

John 12:12-19

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Shalom (Hebrew: שָׁלוֹם shalom; also spelt as sholom, sholem, sholoim, shulem) is a Hebrew word meaning peace, harmony, wholeness, completeness, prosperity, welfare and tranquility

According to Strong's Concordance 7965 Shalom means completeness, wholeness, health, peace, welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord. Shalom comes from the root verb shalom meaning to be complete, perfect and full. In modern Hebrew the obviously related word Shelem means to pay for, and Shulam means to be fully paid.

ROME-The Triumph The entry of the Roman emperor- What take place on this day.

Ill- The Arch of Titus (Italian: Arco di Tito; Latin: Arcus Titi) is a 1st-century AD. honorific arch,[1] located on the Via Sacra, Rome, just to the south-east of the Roman Forum. It was constructed in c. AD. 82 by the Emperor Domitian shortly after the death of his older brother Titus to commemorate Titus's victories, including the Siege of Jerusalem (AD 70).[2]

The Siege of Jerusalem in the year 70 was the decisive event of the First Jewish–Roman War. The Roman army, led by the future Emperor Titus, with Tiberius Julius Alexander as his second-in-command, besieged and conquered the city of Jerusalem, which had been controlled by Judean rebel factions since 66.

The siege ended on August 30[3] with the sacking of the city and the destruction of its Second Temple. The destruction of both the first and second temples is still mourned annually as the Jewish fast Tisha B'Av. The Arch of Titus, celebrating the Roman sack of Jerusalem and the Temple, still stands in Rome.

The Roman triumph (triumphus) was a civil ceremony and religious rite of ancient Rome, held to publicly celebrate and sanctify the

success of a military commander who had led Roman forces to victory in the service of the state or, originally and traditionally, one who had successfully completed a foreign war.

On the day of his triumph, the general wore a crown of laurel and the all-purple, gold-embroidered triumphal toga picta ("painted" toga), regalia that identified him as near-divine or near-kingly, and even was known to paint his face red. He rode in a four-horse chariot through the streets of Rome in unarmed procession with his army, captives, and the spoils of his war. At Jupiter's temple on the Capitoline Hill, he offered sacrifice and the tokens of his victory to the god. Republican morality required that, despite these extraordinary honours, the general conduct himself with dignified humility, as a mortal citizen who triumphed on behalf of Rome's Senate, people, and gods. Inevitably, the triumph offered extraordinary opportunities for self-publicity, besides its religious and military dimensions.

"Whenever a Roman general was victorious on foreign soil, killing at least 5,000 of the enemy, and gaining new territory, he was given a "Roman triumph" when he returned to the city. It was the Roman equivalent of the American "ticker-tape parade," only with much more splendor. The victor would be permitted to display the trophies he had won and the enemy leaders he had captured. The parade ended at the arena where some of the captives entertained the people by fighting wild beasts. Compared to a "Roman triumph," our Lord's entry into Jerusalem was nothing."- Warren W. Wiersbe

Who else had entered, Herod and his entourage, Pilot and his guard.

During the run up to the festival, the two major ruling powers would enter the city of Jerusalem.

"Herod Antipas held a massive military procession into Jerusalem every year at this time. No doubt this was a show of force displaying the military power and might of Herod and his Roman overlords. After legions of soldiers and chariots passes, all with their glistening banners and golden emblems, Herod himself would ride into town on a mighty warhorse. The people whom he lorded over would bow at his presence perhaps even throwing their cloaks in their reverence of him as he passed by. The subliminal message was clear. Herod was

in charge and he had the power to squash any revolt or uprising. If you dared to cross Herod, you might end up on one!" - Brian Arant

"Pilate's military procession was a demonstration of both Roman imperial power and Roman imperial theology ... it was the standard practice of the Roman governors of Judea to be in Jerusalem for the Jewish festivals ... to be in the city in case there was trouble ... The mission of the troops with Pilate was to reinforce the Roman garrison permanently stationed in the Fortress Antonia, overlooking the Jewish Temple and its courts ... Imagine the imperial procession's arrival in the city. A visual panoply of imperial power: cavalry on horses, foot soldiers, leather armor, helmets, weapons, banners, golden eagles mounted on poles, sun glinting on metal and gold. Sounds: the marching of feet, the creaking of leather, the clinking of bridles, the beating of drums. The swirling of dust. The eyes of the silent onlookers, some curious, some awed, some resentful. Pilate's procession displayed not only imperial power, but also Roman imperial theology. According to this theology, the emperor was not simply the ruler of Rome, but the Son of God ... For Rome's Jewish subjects, Pilate's procession embodied not only a rival social order, but also a rival theology."

<http://jezuiti.sk/blog/kamnatftu/files/palm-sunday-procession-with-palms-gospel.pdf>

Jesus calls attention to the fact he is the Messiah (The Anointed one)

Jesus now publicly announce who he is to all who have eyes to see. Using the well-established methodology of a parade, the King of the universe declares his manifesto. He does, however, show a different focus on his parade to that of Human rulers, by choosing to ride not on a war horse, but on a donkey.

"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. 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 messianic identification of 'he who comes in the name of the Lord'. Something similar is reported by Luke (19:38). For the title 'King of Israel', cf. notes on 1:49; 18:37; 19:19. The Synoptists here preserve much

more information, and make it clear that Jesus arranged for the ride on the ass, thereby self-consciously fulfilling the prophecy of Zechariah 9:9"- D. A. Carson

"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' (Zc. 9:9)."- D. A. Carson

Point- It is recorded in Synoptics about how the disciples were told to acquire the colt. This getting of the donkey was a test of faith that Jesus had gone ahead (either physically, or in Spirit)

Those around understood the meaning of Jesus actions quoting from the scriptures.

