

THE LAST WEEK OF THE LORD JESUS ON EARTH

III. The Expression of Jesus' Emotions

Tuesday, 11th Nisán (March 31), A.D. 33

Mt. 21:17-22; Mk. 11:12-19; Lk. 19:41-48

Introduction:

The dinner (a cooked meal) at **Baythah-néeah** (Bethany) in the dwelling (the building in which people are presently living) of Simon the leper, prepared and served by **Máhrthah**, was eaten in second evening (sunset til dark) on Sunday, 9 Nisán (March 29), 'six days before Passover.' Passover that year occurred on Friday, 14 Nisán (April 3), A.D. 33 (cf. 'six reasons to substantiate this' on pages 35,36 of *APT: A Chronological Harmony of The Gospels*). It was too late (after dark) to travel any distance (especially c. thirteen miles) to **Ehfrah-éem** (*Macmillan Bible Atlas*, map # 236). Therefore Jesus and His disciples must have retired to spend the night at **Baythah-néeah** (Bethany) and began the journey to Jerusalem in the next morning (Jn. 12:12), on Monday, 10 Nisán (March 30), and not on Sunday 9, Nisán (March 29), which is the traditional day of observance. After the Triumphal entry into Jerusalem, He returned to and passed that night at **Baythah-néeah** (Mt. 21:17; Mk. 11:11,12). On the next morning, Tuesday, 11 Nisán (March 31), 33 on their journey from **Baythah-néeah** to Jerusalem, when He and the disciples came upon the Mount of Olives, The Lord Jesus demonstrated and expressed four of His emotions: **Cursing the Fig Tree**, **Crying over Jerusalem**, **Cleansing The Temple**, and **Compassion on the Helpless**.

A. Cursing the Fig Tree (Mt. 21:17-22):

1. The first emotion that Jesus Displayed was Hunger (Mk. 11:12; Mt. 21:18). Many people in the mid east do not eat early in the morning but rather eat a cooked meal which we call brunch. He and his disciples had been walking for more than an hour. That explains His hunger.
2. The second emotion that Jesus displayed is Hoping in Anticipation. He rightly expected old fruit because leaves of a fig tree appear at the same time or shortly after the fruit buds appear (Mk. 11:13). It was too early in the spring for fruit and for leaves. But since it had leaves, fruit, even if old fruit, was to be expected. This cursing is a sign of how Jesus and The Father treat hypocrisy. The Godhead treats hypocrisy with contempt and an eternal curse--damnation.
3. The third emotion that Jesus displayed is Disappointment. He found nothing but leaves on the tree (v. 13b). Jesus likened people to fruit trees. Some bear good fruit and some bear rotten fruit (Lk. 8:11-15; Jn. 15:2-5; Jude 12).
4. The fourth emotion that Jesus displayed is Contempt - the feeling with which one regards that which is worthless (v. 14 cf. Mt. 7:15-20; Gal. 5:19-23; Lk. 13:6-8). He cursed the tree to be fruitless forever. Just so it is spiritually. When professing believers fail to produce fruit after given sufficient time (3 to 4 years) to do so and prove their reality, they are cut out (Lk. 13:6-8) and given no further opportunity to bear fruit but die or if unregenerated all spiritual interest is abandoned. There are many different ways that Scripture presents this Truth, some of which shall be noted in the parables and teaching The Lord Jesus Christ presented to the crowds and disciples throughout the next day Wednesday, 12th Nisán (April 1), A.D. 33

B. Crying over Jerusalem from Sorrow (Lk. 19:41-44):

1. Sorrow - Jesus was known as The (Hu)Man of Sorrows (Isa. 53:3). Here He demonstrated sorrow over Jerusalem's future plight in fiery destruction after long siege resulting in famine and starvation because the people, influenced by the Jewish leaders who did not and would not recognize the appointed season of their visitation by Messiah's promised appearance (Lk. 19:41-44 cf. Isa., 29:1-6; Dan. 9:26,27). The Jewish leaders were comprised of religious leaders and political leaders.
 - a. The Religious Leaders of Israel were leaders chosen from five classifications or sects in Israel: Pharisees, Sadducees and priests, Scribes, Elders, and The Council or Sanhedrin, plus the Herodians.
 - (1) Pharisees - their leaders were Levite teachers that had a knowledge of Scripture from a rigid interpretation of The Law, but had abandoned The God's Word for precepts of humans and desired to kill their Messiah (Mk. 7:5-13; Mt. 15:1,31).
 - (2) Sadducees and priests - religious leaders who refused to believe in resurrection, called for their Messiah's crucifixion (Mt. 16:21,15; Mk. 11:18; 14:1; 53,55; Lk. 19:48).
 - (3) Scribes - copyists and teachers of The Scriptures usually of the priesthood like Ezra (Ezra 7:11). Although the priests usually were Sadducees, some were Pharisees (Acts 23:9).
 - (4) Elders - elderly Jewish men selected from among the older generation of the nation recognized for their fairness in dealing with others, integrity, and ability to counsel and judge matters of national jurisprudence, usually with local elder experience. Elders are referred to distinctly apart from the Sanhedrin (Mt. 26:59).
 - (5) The Council or Sanhedrin was the highest tribunal composed of seventy members chosen from among the high priests, the elders (both tribal elders and family heads), scribes, and lawyers plus the current high priest as president (Mt. 26:3; Lk. 22:66).
 - b. Herodians - Political leaders of Israel who patronized the Herodian dynasty and joined council with the Pharisees to kill Jesus (Mk. 3:6; 12:13).

