

# SUNDAY MORNING NOTE



## “THE FORD MEN IN EARLY 21ST CENTURY”

---

### “Holy Week: The Triumphant Entry into Jerusalem”

Dear Ford Men:

What do you think?

Did JESUS of Nazareth's doctrine to “*resist not evil?*” (Matthew 5:39) make him a Pacifist?

Or was JESUS really a mighty *spiritual warrior* to refused to succumb to evil?<sup>1</sup>

---

<sup>1</sup> See, e.g., Algernon Sidney Crapsey, “Jesus’ Method of Government,” *Religion and Politics* (New York, N.Y.: Thomas Whittaker Publisher, 1905), pp. 78-99 (“The doctrine of Jesus is not the doctrine of passive obedience; it is the doctrine of **passive resistance**. And it is this doctrine of **passive resistance** that is the great original doctrine that Jesus has contributed to moral science.”). From this doctrine of passive resistance emerged a final acknowledge of various human rights, such as “right of conscience,” “freedom of speech,” and the constitutional “right to peacefully petition government for the redress of

When I think of “**Holy Week**”—or the week between **Palm Sunday** and **Easter Sunday**, I am always absolutely amazed at everything that Jesus did during that week:

- Triumphant entry into Jerusalem; **JESUS** is riding on a colt/donkey. The onlookers take palm branches and many sing, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!” Matt. 21:1-11.
- The “whole city [of Jerusalem] was stirred” Matt. 21: 10.
- **JESUS** goes to the Temple in Jerusalem, and he drove out the merchants “who were buying and selling”; he overturned the tables of money changes and the benches of those selling doves. Matthew 21:12-17. He then healed the blind and the lame, and he argued with the chief priests and the teachers of the law.
- **JESUS** cursed the fig tree, and it immediately withered.  
Matthew 21: 18
- **JESUS** goes to the temple court, where he argues with the chief priests and the elder about “who gave you this authority?”  
Matt. 21:23-24.

---

grievances.” I believe these ideas came to fruition in 16<sup>th</sup>- and 17<sup>th</sup>- century England through the various Puritan movements. In the United States, this idea of passive resistance greatly influence the Civil Rights Movement. See, e.g., James M. Washington, *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* (New York, N.Y.: HarperOne Pub., 2003).

- JESUS tells the “Parables of the Two Sons.” Matthew 21:28–32
- JESUS tells the “Parables of the Tenants.” Matthew 21: 33–46.
- JESUS tells the “Parable of the Wedding Banquet.” Matthew 22:1–14.
- JESUS explains to pay taxes, and to “Render unto Caesar the things that are Caesar’s.” Matt. 22:15–22.
- JESUS debates with the Sadducees on the question of marriage partners after the resurrection. Matt. 22:23–33.
- JESUS debates with the Pharisees on the question of which is the “Greatest Commandment” in the law. Matt. 22:34–40.
- JESUS debates with the Pharisees on the meaning of Psalm 110 (“The LORD said to my Lord....”)
- JESUS decimates the corruption and hypocrisies of the Scribes (“teachers of the law”) and the Pharisees, stating “Woe unto you Scribes and Pharisees, hypocrites, for ye have omitted the weightier matters of the law—justice, mercy, and faith....” Matthew 23:1–39.

- JESUS goes to the Mount of Olives and explains the times of the end of the world. Matthew 24: 1-51.
- JESUS tells the “Parable of the Ten Virgins.” Matthew 25:1-13.
- JESUS tells the “Parable of the Talents.” Matthew 25:14-30
- JESUS tells the “Parable of the Sheep and Goats.” Matt. 25:31-46
- JESUS is visited by a woman who anointed his feet with expensive oil—ostensibly done in preparation for his burial. “The poor you will always have with you, but you will not always have me.” Matthew 26:10.
- Judas Iscariot soon betrays JESUS . Matthew 26:11.
- JESUS institutes the “Lord’s Supper” in the Upper Room—the Bread and the Wine. Matthew 26: 26-30.
- Peter refuses to accept JESUS ’ prediction of his imminent death; JESUS predicts Peter’s Denial. Matthew 26: 31-35.
- JESUS goes to the Garden of Gethsemane, where he prays so intensely that sweat drops from him like drops of blood. He

disciples could not stay awake, while he prayed. Matt. 26: 36-46.

- JESUS was soon arrested. Matt. 26: 47-56.
- JESUS is brought before the Sandhedrin and questioned. Matt. 26: 57-75.
- JESUS is brought before Pilate. Matt. 27: 11- 31.
- JESUS is Crucified. Matt. 27: 32-44.

What amazes me is everything JESUS did and said within one week, from the time of his Triumphal entry into Jerusalem (i.e., Palm Sunday) and his crucifixion.

If JESUS was abiding by a “SEPARATION OF CHURCH-AND-STATE” set of guidelines, he certainly would not have entered into the capital city of Jerusalem and openly proclaimed himself to be “Son of David, KING of the JEWS!”

If JESUS was a “do-nothing-about-injustice” pacifist, there is no way that he would have gone into the TEMPLE COURTS (Matt. 21: 23-27; Matt. 23: 1-39) and took the controversial issues of his “authority” and “corruption” and “injustice” directly to seat of problem: the chief priests, the scribes, the elders, the doctors of the law, etc.

If *JESUS* was a worldly political radical, both He and his 11 disciples (minus Judas Iscariot) could remain hidden in the mountains, and, like the Hasmonean dynasty before him, they would have conducted guerrilla warfare.

But *JESUS* instituted a new kind of radicalism—passive resistance—and, at the same time, he inaugurated his eternal kingdom, during this **HOLY WEEK**; a week in which the Church began to reign with Him, during this “millennium” period.

Let us therefore keep *Jesus Christ* foremost in Our hearts and minds this **Holy Week**!

Honor God and the Ford Family heritage and legacy.

Have a Happy Easter!

Rev. Rod Ford