

John 12:1

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Preparatory Reading: John 12; Matthew 21:1-17; 26:1-16; Mark 11:1-11; 14:1-11; Luke 19:28-40.

Introduction:

- A. A good theme for this chapter is – *it's all about Him*. This chapter glorifies Jesus different ways.
- B. Start at verse one and find in most verses a reference to Jesus that is glorifying, intense, or passionate.
- C. Nothing else in your life even comes close to the importance of these historical facts about God's Son.
- D. Are we presumptuous to say that 12:31-32 are the central and most important verses to grasp?

Supper in Bethany with Friends for Anointing (1-8)

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Then Jesus six days before the passover came to Bethany.

- A. This chapter is not predominantly about Martha or Mary or Lazarus, but about Jesus!
 - 1. For those of you that love John 11, I do not fault you, but I will change you to 12!

2. Why should we move past the second word of this chapter without good meditation?
 3. John wrote this gospel for us to believe that Jesus Christ is God's son (John 20:31).
 4. Jesus of Nazareth the Man transcends all personalities and events in human history.
 5. He should be the most crucial person and purpose in your life over all else squared.
 6. Get in your head and heart from the introduction this theme – *It's all about Him!*
 7. It is a disgraceful shame when Christians fuss about infantile issues other than Him.
 8. Hate all earthly relationships that compete with Him, as He taught (Luke 14:26-33).
 9. No other issue in life, even all issues combined, should ever compete with our Jesus.
 10. It should only take about ten minutes of hearing of Jesus Christ to have no problems.
 11. It is a great waste when Christians show they are likely not born again by fussing.
 12. Who are the greatest lovers of Christ in this church? It is in works, not head or heart.
 13. Sermons, *He Is Altogether Lovely*.
 14. Sermons, *Unsearchable Riches of Christ*.
- B. We are now down to the final week before our Lord gives His life on Calvary's cross.
1. Jesus died in close conjunction to the Passover Feast as the true fulfillment of it.
 2. His shed blood must be in place for Almighty God to pass over you in judgment.
- C. We learned about Bethany in the previous chapter, the town of Mary and Martha (11:1).
- D. News spread quickly that Jesus had returned from Ephraim to Bethany (Jn 10:54; 12:9).

Where Lazarus was which had been dead, whom he raised from the dead.

- A. Lazarus and his two sisters lived in the city of Bethany, and they were well known in it.
- B. Having a well-known man resurrected after his obituary was published was astounding.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

There they made him a supper.

- A. Those that made the supper surely included the three siblings but easily others as well.
- B. What a great privilege for those to be able to do something like this before His death.
- C. Do not foolishly dream of that supper, Jesus is now knocking for another kind (Re 3:20).

And Martha served.

- A. We have learned this about Martha – she does not completely get the glory of Christ.
 1. Jesus corrected her on another occasion about fussing and serving (Luke 10:38-42).
 2. Martha was a better Christian than 99% of Christians, but she still lacked priorities.
 3. Efficiency-minded persons can easily steal from the Lord the passion they owe Him.

- B. We have also learned about Mary – she was a very exceptional lover of Jesus Christ.
 - 1. Jesus commended her elsewhere for choosing to listen at His feet (Luke 10:38-42).
 - 2. Mary was a better Christian than Martha, and we want to be like her, not Martha.
 - 3. A woman that truly loves Jesus Christ has no problems – for they are lost in love.
 - 4. Godly women are not nuns at convents – they are diligent Trojans (Prov 31:10-31).
 - 5. They can manage large families, work jobs, provide charity service, and love Christ!
- C. Churches have three kinds of women – a few Marys, more Marthas, belly worshippers.

But Lazarus was one of them that sat at the table with him.

- A. Can you see the Lord Jesus Christ possibly sitting between two of His trophies of grace?
 - 1. Here Lazarus is mentioned, whom He raised from the dead verbally after four days.
 - 2. Matthew and Mark tell us this supper was hosted by Simon the Leper (Matt 11:5).
- B. What is your greatest title? Your best description? A trophy of God's grace in Christ?
 - A. Consider first – the ambition and desire to host Jesus Christ for His saving graces.
 - B. Note second – the Lord's pleasure at the affection of His saved objects (Luke 15:10).

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then took Mary.

- A. This event is recorded in three gospels (Matthew 26:1-16; Mark 14:1-11; John 12:1-8).
- B. This is that exceptional Mary that distinguished herself from Martha (Luke 10:38-42).
 - 1. This act by Mary has already been introduced by John in the previous chapter (11:2).
 - 2. This Mary was not distracted by fussing about details of serving a meal (John 12:2).
 - 3. This Mary added an event to the gospel for all men everywhere to know (Mat 26:13).

A pound of ointment of spikenard, very costly.

- A. **Spikenard.** An aromatic substance (employed in ancient times in the preparation of a costly ointment or oil) obtained from an Eastern plant, now identified as the *Nardostachys jatamansi* of Northern India.
 - 1. Spikenard was used by the Shulamite; her body bore testimony (S.S. 1:12; 4:13-14).
 - 2. Fussing about spikenard is more foolish than Martha serving and neglecting Jesus.
- B. The value of this event is found in the words, *very costly* – Mary spent much for Jesus.
 - 1. She like David before her would not worship God if it did not cost (II Sam 24:24).
 - 2. She like David before her wanted to do something exceeding magnificent (I Chr 22:5).
 - 3. True lovers of Christ will do anything for Him ... what of those that do nothing?
 - 4. **Exceeding Magnificent.**

5. **He Deserves Better than That.**

- C. What have you done known by all ... or what will you do ... *very costly* for our Lord?
1. It is false humility and ignorance of scripture to think you can or must do it privately.
 2. Mary made quite the scene by interrupting this gathering of men to anoint her Lord.
 3. Every aspect of David's preparation for Solomon's temple is recorded in the Bible.
 4. This intimate act of worship was visible to all but also filled the room with the aroma.
 5. This passionate gift by Mary was written three time and preached millions of times.
 6. He is not here physically, so our intimate and passionate acts of service are different.
- D. We cannot pass over this portion of scripture without thinking of things we should do.
1. Wives that fully submit, obey, and reverence husbands anoint Christ (Eph 5:22-24).
 2. Bossy and opinionated wives are not even Martha, let alone Mary. They are Jezebels.
 3. Great women that reverence their husbands are known and loved by all (Prov 11:16).
 4. Odious wives that disrespect or oppose husbands are smelled by all (Prov 27:15-16).
 5. Husbands that cherish and nourish wives like their bodies anoint Him (Ep 5:25-33).
 6. Employees sincerely serving odious masters anoint Christ (Ep 6:5-8; I Pet 2:18-23).
 7. Every good and pure thing you do with your body can be unto Christ (I Co 6:13-20).
 8. Each time you forgive an offender, you anoint the Lord (Eph 4:30-31; Col 3:10-13); and each time you hold a grudge or press an issue, you defraud Christ with a stench.
 9. Each time you honor civil rulers for the Lord's sake you anoint Him (I Pet 3:13-17).
 10. Each time you give financially to the kingdom of God you anoint Him (II Cor 9:13).
 11. Each time you get in the pulpit to praise God publicly you anoint Him (Heb 13:15).
 12. Passionate public singing by men, women, and children anoint the Lord (Col 3:16).
 13. We can do everything to the glory of God in Christ, thus anointing Him (Col 3:17).
- E. How will you make your discipleship and obedience to Jesus Christ equal to Mary's?
1. You must count the cost and pay it to be a true disciple of Jesus (Luke 14:25-33).
 2. The cost can certainly be monetarily, but it can also be in effort, time, emotion, etc.
 3. You may also humbly crave His words, His doctrine, for your life (Luke 10:38-42).
 4. You might also stir yourself up in your heart to greater passion for Him (Rev 2:4-5).
 5. You might take on a difficult task out of conscience toward Him (I Peter 2:18-20).
 6. You might choose an act of service or worship needing greater humility than normal.
 7. You might break habits in a relationship or function to do something magnificent.

And anointed the feet of Jesus, and wiped his feet with her hair.

- A. We are not troubled Matthew and Mark record anointing His head (Matt 26:7; Mk 14:3).
- B. We can read in scripture that anointing Aaron's head ran all the way down (Ps 133:2).
- C. What an intimate act of passionate affection for His burial – His feet and her hair. Glory!

- D. His feet are where you belong in humble contrition and devotion. Think John (Jn 1:27).
- E. Her hair made it so much more personal and intimate – not perfunctory with a towel.

And the house was filled with the odour of the ointment.

- A. This public act of love for Jesus Christ affected the olfactory nerves of everyone present.
- B. Public worship of the N.T. affects all those present (Eph 5:19; Col 3:16; I Cor 14:16).
- C. David understood this and emphasized public praise for others' benefit (Psalm 34:2).
- D. Our pulpit is always open for any man to praise and worship their Redeemer publicly.
- E. But we want more! We want marriages and homes filled with the odour of loving Christ!

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Then saith one of his disciples, Judas Iscariot, Simon's son.

- A. Even among Jesus' handpicked apostles there was a reprobate. Do not be surprised.
- B. Every church has all kinds from Mary's down to reprobate Jezebels and Judas Iscariots.
- C. It is amazing how different men can react so very differently to the same act of worship.
 - 1. David's oldest brother Eliab wickedly mocked David's godly zeal (I Sam 17:28-29).
 - 2. The crowd on Mars' Hill heard and reacted to Paul very differently (Acts 17:32-34).
 - 3. You should dread being associated with Judas, so never despise anyone anointing.
- D. Every act of service or public worship will vary by ability and a man's circumstances.
 - 1. However, we should never despise any effort to flush comfort to anoint the Lord.
 - 2. Those that love Christ follow His rule to believe and hope all things in such matters.
 - 3. If you think a Mary in our pulpit overdoes it or underdoes it, show us how to do it. oHowe

Which should betray him.

- A. Notice the kind of person that wants to question an act of passionate worship of Christ.
- B. This is the most wicked man in the Bible – read Psalms 41, 69, 109 and Zechariah 11.
- C. Much more about wicked Judas Iscariot.

5 Why was not this ointment sold for three hundred pence, and given to the poor?

Why was not this ointment sold for three hundred pence.

- A. Those that worry about money when the glory of Christ is at stake are insanely ignorant.
- B. For this reason, we have chosen at times in this church to spend liberally for His glory.
- C. Mary did not care about cost, like David did not care about cost, since it was for God.

- D. God's priorities for worship are very different from yours, thus Deuteronomy 14:26.
- E. Because of David's most preposterous spending plans, God built him an eternal house!
- F. Some give far more than 10% like R.G. LeTourneau; others forsake lucrative careers.

And given to the poor.

- A. This lying excuse means nothing. Who cares about the poor in comparison to the Christ!
- B. The next three verses expose selfish wickedness of Judas Iscariot three different ways.
- C. He was a thief. He wanted the money for himself. Remember thirty pieces of silver.
- D. This gift by Mary was intended to anoint Him for His burial when she could not.
- E. The poor are always around, and there are unique events far greater than the poor.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

This he said, not that he cared for the poor.

- A. The wicked will make excuses to justify their cruel and vicious hatred of the righteous.
- B. Caiaphas did this when he advised political expedience to murder the Lord (11:49-53).
- C. Any detraction from the Lord and His people is to be suspect as a Judas or Caiaphas.

But because he was a thief, and had the bag, and bare what was put therein.

- A. Jesus knew along that the books did not balance! And He endured it as a glorious king!
- B. John could write this way later, but at the time they did not have a clue about Judas.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

Then said Jesus, Let her alone.

- A. No one should ever fear or worry about the opinions of others when anointing the Lord.
- B. Jesus came to Mary's defense, just like He defended a sinner woman (Luke 7:36-50).
- C. Whether a widow giving two mites or a publican repenting, Jesus notes and defends.
- D. Our Lord's answer against Judas seemed to have provoked Judas to betray Jesus

Against the day of my burying hath she kept this.

- A. What did Mary keep? The Sabbath? Some duty in scripture? Some previous promise?
- B. She kept the costly ointment – saving it until it was the time shortly before His death.
- C. We do not know the extent Mary actively planned the anointing for His actual burial.
- D. Mary may have kept it literally for His burial but moved by God to anoint Him early.

E. We do know that she did not have time to do so when He was buried (Jn 19:38-42).

8 For the poor always ye have with you; but me ye have not always.

For the poor always ye have with you.

- A. There will always be poor for many reasons, often for their laziness or wastefulness.
- B. God makes the poor, but He seldom keeps good men poor by blowing against them.
- C. If we do not take this position, then Proverbs' wisdom is a lie (Pr 10:4; 11:24; 18:9).
- D. However, we should assume these are legitimate poor deserving charity, which are few.
- E. We have no statistical study to appeal to for percentage of poverty by God's choice.
- F. The poverty that moves us is by acts of God resisted diligently by effort and wisdom.

But me ye have not always.

- A. Jesus was down to one week with the apostles. No one else and nothing else mattered.
- B. You will never have the moment back that you hear or read this verse and its comments.
- C. Life is short! Do you realize it? Some waste precious life fussing about minor things.
- D. Life is short! Do you realize it? Some waste precious life chasing temporal things.
- E. It has been said, *Only one life will soon be past, only what done for Christ will last.*

Lazarus' Resurrection Led to Faith or Murder (9-11)

9 Much people of the Jews therefore knew 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.

Much people of the Jews therefore knew that he was there.

- A. The news spread quickly that Jesus had returned from Ephraim to Bethany (Jn 11:54).
- B. Recall that chapter 11 closed with many asking about Jesus and Passover (11:55-56).

And they came not for Jesus' sake only, but that they might see Lazarus also.

- A. There were two great reasons to travel the two miles to Bethany – Jesus and Lazarus.
- B. We may easily know the knowledge of Jesus returning to the vicinity was spreading.

Whom he had raised from the dead.

- A. Having a well-known man resurrected after his obituary was published was astounding.
- B. What a great testimony to the person and power of Christ for those with hearts of flesh.

10 But the chief priests consulted that they might put Lazarus also to death;

But the chief priests consulted.

- A. When most religious leaders get together, the results will not be in the interest of truth.
- B. These men had met a few weeks earlier (11:47), but the growing popularity scared them.

That they might put Lazarus also to death.

- A. Their first council was about Jesus – how they could destroy Him and His influence.
- B. Now they added Lazarus to their conspiracy, for men wanted to see a resurrected man.
- C. And this living example of Jesus Christ's lifegiving voice was causing more to believe.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Because that by reason of him many of the Jews went away.

- A. Lazarus was now an enemy of the state religion – for many were believing on Jesus.
- B. They *went away* from Bethany where they had come to see the living Lazarus (12:9).

And believed on Jesus.

- A. Jesus had prophesied that He would glorify God for the faith of others (John 11:15,42).
- B. This demonstrable example of our Lord's power was obviously quite convincing.

Triumphant Entry of Jesus Into Jerusalem (12-16)

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

On the next day much people that were come to the feast.

- A. This event is recorded in all four gospels (Matt 21:1-7; Mark 11:1-7; Luke 19:29-35).
- B. We have already read about country folk at the Passover asking about Jesus (11:55-56).
- C. They were devout Jews observing Moses' law, but they also had some faith in Christ.

When they heard that Jesus was coming to Jerusalem.

- A. The news was spreading from Bethany to Jerusalem by those traveling to see Lazarus.
- B. By His word or proximity to Jerusalem at this time, they knew He would be at Passover.

C. Not only did they hear that Jesus was coming, but confirmation about Lazarus also.

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Took branches of palm trees, and went forth to meet him.

- A. A crowd – *much people* (12:12) – came out of Jerusalem to escort Jesus into the city.
- B. They broke and cut branches off palm trees to have in their hands when they met Him.
- C. This symbolic act of allegiance and worship is copied in pictures of heaven (Rev 7:9).
- D. We may throw roses – rose garlands were used for George Washington – at weddings.
- E. The palm was the emblem of victory and peace; branches from the top were those used.
- F. The palm tree was often a symbol of Judea on ancient coins minted for the region.

And cried, Hosanna.

- A. **Hosanna.** An exclamation, meaning ‘Save now!’ or ‘Save, pray!’ occurring in Ps. cxviii. 25, which forms part of the Hallel at the Passover, and was in frequent liturgical use with the Jews, as an appeal for deliverance, and an acclamation or ascription of praise to God.
- B. Psalm 118 is a Messianic psalm about the Christ mentioned often in the New Testament.
- C. For much more about **Messianic psalms**.

Blessed is the King of Israel that cometh in the name of the Lord.

- A. This crowd cried that Jesus of Nazareth was the Messiah (Christ), the King of Israel.
- B. These words are taken in combination from Isaiah 62:11 and Psalm 118:25-26.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

And Jesus, when he had found a young ass.

- A. He found a young ass by sending apostles (Matt 21:1-17; Mk 11:1-11; Luke 19:28-40).
- B. If you are troubled whether it was one or two asses, you are a Martha missing the gospel

Sat thereon.

- A. From all our information in the Bible, Jesus walked when he traveled His many miles.
- B. But here He sat on an ass’s colt, never broken, and had no trouble at all controlling it.

As it is written.

- A. John applied Zechariah 9:9 to Jesus later, which he did not know or see at the event.
- B. The progressively greater gifts of the Holy Spirit for the apostles is comforting to us.
- C. They grew in knowledge of God’s word the most with the blessings of Pentecost.

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

Fear not, daughter of Sion.

- A. The elect Jews of Israel had no reason to fear, for their God by zeal would send Christ.
- B. This is the shortest version. See also Matthew 21:1-17; Mark 11:1-11; Luke 19:28-40.

Behold, thy King cometh, sitting on an ass's colt.

- A. We are prone to think of any king riding upon a horse, even a white one, as appropriate.
- B. The Jews were warned against horses (De 17:16); Solomon bought horses (I Kgs 10:26).
- C. Many judges and princes of Israel used asses and it was not considered disrespectful.
 - 1. Judges refers thrice to judges riding white asses or asses (Judges 5:10; 10:4; 12:14).
 - 2. Ziba brought asses for David's household to ride on fleeing Jerusalem (II Sam 16:2).
 - 3. When David exalted Solomon, he directed for him to ride on his mule (I Kgs 1:33).

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

These things understood not his disciples at the first.

- A. The apostles, like many of the Jews, were in bondage to carnal ideas of the Messiah.
- B. They did not understand the scriptures and how many were fulfilled in their Master.
- C. Jesus explained many scriptures and their fulfillment to two on the road to Emmaus.

But when Jesus was glorified.

- A. After Jesus was glorified, with further gifts of the Spirit, they understood (John 7:39).
- B. Jesus promised the apostles that the Spirit would help their memories later (John 14:26).

Then remembered they that these things were written of him.

