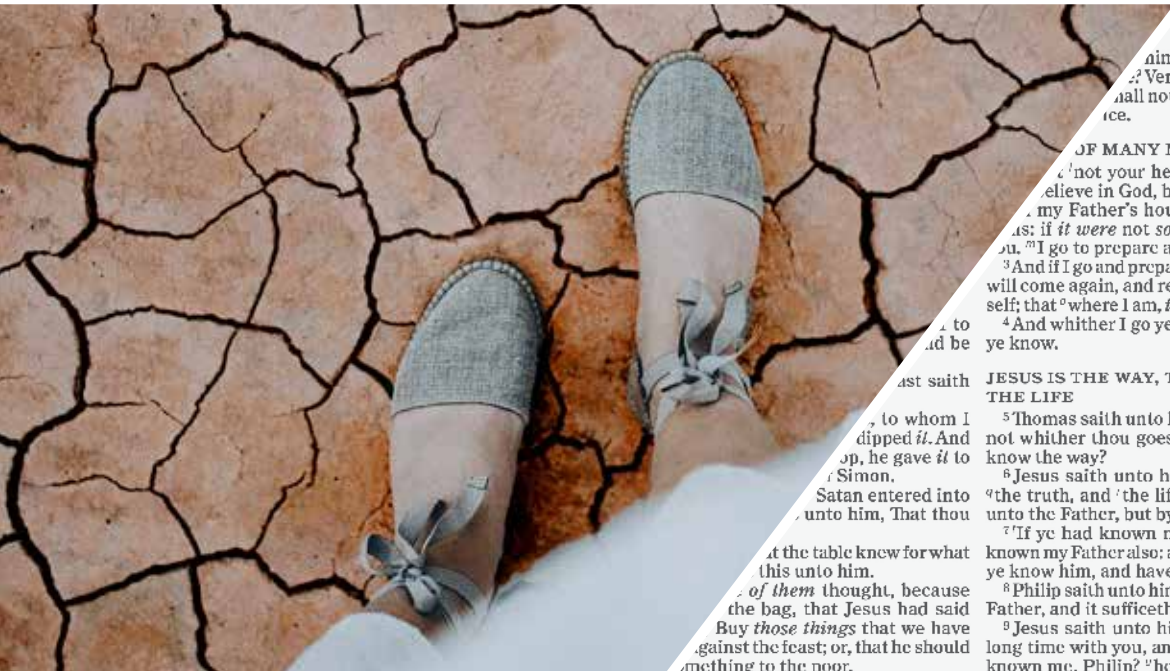




# EXPLORE THE BIBLE®

Personal Study Guide

Spring 2023 | CSB



...ed  
...ye are  
...another.  
...am, Lord,  
...wered him,  
...ollow me now;  
...afterwards.  
...Lord, why cannot  
...lay down my life  
...him, Wilt thou lay down  
...Verily, verily, I say unto  
...shall not crow, till thou hast  
...ice.

## OF MANY MANSIONS

...not your heart be troubled: ye  
...believe in God, believe also in me.  
...my Father's house are many man-  
...as: if *it were* not so, I would have told  
...ou. <sup>3</sup>I go to prepare a place for you.  
...And if I go and prepare a place for you, <sup>4</sup>I  
...will come again, and receive you unto my-  
...self; that <sup>5</sup>where I am, *there* ye may be also.  
...And whither I go ye know, and the way  
...ye know.

## JESUS IS THE WAY, THE TRUTH, AND THE LIFE

<sup>5</sup>Thomas saith unto him, Lord, we know  
not whither thou goest; and how can we  
know the way?  
<sup>6</sup>Jesus saith unto him, I am <sup>7</sup>the way,  
the truth, and the life: no man cometh  
unto the Father, but by me.  
<sup>7</sup>If ye had known me, ye should have  
known my Father also; and from henceforth  
ye know him, and have seen him.  
<sup>8</sup>Philip saith unto him, Lord, shew us the  
Father, and it sufficeth us.  
<sup>9</sup>Jesus saith unto him, Have I been so  
long time with you, and yet hast thou not  
known me, Philip? <sup>10</sup>he that hath seen me

U N D E R S T A N D | E X P L O R E | A P P L Y

# John 12-21



# ONE MORE THING

“Just one more thing before I go . . .”

