

4/27/25

## John 12

The Lord Jesus is now walking in the last week of His life, traditionally called “Passion Week”, 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 the last week, the private ministry of Jesus to His disciples.

### 12:1-11      The anointing of Jesus at Bethany.

\* The parallel passages. Matt. 26:6-13; Mk. 14:39

#### 12:1      The arrival of Jesus to Bethany.

- 1) The specific time is indicated, “Then, six days before the Passover.” vs. 1a
  - a) The Passover was near John has stated in the previous chapter. Jn. 11:55a
  - b) This is the third Passover in the gospel of John. Jn. 2:13; 6:4; 13:1
  - c) Some teach a fourth is referred to in chapter five, but the feast mentioned is rejected by most as Passover. Jn. 5:1
  - d) The day when Jesus arrived was most likely Friday evening before the Sabbath.
- 2) The location is also indicated, “Jesus came to Bethany.” vs. 1b

a) Bethany was the destination of Jesus coming from Jericho where he visited Zacchaeus. Lk. 18:35-19:10

b) Bethany was the place where Lazarus had been raised from the dead. Jn. 11:43

3) The connection to Bethany is stated, “where Lazarus was who had been dead, whom He had raised from the dead.” vs. 1c-d

\* Lazarus was the one whom Jesus loved.  
Jn. 11:3

#### 12:2      The dinner at Bethany.

- 1) The dinner was in honor of Jesus, not Lazarus, “There they made Him a supper.” vs. 2a
  - a) Jesus without was being honored for raising Lazarus from the dead.
  - b) Matthew and Mark tells us that it was on the second day before the Passover, so many have taken this to indicate when the supper took place, but the text simply states that the supper took place at the house of Simon the leper, which has to be at the end of the Sabbath, sundown. Matt. 26:2; Mk. 14:1, 3
    - a) This is confirmed by the fact that the next day Jesus rode into Jerusalem on Palm Sunday. vs. 12
    - b) There is no conflict with Matthew and Mark with John!

- c) Mark places this dinner before the Triumphal Entry in his gospel with no contradiction in the timeline!
  - d) John is also is not saying the dinner took place six days before the Passover, but that Jesus arrived six days before the Passover, that would be Friday.  
\* There is again no contradiction!
  - e) This dinner 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!
  - 2) The sister of Lazarus was present, “and Martha served.” vs. 2b  
\* Martha is found serving, but without complaining, evidence of having learned her lesson. Lk. 10:38-42
  - 3) The brother of Martha, Lazarus was the guest, “but Lazarus was one of those who sat at the table with Him.” vs. 2c  
\* Lazarus is the guest in the place of honor, having been raised from the dead.
- 12:3** The anointing of the feet of Jesus.
- 1) The scnd sister of Lazarus was also present, “Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus.” vs. 3a-b
    - a) The oil was unadulterated spikenard from India, twelve ounces of liquid.

- b) Mary was declaring there was nothing too valuable given to Jesus!
- c) The anointing was on His feet, while Matthew and Mark tell us the head, which probably means she began anointing His head, which is no contradiction but supplements the entire anointing. Matt. 26:7; Mk. 14:3  
\* The Old Testament High Priest would be anointed from head to feet.
- 2) Then Mary finished by wiping the feet of Jesus, “and wiped His feet with her hair.” vs. 3c
  - a) Mary’s hair was her glory, in adoration and worship of Jesus, a servant of Jesus.
  - b) A woman would never let her hair down in public, it was sign of immorality. 1Cor. 11:15
  - c) This was to be the duty of the lowest slave for the arriving guests, if not it would fall on the master of the house..
  - d) Mary was placing her glory 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 smell of the oil permeated the entire house, “And the house was filled with the fragrance of the oil.” vs. 3d

**12:4-6** The loving act was objected to by one.

- 1) The one objecting is identified for us, “But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said.” vs. 4
  - a) The objection came from one of His disciples, Judas Ischariot, Simon’s son.
  - b) He was the one who would betray Jesus.
- 2) The reason Judas objected is recorded for us, “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” vs. 5
  - a) Judas gave a seeming quality of spirituality, being so concerned with the poor, but it was false.
  - b) Judas was one who wanted the center of attention, emphasizing the amount, the cost was about 300 danarii, one years wages.
  - c) Causing other even to think he was more sensitive and caring than Jesus!
- 3) The real reason is stated by John with hindsight writing 60 or so years later, “This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.” vs. 6
  - \* He not only carried the box but carried out of the box money!

