

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Jesus Manifestation to the Nation of Israel (1:19–12:50)

I. The Conclusion of Jesus' Public Ministry & Collective Disbelief in Jesus as the Son of God (John 12:1–12:50)

- **Chapter Review:** John 6:1 - John 10:42
- **"SPIRITUAL TRUTH"** comes through a process
[Receive the truth (*Jesus is the Truth*) → Believe Jesus (*signs*) → Be Saved]
- **John 10:28.** *This is one of the clearest statements in the Bible that one who believes in Jesus for salvation will never be lost.* Believers sin and stumble, but **Jesus as the perfect Shepherd loses none of His flock** (cf. Luke 22:31–32).
- **Eternal life is a gift** (John 3:16, 36; 5:24; 10:10; Rom. 6:23). If one has it, he has it eternally. **They shall never perish** is a strong affirmation in the Greek ("they will indeed not ever perish"; cf. John 3:16, "never perish").
- Several times John noted that Jesus' **time** had **not yet come** (John 2:4; 7:6, 8, 30; 8:20). His desire was to always please the Father...It was not time for His public manifestation (the Cross).
- **"I Am the Bread of Life"** (**John 6:30-40**) The 1st of the seven (7) "I Am Statements" found in the Gospel of John. However, it should be noted in John 4 during Jesus discourse with the woman at the well He also provides an expression of "self-revelation."
- **John 6:44** key verse *"No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."* Function of the Holy Spirit.
- **John 7:20** Jesus had told His half-brothers the world hated Him (John 7:7), because "everyone who does evil hates the light" (John 3:20).
- **John 7:30.** Jesus' rebuke of the Jerusalemites stirred them to attempt **to seize** (*piazō*, "arrest"; cf. vv. 32, 44; 8:20; 10:39) **Him. But the Father had ordered a time and place for His manifestation (His death), and until then all things would**

work in concert toward that goal. They could not lay a hand on Him because the Father's hand was over Him.

- **John 7:52.** Nicodemus was a respected teacher in the nation (3:10), he was insulted by the other members of the Sanhedrin. Their prejudice and hatred against Jesus exceeded reason. The Sanhedrin accused Nicodemus of being as ignorant as the Galileans. **A prophet does not come out of Galilee**, they argued. So, the messianic Prophet cannot be a Galilean (cf. 7:41).
- **"I Am the Light of The World"** (**John 8:12**) The 2nd of the seven (7) "I Am Statements" found in the Gospel of John.
- **John 9:36–37.** The beggar responded that he was willing to **believe**. Jesus then disclosed Himself and gave the beggar the necessary knowledge for faith. *Faith involves an act of the will, based on information.*
- **John 10:17–18.** Again, Jesus predicted His death, **saying four times that He would voluntarily lay down His life** (vv. 11, 14, 17–18). The **Father** has a special love for Jesus because of His sacrificial obedience to the will of God. *Jesus predicted His resurrection twice* (He would **take ... up** His life **again** [vv. 17–18]) and His sovereignty (**authority**) over His own destiny. *His death was wholly voluntary: No one takes it from Me.* Jesus was not a helpless pawn.
- **John 10:19–21.** *For the third time Jesus' teaching divided the people* (cf. 7:43; 9:16). **Many** in this hostile crowd judged Him to be **demon-possessed and raving mad** (cf. 7:20; 8:48, 52). **But others** figured that He was not demon-possessed, for how could **a demon open the eyes of the blind?** (cf. 9:16)
- **John 10:37–38.** Though the Jews were reluctant to **believe** Jesus' words, God was giving them **miracles** (lit., "works"; cf. vv. 25, 32), which he was doing through Jesus. **These signs were given for their learning** so that by pondering their significance **they might recognize Jesus' oneness with the Father (the Father is in Me, and I in the Father)**. *Nicodemus had recognized this* for he said, "No one could perform [those] miraculous signs ... if God were not with Him" (3:2).

CURRENT FOCUS: "MARY ANOINTS CHRIST" (12:1–12:50)

Parallel Passages: Matt. 26:6–12; Mark 14:3–9

12 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. ² There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. ³ Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

⁴ But one of His disciples, Judas Iscariot, Simon's *son*, who would betray Him, said, ⁵ "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" ⁶ This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

⁷ But Jesus said, "Let her alone; she has kept this for the day of My burial. ⁸ For the poor you have with you always, but Me you do not have always." ⁹ Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. ¹⁰ But the chief priests plotted to put Lazarus to death also, ¹¹ because on account of him many of the Jews went away and believed in Jesus.

