

we are called to hazard our lives in the cause of God.

Now as an instant of kindness to his friends in Bethany whom he loved, and whom he would shortly be taken away, he was to pay this farewell visit. And he came here to this little town where Lazarus, whom he had raised from the dead, worked this miracle and received an honor place. And it was very remarkable.

v. 2 In Verse 2, we read about the kind of (entertainment) which his friends were to give him. They made him a supper. I do not think it was an ordinary supper but was perhaps, a wonderful meal. It was that of their respect and gratitude for their friendship that they would have this meal with Jesus.

Knowing their intention, Jesus began and returned here for this supper to prepare himself doubtless for the coming events of the pass over.

Martha served, she herself waited at the table and this speaks that we should all be willing to stoop to any service that would honor Jesus. We better be a waiter at Christ's table, than a guest at the table of a prince.

Lazarus was one of those that sat meat. It proved the truth of the resurrection. Lazarus after his resurrection did not retire to the wilderness. And he had made a visit to the other world but he was here as a monument to the

"THE SIGNIFICANT PROPHECY"

John 12

INTRODUCTION:

The atmosphere is tense. It was a place of danger now after that great miracle and the consequent rage of the sanhedrin. The crowd of eager spectators could see both Lazarus and Jesus and this would only intensify this rage.

For people from all sections of the country were now wanting to see the man who had been brought back from the dead and also the man who had performed the miracle. And in the midst of this situation we find a significant prophecy, as Jesus fore tells his death. Now to those who are perishing, the message of the cross is foolishness. But to us who are saved, being saved is God's power. For it is written, I will destroy the wisdom of the wise, I will satisfy the cleverness of the clever. Where is the wise man, where is the man of learning, where is the debater of this age. Has God rendered foolish the wisdom of this world. For since in the wisdom of God, the world through its wisdom did not know God. It pleased God through the foolishness of the gospel to save those who

believe. For Jews demanded miracles, and Greeks seek wisdom. But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to those who are called both Jews and Greeks -- Christ is the power of God and the wisdom of God. I Corinthians 1:18-24

We shall learn many things from this chapter in John's Gospel. And I purpose to present to you a Bible Study in three parts. First the pause at Bethany. Verse 1-11. Second the parade into Jerusalem. Verse 12-19. Third the prophesy with significance. Verse 20-50.

I. The Pause At Bethany. Verse 1-11.

You will recognize the situation as being tense. And Jesus valued companionship very highly. His first act on commencing his public ministry was to call the group of disciples to be his companions of the way. He chose them to be his future leaders of the church. He trained them. And we lose much of the importance of the gospel when we pass up the human friendship between Jesus and his disciples. It is impossible to draw any sharp distinction between the human friendship and the purpose of Jesus because he felt the need of this friendship and he said, I have called you friends. He said to his disciples on the eve of the cross.

The friendship of Jesus was not limited to the eleven. For we read that there were many others that he shared and certainly we must put the family at Bethany in that group. For when Lazarus was taken ill, these sisters did not hesitate to send for Jesus. And their simple message said, he whom thou loveth is sick. Jesus deliberately waited beyond Jordan and his delay meant that the brother would die. But this was for the glory of God. And with the raising of this one, not only dead, but buried for four days demonstrated that he was the Lord of life and had authority over death.

Now he pays a kind of visit to these friends at Bethany. Six days before the pass over and he came to this little town near Jerusalem, he lodged here with his friend Lazarus who had recently been raised from the dead. He intended to celebrate this pass over. This perhaps was the reason of his coming, to set an example.

You will note that this was a voluntary way of exposing himself to his enemies. Now that his hour was at hand, he came within their reach and freely offered himself to them. Our Lord Jesus was voluntary in his sufferings. His life was not forced from him. But he resigned. He could have over powered them. And there is a time that we are allowed to shift for our own preservation, so there is a time when

this was the evil in his heart.

It is significant that the word translated waste is everywhere rendered perdition and was later applied to Judas, by our Lord in his prayer, the son of perdition, son of waste. He who complained of the waste of this moving and beautiful expression of devotion was himself a supreme example of waste in all history. He had privileges such as all mankind might envy. As a companion of the Lord, and he wasted them. He had opportunity of highest honor but he wasted them! Supreme prospects in relation to the kingdom of God and he wasted them by becoming a traitor.

