STUDY BIBLE WORKBOOK

John 12

The King and the Hour of Glory

QUICK STUDY + DEEP DIVE

Jesus is honored in Bethany, enters Jerusalem as Israel’s King, and announces His approaching death. He calls people to walk in His light and trust the saving word He speaks from the Father.

Scripture quotations: World English Bible (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the overview, chapter movements, Bible words, Greek pronunciation notes, Gospel Connection, and a guided prayer.

Deep Dive: Ten Scripture-first SOAP passages include all 50 WEB verses, substantial observation, application, and prayer.

WESTERN GRACE MEDIA

John 12 — Geographic Setting

John 12 opens at Bethany, east of Jerusalem, six days before Passover. On the next day Jesus comes toward Jerusalem, where crowds welcome Him as King. The regional map highlights the Jerusalem/Bethany area without inventing His exact road or the locations of events not given by John.



Original WGM atlas: Jerusalem and Bethany vicinity highlighted; uncertain routes are not asserted.

Regional location



COUNTRIES IN YEAR 2020

Bethany (12:1–8): Jesus is honored at a supper with Lazarus, Martha, and Mary before Passover.

Jerusalem (12:12–19): Crowds greet Jesus as Israel's King while the feast approaches.

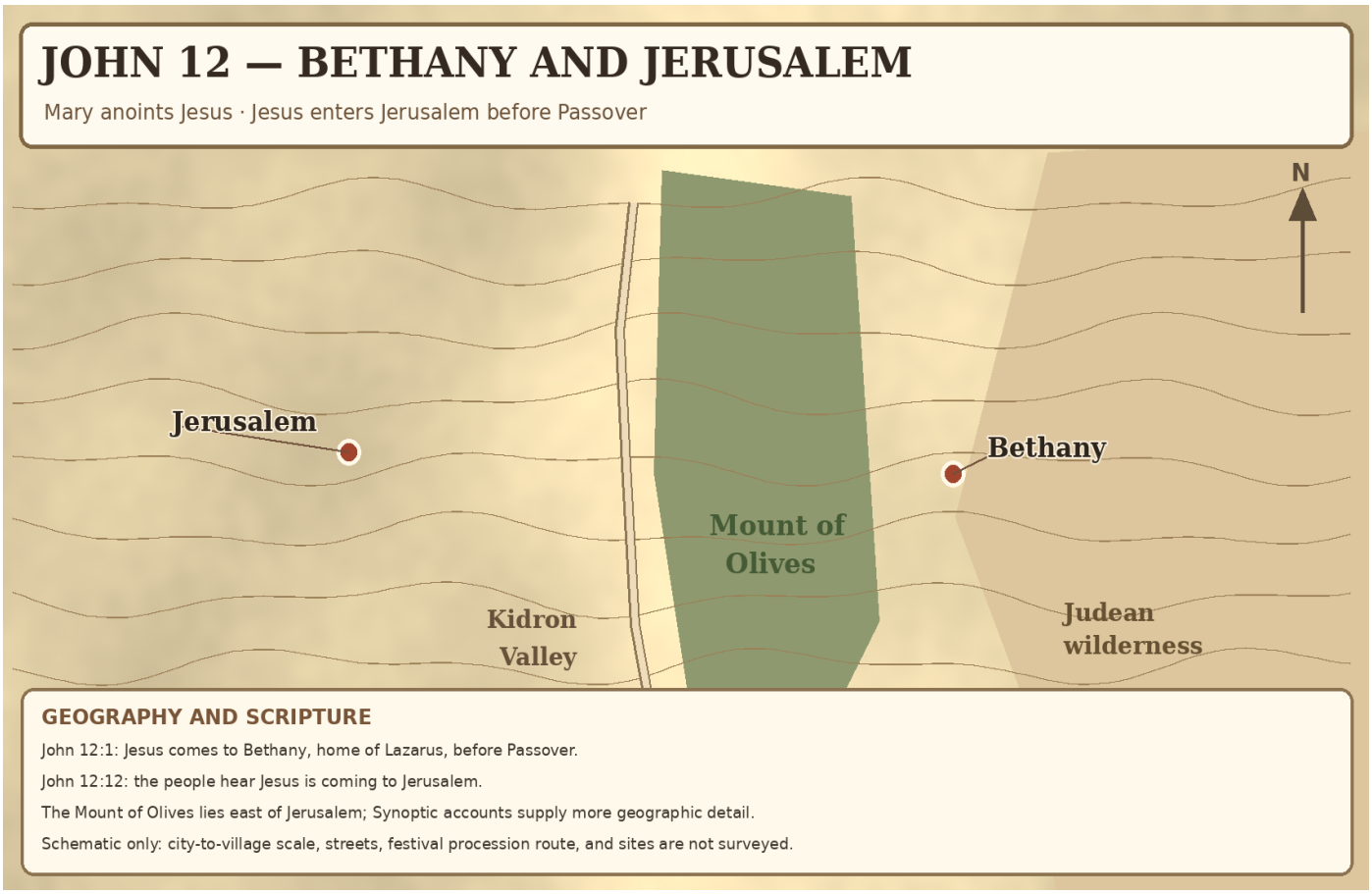
Mount of Olives: The ridge between the city and Bethany helps with orientation; John does not name it in this chapter.

