



John 12
By Chuck Smith

Let's turn to John chapter twelve. John tells us here,

Six days before the passover, Jesus came to Bethany, where Lazarus which had been dead, who was raised from the dead (12:1).

"Six days before the Passover." The next day was the triumphant entry of Jesus which would be then Sunday, five days before the Passover. Which would make Monday four days before the Passover, Tuesday three days before the Passover, Wednesday would be two days before the Passover. And of course, the Passover would be Thursday. The reason why they have called Friday the day of crucifixion and they call it Good Friday is that we know it was followed by the sabbath day. And thus, the ladies did not come to the tomb until early in the morning of the first day of the week.

But John tells us that that particular sabbath was a high sabbath. That is, it wasn't the regular weekly sabbath but it was the sabbath of the feast of unleavened bread. For the day after the Passover began the feast of unleavened bread. And the first day of the feast of unleavened bread was a sabbath day. And it was to be observed as a sabbath day so in reality, you would have had a double sabbath. Jesus was crucified on Passover. He had had the Passover meal with His disciples the evening before. But with the Jews, the day began at sundown. So He had the Passover feast with His disciples. The next day would have been Passover day and of course, it was significant, symbolic, and necessary that He be crucified on Passover, fulfilling then this Old Testament feast day or holiday.

We get it also in Mark's gospel, beginning in chapter eleven where Mark tells us of the triumphant entry of Jesus into Jerusalem there in chapter eleven. And then we read in verse twelve of chapter eleven, that is the triumphant entry on Sunday, and "on the morrow," which would be Monday, they returned from Bethany to Jerusalem and Jesus saw this fig tree and it had no fruit so He cursed it. And then He went into the temple and cleansed the temple. And when the even was come, He went out of the city [verse twenty] and in the morning, as they passed by they saw the fig tree dried up from the roots. This would be on Tuesday. On this day Jesus talked to them about faith. He then had a confrontation with the scribes and the Pharisees and also with the religious rulers. So the Olivet discourse taking place, and then in chapter fourteen after two days was the feast of the Passover. So the two days would bring you again to Thursday.

So not dogmatic but it's sure a lot easier to see three days and three nights in the grave if you have Thursday as the day of crucifixion, rather than Friday. If you have Friday, you have to really struggle to get Him in the grave for three days and three nights before He raised from the dead. But if you have a Thursday crucifixion with the double sabbath, then it fits in quite easily.

Both John and Mark would seem to indicate that the Passover was on Thursday of that week. So Jesus, six days before the Passover, came to Bethany where Lazarus lived and his two sisters.

And they made Him a supper; and [guess what] Martha served (12:2):

And guess what, Martha served. You're just true to character. We remember the earlier incident when Jesus had visited in the house with Mary and Martha. How that Mary was sitting at the feet of Jesus worshipping, and Martha was busy fixing things, getting things, serving and she said, Lord, send Mary out here to help me. Left me to do all the work while she just sits there. And you remember how Jesus sort of chided Martha. Martha, Martha, you're cumbered about with many things. But Mary has chosen the better part.

So it seems like a person is sort of true to his nature. There are those who just love to serve. And they just come by it naturally and then there are others who are more contemplative. They love to just sit and worship. So we read here that, "Martha served."

but Lazarus was one of them that sat at the table with him. Then took Mary [and true to form] a pound of ointment of spikenard, which was very costly, she anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment (12:3).

Both Matthew and Mark tell us of this incident. We are told that it was in the house of a man by the name of Simon. And we are told how that there was an objection from the disciples about the cost of this perfume.

This incident is not to be confused, however, with Luke's account where there was a Pharisee named

Simon who invited Jesus to supper and the woman who was a sinner came and stood at His feet weeping and wiping then His feet with her hair from her tears, and anointing His feet with perfume and kissing His feet profusely. Simon the Pharisee said, If this man were really a prophet, He wouldn't have allowed that woman to touch Him because she's a sinner. And Jesus' confrontation with Simon the Pharisee over the woman declaring that because she was forgiven much, she loved much and He's offering the forgiveness of her sins (Luke 7:36-47).

That was a different incident. This is again just six days now before His crucifixion. Mary who is perceptive. Mary who is sensitive has picked up on the heaviness that the Lord is going through at this time as the time of the cross has come. And she is sensitive to His spirit. And so she is desiring to do something that is special, a special demonstration of her love for Him. So she took this ointment or perfume of spikenard which was very costly and anointed the feet of Jesus and wiped His feet with her hair and the house was filled with the odor of the ointment.

