



Coptic Orthodox Diocese of the Southern United States



# The Holy Gospel According to St. John

## Chapter 12

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# Introduction

- Chapter 12 begins the countdown to the Passion of the Christ
- The previous chapter closed on a sad picture
- The Jewish leaders began a dangerous war against the Lord Jesus Christ
- However, we find in this chapter that there are faithful believers who will witness for the truth
- They will glorify the Lord and witness for Him in spite of an overwhelming atmosphere of hate and hostility



# Introduction

## Chapter Outline:

- The Anointing at Bethany 12:1-8
- The Plot to Kill Lazarus 12:9-11
- The Triumphal Entry 12:12-19
- The Fruitful Grain of Wheat 12:20-26
- Jesus Predicts His Death on the Cross 12:27-36
- Who Has Believed Our Report? 12:37-41
- Walk in the Light 12:42-50

# The Anointing at Bethany

## 12:1-8



- The time of Jesus death was drawing very near
- The record here takes up six days before the Passover, which was when He was crucified
- So, we are here beginning to study the last week of His life
- John focuses strongly on this last week, devoting nearly one half of his gospel to it
- Jesus returned to Bethany, the home of Lazarus, whom he had raised from the dead in chapter 11

# The Anointing at Bethany

## 12:1-8



- The home in Bethany was close to Jerusalem, and the Lord's visit seemed to be a preparation for the celebrations of the feast
- Jesus was no longer seeking to avoid conflict with the Jewish leaders
- The time had come for the final confrontation and His death
- Knowing this, He openly entered Jerusalem for the final week of His life
- They prepared a meal for Jesus, Martha served, and Lazarus was at the table

# The Anointing at Bethany

## 12:1-8



- *Martha served*, Who was always a busy, active, and stirring woman; and she did this, to testify her love to Christ
- *Lazarus was one of those who sat at the table with Him*, It is closely connected with the statement of the preceding verse, *Lazarus was who had been dead, whom He had raised from the dead*
- Here was one sitting with them who had remained in the sepulcher four days
- The meal is in his case, as afterwards in that of our Lord Himself, Luke 24:41-43, a physical proof of the Resurrection

# The Anointing at Bethany

## 12:1-8



- Mary expressed her love by pouring a pound of pure and costly oil, rubbing the Lord's feet with it and drying it with her hair
- Consequently, the house was filled with the fragrance of the oil
- She had offered the most valuable thing she owned in order to honor the Lord
- With great love, she anointed His feet
- It is not unusual to anoint the head of an honored guest as Jesus rebuked Simon the Pharisee in Luke 7:46

# The Anointing at Bethany

## 12:1-8



- But it is most unusual to anoint the feet of one who is still living
- *Spikenard* is fragrant oil derived from the root and spike of hair stems of the nard plant which grows in the mountains of northern India
- It was extremely costly
- A pound of genuine nard in the 1<sup>st</sup> century would cost approximately 300 denarii as Judas will accurately estimate in verse 5



# The Anointing at Bethany

## 12:1-8



- A denary was a day's wage for a common laborer in the first century
- Therefore, the ointment would have amounted to almost a year's wages
- Anointing the whole body to include the feet was part of burial practices and in fact Jesus will equate Mary's actions with preparation of His burial in verse 7
- Mary is unconsciously performing a prophetic act by anointing Jesus

# The Anointing at Bethany

## 12:1-8



- There are in fact 3 different accounts of Jesus being anointed by women in the New Testament
- The other accounts are found in Matthew 26, Mark 14, and also in Luke 7:36-50
- Some scholars believe that Matthew and Mark's recording are this same event, although John's account differs slightly from the others
- Some think that they were not the same event

# The Anointing at Bethany

## 12:1-8



- “As the sweet smelling aroma of the Lord spread, it brought to some the breath of life, whereas it brought the smell of death to others, (2 Corinthians 2:14-16). This sweet smell became the smell of death for Judas.” **St Augustine**
- St. Matthew tells us that the question was asked by “the disciples;” St. Mark, that it was asked by “certain persons;”
- John says that the main one who was upset was Judas, but he did not say it because he cared about the poor
- He implies by the form in which he relates these words, that he spoke for himself, and that the others did not join in his feeling

