

The background of the entire image is a photograph of a person, likely Jesus, walking on water. The person is wearing a blue robe and is captured from the waist down, with their feet visible on the water's surface. The scene is set during a sunset or sunrise, with a bright, glowing sun in the upper right corner, creating a warm, golden light that reflects on the water. The water is dark blue with white-capped waves. The overall mood is serene and miraculous.

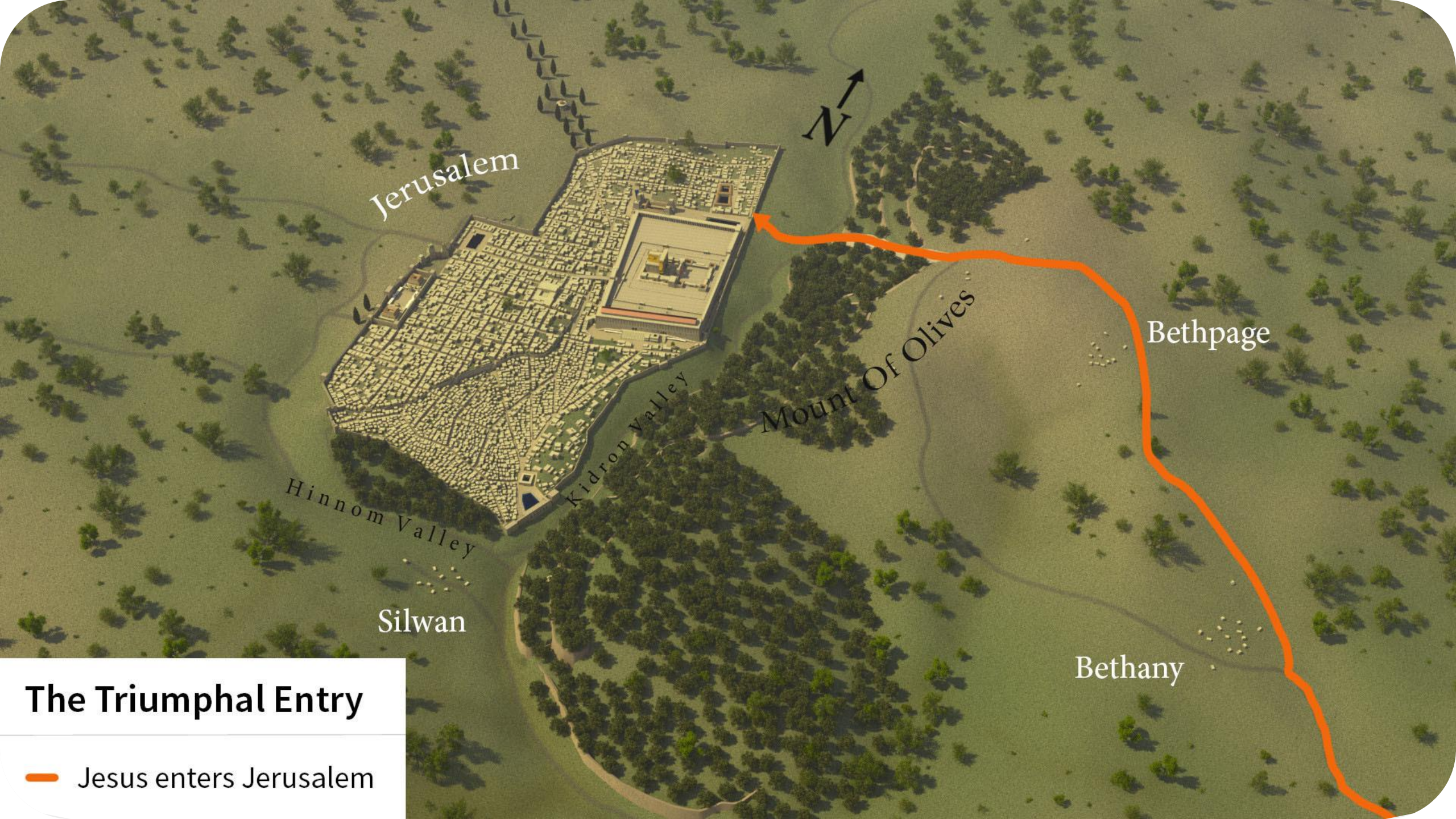
THE GOSPEL OF JOHN

PART THIRTY-THREE

The Word Made Flesh



JOHN 12:12-19



Jerusalem



Mount Of Olives

Bethpage

Hinnom Valley

Kidron Valley

Silwan

Bethany

The Triumphal Entry

— Jesus enters Jerusalem

1. Jesus Presents Himself as Israel's King (vv.12-13)

a. Some scholars surmise that this is an unceremonious act done by Jesus in front of just a few (v.12)



b. However, Jewish historian (non-believer) Josephus (Bel. vi. 422–425) describes one Passover, just before the Jewish War (ad 66–70), when 2,700,200 people took part, not counting the defiled and the foreigners who were present in the city



c. “423 So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten {c} belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,)



and many of us are twenty in a company, 424 found the number of sacrifices was two hundred and fifty-six thousand five hundred; 425 which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy;"



d. This was the quintessential event on the Jewish calendar and would not have attracted a small crowd, especially since Jesus had the religious leaders stirred up.

