

## John 12:12-19

### “Joyful and Triumphant”

#### I. Intro.

#### II. Vs. 12-15 The hour has come

#### III. Vs. 16-19 A donkeys’ testimony

##### I. Intro.

All four gospels record the only public demonstration that Jesus allowed in His earthly ministry. What strikes me when looking at all four accounts is that this event does not seem to be as spontaneous? It seems as though Jesus orchestrated it as He is the one that made the arrangements for the donkey to coincide with the timing of the event. I can only guess that He did so based upon the prophetic word. To the Romans this day must have been quite comical to watch a poor peasant riding a donkey to the shouts of save now, as there was nothing triumphal about it to them. Whenever a Roman general was victorious he was given a “*Roman triumph*” when he returned to the city our equivalent in American would be a “ticker-tape parade”.

##### II. Vs. 12-15 The hour has come

Vs. 12-15 This is the first time Jesus will say “*My hour has come*” (verse 23), up until this time He has always said “*My hour has not come*”. It is only when we go back to verse 12 and get the timing of this event that the significance comes into focus. John told us that it was 6 days before the Passover which would make this the tenth day of Nisan or Sunday the April 6<sup>th</sup> A.D. 32.

There are two significant points to make about this one **practical** the other **prophetical**.

- A. **Practical**: According to Exodus this was the day that every Jewish family celebrating the Passover was to choose a lamb to sacrifice. They would give the lamb to the priest who would watch it for four days to make sure it was without spot (flaw) or blemish (defect). On

this day thousands of lambs were being selected by families for the sacrifice *and into this came the “Lamb of God” without spot or blemish into the city to the cries of “Hosanna! Blessed is He who comes in the name of the Lord! The King of Israel!”* Perhaps the people were thinking of Psalm 118:25-26 which reads, “*Save now, I pray, O Lord; O Lord, I pray, send now prosperity. Blessed is he who comes in the name of the Lord! We have blessed you from the house of the Lord.*” Consider these **five truths**:

- As the people were saying “*Hosanna*” according to Luke 19:41 Jesus wept as He saw the city.
  - “*Hosanna*” means **save now** but before those words the psalmist says in verses 22-24 “*The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing; it is marvelous in our eyes. This is the day the Lord has made; we will rejoice and be glad in it.*”
  - At Jesus birth the angels announce that there was “***peace on earth***”, and in Luke 19:38 as Jesus rode towards Jerusalem the “***city of peace***” the people said that there was “***peace in heaven***” but without the “***Prince of Peace***” in their hearts there would be no peace.
  - In Luke’s 19:39-40 “*some of the Pharisees called to Him from the crowd, Teacher, rebuke Your disciples. But He answered and said to them, I tell you that if these should keep silent, the stones would immediately cry out.*”
  - The people were selecting a lamb that was going to be sacrificed for their sins at the very moment when the Lamb of God could “*Save now*”. No wonder Hebrews says in 10:4 says, “*For it is not possible that the blood of bulls and goats could take away sins.*”
- B. **Prophetical**: In Daniel 9:25 the Lord spoke through Daniel saying, “*Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until*

*Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.”* If you do the math that’s 483 years and Daniel said that those 483 years would start at the command to restore and build Jerusalem. According to Neh. 2:1 the day this decree went forth when Nehemiah went before king Artaxerxes was on the “*month of Nisan, in the twentieth year of King Artaxerxes*”. King Artaxerxes reign began 465 B.C. and 20 years later makes it 445 B.C. The first of Nisan would have been our March 14<sup>th</sup> 445 B.C. The Jews used a 12 month 360 day calendar and then they would put in a 13<sup>th</sup> month when necessary to correct the calendar and if you place the use of that calendar with the date of March 14<sup>th</sup> 445 B.C. Count out the 483 years or 173,880 days from that date according to Daniels’ prophecy when Messiah the Prince would come would be on April 6<sup>th</sup> A.D. 32. Folk’s that was this very day when Jesus rode into Jerusalem on a young donkey to the cheers of Hosanna and the waving of palm branches. No wonder Jesus cried out in Matthew 23:37 “*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*” In Daniel 9:26 the prophet said “*And after the sixty-two weeks **Messiah shall be cut off, but not for Himself**; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.”*

**Daniel clearly saw that Jesus entry was one linked to the cross.**

There are there are two other things that are remarkable about this event and has to do with what **people were waving** and what **Jesus was riding**.