The Greeks (12:20–22): Some people at the feast seek Jesus; no specific meeting coordinates are given.

Map caution: The rust ring locates the Jerusalem/Bethany vicinity only. No exact procession route is asserted.

Bethany, the Mount of Olives, and Jerusalem

John 12 begins at Bethany and then describes Jesus coming toward Jerusalem for Passover. Bethany lies east of Jerusalem beyond the Mount of Olives; John 11:18 places it about fifteen stadia (2.8 km / 1.7 mi) from the city. The diagram illustrates broad geographic relationships, not a reconstructed festival procession route.



READ THE TEXT WITH THE MAP

Bethany

Mary anoints Jesus at a Bethany supper before Passover (12:1–8). The exact house is not identified by John.

Mount of Olives

This eastern ridge provides orientation between Bethany and Jerusalem; the Synoptic accounts contain more route detail.

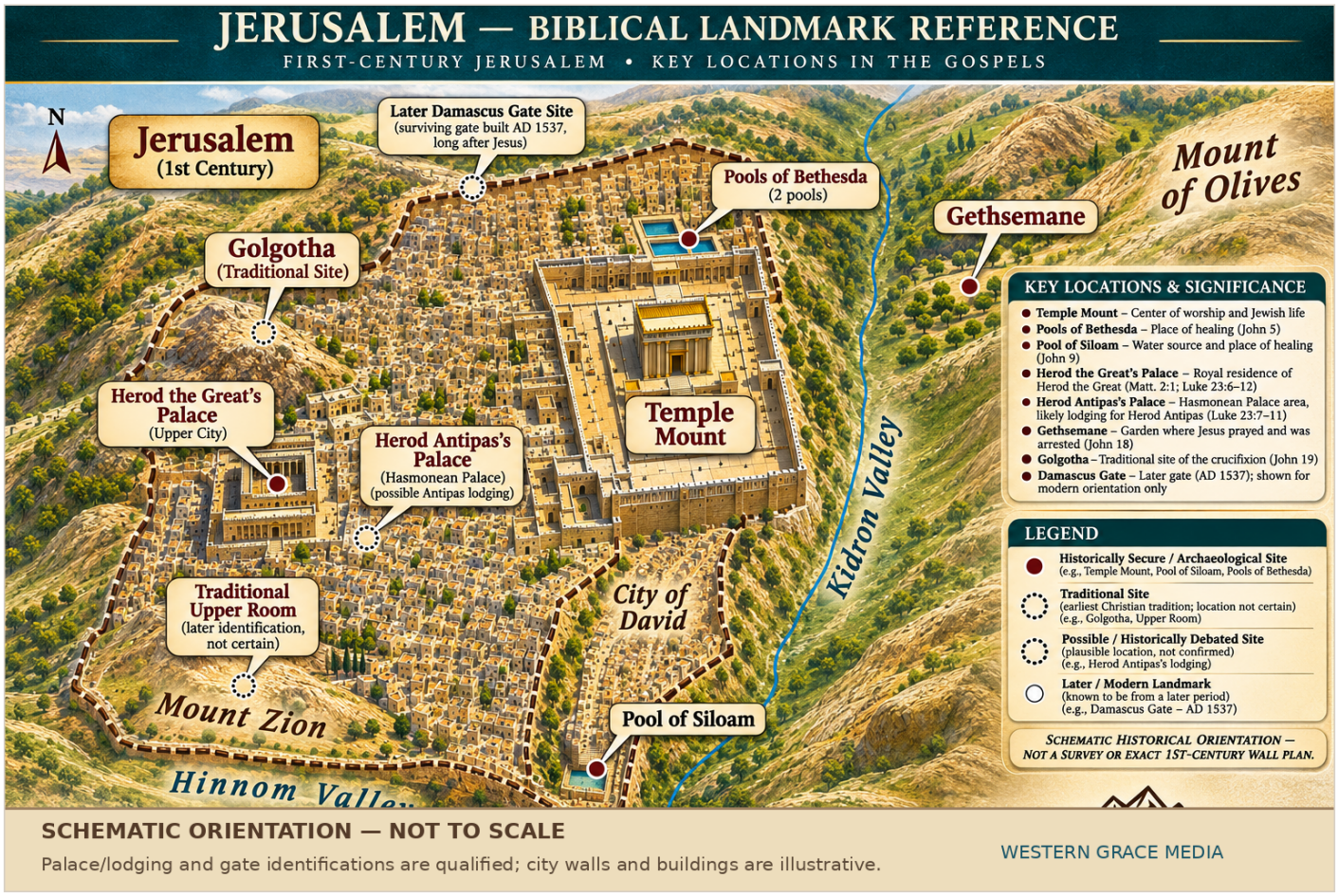
Jerusalem

A crowd welcomes Jesus as King (12:12–19). The exact path, gates, and locations of later teaching are not specified by John.

My notes about the setting:

Jerusalem Landmarks: Context for the King’s Entry

The preceding closer map shows Bethany and the Mount of Olives, while this Jerusalem reference supplies the Temple and broader city landmarks for readers following the events before Passover.



