

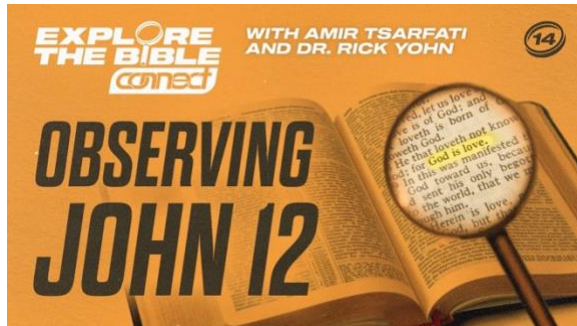


**Amir Tsarfati**

**Explore the Bible: Dr. Rick Yohn**

**The Timing, the Triumph, and the Truth: Unlocking John 12**

<https://youtu.be/A7ILYrhe3XI?si=7jZ0-GMwSUi654P5>



**AMIR:** Shalom everyone, I'm Amir Tsarfati here from CONNECT in Galilee. And once again, we are here with Dr. Rick Yohn for *Explore the Bible*. I'm so excited. Pastor Rick, Dr. Rick, how are you, my friend?

**RICK:** I'm doing very, very well. And I'm just so glad that we are learning how to study the Bible, what to look for when you open up the Word of God. There are very specific things that we're going to look at this morning, or today, whatever the time is. And we are going to see things that we haven't seen before because we're going to look for different quotes from the Bible, from the Old Testament. We're going to be able to look at different claims that Jesus makes about Himself. We're going to see reactions of people. We're going to see what comes before and what goes after. So, these are the types of things we want to look at when we get into the Scriptures.

**AMIR:** Yes, and we cannot do it before we start with a prayer. So, will you do us the honor and start with it?

**RICK:** I'm glad to. Lord God, Your Word is so precious to us. It is life. It gives us hope. It helps us to interpret all the events around us. It helps us to see the kind of God You really are. A God who truly loves us. A God who wants us to know more about



Yourself. So, teach us during this time that we might have ears to hear and eyes to see and minds to understand. We ask in that matchless name of our Lord Jesus Christ. Amen.

**AMIR:** Amen, B'Shem Yeshua. Amen. So, Dr. Rick, last time we took a great, beautiful look into John 11. And if you haven't watched that one, you may want to go, guys, and watch our last episode of *Explore the Bible* because that's where we ask the basic question, and that's: What is the book of John all about? What is so unique about the gospel according to John? And what is it different? And how is it different from the other gospels? We've answered those questions. And again, probably the bottom line is John is emphasizing the deity of Christ. And that is why He Himself, Yeshua, Jesus Himself is claiming, is saying, is proclaiming everything regarding Himself.

And now, we're still in the observation stage. And where we ask questions, I mean, we are observing things. And so, we were in Chapter 11. We looked into Martha and Mary and Lazarus. We saw how Jesus eventually made it [on foot], and resurrected Lazarus to the astonishment of everyone and to the dismay of the high priests. And of course, we know that this is when they decided it's best to have Him killed than the whole nation to be killed by the Romans. So, we're at that point. And do you have anything to add to what I just said before we move forward into the chapter itself, chapter 12?

**RICK:** Well, what this came to my mind was, I wonder how Lazarus felt. Do you think he was happy to come back?

**AMIR:** That's a good question. But I think I have an answer. I think I have an answer. I don't know if you like it. You know, before Jesus resurrected, everyone went down, not up. And everyone was in Sheol. They were all there. And he was in Abraham's bosom, obviously, but he was down there. And as far as we know, with another Lazarus, we know that there is a way to see

the other side also of Sheol. So, I'm not sure he was super happy down there. I'm sure that he would have preferred to be somewhere else where he's not seeing all of that one and he's going to be with Jesus Himself. And so, my guess, he was happy to be resurrected and see Jesus once again. That's my observation.

**RICK:** Well, that's interesting to take because I just think that if I died and the Lord raised me from the dead, I don't know how happy I would be. But that's because I would not be in Sheol. I would be in the third heaven. I would be in Paradise.

**AMIR:** Exactly. And that's the difference. I mean, remember, only when Jesus resurrected, He emptied Abraham's bosom. And that's why I think that now none of us, none of us wants to come back. I mean, we all want to be with Him forever. But again, you asked me about Lazarus, and you asked me about that specific time.

