

## The Gospel of John

### Lesson 9

#### John 12:12 - John 13

On Sunday morning, April 2<sup>nd</sup>, AD 30, the Lord sent two of His apostles into Jerusalem to retrieve the colt prepared and waiting to carry Him into Jerusalem that afternoon in a triumphal entry. The colt is exactly where the Lord says it will be and the owner responds just as the Lord said.<sup>104</sup> After lunch, the Lord mounts the colt and begins the two mile journey from Bethany to Jerusalem.

#### Triumphal Entry, Sunday April 2<sup>nd</sup>, AD 30

Also told in: Matthew 21:8-11; Mark 11:7-10; Luke 19:35-38

**John** <sup>12:12</sup> On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took the branches of the palm trees and went out to meet Him, and *began* to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE Lord, even the King of Israel."<sup>105</sup> <sup>14</sup> Jesus, finding a young donkey, sat on it; as it is written, <sup>15</sup> "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."<sup>106</sup> <sup>16</sup> 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. <sup>17</sup> 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*. <sup>18</sup> For this reason also the people went and met Him, because they heard that He had performed this sign. <sup>19</sup> So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

"Look, the world has gone after Him," the Pharisees say to one another in total dismay. That afternoon, the Pharisees fear that their concerns of the previous week are becoming a reality. In their private meeting they had said to one another, "If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."<sup>107</sup> When they see the response of the people as Jesus rides the colt into Jerusalem, they feel their power and their nation slipping away with every step of the colt and every chant of the crowd. "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE Lord, even the King of Israel." But Jesus does not take over the city of Jerusalem that day and He has no intention of taking over the political world either; He is simply fulfilling the prophecy about Him and begins His last week before He faces the cross of Calvary.

John does not tell us about Jesus' walk through the temple that Sunday afternoon, nor does he tell us of His weeping over Jerusalem as He sits on the Mount of Olives. In fact, John says nothing about Jesus' ministry from the triumphal ride into the city until late in the afternoon on Tuesday when the Greeks come to question Him. Here are the events that John passes over.

<sup>104</sup> Recorded in Matthew, Mark and Luke

<sup>105</sup> Psalm 118:26

<sup>106</sup> Zechariah 9:9

<sup>107</sup> John 11:49

**List of events in the life of Jesus from the other Gospels not included in John's Gospel**

EVENT	SCRIPTURE PASSAGE
Sunday - Jesus weeps for Jerusalem.	Luke 19:41-44
Monday - Jesus goes to Bethany.	Mark 11:11
Monday - Jesus curses the fig tree.	Mark 11:12-14
Monday - Jesus clears the temple for the second time.	Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46
Monday - Jesus heals many in the temple.	Matt. 21:14
Monday - The Jewish leadership seeks to kill Jesus.	Matt 21:15-16; Mark 11:18; Luke 19:45-46
Monday - Jesus leaves Jerusalem.	Matt. 21:17; Mark 11:19
Tuesday - The fig tree is withered.	Matt. 21:18-22; Mark 11:20-26
Tuesday - Jesus' authority is challenged in the temple.	Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8
Tuesday - Jesus tells the parable of the two sons.	Matt. 21:28-32
Tuesday - Jesus tells the parable of the vine growers.	Matt. 21:33-46; Mark 12:1-12; Luke 20:9-18
Tuesday - Jesus tells the parable of the wedding feast.	Matt. 22:1-14
Tuesday - The Jews question Jesus about paying taxes.	Matt. 22:15-22; Mark 12:13-17; Luke 20:19-26
Tuesday - The Sadducees question the resurrection.	Matt. 22:23-33; Mark 12:18-27; Luke 27:40
Tuesday - The scribes and Pharisees question Jesus.	Matt. 22:34-40; Mark 12:28-34;
Tuesday - Jesus questions the Pharisees about baptism.	Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44
Tuesday - Jesus warns about the scribes and the Pharisees.	Matt. 23:1-39; Mark 12:38-40; Luke 20:45-47
Tuesday - The widow puts her mite in the temple treasury.	Mark 12:41-44; Luke 21:1-4
Tuesday - The apostles admire the temple.	Matt. 24:1-2; Mark 13:1-2; Luke 21:5-6
Tuesday - Four fishermen question Jesus.	Matt. 24:3; Mark 13:3-4; Luke 21:7
Tuesday - Jesus warns the apostles of persecution.	Matt. 24:4-14; Mark 13:5-13; Luke 21: 8-19
Tuesday - Jesus predicts the fall of Jerusalem.	Matt. 24:15-28; Mark 13:14-23; Luke 21:20-24
Tuesday - Jesus teaches about His second coming.	Matt. 24:29-31; Mark 13:24-27; Luke 21:25-28
Tuesday - Jesus tells the parable of the fig tree.	Matt. 24:32-33; Mark 13:28-29; Luke 29-31
Tuesday - Jesus warns the apostles to be alert.	Matt. 24:34-51; Mark 13:30-37; Luke 21:32-36
Tuesday - Jesus tells the story of the ten virgins.	Matt. 25:1-13
Tuesday - Jesus tells the parable of the talents.	Matt. 25: 14-30
Tuesday - Jesus warns about the coming judgment.	Matt. 25:31-46
Tuesday - Jesus predicts the day of His crucifixion.	Matt. 26:1-2
On Monday and Tuesday the people come early to hear Jesus teach in the temple.	Luke 21:37-38

