

The I AM Fulfilled!

John 12 & 18

Pastor Mark John Bennett

The three events of chapter 12 converge on the identity and mission of Jesus. His anointing foreshadows his role as the Messiah, the promised King. His triumphant entry into Jerusalem, though seemingly humble, was a public declaration of his kingship. Ultimately, Jesus is presented as the Light, illuminating the path to God and embodying divine truth and glory, a light that shines through his messianic identity and kingly arrival.

1. The King's Welcome (Chapter 12)

A. King Jesus is Anointed (v.1-11)

12 Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. ² Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. ³ Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

⁴ But one of his disciples, Judas Iscariot, who was later to betray him, objected, ⁵ "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."⁶ He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

⁷ "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. ⁸ You will always have the poor among you, but you will not always have me."

⁹ Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. ¹⁰ So the chief priests made plans to kill Lazarus as well, ¹¹ for on account of him many of the Jews were going over to Jesus and believing in him.

Anointing: Old Testament Significance

- Anointing with oil was primarily used to **consecrate** or **set apart** individuals and objects as **holy** and dedicated to God's service. This signified that they were chosen for a **special purpose or mission**.
- **Designation for Specific Roles:** A key ritual for the inauguration of individuals into significant roles:
 - **Priests:** Aaron and his descendants were anointed to serve in the tabernacle (Exodus 30:30, Leviticus 8:12).
 - **Kings:** The anointing of kings, like Saul and David, was a divine proclamation that they were chosen by God to lead and govern His people (1 Samuel 10:1, 1 Samuel 16:13). "The Lord's anointed" became a synonym for the king.

– **Prophets:** While less frequent, prophets like Elisha were also anointed, symbolizing the impartation of prophetic authority (1 Kings 19:16).

New Testament Significance

- **Jesus Christ – The Anointed One (Messiah/Christos):** The very title "Christ" (Greek) and "Messiah" (Hebrew) mean "the Anointed One." Jesus' anointing was not primarily with physical oil but with the Holy Spirit at his baptism (Luke 4:18, Acts 10:38). This anointing marked him as the ultimate Prophet, Priest, and King, empowered by God for his redemptive mission.
- **The Anointing of Believers:** The New Testament extends the concept of anointing to all believers through the Holy Spirit:
 - **Indwelling of the Holy Spirit:** Christians are anointed by God with the Holy Spirit at salvation, signifying God's ownership, sealing, and the guarantee of their inheritance (2 Corinthians 1:21-22).
 - **Spiritual Illumination and Truth:** The "anointing" believers receive from the Holy One teaches them all things and leads them into truth (1 John 2:20, 27). This is not necessarily a specific ritual but the ongoing work of the Holy Spirit in their lives.
 - **Ministry and Gifts:** While not always a literal anointing with oil, the empowering of believers by the Holy Spirit for various ministries and the exercise of spiritual gifts can be seen as a form of spiritual anointing.

B. King Jesus Triumphant Entry (v. 12-19) This is the Hosanna Moment!

¹² *The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. ¹³ They took palm branches and went out to meet him, shouting, "Hosanna!"* (Meaning "save")

"Blessed is he who comes in the name of the Lord!" (Psalm 118:25,26)

"Blessed is the king of Israel!"

¹⁴ *Jesus found a young donkey and sat on it, as it is written:*

¹⁵ *"Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey's colt."* (Zach. 9:9)

¹⁶ *At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.*

¹⁷ *Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. ¹⁸ Many people, because they had heard that he had performed this sign, went out to meet him. ¹⁹ So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"*

This moment reveals the people's initial, albeit perhaps superficial, recognition of Jesus as a significant figure, possibly a political messiah. It highlights a moment of public acclaim and hope.

C. Jesus Is the Light (v. 20-36)

²⁰ *Now there were some Greeks among those who went up to worship at the festival. ²¹ They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus." ²² Philip went to tell Andrew; Andrew and Philip in turn told Jesus.*

²³ *Jesus replied, "The hour has come for the Son of Man to be glorified. ²⁴ Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. ²⁵ Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. ²⁶ Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me. ²⁷ "Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. ²⁸ Father, glorify your name!"*

Then a voice came from heaven, "I have glorified it, and will glorify it again." ²⁹ The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

³⁰ *Jesus said, "This voice was for your benefit, not mine. ³¹ Now is the time for judgment on this world; now the prince of this world will be driven out. ³² And I, when I am lifted up from*

the earth, will draw all people to myself.”³³ He said this to show the kind of death he was going to die.³⁵ Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going.³⁶ Believe in the light while you have the light, so that you may become children of light.” When he had finished speaking, Jesus left and hid himself from them.

