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John 12:20 - 12:50



Gospel of John - Steve Gregg

In this presentation, Steve Gregg provides an analysis of John 12:20-50, covering topics such as the anointing of Jesus by Mary, the role of Gentiles in the Gospel, and the concept of dying to oneself. Gregg highlights the importance of serving Jesus and following his example. He also explores the idea of judgment in Christianity and the significance of Christ's death on the cross in casting out Satan as the ruler of the world. Overall, Gregg offers a detailed examination of these passages in the Bible, providing insights on their implications for Christian life and faith.

Transcript

Our study in John tonight is going to straddle two chapters. We've already gotten through much of chapter 12, and so we will finish chapter 12, and I believe we'll get into the beginning of chapter 13. I'm not 100% sure about that, but I think it's likely.

Chapter 12 began approximately a week before Jesus was to be crucified, six days before the Passover. It began with the anointing of Jesus by Mary in the home of Mary and Martha, and as Mark tells us, in the home of Simon the leper, whoever he might have been. All four of the Gospels, or I take it back, I think three of the Gospels, cover this story.

That is a story that seems to indicate that Mary had perception, spiritual perception that exceeded that of even the disciples, which isn't too surprising because we are basically told that they were rather dull. They tell us that themselves as they write their own stories. They admit that they were dull.

Mary was perceptive. She sat and listened to Jesus at his feet when others were distracted with other things. She apparently knew that Jesus was going to die, and she came and brought some costly perfume and poured it over his feet, John tells us, but Mark tells us it was over his head also, anointing his head and his feet.

Now, the anointing of the feet would be just an elaborate variation on the normal hospitality of washing a guest's feet with water. To do so with perfume would be, of course, to show great honor on a guest, especially with such expensive perfume that

was worth about a year's wages for an average laborer. But to anoint the head had connotations probably of anointing a king, not that Mary would be the one who would be in the position to anoint a king, but the oil poured over the head was what was done when David was anointed, and of course when Saul was anointed.

The early kings of Israel were anointed with oil, and here Jesus is anointed with perfume, and when she is criticized for this apparent waste, Jesus defends her action and says she has done it, anointing him in advance for his burial. You usually don't anoint a dead body until it's dead. It's part of the embalming or preserving or honoring process that you do to a body after it's dead.

However, Jesus, when he died, was hastily buried and was not able to be given a full, proper treatment. His body was taken off the cross as sundown was coming on the night before Sabbath, or the afternoon before Sabbath, and therefore they wanted to get the body buried and be done with that before the Sabbath came. They hastily buried it, but the women came back Sunday morning with spices and such, which they hoped they could use to give his body more of a proper anointing and treatment as they would ordinarily to honor a dead body, because it had not been properly done apparently on the day that he was buried.

Jesus, however, had been properly anointed beforehand by Mary, and whether she really understood that or not, we don't know, but we can assume that she did. Jesus said she did it for this purpose. Now, whether that was the hidden purpose that she herself did not even perceive or the purpose that she intended, we can't be sure, but I think the latter is the default way we should understand it.

She did know what she was doing. She did know he was going to die, and so Jesus favored what she did and said it will always be spoken of her whenever the gospel is preached. We also saw in this chapter the triumphal entry, which is found in all four of the gospels, so at this point we're having quite a bit of overlap between John's record and that of the synoptics.

Two of the synoptics include the anointing of Jesus at Bethany, and all three of the synoptics contain the triumphal entry, which we read about in verses 12 through 19. At the end of verse 19, the Pharisees are talking among themselves, and they're in despair. They say, you see, everything we've done to try to stop this Jesus movement has failed.

The whole world is going after him, as it appeared to them. Of course, in only a short time after this, the whole world would be rejecting him, with the exception of a very few faithful women and one disciple, John. Now, it says in verse 20, there were certain Greeks among those who came up to worship at the feast.

Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. Philip came and told Andrew, and in turn Andrew and Philip told

Jesus. But Jesus answered them, and it's not clear whether them is Philip and Andrew only, or whether he actually was now speaking to the Greeks who wanted to see him.

He said, The hour has come that the Son of Man should be glorified. Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it produces much grain, or much fruit.

We're more familiar with the King James wording. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me.

And where I am, there my servant will be also. If anyone serves me, him my father will honor. Now, these Greeks, we don't hear about them again.

It's interesting that John would introduce them at all, when it only tells us they wanted to see Jesus. They sent a couple of the disciples to make that request for them, and we do not read whether they got the audience they desired or not. It's possible that the things Jesus said that we last read were uttered to the Greeks, or maybe not.

Maybe it was just uttered to Philip and Andrew. Now Greeks, in this case, all scholars pretty much agree that this is not a reference to Greek-speaking Jews. There were such.

Sometimes they were called Greeks in the book of Acts. Greek-Hellenized Jews. Because there were Jews who were Palestinian and spoke Aramaic, the local language of Palestine, and then there were Jews who primarily spoke Greek.

Now everybody spoke Greek, at least as a second language, but there were Jews who spoke Greek as a primary language and maybe as their only language. They might not have even really known Aramaic very well. These would be Jews of the Diaspora, Jews that lived out in the Roman Empire elsewhere than in Palestine, and in many cases had been Hellenized.

That is, they had adopted Greek culture, Greek dress, Greek names, Greek language, and so forth. And so from time to time, the Bible, especially in Acts, refers to the Hellenized Jews as Greeks. But most scholars are of the opinion that these Greeks are not Hellenized, that these are Greek men, Gentiles.

Now what are they doing at the feast then? Why are they worshipping at the Passover feast of the Jews when they're Greeks? Well, it seems obvious. They were at the very least what we call God-fearers, and at the most they may have been proselytes. A person who was not born Jewish and was born Gentile could attach themselves to the religion of Yahweh in one of two ways.

They could become a full Jew in status by becoming circumcised and going through whatever ritual was current in their day among the Jews to acknowledge the conversion

of a Gentile to the religion of Yahweh. And they would then be regarded as having the full privileges of Jewish people. They would hardly be Gentiles anymore then.

They were more like converted to Judaism, they were Jews. But there were Gentiles who didn't go that far. They weren't sure they wanted to be Jews, they weren't sure they wanted to be circumcised, but they did think that the God of the Hebrews was a much more worthy object of worship than the Greek gods and goddesses that their own people worshipped.

And these people were referred to as God-fearers. You'll find this term used in the book of Acts also. Proselytes and God-fearers were two different categories of Gentiles who in varying degrees attached themselves to Judaism.

The proselytes were full converts and had been circumcised. The God-fearers were not circumcised and were not full converts, but they were reverent toward Yahweh. So these Greeks were at least God-fearers, very possibly proselytes.