- A. When God gave the Spirit to the apostles, they were able to combine things for truth!
 - 1. Peter preached on Pentecost like never before; understand scripture and fulfillment.
 - 2. For the details of **Peter's great sermon**.
- B. What we do in the house of God and with others to the praise of Christ was also written.
 - 1. Paul strung several prophecies about Gentiles together for Romans (Rom 15:8-12).
 - 2. For more about the **Gentile mystery**.

And that they had done these things unto him.

- A. Jesus had given the apostles prophecies of Him for later, when they saw the fulfillment.
 - 1. He foretold His own betrayal for their later faith in His prophesying (John 13:19).
 - 2. He foretold the great gift of the Holy Ghost for their growth in faith (John 14:29).
- B. A great, or the greatest, purpose of Bible prophecy is for faith building when fulfilled.
 - 1. Bible believers know the joy and thrill of learning about fulfilled Bible prophecies.
 - 2. The single greatest proof of the divine origin of the Bible is its fulfilled prophecies.
 - 3. **Fulfilled Prophecy.**
- C. The next two verses will explain how and why this crowd met Jesus unlike other times.

Lazarus' Resurrection Led to Faith or Fear (17-19)

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

The people therefore that was with him when he called Lazarus out of his grave.

- A. Remember the many people that had come two miles from Jerusalem to mourn (11:19).
- B. This body of people returned to Jerusalem believing on Christ for the miracle (11:45).

And raised him from the dead, bare record.

- A. These people returned to Jerusalem and caused much interest in the Lord Jesus Christ.
- B. They bare record that Jesus of Nazareth had indeed raised Lazarus from four days dead.

18 For this cause the people also met him, for that they heard that he had done this miracle.

For this cause the people also met him.

- A. There are several groups that made up the large crowd escorting Jesus into Jerusalem.
- B. We should be able to see three sources of the audience with some degree of overlap.
 - 1. Some came from the countryside to the Passover looking for Him (John 11:55-56).
 - 2. Some were those of Jerusalem that had seen Jesus raise Lazarus from death (12:17).
 - 3. Those witnesses had bare record of Him adding yet more by *also* from Jerusalem.

For that they heard that he had done this miracle.

- A. The demonstrable and provable miracle of Lazarus was instrumental in the increase.
- B. It was valuable to see a living Lazarus, but much more to seek the One who raised Him.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

The Pharisees therefore said among themselves.

- A. The combined recent events – Lazarus’ resurrection – caused more followers of Jesus.
- B. This caused the Pharisees to realize they were losing the battle they had started (11:57).
- C. Despite threats against them, the evidence of Lazarus’ resurrection increased believers.

Perceive ye how ye prevail nothing?

- A. These Jews mumbled to themselves how they were losing and our Lord was winning.
- B. Their efforts so far to undermine Jesus and to threaten His followers were both losing.

Behold, the world is gone after him.

- A. Here is another example, among many, of the word *world* meaning a small part of it.
- B. Any doctrine that must rely heavily on a universal sense of *world* must be heresy.

Certain Greeks Desire to See Jesus (20–22)

20 And there were certain Greeks among them that came up to worship at the feast:

And there were certain Greeks.

- A. We assume these were Gentile Greeks, not Jews from Greece, by the circumstances.
 - 1. There appears some reluctance by Andrew and Philip to introduce them to Jesus.
 - 2. Bethsaida is identified, long before established (John 1:44), thus a geographical fact.
 - 3. They came up to worship, which Gentile proselytes could do (Acts 2:10; 13:43).
 - 4. Greeks were a synonym for Gentiles among Jews and in the Bible (Acts 20:21; etc.).
 - 5. The results of our Lord’s death (12:24) could hardly be much fruit if merely Jews.
- B. Ah, my friend, are you a certain Gentile of some sort that individually loves Christ?
- C. These Greeks were not infatuated with Plato and Aristotle; they wanted to see Jesus.

Among them that came up to worship at the feast.

- A. They were proselytes to the Jewish monotheistic faith in Jehovah according to Moses.
- B. Since the city had been moved by our Lord’s entrance, they sought Him out (Mat 21:10).
- C. There was something that intrigued them more than the Jews’ Passover – its fulfillment.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

The same came therefore to Philip.

- A. The *therefore* indicates nobility – they did something for their curiosity or conviction.
 - 1. These certain Greeks had to ask around and seek out an apostle of Jesus of Nazareth.
 - 2. Like the Bereans later, they showed nobility by their efforts and respect (Acts 17:11).
- B. Due to the next words, they were likely Syrophenicians of his home area (Mark 7:26).
 - 1. A Syrophenician was named as combination of Syria and Phenicia in area or people.
 - 2. Though Jesus spent more time in Galilee, Lazarus and His entrance raised attention.

Which was of Bethsaida of Galilee.

- A. John had introduced Philip in his first chapter as from Bethsaida with Andrew and Peter.
- B. A simple look at a man indicates that Bethsaida was close to Syria and Phenicia.
- C. These Greeks from that part of the country might have known Philip or known of him.

And desired him, saying, Sir, we would see Jesus.

- A. Whether this was mere curiosity or conviction by the Spirit, we are not told directly.
- B. There is good cause for it, because our Lord's entrance moved the city (Matthew 21:10).
- C. However, the Lord's response is of His great work of calling the Gentiles (12:23-24).
- D. For more about **Greeks seeing Jesus**.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Philip cometh and telleth Andrew.

- A. Philip was likely nervous to go straight to Jesus, since the apostles avoided Gentiles.
- B. Jesus had told them to go the lost sheep of the house of Israel only (Matt 10:6; 15:24).
- C. Philip and Andrew were of the same city of Bethsaida, which John told us (John 1:44).

And again Andrew and Philip tell Jesus.

- A. Together the two apostles had enough courage to tell Jesus about Gentiles seeking Him.
- B. Think how things changed very soon in the great mystery of godliness (I Timothy 3:16).

Jesus Had to Die to be Glorified (23-24)

23 And Jesus answered them, saying, The hour is come, that the Son of *man should be glorified*.

And Jesus answered them, saying.

- A. The context is Andrew and Philip informing our Lord that certain Greeks sought Him.
 - 1. They were apparently nervous of the situation due to Jewish hostility toward them.
 - 2. These Greeks were Gentiles, which were not of the lost sheep of the house of Israel.
 - 3. The ministry of Jesus and apostles had thus far focused on Israel (Matt 10:6; 15:24).
- B. Why did Jesus respond to Gentiles seeking Him with this particular two-verse answer?
 - 1. Saving Gentiles was a huge event, extensively prophesied, and very shortly fulfilled.
 - 2. These few Greeks were nothing compared to what would happen in the whole world.
 - 3. The great mystery of godliness was preaching to them and faith in them (I Tim 3:16)

The hour is come.

- A. Of course, an *hour* can be sixty minutes for them and for us (Matt 20:1-6; John 4:6; 11:9; Acts 2:15; 5:7; 10:9; 19:34; 23:23).
- B. Rather than think of sixty minutes of time, think of an event of relatively short duration.
 - 1. **Hour.** A definite time in general; an appointed time; an occasion.
 - 2. We refer to the *hour* of a person's death, but we do not think of sixty minutes at all.
 - 3. Jesus used *hour* for coming religious change for Samaritans and Jews (John 4:21,23).
 - 4. Jesus used *hour* for the resurrection of dead bodies, a mere twinkle of time (Jn 5:28).
 - 5. Jesus used *hour* for the appointed time of a woman's labor for a birth (John 16:21).
- C. Jesus used *hour* for His trial and crucifixion (John 7:30; 8:20; 12:27; 13:1; 16:32; 17:1).
- D. He referred to the overall occasion of His death as the *hour* (Matt 26:45; Luke 22:53).
- E. Though the appointed time or occasion was His death, it was for Him to be glorified.

That the Son of man should be glorified.

- A. We often think of our Lord's trial and crucifixion in gory details, not glorious results.
 - 1. The enemies of Jesus Christ thought they had humiliated and destroyed Him forever.
 - 2. He knew the evil aspects of it as well (John 12:27; 13:21; Luke 22:42-44; Heb 5:7).
- B. But He also knew it was by His death (and what would follow) that would glorify Him.
 - 1. Jesus dreaded death but knew it was for great glory for God and Him (Jn 13:31-32).
 - 2. His prayer to His Father in the final hours described glory several ways (Jn 17:1-5).
 - 3. This reward of glory from God for dying had been prophesied before (Is 53:10-12).
 - 4. Isaiah prophesied more of God glorifying Christ for salvation (Is 49:5-6; 55:5; 60:9).
 - 5. Jesus explained this view of things to two on the road to Emmaus (Luke 24:13-27).
 - 6. Paul told of God highly exalting Jesus for His humility to die for us (Phil 2:5-11).

7. The great mystery of godliness involved incarnation but required death (I Tim 3:16).
 8. He was crowned with glory and honor over the angels after His death (Heb 2:5-13).
 9. The throne room of heaven rang with praise when Jesus was glorified (Rev 5:1-14).
 10. Jesus gathered the huge elect family of God of both Jews and Gentiles (Rev 7-9).
- C. It was promised joy at God's right hand by which He endured the cross (Heb 12:1-2).
- D. The great multitude of Gentiles out of all lands and peoples are a large part of His glory.
1. Jesus took up the aspect of much fruit in the next verse – explaining His glory further.
 2. He fulfilled the great promise of Shiloh and the gathering of the people (Gen 49:10).
 3. Many O.T. prophecies and N.T. accomplishments were fulfilled for Christ's glory.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Verily, verily, I say unto you.

- A. Here again is the powerful introduction to an important declaration – 25 times in John.
- B. But this is the only occurrence of this attention-getting introduction in this great chapter.
- C. Jesus is about to lay a glorious two-fold truth on the apostles that needed to embrace.
1. First, He would die in Jerusalem this time unlike all the other times He had escaped.
 2. Second, His death would result in much evangelistic fruit, especially many Gentiles.
 3. Consider that the apostles had just witnessed a royal entrance of Jesus to Jerusalem.
- D. Jesus just declared His glorification (12:23), and here He explained it included death.
1. If we grasp both verses together, we can see great glory that Jesus saw (Isaiah 53:10).
 2. Jesus did not die as a martyr example or such a thing, but to give eternal life to many.
 3. His death would not just save the elect among the Jews, but many more Gentiles.
 4. His death was not contradictory to His glory; it was the great means of His glory!

Except a corn of wheat fall into the ground and die, it abideth alone.

- A. **Corn.** A grain, a seed. The small hard seed or fruit of a plant. A seed of one of the cereals, as of wheat, rye, barley, etc. The seed or fruit of various other plants.
- B. Any plant seed is of no reproductive value if kept in storage or display; it stays by itself.
1. A seed in a decorative display in a museum of natural science will stay unchanged.
 2. Large quantities of seed kept in the storage bin of a barn will also remain unchanged.
 3. We understand the word seed, or *corn* here, to indicate the harbinger of reproduction.
 4. Something drastic must happen to a seed, or *corn* here, for any reproduction to occur.
- C. Jesus had to die. Jesus came to die. Jesus was designed to die. Jesus' death produces us.
1. Like a seed of wheat, Jesus died and was buried underground for fruit (I Co 15:1-4).

2. Like a seed of wheat, Jesus planned to die to save God's elect (John 18:11; Phil 2:8).
 3. Like a seed of wheat, Jesus was designed to die with a human body (Hebrews 2:14).
 4. Like a seed of wheat, Jesus' death was the means for many to be saved (Matt 20:28).
- D. We will not further develop our Lord's use of wheat, since there is no direction for it.
- E. The event here described by this symbolism is the glorious death of Jesus Christ for us.
1. For **facets of salvation**.
 2. For **Jesus Christ's unsearchable riches**.
- F. Paul used a similar metaphor and symbol of our own resurrection (I Cor 15:33-49).

But if it die, it bringeth forth much fruit.

- A. A seed put in the earth dies – it decomposes and changes greatly – then it springs forth.
1. It requires moisture and warmth to dissolve and begin the germination of a new plant.
 2. As seeds imbibe water, they expand, and enzymes and food supplies are hydrated.
 3. Hydrated enzymes become active and the seed increases its metabolic activities.
 4. It sends forth a root and a shoot, which reaches for sunlight for photosynthesis.
 5. Once the seedling emerges into light, it changes drastically by photomorphogenesis.
 6. Videos of this process are found on the Internet showing Creator-assigned direction.
- B. This seedling then grows into the exact kind of plant that had before produced the seed.
1. A kernel or seed of corn (here called a corn of corn) will produce a full corn plant.
 2. A typical Iowa field corn plant will be ten feet or taller with roots seven feet down.
 3. Jesus by His death guaranteed many more to be conformed to His glorious image.
- C. The much fruit here is the many souls that would result from His one body in the grave.
1. The apostles could only see the mustard seed resemblance of His kingdom then.
 2. But the mustard seed grows into a bush/tree that is 30 x 30 and a very great bush/tree.
 3. There is a multitude in heaven that no man can number by His death (Rev 5:9; 7:9).
 4. The apostles in their lives turned the world upside down with Gentile conversions.
 5. The prophet asked, *Who shall declare his generation?* (Is 53:8), but it was very large.
 6. For more of **His generation**.
- D. What a glorious picture of the cross, its results, and the glory resulting (Luke 24:13-27)!

Discipleship Requires Sacrifice (25-26)

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

He that loveth his life shall lose it.

- A. Keep several issues of context in mind to properly appreciate and interpret this verse.
 - 1. Jesus continued His response to Philip and Andrew, either with or about the Gentiles.
 - 2. He had declared that He would obtain further glory for His coming death (Jn 12:23).
 - 3. Jesus identified death in the previous verse as the means to glory and fruit (Jn 12:24).
 - 4. As His apostles, not only did they need such a view, they would in fact die as well.
 - 5. The real fruit of Jesus' death – the truly saved multitude – live sacrificially for Him.
 - 6. The Greeks asking to see Jesus needed to think about much more for discipleship.
 - 7. The great glory of Jesus Christ was reserved in heaven, which is gained by sacrifice.
- B. This valuable rule of Jesus is repeated often and is very important for successful living.
 - 1. Here are some of the many obvious repetitions very similar in language (Matt 10:39; 16:25-26; 19:29; Mark 8:35-36; 10:28-31; Luke 9:23-24; 14:26,33; 17:33).
 - 2. If God created us and saved us, then He absolutely knows how to have the best life.
 - 3. Holding on to this earthly life will cost you true joy now and eternal life to come.
 - 4. It is a shame that some men and women hug themselves to death in this earthly life.
 - 5. Some presume fatalistically on eternal life, but the truly saved will live sacrificially.
 - 6. The sovereignty of God, election and predestination, cannot comfort selfish souls.
 - 7. Pursuit of pleasure in this life is like Esau selling his birthright for a mess of pottage.
 - 8. On the other hand were three Hebrew men not careful to answer Nebuchadnezzar!
- C. This rule is the standard for disciples indeed – who will follow Jesus Christ at any cost.
 - 1. The value of any thing is measured by the value you will exchange for that thing.
 - 2. True discipleship is economic – counting the cost ... and paying it (Luke 14:25-33).
 - 3. Therefore, if you are not suffering losses of some sort, you are not a true disciple.
 - 4. Paul counted all things loss and dung for total pursuit of Jesus Christ (Phil 3:7-12).
 - 5. John Mark was first a loser by deserting Paul and Barnabas (Acts 13:13; 15:37-40).
 - 6. Demas loved this present world; he wasted his life and could be in hell (II Tim 4:10).
 - 7. Paul's doctrine for himself and others was all in for Jesus (Phil 1:20-21; Ro 14:7-9).
 - 8. Great followers of Jesus – martyrs – overcame the devil by such sacrifice (Re 12:11).
 - 9. The hard warnings and promises by Jesus to Asia were to be overcomers (Rev 2-3).
 - 10. So we do not baptize children or teenagers that know little or nothing of discipleship.
 - 11. For more about the [right age for baptism](#).
- D. How can Christians keep this rule? What does it really mean to lose your life for Him?
 - 1. You make your life choices based on Christ and His gospel over all earthly things.
 - 2. Paul counted all things dung and loss in his obsession to follow Jesus (Phil 3:7-12).
 - 3. Christians choose their friends, music, entertainment, spouses to please Jesus Christ.
 - 4. They change life priorities from hitting the world's goals to hitting the Lord's goals.

5. If your actual life were at stake, as many before us, would you give it for Christ?
 6. *Your Body is His*, so live like it.
 7. *He is Lord of all*; live like it.
 8. *Perfecting Holiness* is living all in.
 9. *Measure Your Life* only God's way.
- E. How can Christians rejecting this rule lose their lives? What is the cost of full self-love?
1. You will be unfulfilled; a born again soul is dissatisfied with even the world's best.
 2. You will waste your life; your productivity in fruit, souls, and praise will disappear.
 3. You will likely be found wanting on Judgment Day and sent down (Matt 7:12-29).
- F. Man at his best state here is altogether vanity and lighter than vanity (Psalm 39:5; 62:9).
- G. What if a man gained the whole world and lost his soul (Matt 16:25-26)? Do the math!

And he that hateth his life in this world.

- A. See the notes above for the first clause in this verse, since they are not repeated here.
- B. Hate is a strong word, but appropriate for discipleship, for nothing else should compete.
1. Husbands are to love wives, but they should *hate* them in comparison (Luke 14:26).
 2. The first command is to love God with all you have in every part (Mark 12:28-34).
 3. Your hatred includes your own life and earthly pleasures, they are lying destroyers.
 4. The stories of the martyrs reflect those that *hated* their lives in comparison to Christ.
- C. True discipleship, *disciples indeed* as Jesus called it, is serious business (John 8:31-32)
1. If you understand baptism, you will realize your life is hid in Christ (Col 3:1-4).
 2. If you understand the cross, you will glory only in it and crucify the world (Gal 6:14).
 3. If you understand God, He is Jealous and jealous and wants all of every part of you.
 4. If you understand the world is God's enemy, flirting is spiritual adultery (James 4:4).
- D. You will gladly give up relationships, job openings, or fleshly pleasures to please Christ.
- E. If suffering is a part of the Christian life, then you must prepare for it by hating ease.
1. Suffering is a part of the Christian life for many or most (Acts 14:22; Romans 8:17).
 2. The closer you follow Jesus Christ in godliness, expect more pain (II Timothy 3:12).

Shall keep it unto life eternal.

- A. Note carefully that *it* refers to life in this world and then eternal life in another world.
1. Peter tried to boast of forsaking things for Jesus; he was corrected (Mark 10:28-30).
 2. Jesus gives 10,000% more satisfaction in this life for any earthly things you forsake.
 3. He gives eternal life in the world to come when your good time on earth has ended.
 4. There will be persecutions as well, but the combined blessings are well worth it.
 5. Jesus promised earthly mercy and heavenly rewards for the overcomers (Rev 2-3).

