

# The Un-Triumphal Entry

## John 12:9-19

### Introduction

The so-called "triumphal entry" of Jesus into Jerusalem is anything but a triumph. Many of those who enthusiastically welcome Jesus to Jerusalem as the "King of Israel" are some of the same people who, in a week, will be crying out, "We have no king, but Caesar!" Those who cry out, "Hosanna!" (Save now!), will be shouting, "He saved others. Let him save himself if he is the Christ of God, his chosen one!"

1. The Triumphal Entry may not be so \_\_\_\_\_, but it is a very significant event in the life of Jesus and Israel's history.
2. It is one of the very few events recorded in all \_\_\_\_\_ Gospels.

### I. John's Unique Account

3. John's account of Jesus and His final days in Jerusalem is quite \_\_\_\_\_ compared with accounts in the Synoptic Gospels of Matthew, Mark, and Luke.
4. John's Gospel gives us very few \_\_\_\_\_ concerning Jesus' ministry in the weeks that precede His final appearance in Jerusalem.
5. John focuses on the time Jesus spent in more obscure places outside of Jerusalem to prevent the religious leaders from taking His life before it was "His \_\_\_\_\_."
6. John doesn't tell us how Jesus \_\_\_\_\_ for two of His disciples to procure the donkey and its colt.
7. John doesn't tell us that Jesus \_\_\_\_\_ over Jerusalem or that He cursed the barren fig tree.
8. John doesn't even cover the agonizing prayer of Jesus in the \_\_\_\_\_ of Gethsemane. John spends Chapters

13-17 revealing Christ's private teaching to His disciples, not found in the Synoptics.

9. John limits his focus to three significant incidents which occur in the final week of our Lord's earthly ministry:
  1. Mary's \_\_\_\_\_ of Jesus in preparation for His burial (12:1-8);
  2. Jesus' "Triumphal Entry" (12:9-19); and
  3. the request of the Greeks to meet with Jesus (12:20-26).
10. He concludes with a divine explanation of human \_\_\_\_\_, rooted in the Old Testament Scriptures and our Jesus Himself's words (12:27-50).
11. Chapter 11 tells us that Jesus goes to Bethany, located just outside of Jerusalem, where He raises \_\_\_\_\_ from the dead, after being in a tomb for four days.

## **II. Intensified Hopes and Fears (12:9-11)**

12. A large group of Jews from Jerusalem went to Bethany to join Mary and Martha in \_\_\_\_\_ the death of their brother Lazarus.
13. Many come to \_\_\_\_\_ in Jesus, but others rush off to report the miracle to the Pharisees (11:45-46).
14. Lazarus, himself, was "living \_\_\_\_\_" the miracle did occur.
15. As Passover draws near, all eyes are looking for \_\_\_\_\_.
16. The chief priests, however, have already determined that Jesus must \_\_\_\_\_.
17. The chief priests and scribes aren't concerned about the \_\_\_\_\_; they're worried about their own positions and power.

## **III. The "Triumphal" Entry (12:12-16)**

18. Each of the four Gospels contains the "Triumphal Entry," and each account has its own details, emphasis, and \_\_\_\_\_.
19. John \_\_\_\_\_ the crowd's enthusiasm over the miracle with the intensity of the opposition to the raising of Lazarus.
20. The words which the people cry out come from Psalm 118 a messianic psalm and one of the \_\_\_\_\_ songs (Psalms 113-118).
21. The people cry out "Hosanna!" which means, " \_\_\_\_\_ now!" as they welcome Jesus and recognize him as Israel's king.
22. If they understood Psalm 118 correctly, they would realize that Jesus will be their King, but only after His \_\_\_\_\_ by the nation.

#### **IV. More Mixed Reactions (12:17-19)**

23. Jesus' bold entrance into Jerusalem gets the attention of \_\_\_\_\_.
24. Some of these worshippers go to \_\_\_\_\_ Jesus as He enters the city.
25. The Pharisees have been watching Jesus with \_\_\_\_\_ from the very beginning.
26. In chapter 11, the Pharisees conclude that Jesus must die for their own \_\_\_\_\_ and the sake of the nation (11:49-53, 57).
27. \_\_\_\_\_ decides to betray Jesus at the same time the Jews are ready to do whatever it takes to be rid of Him.
28. God's timing is always \_\_\_\_\_.

#### **Conclusion**

29. The fact that every Gospel has an account of the “triumphal entry” of our Lord into Jerusalem indicates to us that it is indeed a most significant \_\_\_\_\_.

30. The “triumphal entry” is a tragic picture of Israel’s \_\_\_\_\_.

We all want to identify with the triumphant Jesus, who overthrows the wicked and brings prosperity, peace, and freedom from pain to His people. But no one wants to identify with the “suffering Savior.” We must always be careful of demanding in the present what God has promised in the future.

A time is coming when Christ will make another incredible “triumphal entry. John writes about it in Revelation 19. Are you ready for the day, when our Lord returns to this earth triumphantly, to deliver His saints, and to destroy His enemies? It is a much-awaited day for those who have placed their trust in Jesus and have accepted His accomplished work at Calvary at His first coming. It is a dreaded day for those who have rejected Him as the “Lamb of God who takes away the sins of the world.” May each of us be ready and waiting for Him when He returns to this earth in triumph.

#### ANSWERS

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|----------------|------------------|
| 1. Triumphant  | 18. Significance |
| 2. Four        | 19. Links        |
| 3. Unique      | 20. Hallel       |
| 4. Details     | 21. Save         |
| 5. Time        | 22. Rejection    |
| 6. Prearranged | 23. Everyone     |
| 7. Wept        | 24. Meet         |
| 8. Garden      | 25. Suspicion    |
| 9. Anointing   | 26. Preservation |
| 10. Unbelief   | 27. Judas        |
| 11. Lazarus    | 28. Perfect      |
| 12. Mourning   | 29. Event        |
| 13. Faith      | 30. Unbelief     |
| 14. Proof      |                  |
| 15. Jesus      |                  |
| 16. Die        |                  |
| 17. People     |                  |