

BEHOLD THE MAN

"UNEXPECTED MAN"

JOHN 12:12-19

This Week's Core Competency

Salvation by Grace – I believe a person comes into a right relationship with God by his grace, through faith in Jesus Christ. Ephesians 2:8, 9 *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— 9 not by works, so that no one can boast.*

The Old Testament speaks of one to come who will *save* and who will *rule*. Given the benefit of hindsight, we know this one has already come to save and will come again to rule; his name is Jesus. Although the Old Testament does not name him, it does clearly identify him. Familiar titles it uses to refer to him include: "a shoot," "the Branch," "the Root of Jesse," "a sprout from David's line," and "my servant." These metaphors are used in passages that speak of him either saving or ruling. Read together, they clearly refer to one and the same person.

Isaiah 11 opens with these words, "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit" (v. 1). The prophet is referring to the descendant of David, Jesse's son, who will rule over Israel and the nations in accordance with God's promise (2Sa 7:11-16: Ps 89:3-4, 28-29). Isaiah goes on in chapter 11 to describe the character of this ruler and his rule. He tells us that "the Spirit of the LORD will rest on

*We all, like sheep, have gone
astray, each of us has turned to his
own way; and the Lord has laid on
him the iniquity of us all.*

- Isaiah 53:6

him" (v. 2), that "with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth" (v. 4), and that peace will mark his reign "for the earth will be full of the knowledge of the Lord as the waters cover the sea" (v. 9). Clearly, the prophet is describing one who comes to rule.

In Isaiah 52:13 the prophet conveys these words of the LORD, "See, my servant will act wisely; he will be raised and lifted up and highly exalted." On this verse one author writes, "Since the rest of the oracle [52:13-53:12] features his atoning death-I AM [the LORD] makes his life a guilt offering (53:10)-'he will be raised' must refer to his resurrection from the dead. His resurrection is then followed by his ascension ('lifted up') and glorification ('highly exalted')" (Bruce K. Waltke, *An Old Testament Theology*, 889). Clearly, the prophet is describing one who comes to save. This conclusion is substantiated by the prophet's description of the vicarious suffering of the same one whom he calls "a tender shoot" (53:2). According to the prophet, the Lord made him a guilt offering (53:10) and laid on him the iniquity of us all (53:6). Obviously, "my servant" (52:13), "a tender shoot" (53:2), and "the Branch" (11:1) all refer to the same person.

Jeremiah 23:5 reveals that the "Branch" is "a King." There the prophet reports, "'The days are coming,' declares the Lord, 'when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.'" Along the same lines, he reports in 33:15, "'In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land.'" The Messiah will certainly

cont. pg. 2

rule because God's promise to David is unconditional. "This is what the Lord says: 'if you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with David my servant can be broken and David will no longer have a descendant to reign on his throne'" (vv. 21, 22). Clearly the prophet is describing one who comes to rule.

A final interesting reference to one who will come to save and rule is found in Zechariah 3:8, 9. There the Lord declares, "I am going to bring my servant, the Branch . . . and I will remove the sin of this land in a single day." This future cleansing is linked to the coming of a Sin-Remover who is given three messianic titles-"my servant," "the Branch," and "the stone." Commenting on these titles, one author explains, "As the Servant of the LORD, Christ is the One who comes to do the will of the Father (Isa. 42:1; 48:3-4; 50:10; 52:13; 53:11). As the Branch of David, Christ is the Davidic Descendant who will rise to power and glory out of the humiliation into which the line of David had fallen (Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 6:12-13). As the Stone (cf. Ps 118:22; Matt. 21:42; I Peter 2:6) he will bring judgment on the Gentiles (Dan. 2:44-45) and be a stone of stumbling for unbelieving Israel (Rom. 9:31-33). But ultimately he will bring cleansing to Israel and remove the sin of this land in a single day. Some say this refers to the day of Christ's crucifixion, but it is more likely a reference to the day of His Second Advent when at the end of the future Tribulation period the merits of His death will be applied to believing Israel (Zech. 13:10)" (F. Duane Lindsey, "Zechariah," in *The Bible Knowledge Commentary: Old Testament*, 1554, 55).

