



14. Matthew 19:1-25:46.

Byzantine icon of Christ entering Jerusalem on Palm Sunday

Matthew rejoins Mark's outline with Jesus and his disciples' on the road to Jerusalem, but he expands the teachings in the temple and relates the Savior's apocalyptic vision of the destruction of Jerusalem into a full eschatological sermon.

Part 5: Journey to and Ministry in Jerusalem (19:1–25:46)

- **On the Road to Jerusalem** (19:1–20:34)
 - Teachings (19:1–20:17)
 - **Passion Prediction 3** (20:17–20:28)
 - precedence in the kingdom: the mother of James and John (20:20–28)
 - Jesus heals two blind men (20:29–34, **healing story**)
- **Jerusalem Ministry** (21:1–23:39)
 - Triumphal Entry (21:1–11, Sunday)
 - Jesus Cleanses the Temple (21:12–17)
 - Cursing of the Fig Tree *after* the cleansing (21:18–22, Monday)
 - Authority of Jesus questioned (21:23–27)
 - Old Israel rejected (21:28–22:14)
 - Attempts to trap Jesus in his words (22:15–46)
 - Denunciation of the leaders of Old Israel (23:1–36)
 - **Lament** over Jerusalem (23:37–39, segue to **Eschatological Sermon**, 24:1–25:46)

Teachings on the Road to Jerusalem (19:1–20:17)

- **On Divorce (19:1–12)**
 - Addition of sections on (temporary or necessary) celibacy
 - “. . . All *men* cannot receive this saying, *save they to whom it is given*. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.” (19:11–12)
- Children and the Kingdom (19:13–15)
- True Riches: the Young Man and the Apostles (19:16–30)
- **Parable of the Laborers in the Vineyard (20:1–16)**
 - Illustration of “the last will be first” principles (see 19:30, 20:16)
 - **“Are you envious because I am generous?” (20:15 NRSV)**
 - Modern applications?

7/14/2008

14. Matthew 19:1–25:46

3

Jesus in Jerusalem

- **Triumphal Entry (21:1–11, narrative)**
 - **Twelfth Formula Quotation 21:4–5 = Isaiah 62:11 and Zechariah 9:9**
 - Matthew misses the poetic parallelism and has two animals!
- **Jesus Cleanses the Temple (21:12–17; narrative)**
 - Addition of **children praising Christ (21:15–16)**
- **Cursing of the Fig Tree (21:18–22, miracle [cursing] story)**
 - **Matthew places the cleansing on the first day (Sunday) and the cursing on the second day (Monday), whereas Mark had moved the cleansing to Monday to be framed by the story of the cursing of the fig tree**
- **Authority of Jesus Questioned (21:23–27, controversy narrative)**



7/14/2008

14. Matthew 19:1–25:46

4

The Leaders of Israel (21:28–22:14)

- **Old Israel Rejected** (21:28–22:14, **parables**)
 - **Parable of the Two Sons** (21:28–32)
 - Parable of the Wicked Tenants (21:33–46; cf. Mark12:1–12)
 - **Parable of the Wedding Banquet** (22:1–10)
 - **Parable of the Man Without a Wedding Garment** (22:11–14)
- Attempts to Trap Jesus in His Words (22:15–46, **controversy narratives**)
 - Question about Paying Taxes (22:15–22, Pharisees and Herodians)
 - Question about the Resurrection (22:23–33, Sadducees)
 - Question about the Greatest Commandment (22:34–39, Pharisees)
 - Question about David's Son (22:41–46, Christ to the Pharisees)
- **Denunciation of the Leaders of Old Israel** (23:1–36)
 - **Hypocrisy of Scribes and Pharisees** (23:1–12)
 - **Seven Prophetic “Woes”** (23:13–36, more “Jesus as Jeremiah”)
 - “Woe unto you, scribes and Pharisees . . .”
 - Blind guides, devourers of widows houses, hypocrites . . .

7/14/2008

14. Matthew 19:1–25:46

5

Christ's Lament over Jerusalem (23:37-39)

- “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.**” (Matthew 23:37–39; cf. 3 Nephi 10:6–7)
 - **Compare with Jeremiah's Book of Lamentations**

7/14/2008

14. Matthew 19:1–25:46

6

“The Olivet Discourse”

Eschatological Sermon (cf. JS—Matthew 1)

- The Fifth Discourse in Matthew, this discourse is **an extended version of Mark’s “Little Apocalypse”**
 - *Matthew adds a section of teachings that follow Jesus’ prophecies regarding the destruction of Jerusalem*
 - *The discourse is expanded still further in the Pearl of Great Price*
- Jesus took his disciples to the Mount of Olives, a scene of importance in the future eschatological drama
- Two-part structure
 - **Prophecies: Warnings of Destruction** (24:1–35, although not an apocalypse, these prophecies are still **apocalyptic in image and tone**)
 - **Teachings: The Necessity for Watchfulness** (24:36–25:46, teachings about the end primarily in **parables**)

7/14/2008

14. Matthew 19:1–25:46

7



Warnings of Destruction (24:1–35)

Prophecies

- Destruction of the Temple (24:1–2)
- Signs of the End Time (24:3–8)
- Persecutions Foretold (24:9–14)
- **Abomination of Desolation** (24:15–28; cf. Daniel 9:27; 11:31; 12:11)
 - Antiochus III Epiphanes (168 B.C.)
 - Phannai, illegitimate high priest installed by zealots before Jerusalem's destruction
 - Titus (A.D. 70)
 - **Anyone or anything else that prevents proper worship on the site of the temple**
 - *Future Antichrist*
- **Parousia, or "Final Glorious Coming" foreseen** (24:29–31)
 - *Parousia* is a Greek work literally meaning "**visitation**" that was used to describe the state visit of an emperor . . . Christ will return as King of Kings and Lord of Lords!
- Lesson of the Fig Tree (24:32–35)

7/14/2008

14. Matthew 19:1–25:46

9

The Necessity for Watchfulness (24:36–25:46)

Teachings

- "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 Unfaithful Slave** (24:45–51)
 - "The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of and shall cut him asunder" (24:50-51)
 - **Strong eschatological language: in the Final Coming Jesus comes as judge, red robe and all!**
 - **Parable of the Tens Bridesmaids** (25:1–13)
 - Exposition: Elder Oaks has stressed that these represent members of the Church—50% is not a good ratio!
 - **Parable of the Talents** (25:14–30)
 - Remember talents are weights used in valuing money (although we can apply them as conventional "talents")
 - A talent was approximately 20.4 kg, usually of silver
 - **Parable of the King's Division of the Sheep and the Goats** (25:31–46)

7/14/2008

14. Matthew 19:1–25:46

10