**12:7-8** The Lord rebuked Judas.

- 1) The Lord Jesus addressed Judas directly, “But Jesus said, “Let her alone; she has kept this for the day of My burial.” vs. 7
  - a) This was an imperative command to leave her alone, Nary was the only person sensitive that her Lord’s hour had come to die and be buried.
  - b) The purpose of the act was stated by Jesus, she had done what was necessary for the burial of Jesus in a few days.
- 2) The Lord Jesus declared the priority of His presence, “For the poor you have with you always, but Me you do not have always.” vs. 8
  - \* Jesus 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 result about the arrival of Jesus to the house of Simon the leper.

- 1) The Jews were curious, “Now a great many of the Jews knew that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He had raised from the dead.” vs. 9

- 2) The chief priests were plotting against Lazarus, “But the chief priests plotted to put Lazarus to death also.” vs. 10-11
  - \* The Sadducees were the chief priest who were wealthy aristocrats who denied resurrection, angel and spirits and desperate to secure their self-interest.
- 3) The reason is given by John, “because on account of him many of the Jews went away and believed in Jesus.” vs. 11

### **12:12-19 The Triumphal entry to Jerusalem.**

\* “Matt. 21:1-11; Mk. 11:1-11; Lk. 19:28-40

#### **12:12-13** The day was Palm Sunday.

- 1) The following day, “The next day a great multitude that had come to the feast.” vs. 12a
  - a) The phrase “the next day” verifies that the dinner at the house of Simeon was Saturday evening, after sundown when the Sabbath had ended. vs. 2
  - b) The great multitude was comprised of two groups.
    - 1)) Those who had made their pilgrimage to Jerusalem for the Feast of Passover that could be about 2-3 million.
    - 2)) The other group were those who were coming with Him from Bethany.
- 2) The reaction of the multitude is described, “when they heard that Jesus was coming to

- Jerusalem, took branches of palm trees and went out to meet Him.” vs. 12b-13a
- a) The people hearing and coming to Jerusalem went out to meet Jesus, fulfilling prophecy as we will see.
  - b) The branches symbolized rejoicing and victory. Lev. 23:40; Rev. 7:9
  - 3) The words of the multitude were significant, being prophetic. vs. 13b-d
    - a) The Triumphal entry of Jesus to Jerusalem is so important and significant that it is recorded in all four gospels. Matt. 21:1-16; Mk. 11:1-11; Lk. 19:28-40
    - b) The words identifies Jesus as their Messiah, “and cried out: “Hosanna! Blessed is He who comes in the name of the LORD!’ The King of Israel!”
      - 1)) The word Hosanna means save now, indicating their deliverance from Rome and set up the Kingdom Age.
      - 2)) The quote is from one of the Hallel Psalms, “Blessed is He who comes in the name of the LORD”. Ps. 118:25-26
      - 3)) The One who comes, indicating the proper times and in the name of the LORD, referring to His Father.
      - 4)) Again the Jews were waiting and looking for their conquering Messiah, “The King of Israel”, not a suffering

Messiah, seeing only one coming, not two, the First and Second Coming.

\* The Psalm is also sung before and after the Passover meal.

- c) The Pharisee told Jesus to rebuke His disciples and stop them, but Jesus said, "I tell you that if these should keep silent, the stones would immediately cry out" and He wept over the city. Lk. 19:40-41

**12:14-15** The prophecy being fulfilled regarded the First Coming of Christ.

- 1) The quotes if from the prophet Zechariah, "Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt." Zech. 9:9
  - a) Kings rode on donkeys, Jesus was coming in peace, to make peace for sinner with God, th "Prince of peace". Is. 9:6
  - b) If Jesus was coming to destroy Rome and set up the Kingdom, He would have ridden in on a horse.
- 2) The prophecy deals with a very specific day that confirmed the first 69 weeks so Daniel to be fulfilled. Dan. 9:24-26
  - a) The countdown began on March 14, 445 B.C. when Artexertees gave the

command to Nehemiah to restore and rebuilt Jerusalem in troublous times.