But the point is in mentioning them that John in his gospel is beginning to bring out that the mission of Jesus was going to encompass Gentiles, not just Jews. Everything up to about chapter 10 in this book has focused on Jesus' outreach to the Jews. In fact, in chapter 1 and verse 11, in summarizing Jesus' coming to the world and his mission and all that, it says, He came to his own and his own did not receive him.

Now the word his own in the first clause is not the same word as in the second clause of this verse. In the first clause it's a reference to neuter things. He came to his own things or his own place or something like that.

To his own planet that he had made. But then it says his own, meaning his own people. The word there in the Greek means his own people, meaning the Jews.

He came to his own planet and even his own people didn't receive him. But verse 12 says, But as many as received him, to them he gave the right to become children of God. Now there were some who received him and for all we know John is referring to that remnant of Israel.

He came to his own nation, his own people, the Jews, but in general the Jews did not receive him. But some did. And to those that did, he gave them power to become sons of God.

But the way it's worded it could be that he's saying the Jews, generally speaking, did not accept him, but Gentiles, some, received him. It's hard to say, but it is a summary of the life of Jesus that the Jews to whom he first made his appeal did not, by and large, receive him. But there is hinting as we get to the second half of this gospel, repeated hints that Gentiles are going to be receiving him, whereas the Jews are not so eager to do so.

We first saw this in John chapter 10. In John chapter 10 and verse 16, Jesus in his discourse about being the good shepherd of the sheep and that his sheep were the remnant of Israel, the Jewish people who were believers, he says to them in verse 16, And other sheep I have also, which are not of this fold, them also I must bring, and they will hear my voice, and there will be one flock and one shepherd. Now, he identified his sheep a little later in the same chapter as those who hear his voice and follow him in verse 27.

And he says there are people who will hear my voice and follow me who are not Jewish, who are not of this flock, not of this fold. I'm going to go and get them too. And of course this he did through the Gentile mission, through the apostle Paul and his companions and has been continuing to do ever since that time.

The appeal to the Gentiles so that they become one flock and one fold with the Jewish people who are believers. So there's the mention there of the Gentile mission. Also in chapter 11, when Caiaphas was talking about how Jesus must die for the people in verse 50, he said, Nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish, meaning the nation of Israel.

And John tells us in verse 51, Now this he did not say on his own authority, but being high priest that year, he prophesied that Jesus would die for that nation, that is of course the Jews, and not for that nation only, not only the Jews, but also that he would gather together in one the children of God who were scattered abroad. Now these have to be Gentiles because he said not only the Jews, but also the children of God scattered abroad. So Jesus and John in chapters 10 and 11 have already said that there's going to be a gathering of Gentiles, and not just Jews.

And now we see these Gentiles, they don't really play a role except to be Gentiles, I mean in the story, they don't really do anything. They just say we want to see Jesus, they are coming to Jesus, they've come to Israel to worship at the feast, and they've heard about Jesus and now they want to hear him and see him, and no doubt investigate whether they should be his disciples. And while we have no more information about them, we have to almost assume that John has mentioned them here only to include them as Gentiles, showing an interest as somewhat of a fulfillment of these hints that were earlier made.

That while the Jews are tending to reject Jesus, there are Gentiles who at this point do, and in the future will, be interested in him and follow him. Now these Greeks, they came to Philip, we do not know why they approached Philip per se, but we do know that his name was a Greek name, most of the disciples had Jewish names. Philip however is a Greek name, as in Philip of Macedon, Philip means lover of horses in Greek, and also Andrew is a Greek name, it means manly in Greek.

But most of the disciples did not have Greek names, and it is possible that these two

disciples were approached because these Greeks felt that they might have an affinity or sympathy toward them. In all likelihood these Greeks had Greek names too, and finding among the disciples some who had been given Greek names by their parents suggested maybe they were Hellenists, maybe they were a little more approachable than most Jews were by someone who was a Greek. So they basically tell Philip, we would like to see Jesus, and Philip does not know whether this is a good idea or not.

The disciples were not real quick to catch on that God was interested in the Gentiles as well as the Jews. There were many hints, but remember Peter himself, who was the leader of the group, did not get it very quickly either. Jesus had to give him a vision three times of a sheet lowered down with unclean animals on it, and three times Jesus had to say, what I have cleansed do not you call unclean, which was a cryptic reference to Gentiles.

This was to prepare Peter for the shocking fact that Peter was going to go into a Gentile's house and preach and baptize Gentiles who were uncircumcised. It does not seem very radical to you and me, because we are either Gentiles ourselves, or our Jewish brother here has lived in America long enough so it is not surprising for Gentiles to be Christians. But at that time Gentiles had never been Christians, and they had not been Jews unless they were proselytes.

They were uncircumcised, and therefore it had to be decided whether an uncircumcised man could be a Christian. This was years after Pentecost, and Peter was slow in getting it. The other disciples criticized him when they found out he had baptized and eaten with these Gentiles when he went back to Jerusalem.

In Acts chapter 11 it says the other apostles took him to task and said you went into the house of Gentiles and ate with them. So he had to tell the story, and then reluctantly the apostles said oh well, I guess God has granted repentance to the Gentiles as well. So they officially accepted the idea that Gentiles could be Christians.

That is a long time after Pentecost. This point in time we are reading about is a long time, at least the disciples are a long distance short of Pentecost. They are not sure apparently whether Jesus would be interested in seeing a Greek or not.

Many rabbis would not entertain a Greek, especially if he is uncircumcised. Most rabbis would not. So these Greeks are probably dressed like Greeks.

They probably have come from Greece or from that region. So it is obvious to Philip that these men are Greeks. So he does not go alone to Jesus, not sure what Jesus' reaction would be.

He gets Andrew, who again had a Greek name and may have been a Hellenist. The two of them together go to Jesus. Now Jesus answers either these two disciples privately or

else the Greeks.

And he does not say whether he will see the Greeks or not. But he may be saying these Greeks may be looking for something that they will be disappointed about. Because I am about ready to be crucified.

They may be looking for a powerful king, a messianic deliverer. They may be looking for somebody like Alexander the Great to become the king of the Jews. And since these Greeks are interested in the Jewish religion, maybe they are seeing whether the Messiah is here and whether he will be the one that will do radical acts of deliverance for his people.

And Jesus says, well actually the time has come for me to be glorified. But glorified to Jesus means crucified. The crucifixion was the first step toward his glorification.

It was the first step in a process of God restoring him to the glory that he had before. He is to be crucified, buried, and then launched back into heaven. And so this glorification process is in a sense, before he could go back up, he had to go further down.

He that ascended, what is it that he first descended to the lower parts of the earth that he might fill all things, Paul said in Ephesians 4. Before he could ascend, he had to descend. It may be like you could imagine shooting an arrow up. You have to pull it down first before it will be launched up.