Then said one of his disciples (12:4)

and John identifies which of the disciples who objected. It was,

Judas Iscariot, Simon's son, the one that would betray him, and he said, "Why was not this perfume sold for three hundred pence, and given to the poor (12:4,5)?"

The other gospels record him as saying, Why this waste? A pence was an average pay for a day's labor. So three hundred pence would be the salary that you would earn working three hundred days. If you worked a six-day week, it's the salary that you would get almost for a year's work. And thus, as John said, it was very costly. And so Judas spoke up in objection to this. But John, not going to gloss things for Judas, he said,

This he said, not because he cared for the poor; but because he was a thief, and he had the bag, and bare what was put therein (12:6).

Judas was the treasurer of the group. He kept the bag of money but John said he was a thief and he was taking from the bag for his own personal use. He was filching out of the bag. He bared what was put there. So he was taking from the bag.

And so Jesus said, "Let her alone: against the day of my burying has she done this (12:7).

This is an anointing for my burial.

For the poor always you have with you; but me you will not have always. Many of the Jews who knew He was there came not only for Jesus' sake, but they wanted to see Lazarus, whom Jesus had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus (12:8-11).

In the last chapter, we find the high priest Caiaphas in their counseling of what they should do about Jesus and in their conspiring to put Him to death, the high priest Caiaphas said, Don't you realize that it is necessary that one man should die for the nation (John 11:51).

Now it has gone from one to two. It's an amazing thing how sin can compound. It starts out with one, but now it's necessary as they see to put two to death. Let's put Lazarus to death also because of the number of people that are being attracted to him because of the fact that he had been dead for four days. So sin has that way of compounding. David sinned with Bathsheba, compounded into the murder of her husband.

On the next day many people that were come to the feast (12:12),

That is, the feast of the Passover. They were beginning to gather now for the feast of the Passover coming early, spending the days in purification, going through the rite of purification so they'd be able to enter into the temple and join with the worship in the temple precincts. So "many people that were come of the feast,"

when they heard that Jesus was coming to Jerusalem, They took the branches of the palm trees, and they went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that comes in the name of the Lord. And Jesus, when He had found a young donkey, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on a donkey's colt. These things the disciples did not understand at the first: but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things unto him (12:12-16).

So His day of presentation to the nation as their Messiah. According to the prophecy of Zechariah, He was riding on a donkey. The people began to cry a Messianic psalm, Psalm 118. Hosanna, Hosanna. They were crying it in Hebrew, the translation is, Save now. And as you read in Psalms, it is translated

there, "Save now! Blessed is the King who comes in the name of the Lord." So this psalm that they were crying out is a prophetic psalm of the Messiah. The prophetic part begins with, "This is the day that the Lord has made; we will rejoice and be glad in it" (Psalm 118:24). This is the day that God has established for the presentation of the Messiah, the promised Messiah, to the nation. And then that psalm goes on to talk about "the stone which the builders rejected is become the chief stone of the corner. This is the work of the Lord; It is marvellous in our eyes." And then it goes on to "bind the sacrifice unto the altar" (Psalm 118:22-24, 27). So it is a psalm that is speaking of Jesus being presented to the nation as the Messiah, tied together with Zechariah, coming in on a donkey.

And tied together, of course, with the prophecy of Daniel chapter nine where the angel said to Daniel, "From the time that the commandment goes forth to restore and rebuild Jerusalem, to the coming of the Messiah the Prince will be seven sevens and sixty-two sevens" or four hundred and eighty-three years (Daniel 9:25). And so it is all tied together. The prophecies of the Old Testament on this day, this day of the triumphant entry of Jesus as the people are waving palm branches and crying out, Hosanna, or Save now, Blessed is the King of Israel that cometh in the name of the Lord.

You remember that the Pharisees said to Jesus, "Rebuke your disciples, this is blasphemy. And Jesus said, I tell you that, if they at this moment would hold their peace, the very stones would cry out" (Luke 19:39,40). Luke tells us how that Jesus looking over the city wept and He said, If you'd only known the things that belong to thy peace, at least in this thy day but they are hid from your eyes and He spoke then of the desolation that was going to come.

So this is John's account of the triumphant entry. It is an abbreviated account in comparison to the other gospels but John had, of course, in hand the other gospels and so he knew that it was covered sufficiently there so did not see the need, I'm sure, to cover it as thoroughly as the others had.