**The troubled Jesus, Tuesday, April 4th, AD 30**

**John 12:20** Now there were some Greeks among those who were going up to worship at the feast; <sup>21</sup> these then came to Philip, who was from Bethsaida of Galilee, and *began to ask him*, saying, "Sir, we wish to see Jesus." <sup>22</sup> Philip came and told Andrew; Andrew and Philip came and told Jesus. <sup>23</sup> And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. <sup>24</sup> "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. <sup>25</sup> "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. <sup>26</sup> "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him. <sup>27</sup> "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. <sup>28</sup> "Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." <sup>29</sup> 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." <sup>30</sup> Jesus answered and said, "This voice has not come for My sake, but for your sakes. <sup>31</sup> "Now

judgment is upon this world; now the ruler of this world will be cast out. <sup>32</sup> "And I, if I am lifted up from the earth, will draw all men to Myself." <sup>33</sup> But He was saying this to indicate the kind of death by which He was to die.

The Greeks are surely not prepared for the transparent words of the Lord; neither are they expecting to hear the voice of God answering His Son. We cannot help but notice the prayer of Jesus. When He prays for the Father's help, Jesus does not draw back from the agony of the hour; He totally surrenders to the will of the Father. When the Father audibly answers Him, His voice carries through the air like the sound of thunder just as it did in Ezekiel and the Revelation.<sup>108</sup> Jesus knows the voice of the Father and it does not frighten him. The people are shocked because many of them did not hear the Father speak to Jesus at His baptism and the Father speaks to Jesus now so they will believe in Him as Savior. "If I be lifted up, I will draw all men to me," Jesus says. Just as Jesus has testified previously, He will be lifted up for all to look upon Him and believe, perhaps not while He is on the cross, but surely when He is resurrected.<sup>109</sup>

**John 12:34** 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?"<sup>110</sup>

The Lord's words do not ring true to their understanding of the Messiah's coming. According to their understanding, when He does come, the Messiah is to reign forever and ever. If it is true that He must be lifted up, they are wondering if He is the one they are watching for according to the Scriptures. They understand that the Son of Man is the Messiah, but they are not sure Jesus is the Son of Man because in their theology the true Son of Man will not be crucified.

