



That You May

BELIEVE

“THE HOUR HAS COME—”
[Conclusion of Jesus’ Public Ministry]

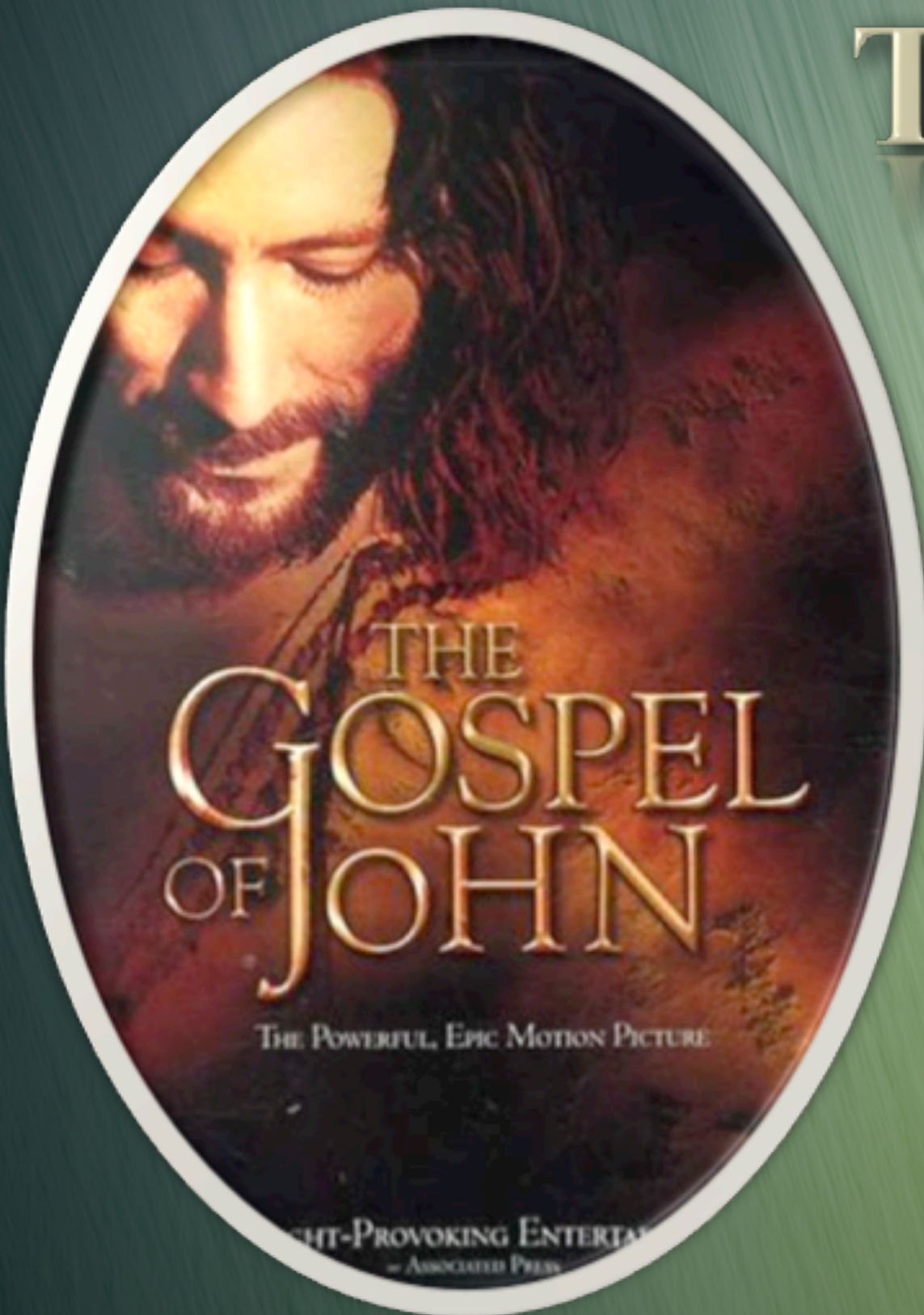
JOHN 12:1–36

"The Hour Has Come"

THEME

John 20:30-31 (NKJV)

³⁰ And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.