And Jesus had to go down into Hades as the first step toward going back up into the presence of his father. Now these Greeks might not be pleased with this. He may not be what they are looking for.

I don't know if that is why Jesus is saying this or if he is just ignoring the Greeks and ignoring even the disciples request. Jesus tends to say what he wants to say no matter what the setting is. A lot of times he kind of ignores what he is asked.

But there must be some reason that he said it on this occasion when there is mention of the Greeks. It is hard really to know for sure what the reason is and how what he says is connected to those men since we know very little about those men. We only know they are Greeks who wanted to see Jesus.

Their motives, their state of mind we don't know much about. But Jesus said the hour has come. Now many times in the Gospel of John before this it said his hour had not yet come.

Many took up stones and stones but his hour had not yet come. Many sought to take him but his hour had not yet come. He said to his mother my hour has not yet come.

He said to his brothers my hour is not yet but yours is always now. Jesus has always

talked about how it is not yet time. He is not on his own schedule.

There is a set time that his father has set and it had not until now been the time. But this is the time. He says my hour has come.

The hour has come in which the son of man should be glorified. Most assuredly I say to you unless a grain of wheat falls into the ground and dies it remains alone. But if it dies it produces much grain.

Before a seed will shoot up above the ground it has to go below the ground. As I was saying the first step up is down. Before he can ascend he has to descend.

And so he says I am going to in fact produce much fruit. But like a seed I have to be buried first. I have to go down first.

I have to die first. Like a seed has to germinate in order to become a plant. Now why would anyone bury a seed? Because they want to produce more of the same.

More grain. Much grain. And a seed is an amazing thing in that respect.

A seed is an individual unit. But when it grows into a plant it produces many of the same seeds. It duplicates itself.

And that is what Jesus was going to do. He is going to duplicate himself in his people. He is going to reproduce himself in many people.

That seed is an individual unit. The stalk that grows from it is an individual unit too. It is one plant.

It is one plant that has many seeds upon it. But those seeds are duplicates of the original seed but they are all connected. They are all still part of one organism.

Just as Jesus himself was the whole body of Christ. But when he went to heaven he poured out his fruit and we became the other parts of the body of Christ. It is still one organism.

Jesus is still the head. And we are to be made like him. In Mark chapter 4 Jesus told a parable that is found only in Mark's gospel.

And it is a little bit like other parables. But it has got features of its own. And he said in Mark 4 verse 26 through 29.

Jesus said the kingdom of God is as if a man should scatter seed on the ground. And should sleep by night and rise by day. And the seed should sprout and grow.

He himself does not know how. For the earth yields crops by itself. So this is the first lesson of the parable.

The kingdom of God. People spread the seeds but they don't know how it grows. It is God that makes it grow.

People can go to bed and it will still grow. Even when they are not tending it. That is what Paul said when he was writing to the Corinthians.

About how they were God's field. In 1 Corinthians 3 he says. I planted and Apollos watered.

But what? God gave the increase. God made it grow. I can't make it grow.

I can put the seed in the ground. We can water the seed but we can't make it grow. Only God can give it increase.

And that is what this parable is saying too. Paul got the message from this parable. Or just from the Holy Spirit.

That he can plant the seed. But he might as well go to bed. It will grow as much while he is there as when he is not there.

God is the one who makes it come to life. And so he says. The kingdom of God is like that.

Men throw seeds on the ground and they grow. In ways that the people don't even know. Because it is God's work.

It is like the earth itself seems to produce the plant. But then he says in verse 28. When he describes the crops coming up.

He says first the blade. Then the head. Or the ear.

Like an ear of corn. A head of grain. After that the full grain.

Or the mature grain in the head. The ripened grain. In the head.

But when the grain ripens. Immediately he puts in the sickle. Because the harvest has come.

Now the harvest in the parables appears to be the second coming. At least it is in some of the other cases. In the wheat and the tares.

Especially the wheat and the tares. That is where the harvest appears to be. The second coming of Christ.

When he sends forth his angels to gather all things that offend out of his kingdom. And cast them into a furnace of fire. So the end.

The culmination is the harvest. But Jesus says the harvest will come when the grain is ripe. When the grain in the head is full.

Is mature. And he is telling us something about God's project. The seeds began to be planted in the days of the apostles.

They still are planted and there is still growth. But the growth is incremental. The seed when it first sprouts just looks like a little blade of grass.

It is just a little blade. It is not anything you could eat. Cattle could eat it.

But people wouldn't eat it. It just looks like grass. It is just a blade.

But then as it gets taller. Up here on it. Heads of grain.

But there is nothing edible in them. The head is there long before there is any ripe grain. Or full mature grain in it.

And once the head is formed. Then within the head grain appears. And eventually ripens or matures.

And he says now when the grain in the head is mature. That is when the harvest comes. How are we to understand that? Well obviously he is the seed.

Or the word is the seed. And he is the word. And as that is sown.

Life begins. The kingdom begins small. Like a blade of grass.

But it soon has heads attached to the stalk. What is a head of grain? It is a collection or a cluster of seed. Very much like the original seed.

Originally they are not very mature. But they are there. And they are in a cluster.

They are gathered in groups. Called heads. And within the head.

Jesus says the grain ripens. I don't know if I would be reading too much into this. To say that the stalk.

That he describes is the kingdom of God. The global kingdom of God. The global church.

The heads are like individual gatherings. Or fellowships. Local assemblies.

The church in a given town. Or in another town. Clusters.

Of grains. The original seed is reproducing itself. Multiplying itself.

And this multiplication takes place in the context of a head or an ear. Of grain. And the individual grains have to mature.

The body of Christ has to mature. Paul said until we all come. In the unity of the faith.

And of the knowledge of the Son of God. Unto a mature man. To the measure of the fullness of the stature of Christ.

So that this is what God is waiting for. For Christ to be fully reproduced. In each grain.

In each head. Now, I don't know what that looks like. But I know in principle what that sounds like.

It sounds like he's saying that. The body of Christ is comprised of local churches. In various locations around the world.

Each of these is itself a cluster. Of living or potentially life-giving grain. People.

People like Jesus. Jesus was like a seed. Planted in the ground.

Excuse me. And his being planted resulted in a plant growing. The body of Christ.

The kingdom. The church. And the ultimate goal before the harvest comes.

Will be the maturing of the individuals in the body of Christ. Until we all come to a mature man. In the same passage which is Ephesians 4. Paul says that we be no longer children.

Tossed to and fro by every wind of doctrine. And cunning craftiness and slight of men. By which they deceive.

But he said that. That we might mature and grow up into him in all things. We grow up or mature into the likeness of Christ.

So. Jesus says he is like a grain of wheat. Ultimately he's going to produce many grains.

Much grain. He's going to produce many. Like himself.

He's going to reproduce his life. In many others. And.