JOHN 12 — KEY LANDMARKS AND LIMITS OF CERTAINTY

Bethany (12:1–8): Mary anoints Jesus at Bethany; this village is outside the city map and remains on the preceding map.

Jerusalem (12:12–19): Crowds greet Jesus as King as He approaches the city. John does not describe a measured entry route or gate.

Temple and other landmarks: Helpful background for Jerusalem, not proof of where the Greeks found Jesus (12:20–22).

Map standard: Original WGM schematic, not to scale. Traditional sites, uncertain palace use and the later Damascus Gate are identified as context, not first-century proof.

My notes about the setting:

John 12 — The King and the Hour of Glory

MAIN VERSE

John 12:46, WEB: I have come as a light into the world, that whoever believes in me may not remain in the darkness.

BIG PICTURE

As Passover approaches, Mary honors Jesus in Bethany, crowds greet Him as King in Jerusalem, and Greek worshipers ask to see Him. Jesus announces that His hour has come. His glory will be revealed through His coming death, like a seed that dies to bear fruit. He calls people to believe in the light while confronting unbelief and the fear of people. He closes by declaring that His words carry the authority of the Father who sent Him.

A Costly Act of Worship (12:1–8)

Mary anoints Jesus in Bethany, and Jesus connects her act to His burial.