1 Kings 1:33 " the king said to them, "Take Solomon and my officials down to Gihon Spring. Solomon is to ride on my own mule. "

Zechariah 9:9 "Rejoice, O people of Zion!\* Shout in triumph, O people of Jerusalem! Look, your king is coming to you. He is righteous and victorious,\* yet he is humble, riding on a donkey— riding on a donkey's colt.

These believers quoted (v. 38a) from Psalm 118:26, a messianic psalm of praise.

Psalms 118:26 (NLT) "Bless the one who comes in the name of the Lord. We bless you from the house of the Lord."

The Pharisees understood the meaning of what was going on, for they told Jesus to rebuke His followers, so they would stop calling him Messiah or King.

John 11:47-57

"47 Then the leading priests and •Pharisees called the high council\* together. "What are we going to do?" •they asked each other. "•This •man certainly performs many miraculous signs. 48 If we allow him to go on like this, soon everyone will believe in him. Then the Roman army will come and destroy both our Temple\* and our •nation." 49

•Caiaphas, who •was high priest at •that time,\* said•, “You don’t know what you’re talking about! 50 You don’t realize that it’s better for you that one man should die for the people than for the whole nation to be destroyed.” 51 •He did not say this on his own; •as high priest at that •time he was led to prophesy that Jesus would die for the entire nation. 52 And not only for that nation, but to bring together and unite all the children of •God •scattered around the world. 53 So from that •time on, the Jewish leaders began to plot •Jesus’ death.”

Illustrating-The Arrival of the first international flight by Ansett, vs the Arrival of Qantas aboriginal plane.

Ansett Australia was planning it’s first international flight and had arranged press to be present at the international airport to witness its touchdown for news purposes. In response, it’s major competitor, Qantas booked a flight to arrive 15 minutes before the Ansett flight was due to touch down. For weeks, Qantas had kept one aircraft separate for this occasion, specifically painting it in "Dreamtime colours", when it landed, all the press gallery left the Ansett position to photograph the Qantas plane. By the time Ansett landed, no press were present."

Point- Of waiting one's whole life for an event then missing it because one's heart is wrong (Those who came out to the parade vs compared to those who waited in the temple)

Challenge- you can spend your whole life in a religious community and get no idea of who God is!

The Messiah, salvation, hope and peace, Judgment, justice,  
What Jesus is declaring- Joy, peace, Shalom

Jesus forces them to reveal their hand-ANother reason for this demonstration was to force the Jewish religious leaders to act.

"But in the report of their closing statement, there is not only hyperbole and exaggeration—Look how the whole world has gone after him!—but superb Johannine irony as well. By the world, the

Pharisees mean 'everyone', i.e. everyone in the Jerusalem area, including the pilgrims from all over the Mediterranean basin and beyond. But the world (kosmos; cf. notes on 1:9) commonly refers in the Fourth Gospel to people everywhere without racial distinction but who are lost and in rebellion against God (cf. notes on 3:16, 17). In truth the aim of Jesus' mission was to save the world (3:17). The crowd that acclaims Jesus as the King of Israel anticipates the broader sweep of humanity that will enjoy Jesus' saving reign." -D. A. Carson

"How did the Jewish leaders respond to the "Triumphal Entry" of the Lord? As they watched the great crowd gather and honor Jesus, the Pharisees were quite sure that Jesus had won the day. They were anticipating some kind of general revolt during the Passover season. Perhaps Jesus would perform a great miracle and in that way capture the minds and hearts of the restless people. How little they really understood the mind and heart of the Master! What they did not realize was that Jesus was "forcing their hand" so that the Sanhedrin would act during the feast. The Lamb of God had to give His life when the Passover lambs were being slain." Warren W. Wiersbe

Challenge-Would you be willing to give what is asked of by God?

How does God's Shalom have meaning in your life?

How God's Shalom is shown and the adulations of the earth.

That something is not perfectly understood, doesn't stop God acting.

"(1) The coming of the gentle king is associated with the cessation of war: this, too, was understood by John as defining the work of Jesus in such a way that he could never be reduced to an enthusiastic Zealot. (2) The coming of the gentle king is associated with the proclamation of peace to the nations, extending his reign to the ends of the earth. The latter half of Zechariah 9:10 is itself a quotation from Psalm 72:8, which promises a world-wide reign for Zion's king, a son of David. (3) The coming of the gentle king is associated with the blood of God's covenant that spells release for prisoners—themes already precious to John (cf. 1:29, 34; 3:5; 6:35–58; 8:31–34), and associated with Passover and with the death of the servant-king that lies immediately ahead."-D. A. Carson

If not, even inanimate objects (stones) would be called on to testify for Him. All history had pointed toward this single, spectacular event when the Messiah publicly presented Himself to the nation, and God the Father desired that this fact be acknowledged.

The fact that the colt had never been ridden and yet submitted to Jesus indicates our Lord's sovereignty over His creation.

Consider those who walked with him, Jesus is surrounded by those who have been healed by him, and if Lazarus walked with him, then also one who had been brought back from the dead.

Roman triumphs brought people in chains, Jesus triumph brings the freeing of prisoners, from sin, and death.

This is a message worth sharing!