e. From about two centuries earlier, palm branches had already become a national (not to say nationalist) symbol. When Simon the Maccabee drove the Syrian forces out of the Jerusalem citadel he was honored with music and the waving of palm branches (v.13)



f. The cry Hosanna!, originally a transliteration of Hebrew *hōšî'â nā'* (lit. 'give salvation now'; Hosanna (*אֲנָא יְהוָה הוֹשִׁיעָה* Psa 118:25), had come to be a term of acclamation or praise.

i. This is not a casual trot into the city of Jerusalem



ii. So here, the crowds do not simply pronounce a blessing in the name of the Lord on the one who comes, but pronounce a blessing on the one who comes in the name of the Lord.

iii. What Jesus is doing is met with Messianic expectation

iv. This is also important because for much of his ministry, Jesus has been telling people to keep quiet



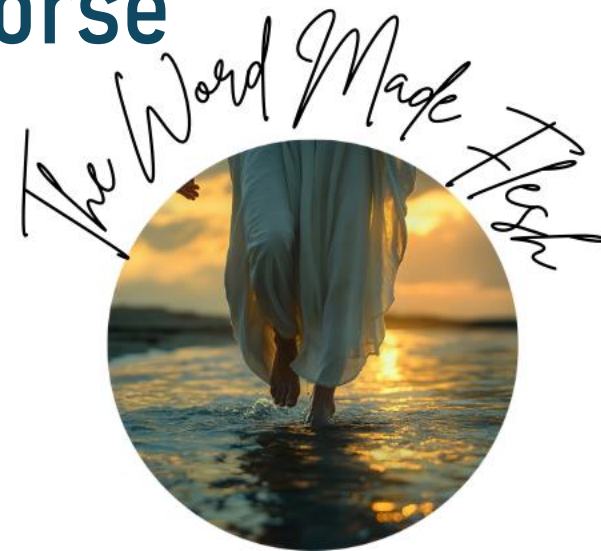
v. This was not so that no one would ever know who he was but so that he could reveal himself in the right way, at the right time

vi. The next line shows that this is the way the crowd understands their own words: Blessed is the King of Israel is not a quotation from Psalm 118, but a messianic identification of 'he who comes in the name of the Lord'



2. Jesus Chooses the Wrong Animal (vv.14-15)

- a. The Synoptics give more detail here and teach us that Jesus prearranged the securing of a donkey in order to fulfill Zechariah 9:9
- b. He does not enter Jerusalem on a war horse (cf. Is. 31:1-3; 1 Ki. 4:26), which would have whipped the political aspirations of the vast



crowds into insurrectionist frenzy, but he chooses to present himself as the king who comes in peace, 'gentle and riding on a donkey (D.A. Carson)

c. Jesus chooses to fulfill prophecy over political expectations

d. By intentionally entering Jerusalem on a donkey—a noble animal symbolizing peace in eastern lands—Jesus deliberately distinguished himself from a militaristic messiah.



e. Jesus fulfills Zechariah's OT prophecy through his actions, but does not speak it

i. Zechariah writes to comfort post-exilic Judah in order to encourage them by stating God has not forgotten about them and will establish his temple once again as a place for them to worship him



ii. There appears to be a deep contrast in verses 9 and 10

iii. Here it is: the reference to the universal rule of the king in v. 10 reveals that this is a “split prophecy,” that is, it has a two-stage fulfillment. Verse 9 was fulfilled in Jesus’ earthly ministry but v. 10 awaits a millennial consummation (cf. Rev 19:11–16).



f. But here is something else that get's lost—Jesus is riding a foal, why?

i. A foal is a young animal of the horse family, typically under a year old and not ridden

ii. Champion race horses are 2-5 years old

iii. Labor horses begin taking loads at 3-4 years old



iv. Jesus' riding the foal demonstrates his
dominion and authority over creation

g. Concluding Verses (vv.16-19)



3. What do we learn from this passage?

4. Do the people understand what Jesus is doing?



5. Applications

- a. There are times in life when we are required to take a donkey-like approach
- b. Outward adulation does not always mean understanding



5. Applications

- c. This scene teaches us that we will have to learn how to stay undeterred when public opinion about us or our faith changes
- d. As the Savior presents Himself publicly, you and I are called to do the same

