jesus. (*self-interested warning*)
 - But Jesus must continue.

LAMENT OVER JERUSALEM

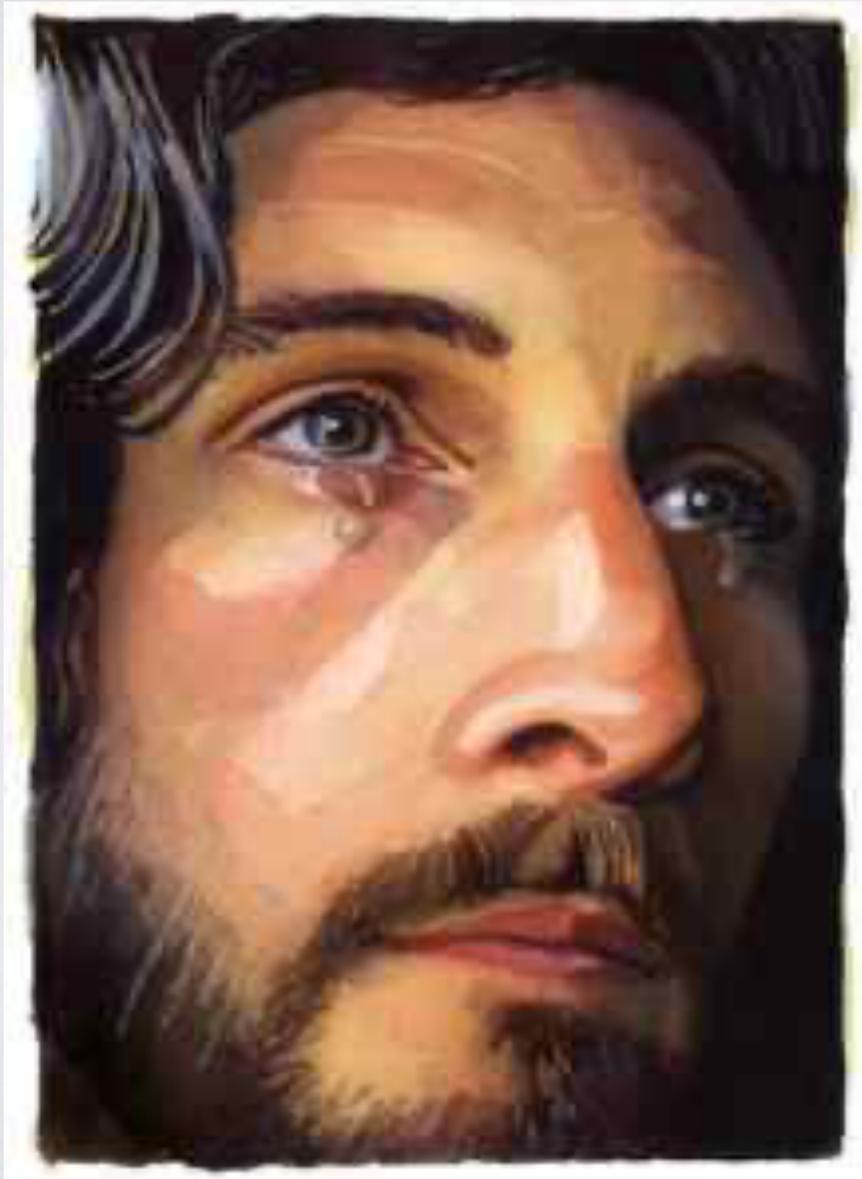
TWO laments



- Jesus will go to Jerusalem, for that is where Prophets die. (Lk 13:33)
- How He wished to gather her children as a **hen gathers her brood.**
 - Yet, **YOU** (the religious leaders) were unwilling.
- **YOUR HOUSE** will be abandoned.
The Temple will be destroyed.