It might be a parent talking to their college-bound freshman, a friend wrapping up a phone call with a really great story, or boss leaving last-minute instructions before a business trip. Whatever the specific situation, we’ve all found ourselves with a lot to say and not enough time to say it. So, in a last-ditch effort to squeeze every second out of every minute, we add one more thing to the list.

That’s similar to what we find throughout John 12–21. Jesus knew His “hour” was coming. His arrest and crucifixion were close. In His last few hours, He had a few more things to share with His disciples. Even after three years of teaching them through His words and His example, Jesus still had things to tell them about being His people in a fallen world.

Thankfully, Jesus’s crucifixion was not the end of the story. He rose from the dead on that first Easter morning, so He would continue walking with them, teaching them through the work of the Holy Spirit. Plus, He promised to come back for them one day—and anyone else who chose to accept His offer of salvation by faith.

That’s the “one more thing” John wanted his readers to understand more than anything else. All of Jesus’s teaching, all of His miracles, even His death and resurrection pointed in one direction. God’s Son had come to earth to be humanity’s Savior. Of all the things He said and did, the one thing Jesus wants us to grasp is that we can find forgiveness for our sins and experience eternal life through Him. If you’re ready to accept the salvation that only He can provide, here’s what you need to do . . .

- **Admit** to God that you are a sinner. Repent, turning from your sin.
- **By faith receive** Jesus as God’s Son and accept His gift of forgiveness from sin. He took the penalty for your sin by dying on the cross.
- **Confess** your faith in Jesus Christ as Savior and Lord. You may pray a prayer similar to this as you call on God to save you: “Dear God, I know that You love me. I confess my sin and need of salvation. I turn away from my sin and place my faith in Jesus as my Savior and Lord. In the name of Jesus I pray, amen.”

---

After you have received Jesus Christ into your life, tell a pastor or another Christian about your decision. Connect with a local church that will help you grow spiritually and demonstrate your faith in Jesus publicly by following Him in baptism by immersion.

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\*Evangelistic Emphasis

# MEET THE WRITER

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# FROM THE TEAM

When someone dear to us passes away, our last conversations with that person take on new meaning. We may have had other discussions that were more extended, but those last words seem to overshadow everything that came before. Even as time passes, those final exchanges seem to dominate our memories and color our perceptions of that loved one. We may even find ourselves reliving those last conversations, remembering every detail including what was going on around us.

In his Gospel, John dedicated nearly half of what he wrote to the week leading up to Jesus’s death, and a large portion of those words focus on the last hours of His life. All the actions we find in John 13:1–19:42 took place during the final 24 hours leading up to Jesus’s arrest and crucifixion. It begins with the washing of the disciples’ feet and ends with Jesus’s body being placed in a tomb. He included Jesus calling on John to care for Mary in His place, their final conversation before Jesus’s death.

During this study of John 12–21, we will walk with John as he relayed those final conversations, teachings, predictions, prayers, denials, and actions of Jesus. In doing so, we will be reminded of His purpose, of the hope He offers, and the joy of being a disciple He loves.

In His service,

**G. Dwayne McCrary**

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# WORD WISE

**Terms listed here are identified in the Bible commentary with a dot (•).**

**Barabbas** [buh RAB uhs]—a murderer and insurrectionist held in Roman custody at the time of Jesus’s trial; when given the choice by Pilate, the Jewish crowd demanded the release of Barabbas rather than Jesus (John 18:39-40)

**Bethany**—a town two miles southeast of Jerusalem (John 11:18); home of Mary, Martha, and Lazarus (John 11:1; 12:1)

**Bethsaida** [beth-SAY ih duh]—a fishing village on the northeast side of the Sea of Galilee; hometown of Andrew, Peter, and Philip (John 1:44)

**Caiaphas** [KIGH uh fuhs]—high priest during the time of Jesus’s trial and crucifixion; leader in the plot to arrest and execute Jesus (John 18:28)

**Clopas** [KLOH puhs]—husband of one of the women named Mary who witnessed Jesus’s crucifixion (John 19:25); some speculate he was one of the two men who walked with Jesus on the road to Emmaus after His resurrection (Cleopas in Luke 24:18).

