

John 12 Part 1

We just saw Jesus raise Lazarus from the dead. Jesus is still in Bethany, which is not far from Jerusalem. The Passover is nigh. This would be Jesus' last earthly Passover. In about a week, He will be crucified.

There is a parallel account of this event in Matthew 26:6-13 and Mark 14:3-9. These both tell us that the proceeding event takes place at the house of Simon the Leper. This should not be confused with the event at Simon the Pharisee's house in Luke 7. That is an entirely different and distinct event in Galilee.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Matthew and Mark don't tell us the names of those at the dinner - only John does this.

Serving does not take the place of Sitting

Luke 10:38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, **Martha, Martha, thou art careful and troubled about many things:**

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Matthew and Mark tell us that she anointed Jesus' head as well as His feet.

Spikenard originates from a flower in the Himalayas and is found in the areas of Nepal, China, and India. Mary's supply most likely came from Egypt, which imported this product in high volumes, and has used it for centuries. It is mentioned 3 times in the Song of Solomon. The Hebrew is שבלת נרד "she-bol-et nerd", which means a head or ear of the Nard plant.

Pound λίτρα (litra) - pound, i.e., 3/4 of an American pound (about 12 ounces or 327g),

Very costly in v.5, as well as in Matthew and Luke, this amount of spikenard is said to be worth at least 300 pence. What is that you say? δηνάριον (dēnaron), coin, a denarius, i.e., about a common laborer's wage for one long day's work. **300 = one year's wages** (360 - 50 or so sabbaths according to the Hebrew calendar).

wiped his feet with her hair

"In Judaism (and in many other cultures in the ancient world), hair was associated with a woman's glory; her self-worth and self-respect. (1 Cor. 11: 15) Not only did Mary pour an extremely expensive ointment on the feet of Jesus, she also used her hair to wipe the oil that did not get absorbed into Jesus' skin. In other words, she placed her self-worth at his feet; she gave him her riches and her glory. It was an act of worshipful devotion." - The Jewish Gospel of John: Discovering Jesus, King of All Israel, Eliyahu Lizorkin-Eyzenberg, Israel Study Center, Tel Mond Israel, 2015 p.186

**4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?**

Satan will attempt to use logic to keep us holding onto stuff, and seeking self gratification.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

We find here that Judas was not just an opportunist trying to make money by betraying Jesus, but that his character was that of a thief. He was trusted with the collective finances of all of the disciples.

**7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8 For the poor always ye have with you; but me ye have not always.**

In Mark's account, Jesus tells us "She hath done what she could: she is come aforehand to anoint my body to the burying."

Questions:

1. Are you Serving instead of Sitting?

2. What's in your box?

- Stuff
- People
- Achievement
- Money
- Time
- Pleasure
- Whatever the Holy Spirit brings to your mind right now...

3. Are you doing what's good instead of what's best?

4. Have you "done what you could?"

Median income in NC in 2017 was about \$66,000.

Would you give something so precious?

5. What are you holding back?

We don't have much time. We will not always be able to give to, obey, and serve Jesus in this same way.

In heaven we will worship and serve Him, but we won't be choosing Him over sin and self, our sinful nature will be gone! Our life is a vapor!

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Your testimony matters! You may not have been physically raised from the dead, but you have been spiritually! One of the best ways to help people listen to what you have to say, is for them to witness your changed life!

10 But the chief priests consulted that they might put Lazarus also to death;

Can you imagine that? They wanted to kill someone who had already died once!

The widow of Zarephath's son ([1 Kings 17:17-24](#)).

The Shunammite woman's son ([2 Kings 4:18-37](#)).

The man raised out of Elisha's grave ([2 Kings 13:20-21](#)).

The widow of Nain's son ([Luke 7:11-17](#)).

Jairus' daughter ([Luke 8:52-56](#)).

In Colossians 1:18, Jesus is called the "Firstborn from the dead." How is this possible?

Romans 6:9 - Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Hosanna: Hebrew expression meaning "Save us, we beseech thee," taken from Psalm 118:25.

The crowd welcomed Jesus to Jerusalem with the cry of "Hosanna" (Mt 21:9; Mk 11:9, 10;).

Psalm 118 is a declaration of confidence in the Lord's salvation, made in a time of need. The psalm as a whole was part of a longer hymn (the Hallel) which was sung on great occasions. Verse 25 in particular was used in the Jewish feast of tabernacles. At the point in the worship when this verse was read, the people would wave branches of myrtle, willow, and palm. Branches may have been waved at other times also as a general expression of jubilation. This happens in 2 Maccabees 10:6, 7, at a ceremony for the rededication of the temple after it had been defiled. But because the people who welcomed Jesus not only waved branches but also sang "Hosanna," and "blessed be he who enters in the name of the Lord" (Ps 118:26) it appears they had the feast of tabernacles in mind.

This means the crowd was greeting Jesus as Messiah. Already before Jesus' time the phrase "blessed is he who comes in the name of the Lord" was taken to refer to the Messiah. And it is possible that the word "Hosanna" by itself had messianic significance. Other expressions in the report of Jesus' entry into Jerusalem support this. In Matthew 21:9 Jesus is called the "Son of David"; in Mark 11:9 there is reference to "the coming kingdom of our father David"; in John 12:13, Jesus is called "the King of Israel." All of these have messianic overtones.

*We need not suppose that in shouting "Hosanna" the people had a political deliverance in mind. They probably did not know in what way Jesus would be a deliverer. The most one can say is they believed Jesus was One sent by God for their salvation. Had there not been something in their response to him which Jesus could recognize as proper worship, he would hardly have accepted their praise. It would only appear later, in his cross and resurrection, what his messiahship really meant. J. GORDON MCCONVILLE - Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.*

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

This is from Zechariah 9:9 "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation; Lowly, and riding upon an ass, And upon a colt the foal of an ass."

*Luke 19:29-42 "And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, **Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.** And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and*

they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, *I tell you that, if these should hold their peace, the stones would immediately cry out.*

Jesus wept over Jerusalem

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Matt 23:³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Isa 66:13 "As one whom his mother comforteth, so will I comfort you; And ye shall be comforted in Jerusalem."

Is this referring to the John 12 event? No. This is referring to the nation of Israel's national acceptance of Jesus as their Messiah at His 2nd coming. If their house was only left unto them desolate until the triumphal entry, then it would have been a relatively short time. This is referring to the destruction of Jerusalem, and the world-wide dispersion of the Jewish people.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

This is an amazing truth that a lot of the things we see occur here were not fully realized by the disciples until Jesus ascended.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

This is our job. We are to bare record of what Jesus has done in our lives!

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

All that men may try to do to thwart what God is doing will fail. God's Word will stand.