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Triumphant entry to Jerusalem

John 12:20-32

Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus. And Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him. "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."

*Mishnah*[[1]](#footnote-2) *Pesachim*, is Hebrew for the major Annual Jewish holiday celebration of the Passover when the Israelites escaped from slavery in Egypt in 1,200BC.[[2]](#footnote-3) It is still celebrated today – 2823 years ago.[[3]](#footnote-4)

For the Passover of 33AD in the days of Jesus, He descends the Mount of Olives[[4]](#footnote-5) on a donkey and proceeds to Jerusalem[[5]](#footnote-6) to enter as the **Prince of Peace**[[6]](#footnote-7) *“the one who removes all peace-disturbing factors and secures peace”* for His people. This sets Him apart from the human rulers whose reign depends on bloodshed.

Matthew wrote that ‘*large crowds’* [[7]](#footnote-8) joined Jesus along the way to Jerusalem for the week long feast of unleaven bread:[[8]](#footnote-9) Psalms 113-118 were chanted along the way as an expression of gratitude, praise and the joy of their Godly freedom from Egypt 1,300 plus years before.[[9]](#footnote-10) Many of the large crowd took palm branches and clothing and spread them before Jesus as He made His way to Jerusalem on a donkey with a colt.[[10]](#footnote-11)

John writes that among those who were in Jerusalem for the Passover feast of 33AD were some Greeks who came to Philip[[11]](#footnote-12) the disciple of Jesus who was of Greek descendency*,*[[12]](#footnote-13) and asked him, *"Sir, we wish to see Jesus."*

In 334BC Alexander the Great[[13]](#footnote-14) began converting Jews and others[[14]](#footnote-15) into Greek language and culture by 70AD: Jews increasingly became Greek, *“not only in language but also in spirit”* wrote Professor George Gilbert of Chicago University.[[15]](#footnote-16)

Under Roman rule[[16]](#footnote-17) and by advocasy of the Herods,[[17]](#footnote-18) Greek language and culture was by now becoming widespread in Israel and in the many Greek speaking synagogues.[[18]](#footnote-19)

Jesus responded to their request,[[19]](#footnote-20) stating, *"the hour has come” for the Son of Man to be glorified. In truth, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.*

Jesus then said: *"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? ‘no’ for this purpose I have come to this hour. Father, glorify your name."* Then a voice came from heaven: *"I have glorified it, and I will glorify it again." "* Jesus said to his disciples, *"This voice has come for your sake, not mine.”*

Ordinary people appreciated Jesus’ ministry.[[20]](#footnote-21) The **widow of Nairn** certainly did: her husband died and then her young son also which left her without income in a *world of poverty*[[21]](#footnote-22)and those who suffered most[[22]](#footnote-23) in those days were the fatherless and widows.[[23]](#footnote-24)

Herod asserted his rights to taxes[[24]](#footnote-25) and did so vigorously:[[25]](#footnote-26) it was a harsh situation for widows to be in and so Jesus came to this particular widow with compassion and revived[[26]](#footnote-27) her son just metres from the grave![[27]](#footnote-28)

Those who reject[[28]](#footnote-29) Jesus’ compassion in *‘reviving’* needy people in His earthly ministry[[29]](#footnote-30) seem to forget Jesus did so for the reason of compassion for poor people.[[30]](#footnote-31) God with us!

Today, modern medical practice well exceeds what was available in those *primitive* days and so when Jesus stepped-in with loving compassion[[31]](#footnote-32) for suffering people – particularly children and the elderly – God’s naturebecame evident and real.[[32]](#footnote-33)

Think about the wonderful gift of Jesus Himself. John the gospel writer calls Him **“the word of life”** and the Nicene Creed came into existence in 325AD to establish that fact which was wholeheartedly confirmed in 381AD when 318 Bishops[[33]](#footnote-34) unanimously confirmed it.

