



March 23, 2025  
*Jesus at the Festivals*  
**THE THIRD PASSEOVER (PART 2)**  
John 12:12–26



**1. Opening Discussion Questions:** (in a group setting, you may not want to use all of these)

- a. What is the largest crowd you have ever been part of? Describe the occasion, the mood, and how you felt during the experience. Did the mood of the crowd influence your emotions, or did you feel detached and isolated in such a large gathering?
- b. Have you ever attended a sporting event when the score kept shifting between your team leading and losing? How did which team had the lead affect your enthusiasm and behavior? Have you ever had the experience of leaving early because your team was losing, only to learn later that they actually won? If so, what was your reaction?
- c. What do you do to celebrate Independence Day, or if you are from another country, your home's most important national celebration? What symbols do you associate with such celebrations? What does that symbol mean to you personally?

**2. Sermon Outline/Key Points**

- a. The Time Had Come for the New Exodus to Begin
  - i. The crowd welcomed Jesus as the Messiah (the Christ)
  - ii. Jesus' time had finally come to launch the new Exodus
- b. It Was Necessary for Jesus to Die
  - i. This Exodus also begins with a death of the firstborn
  - ii. His death is like the planting of a seed that bears the fruit of life
- c. Follow Jesus!
  - i. Grace saves us but those saved are called to follow
  - ii. We're called to a life of sacrifice (and to sacrifice our life)

**3. Study/Discussion Points:**

- a. ***Sunday Afternoon*** – As soon as possible after listening to the sermon, set aside some time to ponder these questions prayerfully:
  - i. What one thing stood out most to you in this sermon?
  - ii. What new truth did you learn, or what truth were you reminded of?
  - iii. After listening to the sermon, is there a Scripture passage you feel led to meditate on or commit to memory this week?
  - iv. What is one thing God is leading you to do after hearing this message?
  - v. Did God convict you of a need to make any changes in your life and walk with Him?

**b. Monday:**

- i. Read and meditate on John 12:12-23. If possible, read the passage in several translations.
- ii. What impresses you the most about these verses? What do you think John is trying to communicate by including it in his Gospel?
- iii. Of these 12 verses, which one would you choose as most meaningful to you? Why?
- iv. Two Old Testament passages are quoted in these verses.
  1. The first is Psalm 118:25-26. Psalms 113-118 (known as the “Hallel”) were sung as worship hymns during Passover. Read Psalm 118 worshipfully, meditating on the many great truths it presents.
  2. The second is Zechariah 9:9, possibly combined with “Do not be afraid” from either Zephaniah 3:16 or Isaiah 40:9.
    - a. Read Zechariah 9:9-13. What do the references to “righteous,” “lowly,” “peace to the nations,” “the blood of my covenant,” and “free your prisoners” suggest to you?
    - b. Zephaniah 3:14-17, and Isaiah 40:9-11. How do these passages show who they are referring to? How do you see them relating to the Triumphal Entry?

**c. Tuesday:**

- i. This week’s focal passage describes Jesus’ entry into Jerusalem, an event recorded in all four Gospels. Read these accounts and record your impressions of each, along with what you notice that is unique or different about each.
  1. Matthew 21:1-11
  2. Mark 11:1-11
  3. Luke 19:28-44
  4. John 12:12-19
- ii. Only Luke does not record that the people used the expression “Hosanna.” What does the word mean to you? Sometimes, we tend to make it a synonym of Hallelujah, but it is really a transliteration of a short Hebrew prayer meaning “Save us now,” “Save, we beseech Thee,” or some equivalent expression. Read the five passages in the New Testament that use the word Hosanna with that meaning in mind: Matthew 21:9 & 15, Mark 11:9 & 10, and John 12:13. Is your understanding of these passages any different?
- iii. What does John emphasize in his record that is not as obvious from the other Gospels (see verses 12, 17, and 18)? In a time when there was no means of rapid communication (radio, telephone, etc.), how do you think the crowd learned Jesus was coming? What does this suggest about the time of day when Jesus entered Jerusalem?

