

# The Gospel of John

Chapter 12, Verses 1-11

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- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

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  - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
  - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

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  - Although Jesus knew the Jews there were plotting to kill him, he came to Jerusalem for the *Feast of Tabernacles*, and began to teach openly, incurring the wrath of the Jewish leadership. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

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  - Jesus described himself as the “*door of the sheep*” and “*the good shepherd who lays down his life for the sheep*.” They did not believe him because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

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  - Two days after receiving news that Lazarus was sick, but knowing all that was to follow, Jesus traveled to Bethany, arriving when Lazarus had been dead for 4 days and many Jews had come to comfort Mary and Martha. **(11:1-19)**



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  - Martha went out to meet Jesus, professed her profound but imperfect faith in Him, and then went home to tell Mary, in private, that the Teacher wanted her. **(11:20-28)**

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  - Jesus came up to the tomb, “deeply moved again.” **(11:38)**

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  - Despite Martha's initial resistance, the stone was removed, Jesus publicly gave thanks to God for always hearing him, loudly commanded Lazarus to come out, and Lazarus came out. **(11:39-44)**

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  - Therefore many of the Jews believed in Jesus. **(11:45)**
  - But some went and reported what Jesus had done to the Pharisees, who gathered the Council, which then began to discuss what should be done about Jesus. **(11:46-47)**



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  - The high priest Caiaphas pointed out that it would be better to kill Jesus than to put the whole nation at risk, which was (John observed) an ironic prophecy **(11:49-52)**
  - From that day forward they plotted his death, and Jesus temporarily removed himself and his disciples to a place of safety, to await the time appointed for his death. **(11:53-57)**

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  - He who was with God in the beginning, come to earth and perform miraculous signs in Israel, of which John highlights 7.
  - These signs and Jesus' teaching have been rejected by the Jews in general and by the Jewish leaders in particular.
  - However some people have come to believe in Jesus.
  - Such faith on the part of some, has provoked a fearful and hostile reaction on the part of those who did not believe, especially those who have the most to lose if He is accepted.

# John 12:1-11

**12:1** 過越の祭の六日まえに、イエスはベタニヤに行かれた。そこは、イエスが死人の中からよみがえらせたラザロのいた所である。

**12:2** イエスのためにそこで夕食の用意がされ、マルタは給仕をしていた。イエスと一緒に食卓についていた者のうちに、ラザロも加わっていた。

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**12:3** その時、マリヤは高価で純粋なナルドの香油一斤を持ってきて、イエスの足にぬり、自分の髪の毛でそれをふいた。すると、香油のかおりが家にいっぱいになった。

**12:4** 弟子のひとりで、イエスを裏切ろうとしていたイスカリオテのユダが言った、

**12:5** 「なぜこの香油を三百デナリに売って、貧しい人たちに、施さなかったのか」。

# John 12:1-11

**12:6**彼がこう言ったのは、貧しい人たちに対する思いやりがあったからではなく、自分が盗人であり、財布を預かっていた、その中身をごまかしていたからであった。

**12:7**イエスは言われた、「この女のするままにさせておきなさい。わたしの葬りの日のために、それをとっておいたのだから。

**12:8**貧しい人たちはいつもあなたがたと共にいるが、わたしはいつも共にいるわけではない」。

# John 12:1-11

**12:9**大ぜいのユダヤ人たちが、そこにイエスのおられるのを知って、押しよせてきた。それはイエスに会うためだけではなく、イエスが死人のなかから、よみがえらせたラザロを見るためでもあった。

**12:10**そこで祭司長たちは、ラザロも殺そうと相談した。

**12:11**それは、ラザロのことで、多くのユダヤ人が彼らを離れ去って、イエスを信じるに至ったからである。

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<sup>1</sup> Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

<sup>2</sup> So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table.

<sup>3</sup> Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

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<sup>4</sup> But Judas Iscariot, one of his disciples (he who was about to betray him), said,

<sup>5</sup> "Why was this ointment not sold for three hundred denarii and given to the poor?"

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<sup>7</sup> Jesus said, "Leave her alone, so that she may keep it for the day of my burial.

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<sup>8</sup> For the poor you always have with you, but you do not always have me."

<sup>9</sup> When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead.

<sup>10</sup> So the chief priests made plans to put Lazarus to death as well,

<sup>11</sup> because on account of him many of the Jews were going away and believing in Jesus.



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- The narrative has progressed to a point in time approximately one week before the crucifixion.
- Jesus has left the relative safety of the Judean wilderness, (11:54) and he is moving now toward the cross.