*“We believe in one God the Father Almighty, Maker of* ***all*** *things, visible and invisible …”.*[[34]](#footnote-35)

**Terullian**, in 155AD was to the first to understand God as the Trinity of *“one God, Father, Son and Holy Spirit”* and who forthrightly stated, *“he who lives only for himself confers on the world a benefit when he dies”!*

**Augustine,** in 354AD taught with insight that Jesus was the incarnate *‘word’* called *‘logos’* [[35]](#footnote-36)and therefore had perfect knowledge of God, of His will and His way – **no** guesswork needed!

**Thomas Aquinas** 1225-1274AD taught that Christ had perfect knowledge because He would not have been sent on such an important mission without **all the knowledge** He would need – **no** ‘help’ lines needed here.[[36]](#footnote-37)

In His ministry at Capernaum Jesus appointed **Peter, Andrew, and Matthew** as disciples[[37]](#footnote-38) and healed a critically ill young servant of a Roman Centurion[[38]](#footnote-39) who humbly suggested to Jesus, *‘just say the word’* which Jesus did!

Jesus was at Capernaum[[39]](#footnote-40) for three years in which He laid the foundations of christianity even though He faced strong and constant opposition from the Jerusalem based Pharisees who accused Him of *“disobeying”* the Mosaic Law when he was actually fulfilling it with His very life and ministry.[[40]](#footnote-41)

On His return journey to Jerusalem Jesus met a man living in a graveyard at Gerasenes[[41]](#footnote-42): he was called a **demoniac**[[42]](#footnote-43) as his suffering was a terrible self-affliction - tormented, naked and generally unhinged from anything like normal life as God intended for human satisfaction.

We note some coincidences: he is said to have had an unclean spirit and was living among the tombs – which is an **unclean place** of the dead.

He continually cried out and bruised or cut himself with stones – this is a **mourning ritual**, the most exhibitionist of all rituals.

It is notorious how **unhinged persons** will enter fire, drown themselves, rush into battle unarmed, tatoo and pierce their bodies, be criminally orientated, sexually addicted, do drugs, consume alcohol, be erratic and attempt suicide because they live unhinged lives – very often ignorant or rebellious to better things.

On average 140 million[[43]](#footnote-44) babies are born each year in the world – how many will know and experience the love of Jesus and how many will live unhinged lives?

The US has millions of guns more than people!

Jesus talked to this *‘unhinged’* man and he agreed to change his life: having met Jesus he negotiated a far better way of living: he committed to make changes to his life: he would do anything for Jesus and even offered to be one of His disciples! *How about that!*

In the last days of His earthly life[[44]](#footnote-45) Jesus lead the Passover procession to Jerusalem as they sang the meaningful Psalms 112-118.[[45]](#footnote-46)

Centrally important to Israel’s national survival has been the Messianic hope in the return of the age of David whose reign in the past marked the golden age in Israel’s history - Psalm 118 enacts symbolically its themes of thanksgiving to God and reliance on God rather than on human strength.

Up to the Temple gates and through to the Altar of Righteousness and so, when the people heard Jesus was on His way they gathered to cheer and welcome Him to their city of Jerusalem – the city of God*.*[[46]](#footnote-47)

Many people went to Jesus for forgiveness and healing even though officialdom opposed Him as the Promised Messiah:[[47]](#footnote-48) they rejected Him

as a failure and rejected His claim to be the divine Son of God.[[48]](#footnote-49).[[49]](#footnote-50) [[50]](#footnote-51) [[51]](#footnote-52) [[52]](#footnote-53)

John writes that *“his disciples did not*

*understand these things at first: but when Jesus was glorified, then they remembered that these things had been written of him …”.*[[53]](#footnote-54)

Matthew writes[[54]](#footnote-55) that after Jesus left Galilee[[55]](#footnote-56) He went to Judea[[56]](#footnote-57) where He found *“large crowds (had) followed him and he healed them … ”.* Matthew[[57]](#footnote-58) also wrote that “when they came to the crowd, **a man approached Jesus and knelt** before him. *“Lord, have mercy on my son”* he pleaded, *“he has seizures and is suffering greatly.”* His suffering ended!