The Sign That Divides (12:9–11)

Lazarus draws many to believe while leaders plot against him.

The King Comes Humbly (12:12–19)

Jesus enters Jerusalem to public acclaim in a donkey-riding fulfillment of Scripture.

The Greeks’ Request (12:20–22)

Festival worshipers ask to see Jesus.

QUICK STUDY NOTES

The Chapter’s Major Movements

The Hour of Glory (12:23–33)

Jesus describes His death, costly discipleship, and the Father’s glory.

Walk in the Light (12:34–36)

Jesus calls the people to believe rather than remain in darkness.

Prophecy, Hardening, and Fear (12:37–43)

John interprets unbelief in light of Isaiah and exposes fear of people.

The Father’s Life-Giving Word (12:44–50)

Jesus declares that His saving word comes from the Father and carries eternal significance.

QUICK STUDY FLOW

Bethany · Mary honors Jesus

↓

The raised Lazarus draws a crowd

↓

Jesus enters Jerusalem as King

↓

Greeks seek Jesus · His hour arrives

↓

The cross and the Father’s glory

↓

Believe in the light

↓

Isaiah, unbelief, and human approval

↓

Jesus speaks the Father’s word

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Anointing	Setting apart or honoring with costly ointment	Mary’s act honors Jesus and foreshadows His burial.
Hosanna	A cry asking God to save, used as praise	Crowds address Jesus as Israel’s King.
Son of Man	Jesus’ self-designation with Daniel 7 background	The Son of Man is glorified through the cross.
Glorified	God’s greatness and the Son’s identity displayed	John links Jesus’ glory with His death and victory.
Lifted up	Raised on the cross; also carrying a theme of exaltation	Jesus identifies how He will die.
Light / darkness	Jesus’ revelation and life contrasted with rejection	People are called to believe while the light is present.
Believe	Trust Jesus for who He is and what He says	Signs alone cannot replace a genuine response of faith.
Eternal life	Life from God through His Son, beginning now and lasting forever	The Father’s commandment is bound to the Son’s saving word.

Which word or phrase in John 12 helps me understand how Jesus is glorified through His cross?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
12:3	nardos NAR-dos	spikenard	pure nard	nard essence	Expensive aromatic ointment; Roman pound was about 340 g.
12:13	hōsanna hoh-SAH-nah	Hosanna	Hosanna	Praise God	Cry for salvation which becomes praise.
12:23	doxazō dok-SAH-zoh	glorified	glorified	glory	Shows the Son’s glory through the coming cross.
12:24	kokkos KOK-kos	grain	kernel	grain	Seed image illustrates life coming through death.
12:25	psychē psoo-KHAY	life	life	life	Refers here to life/self in a strong allegiance contrast.
12:26	diakoneō dee-ah-koh-NEH-oh	serves	serves	serves	To serve or minister as Christ’s follower.
12:31	krisis KREE-sis	judgment	judgment	judgment	Divine reckoning connected with the cross.
12:32	hypsoō hoop-SOH-oh	lifted up	lifted up	lifted up	Used for Jesus’ crucifixion in context.
12:35	phōs FOHS	light	light	light	Jesus’ revelation calling people to believe.
12:43	doxa DOK-sah	praise	praise	praise	Honor or approval; God’s versus humans’.
12:50	zōē aiōnios zoh-AY eye-OH-nee-os	everlasting life	eternal life	eternal life	Life of the coming age given through Christ.

Word-study notes:

The Gospel Connection

John 12 turns the reader toward the approaching cross. Mary anoints Jesus before His burial, the King enters Jerusalem in humility, and Jesus declares that His hour has come. Like a grain of wheat falling into the earth, He will die and bear much fruit (12:24). Being “lifted up” points to His crucifixion (12:32–33); the Son’s glory is not detached from His sacrifice. John invites people from beyond Israel to seek Him and calls all who hear to believe in the light. The gospel is not merely admiration for a moral example: God sends His Son to save sinners, and eternal life comes through faith in Christ (John 3:16; 20:31). His word carries both a genuine offer of salvation and a sober warning against rejection.

