

GBC Joint Heirs
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The Peculiar Perspectives of People Pertaining to Jesus
John 12:1-20

Introduction

The gospel of John seeks to clarify what and who Jesus is. This clarification of His person also informs us as to His Power and Prerogatives. Hence the burden of John is to clarify the identity and authority of Jesus. This is accomplished by what Jesus does (Signs/Miracles) and what He says (sermons/Message). We have seen that people respond in a variety of ways. When a person believes they receive eternal life. When they do not believe they will die in their sins. It is that simple and it is that serious.

Friday, March 27, 33	Jesus arrives at Bethany	11:55–12:1
Saturday, March 28, 33	Dinner with Lazarus and his sisters	12:2–11
Sunday, March 29, 33	“Triumphal entry” into Jerusalem	12:12–50
Monday– Wednesday, March 30–April 1, 33	Cursing of fig tree, Synoptics temple cleansing, temple controversy, Olivet discourse	
Thursday, April 2, 33	Third Passover in John; betrayal, arrest	13:1–18:11
Friday, April 3, 33	Jewish and Roman trials, crucifixion, burial	18:12–19:42

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I. The Private Anointing 12:1-8

¹ Andreas J. Köstenberger, *John* (Baker Exegetical Commentary on the New Testament; Grand Rapids, MI: Baker Academic, 2004), 358. See Harold Hohner on Biblical Chronology.

A. The Symbol :1-3

1. The People:

Lazarus, sisters, Jesus and His disciples. (Maybe more)
Reclining at the table- Maybe a banquet for Lazarus (Lk 10:38-42)

2. The Perfume:

Nard Oil perfume- oil from root of spike nard plant from Mts of Northern India, litera- 11 ounces or $\frac{3}{4}$ lb. Song of Sol 1:12, 4:13-16
(Cost 300 denarii 1 years wage :5)

B. The Significance :4-8

1. The Judas Response :4-6

(The synoptic don't mention Judas by name but keep it general)

a. The Reaction: Righteous indignation

b. The Reason: Give to the Poor

c. The Reality: Hypocrisy

The money box- people would contribute to the ministry Lk 8:2-3
(He is the betrayer of Jesus :4 and a thief :6 - see 10:1,8,10 thief)

(Even genuine Social activism might not mean a true spirit of worship)

2. The Jesus Response :7-8

a. The Prophecy

The Picture and prediction of His burial 19:39-40

His time is almost at hand 12:23 See 7:30,39, 8:20

b. The Priority

Martha missed the right priority in Lk 10:40 (The poor Deut. 15:11)

II. The Private Anger 12:9-11 (Chief Priests of the Pharisees)

(There are three references to the crowd 12:9,12,17)

A. The Reason: 9

People come to see the man (Lazarus) and The Man Jesus

B. The Reaction :10-11

Pharisees seek to kill Lazarus (Irony: He was already dead once)

Pharisees seek to "Kill" Jesus for many believed in Jesus

(Many seek to kill Jesus 5:18, 7:1, 32,45-46,8:59,10:31,39)

NB They planned to kill one man Jesus 11:50 now they want to kill Lazarus again

III. The Public Anointing 12:12-18 (Lk 9:51 Jesus was determined to go to Jerusalem)

The narrative is quite a contrast to what the people will say to Jesus- Crucify him!

At Passover week there would be over a million people in Jerusalem

This is the triumphal entry with Palm Sunday but not as detailed as in Mk 11:1-10

Matt 21:1-9, Lk. 19:28-40

A. The Peoples Response :12-15

1. The Action :12-13a

-“Went to meet him” Not much in NT but often used in coronation or official greeting of victor or dignity.

-Palm leaves- symbol of righteousness. (Psalm 92:12) Used in the celebration of rededication of the temple Maccabean revolt 164 BC, Palms printed on coins

2. The Term Hosanna :13b

During certain festivals Jews would sing the Hallel “The Praise” Each morning a different psalm was said or sung from Ps 113-118. The crescendo was 118:25

Oh Lord do save, we beseech you. In OT hosanna cry for help with the assumption that deliverance will happen and then the person would offer praise. In NT it is used for acclamation of praise without the request for help which is assumed.

3. The Expectation :13b

“Blessed is He who comes in the name of the Lord.” Ps 118:26

Jesus constantly told the people and the religious leaders that He came to do His Father’s work. (5:17, 30,37, 6:38) He will tell them again. 12:49

This response was first heard in John 1:49 Nathaniel, reiterated by John the Baptist 1:15,27, 3:31, Martha understood who Jesus was 11:27

4 The Action of Jesus :14-15

Donkey- peace and humility (Zec 9:9-10) Not War horse I Ki 4:26 Isa 31:1-3

Donkey used to mock Christians-a picture of a crucified slave with a donkey head covering his head with another slave being mock by the words

“Alexamermos worships his god” 3AD

Early Messianic prophecy Gen 49:10-11 tied to colt and Judah

The people were looking for a national messiah and a political solution. The disciples seem to be confused as well- :16 (America needs a spiritual solution not simply a political change of leadership!) Remember- this is a spiritual war Eph 6

B. The Disciples are Reticent :16

The term-“These things” 3 times in vs 16. The disciples did not understand 1) the whole scene, 2) the quote of Zech 9 nor 3.) the peoples response.

Notice the focus is not on how Jesus got the donkey but what was “written” :15

Also notice that with Marry the issue is with the Death of Jesus 12:7 preceded by the reminder of the death of Lazarus who is in fact alive and well and with them all. For the disciples, the confusion is solved at the glorification of Jesus. How these two events (Death and Glorification I Pt 1:11) fit together is to be seen in John 13-17.

C. The Peoples Reason :17-18

(Notice that this section 17-19, is similar to 12:9-11- Both units begin with Lazarus event and the reaction by the crowd and both end with the attitude of the Jewish leaders. Both units also comment on the sign by Jesus.

IV. The Public Anger 12:19 (The Pharisees)

A. Frustration

Notice the issue is not the truth but the impact on their power :10-11, 19 (See Acts 4:5-17) Jesus raised Lazarus and the Pharisees wish to kill him.

B. Implication

1 Notice “Accomplished nothing... the world has gone after him”

2 The Pharisees feel that Jesus has won because he lives and they can't kill him. There is a great irony seen here and the terminology will play an important part. The irony is that Jesus is making a triumphal entry that will lead to His death. The Pharisees think that He has the world because he lives. Jesus is going to tell His disciples that only in dying will He live and will they live forever. That was the point of the Lazarus resurrection and the anointing by Mary.

3 Jesus will tell his men that if you want to save your soul you must lose it and if you lose it for his sake you will save it (Matt 10,16, Lk 9)
Jesus said to his disciples-“what will it **profit** a man (Accomplish) to gain the whole **world** and forfeit your soul?” (Matt. 10 & 16) He says a similar statement in John 12:24-25.

Jesus has just raised the dead and enters the city planning to die and to be raised. The problem for mankind is death both physical due to Adam's sin and spiritual due to each person sin nature and sinful action. (Rom 5)

God is always coming to sinful man in his hour of need to bring salvation. (Dispensations of times Eph 1:9-10, 3:9)

In the prologue of John, God came to earth to restore and save man.

In Revelation 21-22 God comes to earth to restore and save the earth and mankind forever.

The Eden of Earth will become the Eden of Eternity.

It will take the death and resurrection of Jesus to accomplish this for all of creation. Rom 8:18, 2 Cor. 5:19, I Cor 15:25-28, Rev 21:1-3

Until then we worship the king and tell the world.