Luke similarly wrote[[58]](#footnote-59) that as Jesus *“set his face”* towards Jerusalem, such was His compassion on the people with Him, He appointed 70 others to minister to their needs, after which, *“they returned to Him with joy”*, from the privelege of ministering in His name.

All four gospel writers tell of people who approached Jesus … “and *kneeled”*, **Mark** alone writes of a man who ran to Jesus and, “***kneeled*** before him” – the implication was that Jesus in looking at him, *“loved him.”*[[59]](#footnote-60)with emphasis upon *‘beyond mere affection.’*

In the crowd there were many reactions[[60]](#footnote-61) which prompted Luke[[61]](#footnote-62) to suggest some *trusted in themselves*, others were *self-righteous* and some despised *‘others’* for unknown reason.

On their approach to Jerusalem and when they arrived there, the people waved Palm branches rejoicing aloud praising God with *“hosanna in the highest”* and making their heartfelt appeal to God to ***‘save us’****.*[[62]](#footnote-63)

The waving of Palm branches is said to have originated at the first *Feast of Tabernacles* held in the new Solomon Temple[[63]](#footnote-64) built by King Solomon Circa 990-931BCE and in the coming years the waving of Palm branches is said to have quickly spread to be associated with ***all*** seven[[64]](#footnote-65) feasts in Israel.

Jesus knew that when He entered the city of Jerusalem, He was walking to His death, as … Matthew writes:

Jesus began to show his disciples he must go to Jerusalem and undergo great suffering at the hands of the Jewish leaders and be crucified. (c. 16)

After entering the city, he is very clear on his own doom and that of the holy city:

*“Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you, desolate. For I tell you, you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’”* (c. 23)

He points out that whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. Jesus openly declares, *“if anyone serves me, he must follow me; and where I am, there will my servant be also.”*

He carries this to the ultimate,[[65]](#footnote-66) *“… love one another as I have loved you … you did not chose me, but I chose you and appointed you that you should go and bear fruit … so that whatever you ask the Father in my name, he may give it to you.”* He expands on this to a marvellous promise that, *“if anyone serves me, the Father will honour him.”* John 15.13ff

Jesus continues, *"now is my soul troubled. And what shall I say? “Father, save me from this hour'? But for this purpose I have come to this hour. Father, glorify your name."*

And the Father responds, I have and will again and again through His Son and you … you … you. Amen

