

Read the whole chapter. There are many important teachings of Jesus which will be dealt with as we come to them. This chapter recounts the anointing of the head and feet of Jesus by Mary, the "triumphal entry" of Jesus into Jerusalem, certain Greek proselytes' desire to talk with Him, and His prophecy of His coming crucifixion.

Verses 1 through 3. Jesus came to Bethany six days before the Passover and was entertained in the home of Simon the Leper. See Matthew 26:6. As the guests, which included at least some of Jesus disciples, reclined at the table, Mary took a jar of expensive perfume called spikenard and poured it over the head of Jesus. The house was filled with the pleasant odor as Mary anointed the feet of Jesus also and wiped them with her hair. Lazarus was also a guest at this feast. Most Bible scholars agree that the feast recorded here and the events that took place were the same as those in Matthew 26:6-13 and Mark 14:1-9, but the anointing of Jesus recorded in Luke 7:37-39 was a different occasion. Please read the parallel accounts in Matthew 26:6-13 and Mark 14:1-9.

256. True or False? At the feast in the house of Simon the Leper, Mary anointed the head and feet of Jesus and wiped His feet with her hair.

Verses 4 through 6. These verses record the grumbling of the disciples at the extravagance of this act. Matthew and Mark relate that it was the disciples who were involved, while John mentions only Judas. Judas probably was the instigator as he was the treasurer of the group. He was dishonest and His concern for the poor was only a pretense.

257. Judas' ______ was not for the poor; the more money there was

in the bag, the better his chances to take some for his own use.

Verses 7 and 8. Jesus' reply was a stinging rebuke, "Let her alone; she did it to prepare my body for burial. You can always help the poor but I will not be with you always." And Mark added, "In the whole world, wherever the gospel is preached, this loving deed will be told as a memorial to her." A lesson we may learn from this is that love does not count the cost.

258. Mary's extravagant act was criticized by some, but Jesus commended it. It teaches

us that _____ does not _____ the cost.

Verse 9. The story of this remarkable miracle, the raising to life of a man who had been dead four days, had spread throughout the countryside, and many people came here not only to see Jesus, but also to see Lazarus.

259. It became evident that the fame of Jesus was growing when large numbers of

____ came to see Him and Lazarus whom He had raised from

the dead.

Verses 10 and 11. The Chief Priests were greatly disturbed by the growing fame of Jesus and were conspiring to put Lazarus, as well as Jesus, to death. This is only one example of the desperate lengths wicked people go to that they may accomplish their evil desires.

260. The Chief Priests conspired to put ______ as well as Jesus, to death.

Verses 12 through 15. These verses contain what has been called "The Triumphal Entry" and its importance is shown by the fact that it is recorded in all four Gospels. The other Gospels relate the way in which the colt upon which Jesus rode was obtained. These verses simply recount the fact that many people had gathered when they heard that Jesus was coming to Jerusalem and had gathered branches of palm trees and had gone out on the road to meet Him. As they went, they cried, "Hosanna, Blessed is the King of Israel, that cometh in the name of the Lord." Jesus, receiving this acclaim as He rode into Jerusalem on an ass's colt, was fulfilling the prophecy, "Fear not, daughters of Zion, for behold thy king comes, sitting on an ass's colt." Zechariah 9:9 (Jesus' humility was shown by his choice of a poor man's work animal to ride instead of a white spirited horse, which was the usual choice for Kings.)

261. Jesus fulfilled ______ when He received the acclaim of the multitudes.

His ______ was shown by His choice of an ass's colt on

which to ride.

Verse 16. The disciples did not understand that Jesus was fulfilling prophecy when these things were happening. It seems that at this time, caught up in the excitement of His triumphal reception, they also thought that He would accept the kingship of Israel. It is stated, "When Jesus was glorified, they remembered . . . and were able to understand why things had turned out as they had." When was Jesus glorified? My belief is that it was on the Day of Pentecost, for it was on that day that the disciples understood that the purpose of Christ's first coming to earth was to establish a spiritual kingdom, His church upon the earth.

262. The author, John, explained that the apostles did not understand these things while they were

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occurring, and not until Jesus wa			coming	OI.
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the Holy Spirit in power and the establishment of His

did they understand that His kingdom was not to be an earthly kingdom.

Verses 17 and 18. The author explained that the people who had witnessed the miracle of the raising of Lazarus were not intimidated by the threats of the Jewish leaders but openly testified to what they had seen. It was they who instigated the

reception generally accorded to conquering warriors but accorded to Jesus in the triumphal entry into Jerusalem.

