



Adult Education Winter 2015 –  
The Gospel According to John

**CLASS 6—FEBRUARY 22: LIFE AND DEATH, KING AND SUFFERING  
SERVANT (11:1 – 12:50)**

**I. Structure of Chapters 11 & 12**

**A. The Death and Resurrection of Lazarus (11:1-44)**

**B. The Judicial Decision to Kill Jesus (11:45-54)**

1. The plot and its paradox (11:45-53)

2. Jesus' response (11:54)

**C. Triumph and Impending Death (11:55 – 12:36)**

1. The Setting – the Passover (11:55-57)

2. Mary Anoints Jesus (12:1-11)

3. The Triumphal entry (12:12-19)

4. Gentiles Trigger Jesus' Announcement of the "Hour" (12:20-36)

**D. Theology of Unbelief**

1. The prediction of Scripture (12:37-43)

2. The Authority Behind Jesus' Promise—and Threat (12:44-50)

**II. The Judicial Decision to Kill Jesus (11:45-54)**

**A. The Jews Divided (vv. 45-46):** Many believe (45) Some go to the Pharisees (46)

**B. The Paradox of the Plot:**

1. **What is the Sanhedrin:** Under Roman authority, but controlled all Jewish internal affairs (combined three branches in one—judiciary, legislative and executive (high priest)). Chief priests were Sadducees, Pharisees were an influential minority; Here they are allied.

2. **What are We to Do? (vv. 47-48):** They recognize the miracles, but seek to quell messianic expectations to avoid the Roman hammer that could destroy the temple and scatter the nation (v. 48); the baser motive is their own power and prestige ("better for you." v. 50)

3. **Caiaphas' Advice and Prophecy (vv. 49-50):**

a. **Who Was Caiaphas?** Appointed High Priest in AD 18 by the Roman prefect Valerius Gratus; father-in-law was Annas (before whom Jesus will be brought prior to Caiaphas in Ch. 18) Removed in AD 36 (interestingly so was Pontius Pilate)

b. **Caiaphas' Political Realism:** He believes that killing Jesus will preserve the nation and its leaders. Of course, Christians would come to see this death in sacrificial terms not necessarily intended.

c. **The Irony of Caiaphas' Prophecy (vv. 51-52):** Caiaphas spoke more truly than he knew. Jesus *did* die for the nation, and for the "scattered" children of God. Note again the hint of *predestination* in v. 52

4. **The Decision:** Jesus will not be arrested to be tried, but rather will be tried because he has already been found guilty. (Note that the pivot point is the raising of Lazarus, whom the chief priests sought to kill (Cf. 12:10)

**C. Jesus' Response (v. 54):** Jesus learns of the decision and *no longer walked openly among the Jews*. He is reinforcing the point that no human court can force him to the cross; the fact and the timing were the Father's determination and his own willed act (the village of Ephraim is about 12 miles from Jerusalem). Far enough away to be safe for the time being; close enough to attend the Passover and fulfill his hour.

### III. Triumph and Impending Death (11:55-12:36)

- A. The Setting – the Passover (vv. 55-57):** The people are looking for Jesus to see what he will do (word of the Sanhedrin’s decision has gotten out)
- B. Jesus is Honored: Two Events:**
- 1. Mary Anoints Jesus (vv. 1-8):** A prefiguring of Jesus’ anointment for burial
  - 2. Jesus and Lazarus Targeted (vv. 9-11):** Both draw large crowds, both become targets.
  - 3. The Triumphal entry (vv. 12:12-19):** Large crowd continues to follow Jesus; the Pharisees are ready to take him, as waiting isn’t working (v. 19)
- C. Gentiles Trigger Jesus’ Announcement of the “Hour” (vv. 12:20-26)**
- 1. Greeks seek Jesus (vv. 20-22):** Greeks visiting Jerusalem wish to see Jesus.
  - 2. This Signals that the “Hour” Has arrived (v. 23):** Even as the Pharisees reject him, the world (*kosmos*) represented in the Greeks, begins to come to him.
  - 3. “For the Son of Man to be glorified” (v. 23):** Jesus refers directly to his passion *as* his glorification—here is the merger of the “Son of Man” (Daniel 7) and the “Suffering Servant” (Isaiah 52-53). *The glory of God is displayed in the shame of the cross.*
  - 4. The Seed—Death as a Precondition for Life (vv. 24-26):** Jesus subordinates himself to the will of the Father; we must subordinate our selves to Jesus and focus on him.
- D. The Son of Man Must Be Lifted Up (vv. 12:27-36)**
- 1. Tension between Jesus’ obedience and the horror of death (v. 27)**
  - 2. Jesus’ Audible Affirmation (vv. 28-31):** Even though the crowd can’t understand the voice, it is nonetheless a validation of Jesus’ person and ministry.
  - 3. The Pivot Point of History (vv.31-32):** Jesus knows that the devil will be overthrown in his death (“now will the ruler of the world be cast out.”). Jesus’ crucifixion is Satan’s defeat. *The world thinks it’s passing judgment on Jesus through the cross, when in reality the cross is passing judgment on the world.*
  - 4. “Lifted up”(vv. 32-34)—Dual Meaning (ὕψωσ/ *hypsóō* / “lifted up”):** Has a literal (“to lift up”) and figurative (“to enhance or exalt”). Christ was both *physically lifted up on the cross* and *exalted*.
  - 5. The Light and the Darkness (vv.35-36):** Recall John 1 – Jesus is the light of the world—note that Jesus then hides himself—removing the “Light” from their presence and effectively ending his public ministry.
- E. Theology of Unbelief (vv. 12:37-50))**
- 1. Scripture Predicts It (vv. 37-43):** Isaiah foretells the failure of belief; note even those who believe are fearful because of their own status and prestige (*Cf. Matt 16:26: What does it profit a man . . .*)
  - 2. The Authority Behind Jesus’ Promise—and Threat (vv. 44-50):** This is John’s commentary – a summarizing paragraph drawing Jesus’ public ministry to a close.
    - a. Jesus’ Divinity (vv. 44-45):** Whoever sees me sees him who sent me... Jesus is affirming his divinity
    - b. Light and Darkness (v. 47):** Belief in Jesus moves one from darkness to light
    - c. The Power of Jesus’ Words (v. 48):** Those who reject his words are judged by them on the last day.
    - d. God’s Authority (49-50):** Jesus’ words are God’s words; he is the Word of God, living in obedience to God.