

John 12:12-27

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Date: 08 December 2024

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[0 : 00] And John is such a unique gospel. He stands apart from the other three very, very clearly. And into the 12th chapter, we're a little past halfway.

We are already toward the very end of the life and ministry of Jesus Christ. Whereas Matthew brings his, kind of goes through some things through the first three years, a whole lot more detail.

Now, Mark's maybe a little bit shorter of a gospel, but nevertheless, a lot of the same material as Matthew. Luke, they all say a lot of the same stuff and give their own slant on it.

But John is just in a completely different area. And he doesn't even bother if there was such a thing as a discussion amongst the other disciples. There's no bother even considering their opinions, in a sense.

John just has his own look at it, and he's covered some very, I've really stressed this theme of having, wanting the reader to believe on the Lord Jesus Christ.

[1 : 03] But beyond that, John, got it. Beyond that, John, he shows you these individual meetings with just unsuspecting people.

With Nicodemus, a ruler of the Jews, a private meeting, with the woman at the well, the Samaritan woman, Samaritan woman, that had all these husbands in the past and had this kind of lifestyle.

Just unassuming people that he spends one-on-one time with. And there's these moments that are recorded, and then, boom, the last several chapters are all about these last few days before the crucifixion.

And so, whereas the other gospel writers kind of lead up into that, John just almost fast-forwards to get to it and spends a lot of time on it. So, we are in this last week, and as a matter of fact, where we begin here is going to be kind of marking this last week of his earthly ministry before his death.

And we're going to pick it up where we stopped in verse number 12. We've discussed here the resurrection of Lazarus, and that's going to come back into play here in this chapter.

[2 : 20] As a matter of fact, I'll back up just a little bit. In verse 10, the chief priests consulted that they might put Lazarus to death, because that by reason of him, many of the Jews went away. That would be leaving their authority and following them, and believed on Jesus.

So, that was the purpose and the point of raising Lazarus, was to bring glory to God, and it's taking place. Now, I read that because it's going to come back into play with the word of what took place with Lazarus.

So, let's begin in verse number 12 now. Now, there's where you get your Palm Sunday from, is the week before his resurrection, is the fact that they literally did this.

It's strewn out these palm trees, and other places describes their coats being laid down. And they're laying it out there for the king of Israel.

So, who's the king of Israel? It's the Messiah. It's the one that was promised to come. And in a moment, these people that are believing on Jesus come together.

[3 : 40] It's Jesus coming to Jerusalem. And he's coming for the last time back to the city Jerusalem. This is where they're going to put him to death.

They're already conspiring and consulting about this. But the catalyst for this, as it seems, is the resurrection of Lazarus that draws more people.

And as you'll see even later, more people coming to see him because they hear that he raised Lazarus from the dead. So, it's no insignificant detail to just overlook how important this thing was that took place back in chapter 11.

And it leads to many believing on him. And then it just kind of climaxes to he's at the height now of his popularity, if that's a safe word to use.

So, they come together. They know he's coming to Jerusalem. These bands of people show up and laud him as the king of Israel. And it's an Old Testament blessing that they're pronouncing upon him.

[4 : 48] Blessed is the king of Israel that cometh in the name of the Lord. And so, it's a Jewish thing, an Old Testament thing to say it in that manner. And you can imagine that this is just going to set the Pharisees off to hear this public proclamation of the people leaving them and believing on Jesus Christ.

So, they took palm branches and they went forth to meet him. Now, verse 14 says, And Jesus, when he found a young ass, sat thereon, as it is written, and here's a quote from Zechariah, Now, I want to take you back to that prophecy.

So, if you could slide back to Zechariah. It's not that far back to your left. Very near the end of the Old Testament, find Zechariah 9. This is what was written of him that they did not remember.

It's been penned for ages or for centuries. And they were familiar with it, but they had not remembered it.

It slipped their mind when they saw the prophecy of Zechariah coming to pass in their lifetime. And in front of their face, as a matter of fact.