This will require that he first be buried. It requires that he first die. And if he would refuse to die.

He will remain alone. There will only be one like him. And that'll be himself.

He'll be he'll be simply unique. And he'll be the only son of God. That the world has ever seen.

But if he dies. Then there'll be many sons of God. Many grains like him.

Not of the same status of course. I mean like we are members of his body. But we're not

the head.

He's the head. He's the head is a member of the body. So is the hand and so is the foot.

But the head is the most prominent. The head is a unique member. But it's still part of the organism.

And so we are part of the organism. And we are like Christ. And we are becoming like Christ.

We're maturing. As Paul said we. With open face beholding as in a mirror.

The glory of the Lord. Are changed. From glory to glory.

Into that same image. Even as by the spirit of the Lord. That's 2nd Corinthians 3.18. In case you wanted that.

Paul writing to the Galatians. In Galatians 4.19. He was grieved that they were drifting. From the gospel.

And he was remembering. The travail he had gone through. In evangelizing them initially.

And he said my little children. With whom I travail again in birth. Until Christ is formed in you.

The goal. Paul had for the Christians. Was that Christ would be formed.

In them. Peter in 2nd Peter chapter 1. Verse 19. Is talking about how we are living in a dark place.

In which the word of God provides. The best light we have. He speaks of the scriptures.

And he says. To which you do well to give heed. As unto a light that shines in a dark place.

Until the day dawns. And the day star arises in your hearts. Who is the day star? Christ is the morning star.

So. He is to arise. In our hearts.

What does that mean? There's got to be a dawning. Of the glory of God. Arising upon us.

So Paul says when Christ who is our life shall appear. We shall appear with him. In glory.

Or Paul says. In another place. In Romans 8. He says.

The sufferings of the present time. Are not worthy to be compared to the glory. That

should be revealed in us.

Or in 1st Corinthians 4. Somewhere around verse. 17 or 18. Paul says.

Our light afflictions. Which are but for a moment. Work for us.

A far more eternal. Weight. Of glory.

Our afflictions work for us a weight of glory. And it's going to. This glory is to be revealed in us.

Paul says in Romans 8. 18. So. There's many references to what God is trying to do.

And as he's trying to duplicate Christ. The glory of God. That was in Christ.

In us. Remember John began his gospel. Saying in chapter 1. In verse 14.

The word became flesh. And we beheld. His glory.

And then. It says. It was the glory.

As of the only begotten. Son of a father. Full of grace.

And truth. And 2 persons later. He says.

And of his fullness. We have all received. Even grace.

Upon grace. Jesus was full. Of grace.

And truth. And we have all received that fullness. Ourselves.

To be full of grace. And truth. To be like him.

And so this is what God has in mind. And Jesus then says. If he does not die.

He'll be the only one. Like him. But if a grain.

Gives up its own life. It rises again. And produces more.

Like itself. And produces much grain. And Jesus is clearly talking about himself.

But. He's given a principle. That applies to others as well.

Including his disciples. So that he tells them. That they themselves.

Like him. Will probably have to die. In order to be fruitful.

We could say. At least die to yourself. Because he says in the next verse.

He who loves his life. Will lose it. And he who hates his life.

In this world. Will keep it for eternal life. Now here he's not talking about himself.

Though he certainly must have been. When he talked about the grain. Falling in the ground.

But now he's applying it to others. If you love your life in this world. You certainly will not fall into the ground.

And die voluntarily. Because you love your life as it is. Preserving your life.

Is your chief priority. It's the strongest human instinct. Is self preservation.

But when you are born again. And you have the divine nature. You have new instincts.

You still have old ones too. But the new ones. Are capable of overwhelming.

The old ones. So that Christians can say. Well for me to live is Christ.

And to die is gain. I'm not afraid to die anymore. Self preservation is not.

My highest priority. I don't love my life. In this world supremely.

As a natural man does. I'm willing to die. He says.

But if anyone. Hates his life in this world. He'll keep it for eternal life.

Now. When he says hates his life. It doesn't really mean.

That you have to. You're expected to. Despise.

And have utter. Hatred for yourself. Or for your life.

But rather it's a. It's a manner of speaking. It's like when Jesus said. In Luke 14.

If anyone. Comes to me. And does not hate his father.

And his mother. And his wife. And his children.

And his own life. Also he can't be my disciple. He's certainly talking.

Using the idiomatic. Hebraic use of the word hate. Which means to.

Prefer less. Than something else. Hate is much stronger word.

In our language. But in their language. It was me.

It often meant to just. To not prefer something. Jacob I have loved.

Esau I have hated. Just means I have preferred. Jacob over Esau.

When it says that. Jacob's two wives. Rachel and Leah.
It says. He loved Rachel. More than he loved Leah.
Then the next verse says. When God saw that. Leah was hated.
He opened her womb. Well was she hated. It says he loved Rachel.
More than he loved Leah. In fact. Even in the passage.
In Luke 14. Where Jesus says. You have to hate your father.
Mother wife. And children. The parallel.
In Matthew 10 says. Anyone who loves father. Or mother more than me.
Is not worthy of me. Anyone who loves wife. Or children more than me.
Is not worthy. To say you hate something. Means that you.
You place something else. Above it. You prefer something else.
Before it. And Jesus is saying. If you love your life.
In this world. That is. If you place nothing.
Ahead of your life. If you don't place. The interest of the kingdom of God.
Ahead of your own life. Then you'll lose your life anyway. What's the point.
Of trying to save your life anyway. In another place. At Caesarea Philippi.
Jesus had said this. If anyone come after me. Let him deny himself.
Take up his cross. And follow me. Whoever will seek to save his life.
Will lose it. He said. But whoever will lose his life.
For my sake. Shall find it. Same saying.
In a different setting. In a different. Slight wording.
But the idea is. You seek to save your life. What point is there in that.
You're going to lose it. It's just. Get used to it.
You're going to die. So. Staying alive.
Is. If you make that. Your chief priority.

It's a fool's errand. It'll. You can't do it forever.
You're going to lose it anyway. So. Make something else.
Your priority. If you hate your life. That is.
If you. Give it a lower price. If you prefer.
God's. Will for your life. If you prefer.
God's kingdom. To your life. You thus hate your life.
So to speak. Then. It's like.
Being willing to be a seed. That falls into the ground. And dies.
But you'll become fruitful. There are many people. Who produce more.
In their death. Than in their life. Samson.
When he died. Apparently. Killed three thousand.
Philistines. And instead of him. After his death.
He accomplished more. Dying. Than living.
When Jim Elliot. And four other. American missionaries.
Were contemplating. Going down to Ecuador. To reach the.
What were then called. The Alka Indians. Who had killed other missionaries.
Before. And had never been evangelized. Because they're too ferocious.
And missionaries. Didn't want to go down there anymore. These five.
Young men. Just out of college. Brilliant.
Gifted. Well bred. Good looking guys.
Who had a lot of promise. They could have been. Successful pastors of churches.
In America. If they'd wished to stay. But they just felt.
God calling them to go down. And reach these Indians. Knowing that.
The Indians had never let. Anyone else. Survive.
Who had gone down. To reach them. And therefore.