- B. Following Jesus Christ sacrificially makes your earthly life worthwhile and productive.
- C. Such also has the reward of eternal life for those who choose to be overcomers for Him.
- D. We are not Arminians with faith and no works or Fatalists with election and no works.
 - 1. The gospel describes those gaining eternal life as living sacrificial lives for Him.
 - 2. The implied warning here is that living for yourself is evidence you are not saved.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

If any man serve me, let him follow me.

- A. Matthew combined similar statements from Jesus that help shed light (Matt 16:24-26).
 - 1. To choose to be servant of Jesus Christ required self-denial and a cross like Jesus.
 - 2. The apostles and their followers, especially in that time, would suffer for following.
 - 3. Jesus warned that servants would endure the suffering of the Master (John 15:20).
- B. Never forget the context of Jesus answering Philip and Andrew with or about Gentiles.
 - 1. We cannot neglect the apostles here, for they were servants that fulfilled the verse.
 - 2. It is nothing to *see Jesus* – curiosity or conviction are worthless without sacrifice.
 - 3. He had just explained that true disciples hate their own lives unto eternal life (12:25).
 - 4. Paul, our best example, loved being a servant of Jesus Christ (Romans 1:1; Phil 1:1).
 - 5. We want to serve Jesus – we want to be His bondslaves – though He has adopted us.
 - 6. We do not want to be belly worshippers by not obeying our Master (Rom 16:17-19).
- C. The words *serve* and *follow* seem similar for discipleship unless we rightly divide them.
 - 1. Service is mentioned three times in this verse, which is obedience to a Master.
 - 2. Following Christ includes following His example and lifestyle (I Corinthians 11:1).
 - 3. Following Christ is doing what He did to end up in the same place with Him (13:36).
- D. Who will serve Christ? Let him be my servant by following me in both life and death.
 - 1. This was the choice the apostle Paul made and explained to Corinth (II Cor 5:6-11).
 - 2. This is the choice the apostle Paul taught the saints at Rome to make (Rom 14:7-9).
 - 3. Discipleship in the N.T. era could involve loss of life (Rom 8:17,35-39; Rev 2:13).
- E. As Jesus had identified death (12:24), the apostles would also follow Him in this way.

And where I am, there shall also my servant be.

- A. Jesus got to where He was going by the death of the cross, and they could do the same.
 - 1. The previous verse (12:25) also taught the sacrificial way to eternal life in heaven.
 - 2. The reason and result of living and dying for Jesus Christ is to be with Him forever.
- B. True service – sacrificial discipleship – gains eternal life (Rom 8:17-18; II Cor 4:16-18; II Tim 2:10-13; 4:6-8; I

Tim 6:12,17-19; Rev 2:10; Luke 21:16-19; James 1:12; etc.).

- C. The hope of eternal life with Christ is comfort and motive (I Thes 4:13-18; I Cor 15:19).
 - 1. Jesus elaborated more very shortly of them being together in mansions (Jn 14:1-3).
 - 2. Jesus shortly asked the Father to bring believers to heaven to be with Him (Jn 17:24).

If any man serve me, him will my Father honour.

- A. Jesus introduced in this context that it was time for His Father to glorify Him (12:23).
 - 1. Prophecies foretold the honors of heaven for Christ's service (Ps 16:8-11; Is 53:12).
 - 2. With these rewards before Him, Jesus endured the cross and its shame (He 12:1-2).
- B. The true servants of Jesus Christ, especially these apostles, would also be glorified.
 - 1. In heaven there are 24 elders, including 12 of the New Testament (Rev 4:4; 19:4).
 - 2. In heaven, the holy city, there are foundations named after 12 apostles (Rev 21:14).
- C. Jesus offered the pastors and members of Asia's seven churches great honors (Re 2-3).
- D. Never forget that there are degrees of honor for obedience (John 14:21-23; Rev 2-3).

Jesus Sought God's Glory Before Death (27-30)

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Now is my soul troubled.

- A. Jesus was only a few days from His cruel trial, torture, and death by crucifixion (12:1).
- B. As His soul grieved for Lazarus's death, He had the same for Himself (John 11:33-38).
 - 1. See all the comments made in that place for the empathy and sympathy of the Lord.
 - 2. Gethsemane shows His trouble facing the cross (Matthew 26:38; Luke 22:39-44).
 - 3. Paul later explained that Jesus has strong crying to His Father about death (Heb 5:7).
 - 4. The second half of this verse explains that the focus of His sorrow was about death.
- C. Only a misunderstanding of the two natures of Jesus Christ should cause confusion here.
 - 1. Jesus was fully God and fully man, and His human nature had our vulnerabilities.
 - 2. As a man, He dreaded the violent death of the cross, which is ordinary and not sinful.
 - 3. It is this soul trouble that makes Jesus the perfect priest for you to trust (Heb 2:18).
 - 4. You will never face grief or trouble that He cannot commiserate with (Heb 4:15-16).
 - 5. While God is merciful, He does not have the experience of life like our Lord does.
- D. We can further understand this trouble by its next occurrence regarding Judas (13:21).

And what shall I say?

- A. What could He say? He was exceeding sorrowful, even unto death, with the dread of it.
 - 1. What recourse did Jesus have for comfort or relief? There was no way to avoid it.
 - 2. The psalmists show us talking to one's self about grief of soul (Psalms 42; 43; 73).
 - 3. God sent an angel from heaven to strengthen Him another writer told (Luke 22:43).
- B. What could He say? This was His Father's business; He prepared for it His whole life.
 - 1. He knew there was no alternative; He knew it was His to do; He could not reject it.
 - 2. Jesus, showing us, should limit talking to a request of God and submission to Him.
- C. David encouraged himself in the Lord when he faced extreme difficulties (I Sam 30:6).
- D. It is neither sin nor weakness to be afraid and call on God for any help (Psalm 56:3-4).

Father, save me from this hour.

- A. Jesus here, like in Gethsemane shortly, asked His Father if there were any alternatives.
- B. We may ask for similar mercies in trouble, but we should then submit to His will for us.
- C. If Jesus had been like you or me, He would have avoided the cross, condemning us all.
- D. No matter how desperate our situation, we should always submit our will to His will.

But for this cause came I unto this hour.

- A. Jesus knew his hour had come that he should return from the world to His Father (13:1).
- B. Jesus here, as in Gethsemane shortly, fully submitted to God's plan for His crucifixion.
- C. He had known all along that He would die, and He would submit to it (Matthew 16:21).
- D. No matter what becomes of us, we should by faith pursue the glory of God, as follows.
- E. After all, it is God's glory for which we were created and designed (Pr 16:4; Rev 4:11).

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Father, glorify thy name.

- A. The response of a perfect heart and mind is to seek God's glory in the worst of trouble.
- B. This is the prayer that should guide all choices, sacrifices, and persecutions in our lives.
- C. For this reason, we often pray for God to glorify Himself to us and through us. Amen.
 - 1. We want to see His glory, as Moses begged Him for his comfort (Exodus 33:12-23).
 - 2. We want to show His glory by His power in our lives (Mat 5:13-16; II Cor 12:7-10).
- D. However, there is more here in this prayer by our Lord, for it is focused on His death.
 - 1. Jesus began this section of John 12 and this speech by declaring His glory (12:23).
 - 2. His death is the cause (12:27); He asked God, with knowledge, to use it for Himself.
 - 3. A full explanation is given in the opening words of His great prayer (John 17:1-5).

4. Jesus knew there were honors for His obedience (Ps 16:8-11; Is 53:12; Heb 12:1-2).

Then came there a voice from heaven, saying.

- A. As we shall learn shortly (12:30), the voice came not for Jesus as much as those present.
- B. God could have communicated by the Spirit with His Son but chose the audible witness.
- C. God can be very merciful with repetitive testimonies for weak faith, like with Gideon.

I have both glorified it.

- A. God had glorified Himself in Jesus Christ already by many, many displays and miracles.
 - 1. By angelic announcements to individuals and shepherds, the display was significant.
 - 2. By speaking from heaven and sending a dove at His baptism, He had glorified Him.
 - 3. By speaking from heaven again and glorifying Jesus on the mount of transfiguration.
 - 4. By miracles very diverse and many, He had given Him power to display His glory.
 - 5. By doctrine glorious and true, God had blessed Jesus with the tongue of the learned.
- B. John, the writer of these words, declared the glory of God in Christ (Jn 1:14; 2:11; 11:4).
- C. By the use of *both* and what follows, there was more glory for God and His Son Jesus.

And will glorify it again.

- A. Notice *both* in the previous clause and *again* in this clause for two displays of glory.
- B. God had already glorified Christ by angels, heavenly displays, miracles, and doctrine.
- C. His Father would yet glorify Himself through Christ by His death and following events.
 - 1. There was His death and all the attendant events that declared the glory of God in it.
 - 2. There was His resurrection and the attendant events that furthered showed His glory.
 - 3. There was His ascension into heaven to sit on the right hand of God over all powers.
 - 4. There was the spread of the gospel into all the world to declare His Son (I Tim 3:16).
 - 5. There are three witnesses in heaven and three in earth for Jesus Christ (I Jn 5:6-8).
- D. The ascension of Jesus and its events do not generally receive the emphasis they should.
 - 1. For more about [His ascension](#).
 - 2. For more about [His ascension](#).
 - 3. For [His coronation](#).

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

The people therefore, that stood by, and heard it.

- A. We have an audience here that was likely present since Andrew and Philip's approach.
- B. The people that heard it were close enough to know it was directed to him, as they said.

- C. This supernatural event, as explained shortly, was for the benefit of these very people.

Said that it thundered.

- A. The voice of God is compared or related to thunder (Rev 4:5; 6:1; 8:5; 11:19; 14:2).
- B. Thunder is merely loud noise without any signification, so some missed God's voice.
- C. Christ's voice to Paul was similar, they heard the noise but not words (Acts 9:7; 22:9).

Others said, An angel spoke to him.

- A. The Jews generally presumed that God primarily or only spoke by angels (Heb 2:2).
- B. Whether this second category of hearer heard and understood the words, we know not.
- C. It does not matter whether they heard or understood or not, because we know precisely!

30 Jesus answered and said, This voice came not because of me, but for your sakes.

Jesus answered and said.

- A. A supernatural phenomenon had occurred, and our Lord gave the perfect explanation.
- B. They varied in opinion, like at other times, from mere thunder to an angel's message.

This voice came not because of me.

- A. Jesus explained that the voice came from heaven for other than His personal benefit.
- B. We do not take an absolute view of His explanation, for He certainly benefitted as well.
- C. It is our wisdom to understand absolute versus relative statements found in the Bible.
 - 1. Did Paul preach only the crucifixion (I Cor 2:2)? Did God care for oxen (I Cor 9:9)?
 - 2. For much more of **this interpretive rule**.

But for your sakes.

- A. God gave divine and powerful confirmation to His Son and present declarations by Him.
- B. Jesus initiated the response from heaven by talking to His father two ways (12:27-28).
- C. What follows is transcendently glorious in its own right, but here is added emphasis!

Jesus Christ's death initiated three transcendent events.

- A. Our faith is summarized elsewhere by six related transcendent events (I Tim 3:15-16).
 - 1. These six are indeed a summary of truth that Christ's churches defend and promote.
 - 2. The Holy Spirit declared that the six are great above any debate or question. Glory!
 - 3. Our salvation from hell, eternal inheritance, and such are ignored for His great glory.

4. For slides of **these six events**.
 5. For **greater details of these six events**.
- B. These three events are closely tied to the glory of Jesus Christ for His redemptive work.
1. *The judgment of this world* – a new world order under the Lord Christ set in motion.
 2. *The prince of this world cast out* – Satan deposed from power and cast out of heaven.
 3. *Jesus lifted up from earth to draw men* – to build His kingdom with many Gentiles.
 4. The three events are very closely connected and related to each other quite tightly.
 5. Once they are properly understood, there is a measure of overlap among all three.
- C. His glorification is the overriding theme of this section (Jn 12:23,28; 13:31-32; 17:1-4).
1. Do not miss this emphasis very clearly stated that is in context with seeking Gentiles.
 2. The Bible in both testaments describes our Lord's exalted position over the universe.
 3. When, why, and how was Jesus given the great glory that He now has in the heavens.
 4. The RCC gives Jesus Christ's glory to Mary; futurists give it to a Jewish millennium.
 5. Prophecy and reality declared He was glorified after death (Luke 24:26; I Tim 3:16).
- D. His death is the basis, condition, and means for His glorification (John 12:24,27,32).
1. When troubled in spirit about dying, God declared He would glorify Him (12:28).
 2. Hours from death He reminded His Father of their reciprocal glory (John 17:1-5).
 3. The great prophecy of Isaiah 53 ended with God giving Him spoils for it (Is 53:12).
 4. Jesus knew there was great reward after His death (Ps 16:8-11; Heb 2:7-9; 12:1-2).
 5. God highly exalted Jesus (past tense) for coming to earth to die for us (Phil 2:5-11).
- E. Therefore, the timing of at least the initiation of each of the events is at Calvary's cross.
1. The darkness, earthquake, and veil should shout to you His death was transcendent.
 2. The three events cannot be relegated to the unknown as futurists do with prophecies.
 3. They are not to be restricted to 70 A.D. and the destruction of Jerusalem and temple, though this very significant event fulfilled many prophecies and proved Him king.
 4. References used in support or explanation must be proven to be of the same timing.
 5. References used in support or explanation must be proven to be related to His death.
- F. It is a common error of interpretation to separate His death from its very related events.
1. This point is extremely important to avoid isolating any connected or greater events.
 2. For example, many emphasize His death for justification, but what of Rom 4:23-25?
 3. For example, many emphasize His death for salvation, but what of Rom 5:10; 8:34?
 4. Without His resurrection, His death is worthless to save from sin (I Cor 15:14,17).
 5. Without ascension, He is on earth without reward (Lu 24:26; I Ti 3:16; Heb 12:1-2).
 6. Without coronation, His ascension only changed location (Heb 2:5-9; Eph 1:19-23).
 7. Without Gentile converts, His kingdom is tiny and unfulfilled (I Tim 3:16; Ps 2:8; 72:8,11,17; Isaiah 2:2; 11:10; 49:1-6; Haggai 2:7; Rev 5:9; 7:9).

8. Do not neglect His ascension and events of glorification (Dan 7:13-14; Rev 5:1-14).
 9. When was Jesus made better than angels and named Son of God (Heb 1:4-5; 2:5-9).
- G. Jesus in close timing to John 12 stated similar things about the Holy Spirit (Jn 16:7-11).
1. The Comforter was to comfort and assist apostles (Jn 14:16,26; 15:26-27; 16:12-14).
 2. The Holy Spirit would reprove the world through the apostles' preaching ministries.
 3. Great gospel success with Gentiles was told (Is 2:1-5; 11:1-5; Mic 4:1-5; 7:15-17).
 4. **Reprove.** To express disapproval of (conduct, actions, beliefs, etc.); to censure, condemn. To reprehend, rebuke, blame, chide, or find fault with (a person). To disprove; to prove (an idea, statement, etc.) to be false or erroneous. **Reprove** as used by the Spirit should be compared (Luke 3:19; Jn 3:20; Ep 5:11,13; II Tim 4:2).
 5. The Holy Spirit, with and through the apostles, reprove the Jewish/Gentile world.
 6. They rebuked sinfulness in general, but also rejecting God's Son, the only remedy.
 7. They rebuked all false salvation, for only Christ's finished work in heaven justifies.
 8. They warned of eternal judgment, proven by Jesus Christ's judgment of the devil.
 9. Peter by the Spirit did this on Pentecost and to Cornelius (Acts 2:33-36; 10:34-43).
 10. Paul by the Spirit did this to Felix and others (Acts 13:4-12,16-41; 17:30-31; 24:25).
- H. Jesus overcame the world, judged it in various ways, to comfort the apostles (Jn 16:33).
1. Jesus judged the world sufficiently for us to be conquerors in Him (Rom 8:35-37).
 2. Greater is He in us because of Jesus than He in the world (I Jn 2:12-17; 4:4; 5:4-5).
 3. By His legal death ... we also have vital, practical, and final deliverance (Gal 1:4).
 4. His blood shed for us, the gospel of our faith, and sacrificial lives win (Rev 12:11).
 5. Great efforts have been made to extirpate Christianity to no avail both now and later!
- I. Dispensationalists exalt Jewish fables to steal Christ's glory in general and these events.
1. They say, God has dealt by seven covenants or dispensations; this is manmade error.
 2. They say, all scripture, especially prophecy, is to be taken literally, not symbolically.
 3. All prophecies, at least for the greater part, are in the future, opposite the Preterists.
 4. The O.T. prophecies of a kingdom were of an earthly, physical, Jewish kingdom.
 5. John and Jesus announced this rabbinical fantasy of earthly supremacy to Israel.
 6. The Jews rejected that kingdom, so the offer was withdrawn until the Millennium.
 7. The present church age is a parenthesis that the prophets did not see happening.
 8. There is yet to be Jewish restoration and preeminence in a carnal, earthly kingdom.
 9. God still owes the physical descendants of Abraham most or many of His promises.
 10. Their millennium has temple three, Jesus here, lion/lamb junk, animal sacrifices, etc.
 11. You need Scofield's Bible to see this wonderful explanation of Bible prophecies.
 12. Premillennialism is Jesus coming before the millennium and establishing it on earth.
 13. Pre-trib rapture is Jesus coming before the antichrist and seven years of hell on earth.

14. They take 70 weeks determined by God and force an unknown gap (Dan 9:24-27).
15. They claim the gospel of the kingdom and the gospel of grace to be different gospels.
16. They claim the Sermon on the Mount is Law for the Millennium, not for this age.
17. They make promises like the land to be unconditional and eternal, both wrong.
18. One of the best books refuting them is, The Gospel of the Kingdom, by Philip Maur
19. For false claims to the land.
20. or the true seed of Abraham.
21. For their most important verse.
22. For the gospel millennium.
23. For a few of the many lies of C.I. Scofield.

The death of Jesus Christ cannot be overstated in its significance.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

Now.