The Triumphal Entry

Matt. 21:1–9; Mark 11:1–10; Luke 19:29–38

¹² The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ took branches of palm trees and went out to meet Him, and cried out: “Hosanna! *‘Blessed is He who comes in the name of the LORD!’* The King of Israel!” ¹⁴ Then Jesus, when He had found a young donkey, sat on it; as it is written: ¹⁵ *“Fear not, daughter of Zion; Behold, your King is coming, sitting on a donkey’s colt.”*

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him. ¹⁷ Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. ¹⁸ For this reason the people also met Him, because they heard that He had done this sign. ¹⁹ The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!” ²⁰ Now there were certain Greeks among those who came up to worship at the feast. ²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” ²² Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

The Messiah Teaches

²³ But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. ²⁴ 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.

²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. ²⁶ 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. ²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. ²⁸ Father, glorify Your name.” Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.” ³⁰ Jesus answered and said, “This voice did not come because of Me, but for your sake. ³¹ Now is the judgment of this world; now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself.” ³³ This He said, signifying by what death He would die. ³⁴ The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

³⁵ Then 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 is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah 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?” ³⁹ Therefore they could not believe, because Isaiah said again: ⁴⁰ *“He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.”* ⁴¹ These things Isaiah said when he saw His glory and spoke of Him.

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.

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

Commentary: MARY ANOINTS JESUS (CHAP. 11:1-41)

1. THE ANOINTING (12:1–8)

John in chapter 12 concluded his record of Jesus' public ministry with

- (a) the account of Mary's anointing of Jesus (which set the stage for His coming sacrifice),
- (b) His Triumphal Entry, and
- (c) the prediction of His death.

John 12:1–2. The time schedule now was more definite and critical: It was **six days before the Passover**. Jesus went back from Ephraim (11:54) to **Bethany, where Lazarus lived**, and attended **a dinner** in His **honor**. Mark wrote that the place was Simon the Leper's home (Mark 14:1–11). The dinner must have been a joyous occasion with Mary, **Martha**, and **Lazarus** there. The relationship of this family to Simon is not known, but it must have been close since Martha **served**.

John 12:3. The **pure nard** was a fragrant oil prepared from the roots and stems of an aromatic herb from northern India. It was **an expensive perfume**, imported in sealed alabaster boxes or flasks which were opened only on special occasions. Mary's lavish gift (**a pint**) expressed her love and thanks to Jesus for Himself and for His restoring Lazarus to life. **The house was filled with the fragrance**. This is one of John's many side comments which indicate that he was an eyewitness of much of Jesus' ministry.

John 12:4–5. **Judas Iscariot ... objected** to this lavish waste (in his viewpoint). His objection—that **money** from the sale of the **perfume** should have been **given to the poor**—was not honest (cf. v. 6).

According to Mark (14:4–5) the other disciples picked up his criticism and rebuked her harshly. Evil quickly spreads, and even leaders can be carried along by Satan’s tools. The value of the perfume was **a year’s wages** (lit., “300 denarii”) perhaps a lifetime of savings.

John 12:6. John with the hindsight of history was able to state why Judas said **this**. Judas, evidently the group’s treasurer (cf. 13:29), would pocket some of the benevolence **money** for **himself**. Whereas Mary gave openly and sacrificially, Judas wanted to hoard money for himself secretly and selfishly. He even betrayed Jesus for money—30 pieces of silver (the price of a gored slave; cf. Ex. 21:32; Zech. 11:12–13).

John 12:7–8. Normally anointing was something festive. But in this case the anointing was in anticipation of His **burial**. Living by God’s Word, **Jesus** knew that as the suffering Servant, He must endure pain, die, and be buried (cf. Isa. 53:9).

So, He immediately defended Mary’s act of love and devotion. **You will always have the poor among you** is not a divine endorsement of poverty or an encouragement to do nothing about poverty. Instead, Jesus was saying that the causes of poverty are many and people will always have occasions to help the poor (Mark 14:7). But the opportunity to show love to Jesus on earth was limited. **You will not always have Me**, that is, here on earth (John 12:35; 13:33; 14:3–4).