Knowing they were. Putting their life. In their hands.
And possibly going to die. People said. People in America.
Christians. You're a fool. To give up.
What you. The prospects. You could have here.
To go down. And throw away your life. For some.
People who aren't even interested. In what you have to say. It's just a foolish move.
And most Christians. Now can quote. Jim Elliot.
Because it's become. Almost legendary. His response.
He said. He is no fool. Who gives.
What he cannot keep. In order to gain. What he cannot lose.
And he went down there. With his four friends. And he met the Alca Indians.
And he died. With them. With his four friends.
The five of them were killed. By the Alcas. Almost on their first meeting.
So. The seed fell into the ground. And died.
Accomplishing apparently nothing. It really seemed like they were fools. They did waste.
Good. Young. Gifted lives.
They just threw them away. For these people. But as most of us know.
The sequel. Although some may not know. Jim Elliot's wife.
And the wives of some of the others. Actually. Went back.
To those Indians. And converted the tribe. In fact.
The fact. That they were still loving these people. After they killed their husbands.
Was the thing that perhaps. Impressed the Indians the most. And perhaps.
Made the most. Made them the most vulnerable. To the message that these women
brought them.
So. Elizabeth Elliot. And.
One of the other. Women. I think it was Marge Saint.

Was it Marge Saint? Rachel Saint. Rachel Saint. I'm sorry.

Yeah. Went down there. And they converted these Indians.

But there's more. Because the news of these missionaries. Being martyred down there.

Was reported in the United States. In national news. And it created a national outrage.

In some respects. In fact. There was even talk.

I think of. Sending the Marines down there. To.

You know. Kill off these Indians. Because they're murderers.

They're murdering our boys. You know. That.

They were dissuaded from doing. I don't know. If that was a serious.

Plan or not. But what was interesting. Is the news.

Of the death of these five missionaries. Inspired many other. College students.

To. To want to go on the mission field. And it's estimated.

That over a thousand. College students. Immediately afterward.

Signed up to go on the mission field. Because of the death of these five men. So here's.

A case. Where. Five.

Seeds. Fall into the ground. And die.

Seemingly. Accomplishing nothing. Except.

That the tribe. Was one. And a thousand.

More missionaries. Got on boats. And airplanes.

To go out. And reach. The lost.

Many times. The way. God accomplishes things.

Is. Counterintuitive. From our point of view.

We. The way down. Is sometimes.

The way up. The. The way.

Of victory. Is. Sometimes.

The way. Of failure. Nothing.
Seemed. More like a failure. Than Jesus.
Dying on the cross. And saying it is finished. And giving up his spirit.
And descending into shale. But. The bible says.
That in doing so. He disarmed principalities. And powers.
And made a show of them openly. And triumphed over. Them in it.
And he accomplished. What he came to do. Through that means.
So. Jesus. Tells us.
Of course. The paradox. That if you love your life.
You seek to save your life. Well you're going to lose it. If you hate your life.
Give up your life. Then you'll find it. And of course receive.
Keep it. For eternal life. He says in verse 26.
If anyone serves me. Let him follow me. What's that mean? My disciples.
You're my servants. Right? I'm your lord. Well.
I'm a seed. I'm going to be buried. I'm going to go into the ground.
And die. You got to follow me. If you want to be my servants.
You got to go where I go. You've got to do what I do. So that where I am.
There my servant will be also. If anyone serves me. Him my father will honor.
So. There is a reward in it. If you die.
If you. Imitate Christ. If you deny yourself.
And take up your cross. And follow Jesus. The father will honor you.
And when you think about it. There can be no honors more desirable. For a person to obtain.
Than the honor of God himself. Remember Jesus said. To the Pharisees.
In John chapter 5. How can you believe. Who receive honor. One from another.
And do not seek the honor. That comes from God alone. Jesus said.

Whoever acknowledges me. Before men. My father.
Is I will acknowledge. Before my father in heaven. And to receive that honor.
Before the father. And from the father. Is apparently.
The one who will honor. One motivation. That Jesus thinks.
Is worth everything. You know. That's what Jesus came to do.
To glorify. Or to honor his father. Not seek his own honor.
Apparently to honor God. And to have God honor you back. Is incomparable.
With any other thing. That the human life. Could seek as a goal.
And so even to die. Even to hate your life. And to die.
So that you'd have God honoring you. Is certainly no waste. A person is not a fool.
To give what he cannot keep. In order to gain what he cannot lose. Then Jesus continues
in verse 27.
And I guess I see now. We will not get into chapter 13. Now my soul is troubled.
He said. And what shall I say. Father save me from this hour.
But for this purpose. I came to this hour. Father glorify your name.
So he says. He's starting to be troubled. Contemplating his death.
He's been talking about his death. And it's a troubling thing. Now Jesus.
Experienced a lot of emotion. When he contemplated his death. Later on in the garden of
Gethsemane.
He was so struggling with it. That he sweat as it were. Great drops of blood.
He experienced a great deal of stress. About this. And it might seem strange.
That he was so. Affected. I mean you might say.
Well. Who wants to die. But not very many people.
Want to die. That's true. And to die by crucifixion.
Is certainly not. A pleasant way to die. But Jesus wasn't the only man.
Who died that way. Thousands of Jews. Died by crucifixion.

Josephus reports. Thousands of Jews. Were crucified by the Romans.

The Romans crucified. Whoever they wanted to crucify. If they thought they were a troublemaker.

Jesus was not the only person. Who died that horrendous death. And yet.

Many men facing that death. In all likelihood. Faced it with stoic.

You know. Apathy. You know.

There are people. Who go to their death. To the gas chamber.

To the electric chair. Or to the firing squad. And they're stoic.

They're not all weepy. They're not all tense. They're not sweating drops of blood.

Was Jesus just more sensitive? Was he just more cowardly? Why did Jesus experience such troubling in his spirit over this? Well. I think we understand. That when Jesus died.

He endured more than just the physical pain. And the physical death. There was something much larger.

That he was carrying. The Bible says. He bore our sins in his own body on the tree.

In 1 Peter chapter 2. It says in Isaiah 53, 6. It says. All we like sheep have gone astray. We've turned everyone to his own way.

But the Lord laid on him. The iniquity of us all. There was a burden that was placed upon him.

That we can't really understand. But he understood it better. And it was something that.

Though he was a strong man. And a courageous man. He was courageous enough to stand in front of people.

