

## John, Chapter 12 - summary

As Jimmie Higgins says, we're down to the short rows now. We're at a meal on either Friday or Saturday evening.

**Friday, 8 Nisan** - Jesus arrives in Bethany, meal in honor of Jesus at the home of Simon the Leper either that day before Sabbath starts or Saturday after Sabbath ends.  
**Saturday, 9 Nisan** - Sabbath, everybody stays home and rests or goes to Synagogue  
**Sunday, 10 nisan** - identified in John simply as the next day, the triumphant entry, also the day the Passover lambs are presented in the temple and taken home to live with the people for four days before being sacrificed.  
Monday, 11 Nisan - fig tree withered; Cleansing or second cleansing of the temple  
Tuesday, 12 Nisan - Confrontation with the authorities  
Wednesday, 13 Nisan- nothing is mentioned about this day  
Thursday, 14 Nisan - Preparation of Passover Meal, Passover meal, **institution of last supper after the meal, trip to Gethsemane, arrest and first trials**  
**Friday, 15 Nisan** - trial before Pilate and then Herod, crucifixion about 9:00 am, death at 3:00, burial before Sabbath begins at 6:00  
**Saturday, 16 Nisan** - Sabbath,  
**Sunday, 17 Nisan** - women come to tomb to anoint body but it's not there.

vs. 1-2 - Jesus the outlaw returns to town.  
verses 3-8 - supper and anointing  
vs. 9 - sightseers and gawkers  
vs. 10-11 - the Lazarus plot  
vs. 12-19 - entry and anger  
vs. 19-26 - reaching out to the world  
vs. 27-30 - pre garden jitters  
vs. 31-32 - battle lines are drawn and battle plan given  
vs. 34-41 - one final debate  
vs. 42-43 - reluctant followers  
vs. 44-50 - final public words or sermon

### vs. 1-2 - Jesus the outlaw returns to town.

other people have gained a reputation in the story. You can make a name for yourself. There's Lefty, the right-handed explosives expert. There's Three-Toed Pete, the fellow who likes to stomp on fireworks. There's Dangerous Dave, Honest John, Lying Jim and Bird Higgins. Now we've got: Lazarus, the one Jesus raised from the dead. Mary, the one who poured perfume on his feet and Judas, son of Simon, who would betray Him.

### verses 3-8 - supper and anointing

Event is recorded in Matthew and Mark Gospels, but only John identifies the woman as Mary. This is not the same event recorded in Luke, which took place at a home of a Pharisee named Simon. The two events sound a lot alike, but the point of each was different. The sinner woman in Luke did her anointing as a sign of love and hospitality that Simon had neglected while Mary had a different purpose.

We learn from the other Gospels that while Martha was serving the meal, it actually wasn't at their house but took place in Bethany at the home of an otherwise unknown Simon the Leper.

Mary's Reasons for Anointing - as with much of John, there are different levels of meaning.  
- to anoint someone's head and feet was a common custom showing hospitality  
- to use the expensive stuff (year's wages) and to wipe a man's feet with your womanly

hair went far beyond common hospitality and showed an intense devotion, love and gratitude.

- women did not take down their hair and show it in public. Hair was considered something that was sexual and very arousing and tempting to men and was to reserved for one's husband. If he had a bad heart you had to wear a shower cap to bed, sorta like the pajamas with feet in them. It would be about the same today if Mary had taken off her top and wiped his feet with that and then used her brassiere for his socks.

For the deeper meaning, there's 1 mentioned with others implied by subsequent events

- anointed for burial
- anointed for kingship - triumphant entry
- anointed for priesthood - ready to make the sacrifice

### **vs. 9 - sightseers and gawkers**

In those days, a big party like this wasn't just a private affair. Everybody in the village and surrounding area would know about it and if somebody famous was going to be there then everybody would show up, the invited guests who'd go in to the party and actually get to eat, and the uninvited who'd just walk in and see what was happening. They didn't close the doors like we do.

Of course, the sights to see at this party were Jesus, the miracle worker who was wanted by the law, and Lazarus, the latest person he'd raised from the dead. And getting to see Mary's hair was a bonus peep show.