263. The people who witnessed the raising of Lazarus were not

by the threats of the Jewish leaders.

Verse 19. It troubled the Pharisees greatly to see the crowds of people acclaiming Jesus. They thought, "Our threats have availed nothing, for it seems the whole world is following Him."

264. The Pharisees were troubled because their had not

stopped the crowds from following Jesus.

Verses 20 through 22. There were some Greeks, proselytes to the Jewish faith, who had come to worship at the feast. They came to Philip and told him they wished to meet Jesus. McGarvey suggests that Philip is a Grecian name and that is probably why they sought him out. At any rate, Philip, thinking there might be some problems, got Andrew to go along with him to Jesus, and together, they told Him of the request.

265.	The request of some Greeks to	Jesus was taken to

Him by Philip and ______.

Read again verses 23 through 28. It is very important that we understand the teaching of Jesus here. It states a basic principle of discipleship; a principle difficult for the disciples of that day to receive and just as difficult for us today. It cuts straight across our natural inclinations and desires. It says NO to self. In some groups it seems never to have been recognized as a cardinal principle of Christianity, to say nothing of it's being a principle to live by.

Verses 23 through 25. Jesus stated here a well recognized fact of nature. A seed can be stored in a dry place for years and it will be preserved, but it will still be a single seed. If it is placed in the ground, it will die, but the germ of life in it will be passed on into a new plant which will produce "much fruit." Now Jesus applied this principle to people such as you and me. "He that loveth his life shall lose it, and he that hateth his life **in this world**, shall keep it unto life eternal." These are hard sayings but consider 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If our heart is centered on the things of this world, we have nothing to look forward to in the next world.

The gospel is for the whole world, but the gospel could not be preached until Jesus had died, been resurrected, and received into heaven. Jesus had no message for the Greeks at this time. He must first call the Jews to repentance, then of the repentant, choose those who were able to receive His life. Through them, by means of His church, His life would be passed on to all who would receive, throughout the whole world. Jesus, in these parabolic teachings, was trying to prepare His disciples for His death. Jesus had to die to bear fruit in His disciples and in all who believe on

Him. Each follower of Christ must die to self that the seed of eternal life, from Christ alone, may grow and bear fruit in his life.

266. True or False? Jesus, knowing that the time of His death, burial, resurrection, and glorification was fast approaching, felt that He must prepare His disciples for these things. The parable of the seed that dies in order to bear much fruit applies first, to Himself, and second, to His disciples and all who subsequently believe on Him.

Verse 26. Jesus said that a man who wished to serve Him must follow Him. How do we follow Jesus today? By keeping His commandments and living the kind of life that is pleasing to Him. If we follow Him in this, we will follow Him in heaven and be honored by the Father as one of His children.

267. The reward of those who follow Jesus is to be received into heaven and to be

_____as a child of God.

Verse 27. Here Jesus revealed His humanity when He, in agony of soul, prayed, "Father, may I pray to be saved from this hour?" Then determination to be obedient to His Father's will took over, and He answerd His own prayer, "No, it was for this purpose I came into the world." Isaiah 53:4,5; 1 Cor. 15:3.

268. Jesus' ______ was shown when He struggled with the

thought of the approaching hour of persecution, suffering, and death. His divine

nature conquered when He decided He must be ______ to

His Father's will.

Verse 28. When Jesus had won this victory, He was able to pray, "Father, glorify Thy name." We should learn this lesson before taking any action to question, "Am I doing this to bring honor to myself or to glorify God?" This is one of the hardest lessons, but also one most necessary for the Christian to learn.

269. True or False? One of the most difficult lessons for the Christian to learn is to do everything to the glory of God.

Verses 29 and 30. In the latter part of verse 28, we are told that God had answered audibly His Son's prayer saying, "I have both glorified it and will glorify it." Some of the people standing by said that it had thundered and others said an angel had spoken to Him. People are inclined to hear what they want to hear. Jesus spoke of those who having ears, hear not. But Jesus said, "This voice came not for my sake, but for yours."

270. Only those who are willing to receive the truth, ______ the

words God spoke from heaven. Jesus had prayed, do not glorify my name but

glorify______.

