

Vs 9–11 • Irony: Lazarus is also a “marked man” with Jesus \_\_\_\_\_

Vs 12–15 • Triumphal Entry \_\_\_\_\_

\_\_\_\_\_ (Zechariah 9:9)

Psalm 118:19–26 • \_\_\_\_\_

Vs 16 • \_\_\_\_\_

Vs 17–19 • \_\_\_\_\_

Vs 20–26 • Jesus teaches on “losing one’s life” to gain it \_\_\_\_\_

Vs 27–30 • God’s Voice from Heaven \_\_\_\_\_

Vs 31–33 • \_\_\_\_\_

Vs 34–38 • \_\_\_\_\_

Vs 39–43 • “Judicial Hardening” \_\_\_\_\_

“Isaiah saw His glory” \_\_\_\_\_

Vs 44–50 • Jesus didn’t come to judge in His first coming (He will later, at the “White Throne”). Judgment is from oneself—in rejecting Christ!



Midweek Study • John 11:43–12:50

Mt Lassen Community Church

March 12, 2026

John 11:43–44 • “Loud voice” \_\_\_\_\_

Vs 45–46 • “went to the Pharisees” \_\_\_\_\_

Vs 47–48 • “take away our place” \_\_\_\_\_

Vs 49–52 • Caiaphas prophesizes \_\_\_\_\_

Vs 52–57 • \_\_\_\_\_

John 12 • “Contradictions” to clear up →

(1) Vs 1–2 • **Whose house are they at?** Matthew & Mark say “Simon the Leper,” but John seems to say they are at Lazarus’ home. Actually, John doesn’t specify the location—they are using Simon’s house for the meal.

(2) Mary anoints Jesus “six days before the Passover.” This introduces **the issue of the TIMING of the Last Supper and the Crucifixion of Jesus.**

**When was the Last Supper was the Passover Meal?**

Luke 22:7–8 • The Last Supper was celebrated as a Passover meal

John 19:31 • After Jesus died on the cross, His body had to be taken down before sundown, because that’s when Passover started.

So—how did Jesus both celebrate the Passover with His disciples *and* died on the cross before Passover started?

Answer: Jewish history confirms that Passover was celebrated twice in Jerusalem at that time: on two separate nights! Two reasons are cited: (a) The crowds are so huge, they can't sacrifice all the Passover lambs on one day, so the Priests serve the pilgrims first and then the locals on the next day! (b) Galilean Jews used a different religious calendar than the Jews in Jerusalem. Their Passover was a day earlier.

**(3) When was the Crucifixion?** How was Jesus “three days and three nights” in the Tomb if He was crucified on Friday? One possible theory is very satisfying—

“6 days before Passover” → (John 12:1) Mary anoints Jesus in Bethany. This is **Saturday**. The “Passover” is the official, local Passover.

5 days before Passover → The next day, Jesus enters Jerusalem in triumph on Palm **Sunday** (John 12:12).

4 days before Passover → (Mark 11:11–15) Jesus drives out the money changers, and curses the fig tree, the day after Palm Sunday: **Monday**.

3 days before Passover → (Mark 12&13) The disciples see the cursed fig tree, Jesus is tested by the religious leaders in the Temple, and He teaches of the End Times at the Mt of Olives. **Tuesday**.

2 days before Passover → **Wednesday**. This is the preparation day for the first Passover. This is when Jesus' disciples set up the Upper Room to gather. The priests hold a secret meeting to plot to kill Jesus (Mark 14).

1 Day before the Passover → Jesus eats the Passover meal (the first one) with His disciples after sundown on Wednesday, which is now **Thursday** according to their reckoning. After dinner, they go to Gethsemane, where Jesus is arrested. He is then brought before the Sanhedrin where He is falsely tried, and convicted.

By noon, Jesus is being beaten and crucified. He dies right before sundown, which starts the “official” or “local” Passover. Jesus' body is

taken down from the cross and hastily buried in Joseph's tomb. This is the first night in the tomb.

Passover → **Friday**. This is the second night and first full day in the tomb.

Sabbath → **Saturday**. Third night in the tomb. Second full day.

Resurrection → **Sunday**. Jesus rises at daybreak, on the third day (1 Cor. 15:3–4)

So, we just need to adjust our verbiage. It should be “Good Thursday”—not “Good Friday”!

**(4) Did Luke get the story wrong in Luke 7:36–39?** Does he contradict Matthew, Mark, and John, changing the details because of a lack of information?

(a) Luke is speaking of a different TIME—this is early in Jesus' ministry

(b) Luke tells of a different HOST, Simon the Pharisee, not Simon the Leper and Lazarus (Vs 36 & 44)

(c) The WOMAN is clearly different. Luke speaks of a prostitute, not the respectable Mary of Bethany (Vs 37)

(d) Her PERFUME is not expensive, unlike Mary's. There is no mention of the cost or the disciples complaining about it (Vs 37–39)

(e) Jesus rebukes Simon for his lack of hospitality. This is clearly not the case in Bethany with Mary, Martha, and Lazarus (vs 44–46)

(f) The issue is not the cost of the perfume, but rather, the character of the woman touching Jesus, and the fact that He forgave her (vs 47–50)

**John 12:4–8** • Interestingly: Matthew & Mark speak of the disciple's complaining. John tells us it was Judas who started the snide remarks!

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