[6 : 20] And they still just didn't see it. And it kind of makes me wonder how much we know and read of and study of our Bible. And when things actually come to pass, or if anything is coming to pass along these lines.

I'm not trying to tie everything into some prophecy. But it just makes me wonder. If these disciples just didn't see it. And they were raised in this culture, in these scriptures.

And it happens right then and there. And they're just right over their heads. It just makes me wonder how much we miss in this book that we read. That we think we know.

That we know the words. We know what it says. We can maybe quote it and just don't understand what God is doing or what the actual point is. And I'm convinced this book has got everything.

And if there's questions, the answer's in here. It's just a matter of having the Lord open our eyes to it, perhaps. So Zechariah chapter 9. Here's the quote. And I'll read from verses 9 to verse 10.

[7 : 21] And while I'm reading, I want you to notice that what's taking place in John in this time of Christ coming to Jerusalem. God is not finished with Israel. He's still on His plan.

It's still in motion for this nation. And so look at verse 9. Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. So this is rejoicing and joy.

Why, behold, thy king cometh unto thee. He is just and having salvation. Lowly and riding upon an ass. And upon a colt, the foal of an ass.

So it's time for joy when the king comes. And they proclaim he's the king of Israel. He's coming in the name of the Lord. And this is a fulfillment of Zechariah.

Him riding upon this ass. But look at verse 10 though. And I will cut off the chariot from Ephraim and the horse from Jerusalem.

[8 : 19] And the battle bow shall be cut off. And he, he, the king, he shall speak peace unto the heathen. And his dominion.

Whose dominion? The king that cometh unto thee riding upon an ass. The king is going to have dominion from sea even to sea and from river even to the ends of the earth.

And that verse is right after verse 9. Like those things, if you're reading this, if you're a scribe or any scholar in the scriptures in this day, you're reading these scriptures.

They don't, you don't separate them. You don't stop at a period and say, okay, now that's, that's going to take place here. But this, you don't have any idea that the one doesn't come with the out the other.

You don't get that. So back in John, when they see him coming in and they are praising and lauding him as king of Israel. What should happen if he's the king of Israel? Well, what the prophecies say should happen to the king.

[9 : 22] You can see why some didn't believe on him and why some were confused. Because of the long list of prophecies about this Messiah, he's checking off this, you know, a select few.

But there's an awful lot that he's not checking off. And so it's easy for them to be like, well, you know, I think it's him. I don't know if, well, when he comes, is he going to do more miracles than these?

I don't, I don't think he has to do more miracles. But where's the dominion? Where's him? Where's the ends of the earth and his dominion taking over?

So they're confused about some of this. It's, it's an, the Lord wrote this book. It's absolutely right. Everything's in its place and it comes to pass. Every line comes to pass.

It just doesn't come to pass necessarily in the timing you might expect. or in the order you might expect even. So they took the palm branches. They went forth to meet him.

[10 : 20] He rides on the ass and he fulfills the prophecy. But in verse 16 of John, they did not understand this at the first. So back in John 12, verse 16, when Jesus was glorified, then remembered they that these things were written of him and that they had done these things unto him.

Now, I'm not sure about what this, when this would be. If it matters, I don't know. But when did they remember these things were written? It says when he was glorified.

Well, in verse 23, Christ says, the hour has come that the Son of Man should be glorified. And obviously that's not necessarily an hour of 60 minutes in a day, but rather a time.

The timing has come to pass. This is the fullness of time had come and Christ is going to be glorified. Does that mean he's going to be a glorified body? I mean, it's connected to his crucifixion, really, to his death.

And that's what he's going to talk about in verse 24. Later on in chapter 17, he's praying to the Father, saying, glorify thy Son, glorify thy Son, and I'm about to go die.

[11 : 29] And so I don't know if this is a reference to his resurrection, glorification as we call it, in verse 16, or to his passion, that is his death, or just to the whole thing.

But it says, when Jesus was glorified, then remembered they that these things were written of him and that they had done these things unto him. I'm going to presume it's a little bit past the crucifixion.