LAMENT OVER JERUSALEM

TWO laments

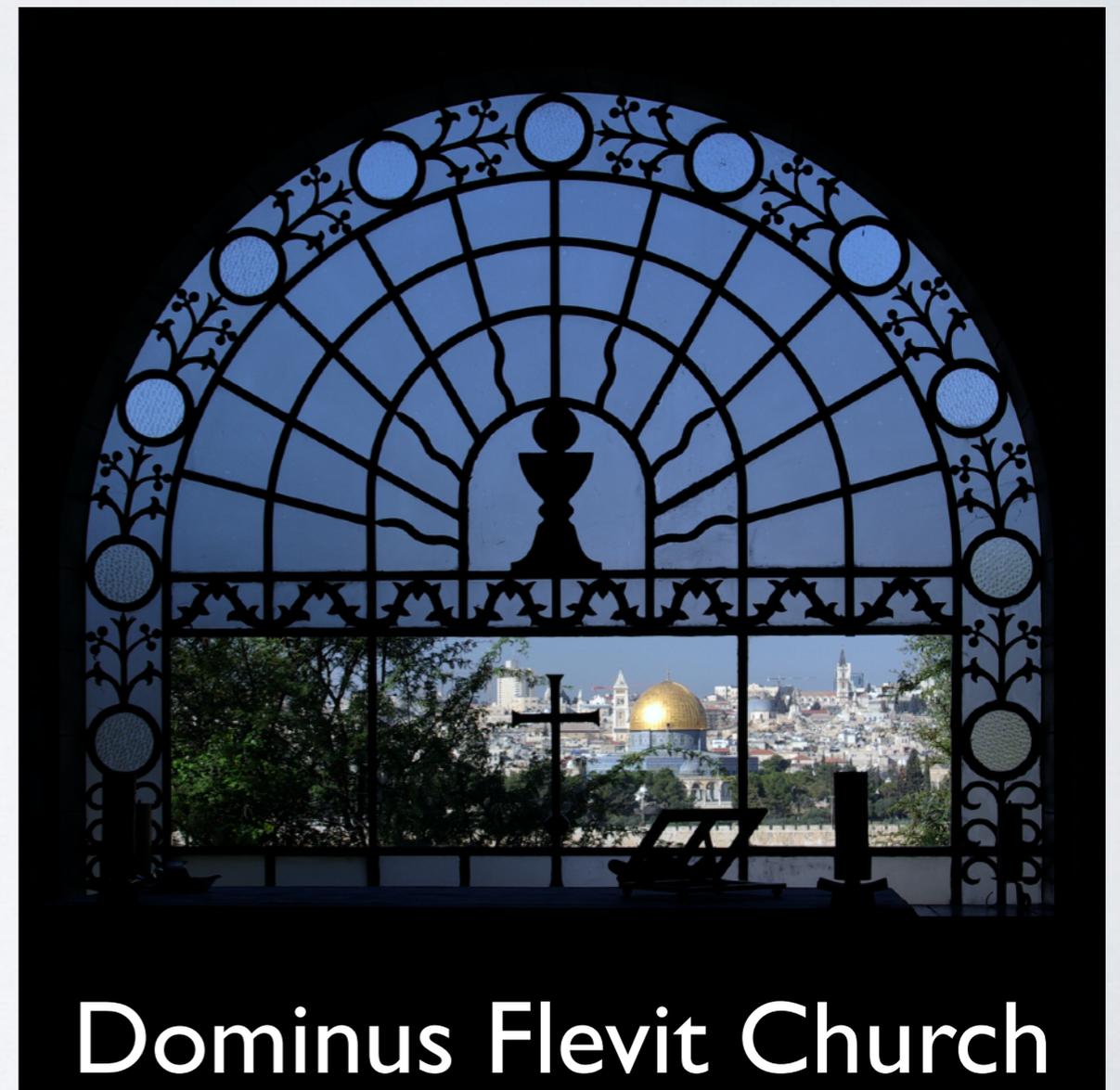


- In Lk 19: 41-44* The Second lament is about the Temple
- He weeps
 - The vision of 70 AD - the Destruction of the Temple is visible to Our Lord, because they missed Him at His coming.
 - a palisade - a barricade

PALM SUNDAY ROUTE



PALM SUNDAY ROUTE



Dominus Flevit Church

PALM SUNDAY ROUTE



LOOSE ENDS

- Mt 21:12 v. Mk 11:15
 - When was the temple cleansed
- **Mt 21:14** - Ministering on Palm Sunday
- **Mt 21:16** - LXX



WHEN TEMPLE CLEANSSED

- **Mark 11: 12-19** Places the cleansing of the Temple on Monday of Holy Week
 - **Matthew and Luke** Place the same event on Palm Sunday
 - **Error - Conflict?**
- **NO** - The Gospel writers wrote **thematically** and often ignored days and dates for that purpose. **As such we have an ordered account in the Gospels.**
 - cf. The teaching of the **Our Father** location