# The Anointing at Bethany

## 12:1-8



- He said it because he kept the money of the disciples, 13:29, and being a thief, he took some of it for himself!
- Consider what this event reveals about the character of Judas, even before he agreed to betray Jesus, 6:70
- He was a greedy, envious man, even to the point of stealing
- Further, he stole money that should have been used to support Jesus and His apostles in their work of spreading the gospel

# The Anointing at Bethany

## 12:1-8



- Sometimes people think Judas was victimized by God or compelled by predestination to betray Jesus, resulting in his being lost
- Others have tried to defend or justify Judas as a victim of circumstances, or perhaps even a hero!
- This story, however, reveals that Judas had been evil by his own choice long before the betrayal
- God did not compel him to do evil, when he betrayed Jesus
- He was led into sin through his love of money and he became a tool of Satan

# The Anointing at Bethany

## 12:1-8



- Judas condemned her, and considered that Mary had acted unwisely
- He judged that she had wasted money on something useless; and the money could have gone to the poor
- In contrast, the Lord proclaimed that she had performed a inspiring prophecy as she had predicted His burial and the rituals involved
- Through her love, she could perceive the Lord's sufferings, His death, and His burial; and her deed proclaimed the sweet aroma of redemption

# The Anointing at Bethany

## 12:1-8



- *For the poor you have with you always*, These words carried a hidden significance and they referred to two acts
- One, there was a purpose hidden behind Judas' pretense of loving the poor
- While claiming to help them, He was delivering His Master to death in a horrible deed of betrayal
- The other act was the amazing act of Mary

# The Anointing at Bethany

## 12:1-8



- She embraced and honored the Body that had been delivered up to die
- She gave Him the costly spikenard which was the most precious thing she had
- The Lord secretly admonished Judas because he claimed to love the poor
- He then turned to Mary and praised her because she seized upon an opportunity that would not recur for '*Me you do not have always*'



# The Plot to Kill Lazarus 12:9-11



- Some of the pilgrims who had come from Jericho would have told this in Jerusalem, where those who had previously come up from the country were earnestly asking about Him, John 11:55
- They go forth, then, in large numbers to Bethany to see Him
- Many of them went not for this purpose only, but also that they might see Lazarus
- As more hearts were fired up with the desire to see the Lord Jesus Christ, and as faith in Him increased, so did the jealousy of the chief priests become more intense

# The Plot to Kill Lazarus 12:9-11



- The Jewish leaders were determined that people should not believe in Jesus, 11:47-53
- So evil and determined were they that they even plotted to kill Lazarus to destroy the evidence for Jesus' claims
- Many of the chief priests were Sadducees, who denied the existence of the resurrection
- So, they may have also sought to destroy Lazarus, because he was living evidence against their doctrine

# The Plot to Kill Lazarus 12:9-11



- As religious leaders, these men should have accepted the miracles as proof Jesus was from God
- Instead, they actually opposed Jesus and wanted to kill Him
- They justified this on the claim that He was guilty of blasphemy and violation of the Sabbath
- But here they even sought to kill a completely innocent man, simply because Jesus had raised him from the dead!

# The Plot to Kill Lazarus 12:9-11



- What crime had Lazarus committed?
- None, but they still wanted to kill him to prevent people from believing in Jesus
- “O foolish thought, and blinded rage! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain. But, lo! he has done both. Lazarus dead, he hath restored to life, and himself slain, he hath raised to life.” St. Augustine



# The Triumphal Entry 12:12-19

- Many people had come to Jerusalem early to attend the feast of the Passover
- When they heard that Jesus was coming, many, who expected Him to be a king, determined to honor Him with a great procession when He entered
- They are quoting from Psalm 118:25-27
- This passage is sung on the Feast of Tabernacles and is considered to be a Messianic psalm



