



MESSAGE/SERIES:

Series: JESUS IN JOHN

Message: "Receive Him as King"

DATE: June 27, 2021

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

John 12:12-50, Matthew 21:7-11, Isaiah 53:1, 6:10, Matthew 13:15, Romans 10:16-17, 2 Timothy 1:14, Hebrews 3:8, 4:12-13, 1 Peter 1:5, 21, 2 Peter 3:3-7, John 10:38, Luke 10:16, Psalm 113-118:25, Luke 19:38, Zechariah 9:9, John 11:50-52 (Caiaphas' prophecy), 1 Kings 8:41-43 (the temple & strangers), John 7:6, 30, 8:20 (the hour not yet), John 12:23 (the hour has finally come), 1 John 2:17 (the world is passing away)

OPENING SCRIPTURE:

[JOHN 12:12-]

¹² The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" ¹⁴ And Jesus found a young donkey and sat on it, just as it is written,

*¹⁵ "Fear not, daughter of Zion;
behold, your king is coming,
sitting on a donkey's colt!"*

¹⁶ His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done

to him. ¹⁷ The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. ¹⁸ The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹ So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

²⁰ Now among those who went up to worship at the feast were some Greeks. ²¹ So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." ²² Philip went and told Andrew; Andrew and Philip went and told Jesus. ²³ And Jesus answered them, "The hour has come for the Son of Man to be glorified. ²⁴ 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. ²⁵ Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. ²⁶ 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.

²⁷ "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. ²⁸ Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." ²⁹ The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." ³⁰ Jesus answered, "This voice has come for your sake, not mine. ³¹ Now is the judgment of this world; now will the ruler of this world be cast out. ³² And I, when I am lifted up from the earth, will draw all people to myself." ³³ He said this to show by what kind of death he was going to die. ³⁴ So the crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" ³⁵ So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light."

When Jesus had said these things, he departed and hid himself from them. ³⁷ Though he had done so many signs before them, they still did not believe in him, ³⁸ so that the word spoken by the prophet Isaiah might be fulfilled:

"Lord, who has believed what he heard from us,
and to whom has the arm of the Lord been revealed?"

³⁹ Therefore they could not believe. For again Isaiah said,

⁴⁰ "He has blinded their eyes
and hardened their heart,
lest they see with their eyes,

*and understand with their heart, and turn,
and I would heal them.”*

⁴¹ Isaiah said these things because he saw his glory and spoke of him. ⁴² Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; ⁴³ for they loved the glory that comes from man more than the glory that comes from God.

⁴⁴ And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. ⁴⁵ And whoever sees me sees him who sent me. ⁴⁶ I have come into the world as light, so that whoever believes in me may not remain in darkness. ⁴⁷ If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. ⁴⁸ The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. ⁴⁹ For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. ⁵⁰ And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 12:12–13:1.

“The death of Christ was the death of the most
fertile grain of wheat...”

-Augustine

TERMS & BACKGROUND:

[HOSANNA] "God save", a cry of praise (Hebrew)

William Whitaker, *Dictionary of Latin Forms* (Bellingham, WA: Logos Bible Software, 2012).

[TROUBLED] “But before Jesus’ disciples can follow him in this way, Jesus himself must die and be glorified. As wonderful as the ultimate glorification of this ‘hour’ will be, the cross cannot be faced with equanimity: *Now (i.e. at this ‘hour’, v. 23) my heart is troubled.* Nicholson (pp. 127–129) thinks this being ‘troubled’, and that in 13:21, represent no fear and hesitation on Jesus’ part as he faces the cross, but concern over whether his disciples will prove steadfast. The Jesus of John’s Gospel, Nicholson maintains, undergoes no Gethsemane agony: he is on his way to reunion with his Father, and betrays no second thoughts. But if Jesus is troubled not by the prospect of the cross but out of anxiety for his disciples, his words in vv. 27–28, however interpreted, make little sense. Methodologically, Nicholson is aligning himself with those

who establish a tyranny of the dominant theme. For example, everyone acknowledges that in John realized or inaugurated eschatology is dominant, but those who establish a tyranny of the dominant insist in consequence that the futurist eschatology of (say) 5:25–28 must be re-interpreted, or attributed to a later redactor. Almost everyone acknowledges that Jesus’ deity dominates the Christological landscape of this Gospel, but Käsemann, seeking to establish a tyranny of the dominant, proves uncomfortable with passages like 4:6–7 (*cf.* notes). Similarly, most commentators agree, with Nicholson, that the resoluteness of Jesus as he goes to the cross is one of John’s emphases, but Nicholson’s effort to establish a tyranny of the dominant fails to listen to the minor chords, and descends to reductionism. Even in John, Jesus cannot contemplate the cross as a docetic actor, steeped in dispassionate unconcern. His heart is deeply troubled (*cf.* also notes on 11:33–35). The verb is a strong one, and signifies revulsion, horror, anxiety, agitation (*cf.* Thüsing, pp. 79–89).”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 439–440.

OUTLINE:

Passion week begins with Jesus coming into Jerusalem in v12. We now call this day recorded in Biblical history as Palm Sunday.

