

Day 16 of “Through the Bible in a Year with Pastor Don and the FBC Family”

Jan. 16, 2016

- Genesis 27 – The deception of Jacob for a blessing.
- Matthew 20:17-21:22 – Christ’s triumphal entry.
- Ecclesiastes 6:5-12 – The frustration of temporal desires

Reflections:

1. Genesis 27. There are four scenes in this chapter: scene one (Isaac and Jacob); scene two (Rebekah and Jacob); scene three (Jacob and Isaac); and scene four (Esau and Isaac). What a despicable fragmented family of believers, all fragmented over spiritual matters. How bizarre for a family squabbling and deceiving for God’s blessings! Such a disgrace! To be sure, all parties are at fault. Isaac knew God’s word to Rebekah that the elder would serve the younger (25:33), yet he set out to go against God’s Word by blessing Esau. Esau agreed to the plan and so broke the oath he made to Jacob (25:33). Rebekah and Jacob each tried to gain God’s blessing by deception, without faith or love. The result of this would be the reaping of hatred and separation for Rebekah would never see Jacob again. It is insanity to go against God, all one does is reap pain and heartache, sooner or later. Satan is very effective in sowing discord in the family, the one place where there should be the blessings of focus and like-mindedness around the Lord’s will. In the end, the Lord makes it clear that His plan is to have top priority over everyone and everything.
2. Matthew 20:17-21:22. Outline: prediction of Christ’s death (20:17-19); ambition (20:20-28); authority (20:29-34); the triumphal entry (21:1-11); messianic authority (21:12-14); indignation (21:15-17); a symbol of rejection (21:18-22).
 - Apologetics: **Problem:** Matthew’s account records Jesus’ request of two disciples to go into a village and get two donkeys. However, in Mark and Luke, He requests that the two disciples get just the colt. **Solution:** Both animals were involved in Jesus’ triumphal entry into Jerusalem. There is no mistake in the accounts because Mark and Luke mention just the colt (πῶλον) and Matthew refers to the colt (πῶλον) and its mother. Moreover, the passage in Matthew is pointing out the literal fulfillment of the prophecy of Zechariah 9:9 *“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.”* The Septuagint (Greek translation of the OT) uses the same word for colt (πῶλον). Matthew does not say that Jesus rode on both the mother and the colt. It merely states that Jesus sat on the garments that the disciples placed on the donkeys. Perhaps they placed some garments on the mother and others on the colt, and Jesus sat on those garments which were placed on the colt. The text in Matthew does not say on which donkey Jesus sat. Mark and Luke focus on the colt on which Jesus rode, while Matthew mentions the presence of the colt’s mother. Her presence may have been necessary because the colt was so young. In fact, Mark 11:12 states that no one had ridden on the colt, and that the colt would be taking a passenger through a noisy crowd (Mark 11:9).

Perhaps the mother was brought along in order to be a calming influence upon her young. I would add that the critics cannot have it both ways. They cannot maintain that there are contradictions and say that the church later made up the various stories, for if they did they certainly would not create these “problems.” How many times have you listened to your spouse tell about an event and leave out a detail that you add? Certainly, no one would conclude the two accounts were contradictory. I bring this up because critics will point out what they label as contradictions as per between Jesus healing two blind men or one (Mark 10:46-52 with Matthew 20:29-34). Mark does not say that there was *only* one blind man healed. Where there are two (Matthew) there are always one.

3. Ecclesiastes 6:5-12. The wise have no advantage over the fool in that both have desires that outstrip their desires. Longing for more and more stuff, more and more of the temporal as ends in themselves, is meaningless, a chasing of the wind. If it is just about the temporal perspective, then human life really is at best a horrible joke.

In ‘Ehyeh,

Pastor Don