



THE GOSPEL OF  
**JOHN**

# Current Timeline

1 <sup>st</sup> Passover (April)	2 <sup>nd</sup> Passover (April)	3 <sup>rd</sup> Passover (April)	Feast of Tabernacles (October)	Feast of Dedication (December)	4 <sup>th</sup> Passover (April)
2:13	5:1	6:4	7:2	10:22	13:1

- John now brings us to the final week prior to Jesus' crucifixion.
  - *"Six days before the Passover..."*

# Anointing the Savior (12:1-8)

Mary gave the best of what she had, in the humblest manner possible.

- Sacrificed her “glory” (her hair, 1 Cor. 11:18) to perform the task of a slave.
- She has once again chosen the “better things” - and once again gained the Savior’s approval (blessing).

Contrast Mary and Judas:

- Mary selflessly gave something very costly and precious on behalf of the Savior.
- Judas selfishly took from the Lord and His followers on behalf of Himself

# A plot against Lazarus (12:9-11)

Of note: many of the chief priests are Sadducees

- As such, they do not believe in the resurrection of the dead.
- Lazarus presents a threat to this philosophy – and their credibility...
- ...so he must be eliminated.

# The “triumphal entry” (12:12-15)

As Jesus enters Jerusalem, the crowd responds to Him in the manner of a victorious king

- Palm branches – symbol of honor for victor
  - Simon Maccabaeus (1 Macc. 13)
- Psa. 118: 25-26
  - “*Hosanna!*” = “Lord, save us!” (or, “God save the king!”)
- Prophesied in Zech. 9:9
  - *“Rejoice greatly, Daughter Zion! Shout in triumph, Daughter Jerusalem! See, your king is coming to you; He is righteous and victorious, humble and riding on a donkey, on a colt, the foal of a donkey.”*
  - (See also 1 Kg. 1:32-33, 38-40)

# Responses to Jesus (12:16-21)

Several groups respond in different ways:

- The disciples will later reflect on this with greater understanding
- The crowds are still following the signs (for the moment)
- The Pharisees are panicking and bickering
- The Greeks (possible proselytes) desire to see Jesus
  - Worth noting: their appearance immediately follows the Pharisees' exclamation that "the world" is going after Him.

# Final public address (12:23-28)

*“The hour has come for the Son of Man to be glorified.”*

- His glory is tied to death.
  - Illustration: a grain of wheat
- What does it mean to “lose one’s life”?
  - True service requires sacrifice
- Even though He recognizes the hour, He still faces temptation
  - Remember: Jesus is human, so He has an instinct for self-preservation...
  - ...but His zeal for the Father supersedes his fear.

# A voice from heaven (12:29-33)

*“I have glorified [My Name], and I will glorify it again.”*

- Third time in the gospels a “voice” has been heard
  - Mt. 3:17; 17:5
  - Each time, the Father validates the Son
- Two periods of glory
  - Past – 7:16-18; 11:4, 40-42; et al
  - Future – 13:31-32; 15:8; 16:14; 17:1-5

# A voice from heaven (12:29-33)

*“I have glorified [My Name], and I will glorify it again.”*

- The Father has been glorified by the work of the Son...
- ...and He continues to be glorified as the Son fulfills His purpose:
  - 31a – In judgment of sin
  - 31b – In victory over the evil one
  - 32 – By paying the price for sin through His death on a cross (3:14-15)...
  - 32 - ...and subsequent ascension to the Father (Eph 2).

# “Believe in the light” (12:34-36)

To answer the crowd’s inquiry, Jesus refers back to the Psalm they quoted as He entered the city:

- Psa. 118:27 – “*The Lord is God and has given us light. Bind the festival sacrifice with cords to the horns of the altar.*”
  - The Light has come and the time for belief is now...
  - ...because the sacrifice is about to be “bound.”
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(Future note: the meaning and implications of “walking in the light” will be the theme of 1 Jn. 1-3.)

# Blinded eyes, hardened hearts (12:37-43)

John also stresses the necessity of outward expression of inward belief:

- Belief is not valid if it is not confessed or professed!
- Our hearts are revealed by our willingness to speak the Truth

Whose approval do we seek: man's or God's?

# Summary teaching (12:44-50)

One last public proclamation of Jesus serves:

a) As an “invitation”, of sorts

- *“It is particularly striking that John ends his final summary of the public ministry on this note. Jesus is not a figure of independent greatness; He is the Word of God, or He is nothing at all.”*

- C.K. Barrett

# Summary teaching (12:44-50)

One last public proclamation of Jesus serves:

- b) To summarize the teaching of Jesus throughout the book of John by hearkening back to what He has already said:

# Summary teaching (12:44-50)

John 12	Previous teaching
<sup>44</sup> The one who believes in Me believes not in Me, but in Him who sent Me.	<u>6:38</u> - For I have come down from heaven, not to do my own will but the will of him who sent me.
<sup>45</sup> And the one who sees Me sees Him who sent Me.	<u>1:18</u> - No one has ever seen God; the only God, who is at the Father's side, He has made him known.
<sup>46</sup> I have come as a light into the world, so that everyone who believes in Me would not remain in darkness.	<u>8:12</u> - I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.
<sup>47</sup> If anyone hears My words and doesn't keep them, I do not judge him; for I did not come to judge the world but to save the world	<u>3:17</u> - For God did not send His Son into the world to condemn the world, but to save the world through Him.
<sup>48</sup> The one who rejects Me and doesn't accept My sayings has this as his judge: The word I have spoken will judge him on the last day.	<u>3:18</u> - ...but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.
<sup>49</sup> For I have not spoken on My own, but the Father Himself who sent Me has given Me a command as to what I should say and what I should speak.	<u>7:16</u> - My teaching is not mine, but his who sent me.
<sup>50</sup> I know that His command is eternal life. So the things that I speak, I speak just as the Father has told Me.	<u>8:28</u> - ...I do nothing on my own authority, but speak just as the Father taught me.

JOHN