



# Jesus, the King

## Lesson 18 John 11:47 - 12:22

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### REVIEW

1. In last week's lesson, we saw Jesus as the Resurrection and the Life through the seventh sign of the Gospel of John, the raising of Lazarus from the dead.
2. In response to this miracle, many believed on Him. Others, however, went to the Pharisees to tell them what Jesus had done.

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### LESSON OBJECTIVES

1. In this lesson, we will see Jesus as a rejected King because the chief priests and Pharisees responded with great contempt toward the news of this miracle.
2. We will also see Jesus as the proven King because many believed on Him as a result of seeing Lazarus post-resurrection.
3. Jesus enters Jerusalem for the Passover feast and is greeted with worship by the Jews. This proves He is Jesus, the triumphant King.

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### THE REJECTED KING (11:47-57)

#### A. The Sanhedrin - 11:47-53

1. This council assembled as a result of the report from 11:46 - 11:47-48

**11:47** "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. **48** If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

2. The Sanhedrin "consist[ed] of 71 members, namely, prominent members of the families of the high priest, elders and scribes. The more important causes came up before this tribunal. The Roman rulers of Judea permitted the Sanhedrin to try such cases, and even to pronounce sentence of death, with the condition that such a sentence would be valid only if confirmed by the Roman procurator."<sup>1</sup>
3. "Though subject to Roman control, the Sanhedrin was the highest judicial body in Israel and executed judicial, legislative and executive powers at that time."<sup>2</sup>
4. The Sanhedrin "claimed the right of regulating all the affairs of religion."<sup>3</sup>
5. Their dilemma
  - a. They acknowledged the miracles of Jesus - 11:47
    - i. "Miracles" means "a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's."<sup>4</sup>

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<sup>1</sup> W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1968), 132.

<sup>2</sup> John MacArthur, *The MacArthur Study Bible* (Nashville: Thomas Nelson Publishers, 1997), 1607.

<sup>3</sup> Albert Barnes, *Notes on the New Testament, Luke and John* (Grand Rapids: Baker Book House, 2005), 303.

<sup>4</sup> Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 573, ref. 4592.

- ii. If they acknowledge His miracles, why would they rise up against Him rather than receive Him as the Messiah?
  - a) Perhaps they saw Him as an impostor who worked miracles - **Matthew 24:24; Exodus 7:11-12; Deuteronomy 13:1-4**
  - b) Perhaps to “save face” because they had been Jesus’ staunchest opponents and to maintain their religious and political power
- b. “If we leave him alone, all men will believe on Him.” “All men among the Jews, the whole nation”<sup>5</sup> - **11:48**
- c. The Jews’ acceptance of Jesus as King would ultimately lead to the diminishing of the Sanhedrin’s power, for doing so would lead to conflict between Rome and the Jews - **11:48b**

6. Their motivation was to maintain their power and influence - **11:48**

7. Caiaphas’ prophecy and the action of the council - **11:49-53**

**11:49** “And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, **50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. **51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; **52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. **53** Then from that day forth they took counsel together for to put him to death.”

a. “*Ye know nothing at all*”. He is referring to the issue at hand of what to do with Christ - **11:49**

b. “*It is expedient for us*” means “to be profitable”<sup>6</sup> - **11:50**

c. “Jesus should die to spare our nation”

d. “*This spake he not of himself*”. “Though he uttered what proved to be a true prophecy, yet it was accomplished in a way which he did not intend. He had a wicked design...Yet, wicked as he was, and as little as he intended it, God so ordered it that he delivered a most precious truth respecting the atonement.”<sup>7</sup> He actually prophesied

i. “Jesus would die for the nation” - **11:51**

ii. “He would die not only for the Jews, but the Gentile nation as well” - **11:52; 10:16**

e. They sought to kill Jesus - **11:53**

B. Jesus walked no more openly among the Jews (knowing His messianic time frame) - **11:54**

**11:54** “Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.”

C. The environment of the final Passover - **11:55-57**

**11:55** “And the Jews’ passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. **56** Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? **57** Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.”

<sup>5</sup> Barnes, 303.

<sup>6</sup> A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 208.

<sup>7</sup> Barnes, 304.

1. Everyone was coming to Jerusalem and preparing for the Passover - 11:55
  2. They sought His life - 11:56-57
    - a. They were looking for Him and wondering whether or not He would come to the Passover - 11:56
    - b. They issued a “warrant” on Jesus - 11:57
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## THE PROVEN KING (JOHN 12:1-11)

### A. Setting

#### 1. Timing - 12:1

**12:1** “Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.”

- a. Passover was near - 12:1, 11:55
- b. Six days before Passover
- c. Lazarus was just raised from the dead - 11:43-44

#### 2. There was an excitement in the air about the raising of Lazarus

#### 3. There was undoubtedly a “heaviness” in the air in light of the Jewish leaders’ commandment to the people to give up Jesus’ location - 11:57

### B. The honor of Bethany was that Lazarus had been raised. This miracle puts Bethany on the map. - 12:1

### C. The actions of people toward the King - 12:2-8

**12:2** “There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. **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. **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? **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. **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.”