**RICK:** That was a good insight. Good insight. And the other thing I don't think we realize, and it just hit me recently, that when we think of the Gospels, of course, they are in our New Testament. But the timing of the Gospels is the Old Testament. Jesus is under the law.

**AMIR:** Yep.

**RICK:** And so, our mindset often is to take what happens in the Epistles back into the Gospels. Though the Epistles all belong to the New Testament, the Gospels are teaching us about the Old Testament and what it's like to be under the law.

**AMIR:** As Galatians says that at the right time, He was born of a woman, born under the law, to redeem those that are under the Law. I mean, He was born under the Law. He came to the lost sheep of the nation that is under the Law. You can't run away from it.

**RICK:** And He fulfilled the Law.

**AMIR:** Absolutely. He did fulfill the Law, thankfully. And thus, He started the New Testament. So here we are, chapter 11, Jesus raised Lazarus. [RICK: 12] I know, but in chapter 11, He raised Lazarus from the dead. And in verse 53, the Bible tells us that the Jewish leaders plotted to take away both His life and the life of Lazarus. In other words, they wanted to get rid of the evidence that Jesus was who He claimed to be. And now we are coming to the time everybody is waiting to see if Jesus will show up for Passover.

**RICK:** Well, that's a great intro for our session today. And you look at [John] chapter 12, and it's divided into two time-factors. It says, **"<sup>1</sup> Then, six days before the Passover,..."** verse 1. And then you get to later on, it tells us, **"<sup>12</sup> The next day,..."** verse 12. So, these are the two time-factors. And that's what you want to look at when you open up the Scriptures. Look at time-factors. And John is really tremendous when it comes to giving us hints of time-factors. We have "then" in verse 1, you look at verse 9, it's "now," look at verse 12, it's "the next day." And you look down in verse 20, it's another "now." You look at verse 28, it's "then," and he just carries us along with this narrative, with this great story as to what is going on.

So the whole atmosphere, the political atmosphere, the religious atmosphere is that these religious Jews want to take away the evidence. They want to kill the evidence that is before them. So, [John 12:1-3] **"<sup>1</sup> Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. <sup>2</sup> There they made Him a supper; and Martha served,..."** That's typical of Martha. **"<sup>2</sup> ...Martha served, but Lazarus was one of those who sat at the table with Him. <sup>3</sup> Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil."**

Boy, I love that. Because the Bible tells us that we are the fragrance of the Lord. And wherever she moved in the house, you could smell that fragrance and what she did for the Lord. And so, wherever we move in our lives, there should be a fragrance of Jesus. There should be something about our lives that causes people to sort of “sniff” and say, “Oh, there’s something different about that individual.”

[**John 12:4-6**] **“<sup>4</sup> But,...”** and here’s a contrast when it comes to one of his disciples. And that’s another thing we look for. Look for contrasts that you find in Scripture. And the word “but” is a tremendous contrast. **“<sup>4</sup> But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said, <sup>5</sup> ‘Why was this fragrant oil not sold for three hundred denarii and given to the poor?’ <sup>6</sup> This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.”** Can you imagine this guy?

**AMIR:** Yeah, I can actually.

**RICK:** Yeah, “You’re wasting money!! You could have sold that.”

**AMIR:** I’ve seen those things throughout my years in ministry. I’ve seen those things that they would criticize you for something, yet it will come out of completely different intention of their hearts. Oh, I’ve seen that. Yeah, so yes, I can imagine, to your question.

**RICK:** It’s a waste of money. I’m about ready to read verse 7.

**AMIR:** Yeah, yes. All right, go ahead. Do you want me to read it?

**RICK:** Yeah, go ahead.

**AMIR:** So, okay, so in verse 7 [**John 12:7-8**]: **“<sup>7</sup> But Jesus said, ‘Let her alone; she has kept this for the day of My burial. <sup>8</sup> For the poor you have with you always, but Me you do not have always.’”**

**RICK:** Yeah, isn’t that precious?

**AMIR:** It's one of those moments where—Yeah.

**RICK:** And then it goes into a “now.” And this is sort of an offset type of thing to let you know what's going on behind the scenes. **[John 12:9-11]: “<sup>9</sup>Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. <sup>10</sup>But the chief priests plotted to put Lazarus to death also, <sup>11</sup>because on account of him many of the Jews went away and believed in Jesus.”** And so, we see, once again, such different reactions. Here we are in a home, and people are gathered, basically for the celebration of Lazarus being raised from the dead. And as they are rejoicing and celebrating, here is Mary who recognizes that something very special is going to happen. And she takes this special perfume, pours it on the feet of Jesus, wipes it with her hair wherever she...