But John does give us this little insight. They didn't realize what they were doing when they were doing it. It was just sort of a spontaneous thing. In verse sixteen, "these things the disciples did not understand at the first." But later on, when Jesus was raised from the dead, they remembered then the scriptures. He's coming on a donkey. And Psalm 118, they remembered in the scriptures, "the things that were written are the very things that we did."

The people therefore that were with Him when he called Lazarus out of the grave, and raised him from the dead, they were bearing record (12:17).

They were going out around and saying, We were there, we saw him come out of the grave. They were witnessing of what they saw Jesus do.

For this cause the people also that met Him, for that they heard that He had done this miracle. And the Pharisees therefore said among themselves, Do you perceive how we prevail nothing? behold, the world is gone after Him" (12:18,19).

Here is a movement now towards Jesus by the people. But the builders, the religious leaders, are conspiring to set Him at nought. And they will soon have Him hanging on the cross but God will raise Him from the dead. And "the stone which was set at nought by the builders will become the chief or the head cornerstone" (Luke 20:17). The rock upon which the church will be built.

Now there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and they desired him, saying, Sir, we would like to see Jesus. Philip came and told Andrew: and again Andrew and Philip came and told Jesus (12:20-22).

There are Greeks here. They want to see You.

But Jesus answered them, saying, The hour is come, that the Son of man should be glorified (12:23).

From the beginning, Jesus talked about this hour. The beginning of His ministry when in Cana of Galilee, there in the second chapter of John, the first recorded miracle of Jesus, the turning of water into wine. When Mary came to Jesus informing Him that they had run out of wine, the gentle suggestion that maybe He should do something about it, He said, What is that to Me? My hour is not yet come. The hour of His being presented to the nation as their Messiah, the hour of His being glorified by the crucifixion and the resurrection.

In chapter seven, when they wanted to arrest Jesus, they could not lay their hands on Him because His hour had not yet come. In chapter eight, as He was teaching in the treasury portion of the temple, again no one could take Him because His hour had not yet come. But now Jesus knows that the hour has

come, that the Son of man should be glorified. Glorified through His crucifixion and resurrection.

Verily, verily, I say unto you, Except a kernel of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit (12:24).

So He gives to them a classic kind of an illustration. Here's a little grain of wheat. Set it on the shelf, it will just abide there alone. The potential is there of bearing much fruit. But it has to die in order to multiply. And so Jesus is referring to Himself that through His death, there will be much fruit, the multiplication. The wheat abides alone unless it dies and if it dies, then it brings forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (12:25).

When Peter first acknowledged that Jesus was the Messiah, the Son of God, Jesus then said to His disciples, "If any man will come after Me, let him deny himself, take up his cross, and follow Me. For he who seeks to save his life will lose it: but he who will lose his life for My sake the same shall find it" (Matthew 16:24,25). So Jesus is saying very similar things here. He who loves his life, he who lives for this life, you're going to lose it. But if you will live your life for Jesus Christ, you'll discover what really living is.

If any man serve me [Jesus said], let him follow me; and where I am, there shall also my servant be: if any man will serve me, him will my Father honour (12:26).

Beautiful words of Jesus of encouragement to those who will be giving their life for Him. Those who love not their own life but were willing to give their lives for Him, Jesus said, "My Father will honor them." Special place of honor for those who have given their lives for the cause of Jesus Christ.

Now [Jesus said] my soul is troubled; what shall I say? Father, save me from this hour (12:27):

Jesus was reluctant to go to the cross. In Hebrews we are told, "Who for the joy that was set before Him endured the cross, despising the shame" (Hebrews 12:2). He went only in obedience to the will of the Father. When in the garden as He was in agony in prayer, sweating as it were great drops of blood falling to the ground, He was praying, "Father, if it is possible, let this cup pass from Me: nevertheless not what I will, but thy will, be done" (Luke 22:42). It was total submission to the will of the Father. And Jesus is now troubled because the shadow of the cross is now falling across the path that He will be walking in just a couple of days. And He's troubled, He's concerned about this. "Now is my soul troubled; and what shall I say? Father, save Me from this hour."

There are many things that cross our paths that cause our souls to be troubled. There are things that happen to us or to those we love that we do not understand. And as we try to reconcile these things with the love of God and believing that God is love, we find great difficulty because at the present moment, as I look at this situation I cannot see the purpose that God is working out and I'm troubled. I wonder if God loves me, then why am I suffering like this? Why have these things happened? Why am I being afflicted if God loves me and I cannot see the purposes of God and my soul is troubled. What should one do when their soul is troubled? Do exactly what Jesus did, He prayed about it. He said, "Father, save Me from this hour."