- A. This is a timing word that helps narrow down the interpretation of these related verses.
 1. We are not futurists that think Jesus is in Limbo waiting until He can rule something.
 2. We are not preterists that spiritualize away the reign of Jesus to be only in 70 A.D.
- B. **Now.** 1. At the present time or moment. 2. In the time directly following on the present moment; immediately, forthwith. 4. At this time; at the time spoken of or referred to.
- C. *Now* is used 1,321 times in the Bible with various senses as also used in ordinary speech.
 1. The combination of *now is the* occurs here twice (12:31; 13:31) and in II Cor 6:2.
 2. The combination of *now is* found here (12:27,31; 13:31) relates to His ascension.
- D. *Now* does not have to be the present minute or hour but rather a soon-approaching time.
 1. Jesus combined *coming hour* with *now* for N.T. worship and new birth (4:23; 5:25).
 2. Jesus used *now* for Judas's role with the Jews for His glorious crucifixion (13:31).
 3. Jesus used *now* to tell Peter he could not follow his Lord in a few days (13:36-37).
 4. Jesus used *now* to tell His apostles about timing of His ascension in 43 days (16:5).
 5. Jesus used *now* to tell His apostles they would leave Him in a few hours (16:32).
 6. Jesus used *now* in His prayer to His Father for events still 43 days away (17:5,11,13).
 7. It must mean by these and other examples an event or era in context that is approaching, impending, and soon, at least in its initiation and first stages.
- E. The surrounding context for this verse and use of *now* identifies His death and its results.
 1. This chapter is in the final week of our Lord's life before His death (Jn 12:1,7; 13:1).
 2. Jesus introduced this section by saying *the hour had come* (12:23), but not 60 mins.

3. Jesus combined *now* and *this hour* (12:27) as He foretold His coming death (12:33).
4. God glorifying Jesus Christ after death is a key aspect of this prophecy (12:23,28).
5. He used *now* twice in this our subject verse for two events related to His soon dying.
6. We understand this timing word to describe His death and glorious events following.
7. The two events here in this single verse are definitely to be connected (John 16:11).
8. Our Lord's suffering and death led to glorification (Luke 24:26; Hebrews 2:5-9).

F. **Bible timing words and verses** (*Timing Fallacies*).

- G. The Jews had their hour with the power of darkness, but it did not last long (Luke 22:53).

Is the judgment of this world.

- A. The use of *world* cannot be the driving force for interpretation due to its many meanings.
1. **World.** I. Human existence; a period of this. II. The earth or a region of it; the universe or a part of it. III. The inhabitants of the earth, or a section of them.
 2. This word that many superficial heretics emphasize is limited by context (Luke 2:1).
 3. In one verse it can mean believers/elect or the opposite of believers/elect (John 3:17).
 4. It can mean Gentiles in distinction from Jews or with Jews (Rom 11:12; I John 5:19).
 5. For more about the word *world*, see [John 3:16](#).
 6. We take *this world* here to be the spiritual-religious-political kingdom under Satan.
- B. The sense must be driven by the contextual event, the timing, and the connected event.
1. The context is crucifixion, burial, resurrection, ascension (Jn 12:1,7,24,27,33; 13:1).
 2. The timing is *the hour had come*, use of *now* twice, present tense *is* (12:23,27,31).
 3. The end goal is clearly the glorification of Jesus by God for His death (12:23,28).
 4. The connected event is casting out of the devil in association with His death (12:31).
 5. Another connected event is Jesus being lifted up to draw Gentiles to Him (12:24,32).
 6. Therefore, we consider only events resulting from and in close timing to His death.
- C. Jesus ascended into heaven and was glorified and gave gifts to men to alter the world.
1. Both God and Jesus in this context declared the great glory coming (John 12:23,28).
 2. Jesus will pray about this glory in much clearer terms very shortly (John 17:1-5,24).
 3. For His atoning death God crowned Jesus with glory and honor over all (He 2:9-13).
 4. His death defeated the devil and death and broke his bondage (He 2:14-15; I Jn 3:8).
 5. He sat down beside God with enemies His footstool (Ps 110:1; Ac 2:33-36; Ep 1:22).
 6. He gave His apostles great Holy Ghost power (Acts 1:8; Mark 16:14-20; Ep 4:8-11).
 7. He sent them to all nations with power and Satan bound (Mat 18:18-20; Re 20:1-3).
 8. Six aspects of the incontrovertibly great summary of truth includes these (I Ti 3:16).
- D. *Judgment* can also mean a variety of things, so we must limit it by the rest of scripture.
1. The word *judgment* occurs 285 times in our English Bibles by the inspiration of God.

2. Judgment quite often means fair and equitable assessment or treatment (John 7:24; Prov 1:3; 2:9; 13:23; etc.; Matt 23:23; I Cor 7:25,40; Phil 1:9; etc.).
3. Judgment is often the final judgment at Christ's second coming as the *day of judgment* (Matt 10:15; 11:24,24; 12:36; Mark 6:11; II Pet 2:9; 3:7; I Jn 4:17).
4. Judgment is often the final judgment at Christ's coming without *day of judgment* (Eccl 12:14; Matt 5:21-22; 12:41; John 5:27; Acts 24:25; Ro 2:2-5; 14:10; Heb 9:27).
5. Judgment can be a ruling or sentence against a party for crimes (Lev 19:15; Num 35:12; Deut 1:17; 16:19; Acts 25:15; Rom 1:32 cp 1:18; etc.).
6. Judgment can be the destruction, overthrow, or punishment of an enemy (Exodus 12:12; Deut 32:41; II Sam 25:6-7; II Chron 20:9; 22:8; Isaiah 34:5; Heb 10:27).
7. Judgment can even be the persecution and suffering of God's people (I Peter 4:17).
8. We reject any judgment events not resulting from and in close timing to His death.
9. Therefore, we understand it to be a sentence of guilt, promise of punishment, and overthrow of the existing spiritual-religious-political world kingdom under Satan.

E. First identify those events or eras not intended here by correctly dividing (II Tim 2:15).

1. It is not the final day of judgment, because that is at His second coming, otherwise we are Preterist heretics combining *now* (70 A.D. to them) with that future day.
2. It is not judgment of condemnation to hell, because Jesus did not condemn or judge the reprobate world in this way at His first coming (John 3:17-18; 12:47-48; 8:15).
3. It is not judging the world's sins in Himself in a legal way, because salvation is not called judgment, and this judgment is related to the devil's world (Jn 16:8-11; 17:9).
4. It is not primarily Jerusalem's destruction, for it was Jewish, and not directly related to our Lord's death; the judgment of the world here is broader, involving Gentile nations and all men (12:20-24,32), though 70 A.D. certainly displayed His lordship.
5. It is not directly the political overthrow of Rome, because that specifically occurred later, though the kingdom of Jesus did break the world's political system (Dan 2:44); Rome could not stop the gospel, and it even became "Christian" in 313 A.D.
6. It is not a judgment of the physical world, since no asteroid event occurred; the darkening of the sun and the great earthquake can hardly fulfill these words; God had previously judged the physical world of Noah's day and again at Babel; He would bring judgment and plagues in the future (see II Peter 3:1-14 and Revelation).
7. It is not a World War, the Bubonic Plague, or Y2K, for His death and the events surrounding it did not bring such ordinary events, and there have been many more.
8. For a thorough refutation of **Preterism**.

F. **Jesus' death set in motion the overthrow of the existing world order for a new one.**

1. His death on the cross and connected events did more than pay the elect's sin debt.
2. A new king and kingdom had been prophesied for that time right then (Gen 22:16-18; 49:8-10; Psalm 2:1-12; 45:1-7; 89:3-4,19-36; 110:1-7; Isaiah 9:6-7; 11:1-10; 52:13; 55:1-5; Jeremiah 23:5-6; 30:9;

33:15-26; Ezek 33:23-24; Dan 2:35,44; 7:13-14,18; 9:24-27; Hos 3:5; Amos 9:11-12; Mic 5:2; Zech 9:9-10; Luke 1:30-33; etc.).

3. There was no offer of an earthly kingdom of any kind; there was a promise of David's Son dying, rising, ascending, exalted, and ruling. Dispensationalists lie!
4. It was fulfilled and present then (Matt 3:2; 4:17,23; 11:12; 24:14; Mk 1:15; Lu 9:2; 10:9,11; 16:16; Jn 7:39 cp Acts 2:33-36; 13:34; 20:25; 28:23,30-31; Rev 1:9; 12:10).
5. It is fulfilled and present now, primarily made up of Gentiles (Acts 8:12; 15:13-18; 19:8; Rom 14:17; 15:7-12; I Cor 4:17-21; 15:24; Col 1:13; Heb 12:22-29).
6. This kingdom is called the *kingdom of God, heaven, Christ, and David* in the N.T.
7. This kingdom is *universal* over all (Dan 7:14; Matt 28:18; John 3:35; 13:3; I Cor 15:27; Eph 1:21-22; Phil 2:9-11; Heb 2:8-9; I Pet 3:22; Rev 1:5,18; 5:11-13).
8. This kingdom is *everlastingly* forever (Dan 7:14,18,27; 2:44; 4:3; 6:26; Psalm 45:6; Isaiah 9:7; Luke 1:32-33; I Tim 1:17; II Tim 4:18; Heb 1:8; 12:28; Rev 1:6).
9. The kingdom began small but soon filled the whole earth (Dan 2:35; Mat 13:31-33).
10. It was an invisible and spiritual kingdom, infinitely superior to but like Satan's invisible kingdom (Luke 17:20-25; John 18:33-38; Dan 2:34; Ep 1:20-22; 6:12; Col 1:16; I Pet 3:22; *II Cor 4:17-18; 5:7; Rom 8:24-25; 14:17; Heb 11:1*).
11. If you seek visible evidence and observable phenomena, you make the same error of the blind Jews and heretical Dispensationalists, who demand literal fulfillments and a carnal, earthly kingdom to satisfy their worldly thinking. Instead, think spiritually!
12. Spiritual is greater than natural; *literal can be spiritual or natural*; spiritual trumps!
13. It had everything to be a kingdom – a king, a throne, citizens, authority, a religion, an army (angelic at least), ambassadors, victory (conquest), relationship of king to people, a constitution or law, famous leaders, territory, possessions, duration, identification/distinction, promises, benefits, requirements, internal rule, external power, judicial branches, executive branches, legislative branches, etc.
14. It opposed the world in all significant ways – God, truth, righteousness, love, peace.
15. Men were translated into it, and they also pressed into it (Luke 16:16; Col 1:13).
16. Kingdom enemies said it had turned the world upside down (Acts 17:6; 19:25-27).
17. Paul said its effect was to crucify the world for him and him for the world (Gal 6:14).
18. Rome tried to extirpate it; Caesar had family saved; Constantine became "Christian."
19. Apostles blasted Jews and Gentiles to repent of ignorance (Acts 2:33-36; 17:16-31).
20. It was a whole new religion different from the Jews and the Samaritans (Jn 4:20-24).
21. Idolatry declined, temples (churches) were everywhere (Am 9:11-12; Ac 15:13-18).
22. Christian influence went into every country worldwide until it was and is largest.
23. Total dominion, eternal revenge, and a new universe are coming (I Cor 15:24-28).
24. The world uses BC and AD; America once inhabited by savages is quite Christian.
25. Nothing else was offered or is offered to Jews or Gentiles but the eternal, final phase.

26. The Jews were given Hebrews 12:22-29 as the only kingdom Paul knew for them.
 27. Earthly Jerusalem is forever rejected (Lu 21:24; Gal 4:26; Heb 11:10; 12:22; 13:14).
 28. All elect Jews will be saved, for the Deliverer was crucified for them (Ro 11:25-28).
 29. The church age, as Dispensationalists say, is blasphemous heresy and a Jewish fable.
- G. The new kingdom rule of the world has unique features to be recalled for interpretation.
1. As stated in the previous section, it is an invisible, spiritual, supernatural kingdom.
 2. It does not come with observation, so you cannot identify it that way, like Satan's.
 3. Prophetic language is symbolic, opposite futurist dreamers (Hos 12:10; Is 13:1-22).
 4. Spiritualizing is essential (Ps 2:7 cp Acts 13:33 cp Heb 1:4-5 and Ps 8:3-8 cp Heb 2:5-9 and Mal 4:5-6 cp Matt 11:7-15; 17:10-13; Luke 1:17; Jn 1:21 and Hag 2:6-9 cp Heb 12:25-29; etc., etc.), for unseen spiritual things trump visible earthly things.
 5. Associated events around Jesus' death should not be removed or isolated from it.
 6. It began small with little fanfare in the world but grew to have outposts everywhere.
 7. Gentiles expanded it to the great kingdom of God far greater than anything of David, of which the O.T. prophets spoke repeatedly of all nations flowing to it.
 8. Note stages of it from announcement (Matt 3:2; 4:17) to power (Jn 7:39; Acts 2:33) to power (Mark 9:1; Luke 17:20-25) to conclusion (I Cor 15:24; II Pet 1:11), etc.
 9. There is much more yet to come (I Cor 15:24-28; II Thess 1:7-10; II Peter 3:10-14).
- H. It was indeed a *judgment* against a defiant and wicked world and its leader the devil.
1. We choose senses of *judgment* here to be primarily the discovery, then sentence, and then punishment of an enemy, but all less than what shall befall the wicked later.
 2. We do not ignore a judgment of discovery by responses men and nations make to Christ and His cross (John 16:8-11; I Cor 1:18-24; 2:14-16; II Cor 2:14-17; 4:1-4).
 3. Jesus altered, condemned, defeated, overthrew, raided, and took captive the world.
 4. We choose *world* here to be the spiritual-religious-political kingdom under the devil.
 5. We connect the two events in this verse closely by grammar, *this world*, and 16:11.
 6. We know from many other places, as shown below, the two events are quite related.
 7. The events were imminent by timing in context – *now, the hour is come, this hour.*
 8. The central event was just days/hours away – *the death of Jesus* (12:23-24,27-28,32).
 9. How can the world be judged, without judging prince (12:31) and god (II Cor 4:4)?
- I. It included Jesus Christ's judgment on the enemies of the Jews that crucified Him.
1. It was preached worldwide so all knew what 70 A.D. meant (Matt 24:14), for the overthrow of Jerusalem proved Jesus on His throne (Mark 9:1; Luke 21:29-33).
 2. Much of the Old Testament was fulfilled by Jerusalem's total ruin (Luke 21:22).
 3. The Jews were Satan's people, part of the devil's world, and children of the devil.
 4. Their religious temple, no longer God's, was left to them desolate with all else.

5. The kingdom was taken from Israel and given to Gentiles in the world (Matt 21:43).
- J. Judgment included dividing men by their salvation both now and later (John 5:19-30).
1. Judgment included leaving some in blindness and opening others' eyes (John 9:39).
 2. A new sheriff and judge in town – He rode into Jerusalem in a triumphant way with praise of His reign (12:12-16) – and He took rod of iron rule (Ro 14:10; II Co 5:10).
 3. Future judgment of all men is revealed by the gospel as part of the present judgment (Ac 24:25; 17:30-31; Phil 2:9-11; Matt 25:32; I Cor 6:2; II Pet 3:5-7; Rev 15:4).
 4. The seven judgments found in Revelation 6 and following cannot be fully ignored.
- K. Jesus, the new prince of the world, deposed its ruler (Rev 1:5; 12:1-20; Eph 1:15-23).
1. Satan had ruled the world's nations and given them to whom he chose (Luke 4:5-6).
 2. Satan had offered Jesus the world's kingdoms for treason, but He took them away!
 3. Jesus, the stronger Man, spoiled the devil's possessions (Luke 11:20-22; Eph 4:8).
 4. Jesus, the new King, crushed nations (Ps 2:8-10; Dan 2:35,44; Rev 2:26-27; 19:15).
 5. He ordered His ambassadors to blast the world's religions (I Ti 3:16; Ac 17:29-31).
 6. In effect, Jesus said, *Now I shall strike this world with a smashing blow of authority.*
 7. Jesus was crowned king with Satan sent down (Rev 12:5-12; 20:1-4; 2:26-27; 3:21).
 8. The universe was put under Jesus then (Ephesians 1:15-23; I Pet 3:22; Phil 2:5-11).
 9. The only aspect yet future is the final, formal crushing of enemies (I Cor 15:24-28).
 10. Jesus destroyed the devil's claim of death against men and their fear of it (Heb 2:14).
 11. Tremendous religious change by Jews teaching all nations (Matt 28:19; Luke 24:47).
 12. Jesus spoiled principalities and powers – the devil's own kingdom (Col 1:13; 2:15).
- L. The world had been the devil's by our first parents choosing Him over God (Ge 3:1-6).
1. Their wicked choice was seen quickly when Cain killed righteous Abel (I John 3:12).
 2. God judged the world by a Flood for His children mingling with them (Gen 6:1-7).
 3. In Noah's day there were only found 8 righteous souls (7 suspect), but now many.
 4. He also judged the world linguistically at Babel for defying His order (Gen 11:1-9).
 5. God had no relationship with the ungodly world (Deu 7:6-8; Am 3:2; Ps 147:19-20).
 6. This world had stood united in defiance against God for 4000 years; Jesus blasted it.
 7. Daniel presented Christ's kingdom over all other kingdoms (Dan 2:35,44; 7:13-14).
 8. God shook the earth's nations religiously for a NRO (Hag 2:6-9 cp Heb 12:22-29).
 9. The transition from the O.T. to the N.T. was incredible (Heb 9:1-10; John 4:20-24).
 10. God shook the heavens and earth politically for a NWO (Hag 2:20-23 cp Ps 2:1-12).
 11. The whole world worshipped God Jehovah, whom it had not known (Malachi 1:11).
 12. The sun never set on the British Empire? what of Jesus Christ's worldwide gospel kingdom (Mal 1:11; Ps 22:27-31; Isaiah 11:9; 25:6-8; Dan 2:35; 7:14; Luke 2:10)?
 13. This stupendous change in people's allegiance and lives is what must be preached.