WHEN TEMPLE CLEANSSED

- **Matthew and Luke** seems to be concerned about describing the event in a manner that proposes the significance of the act.
 - The Son of David, King of Israel was there for a reason. Cleansing the Temple - *fulfilling the law and the prophets* is connected in the narrative.
- **Mark** - Here, is much more focused on precision and detail, including the cursing of the fig tree before the **cleansing** of the Temple, a focus on the condemnation of Israel.
- **All agree, Jesus slept that Monday night in Bethany.**

MINISTERING AFTER CLEANSING

- **Matthew records** that after Jesus overturned the tables of the money changers and the seats of those selling doves,
 - **“The blind and the lame** approached Him in the temple area and He cured them.”
- v. 15 - Religious leaders saw the **wonderful things**, that Jesus was doing and the **‘children’ crying out** Hosanna to the Son of David.
 - **Who are these children?** (Key to v. 15)

JESUS QUOTES LXX

- An often **overlooked** aspect of the study of the New Testament, is the frequency of quotes that align with the **LXX** (Septuagint - the Greek Old Testament translation)
 - and **not** the Hebrew Scriptures
 - especially noticeable when there are differences between them.
- The prophecy quotes invariably **mirror the LXX** version rather than the Hebrew.
 - Here we see it with **Psalm 8:3**



JESUS QUOTES LXX

Have you never
read the text ...

- Mt 21: 16 - “Out of the mouths of infants and nurslings, you have brought forth **praise**.
- **Psalm 8:2 LXX** - Out of the mouths of infants and nursing babes you have fashioned **αἶνον** (**praise**) ...
- **Psalm 8:3 Hebrew** - “Out of the mouths of babes and infants you have **drawn a defense** against your foes.



LXX

JESUS QUOTES LXX

αἶνον from
aineō
to praise

- The word in Psalm 8:2 in LXX which is numbered Ps 8:3 in our scriptures is αἶνον
 - It means PRAISE and only that.
- <https://www.stepbible.org/?q=version=LXX%7Creference=Ps.8>, an Orthodox Christian site, documents that αἶνον occurs only twice in the New Testament.
 - Here, at Mt 21:16 as recorded by Matthew and at Lk 18:43*



LXX



HOLY WEEK MONDAY

CURSING OF FIG TREE

- **Recall** - Luke 13: 6-9
- **Lets READ** - Mark 11: 12-14
- **Connect with** Mt 21: 21-22
 - The fig tree
 - The mountain
 - *The context of time and mission*



CURSING OF FIG TREE



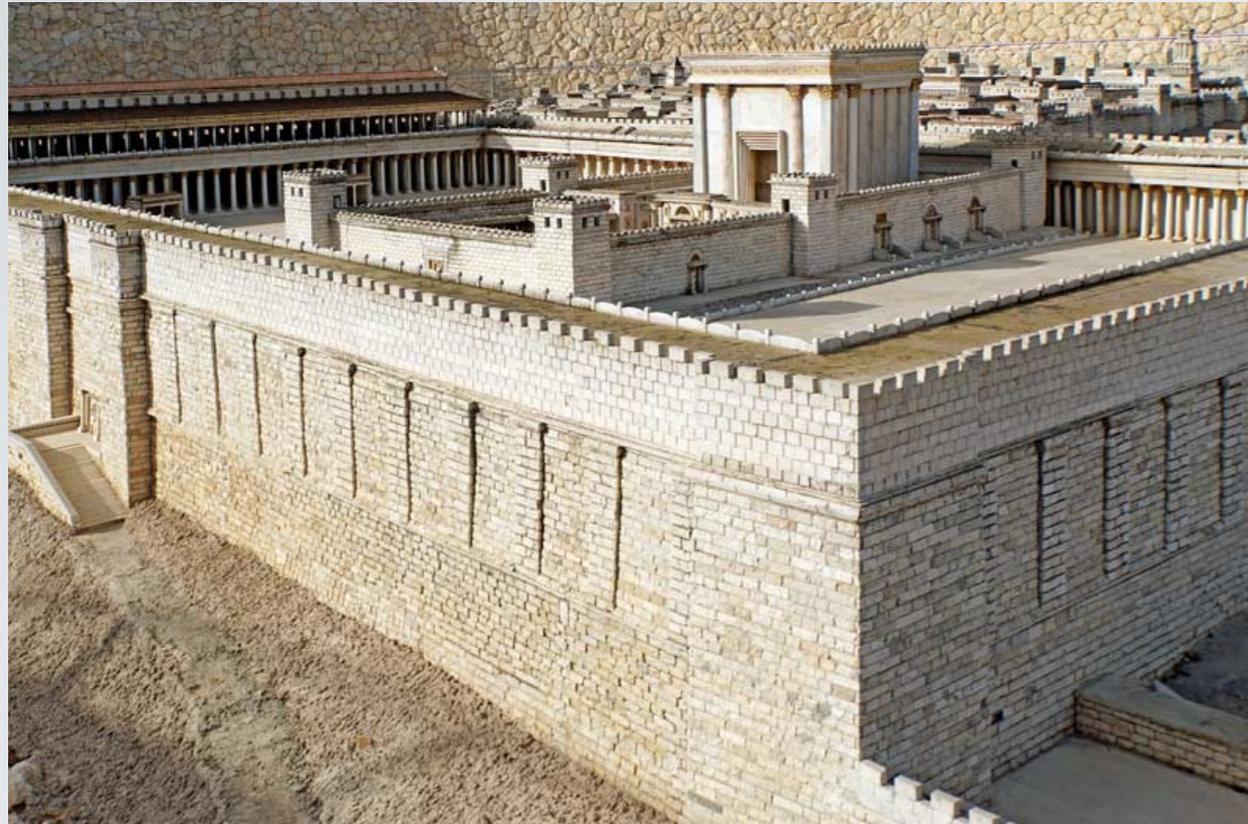
- St Luke documents, via **parable**, a warning to Israel. **Lk 13: 6-9**
- A person who ‘had a fig tree planted’ **[God]** came in search for **FRUIT** and there was none.
- For the three years of Jesus mission, there seemed to be **no fruit among the leaders of the people [Pharisees and Sadducees]**
- The **gardener [Jesus]** *pleads for one more chance*. If no fruit in the end,
“**You can cut it down.**”