# The Triumphal Entry 12:12-19

- By quoting from Psalm 118:25-26 the crowd is acknowledging Jesus as the promised Messiah
- The waving of palms was a custom associated with the feasts of Tabernacles [Shelters or Booths/ Sukkoth] and Chanukah
- But was also a custom associated with the celebrating of military victories and the welcoming of national rulers, 1 Maccabees 13:51; 2 Maccabees 10:7, 14:4
- The point is that the crowds are clearly hoping that Jesus will be a nationalist warrior-king prophesized in Daniel 7:13-14 and in Zechariah 9:10

# The Triumphal Entry 12:12-19



- Jesus triumphal entry into Jerusalem is also described in Matthew 21:4-9; Mark 11:7-10; and Luke 19:35-38
- But here St. John simply mentions this to introduce the prophecy
- The reference is to Zechariah 9:9-10
- John's description of Jesus' entry into Jerusalem is not as detailed as Matthew's but only John quotes the prophecy of Zechariah 9:9 that is fulfilled in Jesus' ride into Jerusalem

# The Triumphal Entry 12:12-19



- *that they had done these things to Him*, After the ascension of Christ, the disciples saw the meaning of many prophecies which referred to Christ, and applied them to him, which they had not fully comprehended before
- Indeed it is only in the light of the new covenant, that the old is to be fully understood
- The Evangelist reports this observation about the disciples to indicate their failure to understand that these events fulfilled the prophecies



# The Triumphal Entry 12:12-19



- These three verses let us know the external cause of the people's coming to see Christ, which was the fame of the miracle performed by our Savior on Lazarus and its effect
- This increased the number of those who came to see His entrance into Jerusalem
- Lazarus' resurrection has divided the people
- Those who witnessed the event see Jesus as the promised Messiah and their faith influences many people who have come to Jerusalem for the Passover Feast



# The Triumphal Entry 12:12-19

- But the Pharisees are still lost in their blindness, John 11:53; Isaiah 6:10, and are more determined than ever to seek His death
- At this time, all their fears became real
- The chief priests and Pharisees felt especially threatened as matters seemed to slip beyond their control
- Indeed, all the people had joined together in a procession that shook the city

# The Triumphal Entry 12:12-19



- *the world has gone after Him!*, Thus said the Pharisees, being angry that so many followed Christ, even after they had ordered, that whosoever followed Him, should be turned out of their synagogues
- And after they had employed men to apprehend Him, but to no purpose
- To the eyes of men, Jesus was at the height of His popularity
- Who could believe that just a few days later He would be executed as a common criminal?

# The Fruitful Grain of Wheat

## 12:20-26



- Some pagan converts, who were Greeks, desired to see the Lord Jesus Christ
- This incident may have taken place a day or two after the Lord had come into the city
- Some scholars believe that these *Greeks* were Jews who had been dispersed and had adhered to the Hellenic culture and were therefore called Greeks
- Other scholars believe that these pagans were Gentiles

# The Fruitful Grain of Wheat

## 12:20-26



- They note that the Jews in older times had allowed some Gentiles to travel to the temple during the feasts
- However, these Gentiles used to come to the temple to worship without eating the Passover
- Some suppose that these Gentiles were of Phoenicia or Syria, or perhaps inhabitants of Decapolis, near to the lake of Gennesareth and Bethsaida
- And therefore they addressed themselves to Philip, who was of the latter city, and probably known to them

# The Fruitful Grain of Wheat

## 12:20-26



- *we wish to see Jesus*, Their message to Philip conveyed their special appreciation of the Lord and their eagerness to meet and speak with Him separately
- They have heard much concerning Him, and wish to see the person of whom they have heard such strange things
- The final salvation of the soul often originates, under God, in a principle of simple curiosity
- Many have only wished to see or hear a man who speaks much of Jesus, His miracles, and His mercies; and in hearing have felt the powers of the world to come, and have become genuine converts to the truths of the Gospel

# The Fruitful Grain of Wheat

## 12:20-26



- Philip seeks out his hometown friend Andrew to assist him in dealing with the request of the Greeks
- Andrew comes from Bethsaida, John 1:44, a town in Northern Galilee with a large Greek culture population, Matthew 4:15 which quotes Isaiah 9:1
- This event is so significant that it prompts Jesus to declare that His *hour has come*
- The time is just at hand in which the Gospel shall be preached to all nations and Jews and Gentiles will be united
- This request of the Gentile Greeks has now set the "countdown" to His glorification

