

# The Gospel of John Pt. 19

## John 12:1-26

### Big Idea

Depending on the condition of our heart, our lives will be characterized by either worship or rebellion.

### **Exposition – John 12:1-26**

John continues to use Jewish feasts and celebrations as markers throughout his gospel. Chapter 12 begins at “six days before the Passover.” This likely indicates that chapter 12 begins on the Saturday before the Passion week. The Triumphal Entry would happen on the next day. Chapters 12 through 19 all take place during this seminal week of Jesus’ ministry. This passage here in chapter 12 emphasizes the disparity of responses to Jesus and His ministry.



### **1. Mary's Adoration of Jesus (V1-11)**

- A. (V1) – The order of previous events is as follows:
  - 1. Jesus was speaking publicly in the Temple following the Festival of Lights (Hanukkah) when the Jews attempted to execute Him.
  - 2. Jesus fled to the east of the Jordan at Bethany beyond the Jordan.
  - 3. Jesus went to Bethany where Lazarus was raised from the dead.
  - 4. When the Jews plotted to kill Jesus again, He went away to the wilderness town of Ephraim.
  - 5. As the Passover draws near, Jesus now returns to Bethany for the final time
- B. (V2-3) – It has been four months at most since Lazarus was raised from the dead. The Festival of Lights took place in November/December and it is now time for the Passover (March/April). Nard is actually spikenard which is an essential oil taken from a root that grows in the Himalayas.
- C. (V4-5) – The betrayer, Judas Iscariot, is introduced when he complains about Mary's lavish gift for Jesus. A denarii was a day's wage for a laborer in that day. So, this is approximately a year's wages that Mary used to anoint Jesus with.
  - 1. Mark's telling of this story (Mark 14) bears a couple different nuances from John's telling: How Jesus was anointed, and the timing (Mark places it earlier in Jesus' ministry).
  - 2. Mark tells that the supper took place in the home of Simon the leper, who was likely healed by Jesus previously.
- D. (V6) – Judas' devilish ways are exposed here. He claims to have concern for the poor, but in reality, he was frustrated because Mary's gift could not be swindled by Him as the "holder of the bag" (Jn 13:29).
- E. (V7-8) – Jesus isn't making little of the plight of the poor. His ministry was often to them, but rather He is simply saying that the others would have ample opportunity to care for them, but His time here was brief.
- F. (V9-11) – When word spreads that Jesus is in the area of Jerusalem, the masses come out to see both, He and the resurrected Lazarus. Word of His power had spread! This passage clearly displays the spectrum of responses people have to Jesus: Mary, Martha, Lazarus, and others are offering Him praise and costly gifts while others plot to kill Him. The Jews now desire to kill Jesus and destroy His works by killing Lazarus also. While the Jews revile the work of Jesus, many are coming to faith through His works.

### **2. The Triumphal Entry (V12-19)**

- A. (V12-13) -- It is now Sunday (Palm Sunday). Other gospel accounts tell us the greeters who waived palm branches met Jesus as He descended the Mt. of Olives. The gesture of waving palms was a symbol in Israel of the people's hope in the arrival of the Messiah. Hosanna interpreted means, "give salvation now".

- B. (V14-16) – Jesus fulfills the prophecy found in Zechariah 9:9. “Daughter of Zion” refers to people of Israel. Here, Jesus is following in Solomon’s footsteps by riding into Jerusalem on a colt (1 Ki. 1:32f). There is an OT relationship between kingship and the mule and donkey (Genesis 49; 1 Samuel 16; 1 Kings 1:28-40).

### 3. The Beginning of Something Great (V20-26)

- A. (V20-22) – A strange contrast forms here – The covenant people of God, the Jews, were in the height of their rejection of Jesus when the Greeks, who were likely proselytes to Judaism, begin to seek Jesus’. In the OT, when the children of Israel were wondering in the wilderness God extended grace to people referred to with terms such as “foreigner”, “alien”, and “sojourner”. These were people outside of the covenant people who believed and journeyed with the Hebrews. But it would not be until Acts 10 when the gospel would freely go to the Gentile peoples of the world and the call would be expanded again in Acts 16 with Paul’s Macedonian Vision.
- B. (V23) – Throughout Jesus’ ministry He has been saying that His hour had not yet come, but here there is a pivot in His ministry. The time had come. Interestingly, Jesus does not describe it with derogatory language. He says, “... for the Son of Man to be *glorified*.”
- C. (V24-26)
  1. The grain of wheat – a metaphor for Jesus. His body is broken to bring new life for all who follow Him.
  2. He who hates his life – Jesus shows the “eternal weight of glory”. When we despise this life in order to gain a life everlasting in heaven it reveals where our real emphasis is. Often, people so love this life that they cannot see the reality or importance of the next life.
  3. The servant of Jesus – the servant of Jesus follows Him / is in His presence / the Father honors.

The Old Testament in John			
1:23	IS. 40:3	12:38	IS. 53:1
2:17	PS. 69:9	12:40	IS. 6:10
6:31	PS. 78:24	13:18	PS. 41:9
6:45	IS. 54:13	15:25	PS. 35:19; 69:4
10:34	PS. 82:6	19:24	PS. 22:18
12:13	PS 118:25-26	19:36	EX. 12:46; NUM. 9:12
12:15	ZECH. 9:9	19:37	ZECH. 12:10

The seed falls; the

servant abides; the Father honors.