Reflection: Am I seeking the praise of people or the glory of God?

A Short Prayer from John 12

Father, thank You for sending Jesus as the promised King and Savior. Jesus, You knowingly faced the cross for sinners, and Your death opened the way to eternal life. Forgive my fear of others’ opinions and my divided loyalties. Help me receive Your word, honor You sincerely, and walk in Your light. In Your name, amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus is the promised King who willingly goes to the cross. His death reveals God’s glory and gives life, and His word calls me to believe and follow Him in the light.

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Begin with the complete WEB passage. Let the text set the terms of our study, then consider the explanation, respond personally, and pray.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does John reveal about Jesus' kingship, His cross, belief, glory, and the word of the Father?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Respond prayerfully to what the passage actually says, not imagined motives or events.

Before I begin, what do I need to understand about Jesus' kingship, His cross, and the call to walk in the light?

Questions and repeated words to watch for:

JOHN 12:1–8

Mary Honors Jesus Before His Burial

S — Scripture

1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.
2 So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him.
3 Therefore Mary took a pound of ointment of pure nard, very precious, and anointed Jesus' feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment.
4 Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said,
5 "Why wasn't this ointment sold for three hundred denarii and given to the poor?"
6 Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.
7 But Jesus said, "Leave her alone. She has kept this for the day of my burial.
8 For you always have the poor with you, but you don't always have me."

John 12:1–8, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

With Passover approaching, Jesus is welcomed at supper in Bethany. Mary's costly anointing expresses extraordinary honor, and Jesus relates it directly to the coming burial. This chapter follows the raising of her brother Lazarus, yet John does not tell us every thought behind Mary's act.

Judas objects in the language of caring for the poor, but John identifies his motive as theft. Jesus' answer is not permission to neglect poor neighbors; He identifies a unique moment in His approaching death while the ordinary duty to care for the poor remains.

Jesus does not treat His death as a surprise. His coming sacrifice gives Mary's costly devotion a larger meaning.

My observations:

A — Application

Where might I use respectable-sounding explanations to hide an unwillingness to honor Jesus with my whole life?

P — Prayer

Lord Jesus, expose false motives in me and teach me worship that is sincere, generous, and faithful.

Pray this in your own words:

JOHN 12:9–11

Lazarus and a Divided Crowd

S — Scripture

9 A large crowd therefore of the Jews learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
10 But the chief priests conspired to put Lazarus to death also,
11 because on account of him many of the Jews went away and believed in Jesus.

John 12:9–11, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The raised Lazarus becomes a living witness to Jesus' power. Many come to see him and believe in Jesus; some leaders respond by plotting to kill Lazarus as well as Jesus.

John does not portray every Jewish person as an opponent of Christ; many Jewish witnesses believe. Distinguish particular leaders' plans from the response of the whole people.

Resurrection testimony brings both belief and opposition, setting the stage for the Passover events.

My observations:

A — Application

When a faithful witness makes me uncomfortable, do I listen carefully to the truth or try to silence it?

P — Prayer

Father, make me courageous in honest testimony and careful not to stereotype others.

Pray this in your own words:

JOHN 12:12–19

The King Enters Jerusalem

S — Scripture

12 On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem,
13 they took the branches of the palm trees and went out to meet him, and cried out, “Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!”
14 Jesus, having found a young donkey, sat on it. As it is written,
15 “Don’t be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey’s colt.”
16 His disciples didn’t understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.
17 The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it.
18 For this cause also the multitude went and met him, because they heard that he had done this sign.
19 The Pharisees therefore said among themselves, “See how you accomplish nothing. Behold, the world has gone after him.”

John 12:12–19, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Pilgrims greet Jesus with palm branches and a cry from Psalm 118. They identify Him as the King of Israel. The kingly welcome is real, yet their understanding of His mission remains incomplete.

