

Introduction

Last week I was reminded about some things look glorious and exciting to those on the outside, but can actually be something very different to the person going through it. When people think about professional athletes, they think the life is very glamorous. My friend, Wally Armstrong, who was a successful golfer on the PGA Tour for many years, recently posted on Facebook that he and his wife, and their dog, Nicodemus, had to sleep in their car at the Houston Open because there were no hotel rooms available. He happened to be the leader of the tournament, and the newspaper got a hold of that and published, "Tournament leader sleeps in car." There was not a lot of money in professional golf at that time, and most players drove tournament to tournament, and stayed in affordable hotels. A number of players, like myself, traveled in travel trailers. Life on the road was a tough grind, and was not glorious, like it appeared to outsiders.

We are in John 12, and Jesus enters into Jerusalem. The crowds hail Him as King, and they took branches of palm trees and shouted, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel." They thought that their king had finally come and they were celebrating. From Jesus' perspective, even though He was King of the Jews, He came humbly, riding on a donkey's colt, and He came to die. He came to lay His life down for our sins. It was anything but glorious and exciting; it just appeared that way to the crowds.

In the introduction to the Gospel of John, I stated that 90% of the content in John is not found in the other three gospels. Our passage today, which is about Jesus' entrance into Jerusalem is part of the 10% that is covered in all four gospels. John knew the importance and significance of Jesus' entrance into Jerusalem, and so he included it.

Jesus knew exactly what He was doing, and what was going to happen in Jerusalem. His disciples, on the other hand, witnessed everything, but they did not understand these things until after Jesus was glorified. For Jesus, He was following a carefully laid-out plan that He and the Father had put together, and had communicated to the prophets long before it happened. One of the phrases that John mentioned several times is that Jesus' hour was not yet; His time had not come yet. In our passage today, Jesus said, "The hour has come for the Son of Man to be glorified." The fulfillment of His earthly ministry and goal was about to happen and His entry into Jerusalem was the official kick-off.

There are three things that stand out about His entrance. First, He came as king. Second, He came to die. Third, He came to save. Today, we are going to look at the first part, where Jesus makes His entrance into Jerusalem as King.

Jesus' Entrance into Jerusalem

1. Jesus came as King
2. Jesus came to die
3. Jesus came to save

In Part 1, we will look at three things about His entrance as King. We will look at the places, and this will help us put everything in context. Second, we will look at the prophecies that were fulfilled in His entrance. Third, we will look at the praises.

Jesus enters Jerusalem as King

1. Places
2. Praises and Prophecies
3. Panic

1. Places

At the Feast of Dedication, a few months earlier, the chief priests and Pharisees picked up stones and to stone Jesus to death. He eluded them and went to Bethany beyond the Jordan. It is about 22-25 miles away, and it is where John had been baptizing. While Jesus was there, many came to Him and believed. While there, He received word that Lazarus was sick. Martha, Mary, and Lazarus lived in the other Bethany, which was a couple of miles outside of Jerusalem. He waited a couple of days, and when He arrived in Bethany, Lazarus had been in the tomb for four days. Jesus raised him from the dead and as a result, many people were believing in Jesus. From that day, the chief Priests planned together to kill Jesus.

(Jn 11:53) “So from that day on they planned together to kill Him.”

Because it was not His time, and the Jews were seeking to kill Him, Jesus left Bethany and went to Ephraim. Ephraim is about ten miles northeast of Jerusalem and was not a very populated area. In the other gospel accounts, we find that He also made some other trips, and did not just stay in Ephraim. He stayed away until the Passover Feast was near.

(Jn 11:54) “Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.”

Then, He headed for Jerusalem, but He did not go straight to Bethany. If we only read from the Gospel of John we would not get an exact travel itinerary. John does not include Jesus’ trip to Jericho, but on His way to Bethany, and ultimately to Jerusalem, Jesus went to Jericho, the city of Palms. It is 900 feet below sea level and is fed by spring water. As Jesus entered Jericho, He saw Zaccheus in a sycamore tree, and called out to him to come down, and Jesus went to his house for a meal. Some were upset that Jesus was a guest of a sinner, and Jesus replied, “Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost.” (See Luke 19:1-10.)

(Lk 19:9–10) “And Jesus said to him, “Today salvation has come to this house, because he, too, is a son of Abraham. {10} For the Son of Man has come to seek and to save that which was lost.”

In Jericho, Jesus came across two blind men, and He healed them. There was a large crowd following Jesus, presumably on their way to Jerusalem for the Feast of Passover. (See Matthew 20:29-34, Mark 10:46-52, and Luke 18:35-43.)

