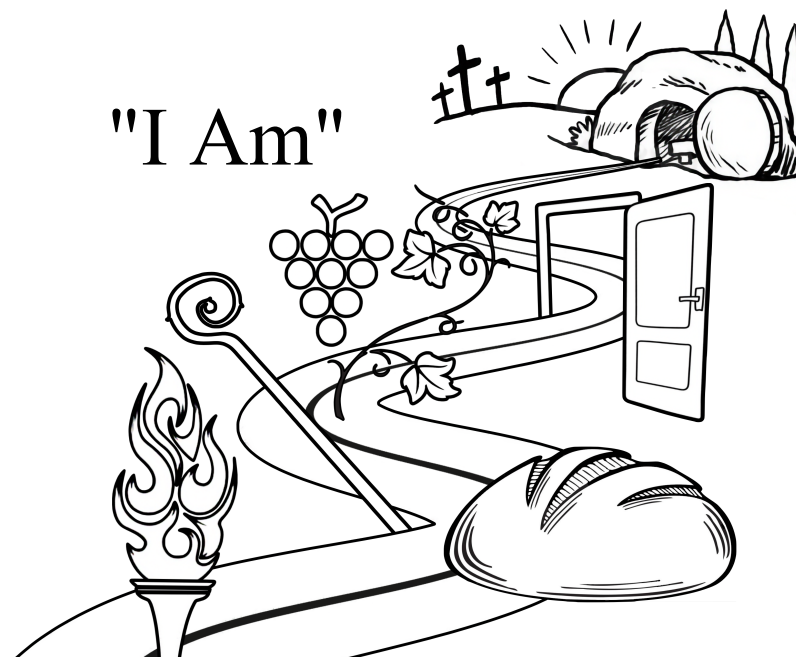


Read John 12:27-36

1. Looking at verses 27-28 as a conversation with God, what are some things this tells you about their relationship?
2. Why might Jesus have said God's response was for the sake of the people around him?
3. Discuss what verse 31 says about our Accuser. Do you recall anything from Revelation that speaks about the ruler of this world being cast out? (*Revelation 12:7-12 - How significant is the event in terms of the "millenium."?*)
4. The word-for-word translation of verse 32 is: "And I, if I am lifted up from the earth, all will draw to myself." How significant is this when compared to most translations: "will draw all people(s) to myself."
5. In verse 34 the people ask "who is this Son of Man?" and Jesus answers in the next verse. What does he call himself?
6. Discuss the phrase: "he who walks in darkness does not know where he is going." How might that compare with Matthew 7:13-14?
7. What does it look like when/if you have the light, believe in the light, become children of the light?

...and, note again the last phrase of verse 30...



a study of The Gospel According to John

Summer/Fall 2025

Lesson #14

John 12:12-36

***"A Light for revelation to the Gentiles
and Glory to your people Israel"***

¹ Wikipedia "the Messiah's Donkey"

¹ Babylonian Talmud, Sanhedrin 98a

² "Passage Lookup: Zachariah 9:9". BibleGateway.com.

Retrieved 2012-01-05.

REVIEW:

Ἐγώ εἰμι: **I Am**

John 6:35 _____

John 6:51 _____

John 8:12 _____

John 8:28 _____

John 8:58 _____

John 10:7 _____

John 10:11 _____

John 11:25 _____

Vocabulary:

psuché: (ψυχή) 1. soul, inner being or life, 2. (literally) breath, 3. (figuratively) the heart's desire, the drive or passion of one's soul (i.e. that which brings satisfaction to one's being)

zōé: (ζωή) 1. life-above, 2. literally or figuratively, used in a mortal, temporal sense and in an eternal sense.

*Both terms are translated "life" in John 12:25. The key difference is that **psuché** refers to the individual soul, self, or psychological life—the animating force (mind, will, emotion) that makes a being an individual "living soul," often associated with mortal existence. In contrast, **zōé** refers to life in the absolute and highest sense, signifying the divine, spiritual, and eternal quality of life that transcends the mortal and is often used to describe the uncreated life of God or the abundant life received through Him.*

aiónios: (αἰώνιος) perpetual, also used of past time, or past and future as well,

BRIEF HISTORICAL AND CULTURAL CONTEXT:

Jerusalem, Passover week, around 30 CE: Jerusalem is an occupied city. Rome controls commerce to collect taxes and maintain order. The city's population normally around 40,000, swells to over 250,000 as pilgrims arrive for Passover. They don't all stay in the city, but fill the surrounding villages, setting up camps around the countryside. Perhaps thousands have followed him to the Holy City, salivating for a Messianic clash with the Romans. Travelers and pilgrims are going in and out of Jerusalem, sight-seeing, dazzled by the city's wealth, beauty, and fabulous Herodian structures. The Jewish population is politically divided: the Hellenists (Greek Jews siding with Rome), the Zealots (radically opposed to Rome), the Chief Priests (handpicked and subordinate to Rome), and the Pharisees (who oppose Rome, but are determined to keep the peace between the Zealots and

Rome). Many believe Jesus will defeat Rome with his "powers" and establish a new kingdom like King David's. All factions are present, and tensions run high. We begin this story on the day Jesus orchestrates a dramatic entrance into this charged atmosphere.

On a Sunday, Jesus rides on a donkey from the Mount of Olives, through the Kidron Valley, entering Jerusalem from the east. On the same day, Pontius Pilate and his contingency of Roman soldiers march into the city from the west in a display of military finery, pomp, and power. They are not there to honor the Jewish Passover but to demonstrate who is really in charge and determined to quell any protests against the Roman occupation.

And a word about the donkey: From the prophet Zechariah 9:9 - "...your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey." The "king" referred to is interpreted as the Messiah. In Jewish tradition, this animal refers to the donkey upon which the Messiah will arrive to redeem the world at the end of days. In Modern Hebrew, the phrase "Messiah's donkey" (Hebrew: ורומח לחי' is used to refer to someone who does the 'dirty work' on behalf of someone else.¹ Recall from the last lesson how Caiaphas and the leaders were fearful that Jesus' "rock star status" and the raising of Lazarus would cause Rome to destroy the Jewish nation. At this point they are desperate to be rid of him and Lazarus, as well.

Read John 12:9-22

1. According to verses 9-11 and 16-18, who besides Jesus is on everyone's mind?

The verbage in vv 17-18 - "bore witness" - is wonky. A better rendering might be, "Lazarus' resurrection story spread like wildfire and all were asking to meet Jesus."

2. What declaration do the Pharisees make at the end of verse 19?
3. To whom does John refer (v. 20) in reference to "the world (who) has gone after him!"

Read John 12:23-26

1. Up until now, what has Jesus said about his "hour"?

The Greeks here mentioned are most likely Gentiles, not Jewish proselytes or converts, but were desiring to worship Yahweh. Therefore, at this hour Jesus spells out his message and mission, and it is to Gentiles.

2. To what is Jesus alluding with the "grain of wheat" metaphor?
3. Verse 25: "He who loves his **psuché** will lose it, and he who hates his **psuché** in this world will keep it for **aiónios zōé**." Does the Greek render a different meaning from what you hear in your translation? Note the phrase "in this world," does that clarify anything?
4. Which words reveal Jesus' message is to the Gentiles in verse 26?