Jesus rides a young donkey in fulfillment of the prophetic picture from Zechariah 9:9. His kingship is not founded on military display. John says the disciples understood these scriptural connections more clearly after Jesus was glorified.

The sign involving Lazarus helps explain the large crowd. Religious leaders fear they are losing influence, but the crowd’s enthusiasm is not by itself proof of saving faith.

My observations:

A — Application

Do I welcome the kind of Savior Scripture reveals, or only the kind of victory I would prefer?

P — Prayer

King Jesus, correct my expectations and teach me to follow You with faith rather than crowd excitement.

Pray this in your own words:

JOHN 12:20–22

Greeks Ask to See Jesus

S — Scripture

20 Now there were certain Greeks among those who went up to worship at the feast.
21 Therefore, these came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.”
22 Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus.

John 12:20–22, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Some Greeks who have come to worship at the feast ask Philip for access to Jesus. John does not tell us whether they were proselytes, God-fearers, or other worshipers, so we should not claim more detail than the passage gives.

Their request comes as Jesus begins to speak about His hour of glorification. The wider reach of His mission emerges not through avoiding the cross but through His death and victory.

Philip and Andrew act as intermediaries in the narrative; the focus remains on seeing Jesus Himself.

My observations:

A — Application

How can I help someone truly encounter Jesus through Scripture rather than merely notice my religious activity?

P — Prayer

Lord, use my words and conduct to point people to Your Son.

Pray this in your own words:

JOHN 12:23–26

A Grain of Wheat and the Cost of Following

S — Scripture

23 Jesus answered them, “The time has come for the Son of Man to be glorified.
24 Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit.
25 He who loves his life will lose it. He who hates his life in this world will keep it to eternal life.
26 If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him.

John 12:23–26, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus declares that the hour has come for the Son of Man to be glorified. His comparison to a seed that dies to bear much fruit points first to His own death producing life for others.

Jesus then calls His servants to deny self-centered attachment to life in this world. “Hate” here is a strong contrast of ultimate allegiance, not permission to harm ourselves or despise the life God gives.

Following Christ means going where He leads, and the Father promises to honor those who serve His Son. Such service flows from grace; it does not purchase eternal life.

My observations:

A — Application

What comfort, status, or ambition am I treating as more important than faithful obedience to Jesus?

P — Prayer

Lord Jesus, help me follow You in costly obedience and receive life from Your grace.

Pray this in your own words:

JOHN 12:27–33

The Troubled Son and the Father’s Voice

S — Scripture

27 “Now my soul is troubled. What shall I say? ‘Father, save me from this time’? But I came to this time
for this cause.
28 Father, glorify your name!” Then a voice came out of the sky, saying, “I have both glorified it and will
glorify it again.”
29 Therefore the multitude who stood by and heard it said that it had thundered. Others said, “An angel
has spoken to him.”
30 Jesus answered, “This voice hasn’t come for my sake, but for your sakes.
31 Now is the judgment of this world. Now the prince of this world will be cast out.
32 And I, if I am lifted up from the earth, will draw all people to myself.”
33 But he said this, signifying by what kind of death he should die.

John 12:27–33, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus acknowledges genuine trouble in His soul while remaining committed to the purpose for which He came. His willingness to obey is not the absence of pain; it is holy resolve in the presence of suffering.

The heavenly voice declares the Father’s glory. The crowd responds differently, interpreting what they hear as thunder or an angel. Jesus says the voice came for their sake.

Jesus speaks of the world’s judgment, the defeat of its ruler, and being lifted up. John explicitly says that “lifted up” points to the manner of His death, the cross.

My observations:

A — Application

What does Jesus’ truthful expression of distress teach me about obedience when I am afraid or troubled?

P — Prayer

Father, glorify Your name through my trust. Give me courage to obey Your Word in difficult seasons.

