

“Hosanna”  
John 12:12-13

April 1, 2012

- A. Today’s Text: **On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees and went out to meet Him, and began to shout, ‘Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel.’**
  
- B. The People’s Cry
  - 1. The Five Megilloth (Scrolls)
  
  - 2. The Hallel (Psalms 113-118)<sup>A</sup>
  
  - 3. “Hosanna!” – a prayer
  
- C. Who Were the People Praying “Hosanna”?
  - 1. Not Jerusalemites<sup>B</sup>
  
  - 2. Not Religious Rulers<sup>C</sup>
  
  - 3. Pilgrims Come to the Feast<sup>D</sup>

- D. What Kind of Salvation? ... Salvation for Whom?
  - 1. For Themselves
  
  - 2. For Their Nation<sup>E</sup>
  
  - 3. For Jesus the King<sup>F</sup>
  
- E. Mistaking God’s Purposes
  - 1. The Cross, Not the Crown<sup>G</sup>
  
  - 2. Mistaken Prayers Today
  
  - 3. “Hosanna!” for You
  
  - 4. The Real Triumphal Entry<sup>H</sup>

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<sup>A</sup> Psalm 118:22-26

<sup>B</sup> Matthew 21:10-14

<sup>C</sup> Matthew 21:15-16, 33-46; Luke 19:39-40; John 11:56

<sup>D</sup> John 7:49

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<sup>E</sup> John 8:33

<sup>F</sup> 1 Samuel 10:24, 1 Kings 1:39, 2 Kings 11:12

<sup>G</sup> John 18:36

<sup>H</sup> Hebrews 1:3

A. On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees and went out to meet Him, and began to shout, ‘Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel.’

B. The People’s Cry

1. the five Megilloth, or Scrolls

- a. are the scrolls of 5 books of the Old testament
- b. that have been read at various Jewish feast and fast days
- c. in the synagogues since about the 2nd century
- d. Ruth, on the 2nd day of Shabuoth (Feast of Weeks, or Pentecost)
- e. Esther, on the 11th -16th of Adar (12th month at the Feast of Purim)
- f. Ecclesiastes, on the 3rd day of Succoth (Feast of Tabernacles)
- g. Lamentations, on 9th day of Ab (5th month) in mourning for the destructions of Solomon’s and Herod’s temples
- h. Song of Songs, on 8th day of Passover (last day of Unleavened Bread)

2. the Hallel:

- a. but it has also been Jewish practice
- b. from even more ancient times, long before Christ was born,
- c. as pastor Carlos reminded us in the Seder demonstration
- d. to read the Hallel, that is the Psalms of praise numbered 113-118, at the three great feasts – Passover, Pentecost, Tabernacles – as well as at Hannukah, and every new moon except for new year’s day
- e. so at Passover, these words would be read from Psalm 118:22-26 – **22 The stone which the builders rejected Has become the chief corner stone. 23 This is the LORD’S doing; It is marvellous in our eyes. 24 This is the day which the Lord has made; Let us rejoice and be glad in it. 25 O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! 26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord.**

- f. O Lord, do save (Hoshiyahn-nah), we beseech You ('annah)
- g. or as John records the crowd's cry in verse 13: 'Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel.'

3. so "Hosanna!" was a prayer

- a. a prayer from a Psalm of praise associated with the coming Passover
- b. a prayer to God, a prayer for salvation
- c. but, who were praying this prayer?
- d. what kind of salvation were they seeking? ... and for whom?

C. Who were the people praying "Hosanna"?

1. Not Jerusalemites

- a. not people of Jerusalem, the holy city, but as John says, the crowd consisted of those who had come to the feast
- b. turn to Matthew 21:10-11 (and keep your Bibles open there): 'When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."'
- c. the people of Jerusalem didn't even know who He was
- d. they were stirred; they were moved and agitated; they were shaken – this was a seismic occurrence disturbing their daily routine
- e. look the following verses: 'And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den." And the blind and the lame came to Him in the temple, and He healed them.' (Matthew 21:12-14)
- f. it not only disturbed their routine, but also their important industry

2. Not Religious Rulers

- a. it certainly wasn't the scribes, Pharisees and priests

- b. before Jesus had even reached Jerusalem, Luke 19:39-40 tells us: 'Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." But Jesus answered, "I tell you, if these become silent, the stones will cry out!"'
- c. and once in Jerusalem we can read on in Matthew: 'But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant and said to Him, "Do You hear what these children are saying?" And Jesus \*said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babies you have prepared praise for yourself?'"' (Matthew 21:15-16)
- d. we spent considerable time reading the preceding chapters in John, 'The Path to Palm Sunday,' because they make it clear that the religious rulers' plans were to kill Jesus – even the people were well aware of that and as we read, 'So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"' (John 11:56)
- e. look down further to Matthew 21:33-46 – "'Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers and went on a journey. When the harvest time approached, he sent his slaves to the vine-growers to receive his produce. The vine-growers took his slaves and beat one, and killed another, and stoned a third. Again he sent another group of slaves larger than the first; and they did the same thing to them. But afterward he sent his son to them, saying, 'They will respect my son.' But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.' They took him, and threw him out of the vineyard and killed him. Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons." Jesus said to them, "Did you never read in the Scriptures, 'the stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvellous in our eyes'? Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. When they sought to seize Him, they feared the people, because they considered Him to be a prophet.'

f. do you hear the irony in Jesus words? From the very Psalm which the people were using to praise him, Jesus asks, 'have you not even read this? This is a prophecy about me!'