I. (v12-19) RECEIVING JESUS AS KING

A. (v12) “¹² *The next day **the large crowd** that had come to the feast heard that Jesus was coming to Jerusalem*

1. These were **Pilgrim visitors** many coming from long distances for
Passover

a) *They are there to worship and sacrifice*

b) *They form a great procession for Jesus as he comes into Jerusalem*

c) *This moment marks the beginning of Passion week*

(1) Many had been drawn because they had heard of Jesus

(2) Many had just heard about Lazarus benign raised by Jesus

B. (v13) “*So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”*

1. Palm branches

a) a symbol of majesty

b) Immortality (200 lifespan)

c) Also known as symbols of victory

2. Hosanna
 - a) A plea to “Grant Salvation”
 - b) A joyful saying at His presence
 - c) A Welcome
3. Blessed is He who comes in the name of the Lord
 - a) Recognition that Jesus was blessed of Jehovah God
 - b) Recognition that Jesus came as God’s representative
 - c) Messianic implications as Jesus being sent
4. Even the King of Israel
 - a) They recognized that if Messiah then King
 - b) Jesus finally accepts this title openly
 - c) Jesus is King as He enters into Jerusalem
 - d) The people acknowledge Him as King now but this is an emotional reaction

C. (v14-15) ¹⁴ ***And Jesus found a young donkey and sat on it, just as it is written,*** ¹⁵ ***“Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!”***

1. The Young Donkey (never ridden)
 - a) Prophetic/ identifier of the Messiah- Zechariah 9:9
 - b) King on a Horse would signify war
 - c) King on a donkey signified that he came in peace
 - (1) Jesus came to make peace
2. Fear Not
 - a) Jesus came to Jerusalem to sign a peace treaty (at Calvary)
 - b) Jesus came not to Judge on this trip to earth
 - c) Fear of God was being replaced with Joy as God had finally sent a King
 - (1) Israel always wanted a king (1 Samuel 8:5-9)
 - (2) They wanted a man to rule over them from Jerusalem
 - (3) They rejected God for a king
 - (4) Now Israel has the God man to be the final king
(represented by Jesus entering Jerusalem this day)

D. (v16) ¹⁶ ***His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.***

1. Even those who were closest to him did not understand the scene that day
2. Jesus’ death would make everything clear to those who had followed Him

3. Jesus was glorified when he died for our sins and in obedience to the Father and raised again on the third day
- E. (v17) “¹⁷ **The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness.**”
1. The crowd that v17 talks about was impacted by the sign with Lazarus
 2. They continued to bear witness meaning they continued to tell people about all Jesus had done
- F. (v18) “¹⁸ **The reason why the crowd went to meet him was that they heard he had done this sign.**”
1. This speaks more to the Pilgrim crowd that was drawn to Jesus by those who witnessed
 2. They were drawn from afar to Jesus who had shown the signs of His deity
- G. (v19) “¹⁹ **So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”**”
1. In gist, they were noting that people were following Jesus versus them for spiritual guidance
 2. The situation was fragile for the Jewish leaders as Jesus could have caused a revolt and the Jewish leaders would have been in trouble with Rome

II. (v20-36) PATH OF JESUS AS KING

- A. (v20) “²⁰ **Now among those who went up to worship at the feast were some Greeks.**”
1. The Greeks-
 - a) Were most likely regular attenders of the feast and God-fearers
 - b) They would not have been allowed into the inner courts of the temple
 - c) This day they had front row seats to the King/God coming into the city
- B. (v21-22) “²¹ **So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.”** ²² **Philip went and told Andrew; Andrew and Philip went and told Jesus.**”
1. These Jews wanted to meet Jesus whom they had heard about

2. They wanted to know more about Jesus (they were seeking a conference with Him)
- C. (v23) ²³ *And Jesus answered them, “**The hour has come for the Son of Man to be glorified.**”*
1. The time for Christ to die had come
 2. The time for his name to be made famous was upon them
 3. The gentiles sought to know him and the Jews sought to remove Him
- D. (v24) ²⁴ *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.**”*
1. Jesus had to die like a grain of seed dies that it might produce life
 - a) The seed is separated and dies alone
 - b) The seed is planted in the ground and later germinates and brings more life (multiplied- Much fruit)
 - (1) The much fruit represents souls past present and future
 - (2) The much fruit represents all races and creeds (gentiles represented in the conversation and in the parable)
 - c) This reference is to the birth of the church (Jesus died to create the church)
- E. (v25-26) ²⁵ ***Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.*** ²⁶ *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.***
1. If we hold tight to everything that represents this life (selfish desires) we will miss the eternal (Jesus)
 2. If we want to follow Jesus it requires denying this world and self to serve Jesus and His kingdom
 3. If we serve Jesus now the Father will recognize us as His own and reward our work for the Lord
- F. (v27-28) ²⁷ ***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.*** ²⁸ *Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”*
1. Jesus was troubled (experiences trauma due to His humanity)
 2. Jesus had resolved to finish the task
 - a) Out of obedience to the father who He loves
 - b) Out of a love for His bride (Church)
 3. Jesus knew this climax was why He came