(Mt 20:29–30) “As they were leaving Jericho, a large crowd followed Him. {30} And two blind men sitting by the road, hearing that Jesus was passing by, cried out, “Lord, have mercy on us, Son of David!”

Many people from all over Israel were going up to Jerusalem for the Passover, and they were seeking for Jesus. Many of them had witnessed the healing of the blind men in Jericho. Many of them had heard about Lazarus, and the other miracles; and they wanted to see Him. The Pharisees had given an order that if anyone knew where He was, they were to report it, so that they might seize Him.

(Jn 11:55–57) “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves. {56} So they were seeking for Jesus... {57} Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.”

The crowds heard that Jesus was in Bethany, and they went there, not just to see Jesus, but also to see Lazarus, whom Jesus had raised from the dead. It was a large crowd that went to Bethany, a tiny town two miles outside of Jerusalem. How large was the crowd? On historian wrote that at the Feast of Passover, there were 256,500 lambs slain, and based on ten people per lamb, they estimated that about two and a half million people were there. Most scholars do not believe that there were that many people, but they lean more towards a million plus people in town. Jesus was the talk of the town, and a large number of them were trying to see Jesus. Therefore, the chief priests also planned to put Lazarus to death because on account of him many of the Jews were believing in Jesus.

(Jn 12:9–11) “The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead. {10} But the chief priests planned to put Lazarus to death also; {11} because on account of him many of the Jews were going away and were believing in Jesus.”

Our text today begins in verse twelve, where John wrote, “On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees and went out to meet Him.” There are actually two crowds. There is a large crowd that went to Bethany to see Jesus and Lazarus. There are also hundreds of thousands of people that were still in Jerusalem. We do not know where the people that came to Bethany to see Jesus and Lazarus stayed, but it is likely that many pitched their tents and stayed in Bethany or Bethphage, and then went with Him as He began the short trip to Jerusalem.

(Jn 12:12–13) “On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, {13} took the branches of the palm trees and went out to meet Him, and *began* to shout, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.”

To go from Bethany to Jerusalem, you had to go by a little town called Bethphage, lying at the edge of the Mount of Olives, and on the outskirts of Jerusalem. Bethphage means house of figs, and if you recall, when Jesus was returning to Bethany, He cursed a fig tree along the road. There was probably a fig orchard there.

2. Praises and Prophecies

When Jesus arrived, he was riding on a young donkey. This had been prophesied in Zechariah 9:9, where their king would come to them, humble, and mounted on a donkey, even on a colt, the foal of a donkey.”

(Jn 12:14-15) “Jesus, finding a young donkey, sat on it; as it is written, {15} “Fear not, daughter of Zion; behold, your King is coming, seated on a donkey’s colt.”

(Zec 9:9) “Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, even on a colt, the foal of a donkey.”

John does not mention where Jesus got the donkey that He rode on, but it was at Bethphage that two of His disciples picked it up. In Matthew 21, we find that He gave instructions to two of His disciples to go find a donkey tied there, and a colt with her. He told them to untie them and bring them to Him. Jesus is the Son of Man, fully human, but He is also the Son of God, and the fullness of deity dwelt in Him. He knows that the donkey and her colt are tied up. He told them that if anyone says anything, He is to tell them, “The Lord has need of them, and immediately he will send them.” He obviously knew and had a good relationship with the person that owned the donkeys.

(Mt 21:1–3) “When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, {2} saying to them, “Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie them and bring them to Me. {3} If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. If you have ever tried to ride a donkey, you will know how important those coats were. When I lived in Iran, we had a donkey race one day. The donkeys were in no hurry, and they were terribly uncomfortable to sit on. They have a very pointed backbone, and they are very uncomfortable to sit on. They do not have a broad back like a horse or mule. I think they are better at bearing loads than riding. The reason for bringing the mother donkey along with the colt was probably to lead the colt. The colt was going to follow its mother, so if they led the donkey, the colt would follow behind.

(Mt 21:6-7) “The disciples went and did just as Jesus had instructed them, {7} and brought the donkey and the colt, and laid their coats on them; and He sat on the coats.”

The large crowd that had come to the feast heard that Jesus was coming and took the branches of the palm trees and went out to meet Him. The palm branches were an emblem of joy and victory. When victorious military heroes came to town or a king came to town, people would celebrate by waving palm branches. They would also scatter garlands of flowers and other branches.

