

1. The account of Jesus' entry into Jerusalem is found in all four Gospels: Mt. 21:1-9; Mk. 11:1-10; Lk. 19:28-38; Jn. 12:12-19. This is the second time all four give the same account. The first was the feeding of the 5,000. Vs. 20-33 are found only in Jn.
2. Jesus' entry occurred on the day after the Sabbath, on what we now call Palm Sunday. What happened that day was a spontaneous outburst of the people caused by God Himself. Only Jn. tells us about the palm trees. From Mt. and Mk. we know that there were two crowds, one with Him and one coming out of Jerusalem. Three Gospels say that they shouted "Hosanna". All four state that they said: "Blessed is the One Who comes in the name of the Lord." They quote Ps. 118:26. "Hosanna" means "give us salvation". The quote from Ps. 118 is describing Jesus, not just a wish. They recognize Him as the promised Messiah. The words "even the King of Israel" are found only in Jn. Just a year before (Jn. 6:15) He refused to be crowned King. Their motives were not pure and His hour had not yet come. But now He does not object to be made King which here means "the King of spiritual Israel" and King of the Kingdom of God and heaven. Only Jn. reports the words of vs. 15. "Daughter of Zion" is addressed to the children of God of all ages of the world. Jesus was consciously fulfilling prophecy, Zech. 9:9. And the crowd was gladly acknowledging that. Palm branches denote peace and victory. Palm Sunday and Easter Sunday denote great rejoicing, but the days between were days of great sorrow.
3. After Jesus was raised from the dead, the Holy Spirit caused the disciples to understand the significance of what had really happened. They recalled the prophecy and they recalled how they had participated in fulfilling the prophecy. Here cf. Jn. 2:22.
4. Vs. 17 tells us that part of the enthusiasm that day was due to the crowd hearing about Jesus raising Lazarus from the dead.
5. Vs. 19 shows us the helpless anger of Jesus' enemies. They were very jealous of their positions and felt them slipping away. They prophesied unconsciously just as Caiaphas had done at Jn. 11:50.
6. The Greeks in vs. 20 were among the God-fearing Gentiles who worshipped in Jerusalem at the time of the Passover. Cf. Acts 10:1, 22, 35; 13:16, 26, 43, 50; 16:14; 17:4, 17; 18:7. These Gentiles must have been acquainted with Philip. Their request to Philip must have come from their faith in the Messiah.
7. One commentator says about vs. 22: "A prelude is here given of the kingdom of God which is about to pass from the Jews (exclusively) to the Gentiles." Another says: "When Jesus was born, Gentiles from the east had sought Him, and now Gentiles from the west come to His cross. Another says: "In this request Jesus saw an indication of His glorification, which consisted in His being acknowledged by men of all nations as had been prophesied." Earlier Jesus had told His disciples not to go to the Gentiles, Mt. 10:5, 24. But Jesus Himself had foretold the bringing in of the Gentiles at Jn. 10:16. A great truth is being introduced. Whether these Greeks actually met Jesus is not stated. Jn. is telling the story of Jesus, not that of the Greeks.
8. Jesus' hour to be glorified has finally arrived. Cf. Jn. 7:30; 8:20. At this point it occurs in Jn. with great frequency. See 12:27; 13:1; 16:32; 17:1. The Son of God clothed God in splendor by dying, rising, and ascending. His atoning work brings the Gentiles into the church.
9. "Truly, truly I say to you", so frequent in Jn., introduces a very important statement. It applies only to Jesus. It is a principle of nature that if a seed does not die it bears no fruit. But if it does die it bears much fruit. No other human being ever produced much fruit by dying. Only Jesus did that. Here Jesus answers the request of the Greeks. He spoke truths for all generations of people.
10. Jesus, the King of Israel, came to die for Israel and all Gentiles. That is the story of Palm Sunday. Therefore, we rejoice and wave our palms for our King.

Theme: THE KING OF ISRAEL COMES TO DRAW ALL MEN TO HIMSELF

Introduction: Vss. 17-18 tell us that many in this crowd on Palm Sunday came to Jesus' entry into Jerusalem because He had raised Lazarus from the dead. And in vs. 32 Jesus says that His resurrection will draw all men to Himself. From one sign to the greatest sign. The cross of Christ is history's greatest symbol. The King of Israel came to die for all and draw all to Himself. That's Palm Sunday!

I- THE KING OF ISRAEL COMES TO ISRAEL

- A- The first mention of this King was at Mt. 2:2 where the Magi asked: "Where is the One born King of the Jews?" This caused Jesus to flee to Egypt. Next we hear of Nathanael saying (Jn. 1:49): "Teacher, you are the Son of God, you are the King of Israel." Next, at Jn. 6:15 we find unbelievers wanting to make Him an earthly king but He refused. At His trial Pilate asked Him: "Are You the King of the Jews?" (Mt. 27:11; Mk. 15:2; Lk. 23:3; Jn. 18:33). Jesus agreed that He was, but not an earthly king. Jn. 18:26. On Calvary the people made fun of this title. But on Palm Sunday we get the true view of this King.
- B- He is the King Who comes to man. Earthly kings demand that people come to them. For example, Solomon at II Chron. 9. But Jesus, the King, comes to man. See Jn. 12:12, 13, 15, 27. Sinful man hates God, is dead in his sins, without strength. Jesus came to seek and save the lost. Lk. 19:10. On Palm Sunday the people, quoting Ps. 118:25, cried: "Hosanna (save us); blessed is the One Who COMES in the name of the Lord, namely, the King of Israel." And Zech. 9:9 prophesied: "Do not be afraid, daughter of Zion (the church). Look, your King is coming, seated on the foal of a donkey." Jesus, the Son of God, the King of Israel, comes in lowly and humble fashion on a donkey.

II- WHY THE KING OF ISRAEL COMES TO ALL MEN

- A- He comes to glorify God. Vss. 16 and 28 speak about the Father and Son being glorified. Read Jesus' words at Jn. 17:1. The hour had come for the Father to glorify the Son and the Son to glorify the Father. What is the heart of this glory? The trial, suffering, crucifixion, death and resurrection of Jesus for the sins of all men. The Father and the Son receive all the glory and honor for what they have done, not only for the Jews but also the Gentiles. See also Jn. 17:4-5. To God alone be all the glory!
- B- He continues to speak of this glory in vss. 23-24. When the Greeks came to see Him He did not say: "Thank you for coming to me. It is nice meeting you." No. He spoke immediately of His death. He says: "Truly, truly I say to you unless a seed of wheat falls into the ground and dies, it remains alone. But if it dies it bears much fruit. The death of Jesus bore much fruit, the salvation of the world. No other human being bore fruit by dying. "Now Christ has been raised from the dead and become the first-fruits of those who sleep." I Cor. 15:20.
- C- He continues to speak of this work in vs. 31: "Now is the judgment of this world, now the ruler of this world (Satan) will be thrown out." Our great enemy, Satan, was conquered by the death of Jesus Christ. Through death He conquered him who had the power of death, namely, the devil. Heb. 2:14. The fear of death is gone.
- D- He continues to speak of this work in vs. 32: "And when I am lifted up from the earth, I shall draw all people to Myself." The crucifixion actually draws all men to Jesus. When He died He saved all. When He died He reconciled all. When He died He justified all. Now He says: "Come, for all things are now ready." Mt. 22:4. Faith does not cause salvation. It receives the completed salvation.

Conclusion: The King of Israel ushered in the New Covenant during holy week. It began when He entered Jerusalem and was consummated on Easter Sunday. The Father and Son are glorified. Mankind is saved.