In the name of the Father, Son and Holy Spirit. Amen

1. 1. Called Pesah which comes from the verb meaning ‘to pass over’ in the sense of ‘to spare’. It is the major Jewish holiday that celebrates the passover on the 15th day of the month of Nisan or Spring. Pesah, is the main Jewish holiday. [↑](#footnote-ref-2)
2. . Egyption religion was never a unity as there were many ‘gods’ up and down the Egyptian landscape and so their worship was in complete contrast to Hebrew worship of one God - Yahweh . K. A. Kitchen, formerly Brunner Professor of Egyptology, University of Liverpool believes The Exodus was the liberation of Israel from slavery in Egypt in the 13th century BCE under Moses. [↑](#footnote-ref-3)
3. . Passover is often celebrated with pomp and ceremony, especially on the first night, when a special family meal called the *seder* is held. The eating of symbolic foods along with the recitation of prayers, readings and singing. [↑](#footnote-ref-4)
4. . The Mount of Olives is where several key events relating to Jesus took place: eg: where He ascended to heaven. The mountain has been used as a Jewish cemetery for over 3,000 years and has approximately 150,000 graves. [↑](#footnote-ref-5)
5. . According to Mark 11.1-11, Jesus sent two of his disciples to a nearby village to get a donkey - an Onager or wild donkey. Upon their return, Jesus rode the donkey into Jerusalem where he, as Prince of Peace, was met by cheering crowds. [↑](#footnote-ref-6)
6. . The word for ‘peace’ is shalom which means ‘completeness’, ‘soundness’ and ‘well-being’. This peace comes as God’s gift - the messianic hope of Christ. [↑](#footnote-ref-7)
7. . Matthew writes of “great multitudes followed him and he healed them.” J. Jeremias, Jerusalem in the time of Jesus, suggests a realistic figure of 180,000 people. Jews avoided Samaria due to conflict but Philip preached and healed the sick with compassion. Acts 8.1. [↑](#footnote-ref-8)
8. . The Israelites left Egypt in such a hurry they could not spare time to wait for their breads to rise and so this reminded them of their hurried escape. Historically they ate unleaven bread for 30 days through the wilderness. [↑](#footnote-ref-9)
9. . Psalms 113-118 are known as "Egyptian Hallel" psalms (Hallel simply means "Praise Yahweh!"), thus they were written as praises that were sung in connection with the Passover meal and other Hebrew festivals that reflected upon God’s grace. [↑](#footnote-ref-10)
10. . John 12.13 is “hosanna” See Psalm 118.25-26. Originally a Hebrew invocation to God meaning “save”! John 12.12-19. Bethphage is at the foot of the Mount of Olives: the starting point of Jesus’ ride into Jerusalem which He did in triumph. [↑](#footnote-ref-11)
11. . There are four people by this name known to the New Testament writers. The first one was a son of Herod the Great and his wife Mariamne, the daughter of the High Priest. For a time he was next in succession to Antipater but this was revoked by later wills, and he lived as a private citizen. The second one was a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem and by Herod’s will was granted tetrachy of Gaulanitis etc. See Luke 3.1. The third was Philip the apostle who was called to follow Jesus on the day following the call of Andrew and Simon. The fourth was Philip chosen as an official (deacon) of the church at Jerusalem. [↑](#footnote-ref-12)