"The Hour Has Come"

CONCLUSION OF JESUS' PUBLIC MINISTRY

➤ With the story of the raising of Lazarus from the dead, John has set the stage for the final days of Christ's ministry on earth . . .

- (1) The anointing (12:1–8)
- (2) Plot to kill Lazarus (12:9–11)
- (3) The triumphal entry (12:12–19).
- (4) The fruitful grain of wheat (12:20–26).
- (5) Jesus speaks of His death (12:27–36)
- (6) Jewish national unbelief & Jesus' response (12:37–50).



"The Hour Has Come"

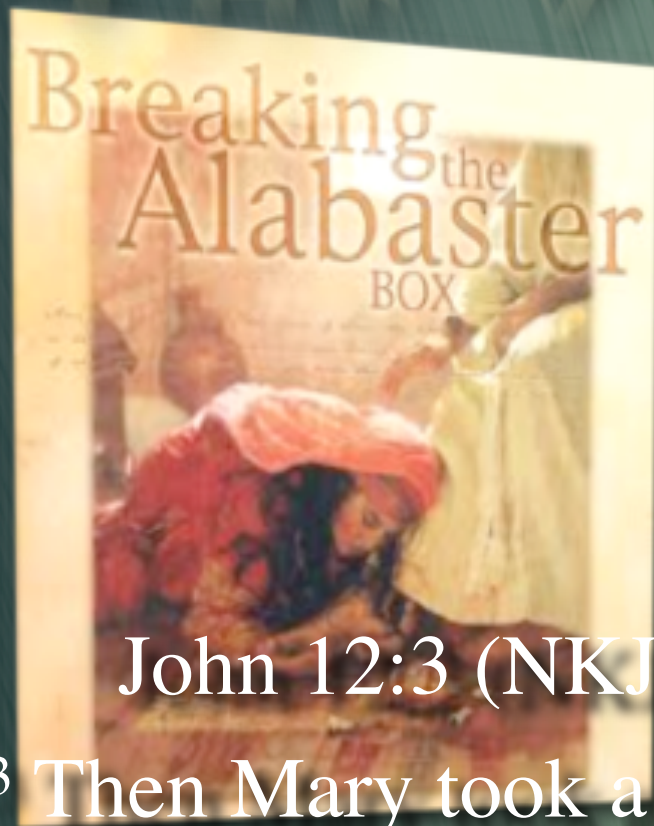
THE ANOINTING (12:1–8)



- ◆ Six days before the Passover – Jesus returns from Ephraim (11:54) to Bethany, where Lazarus lived, and attended a dinner in His honor with Mary, Martha, and Lazarus.
- ◆ Matthew & Mark writes that the place was Simon the Leper's home (Mat 26:6; Mark 14:3).
- ◆ The relationship of this family to Simon is not known, but it must have been close since Martha served.

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THE ANOINTING (12:1–8)



³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

◆ **Mary anoints Jesus - (3)**

◆ "Having an alabaster flask of very costly oil of spikenard" – (Mat 26:7; Mark 14:3)