I'm not going to turn you to the places, but in Luke 24, Christ shows up to them, resurrected Christ, shows up and surprises them, and then he spends some time with them with the Bible.

And he opens up the law and the prophets, and he explains to them out of the Psalms, all things concerning himself. And so they got a Bible lesson from the Old Testament about Jesus Christ and things he fulfilled.

Maybe it was then that when it says he opened their understanding. In verse 16, these things understood not his disciples. But it says in the verse that, then remembered they that they had done these things.

[12 : 31] So it could have happened when he opened their understanding. Then they're like, oh yeah, we did that. It could have been in Luke 24. I wonder if maybe it was a little bit after that, in Acts chapter 1, when Christ ascended on high, and the disciples are gathered in the upper room, and they're meeting together.

They're kind of staying out of public view a little bit there, perhaps, but they're waiting for the promise of the Father and act with the Holy Ghost. And they're spending some time together. And you can imagine, just as you would, when you get together with your family, when you get together with your friends, and you're just sitting around spending time together, you talk about things.

You talk about things you did in the past. And I wouldn't doubt for a minute that somebody's like, hey, you remember? And start making, I'm sure they had discussions about those three and a half years of their life and about things that they did and places they went and people they met and things Jesus said.

And I'm sure that stuff's kind of transpired. Maybe it was then that they remembered. Or if I could just throw one more out there. In John 14, Christ said that when the comforters come, when the Holy Spirit has come to them, that he would bring all things to your remembrance, whatsoever I've said unto you.

Maybe it's in Acts 2, and maybe it's in the ministry of the Holy Ghost that they start putting these pieces together. But at any rate, the case is here in time and place, they're looking at it and they don't understand that this is what Zachariah wrote 500 years ago.

[13 : 58] And we should have picked that up. It's right there in our scriptures. So they understood not at the first. There was something also said about that in this book back in chapter 2 with the temple.

And he said, destroy this temple in three days, I'll build it again. And it says they understood not. And it wasn't until he was, I don't know the word there, I think until he resurrected, maybe it says, that they understood or remembered.

All right. Verse number 17, the people therefore, that was with him, when he called Lazarus out of his grave and raised him from the dead, bear record.

What does that mean? That means they're telling others. They're speaking out publicly that they saw this. They were there. Oh, it happened. I saw him say, Lazarus, come forth.

And he did. I mean, they rolled the stone away and his sisters were talking about him stinking because he's been dead for four days. Four days he was in that tomb. There's no way he was alive. And then, here he comes.

[14 : 59] So they bear record of what they saw. This is that stir still around, surrounding Lazarus' resurrection taking place in this spot. And verse 18, for this cause, the people also met him, for that they had heard that he had done this miracle.

So it's really drawing some attention and building. Verse 19, the Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

Now that's the same Pharisees back in the last chapter that had taken a council and were worried that they would lose their place and that they would lose the nation because everybody's believing on him.

They said in verse 48, all men will believe on him. And now they're just a little bit dramatic, I guess. A little too much emphasis on some things. But here they're saying that the whole world, well, that'd be great if the whole world was gone after him.

That'd be a blessing. One day the whole world will go after him and come to him. So, yeah. Look at another side of this. Look at Luke 19.

[16 : 08] In this event, John doesn't give this detail. He mentions the Pharisees, but notice something that Luke mentions that just, I find astonishing. It's Luke 19 and we'll begin in verse 36.

This is the same timing here. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest.

And now look at verse 39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. Tell them to shut up.

Why would they say that? The king's coming. They're rejoicing. The miracles are taking place. They're finally believing but the Pharisees are not part of this and yet they're present and they call him Master because he has disciples.

He has quite a following. They're not going to call him punk or you scoundrel, you know, get out of here. They're going to try to, but what are they saying? Rebuke thy disciples because they don't believe for a minute this fulfillment of Scripture.

[17 : 39] It makes me wonder if they're privy to the statement back in Zechariah whereas the disciples missed it. And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.

And so you're familiar with that line there, I'm sure, reading your Bible. That's the context of that statement of the stones crying out or him saying that they would if they'd hold their peace. Oh no, they have to.