CURSING OF FIG TREE



- There are three images of Israel as the people of God
 - The Fig tree
 - The Olive tree
 - The Vineyard (Grapes)
- A curse of the fig tree, at this time in Jesus ministry, is a curse of the Jewish state as manifested by its failure to remain faithful to God and a failure to produce fruit by being a light to the gentiles.

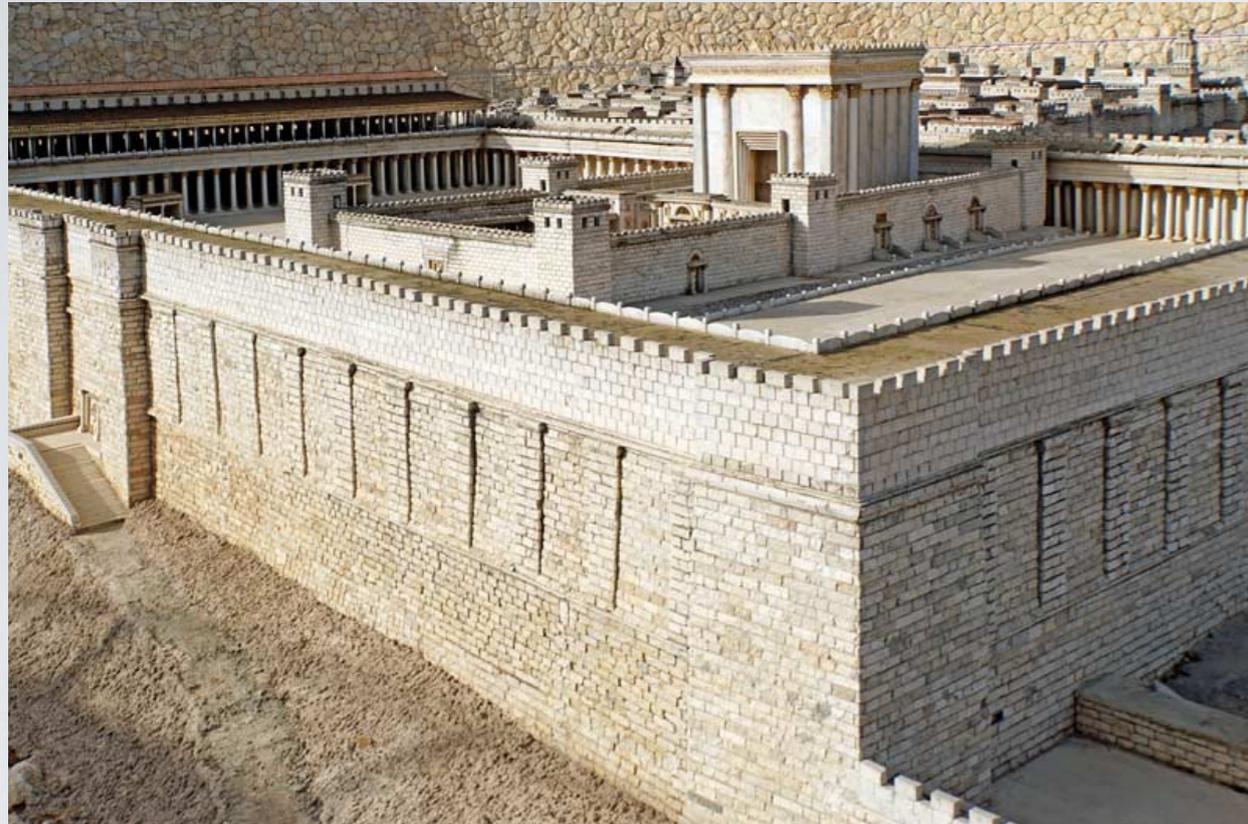
CURSING OF FIG TREE



- Mt 21:21-22 - If you [Apostles] say to **THIS** mountain [Mount Zion Jerusalem] “Be lifted up and thrown into the sea.” IT will be done.
- The Sea - is the realm of the Gentiles and their gods.

- Thus Jesus not only foretells the **destruction of The Jerusalem Temple by the Romans,**
- but also foretells the **ultimate success of the Apostolic Mission** - that with prayer, **Rome and the Gentiles will be conquered by His Church.**

CURSING OF FIG TREE



- The Cleansing of the Temple was **Messiah's judgment of Jerusalem and the Temple system** that had become unsalvageable.
 - A **new priesthood** was needed in the **order of Melchizedek** (Ps 110:4)
- **The Passover was near. It was time for a new Exodus.**
 - [cf Lk 9: 31] Jesus had foretold this in the **Mount of Transfiguration. before He turned His face towards Jerusalem.**



THE COMING OF THE HOUR

The GREEKS wish
to see Jesus
(Jn 12:20-36)



A GRAIN OF FALLEN WHEAT

JOHN 12:20-36

THE HOUR



- Read Jn 12: 20-26
- Why do the Greeks go to Philip?
- Who do the Greeks represent symbolically
- What is the common significance of HOUR
- What will happen when HIS Hour comes?
- What does this mean to Catholics?



“THE HOUR”

... is coming





“The HOUR...”

- The **Gospel of John** speaks several times of “the hour” that is coming ...
- What is the **significance** of this cryptic reference to “the hour?”



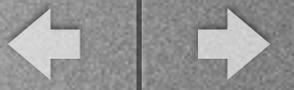
“The HOUR...”

- **St John refers to it twice** - as a source of the phrase, **in his narrative** in the Gospel of John **to explain events.**



“The HOUR...”

- The **first time** St John refers to the hour, he states:
- “So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.” (Jn 7:30).



“The HOUR...”

- The **second time** St John refers to the hour, he states:
- “He (Jesus) spoke these words while teaching in the treasury in the temple area. But no one arrested him, because his hour had not yet come.” (Jn 8:20).



“The HOUR...”

- In John 7:30 and John 8:20 we have a confirmation of the ‘plain meaning’ of the phrase “the hour” of Jesus.
- It is **plainly the hour when Jesus would be arrested, and thus suffer his passion and be crucified.**
- Also, **these phrases bear witness that Jesus was in control and that no one would be able to take control from him and bring about the Hour, until Jesus permitted!**



“The HOUR...”

- Yet there is much more to be understood here.
- To see the additional spiritual meaning, we need only look at Jesus, and his FOUR utterances of the same phrase -regarding “his hour!”
- What additional insights does Jesus give us?



The First utterance

John 2:4 - Marriage at Cana

- At a wedding, Mary tells her son: “They have no wine.”
- **Jesus** said to her: “**Woman, how does your concern affect me? My hour has not yet come.**”
- The story continues but **Jesus provides wine** for the marriage feast.



The First utterance

John 2:4 - Marriage at Cana

- **Logical inference:** When “His hour comes” Jesus connects the event of his hour with providing wine.



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- Jesus is conversing with a **Samaritan woman**. Her ancestors as part of the Northern Kingdom (10 tribes of Israel) had worshiped on a particular mountain.
- We know this mountain to be **Mt. Gerizim**



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- The Samaritan woman observes that Jews, like Jesus, worship in Jerusalem.
- Jesus says to her: “Believe me, woman, **the hour is coming** when you will worship the Father neither on this mountain or Jerusalem.”
- “... **But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and Truth;**”



The 2nd utterance

John 4:21-23 - Meeting the Samaritan Woman

- **Logical inference:** When his hour comes, worship will no longer be by sacrificing animals in either mountain.
- There will be a **new type of worship**, new to Jew and Samaritan alike, where the Father will be worshiped **in Spirit and in Truth**.