The crowds waved their palm branches and shouted, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.” Hosanna is a Hebrew phrase that means to save. They were beseeching Jesus to save them. They are not necessarily thinking of saving as we think, but saving them from the Roman rule. They believed the Messiah would come and re-establish Israel, and free them from Roman rule. They were actually quoting from Psalm 118:25-26. In the feasts of Israel, Psalms 115-118 were commonly sung or chanted in celebration, and they would frequently interject, “Hosanna” or “Hallelujah”.

(Ps 118:25–26) “O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! {26} Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord.”

Because people came out with palm branches to celebrate Jesus’ entry, this is known in the church as Palm Sunday, however that might not be accurate. Jesus had gone to Bethany six days before the Passover.

(Jn 12:1) “Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.”

In Exodus 12:1-6, we find that the Passover lamb was selected on the 10th day of the first month, which would be a Tuesday. On the 14th day of the first month, a Sabbath day, the Passover Lamb was slaughtered at twilight. The Jewish day went from sundown to sundown; they had night and day. The Passover lamb would be slaughtered on Friday night, which was the beginning of the Sabbath day. Jesus had gone to Bethany six days before the Sabbath, which was on Sunday, and He had a meal at Simon's house, where Mary anointed His head and feet with perfume. On the next day therefore refers to Monday. Even though it is known as Palm Sunday, it was really on a Monday, not Sunday. (This discrepancy in the time line is known as the Traditional View versus the Literal View. The Literal View is based on the Gospel of John, which gives specific time markers.)

(Ex 12:2-6) "This month shall be the beginning of months for you; it is to be the first month of the year to you. {3} Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. {4} 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; according to what each man should eat, you are to divide the lamb. {5} Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. {6} You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight."

Our account in John only mentions the crowd waving palm branches, but in the other three gospels we find that they spread their coats in the road. Why coats? This was an old custom that showed submission. It signified that people were coming under them, below their feet, which means they were submitting to the person. It was something that was commonly done for kings.

(Mt 21:8) "Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road."

In 2 Kings 9, God sent the prophet Elisha to Jesu to anoint him as the king. In verse thirteen, after Jehu had been anointed, the people "hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, 'Jehu is king!'"

(2 Ki 9:13) "Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, 'Jehu is king!'"

When kings conquered their enemies, they placed their feet on the back of their enemies showing that they now ruled over them. An example of this is when Joshua conquered five kings in Joshua 10:24. They brought these kings out to him, and he had his chiefs to put their feet on their necks, showing that these kings were now under their authority.

(Josh 10:24) "When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, 'Come near, put your feet on the necks of these kings.' So they came near and put their feet on their necks."

Earlier in John 6, Jesus had healed all those who were sick. Then, Jesus fed the multitudes. He took five loaves and two fish, and multiplied them to feed 5,000 men, not counting women or children. He had probably fed somewhere close to 25,000 people. Many believe it was Jesus' biggest miracle, because more people ate and partook of the miracle than any other miracle. The people saw the sign which He had performed and said, "This is true the Porphet who is to come

into the world.” Jesus perceived that they were intending to come and take Him by force to make Him king, so He withdrew again to the mountain by Himself alone.” Even though Jesus was the king of Israel, He had not come to set up an earthly kingdom, and He did not allow them to make Him king.

(Jn 6:14–15) “Therefore when the people saw the sign which He had performed, they said, ‘This is truly the Prophet who is to come into the world.’ {15} So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.”

This time when people were hailing Jesus as king, He did not withdraw. He allowed them to praise Him as king. Some Pharisees in the crowd said to Jesus, “Teacher, rebuke Your disciples.” Jesus responded to them, “I tell you, if these become silent, the stones will cry out!” Jesus was coming in as the king of Israel, a humble king, mounted on a colt.

(Lk 19:39–40) “Some of the Pharisees in the crowd said to Him, ‘Teacher, rebuke Your disciples.’ {40} But Jesus answered, ‘I tell you, if these become silent, the stones will cry out!’”

In Matthew’s account, when the chief priests and scribes confronted Jesus about the people shouting, “Hosanna to the Son of David, He answered them, “Have you never read, ‘Out of the mouths of infants and nursing babies You have prepared praise for Yourself.’” This was another prophecy that was being fulfilled in His entrance into Jerusalem.

(Mt 21:15–16) “But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, ‘Hosanna to the Son of David,’ they became indignant {16} and said to Him, ‘Do You hear what these *children* are saying?’ And Jesus said to them, ‘Yes; have you never read, ‘Out of the mouth of infants and nursing babies You have prepared praise for Yourself?’”