Who had stones in their hands. And they were ready to toss them. He says.

Now listen. What are you doing this for? This doesn't make sense. And he just reasoned with them.

He wasn't a wimp. In the face of danger. But this crucifixion.

And what he was going to go through. Was something that he struggled with. In his humanity.

More than many men. Struggle with the prospect of dying. No one likes dying.

But there are men who face it with courage. And with resolve. And with contempt for death.

But Jesus is troubled. And he says. Now how can I pray? What should I pray? Should I say.

Father save me from this hour? That wouldn't make any sense. I can't even pray to be delivered from this. Because this is the hour that I was sent to come here for.

This is the hour I've been talking about. This is the hour that had not yet come. So many times previously.

And now is here. It's for this hour that I have come. From heaven.

So instead he says. Father glorify your name. That's what he'll pray.

Instead of save me from my troubles. He says glorify your name. And that's very similar of course.

To what he prayed later in the garden. He said. Father if it's possible.

Let this cup pass from me. But not my will but yours be done. The praying.

That is like the praying of Jesus. Is that which surrenders to the will of God. And does not obsess over personal relief.

Personal blessing. Personal receiving of anything that's desirable. We can make our request known to God.

As Jesus himself did. Father if it's your will. Let this cup pass from me.

But having said that. If that isn't your will. Then disregard this prayer.

You know. Not my will. But your will be done.

And so he says it this way. In this place. Instead of.

Father save me from this hour. He says. Father glorify your name.

Then a voice came from heaven saying. I have both glorified it. And I will glorify it again.

Now this is the third time. In the life of Jesus. Where God spoke with an audible voice from heaven.

Once was of course at his baptism. When he said. This is my beloved son.

In whom I'm well pleased. There was another time. At the Mount of Transfiguration.

When God said to the three disciples. This is my beloved son. In whom I'm well pleased.

Hear him. And now a third time. And apparently a final time.

God speaks audibly from heaven. And says. I will glorify it again.

I have glorified it. And I will glorify it again. That is my name.

Now. Apparently everybody heard. The voice of God speak.

But different people gave it different interpretations. Says. Therefore the people who stood by.

And heard it said that it thundered. Others said. An angel has spoken to him.

Now some recognize that there was a message in this sound. That there was a voice. There were words.

An angel was speaking is what they deduced. Though why they shouldn't assume it was God. I can't say.

I mean he said father glorify. Your name. And the voice says I have glorified it.

And I will glorify it again. Sounds kind of like it's God's voice. After all.

It doesn't tell us that it's God's voice. But we can tell. I mean it's obvious.

You can tell from what it says that it is God. So why they would say it's an angel. I don't know.

Maybe just. If they could not ignore the fact that there was a voice. Perhaps they just didn't want to.

Acknowledge that it was God's voice. People are sometimes afraid to hear God's voice. At Mount Sinai.

God spoke with the audible voice from the mountaintop. And the people came to Moses. We don't want to hear God's voice anymore.

You go talk to God. Find out what he says. And you come tell us.

But don't let God speak to us anymore. There must be something unnerving about the thought that God is. Communicating directly that way.

But it's interesting too. That some didn't even recognize it as a voice. Or didn't acknowledge it.

They said some said it thundered. Which is. It's so obvious that this is the nature of many

people.

Who are prejudiced against the supernatural. If somebody who is an atheist tells you that. What would get them to believe is.

If God would appear before them. They're not telling the truth. That wouldn't convince them.

If God would speak from heaven. I'd believe it. No.

I don't think so. I had a friend in high school who was an unbeliever. And he used to mockingly say.

I'll believe when God speaks from heaven and says I'm God. I thought well that's happened before. And it didn't make people believe.

Some just said it thundered. If God appeared before you. You'd say it's a hallucination.

It is possible. For a person who is determined not to believe in the supernatural. To give a natural explanation.

To everything that is clearly supernatural. And therefore to resist belief. Miracles do not create belief.

They may help confirm it. But they do not create it in those who refuse to believe. Then Jesus answered and said.

This voice did not come because of me. In other words I didn't need this encouragement. I'm in touch with my father all the time.

I knew. He talks to me all the time. But this is for your sakes it happened.

He said. It was for your sake. Now is the judgment of this world.

Now the ruler of this world will be cast out. And I if I am lifted up from the earth. Will draw all peoples to myself.

And this he said signifying by what death he would die. This statement might have been for the benefit of those Greeks. We don't know.

He. Was being rejected by the Jews for the most part. But there were some Greeks showing an interest.

But this was a very inopportune. For him to be gathering Greek disciples. He's about ready to die.

He's going away. This is not really. The ideal time for him to start taking on new

disciples.

And they are Greeks after all. But and and. You know there will be a time.

When Greeks are admitted. But it's not at this moment. Remember Jesus said to the Greek woman.

The Syrophenician woman who had a demon possessed daughter. And she was seeking his help. He said I'm not sent but to the lost sheep of the house of Israel.

And when he sent out the disciples two by two. In Matthew 10. He said go only to the house to the lost sheep of the house of Israel.

Don't go to the Gentile cities. In Jesus lifetime. He was not reaching out to Gentiles.

He would. He had other sheep that he must go to as well. But he was not currently going to them.

These Greeks were just a little. Ahead of schedule. But he says I'm going to be lifted up.

Which means. He's signifying being crucified. And he says then.

I will draw all peoples to me. Jews and Greeks then. Once I've been crucified.

Once I've accomplished my mission here. It'll no longer be the Jews alone that I'm reaching out to. I'll draw people from all.

Nations. To myself. Now he did say in verse 31.

Now is the judgment of the world. He's not talking about the final judgment of course. Because that wasn't then.

But. He's saying. There is a definitive.

Judgment coming on the world. Meaning the world that is ruled by the devil. Because he refers to.

The prince of this world or the ruler of this world. When the word world is used in the Bible. It's not always used the same way.

God loved the world. And sent his son. But that just means the population of the earth.

The world. But there is also in the Bible. This use of the world.

That we're not supposed to love. Beloved love not the world. Neither the things that are in the world.

John said. In first John. Two.

Fifteen. There is a world that is not to be loved. In John 15.

Jesus said. If you were of the world. The world would love its own.

But because you are not of the world. And I have called you out. Chosen you out of the world.

Therefore the world hates you. There is a world. A society.

A system. That's under the. Prince of this world.

And he's the devil. And so in this world. There is.

A society. That is ruled over by Satan. And that is called the world.

Jesus came. And started an alternative society. Called the kingdom of God.

Ruled over by Christ. So that. We often read.

Of these two conflicting. Humanities. These two conflicting societies.

The society whose ruler is. The prince of this world. The devil.

And the society. Who follows Christ. The kingdom of God.

