

THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS
JOHN 12:9-36 | PALM SUNDAY

THE DAY BEFORE | JOHN 12:9-11

- Lazarus had been raised from the dead just a few weeks earlier.
- As Passover was approaching, Jesus went to Lazarus' home and had a supper with Mary, Martha, and Lazarus.
- The dinner caused a commotion in town, with many going to see the wonder of a man risen from the dead.
- Because many were believing in Jesus based on Lazarus' resurrection, the Chief Priests determined to put Lazarus to death.
- This dinner was on the sixth day before Passover, the day before Jesus would enter Jerusalem. The traditional timing places this on Saturday evening.

THE ENTRY INTO JERUSALEM | JOHN 12:12-16

- The events of Palm "Sunday" take place five days before the Passover.
- **Hosanna** is a Hebrew word meaning, "Save, Please!" (Ps. 118:25)
- The people gathered along the road (most likely Galileans) had seen Jesus at work in Galilee, and then in Bethany, and now fully recognize Him as **the King of Israel**.
- The scene of Jesus entering Jerusalem on a Donkey's colt is presented as a fulfillment of Zechariah 9:9, a passage (along with v. 10) that is strongly Kingdom related.
 - The **daughter of Sion** is the bride in Song of Solomon, while the *daughters* (plural) are the citizens of the land.
 - Note that the Scripture does not say *thy King reigneth* but rather **cometh**.
- Verse 16 takes a parenthetical break to give the *afterward*. The story picks up in its contemporary time in v. 17.
 - Comparing John 12:23 and 7:39 it appears that the *glorification* came with the ascension.
 - The connection between the Davidic King prophesy of Zechariah to Jesus was not made by the disciples until later.

THE RESPONSES | JOHN 12:17-28

- The people's response – vv. 17-18

- **The people..that was** - In Greek, *the crowd that was*. In KJV English this was not bad grammar because **people** could, in that day, be given as a singular (as in "this people and that people").
- The people **bare record** and were eager to see Jesus.
- The Pharisee's response – v. 19 – **ye prevail nothing** - The Greek verb ὠφελέω [opheleo] is *to gain or profit*, thus, "do you notice how we are not getting anywhere on our agenda?"
- The response of **certain Greeks** – vv. 20-22 –
 - The verses beginning with v. 20 likely took place on the day following the Triumphal entry.
 - **certain Greeks** - These are indeed gentiles, not Hellenistic Jews. However, since they were coming to worship, they must have been converts to Judaism. According to Exodus 12:48, they could only eat of the Passover Lamb if they were converts.
 - The response of Jesus is not random or disconnected to the coming of the Greeks. When Jesus comes in glory as the Son of Man, "all the peoples, nations, and men of every language" will serve Him (Daniel 7:14).
- The response of Jesus – vv. 24-27
 - V. 24 - Jesus was to be more than just "King of the Jews," He was to be Savior of the world. To do this, He must die.
 - V. 25 - While there is a sense in which this is true for this age of Grace, do not make this a "plan of Salvation." Monasticism and lifestyles involving penance grow from misapplication of this verse.
 - V. 26 – service to Jesus is always an appropriate response.
 - V. 27 - This is similar to "if there is any way this cup might pass me by." We sometimes fail to remember the agony of Jesus in mind, body, and soul in preparation for the crucifixion. Note that this could be translated, "Shall I say, "Father, save me?...No, I will say, "Father, glorify Your name."
- The response of the Father – v. 28 – the promise of glory for the Son.

THE CALL TO BELIEVE | JOHN 12:29-36

- V. 31 - In every prophetic passage of Hebrew Scriptures, the course of events included the **judgment of this world** prior to the establishment of the Kingdom.
- Jesus gave a clear word of His pending death, as well as a clear call to become **children of light**.