# The Fruitful Grain of Wheat

## 12:20-26



- It is His sacrificial death that will secure eternal blessings not only for God's covenant people Israel but for all mankind who will become partakers in the gift of eternal life, John 1:29, 4:42; & 1 John 2:2
- The disciples were the first fruits of the Jews; these Greeks, the first fruits of the Gentiles
- St John Chrysostom states that the Lord had previously told the disciples: "Do not go in the way of the Gentiles', (Matt 10:5)."
- However, as the hour of the crucifixion drew nearer, the door to the Gentiles would be opened and the time for preaching to the Gentiles had come



# The Fruitful Grain of Wheat

## 12:20-26



- Our Lord compares Himself to a grain of wheat
- His death, to a grain sown and decomposed in the ground
- His resurrection, to the blade which springs up from the dead grain
- The grain, thus dying, brings forth an abundance of fruit
- He must die to be glorified
- And, unless He is glorified, He can not establish a glorious Church of Jews and Gentiles upon earth

# The Fruitful Grain of Wheat

## 12:20-26



- St. Augustine addressed this apparent paradox between Christ's humiliation in death and His glorification, “*it was appropriate that the loftiness of his glorification should be preceded by the lowliness of his passion* .
- This same principle holds true for the disciples and each of us who follow Christ, the command given in John 12:25
- He is about to give up His life for the salvation of men; but He shall speedily receive it back with everlasting honor, by His resurrection from the dead

# The Fruitful Grain of Wheat

## 12:20-26



- In this He should be imitated by His disciples, who should, when called to it, lay down their lives for the truth; and, if they do, they shall receive them again with everlasting honor
- The Lord's death has changed the meaning and values of death
- It has also altered our view of life
- Death has become a requirement that is necessary to the promotion of a full and fruitful life
- A new life in the Lord Jesus Christ becomes evident in anyone who dies to his old life and crucifies the world

# The Fruitful Grain of Wheat

## 12:20-26



- First, the Lord presented a new meaning for death and life in the light of His Crucifixion, death, and resurrection
- Now, He presents to us a new meaning for service and the ministry
- Being a minister does not involve the mere offering services to others
- It implies achieving union with the true and unique Servant- the Lord Jesus Christ- and joining and following Him on the road to Gethsemane

# The Fruitful Grain of Wheat

## 12:20-26



- He who wishes to serve Christ must become His disciple that he may be taught
- And become His servant, that he may be employed by and obey His master
- To such a person a twofold promise is given:
  1. He shall be with Christ, in eternal fellowship with Him
  2. He shall be honored by the Lord, he shall have an abundant reward in glory, *eye has not seen, nor ear heard, Nor have entered into the heart of man*, 1 Corinthians 2:9

# Jesus Predicts His Death on the Cross 12:27-36



- These are natural feelings and emotions, and, as the fatal hour approaches, our Lord in that part of His human life is troubled
- There is a real shrinking from the darkness of the death which is at hand
- The conflict exists but for a moment, but in all its fearfulness is real
- Men have sometimes wondered that St. John passes over the agony of the garden of Gethsemane, but the agony of Gethsemane is here, and the very words of Matthew 26:39 are echoed

# Jesus Predicts His Death on the Cross 12:27-36



- Men have wondered, too, that in the life of the Son of man a struggle such as this could have had even a moment's place
- However, because He had truly become incarnated, it was natural that His soul got troubled in the face of all that cloud of suffering that surrounded Him
- He probably saw through that cloud the sins of all humanity
- It appeared before Him so that He would carry them upon His shoulders; and offer Himself as a burnt sacrifice and redemption for our sins