Okay, so back in John chapter 12, there's just a little moment in this scene that John doesn't give us. So there are Pharisees mentioned in verse 19 and they're obviously not on board, they're not happy.

Now moving into verse 20, and there were certain Greeks among them that came up to worship at the feast. So this is the Passover time and back in verse 1, it's six days before the Passover when he's at Bethany, now he's traveled to Jerusalem, and these Greeks have come up to worship at the feast.

And so they are in fact proselytes to Judaism and they're following the law of Moses. They didn't come to believe on Jesus, they didn't come because Lazarus and they heard this, they came because they're coming to worship at the feast.

[18 : 59] There's a lot of people in town. Verse 21, the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him saying, Sir, we would see Jesus.

I find it, well let me point this out. You see the statement, Sir, we would see Jesus. We don't generally talk like that. We don't say it that way.

You might presume they're saying we would like to see Jesus if you were to say it, but the text says we would see Jesus. And the word doesn't need to be changed or updated, you just need to understand the language or how the Bible is written, how the words are.

I think that the word would has always had some range in the English language, but more and more it's just kind of narrowed in the way we use it all the time.

And so when we read the word will or would, sometimes you just don't get the sense of it unless you really sit there and look at it and read it and consider what they're saying.

[19 : 59] But I'll point something out. The verse tells you what it is. It's desire. It's right there in your King James Bible. It's happened so many times. It says they desired him saying we would see Jesus.

And their would there is that they desire to see Jesus. Now let me show you another verse that gets a little bit misunderstood. Look at 1 Timothy chapter 6. Just pointing this out as sometimes the grammar of this Bible people miss things because they're not clued into it or they fail to study it.

And if you hit something that sounds awkward to you or it's not the current way that so to speak up to date with our English that doesn't mean you change the word of God.

the word of God should sound like God said it and wrote it. And if our updated English is deviant from this then let's give the word of God the priority.

So 1 Timothy chapter 6 and notice verse number 9. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts.

[21 : 22] The word will is there. It's a form of the other we read. Would. They're similar. What is the statement here? It's people that desire to be rich.

Their desire is wealth and because of that desire they're going to fall into temptation because they want that money they're going to get tempted and they're going to fall. It doesn't mean people get the idea they that will be rich like I will one day be rich or I've got an inheritance coming to me or I got a promotion or just that's not the way it's said.

It has to do with their will. Their desire. And that's why it's written that way. It's absolutely correct and right but sometimes you can mistakenly read it a different way.

or interpret it differently because you use the word a little bit narrower than the range that it has. Okay so John chapter 12 and I just point that out because you'll see that word would throughout the Bible many many times and sometimes it just has a different sound that you don't a way that you don't use it.

Sir we would see Jesus. Verse 22 Philip cometh and telleth Andrew and again Andrew and Philip tell Jesus. I don't know that this is significant here but I have to point it out doesn't that just isn't that such human nature to the people come to Philip and instead of him just saying oh hold on and go straight to Jesus Christ there might be something there to study I don't know but instead of going to Christ he's like hey Andrew these people want to see Jesus let's go like isn't it our nature to like grab somebody first before we go I see that happen all the time I feel like I do that a lot it's just something about it not in every case but when I see him do that I think I understand that I think humans do that quite a bit instead of just going and being direct is go find somebody else first and sometimes that can be a terribly bad thing is going to talk to someone else first before going straight but nevertheless this is the case

[23 : 30] Philip shows us I think just a side of human nature of going and finding Andrew before going to Jesus and then going together with him it's not like this was some kind of dramatic thing that they had to go you know take first thy brother or something and go talk to Jesus that's not happening at all so I just found that interesting and here's Christ's response to them saying hey these Greeks they came to Jerusalem to worship at the feast and they want to see you and Christ is like suffer the little Greeks to come unto me no forbid them not no he doesn't even respond to their desire to see him but rather he says the hour is come that the son of man should be glorified and I think I think now that this prophecy is fulfilled that he's in Jerusalem and that all things are narrowing toward the cross this this open public ministry has definitely kind of the walls are caving in on that and he's got on one hand people crying out