Summary of 12:37-50 – Belief and Unbelief Among the Jews.

Chapter 18

The three events in chapter 18 mark a rapid and devastating descent for Jesus and his followers. His **arrest** signifies the loss of freedom and the beginning of his suffering. **HIS trial**, characterized by injustice and false accusations, highlights the rejection of his claims. Finally, **the denial** by his closest disciple, Peter, underscores the fear and human frailty that overshadowed even those closest to him during this dark period. These events collectively illustrate the betrayal and abandonment Jesus faced on his path to the cross.

2. The King's Betrayal and Arrest (John 18:1-11) (The “Whom Do You Seek?” Moment.)

A. Jesus' Arrest

¹ *When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.*

² *Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples.³ So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.*

⁴ *Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”*

⁵ *“Jesus of Nazareth,” they replied.*

“I am he,” Jesus said. (And Judas the traitor was standing there with them.)⁶ When Jesus said, “I am he,” they drew back and fell to the ground.

⁷ *Again he asked them, “Who is it you want?”*

“Jesus of Nazareth,” they said.

⁸ *Jesus answered, “I told you that I am he. If you are looking for me, then let these men go.”*

⁹ *This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”*

¹⁰ *Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)*

¹¹ *Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”*

¹² *Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.*

Key Message: This moment reveals the swift shift in power and public opinion. It highlights Jesus' deliberate submission to God's plan, even in the face of betrayal and violence, and the disciples' fear and misunderstanding.

B. Peter's First Denial

¹⁵ *Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest’s courtyard,¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.*

¹⁷ *“You aren’t one of this man’s disciples too, are you?” she asked Peter.*

He replied, “I am not.”

¹⁸ *It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.*

C. The High Priest Questions Jesus

¹⁹ *Meanwhile, the high priest questioned Jesus about his disciples and his teaching.*

²⁰ *"I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. ²¹ Why question me? Ask those who heard me. Surely they know what I said."*

²² *When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.*

²³ *"If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?"* ²⁴ *Then Annas sent him bound to Caiaphas the high priest.*

In his powerful "I Am Prepared to Die" speech, on April 20, 1964, during the Rivonia Trial, Nelson Mandela directly challenged the legitimacy of the apartheid court to try him, stating he felt neither legally nor morally bound to obey laws created by a parliament in which Black Africans had no representation. He vividly detailed the systemic racism and dehumanizing effects of apartheid laws, arguing that a legal system built on such profound inequality could not deliver a fair trial to those fighting against it.

Mandela framed the trial as a political one, a battle between the aspirations of the African people for freedom and the white minority's determination to maintain power, arguing that an all-white judiciary enforcing apartheid laws could not be impartial.

Ultimately, Mandela declared his unwavering commitment to a democratic and free South Africa, even if it cost him his life. His willingness to die for this just cause exposed the profound injustice of the apartheid regime and the illegitimacy of the trial, galvanizing global opposition and solidifying his status as an icon of the human rights struggle. He ultimately served 27 years in prison from 1962 to 1990.

D. Peter's Second and Third Denials

²⁵ *Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"*

He denied it, saying, "I am not."

²⁶ *One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" ²⁷ Again Peter denied it, and at that moment a rooster began to crow.*

E. Jesus Before Pilate

²⁸ *Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. ²⁹ So Pilate came out to them and asked, "What charges are you bringing against this man?"*

³⁰ *"If he were not a criminal," they replied, "we would not have handed him over to you."*

³¹ *Pilate said, "Take him yourselves and judge him by your own law."*

"But we have no right to execute anyone," they objected. ³² This took place to fulfill what Jesus had said about the kind of death he was going to die.

³³ *Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"*

³⁴ *"Is that your own idea," Jesus asked, "or did others talk to you about me?"*

³⁵ *"Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"*

³⁶ *Jesus said, "My kingdom is Not Of This World. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."*

³⁷ *"You are a king, then!" said Pilate.*

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

³⁸ *“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’”*

⁴⁰ *They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.*

Conclusion: Beyond the Hosannas and the Arrest

- a) The story doesn't end with the arrest, but leads to the resurrection.*
- b) Reflection on their own relationship with Jesus – is it based on fleeting emotions or a deep understanding and commitment?
- c) I challenge you this week to move beyond superficial praise and embrace the full scope of Jesus' identity and his call to follow him, even through difficult times.
- d) Even in the darkness (the shadow of the cross) let us worship and commit ourselves to Jesus Christ our King.