**Denarii** [dih NEHR ih igh]—plural form of denarius, the daily wage of a common laborer in the first century (see John 12:5)

**Golgotha** [GAHL guh thuh]—Aramaic word meaning “the skull”; the place where Jesus was crucified (John 19:17)

**Kidron Valley**—a deep ravine just east of Jerusalem that runs north to south and separates the Temple Mount from the Mount of Olives; after the Last Supper, Jesus went through the Kidron Valley on His way to the Mount of Olives (John 18:1)

**Mary Magdalene**—the woman from whom Jesus cast out seven demons and one of the inner circle of Jesus’s supporters (Luke 8:1-3); a witness to His crucifixion (John 19:25); the first to encounter Jesus after His resurrection (John 20:1-18); from Magdala, a fishing village on the western shore of the Sea of Galilee

**Nard**—an oil with a sweet aroma, derived from the roots of a tree that grew in northern India; called “spikenard” in the KJV (John 12:3)

**Pilate**—Roman governor of Judea during the time of Jesus; though he did not find Jesus guilty of death, he yielded to the Jews and allowed Jesus to be put to death (John 18:29,38; 19:4,6)

# BIBLE READING PLAN

## MARCH

- ☐ 1. John 12:1-3
- ☐ 2. John 12:4-8
- ☐ 3. John 12:9-11
- ☐ 4. John 12:12-16
- ☐ 5. John 12:17-19
- ☐ 6. John 12:20-22
- ☐ 7. John 12:23-26
- ☐ 8. John 12:27-29
- ☐ 9. John 12:30-34
- ☐ 10. John 12:35-36
- ☐ 11. John 12:37-43
- ☐ 12. John 12:44-47
- ☐ 13. John 12:48-50
- ☐ 14. John 13:1
- ☐ 15. John 13:2-5
- ☐ 16. John 13:6-11
- ☐ 17. John 13:12-15
- ☐ 18. John 13:16-17
- ☐ 19. John 13:18-20
- ☐ 20. John 13:21-25
- ☐ 21. John 13:26-30
- ☐ 22. John 13:31-33
- ☐ 23. John 13:34-35
- ☐ 24. John 13:36-38
- ☐ 25. John 14:1-4
- ☐ 26. John 14:5-7
- ☐ 27. John 14:8-11
- ☐ 28. John 14:12-14
- ☐ 29. John 14:15-17
- ☐ 30. John 14:18-21
- ☐ 31. John 14:22-26

## APRIL

- ☐ 1. John 14:27-31
- ☐ 2. John 15:1-4
- ☐ 3. John 15:5-8
- ☐ 4. John 15:9-11
- ☐ 5. John 15:12-17
- ☐ 6. John 15:18-21
- ☐ 7. John 15:22-25
- ☐ 8. John 15:26-27
- ☐ 9. John 16:1-4
- ☐ 10. John 16:5-11
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- ☐ 12. John 16:16-18
- ☐ 13. John 16:19-22
- ☐ 14. John 16:23-24
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- ☐ 22. John 17:16-19
- ☐ 23. John 17:20-23
- ☐ 24. John 17:24-26
- ☐ 25. John 18:1-5
- ☐ 26. John 18:6-9
- ☐ 27. John 18:10-14
- ☐ 28. John 18:15-18
- ☐ 29. John 18:19-24
- ☐ 30. John 18:25-27

## MAY

- ☐ 1. John 18:28-32
- ☐ 2. John 18:33-36
- ☐ 3. John 18:37-40
- ☐ 4. John 19:1-5
- ☐ 5. John 19:6-7
- ☐ 6. John 19:8-11
- ☐ 7. John 19:12-16
- ☐ 8. John 19:17-18
- ☐ 9. John 19:19-22
- ☐ 10. John 19:23-24
- ☐ 11. John 19:25-27
- ☐ 12. John 19:28-30
- ☐ 13. John 19:31-37
- ☐ 14. John 19:38-42
- ☐ 15. John 20:1-2
- ☐ 16. John 20:3-7
- ☐ 17. John 20:8-10
- ☐ 18. John 20:11-15
- ☐ 19. John 20:16-18
- ☐ 20. John 20:19-23
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- ☐ 22. John 20:26-29
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- ☐ 25. John 21:4-7
- ☐ 26. John 21:8-11
- ☐ 27. John 21:12-14
- ☐ 28. John 21:15-17
- ☐ 29. John 21:18-19
- ☐ 30. John 21:20-23
- ☐ 31. John 21:24-25

# BIBLICAL BACKGROUND

The first half of John's Gospel (chaps. 1–11) tells primarily of seven “signs” Jesus performed. These highlight His role as Messiah. The second half (chaps. 12–21) focuses primarily on events surrounding the final week of Jesus—leading up to and including His arrest, trial, crucifixion, and resurrection.

