

**Victory Fellowship Bible Study**

**273 23rd St. S.W.**, Barberton, OH 44203

Wednesdays at 7pm

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***CLASS FOURTEEN: The Triumphal Entry into Jerusalem***





1. **ANNOUNCEMENTS and PRAYER CONCERNS**
2. **Read / Listen to John 12:1-50**
   1. What are your initial impressions or Notable translation differences?
3. **The Anointing at Bethany (vv. 1-8)**
   1. Compare the Gospel accounts of this event: Matthew 26:6-15 and Mark 14:3-10. What details do we get from putting them together?
      1. See also Luke 7:36-50 - but it is a different event. How do we know?
   2. (vv. 1-2) Since the dinner was for Lazarus and he was reclining at the table with Jesus, this was not his house. Simon the (former) Leper was no doubt a friend of the family. Martha, always the humble servant, was helping with the dinner to honor her brother.
   3. (vs. 3) What details does John give us that is not in Matt. or Mark?
   4. (vv. 4-8) Chronologically, this is the first time Judas speaks in any of the Gospels. His last words are in Matthew 27:4. His words here must have been persuasive because Matthew and Mark reveal other disciples joined in the complaint. So Jesus’ rebuke was directed at all of them.
4. **The Decision to Kill Lazarus (vv. 9-11)**
   1. Lazarus being raised was a real problem for the Sadducees because they denied resurrection from the dead. It’s interesting how evil grows. In 11:50 Caiaphas said, “*it is expedient for you that one man die for the people, and that the whole nation not perish*." Apparently, now it needs two people to die. Why did they need Lazarus to die?
5. **Jesus’ Triumphal Entry (vv. 12-19)**
   1. Compare all the Gospel accounts of this event: Matthew 21:1-11; Mark 11:1-10; and Luke 19:29-40.
   2. (vs. 12) The vision in Daniel 9:25 predicted this event:
      1. The Hebrew lunar year was 360 days. So 69 weeks of biblical/prophetic yrs. would be 173,880 days. So from Nisan 1, 444 B.C. (March 5) to Nisan 10, A.D. 33 (March 30) would be the timeframe from Artaxerxes’ 2nd decree (Neh. 2) to Jesus’ Triumphal Entry.
   3. (vv. 13-15) See Psalm 118:25-26 and Zechariah 9:9
   4. (vv. 16-18) The disciples are not understanding and the crowd seeks a sign. Jesus’ action in Luke 19:41-44 is telling.
   5. Jesus approached Jerusalem just prior to His crucifixion on a humble donkey. When He returns He will be riding a magnificent white horse (Revelation 19:11).
   6. (vs. 19) “The world” is an exaggeration that signifies the Pharisee’s frustration.
6. **Jesus Predicts His Crucifixion (vv. 20-36)**
   1. From here to the end of this chapter concludes the first major unit of John’s Gospel – Jesus’ mission to the Jews.
   2. (vv. 20-22) The Greeks were God-fearing Gentiles not permitted to worship in the Temple. Philip and Andrew have Greek names and probably were considered easier to approach.
   3. (vs. 23) Jesus formerly said “My hour has not yet come?” (2:4; 7:6, 8, 30; 8:20). From here on out He will state the hour HAS come. (12:23,27; 13:1; 16:32; 17:1; Matt. 26:18,45; Mark 14:35,41)
   4. (vv. 24-26) Jesus offers practical illustrations for the time at hand.
   5. (vv. 27-28a) Compare various translations of this verse. What is Jesus’ response to being troubled in His soul?
   6. (vv. 28b-30) This is one of 3 times in in Jesus’ earthly ministry that a voice from heaven confirmed Him. (Matthew 3:13-17 and 17:5)
   7. (vv. 31-33) This is the 3rd “lifted up” statement from Jesus. (8:28; 12:32)
   8. (vv. 34-36) How does Jesus respond to the crowd?
7. **Isaiah’s Prophesies Fulfilled (vv. 37-43)**
   1. Jesus now went away so for the rest of the chapter John is reminding the reader of fulfilled prophesy (Is. 53:1; 6:9-10), and Jesus’ mission.
8. **A Summary of Jesus’ Mission (vv. 44-50)**
   1. Discuss each teaching of Jesus’ that John summarizes.
9. **Application**
   1. To *believe* in Jesus is to *believe* in God. To *see* Jesus is to *see* God. To *listen* to Jesus is to *listen* to God. (John 10:30; 14:8-11)

**Final Comments, Questions. Close in Prayer**

**Next Week: *Jesus’ Betrayer Revealed***

***-*** Read John 13:1-38 to prepare.