V.6 The detection here in Verse 6 is a discovery of his hypocrisy by the direction of him who searches the heart. This he said, not that he cared for the poor as he pretended, but he was a thief and he held the money. It did not come from the principle of his love to help the poor. He had no care for them, he had no compassion toward them. He had no concern for them. What were the poor to him any further than they might serve his ends.

Thus some warmly contend for the power of the church as others for its purity. Not that they care for the church -- it is all one to them whether its true interests sink or swim. But under the pretense of this, they are advancing themselves.

miracle of Jesus, raised up to a spiritual life, a new life.

V.3 In Verse 3, we come to the point where during the meal Mary brought her costly gift of spikenard for the anointing of his head and feet. And the fragrance was to fill the whole life and house. And I am sure that the fragrance still lingers because whenever we read the story we see one of the most beautiful incidents in the gospel. The ointment, was very costly, probably she had this for her own use but the death and resurrection of her brother had kept her from the use of any such things. And this was used for the anointment of Jesus.

She intended this as a token of her love for Jesus. She had given a real token of this love to her family. And it was generous love, for it was separated from necessary service. Those who love Christ truly, will be willing to lay aside even the best they have in this world for Him. It was kind of a condescending love. She not only bestowed her ointment but with her own hands she poured it out. Now she could have ordered one of the servants to have done this. But she did not. And this was a believing love, for there was faith working together.

And it filled the whole house with this wonderful pleasant odor. And those who entertained Jesus certainly

had sweetness in their homes and in their lives.

You remember that in Verse 2 he said that Lazarus was one of them that sat at the table with him. It seems that this emphasizes the fact that they were friends.

4 Verse 4, then a gruff voice spoke and broke the silence and it was Judas. To what purpose is this waste.

Now here was Judas, not one of them by nature, but one of them by number. I think this is one of the worst things in all the world, that men can lurk in the disguise of the best profession. And there are many who pretend to stand in the relationship to Christ and His church but who really have no love in their hearts or kindness for Him.

It is sad to see the life of religion and holy zeal frowned upon by such as are bound by their office or who would have this man betray Christ. The coldness of the love of the hypocrite who is less interested in Christ but more interested in the world.

v.5 In Verse 5, he pretends that he covers up. And he says why was this ointment so precious. It could have been sold for 300 pence. And here is worldly wisdom passed on to censor somebody who is doing a spiritual task. He judges everything with a secular policy because he is covetous to which it is an easy answer. Because it was better bestowed on the Lord Jesus, we must not conclude that those

who do acceptable piece of service, who do not do it in our way, and just as we would have them. As if everything must be judged as unfit which does not take its measure from us or from our idea. Proud men think everything is ill advised who do not advise, with them first. And this certainly is a problem today in this world. Judas was not consulted about how this ointment should be used and therefore, he felt the whole thing was a mess and was wrong.

Why was not the ointment sold for 300 pence and given to the poor. Judas, concerning the value of the ointment, was perfectly correct. It was indeed a goodly sum, practically a year's wage for a working man since the parable of the vineyard indicates that a penny a day was fair pay. Three hundred pence was therefore the wages for 52 weeks of six working days each.

John says it was very costly. Such ointment was used only for embalming the dead and then only by wealthy families But the family of Lazarus was comfortably well off and we are certain that this was to be used in preparing someone for the tomb. But Jesus had brought Lazarus forth, restored him to the family, and in their gratitude Mary gave less for his anointing than she had given for the dead body of her brother. And therefore we find a grudge, a complaint, where for the waste. He responds and it suggests evil. And

dead and the man who had been dead. Perhaps some come to put curious questions and to ask Lazarus about the state of death, and the things that he discovered in those four days.

v.10 In Verse 10, we see the mind of the chief priest because they were ready to put Lazarus to death. How vain and unsuccessful their attempt against Christ. And it was by reason of this man's resurrection that had put life and faith and had convinced perhaps a large number of people who had doubted that he was the Messiah but now they believed it.

