

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.

Isaiah 28:10

First Love Ministries, Inc.
PRAYER STUDY #200
THE GOSPEL ACCORDING TO JOHN
CHAPTER 12

1. Jesus anointed by Mary of Bethany.
2. Jesus enters the city of Jerusalem.
3. Jesus foretells His crucifixion.

PART ONE-VERSES 1-11

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.
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 odor of 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.**
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 priest 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.

This costly perfume was made in India and then transported throughout the known world. A pound of this perfume cost 300 days of salary. Spikenard normally was used only to anoint the heads of kings and nobility. To even

possess this expensive perfume indicated that the family was well-off. Mary takes this act of anointing the Master's feet a step further. The fact that she did this at His feet was a very humble act. She then dries His feet with her hair. In those days a woman's hair represented her glory (1st Corinthians 11:15). Therefore this act was not only one of deep love but again one of extreme humility-certainly the greatest act of humility that Mary could have shown. In addition, no respectable Jewish woman would have let her hair down in public. Only prostitutes would have been seen without their hair tied up. Mary was a very godly and proper Jew, but her love for Jesus was greater than her fear of being judged for her unusual actions.

This use of this costly gift greatly pleased the Lord but angered Judas. He certainly was operating in a religious spirit. Judas cared nothing about the poor, but the fact that the group of disciples had a treasurer who carried a money bag indicates that Jesus not only performed miracles and supernatural signs and wonders but also did practical acts of love such as give money to the poor.

Lazarus of Bethany is only mentioned in the book of John. What happened to him, after his resurrection, is unknown? He seemingly was a quiet man who shunned the limelight. Perhaps he was killed by the Jewish leaders. They were so threatened by his walking testimony of the power of Jesus. It is interesting to note that to this day Bethany is known as el-Azariyeh, which is derived from the name Lazarus.

PART TWO-VERSES 12-22

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.
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.
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.
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.

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

Passover, Pentecost and Tabernacles were the three feasts that Jews were required to observe. To observe Passover Jews came from all over the world. To this day, Jews who have to observe Passover in foreign lands say to one another: "Next year in Jerusalem." William Barclay tells us that the Jewish word *Hosanna* meant *Save now!* He says that these people were saying something akin to *God save the King!*," and were greeting Jesus as a conqueror. But this is the very thing that Jesus refused to be.

Barclay further tells us that the significance of Jesus riding on a donkey is two fold. First, He is fulfilling prophecy about the Messiah from Zechariah 9:9, and secondly, He is telling the people that He was not coming intent on war but was coming as the Prince of Peace. A donkey in the Middle East is considered a noble animal and one on which kings rode. They rode on a horse when they were intent on war but a donkey when they came in peace.

Remember that this act of Jesus was very courageous and full of love. He knew He was an outlaw to the Jewish authorities, but He loved the people so much that He wanted to appeal to them one last time in Jerusalem.

The irony of the statement from the Pharisees that "the whole world has gone after Him" reminds us of John 3:16. Indeed, even in the next verse, Greeks come seeking for Jesus, hinting of a Gospel that will go to the whole world.

PART THREE-VERSES 23-50

23. And Jesus answered them, saying, **The hour is come that the Son of man should be glorified.**
24. **Verily, verily I say unto you, Except a corn of wheat fall in to the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.**
25. **He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.**
26. **If any man serve Me, let him follow Me, and where I am, there shall also My servant be. If any man serve Me, him will My Father honor.**

27. Now is My soul troubled, and what shall I say? Father, save Me from this hour, but for this cause came I unto this hour.
28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.
29. The people therefore, that stood by, and heard it, said that it thundered. Others said, An angel spake to Him.
30. Jesus answered and said, This voice came not because of Me, but for your sakes.
31. Now is the judgment of this world. Now shall the prince of this world be cast out.
32. And I, if I be lifted up from the earth, will draw all men unto Me.
33. This He said, signifying what death He should die.
34. The people answered Him, We have heard out of the law that Christ abideth forever, and how sayest thou, The Son of man must be lifted up? Who is this Son of man?
35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.
36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed and did hide Himself from them.
37. But though He had done so many miracles before them, yet they believed not on Him.
38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?
39. Therefore they could not believe, because that Esaias said again,
40. He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart and be converted, and I should heal them.
41. These things said Esaias, when he saw His glory and spake of Him.
42. Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue,
43. For they loved the praise of men more than the praise of God.
44. Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me.
45. And he that seeth Me seeth Him that sent Me.
46. I am come a light into the world, that whosoever believeth on Me should not abide in darkness.

47. And if any man hear My words and believe not, I judge Him not, for I came not to judge the world, but to save the world.
48. He that rejecteth Me and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.
49. For I have not spoken of Myself, but the Father, which sent Me. He gave Me a commandment, what I should say, and what I should speak.
50. And I know that His commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto Me, so I speak.

Daniel 7:1-8 describes world powers and kingdoms of the Assyrians, the Babylonians, the Medes, and the Persians. They were so savage that they could be described only as different wild animals: the lion with eagle's wings, the bear with three ribs between his teeth, the leopard with four wings and four heads, and the terrible beast with iron teeth and ten horns. At the conclusion of these kingdoms was to come a new power that was to be gentle, humane and gracious, and that power was symbolized by a son of man. When this happened, the Jews believed that tiny Israel would be the master of the whole world. This would be a Golden Age for the Jews when God sent this Son of Man with divine power that no kingdom would be able to stand up to. When Jesus said that the hour had come for the Son of Man to be glorified, the Jews were thinking along the lines that their Golden Age had arrived. What Jesus meant was that He would be glorified by being crucified and instead of the conquest of armies there would be the conquest of the cross.

The Jews completely missed the message of Jesus. He told them that only by dying could we really live. He meant soulish death, i.e. the death of our personal ambitions and selfish aims. He warns us that we should not be moved by selfishness or desire for security but by a heart to serve others.

In this passage John tells us of Jesus' tension, knowing that He is going to face a cross and death. Unlike the other Gospels John does not tell of the agony in Gethsemane. Here Jesus starts out a troubled man, but He ends up a triumphant Man ready to be obedient all the way to the cross. What happened between his tension and his triumph? His Father spoke to Him.

Esaias is, of course, the prophet Isaiah. The first passage from Isaiah is found in Isaiah 53:1-2. The second, which is more troubling, is found in Isaiah 6:9-10. It seems to say that people's unbelief is due to God's

action. This is not an accurate interpretation. Barclay tells us, “ We must understand this passage to mean, not that God predestined certain people to unbelief, but that even unbelief can be used to further God’s eternal purposes.

Verses 42-43 don’t need any interpretation. They are a sad commentary on the lives of many Christians even today who believe but had rather please men that follow the Words of Christ.

These last verses, 44-50, are Jesus’ last words of public teaching. From now on He will teach only His disciples. He does speak to Pilate, but He no longer speaks to the public at large.

WEDDING MUSIC Kirk Talley and Phil Cross

Chorus

Is that wedding music I hear?
The bride’s adorned and ready to appear
There’s heavenly preparation for the wedding celebration
Is that wedding music that I hear?

Verse 1

The family is preparing for a wedding
All have been invited to attend
The bride is standing ready
Waiting for the signal
When the Groom says rise my children come on in

Verse 2

Soon we’ll rise to leave this land of sorrow
For that ceremony in the air
The Father then will lead us
Thru the Holy land of splendor
Have you made your preparation to go there?

Finale

There’s heavenly preparation for a wedding celebration
Is that wedding music?
Oh, is that wedding music that I hear?