# Jesus Predicts His Death on the Cross 12:27-36



- While the Lord comforted His disciples, and told them, *Let not your hearts be troubled*, John 14:1, yet He says *Now My soul is troubled*
- His troubled heart releases our hearts from being troubled
- His pains constitute the mystery of our eternal peace
- By His own will and pleasure, the Lord carried the burden of our sins
- *Father, save Me from this hour?* *But for this purpose I came to this hour*, As a man, He wanted to ask to avoid it; yet He knew it needed to be done



# Jesus Predicts His Death on the Cross 12:27-36



- Some say that it may be paraphrased as, “And why should I say, Father, save me from this hour? when for this cause I am come to this hour.”
- “Lest the disciples, upon hearing our Savior exhorting them willingly and courageously to suffer death, should think within themselves, that He could well exhort them to these things, being Himself beyond the reach of human misery, He assures them in this place, that He Himself is in agony, and yet does not refuse to die for them.” **St. Chrysostom**

# Jesus Predicts His Death on the Cross 12:27-36



- The Son's will is one with that of the Father; the Son's glory is in the glorifying the Father's name
- The name of Father is more abundantly glorified by Christ's death and resurrection
- Christ teaches here a lesson of submission to the Divine will
- Do with Me what You will, so that glory return to Your name
- *a voice came from heaven*, As at His baptism and transfiguration, and which came from the Father

# Jesus Predicts His Death on the Cross 12:27-36



- *I have both glorified it*, Meaning in the incarnation, ministry, obedience and miracles of Christ; His words and His works
- His life revealing the mercy and love and majesty of the Father, had to many hearts glorified the Father's name
- *will glorify it again*, By supporting Him under, and carrying Him through His sufferings and death, and by raising Him from the dead, and setting Him at His own right hand
- The death and resurrection are to reveal God's character, and therefore glorify the Father's name to all the world

# Jesus Predicts His Death on the Cross 12:27-36



- The voice from heaven was variously interpreted or misinterpreted by the multitudes
- Some scholars note that the Voice used a language known to the Jews but not to the Greeks
- Consequently, the Jews said that an angel had spoken to Him; whereas the others thought that it had thundered
- In Revelation the voice of one of the living creatures is likened to thunder, Revelation 6:1
- It was the opinion of many of the Jews that God did not speak to men except by the ministry of angels, Hebrews 2:2; Galatians 3:19

# Jesus Predicts His Death on the Cross 12:27-36



- Jesus calls it a voice in answer to those who said it thundered, or that an angel had spoken and explained that the voice was not for His benefit but for that of the people
- He already knew that God had been glorified by events on earth and would be so again (especially in His death and resurrection)
- But the multitudes needed to know that God would be glorified
- Note that the opinions of the people, though involving some misunderstanding, yet show that they knew something had happened

# Jesus Predicts His Death on the Cross 12:27-36



- Our Savior explains in verse 31 what the voice from heaven uttered; that the Father had already glorified His name, and would yet further glorify it
- Jesus states that, in His death and resurrection, He would judge the world and would cast out the ruler of this world
- The Voice had come to proclaim the judgment of this evil world, the defeat of the devil and the deliverance and vindication of mankind from the power of the devil, who had a long time held mankind in an unjust possession

# Jesus Predicts His Death on the Cross 12:27-36



- The devil had got a dominion over mankind by the fall of Adam
- Through the Cross all those things, which human beings plotted against the Lord Jesus Christ and all what Satan planed in an attempt to get rid of Him, ended in the defeat of evil and the destruction of Satan's power
- The ruler of this wicked world cannot stand before the Ruler of life
- Now, says our Savior, the time is come when this shall be altered

# Jesus Predicts His Death on the Cross 12:27-36



- Satan shall be bound up
- *the ruler of this world*, Is understood to be Satan, who is not by any right the prince of this world, but boasts himself to be so, Matthew 4:9
- And acts in it like a prince, powerfully working in the children of disobedience, Ephesians 2:2
- And as the god of this world blinding men's eyes, 2 Corinthians 4:4, taking the world as his house, and keeping it as a strong man, Matthew 12:29