They certainly had no fear of God. If they had fear of God, they would not have acted in this way. They cried away with such a fellow, it is not fit for him to live, when God had sent him back to this earth. So they hated this miracle and hated this work. But here was Jesus paused for a pause at Bethany.

II. The Parade Into Jerusalem. Verse 12-19.

v.12 The parade into Jerusalem in Verse 12, we find that many people came to pay their respects to Jesus. There was a great crowd, that came up for the feast, many of them perhaps from the remote parts of the world, of the known world. And perhaps they had seen Christ, some of his hearers in the country. They were great admirers of

Judas was treasurer of the Lord's holdings and we see that he held on to this money. He was the steward of the little they had. And in his office, he certainly felt that he was the owner of it all. And he loved, in his heart, to handle this. And therefore, he had this committed to him.

There are strong informations to sin within individuals, as well as without. And we take note of him because this will become his down-fall. This should be a lesson to all who manage and dispose of public money which is committed to them. This is necessary in government, in church, in country that men find principles of justice and honesty.

7-8 In Verse 7, and 8, Christ justified what Mary did. "Let her alone." Here is his kindness toward her. And he said that there was room for excusing any error that might be in love. Therefore, he did not condemn her. For he knew that this was against the day of his burying. You do not grudge ointment that is used upon the dead nor say that it should be sold or given to the poor. Now this anointing either was so intended or interrupted as to prepare him for burial. And our Lord Jesus taught often about his death, that providence would open the door. In Verse 8, he gives the sufficient answer to Judas it is so ordered that you will have the poor with you always. Or that there will be projects of poverty or opportunities for charity

as long as the world stands. Deuteronomy 15:11. As so, as long as the kingdom of grace and the church will always have this opportunity but they will not always have the bodily presence of Jesus. Therefore, he says, I must go back to the Father.

The idea of Jesus is that Mary had saved this money to use in preparing his body for burial. She is giving him the flowers before the funeral. And we can hardly take it that Mary did not use all of the ointment, for it says that she broke it and we really keep what we give to Jesus. This is Mary's glory that she had comprehending the death of Jesus. Jesus does not discredit the gifts to the poor at all. But he says there is a duty but he says plainly, we are to undertake his kingdom's work. Let her alone. Hands off. He dared not to accept such criticism, for her splendid love for this foretold of his death. She believed in this

A Preacher's Point of View

A pastor delivered a beautiful sermon describing the plight of the poor and how it was the charitable duty of the rich to share their wealth with the poor. After the service, a friend asked how it went. "Well, it was partly successful," said the minister. I convinced the poor." —Zelienpole (Pa) Butler County News-Record

All in Sunday School Class

A Sunday School teacher gasped when she saw the picture a pupil had drawn. "It looks like a cowboy going into a saloon," she said. "It is," the child told her, "but don't worry, he's not going to drink anything. He's just going in to shoot a man." —The Machinist

Jesus Too often we hold back our impulse and we miss the blessing. Too often we resolve to show our love tomorrow

by spending more time in prayer and fellowship with the Lord. If we love the Lord, and would manifest our love, now is the time to do so. What he spends upon the Lord is never wasted. Whatever is done in the name and service of Christ, we must be busy. Not spending our time selfishly. The poor always you have with you. And you shall never lack opportunity for service and for witness, but the joy and the fellowship of enjoying Jesus. He longs for your love, your friendship, and your devotion. And we must make a pause with him here at Bethany as he walks on his road to the cross, as see that we can have a share and a part in what is taking place.

19 In Verse 9, here at this supper he was the talk of the town. They came and they flocked. They came to see Jesus. He had worked this miracle. Some of them came to satisfy their curiosity, others came just out of publicity, there were those who would come and take him, and cease him. But they were interested in him, even his enemies were interested in him.