12. . Andrew, Simon Peter and Philip all lived at Bethsaida. [↑](#footnote-ref-13)
13. . Alexander the Great conquered the eastern mediterranean, Egypt and the Middle East and parts of AsiaKing of the ancient Greek kingdom of Macedon. Most of his years he conducted lengthy military campaigns in Western Asia and Egypt E [↑](#footnote-ref-14)
14. . His empire ushered in significant cultural changes in the lands he conquered and changed the course of the regions and history. [↑](#footnote-ref-15)
15. . Professor of New Testament at the Chicago Theological Seminary. 1854-1930. [↑](#footnote-ref-16)
16. . Led by Alexander the Great, the Greeks conquered Palestine and their culture heavily influenced the Jews so that by the third century the Old Testament was translated into Greek in Alexandria. At the gymnasium in Jerusalem, Jewish males hid their circumcision that they may appear to be Greeks and many elite Jews conformed to the changes brought on by the Greek culture. Gilbert 1909. p521. [↑](#footnote-ref-17)
17. . Herod did more than any other ruler to introduce Greek customs into Palestine because the products of culture spread by Hellenization included the Greek language and writing system, its myths and religion, and its technology and art—not mere ideas but practical and exploitable benefits. [↑](#footnote-ref-18)
18. . The products of culture spread by Hellenization included the Greek language and writing system, its myths and particularly religion which brought to them “great wealth” from its pilgrim traffic, and its technology and art—not mere ideas but practical and exploitable benefits. [↑](#footnote-ref-19)
19. . The [New Testament](https://en.wikipedia.org/wiki/New_Testament) was written in a form of [Koine Greek](https://en.wikipedia.org/wiki/Koine_Greek), which was the [common language](https://en.wikipedia.org/wiki/Lingua_franca) of the [Eastern Mediterranean](https://en.wikipedia.org/wiki/Eastern_Mediterranean) from the [conquests of Alexander the Great](https://en.wikipedia.org/wiki/Conquests_of_Alexander_the_Great) (335–323 BC) until the evolution of [Byzantine Greek](https://en.wikipedia.org/wiki/Byzantine_Greek) (c. 600). [↑](#footnote-ref-20)
20. . There were many poor people in Israel at every stage of the nation’s history. Jesus tells the rich man in one of his best-known parables in Matthew 19.16-30. “Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.” [↑](#footnote-ref-21)
21. . It was typical of Jerusalem that large sections of the population lived chiefly or entirely on charity. Joachim Jeremias, Jerusalem in the Time of Jesus. SCM. London 1969, p112. … beggars everywhere … at the outer gates … a city of idlers. p118. [↑](#footnote-ref-22)
22. 21. They formed themselves into gangs and terrorized the whole city. p118-119.

