

5/19/96

John 12

The Lord Jesus is now walking in the last week of His life and this is the last chapter that deals with His public ministry to the Jews, the supper and anointing of Jesus by Mary.

Twelve chapters have been given to the public ministry of Jesus which covers 3 1/2 years minus one week, while nine chapters are dedicated to one week, the private ministry of Jesus to His disciples.

12:1-11 The anointing of Jesus at Bethany

12:1 This is the third Passover recorded in John's gospel. Jn. 2:13; 6:4; 13:1
* Some believe a fourth is referred to in chapter five. 5:1

12:2 The dinner was in honor of Jesus not Lazarus.

- 1) Martha is found serving but without complaining, evidence of having learned her lesson. Lk. 10:38-42
- 2) Lazarus is the guest in the place of honor, having been raised from the dead.
- 3) The six days is in reference to His arrival not the dinner.

4) Two other gospels tells that the dinner was two days before Passover at the house of Simon the leper. Matt. 26:2. 6; Mark 14:1, 3

* There is no contradiction!

5) The sinner should not be confused with the one in Luke when the prostitute came to Jesus at the house of Simon the Pharisee. Lk. 7:36-50

* They are different events!

12:3 The oil was unadulterated spikenard form India, twelve ounces of liquid.

1) The anointing was on His feet while Matthew and Mark say the head which is no contradiction but supplement of the entire anointing.

* The Old Testament High Priest would be anointed from head to feet.

2) Mary's hair was her glory and was placing it at the feet of Jesus as much as the 24 elders who cast their crowns in Revelation as a statement of His Lordship.

3) The fragrance filled the air.

12:4-6 The objection of Judas gave a seeming quality of spirituality being so concerned with the poor but it was false.
1) He was the one who would betray Jesus. vs. 4

2) He was one who wanted the center of attention, emphasizing the amount, a years wages. vs. 5

3) John tells us with hindsight that he took from the treasury. vs. 6

* He not only carried the box but carried out of the box money!

12:7-8 The Lord rebukes Judas.

1) He commanded to leave her alone, for she had done what was necessary for His burial. vs. 7

2) He declared the priority of His presence. vs. 8

3) He declared that the memory of her act would be recorded as admirable and not condemnatory, "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." Matt. 26:13

12:9-11 The outcome to Jesus arrival.

1) A great many Jews came to see both Jesus and Lazarus. vs. 9

2) The chief priests wanted to put Lazarus to death due to the fact that many were believing in Jesus. vs. 10-11

3) The Saducees -were the chief priest who were wealthy aristocrats who denied

resurrection, angel and spirits and desperate to secure their self-interest.

12:12-19 The triumphal entry to Jerusalem

12:12 The next day was Sunday, Palm Sunday. Matt. 21:1-16; Mk. 11:1-11; Lk. 19:28-40

1) The group was comprised of those who had made their pilgrimage to Jerusalem.

* 2-3 million came.

2) The other group were those who were coming with Him from Bethany.

12:13 Their actions and words were significant.

1) Branches symbolized rejoicing and victory. Lev. 23:40; Rev. 7:9

2) Hosanna means save now, quoting one of the Hallel Psalms, "Blessed is He ..", implying the proper time for the deliverance of the people. Ps. 118:25-26

* Sung also before and after the Passover meal.

12:14-15 The prophecy being fulfilled was Zachariah's Zech. 9:9

1) The prophecy fulfilled the first 69 weeks so Daniel. Dan. 9:24-26

2) The countdown began on March 14, 445 B.C. when Artexertees gave the command to Nehemiah to restore and rebuilt Jerusalem in troublous times.

3) The date of His entry was April 6,32 A.D.

a) 483 years, at 30 day month = 173,880 days as Sir Robert Anderson records in his book , The Coming Prince.

b) The only thing left is one week or seven years, tribulation and great tribulation.

12:16 The work of the Holy Spirit is to illuminate the word of God and things of God. Jn. 14-16

12:17-19 The two groups, those who saw Jesus raise Lazarus and those who heard bore witness of His public worship being accepted by Jesus for the very first time.

12:19 The Pharisees demonstrated their desperation by exaggerating the results of His acceptance, "The whole would".

12:20-36 The sacrifice of Jesus as a grain of wheat

12:20 Certain Greek sought and audience with Jesus.

- 1) The passage is unique of John.
- 2) They were not Greek Jews or Hellenistic.
- 3) They are God-fearer's or proselytes of the gate who embraced the Jewish religion short of circumcision who came to worship at the feast.

* They could not go beyond the court of the gentiles.

4) Proselytes of righteousness were fully circumcised.

12:21 Philip was from Bethsaida and a Greek name so they asked to see Jesus.