There were others who came to see Lazarus and Christ together. And this was a very inviting sight. This was a confirmation of their faith, in Christ, because they had heard the story from Lazarus' own mouth. And now they were curious to see the man who had brought him back from the

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A physician said, "There is no room for negligence in a profession that involves life and death." We who are working for Jesus Christ are indeed helping determine life and death. A nine-year old boy made a profession of faith in Christ one night during revival. The following night his father came for membership in the church. On Sunday night they both stood with the pastor in the baptistry and the pastor said, "This man wants to say something to you." The father said something like this: "A few nights ago this boy came home and said that he had joined the church. It just flew all over me. I told my wife that the boy could not go back to church. I took him into the bedroom to discuss the matter further with him. I soon discovered two things. I found out that my boy had something that I did not have, and I found out that I wanted what he had. I became a Christian there in the room with my son."

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and superstition that had hold of their minds such as Jupiter, Mars, Apollo, and Venus. Their chief Gods had all faded from the imagination and their altars were cold and deserted. They wanted to change from their old poetry, their philosophy, and they were regretful of the past and hopeful of the future. The darkness and despair of night, and there was a feeling as Paul said to them on one occasion, you have so many unknown Gods, I want to talk to you about one. And they were seekers after God. And they came on this enterprise to find and to meet the Messiah. And we see this group coming to the temple, they were worshippers of God. They must have been distressed or have doubts or convictions about this religion. And they were permitted no further than into the temple court of the Gentile. Because it was filled with money changers. And then suddenly

them. They testified their respect to him in Jerusalem.

The more men have regard for God and religion in general -- the better their disposition will be. There were many of the rulers even that were thinking about Christ. They heard that Jesus was coming to Jerusalem and they prepared to meet him, on that day, as an expression of their respect and they had palms in their hands. And so these branches from palm trees, an emblem of victory and triumph, they were carrying these palm branches as part of the ceremony of the feast of the tabernacle. Using them as an expression of joy, they welcomed Jesus. They cried with a loud voice saying, salvation to our God. This was a popular welcome. Hosanna, "save us." And they owned his as a rightful king. The Messiah, the promise, the long expected one, they wished him well, in his kingdom.

In crying Hosanna, they prayed for three things. First, that his kingdom might come, and the light and knowledge of it and in the power of it. Second, that it might conquer and be victorious over all opposition. Third, that it might continue. In other words, let their king reign forever. Let his kingdom never be disturbed. Let his kingdom never be destroyed. They bid him welcome to Jerusalem. Welcome is he that cometh. They were glad of it. Lift up your heads oh ye gates. This we must, everyone of us, bid Christ

welcome to our hearts. That is, we must praise him if we are going to please him.

14 Verse 14, we find that Jesus received this. As he comes riding, he usually traveled by foot, now he was mounted. And this was a full meaning as he makes a public entry, not in a chariot like King Solomon but his kingdom is not of this world. And therefore, it is not for show.

Verse 15, here is the fulfillment of the scriptures. It is foretold that the king would come. Zechariah 9:9. And Christ is zion's king and that she will look for him. And if this be a discouragement to zion, that her king appears in no great state or strength, let her know that thou he comes to her riding on ass's colt, yet he goes forth against his enemies, riding on the Heavens for her help.

16 In Verse 16, here is a remark that the disciples did not first understand this. Remembering the things of the Old Testament, there were many things excellent concerning the work of God. And it well becomes the disciples of Christ when they grow to develop in knowledge and to become that in statue what he would have them. And when his spirit was poured out upon them, there was to become power and light for truth.

In Verse 18, what improvement they made of it. And

what influence had it upon them. Some of them were there out of curiosity. They wanted to see what wonderful work was done.

But there was the antagonism felt by the Pharisees. They had a committee appointed. They had got on ground against him and those who opposed Christ fight against his kingdom, prevail nothing. God will accomplish his own purposes, in spite of them, and there is nothing gained by opposing Christ.

Now the world had gone after him. Thus, they expressed that their own folly has failed and here is a growth in interest, and they envy this. They wanted to monopolize all the honor. But now here it is being swept away from them.

19 In Verse 19, we discover that the world is a bunch of fools. Because they see themselves, they had advertised to find Jesus, but they can find him now. And the world is turning to him.

