

The Gospel of John

Chapter 12:42-50

August 24, 1997

- **The Gospel of John Outline:**

- Chapter 1 Our Lord is the Word, the Light and the Life
- Chapter 2 The Lord of the Wedding Feast; Zeal for the purity of the temple
- Chapter 3 Spiritual Birth, Belief and Salvation vs. Unbelief and Condemnation
- Chapter 4 The Ministry in Samaria, The Harvest, The Faith of the Nobleman
- Chapter 5 Paralytic man healed on the Sabbath, Unity of The Father and Son
- Chapter 6 The Bread of Life
- Chapter 7 The public debates about Jesus during the Feast of Tabernacles
- Chapter 8 Public debates: Woman caught in adultery; The Son makes you free; Abraham's true children
- Chapter 9 Jesus heals a man born blind.
- Chapter 10 Jesus is the Door and the True Shepherd
- Chapter 11 Our Lord is the Resurrection and the Life
- Chapter 12 Jesus Anointed and Worshipped as King, God softens some and hardens some, Public ministry ends

- **Review and Introduction**

Previously, we considered the group of Greeks who came and asked permission to speak with Jesus. Most likely, they were part of a crowd which included the disciples who heard Jesus testify that His hour was near; the hour He had come for. During this last public ministry exhortation, the Father has declared from heaven that His name is and will be glorified. John has also explained why many of those who heard this exhortation did not believe; they could not because God had blinded their eyes and hardened their hearts.

- **Exposition of John 12:41-50**

41 These things Isaiah said when he saw His glory and spoke of Him.

- It is amazing to see the implications of this verse. If you consider that John was quoting and applying the previous verses from Isaiah and then read the context of chapter 6, we see that Isaiah had seen a glimpse of the glory of God. Here John declares that Isaiah saw the glory of Jesus in that vision. Let there be no question about John's purpose to declare the deity of Christ in this verse and in this book.

42 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;⁴³ for they loved the praise of men more than the praise of God.

- We have seen that there were a group that did not believe because God hardened and blinded them. "Nevertheless" meaning even in the midst of this judgement many were granted faith and the gift of repentance such that they were here called believers. Yet their sanctification had not yet been completed.
- Notice here that there are two matters of which John records a rebuke on those leaders who believed. The first is that they feared and the second is that they loved. These leaders feared the reproach of the other leaders such that they would not declare their belief in Christ. It is a very strange thing indeed, when men will fear the wrath of God less than the wrath of man. It is easy to look around and see the stature of various men, to see their allegiances and their power. On the physical level it is easy to become afraid of the power of men. However, let us remember that the power they have, was given them by the one who holds all power. We should fear Him who can place our eternal souls and bodies in the outer darkness where we cannot die, though we would want to. 1 Thess 2
- There are numerous effects of loving the praises of men as this love produces many unwanted results. This is not to say that it is wrong to desire to be of good reputation or to be respectable. The problem with this is that it seeks to replace the praise of God with something that is unworthy of replacing God's praise. Although our Lord has warned against finding yourself in the situation where all men speak well of you, we are also told elsewhere that godly men should be of good reputation, certainly within the church but also with those who are outside the church. Here we must distinguish between the message and the messenger. The world will truly hate our message but that is because the world hates Jesus. We must be careful not to hinder that message by our being rude, obstinate, disrespectful or dishonest.

1. Loving the praise of men exchanges that which is eternal for that which is temporal. God's approval stores eternal treasures while praises of men are temporal and of no value. Matthew 6
2. Loving the praise of men hinders the bold declaration of the gospel message which is the power of God unto salvation. 1 Thess 2:1-12
3. Loving the praise of men denies the Creator/creation distinction. Matthew 10:27-33

44 Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me."⁴⁵ "And he who sees Me sees

Him who sent Me.

- There is no contest between Christ and the Father or the Spirit. There is nothing more that the Father needs to show us of Himself for us to believe. God does not need to perform great miracles because the ministry of His Son and those who testified of Him have already been established as genuine. If you see the Son, you have seen the Father because the Father was pleased to have His fullness dwell in the Son. There nothing more that the Father needs to reveal of Himself that has not already been revealed through the Son.

46 *"I have come as a light into the world, that whoever believes in Me should not abide in darkness.*

- Notice here that this kind of belief must manifest itself in action or certain behavior. If someone truly believes in Christ we should expect to see are rejection of darkness. This kind of belief cannot sit idle and still be genuine.
- Abiding in darkness is to tolerate or continue in darkness. This does not refer to the fact that we live in a dark world but rather addresses those who are living as part of the darkness where their light does not shine and overcome the darkness; their belief is quenched by the darkness and thus proving the false nature of the belief.

47 *"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."⁴⁸ "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.*

- Again, Jesus declares that His purpose in coming to earth under this advent was not to bring judgement but rather to accomplish the Father's plan of redemption for the Elect. But in a very real sense, Jesus did bring judgement because there will be a sharp distinction between those who believe in Him and received eternal reward and those who reject Him and receive eternal judgement. We see this in the next verse because Jesus declares that the words that the Father purposed to be spoken through Jesus were sufficient to judge them. The words that Christ spoke (which we declare in the Gospel) are those that will testify against unbelief.

49 *"For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak."⁵⁰ "And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak." NKJV*

- Every word that the Father wanted spoken was so by His faithful Son Jesus. We cannot look at any situation and wish that Jesus had said something different because all that the Father wanted said was said with exact precision. Jesus was a faithful son to the Father and never loved the praise of men nor feared what their hands could do.