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- It was the raising of Lazarus which recently provoked Caiaphas and the Council to openly seek Jesus' arrest.
- His arrival there shows that Jesus is now preparing to lay down his life.

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- It is not surprising that people in Bethany would give a dinner for Jesus.
- Neither is it surprising that Lazarus would attend or that Martha would serve.



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- The grammar does not tell us whether this dinner was held at the home of Lazarus and his sisters.
- Mark remembers a similar dinner held at the home of someone called Simon the leper. (Mk. 14:3)

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その時、マリヤは高価で純粋なナルドの香油一斤を持ってきて、イエスの足にぬり、自分の髪の毛でそれをふいた。すると、香油のかおりが家にいっぱいになった。

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- That this is Mary the sister of Martha and Lazarus seems perfectly clear within the context of John's gospel.

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The house was filled with the fragrance of the perfume.

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**The house was filled with the fragrance of the perfume.**

- We are supposed to understand that what she did here for Jesus was almost unimaginably extravagant.
- And it could not have gone unnoticed by anyone, because the aroma filled the whole house.

## John 12:4

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But Judas Iscariot, one of his disciples (he who was about to betray him), said,



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- One can only imagine what others were thinking about this extravagant act that Mary had performed, but John tells us the reaction of only one person: Judas Iscariot.

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But Judas Iscariot, one of his disciples (*he who was about to betray him*), said,

- Within the context of the story, nobody except Jesus would have known that Judas would later betray him.

## John 12:5

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- We are supposed to understand that many poor people could have been fed if Mary had sold the ointment rather than using it to anoint Jesus.
- Was Judas' question unreasonable?

## John 12:6

彼がこう言ったのは、貧しい人たちに対する思いやりがあったからではなく、自分が盗人であり、財布を預かっている、その中身をごまかしていたからであった。

He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

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- Whether or not this question was reasonable, John wants us to know that Judas' motive for asking it was impure.

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- Whether or not this question was reasonable, John wants us to know that Judas' motive for asking it was impure.
- He wanted the money for himself, and cared nothing about the poor.



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- The story informs us that Mary's motive was unselfish.
- She is moved by:
  - Love for Jesus
  - Love for God
  - The leading of the Holy Spirit
- Her actions are (it seems to me) manifestations of the will of God, through which she participates in the work of redemption that is soon to come.



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Jesus said, "Leave her alone, so that she may keep it for the day of my burial.

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- Jesus who sees the heart of every man and woman, moves to protect Mary from Judas.

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Jesus said, "**Leave her alone**, so that she may keep it for the day of my burial.

- Jesus who sees the heart of every man and woman, moves to protect Mary from Judas.
- Jesus prevents Judas from selfishly depriving Mary of something she wanted to use unselfishly to honor Jesus.

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  - Has she just used all of the ointment to anoint him in preparation for his burial soon to come?
  - Has she some left to use after he is dead?

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- In any case, Jesus is allowing and even approving of Mary's extravagant use of expensive ointment which might have been sold and the money given to the poor.
- Judas questioned this, although his motives were selfish.
- Jesus nevertheless acknowledged the question!

## John 12:8

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For the poor you always have with you, but you do not always have me."

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- It does not reduce our responsibility to care for the poor.

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- This is simply a true statement.
- It does not reduce our responsibility to care for the poor.
- On the contrary, it means that our responsibility to care for the poor will continue forever, until the end of this age.

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- And caring for the poor will always be one of the chief requirements for those who follow Christ (see Mt. 25:31ff)
- Indeed caring for the poor is all that we can do for Christ.
- But the people in this story actually had Christ with them!



# Comment

- We should be very careful about citing this passage in defense of our neglect of the poor... lest we become guilty of putting ourselves in the place of Christ.

## John 12:9

大ぜいのユダヤ人たちが、そこにイエスのおられるのを知って、押しよせてきた。それはイエスに会うためだけではなく、イエスが死人のなかから、よみがえらせたラザロを見るためでもあった。

When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead.

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- They had come this time to see, not only Jesus, but to get a closer look at the one whom Jesus had miraculously raised from the dead.
- This is exactly what the Council was afraid of!

## John 12:10

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- Notice that these people are declaring war on God himself, who alone can raise men from the dead!!



## John 12:11

それは、ラザロのことで、多くのユダヤ人が彼らを離れ去って、イエスを信じるに至ったからである。

because on account of him many of the Jews were going away and believing in Jesus.

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because on account of him many of the Jews were going away and believing in Jesus.

- And this, obviously, is the reason for their hostility.

# Conclusion

- As we continue reading next week, Jesus will enter Jerusalem for the last time on this side of the cross.
- Please prepare by reading to the end of Chapter 12.