14. It makes heroes of little people to have a great king and victory over foes – the world.
- M. Where this world had always resisted truth, the truth was now heard loudly (Is 9:1-2).
1. Jesus claimed universal power over the earth to spread His gospel (Matt 28:18-20).
 2. His ambassadors and their successors reproved the world (John 16:8-11; Is 2:1-5).
 3. He gave the gifts of ministry after His ascension into heaven (Ps 68:18; Eph 4:8-11).
 4. This is the great mystery of godliness following Him and His ascension (I Tim 3:16).
 5. The gates of hell would not be able to withstand the assault of the gospel (Mat 16:18).
 6. God had winked at idolatry, but now commanded all to repent (Acts 17:30; 14:16).
 7. All kinds of men repudiated worldly loyalty for baptism in allegiance to a new king.
 8. Nero killed Christians directly and indirectly, but some family converted (Phil 4:22).
 9. Note Paul's glorious conclusion to the Roman believers in Rome (Rom 16:24-27).
 10. The world's educational and intellectual elite heard many new things (Ac 17:18-21).
 11. Christ's gospel penetrated the darkest lands to turn the world upside down (Ac 17:6).
 12. Silversmiths and craftsmen hated Paul for condemning idolatry (Acts 19:24-27).
 13. The forest of this world had a Seed planted that brought forth much fruit (Jn 12:24).
 14. The lifted-up Redeemer drew men of all kinds of every nation to Himself (Jn 12:32).
 15. The apostles moved from preaching to Israel only to the whole world (Ac 13:44-49).
 16. The apostles reproved this world (John 16:8-11; I Cor 1:20-24; 2:6-8; 3:18-19).
 17. He broke down the middle wall of partition to bring Gentiles in (Ephesians 2:11-22).
 18. Lions and lambs became gospel friends (Isaiah 11:6-9; Isaiah 2:1-5; Micah 4:1-7).
 19. All nations of the earth were blessed in Jesus Christ (Genesis 22:17-18; Gal 3:7-9).
 20. All nations hated the apostles, which proves their message of judgment (Matt 24:9).
 21. Believers overcome the world, join in its judgment, by faith (I John 4:1-5; 5:4-5).
 22. The gospel quickly went into all the world and produced change (Ro 1:8; Col 1:13).
 23. We crucify the world by Jesus Christ's cross, and they crucify us for it (Gal 6:14).
 24. Satan was bound (more in the next clause) from deceiving the nations (Rev 20:1-3).
 25. Jesus defeated Satan and his claim to lift the world's bondage to sin and darkness.
 26. Jesus dethroned its king and made successful inroads into all corners of his empire.
 27. The stone made without hands filled the earth and broke previous empires to chaff.
 28. He so greatly altered its authority and claims that they said He turned it upside down.
 29. The world and its nations were the kingdom of Satan, sin, blindness, and idolatry.
 30. The world was judged as well by its princes being shown very ignorant (I Cor 2:8).
 31. The world heard about the Messiah and His crucifixion before 70 A.D. (Matt 24:14).
 32. Our Lord shall yet show that His reign and kingdom are very great (I Cor 15:24-28).
- N. Futurists and other heretics have confused things so most Christians cannot see clearly.

1. Futurists are ignorant ... they reverse order of events (II Thess 2:1-3) ... they leave the Great Commission unfinished (Matt 24:14) ... Jewish fables of a millennium tickle their ears (Tit 1:14) ... lions and lambs bring thoughts of zoos (Is 11:6-9)!
 2. Worst of all they limit the authority and glory of Jesus Christ to an unknown future.
 3. Did Satan have a kingdom? Yes, indeed, but were all boys and girls Luciferians?
 4. Jesus Christ's kingdom is also invisible in many respects (Luke 17:20-21; Jn 18:36).
 5. Are spiritual things greater than physical? Yes (II Cor 4:17-18; 5:7; Eph 6:10-13).
 6. The devil can be bound in some ways and not in others, but they cannot separate.
 7. They will quote O.T. verses and Revelation over and over and ignore Paul's proof.
- O. Consider the effects of this incredible change in world history unknown by most people.
1. The world uses this epoch as the dividing of time for human history – B.C. and A.D.
 2. B.C. (*before Christ*) and A.D. (*the year of our Lord*) state His death and the events.
 3. What is America? A land of savages used by European idolaters for gospel freedom!
 4. America is great, not for founders, laws, or resources, but for its followers of Jesus.
 5. Foaming devil possession like the Gadarene has been driven mostly into corners.
 6. Who is our friend D.P.? A preacher of the gospel to the aborigines of Malaysia!
 7. Since Rome, all attempts at a world empire have come drastically short of reality.
 8. A world map is a quilt of many colors showing hundreds of independent nations.
 9. We cannot be PB fatalists and understate the role and effect of worldwide preaching.
 10. Even Constantine had to “convert” to Christianity to retain control of the empire!
 11. Christianity, though much of it false, is by far the largest religion, from a Nazarene?
 12. National desirability and prosperity are in proportion of Christ and without idolatry.
 13. There are around 500,000 Baptist churches with 100,000,000 adherents in the world.
- P. Jesus will show even greater authority and judgment over the world soon (Matt 25:31-46; Rom 14:10-12; I Cor 15:24-28; II Cor 5:10-11; II Thess 1:7-10; II Pet 3:10-14; Rev 19:11-21; 20:11-20; etc.).
- Q. For more information on this incredible change in the world, consider other passages.
1. **Mystery of godliness** (slides).
 2. **Mystery of godliness** (outline)
 3. **Five kingdoms of the world.**
 4. **Satan as the Strong Man.**
 5. **The Great Commission Fulfilled.**
 6. **The Gospel Millennium.**
 7. **He Ascended Up on High.**
 8. **The Coronation of Jesus.**

Summary of the JUDGMENT OF THIS WORLD by Jesus' Death

Initiating event – His death

The shot heard round the world (Concord Hymn of 1837 by Ralph Emerson Waldo) refers to the start of the Revolutionary War on April 19, 1775 when British troops encountered Minutemen in Concord at the Old North Bridge, and the first shots of the war were fired.

“By the rude bridge that arched the flood,

Their flag to April's breeze unfurled;

Here once the embattled farmers stood,

And fired the shot heard round the world.”

But this phrase, dear to Americans, cannot compare to the cry heard from Calvary's cross, which went into the holy of holies and tore the temple veil wide open, down into the earth to cause an earthquake and open graves, into the centurion's and others' minds to confess Jesus the Son of God, into the pages of Bible history, and to the throne of heaven!

Jesus cried, ***It is finished!***

He had finished what He referred to in John 12:23-30 that would result in His great glory.

His death on the cross paid the elect's sin debt and justified them and bought their adoption.

His death secured Him the throne of David to rule over the universe forever and ever.

But it also initiated more events that affected this world and the devil's tyranny over it.

A concussion or shock wave in authority rolled out from Calvary over distance and time.

God shook the heavens and earth religious and politically and spiritually with Jesus!

The timing whether by prophecy or fulfillment was right then with John Baptist and Jesus.

The other events cannot be separated from it, for resurrection followed death and so forth.

He was soon crowned and given authority to rule the universe and change the world.

Nature of the changes resulting

Do not separate His death from the conversion of Gentiles etc. (I Tim 3:16; Jn 12:32; xxx).

Much is invisible ... but that does not at all take from how incredible it was.

It developed in stages ... Matthew 28:18-20 not fulfilled until Acts 2? 8? 10? 13?

A declaration of judgment and an execution of judgment, both are considered judgment.

Relative, not absolute, for there is so much more yet to come, but unprecedented until then.

It started small but grew to be very large, like Daniel 2' stone and Jesus' seed and leaven!

The changes of the new world order without regard to importance or time:

Darkness at the crucifixion proved alteration of worldly things, even natural (Matt 27:45).

The world's truest religion was ended by the tearing of the temple veil (Matt 27:50-54).

A great earthquake occurred, and the rocks were rent, opening the graves (Matt 27:50-54).

The sin debt of God's elect was paid, both Jews and Gentiles, both on earth and in heaven.

Satan's claim against men was overthrown by Jesus defeating death (Heb 2:14; I Jn 3:8).

Death and the fear of death used to make slaves of men were both destroyed by Jesus.

Jesus took His throne in a new kingdom to reign over the universe, including this world.

War in heaven occurred between Michael and angels against Satan and his angels. Rev 12.

Jesus cast the devil out of heaven and from his previous rule of this world (Rev 12:10,12).

Giving the Holy Ghost after Christ's glorification to reprove the world (Jn 7:39; 16:7-11).

A sentence of judgment went out that would be communicated by the Spirit (Jn 16:7-14).

God's wrath in final judgment, though not directly included here, is declared and promised by the gospel (Rom 1:18; Acts 10:42; 17:29-31; 24:24-25; II Cor 5:9-11; Heb 6:12).

Fishermen from Galilee had power to tread on Satan and scorpions (Luke 10:17-20).

The part of the world responsible for His death was the Jews, who were destroyed; Jesus warned Caiaphas they would see Him coming (Mt 26:63-64); the evidence of His kingdom was closely connected (Mt 16:28; 24:14; Mark 9:1); and this judgment of that people was the greatest tribulation ever (Mal 4:1-6; Matt 3:7-12; Lu 17:20-37; 19:40-44; I Thess 2:14-15); and they were of the world (John 8:23-29; 16:20; 17:14; 18:20).

Condemned by the light of Christ to burst forth brighter and to Gentiles (Jn 3:19; 9:39).

Revelation starts with Christ's ascension ... 7 seals – 7 trumpets – 7 thunders – 7 vials (Rev 5:1-5; 6:1; 8:1-2; 10:3; 11:15; 15:1; 16:1).

Jesus overcame the world Himself and for us (John 16:33; I John 4:4; 5:4-5; Rom 8:37).

Gentiles were the main citizens of this kingdom (Acts 15:13-18; Revelation 5:9; 7:9).

The kingdoms of the world were broken to pieces (Dan 2:34-35,44; Isaiah 25:12; Ps 2:8).

Jesus as the executor of the Potter's will gave salvation to the vessels of mercy only.

Mass conversion of Gentiles throughout the world to spread His kingdom from sea to sea.

What God has allowed the world to do in the past was now condemned (Acts 14:16; 17:30).

Enemies said the apostles even in the miniscule beginning turned the world upside down.

These Jews were bold enough to condemn and threaten the best the world had to offer.

Outposts, called churches, with ambassadors from another king were all over the world.

Idols and temples were thrown down or neglected by many turning to worship Jesus Christ.

Jesus raided the palace of the devil – this world, his kingdom – and spoiled his goods!
 Gentile blindness was ripped away by translation to His kingdom (Col 1:13; Isaiah 25:7)!
 The king of the world's kingdom was thrown down and bound from his previous work.
 All spiritual power unseen by men that had been theirs now reported to the Lord Jesus.
 The whole world moved to worship Jehovah in various degrees/senses from idolatry.
 The gates of hell, the bondage of this world to Satan, could not resist the gospel blast.
 Martyrdom and all kinds of persecution could not halt it – they overcame it all easily.
 The world had to adjust its methods with even pagan Constantine confessing Christianity.
 B.C. (*before Christ*) and A.D. (*the year of our Lord*) state His death and the events.
 What is America? A land of savages used by European idolaters for gospel freedom!
 America is great, not for founders, laws, or resources, but for its followers of Jesus.
 Christianity, though much of it false, is by far the largest religion, from a Nazarene?
 National desirability and prosperity are in proportion of Christ and without idolatry.
 There are around 500,000 Baptist churches with 100,000,000 adherents in the world.
 A Baptist preacher lay in state this past week and was attended by presidents. B.G.
 The only plane in the skies over America on September 14 was one carrying B.G.
 Another Jesus, like the Galatians and Corinthians, was incredibly different than idolatry.

Now shall the prince of this world be cast out.

- A. The context of the second of three transcendent events is as all three – Christ's glory.
 1. The coming glory of Jesus Christ is the overriding theme here (John 12:23,26,28).
 2. These three events should be seen alongside the six of the great mystery of godliness.
 3. If you love the Lord Jesus Christ, His glory should be your greatest ambition to see.
 4. As in all comparative contests, the greater the adversary the greater also the victory.
 5. We know of no greater created being before Jesus Christ than the devil named Satan.
 6. The devil's authority or rank among angels kept even Michael respectful (Jude 1:9).
 7. When he had liberty, the man stood no chance against him (Gen 3:1-6; I Chr 21:1).
- B. We are not confused about Satan; he cannot do anything without God's permission.
 1. He is nothing more than Potter's clay for the Potter's personal pleasure (Prov 16:4).
 2. He could not touch Job unless God allowed him to do so by very specific limitations.
 3. Yet God gave him a role in the world, influence over men, and temptation of them.
 4. But this is also true of Jesus Christ, who is under God, yet rules over all (I Cor 15:28).
 5. He is a puppet in the hand of God; he could not touch pigs without Jesus' approval.

6. But to ignore him is to be unprepared for his devices and to steal glory from Jesus.
- C. The prince of this world is clearly Satan, the Devil himself, that old serpent from Eden.
1. Jesus and the Spirit refer to Satan as a prince (John 14:30; 16:11; Ephesians 2:1-2).
 2. The Jews called him Beelzebub (lord of dung?), prince of devils (Matt 9:34; 12:24).
 3. He is rightfully a prince, with a principality, by those devils under him and his rule.
 4. He was the prince of the world with delegated authority over nations (Luke 4:5-6).
 5. He or his devils influenced the governments of Greece and Persia (Da 10:13,20-21).
 6. He is called the *god of this world*, which the Godman would vanquish (II Cor 4:4).
 7. There is a sphere of ruling authority far greater than in Washington, D.C. (Eph 6:12).
 8. It is a spiritual war that has little or nothing to do with politics, so we fight spiritually.
- D. This diabolical spirit is the enemy of Jesus and you and will do his best to destroy you.
1. Your enemy is smarter than you, much stronger, does not die, does not move away, does not get distracted, will only accept your suicide, and plans to destroy you.
 2. Your enemy tricked your first parents to reject God and commit triple suicide for all.
 3. Your murderous enemy saw Abel as a son and stirred up his brother Cain to kill him.
 4. Your enemy invented polygamy for the world to multiply babes to ruin your fathers.
 5. Your enemy knew his Conqueror must come through Judah, so he perverted his sons.
 6. Your enemy knew his Conqueror must come by David, so he first moved Saul many times to try to kill him, and then he tempted David himself to several capital crimes.
 7. Your enemy knew his Conqueror would be a Jew, so he moved Haman in the kingdom of Persia to wickedly influence king Ahasuerus for genocide of the Jews.
 8. Your enemy knew his Conqueror came from Bethlehem, so he had Herod kill babies.
 9. Your enemy saw his Conqueror get baptized by John, so he tempted in the desert.
 10. Your enemy entered Judas's heart and incited him to betray your Saviour (Jn 13:27).
 11. Your enemy sifted Peter, a chief apostle, and led him to deny Him (Luke 22:31-32).
 12. Your enemy had you a willing slave without will or power to leave him (Eph 2:1-3).
 13. You did not care and could not see, for he blinded your eyes to God (II Cor 4:3-4).
 14. You opposed truth and even yourself as your enemy had you trapped (II Ti 2:25-26).
 15. Your enemy is the power of darkness, for he with blinding ignorance deceives men.
- E. Consider a condensed timeline of his position, activities, and history with God and men.
1. He was created before Adam, and likely creation, in a holy condition (Job 38:4-7).
 2. He was a high and mighty angel, most likely the highest, like Michael the archangel.
 3. He sinned by pride and lost his office (Job 4:18; 15:15; 25:5; I Tim 3:6; Jude 1:6).
 4. Satan took about one-third of the angels with him in his rebellion (Rev 12:4,7-9).
 5. He deceived and seduced our first parents by Eve for the death penalty (Gen 3:1-6).
 6. He had the right to return to heaven, where he accused saints (Job 1:6-11; Zech 3:1); consider how

great his wide power of destruction was without a hedge around Job.

7. He moved David to number Israel, which cost the lives of 70,000 men (I Chr 21:1).
 8. Our Lord confronted and defeated many of his projects (Lu 10:17-20; Mark 5:1-20).
 9. The devils, even in His humiliation, knew He was Lord and their Judge (Matt 8:29).
 10. When Jesus allowed Satan to have Peter, he denied Him within hours (Lu 22:31-32).
 11. Michael could not rebuke Satan, but Jesus could even in his humiliation (Luke 4:8).
 12. Our Lord destroyed sin; he was confined to earth (Rom 8:33; I Jn 3:8; Rev 12:7-10).
 13. He was bound from further deceiving nations as before, until the end (Rev 20:1-10).
 14. He will be cast into the lake of fire for eternal torment prepared for him (Matt 25:41).
- F. The sense here must be driven by the context, the timing, and all the connected events.
1. The context is Jesus' crucifixion, burial, resurrection, ascension (12:1,7,24,27,33).
 2. The timing is *the hour had come*, use of *now* twice, near future *shall* (12:23,27,31).
 3. The connected events are judging the world and drawing men to Christ (12:31-32).
 4. Therefore, we consider only events resulting from and in close timing to His death.
 5. We also see that the emphasis is on the gospel and it among Gentiles by the context.
 6. Other aspects of Satan remain much the same but for conversions in every nation.
 7. Satan was cast out of heaven (Rev 12:10), but we include related events (Rev 20:3).
- G. First identify those events or eras not intended here by correctly dividing (II Tim 2:15).
1. He was not cast out of his office, which occurred long before (I Tim 3:6; Jude 1:6).
 2. He was not cast out of all men, for he ruled men later (Acts 13:10; II Tim 2:25-26).
 3. He was not cast out of the earth, for he is very active in it (Eph 6:10-13; I Pet 5:8).
 4. He was not cast out of influence, for he still tempts men (I Co 7:1-5; II Co 2:10-11).
 5. He was not cast out of religion; he yet deceives many (II Co 4:4; 11:3-4; I Ti 4:1-3).
- H. Jesus defeated Satan at the cross and took His seat in heaven with power over the earth.
1. Jesus came the way He did and died as He did to destroy Satan (Heb 2:14; I Jn 3:8).
 2. Jesus defeated his temptations; He was not vulnerable (Jn 14:30; Lu 4:1-13; 22:53).
 3. This legally fulfilled Eden's promise (Gen 3:15), with more to follow (Rev 20:10), even though Catholics, the profane blasphemers they are, give this to Mary.
 4. Jesus spoiled principalities and powers – the devil's own kingdom (Col 1:13; 2:15).
 - a. Jesus defeated the devil and his death arts in Eden (Gen 3:15; Heb 2:14; I Jn 3:8).
 - b. All claims against the elect were taken away to their joy (Rom 8:33; Rev 12:10).
 - c. Jesus raided the strong man's palace, the world, to save men (Luke 11:14-26).
 - d. He led captivity captive and gave gifts to men to raid his kingdom (Eph 4:8-11).
 5. There was war in heaven, not room for both (Rev 12:7-12); this was real Star Wars!
 6. Jesus was promoted far above all angels and principalities (Eph 1:20-23; I Pet 3:22).
 7. Jesus saw the present and future distress the gospel had on Satan (Luke 10:17-20).

