

The Gospel of John

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Chapter Twelve

The Crisis of His Ministry

Chapter 12 can be outlined as follows:

- v. 1—11 The anointing by Mary, Jesus' popularity, and a plot to kill Him
- v. 12—19 Jesus' triumphal entry into Jerusalem
- v. 20—26 Jesus is sought by the Greeks and His response to them
- v. 27—30 Jesus and the Father
- v. 31—36 Jesus foretells judgment and salvation through Him
- v. 37—50 Jesus reveals fulfilled prophecy from Isaiah, and the Jews' reactions

Jesus still had a considerable faithful following although His popularity had decreased somewhat because He refused to align Himself with a political group (6:15) and because some of His teachings were obscure to the listeners (6:52-66). But many hoped that He would use His powers to establish a new political order to make Israel a dominant nation. As stated many times in this Gospel, Jesus faithfully followed the Father's plan as He would continue to do even through the Cross. But this time was a crisis because the forces against Him were crystallizing.

John 12:1-6

*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.*

Jesus has not yet left for Jerusalem where Passover is to be observed. Passover is celebrated on the 1st month, 14th day, and is followed by the Feast of Unleavened Bread. Following the next weekly Sabbath, the Feast of First Fruits is observed. Previous writings were rather vague as to the exact time line when introduced by such sayings as "after this" or "after these things". But now the time line is precise. Since the previous chapter contained much information about Bethany, Lazarus, and the relationship of Jesus to the family, some have wondered why John now states that this is the Bethany where Lazarus was and that Jesus had raised him from the dead. Perhaps portions of this book were being read at different locations and the exact location was needed to be specified for this reading.

This special dinner was given by Mary and Martha for Jesus. The exact purpose is not given but it may be for the Passover celebration, which would explain the “but” before John tells us that Lazarus was present.

Passover is a celebration of delivery from slavery and life, yet Mary anoints Jesus with oil for His burial. Jesus has been saying repeatedly that He will die, and Mary’s action further testifies to this truth. Guests reclined at the table to eat by resting on one arm and eating with the other so it would have been easy for Mary to anoint His feet. Spices and ointments were very costly because they had to be imported and the perfume used by Mary was worth 300 denarii (verse 5). This is approximately one year’s wages for an ordinary workman and it may have been Mary’s life savings. Wiping of his feet with her hair specified her utmost devotion and reverence and the entire house would have smelled of this fragrance.

John states that Judas was concerned with the value of the perfume and he considering it to be wasted (though his motives were much less than admirable). Since John knew of the stealing by Judas, it is likely that all the disciples knew his true motives. John had only mentioned Judas once before: *Jesus answered them, Have not I chosen you twelve, and one of you is a devil? (71) He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.* (John 6:70-71 KJV) The reply of Judas reveals a character that is weak in valuing human concerns but strong in finances.

John 12:7-11

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." (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; (11) because on account of him many of the Jews were going away and were believing in Jesus.

Jesus teaches that it is important to keep priorities. His death would be a one-time event, while helping the poor is an ongoing ministry. Mark 14:9 and Matt. 26:13 both state that this act would remain in memory of her. When John states that Mary may keep the perfume for the day of His burial, he is revealing that Jesus was thinking considerably about His impending death on the Cross and His resultant burial. It may be that Jesus also sensed her premonition of His death.

A large crowd came to Bethany to see both Jesus and Lazarus. The chief priests included Lazarus in their assassination plans because many people believed in Jesus because of Lazarus being raised from the dead. Apparently they had become convinced in the truth stated by Caiaphas so that they realized Jesus must be sacrificed.

John 12:12-15

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 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." (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."

This event is also mentioned in all the synoptic gospels (Matt 21:1-11; Mark 11:1-10; Luke 19:28-40) although some of the details are different. John tells of two groups of people. The first group consists of those who had come to the feast (12:12) and the second group consists of those who had been with Jesus and witnessed the resuscitation of Lazarus (12:17). John calls the first group "large" so they were probably considerably more in number. It is probably the second group who took the branches of the palm trees to meet Him as they had long hoped that Jesus would declare Himself as the expected Messiah.