### **vs. 10-11 - the Lazarus plot, or, dead man walking**

The leaders response to all the excitement is to not only arrest and kill Jesus, but now they're going to kill Lazarus as well because he's the living proof of what they don't want to see and don't want the people to believe.

### **vs. 12-19 - entry and anger**

a crowd is a dangerous thing, especially ones waving palm branches, which are a symbol of Jewish nationalism and independence.

Hosanna! is the cry of the zealots, so by waving the palm branches and singing the psalms, the people were making a bold statement.

Psalm 118:8-26 expresses the complete thought.

No wonder the Pharisees were scared - Luke 19:39-40

this was about as peaceful as throwing a shoe at the president. Or it'd be like President Obama coming to town and the KKK burning a cross on the terrace of the General Morgan Inn.

The triumphant entry could easily be construed as they say on the cartoons, "This means war!"

But, Jesus didn't come for war, at least not war with Rome and war for national political independence. If he had, he would've been riding a horse.

Zechariah 9:9-10

Nobody got that at the time, not even the disciples, according to John.

There's another "daughter of Zion" reference in Zechariah that goes along with this one that nobody understood either: Zechariah 2:10-12

This was the invitation that Jesus was extending, but the crowd ignored it and cried out for a military messiah who would fight Rome.

Is it any wonder at Jesus' reaction to this that was recorded in Luke? Luke 19:41-44

### **vs. 19-26 - reaching out to the world**

You'll remember that John loves to use a little irony and even humor on occasion, and

here's an example.

The Pharisees no sooner complain to each other that their efforts to stop Jesus have failed and that "the whole world has gone after him" than a group of Greeks show up wanting to meet Jesus.

We're not really told if Jesus met with the Greeks or not or what he said to them if he did. For John the preacher, the important thing is that people outside of the Jewish community were seeking after Jesus, part of that other flock he's already talked about, so Jesus turns the topic to the greater issue, that of his impending death and what will happen as a result.

Notice in verse 23 - up to now we've heard that Jesus' time or hour had not yet come, now it has. Once again, we're told that he will be glorified through the shame of crucifixion.

#### **vs. 27-30 - pre garden jitters**

John will not record any of the agony of the Garden of Gethsemane or the comfort brought by the angels. Instead he briefly summarizes it here with Jesus' conflicting emotions are what he knows is coming and whether or not he really wants to go through with it.

Think of the movie, "The Last Temptation of Christ," last week in film clip and sermon we saw Jesus being tempted by Satan in Mel's recreation of the Garden and in the "Last Temptation," Satan's final temptation ("more opportune time") comes from the priests in Mark 15:31-32.

The shadow or daughter of God's voice was all that people thought you could hear any more, but here once again God speaks directly, although they don't understand it. This is the third time this will happen in the Gospels.

#### **vs. 31-32 - battle lines are drawn and battle plan given**

Now is the time of judgment - Satan will be cast out as the ruler of the world

This will be accomplished by means of the cross.

Genesis 3:15      John 3:14      Hebrews 2:9      Romans 5:17-19

#### **vs. 34-41 - one final debate**

The crowd understands that he's talking about death, which goes against what they've read in their Bible about the Messiah lasting forever, so they ask him how he can be the Messiah and talk about dying on the cross?

Jesus doesn't respond to their charges, but reminds them of all that they've seen him say and especially do as proof of his claims (the light being with them) and encourages them to become "sons of light" while they have the light with them.

but this section ends with the quotation from Isaiah when Isaiah was told that the people wouldn't listen to him.

Some see this as an example of God predestining people to not accept the gift of salvation, but if you'll look at the entire passage closely, you'll see that the people are first accused of not seeing and hearing on their own and that God making or hardening them like this means that he has left them to their own free will, just like God hardened Pharaoh's heart only after he'd hardened it himself.

#### **vs. 42-43 - reluctant followers**

more people believed than were willing to take a stand, John said that they feared excommunication (loss of community) and "loved the praise of man more than that of God"      Mark 8:38

#### **vs. 44-50 - final public words or sermon**

We're not told when this takes place.

John records one final appeal to the crowd to turn to him. After this Jesus only addresses his own followers until he's arrested. The crowd has no more opportunity to hear from him.