8. Satan was bound from deceiving the world as before (Rev 20:1-3,7-10; Is 25:7-8).
 9. Jesus sent the apostles into the world with all authority now in Him (Matt 28:18-20).
 10. Satan no longer had authority over nations that he once had (Luke 4:5-6; Matt 16:18).
 11. Paul's ministry was to turn men from Satan to the gospel (Acts 26:18), which we know is by God's mercy to give repentance (II Tim 2:25-26; II Cor 4:3-7; Ac 16:14).
 12. Jesus the Second Adam defied the first Adam to save (Rom 5:12-19; I Co 15:20-24).
 13. Consider well how the woman's cursed childbearing destroyed him (I Tim 2:13-15).
 14. Nothing can separate you from God or Christ, including any princes (Rom 8:35-39).
 15. **The Seed of the Woman.**
- I. Satan still has a role in the world, but it is not like his previous dominion over Gentiles.
1. There was very real devilish activity by Satan after the cross (Rev 2:9,13,24; 3:9).
 2. If you are not careful, even right now, he can snatch away God's word (Lu 8:12,18).
 3. He opposes the gospel by resistance and heresy (I Thess 2:18; II Cor 11:3-4,13-15).
 4. He is behind the RCC and popes directly and indirectly (II Thess 2:9; I Tim 4:1-3).
 5. If you do not resist him, he can easily tempt you into sin (Jas 4:7; Jn 13:27; Ac 5:3).
 6. Resist the devil, and he will flee from (Ep 6:10-13; I Tim 5:15; Jas 4:7; I Pet 5:8-9).
 7. He knows personal habits for advantage (I Co 7:1-5; II Cor 2:10-11; I Tim 5:11-16).
 8. He can still destroy the flesh after exclusion (I Cor 5:5; I Timothy 1:20; II Cor 12:7).
 9. We shall judge him with the Lord Jesus Christ (Rom 16:20; I Cor 6:2-3; Rev 19:14).
 10. We do not have to give place in our lives; we know him (Eph 4:27; II Cor 2:10-11).
 11. For more about **Satan and his power.**
 12. For the **Stronger Man Jesus.**
 13. For **Satan's future judgment** (16:20).
- J. Satan's future is a delightful game of tease by Jesus Christ before His final, total ruin.
1. Knowing prophecy better than men, he knew defeat in heaven brought the end closer.
 2. The *short time* of Revelation 12:12 includes 1260 yrs. of church persecution (12:13).
 3. The *little season* of Revelation 20:3 is after papal persecution of the woman (20:4).
 4. The certain end, that Jesus and Satan know, is eternal torment in hell (Matt 25:41).
- K. Is there anything else we must know about the devil to be as knowledgeable as needed?
1. Exorcism was an apostolic gift (Mark 16:17; Luke 10:17; Acts 8:7; 16:18; 19:12).
 2. Do not try to ape the apostles and power of their immediate hearers (Acts 19:13-17).
 3. We reject RCC exorcism games along with anointing with oil (Jas 5:14; Mark 6:13).
 4. If you are serious about devil possession, then fast and pray as told (Matthew 17:21).
 5. Get rid of anything in your life that has anything to do with sorcery or witchcraft.
 6. For a **few ideas of compromise.**

- L. If you give place to the devil or play with his temptations, consider your diabolical sins.
 - 1. Relational sins are devilish (Jas 3:14-19; John 8:44; II Cor 2:10-11; Eph 4:26-27).
 - 2. We must examine our spirits and hate anything different from Christ (Lu 9:51-56).
 - 3. Think about how terrible your treason against Jesus Christ to listen to Satan at all.
 - 4. Do you know his preferred choices of music, entertainment, haunts, and promoters?
 - 5. Think about how terrible your adultery against Jesus Christ to love worldly things?
 - 6. Spiritual armor and warfare clearly taught are sufficient against him (Eph 6:10-18).
 - 7. The word of God, like Jesus used against him, is for young men (I John 2:13-14).
 - 8. The more you try to obey Him may bring greater temptations as our Lord's baptism.

32 And I, if I be lifted up from the earth, will draw all men unto me.

And I.

- A. Here the Lord Jesus Christ gloriously declares in the first person what He would do.
 - 1. The first two of three great events are stated passively, though He was active (12:31).
 - 2. He was lifted up *passively*, since the Jews demanded it and the Romans executed it.
 - 3. He drew His elect *actively* to Himself by dying, regenerating, and then converting.
- B. Embrace the greatest Man the universe ever has or ever will see and His achievement.
 - 1. This is the Seed of the woman sent to deliver the sons of God from Satan and death.
 - 2. His enemies thought to destroy Him and His religion, but they were very wrong.
 - 3. They conspired extreme measures to keep all men from going after Him (11:48).
 - 4. His greatest humiliation, the death of the cross (Phil 2:5-8), led to His great victory!
 - 5. **The Seed of the Woman.**

If I be lifted up from the earth.

- A. The context says plainly that Jesus by these words described how He would die (12:33).
 - 1. The Jews tried to stone Him, but it could not be (Jn 8:59; 10:31-33; 11:8; 5:16-18).
 - 2. Though Pilate tried to get the Jews to execute Jesus, it could not be (John 18:31-32).
 - 3. Jesus did not die by stoning, lest bones be broken (Jn 19:31-36; Ex 12:46; Nu 9:12).
 - 4. Jesus had to die on a cross, on a tree, to fulfill scripture (Gal 3:13; Deut 21:22-23).
 - 5. Jesus used such words before to describe lifting up like Moses' serpent (Jn 3:14-15).
 - 6. Jesus had also used this phraseology on another occasion with the Jews (John 8:28).
 - 7. This phraseology also describes hanging to the horror of the baker (Gen 40:20-22).
- B. Jesus hung between heaven and earth as the great Daysman and Mediator of our souls.
 - 1. There is one Mediator between God and men, the Man Christ Jesus (I Timothy 2:5).
 - 2. See three trees ... knowledge of good and evil, of life, and a cross (Acts 5:30; 10:39).

3. Adam and Eve chose the tree of death and lost the tree of life (Ge 2:16-17; 3:22-24).
 4. Jesus hung on another tree to recover the tree of life for His elect (Rev 2:7; 22:2,14).
 5. **Jesus as your Lawyer.**
- C. The preaching of the cross (crucifixion) of Jesus draws or repels all men (I Co 1:17-24).
- D. For details of **I Corinthians 1:17-31.**

Will draw.

- A. Whether God *drawing* or Jesus *drawing*, it succeeds by God's grace (Jn 6:37,44-45,65).
1. Jesus did not say He would try to *draw* all men unto Him – He would actually do so.
 2. Jesus did not say He would offer men the opportunity to *draw* themselves to Him.
 3. God and Jesus have the life-giving power to *draw* men (John 1:13; 5:25; 8:43,47).
 4. Human means of any kind are utterly worthless to draw men to Christ (Luke 16:31).
 5. Preaching of the cross (crucifixion) of Jesus draws or repels all men (I Co 1:17-24).
 6. **Details of I Corinthians 1:17-31.**
 7. Preaching Christ crucified is always triumphant in all men (II Corinthians 2:14-17).
- B. We should not limit this drawing to His reconciliation (legal) or regeneration (vital).
1. The other transcendent events are very related and practical in nature (John 12:31).
 2. The context is Greeks coming to Jesus, leading to His prophesied glory (12:20-33).
 3. Jesus had earlier described being lifted up for conversion or not (John 3:14-15; 8:28).
 4. *Draw* here, as in Jn 6:44,65, brings conversion; only Fatalists leave it legal or vital.
 5. For much more of coming, see **John 6:44-45.**
 6. There is a strong tendency for hyper-Calvinists, or Fatalists, to neglect conversion.
 7. While we are hyper-Calvinists in some ways, we know God emphasizes conversion.
 8. While His death is clearly the event – the legal phase – there is much more in context.
 9. No man will believe without regeneration – vital phase – but it leads to conversion.
 10. Conversion assumes and implies both legal and vital phases as absolutely occurring.
- C. Jesus is the prophesied Shiloh of Judah to gather all God's people together (Gen 49:10).
1. Jesus and Caiaphas foretold this event of gathering the people (Jn 10:16; 11:49-52).
 2. Paul emphasized Christ's gathering after His death as conversion (Eph 2:11 – 3:13).
 3. He will do it again in the fulness of time to present all the elect to God (Eph 1:10).
 4. Jesus told of Gentiles coming to Him and Jews losing (Mat 8:11-12; 21:43; 22:7-9).
- D. Conversion of Gentiles by the preaching of the cross of Christ is very much emphasized.
1. Jesus and apostles had limited themselves to Jews (Matt 10:6; 15:21-26; Rom 15:8).
 2. The context here is Greeks coming to Jesus, leading to prophesied glory (12:20-33).
 3. The context here is believing on Christ, not legal justification by Him (12:34-36).
 4. A related prophecy, given hours or days later, emphasizes knowledge (Jn 16:7-11).

5. John recorded Jesus teaching *drawing* elsewhere as conversion (Jn 6:37,44-45,65).
 6. The great mystery of godliness, related events, emphasizes conversion (I Tim 3:16).
 7. God granted repentance to Gentiles, which was world changing (Acts 11:18; 15:9).
 8. God must grant repentance for a person to be delivered from Satan (II Tim 2:25-26).
 9. God left Gentiles in idol ignorance 4000 years, but no longer (Acts 17:30; 14:16).
 10. Discipleship was the great charge of Jesus Christ to His apostles (Matt 28:18-20).
- E. Consider other examples in scripture of the concept and word *drawing* for discipleship.
1. Luke and Paul both used the term *draw* for attracting followers (Acts 5:37; 20:30).
 2. The better hope of the gospel causes men to *draw* nigh to God (Heb 7:19; 10:22).
 3. There are also those that *draw* back to false religion and judgment (Heb 10:38-39).
 4. James taught a reciprocal relationship of us and God drawing to each other (Jas 4:8).
- F. Though we see exceptions of unconverted elect, we cannot emphasize them to heresy.
1. Exceptions do not alter the rule – they establish the rule – conversion is the objective.
 2. We should not comfort ourselves too much in election and/or approach universalism.
 3. Primitive Baptists, hyper-Calvinists, and fatalists presume many elect unconverted.
- G. The preaching of Jesus Christ crucified always succeeds – blinding some, saving others.
1. Preaching of the cross (crucifixion) of Jesus draws or repels all men (I Co 1:17-24).
 2. [Details of I Corinthians 1:17-31.](#)
 3. Paul declared that he always triumphed preaching Christ Jesus (II Cor 2:14-17).
 4. Therefore, he determined to emphasize the cross over all else (I Cor 2:2; Gal 6:14).

All men.

- A. *All men* here can be no larger than all the elect, and the word *all* is not itself conclusive.
1. Arminians show their ignorance by saying, *All means all and that's all all means.*
 2. Was Paul a practicing sodomite to save them according to three *alls* in I Cor 9:22?
 3. What were Adam and Eve paid to eat the fruit, since money was behind it (I Ti 6:10)?
 4. We distinguish *all without distinction* from *all without exception* (I Timothy 2:1-4).
- B. Jesus here revealed the broad reaches of His redemption to include Gentiles and Jews.
1. In context are Greeks coming to see Jesus, setting the stage for *all men* (12:20-24).
 2. The much fruit in context and its associated glory can only be Gentile conversions.
 3. The other two transcendent events of 12:31 are certainly not limited to the Jews only.
 4. The world (of Gentiles) was to be judged, and the prince of the world (Gentiles) also.
 5. Jesus shortly expanded on this event by apostolic preaching to the world (16:7-11).
 6. Before the cross, Jesus fed thousands ... after the cross, Jesus converted thousands.
- C. Jesus is the prophesied Shiloh of Judah to gather all God's people together (Gen 49:10).
1. Jesus and Caiaphas foretold this event of gathering the people (Jn 10:16; 11:49-52).

2. He will do it again in the fulness of time to present all the elect to God (Eph 1:10).
3. Jesus told of Gentiles coming to Him and Jews losing (Mat 8:11-12; 21:43; 22:7-9).
- D. He is the Desire of all nations, not all men or rulers, but the elect in them (Haggai 2:7).
 1. So Paul described election and calling *of the Gentiles*, not all of them (Rom 9:24).
 2. The crowd in heaven is described as those *out of* Gentile subdivisions (Rev 5:9; 7:9).
- E. Here is the great glory of Jesus Christ – the conversion of Gentiles throughout the world.
 1. When His greatest achievements are listed, Gentile conversions are huge (I Ti 3:16).
 2. **The Great Mystery of Godliness.**
 3. It had been prophesied of Him as being far greater than converting Jews (Is 49:5-6).
 4. Paul testified at length of his special knowledge of this fact (Ephesians 2:11 – 3:13).
 5. Dispensationalism's great verse denies their Zionism (Acts 15:13-18; Am 9:11-12).
 6. **Dispensationalism's Key Verse.**
 7. The Romans fulfilled it (Rom 15:9-12 cp Ps 18:49; Deut 32:43; Ps 117:1; Is 11:1,10).
 8. Jesus in His ministry fulfilled Gentile prophecies (Isaiah 42:1-4 cp Matt 12:16-21).
 9. There are many prophecies of Gentiles conversions directly or indirectly fulfilled (Psalm 22:27; 72:17-19; Isaiah 2:1-5; 9:1-2; 11:10; 42:6; 49:5-12,22; 54:1-3; 60:1-3,5,11,16; 61:6,9; Jeremiah 16:19-20; Amos 9:11-12; Micah 4:1-2; Zechariah 2:10-13; 8:18-23; Malachi 1:11).
 10. Jesus foretold the gospel being preached in all the world (Mark 13:10; 16:14-20).
 11. **The Great Commission was fulfilled.**
- F. Dispensationalism is a bankrupt and blasphemous Jewish fable against Christ's gospel.
 1. Jesus told the Jews His kingdom was given to the Gentiles (Matt 21:31-46; 22:1-14).
 2. The council at Jerusalem confirmed David's kingdom with Gentiles (Ac 15:13-18).
 3. Paul offered Jews absolutely nothing more than the gospel kingdom (Heb 12:22-29).
 4. Paul denied Jerusalem on earth any value (Gal 4:26; Heb 11:10; 12:22-24; 13:14).
 5. There is nothing Jewish whatsoever in Revelation 20 and its so-called millennium.
 6. **Gospel Millennium.**

Unto me.

- A. The grace of God draws us to His Son ... not to doctrine, church, men, or anything else.
 1. Paul the wise masterbuilder laid the foundation, so be very careful (I Cor 3:5-17).
 2. Paul determined to preach and to glory in Christ's cross only (I Cor 2:2; Gal 6:14).
 3. We never want to add wood, hay, or stubble in any form to the doctrine of Christ.
 4. Doctrine, church, brethren, and evangelism have their place, but they serve Christ.
- B. Let the word of Christ about electing and converting grace shout to believers (Jn 6:37).
 1. Jesus declared against the Jews' hearing Him that elect persons would come to Him.
 2. Jesus declared that any such person coming to Him would never be rejected by Him.

3. Jesus declared that such persons coming to Him did so by God's drawing (6:44-45).
- C. We must always keep Jesus Christ and His death and related events above other truth.
 1. If we search scripture correctly, it will always point us to Jesus Christ (John 5:39).
 2. We love Proverbs truth and wisdom, but we use it worldwide to introduce Christ.
 3. All spiritual truth directly or indirectly serves Christ, but let us always recognize it.

33 This he said, signifying what death he should die.

This he said.

- A. Jesus had a very definite reason for using the terminology He did for His form of death.
 1. Man shall not live by bread alone, but every word of God (Luke 4:4 in a KJV Bible).
 2. The main point we should get from 12:32 is the particular way in which Jesus died.
- B. But He also gave us a reminder that prophets use similitudes to signify things obscurely.
 1. Our Lord's words signified, did not expressly state, His form of death (John 18:32).
 2. **Signify.** To be a sign or symbol of; to represent, betoken, mean.
 3. Signs and symbols are common in our Lord's speech and in Bible prophecies (John 11:11-14; 16:25; 21:19; Acts 11:28; Heb 9:8; I Pet 1:11; Rev 1:1).
 4. The ministry of God's prophets was to use similitudes when foretelling (Hos 12:10).
 5. **Similitude.** A sign or symbol; the symbolic representation of something.
 6. Use of signs and similitudes directly refutes Dispensationalism's false hermeneutic.
 7. They demand a literal fulfillment and application just as the Jews did for Messiah.

Signifying what death he should die.

- A. The text here says plainly that Jesus by previous words described how He would die.
 1. The Jews tried to stone Him, but it could not be (Jn 8:59; 10:31-33; 11:8; 5:16-18).
 2. Though Pilate tried to get the Jews to execute Jesus, it could not be (John 18:31-32).
 3. Jesus did not die by stoning, lest bones be broken (Jn 19:31-36; Ex 12:46; Nu 9:12).
 4. Jesus had to die on a cross, on a tree, to fulfill scripture (Gal 3:13; Deut 21:22-23).
 5. Jesus used such words before to describe lifting up like Moses' serpent (Jn 3:14-15).
 6. Jesus had also used this phraseology on another occasion with the Jews (John 8:28).
 7. This phraseology also describes hanging to the horror of the baker (Gen 40:20-22).
- B. Jesus hung between heaven and earth as the great Daysman and Mediator of our souls.
 1. There is one Mediator between God and men, the Man Christ Jesus (I Timothy 2:5).
 2. See three trees ... knowledge of good and evil, of life, and a cross (Acts 5:30; 10:39).
 3. Adam and Eve chose the tree of death and lost the tree of life (Ge 2:16-17; 3:22-24).
 4. Jesus hung on another tree to recover the tree of life for His elect (Rev 2:7; 22:2,14).

5. Jesus as your Lawyer.

Does Jesus being lifted up – crucified on a cross for you – affect you?

*But God forbid that I should glory,
save in the cross of our Lord Jesus Christ,
by whom the world is crucified unto me,
and I unto the world.*

Galatians 6:14

- A. If this is not one of your favorite verses, it should be. If it is, learn to love its every word.
- B. Paul defied Judaizers and glorying in circumcision by putting his whole religion in Christ.
- C. Paul used the strongest negative to deny association or compromise with Judaizers' glory.
 - 1. He has just explained and indicted the false teachers for false motives with circumcision.
 - 2. hey gloried in getting Gentiles to follow them in the flesh by having cosmetic surgery.
- D. Paul's faith did not stoop to such ridiculous things, for his glory was in the cross of Christ.
 - 1. He dumbed down his message and chose one great theme – Christ crucified (I Cor 2:1-5).
 - 2. *Save* indicates he had nothing else to glory in at all – his glorying was entirely in Christ.
 - 3. Paul had more to glory about as a Jew than anyone (Phil 3:4-7; II Cor 11:18,30; 12:1)!
 - 4. But his great glory was in the death of Jesus Christ, which drove him (II Cor 5:13-16).
 - 5. He counted all things of this world, including O.T. religion, to be only dung (Phil 3:8-11).
 - 6. They mocked him and tried to kill him repeatedly for Christ (Acts 17:32; 20:23; 26:24).
 - 7. Men will glory in anything and everything but Jesus Christ, for He is foolishness to them.
- E. Do you ... glory in the religion of Christ? Is this the source and object of your fullest joy?
 - 1. As you reflect on this question, compare your glorying to God's definition (Jer 9:23-24).
 - 2. How can you delight in the Lord, if the things of Christ's religion bore you (Psalm 37:4)?
 - 3. Do you have any comprehension of how great the gospel and religion of Jesus Christ are?
 - 4. You know the only true and living God, and He came to earth 2000 years ago for you!
 - 5. You know where Jesus Christ is right now with the most glorious names (I Tim 6:16)!
 - 6. You know the cause of death, source of death, cure for death, and place of no more death!
 - 7. You know there is an inheritance reserved for you in heaven that includes God Himself!
- F. Do you ... glory in the cross of Jesus Christ? Is His death and resurrection great joy to you?
 - 1. Do you look forward to the Lord's Supper for remembering His death until He comes?
 - 2. Does His death for you constrain you to think of living for Him in payment (II Cor 5:14)?

