

Thy Kingdom Come



Assisi Fresco, Pietro Lorenzetti, 1320

❖ The Setting

- **Introduction:** ** What is your view of Jesus? What is Easter about?
 - NB: Impacts: Theology/Hamartiology/Christology/Soteriology/Eschatology
- **Text:** [John 12:12-19](#)
- **Context:**
 - Setting → [Chapter 11](#)
 - Raising of Lazarus → Plotting of Jewish Leaders → Passover ([John 11:55-57](#))
 - *Book of Signs* → Close of *public* ministry (~ foreshadowing)
 - Anointing ([verses 1-11](#))
 - **Triumphal Entry** ([verses 12-19](#))
 - Visit of the Greeks ([verses 20-36](#))
 - Prophetic unbelief ([verses 37-43](#))
 - Call to faith ([verses 44-50](#))
 - Parallel Accounts (~ all 4 Gospels): [Matthew 21:1-11](#), [Mark 11:1-11](#), [Luke 19:29-44](#)
- **Big Idea:** Jesus is the King—but on His own terms!

❖ The Story

- **Passover**
 - One of the *Pilgrimage Feasts* ([Exodus 23:14-19](#), [Deuteronomy 16:16](#)) when all Jewish males were required to go “up to Jerusalem.” The Jewish historian Josephus recorded that over 2.5 million would be present in and around the city during the Passover (*Bell.* 6.425)—many would be living in the Kidron Valley between the Temple and the Mount of Olives.
- **Palm branches** (13)
 - Associated with Tabernacles ([Leviticus 23:40](#)) and other festal occasions such as the liberation of Jerusalem from the Syrians by Simon the Maccabee (1 Maccabees 13:51, 2 Maccabees 10:7). Came to be a *national symbol* of Jewish resistance/freedom and was minted on coins during the Jewish revolts
 - **History:** Roman Generals wore them on their triumph togas, and Rome put them on their coins when they crushed the Jewish revolts.
- **Hosanna** (13)
 - Hebrew/Aramaic for “Save, I Pray!” ~ general greeting like “Hail!” that had *Messianic implications*: Royalty/ David’s Line ([Isaiah 11](#))—Son of David (Psalms of Solomon) who would liberate Jerusalem, judge all nations (~ Rome!), and purify the land.
 - From [Psalm 118:25](#) (part of the *Hallel*) that was sung at the feasts of Tabernacles and Passover (Mishnah *Pes.* 5:7, 9:3).
 - *Blessed...Lord* ~ Pilgrim blessing that came to be associated with the house of King David and the coming Messiah (from [Psalm 118:26](#))—in their excitement, the people added the *King of Israel*.
 - NB: “Coming One” ~ [John 1:15](#), [3:31](#), [6:14](#), [11:27](#)
- **Triumphal Entry**

- Romans held huge *victory parades* for conquering kings who rode chariots or war horses (cf. Titus' arch in Rome), but Jesus purposefully (~ acted parable) rides a *donkey* (~ ridden in peace, cf. [Judges 10:4, 12:14](#)) instead of a war horse
→ But, [Revelation 19:11...](#)
 - Fulfillment: ""Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey." [Zechariah 9:9](#)
- **Pharisees'** (19) plot does not seem to be working very well.
- **Irony:** *The whole* (NIV) *world has gone after Him* → Yes!!! (but not the way they think...)

❖ The So What

- 4 Groups:
- Passover Pilgrims (from outside Judea) → [verses 12, 18](#)
 - "King" and heard of Lazarus
 - Local Pilgrims (who were in Bethany) → [verse 17](#)
 - Witnesses of "the power of God" (cf. [John 11:45-46](#))
 - Disciples → [verse 16](#)
 - Participants and later "remember-ers" of prophecy (cf. [John 2:2](#) and [7:39](#))
 - Pharisees → [verse 19](#)
 - Evil plots used for God's purpose! ~ "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive." [Genesis 50:20](#)
- ** What are their/our:
- Praises and celebrations?
 - Agendas?
 - Expectations?
- **Peace** (physical < spiritual)? "Woe to those who go down to Egypt for help, And rely on horses, Who trust in chariots because they are many, And in horsemen because they are very strong, But who do not look to the Holy One of Israel, Nor seek the LORD! Yet He also is wise and will bring disaster, And will not call back His words, But will arise against the house of evildoers, And against the help of those who work iniquity. Now the Egyptians are men, and not God; And their horses are flesh, and not spirit. When the LORD stretches out His hand, Both he who helps will fall, And he who is helped will fall down; They all will perish together." [Isaiah 31:1-3](#)
 - ◆ **Zechariah** Context: cessation of war, proclamation of peace on earth, release of prisoners (~ sin), blood of God's covenant → *Prince of Peace* riding into Jerusalem ("*City of Peace*")
- NB: A few days later, "Crucify Him!"
- ** What kind of King is Jesus?
- "Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."" [Luke 19:41-44](#)
- **Big Idea:** Jesus is the King—but on His own terms!