The triumphal entry of Jesus into Jerusalem is celebrated each year on Palm Sunday. Jesus' arrival on a donkey was a symbol of peace since conquering kings marched into vanquished cities on horses. The people recognized this act as fulfilling prophecy from Zech. 9:9. "Daughter of Zion" is a personification of the city of Jerusalem and occurs frequently in the OT. They also expressed their desire for a king over Israel to deliver them from the oppressive rule of the Romans and cited Psa. 118:26 in their praise for Jesus.

At this point it is best to understand why Jesus came to Jerusalem since such a trip would be dangerous. He had already offered Himself as King by declaring that the Kingdom of Heaven was already at hand (Matt 4:17) but now He came for a different reason. Why did He come on Palm Sunday? We can identify three reasons for this timely trip. **One** is that He came to die as explicitly explained by Mark (Mark 10:32-34) so He came to spur His opponents into action. **Two** is that He came to fulfill Scripture as stated in Zech 9:9. **Three** is that He came to show Himself as our Passover and that is a critical reason to understand. To properly understand this concept of Jesus as our Passover requires that we examine properly the last week of His life leading to the crucifixion.

Traditionally Jesus was crucified on a Friday and it is called Good Friday. Then He was raised on Easter Sunday morning. For a Jewish calendar this approach means that Passover Sabbath was Saturday the 15th of Nisan. The traditional approach then means that Jesus entered Jerusalem on Sunday, 9th of Nisan after a Sabbath rest in Bethany. He was then crucified on 14th and raised on the 16th. The strength of this argument is the length of the traditional approach taken by most people and the apparent placing of the crucifixion on the day before the regular Saturday Sabbath as recorded by all four Gospel writers (Matt 27:62; Mark 15:42; Luke 23:54; John 19:31). However all of these verses speak of the day before **the Sabbath** without specifying which Sabbath. They could be referring to the Passover Sabbath.

However there are major difficulties with this traditional approach. The **first difficulty** is that this dating cannot match Christ's prophecy of being dead for three days and three nights: "*for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.*" (Matt 12:40) This time period does not have to be literally 72 hours but it must be three periods of light and three periods of

darkness and such cannot match with a Friday crucifixion. Also note that Luke 14:21 states “...it is the third day since these things happened” and Sunday is not the third day since Friday! The **second difficulty** is that about one-third of the Gospels write of the events of the last week of the life of Jesus so we expect all details to be given. However when all the events are pieced together one entire day is missing. The **third difficulty** regards the days/times of solar/lunar eclipses and new moons that can now be accurately determined. To match tradition the Saturday Passover with a Friday before it must happen for a Friday crucifixion. However this only happens in A.D. 26 and A.D. 33, which is too early or too late. The **fourth difficulty** is that Passover occurs on the 14th day of the first month (Nisan), which can be any day of the week. But the traditional view has His crucifixion on the 14th of Nisan, which is stated to be Friday. However, between A.D. 26 and 33 the 14th of Nisan using our current calendar was on Thursday in A.D. 30. By the Jewish understanding of “day” and “night”, Passover would have begun at 6:00 PM Thursday, A.D. 30. The date of His crucifixion according to our calendar would then be April 6, A.D. 30.

It is fairly easy to remove the problems if the crucifixion is shifted from Friday to Thursday! The Passover Sabbath would then be on Friday, the 14th of Nisan (starting at 6:00 PM by the Jewish calendar), so that there would be two Sabbaths that year. The crucifixion would be on Thursday with His burial that day but His body could not be treated properly on Friday or Saturday since they were both Sabbath days. He would then have been raised before dawn on Sunday so that His prophecy of three days and three nights is easily verified. Such would also match with “*and said, 'You are to say, 'His disciples came by night and stole Him away while we were asleep.'"*” (Matt 28:13) since they slept at the night before dawn when He was raised. See the diagrams at the end of this document for elaboration on this interpretation.

So Palm Sunday was the 10th of Nisan when thousands of Passover lambs to be sacrificed were taken to Jerusalem and kept for 3 days in the homes of those who would eat them. Josephus writes that one year 256, 500 lambs were slain for Passover. When Jesus entered the city He would have been surrounded by lambs. Four days later the lambs were slain and so was He, the ultimate Passover Lamb. The angel of death then passes over all who trust in Him. If we do a bit of speculation now, we can determine that now in 2013 it has been 1983 days since the crucifixion. Seventeen more days will mark 2000 years since the crucifixion and resurrection. We could then speculate that the Second Coming will occur in 2030. But don't start selling everything to get ready for that date to come!