But He did more than just pray, He then began to reason.

but for this cause came I unto this hour (12:27).

This is the purpose. God is working an eternal purpose through my suffering. It's for this cause I came into the world. I'm here to do the will of the Father, to drink the cup. And so He began to see the situation from the eternal perspective. And when our soul is troubled over our immediate problem, it is so good if we can put the problem in the light of eternity. And if we can see it from the eternal perspective, then as Paul the apostle we can say, We know that the present suffering is not worthy to be compared with the glory that shall be revealed. And this "light affliction, which is but for a moment, is working an exceeding eternal weight of glory" (2 Corinthians 4:17). God is working out eternal purposes and His eternal plan though it may mean temporary suffering or pain or hardship, difficulty. But I see it in light of the eternal. And then there was finally that submission as Jesus said,

Father, glorify thy name (12:28).

The submission. From the prayer, "Save Me from this hour," to the submission, "Lord, glorify Thy name." You receive glory, Father. Though it may bring pain and suffering to Me, glorify Thy name. That's the submission to the will of God.

I think that this is so important that we come to the place where we submit the issues to the Lord. Lord, You work. Glorify Your name. And then I have peace. Lord, whatever You want. I'm Yours. And

if this suffering is serving an eternal purpose; fine, Lord. I'll accept it. If this trial is going to bring out eternal benefits, then fine, Lord.

Paul the apostle in writing the second letter to the Corinthians said, "May the God of all comfort; comfort you with the comfort wherewith we were comforted when we were going through affliction." And then he went on to say, "If I'm afflicted, it's for your benefit, that as I experience God's comfort in my affliction, so I'm able then to comfort you (2 Corinthians 1:3-6). It's very difficult for us to truly comfort or sympathize with someone unless we have gone through that experience ourselves. You don't really understand the pain and the hurt unless you've been there. And when you've been there and have experienced that blessed work of the Holy Spirit in comforting your heart, strengthening you to go through, then you can comfort someone else because you've been through it.

I know that whenever I read of someone being killed in a plane crash, I understand what the family is going through because of losing my dad and my brother in a plane crash. And I know the emptiness that they feel. I know the ache that is in their throat. I know the taste of those bitter tears. And thus, I'm able to comfort people in the time of the loss of loved ones, having lost loved ones.

So the commitment to the will of God. And Jesus committed Himself, "Father, glorify Thy name." It was at this point that the Father responded.

Then there came a voice from heaven, and it said, I have both glorified it, and will glorify it again (12:28).

God's response to that total commitment to His will.

The people that were standing by, and heard the voice of God, said that it thundered: others said, An angel spoke to him. Jesus answered and said, This voice did not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out (12:29-31).

The time of the judgment of this world. The judgment of God for man's sin. The time has come for that. Jesus is going to take upon Himself the sin of the world. "All we like sheep have gone astray; we've turned every one of us to our own way; but God laid on Him the iniquities of us all" (Isaiah 53:6). He is going to bear our sin and is going to die for our sin, going to suffer for our sin. Is going to experience that being forsaken of God for our sin. He's going to go to the cross bearing our sin, taking the judgment of God against sin for us. "Now is the judgment of this world." God is going to judge the sin of the world as it is laid on Jesus and He bears that judgment for us.

And "the prince of this world," that is, Satan, "is going to be cast out." His power over mankind will be broken so that I now do not have to live after the bondage and corruption of my flesh. I can now live after the Spirit. Jesus spoiled the principalities and powers of darkness through His cross, His triumphing over them through the cross. So Jesus announces, the judgment of this world of sin is going to come and the prince of this world, his powers against you as a child of God are going to be eliminated.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die (12:32,33).

Being lifted up is a reference to being lifted up on the cross. "I, if I be lifted up," and He's talking about how He's going to be lifted up from the earth on the cross, "will draw all men unto Me." "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Corinthians 1:18).

Now there are some who take that "lifted up" as sort of exalting Jesus. If we exalt Jesus, if we're talking about Him and lifting Him up in our conversations, exalting Him, that that is what will draw men unto Him. Perhaps so but that's not what Jesus is meaning here. There is that chorus, Let's lift Him higher, let's lift Him higher, that all the world may see. I cringe when they sing that because He's signifying He's going to be lifted up on a cross and it's as though we're going to join in and lift Him higher. But in reality, He's just talking about how it is God's love was manifested in the death of Jesus Christ. It's the love of God that draws us, that attracts us. And it is in the cross that that love was manifested.