The two halves open and close with similar scenes and statements. For instance, John declared early in the second half of his Gospel that Jesus “loved his own who were in the world” (13:1). This echoes what John stated earlier about Jesus: “He came to his own, and his own people did not receive him” (1:11). Additionally, the first half closes with climatic scenes related to Lazarus being brought back to life. The second half culminates with scenes related to the empty tomb of Jesus and His subsequent appearances.

Reading through the second half of John's Gospel, three themes emerge. These focus on the responses of people, the words of Jesus, and the actions of Jesus.

- ***Perplexed***—John consistently portrayed people who were puzzled by what was happening. The disciples were perplexed when Jesus allowed Mary to anoint His feet with expensive oil (12:3-8). They were perplexed as the people shouted “Hosanna” when Jesus triumphantly entered Jerusalem (12:12-16). The religious leaders did not know what to do with Jesus (12:19). The disciples were confounded as Jesus took a basin and towel and washed their feet (13:1-20). The women, Peter, and John were perplexed when they found the tomb empty (20:1-14).
- ***Promises***—Jesus told His disciples they soon would not see Him, they would mourn, weep, and have sorrow. Soon afterward, they would experience joy, a reference to His burial and subsequent resurrection (16:16-29). He promised that if He went away, He would send the Holy Spirit as a Counselor (15:26). He also promised if He were lifted up (meaning crucified), He would draw all people to Himself (12:32).
- ***Proof***—The second half of John contains many instances that prove the reliability of what Jesus had said or done. For example, although the disciples did not understand what was happening at the triumphal entry, they recalled after the resurrection what the Scripture had declared prophetically about Jesus (12:16). The Lord's words became the proof He had come from God (16:30). The wounds in the hands and side of Jesus proved to Thomas that He was alive (20:26-28). Finally, John said the proof of what he had written in his Gospel came because he had been an eyewitness to the events (21:24).

May what you read in John's Gospel help you “believe that Jesus is the Messiah, the Son of God, and . . . by believing [may you] have life in his name” (20:31).



# OUTLINE

- I. PRELUDE: CHRIST AS THE ETERNAL WORD (JOHN 1:1-18)**
- II. PRESENTATION: CHRIST AS THE SON OF GOD (JOHN 1:19-12:50)**
- III. PREPARATION: INSTRUCTION OF THE TWELVE BY THE SON OF GOD (JOHN 13:1-17:26)**
  - A. The Last Supper (John 13:1-38)
  - B. The way to the Father (John 14:1-31)
  - C. The true vine (John 15:1-27)
  - D. The gift of the Spirit (John 16:1-33)
  - E. Jesus's high-priestly prayer (John 17:11-26)
- IV. PASSION: SUFFERING OF CHRIST AS THE SON OF GOD (JOHN 18:1-20:31)**
  - A. His arrest, trial, and death (John 18:1-19:42)
  - B. His triumph over death (John 20:1-31)
- V. POSTLUDE: THE CONTINUING WORK OF THE SON OF GOD (JOHN 21:1-25)**
  - A. Appearances to His disciples (John 21:1-14)
  - B. Assignment to His disciples (John 21:15-25)



## ON THE COVER

Olive trees growing in the Garden of Gethsemane on the Mount of Olives, east of Jerusalem (See Session 9).



# *Why Wasn't This Sold?*

Jesus is worthy of our worship as the promised Messiah, the Son of God.

## JOHN 12:1-11

On December 22, 1874, President Ulysses S. Grant and his wife, Julia, hosted King Kalakaua of the Sandwich Islands (Hawaii) for the first official state dinner at the White House. One can imagine the amount of preparation that went into that meal. Few questioned the presence of taste testers required by King Kalakaua to make sure the guest was honored appropriately. We will find a way to honor those we believe to be worthy of being honored.