Verses 31 and 32. Jesus continued to speak, "Now it is time for the world to be judged and for Satan, the prince of this world, to be cast out. This will happen when I am lifted up on the cross, for this will draw men unto me." To those who looked on, when Christ was crucified, it looked as if He was defeated but actually Satan met his defeat. Love, God's love, the kind of love which Jesus had, can never be defeated. Jesus knew that and prophesied of His death and the defeat of Satan. The phrase, "lifted up," signified the manner of His death, crucifixion, John 3:14.

271. Jesus' words here ______ of: (1) The manner of His death, (2)

The effect of His death upon Satan, (3) The effect of His death upon all men.

Verse 34. The people seemed to understand that the words, "lifted up," signified His death, and they had understood from the messianic prophecies of the Old Testament that the Messiah would live and reign forever. Therefore, it was quite natural that they should be confused for they were looking for an earthly kingdom with an earthly ruler. The one who had received the honors accorded conquering heroes now said He was about to be "lifted up." They said to Jesus, "We were ready to crown you king, but now you call yourself the "Son of Man" and say you are about to be killed. Who is this Son of Man?"

272. The people were ______ because they were looking for an earthly king.

They had never accepted the prophecy of the Suffering Savior as revealed in

Isaiah 53, as referring to their Messiah.

Verses 35 and 36. "For only a short time now will the light be with you," said Jesus, "You had better walk while you have this light, for one who walks in darkness is liable to stumble. You must walk in the light if you wish to be children of light." Of course Jesus was speaking of Himself as the "Light of the world." After saying this, Jesus left and hid Himself from the Jewish leaders.

273. Jesus warned His hearers that the Light (Jesus Himself) would not be with them for

long, therefore, they must accept the _____, believe in the

_____, and walk in the ______, if they wish

to be children of ______.

Verses 37 through 41. On first reading these words, Jesus seem very difficult to understand. Let us read Isaiah 6:9,10. These verses are prophetic of the times of the Messiah. But how could a God of love blind the eyes and harden hearts of people? God has made the laws which govern all things, the physical world, the world of the mind, and the world of the heart or spiritual world. The one who wishes to please God, to do God's will, will have seeing eyes and a mind and heart that receives the truth of God. One who resists God will find his eyes blinded and his heart hardened. As a man sows, so shall he reap.

274. Here are two contradictory statements. Underline the one that is true. (l) God condemns some people to hell by blinding their spiritual eyesight and hardening their hearts. (2) One of God's universal laws is that when a person continually resists His will, his eyes are blinded and his heart is hardened.

Verses 42 and 43. In previous verses, the author told of those who did not believe, but in these verses he told us that many of the leaders did believe on Jesus but did not confess their belief for fear of being put out of the synagogue. He made a very serious charge against them, "They loved the praise of men more than the praise of God." This is one of Satan's traps and it catches many of us who are Christians. We need to examine the motive for every act. Am I doing this to get honor for myself or to glorify God? We can hope that many of these Jewish leaders were among the three thousand converted on the Day of Pentecost, but we do not know.

275. There were many or	f the Jewish leaders who	, but were
afraid to	their faith in Jesus. They	loved the
	of men more than that of God.	
believing on Him w	lesus cried out saying, "He who believes in who sent Me, and he who sees Me, sees the of med oneness with the Father in these words	one who sent me."
276. Jesus here said that	Him is believi	ng God and
	Him is seeing God.	
	d He is the light that is come into the world on Him, so that they need not remain in dark	
277. Jesus is the	of the world. He does aw	ay with the
	of sin.	
it, still I will not con	Jesus said, "Although a man, hearing My we ndemn him, for I came not to judge but to se will be the words that I have spoken that w	ave the world. On
278. Jesus said He will n	not the man who d	loes not believe His
word but on the jud	gment day, the words that He has spoken w	vill judge him.
and this message is	lesus continued, "The message I have given the message of life. I speak the words My 2 who hears, believes, and obeys these words	Father has given me,
279. Jesus said that His r	message is from God, the Father, and it is th	ne

ANSWERS:

256. True
257. Concern
258. Love, count
259. People
260. Lazarus
261. Prophecy, meekness
268. Humanity, obedient
269. True
270. Heard, Thy name
271. Prophesied
272. Confused

273. Light, light, light, light

- 262. Glorified, church
- 263. Intimidated
- 264. Threats
- 265. Meet, Andrew
- 266. True
- 267. Honored
- 274. (2)
- 275. Believed, confess, praise
- 276. Believing, seeing
- 277. Light, darkness
- 278. Condemn
- 279. Message of life