And it's that world. That follows the devil. That is now coming under judgment.

He says. Now is the judgment of this world. Now.

The ruler of this world. Or the prince of this world. Is going to be cast out.

Out of where? Out of power certainly. But the picture is more graphically. Given to us in Revelation chapter 12.

Where we have this. No doubt symbolic. Vision.

Of a war in heaven. The dragon and his angels. Fighting against Michael and his angels.

And it says in Revelation 12. Beginning at verse. Nine it says that.

And the dragon. No more place was found for him in heaven. And he was cast out.

He and his angels with him. And then a voice in heaven. In verse 10 says.

Now has come salvation. And strength in the kingdom of our God. And the power of his Christ.

For the accuser of the brethren. Has been cast out. Who accused them before our God.

Day and night. The accuser of the brethren. Is Satan.
And he is cast out. When? Well Jesus tells us when. He says now.
Now shall the ruler of this world. Be cast out. At the cross.
Satan is cast out. That's why the angels say. Now salvation has come.
And the power of God. And of his Christ have come. The kingdom of God.
So. This casting out of Satan. Took place.
Through. The death and resurrection of Christ. And.
Is the definitive victory. Of Christ over his enemy. Satan was judged.
And condemned. Satan is no longer heard. Against us.
With his accusations. The accuser of the brethren. Has been cast out.
Who can bring anything. Against any charge. Against God's elect.
It is God who justifies. Paul said in Romans 8. There is no accusation. That God will hear
against us.
In heaven from Satan. He's been thrown out of court. The prosecutor is.
Had his case thrown out. And he has been cast out. He has been judged.
Unworthy. And unqualified. And.
Incompetent. And finished. In his role.
As an accuser of the brethren. As he had done. Day and night previously.
In the Old Testament. The death of Jesus. Pulled out from under Satan.
All grounds of accusation. Against the brethren. And so it's as if.
He's graphically. Depicted as being tossed out of the courtroom. Where he can no
longer.
Testify and accuse. God's people. The people answered him.
Verse 34. We have heard. From the law that the Christ remains forever.
How can you say. The son of man must be lifted up. Who is this son of man.
Now in the immediate context. He had not used the term son of man. But he used it a

lot.

And people apparently knew. That he referred to himself. As the son of man.

And when you talk about. If I be lifted up. They say how can you say.

The son of man is going to be lifted up. We thought the Christ. Is never going to die.

He's going to be around forever. Now that's yet another. Notion.

That they had about the Messiah. There's a lot of different notions. That people had about the Messiah.

There was not one homogenous belief. Among the Jews. These ones.

Believe the Messiah. Being a mortal man. And would never die.

But Jesus is talking about. Being lifted up. And speaking in that way.

About being crucified. The way. That he would die.

Jesus said to them. A little while longer. The light is with you.

Walk while you have the light. Lest darkness overtake you. He who walks in darkness.

Does not know where he's going. Now he ignores their question. They say who is this son of man.

He just ignores the question. Says listen. Time is running out.

I'll choose the topics. You know. I'm not taking questions right now.

I have something I want to say. And it is that you have only a little time left. To walk in the light.

Until that light is taken from you. Says he who walks in darkness. Does not know where he's going.

While you have the light. Believe in the light. That you may become sons of light.

Paul refers to us as children of light. In the book of Ephesians. And also.

In Philippians. We're called children of light. Who shine like lights.

In the dark world. These things. Jesus spoke.

And departed. And was hidden from them. He could only come out in public briefly.

Because there was a. Price on his head. There were people who were planning to kill

him. There was actually word out on the street.

That if anyone knew where he was. They should report him. So he could be arrested.

From time to time he emerged. And he'd make these public pronouncements. For a few minutes.

Then he'd disappear. He didn't hide. And that was.

One of his brief. Appearances. Now John gives this kind of a summary.

Because he's about ready. To. Transfer.

The narrative. From the story of. Jesus outreach to the world.

To his private ministry. With the disciples in the upper room. John gives much more attention.

More chapters. To what went on privately. Between Jesus and the disciples in the upper room.

Than any of the other gospels do. Beginning at chapter 13. And going through chapter 14 and 15 and 16.

We have four chapters. Long ones. Devoted to.

Interaction between Jesus and his disciples. In the upper room. The night before he was arrested.

And so. After this point. That we've read.

He's not really doing public ministry anymore. This is the end of his public ministry. And John is about ready to transition.

Into telling about his private ministry. To his disciples in the upper room. And so John then gives.

You know. Sort of a summary here. Of Jesus ministry.

Of how he was received by some. And rejected by some. Says but although he had done so many signs.

Before them. They did not believe in him. That the word of Isaiah.

Which the prophet. Might be fulfilled. Which he spoke.

Lord who has believed our report. And to whom has the arm of the Lord. Been revealed.

That's the first verse. Of Isaiah 53. A very familiar chapter to Christians.

Because. It's the chapter that describes Christ's. Rejection and crucifixion and so forth.

Isaiah 53 1. It begins Lord who has believed our report. As if to say. Not very many.

Are there any you can find. Any you can name. To whom is the arm of the Lord been revealed.

Therefore they could not believe. But Isaiah said again. And this time it's Isaiah chapter 6. He's quoting Isaiah 6 10.

He says. He has blinded their eyes. And hardened their hearts.

Lest they should see with their eyes. And understand with their heart. Lest they should turn.

So that I should heal them. Says these things Isaiah said. When he saw his glory.

That is Christ's glory. And spoke of him. So John tells us that Isaiah 53.

In Isaiah chapter 6. That's where it begins. In the year that King Uzziah died. I saw the Lord Yahweh.

High and lift up his train. Filled the temple. And the seraphim were there.

And they were saying. Holy holy holy is Yahweh. God.

Almighty. And. This is a vision of Yahweh.

That Isaiah had. But John says. That this was John seeing Christ.

What he saw there was the glory of Christ. Obviously equating Christ with Yahweh. The Yahweh who appeared.

To Isaiah in chapter 6. Was the glory of Christ. That he saw then. It's also a point of interest.

To those who are students of Isaiah. And those who are not. May not be the least bit interested.

In this point. But liberal scholars have been saying. For quite a few years now.

That the man Isaiah did not write. The Bible of Isaiah. That the first 39 chapters.

Were written probably by Isaiah. Or at least most of them were. But that the last 27 chapters.

Chapter 40 through 66. Must have been written by someone else much later. Why? Well there's a number of reasons why.

One is that the setting seems to be different. The writer of the latter part. Seems to be writing in the setting.

Of the Babylonian exile. Which was a hundred years after Isaiah's time. Actually more than a hundred years.

And another thing is that. He mentions Cyrus. In the latter part.

The Persian who. Conquered Babylon and let the Jews. Go back to their homeland.