"Herein is love, not that we loved God but that God loved us and sent His Son to be the propitiation for our sins" (1 John 4:10). "God has manifested His love toward us, in that, while we were yet sinners, Christ died for the ungodly" (Romans 5:8). That's where the love of God was manifested, in the death of Jesus Christ. "For God so loved the world that He gave His only begotten Son" (John 3:16). The manifestation of God's love is there at the cross where God gave His Son to take your sins and to die in your place and that is the attractive power of the Gospel, the love of God for us. Willing to sacrifice or

give His own Son in order to save us from our sins.

The people answered him (12:34),

He's talking now of His death. He says, a grain of wheat, unless it falls in the ground and dies and so forth, and I'm going to be lifted up, and they understood He's talking about the cross. So they said,

We have heard out of the law that the Messiah abides for ever: how come You're saying, That the Son of man must be lifted up? who is this Son of man (12:34)?

So the confusion that they have because of the scriptures of the Old Testament that tell of the reign of the Messiah. How that "of the increase of His government and peace there shall be no end" (Isaiah 9:7). The eternal kingdom. In Psalm 72 verse seventeen, "His Name shall endure forever: His Name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

The scriptures that speak of the eternal kingdom, the reign of the Messiah. How is it that you say He is going to be put to death? "Who is this Messiah, this Son of man?"

Then Jesus said unto them, Yet a little while is the light with you (12:35).

I'm going to be here for just a little while longer.

Walk while you have the light, lest the darkness come upon you: for he that walketh in darkness doesn't know where he is going. While you have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and hid himself from them (12:35,36).

So He really didn't answer fully their question, "Who is this Son of man?" who You're talking about that's going to be put to death. There were many passages of scripture in the Old Testament that spoke of Him being despised and rejected by men. His being put to death. That the Messiah would suffer. And thus, they were confused. The confusion came because He came first to suffer and die for our sins but He is coming again to establish the kingdom of God and then He will reign and rule forever and ever. The conflict of thoughts and ideas of the Messiah are resolved in the two comings of the Messiah. So I'm here. While I'm here, I'm the light. Walk in the light. If you walk in darkness, you'll stumble. Believe in the light. You might be the children of the light.

And then John tells us,

But though he had done so many miracles before them, yet they believed not on him (12:37):

That is, the religious leaders. They have rejected Him. They are conspiring to put Him to death.

That the saying of Isaiah the prophet might be fulfilled, which he spoke, Lord, who hath believed our report? and to whom is the arm of the Lord revealed (12:38)?

This is the beginning of Isaiah 53 in which Isaiah speaks of the suffering of the Messiah and of the death. "Wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All of us like sheep have gone astray; turned every one of us to his own ways; God laid on him the iniquities of us all" (Isaiah 53:5,6). So that chapter begins with, "Who hath believed our report? To whom is the arm of the Lord revealed" (Isaiah 53:1)? Who believes it?

Therefore they could not believe (12:39),

This morning we dealt with this issue of a person coming to a place where they have said no to the gospel of God's grace so many times, they've hardened their hearts so many times that God finally just confirms that. As with the Pharaoh, he hardened his heart against the Lord. He hardened his heart against the Lord. And finally, God hardened the heart of the Pharaoh or as I pointed out in the Hebrew, God made stiff the heart of the Pharaoh. He just sort of confirmed it, He said it. After the Pharaoh had hardened his heart so many times, God then just sealed it, the hardened heart.

There are people that are that way where they have refused the gospel so many times, the invitation to the gospel is no longer given. They could not believe. Paul tells us in Romans 1, "The wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness." How do they do that? "When they knew God, they glorified Him not as God; but became vain in their imaginations, and their foolish hearts were darkened. And professing themselves to be wise, they actually became fools, as they worshipped and served the creature more than the Creator, who is blessed forever more. And because they didn't want to retain God in their mind, God gave them over to reprobate minds. God gave them up to their own vile affections" (Romans 1:18-22,25,26). God just turned them over to that.

And Paul goes on to describe our society today as the result of God just turning them over to their vile lusts and the things that they wanted to do. Having rejected and not wanting God, then given over

to all of these things. “Therefore they could not.” It wasn’t they would not believe any longer, they could not believe.

because Isaiah said, He has blinded their eyes, He has hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (12:39,40).