# Jesus Predicts His Death on the Cross 12:27-36



- The Lord was not referring to the final judgment
- Rather, He was referring to the judgment that would begin with His redeeming act
- Some think that by these words Christ informs the Gentiles that wished to see Him, that soon He would punish the unbelieving Jews, and cast off their synagogue, for their malice and uncontrollable hatred against Him
- And that the prince of this world, that is, the worship of idols, should be destroyed, and all called to the true faith

# Jesus Predicts His Death on the Cross 12:27-36



- *I am lifted up* , The primary reference is to the cross, but there is included a reference to the resurrection and ascension
- The words *from the earth* seem to point to the Ascension
- The Lord uses the expression *all peoples* to stress the efficiency of the Cross in attracting all to join into one Body
- The drawing unto Himself is the assertion of His reign over the world, from which the prince of evil shall be cast out

# Jesus Predicts His Death on the Cross 12:27-36



- The crowd understands that Jesus was referring to His death in His statement and that the phrase was implying some violent death shortly to come upon Him
- So they challenge Him by saying that *Christ remains forever*
- Many Old Testament prophecies of the Messiah promise the Messiah who will come as prophet, priest and king will reign forever

# Jesus Predicts His Death on the Cross 12:27-36



- The passage they probably has in mind that speaks of the Son of Man as a divine and eternal king is Daniel 7:13-14; Psalm 110:4; Ezekiel 37:25; Psalm 89:36; Isaiah 9:6
- They had witnessed His triumphal entry into Jerusalem, and had joined in the acclamations which hailed Him as their King
- They expected Him to free them from Roman bondage, and to rule over them in an earthly paradise to which there should be no end
- The Christ they thought was to abide for ever

# Jesus Predicts His Death on the Cross 12:27-36



- The people drew false notions from the Scriptures, because they overlooked the prophecies that spoke of Christ's sufferings and death
- They would say, “We know who is the Son of man who is to abide for ever, but this Son of man who is to die we do not know”
- The words express that they are indecisive in their attachment to Him
- There are several passages that say as expressly as they can that Christ must die, and die for the sin of the world too Isaiah 53; Daniel 9:24,27

# Jesus Predicts His Death on the Cross 12:27-36



- But they probably confused the one with the other, and thus drew the conclusion, The Messiah cannot die; for the Scripture has said, His throne, kingdom, and reign shall be eternal
- The prophets, as well as the evangelists and apostles, speak sometimes of the Divine, sometimes of the human nature of Christ
- When they speak of the Divine they show forth its glory, excellence, omnipotence, omniscience, and eternity
- When they speak of the human, they show forth its humiliations, afflictions, sufferings, and death

# Jesus Predicts His Death on the Cross 12:27-36



- Jesus has not directly answered the question of the crowd but has told them that His presence among them is "light" sufficient enough for them to "see" and understand the mystery of the Son of Man and to believe in Him
- It is as if He wanted to tell them, “Walk as men who are conscious that the light is among them, use your opportunities; do not ask questions to raise objections, but ask them in order that you may know the truth”

# Jesus Predicts His Death on the Cross 12:27-36



- The man who thus used the light would by no means walk in darkness, but would have the light of life, John 8:12
- Our Lord warned them that the light would not long continue with them, and exhorted them to walk in it, before the darkness overtook them
- Those who would walk in the light must believe in it, and follow Christ's directions



# Jesus Predicts His Death on the Cross 12:27-36



- But those who have no faith, cannot behold what is set forth in Jesus, lifted up on the cross, and must be strangers to its influence as made known by the Holy Spirit
- They find a thousand objections to excuse their unbelief
- Even His own disciples did not understand till after His death, resurrection, and the coming of the Holy Spirit
- Satan, the power of darkness, is preparing for the final struggle
- The time of judgment/crisis has come

# Jesus Predicts His Death on the Cross 12:27-36



- Now is the time for the people to follow Jesus, the Light of the world in order to receive His light and become children of light
- Jesus then withdrew from them a while
- He was spending His nights outside the city
- The time for final confrontation and His death drew near, but He had to die at the Passover as the Passover Lamb
- So He taught all that He could, then left a while, accomplishing all He could, but making sure they did not kill Him till the appointed time