2. THE TRIUMPHAL ENTRY (12:9–19)

John 12:9–11. Jesus was such a controversial Person that it was impossible for Him to be near Jerusalem and remain unnoticed. From all over the ¹ country, people came to the Passover feast. Many sought out **Jesus** (cf. 11:56) and **also ... Lazarus**. Because Lazarus had been restored, **many ... Jews** believed in **Jesus**. **So the chief priests** planned **to kill** two men—Jesus and **Lazarus!**

John 12:12–13. A wild enthusiasm over **Jesus** broke out. Thousands of Galilean pilgrims **had come** to the Passover, and they had seen many of His mighty works. Previously He had rejected the role of a political Messiah (6:15) but, they thought, perhaps now was the right moment. **Jerusalem** was the city of the great King and He was coming to it. Waving their **palm branches**, symbols of victory, the people were **shouting** (*ekraugazon*; cf. comments on 11:43) **Hosanna!**

“**Hosanna**” in Hebrew means “Please save” or “Save now” (cf. Ps. 118:25). It came to be a shout of praise. Quoting Psalm 118:26, they ascribed messianic titles to Him: **He who comes** (lit., “the Coming One”; cf. John 11:27) and **the King of Israel**.

John 12:14–15. Jesus’ riding into the city on a **young donkey** was a sign of peace (cf. comments on Matt. 21:2, which speaks of Jesus riding on a donkey *and* a colt). He did not ride a war horse or carry a sword or wear a crown. Nor did He ride in a wheeled vehicle, as did many kings. His manner of entry fulfilled Zechariah’s

¹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 316). Wheaton, IL: Victor Books.

prophecy which contrasted Jesus' coming (Zech. 9:9) with the coming of Alexander the Great (Zech. 9:1–8). **Daughter of Zion** is a poetic way of referring to the people of Jerusalem, the city built on Mount Zion. Here, in quoting Zechariah 9:9, John called Jesus Israel's **King**.

John 12:16. The **disciples**, though close ² to **Jesus** and participants in these events, **did not understand** them. They lacked the perspective of the Cross and the Resurrection (when He **was glorified**). They were unaware that Zechariah's prophecy **had been written about Him**. Their faith was weak and they needed the ministry of the Holy Spirit (16:12–14).

John 12:17–18. The size of **the crowd** kept increasing. The news of the great **miraculous sign—Lazarus raised from the dead**—spread through the city, and other groups surged **out to meet Him**. It was a day of great popular acclaim, but sadly the people had little spiritual perception.

John 12:19. The mass reception of Jesus made the plans of **the Pharisees** impossible. They “were looking for some sly way to arrest Jesus and kill Him. ‘But not during the Feast,’ they said, ‘or the people may riot’ ” (Mark 14:1–2). Pessimistically they acknowledged, **The whole world has gone after Him**. Irony is again evident, for most of those people did not really believe in Jesus.

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 316–317). Wheaton, IL: Victor Books.

3. THE GREEKS AT THE FEAST (12:20–36).

John 12:20. The mention of **Greeks** is significant. They were the wanderers of the ancient world and the seekers of truth. These Greeks were probably God-fearers who attended Jewish synagogues and feasts. Their coming was symbolic of the coming of Gentiles **to worship** God through Christ (cf. 10:16).

John 12:21–22. Why did the Greeks approach **Philip** about seeing **Jesus**? Perhaps because Philip had a Greek name. Or he may have had some contact with Greeks from the Decapolis ³ Decapolis area. **Philip went to ... Andrew, and Andrew and Philip ... told Jesus.** Since crowds of people probably wanted to speak with Jesus, the disciples may have tried to do some screening (cf. Luke 18:15–16).

John 12:23–24. **Jesus** had been moving toward His decisive hour (cf. 2:4; 4:21, 23; 7:6, 8, 30; 8:20). The coming of the Greeks confirmed that **the hour has come for the Son of Man to be glorified** (cf. 12:23; 13:1; 17:1). For most people death is their humiliation. But for Jesus death was His means of entry into glory. His willingness to die for others' sins in obedience to the Father (Isa. 53:10, 12) brought Him renown (glory; cf. John 12:16; 17:1, 5). **I tell you the truth** introduces a solemn affirmation. The analogy of **a kernel of wheat "dying" in the ground** and producing **many seeds** teaches that death is necessary for a harvest.

³ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 317). Wheaton, IL: Victor Books.

John 12:25–26. The wheat analogy (v. 24) illustrates a general paradoxical principle: death is the way to life. In Jesus' case, His death led to glory and life not only for Himself but also for others.