John 12:16-19

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."

Verse 16 is a parenthetical expression added by John to reveal that even the closest disciples did not understand the situation. It seems that John wants the readers to understand that they did not

understand until Pentecost when all was explained by the Holy Spirit. He probably also wants the readers to know that when this gospel was written they did have this spiritual understanding. This second group of people now arrived and testified about the miracles done by Jesus, specifically the raising of Lazarus from the dead. The first group now joined with the second group because they heard about the miracle. The Pharisees saw these groups join and there must have been many discussions among the crowd members about the powers of Jesus. The Pharisees then saw that they were not diminishing the excitement of the people about Jesus and even stated that "the world has gone after Him".

John 12:20-26

*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. (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. (26) "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.*

The Greeks may have included some converts (God fearers) and they probably came from Galilee or the Decapolis where there were ten Gentile cities east of Galilee and the Jordan. Jesus had followers from those cities in His earlier ministry (Matt 4:25). They inquired of Philip where they could see Jesus. Philip had a Greek name but so did Andrew so perhaps they all felt more comfortable approaching Phillip who then told Andrew, who told Jesus. We are not told to whom Jesus responded as the "them" could be the Greeks or Andrew and Phillip. Nevertheless Jesus did answer them. Jesus' response has four points:

1. Now is when the Son of Man is to be glorified (revealed). v. 23
2. His death will bear much fruit. v. 24
3. Those who love this life will lose it, but physical death can bring eternal life v. 25
4. Serving and following Jesus is honored by the Father. v. 26

The two words translated "life" are different Greek words. The first is *psyche*, which is generally translated as "soul" for the personality of the individual. The second is "*zoe*" and means the spiritual vitality resulted from an interaction with God (17:3). Parallels to this expression are in the synoptic gospels (Matt 10:39; Mark 8:36; Luke 14:26) but not all were spoken on the same occasion. However the repetition seems indicative of this being a major principle of the teaching of Jesus. Saying that people must hate their life means that they must base all their priorities outside of self-interests, unless those interests are sanctified to be also the interests of God. Paul stated this principle clearly as: "*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*" (Gal 2:20) In verse 26 Jesus states that those who serve Him must follow Him, meaning do as He does. Jesus also gives the great promise that those who serve Him will be honored by the Father.

John 12:27-29

"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."

Jesus acknowledges the difficulty of His sacrifice. He states that His soul (psyche) has been thrown into confusion. Note the question mark and the conclusion “for this purpose I came to this hour.” The question was then rhetorical for Jesus knew His purpose from the beginning of His ministry. This struggle was also recorded in the synoptic gospels (Matt 26:39; Mark 14:36; Luke 22:42). Regardless of the struggle He faced at this point, Jesus is resolute to complete His mission for the Father. Jesus states His goal to glorify (reveal) the name (character) of God. We know that God’s eternal purpose of redemption will be evident in the life, death and resurrection of His Son. The Father’s response is recorded as He declares that His name has been glorified in the past, and that He will be glorified again. Some people thought they heard an angel’s voice (understood the words), and others merely heard what they thought was thunder. Yet it seems no one truly realized that this was the Father’s voice. The Father’s audible commendation of Jesus is recorded on three occasions: at His baptism when He commenced His mission (Matt 3:17; Mark 1:11; Luke 3:21-22), at His transfiguration that was a turning point in His mission (Matt 17:5; Mark 9:7; Luke 9:35), and at the conclusion of His mission as stated here.

John 12:30-32

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 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.

Jesus told them that the voice was to encourage His disciples and to inform the crowd and not to encourage Him for He and the Father were one. Just as the disciples did not understand the message at this time, neither could the crowd but both would remember this event and later some would believe. Jesus understood and announced clearly that a final crisis had arrived that would be met by God’s decisive action of judgment. This statement did not mean that the Day of Judgment was now in an eschatological sense. He meant that the final revelation was being made and judgment would fall upon all who heard either then or in the future. Paul stated the same concept but in an eschatological sense: *"Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, (31) because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."* (Acts 17:30-31) The act upon which all people will be judged for their obedience or disobedience is then being accomplished by Jesus.

The “ruler of this world” is Satan and the same title is used in John 14:30 and 16:11 and there are parallel writings in Paul’s writings (2 Cor 4:4; Eph 2:2; 6:12). The Greek word used for “world”

is “kosmos” and refers to the world system and not just the created material world. Satan is the ruler of this world system but it will be destroyed with a new order established that will be ruled entirely by Jesus Christ. The Cross and the Resurrection defeated Satan. Satan was motivated by self-will and Jesus was motivated by the will of the Father. Satan’s power brought destruction and death and Jesus’ power brought renewal and life eternal. Satan is still active but his present acts are the desperation of futility (Rev 12:12).

Being lifted up from the earth really means lifted up away from the earth so Jesus had in mind not only His being lifted up on a cross but also, and probably mainly, His resurrection. The verb “lifted up” (hypsōo) is used exclusively by John to refer to the death of Jesus but elsewhere in the NT it means “to exalt”. Clearly both meanings are inferred here by John. When John states that “all men” will be drawn to Him he means people regardless of nationality, race, or status and this rendering was necessary because of the presence of the Greek Gentiles in the audience. Thus Jesus is stating that the salvation He brings is for every type of person in the world. John is always clear to indicate a clear differentiation between believers and unbelievers (John 1:11; 3:18, 36; 5:29; 6:40, 53, 64; 8:44; 1 John 3:10, 15; 5:12). Jesus then clarified His statement so that everyone could understand that He was referring to the kind of death He would suffer and the result.

John 12:34-36

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?" (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." These things Jesus spoke, and He went away and hid Himself from them.

We cannot know what was meant by the Law for there is no statement in the Pentateuch affirming the eternity of the Messiah. If they meant the OT in general then the Davidic Covenant may have been what they meant. In that covenant God promised David that his descendants would reign forever (2 Sam 7:12-13, 16) and Psalm 89 affirms the same statement in verses 26-29 and 35-36. The people were confused by the statement of Jesus although He did not use the name “The Son of Man” but rather said “I”. However Jesus must have spoken of Himself by this name and they remembered it for it was confusing to them. Their concept of this apocalyptic Son of Man would not include his death so they had a different meaning. Both the synoptic gospels and the book of John record Jesus using this terminology of Him often. However Jesus did not offer a full explanation to the crowd but gave a pragmatic approach as He did as recorded in John 7:17. John referred to Jesus as “the Light” in chapter 1 and repeats it here. He tells them to walk while they have His light, meaning to make all of their actions dependent upon His illumination while He is here. When one has the opportunity to believe in the light it must be taken so that he will become a son of the Light. John clarifies this: “*But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, (13) who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*” (John 1:12-13) Note that verse 13 is clear about how one becomes born as a child of God and it does not include a blood line, any works of the flesh, or by the mind. Those who are

children of God must be born of God just as Jesus told Nicodemus (John 3:3, 7). Paul made the same statement as recorded in Rom 9:16. Jesus then hid Himself from the crowds as He continued to prepare for His final acts of obedience to the Father.

John 12:37-40

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, "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.

These verses deal with unbelief. The crisis was present and people had to make a decision. The Scriptures state that they *were not believing* and that they *could not believe*. Specifically, God had hardened their hearts and blinded their eyes. They would not see with their eyes and perceive with their hearts and be converted and healed by God. The quotation is from Isa. 6:10 and John is affirming that Isaiah was speaking of Jesus as the Suffering Servant (Isa 52:13-53:12). The explanation of this Scripture is in verse 41. Isaiah said this because he saw Jesus' glory and he spoke of Jesus! Other verses refer to this lack of ability to understand such as:

Acts 28:24 Some were being persuaded by the things spoken, but others would not believe.

John 10:26-29 But you do not believe because you are not of My sheep.

Mark 8:17-18 Do you have a hardened heart? Having eyes, do you not see?

And having ears, do you not hear? . . . (Jer. 5:21)

Rom. 11:7-8 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written, God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day. (Deut. 29:4)

2 Cor. 4:3-4 And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

John 12:42-43

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.

These verses speak of Jews, even some of the Sanhedrin, who believed but would not confess their belief in Jesus for two reasons:

1. They did not want to be rejected by the unbelievers and thrown out of the Synagogue (John 9:22).
2. They loved the approval of men rather than the approval of God.

Their hearts were not changed, and their belief was only intellectual (cognitive belief). Demons have intellectual belief (James 2:19). Simon the magician believed, was baptized and served in a ministry but his heart was not right before God; he was in the gall of bitterness and in the bondage of iniquity (Acts 8:9-24).

From other Scriptures we know that:

- Confession is a necessary result of true salvation (Rom. 10:8-10)
- Jesus confesses before the Father those who confess Him before men. (Luke 12:8-9; Matt. 10:32-33)
- Confessing that Jesus has come in the flesh is a test for spiritual truth (1 John 4:1-3).
- At the second coming of Jesus, every tongue will confess Him as Lord (Phi. 2:9-11).

So, who has saving belief? The Bible answers that question as seen by the following:

- Jer. 31:40 I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law with them, and on their heart I will write it; and I will be their God, and they shall be My people.
- Ezek. 11:19-20 And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.
- Ezek. 36:26-29 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.
- John 10:27-29 My sheep hear My voice, and I know them and they follow Me; and I give eternal life to them, and they will never perish and no one will snatch them out of My hand. The Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.
- Matt. 13:18-23 (v. 23) the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.
- Acts 28:27 (from Isa. 6:10) For the heart of this people has become dull, and with their ears they scarcely hear, and they have closed their eyes; otherwise they might see with their eyes, and hear with their ears, and understand with their heart and return, and I would heal them.
- Rom. 11:7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened.

- Acts. 13:48 and as many as had been appointed to eternal life believed.

To quote a favorite Christian, Dr. Henry Krabbendam: “The heart of the matter, is a matter of the heart.” It is God who changes hearts and give faith so that those who are saved by Him can believe and obey.

John 12:44-50

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. "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."

Jesus equated belief in Him to belief in the Father (John 14:1) as John also clearly stated in his First Epistle: “*Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.*” (1 John 2:23) The Father and the Son are inseparable and work as One. The mission of Jesus was to bring Light to the chosen people and once anyone has entered into that Light he will never again be in darkness. The judgment has already occurred, which is what Jesus meant by saying that He did not come to judge the world: “*He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*” (John 3:18)

John now concludes the teaching ministry of Jesus.

Sign of Imat: Matt 12:39-40
 Luke 11:29-30
 raised up 3rd day: Luke 9:22; 24:7
 Matt 20:19; 28:1

Alternate dating for Jesus' Final week




Passover did not fall on Friday between 26 and 33 A.D. (began on Thurs. night ^(meal) → Friday)
 30 A.D. most likely date for crucifixion.

In this dating, Jesus would have been killed at the same time as all the sacrificial lambs
 The following day would have been the Passover Sabbath (Friday) followed by the
 regular Sabbath (Feast of Unleavened Bread) with the
 Resurrection occurring on the first day of the week.

Any day or part of a day was counted as a day.
 Three days and three nights would be Thursday + night
 Friday + night
 Saturday + night Resurrection before dawn on Sunday

John 11:55? Matt 26:17-30
 12:1 ? Mark 14:1, 12-20
 13:1
 18:28 ? Luke 22:7-37
 18:39
 19:14

1 Co 5:7 Christ, our Passover
 1 Co 11:23-27 does not mention Passover

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Nissan 10	Nissan 11	Nissan 12	Nissan 13	Nissan 14	Nissan 15	Nissan 16	Nissan 17
Palm Sunday	Curses fig tree Cleanses Temple Returns to Bethany	fig tree withered temple admired, to be destroyed Return to Bethany	Lord's supper  John 13:1-35 Mark 14:18-25 Matt 26:21-29 Luke 22:15-23	Trials Crucifixion  3:00 p.m. Jesus Buried	Passover Sabbath Lev. 23 	Regular Sabbath Feast of Unleavened Bread Lev. 23	Resurrection before dawn Soldiers sleeping Matt 28:13
Mark 1:1-11 Matt 21:1-11 Luke 19:28-44 John 12:12-19	Mark 11:12-18 Luke 19:45-48 Matt 21:12-17 John 2:13-22	Mark 11:19-25 Matt 21:18-22 Luke 21:6-24 Olivet Discourse Matt 24:1-25:46 Luke 21:5-38	Priestly prayer John 17 Arrested John 18:1-11 Trials begin John 18:12-				
Exodus 12:3 Lamb chosen for each household				Exodus 12:6 Lamb killed at twilight			

3 days & 3 nights

Calendar – From Jesus' Triumphal Entry to Pentecost

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Triumphal Entry			Last Supper	Crucifixion	Passover	Sabbath Unleavened Bread Firstfruits
Resurrection	1					# of days 7
# of days	8					14
	15					21
	22					28
	29					35
	36	37	38	39	Ascension	41
	43	44	45	46	47	48
Pentecost	50					49

The Jewish "day" began at sundown and ended at sundown the next day.
Therefore, Friday actually begins at sundown on Thursday.

The schedule for Jewish Sabbaths and Feasts, established by God around 1441 B.C., is found in Exodus 12:1-28 and Leviticus 23.

Passover is on the 14th day of the first month. Lev. 23:5

The Jews have a lunar calendar, therefore the actual day will vary from year to year.

The Feast of Unleavened Bread on the 15th day of the first month, lasting seven days.

Lev. 23:6-8

GA 3:5-9, 12, 25-29

4) 28-29 Pentecost is counted 50 days from the Feast of Unleavened Bread with its wave offering. Lev. 23:9-14

Pentecost has been observed by Jews since the Law was given to Moses in 1441 B.C.

Lev. 23:15-21

Jesus did not eat the Passover with His disciples but on the day BEFORE the Passover; He was crucified the next day (Thursday) as all the Passover Lambs were being sacrificed. The next day, Friday, was Passover (a Sabbath) followed by the weekly Sabbath (Saturday). Jesus was raised from the dead on the third day: (1) Friday, (2) Saturday, (3) Sunday. Jesus appeared for 40 days following the Resurrection; the Ascension occurred on the 40th day. Ten days later Pentecost was celebrated by the Jews, and the church was born. Acts 2:1-11

Jesus was resurrected on Sunday; Pentecost occurred on Sunday; the day of worship for the church is the Lord's day, the first day of the week—Sunday! Jews still observe the Sabbaths prescribed in Leviticus. Patterns appropriate for worship were established in the Old Testament, but the church does not observe Sabbaths nor sacrifices since Jesus fulfilled that requirement for us.

Two understandings of Holy Week

Traditional

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Triumphal entry into Jerusalem	fig tree cursed Temple cleansed	Teaching in Temple Many parables Olivet discourse Matt. 24	Rest in Bethany	Lord's supper teaches disciples Gethsemane prayers High Priestly prayer Arrest and religious trials	Roman trials Crucifixion Burial	Sabbath Passover	Resurrection before dawn

Alternate

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
				night	day	night	day
(same)	(same)	(same)	(same) but Thursday begins at sundown	Lord's supper Gethsemane arrest and religious trials	Roman trials crucifixion 3:00 p.m. burial	Passover* Weekly Sabbath	Resurrection before dawn

*Passover is celebrated on the 14th day of the first month and can fall on any day of the week. It is also a Sabbath which means seventh or rest day.
The Jews observed weekly Sabbaths (Saturday) and also Sabbaths which were on Festival or Feast days.

See: Lev. 16:29—31 (Day of Atonement); Lev. 23:1—8 (Passover); Lev. 23:26—32 (Day of Atonement); Lev. 25:2—5 (Jubilee)
Passover references in John: 12:1, 12; 13:1; 18:28, 39; 19:14, 31. All indicate urgency BEFORE Passover would begin.

Also, Jesus' death would have coincided with the deaths of the Passover lambs. See 1 Cor. 5:7 Christ our Passover also has been sacrificed.

This also indicates that Jesus WAS the Passover sacrifice and did not that year celebrate the meal with His disciples.

The centerpiece of the Passover meal is the lamb, while only bread and wine are mentioned for the Lord's Supper.

A day is a whole day or any part of a day, and

A night is a whole night or any part of a night.

Therefore, 3 days and 3 nights =

day night day night day night