**AMIR:** ...And she does it, Dr. Rick, she does it at the very interesting timing. This is the only time Jesus allowed people to recognize Him as Messiah publicly. Remember, every time they did that, He would kind of ask them *not* to talk about it. Because He should have appeared at the right time on a specific day to fulfill Zechariah and Isaiah and Psalm 118. And so—isn't that interesting Sir Robert Anderson, when he calculated the exact days from the decree to rebuild Jerusalem to the coming of the Messiah, he concluded that according to the lunar calendar, the number of days, it's 173,880 days from the decree to the entrance. And that is exactly the day He entered riding the donkey. So, she anointed Him with a precious fragrance in preparation for His public triumphal entry as the Messiah to fulfill prophecy spoken by Daniel, and Zechariah, and the book of Psalms, and the book of Isaiah. She prepared Him as Messiah and it's just amazing because this is one more thing that we need to observe. And that's the Old Testament quotes that we see now that He came to fulfill from the book of Psalms, Psalm 118, from Zechariah 9:9, from Isaiah 53. And again, if we take in consideration the date, it is Daniel chapter 9. This is exactly 69 weeks, 483 lunar

years, and 476 solar years from the decree to rebuild Jerusalem to that day that He's entering into Jerusalem.

**RICK:** And that is known as "the next day."

**AMIR:** The next day.

**RICK:** [John 12:12-16]: "<sup>12</sup> The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of 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!' <sup>14</sup> Then Jesus, when He had found a young donkey, sat on it; as it is written: <sup>15</sup> 'Fear not, daughter of Zion; Behold, your King is coming, sitting on a donkey's colt.'" And so right here we have two Old Testament passages of Scripture being fulfilled. "<sup>16</sup> His disciples did not 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."

Isn't it amazing? They were with Him for three years. And even when He was riding into Jerusalem on a donkey and people were saying, "Hosanna! Hosanna!", they didn't really understand what was going on. In fact, they were still fighting among themselves that last night, who was going to be greatest in the kingdom. [John 12:17-19]: "<sup>17</sup> Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. <sup>18</sup> For this reason the people also met Him, because they heard that He had done this sign." Now look at this reaction, "<sup>19</sup> The Pharisees therefore said among themselves, 'You see that you are accomplishing nothing. Look, the world has gone after Him!'"

Now, this is interesting. Here you have a Jewish, the Jewish Messiah coming down into Jerusalem and the people's different reactions. And suddenly we have some Greeks who are

interested in seeing Jesus. The religious leaders are rejecting Him and here are these Gentiles. **[John 12:20-26]: “<sup>20</sup> Now there were certain Greeks among those who came up to worship at the feast. <sup>21</sup> Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, ‘Sir, we wish to see Jesus.’ <sup>22</sup> Philip came and told Andrew, and in turn Andrew and Philip told Jesus. <sup>23</sup> But Jesus answered them, saying, ‘The hour has come that the Son of Man should be glorified. <sup>24</sup> Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. <sup>25</sup> He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.’”**

It’s interesting that the two men with Gentile names, I mean with Greek names, are the ones that the Greeks come to. And they’re also from Bethsaida. And so, they say, “Well, the disciples, who should we go to to see if we can get to see Jesus.” And those are the two that they go to, to see the Savior. So, the Gentiles, in Jesus’ day, there were those who were looking for Him. And today we have the Gentile church with a few Jews. In those days, it was basically the message going to the Jews with a few Gentiles wanting to get in on the act. “How can we see Jesus? But we have to go through the Jews to see Jesus.”

**AMIR:** And you know, it’s quite amazing because when He approached John the Baptist, John said, “Behold, the Lamb of God that takes away...” not the sin of Israel, but “...the sin of the world.” That moment, you could tell that God is doing something for His people and for those who were not His people until that moment. And that is probably why Paul in the 17th chapter of Acts is telling the Greeks, (Acts 17:30, paraphrased), “Now God is saying to all men everywhere, they



must repent.” All men everywhere. It’s now way beyond the limits of Judea and Galilee, Israel, and even the Middle East. It’s to the whole world.