Pray this in your own words:

JOHN 12:34–36

Believe While the Light Is Here

S — Scripture

34 The multitude answered him, “We have heard out of the law that the Christ remains forever. How do you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”
35 Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going.
36 While you have the light, believe in the light, that you may become children of light.” Jesus said these things, and he departed and hid himself from them.

John 12:34–36, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The listeners struggle to reconcile a Messiah who remains forever with Jesus’ announcement that the Son of Man must be lifted up. Their question provides an opportunity to hear Jesus’ warning.

Jesus calls them to walk in and believe in the light while it is with them. John has described Jesus as the true light since the opening chapter, so the call concerns trusting and following Him.

The urgent warning is not a way to predict individual dates or demand emotional manipulation; it is a clear call not to reject the light God has given.

My observations:

A — Application

Am I postponing a clear response to Jesus because I expect to have unlimited opportunities?

P — Prayer

Jesus, help me respond to Your light today and take Your words seriously.

Pray this in your own words:

JOHN 12:37–43

Unbelief, Isaiah, and the Fear of People

S — Scripture

37 But though he had done so many signs before them, yet they didn’t believe in him,
38 that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? To whom has the arm of the Lord been revealed?”
39 For this cause they couldn’t believe, for Isaiah said again:
40 “He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them.”
41 Isaiah said these things when he saw his glory, and spoke of him.
42 Nevertheless, even many of the rulers believed in him, but because of the Pharisees they didn’t confess it, so that they wouldn’t be put out of the synagogue,
43 for they loved men’s praise more than God’s praise.

John 12:37–43, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Even after many signs, there is widespread unbelief. John quotes Isaiah 53:1 and Isaiah 6:10 to locate rejection within the history of prophetic testimony and divine judgment.

The difficult language of hardening must be read alongside John’s repeated appeals to believe. It is not permission to declare that entire ethnic groups are rejected or to dismiss personal responsibility.

Some rulers believe but fear public confession because they value human approval. The passage shows that inward conviction and open allegiance can come into tension.

My observations:

A — Application

Where does the fear of people keep me from speaking and living according to what Scripture teaches?

P — Prayer

Father, free me from craving approval more than truth. Give me humility and courage.

Pray this in your own words:

JOHN 12:44–46

To See the Son Is to See the Father

S — Scripture

44 Jesus cried out and said, “Whoever believes in me, believes not in me, but in him who sent me.
45 He who sees me sees him who sent me.
46 I have come as a light into the world, that whoever believes in me may not remain in the darkness.

John 12:44–46, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus identifies faith in Him with faith in the Father who sent Him. His unity with the Father is central to John’s witness about His identity and mission.

The light is given so that believers will not remain in darkness. Spiritual light is not private insight detached from Scripture; it is revelation centered on the person of Jesus Christ.

This continues the theme first announced in John 1:4–14: God reveals Himself in His Son.

My observations:

A — Application

Does my picture of God match what Jesus reveals about the Father?

P — Prayer

Father, help me know You through the Son and walk in His light.

Pray this in your own words:

JOHN 12:47–50

The Saving Word and the Last Day

S — Scripture

47 If anyone listens to my sayings and doesn’t believe, I don’t judge him. For I came not to judge the
world, but to save the world.
48 He who rejects me, and doesn’t receive my sayings, has one who judges him. The word that I spoke
will judge him in the last day.
49 For I spoke not from myself, but the Father who sent me gave me a commandment, what I should say
and what I should speak.
50 I know that his commandment is eternal life. The things therefore which I speak, even as the Father
has said to me, so I speak.”

John 12:47–50, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus distinguishes the purpose of His first coming—to save the world—from the real accountability facing those who reject His words. John does not erase future judgment; Jesus explicitly speaks of judgment on the last day.

Jesus does not offer an independent message. His words come from the Father, whose commandment is eternal life. The Son faithfully speaks all the Father gives Him.

John closes this major public teaching section by putting the reader before the authority and promise of the Son’s word.