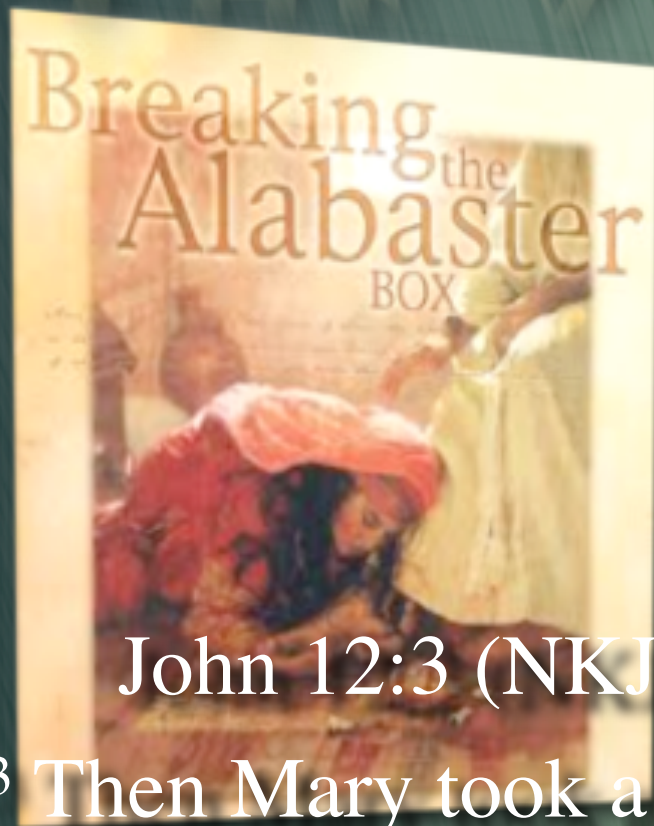
✳ **Alabaster flask** – a small stone flask, containing about a pint sealed with wax

✳ **Very costly** – the value was about 300 denarii, which represented about 300 days labor wages.

✳ **Oil of Spikenard** – of costly perfume made of aromatic oil from a rare plant root native to northern India.

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THE ANOINTING (12:1–8)



³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

◆ **Mary anoints Jesus - (3)**

◆ "Anointed the feet of Jesus, and wiped His feet with her hair." –

✦ Mary broke the seal of the stone flask & anointed Jesus' feet & head. (cf. Mat 26:7; Mark 14:3).

✦ Anointing a guest's head was not uncommon at festive Jewish meals (cf. Ps. 23:5; Luke 7:46)

✦ Mary's lavish gift expressed her love, appreciation & faith to Jesus – (Mat 26:1,2,12; e.g. Mt 16:21; 17:22; 20:18),

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THE ANOINTING (12:1–8)

John 12:4–6 (NKJV)

⁴ But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, ⁵ "Why was this fragrant oil not sold for three hundred denarii 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 money box; and he used to take what was put in it.

◆ Judas instigates criticism - (4)

- ✳ Judas was the originator of the criticism – we are told the real motive behind the idea – (12:6)
- ✳ Judas' criticism was adopted by others – for Mark says "they criticized her sharply" – (Mark 14:5; cf. Mat 26:8,9)
- ✳ Evil quickly spreads, and even leaders can be carried along by Satan's tools.

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THE ANOINTING (12:1–8)



John 12:7–8 (NKJV)

⁷ But Jesus said, "Let her alone; she has kept this for the day of My burial. ⁸ For the poor you have with you always, but Me you do not have always."

◆ Mary did what she could while she could - (7,8)

- ✳ Jesus defends Mary's act of love and devotion – "she has done a good work ... she has done what she could" – Mat 26:10; Mark 14:6,8
- ✳ This is in anticipation of His burial – she didn't wait until His death to show her love and devotion – Mat 26:12; Mk 14:8,9

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THE ANOINTING (12:1–8)



John 12:7–8 (NKJV)

⁷ But Jesus said, "Let her alone; she has kept this for the day of My burial. ⁸ For the poor you have with you always, but Me you do not have always."

- ◆ **Mary did what she could while she could - (7,8)**
- ✳ The contrast in verse 7 is not between Jesus and the poor but between the words always and not always.
- ✳ He would not be with them much longer - (Mat 17:22; 20:18,19; 26:1,11; John 12:8)
- ✳ Opportunities to help the poor will always be present.

"The Hour Has Come"

PLOT TO KILL LAZARUS (12:9-11)



John 12:9–11 (NKJV)

⁹ Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. ¹⁰ But the chief priests plotted to put Lazarus to death also, ¹¹ because on account of him many of the Jews went away and believed in Jesus.