III. The Prophecy With Significance. Verse 20-50.

20 First setting the stage, Verse 20. We are told that the Greeks (certain Greeks) some of them think they were Gentiles but they were devout worshippers however of the true God and they came in with their questions. It tells

And they set aside the instructions of this Christian doctrine. (It is our great duty, everyone of us, to believe this gospel that Christ is revealing here. Christ is looking forward to the cross. Here is a definite fixed certainty. Every detail is known. The instrument, the final act of death, his resurrection, and his date. All of these are mapped out in his sight, and are absolutely certain, and there is no vail to cover them because we discover that he knew from the beginning. That he came to be rejected and to die. And he had so heavy upon his own shoulders, not only his but ours. This is very similar to Isaac who felt that the lamb would be provided when he climbed the hill. And he was ready for God's will to be done.

Jesus told these people that there was a necessity. He prophesied that he would suffer. That it was certain that all he proclaimed here was absolutely certain that he must do it. He is speaking not only of historical facts but something that is the purpose of God is a must. And it is not just mere external necessity but God so willed because it must be so. That it must be so, was not because God so willed it. That is to say the work to which Christ had set his hand was a work that demanded the cross. Nor could it be accomplished without the cross. It required more than a beautiful life. It required more than a gentle

in the midst of all of this on Palm Sunday Jesus came riding into the streets and following this, we discover that he cleansed the temple, and we find also that these men come to him seeking to see Jesus. These representatives -- I think they saw more than themselves. And I think that Jesus was ready to talk to them. Now, had they come too soon.

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23 Second, a pathetic utterance. Now as response of this in Verse 23, and following, Jesus begins to tell them about the coming cross. He is going to discuss with them about giving up his life. Christ's acceptance of his honor. And signifying what he said that he for sees the harvest.

24 In Verse 24, we see the necessity of Christ's suffering. He would never have been the living and head, the root of the church, he had not descended from Heaven to earth and made his way to that cross and purchased it by his own blood.

He fell to the ground, he was buried, he died, but as the Father said to 104th Coy, "Tell me how much you love God since seed comes up again green and fresh, so Christ gathered up you were born." \$150.00 - Reproof - Did I have God My Saviour himself. And someday he will gather up his thousands of "you are not redeemed with corruptible things, as silver & gold, but with the precious blood of Christ, as of a lamb without blemish & without spot."

25 Verse 25, in suffering for him, he loves his life but this is the doctrine which Jesus certainly tells us that he bases his work upon. Here is the work of Christ he expects from his servants. Let them attend to the masters movements.

They must follow him. If any man indeed would serve him, he must make a perfect profession of his faith. Where I am, there let my servant be. Christ is where his church assembled. Christ is where his saints are. Christ is where the ordinances are observed. Therefore, let the servant be there as well. And these Greeks desired to see him. They desired to serve him. And they desired to honor him. And Jesus begins to tell them these strange things.

27 In Verse 27, he tells them about his soul being trouble. Christ had dread of feelings of this approaching suffering. The sins of our soul was the trouble of Christ's soul. The trouble of his soul was the design to end our sins and to clear us, and to set us free. And this is the answer to them.

29 Verse 29, the opinion of the by-standers. And here was a voice.

Verse 30, that the father sent him.

Verse 31, the judgment of the world was to take place -- the crisis in this world, the sick diseased world was now at a turning point. Here was a critical day. All of this was hopeless and helpless, now judgment has entered in. In order that we see the execution of the prince of the world.

Verse 32, by the death of Christ, souls should be

converted.

Verse 33, he pointed out what death he would die.

Verse 34, we often run into great mistake and then defend them with scripture arguments. By putting those things aside which God in his word has put together. Some men oppose one truth other than pretense of supporting another.

Verse 35, therefore instead of answering these foolish people according to their folly, he gave them a serious caution. And he said that the advantage they enjoyed in having Christ and the gospel among them with the shortness and the uncertainty of life. Now it is good for us all to consider what a little while we are to have the life with us. Time is short and perhaps opportunity is not long. The warning given them to make the best of this privilege while they enjoyed it because of the danger they were in of losing it. It is our business to walk, to press forward toward Heaven, and to get nearer to it by being made fitter for it. Our life is but a day, and we have a day's journey to go. The best time of walking is while we have light, while we have concern and opportunity. And fear less our day should be finished. The sad condition of those who have sinned away the Gospel. The days of grace have passed and they are destitute of the gospel light and they wonder endlessly into mistakes and error and into a thousand crooked paths.