(Ps 8:2) “From the mouth of infants and nursing babes You have established strength because of Your adversaries, to make the enemy and the revengeful cease.”

There were a lot of things going on. They had brought back a donkey and its colt, and Jesus was riding on it. People were waving palm branches and shouting “Hosanna” and proclaiming Jesus as king. People were putting their coats on the ground for Jesus to ride over. There was much celebration and joy. The disciples saw all of this, but John tells us that they did not understand what was going on. After Jesus was glorified, they remembered that these things were written of Him, and that He had done them. After Jesus was glorified, they received the Holy Spirit, and the Holy Spirit is also called the Spirit of truth. Jesus told the disciples that He had many more things to say to them, but that they could not bear them now. He said the Spirit of truth would guide them into all the truth.

(Jn 12:16) “These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.”

(Jn 16:12–13) “I have many more things to say to you, but you cannot bear *them* now. {13} But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not

“speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

In John 14, Jesus said the Helper, the Holy Spirit, will teach them all things, and bring to their remembrance all that I said to you. The disciples did not understand all that Jesus had told them, and all that was going on. But after Jesus was glorified, and the Holy Spirit was given to them, the Holy Spirit taught them things, and brought to their remembrance all that He had told them.

(Jn 14:25–26) “These things I have spoken to you while abiding with you. {26} But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

When we read or study the Scriptures, we need to ask the Holy Spirit to lead us and to teach us. We need to ask the Holy Spirit to bring to our remembrance things that we have read or been taught before. We cannot underestimate our need for the Holy Spirit in giving us understanding in God’s word. We should pray and ask the Holy Spirit to fill us and to teach us. We should also spend time in worship, as that is one of the ways that we are filled with the Holy Spirit. Paul wrote in Ephesians 5 that we should not be drunk with wine, for that is dissipation, but we should be filled with the Spirit, speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody with our hearts to the Lord, always giving thanks for all things in the name of our Lord Jesus Christ. After the disciples received the Holy Spirit, they understood what Jesus had told them, and the prophecies that had been fulfilled as He entered into Jerusalem.

(Eph 5:18–20) “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, {19} speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;”

3. Panic

When Jesus had raised Lazarus out of the tomb, there were lots of people that had witnessed it. Some of the Jews believed, and others had gone to the Pharisees and reported it. The religious leaders were panicking. They were trying to put Him to death, and to keep people from following Him. There were extremely large crowds in town, upwards of a million people, and they were hailing Jesus as King. Some of these people who had witnessed what Jesus did were continuing to testify about Jesus. The crowds were hearing these testimonies and were going out to meet Jesus. As a result, the Pharisees convened a Sanhedrin council meeting, and determined to put Jesus to death. For the Pharisees, this is a worst-case scenario. They said to one another, “You see that you are not doing any good; look, the world has gone after Him.”

(Jn 12:17-19) “So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*. {18} For this reason also the people went and met Him, because they heard that He had performed this sign. {19} So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.”

The Pharisees and chief priests are frustrated. They had tried to stone Him and He had eluded their grasp (Jn 8:59, 10:31, 10:39). They sent officers to seize Him, and they had returned without seizing Him (Jn 7:32, 7:45-46). The officers had been amazed at His teaching. They had threatened that anyone confessing Jesus would be put out of the synagogue (Jn 9:22), and they

had put out the man born blind (Jn 9:34). They had commanded that anyone knowing the whereabouts of Jesus was to inform them (Jn 11:57). No matter what they did, more people were following and confessing Jesus. They had decided that it was expedient for Jesus to be put to death (Jn 11:50). They were truly frustrated.

The chief priests and rulers were determined to put Jesus to death, but not during the Passover Feasts. There were too many people there, and they were concerned that the crowds might turn on them. In Matthew 26, the chief priests, and elders plotted to seize Jesus by stealth and kill Him, but not during the festival, otherwise a riot might occur among the people. However, the raising of Lazarus from the dead, and the large crowds turning and following Jesus was frustrating them. They were now getting to the point that they needed to do something now.

(Mt 26:3–5) “Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; {4} and they plotted together to seize Jesus by stealth and kill Him. {5} But they were saying, “Not during the festival, otherwise a riot might occur among the people.”