“The Hour Has Come”

THE TRIUMPHAL ENTRY (12:12–19)

John 12:12–13 (NKJV)

¹² The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took branches of palm trees and went out to meet Him, and cried out: “Hosanna! ‘Blessed is *He who comes in the name of the Lord!*’ The King of Israel!”



"The Hour Has Come"

THE TRIUMPHAL ENTRY (12:12–19)



◆ Welcoming The Messiah - (12,13)

- ✧ Thousands of Galilean pilgrims had come to the Passover – were they still expecting a political Messiah (6:15)
- ✧ Waving their palm branches, symbols of victory, the people were shouting Hosanna which in Hebrew means “Please save” or “Save now” (cf. Ps. 118:25,26).

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THE TRIUMPHAL ENTRY (12:12–19)



◆ Welcoming The Messiah - (12,13)

- ✧ They ascribed messianic titles to Him: He who comes (lit., "the Coming One"; cf. John 11:27) and the King of Israel.
- ✧ His manner of entry fulfilled Zechariah's prophecy – "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt." – (Zech. 9:9)
- ✧ The disciples later realize the significance – (12:16)

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THE TRIUMPHAL ENTRY (12:12–19)



◆ Welcoming The Messiah - (12,13)

- ✧ 12:17–18. The size of the crowd kept increasing.
- ✧ The mass reception of Jesus frustrated the Pharisees – They “were looking for some sly way to arrest Jesus ‘But not during the Feast, – they said, ‘or the people may riot’ ” (12:19; Mark 14:1–2).
- ✧ Pessimistically they acknowledged, The whole world has gone after Him – (12:19)

"The Hour Has Come"

THE FRUITFUL GRAIN OF WHEAT (12:20–26).

◆ **Death Precedes Glory!**

- ✧ The wheat analogy (v. 24) illustrates a general paradoxical principle: death is the way to life. In Jesus' case, His death led to glory and life not only for Himself but also for others.
- ✧ In the case of a disciple of Jesus, the principle is similar. A believer should undergo a spiritual death to self (Rom. 6:1–14; 2 Cor. 5:14–15; Gal. 6:14; Rom 8:17).



"The Hour Has Come"

JESUS SPEAKS OF HIS DEATH (12:27-36)

◆ **Death Precedes Glory!**

- ✧ Jesus willingly expresses His submission to the will of the Father in the words, Father, glorify Your name!
- ✧ The Father then spoke from heaven in a thunderous voice, confirming His working in Jesus both in the past and in the future. The voice was audible but not all understood it (cf. v 30; Acts 9:7; 22:9).

