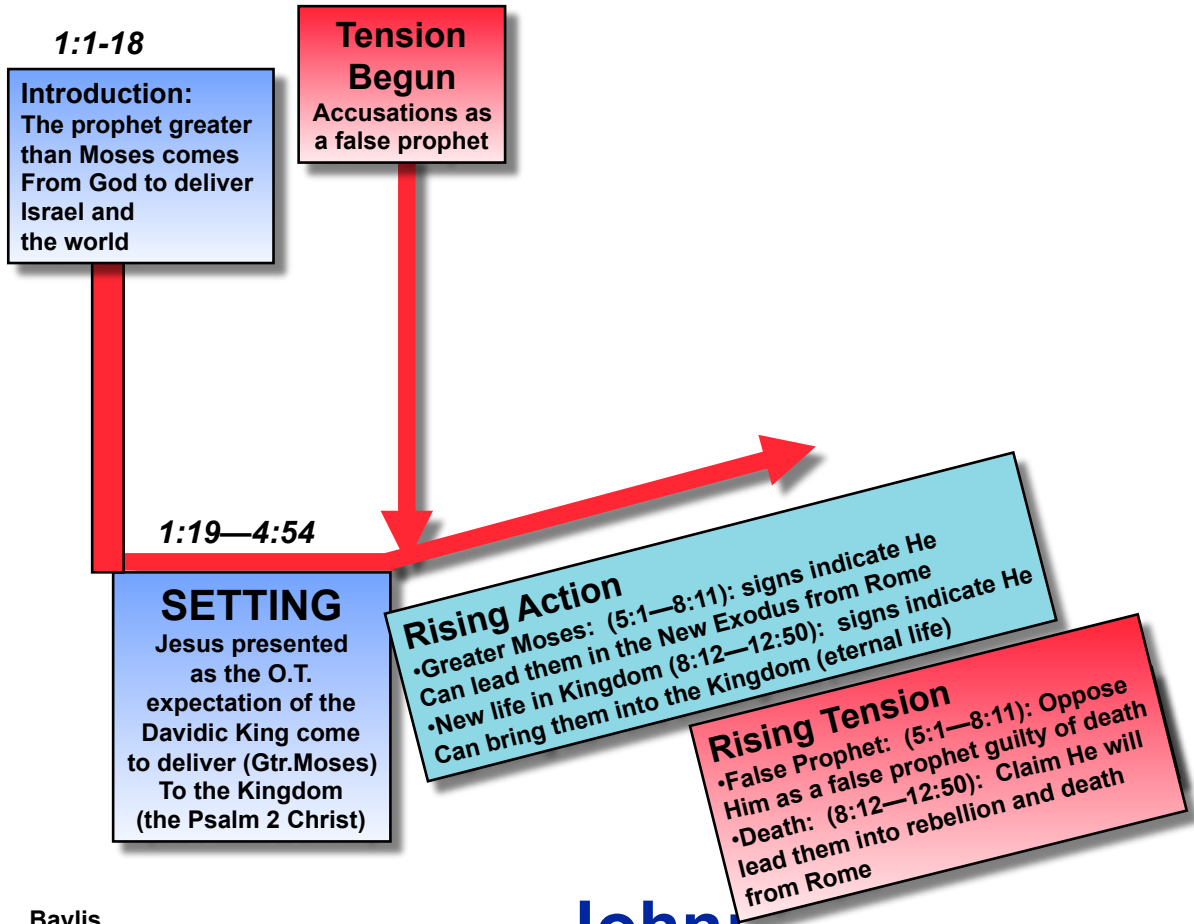
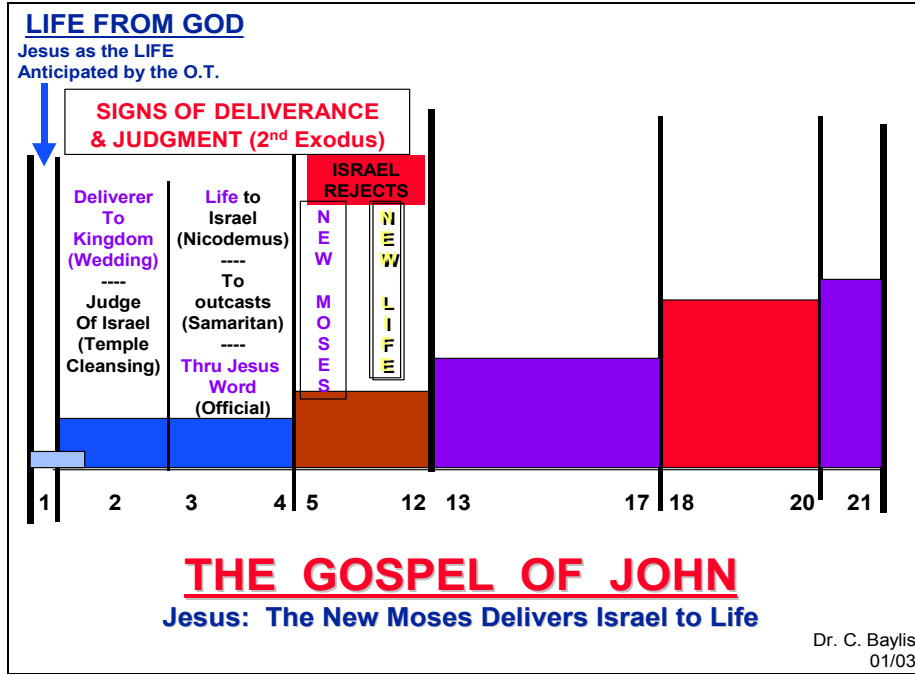


