

John 12:12–50

We continue tonight with the events of the last week prior to Jesus' crucifixion.

- I. The Triumphal Entry, 12:12, 13, "The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. 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!'"
 - A. A "large crowd that had come to the feast"
 1. It was the greatest holiday of the Jews—*Passover!*
 2. Every family was to bring a lamb, & Ex. 12, required the lamb live with the family for 3 days before being sacrificed.
 3. Can you *imagine* how many husbands, wives, & children were crowding into Jerusalem at this time. James Boice, "Josephus, the Jewish historian, tells us that one year a census was taken of the number of lambs slain for Passover and that figure was 256,500. In other words, with numbers this large, lambs must literally be driven up to Jerusalem throughout the entire day. Consequently, whenever Jesus entered the city He must have done so surrounded by lambs, Himself being the greatest of lambs."
 4. Imagine the scene!
 5. This "crowd... heard Jesus was coming..."
 - B. "So they (the crowd that heard Jesus was coming) took branches of palm trees and went out to meet him"
 1. Jewish history records, "From the time of the Maccabees (168 bc) palms or palm-branches had been used as a national symbol. Palm-branches figured in the procession which celebrated the rededication of the temple in 164 bc ... Later, palms appeared as national symbols on the coins"
 2. Although the crowds had no idea of God's plan for Jesus to die that week for the sins of the world, they looked to Jesus as a political/military leader, and were celebrating, v. 13, "Hosanna! (Meaning 'save now') "Blessed is He who comes in the name of the Lord!"
 - C. v. 14, 15, "And Jesus found a young donkey and sat on it, just as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!"
 1. Jesus did this both as a deliberate fulfillment of prophecy (Zechariah 9:9) **and** as a demonstration of the character of His kingdom. It was a spiritual kingdom, not a military kingdom. He came in peace, not war.
 2. One commentator says, " 'Daughter of Zion' is a *personification* of the city of Jerusalem; it occurs frequently in the Old Testament." It would be like saying, "Don't be afraid, Jerusalem..."

3. The **donkey** was the animal of a man of peace, a priest, a merchant. It might also be used by a person of importance but in connection with peaceable purposes.

D. v.17-19, “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. The reason why the crowd went to meet him was that they heard he had done this sign... **v. 19, So the Pharisees said to one another**, “You see that you are gaining nothing. Look, the world has gone after him.”

1. “**The Crowd**” who had seen the resurrection of Lazarus, told the growing “crowd” of those who had not seen it. **V.17**, indicates those who had not seen, now “heard” of the miraculous event, & joined “the crowd”.
2. Although their enthusiasm would fail when they saw Jesus’ intent was not an immediate military/political deliverance...
3. ... they (those who had seen the resurrection) exemplify how we now should “lift up the Name of Jesus” as our risen Savior and Lord, **“Hosanna!, Blessed is He who has come in the name of the Lord!”**
4. In v. 19 (above), the Pharisees had become more frustrated because their efforts to stop Jesus had **“gained them nothing”**.
5. Although their words were exaggerated, the Pharisees “unknowingly prophesied” of Jesus’ world-wide ministry, (as had Caiaphas earlier).

II. The Greeks come to Jesus, vs. 20-22, **“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.”**

A. Gentile Interest In Jesus.

1. Between verses 19 and 20 a day or two had elapsed: Jesus was no longer on the road to Jerusalem, but teaching daily in the temple precincts
2. It’s interesting that at Jesus’ birth the Wise Men (Gentiles) came seeking Jesus... & here in the last week of His life, Gentiles again come seeking Jesus.
2. Philip had a Greek name, so they came to him... Philip in turn went to Andrew... & they both went to Jesus.
3. **NOTE:** every time Andrew is mentioned in John, he is bringing someone to Jesus (**chapters 1, 6, & 12**).
4. These **“Greeks”** who came were in Jerusalem either as proselytes or inquirers looking into the Jewish faith... & there is no hint that they got to see Jesus.

B. The Cost of Obedience, vs. 23-26, **“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.”**

1. Not only is there no indication that these Greeks got to speak to Jesus, ...
... there is no word or response sent back to them.
2. Somehow the Greeks seeking Him, triggered the reality in Jesus' mind that,
"The hour is come for the Son of Man to be glorified..."
3. Twice in John's Gospel Jesus is recorded as saying his "time had not
come", Jn. 2 & 6.
4. We know on "this side of the cross" that his "glorification" was not to be in
the eyes of man... the world would see Jesus' death as a defeat.
5. In v.24, Jesus speaks of "a grain of wheat". It "remains alone", & does not
fulfill its purpose unless it "dies". When it is planted & dies to itself, it "bears
much fruit".
6. Likewise, if we are to be His witnesses, we can not "love this life", v. 25. We
must "follow him", v. 26. Just as the Father has honored the Son, so He will
"honor our life", if we "serve Jesus", v.26.
7. One theologian said, "The principle stated in verse 24 (a grain of wheat
having to die) is of wide application; in particular, if it is true of Jesus, it must be
true of his followers."

C. Jesus Expresses His Resolve, v. 27, 28, "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. v.28, Father, glorify your name." v. 29, **Then a voice** came from heaven: "I have glorified it, and I will glorify it again."

1. These verses remind us of Jesus' praying in the Garden of Gethsemane.
They express the same resolve to do God's will—Can you imagine his thoughts?
2. "This purpose" for which He came was not to remain a "babe in the manger",
3. ... but to reveal the Father, & die for the sins of the world.
4. Being the Son of God, Jesus' purpose in life (& death) was to "glorify God",
v.28.... & friends, as "children of God", our goal should be the same !
5. **v. 29 (above)**, God answers.... The Father "**had glorified His name**" through
Jesus' earthly ministry, especially the signs Jesus had offered as a witness.
6. AND, the Father "would glorify His (Father's) name" through Jesus atoning
death... His resurrection... ascension... by sending the Holy Spirit.

C. The Crowd's Response, V.29-33, "The crowd that stood there and heard it, said that it had thundered. Others said, "An angel has spoken to him. v.30, Jesus answered, "This voice has come for your sake, not mine. v. 31, Now is the judgment of this world; now will the ruler of this world be cast out. V.32, And I, when I am lifted up from the earth, will draw all people to myself. v.33, He said this to show by what kind of death he was going to die."

1. This was the third audible Divine approval of Jesus: at His baptism and His
transfiguration.
2. Jesus needed no audible affirmation... it was for the people.
3. Many in "the crowd" (probably still the Greek crowd) "said it thundered".
4. Others, perhaps more attuned to God said, "An angel has spoke to him"

5. In vs. 31-33, Jesus declares that... through His death & resurrection, God would judge the world that has been in rebellion against Him... & Satan was cast out of any real authority over God's people.
6. As we still live in this flesh, we still have to contend with Satan, but as Paul put it, Rom. 8:37, "...we are **more than conquerors** through Him who loved us."
7. Listen to Col. 2:14,15, "having **wiped out** the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having **nailed it to the cross**. Having **disarmed principalities and powers**, He made a public spectacle of them, **triumphing over them** in it."

D. "The crowd's" Continued Misunderstanding, vs. 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?..... v. 37-41, Though he had done so many signs before them, they still did not believe in him, v.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?" v. 39, Therefore they could not believe. For again Isaiah said, v.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." v.41, Isaiah said these things because he (Isaiah) saw his glory and spoke of him (Jesus)."

1. "The crowd" continued to misunderstand (& to not believe in Jesus).
2. Their comment about "**Christ remaining forever**", speaks of what they had been taught from OT about a military/political leader... who would rule forever.
3. Jumping down to vs. 37-41, the crowd (& majority of Jews) refused to accept the signs Jesus did, affirming His deity. They refused to believe.
4. John cites Isaiah, ..."**God has blinded their eyes & hardened their heart...**"
5. Much like when the Egyptians hardened their own hearts & did not let Israel go, God then began to harden their hearts.
6. Isaiah had prophesied Israel's rejection.
7. In v.41, John is saying that Isaiah prophesied these things because he (Isaiah) had seen God's glory, & spoke of Jesus.

E. Jesus Challenges The Listeners to Believe, v.35-36a, "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. v.36,a, "While you have the light, believe in the light, that you may become sons of light."

1. Jesus is saying, "I am going to be with you just a little while longer.
2. "Believe in the light" ! (**Orange, since this is not ESV, but RV=Robert's version.**)

F. The Final Rejection of Jesus, v. 36b, When Jesus had said these things, he departed and hid himself from them..... v. 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; v. 43, for they loved the glory that comes from man more than the glory that comes from God. **v.44, And Jesus cried out and said**, "Whoever believes in me, believes not in me but in him who sent me. v. 45, And whoever sees me

sees him who sent me. v.47, I have come into the world as light, so that whoever believes in me may not remain in darkness. v.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. V48, 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. v.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. v. 50, And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

1. v. 36,b, Jesus **withdrew** from the crowds & public ministry.
2. John explains that there were those among “the authorities” who believed Jesus was the Messiah, but “**did not confess it**” for fear of the religious establishment.
3. Barclay says, “Secret discipleship is a contradiction in terms for, ‘either the secrecy kills the discipleship, or the discipleship kills the secrecy.’”
4. The **very same** is true of any generation.... Including ours.
4. **READ** the final verses....v. 44-50.