

John 12

The Hour Now Has Come

I. Extravagance

- A. *Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. ²There they made him a supper; Martha served, and Lazarus was one of those at table with him. ³Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. ⁴But Judas Iscariot, one of his disciples (he who was to betray him), said, ⁵“Why was this ointment not sold for three hundred denarii[£] and given to the poor?” ⁶This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. ⁷Jesus said, “Let her alone, let her keep it for the day of my burial. ⁸The poor you always have with you, but you do not always have me.”*
- B. Six days before Passover – this event takes place on the Saturday evening just before holy week the next day will be Palm Sunday.
- C. 300 denarii - this is nearly an entire year’s income for a laborer. Hence the use of the oil is very extravagant.
- D. The objection of Judas is rather ironic since you will later sell Jesus for 30 pieces Silver.
- E. Jesus is not indifferent toward the poor. Elsewhere, he promotes almsgiving in no uncertain terms, for example (mat 6:2; lk 6:30, 12:33)

II. Examples

- A. *⁹When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰So the chief priests planned to put Lazarus also to death, ¹¹because on account of him many of the Jews were going away and believing in Jesus.*
- B. Here too we see Johannine irony. As Jesus seeks to give life and religious leaders are dealing death.

III. Extolling

A. *¹²The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" ¹⁴And Jesus found a young ass and sat upon it; as it is written, ¹⁵"Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" ¹⁶His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. ¹⁷The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. ¹⁸The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹The Pharisees then said to one another, "You see that you can do nothing; look, the world has gone after him."*

B. The crowd had come to the feast – there were three big feast that brought Jews to Jerusalem each year. there with Passover, Pentecost, and tabernacles. Jews made these charities from considerable distances, so did some Gentiles. There were indeed huge crowds that gathered for these festivals. On one occasion a census was taken of the Lamb slain at the Passover feast. The number was given at 256,000. There had to be a minimum of 10 people per Lamb; and of that estimate is correct, it means there must have been as many as 2,700,000 people at that Passover. Even if the numbers exaggerated, it remains true that the numbers must have been immense.

C. Branches of palm trees – although this feast is Pentecost, these branches recalled the feast of Tabernacles. At this feast the Jews gathered branches and sticks and made small dwelling places where they lived outdoors and on rooftops. It recalls a sojourn in the desert and the giving of the law.

D. Why did Jesus ride in Jerusalem on a donkey? In particular, it fulfills a prophecy from the book of Zechariah chapter 9 in verse nine : Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humbling riding an ass, a colt of the foal of an ass. There is also an allusion to King Solomon who rode to his coronation on a donkey.

E. Hosanna - the Jewish expression which means save us from Psalm 118. The expression blessed is he who comes in the name of the Lord, is also an expression from Psalm 118. This is one of the praise songs and was routinely sung at Jewish high feasts.

IV. Expansion

A. *²⁰Now among those who went up to worship at the feast were some Greeks. ²¹So these came to Philip, who was from Beth-saida in Galilee, and said to him, "Sir, we wish to see Jesus." ²²Philip went and told Andrew; Andrew went with Philip and they told Jesus. ²³And Jesus answered them, "The hour has come for the*

Son of man to be glorified.

- B. These Greeks who come to see him breathe or Gentile converts to Judaism or God fearers who were attracted to Judaism and followed some of its tenants but had not formally converted.
 - C. The hour has come – here’s a decisive turning point! Up until now, Jesus has said my hour has not yet come. John often repeats, his hour had not yet come.
 - D. It is interesting, that the request of the Greeks sparks this remark from Jesus. But John has been clear in chapter 1 and verse 29, chapter 4 and verse 42 that Jesus would die had only to save Israel, but all the nations. In a few verses, Jesus will say, and I, would I be lifted up from the earth, will draw all men unto me.
- V. Excruciation -
- A. ***²⁴Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. ²⁶If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him. ²⁷“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? No, for this purpose I have come to this hour.***
 - B. Jesus honestly describes the difficulty of the days ahead, that they will trouble him, that he is in fact now troubled.
 - C. Yet this is why he has come and he will not allow his understandable human emotions to deter him from doing his father’s will. Here’s an important lesson for us.
 - D. The remark about the grain, is also an important lesson and reminder for us. Often new life means that old things must die. Often the best things in life are costly. Jesus establishes this pattern as a necessary one if we are to be his disciples.
- VI. Exultation
- A. ***²⁸Father, glorify thy name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” ²⁹The crowd standing by heard it and said that it had thundered. Others said, “An angel has spoken to him.” ³⁰Jesus answered, “This voice has come for your sake, not for mine. ³¹Now is the judgment of this world, now shall the ruler of this world be cast out; ³²and I, when I am lifted up from the earth, will draw all men to myself.”***
 - B. Jesus accepts the father’s will and implements it. In this he shares the fathers glory. So do we.
 - C. Verse 31 speaks of the judgment of the world, for its ruler Satan, is to be cast out, his ultimate power is broken. The world for all of its power, is but a passing power power that has already been cast down
- VII. Explanation
- A. ***When Jesus had said this, he departed and hid himself from them. ³⁷Though he had done so many signs before them, yet they did not believe in him; ³⁸it was that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has***

believed our report, and to whom has the arm of the Lord been revealed?”³⁹Therefore they could not believe. For Isaiah again said,⁴⁰ “He has blinded their eyes and hardened their heart, lest they should see with their eyes and perceive with their heart, and turn for me to heal them.”⁴¹Isaiah said this because he saw his glory and spoke of him.⁴²Nevertheless many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, lest they should be put out of the synagogue:⁴³for they loved the praise of men more than the praise of God.

- B. Here’s a quote from Isaiah 53 we are Isaiah bemoans the unbelief of Israel to whom the Messiah comes as a savior but by whom he is rejected. But God is blinded their eyes. This is a reference to Isaiah 6 which describes a rebellious generation was on belief calls down the common in judgment of God and, God response to the unbelief by binding and hardening the rebels making them unresponsive to the warnings of the profits.
- C. Even some of the authorities who did believe sin through weakness preferring the praise of men to the glory of God. This too is judgment

VIII. Evaluation

- A. *⁴⁴And Jesus cried out and said, “He who believes in me, believes not in me but in him who sent me.⁴⁵And he who sees me sees him who sent me.⁴⁶I have come as light into the world, that whoever believes in me may not remain in darkness.⁴⁷If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.⁴⁸He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day.⁴⁹For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak.⁵⁰And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me.”*
- B. Here’s one of the main themes of John: the judgment of unbelief. Who believes has eternal life, who does not believe is already condemned. This is no interesting intellectual discussion, it is a matter of life and death. Truth or consequences!