    22. As widows are often overlooked by men, God has a peculiar concern for them (Psalm 68.5 and 146.9) and kindness to them was commended as one of the marks of true religion. The oppression and injury of widows would incur dire punishment. Psalm 94.6. Jesus condemned those who took advantange of widows. [↑](#footnote-ref-23)
23. . Psalm 112.1-3, Deuteronomy 28.1-14 and 15.1-11. [↑](#footnote-ref-24)
24. . We know from Tacitus how the oppressive burden of taxes were resented … the provinces of Syria and Judaea begged for reduction …”. Jeremias op. cit., p124-126. [↑](#footnote-ref-25)
25. . Herod had ten wives and lived a extravagant and lavish lifestyle of banquets and he ‘pampered’ his ladies, all at a very high cost. p90-92. [↑](#footnote-ref-26)
26. . As we are unable confirm his ‘death’ we also cannot prove his return to life. [↑](#footnote-ref-27)
27. . Did the Gilgamesh epic 2,600 years ago find a beating human heart and did Herophilus of Alexandria, Egypt C335-280BC use the water clock to time the pulse. [↑](#footnote-ref-28)
28. .The idiom "a *knee jerk* reaction" is to respond in an unthinking way. [↑](#footnote-ref-29)
29. . See ‘the chronology of Jesus’ public ministry’ Clyde W Votaw, the University of Chicago. The Biblical World. Evidence from the ‘works’ suggest a longer time. [↑](#footnote-ref-30)
30. . Jesus’ responded with compassion to human need. **See** M Hengel, Victory over Violence, 1972, p568 and RT France, Rector of Wentnor, Shropshire; formerly Principle of Wycliffe Hall, Oxford. The other two beneficiaries of Jesus’ ministry were Jairus’daughter aged twelve who is comforted by Jesus’ words, ‘don’t be afraid, just believe’. Jesus healed her but wanted to keep His identity secret as the people were wanting Him to be a political Messiah and to get rid of Rome, and, Lazarus who may have been placed in a “cool room” grave. environment. [↑](#footnote-ref-31)
31. . The Lord is gracious and righteous and full of compassion. The Lord is gracious and compassionate, slow to anger and rich in love. The Lord is good to all; he has compassion on all he has made. Psalm 116.5, 145.8 and Matthew 20.30-34. [↑](#footnote-ref-32)
32. . The New Testament Jerusalem is one of the world’s famous cities and existed three thousand years before Christ came and whilst it is held in great eminence, its early history cannot be traced. David F Payne, The New Bible Dictionary, Third Edition, 1996, Nottingham, England, p557ff. [↑](#footnote-ref-33)
33. . The “word of life” is both the good news of the gospel of what God has done for sinners in Jesus Christ as well as the word of revelation found in Scripture that explains what that gospel is. It is the word of “life” because it is there that we find truth regarding where life may be found, namely, in Christ. , [↑](#footnote-ref-34)
34. . See the Chalcedon Definition of the Faith in Creeds, Councils and Controversies, J Stevenson, London, S.P.C.K., 1972 p335 [↑](#footnote-ref-35)
35. . Logos is ‘the Word of God’or principle of divine reason and creative order. [↑](#footnote-ref-36)
36. . A study by researchers in the U.S. ranked famous individuals using a specially developed algorithm: **Jesus topped the list**, followed by Napoleon and then some. [↑](#footnote-ref-37)
37. . Peter became the leader of the disciples; Andrew brought people to Christ and Matthew wrote a profound gospel on the life and ministry of Jesus. [↑](#footnote-ref-38)
38. . The Roman Centurion healing story: Matthew 8.5-13 or Luke 7.1-10. [↑](#footnote-ref-39)
39. . Jesus went to the Capernaum synagogue on the Sabbath and the people were amazed because he taught with authority, not as the teachers of the law. [↑](#footnote-ref-40)
40. [↑](#footnote-ref-41)
41. . In Luke 23:2, the Jewish leaders took Jesus to Pilate and accused Him of three crimes: misleading the nation, opposing taxes to Caesar, and saying He is the Messiah. TW Manson, Rylands Professor, The Sayings of Jesus, SCM 1937, p46. writes, “it is not that they saw in Him a village craftsman turned amateur theologian but rather a competent scholar who had developed heretical tendencies.”. Mark is not interested in geography except for certain mythical purposes which do not concern us except for Jewish onomatology which saw deep significance in names – presumably a Gentile, who he heals by casting out the unclean spirits that had possessed him. [↑](#footnote-ref-42)
42. . The story of the Gerasene demoniac is preserved for the evangelist’s purposes, but it shows very old features. It is a miracle of Christ which has realistic aspects. The exorcist bargains with the possessed, who agrees to be exorcised on condition of transfer of spirits into animals. Pigs and the sexual aspects of possession are related. The question of the induction into the cult of the spirit more mighty than the typically boastful ‘military’ demon seems to be raised, but the healer-exorcist provides the patient with an alternative to his former theatrical protest-display.