12:22 The two disciples told Jesus.

12:23-26 Jesus answered them in a parable.

1) He declared the hour of His death to be at hand but not immediate. vs. 23

2) He illustrated a simple principle of multiplication by the corn of wheat, referring to His own death and resurrection. vs. 24

3) He gives the application of the principle for personal salvation. vs. 25

a) He who loves his "psuche", the intellect, emotions and will of self over the principle of death to self will lose his life in affect.

b) He who hates his life in this temporal world will in fact keep "guard" and "protect" it for eternal life.

4) The application and principle after salvation. vs. 26

a) If one serves Jesus, he does by following Jesus not leading.

b) The heart of Jesus will be one with his.

c) The service rendered to Jesus is in fact service to the Father and honored as such.

12:27-28 Jesus predicts His death.

1) The agony is of the cross. vs. 27

a) The word troubled “tetaraktai” is in the perfect passive indicative meaning that His soul had been troubled and now was very intensely troubled.

* Let cup pass. Matt. 26:42

b) He is asking God to save Him from the “hour” of the cross, revealing His humanity.

* This is the closest we get to the Garden of Gathsemane in John’s gospel.

c) He acknowledge the purpose and His commitment to it.

2) The Father answers the Son. vs. 28

a) The origin is heaven.

b) The answer is past and future glorification of His name. Heb. 5:7-10

*Incarnation Jn. 1:14

* Works. Jn. 7,10

* Words.

* Cross.

12:29 The voice was undecernable to those around Jesus.

12:30 This was the third time the father had confirmed the Son, at His baptism, the Mount of transfiguration and here.

12:31 The disarming of Satan.

1) The judgment is the act of judgment by crucifying Jesus.

2) The victory is proclaimed to be “now”, two times.

3) The ruler is Satan will be cast out.

a) The power and authority of Satan would be broken in fulfillment. Gen. 3:15

b) He is cast out of heaven. Rev. 12:7-9

c) He is cast out to the earth. Rev. 12:9

d) He is cast into the abyss. Rev. 20:3

e) He is cast into the Lake of fire. Rev. 20:10

* Lk. 10:18; Jn. 14:30; 16:11; 2Cor. 4:4; Eph. 2:2; 6:12; Rev. 12:12, 20; Col. 2:15

* Christ came to destroy works of devil. 1Jn. 3:8

12:32-33 The reference is often used for the lifting up of Jesus in honor but the context is wrong.

1) The primary context is the crucifixion of Jesus as He pointed out to Nicodemus. Jn. 3:14

2) The implied raising from the grave and exaltation is obvious and a given!

3) The interpretation is given, we are not allowed to alter it! vs. 33

12:34 The people saw a contradiction within His saying and the Scriptures.

- 1) The promise was that Messiah would reign forever. 2Sam. 7:13; Ps. 89:36; 110:4; 132:10-12; Is. 9:6-7; Mic 4:7
- 2) The people never saw the suffering Messiah. Ps. 22, Is. 53

12:35-36 Jesus does not even address their concern.

- 1) He tells them of the shortness of time left for His ministry, calling Himself the light.
 - 2) He exhorts them to walk in the light while they have it, lest darkness overtake them.
 - 3) He declares that the one who walks in darkness, does not know where he is going.
 - 4) He invites them to believe in the light while they have it in order to become sons and daughters of God.
 - 5) He departed and finished His public ministry.
- * Five times the word “light” appears in these two verses, four have the article “the” speaking of Himself!

12:37-50 The blindness of unbelief

12:37-38 The signs Jesus did not cause the Jews to believe in fulfillment of Isaiah. Is. 53:1-2

12:39-40 The sad consequences is that they arrived at the place where they could not believe.

- 1) They had sinned against the greater light therefore had the greater judgment.
 - 2) Their condition was by their own doing not God’s, even as Pharaoh hardened his own heart and God strengthened his decision making it harder for Pharaoh to believe. Is. 6:9-10
- * Three times God told Jeremiah not to pray for the people any longer. Jn. 7:16; 11:14; 14:11-12

12:41 John tell us that what Isaiah saw was the glory of Jesus not the Father.

12:42-43 Some of the rulers believed but did not confess Jesus due to their love for the praises of man, contradicting what they believed.

12:44-45 Jesus declares again that He is a mere representative of the Father.

12:46-50 His mission was to illuminate man and not abide in darkness.

12:47-48 The consequences of hearing and not believing.

- 1) Jesus does not judge them for He came to save the world. vs. 47
- 2) Jesus says the word they have rejected will judge them. vs. 48
- 3) Jesus spoke with the authority the Father gave to Him when He sent Him. vs. 49
- 4) Jesus imparts everlasting life as given to decalre. vs. 50