- A. Vs. 13 “*A great multitude...took branches of palms and went out to meet Him*”: We celebrate this event as Christians calling it “*Palm Sunday*” but this was not some spontaneous event for

the Jews as they had done this before. Two hundred years before this after a successful revolt led by Judas Maccabee (*whose name means the hammer*) over the blasphemous Syrian king Antiochus Epiphanes the people celebrated the victory over oppression by waving palm branches. It became a symbol **of Jewish nationalism** that was minted on the back of their coins. This reveals to us that this was little more than a patriotic rally, as the crowds looked to Jesus as a political and national savior, but not a spiritual savior. *Two hundred years later a multitude gathered and cut down palm branches to celebrate the coming victory when they thought a new “hammer” had come to break the yoke of bondage and oppression of the Romans.* **Saint’s the greatest oppressor in our lives isn’t some political force, it’s not the economy or some outside enemy, it’s that fellow you see in the mirror each and every day!**

- B. Vs. 14-15 Jesus came riding a donkey and in Zech. 9:9 the prophet said, “*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.*”

Why not a horse as Kings didn’t ride donkey’s they came on horses? **The rabbis had a theory that said that the Messiah would come riding on a white horse if the nation was ready to receive her Messiah but He would come riding on a donkey if they weren’t ready.**

The prophet Zechariah predicted that the nation wouldn’t be ready until, “... they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.” (Zech. 12:10). In Rev. 19:11 that will happen at the end of the tribulation as John declares that he “*saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.*”

### III. Vs. 16-19 A donkeys' testimony

Vs. 16-19 The traditional view of the “*Triumphal Entry*” is that the people’s response was a genuine expression of their understanding of Jesus right to rule the nation. But the first thing that indicates that this may not be accurate is that this multitude had come to the feast and as such were not residents of Jerusalem but were pilgrims many from other countries. In Matthews account we are told that Jesus drew near the city from the Mount of Olives and upon this route these pilgrims cried Hosanna and waved their palm branches. Matthew goes on to tell us in 21:10-11 when the whole multitude arrived in the city the reaction of the inhabitants of the city was not “*save now*” as they only asked “*Who is this*” to which the pilgrims said, “*This is Jesus, the prophet from Nazareth of Galilee*”. John’s own words in chapter 12 verse 16 where he admits that, “*His disciples didn’t understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him.*” The pilgrims who started the parade did so because they had heard of the sign Jesus had done in raising Lazarus which was a sign that He was indeed the Messiah. “*One who could summon a dead man back to life would certainly be able to deliver the holy city from the yoke of Caesar.*” The Pharisees, didn’t get what was going on as they saw the crowds and commented, “*Look, the world has gone after Him.*” It was this reaction that changed the plan of the Pharisees not to take Jesus during the feast to arresting Him out of desperation at the time they didn’t want to. Jesus also knew of the 9<sup>th</sup> chapter of Daniel as to the specific day of the event. John records three responses to Jesus triumphal entry:

A. Vs. 16 “*His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.*” They were stupefied until He was glorified, “*What’s all the commotion, waving of branches, the shouting of save now?*” There are a lot of things going on in our lives

that are confusing and causing lots of commotion. But wait a minute perhaps the problem lies in the fact that we aren't noticing Who's riding through it all, Jesus.

- B. Vs. 17-18 The next group had been their when Jesus had raised Lazarus testified. The multitude recognized Jesus as King but not the king they wanted Him to be and soon they will reject Him. There has always been folks who have watched Jesus bring back folks from the dead and because of that some have come asking Him to "save now", but will fall away when He doesn't do what they want Him to do.
- C. Vs 19 Finally we are given the last group, the Pharisees who in 11:57 said "*if anyone knew where He was, he should report it*" now have found Him and calls it too late as all the "*world has gone after Him*". They viewed Jesus a threat instead a savior.

**The crowds cried "save now":**

- The disciples didn't "*understand now*"
- The Pharisees couldn't "*find how*"
- The multitudes would in four days would change their shouts from "*save now*" to "*die now*"!

The triumphal entry wasn't "triumphal" as far as Jesus was concerned as we are told in Luke's account that as He entered the city He wept. So as the tears ran down His face He said in 19:42-44 "*If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.*"