- b) The date of His entry was April 6, 32 A.D.
- c) The 69 Week are a multiple of 7, equating 483 years, based on a 30 day Biblical month of the Genesis flood, equating 173, 880 days, as Sir Robert Anderson recorded in his book, The Coming Prince.
- d) The only thing left in the prophecy of Daniel is one week, the 70th Week or seven years, indicating the Tribulation and Great tribulation period on the earth. Dan. 9:27

**12:16** The comentary of John regarding the Prophecy of Zechariah.

- 1) The apostle John is writing about 95 A.D. and looking back and by the direction and Inspriation of the Holy Spirit he gave serveral comemtaries in his gospel like this one about the lack of spiritual perception of thee disciples, "His disciples did not understand these things at first." vs. 16a
- 2) The disciples would put it all together by the illumination of the Holy Spirit at Pentecost, "but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him." vs. 16b-c

\* Jesus taught them about the work of the Holy Spirit to teach, guide and illuminate the word of God and things of God. Jn. 14-16

**12:17-19** The two groups that bore witness of the fulfilled prophecy.

- 1) Those who witnessed the raising of Lazarus at Bethany, “Therefore the people, who **were with Him** when He called Lazarus out of his tomb and raised him from the dead, bore witness.” vs. 17
- 2) Those who come for the Feast of Passover that met Jesus prior to His Triumphal Entry, “For this reason the people also **met Him**, because they heard that He had done this sign.” vs. 18
- 3) The Pharisees expressed their desperation by exaggerating the results of His acceptance, “The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!” vs. 19
- 4) The two groups bore witness of the public worship of Jesus, being accepted by Jesus for the very first time.

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

**12:20-21** The coming of some Greeks to Jesus.

- 1) They were proselytes to Judaism to celebrate the Passover, “Now there were certain Greeks among those who came up to worship at the feast.” vs. 20
  - a) The passage is unique of John.
  - b) These men were not Greek Jews or Hellenistic.
  - c) These men were either God-fearer’s, full proselytes of righteousness, having been circumcised.
  - d) These men also could have been proselytes of the gate, who embraced the Jewish religion short of circumcision who came to worship at the feast.
    - \* These could not go beyond the court of the Gentiles.
- 2) These Greek proselytes requested an audience with Jesus, “Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” vs. 21
  - a) Philip was from Bethsaida of Galilee.
  - b) The name Philip “Pilippos” is Greek and means lover of horses.
  - c) The men asked Philip respectfully, “Sir, we wish to see Jesus.”

**12:22-23** The message was taken to Jesus.

- 1) The two disciples named, “Philip came and told Andrew, and in turn Andrew and Philip told Jesus.” vs. 22

- 2) Jesus answered the two disciples in a parable.
- 1) Jesus declared the hour of His death to be at hand, but not immediate, “But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.” vs. 23
- 2) Jesus illustrated a simple principle of multiplication by the corn of wheat, referring to His own death and resurrection, “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.” vs. 24
- 3) Jesus gave the application of the principle for personal salvation, “He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.” vs. 25
  - a) He who loves his life “psuche”, the intellect, emotions and the will of self, over the principle of death to self will lose his life in affect.
  - b) He who hates his life, so as not life after its sin nature in this temporal world will in fact keep “guard” and “protect” it for eternal life.
- 4) The application and principle after salvation, “If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. vs. 26

- a) If one serves Jesus, he does by following Jesus not leading.
- b) The place Jesus wants to minister to sinners, His servant will be there also.
- c) The service rendered to Jesus is service to the Father and honored as such.