**RICK:** This is now where Jesus says, **[John 12:27-33)]**: <sup>27</sup> **‘Now My soul is troubled, and what shall I say? “Father, save Me from this hour”? But for this purpose I came to this hour. <sup>28</sup> Father, glorify Your name.’ Then a voice came from heaven, saying, ‘I have both glorified it and will glorify it again.’ <sup>29</sup> Therefore the people who stood by and heard it said that it had thundered. Others said, ‘An angel has spoken to Him.’ <sup>30</sup> Jesus answered and said, ‘This voice did not come because of Me, but for your sake. <sup>31</sup> Now is the judgment of this world; now the ruler of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the earth, will draw all peoples to Myself.’ <sup>33</sup> This He said, signifying by what death He would die.”** Being lifted up. **[John 3:14]**: <sup>14</sup> **‘And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,’”**

**AMIR:** Yeah, amazing, amazing. And from that point on, we see Jesus speaking of more, both promises and warnings for the nation of Israel. And we can clearly see that He is explaining that His first coming is not to judge, but to save, as we see in verse 47. **[John 12:47]**: <sup>47</sup> **‘And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.’”** The first coming is to save, not to judge, but this is where people are mistaken. They don’t understand that the second coming is to judge. And the first one already took place. And if you wait for the second one, and you waste the time that you still have to enjoy the salvation rather than judgment, then you’ll have to stand up before Him when He comes back to judge the world. Because the judgment was handed to Him.

And so, He’s coming back as a ruler and a judge and it’s not going to be pretty. I mean, it’s not going to be the one who turned the other cheek. It’s not going to be a baby in His mother’s

hands and it's not going to be the one that is still stuck on the cross. He is not going to be someone who is crying on a donkey's back. He is coming riding a horse, and from His mouth comes that two-edged sword and He's going to destroy His enemies. He's going to come back to a sinful world to judge it and to rule.

And so, you know, Dr. Rick, this is an amazing chapter. And we saw where we could draw so many observations when it comes to claims that He said, when it comes to Old Testament verses that He fulfilled, we also see the timing, precise timing. And we looked at six days before Passover, the next day, but we also look at the broader prophetic timing of Daniel that was fulfilled on that day that He entered. We saw how He was anointed specifically with precious fragrance for that first and only time He allows everyone to acknowledge Him as the coming Messiah. And He even said, "If they will not say it, then the stones will cry out."

So, I'm just saying, what a wonderful way. I want to thank you again for allowing us to see how we can draw so much from the Bible, and how much a healthy approach of studying the Bible can also benefit us from with knowledge and faith, much more than just glancing through and reading. And I know that many of us sometimes don't have time, and we just read Scriptures. But if we really want to go deeper, there is a great way to do it, and that's why we're here to help you with that. And there is no one better than Dr. Rick Yohn to give us the great tools of learning and studying that. Give me your final—Yeah, go ahead.

**RICK:** Well, the next time when we meet, we're going to move from observation to interpretation. We're going to move from what does it say to what does it mean? Now, we're still going to be asking questions, but there are going to be different kinds of questions when it comes to interpreting that which we have discovered in the Scriptures.

**AMIR:** Perfect.

**RICK:** So, I really look forward to getting into that area of interpretation.

**AMIR:** Yes, so I want to thank you, Dr. Rick, for opening our eyes to how to study the Bible. I want to thank everyone for watching this episode of *Explore the Bible*. If you want to look into the presentation of what we talked about today, you can go to our website, [BeholdIsrael.org](https://BeholdIsrael.org). There's a specific place there that shows you a presentation. And also there on that page, you can ask Dr. Rick questions that are specifically designated for that specific chapter of our program.

And Dr. Rick, I want to thank you again. I want to thank everyone for watching. Thank you. Shalom from Denver and Shalom from Galilee, Israel. God bless you. Until next time.

\* Scripture is taken from the New King James Version unless noted otherwise.

For all ways to connect with Behold Israel, including media, updates, videos, and teachings: <https://linktr.ee/beholdisrael> or the QR code:

