

JESUS IS #23 the Savior-King

John 12:12-26

I. Jesus' Entry into Jerusalem as King (Jn. 12:12-19)

- A. Jesus coming to Jerusalem for the Passover Feast (12:12)
- B. A Royal Welcome for the "King of Israel"
 - 1. The large crowd heard of Jesus' coming (incl. witnesses of Lazarus' resurrection, Jn. 12:17-18)
 - 2. They took palm branches (signs of nationalism & victory—e.g. Maccabees' revolt)
 - 3. They went out to meet Jesus (as a welcoming delegation)
 - 4. They spread their garments (cloaks, Matt. 21:8)—a "red carpet" for a King (2 Kgs. 9:13)
 - 5. They proclaimed "Hosanna, Blessed is He who comes in the Lord's name, Israel's King" (Psa. 118:25-26)
- C. Expecting a Saviour-King to:
 - 1. Drive out foreign oppressors (Romans, under Pilate) & restore Israel's national sovereignty
 - 2. Remove the illegitimate pretender-king (Herod, an Edomite) & enthrone David's Heir as King
 - 3. Reform the Temple leadership (Sadducees, under Caiaphas) & restore purified worship of God
 - 4. End exploitation of the poor & vulnerable by the rich & powerful, bring equality & justice
- D. Jesus presents Himself as Israel's Savior-King
 - 1. Jesus rode on a donkey, (cf. Solomon rode King David's mule, 1 Kgs. 1:33)
 - 2. Consciously fulfilling Zech. 9 "Rejoice, daughter of Zion! ...Behold, your king comes to you; righteous & having salvation, humble & mounted on a donkey...He shall speak peace to the nations; His rule shall be from sea to sea, from the River [Euphrates] to the ends of the earth." (Zech. 9:9-10)

II. The Repercussions (Jn. 12:20-26)

- A. The Pharisees' response—"The world has gone after Him!" (12:19)
 - 1. Exaggerating Jesus' following
 - 2. A "prophecy" regarding Jesus' future influence—e.g., Greeks seek Jesus (Jn. 12:20-22)
- B. The Roman Governor, Pilate's Response—
 - 1. "Are you the king of the Jews?" (Jn. 18:33)
 - 2. Crucified Jesus under the title "King of the Jews" (Jn. 19:19)
- C. Jesus' response:
 - 1. (To Pilate) "My kingdom is not of this world..." (Jn. 18:36)
 - 2. "The hour has come for the Son of Man to be glorified..." via the cross (Jn. 12:23)
 - 3. "Unless a grain of wheat dies, it remains alone; but if it dies..." releasing life (Jn. 12:24)
 - 4. Judging the world & casting out its ruler (Jn. 12:31)
 - 5. The Son of Man lifted up (via the cross to glory) drawing all people to Himself (Jn. 12:32)
 - 6. Calling His disciples to sacrifice self-interest, serve & follow Him (Jn. 12:25-26)

III. Applications

JESUS IS #23 the Savior-King [Supp. Material]

John 12:12-26

I. Jesus' Entry into Jerusalem as King (Jn. 12:12-19)

E. Jesus coming to Jerusalem for the Passover Feast (12:12)

1. Jerusalem (Zion)—city of God, where God is king (Psa. 48:1-2), “city of the great king” (Matt. 5:35)
2. Jerusalem --Israel’s capital, the center of control, government & religious life (site of the temple).
The Jewish leaders & Gentile overlords might have tolerated Jesus (a prophetic healer) up in Galilee (away from the center, on the periphery); but not in Jerusalem.
3. Jesus came to Jerusalem, asserting His claim as Israel’s king. Jesus wants to be received & enthroned at the center of your life! He wants to “call the shots,” be in control. Some people only want Jesus on the periphery of their life—when I’m sick (I need a healer); when I have an exam (esp. if I’ve not studied); when I might lose my job (they’re laying people off) etc. At such times they pray. But they’re not willing to receive Jesus into “the control room” of their life. What about you?

F. A Royal Welcome for the “King of Israel”

1. The large crowd heard of Jesus’ coming (incl. witnesses of Lazarus’ resurrection, Jn. 12:17-18)
2. They took palm branches (signs of nationalism & victory—e.g. Maccabees’ revolt)
 - By waving *palm* branches (a Jewish national symbol) the people hail Jesus as the Davidic king & echo the language of Psa. 118, hoping that Jesus is the promised Messiah. Most of the crowd probably understood the title *King of Israel* in a political & military sense, hoping that Jesus would use his amazing powers to resist Roman rule & lead the nation to independence. Like Caiaphas, however, they spoke better than they knew, as his disciples later understood. ESV
3. They went out to *meet* Jesus (as a welcoming delegation)
 - **Note:** In John 12:13 the word for “meet” (Greek: *hupantesis*) is related (but not identical) to the term used for the “meeting” with Christ in the air (at the rapture) in 1 Thess. 4:17 (*apantesis*); “The word seems to have been a kind of technical term for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage.” The same term (*apantesis*) is used also in Matt 25:6 & Acts 28:15, and the related term *hupantesis* in Matt 8:34 and John 12:13. In all these cases, the people go out to meet the dignitary in order to provide a proper escort back to the place they came from.” [John A. Battle, Th.D., Theology 4: Doctrine of the Church & Eschatology, Western Reformed Seminary, chapter 14] The following are the NT Bible references for these 2 terms:
 - 1 Thess. 4:17, “After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.”
 - Matt 25:6, “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’”
 - Acts 28:15, “The brothers there [Rome] heard we were coming, & they traveled as far as the Forum of Appius & the Three Taverns to meet us. ...Paul thanked God & was encouraged.”
 - Matt 8:34, “Then the whole town went out to meet Jesus...”
 - John 12:13, “They took palm branches & went out to meet him, shouting, ‘Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel!’” [John A. Battle, Th.D., Theology 4: Doctrine of the Church and Eschatology, Western Reformed Seminary, chapter 14]
4. They spread their garments (cloaks, Matt. 21:8)—a “red carpet” for a King (2 Kgs. 9:13). Spreading their *cloaks on the road* symbolized the crowd’s submission to Jesus as king (see 2 Kgs. 9:13). ESV
5. They proclaimed “Hosanna, Blessed is He who comes in the Lord’s name, Israel’s King” (Psa. 118:25-26)
 - **Note:** Psalm 118:25-26 says “Save us, we pray, O LORD! O LORD, we pray, give us success! Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD.”

(Psa. 118:25-26). “*Save us, we pray.*” This expression (Heb. *hoshi‘ah na’*), when transliterated into Greek, becomes *hōsanna*. “*Blessed is he who comes in the name of the Lord!*” The crowds used these words in their shouts at Jesus’ triumphal entry into Jerusalem, indicating that they thought it was a special occasion. The pilgrims anticipate the messianic liberation from Rome’s oppression. Their claims are ultimately true, but it will not be Rome that is defeated now but Satan, sin, and death. All enemies of righteousness will one day see the authority of Messiah. Jesus also used the same quote (Matt. 23:39) in speaking to Jerusalem; because of her resistance to God, her “house” (probably the temple) was left desolate, & she would have to greet Jesus with these words if she was to ‘see’ him properly [at His 2nd coming] ESV

- John reports the people added “*Israel’s King*” to the quote. Mark reports them saying “Blessed is *the coming kingdom* of our father David! Hosanna in the highest!” (Mark 11:10)
- **Note:** Some scholars suggest that Jesus’ triumphant entry into Jerusalem (from the east) would have contrasted with the arrival of Pontius Pilate from Caesarea (from the West). Brent Kinman says, “the [Roman] governor’s arrival would have been accompanied by acclamations from the local inhabitants, his appearance would have been staged with an eye toward discouraging those who might have been contemplating a test of Roman power... Although Pilate would not have had the privilege of accompaniment by certain officials, he still would have had an impressive entourage. The largest, most formidable group ...to travel with a governor would have been the soldiers under his command. It seems probable that both infantry & horsemen would have accompanied Pilate from Caesarea... The massive increase in Jerusalem’s population during the festivals [the arrival of ~300,000 pilgrims], the Jews’ prior record of inciting troubles at festivals, & the Romans’ oft-demonstrated intention to maintain order--all suggest that Pilate’s retinue would have been large. On the analogy of troops required to put down both previous & later disturbances, *it is not unlikely that something on the order of 1,000 troops would have been with Pilate*...Pilate would almost certainly have received a splendid, if not altogether sincere, welcome upon his arrival. Indeed, Marcus Borg suggests that Jesus’ Entry on the eastern side of Jerusalem was coincidental with Pilate’s arrival on the western side.” [Brent Kinman: *Jesus’ Royal Entry into Jerusalem*, Bulletin for Biblical Research (2005) vol. #15.2, pp. 256-7]

G. Expecting a Saviour-King to:

1. Drive out foreign oppressors (Romans, under Pilate) & restore Israel’s national sovereignty
2. Remove the illegitimate pretender-king (Herod, an Edomite) & enthrone David’s Heir as King
3. Reform the Temple leadership (Sadducees, under Caiaphas) & restore purified worship of God
4. End exploitation of the poor & vulnerable by the rich & powerful, bring equality & justice

H. Jesus presents Himself as Israel’s Savior-King

1. Jesus rode on a donkey, (cf. Solomon rode King David’s mule, 1 Kgs. 1:33) Jesus “riding on a donkey over the Mount of Olives, across Kidron, and up to the Temple mount spoke more powerfully than words could have done of a royal claim.”—N T Wright
 2. In Zechariah chap. 8 God promised to return to Jerusalem (as King) “Thus says the LORD: I will returned to Zion & will dwell in the midst of Jerusalem, & Jerusalem shall be called the faithful city, & the mountain of the LORD of hosts, the holy mountain.” (Zech. 8:3)
 3. Jesus “entered Jerusalem in apparently deliberate fulfilment of messianic prophecy.” [N. T. Wright] He consciously fulfilled Zech. 9:9 “Rejoice, daughter of Zion! ...Behold, *your king comes to you; righteous & having salvation, humble & mounted on a donkey*...He shall speak peace to the nations; His rule shall be from sea to sea, from the River [Euphrates] to the ends of the earth.” (Zech. 9:9-10)
- **Note:** In Zechariah’s prophecy of the “triumphal entry of its *king to Jerusalem*, the people are summoned to acclaim their coming king. He is described as “*righteous*.” He will ensure God’s blessing on his people, thereby bringing about their “*salvation*.” He is also *humble*...& he comes riding *on a donkey*, the mount of one who brings peace, not on the standard military mount, a horse. This prophecy finds its counterpart in Jesus’ entry into Jerusalem, when Jesus clearly signals his messianic identity. This verse is directly quoted at Matt. 21:5 & Jn. 12:15, but both

evangelists abbreviate the quotation. *Righteous and having salvation is he*. As Jesus enters Jerusalem, this work [Jesus' work of salvation] is still to be accomplished. ESV

- **Note:** N.T. Wright on Jesus' entry to Jerusalem: "Jesus in his entire public career was acting as if he were bringing about the new exodus. God's people were in slavery; he had heard their cry & was coming to rescue them ...He would bring about the final redemption of God's people & thereby set in motion the fulfillment of Israel's destiny to be the light of the whole world. This great theme comes into prominence in the last great journey of Jesus to Jerusalem. ...Jesus' last great journey to Jerusalem was intended...to symbolize and embody the long-awaited return of YHWH [Jehovah] to Zion. This journey, climaxing in his actions in the Temple & the upper room, and undertaken in full recognition of the likely consequences, was intended to function [as a sign]. Jesus was not content to announce that YHWH [Jehovah] was returning to Zion. He intended to enact, symbolize & personify that climactic event. He believed...that he would be vindicated, would share the throne of Israel's God." [N.T. Wright, *Challenge of Jesus*, pp. 115-116]
- 4. Jesus came both as God Himself & as David's heir (Messiah) to fulfill these promises

II. The Repercussions (Jn. 12:20-26)

D. Caiaphas already proposed Jesus should be sacrificed to preserve the *status quo* & their positions

E. The Pharisees' response—"The world has gone after Him!" (12:19)

1. Exaggerating Jesus' following
2. A "prophecy" regarding Jesus' future influence—e.g., Greeks seek Jesus (Jn. 12:20-22)
 - **Note:** The Pharisee's cry of dismay is a superb e.g. of John's irony. An exaggerated utterance, it was prophetic of the inability of the opponents of Jesus to frustrate His task of bringing to humankind God's saving sovereignty; that applied both at the time of Jesus' ministry & in that of the church. [G. Beasley-Murray, *John*, p. 211]

F. The Roman Governor, Pilate's Response—

1. "Are you the king of the Jews?" (Jn. 18:33)
2. Crucified Jesus under the title "King of the Jews" (Jn. 19:19)

G. Jesus' response:

1. (To Pilate) "My kingdom is not of this world..." (Jn. 18:36)
2. "The hour has come for the Son of Man to be glorified..." via the cross (Jn. 12:23)
3. "Unless a grain of wheat dies, it remains alone; but if it dies..." releasing life (Jn. 12:24) **Note:** This is the principle of "the kingdom of God: life is given through death...So surely as a grain of wheat must be buried if it is to yield fruit for man, so the Son of Man must give himself in death if he is to produce a harvest of life for the world." [George Beasley-Murray, *John*, p. 211]
4. Judging the world & casting out its ruler (Jn. 12:31) **Note:** "The sentence of judgment passed on this world is endured by the One whom the world murders" [i.e., Jesus] [Beasley-Murray, p. 213]
5. The Son of Man lifted up (via the cross to glory) drawing all people to Himself (Jn. 12:32) **Note:** "Jesus was 'lifted up' to heaven via the cross: Satan was *dethroned* & the Son of Man *enthroned* over the world for which He died...The lifting up is not simply on the cross, but via the cross to the throne of heaven. The thought is not that Jesus will draw all [people] *to His cross*, but that He will draw all [people] *to Himself* as the crucified & exalted Redeemer. In virtue of His dying & rising the Son of Man brings the saving sovereignty to the world, and He exercises that sovereignty by drawing all [people] to Himself in the kingdom." [Beasley-Murray, *John*, p. 214]
6. Calling His disciples to sacrifice self-interest, serve & follow Him (Jn. 12:25-26)
 - **Note:** Here [in Jn. 12:25] Jesus speaks in absolute terms to emphasize a point: *loves his life* means "delights in his life in this world more than in God," & *hates his life in this world* means, by contrast, "thinks so little of his life, & so much of God, that he is willing to sacrifice it all for God." Following Christ entails self-sacrifice, shown supremely at the cross. ESV

III. Applications

JESUS IS #23 the Savior-King [SCRIPT]

John 12:12-26

IV. Jesus' Entry into Jerusalem as King (Jn. 12:12-19)

PIX: John 12 Donkey & Palms

- I. Jesus coming to Jerusalem for the Passover Feast (12:12)
 1. Jerusalem (Zion)—city of God, where God is king (Psa. 48:1-2), “city of the great king” (Matt. 5:35)
 2. Jerusalem --Israel’s capital, the center of control, government & religious life (site of the temple). The Jewish leaders & Gentile overlords might have tolerated Jesus (a prophetic healer & teacher) up in Galilee (away from the center, on the periphery); but not in Jerusalem.

PIX: John 12 Jesus be the Center

3. Jesus came to Jerusalem, asserting His claim as Israel’s king. Jesus wants to be received & enthroned at the center of your life! He wants to “call the shots,” be in control. Some people only want Jesus on the periphery of their life—when I’m sick (I need a healer); when I have an exam (esp. if I’ve not studied); when I might lose my job (they’re laying people off) etc. At such times they pray. But they’re not willing to receive Jesus into “the control room” of their life. What about you?

PIX: John 12 Jesus enters Jerusalem

- J. A Royal Welcome for the “King of Israel”

PIX: John 12 Jesus enters Jerusalem 1

6. The large crowd heard of Jesus’ coming (incl. witnesses of Lazarus’ resurrection, Jn. 12:17-18)

PIX: John 12 Jesus enters crowd waves Palms

7. They took palm branches (**sign of nationalism** & victory—e.g. Maccabees’ revolt)

PIX: Protest Orange revolution

PIX: Protest Red Shirts

- Palm branches a symbol of nationalism, protest—like “orange revolution, Red shirts” symbols—at that time palm branches were a symbol

PIX: John 12 Welcoming Crowds

PIX: John 12 Welcoming Crowds kids

8. They went out to meet Jesus (as a welcoming delegation)
 9. They spread their garments (cloaks, Matt. 21:8)—a “red carpet” for a King (2 Kgs. 9:13)

PIX: Raleigh Walter Golden Age

PIX: Queen Elizabeth Golden Age

PIX: Raleigh spreads cloak 4 Queen Elizabeth

- You don’t spread you cloak any “average Joe.” You do it for a VIP, for royalty—e.g. Sir Walter Raleigh (famously) spread his cloak over a puddle for Queen Elizabeth I.
10. They proclaimed “Hosanna, Blessed is He who comes in the Lord’s name, Israel’s King” (Psa. 118:25-26)

- K. Expecting a Saviour-King to:

1. Drive out foreign oppressors (Romans, under Pilate) & restore Israel's national sovereignty
2. Remove the illegitimate pretender-king (Herod, an Edomite) & enthrone David's Heir as King
3. Reform the Temple leadership (Sadducees, under Caiaphas) & restore purified worship of God
4. End exploitation of the poor & vulnerable by the rich & powerful, bring equality & justice

What's the problem? If you asked a typical 1st-century Israelite Jew, “**what's the problem? What's wrong?**” He/she would probably answer:

PIX: Roman Legion

PIX: Pontius Pilate

#1 The Romans (Pilate) We're under the wrong rulers, Israel's under foreign control, under the Romans (a foreign occupying force) We need liberation, we need to regain our national sovereignty— Problem #1 The Romans led by Pontius Pilate (Roman Governor). We should be one nation under God (our true King)

PIX: Herod King of Jews

#2 Herod—He's the (so-called) “king of the Jews,” the self-styled pretender-king (Herod, an Edomite). We need to get rid of Herod & enthrone David's true Heir as King

PIX: Caiaphas High Priest

#3 Temple leadership—Caiaphas. The High Priesthood was usurped by Sadducees, (under Caiaphas). They don't even believe in the resurrection; they've turned the temple into a shopping mall (they're getting rich). It ought to be cleaned up & restore purified worship of God

#4 Social inequality & Injustice-- the poor & vulnerable are being exploited by the rich & powerful; the poor are getting further into debt (Payday loans are being run from temple) bring equality & justice

What's the solution?

#1 We need God to come as our real king—turf out the Romans

#2 We need the long-promised Messiah, David's Son (legitimate heir)—Messiah, King like David

#3 We need the proper worship/ service to God to be restored—reform the Temple & worship

The “bad guys”--Pilate, Herod & Caiaphas (& their underlings) all have to go! Bring in the new team!

We're often like that too—Are their problems in Canada? Yes! Currently every level of government has problems, is implicated in some scandal!

Federal gov.t—scandal regarding senators & their spending (housing & travel claims)

Ontario gov.t—scandal over power plant cancellations (hiding the true cost, email destruction)

Toronto city gov.t—allegations the mayor took drugs (other miss-behavior)

Solution? We look for a “savior, messiah,” to clean up shop & begin new regime. **Are you waiting for Messiah?** {You'll be disappointed}

PIX: Trudeau Pierre Elliot

PIX: Trudeau Mania

Trudeau was a “messiah-type” figure P. E. Trudeau, Trudeau-mania (late 1960s). Like Obama 2008

Are we looking for another “messiah”—Justin Trudeau!!

PIX: Trudeau Justin Cover

That's like the Jewish peoples' expectations about Jesus the Christ. But Jesus came to solve problems at a much deeper level (not just the surface, but the "root" causes)

L. Jesus presents Himself as Israel's Savior-King

PIX: John 12 Here is our King

PIX: John 12 God is coming

PIX: Reign of God

1. Jesus rode on a donkey, (cf. Solomon rode King David's mule, 1 Kgs. 1:33) Jesus "riding on a donkey over the Mount of Olives, across Kidron, and up to the Temple mount spoke more powerfully than words could have done of a royal claim."—N T Wright
2. Zech. 8 God promised to return to Jerusalem (as King) "Thus says the LORD: I will returned to Zion & will dwell in the midst of Jerusalem, & Jerusalem shall be called the faithful city, & the mountain of the LORD of hosts, the holy mountain." (Zech. 8:3)

PIX: Zech 9 v9 Rejoice Jerusalem

PIX: Zech 9 v9 the Promised King

3. Zech. 9 God promised a King-like-David: Jesus "entered Jerusalem in apparently deliberate fulfilment of messianic prophecy." [N. T. Wright] He consciously fulfilled Zech. 9:9 "Rejoice, daughter of Zion! ...Behold, *your king comes to you*; righteous & having salvation, humble & *mounted on a donkey*...He shall speak peace to the nations; His rule shall be from sea to sea, from the River [Euphrates] to the ends of the earth." (Zech. 9:9-10)

V. The Repercussions (Jn. 12:20-26)

A. Caiaphas already proposed Jesus should be sacrificed to preserve the *status quo* & their positions

PIX: Caiaphas Christ B4 Caiaphas Movie

B. The Pharisees' response—"The world has gone after Him!" (12:19)

1. Exaggerating Jesus' following
2. A "prophecy" regarding Jesus' future influence—e.g., Greeks seek Jesus (Jn. 12:20-22)

C. The Roman Governor, Pilate's Response—

1. "Are you the king of the Jews?" (Jn. 18:33)

PIX: Pilate Behold the Man

2. Crucified Jesus under the title "King of the Jews" (Jn. 19:19)

D. Jesus' response:

1. (To Pilate) "My kingdom is not of this world..." (Jn. 18:36)
2. "The hour has come for the Son of Man to be glorified..." via the cross (Jn. 12:23)

PIX: John 12 v24 Unless Grain Wheat

3. "Unless a grain of wheat dies, it remains alone; but if it dies..." releasing life (Jn. 12:24)
4. Judging the world & casting out its ruler (Jn. 12:31)
5. The Son of Man lifted up (via the cross to glory) drawing all people to Himself (Jn. 12:32)
6. Calling His disciples to sacrifice self-interest, serve & follow Him (Jn. 12:25-26)

PIX: John 12 v25 Loves life lose it

PIX: John 12 v20b to 26 Die to Live

VI. Applications