**John 12:35** 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. <sup>36</sup> "While you have the Light, believe in the Light, so that you may become sons of Light." These things Jesus spoke, and He went away and hid Himself from them. <sup>37</sup> But though He had performed so many signs before them, yet they were not believing in Him. <sup>38</sup> *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?"*<sup>111</sup> <sup>39</sup> For this reason they could not believe, for Isaiah said again, <sup>40</sup> "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." <sup>41</sup> These things Isaiah said because he saw His glory, and he spoke of Him.<sup>112</sup> <sup>42</sup> 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; <sup>43</sup> for they loved the approval of men rather than the approval of God. <sup>44</sup> And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. <sup>45</sup> "He who sees Me sees the One who sent Me. <sup>46</sup> "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. <sup>47</sup> "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. <sup>48</sup> "He who rejects Me and does not

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<sup>108</sup> Ezekiel 1, Revelation 19

<sup>109</sup> John 3:14; John 8:28

<sup>110</sup> Psalm 110:4

<sup>111</sup> Isaiah 53:1

<sup>112</sup> Isaiah 6:9-10

receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. <sup>49</sup> "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.<sup>113</sup> <sup>50</sup> "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

Every part of this passage has been covered in John's Gospel; it contains the themes of the Lord's ministry since His baptism. Some of the Sanhedrin believe but do not dare to reveal their faith in Christ for fear of being put out of the synagogue as the blind man was. Many, but not all, had believed, fulfilling Isaiah's prophecy that their hearts will be hardened against the Lord. They will plot against Him on Wednesday and decide they will lure Judas into their trap, a place where he already wants to be. John does not even mention the events of Wednesday as the other Gospel writers do. Neither does John mention the miraculous preparation of the upper room on Thursday morning or the preparation of the Passover meal. However, he is moved to write about the heart of this unique time with the Lord on the evening of Thursday, April 5<sup>th</sup>, AD 30.

#### **List of events in the life of Jesus from the other Gospels not included in John's Gospel**

<b>EVENT</b>	<b>SCRIPTURE PASSAGE</b>
Wednesday - The Sanhedrin plots to kill Jesus.	Matt. 26:3-5; Mark 14:1-2; Luke 22:1-2
Wednesday - Judas makes a bargain to betray Jesus.	Matt. 26:14-16; Mark 14:10-11; Luke 22:3-6
Thursday - Peter and John are sent to prepare for the Passover.	Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13
Thursday - Jesus and the Apostles fellowship in the upper room.	Matt 26:20; Mark 14:17; Luke 22:14

#### **Washing the Feet at the Passover meal, Thursday, April 5<sup>th</sup>, AD 30**

**John** <sup>13:1</sup> Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. <sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, to betray Him, <sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, <sup>4</sup> got up from supper, and laid aside His garments; and taking a towel, He girded Himself. <sup>5</sup> Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. <sup>6</sup> So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" <sup>7</sup> Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." <sup>8</sup> Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." <sup>9</sup> Simon Peter said to Him, "Lord, *then wash* not only my feet, but also my hands and my head." <sup>10</sup> Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*." <sup>11</sup> For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

At that time, foot washing was more than ceremonial; it was necessary for cleanliness. In Jesus' day, most of the people wore sandals.<sup>114</sup> In most homes, the owners provided their guests with water to wash their feet as well as their hands. If there was a Hebrew servant in the house, he or she would not be required to do the washing because it was such a lowly task. Therefore, when the statement is made that John the Baptist was not worthy to untie

<sup>113</sup> Deuteronomy 18:18-19

<sup>114</sup> Sandals are a type of shoe which did not keep the dust of the road off their feet.

the Lord's sandal, implying wash the Lord's feet, it meant that he was even lower than the lowest class of people on earth, even lower than those permitted to wash the feet of someone else. A family member who washes another family member's feet shows an exceptional love towards the other person. Jesus' act of washing the feet of His apostles shows the extent of His love and willingness to be the lowest of all servants.

### **Slave not greater than master**

**John** <sup>13:12</sup> So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you? <sup>13</sup> "You call Me Teacher and Lord; and you are right, for so I am. <sup>14</sup> "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. <sup>15</sup> "For I gave you an example that you also should do as I did to you. <sup>16</sup> "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.

Jesus is speaking about the dignity of service when He says, "you ought to wash one another's feet." It is not a command of service expected in the church but rather an example of the Lord's heart, motivation and desire. The apostles will never be greater than the Lord, yet they need to follow His footsteps, think His thoughts and serve as He serves.