They’ve gone too far. The religious leaders of Israel have taken the nation too far down. They cannot believe. And thus God has confirmed it, He has hardened their hearts, He has blinded their eyes and there is no healing. There is no remedy.

These things Isaiah said, when he saw His glory, and spoke of him (12:41).

However, John does tell us,

Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God (12:42,43).

John, I think, is being very generous with these people. There is, of course, we know Nicodemus who came to Jesus. There was Joseph of Arimathea who were a part of this council who believed in Jesus. Of course, they had the courage when He was crucified to step forward and to take His body and bury it. All of the disciples had forsaken and fled. But these two men stepped forward in the death, to take the body for a decent burial. And so many of them, he tells us, believed among the chief rulers; but because of the Pharisees they were silent about it because this is a sad, sad thing, “They loved the praise of men more than the praise of God.” That’s a tragic verse.

Jesus cried and said, He that believeth on me (12:44),

And now He’s going to talk again about this interrelationship between He and the Father. “He that believeth on Me,”

believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me (12:44,45).

I have come to represent God to you. If you believe on Me, then you believe in God. The One who sent Me. If you have seen Me, you have seen God. He said that to Philip in the fourteenth chapter. “Have I been so long a time with you, yet haven’t you seen Me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Show us the Father? (John 14:9)? And so He said,

I am come a light into the world, that whosoever believeth on me should not abide in darkness (12:46).

When Jesus called Paul to go to the Gentiles, He said, to turn them from darkness to light. From the power of Satan unto God. He that believeth on Me, should not abide in darkness.

John later writes that, “If we say that we are in the light, and yet we’re walking in darkness, we lie, and we do not the truth: But if we will walk in the light, as He is in the light, then we have fellowship with each other and the blood of Jesus Christ is cleansing us from all of our sin” (1 John 1:6,7).

And if any man hear my words, and believe not, I judge him not (12:47):

This He said to Nicodemus back in the beginning, “I didn’t come into the world to condemn the world, but the world through Me might be saved” (John 3:17). This was illustrated when the woman was brought, taken in the act of adultery. And they said, Our law says, Stone her. What do you say? What did He say? He said to the woman after they had all left, Where are your accusers? She said, I guess I have none. Neither do I condemn thee. Go thy way and sin no more.

Jesus is saying, I didn’t come to judge the world. I came to save the world. So many times we picture Jesus as judging us. And we’re almost fearful because we think of Him in terms of judgment. No, He’s there to save. He said, “I’m come to seek and to save that which was lost” (Luke 19:10). “I’ve come to be a light, whosoever believes in Me should not abide in darkness. If you hear My words, and believe not, I don’t judge you.”

for I came not to judge the world, but to save the world. He that rejects me, and doesn’t receive my words, has one that judges him: the word that I have spoken, the same shall judge him in that last day (12:47,48).

Jesus said what is going to judge you is the word. And in that last day, that is the basis of the judgment, the words that He has said.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak (12:49).

I haven't come bringing you My words, I've come to bring you the words of the Father. He's the One who has told Me what I am to say, and what I am to speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (12:50).

I'm here as God's representative. I'm here to teach you the truth about God. I'm here to show you God's love and God's mercy and God's grace. I'm here to show you God's forgiveness. I'm not here to judge you, I'm here to save you. I'm saying the things that the Father gave Me to say. I'm not speaking of My own self. These are God's words to you and they are life everlasting. So the words of Jesus at this time of crisis.

We now move into the night in which He is betrayed. Into the final scene before the cross as John gives us more insight into this night than any of the other gospels. We will be much enlightened as we move into chapters thirteen through seventeen, as John gives us a very thorough, keen, vivid picture of this final night of Jesus with His disciples before His crucifixion.

Father, we give thanks to You for Your love for us that was manifested through Jesus Christ. And we thank You for the light of the gospel of Jesus Christ that we can walk in the light, even as You are in the light and enjoy this fellowship and this life everlasting. Lord, we pray that You will help us when faced with difficult situations that trouble our soul. May we bring all of our cares and cast our cares upon You and commit to You, Lord, the keeping of ourselves. Fully persuaded that what we commit, You are able, Lord, to keep. And so now, Lord, we put our trust in You. We commit our ways unto You. Guide us in Your paths. In Jesus' name we pray, Amen.