*d. Wednesday:*

- i. Reread John's record of the Triumphal Entry, but start with verse 9 (John 12:9-19).
- ii. Several different crowds are mentioned in verses 9-18. How are these crowds different? What are their motives and reactions to Jesus? Do you see any parallels to how people respond to Jesus today?
- iii. The estimated population of 50,000 that lived in Jerusalem is thought to have more than doubled during Passover. Why was that an important fact contributing to the events in this passage?
- iv. As you read the account of the Triumphal Entry, there are several individuals or groups involved – some are mentioned, and others are conspicuous by not being mentioned. What does John say, or what do you imagine, were the reactions/responses to the Triumphal Entry by:
  1. The people that had gone to see Jesus and Lazarus in Bethany?
  2. The people that had come to Jerusalem for Passover?
  3. The disciples?
  4. The religious leaders?
  5. The Romans?
- v. In what sense was this a "triumphal" event? What does Luke's account (Luke 19:41-44) suggest about how Jesus, at least in part, viewed it?

*e. Thursday:*

- i. Read the focal passage, John 12:12-26 again, paying particular attention to verses 19-23a.
- ii. What do you think John wants us to see by reporting the appearance of these Gentile (Greek) visitors immediately after the Pharisees' comment in verse 19?
- iii. How does the Pharisee's comment in verse 19 actually serve as a prophecy of what Jesus will ask His disciples (including us) to do (See Matthew 28:19-20)?
- iv. Some scholars see verse 20 as a pivotal point in the Gospel of John as Jesus' public ministry draws to a close. Read John 1:29, 3:16, 4:42, 6:33, 8:12, 10:16 and 11:51-52. What do these verses indicate about one of John's major themes? How does verse 20 call attention to that theme?
- v. Why do you think the Greek worshippers went to Philip instead of directly to Jesus? Does it seem that their request was ever granted?

*f. Friday:*

- i. Read John 12:22-28 (verses 27-28 will be part of next week's study, but consider them here as well since the seven verses have the form of an inclusio where a similar theme brackets the passage).
- ii. Read John 2:4, 7:30, and 8:20. What significant change occurs in verse 23?

- iii. Following His Triumphal Entry, what do you think most people listening to Jesus would have assumed Jesus meant when He said it was time “for the Son of Man to be glorified”?
  - 1. What did He mean instead?
  - 2. Why did Jesus not say, “the hour has come for the Son of Man to be crucified” (see Luke 24:26, Hebrews 2:10 & 12:2, and 1 Peter 1:11)?
- iv. What is the central theme or motivation for what Jesus says (verses 23 & 28)? Read John 13:31-32, 14:13, 17:1, 4-5, 22, & 24 to see the emphasis placed on this theme in the rest of John’s Gospel. From this emphasis, what might we conclude should be our primary focus as Christians?

**g. *Saturday:***

- i. Read John 12:12-26 again and focus on verses 24-26.
- ii. When Jesus presents the image of the seed in verse 24 and then expands on that in verses 25 & 26, who do you think He is talking about?
  - 1. Why was it necessary that the parable apply to Jesus (see Galatians 3:13 and 4:4-5)?
  - 2. Why does the parable also apply to us (see Matthew 10:39, 16:25, Mark 8:35, Luke 9:24, 17:33, Romans 6:1-14, and Galatians 2:20)?
- iii. Compare verse 25 with Luke 14:26. What do you think Jesus means when He says we need to hate our life in this world? How does Romans 12:1-2 apply?
- iv. End the week by spending time contemplating the application of verses 24-26 to your life. Rewrite the verses in your own paraphrase, making them as personal as you can.

**4. Application:**

- a. As Jesus entered Jerusalem, the crowd was excited because they expected a king who would be a political leader to rescue them from worldly oppression—instead, they got a King who saved them from something much worse. Are we sometimes guilty of making the same mistake when we consider what we expect from King Jesus today?
- b. In reflecting on John 12:24-26 one preacher said, “God does not expect us to be comfortable, but He does expect us to be conformable.” Read Romans 8:29. Spend time in prayer this week asking God to have the Holy Spirit show you how you can better conform to His image.

**5. Prayer Points:**

- a. Adoration – Psalms 8:1 and 29:1-2
- b. Confession – Proverbs 28:13 and 1 John 1:8-10
- c. Thanksgiving – Psalms 95:1-2 and 100:4-5
- d. Supplications – Matthew 21:22 and John 16:19