# Who Has Believed Our Report?

## 12:37-41



- St John the Evangelist presents the testimony of Isaiah the prophet for the glory of the Lord Jesus Christ; and the Jew's rejection of Him because *they loved the praise of men more than the praise of God* [43]
- John is summarizing the poor response of many of the Jews and Israelites to Jesus' teaching despite His miraculous "signs"
- They had not only heard about His miracles, but He had done these 'before' them
- *before them*, In their presence and before their eyes

# Who Has Believed Our Report?

## 12:37-41



- Another passage quoted from Isaiah 6:10 predicted that the people would not believe, because their eyes were blinded and their hearts hardened, Matthew 13:13-15
- “Therefore they could not believe’ was used to replace ‘They did not want to believe’. Do not be astonished...he did not say that it was impossible for them to be virtuous; but that due to their unwillingness they lost the capacity to believe.”  
**St. John Chrysostom**

# Who Has Believed Our Report? 12:37-41



- This passage is saying again what Jesus had often said about the people's unwillingness to believe in Him
- The problem was not that the evidence for His claims was inadequate, as they implied it was
- The problem was that the people did not have the right attitude toward truth and God's will
- *they could not believe, Why?*
- Because they did not believe the report of the prophets concerning Christ

# Who Has Believed Our Report?

## 12:37-41



- Therefore they did not credit the miracles which He wrought as a proof that He was the person foretold by the prophets and promised to their fathers
- Having thus resisted the report of the prophets, and the evidence of Christ's own miracles, God gave them up to the darkness and hardness of their own hearts
- The prophecy of Isaiah was neither the cause nor the motive of their unbelief
- It was a simple prediction, which imposed no necessity on them to resist the offers of mercy

# Who Has Believed Our Report? 12:37-41



- "If I be asked why they Could not believe? I immediately answer, Because They Would Not. And God, having foreseen their Bad Will, foretold it by the prophet." **St. Augustine**
- *he saw His glory and spoke of Him*, It appears evident, from this passage, that the glory which the prophet saw was the glory of God
- John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be God



# Walk in the Light 12:42-50

- *Nevertheless*, This is strongly asserted in opposition to the spiritual blindness of the nation
- There were, despite, many even in the Sanhedrin itself who believed in Him
- Some of the leaders, like Nicodemus for example, believed in Him, John 3
- They considered Him to be a teacher sent by God
- Joseph of Arimathea is another such example, and he was the one who later went to Pontius Pilate to take the Holy Body





# Walk in the Light 12:42-50

- He received the blessing of burying the body in his own newly built grave
- There were also many others who believed in their hearts but did not dare to proclaim their faith publicly
- They were as yet weak in the faith, and could not bear the reproach of the cross of Christ
- Besides, the principal rulers had determined to excommunicate every person who acknowledged Christ for the Messiah
- *they did not confess Him*, They had the power to see the truth, but they had not the will to face boldly the results of their own convictions



# Walk in the Light 12:42-50

- These verses record one of Jesus' last public discourses to the Jews, perhaps His very last before His arrest and crucifixion
- It is not clear exactly when He spoke these words, but the account draws very close to the time of His death
- Jesus in a sense summarized His whole teaching appeal to the Jews in these verses
- The Lord confirms His mysterious unity with the Father
- *Jesus cried out*, He spoke these words aloud, and showed His earnest desire for their salvation

# Walk in the Light 12:42-50



- Anyone who believes in the Son believes in the Father who sent Him
- He who sees the Son also sees the Father as well; and he who honors the Son honors the Father too
- Though it was for asserting this (His oneness with God) that they were going to crucify Him, yet He does not take back anything of what He had spoken, but strongly reasserts it



# Walk in the Light 12:42-50

- *I have come as a light into the world*, Probably referring to what John the Baptist, His forerunner had said, John 1:5
- Before the coming of Savior, this sun of righteousness, into the world, all was darkness
- At His rising the darkness is dispersed; but it only profits those whose eyes are open to receive the rays of this sun of righteousness, John 1:5, 3:19, 8:12, 9:5
- The Lord Jesus Christ came to save the world and not to judge it