JOHN 11:55--12:50



John:

Signs to Follow the New Moses in the New Exodus



### Previous Context

#### **I. Prologue: The Revelation of Life from God (1:1-19).**

**had two witnesses:**

- **The Old Testament anticipated Him (represented by John the Baptist).**
- **The Apostles were eyewitnesses to His words works as fulfillment of the Old Testament prophecies.**

**And two responses:**

- **rejected the condemned world and His own nation Israel,**
- **received by those who believe in His Word**

#### **II. The New Life in Christ is presented to Israel but rejected though many believe and become children of God (1:19—12:50)**

**A. Jesus reveals Himself through words, works and signs as the fullness of the Old Testament to individuals (1:19--4:54).**

**B. Jesus confronts the nation Israel which examines and rejects Jesus' claim to be the fullness of the Old Testament in the keeping of the Law (5--12).**

- 1. Jesus claims to be the fullness of God's revelation, the Greater Prophet of whom Moses spoke in Deut. 18:15,18 (5—8:11).**
  - 2. Jesus demonstrates that He is the fullness of the Genesis 1 Light which is Life by healing a blind man and raising Lazarus to life (8:11—11:57).**
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**JOHN 11:55--12:50**

**3. The Jews reject Jesus as they did Moses, while some accept Him (11:55—12:50).**

In this chapter lies the bottom of the book as the Jews reject Jesus, particularly in the raising of Lazarus, or the confession of Jesus as the Giver of Life from the Father. Following this rejection, Jesus will instruct His disciples in the carrying forth of His Word in light of His coming execution.

a. The Passover: The Jews reject the Lamb of God

*55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves. 56 So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?" 57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.*

b. The Preparation for His death: Mary anoints Jesus for His death

*12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. 2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. 3 Mary then took a pound of very costly perfume 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 perfume. 4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, 5 "Why was this perfume not sold for three hundred denarii and given to poor people?" 6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. 7 Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial. 8 "For you always have the poor with you, but you do not always have Me."*

c. The Jews reject by trying to put Lazarus and Jesus to death.

The Jews are hard of heart. To try to kill Lazarus again was clearly a waste of time since Jesus could raise him again. So they try to kill the source of life, Jesus, as well. Of course, they are admitting that they understand that He is the source of life in their efforts, thus showing that they “loved darkness rather than light because their deeds were evil,” that is they were from Satan, the evil one.

*9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. 10 But the chief priests planned to put Lazarus to death also,<sup>1</sup> 11 because on account of him many of the Jews were going away and were believing in Jesus.*

- d. Jesus is presented as King, the Pharisees fear His acceptance (Zech. 9:9)

Part of the theme of John is this spread of the eyewitness account of Jesus. Here the people who had seen Lazarus raised, are now testifying of Jesus and this has resulted in the crowds gathering to anoint Him as King in the Triumphal Entry. It is quite simple. The choice was between their own efforts in the Law which were inadequate and they would die in their sins, and this Man who could raise from the dead into the Kingdom according to Daniel 12:2.

*12 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees<sup>2</sup> and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD<sup>3</sup>, even the*

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<sup>1</sup> The fact that Lazarus was alive testified to Jesus' ability to raise from the dead, and thus do what He said.