**What is the most formal dinner you have ever attended? Are you more comfortable with being the host/hostess or being a guest? Explain.**

---

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# UNDERSTAND THE CONTEXT

## JOHN 12:1-19

After raising Lazarus, Jesus went to Ephraim before returning to Bethany where He and His disciples were invited to a dinner. Some readers mistakenly think the meal happened at Lazarus's home. Parallel accounts indicate the banquet occurred at the home of Simon the leper (Matt. 26:6-13; Mark 14:3-9). Lazarus was a special guest. Mary and Martha, Lazarus's sisters, were present. Martha helped serve the meal, after which Mary anointed Jesus's feet.

Some confuse this incident with the narrative in Luke 7:36-50. Similarities include the name of the host (Simon) and the act of anointing Jesus with precious ointment. However, significant differences regarding the place, people, and purpose demonstrate these were separate events. The banquet in Luke 7 happened during Jesus's Galilean ministry, while John 12 was set in Bethany of Judea. Simon in Luke 7 was a Pharisee, not a leper. The woman of Luke 7 was identified as a notorious sinner, while Mary of Bethany had no history of infamy. In John 12, Lazarus was present, unlike the record of Luke 7. In John 12, Judas objected to what he considered wasteful use of a valuable commodity. Luke did not mention such complaints. Finally, unlike Luke's account, John mentions that dinner attracted many Jews who heard about Lazarus's being raised.

The day after the banquet, Jesus entered Jerusalem as people cheered and waved palm branches. They proclaimed Jesus to be the King of Israel who came in the name of the Lord. Some were present when Jesus raised Lazarus. They testified about His amazing miracle, attracting people who wanted to see the One who could raise the dead. The people's exuberance further infuriated the Jewish leaders. They feared Jesus's popularity, saying among themselves that the whole world was going after Him.

**As you read John 12:1-11, underline incidences where people expressed their faith as a follower of Jesus. In contrast, why did others reject Him? What kept them from believing in Jesus?**

---

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# EXPLORE THE TEXT

## HONORED (JOHN 12:1-3)

<sup>1</sup> Six days before the Passover, Jesus came to Bethany where Lazarus was, the one Jesus had raised from the dead. <sup>2</sup> So they gave a dinner for him there; Martha was serving them, and Lazarus was one of those reclining at the table with him. <sup>3</sup> Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus's feet, and wiped his feet with her hair. So the house was filled with the fragrance of the perfume.

### VERSES 1-2

**Passover** commemorated the night the Lord passed through Egypt killing the firstborn, except where the doorposts had been painted with the blood of a sacrificial lamb. Jews celebrated this miracle annually during the spring. Jerusalem's population would swell by an additional 100,000 people as the faithful came to celebrate. Many visitors stayed in the homes of friends or family members who lived either in Jerusalem or one of the nearby villages, such as **•Bethany**. Some people slept in one of the caves that dotted the landscape around Jerusalem.

John gave no indication about how much time had passed between Jesus's raising **Lazarus . . . from the dead** and the dinner described. The dinner was a violation of the Sanhedrin's edict. They "had given orders that if anyone knew where he [Jesus] was, he should report it so that they could arrest him" (11:57).

During a dinner, the main meal of the day in the first century, family members typically gathered around a large bowl or pot of soup or stew. They reclined either on pillows or wide couches arranged in a U-shaped format known as a triclinium. Their heads faced the center and their feet extended outward. Propped up on their left arms, they ate with their right hands from the shared bowls in the center of the triclinium. The hostess would step into the "U" to refill and replace serving dishes.

This dinner was given to honor Jesus. Mary, Martha, Lazarus, the twelve disciples, and likely others were present. We are not told by John who the host was, but we know Martha was involved as a server. Lazarus may have also been honored since he was reclining as well.

It would be natural for a wealthy friend with a large home to host such a dinner for the twenty or more guests. Custom would also allow for Martha to serve at the dinner, especially if the host and Lazarus's family were friends or neighbors. Martha, Mary, and their friends wanted to honor Jesus for His miracle of bringing Lazarus back from the dead.