When Jesus entered Jerusalem on Palm Sunday, the crowd welcomed their king and rightly so. They were looking for one to come who would save and would rule just as the Old Testament had predicted. What they misunderstood was the order in which the prophecies regarding their Messiah would be fulfilled. They expected him to rule "at once" (Lk 19:11). Or perhaps they expected the prophecies to be fulfilled all "at once." In any case, they put the cart before the horse! Now we know that he came to save first, and he will come again to rule.

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

John 12:12-19

12 The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem. 13 They took palm branches and went out to meet him, shouting,

"Hosanna!"

"Blessed is he who comes in the name of the Lord!"

"Blessed is the King of Israel!"

14 Jesus found a young donkey and sat upon it, as it is written,

15 "Do not be afraid, O Daughter of Zion;

see, your king is coming,

seated on a donkey's colt."

16 At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.

17 Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. 18 Many people, because they had heard that he had given this miraculous sign, went out to meet him. 19 So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!" (NIV(c)1984)

EXAMINE – what the passage says before you decide what it means.

* Underline "the next day" in v. 12.

* Bracket "crowd" in vv. 12, 17.

* Circle "the Feast" in v. 12.

* Circle "palm branches" in v. 13.

* Circle "Hosanna" in v. 13.

* Bracket "who comes in the name of the Lord!" in v. 13.

* Circle "Daughter of Zion" v. 15.

* Underline "after Jesus was glorified" in v. 16.

* Circle "these things" in v. 16.

* Box "so" indicating *result* in v. 19.

* Circle "the Pharisees" in v. 19.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Jesus entered Jerusalem on "the next day." What happened on the previous day?
2. Identify the crowd mentioned in verse 12.
3. How would you describe the crowd's mood?
4. Explain the significance of the palm branches.
5. What do you infer from what the crowd was shouting?
6. Why does John quote Zechariah 9:9?
7. What did the disciples understand, and when did they understand it?
8. Identify the crowd mentioned in verse 17.
9. How does Lazarus figure in the story?
10. **Discussion:** Compare and contrast the crowds, the disciples, and the Pharisees.

day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

When you think of the triumphal entry, the first person you think of is Jesus, not Lazarus. In fact, you probably don't think of Lazarus at all. Nevertheless, he figures prominently in what happened. After he was raised from the dead, many who had seen what Jesus did put their faith in him. When the Pharisees heard about the miraculous sign, they reported it to the chief priests, and together they called a meeting of the Sanhedrin to determine what to do. In a nutshell, the council decided to kill Jesus because in their words, "If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation" (Jn 11:48). This happened little more than a week before the Passover and caused such a stir that many who went to Jerusalem ahead of time were on the lookout for Jesus (v. 56). Then six days before the Passover, a dinner was held in Jesus' honor in Lazarus' hometown. When those looking for Jesus in nearby Jerusalem heard about it, they went to Bethany hoping to catch a glimpse of the two of them (12:9). This resulted in the Sanhedrin adding Lazarus to its hit list because even more Jews were putting their faith in Jesus because of him (vv. 10, 11). When Jesus headed for Jerusalem the next day, Lazarus, the catalyst for all the excitement, was in the crowd traveling with him (v. 17), and as they traveled, those who had seen the miraculous sign continued to spread the word much to the chagrin of the Pharisees.