# Walk in the Light 12:42-50



- The world is condemned, but not primarily because Jesus came and people did not believe
- The world is condemned because of sin and disobedience to God's commands
- But the only hope of salvation is through faith in Christ
- So Jesus came to save the world, not to condemn it: it was already condemned



# Walk in the Light 12:42-50

- Yet, if people do not believe, they will stand condemned because they have refused Salvation
- Nothing here teaches it is wrong for us to rebuke sin
- Jesus repeatedly rebuked sin while on earth
- But final judgment and statement of eternal destinies will be left till He returns, Matthew 25:36; 2 Corinthians 5:10



# Walk in the Light 12:42-50

- The words of the prophets who have prophesied concerning the Lord will condemn unbelievers
- St. Augustine expounds it in this manner: I do not judge him at this my first coming
- St. John Chrysostom says, it is not *I only* that judges him, but the works also that I do
- The purpose of Jesus first mission was to fulfill the promises and prophecies of the Old Covenant and to show men and women the way to salvation and eternal life



# Walk in the Light 12:42-50

- When He comes again, His mission will be to judge the people of the nations according to how they lived on earth
- By daily looking to Him, who came a Light into the world, we are more and more freed from the darkness of ignorance, error, sin, and misery
- We learn that the command of God our Savior is everlasting life
- But the same word will seal the condemnation of all who despise it, or neglect it





# Walk in the Light 12:42-50

- Jesus will come again at the last day
- At that time, the world will be judged according to what Jesus has taught
- Though Jesus did not judge people while here on earth in His first coming, this did not mean people could lightly reject or ignore His teaching
- They would still be judged by His words at the last day



# Walk in the Light 12:42-50

- *him—the word that I have spoken* , The very fact that He was so rejected was itself the judgment of those who rejected it
- The man will be judged by what he has heard
- The hearer may refuse the word, but he cannot refuse the responsibility of having heard it
- By rejecting grace in this life, one already judges oneself, receives according to one's works, and can even condemn oneself for all eternity by rejecting His doctrine and His word



# Walk in the Light 12:42-50

- *For*, He gives the reason for the expression in John 12:47-48 for how plainly divine is this His word!
- These two verses stress the commandment that Jesus has received from the Father and that these unfolding events were not imposed on Jesus but that He and the Father have the same will, John 5:30 and 6:38
- Every truth uttered by Him, and every work and word by which it was uttered, was ordained by the Father's will



# Walk in the Light 12:42-50

- He was Himself the Word of God
- This commandment that the Son has received from the Father affects the salvation of men because the words and deeds of Jesus the Messiah that the commandment directs are the source of eternal life for mankind, John 3:16,36, 5:40, 6:33,35,48,51, 7:37-39, 10:10, 14:6, 20:31
- *My own authority*, As man, or as separate from His Father
- His doctrine was not human, but divine, and therefore a rejection of it cannot escape notice at the future judgment



# Walk in the Light 12:42-50

- *as the Father has told Me, so I speak*, Therefore in rejecting Christ, they reject His Father, whom they own and acknowledge for their God
- And in disobeying Him, they disobey His Father, and Him whom they own as their Father also
- The Father's commands lead to eternal life
- We must accept and follow them if we seek eternal life
- We need to believe and obey His teaching if we want the eternal life that only God can give us

# Discussion



- Describe the significance of what Mary did.
- What did Judas say about this and what was his motive? What does this reveal about Judas' character, and how does it help us understand the betrayal?
- Define "Hosanna," and explain what the people meant by "King of Israel."
- Why would Greeks celebrate the feast and go to worship?



# Discussion

- Describe what a person looks like or does who loves his own life.
- Describe what a person looks like or does who “hates his life”.
- What do you think Jesus means when He says, *If anyone serves Me, let him follow Me, and where I am, My servant will also be,*? What does it mean to you?
- What is the significance of Jesus’ statement that He must be lifted up?



# Discussion

- What Scripture did John quote that was fulfilled by the people's attitude toward Jesus? What reason is given why they should have believed in Him?
- What can we learn about the danger of seeking praises from men?
- What will be the standard of judgment on the last day? What should we learn?