

Jesus Anointed & Triumphal Entry: John 12:1-19

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INTRODUCTION

BACKGROUND: RELATING JOHN TO THE SYNOPTICS:

1. Women anointed Jesus at two points in His ministry:

A. Luke 7:36-50 happened early in Jesus' ministry (in the home of a Pharisee)

B. Mt 26:6-13 // Mk 14:3-9 // John 12:1-8 occur late in Jesus' ministry at Bethany in the home of a man named Simon (who at some point before Mt/Mk wrote) became leprous.
(in other words, we do not know whether he was a leper—or was even present)

1. Jn does not name Bethany homeowner (Mt/Mk call him Simon): He was Simon in Bethany

2. Jn calls her Mary, Lazarus' sister (Mt/Mk do not name her): She is Lazarus' sister Mary.

3. Mk says that she broke the bottle (Mt and John are silent about this): She emptied it.

4. Mt/Mk say she anointed His head (Jn says she anointed His feet): Flask emptied on head/feet.

5. Mt says she anointed Him as He reclined (at table), Mk/Jn silent: It was while He reclined

2. Chronology and geography:

6	5	4	3	2	1	
Saturday	Sunday	Mon	Tues	Wed	Thur	Fri
March 28	March 29	March 30	March 31	April 1	April 2	April 3
Reached Bethany	Others came	Triumphal				Passover/
ate meal	to Bethany	Entry				The Cross
John 12:1	John 12:9	John 12:12				

1. Six days before Passover (Saturday, March 28) is when Jesus came to Bethany
(we have seen Jesus travel more than a Sabbath-day's journey on a Sabbath before)

2. Although John 12:9 does not say that it is a new day (Sunday), pilgrims would not have walked to Bethany from Jerusalem on a Sabbath. Thus, it is a new day.

3. John 12:12 is another day (Monday)

4. Jesus made a number of trips between Bethany and Jerusalem this week

5. Although Matthew and Mark may seem to present a different chronology, they easily harmonize with John's chronology (see me afterwards, if you have questions on this)

NEW EXPOSITION:

(12:1) Jesus came (from Ephraim) to Bethany on Saturday, March 28, and Lazarus was there

(12:2) A dinner was prepared for Jesus; Martha served it; Lazarus (& others) reclined w/ Him
 John does not say who owns the home (Mt & Mk seem to point away from Lazarus owning it)

Jesus' feet would have pointed away from the table

(12:3) Mary used a pound of pure nard to anoint Jesus' feet and wiped His feet with her hair
 Mark says that she (intentionally) broke the bottle, so she used all of it

This was more than enough to anoint His feet

(12:4–5) Judas Iscariot (His betrayer) complained that the nard was not sold for 300 denarii
 (One denarius = a day's wage for a laborer. Allowing for Sabbaths, this is a year's wages)

(12:6) Judas' complaint was not motivated by concern for the poor, but because he was treasurer and he pilfered from the money-box

(12:7–8) Jesus reprimanded Judas for his harsh words against Mary, saying that she had saved it for the day of Jesus' burial; furthermore, opportunity for ministering to the poor would always exist, but the time for ministering to Jesus was limited

Jesus has (once again) pointed to His impending death

(12:9) On Sunday (March 29) many Judeans came to see both Jesus and so see Lazarus, because Jesus had raised him from the dead

(12:10–11) The Sanhedrin decided to kill Lazarus (as well as Jesus) because the raising of Lazarus was causing many Judeans to fall away from them and to believe in Jesus

(12:12) On Monday (March 30) pilgrims—who heard Jesus was coming—went to meet Him carrying palm fronds

(12:13) They shouted, Blessed is He who comes in the name of the Lord—the King of Israel
They were shouting a Messianic passage: Psalm 118:26

(12:14–15) Jesus had secured a young donkey and rode it, fulfilling Zechariah 9:9, where the nation's King and deliverer will come humbly on a donkey
The text here reconciles with the synoptics, where Jesus sent His disciples to find the donkey)

(as a side note, Mark 11:2 says that the donkey was unbroken)

(12:16) It was not until Jesus was glorified that the eleven remembered the Old Testament texts and understood the significance of the things that were done to Jesus
Jesus is taking steps to stabilize the disciples through fulfillment of Scripture

(12:17) Those who saw Jesus raise Lazarus from the dead continued to testify concerning Him

(12:18) The testimony of those who saw the sign of Him raising Lazarus were responsible for the large crowd coming to meet Jesus

(12:19) The immense size of the crowd caused the Pharisees to exclaim that all of their prior efforts to silence Jesus have failed: Just about everyone seemed to be believing in Jesus!