In the case of a disciple of Jesus, the principle is similar. A disciple must hate **his life in this world**. To “hate his life” means to be so committed to Christ that he has no self-centeredness, no concern for himself. On the other hand **the man who loves his life will lose it**. Anything in life can become an idol including goals, interests, and loves (cf. Luke 12:16–21; 18:18–30). A believer should undergo a spiritual death to self (Rom. 6:1–14; 2 Cor. 5:14–15; Gal. 6:14).

Being a servant of Jesus requires following Him. Many of Jesus' original ⁴ servants *did* follow Him—in death. According to tradition, the early disciples died as martyrs. Jesus' word was thus a prophecy and also a promise. His true disciples (those who serve Him) **follow** Him in humiliation and later in **honor** or glory (Rom. 8:17, 36–39; 2 Tim. 2:11–13).

John 12:27–28a. Jesus instructed His disciples on the cost of commitment to the Father's will by disclosing His emotions. He was in turmoil (*tetaraktai*, “stirred, agitated”; cf. 11:33; 14:1) because of the prospect of being made sin (2 Cor. 5:21) in His death. In view of His turmoil, should He shrink back and ask for deliverance **from this hour?** Certainly not, for His Incarnation **was for** the **very** purpose of

⁴ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 317). Wheaton, IL: Victor Books.

bringing Him **to this hour** (cf. John 12:23; 13:1; 17:1). Jesus willingly expressed His submission to the will of the Father in the words, **Father, glorify Your name!** So also believers in difficulty should stand and embrace His will—desiring that His name be glorified—in spite of conflicting emotions.

John 12:28b–29. The Father then spoke **from heaven in a thunderous voice**, confirming His working in Jesus both in the past and in the future. The voice was audible but not all understood it (cf. v 30; Acts 9:7; 22:9).

John 12:30–31. The **voice** from heaven confirmed faith in the spiritually perceptive but to the unspiritual it was only a noise (1 Cor. 2:14). Jesus' death on the cross was a **judgment on the world**. Evil was atoned for. The world's goals, standards, and religions were shown to be folly. The Cross was also the means of Satan's defeat (Rev. 12:10). **The prince of this world** (i.e., Satan; cf. John 14:30; 16:11), **Jesus** said, **will be driven out.**⁵ His power over people by sin and death was defeated and they can now be delivered out of his domain of spiritual darkness and slavery to sin (Col. 1:13–14; Heb. 2:14–15).

John 12:32–33. Jesus' words, **When I am lifted up from the earth**, refer not to His Ascension but to His crucifixion (cf. 3:14; 8:28). He knew how He would die—by being “lifted up” on a cross. Jews, however, normally stoned those they considered worthy of death (cf. Stephen's death, Acts 7:58–60).

⁵ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 317–318). Wheaton, IL: Victor Books.

Jesus said that at the cross He would **draw all men to** Himself. He did not mean everybody will be saved for He made it clear that some will be lost (John 5:28–29). If the drawing by the Son is the same as that of the Father (6:44), it means He will draw indiscriminately. Those saved will include not only Jews, but also those from every tribe, language, people, and nation (Rev. 5:9; cf. John 10:16; 11:52).

John 12:34. The crowd was puzzled. If the Messiah is **the Son of Man**, then He should be here **forever**, they reasoned. Daniel 7:13–14 spoke of the Son of Man’s everlasting dominion. Perhaps the people wondered if He was making a distinction between the Messiah (**Christ**) and **the Son of Man**. Did He use the term “Son of Man” differently than its sense in Daniel 7:13? They seemed to understand that Jesus was predicting His death, but they could not see how that was possible, if He was the Messiah.

John 12:35–36. The crowd thought on intellectual difficulties, but **Jesus** confronted them with the fact that the issue was moral. Their time of opportunity was limited. He is **the** ⁶ **Light** for the world (1:4, 9; 8:12; 12:46), but the day of His public ministry was almost over (v. 23). The **darkness** of night was coming in which evil powers would hold sway over people. **The man who walks in the dark** means an unbeliever who stumbles through life without knowing what life is all about and **where** it is headed (cf. 3:19; 8:12; 1 John 1:6). Their privilege was to **trust in the Light** (i.e., in Jesus) and **become sons of Light** (i.e., His disciples; cf.

⁶ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 318). Wheaton, IL: Victor Books.

Rom. 13:12; Eph. 5:8, 14; Col. 1:13–14; 1 Thes. 5:5; 1 John 1:7; 2:10). Once again **Jesus** supernaturally vanished **from them** (cf. John 5:13; 8:59; 10:39).