Hosanna and blessed is the king of Israel and on the other hand he's got Pharisees saying rebuke them and shut them up and the people he knows they desire to kill him and he knows what's coming when he says the hour has come that the son of man shall be glorified his mind is on something else and it is not the time for miracles that's what they've heard back up in verse 18 that with Lazarus that many heard that they had done this miracle they bear record so they're publicly speaking on the miraculous and on the power of Christ and then the Greeks show up to worship and they want to see him and Christ isn't really as into it it seems like his focus now is shifting from this public display of kingdom signs and wonders to now the focus of the cross verse 24 he's continuing in the statement verily verily I say unto you it seems as if he's talking directly to Philip and Andrew except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit now he's definitely talking about his death here he's definitely talking more than just his death but on his disciples and their willingness to follow him all the way in verse 25 he that loveth his life shall lose it and he that hateth his life in this world shall keep it unto life eternal if any man serve me let him follow me and where I am there shall also my servant be if any man serve me him will my father honor now is my soul troubled so he's his demeanor is not praise the

Lord rejoice here meanwhile he's riding on that ass and seeing them laud him do you think he's waving like he's in a parade do you think he's just receiving the blessing and the glory of God is shining down upon him or inside his heart he knows if this is happening check that one off you know what's next because the days are short now and he can feel it and you would know too if you knew that your death was at the end of this week or in the middle of this week and you're just waiting on a phone call for the governor to say I'm not pardoning you and the phone call comes today that's going to change any hope or any excitement for things in this life or people the relationship just going to zap it and his focus now he sees this come to pass he rides in there on the ass and now he's talking about being glorified and dying and telling his disciples to follow him now there's an interesting thing we've studied this when we were in the book of Ruth with the word corn and how often that gets changed in the

Bible and here's a great text this is the verse to be familiar with to defend the King James Bible in its use of the word corn showing you that it's a reference to what we would call a kernel and we for some reason the word corn we always think of as field corn that you grow in maize and things like that and that's not how the word's used in the Bible it's a corn of wheat and it's just a kernel that falls into the ground and dies if it except it do that it abides alone and here's a picture of Jesus Christ if he sticks around and if he keeps showing himself to the Greeks and to all the people around in the end he's just abiding alone if he dies he's going to the fruit from his death is going to be so much greater than what it would have been for him just to preserve his life with these few people so except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit now going back to his verse 25 he that loveth his life shall lose it now we've this shows up in a few places in

Matthew 10 and in Matthew 16 this thought about losing your life or finding your life and losing it things like that he that hateth his life in this world what a line he that hateth his life in this world shall keep it unto life eternal when I read that line I'm not going to put this on you on any of you if the Lord puts it on you then you pick it up I think it would be wrong of me to put this on you these are his disciples that he picked and that agreed to follow him and this was the will of God for Philip for Andrew and for the rest of them to lose their life for his sake to be a disciple to take up their cross and to follow him he doesn't call everybody to do that and I don't think you need to put this on your shoulders and say I need to hate my life in this world or I'm not a disciple of Jesus Christ if God calls you to be a disciple and to follow him with your life that's

[30 : 23] I think that's a little bit different than what we sometimes just throw around and the reason I say that is because when God calls somebody when God starts putting on the heart of a man to do something for him it's a work of God that cannot be manufactured by man or by individuals you can't sit in a pew and just say I want to do something the Lord does that he opens your heart up and you start to have a desire toward him I just thought of this well I won't tell you all of that but here's a couple of them I can tell you a young man said to me one time this is about a few years ago he said I'm sick and tired of working my job and he wasn't sick of getting a paycheck he wasn't sick of doing the work he was good at it and he was doing very well like moving up but he just said it doesn't do it for me