Jesus came as the Lamb of God, who was going to take away the sins of the world. The Lamb of God, the Passover Lamb, needed to be put to death at the Passover Feast. Jesus’ time had come, and His hour had come. There was a specific time in God’s plans for the Passover Lamb to be put to death. But God’s plans and the plans of the religious leaders were not in synch. There was no mistake about the timing of Lazarus being raised from the dead. There was no mistake about the crowds coming for the Passover Feast and going out to hail Jesus as King. It was creating a sense of frustration and despair among these religious leaders. God was bringing them to the point where they were going to put Jesus to death on God’s timetable, not the one that they had planned. God was using all of these things to change the timing of the Pharisees.

Conclusion and Applications

Jesus entered into Jerusalem as the King of the Jews. He came as a humble king, mounted on a colt, just as Zechariah had prophesied. The people celebrated the coming of the King, shouting, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.” They threw their coats on the ground and waved palm branches. This was the victorious King of Israel who was going to end the Roman rule and establish the Kingdom of Israel. But Jesus came to establish a heavenly kingdom, not an earthly kingdom. He came humbly.

In Part 2, we will see that Jesus came to die. He came to die for our sins so that we could have fellowship with God. He came to take away the sins which separated us from God. He came as king, but He also came to die so that we could become part of the kingdom of God.

Jesus also came to save. He healed the sick, and preached the gospel. Even while He was about to lay His life down, He gave an invitation to everyone to believe in Him so that they could have eternal life.

The first application that we can make for this passage is to follow God’s will for our lives. Jesus followed God’s plan for His life. The prophecies spoke of His entry into Jerusalem. The prophecies spoke of His coming death for our sins. Jesus did not come to Jerusalem to find glory on earth as an earthly king. Even though He was going to have to lay His life down, He prayed and followed God’s will, not His own will. Jesus was obedient to the point of death on a cross.

(Lk 22:42) “saying, ‘Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.’”

(Php 2:8) “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

The second application that we can make is to walk humbly. That is how Jesus came; He came humbly. Paul wrote in Philippians 2 that we should have the same attitude which was in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and was made in the likeness of men. He humbled Himself by becoming obedient to the point of death, even death on a cross. We should walk humbly like Jesus.

(Php 2:5–8) “Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. {8} Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

In Micah 6:8, we are told of three things the Lord requires of us. First, we are told to do justice. Second, we are to love kindness. Third, we are to walk humbly with our God. We can learn from Jesus’ example, and to walk humbly.

(Mic 6:8) “He has told you, O man, what is good; And what does the Lord require of you But to do justice, to love kindness, And to walk humbly with your God?”

Closing Prayer

Father God, thank You for sending Your Son, Jesus, to die for our sins. Jesus, thank You for humbling Yourself to the point of death, even death on a cross. Thank You for riding in on a donkey, showing humility. Thank You for the example You set for us to follow. Help us to be focused on Your plan for each of our lives. Help us to walk humbly with You, and before others. May we seek to bring You glory and honor in all that we do. In Jesus’ name we pray. Amen.

Discussion Questions

- How was the crowd’s perception and expectation of Jesus the king different than what Jesus came to do?
- Why was it important for Jesus to come in to Jerusalem riding on a donkey?
- If Jesus came humbly on a donkey, what kind of impression are we to leave with people?
- Why did Jesus say if the people stopped praising Him, the rocks would cry out?
- Why were the events leading up to this final week so important? (raising Lazarus from the dead, healing of blind men, anointing of Jesus’ head and feet with perfume, etc.)

- The timetable the Pharisees set for putting Jesus to death was different than God's timetable. How did God change their timetable to synchronize it with His plan and purpose?
- Jesus had told His disciples many times what was going to happen, and yet they did not understand until after He was glorified. Why were they not able to understand what He had said, and what was going on?
- What are some things that we can do to gain understanding and insights about God's word and the things that are going on around us?

Jesus Enters Jerusalem as King

Introduction

- 1. Places** (Jn 11:53-57, Lk 19:1-10, Mt 20:29-34, Mk 10:46-52, Lk 18:35-43, Jn 12:9-13)

- 2. Praises and Prophecies** (Jn 12:14-15, Zec 9:9, Mt 21:1-8, Ps 118:25-26, Jn 12:1, Ex 12:1-6, 2 Ki 9:13, Josh 10:24, Jn 6:14-15, Lk 19:39-40, Mt 21:15-16, Ps 8:2, Jn 12:16, 16:12-13, 14:25-26, Eph 5:18-20)

- 3. Panic** (Jn 12:17-19, 8:59, 10:31, 10:39, 7:32, 7:45-46, 9:22, 9:34, 11:50, 11:57, Mt 26:3-5)

Conclusion and Applications (Jn 12:12-19, Lk 22:42, Php 2:5-8, Mic 6:8)

- 1.
- 2.