#### 1. Martha served - 12:2

#### 2. Lazarus was sitting at the table

#### 3. Mary - 12:3

- a. Anointed the feet of Jesus with twelve ounces of spikenard (very expensive, precious)
- b. Wiped His feet with her hair - 1 Corinthians 11:15
- c. She filled the house with the odor of her worship - Revelation 5:8

#### 4. Judas Iscariot - 12:4-6

- a. Identification as “the one who was going to” betray Christ - 12:4
- b. Questioned the “wastefulness” of her worship - 12:5

- c. Impure heart behind his question. John's perception of Judas is seen in his description in verse 6
  - i. He didn't care for the poor
  - ii. He was a thief
  - iii. He only cared about what went into the bag
- 5. Jesus
  - a. Rebuked Judas, "*Let her alone*" - 12:7
  - b. Reminded them - 12:7b-8
    - i. "She is doing this for my burial" (though she may not have understood that at the time). Nothing in Scripture indicated that she knew Jesus was about to die. Jesus used her worship to point to His death and burial.
    - ii. "The poor are with you always." There is a time and place to give to the poor, but we should never pass up an opportunity to give glory and honor to the Lord.
    - iii. "I am not with you always" (physically)
- 6. Other Jews - 12:9-11
 

12:9 "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. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus."

  - a. Others came to see Lazarus, not Jesus only - 12:9
  - b. "Went away believing." The miracle had achieved the end toward which Jesus had prayed in John 11:42 - 12:11
- 7. Chief Priests. They wanted to kill Lazarus because his presence only strengthened the case for Christ. - 12:10

## THE TRIUMPHANT KING (12:12-22)

### A. Setting - 12:12

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

1. "*The next day*" was five days before Passover
2. Many "*people...heard that Jesus was coming to Jerusalem*"

### B. Jesus worshipped as the Triumphant King - 12:13-15

12:13 "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. 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."

1. Sang the 118<sup>th</sup> Psalm - 12:13; Psalm 118:22-29
2. "*Hosanna*" "means 'save now,' or 'save, I beseech thee.' It is a Syriac word, and was a form of acclamation among the Jews...Their use of it on this occasion was a joyful acclamation, and an invocation of the divine blessing by the Messiah."<sup>8</sup>
3. Riding on a young foal fulfilled the prophecy of Zechariah 9:9 about the first advent of the Messiah - 12:14-15

<sup>8</sup> Albert Barnes, *Notes on the New Testament, Matthew and Mark* (Grand Rapids: Baker Book House, 2005), 216.

**C. The disciples did not understand these events until after Jesus was glorified - 12:16**

**12:16** “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.”

**D. The raising of Lazarus was the catalyst for this celebration. It showed the disparity between the omniscience of Christ in that miracle and the lack of understanding of Mary and Martha 12:17-18, 11:4, 21, 32**

**12:17** “The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. **18** For this cause the people also met him, for that they heard that he had done this miracle.”

**E. The indignation of the Pharisees - 12:19**

**12:19** “The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.”

1. “Our efforts have accomplished nothing”
2. “Everyone is following Him”

**F. The inquisitive Greeks - 12:20-22**

**12:20** “And there were certain Greeks among them that came up to worship at the feast: **21** The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. **22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.”

1. Their identity
  - a. Possibly Jews who spoke the Greek language and dwelt in some of the Greek cities. Jews were scattered throughout Asia Minor, Greece, Macedonia, Egypt, etc.
  - b. They were Greek proselytes
  - c. They “were still Gentiles and idolaters, who came to bring offerings to Jehovah to be deposited in the temple...Pagans...frequently attended the great feasts of the Jew. Hence the outer court of the temple was called *the court of the Gentiles*”<sup>9</sup>
2. They came to worship at the feast - 12:20
3. They wanted to see Jesus - 12:21

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## LIFE LESSONS

1. Share the miracles of Christ. Though some, like the Pharisees, will reject Christ even in the face of incredible evidence, others will believe!
2. Be sincere in your worship of Jesus Christ. Jesus honors the worship of those who are sincere.
3. Our worship to Jesus should be costly.
4. The raising of Lazarus, a real event, should confirm our faith in the power of Christ. As such, we should sing His praises.

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<sup>9</sup> Barnes, Luke and John, 308.