### **Heel against the Lord**

**John** <sup>13:17</sup> "If you know these things, you are blessed if you do them. <sup>18</sup> "I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'<sup>115</sup> <sup>19</sup> "From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*. <sup>20</sup> "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

In that room that evening, not all the apostles are of like mind. There is one there whose mind is set on a different agenda. He is the one who will eat from the same small piece of bread that the Lord eats. At this point in the story, the Lord begins to tell his apostles everything that will happen before it occurs in order to increase their belief in Him. Here he tells them of the betrayal of Judas and shows them how to identify His opponent, yet they will miss the sign.

John does not tell us about the Lord's Supper, which is the next event, since the other Gospel writers cover it very well. For the apostles, the Lord's Supper was a strange addition to the Passover meal, never seen before in the 1,475 year history of the celebration. It is the New Covenant prophesied to Jeremiah over 600 years before. With the events of the next 24 hours, everything that had been thought and taught about salvation is about to change. The last step in the old law is about to be taken and the inauguration of the New Covenant is about to begin.

### **An event in the life of Jesus from the other Gospels not included in John's Gospel**

EVENT	SCRIPTURE PASSAGE
The Lord's Supper	Matt. 26:26-29 Mark 14:22-25 Luke 22:14-20

<sup>115</sup> Psalm 41:9

## The Morsel

Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23

**John 13:21** When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." **22** The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. **23** There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. **24** So Simon Peter gestured to him, and said to him, "Tell *us* who it is of whom He is speaking." **25** He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" **26** Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, *the son of Simon Iscariot*. **27** After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."

Following the Lord's Supper, the Lord takes a piece of bread, eats a portion of it, dips the rest in the sop and gives it to Judas. Had the others been watching and thinking about what the Lord had said before the Lord's Supper, they would have known that Judas was His adversary, but they did not.

## Judas' departure

**John 13:28** Now no one of those reclining *at the table* knew for what purpose He had said this to him. **29** For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. **30** So after receiving the morsel he went out immediately; and it was night.

By giving the bite to Judas, Jesus is giving Satan permission to enter him and tempt him to do the work that was predestined for the purpose of the salvation of the entire world.

## Son of Man Glorified

**John 13:31** Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; **32** if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

At last, with the departure of Judas and his surrender to the Father's will, the consummation of the glory of the Lord in His death is at hand. The death of the Lord will culminate not only in His glorification, but also in the glorification of God the Father.

## A New Commandment

**John 13:33** "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' **34** "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. **35** "By this all men will know that you are My disciples, if you have love for one another."

The Lord's love is the standard by which all love is judged. When the writer of this Gospel was old he repeated this commandment often, saying, "Because it is the Lord's commandment; and if it be fulfilled, it is enough".<sup>116</sup> Jesus is commanding mutual love

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<sup>116</sup> Jerome, *ad Galat. vi. 10*

among all the apostles and disciples "that the world may know" that He was sent by the Father for this purpose. Love is one of the proofs of discipleship. Hatred is the argument that confirms a person is not a disciple of Jesus.<sup>117</sup>

Conversations continue in the upper room including the discussion about who will be the greatest in the kingdom, Jesus' prediction that they all will deny Him and His telling Simon He will pray for him. However, but Simon and the rest of the apostles do not understand.

### **List of events in the life of Jesus from the other Gospels not included in John's Gospel**

EVENT	SCRIPTURE PASSAGE
Dispute about who will be the greatest disciple	Luke 22:24-30
Jesus predicts they will all deny him	Matt. 26:31-32 Mark 14:27-28
Jesus tells Simon he prayed for him	Luke 22:31-32

### **Peter' misunderstanding**

Matt. 26:33-35; Mark 14:29-31; Luke 22:33-34

**John** <sup>13:36</sup> Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later." <sup>37</sup> Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." <sup>38</sup> Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

Then, one of the most notable of the events occurs - the Lord's prophecy that Peter will deny Him three times before the rooster crows. Notice how the Lord uses the words of Peter, "I will lay down my life for You," and asks, "Will you lay down your life for Me?" Jesus is challenging the Peter's loyalty. Sadly, he will prove to be disloyal.

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<sup>117</sup> Tertullian, *Apol.* 39