My observations:

A — Application

Am I merely familiar with Jesus’ sayings, or do I receive them as the Father’s life-giving truth?

P — Prayer

Lord Jesus, give me a believing heart and teach me to receive and obey Your word.

Pray this in your own words:

Hard Questions

Why would Jesus defend an expensive gift instead of giving its value to the poor?

John exposes Judas's dishonest motive and connects Mary's act with Jesus' unique approaching burial (12:6–8). Jesus is not canceling God's commands to care for poor people (Deuteronomy 15:11).

Does Mary in John 12 have to be the woman in the other Gospel anointing accounts?

The Gospels describe more than one anointing scene. Some details overlap, while settings and emphases differ. John explicitly names Mary of Bethany; avoid making identifications beyond what the passages establish.

Why did Jesus enter on a donkey rather than a warhorse?

John connects the donkey to a prophetic picture of Zion's king (Zechariah 9:9). The Messiah's kingship is not the militarized political triumph some expected.

Were the Greeks believers, converts, or outsiders?

John says only that they came to worship at the festival and sought Jesus through Philip (12:20–22). We should not claim a more precise religious status.

Questions and study notes:

Hard Questions (continued)

What does the grain of wheat teach?

In context the grain points first to Jesus' death bearing much fruit (12:23–24), then to disciples following Him in costly loyalty (12:25–26). This is not a command to hurt oneself.

Why was Jesus troubled if He came to die?

Jesus truly experiences anguish (12:27) and knowingly obeys the Father's saving purpose. Human emotion and faithful obedience are not opposites.

Who is the prince of this world?

Within John's Gospel the expression points to the evil ruler who opposes God (compare John 14:30; 16:11). His downfall is bound to the decisive work of Jesus' cross.

Does "draw all people" mean everyone will be saved automatically?

John 12:32 speaks of the wide reach of Christ's crucified-and-exalted ministry, and the presence of Greek seekers underscores that breadth. John also describes real unbelief and judgment (12:37, 48); the verse does not by itself teach automatic salvation of every person.

Questions and study notes:

Hard Questions (continued)

How can Isaiah say God hardened hearts, yet people are accountable?

John quotes Isaiah’s judgment oracle to explain persistent rejection in the face of revelation. It is a serious theological question involving divine judgment and human unbelief; faithful Evangelicals disagree on some details, but the text does not warrant ethnic hostility or fatalism.

Does John condemn Jewish people as a whole?

No. Jesus, His apostles, Mary, Martha, Lazarus, and many believers in John were Jewish. John records divisions and particular opposition among people and leaders, not guilt assigned to an ethnicity.

How can Jesus say He came to save rather than judge while warning of judgment?

John 12:47 describes the saving purpose of His coming; 12:48 also warns of future judgment for rejection of His word. These statements address different aspects of His mission.

Why do some leaders believe privately but not confess Jesus?

John 12:42–43 identifies fear of exclusion and love of human praise. The narrative warns against protecting status at the expense of public faithfulness.

Questions and study notes:

Reflection

Where is Jesus calling me to costly but sincere devotion?

How does Jesus' triumphal entry challenge the kind of success I expect from Him?

What does the cross teach me about life, glory, and true freedom?

Whose approval most often determines whether I will speak openly of Christ?

A Prayer of Faith in the Light

Lord Jesus, You are the light of the world and the King who entered Jerusalem in humility. You were troubled in soul, yet willingly obeyed the Father for the salvation of sinners. Thank You for Your cross and for the life Your sacrifice brings. Teach me to love You more than comfort, reputation, or the applause of people. Help me read Your word carefully, respond to Your invitation with living faith, and point others to You. Guard me from careless judgment of others, and make my witness truthful and gracious. May the Father be glorified in all I do. In Jesus' name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus is the promised King who willingly goes to the cross. His death reveals God's glory and gives life, and His word calls me to believe and follow Him in the light.

Final Notes