H. Jewish national unbelief (12:37–50).

1. JOHN'S EXPLANATION (12:37–43).

John 12:37. John from the beginning of his Gospel (1:11) had sounded the theme of national unbelief. John now explained that in spite of **all Jesus' miraculous signs** (*sēmeia*), **they still would not believe in Him**. Their unbelief was irrational, as sin always is.

John 12:38. The Jews' national, irrational unbelief had been predicted by **Isaiah the prophet**. The clearest Old Testament passage concerning the suffering Servant (Isa. 53:1–12) began by stating that Israel would not perceive God's revelation in and through the Servant. **Who has believed our message and seen His arm ... revealed?** implies that only a few have believed (quoting Isa. 53:1).

John 12:39–40. Then John again quoted from **Isaiah** (6:10) to explain that the nation as a whole was *unable* to believe. Because they constantly ⁷ rejected God's revelation, He had punished them with judicial blindness **and deadened ... hearts**. People in Jesus' day, like those in Isaiah's day, refused to believe. They "would not believe" (John 12:37); therefore **they could not believe** (v. 39). Similar

⁷ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 318). Wheaton, IL: Victor Books.

illustrations of God's punishing of persistent sin by hardening are common (Ex. 9:12; Rom. 1:24, 26, 28; 2 Thes. 2:8–12).

John 12:41. In a vision **Isaiah ... saw** “the Lord Almighty” (lit., “Yahweh of hosts,” or “Yahweh of armies”; Isa. 6:3). John wrote that this glory Isaiah saw was **Jesus' glory**. The implication is startling: Jesus is Yahweh! (Cf. John 1:18; 10:30; 20:28; Col. 2:9.) Jesus in His nature is God (but God the Son is distinct in person from God the Father and God the Spirit). Isaiah **spoke about Him**, for many of Isaiah's prophecies predicted the coming Messiah, Jesus of Nazareth (e.g., Isa. 4:2; 7:14; 9:6–7; 11:1–5, 10; 32:1; 42:1–4; 49:1–7; 52:13–53:12; 61:1–3). Earlier Jesus had said that Moses wrote about Him (John 5:46).

John 12:42–43. In spite of massive national unbelief, the situation was not hopeless. God always has a remnant. **Many** individuals in high places did believe **in** Jesus, but **for fear** of being **put out of the synagogue** they did **not** openly **confess** Him. They feared men's opinions and **loved** men's **praise ... more than** God's **praise**.

2. JESUS' EXHORTATION (12:44–50)

When and where Jesus spoke these words is not indicated. This seems to be a general summary of Jesus' manifestation of Himself to the nation.⁸ 12:44–46. **Cried out** (*ekraxen*, “called out,” *not* wept; cf. 1:15; 7:28, 37) indicates the importance of the issues before the nation. **Jesus** is the perfect manifestation of

⁸ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 318–319). Wheaton, IL: Victor Books.

God, **the One who sent** Him (1:18; Col. 1:15; Heb. 1:3), so that to **believe in** Jesus is to believe in God. People do not have two objects of faith: God and/or Jesus. When one sees Jesus, he **sees the Father who sent** Him (cf. John 12:41; 14:9). Jesus came to lead people out of Satan's kingdom of **darkness** into God's kingdom of love and **light** (cf. 1:4, 9; 8:12; 12:35; Col. 1:13–14).

John 12:47–50. Since Jesus is God's Word (*Logos*) to people, God **spoke** decisively and finally in Him (Heb. 1:1–3). The issue is the command of **the Father**. To obey **the Father** is to come **to eternal life** (John 12:50). To reject the Father's word—which is Jesus' **very word** (v. 48; cf. v. 50b; 7:16; 14:10, 24)—is to abide in death. Moses predicted the coming of the great Prophet (One who would speak for God). Moses said, "You must listen to Him" (Deut. 18:15). Condemnation **at the last day** is the penalty for rejecting the One whom the Father sent (Deut. 18:18–19; John 3:18, 36; 5:24).

The purpose of God's revelation in Jesus is positive: He came **to save**, not **to judge** (12:47; cf. 3:17 and comments on 9:39). But rejection of God's Revelation inevitably brings a hardening in sin and ultimately God's judgment.

In speaking of Jewish national unbelief John balanced his theological explanation with Jesus' serious exhortation to the nation to repent. In the words of Moses, these "are not just idle words for you—they are your life" (Deut. 32:47).⁹

⁹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 319). Wheaton, IL: Victor Books.