

Jesus' Triumphant Entry

John 12:12-36

The previous chapter details the raising of Lazarus, and as a result, many Jews placing their faith in Christ (11:45). The chapter closes with Caiaphas (a member of the ruling council called the Sanhedrin) declaring that the Jewish nation would be better off if Jesus were to die. The council was afraid that the disturbance that Jesus was causing would bring additional hardship and discipline from the Romans (11:50). The first eleven verses of this chapter show Jesus at a dinner given in His honor. Mary, the sister of Lazarus anoints Jesus with expensive perfume. And Judas reveals his divided heart. Meanwhile large crowds were coming to see Lazarus, as he had become a living testimony of Jesus' divinity. Thus the chief priests made plans to kill Lazarus as well (12:10).

Read and Discuss John 12:12-19 *"Jesus rides into Jerusalem on a donkey"*

v.12-13 – The Passover feast required all Jewish males to make a pilgrimage to Jerusalem. In light of the profound teaching and amazing miracles performed, the Jewish people were eager to see Jesus who they thought for certain would be their nation's new leader, delivering them from the oppressive rule of Rome. This entry (our celebration of Palm Sunday) took place on a day when all the Jewish people were gathered to witness the one called "Christ".

The cry of "*Hosanna*" is a Hebrew word that actually meant "Save" or "Help". Forms of this word were typically used to address the king with a specific request (2 Sam 14:4, 2 Kings 6:26). And the palm branches were commonly used to honor a victorious ruler. Prior crowds had likewise sought to make Jesus king of their nation. Look up: John 6:15

v.14-16 - Jesus responds by finding a young donkey, distorting the picture the Jews had envisioned. He did not arrive on a mighty and noble steed. He is indeed King, but not the sort of king they have in mind (John 18:36).

The disciples did not put the events of Jesus' entry into Jerusalem and prophecy together, so they did not grasp what had taken place until after Jesus had been glorified. They needed to have the help of the Spirit who was not available to them until after the glorification of Jesus. Look up: John 7:39

v.17-19 - The number of people gathering around Jesus was continuing to grow as a result of the raising of Lazarus. While the crowds increase in number, the Pharisees, on the other hand, are getting more and more upset.

Read and Discuss John 12:20-36 *"Jesus explains why He must die"*

v.20 – Many different people are coming to Jesus. The world for which God sent his Son (John 3:16) includes all humanity. Here The Good Shepherd is indeed gathering His flock from the whole world. Look up: John 10:16

v.23-24 – This is the moment we have waited for since the story began: Jesus replied, "*The hour has come for the Son of Man to be glorified*". Over and over again we read "It is *not yet* time" (7:6-8, 7:30, 8:20). Jesus reveals that it is time for his death to take place, through which a great crop will be produced. Through His death and the arrival of the Holy Spirit these Greeks, their countrymen, and the entire world will have access to the Lord.

v.25-26 - Here is the call to radical discipleship. This word for life (*psyche*) does not only refer to physical life; it is more comprehensive, it refers to one's whole being, one's "self". Look up: Mark 8:34-37

v.27-28 - After saying what is necessary for his servants to follow him, He reveals the agony he himself is experiencing. Throughout this Book John has clearly revealed the fullness of Christ's deity, but he has also stated clearly that the Word became flesh (John 1:14).

The name of God is He Himself, made accessible to us. It is the title by which He is known. It represents His Character. To glorify is to turn the spotlight on Him and to reveal that which is worthy of praise. In the cross the heart of God is revealed more clearly than anywhere else, and those who grasp what the cross reveals about God cannot help but be awestruck.

v.29 - When the Father speaks the people are again divided. There is often uncertainty and doubt to God's miraculous acts in this world, and this uncertainty tests hearts. Those who refuse to believe cannot hear God's voice.

v.30-31 - They could not understand this voice, but Jesus says this voice is for their benefit. He is giving them the opportunity to realize they are missing something; perhaps they might be led to inquire what the words meant. It is an invitation to become open and receptive to God. Jesus affirms that a message has been transmitted and that if they did not get it then something is wrong with their receivers. Jesus goes on to say that they are not missing just any message; they are in the midst of the most significant event in human history: "*Now is the time for judgment on this world*".

v.34 - The expression "son of" is a Hebrew term that points to an important characteristic of the one described. For example, Judas is called a "son of perdition" (John 17:12). Jesus answers their question in verse 36.