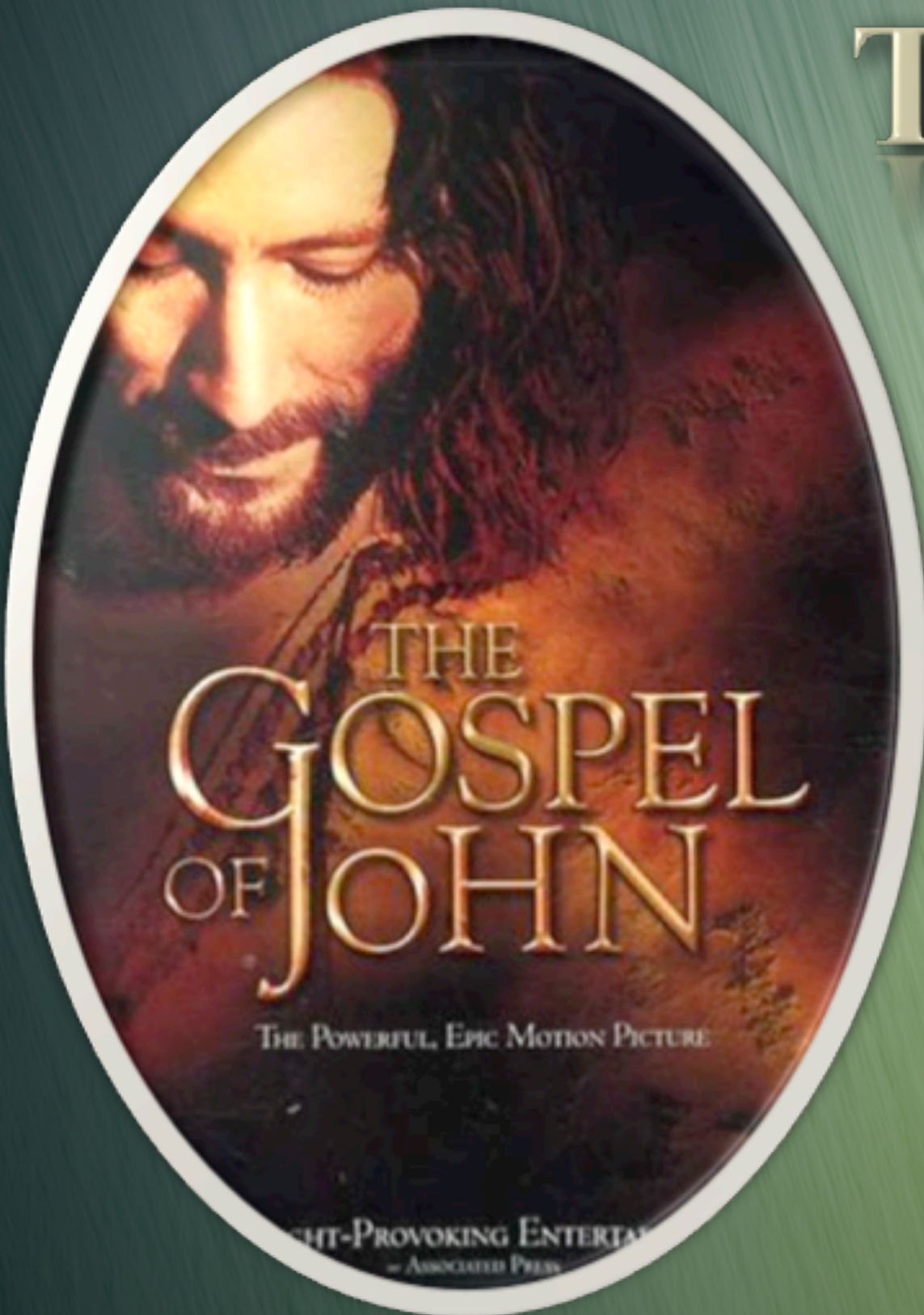


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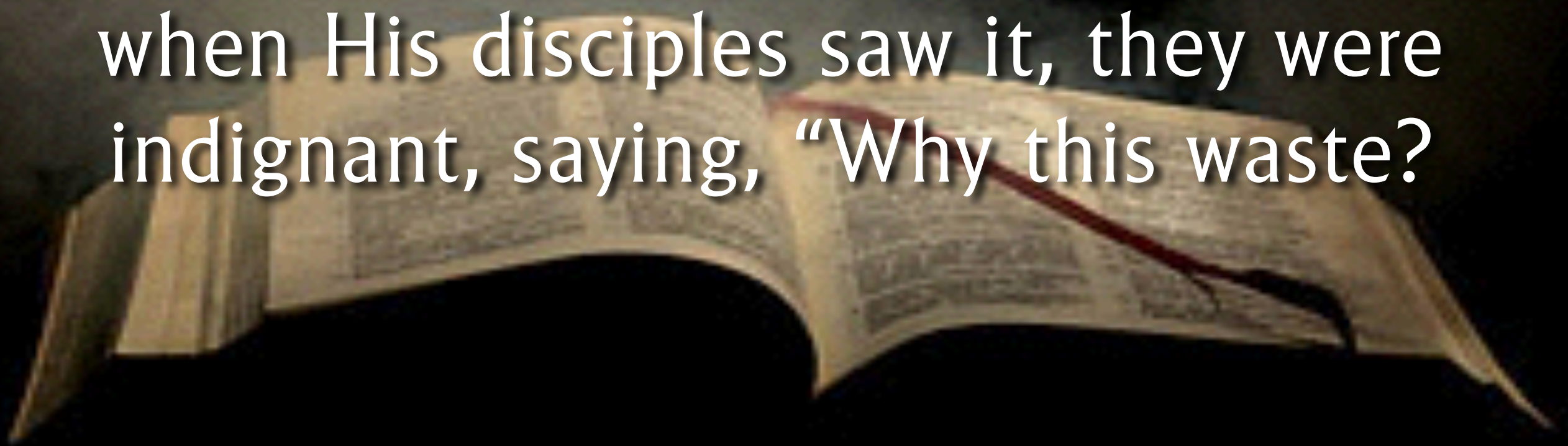
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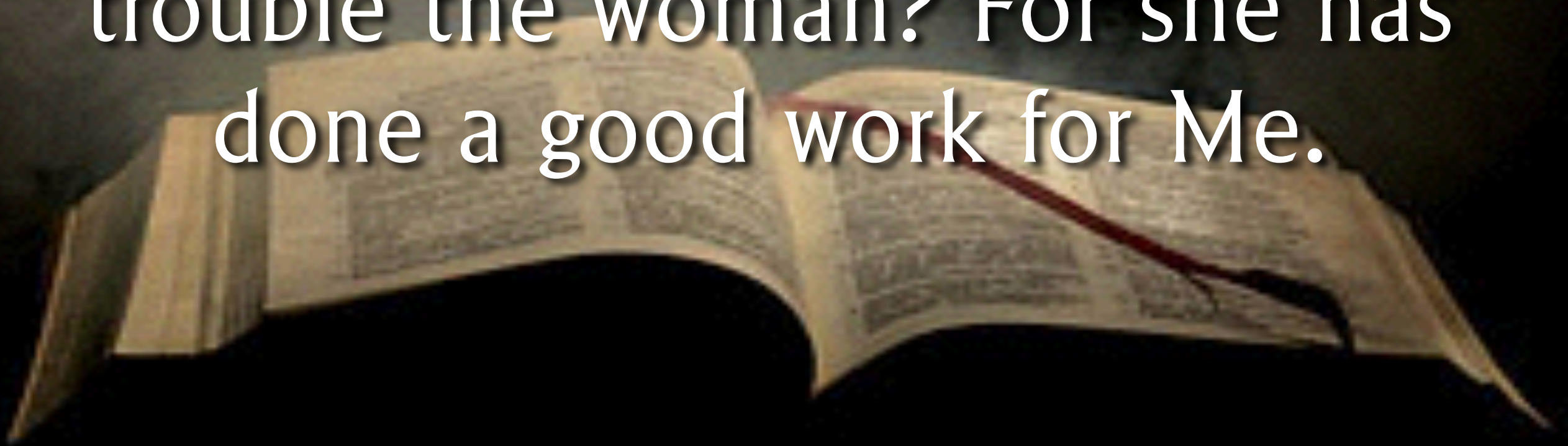
Matthew 26:6-12 (NKJV)

⁶ And when Jesus was in Bethany at the house of Simon the leper, ⁷ a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. ⁸ But when His disciples saw it, they were indignant, saying, "Why this waste?"



Matthew 26:6-12 (NKJV)

⁹ For this fragrant oil might have been sold for much and given to the poor.” ¹⁰ But when Jesus was aware of it, He said to them, “Why do you trouble the woman? For she has done a good work for Me.



Matthew 26:6-12 (NKJV)

¹¹ For you have the poor with you always, but Me you do not have always. ¹² For in pouring this fragrant oil on My body, she did it for My burial.