**How should we respond to Jesus's work in our lives?**

---

**VERSE 3**

Mary's actions were startling for several reasons. First, Jews considered washing someone's feet a degrading task, typically reserved for servants. This explains Peter's protest when Jesus washed his feet (John 13:4-9). Mary did not wash the Lord's feet with water, though; she **anointed** them with **nard**.

Second, the **perfume** was extravagant. The **pound** was a Roman measurement, which weighed about twelve ounces and was about a pint of liquid. The perfume was **pure**, not diluted with other oils or extracts. The **nard** was an oil derived from the roots of a tree that grew in northern India; it was red and had a sweet aroma. John's including the description of the scent filling the house reinforces the fact that he was an eyewitness to the event.

Third, Mary uncovered **her hair**, let it down, and used it to wipe dry the feet of Jesus. Respectable Jewish women of the first century kept their hair concealed. Keeping it covered indicated personal piety. Jewish law at the time allowed a man to divorce his wife if she went in public with her hair uncovered. Mary, though, seemingly with reckless abandon, disregarded cultural expectations and concerns. Expressing a balance of humility and devotion, she instead focused solely on honoring and worshiping Jesus.

**How do we balance when there is conflict between what our culture finds acceptable and our expressions of worship?**

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## KEY DOCTRINE: *Stewardship*

Believers should recognize that their time, talents, and material possessions are entrusted to them to use for the glory of God and for helping others. (See Deuteronomy 8:18; Romans 12:1-2.)

### QUESTIONED (JOHN 12:4-8)

<sup>4</sup> Then one of his disciples, Judas Iscariot (who was about to betray him), said, <sup>5</sup> “Why wasn’t this perfume sold for three hundred denarii and given to the poor?” <sup>6</sup> He didn’t say this because he cared about the poor but because he was a thief. He was in charge of the money-bag and would steal part of what was put in it. <sup>7</sup> Jesus answered, “Leave her alone; she has kept it for the day of my burial. <sup>8</sup> For you always have the poor with you, but you do not always have me.”

### VERSES 4-6

**Judas** was the Greek rendering of “Judah,” which in Hebrew means “Praise Yahweh.” It was a common name in the first century. Jesus had two disciples named Judas (Luke 6:12-16). Of those, one was infamous for betraying Jesus. Likely to avoid confusion, the other Gospel writers referred to the other disciple named Judas as “Thaddaeus” (Matt. 10:3; Mark 3:18). **Iscariot** means “man of Kerioth” in Aramaic. Kerioth was a small town east of the Dead Sea. It had been the earlier location of Ar, the capital of Moab. If Kerioth was Judas’s hometown, he was the only disciple not from Galilee.

The Gospel writers regularly included two details about Judas Iscariot: he was one of the Twelve, and he was the one who betrayed Jesus. Matthew, Mark, and Luke each include a list of the disciples (Matt. 10:2-4; Mark 3:16-19; Luke 6:13-16). In each list Judas Iscariot is named last and identified as the betrayer of Jesus.

Along with the other disciples, Judas had heard Jesus preach and teach; he had witnessed the miracles. Additionally, he, along with a partner, had gone out and proclaimed a message of repentance. He may have been involved in casting out demons and anointing the sick with oil (Mark 6:7-13). Judas had earned the trust of the other



disciples; he served as the group's treasurer, the one *in charge of the money-bag*.

The first recorded words of Judas in Scripture were in protest of Mary's extravagance. His words vividly contrasted his greed, selfishness, and deceit with her generosity, selflessness, and devotion. The value of Mary's perfume was about **three hundred •denarii**. Laborers were paid a denarius a day in the first century. Jews did not work on the Sabbath or on holy days, thus Mary's gift was equivalent to about a year's salary. He, **a thief**, knew Mary's extravagance meant he would have no opportunity to get his hands on her money.

Of the Gospel writers, only John indicated that Judas kept the money-bag. This money was used to meet the needs of the disciples and to help the poor (13:29). Additionally, only John gave the detail that Judas would steal from the bag.

There are many things we do not know about Judas Iscariot. We do not know his occupation before becoming a disciple. We do not know when or where it was that Jesus called him to be a disciple.

In addition to the two facts the Gospel writers always include about Judas, however, these three verses let us know at least four other things about this traitor. He was self-serving, greedy, hypocritical (pretending to care about the poor), and he was a thief.