**12:27-28a-b** The prediction of Jesus about His death.

- 1) The agony is of the cross, “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.” 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, shock, agitated.
    - \* Jesus prayed at the Garden of Gethsemane, being exceedingly sorrowful, even to death, “O My Father, If it is possible, let this cup pass from Me, nevertheless, not as I will, but as you will.” Matt. 26:39, 42; Heb. 5:7; Ps. 22
  - b) Jesus was asking God the Father to save Him from the “hour” of the cross, revealing His humanity.
    - 1)) The key phrase in John, “My hour is not yet come”. Jn. 2:4; 7:30; 12:23, 27; 13:1; 16:32; 17:1

- 2)) This is the closest we get to the Garden of Gethsemane in John's gospel.
- c) Jesus acknowledged the purpose and His commitment to His mission, "Father glorify Your name." vs. 28a-b
  - 1)) The redemptive plan of salvation.
  - 2)) The will of His Father was paramount, the glorification of His name. Heb. 5:7-10
    - a)) The Incarnation Jn. 1:14
    - b)) The works. Jn. 7, 10
    - c)) The words.
    - d)) The cross.

**12:28c-29** The answer of the Father to Jesus about his death and resurrection.

- 1) **The** origin was from heaven, "Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." vs. 28c-e
  - a) The past tense indicates before the foundations of the world. Eph. 1:4
  - b) The future tense, the rapture, the Second Coming, the Kingdom Age, the New Jerusalem in eternity. Rev. 1-22
- 2) The voice was undecernable to those around and present with Jesus, "Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him." vs. 29

\* Like them with Paul at his conversion on the Road to Damascus. Acts 9:5-7

**12:30-33** The explanation of Jesus to the people.

- 1) The voice of the Father was for the salvation and redemption of sinners, "Jesus answered and said, "This voice did not come because of Me, but for your sake." vs. 30
  - \* This was the third time the Father had confirmed the Son, at His baptism, the Mount of Transfiguration and here!
- 2) The death of Jesus on the cross would be the disarming of Satan, "Now is the judgment of this world; now the ruler of this world will be cast out." vs. 31
  - a) The judgment is the act of judgment by crucifying Jesus as the propitiation for the sins of the entire world. 1Jn. 2:2
  - b) The victory is proclaimed and guaranteed by the word, now "nun", at the present time and is stated two times, a future passive indicative, on the cross.
  - c) The ruler "archon", means the chief, leader or commander Satan will be cast out to be removed or driven out as having the authority over the fallen race of sinners.
    - 1)) The power and authority of Satan would be broken in fulfillment. Gen. 3:15

- \* Christ came to taste death for every person and destroy works of devil. Heb. 2:14; 1Jn. 3:8
- 2)) He was made a public spectacle as Jesus spoiled principalities and powers when He emptied the Bosom of Abraham. Col. 2:15
- 3)) He will be cast out of heaven. Rev. 12:7-9
- 3)) He will be cast out to the earth. Rev. 12:9
- 4)) He will be cast into the abyss. Rev. 20:3
- 5)) He will be 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
- 3) The revelation of Jesus about the expiation of the sins of the world by His death, “And I, if I am lifted up from the earth, will draw all peoples to Myself.” vs. 32
  - a) The reference is often used for the lifting up of Jesus in honor or worship, but the context is wrong, it is His death.
  - b) The primary context is the crucifixion of Jesus as He pointed out to Nicodemus. Jn. 3:14
  - c) This also implies His rising from the grave and exaltation, which is obvious and a given for the provision of

drawing all people to Him! 1Tim. 3:16; Heb. 1:1-3

- 4) That there be no misunderstanding about the interpretation, John again gives us his commentary and we are not allowed to alter it, “This He said, signifying by what death He would die!” vs. 33

### **12:34-35** The objection of the people to Jesus.

- 1) The people saw a contradiction within His saying and the Scriptures, “The people answered Him, “We have heard from the law that the Christ remains forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” vs. 34
  - a) 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
  - b) The people never saw the suffering Messiah. Ps. 22; Is. 53
- 2) The answer of Jesus declared He was the Son of Man. vs. 35-36
  - a) Jesus was the light of the world and the shortness of time for His ministry, “Then Jesus said to them, “A little while longer the light is with you.” vs 35a-b
  - b) Jesus exhorted them to walk in the light while they have it, lest darkness overcome them, “Walk while you have the light, lest darkness overtake you.” vs. 35c-d

- c) Jesus revealed lost condition of sinners, “he who walks in darkness does not know where he is going.” vs. 35c
- d) Jesus invited sinners to believe in Him, the light to be in the family of God, “While you have the light, believe in the light, that you may become sons of light.” vs. 36a-c  
 \* Five times the word “light” appears in these two verses, four have the article “the” speaking of Himself!
- e) The closing commentary of John is stated, “These things Jesus spoke, and departed, and was hidden from them.” vs. 36d-f  
 \* This is the end of the public ministry of Jesus, He had finished it!