<sup>2</sup> Lev. 23:40 mentions palm branches as part of the rejoicing during the Feast of Tabernacles. While it was not the time for the feast, nevertheless the fullness would be the Kingdom (Zech. 14) and thus it may be that the people were anticipating Jesus to bring in the Kingdom much as Peter desired to build booths when Moses and Elijah appeared on the Mount of Transfiguration.

<sup>3</sup> Psalm 118:25 is a Messianic reference containing also the reference to the cornerstone which the builders rejected.

*King of Israel." 14 Jesus, finding a young donkey, sat on it; as it is written, 15 "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."<sup>4</sup> 16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. 17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him. 18 For this reason also the people went and met Him, because they heard that He had performed this sign. 19 So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."*

- e. The Greeks seek for Jesus (Zech. 9:10)

*20 Now there were some Greeks among those who were going up to worship at the feast; 21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." 22 Philip came and told Andrew; Andrew and Philip came and told Jesus. 23 And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified.*

- f. Jesus forecasts the necessity of His death for life to come

*24 "Truly, 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. 25 "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.*

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<sup>4</sup> Zech. 9:9: "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey." Note the difference in the quotation. Instead of "Rejoice greatly", is "Fear not." It leaves out "He is just and endowed with salvation, humble . . . donkey . . . the foal of a donkey" and states only "seated on a colt." The question is why 'fear not' is substituted for 'rejoice'. The Hebrew is clearly 'to rejoice'. It could be that the emphasis is changed to accompany John's context of the removal of fear of judgment, John 3:18,36, however, the use of "fear" in the gospel is normally used in the sense of "fear of the Jews" which is in opposition to open belief and public confession (Jn. 6:19, 6:20, 7:13, 9:22, 12:15, 19:8 (Pilate fears Jesus), 19:38, 20:19). Thus it would seem that this is fear of openly praising Jesus at His announcement,

*26 "If anyone serves Me, he must follow Me;<sup>5</sup> and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.*

- g. Jesus announces the time has come for His revelation as the Lamb of God

*27 "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. 28 "Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." 29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him." 30 Jesus answered and said, "This voice has not come for My sake, but for your sakes. 31 "Now judgment is upon this world; now the ruler of this world will be cast out. 32 "And I, if I am lifted up<sup>6</sup> from the earth, will draw all men to Myself." 33 But He was saying this to indicate the kind of death by which He was to die.*

- h. The crowd responds in objection to His death according to the Scriptures (errantly)

*34 The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"*

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<sup>5</sup> This “follow me” is particularly related to the willingness to die for the sake of the Father’s commandment, which is of course, to believe in the Son, for oneself and the sake of others. “Follow me” is often misunderstood as to imitate Jesus’ goodness in works. However, it is Jesus as a Human is clearing the way for us, as the Elder Brother, and thus we will follow Him in His suffering, and follow Him in resurrection from the dead.

<sup>6</sup> See Isaiah 52:13: “Behold, My servant will prosper, He will be high and lifted up, and greatly exalted.”

ιδου συνήσει ο παῖς μου και ύψωθήσεται και δοξασθήσεται σφόδρα

הנה ישפיל עבדי ירום ונשא וגבה מאד:

- i. Jesus responds that they should believe in Him while His presence is there

*35 So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. 36 "While you have the Light, believe in the Light, so that you may become sons of Light."*

- j. The Jews do not respond in belief, but rebel like Israel of old to the preaching of repentance

*These things Jesus spoke, and He went away and hid Himself from them. 37 But though He had performed so many signs before them, yet they were not believing in Him. 38 This was to fulfill the word of Isaiah the prophet which he spoke: "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?" 39 For this reason they could not believe, for Isaiah said again, 40 "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM." 41 These things Isaiah said because he saw His glory, and he spoke of Him.<sup>7</sup>*

- k. Some believe but not openly for fear

*42 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; 43 for they loved the approval of men rather than the approval of God.*

- l. Jesus explains belief in Him as the approval of God, but judgment to the one who rejects His word (12:44-50).

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<sup>7</sup> This is another reference to the anticipatory nature of the Old Testament. For while the prophecy was immediately applicable to the days of Isaiah's preaching and the O.T. Israel, nevertheless it would not be ultimately fulfilled until the ultimate prophet came and called them to repentance and God hardened their hearts. Note that this generation of Israelites was unchanged from the day Isaiah called on them to repent ("turn" from Deuteronomy 30:1-6).



*44 And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 45 "He who sees Me sees the One who sent Me. 46 "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. 47 "If anyone 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. 48 "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. 49 "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 50 "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."*