### **How can a person's misguided agenda discourage others from honoring Christ?**

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#### **VERSES 7-8**

Judas was not the only disciple to protest Mary's extravagance. Some of the others scolded her, but they are not named (Matt. 26:8-9; Mark 14:4-5). Jesus responded sternly to their rebuke, issuing a command to **leave her alone**. It was not a suggestion or request; it was a command.

Jesus knew Mary could have sold the perfume. He also knew she had held onto it instead, keeping it for His pending burial. Jesus considered Mary's action to be noble—a beautiful gesture and a good deed (Matt. 26:10).

Some have used the Lord's statement ***for you always have the poor with you*** as an excuse not to help people in need. Such thinking violates what God said to the ancient Israelites: "For there will never cease to be poor people in the land; that is why I am commanding you, 'Open your hand willingly to your poor and needy brother in your land'" (Deut. 15:11).

Jesus's focus already was on His death and burial: ***you do not always have me***. He knew Mary would not have many more opportunities to express her devotion to Him. As had happened when she sat at the feet of Jesus rather than busy herself with serving guests, Mary, with this perfume, had again made the better choice. It was not going to be taken from her (Luke 10:42).

**How do we reconcile Judas's being involved in ministry as a disciple with his betrayal that led to Jesus being arrested?**

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## **DIVISION (JOHN 12:9-11)**

<sup>9</sup> **Then a large crowd of the Jews learned he was there. They came not only because of Jesus but also to see Lazarus, the one he had raised from the dead.** <sup>10</sup> **But the chief priests had decided to kill Lazarus also,** <sup>11</sup> **because he was the reason many of the Jews were deserting them and believing in Jesus.**

### **VERSES 9-11**

After Jesus raised Lazarus from the dead, the chief priests and Pharisees convened the Sanhedrin. They had been worried that everyone would become a follower of Jesus and that they would lose their places of authority. "So from that day on they plotted to kill [Jesus]" (John 11:47-53).

News had spread of Lazarus walking out of his tomb. One just can't keep news like that quiet. Curiosity seekers made their way to Bethany. The phrase ***large crowd of the Jews*** did not refer to religious leaders. Many likely were Jews who visited Jerusalem for Passover. They were not like Mary, Martha, and Lazarus—faithful followers of Jesus. Nor were they openly hostile toward Him, as the religious

leaders had been. They had heard what Jesus had done and wanted to see this man who had performed the impossible. Additionally, they wanted to see Lazarus, **the one** Jesus **had raised from the dead**.

The very thing the religious leaders feared began to happen. **Many of the Jews** saw with their own eyes and heard with their own ears. They began **deserting** the chief priests' authority and began **believing in Jesus**.

John recorded numerous times the Jews had attempted to seize Jesus and kill Him (5:18; 7:1,19,25; 10:33,39). Now, not only did the religious leaders want to kill Jesus, they wanted to **kill Lazarus also**.

The contrast couldn't have been greater. The chief priests saw their crowd of followers dwindling and the number following Jesus growing. The priests were fearful of losing their influence. The priests wanted Lazarus dead; Jesus offered life. The priests grew increasingly resentful and plotted retaliation. Those who came to faith in Christ certainly rejoiced in He who is the resurrection and the life (11:25). The chief priests wanted all this talk and excitement silenced; people could not help but tell what they had seen and heard. The light had shined in the darkness, and yet the darkness would not win (1:4-5).

**How can the way a person honors Christ bring others to Him?**

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**BIBLE SKILL:** *Review passages that interpret a narrative.*

Review Romans 12:1-2 and compare Mary's sacrificial act of love with the idea of a believer's sacrifice in the Romans passage. How do Mary's actions serve as an illustration of what Paul was teaching in Romans 12?

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## APPLY THE TEXT

- Believers should humbly honor Christ as Lord.
- Believers should affirm others who worship Jesus.
- Believers honor Christ by testifying to others about His work.

**Share with your group ways of showing devotion to Jesus. What role does the group play in helping each other show devotion to Jesus? How can the group corporately express devotion to Jesus?**

**How can you show your devotion and appreciation to Jesus? As an act of devotion, who will you tell about Jesus and what He has done in your life?**

## PRAYER NEEDS

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