I feel like I should be serving God he said I feel like every day that I'm at work I'm not serving God and that's not a guilt complex and I wouldn't stand here and try to put that on everybody that's not the case but God does that God comes by an individual and he just starts squeezing their heart saying look at this job you're spending all your time building this wouldn't you rather be doing something for eternal value like the Lord does that and he doesn't do it to everybody but when he starts to pick somebody and call them to a ministry it usually starts like that to where you just get this dissatisfaction for your life in this world what's it mean what's the point what am I even doing I'm just working a job making money and staying alive you start to think that way some of you are very content in Christ in your local church in your job in your marriage in your home in your family you're not looking for these bigger greater things for God that's fine just obey the Lord and be faithful but when he starts to squeeze on your heart that's when that starts to come out of you he that hateth his life in this world you start to look at your life differently through a different lens and feel like I'm just this isn't enough for me that's a work of

God starting to deal with your heart about using you or moving you into something else or growing you and preparing you and I think that's exactly where it starts where you start getting dissatisfied with what you're doing not because you're living in sin but because you feel like there could be more God starts to open your eyes to doing more for him and so that's a mark of a disciple and somebody that loves his life well he's not going to give it up he loves the security from that life he loves the income he loves the connection to family he doesn't want to leave all of that then he's not going to follow Jesus Christ but that statement then to verse 26 if any man serve me let him follow me because then God starts to lead in a different direction he says it that way serving Jesus Christ is following

Jesus Christ earlier it's take up your cross and follow me and lose your life for my sake and so it's never following Jesus Christ or serving Jesus Christ it's following him it's not you decide what the terms of my service is or I feel like I want to be this so I'm just going to start doing that but no it's follow there's a man I may have told you about this I don't know if I told you about this maybe told some of you a man that came by and he wanted to talk and he wanted to find a foothold or a way into the ministry is what he said I just want to serve the Lord I just want to be in the ministry and I've tried this and I've tried that and I get a degree from a Bible college than it is to get into the ministry and I thought man you're going about this all wrong this is not how it works God doesn't watch you get prepared and then say oh you're ready now he calls he moves

I said to the man I said the reason I'm here in Los Angeles is not because I wanted to come like this was not my goal in life is get here get here and then get here I said it was just doing what God had in front of me and just doing it doing it and being sold out to him and then he said okay now do this and it was yes Lord and that's how that works you don't decide you don't go out putting your resume in at multiple churches trying to find your way in the door and now you're in the ministry you follow if you want to serve him then you follow him he'll lead that way it's his job he's God or he's not and if he's God then you follow and sometimes he just says sit sit stay and then later he'll say fetch but sometimes it's just test check you out watch you you're not ready see what you're made of you need to learn some things you need some patience you need some grace with people you need some faith and things like that nevertheless if you're going to serve

[36 : 19] Jesus Christ then you're going to have to follow him and to follow him in this context it's letting go of your life surrendering it's letting him give you those desires inside to serve him Bible says if a man desire the office of a bishop he desire the good thing that's true it's a good desire to have but it doesn't mean that God is just because you desire it you belong in it it's not the same thing you can't equate the two so you have to follow him you have to be willing to surrender and lay things down and then wait and then he leads and so we're it wasn't really planned on getting into any of that but just closing this out here verse 27 now is my soul troubled and what shall I say father save me from this hour but for this cause came

I unto this hour so getting back to Christ and to the crucifixion that is imminent you can hear it in his voice and it's going to get even stronger and we're a few chapters a few days away from this happening but if it's already kicking into his mind and it's already showing up this troubling inside look at chapter 13 is it 13 maybe it's not oh verse 21 when Jesus had thus said he was troubled in spirit and now he's dealing with somebody betraying him like these were checking things off the boxes one after another there's no turning back it's happening it's unfolding right in front of him and it's caving in on the inside and in

Matthew 26 when he goes to the garden he's exceeding sorrowful he's troubled the inside he's it's just going to build from here forward just note that it's already starting in chapter 12 and it's going to get very heavy as he's going to say that those very words that he's very heavy so we'll stop here at verse number 27 and pick it up next week and continue with this chapter so let's take a 15 minute break