    J Duncan M Derrett, School of Oriental and African Studies. [↑](#footnote-ref-43)
43. . This figure is not accurate as births and deaths are generally under-stated and often under-reported in some parts of the world. [↑](#footnote-ref-44)
44. . He had stayed at the home of Mary, Martha and Lazarus (John 11) and then the home of Simon the leper (Matt 26 and Mark 14). Jesus lodged there (Matt 21.17) and departed from His disciples according to Luke 24.50-51. [↑](#footnote-ref-45)
45. . Wisdom, Praise, God’s sovereignty, God’s glory, and thanksgiving to God. [↑](#footnote-ref-46)
46. . John 12.13 “hosanna”! See Psalm 118:25-26. Originally a Hebrew invocation to God, meaning “save!” [↑](#footnote-ref-47)
47. . The majority came from the prophet Isaiah but [Jews](https://en.wikipedia.org/wiki/Judaism) do not regard any of these as having been fulfilled by Jesus, and in some cases do not regard them as messianic [prophecies](https://en.wikipedia.org/wiki/Prophecies) at all. [Old Testament](https://en.wikipedia.org/wiki/Old_Testament) prophecies about Jesus are either not thought to be prophecies by [biblical scholars](https://en.wikipedia.org/wiki/Biblical_scholars) (as the verses make no claim of predicting anything) or do not explicitly refer to the Messiah. [Historical criticism](https://en.wikipedia.org/wiki/Historical_criticism) is unable to argue for the fulfillment of prophecy or that Jesus was indeed the Messiah because he fulfilled messianic prophecies. [↑](#footnote-ref-48)
48. [↑](#footnote-ref-49)
49. . In the New Testament there are 119 references. These are in Mark, 27; Matthew 54, Luke 24 and John 14. The key texts might be John 1.14, 2.19-21, 1 Corinthians 3.16, Ephesians 2.20-22, 1 Peter 2.5, Rev 2.9-22f cf Matthew 2.13-15.. Matthew 13.54-58, Mark 6.1-6, Luke 10.13-15 and John 6.60f all speak of the general and at times, widespread lack of belief in Jesus, of the many disciples who left Him especially after His talk regarding to ‘eat his body’ and ‘drink his blood’. [↑](#footnote-ref-50)
50. . Henry J Cadbury of the Theological School in Harvard University wrote in 1925 that “the contemporaries in persecuting both Jesus and his disciples are like their fathers who killed and persecuted the prophets that were sent unto them.” The Journal of Religion, 11/1925. The University of Chicago Press, p607f. [↑](#footnote-ref-51)
51. .Oxford, the famous university town in England, boasts a little-known history too: it was once home to a flourishing, vibrant Jewish community - one of the most significant in all of England – that is all but forgotten today. [↑](#footnote-ref-52)
52. . William Hendriksen, in his Banner of Truth Commentary, London, 1959, p182. See Matthew 21.1-11, Mark 11.1-11, Luke 19.28-44 and John 12.12-19. [↑](#footnote-ref-53)
53. . John 12.15. In v19, John writes, “The Pharisees then said to one another, “you see, you can do nothing. Look, the world has gone after him!” [↑](#footnote-ref-54)
54. . In Matthew 19.2. “Large crowds followed him, and he cured them there.” [↑](#footnote-ref-55)
55. . Galilee was known for political unrest, banditry, and tax revolts – pleasant aspects of the countryside and country life but referred to as a bucolic backwater. [↑](#footnote-ref-56)
56. . Judea is where Jesus was born and the Jews of the region were devoted to their homeland and to their belief in a single God. This belief, together with their religious customs, set them apart from their neighbours in the ancient world. [↑](#footnote-ref-57)
57. . Matthew 17.15. “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. I brough him to your disciples, but they could not cure him.” [↑](#footnote-ref-58)
58. . Luke 9.51 – 18.14 cf Matthew 8.18-22; 11.20-30. [↑](#footnote-ref-59)
59. . Mark 10.21. In his Baker House Commentary on Mark, William Hendriksen points out (p395) that Mark ‘very sharply distinguishes between agape and phileo which are both words for love, however, when Mark uses it here, it is used ‘far beyond mere affection’ and (at times) the two words are interchangeable. [↑](#footnote-ref-60)
60. . Henry J Cadbury, University of Chicago Press Journals, 1925 p607 uses the rare terminology of an ‘unconscious anachronism’which probably means something that is well out of place in terms of time and chronology. [↑](#footnote-ref-61)
61. . Matthew writes of the large crowds that followed him (19.2) and Luke in his gospel (18.9) writes that some trusted in themselves that they were righteous and despised others. [↑](#footnote-ref-62)
62. . Hosanna in the highest means more than praise and adoration as it also means**‘save us’**. It is used as a crying out for help, salvation, and freedom. [↑](#footnote-ref-63)
63. . The first Feast of Tabernacles was held when the first Temple was dedicated in 1004 BC., exactly 1000 years before the birth of Y'shua the Messiah, the true living "Temple of God" (John 2:19-21; Eph. 2:21-22; 4:15-16). "And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, which is the seventh month" (I Kings 8: 2). [↑](#footnote-ref-64)
64. . Seven feasts are: Pesach (The Passover) This is the foundational feast. ... Unleavened Bread. This feast was to last for 7 days. ... First Fruits. ... Shavuot (Pentecost or Feast of Weeks) ... Rosh HaShanah (Feast of Trumpets) ... Yom Kippur (Day of Atonement) ... Sukkot (Feast of Tabernacles) ...Purim. [↑](#footnote-ref-65)
65. . John 15.12ff (comment here) [↑](#footnote-ref-66)