3. Are you delighted in the free gift of eternal life obtained by His death alone (Rom 5:19)?
 4. Do you glory in such a gospel of free grace compared to the systems of works of men?
 5. Do you delight remembering His physical, nonphysical, devilish, and spiritual torment?
 6. The cross is not something you wear around your neck or have on the wall of your house.
 7. The use of *cross* here is a metonym, the place of death being substituted for His death.
- G. Do you ... consider the world crucified to you? All that the world can offer is only vanity?
1. Do you despise and hate all that is in the world – lusts and pride (I Jn 2:15-17; Jas 4:4)?
 2. Do you understand, accept, and delight in serving only one Master (Matt 6:24; Jas 4:8)?
 3. Could you die for Jesus Christ? But better yet, can you live for Him against the world?
 4. If you were to lose everything but still had Jesus Christ and His gospel, is it enough?
- H. Do you ... prove that you are crucified to the world? They despise and hate you for Christ?
1. All that live godly in Christ Jesus shall suffer persecution (II Tim 3:12). Are you godly?
 2. Do they recognize you are different by character, conduct, clothing, speech, and actions?
 3. How many enemies do you have for the sake of Christ alone without any faults yourself?
- I. A glorious Saviour died, under glorious circumstances, out of glorious love, after a glorious life of righteousness, after a glorious testimony before Pilate, with glorious mercy to sinners, for the glorious purpose of redeeming His elect, and rose gloriously from the dead to the right hand of God Almighty, where He reigns gloriously, reserving a glorious inheritance for you, and He is coming soon in glory to take you to heaven. What keeps you from glorying?
- J. What will you glory in? Your looks, which are fading every day? Your accomplishments, which are nothing at all? Your wealth, which you cannot take with you? Your thoughts, which are deceitful delusions? Your friends, which cannot help you? Your strength, which is nothing and quickly disappearing? Your wisdom, which is folly in His sight and cannot save you? Your religious devotion, concerning which He will consign many to hell? Your knowledge, which is void of truth. Your future, when you cannot even boast of tomorrow?

Exhortation to Believe and Follow Christ (34-36)

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

The people answered him.

- A. Consider the context of this audience and the proofs they had of Jesus' divine mission.
1. The crowd knew He had raised Lazarus and came to see both (Jn 12:1,9,-11,17-18).
 2. The crowd knew how He had entered Jerusalem to praise of Messiah (Jn 12:12-16).
 3. The crowd knew that God by thunder or an angel had spoken to Him (Jn 12:28-30).

- B. Regardless of gracious words He had spoken that we love (Jn 12:23-32), they resisted.
 - 1. They did not ask anything respectfully concerning the divine approval in context.
 - 2. Their questioning did not get an answer from Jesus but rather a warning of blindness.
- C. Instead of answering, why not receive the word with all readiness of mind (Acts 17:11)?
 - 1. Some stress the second response of Acts 17:11; they play dangerously close to folly.
 - 2. The divine evidence in context and gracious words might have been received readily.
 - 3. Questioning can be wrong – there are foolish and unlearned questions (II Tim 2:23).
 - 4. Questioning can be wrong – there is striving about the law to no profit (II Tim 2:14).
 - 5. Most should keep on listening, because they do not know enough to ask questions.

We have heard out of the law.

- A. Of course, what the Jews had heard were Jewish fables about their concept of a Messiah.
- B. It is a fault when men contradict and oppose the scripture with more favorable scripture.
 - 1. We must reconcile all scripture to teach one unified whole, as taught (II Peter 1:20).
 - 2. We must rightly divide scripture to avoid having them contradict at all (II Tim 2:15).
 - 3. We cannot choose those scriptures most favorable to an agenda to bash other verses.
 - 4. **First rule – no contradictions.**
 - 5. **Second rule – context is master.**
 - 6. **Total Bible hermeneutics.**
- C. What you have *heard* about the Bible is not nearly as important as what the Bible says.
 - 1. Jesus in the *Sermon on the Mount* corrected what Jews *heard* about Bible doctrine.
 - 2. **Pharisees twisted scripture.**
 - 3. You must have *Thus saith the Lord* for any point of doctrine or practice you follow.
 - 4. Tradition, whether Jewish or manmade, must be rejected for scripture (Titus 1:14).
- D. Do not contradict the word of God or the Word of God or both, as these rebels did.

That Christ abideth for ever.

- A. There were indeed prophecies of Messiah reigning forever (Psalm 45:6; 72:17; 110:4; 89:28-29,36-37; Isaiah 9:6-7; Ezekiel 37:25; Daniel 2:44; 7:14).
- B. However, there were also prophecies of His death (Ps 22:1-21; Is 53:1-12; Da 9:24-26).
- C. Of course, what the Jews had heard were Jewish fables about their concept of a Messiah.
 - 1. These poorly taught folks could only think of one aspect of Jesus, not all revealed.
 - 2. They wanted an earthly and natural kingdom; they did not appreciate a spiritual one.

And how sayest thou.

- A. We must not take one passage or doctrine of scripture and use it to sweep away others.

- B. They went far beyond this fault by ignoring all the divine evidence right here in context.
- C. Apparent contradictions are our fault, not His; He told us to rightly divide (II Tim 2:15).
- D. **Ahaziah's Contradictory Age.**

The Son of man must be lifted up.

- A. They had heard Him, but they would not receive Him or His doctrine or divine proof.
 - 1. Jews did not want a Messiah that would be lifted up ... that would die for their sins.
 - 2. They rejected the most precious and important part of Christ's life, mission, purpose.
 - 3. They would soon be reprov'd along with the world for this rebellion (John 16:7-9).
 - 4. He ground them to powder and justly so for rebellion (Matt 21:44; Luke 19:41-44).
- B. Though the Son of Man would be lifted up to die, yet He would rise again to rule forever.
 - 1. The resurrection is incredibly important, as the apostles showed by their emphasis.
 - 2. There are also two natures to Jesus, and the Jews and most Christians confound them.
- C. Why did they hear so clearly that He must be lifted up, yet ignored His glory and honor?
 - 1. He had referred to His glory several times, and God had confirmed (John 12:23,28).
 - 2. He had referred to much fruit, honor, and drawing all men to Him (Jn 12:24,26,32).
 - 3. Man's propensity to self-deception and selective hearing is a horrible curse. Beware!
- D. Jesus did not honor their questions by an answer, identifying them as scorers indirectly.

Who is this Son of man.

- A. They had picked up on His title for Himself from John 12:23 and coming glorification.
 - 1. The *Son of man* was a title for Messiah that Daniel used by inspiration (Daniel 7:13).
 - 2. They wanted to know, or they rather mocked, Jesus as the Son of Man, the Messiah.
- B. They had their own idea of the *Son of Man*, or Messiah, and any other was below them.
 - 1. He claimed to be the *Son of Man*, but they mocked Him as not worthy of the role.
 - 2. They had their idea of Messiah, and since Jesus did not match it, they rejected Him.
- C. Jesus did not honor their questions by an answer, identifying them as scorers indirectly.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

Then said Jesus unto them.

- A. Jesus did not honor their questions by an answer, identifying them as scorers indirectly.
- B. Before departing from them and hiding from them, Jesus gave them a fearful warning.
- C. When Jesus speaks, and the word of God is filled with His doctrine, you should listen.

Yet a little while is the light with you.

- A. Jesus was a few days or hours from dying and then after a few weeks leaving the earth.
- B. Jesus gave this warning of a closing door at other times to other hearers (Jn 7:33; 16:6).
- C. Apostles had gospel light, but there was nothing like His presence (Luke 17:22; Jn 9:5).
- D. The door of opportunity closes for all things, but God's mercy and truth are most crucial.

Walk while ye have the light.

- A. His metaphor of light was to avoid the danger of getting lost or stumbling in darkness.
 - 1. As the rest of the verse explains, darkness removes the ability to see and avoid errors.
 - 2. His warning was to obey light of truth and wisdom and go forward in its direction.
 - 3. Walking is action; we define the duty by saying, *Walk the walk, not just talk the talk.*
- B. Light is not forever – think day and night (Jn 9:4; 11:9-10) – so use light while present.
 - 1. The door of opportunity closes for all things, but God's mercy and truth are crucial.
 - 2. The generation in the wilderness lost Canaan by this rule (Nu 14:36-45; Ps 95:7-11).
 - 3. And Paul warned converted Hebrews of this very presumption (Hebrews 3:7 – 4:11).
 - 4. Solomon warned that God's warnings only last so long before judgment (Prov 29:1).
 - 5. Isaiah had warned Israel, *Seek ye the LORD while He may be found* (Isaiah 55:6-9).
 - 6. Jesus explained to the church at Thyatira He allowed only a space of time (Rev 2:21).
 - 7. Paul warned the Jews they did not have long to believe (Acts 13:38-48; 28:23-29).
- C. We have the light of scripture, and we ought to take careful heed to its light (II Pet 1:19).

Lest darkness come upon you.

- A. If you do not use the available light, then the light will be removed leaving you helpless.
- B. God will blind men when they reject the light He offers (Jn 12:37-40; II Thess 2:9-12).
- C. **Author of Confusion.**

For he that walketh in darkness knoweth not whither he goeth.

- A. Darkness is a terrible thing – safety is removed – and spiritual darkness is worst of all.
- B. Without gospel light, depraved hearts and/or heretical teachers will destroy any men.
- C. The blind Jews following their blind leaders were ground to powder by Roman legions.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

While ye have light.

- A. God does not owe light to any man, for all men chose darkness in Eden from the devil.

- B. When light is present, it should be appreciated and used with great care and diligence.
- C. Jesus was present, the apostles would follow, and then light to Israel would be removed.
- D. See the warnings above in 12:35 about the opportunity of God's light not lasting forever.

Believe in the light.

- A. The light was Christ and His doctrine, and they needed to believe in Him before wrath.
- B. All they had to do was believe Him and His doctrine and save themselves (Ac 2:38-40).
- C. Those that believed followed His instructions to flee and survived the Romans in Pella.
- D. From Noah to Joshua to Elijah to Zerubbabel to John to Jesus to Paul was light of life.

That ye may be the children of light.

- A. Belief in Christ would not make them children of life legally or vitally, only practically.
- B. Compare this exhortation to loving enemies to be the children of God (Matt 5:43-48).
- C. The children of light are God's blessed children (Luke 16:8; Ephesians 5:8; I Thes 5:5).
- D. There are many practical promises to those that follow the light (II Cor 6:14 – 7:1).

These things spake Jesus.

- A. When Jesus speaks, you had better listen and obey, for His just judgment is terrifying.
- B. You have the words of Jesus recorded in holy scripture, and you should honor each one.
- C. His words will come to an end, and then there is only judgment (Prov 29:1; Rev 2:21).
- D. He will soon warn the Jews that His words would one day condemn them (John 12:48).
- E. Why no record of repentance and seeking Him? They turned His kindness to judgment.

And departed, and did hide himself from them.

- A. Jesus Christ does not owe you perpetual offers of truth and wisdom for your own good.
- B. The hour or day of opportunity will end, and then you will be deserted to your thoughts.
- C. When He withdraws Himself in judgment, there is no human means to bring Him again.
- D. His promise to never leave nor forsake is for obedient children, not fools forsaking Him.
- E. Moses warned Israel of God Jehovah hiding His face from rebellious Israel (De 32:20).

Blindness to Christ of Most Jews (37-41)

37 But though he had done so many miracles before them, yet they believed not on him:

But though he had done so many miracles before them.

- A. Jesus indeed did many miracles before the Jews (John 3:2; 11:47; Acts 2:22; 10:38).

- B. The most recent miracle had been the resurrection of Lazarus (John 11:45; 12:9,17-18).
- C. The most recent divine confirmation had been God's voice from heaven (Jn 12:28-30).
- D. God has also witnessed to all men by creation, providence, conscience, and scripture.

Yet they believed not on him.

- A. Here is another important inspired disjunctive – *yet* – to create a contrast to miracles.
- B. We naturally think that our Lord's stupendous miracles would cause all to believe.
- C. However, the natural man is sufficiently depraved to need more than visible proof.
- D. He needs miracle power – a divine and supernatural alteration – performed on him.
- E. Believing on Jesus due to His miracles was not enough (Jn 2:23-25; 6:14-15,25-36).
- F. Furthermore, as the following verses explain, God had blinded the Jews to not believe.
- G. Human depravity requires far more than external influence (Luke 16:31; Isaiah 26:10).

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

That the saying of Esaias the prophet might be fulfilled, which he spake,

- A. The Old Testament had foretold that the Jews would not believe the Messiah's gospel.
- B. There was no surprise to God about this at all, as some Dispensationalists say or imply.
- C. John, writing later under Holy Ghost inspiration, applies Isaiah's prophecy to this event.
- D. The saying of Isaiah, found written in the book with his name, is from the 53rd chapter.

Lord, who hath believed our report?

- A. Many read Isaiah 53, even its opening verses, as mere poetic words with little import.
- B. Yet, as the Holy Ghost shows us here, they foretold the Jewish rejection of their Christ.
- C. The number or percentage of the nation that believed on Christ was quite negligible.
- D. He came unto His own, and His own received Him not (Jn 1:11; 3:32; Isaiah 49:1-6).
- E. God sent a plurality of prophets, apostles, and prophets that the Jews boldly rejected.

And to whom hath the arm of the Lord been revealed?

- A. The arm of the Lord is Jesus Christ, Who was and is the power of God for salvation.
- B. Yet, if God does not reveal Him to a man, that man will not discern or follow Him.
- C. God must open the heart of Lydia and all others to hear such a message (Acts 16:14).
- D. The Jews stumbled over a crucified Christ, but others rejoiced (I Cor 1:22-24; 2:14-15).
- E. For a detailed exposition of the verses of [Isaiah 53](#).

39 Therefore they could not believe, because that Esaias said again,

Therefore they could not believe.

- A. This is God's choice of very pure words, and we will not fuss effeminately against them.
- B. Man cannot believe the gospel because he will not believe by his total depravity in sin.
- C. If God withholds blessings of sovereign grace to open hearts, men will remain obstinate.
- D. There is not the slightest benefit to help men believe by the best methods (Luke 16:31).
- E. God foretold they would stumble by His appointment (I Pet 2:6-8; Is 28:16; Ps 118:22).

Because that Esaias said again.

- A. John by the Holy Ghost had first appealed to Isaiah 53:1 for the unbelief of the Jews.
- B. Now He will appeal to another quotation from Isaiah after his vision of God (Is 6:9-13).

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

He hath blinded their eyes.

- A. The Jews had rejected many prophets for many generations and deserved His judgment.
- B. Even elect Jews were blinded to push apostles and gospel to Gentiles (Rom 11:25-28).
- C. Most Christians are so ignorant of the Bible that they cannot understand the true God.
- D. Though depravity blinds men enough already, God further closed the gospel to them.
 - 1. Jesus spoke to them in parables to keep them from understanding (Matt 13:10-17).
 - 2. Jesus often healed on the Sabbath Day that incensed these worshippers of the Law.
 - 3. Jesus did not come with any appearance of royalty and then submitted to Caesar.
 - 4. Mental assent of various degrees by enough Jews could have halted the crucifixion.
- E. Though depravity blinds men enough already, God further blinded even natural ability.
 - 1. He did this with Pharaoh, who insanely drove his chariot down into the Red Sea!
 - 2. Men reject truth by depravity, but He then rewires minds for sodomy (Ro 1:18-28).
 - 3. God did not just leave Israel to depravity; He gave them vile ideas (Ezek 20:25-26).
 - 4. He did not just leave Catholics depraved; He sent strong delusion to believe absurd fantasies, cruel commandments ... even to eat God (II Thess 2:9-12; I Tim 4:1-3).
- F. For detail of **God's dominion**.
- G. For detail of God's sovereignty from **Romans 9**.
- H. **Author of Confusion**.

And hardened their heart.

- A. God has always been active in heart surgery or mind manipulation, so submit to it (Exodus 4:21; Deut 2:30; Josh 11:20; II Sam 24:1; I Kgs 22:22; Luke 16:14; Rom 1:28).
- B. Paul was not ashamed at all of this God, and you should not be either (Rom 9:15-18).
- C. We should humble ourselves before God and His heart power as the Bible teaches us.
 - 1. We ask Him to incline and move our hearts (Ps 119:36; 51:10; 141:4; I Kgs 8:58).
 - 2. We keep our hearts, since regeneration, with all diligence (Prov 4:23; Ezek 14:7-9).

That they should not see with their eyes, nor understand with their heart.

- A. Men chose the devil and lies in Eden. God is not bound to help them against their will.
- B. The opposite is just as true. If you can see or understand, it is by God's sovereign mercy.
- C. If we see and believe, it is because we are His sheep, not to become so (John 10:26-29).

And be converted, and I should heal them.

- A. God did not want all Jews converted. He did not want to heal them. He desolated them.
 - 1. Peter, a Jew, wrote later that some Jews were appointed to stumble (I Peter 2:6-8).
 - 2. It is a terrible indictment of modern Christianity that so few know the Bible God.
 - 3. If they had read the prophecies of their generation, they would have been terrified.
 - 4. God had warned of irremediable judgment (Psalm 29:1; Dan 9:24-27; Mal 4:5-6).
- B. Paul wrote that God sends strong delusion to damn rejecters of truth (II Thes 2:11-13).
 - 1. With our ancient fathers in the faith, we understand this of the dupes of Catholicism.
 - 2. The result of knowing this doctrine is duty of thanksgiving for God's choice of truth.

41 These things said Esaias, when he saw his glory, and spake of him.

These things said Esaias, when he saw his glory.