Verse 48, there were some who rejected, some who said it was null and void. And they were trying to escape it. Here is the danger of those that believed not which had given fair warning. And yet they persist in unbelief. Christ's words have been received but they will not believe. The final judgment be reserved for them in that day. And a solemn declaration of the authority of Christ and the commission which he had received from his father in Verse 49.

And in Verse 50, we find the conclusion of the matter. That here is a judgment even unto life or to death.

v. 42 Decision -

v. 48 Judgment -

Last Friday March 25, 1966 - The Michigan State Parole Board granted freedom to convicted robber James Burton -

71 yrs old

45 years in prison

"I want freedom to go where they don't have hogs & you don't get regeneration"

"I don't drink & I want to work"

"This may sound sentimental, but I want to see the old neighborhood, & visit my mother's grave!"

Life term - armed robbery - Detroit drug store that killed him

1/6/25

"I've spent a wasted life" -

This prophecy significant because Jesus came to save wasted lives - reclaim prodigals - lost women - freedom

heart. It required more than just self thought or imagination. It required more than just a few words of wisdom and smooth teachings. It required the sacrifice that he offered on the cross.

Dear friends, Christ must, is but this. My work is not accomplished except I die. And between our Lord's work and our Lord's death, is that not which exists between the works and the death of some great teacher but it is a work that has to be done. And I would pray that we would consider this just more than a theory and the power of death of Jesus Christ, but accept the one that he died. A sacrifice for sin of the world. His death meant that over and above his work he was adding too. And his teachings are beautiful. But there is one doctrine, that when he died, he buried the sins of the whole world. Which makes his death a necessity. And I ask you, is there any other doctrine which does. Take care of a Christianity which would not be much impoverished if the cross were struck out of it altogether.

There is a deeper question, that I believe, it does not become us to enter. And that is what is the necessity for the necessity. Why must it be that he, who is the redeemer of the world, must need to be a sacrifice. We do not know all about the depths of God's love and an attempt

to explain all of this would be most difficult. But here is a need of sacrifice for sin in order to forgive sin. Here is a teaching of the love of God and at the same time the wages of sin, and the way a man can find salvation. And he can be delivered from this evil.

Have we been willing to accept this necessity, the needs, he accepted it. The cross that was full of pain and suffering. He is the profane individual going to the cross for sin. Not because he had sinned but because the sins of the world were upon him.

The train may rock upon the line but it stays on the rail. Christ felt that the cross was an evil thing. But that feeling and determination enabled him to stay on that cross. He was willing to accept it as a necessity that he might save the world. He must die because he will redeem. And he would redeem because he could not but love. He saved others, but himself he cannot save. And certainly here is a loving purpose that he would share with us.

Without the cross, the other truths are not the whole gospel. There were disciples then, there have been disciples since, there are disciples today who are willing to accept that thou art the Christ. And willing in some sense to say thou art the son of God but who stumble when he says the son of man must suffer. Now this is the

precious part of the gospel which is a full truth of Jesus the Christ.

We need a whole Christ for the soul salvation, the quieting of our conscience, the forgiveness of our sins, for new life, for peace, security, obedience, love, hope, faith. We must grasp the Christ, in him crucified, a half a Christ is no Christ at all. What Christ can do for me, the things which I need to have done, except the Christ that died. Ye rather that was risen again, who is ever at the right hand interceding for me. He is the one who can do it.

Third, the reception of this prophesy. Verse 37. In Verse 41 we read about Isaiah with his spiritual vision he saw the glory of the Messiah. And John says whatever the modern critics think or say, that this was so. That even Jesus said that Abraham saw this in his day. Now in spite of what has just been said, many of the rulers in Verse 42, these actually believed on him. Their conviction is a remarkable statement to the effect that Christ had in Jerusalem as the people plotted for His death, there were some who were turning and believing on him. They kept on not confessing how like the coward who makes excuses today by those under conviction who refuse to step out for Christ. In Verse 42.