Certainly they say. Isaiah living in the days of Hezekiah. Could not have predicted Cyrus.

By name as he does. Since Cyrus wasn't even born yet. And wouldn't be born for another.

150 years. Therefore they say. The second part of Isaiah.

Must not have been written by the same man. And so they consider the second part of Isaiah. Was written by some anonymous individual.

And since they don't know his name. They just call him Deutero or second Isaiah. Deutero Isaiah.

And sometimes they believe there's even a third. Author's hand in there and they call him Tritio Isaiah. Deutero and Tritio Isaiah.

And so forth all these theories. What I find interesting here. Is that.

John quotes from Isaiah 53. Verse one. Which is in the second part of Isaiah.

And he quotes from Isaiah six. Verse 10 which is in the first part. And he says both of them were Isaiah talking.

He said. Of the first verse he quotes. Isaiah 53 says that the word of Isaiah the prophet.

Might be fulfilled. And then in verse 39. When he quotes the other verses.

Therefore they could not believe. Because Isaiah said again. And then after both quotes.

He says these things Isaiah said. So John affirms that. Passages from the.

First part and from the second part of Isaiah. Were in fact written by Isaiah. Which just means that if the scholars say.

It's not so. Then they're not. They don't respect John's opinion.

And that is probably the case. They probably don't. But we do because he was an apostle of Christ.

Nevertheless even among the rulers. Many believe now we're told that for the most part. Though people saw signs.

And what is they didn't believe in him. They said they would not. But some did.

There was a remnant in that remnant. Even existed among some of the rulers. But they didn't believe him deeply.

Apparently they didn't want to take a stand for him. Nevertheless even among the rulers. Many believed in him.

But because of the Pharisees. They did not confess him. Lest they should be put out of the synagogue.

Same problem that the man. Who was born blind. His parents were afraid to confess Christ.

Because they didn't want to be put out of the synagogue. But he did confess Christ. He got thrown out of the synagogue.

Many were afraid to have that happen to them. For they loved the praise of men. More than the praise of God.

Therefore although they were Jewish. They weren't really true Jews. How do we know that? Because in Romans chapter 2. Verses 28 and 29.

Paul said he is not a Jew. Who is one outwardly. Nor is that circumcision.

Which is outward in the flesh. But he is a Jew who is one inwardly. And circumcision is that of the heart in the spirit.

Not in the letter. Whose praise is not from men. But from God.

A true Jew is a person who is inwardly a Jew. Who seeks his praise from God. Not from men.

But these people. Rulers of the Jews. They really did believe Jesus was who he said he was.

But they didn't have the courage of their convictions to own up. Because they loved the praise of men. More than the praise of God.

Which is the opposite of what Paul says about true Jews. Then Jesus cried out and said. And this is really the last recorded thing that Jesus said in John.

To the public. Before he retired into the upper room. And spoke only to his disciples.

Sort of one final parting shot. He cried out and said he who believes in me. Believes not in me.

But in him who sent me. Now this is an example of what I've called a limited negative. Whoever believes in me doesn't believe in me.

But believes in him who sent me. It means does not believe only in me. But also in him who sent me.

It's a Hebraism. Often found in the scripture. Which takes the form of not A but B. And it really means not only A but also B. It's just a manner of speaking and we see it here.

And many other passages. Once you discover that that idiom is used. It actually gives new understanding to quite a few important passages.

In the Bible that have that construction. Not this but that. When you realize that it really means not only this but also that.

Like when Jesus said do not labor for the food that perishes. But labor for the food that endures to eternal life. He means of course don't only labor for the food that perishes.

Also labor for the food that endures to eternal life. And there's many cases of that as here. But the point he's making is.

If you believe in me it's not just me you're believing in. You're believing in God. And he who sees me sees him who sent me.

This he also told his disciples in the upper room in John 14 9. Where he says if you've seen me you've seen the father. He says the same thing here to the public. He who sees me sees him who sent me.

I have come as a light into the world. That whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe.

I do not judge him. For I did not come to judge the world but to save the world. That is I don't judge him right now.

The time will come when I will judge. Because the father has committed all judgment to the son. Because he's the son of man.

Jesus is going to ultimately be the judge on the throne. That's what he said in Matthew 25 31. When the son of man shall come in his glory.

With all his holy angels with him. Then he'll sit on the throne of his glory. And he'll call all the nations before him.

And he'll separate them like a shepherd separates a sheep from the goats. And he'll send off the goats in one place and the sheep somewhere else. He's the judge.

And the son of man will sit on the throne of his glory. And do this judging. But not at his first coming.

That's not what he's there for. I'm not judging him. If anyone doesn't hear my words does not believe.

Then I don't judge him. For I did not come to judge the world. Not this time.

But to save the world. He who rejects me and does not receive my words. Has that which judges him.

The word that I have spoken will judge him in the last day. Now he's mentioned the last day four times earlier. In John chapter 6. In John 6.39. And in John 6.40. And in John 6.44. And in John 6.54. In all cases he was talking about his own people.

And he said four times I will raise them up in the last day. So the resurrection of the godly takes place in the last day. But now he says in chapter 12 in verse 48.

That the lost ones. Those who reject him who will be judged. Says the word that I've spoken will judge him in the last day.

So it is this same day. The righteous be raised and raptured. And the judgment of the world will take place on that same day.

It's the last day. Now notice he said the word that I've spoken will judge him. People will be judged.

By comparison of their actions and their beliefs. To what Jesus has said. That's going to be the standard.

So it would do well to pay heed to what Jesus said. I say that because there are many people who spend a lot more time. Paying heed to say what they find in the epistles.

Which by the way are authoritative also. But many people avoid the teachings of Jesus because they don't seem. They say that's for a different dispensation or something.

Not for our time. Not for us. But Jesus said when you judge you'll be judged by his words.

So you might as well pay attention to them. For I have not spoken on my own authority. But the father who sent me gave me a command.

That I should say. Excuse me. What I should say and what I should speak.

And I know that his command is everlasting life. Therefore whatever I speak. Just as the

father has told me so I speak.

And then we pass from his public ministry entirely. To a section not quite as long. But quite nearly as long.

That makes up the latter part of actually the last few days. Of his life and his resurrection. It's amazing what a large portion of the gospel of John.

Is given to those last few days. From chapter 13 to chapter 21. Whereas only 12 chapters have been given to the whole three years prior.

But the gospels are that way. They do all of them give a disproportionately large bulk of their chapters. To at least the last week.

And the crucifixion and resurrection. It's obvious that although everything Jesus did and said were significant. The gospel writers wanted to underscore particularly his death.

And his resurrection. And that's why they gave so much more space to that. Than to anything else comparable in the gospels.

So the next time we will get into chapter 13. And the upper room discourse as it is called.