

## The Triumphal Entry

John 12:12-50

April 2, 2023

### 1. The Triumphal Entry (12-19)

#### a. Preparations for a King (12-13)

- i. On Sunday, a large crowd gathers to celebrate the Passover – “On the next day much people that were come to the feast...”
- ii. The crowd meets Jesus with a royal welcome – “Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”
  1. They waved palm branches which were royal symbols to the Jews – Palm branches were used to welcome Simon Maccabeus when he purged the Temple of the Syrian forces, and they were also used by Judas Maccabeus to celebrate the Feast of Dedication which was referenced in John 10:22. The crowd was heralding Jesus as King. There will come a day at the end of the Great Tribulation that Jesus will be welcomed to Jerusalem with crowds holding palm branches (Rev. 7:9).
  2. They shouted a royal proclamation.
  3. Hosanna means “save” (Psalm 118:25-26). The crowd recognized Jesus as God’s deliverer sent from God.
  4. “Blessed is the King of Israel that cometh in the name of the Lord” recognized Jesus as their king (cf. Psalm 118:26). The crowd adds, King of Israel, as they quote the Psalm, showing that they clearly identified Jesus as the fulfillment of Messianic prophecy.

#### b. The Royal Entrance of the King (14-15)

- i. Jesus responded to the royal proclamation of the crowd by choosing a prophetic mount – “And Jesus, when he had found a young ass, say thereon; as it is written,”
  1. Jewish kings rode donkeys rather than horses.
  2. The act of Jesus riding into Jerusalem on a donkey was an display of authority.
- ii. Jesus fulfilled the prophecy of Zechariah 9 – “Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass’s colt” (15).
  1. When the King rides into Jerusalem in Zechariah 9, He does so with authority.
    - a. He casts out His enemies (4-7).
    - b. He keeps watch over the temple (8).
    - c. He brings salvation (9).
    - d. He makes a blood covenant with His people (11).
    - e. He defends His people from their enemies and offers saves them (15-16).
    - f. By reenacting Zachariah 9, Jesus embraces the royal proclamation of the crowd.
  2. The presence of the King should cast out fear (cf. John 12:15).

#### c. The True Nature of Jesus’ Kingship (16)

- i. Though prophecy was being played out before them, the disciples and the crowds still did not understand the true nature of Jesus’ kingship – “These things understood not his disciples at the first:” (16a).
- ii. It was only after Jesus died and rose again that His disciples would understand – “but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him” (16b).
  1. After the glorification of Jesus through His death and resurrection, the disciples finally understood the significance of these events (cf. 2:22).
  2. At that moment, Jesus was the only one who understood what kind of king He really was, the King of Kings and Lord of Lords.

#### d. Public Responses to Jesus (17-19)

- i. Those who had witnessed Jesus raise Lazarus from the dead testified of what they had seen – “The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record” (17).

- ii. Others joined the royal welcome based upon the testimony of the eyewitnesses – “For this cause the people also met him, for that they heard that he had done this miracle” (18).
        - iii. The Pharisees unintentionally make a prophetic statement – “The Pharisees therefore said among themselves, Perceive how ye prevail nothing? Behold, the world is gone after him” (19).
          - 1. Truly, the world would go after Jesus, but already, His rejection by His own people is foreshadowed.
          - 2. Truly, He would be the Savior of the world (cf. 4:42).
2. The Final Public Statement of Jesus (20-50)
  - a. The Glorification of the Son (20-26)
    - i. The “world” seeks after Jesus (20-22).
      - 1. It was common for proselytes and interested gentiles to attend the Passover feast.
      - 2. Both Jews and Gentiles were seeking Jesus in this moment, and He didn’t turn any away.
    - ii. Jesus answers the world with an explanation of His glorification.
      - 1. Jesus’ hour had arrived (23).
      - 2. Jesus refers to Himself as the Son of Man as prophesied in Daniel 7:13-14 (eternal kingdom).
    - iii. Jesus explains the nature of His glorification (24-26).
      - 1. Jesus, the Seed, must die to produce fruit; Jesus’ death would result in the life of many (24).
      - 2. A seed that refuses to die cannot produce fruit; the disciple that offers his life a living sacrifice will bring forth much fruit (cf. Romans 12:1-2).
  - b. The Mission of the Son (27-36)
    - i. The Conversation between Jesus and His Father (27-28)
      - 1. The hour of Jesus’ death has come, and He has accepted it (27).
      - 2. The glorification of the Son is for the glory of God, (28a).
      - 3. God speaks from heaven that this was Jesus’ hour of glorification; His last statement points not only to Jesus’ death on the cross but also to His resurrection (28b).
    - ii. Jesus addresses the confusion of the crowd (29-36).
      - 1. The crowd could not discern the voice of God any better than they could discern His Son (29).
      - 2. Jesus explains that His private conversation with the Father was made public for the benefit of the crowd (30).
      - 3. Jesus explains that the hour of His glorification is also the hour of judgment (31).
        - a. The cross is both the place of salvation for those who believe, but also the place of judgment for those who reject and remain condemned (cf. 3:18).
        - b. The cross is the place where Jesus wins complete and total victory over satan.
      - 4. Jesus foreshadows the kind of death He would die (32-33).
        - a. Jesus would be lifted up on the cross and then lifted up into heaven.
        - b. This glorification of the Son would be the instrument God would use to draw all men to Himself.
      - 5. The crowd understands His meaning and is repulsed and confused by it (34).
      - 6. Jesus pleads with them to walk in the light to become sons of light (35-36; cf. 1:12).
  - c. The Unbelief of the People (37-43)
    - i. Despite seeing all the signs, the crowds refused to believe that He would die and be raised again (37).
    - ii. God hardened their hearts (38-41).
    - iii. Some of the rulers believed in Jesus, but they refused to confess their faith because of the fear of intense persecution (42-43).
  - d. The Witness of the Son (44-50)
    - i. Those who believe in Jesus, believe in God Himself (44).
    - ii. Those who see Jesus have seen the ultimate expression of God Himself (45).
    - iii. Those who believe in Jesus is freed from darkness (46).
    - iv. Those who reject His Word are under His judgment and will be judged by the Word (47-48).
    - v. The Word Jesus speaks is the Word of God which gives eternal life (49-50).

Conclusion:

1. Have you confessed Jesus as your Savior and King (Philippians 2:9-11)?
2. Are you willing to openly identify with Him as your Savior and King?