### 3. But Pilgrims Come to the Feast

- a. as described in our text – 'On the next day the large crowd who had come to the feast ... (these) took the branches of the palm trees ...'
- b. it wasn't the people of the city of the great king that paid that king the honour due to His name
- c. it was those coming from the provinces; from the despised Galilee
- d. it was the people of whom the religious rulers said, 'But this crowd which does not know the Law is accursed.' (John 7:49)
- e. it was men, as well as a number of women, whose bodies and hearts and heads had been touched by Him, by His healing and teaching
- f. these were the people acknowledging Jesus as the King of Israel

## D. What Kind of Salvation? ... Salvation for Whom?

### 1. For Themselves

- a. for these a prayer for salvation for their own blessing
- b. among them were the poor; the lame; the blind
- c. others were burdened by their cares and sorrows
- d. with the coming of Messiah, the prophecies of the Old Testament had promised a golden age
- e. an age with each person sitting under their own fig tree
- f. a time when the youngest would live to be a hundred years old
- g. a time of prosperity; of health; of rejoicing
- h. a King who could feed multitudes; raise people from the dead
- i. Blessed is he who comes in the name of the Lord – he's going to make everything great for me

### 2. For Their Nation

- a. a prayer for the salvation, deliverance of their nation from being
- b. a nation under rule of the heathen Romans

- c. a rule so detested that they kept trying to deceive themselves that it didn't really exist as with the religious rulers: *'They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free?'"* (John 8:33)
- d. but Messiah the King would come and muster a great army and drive out this foreign people and restore the kingdom to Israel
- e. these were Zealots; people like the Zionists, who sought home rule
- f. Blessed is he who comes in the name of the Lord – he's going to set our nation free

### 3. For Jesus the King

- a. Some were praying for salvation for Jesus of Nazareth
- b. we have already remarked that it was common knowledge that the religious rulers were seeking Jesus' death
- c. but if Jesus is King, if He is the Messiah of God, then it is important that He be safe and His death be avoided
- d. so their prayer is that as sung at the appointment of the Kings Saul, Solomon, and Joash – *"God save the King"* (AV), or literally, *"May the King live"* or *"Long live the King"*
- e. Blessed is he who comes in the name of the Lord – long may He live; long may He reign over us

## E. Mistaking God's Purposes

### 1. The Cross, Not the Crown

- a. the coming of Jesus into Jerusalem is called "The Triumphal Entry" which in one sense it was, since some acknowledged Him as King
- b. but even these mistook the purposes of God and of His Christ
- c. Jesus was not headed to the throne but to the cross
- d. Jesus' kingdom, as He would tell Pilate in a few days
- e. was not of this world (John 18:36)
- f. it was not a kingdom of marching armies and of pitched battles and of taking spoils by the victors
- g. it was a spiritual kingdom
  - (A) of war against Satan and his followers

- (B) of battles with spiritual weapons of faith, of righteousness
- (C) of victory over sin

## 2. Mistaken Prayers Today

- a. so people pray today, or ask Christians to pray
- b. for salvation from illness and disease
- c. for salvation from failure on an exam
- d. for salvation from financial loss
- e. misunderstanding the nature of Christ's salvation; that is is salvation from far worse things unto far better things: unto eternal life

## 3. "Hosanna!" for You

- a. what do the Palm Sunday events mean to you?
- b. some, like the religious rulers of Jesus' day, have no need for this Jesus of Nazareth
  - (A) they have their own little religion and it's good enough for them
  - (B) Jesus is an uncomfortable challenge to their self-righteousness
- c. others are disturbed by His upsetting the status quo
  - (A) to follow Him would be bad for business
  - (B) He is to be King, Lord; that's too tall a price to pay
- d. but some, poor in spirit and humbled by sin
  - (A) find in Jesus their salvation; their righteousness; their eternal hope
  - (B) they agree with the words of testimony of one man, 'I'm just a sinner, and nothing at all, but Jesus Christ is my all in all.'

## 4. The Real Triumphal Entry

- a. in a few moments we are going to partake of the Lord's Supper
- b. a memorial of the breaking of His body taking our punishment
- c. of the shedding of His blood, giving His life that we might have life
- d. a memorial of the real Triumphal Entry of Jesus the Christ, 'And He is the radiance of His glory and the

- exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high' (Hebrews 1:3)
- e. and through faith in Jesus Christ's finished work at Calvary, we can march in that great Triumphal Entry through the gates of heaven.

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AV Authorized (King James) Version

NAS New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)

NKJV New King James Version © 1979 Thomas Nelson Inc., Publishers

Some of my favourite commentaries and resources used in the preparation of this message are identified as follow:

BM – Biblical Museum, Editor James Comper Gray, ca 1870

EBC – The Expositor’s Bible Commentary, © 1986 Zondervan, Grand Rapids, 49530, Michigan

Kerux – The sermon and illustration data base compiled by Rev. David Holwick to be found at the web-site, [www.holwick.com](http://www.holwick.com).