John's account of Jesus' triumphal entry gives his readers a number of reasons to believe. First, there's the witness of the great crowd that went out from Jerusalem to meet him. They brought

with them palm branches, symbols of the Jewish nation, to wave as they greeted the Messiah on whom their future rested. What's more, they went out shouting words to the effect, "Praise God! Here comes the King of Israel; blessed is he who comes in the name of the Lord!" This was no neutral encounter; it was an act of celebration that symbolized a nation's hopes now focused on Jesus whom its citizens hailed as he entered the city. Then there is the witness of the Old Testament. Jesus finds a young donkey and rides it into the city. The disciples missed the point of this at the time, but later, after Jesus' resurrection, the Holy Spirit showed them that this detail had been written about him long ago. The prophet Zechariah had predicted that Zion's Messiah would come riding on a donkey. So when John writes his Gospel after the fact, he looks back at that scene and says to his readers, "See, your king is coming—just like Zachariah said he would—seated on a donkey's colt" (v. 15). "This 'gentle [humble] king' is not a man of chariots and war horses, swords and bows (Zech. 9:10), but one who will bring peace to all nations. His gift is a gift of life, not conquest" (Gary M. Burge, *The NIV Application Commentary: John*, 343). Finally, there's the witness of the crowd that was with Jesus when he called Lazarus from the tomb and raised him from the dead reverberating throughout the story, as well as the testimony of the many who believed in him because of it. This great sign confirmed that Jesus was the Christ, the Son of the living God so much so that it enabled John to turn the words of the Pharisees against them, "Look how the whole world has gone after him!"

The Message of the Passage

You have every reason to believe in Jesus: he raised Lazarus from the dead, was acclaimed by crowds to be the Messiah, and fulfilled the Old Testament prophecy of Zechariah.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

“Unexpected Man”

(Use the space below for Sunday’s message notes)

notes STUDY – the commentaries to answer the questions.

v. 12 **the next day** "If the anointing took place on the evening after Sabbath concluded, this event could be understood to have occurred on Sunday (that would suppose the next day were to be viewed by Roman time designations as the next morning and not by Jewish calculation as starting after sundown of the following day)" (Gerald L. Borchert, *John 12-21*, NAC, 40 italics added; cf. Burge, 340 and Leon Morris, *The Gospel according to John*, NICNT, 581). An alternative view places Jesus' triumphal entry into Jerusalem on Monday. "A few days before the final Passover, Jesus drew near to Jerusalem (John 11:55), arriving at Bethany six days before the Passover (John 12:1), namely the *Saturday* before the Passion Week. That evening, Jesus was anointed at Simon the leper's house (Matt. 26:6-13; Mark 14:3-9; John 12:1-8). On the next day (*Sunday*), there was a great crowd that came to Bethany to see Jesus (John 12:1-9). The next day (John 12:12), *Monday*, was Jesus' triumphal entry into Jerusalem (Matt. 21:1-9; Mark 11:1-10; Luke 19:28-40; John 12:12-19)" (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 91 italics added).

v. 12 **crowd** A number of crowds are mentioned by John. The "crowd of Jews" mentioned in verse 9 refers to a large number of Jews from Jerusalem (or possibly Judea) who went out to Bethany to see Lazarus and Jesus whom they heard had raised him from the dead. The "great crowd" mentioned in verse 12 refers to the large number of Jewish pilgrims, many from Galilee, who had come to Jerusalem for the Passover. The "crowd that was with him" mentioned in verse 17 refers to those who were traveling with Jesus. They "continued to spread the word" along the way bearing witness to the miraculous sign Jesus had given. "The festival times in Jerusalem attracted great crowds. Although Josephus, in seeking to impress Hellenistic readers, surely exaggerates in positing that the crowd at one of the Passover feasts prior to the fall of the Temple would have been in excess of an incredible two and a half million people, we can at least conclude that the gatherings must have been very large. Jeremias estimates that over a hundred thousand people, counting the Jerusalemites, could have easily participated in the Passover" (Borchert, 41).

v. 12 **the Feast** I.e., Passover (see v. 1; cf. Ex 12:1-30, 43-51; Lev 23:4-8; Nu 9:1-14; 28:16-25; Dt 16:1-8). "Old Testament law required Jews to come to Jerusalem for three pilgrimage festivals; Passover (the start of the Barley harvest), Pentecost (the end of the wheat harvest), and Tabernacles (the harvest of tree and vine). Each celebrated religious events in Israel's history (the Exodus, the giving of the law, and the desert wanderings)" (Burge, 340).