The 3rd utterance

John 5:25 - The Word of God

- Jesus is preaching about the alignment of mission with the Father.
- Jesus explains that the **as the Father raises the dead and gives life, so the Son gives life to whomever he wishes.**



The 3rd utterance

John 5:25 - The Word of God

- Jesus explains that the Father has entrusted him with judgment. **To hear and believe in the words of the Son is to have eternal life.**
- “Amen, Amen, I say to you **the hour is coming ...** when **the dead will hear the voice of the Son of God, and those who hear it will live.**”



The 3rd utterance

John 5:25 - The Word of God

- **Logical inference:** When his hour comes, there will be a new way to hear the Word of the God, as the Word of the Son, and those who hear and believe will pass from death to life.
- This final revelation will moot the need for further revelations and prophets.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Some Greeks who had come to Jerusalem to worship at the Passover feast, approach Philip, the Apostle, and request the ability to see Jesus.
- Philip and Andrew, both having Greek names, pass on the request to Jesus



The 4th utterance

John 12:23 - The discourse over the Greeks

- **Jesus** launches into a discourse that initially seems unrelated to the request ...



The 4th utterance

John 12:23 - The discourse over the Greeks

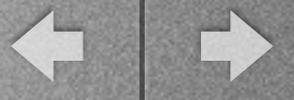
- Jn 12:23-27 - **Jesus** answered them: "**The hour has come** for the Son of Man to be glorified. Amen, amen, I say to you, **unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.** Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Jn 12:23-27 - Whoever serves me must follow me, and where I am, there also will my servant be. **The Father will honor whoever serves me.** "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour.



The 4th utterance

John 12:23 - The discourse over the Greeks

- Philip and Andrew must have been puzzled, for they had simply asked Jesus if He would meet with the Greeks ... but what follows in **Jesus' discourse gives us the last piece of the puzzle** regarding the spiritual meaning of “the hour!”



The 4th utterance

John 12:23 - The discourse over the Greeks

- **Logical inference:** When his hour comes, Jesus will be like a grain of wheat, that when dies will produce the kind of fruit that will give eternal life.
- What is the fruit that a grain of wheat, dies to produce?



The 4th utterance

John 12:23 - The discourse over the Greeks

- **Logical inference:** When his hour comes, **Jesus** will be like a grain of wheat, that when dies will produce the kind of fruit that will give eternal life.
- What is the fruit that a grain of wheat, dies to produce? **Bread!**



Recapping “the hour”

When **Jesus' hour** comes He will:

- (1) Provide the **wine**;



Recapping “the hour”

When **Jesus' hour** comes He will:

- (1) Provide the **wine**;
- (2) Provide a **new worship system**;



Recapping “the hour”

When **Jesus' hour** comes He will:

- (1) Provide the **wine**;
- (2) Provide a **new worship system**;
- (3) Provide a method by which **His Word will be heard as the Word of God**;



Recapping “the hour”

When **Jesus' hour** comes He will:

- (1) Provide the **wine**;
- (2) Provide a **new worship system**;
- (3) Provide a method by which **His Word will be heard as the Word of God**;
- (4) Provide **bread** which is the fruit of his death - to Jews and Greeks alike - all who wish to see Him.



The Last Supper is the First Supper

- When do we have a **worship service** that is a **Passover meal**, that is one hour, where **we hear His word read** with the power of saving the spiritually dead, where the **sacrificial elements are** not animals killed in the temple on a mountain, but **wine and bread** as provided by Jesus?



The Last Supper is the First Supper

- When does he take bread, the fruit of dead wheat, and call it His body that must die so others can live? When does he call the best wine, the wine that is His blood shed for our salvation.
- When does he institute this new worship service and give command that it be done in Remembrance (*anamnesis*) of Him?



The Last Supper is the First Supper

- The Last Supper is the first Mass - which we celebrate as He commanded. “The Father will honor whoever serves Jesus.” (Jn 12:26).
- The bread, a partaking in His body and the wine, a participation in His blood. (1 Cor 10:16-17)
- Those who eat the Bread that is His Body and drink his Blood will have eternal life, and He will raise them on the Last day. (Jn 6:53).



The Hour



THE GOSPELS

A Scholarly Biblical Study