- A. Isaiah saw the glory of God in the year king Uzziah died, and it is recorded in Isaiah 6.
 - 1. This view of God's holy majesty and resulting conviction and service is very special.
 - 2. If you can read the first eight verses of Isaiah 6 and not be moved proves a problem.
 - 3. Considering the context and next words, Isaiah saw our Lord's pre-incarnate glory.
 - 4. Jesus Himself appealed to His pre-incarnate glory in His prayer (John 17:5; 1:1-3).
- B. Most go no further than Isaiah 6:8, so they are ignorant of a very much quoted prophecy.
 - 1. God told Isaiah that his ministry would not convert and save Israel from judgment.
 - 2. The N.T. quotes this prophecy six time for that generation of Jesus and the apostles (Mat 13:13-15; Mark 4:11-12; Luke 8:10; John 12:39-41; Acts 28:25-28; Rom 11:8).
 - 3. It is astounding that many quote Isaiah 6:8 for missions and miss Isaiah's prophecy.
 - 4. Jesus helped fulfill this prophecy by using parables to confuse hearers (Matt 13:10-17).

And spake of him.

- A. Isaiah by this vision was able to know things then and to declare future things of Christ.
- B. This is only one of many Bible proofs that Jesus was truly the Old Testament Jehovah.
 - 1. Who is the antecedent of the singular, male pronouns *his* and *him* here, God or Jesus?
 - 2. It would be unusual to reference quoted matter, and if God, it is unusual wording.
 - 3. It is good to look back to the beginning of this section to *he* and *him* – Jesus (12:37).
 - 4. John used Isaiah's vision to explain about Jesus, so Isaiah *spake of Him*, that is Jesus.
 - 5. Since the vision in Isaiah 6 is of seeing the LORD – then Jesus Himself is Jehovah.
 - 6. All commentators understand it this way, though it may not appear clear to readers.
- C. Tradition (Talmud, Yevamot 49b) says the Jews killed Isaiah by the order of the wicked king Manasseh by sawing him asunder for making this claim of seeing the LORD Jehovah, since Moses' wrote no man could see God and live (Ex 33:20; Heb 11:37).

Fear by Jewish Leaders to Confess Him (42-43)

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

Nevertheless.

- A. To draw a contrast with what went before, God inspired a disjunctive *nevertheless* here.
 - 1. Is the contrast between these so-called *believers* and the earlier *unbelievers* (12:37)?
 - 2. If so, then these were *believers* in some sense that the earlier group of men were not.
 - 3. Is the contrast between these so-called *believers* and inability to believe (12:39,40)?
 - 4. If so, then these *believers* were able to believe in some sense beyond the faith denied.
- B. We choose to understand this section to be another category of unbelievers like before.
 - 1. Jesus and John stated unbelief a problem before and after this section (34-41,44-50).
 - 2. John used the adverb *also* here, joining two things, the unbelievers and believers.
 - 3. The first disjunctive *nevertheless* should not cause us to miss the second one of *but*, which shows that they were not real believers or disciples in any meaningful way.
 - 4. Neither should we ignore the conjunctive *for* that next shows their disrespect of God.
 - 5. Therefore, we take the unbelievers in 12:37 to have mental assent *also* without faith.
- C. The *nevertheless* shows that some rulers had mental assent but would not follow Him.
 - 1. While they could not believe in any real and true way, they could give mental assent.
 - 2. This distinction in belief and unbelief we have seen several times in John's gospel.
 - 3. For more, see the [comments on 2:23-25](#).
- D. We must stick with the scriptures about real faith rather than multiply unconverted elect.

1. It is a dangerous interpretation to assume eternal life for any that are said to believe.
2. The devils believe and tremble, and faith without works is compared to their faith.
3. Those that will be rejected by Christ surely had some form of faith (Matt 7:21-23).
4. We must reject any vestiges of Arminianism that promises eternal life for a decision.
5. We must also reject any Fatalism that mental assent without discipleship is salvation.
6. If we err in interpretation, it will be for works by faith against election without works.

Among the chief rulers also many believed on him.

- A. Many chief rulers *believed* on Jesus, for John by the Holy Spirit records this fact for us.
 1. The issue is not whether they *believed* or not, but what kind of *belief* did they have.
 2. John used *belief* for mere mental assent (Jn 2:23-25; 6:14-15,26-36; 7:31; 8:30-37).
- B. The *nevertheless* makes a contrast; the adverb *also* makes a comparison. How is it?
 1. As explained above for this verse, the contrast is against the unbelief prophesied.
 2. As explained above for this verse, the comparison is with the unbelievers earlier.
 3. These chief rulers had a measure of mental belief without real faith for eternal life.
 4. So get the point – these many chief rulers believed on Him but with graceless assent.
- C. Why should we assume that the *belief* here was sincere and the result of saving grace?
 1. We need more than *belief* due to lessons (Jn 2:23-25; 6:14-15,26-36; 7:31; 8:30-37).
 2. The word *belief* itself is quite worthless, because of John's disregard for it elsewhere.
 3. The word *belief* itself is quite worthless, because the devils believed more than these.
 4. There is no evidence the men were saved beyond two words – *nevertheless, believed*.
 5. What should the disjunctive *but* and conjunction *for* say to us? – they denied Him.
 6. We are falsely biased to assume good by *belief* of John 3:16 and decisional salvation.
 7. Are we going to go so far as to say pronouncing *Lord* is Spirit evidence (I Cor 12:3)?
 8. The strongest suggestion is *nevertheless*, but see our explanation in the notes here.
- D. What must we conclude about the faith of these many believers among the chief rulers?
 1. Their belief did not satisfy our Lord, for He pressed three arguments (Jn 12:44-50).
 2. Their belief certainly did not match the faith of their elders and fathers (Heb 11:2).
 3. Their belief did not produce confession and profession (Ro 10:9-10; Matt 10:32-39).
 4. Their belief did not produce disciples willing to follow Jesus at cost (Lu 14:26-33).
 5. Their belief did not produce the changed life that accompanies salvation (II Co 5:17).
 6. Their belief was compromised due to their fear of men and love of men over God.
 7. We do not find a crowd of these chief rulers fighting to preserve Jesus when on trial.
 8. Thus, their belief was devilish as earlier (Jn 2:23-25; 6:14-15,26-36; 7:31; 8:30-37).
- E. If God had elect among these chief rulers or among these so-called believers, so be it.
 1. It is true that some God considers His own might be very fearful, like Elijah's 7000.

2. We are thankful Nicodemus and Joseph had greater faith (John 7:50-52; 19:38-42).
3. We maintain the general requirement of good works for salvation, taught everywhere (Matt 7:21-23; II Cor 5:17; Gal 5:6; I Thess 1:2-4; Jas 2:14-26; II Pet 1:5-11).
4. We cannot ignore John denying faith (John 2:23-25; 6:14-15,26-36; 7:31; 8:30-37).
5. We cannot override the preponderance of N.T. doctrine to argue from *belief* with its wide usage, which John has corrected several times in John. See also his first epistle.
6. **Salvation By Works.**

F. If this is too hard to grasp or accept, what will you do with 44's internal contradiction?

But because of the Pharisees they did not confess him.

- A. These *believers* feared the Jewish fundamentalists and their rule to exclude Christians.
 1. The most conservative heretics will have stricter rules and appear more righteous.
 2. Liberals are easier to deal with, for they do not have strict rules even for themselves.
 3. The Pharisees, the most conservative Jewish sect, gave Jesus and Paul the most pain.
 4. The Sadducees, the liberals among the Jews, were not as vicious in fighting heresy.
- B. We saw this earlier, when the parents of the man born blind were afraid (John 9:20-22).
- C. There will be radicals in most situations to put pressure on believers to compromise.
- D. What hinders your faith and obedience? Comfort, unity, family, friends, spouse, etc.?
- E. If you compromise for any of these reasons you cannot be His disciple (Lu 14:26-33).

Lest they should be put out of the synagogue.

- A. We saw this earlier, when the parents of the man born blind were afraid (John 9:20-22).
- B. Fear of man brings a snare, Solomon taught, and the rule is incredibly true (Pr 29:25).
 1. Ambition and the pride it carries with elevated positions or rank destroy discipleship.
 2. Peer pressure is not just a temptation in junior high school, so consider these rulers.
 3. The desire to belong and be approved is great for those with small hearts for God.
 4. Earthly honors are hellish fetters, so it is best to stay humble and not desire fame.
 5. It is hard for a rich man to enter the kingdom, how much more famous and honored?
 6. How many men have compromised truth to keep a place in a seminary with heresy?
 7. How many commentators followed others to avoid being rejected by a brotherhood?
 8. Baptists have always been despised, so 95% of Christians reject believers' baptism.
- C. How could they do this to Jesus? Why did the Jews' most conservative sect hate Him?
 1. The simple answers of envy and exposure of their hypocrisy are true but not the best.
 2. The enmity between Satan and Christ, darkness and light, and evil and good is better.
 3. Cain killed Abel. Why? Because Abel was good. There is war (Pr 29:10,27; etc.).
 4. The world and worldly Christians will do this to a church if it truly stands for Christ.

5. If men do not persecute a church or person, what is wrong (II Ti 3:12; Ro 15:18-25)?
- D. Jesus later, just a few years later, exposed their synagogues of Satan (Rev 2:9; 3:9).
- E. Real Christians will leave or at least prepare to leave before any such exclusion occurs.
 1. They are active and proactive identifying heretics and withdrawing from them (Rom 16:17-18; II Cor 11:3-4; Gal 1:6-9; II Thes 3:6; I Tim 6:5; II Tim 3:5; Titus 3:9-11).
 2. True lovers of God could hardly care less what others think about them or treat them.
 3. For more about [Biblical separation](#).

43 For they loved the praise of men more than the praise of God.

For they loved the praise of men.

- A. This is a terrible thing – to love accolades and honor of men more than God’s approval.
 1. There is peer pressure, and there is peer approval. All of it due to craving acceptance.
 2. It is hard for a rich man to enter the kingdom, how much more famous and honored?
 3. Such men cannot ordinarily be saved, unless God makes an exception we cannot see.
 4. Jesus had taught this desire for man’s approval destroys faith and works (John 5:44).
- B. *The Emperor’s New Clothes* scared by being unfit for a position, stupid, or incompetent.
- C. The praise of men is like a refining furnace. Will praise perfect or ruin you (Pr 27:21)?
- D. For more about [praise as a trial](#).

More than the praise of God.

- A. God’s praise is all that matters, both in heaven, in conscience, and at Judgment Day.
- B. Men who only fear God will do exploits, for they operate for a higher cause than others.
 1. [David chose God’s honor over men](#).
 2. A true Jew craves God’s praise rather than praise of the Sanhedrin (Rom 2:28-29).
- C. Consider this quotation of Isaac Newton, cited in, “The Religion of Sir Isaac Newton,” by Frank E. Manuel, editor, London, Oxford University Press, 1974, p. 112.

“And when you are convinced, be not ashamed to profess the truth. For otherwise you may become a stumbling block to others and inherit the lot of those Rulers of the Jews who believed in Christ, but yet were afraid to confess him lest they should be put out of the Synagogue. Wherefore, when you are convinced, be not ashamed of the truth, but profess it openly and endeavor to convince your Brother also that you may inherit at the resurrection the promise made in Daniel 12:3, that ‘they who turn many to righteousness shall shine as the stars for ever and ever.’ And rejoice if you are counted worthy to suffer in your reputation or any other way for the sake of the Gospel, for then, ‘great is thy reward’!”

Crucial Matter of Believing on Jesus (44-50)

44 Jesus cried and said, He that believeth on me, believeth not on me, but *on him that sent me.*

Jesus cried and said.

- A. These are the last public words of our Lord before His death in a few days and hours.
 - 1. He summarized the burden, duty, and danger of the Jews and faith or not in Him.
 - 2. He used three powerful arguments, and He cried using them, for their seriousness.
- B. The degree of the danger caused our Lord to cry, which should characterize His pastors.
 - 1. Consider this first for the many so-called believers among the chief rulers (12:42), for the context leads us to hear Jesus exposing their lack of faith in God Himself.
 - 2. The prophets were to lift up their voices like a trumpet to show sins (Isaiah 58:1).
 - 3. Preachers are to preach the word and do it with intensity and urgency (II Ti 4:1-2).
- C. The opportunity present caused our Lord to cry, for Israel's Messiah was among them.
- D. There are at least three obvious arguments by our Lord to exhort His hearers to faith.
 - 1. He first explained that belief or rejection of Him was belief or rejection of the Father.
 - 2. He then explained that belief or rejection of Him left men in darkness of this world.
 - 3. He then added that belief or rejection of Him would be recalled on Judgment Day.

He that believeth on me.

- A. As always, we do not receive our Lord's use of *belief* as mere intellectual assent to Him.
- B. Believing on Jesus is full repentance of all sins and embracing Him for discipleship.
- C. Faith without works is truly dead (Jas 2:14-26; John 2:23-25; 6:26-36; 7:31; 8:30-37).

Believeth not on me.

- A. Here is one of many relative rather than absolute statements of God's inspired scripture.
- B. Jesus in one clause spoke of believing but denied it as believing in the next clause. Huh?
- C. This is done to make a point ... to stress a priority ... to emphasize a more crucial angle.
- D. Do not be confused or dismiss your pastor if he uses absolute terms for a relative point.
- E. For more about [this wise use of language](#).

But on him that sent me.

- A. The Jews made much ado about their unique, monotheistic relationship with Jehovah.
- B. The Jews needed to know that neglecting or rejecting Jesus neglected or rejected God.
- C. There was much more at stake believing on Jesus of Nazareth than just any prophet.
- D. This doctrinal point may be extended further to those that preach Jesus (John 13:20).
- E. This is the first argument Jesus used to exhort to faith – that it impacted God Jehovah.
- F. The second argument was His light in darkness; the third was judgment by His words.

45 And he that seeth me seeth him that sent me.

And he that seeth me.

- A. Like *belief* in the previous verse, *seeing* Christ is not mere natural, ocular vision of Him.
- B. Many saw Jesus with natural vision but without any spiritual perception of His divinity.
- C. Spiritual blindness is not natural blindness – proper depravity (Matt 13:14; Acts 28:26).
- D. Jesus had taught this important point before to others (John 2:11; 5:17; 11:40; 14:10).
- E. What is Christ to you? Foolishness, or the power and wisdom of God (I Cor 1:22-24).

Seeth him that sent me.

- A. For those Jews that thought they knew and perceived God Jehovah – they were wrong.
- B. Jesus was the express image of God and the fulness of God in a body (He 1:3; Col 2:9).
- C. You will never see God, but you do not need to – seeing Jesus is enough (John 1:18).

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

I am come a light into the world.

- A. Jesus was God's light in this dark world (John 1:4-9; 3:19-21; 8:12; 9:5; 12:35-36).
- B. We Gentiles were in the greatest darkness of all, so let us give thanks (Is 9:2; 60:1-3).
- C. This is the second argument Jesus used to exhort to faith – that He was light in darkness.
- D. The first argument was God Jehovah at stake; the third was judgment by His words.

That whosoever believeth on me should not abide in darkness.

- A. We move from darkness to light, from lies to truth, when we turn to Christ (Acts 26:18).
- B. We deliver ourselves from the snare of the devil when we admit truth (II Tim 2:25-26).
- C. The world is in total darkness on every matter and topic of importance (Isaiah 8:20).
- D. Our light not only depends on believing on Christ but obeying Him also (I John 2:9).

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

And if any man hear my words, and believe not.

- A. Jesus had taught fabulous things of truth in this context and much before this time also.
- B. Jesus, from the Father, and with words of light and truth, had words of great importance.
- C. Every man then, and every man now, makes a decision whether to believe Him or not.
- D. This is the third argument Jesus used to exhort to faith – Judgment included His words.

E. The first argument was His relationship to God; the second was salvation from darkness.

I judge him not.

- A. Here is another clause that needs careful dividing, for Jesus clearly is Judge of all men.
- B. All men will appear before the judgment seat of this Judge (Ro 14:10-12; II Co 5:9-11).
- C. Jesus did judge men then in ways, but the great, final judgment was yet future (Jn 5:30).
- D. If you read ahead to 12:48, you will see that Jesus identified the great day of judgment.

For I came not to judge the world, but to save the world.

- A. God appointed Jesus to be Judge with all judgment (Jn 5:22,27; Acts 10:42; 17:30-31).
- B. The true sense here is that Jesus did not come primarily as Judge at His first coming.
- C. He had taught this distinction before, for us to see His primary objectives (Jn 3:17-19).

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

He that rejecteth me, and receiveth not my words.

- A. Let the connection ring loud and clear – rejecting Christ’s words rejects Jesus Himself.
- B. If we believe, see, and love Jesus Christ, we will also believe, see, and love His words.
- C. Do not tell yourself or us about your love of Jesus, if you do not do what Jesus taught.

Hath one that judgeth him.

- A. Jesus here explained that His lack of some judgment now did not leave them guiltless.
- B. Those hearing His withholding of judgment should know that judgment was being laid.
- C. Do not tell yourself your good life proves your goodness (Ps 50:21-23; Mal 3:13-15).

The word that I have spoken, the same shall judge him in the last day.

- A. God sent His Son with God’s words for Israel, so they will be judged for that revelation.
- B. Creation is enough to judge men without excuse (Rom 1:20), let alone Jesus teaching.
- C. In addition to creation, there is providence (Acts 14:17) and conscience (Rom 2:12-16).
- D. But far more than creation, providence, and conscience is the gospel by the scriptures!

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

For I have not spoken of myself.

- A. Jesus of Nazareth did not preach His ideas learned in Galilee or from anyone but God.

- B. He had made this fact clear to Israel, if they had listened (John 8:26; 14:10; 15:15; 17:8).
- C. If a man wants to know the gospel is true, he must obey God for the light (John 7:17).
- D. Since we chose lies in Eden, God does not owe truth to any that disobey Him.

But the Father which sent me, he gave me a commandment.

- A. What a glorious Man! Savior! Redeemer! and King! He always obeyed God His Father.
- B. The character, and the conduct, and the content of His life and preaching was from God.
- C. What will you do with Jesus of Nazareth? You will face Almighty God His Father soon.

What I should say, and what I should speak.

- A. The preaching and teaching of Jesus Christ was direct from heaven, from God Himself.
- B. The Man Christ Jesus represented God to us perfectly and showed us His pure doctrine.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

And I know that his commandment is life everlasting.

- A. What command is this? It is God's command of what Jesus should preach (John 12:49).
- B. How is God's command eternal life? Those that hear and obey Jesus have eternal life.
- C. This was a judgment of those listening Jews, yet nothing in comparison of the future.

Whatsoever I speak therefore, even as the Father said unto me, so I speak.

- A. Jesus declared that every word these people heard was content ordered by God Jehovah.
- B. These are some of the very last words of Jesus in public (chapters 13-17 is not public).
- C. What more could He have done for His vineyard, but they yielded wild grapes of wrath.
- D. Every word in red writing in your Bible is directly from God in heaven by Jesus to you.
- E. **But do not undervalue Paul's words.**