



JOHN 12:12-16 | THE TRIUMPHAL ENTRY

- Verse 12 –
 - Every scheme of timing for the day of the week of Passover (and the other events of the last week) has challenges, and all schemes that show themselves to be “airtight” are leaving out some information.
 - One of the chief issues is whether or not “Passover” refers to the 14th of Nissan (the day of the sacrifice) or the 15th of Nissan (after sundown on the 14th). This, along with the interpretation of **three days and three nights** (Matt. 12:40) determines whether the events of the following verses take place on Sunday or on Monday.
 - Traditional chronology places this as “Palm Sunday.”
 - Since no theology really changes to have a “Palm Saturday” or “Palm Friday,” we will go with the traditional days.
 - Arguably, “Palm Saturday” would have broken Sabbath laws, so the strongest arguments for the crucifixion are on Friday or on Wednesday, since we know that the Triumphal Entry is five days prior to Passover (compare John 12:1).
 - We are not told the details, but we are told that **they heard that Jesus was coming to Jerusalem**. Likely this is just word of mouth.
- Verse 13 –
 - Those of Jerusalem **took branches of palm trees** for their greeting.
 - Palm trees do not grow in Jerusalem, and likely never did. However, they do grow just a few miles away, toward Jericho. The text does not say that the palm branches came from the Mount of Olives.
 - The other Gospels mention that people **cut down branches from the trees** (Mat. 21:8), but only John mentions they **took branches of palm trees**.
 - There is no reference to palm trees in the Old Testament. However, 1 Maccabees 13:51 mentions that when Simon came into town in victory he came greeted by “thanksgiving, and branches of palm trees, and with harps, and cymbals....”
 - It would not be out of the question nor surprising to learn that the celebration with Palm branches was customary, and that such branches were readily available in Jerusalem whenever large crowds of Jews were gathering. Palm branches are very long lasting after being cut from the tree.
 - The people shouted **Hosannah: Blessed is the King of Israel that cometh in the name of the Lord**.
 - The word **Hosannah** is borrowed from two Hebrew words, הוֹשִׁיעָה נָא, “hayeshua na”, which means “save now.”

- it is used in Psalm 118:25. The next verse says, **Blessed be he that cometh in the name of the Lord.**
 - The introduction of these two verses in the Psalm is verse 24, **This is the day which the Lord hath made; We will rejoice and be glad in it.**
 - The passage is undeniably messianic, and referring to the establishment of the Kingdom.
- It would be utterly impossible to interpret John 12:13 in a way that denies that the *common folk* of Jerusalem were recognizing Jesus as Son of God and Messiah.
- Verses 14-15 –
 - The author of the Gospel tells us that Jesus fulfilled the prophecy of Zechariah 9:9, which is given in the context of what we call the Second Coming.
 - Note that the Scripture does not say *thy King reigneth* but rather **cometh**.
 - The **daughter of Sion** (daughter of Jerusalem) is the bride in Song of Solomon, while the *daughters* (plural) are the citizens of the land.

JOHN 12:16-19 | THREATENED PHARISEES

- Verse 16 –
 - The parenthetical statement of verse 16 gives the reader insight into the understanding of the followers of Jesus at the time.
 - It was not until **Jesus was glorified** that they understood the total significance of the entry into Jerusalem. At the triumphal entry, the disciples did not fully understand that this was a fulfillment of the Zechariah 9 prophecy.
 - Based on John 7:39 it appears that the glorification is the ascension.
- Verse 17 –
 - This is a “Palm Sunday fact” that is almost always missed in sermons on the topic. Those who had seen the miracle **bare record** of that miracle.
 - It would be almost impossible to believe that Lazarus was not a VIP at the triumphal entry. Likely the second-most notable person in the crowd, second only to Jesus.
 - In Greek, **the people** is *the crowd*. In KJV English **the people** was not bad grammar because **people** could, in that day, be given as a singular (as in “this people and that people”). Today *people* is a plural word, and so the use of the verb **was** sounds odd to our modern ears.
- Verse 18 –
 - With the earlier references in John 12:1-2 along with 9-10, we can know that the Pharisees desire to rid themselves of the “Lazarus problem” must have risen dramatically, likely to the point that he was as much at risk of arrest as Jesus.
- Verse 19 –
 - The Pharisees have realized that they **prevail nothing** (make no headway). Their comment: **the world is gone after him**.
 - One wonders how the author know this information. The other Gospels do not mention this “insider information.” The closest is Luke 19:39-40, but that information could be publicly known. One wonders again if Lazarus himself, who likely would have had close connections “on the inside” did not reveal (if not write) these insights.