All these leaders incited by hate, except Joseph of **Ahreemahthah-éeah** (Arimathæa) and **Neckóhdaymohs** (Jn. 19:38,39), were joined together in counsel to persuade the fickle multitude to call for His crucifixion (Mk. 15:1). Mid all this hate, The Lord Jesus demonstrated Love.

2. Love - (Ps. 87:2; Jn 3:16 cf. 15:9; 13:1) - His love for The city of Zion as well as for all those who respond in repentance and committed trust (Faith) to Him called 'His Own' because He redeemed them (bought them back to Himself to be His).
3. Grief (Jn. 11:35; Lk. 19:41) - Only twice in His life on Earth is it recorded that Jesus was grieved. The first is when Jesus came to Mary and **Máhrthah** after the death of **Láhzahrohs**. When Mary and the Jewish mourners met Him with loud weeping, He was moved with emotion, burst into tears, and grieved with them (Jn. 11:32-35). The second time that it is recorded is here on His approach to the city as He began to descend from the brow of The Mount of Olives and became reminded of the horrible ravage and suffering the inhabitant Jews shall encounter in the future because they did not know that The Promised Messiah's visitation occurred (Lk. 19:41). These are the only two occasions which Scripture records that Jesus cried: over the death of **Láhzahrohs** and over the impending destruction of Jerusalem.

These three emotions, sorrow, love, and grief experienced one time or

another by every human, were demonstrated as predominant in the last days of His life by The Lord Jesus Christ.

C. Cleansing The Temple (Mt. 21:12-17 cf. Mk. 11:15-19; Lk. 19:45-48).

1. This is the Second Time - The first time He cleansed The Temple was three years before on 10 Nisán (April 3), A.D. 30, shortly after beginning His public ministry (Jn. 2:13-16);
2. By doing this, cleansing The Temple, Scripture was Fulfilled (Mal. 3:1,2 cf. Isa. 56:7-15 cf. Mk. 7:15-18; Jer. 7:11);
3. Anger and zeal were demonstrated by Him (Mt. 21:11; Jn. 2:17 cf. Ps. 69:9).

D. Compassion on the Helpless (Mt. 21:14-16):

1. In compassion He healed the blind and lame ones (v. 14).
2. But The Indignant Sadducees (chief priests) and scribes challenged Him. Graciously He questioned their lack of comprehension and knowledge of The Scriptures which their occupation required them to practice, teach, and copy (Mt. 21:15,16).

E. Jesus Spent the night on the Mount of Olives (Mk. 11:19; Lk. 21:37,38).

Instead of returning to **Baythah-néeah** (Bethany) as He did the night before (Monday), He went out of the city to The Mount of Olives as He frequently did on previous visits to Jerusalem.

Conclusion:

Today we studied the third day of The Last Week in The Life of The Lord Jesus Christ on Earth, Tuesday, 11 Nisán (March 31), A.D. 33. The whole night before was spent by Jesus and His disciples in **Baythah-néeah** (Bethany). John wrote, 'On the morrow' (12:12 APT). Matthew recorded, '... they came unto **Baythah-gáy**, to the Mount of Olives' (21:1). On this day it was noted that Jesus demonstrated and expressed four of His emotions: Cursing the Fig Tree, Crying over Jerusalem, Cleansing The Temple, and Compassion on the Helpless.

He expressed and demonstrated hunger, hope and anticipation, disappointment, and contempt by cursing the fig tree. He demonstrated sorrow, compassion, love, and grief by loudly crying with tears over Jerusalem. Then He demonstrated: anger and zeal in cleansing what is claimed to be His Temple or House of Worship; compassion upon the helpless; and apathy and rebuke for failing to read and apply Psalm 8:2 toward the indignant chief priests and scribes.

The most outstanding emphasis of these four demonstrations and expressions of The Lord Jesus Christ's emotions is His reactions of contempt, anger, and zealous condemnation to hypocrisy, fruitlessness, and lack of proper response to His Word through His servants who proclaim the Truth of His Word.

Application:

What will you choose **today** to do concerning the Lord Jesus Christ's attitude and ultimate judgment and condemnation of and grief over hypocrisy for failure to properly respond to The Gospel and failure to bear fruit for Him by discipling others?

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For next week: **Read and meditate upon: Jesus' Final Day of Public Teaching: Mk. 11:20-37; Lk. 20:1-38; Mt. 21:23-26:5).**