v. 13 **palm branches** "From the time of the Maccabees palms or palm-branches had been used as a national symbol. Palm-branches figured in the procession which celebrated the rededication of the temple in 164 BC (2 Macc. 10:7) and again when the winning of full political independence was celebrated under Simon in 141 BC (1 Macc. 13:51). Later, palms appeared as national symbols on the coins struck by the Judaeans during the first and second revolts against Rome (AD 66-70 and 132-35). So well established was the use of the palm or palm-branch as a symbol for the Jewish nation that the Romans in their turn used it on the coins which they struck to celebrate the crushing of the Jewish revolts" (F. F. Bruce, *The Gospel of John*, 259).

v. 13 **"Hosanna!"** "Hosanna is an Aramaic expression that literally means, 'help, I pray,' or 'save, I pray.' By Jesus' time it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God" (the NET Bible, 26sn).

v. 13 **Blessed is he** "The multitude are proclaiming the blessedness of Jesus rather than praying that he might be blessed. 'He that cometh in the name of the Lord' is almost certainly John's meaning, though the Hebrew of Psalm 118:26 should probably be understood as 'Blessed in the name of the Lord is he that comes'. The expression here is a messianic title. There is evidence that the Jews looked for 'a coming one'. The Messiah might be spoken of in various ways. Here the thought is that He comes in God's name. To this the crowd adds the thought that He is 'the King of Israel' (this expression is not found in the prophecy; it is their addition). In the first chapter Nathanael had greeted Jesus as Israel's king (see on 1:49). Now John brings out the royalty of Jesus by ascribing the same conviction to the multitude at large" (Morris, 585).

v. 15 **coming** "'Triumphal entries' were common in the ancient world. A conquering hero or king would return to his city, bringing the spoils of his battles and stories of conquest. This imagery would not be missed on any Greek-speaking audience on the eastern edge of the Roman empire. When John says that the crowd 'went out to meet him,' this is a common expression used for cities meeting their triumphant, returning king. In a Jewish context 'Hosanna' was used to greet such incoming kings (2 Sam. 14:4; 2 Kings 6:26). In fact, Jewish culture understood these 'royal welcomes' so well that it adopted such forms commonly" (Burge, 341).

v. 15 **donkey's colt** "The ass was not normally used by a warlike person. It was the animal of a man of peace, a priest, a merchant or the like. It might also be used by a person of importance but in connection with peaceable purposes" (Morris, 587). Cf., John's, "Do not be afraid" as well as Zechariah's use of "gentle" (9:9).

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

This is a fun game to play after dinner one night. Send one family member out of the room and the others will come up with 20 questions to ask that person. Work together to come up with things you don't know about that person. Once your list of 20 questions is complete bring the person back in and "interview" him/her. After you have finished questioning the first person, send the next one out. Repeat until everyone has had a turn. Possible questions:

What is your favorite ice cream flavor?

How old were you when you learned to swim?

Where is your dream vacation spot?

What is your favorite book?

If you could have lunch with anyone in the world, who would it be?

You are likely to learn things about each other you never knew before! For added fun, you could record the answers and then put them away for later to see if some of the answers have changed.

What Does The Bible Say

Weekly Verse: John 12:12-19
The Triumphal Entry

*Why was Jesus going to Jerusalem?

*Why were the people excited to see Jesus?

*What animal did Jesus ride coming into town?

What Do You Think

It doesn't seem like a big deal to know what kind of animal Jesus rode.

*Why do you the Bible even mentions it (hint: has something to do with the words, "it is written . . .")?

What R U Going To Do

With Easter only a few days away, your family can prepare to celebrate Jesus being the Savior and King of the world. Make your own palm branches out of paper and sticks. Lay them on the floor of a room in your house to remind you Jesus is king!

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Salvation by Grace -I believe that I become a child of God through faith in Jesus, not because of anything I do.

Memory Verse

Ephesians 2:8-9, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God, not by works, so that no one can boast."

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.