### **12:37-50    The blindness of unbelief.**

#### **12:37-38** The ongoing sin of unbelief of the Jews.

- 1) The unbelief of the Jews was in spite of all the miracles Jesus did, “But although He had done so many signs before them, they did not believe in Him.” vs. 38a
- 2) The unbelief of the Jews and nation was in fulfillment of Isaiah, “that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?” vs. 38b-f  
 a) The quote is from Isaiah. Is. 53:1

- b) The question is rhetorical, “who has believed our report”, the answer is not the nation of Israel, but a few Jews.
- c) The second question, “And to whom has the arm of the LORD been revealed?”, in context is to the Jews and the nation of Israel, but they rejected their Messiah, long-term it also applies to the Gentiles who will reject Jesus in unbelief.

#### **12:39-41** The consequence of ongoing unbelief in Jesus is very costly.

- 1) Spiritual blindness becomes permanent, “Therefore they could not believe” vs. 39a  
 a) These Jews had sinned against the greater light, therefore had the greater judgment.  
 b) They went from not wanting to believe to the point they “could not believe”, they were unable to believe!
- 2) The reason and the ongoing process of unbelief given by quoting Isaiah again, “because Isaiah said again: “He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.” vs. 39b-40  
 a) The quote at first seems to blame God for their blindness of unbelief, but in fact it reveals it was their own doing by constant rebellious rejection by unbelief in Jesus. Is. 6:9-10; Rom. 9-11

- b) The classic example is Pharaoh who kept hardening his own heart, then God finally strengthened the heart of Pharaoh in his ongoing decision to rebel and reject God, resulting in not being able to believe.
- c) The fulfillment in the Jews Jesus was addressing and in principle for all keep rejecting and come to this point throughout the ages.
- d) Three times God told Jeremiah not to pray for the people any longer. Jn. 7:16; 11:14; 14:11-12
- 3) The identity of who Isaiah saw in his vision is said to be Jesus, not the Father, "These things Isaiah said when he saw His glory and spoke of Him." vs. 41

**12:42-43** The consequence of believing in Jesus.

- 1) There were those who did believe in Jesus, "Nevertheless even among the rulers many believed in Him." vs. 42a  
\* These stand in sharp contrast to those Jews who could not believe. vs. 39a
- 2) The condition of their faith is described, "but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." vs. 42b-c
  - a) Faith in Jesus will always cost up, at times it has cost many everything.

- b) Nicodemus and Joseph of Arimathea also did not acknowledge Jesus publicly at first, until after the crucifixion of Jesus and claimed His body.
- c) Whether some of these rules later acknowledged Jesus publicly also we are not told.
- 3) The reason for their compromise is stated, for they loved the praise of men more than the praise of God." vs. 43
  - a) This is a contradiction to saving faith!
  - b) Those that repented of this evil, kept on believing in Jesus.

**12:44-45** The Messiah Jesus is the representative of the Father.

- 1) The word cried " " is the same as Jesus used to call out Lazarus from the grave. Jn. 11:43
- 2) The mediator is Jesus, "Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me." vs. 44
- 3) The Son Jesus and the Father are one, "And he who sees Me sees Him who sent Me." vs. 45

**12:46-50** The mission of Jesus was to illuminate man to not abide in darkness.

- 1) The declaration of faith in Jesus, "I have come as a light into the world, that whoever

believes in Me should not abide in darkness.

“ vs. 46

\* Jn. 14-5, 9; 3:19; 8:12; 9:5

- 2) The condemnation of unbelief by hearing the word of God, and not believing, “And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.” vs. 47-48
  - a) Jesus does not judge them for He came to save the world. vs. 47
  - b) Jesus says the word they have rejected will judge them. vs. 48
- 3) The impartation of authority to Jesus by the Father to speak and impart eternal life to those who believe in Jesus, “For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.” vs. 49-50
  - a) Jesus spoke with the authority the Father gave to Him when He sent Him. vs. 49
  - b) Jesus is the only prson and name that can impart everlasting life.