CONCLUSION

Upon reaching Bethany, a meal was prepared for Jesus to which Lazarus was also a guest and Martha a server; when Mary anointed Jesus' feet, Judas feigned concern for the poor when he scolded her, but Jesus defended her for anointing Him for burial (who would not be present much longer); pilgrims came to see Jesus and Lazarus because Jesus had raised him, prompting officials to seek Lazarus' death also, as Jesus approached Jerusalem on a donkey, throngs who heard that Jesus raised Lazarus laid palm fronds before Him as they came to meet Him, inciting the leaders to eliminate Him.

REVIEW:

J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1-18
1st Disciples 1:19-51: John the Baptist pointed all to Christ, so some of John's disciples followed & believed 1st Sign Apostle John Witnessed 2:1-11: JC turned H ₂ O to wine (first Galilean sign), disciples believed Judean Passover 2:13-3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ Samaritess 4:1-26: He offered Samaritess living H ₂ O, who asked if He were the Christ when He told her about herself Ministry in Sychar 4:27-42: She drew men to see JC & food-distracted 12 join in reaping harvest; many believed In Galilee 4:43-45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs Heal Official's Son 4:46-54: Official urged JC to heal son; He (& servants) said, "Son lives;" He & house believed
Heal Lame Man 5:1-15: On Sabbath JC told lame man to walk. Officials scolded & sought to confront healer Heal Lame Man 5:16-23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works. Honor Father by Honoring Son 5:24-30: Wants foes to live (if believing); will be condemned (if disbelieve) 2+ Witnesses 5:31-47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible & Moses accuse Bread of Life JC asked where to buy food for crowd; prayed & broke bread; they were satisfied & called Him <i>Prophet</i> Walking on H₂O 6:15-21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea & entered boat JC = Bread of Life 6:22-40: He told men (who found Him) to labor for food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bels forever (because He obeys the Father) Grumbling over Bread of Life 6:41-59: JC said to stop grumbling, because, Living Bread gives life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell, so life-giving Bread differs from lifeless manna Grumbling over Bread of Life 6:60-71: JC asked offended disciples how ascension would affect them & warned of lifeless leaders' words, but HS gives life thru word; & said some don't believe, which is why (apart from being granted thru the Father teaching) people can't believe JC; as many left, He asked 12 if they want to go, but Peter said JC has words of EL (that they believe) & JC said He chose them, even Judas Surprise Appearance at Booths 7:1-36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath)—some said no arrest because they knew He is Christ), & leaders tried an arrest He Who Tabernacled w/ Us at Booths 7:37-8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H ₂ O abundantly (fulfilling Booths): Division resulted; Nic' scolds rulers for bypassing legal inquiry Light of World Gives Adulteress Justice 8:2-13: Pharisees ask JC if (per Law) should stone adulteress they brought, to accuse Him; JC wrote on floor; said sinless one "Cast 1st stone;" accusers left; He taught crowd [& woman] that He is Light of world (unlike Pharisees), so His followers walk in Light of life
Truth Will Free You 8:14-32: JC's testimony is valid, because Father = 2nd witness; Pharisees don't know Father & try to arrest Him; He will go where they can't & they will die (w/o EL); JC says they will die if don't believe; so they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show that Father sent Him & abides w/ Him; & many Judeans believed, so He said to abide to be disciples--free from [legalistic] bondage
Abraham's Seed & Satan's Seed 8:33-59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love & believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bels won't see death & Abe rejoiced to see His day