4. The Father signifies that he had been glorified in Jesus life and now He would be glorified in His death
- G. (v29-30) ²⁹ *The crowd that stood there and **heard it said that it (God's voice) had thundered.** Others said, "An angel has spoken to him."³⁰ Jesus answered, "This voice has come for your sake, not mine."*
1. Those whom God did intend His voice to be heard... heard and those that He had not intended to draw to Himself did not understand what they heard
 - a) Regeneration is reflective of this as we cannot hear God's voice until our spiritual hearts are softened and enabled to hear
 2. The Father spoke for the benefit of all of His disciples
- H. (v31-32) ³¹ *Now is the judgment of this world; **now will the ruler of this world be cast out.** ³² And I, when I am lifted up from the earth, will draw all people to myself.*
1. Jesus' death would be the nail in the coffin for Satan as Jesus' death would make Jesus ruler of all
 2. Jesus' death would signify the beginning of the end
 3. Jesus' death and resurrection would bind Satan (hamper His powers in the world)
 - a) With Jesus in His followers, His spirit will thwart the enemy until Jesus comes again
 4. Jesus' death would cause the Gospel to spread like wildfire
- I. (v33) ³³ *He said this to show by **what kind of death he was going to die.***
1. Revealed the cross as His means of bringing redemption (lifted up)
- J. (v34) ³⁴ *So the crowd answered him, "We have heard from the Law that **the Christ remains forever.** How can you say that the Son of Man must be lifted up? Who is this Son of Man?"*
1. Jesus' death made no sense to these people as Jesus was God how could He die
- K. (v35-36) ³⁵ *So Jesus said to them, "**The light is among you for a little while longer.** Walk while you have the light, lest darkness overtake you. ³⁶ *The one who walks in the darkness does not know where he is going.* *While you have the light, believe in the light, that you may become sons of light. When Jesus had said these things, he departed and hid himself from them.*"*
1. The Light is Jesus therefore walk with Jesus
 2. The darkness represents unbelief and a hardened heart

3. The time to trust Jesus was on them
4. Without Jesus, we cannot have eternal life and we are bound from the truth
 - a) This blindness grows as one rejects the gospel

III. (v37-43) SEEING JESUS AS KING

- A. (v37-38) *“³⁷ Though he had done so **many signs** before them, they still did not believe in him, ³⁸ **so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?”**”*
 1. Jesus had done His part to reveal Himself to the people through signs (Jesus is faithful)
 2. God had been faithful to His word that some would have their eyes opened and the Lord’s work would be known (arm=work)

- B. (v39-40) *“³⁹ **Therefore they could not believe.** For again Isaiah said, ⁴⁰ “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.””*
 1. God had predetermined that He would not open the spiritual eyes of some as it was His will to not grant His illumination to all
 2. God hardened the hearts of some by not opening their eyes
 - a) The human sinful condition will always revert to unbelief if not for God (we need His grace to be saved)
 3. It had to be that some would not see so that they (the Jews) would crucify Jesus
 - a) Had everyone committed to Jesus we would still be dead in our trespasses and our sins (Jesus had to die)

- C. (v41-43) *“⁴¹ Isaiah said these things **because he saw his glory and spoke of him.** ⁴² Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; ⁴³ **for they loved the glory that comes from man more than the glory that comes from God.**”*
 1. Isaiah 6:1-5 Glory that filled the world/the true King of the ages
 2. Isaiah saw that the glory of God was revealed through the death of Jesus His Son.
 3. Many believed but did not confess Jesus as Lord

- a) Romans 10:9-10 in order to be saved we must believe and confess Jesus as Lord
- 4. They thought more highly of the Pharisees than they did of Jesus (God is the Judge but they thought man was)
- 5. If our faith is not faith that leads to denying this world and its allegiance then it is not salvific faith (this faith does not cause you to follow Jesus)

IV. (v44-50) THE WORDS OF JESUS AS KING

- A. (v44-45) ⁴⁴ *And Jesus cried out and said, “**Whoever believes in me, believes not in me but in him who sent me.**”* ⁴⁵ *And whoever sees me sees him who sent me.*
 - 1. “Cried and said” denotes a public proclamation addressed to all people in the sound of His voice and even today through the pages of Scripture
 - 2. If a man or woman puts faith in Jesus alone they put faith in God the Father as they are one
 - 3. Hebrews 1:3 “Jesus is the express image of the Father”
- B. (v46) ⁴⁶ *I have come into the world as light, **so that whoever believes in me may not remain in darkness.***
 - 1. Faith produces light unto who God is that can never be taken away
 - 2. An apostate never truly had eyes to see Jesus as Lord but rather only a man/teacher/miracle worker
 - 3. Darkness is all that comes short of Jesus as the only way to the Father
- C. (v47) ⁴⁷ *If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.*
 - 1. Those who hear Jesus’ teaching and does not submit it was not Jesus at that time that condemned
 - 2. But rather His teaching would be the judge in the end
 - 3. Jesus came to open eyes and to make a way out of the deception of the evil one
 - 4. When faith is consummated the eyes can never be closed again
- D. (v48-50) ⁴⁸ ***The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.*** ⁴⁹