Healing Man Born Blind 9:1-41: JC saw one born-blind & said sin didn't blind him, but blindness let God heal him (Light of world must do Sender's work now), He made clay & said to wash in Siloam & he then saw; some said he was blind, some dubious, but said, yes & how he sees, but didn't know where JC was; went to synagogue on Sabbath & told Pharisees how he sees; some said Sabbath breaker not of God, & others deny sinner could do this, man said He = Prophet; when parents testify that he, their son, was born blind, Phars knew he was blind; parents (fearing banning) said ask of-age son; they oathed him & he didn't counter as they call JC <i>sinner</i> ; but said he now sees; they repeated query, he said they ignored him & didn't want to be His disciples; they claimed to be Moses' disciples; he said they don't know origin of JC, the only healer of born-blind, but God doesn't use sinners, so He is from God; they called him born in sin & banned him; JC heard this & asked if he believes in God's Son; after saying He = God's Son, he believed & worshipped; He said He came so blind may see, sighted may be blind; Pharisees scoff at being blind; he called them culpable because they call selves sighted
Good Shepherd 10:1-21: Leaders misunderstand Good Shepherd, whom gatemans let into pen (vs. sneaky rustlers); sheep follow Him, not coercive strangers; so He retold it: He is entryway; earlier shepherds bully, steal & kill sheep, but He even dies for sheep (vs. hirelings who let wolves steal/scatter); He knows sheep/they know Him, as He knows God who knows Him—He dies for sheep & has other (non-Judean) sheep who hear Him who makes 1-flock/1-shepherd; God loves Him, because (for sheep) He dies to be raised (no one takes His life), but He lays it down to take it up—as God commands; some called Him crazy demoniac; others denied His speech was demoniac & demon can't make blind see
At Hannukah 10:22-39: Judeans demand to know if He is the Christ, but He said they disbelieve His words, but works in Father's name also testify; they disbelieve because not of His sheep (who follow); He (Messianic Good Shepherd who dies for sheep) guarantees sheep (bels) eternal life & can't lose it, because mighty Father & Son (in union) secure them; He asked (as they tried stoning) which good work led to seeking His death; said they sought His death for blasphemously making self God; He said God (Psalm 82:6) calls (wicked judges) gods; Bible is always true; so Father-sent One doesn't blaspheme in calling self God's Son; if He didn't do Father's works, they should disbelieve, but Father's works lead to believing His words (2nd witness) that Father & Son are united; they again sought His death, but He escaped
Lazarus' death 10:40-11:16: In Batanea rec'd word that Lazarus was sick & said the sickness is not unto death, but will glorify God; when (2 days later) He planned to go to Lazarus, 12 said Judeans sought His death; He said it is still day (time for Him to live) & He needed to wake Lazarus (from death) & it is good He was not there, so they would believe
Resurrection & Life 11:17-37: JC came 4 days after Lazarus' burial & many Judean mourners were present; Martha hurried to greet Him; Mary stayed at home; Martha said JC would have prevented Lazarus' death, if He were there & that God answers His prayers; He said Lazarus will rise again; Martha agreed; He affirmed that He is the resurrector & grantor of everlasting life & asked if she believed; she affirmed that she did, because she believed that He is the Christ, God's Son, whom [God sent] to earth; she said that Jesus wanted to see her, Mary went quickly to where Martha met Him; some said she went to the tomb & came after her; Mary worshipped Jesus & asserted that He would have prevented Lazarus' death, if He were there; the crying of Mary (& those w/ her) moved Jesus w/ empathy, so He asked where they put Lazarus; they said <i>Come & see</i> ; JC also wept, so some said He greatly loved Lazarus; others asked why He let Lazarus die (since He healed a blind man)
Raising Lazarus 11:38-57: He said to open tomb; Martha mentioned the stench; He reminded about God's glory, if she believed He'd raise Lazarus; they opened it; He thanked God for always hearing Him (saying this) so they might believe that He sent Him; He told Lazarus, <i>Come out</i> ; he did so while bound, so He said to free him; many believed; others told Pharisees (who met w/ Sadducees) to stop Him, because popular belief might make Rome take their position & nation; Caiaphas urged that He die for nation (prophecy His death would give Jewish bels life & gather them in one flock); Sanhedrin killing Him; He stayed w/ 12 at Ephraim; earlybirds to feast said He'd avoid feast, because of APB