

John 12:42-13:2

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[0 : 0 0] John chapter 12, and we're going to just kind of review a touch, maybe back up a verse or two, and then just let that guide us right back into the passage. We ended in 42 and 43, and so that's where we'll be picking it up this morning. And before we do that, let's pray together.

Lord, as we meet and as we open up this Holy Bible, it's our request that you'll be pleased with us, that you'll meet with us and speak to us, that these words would be alive and real, and that they'd come off the page and enter into our eyes and into our mind and hearts, and that they do a work inside of us, that we'd be clean through the Word, and that you'd wash us with the water of the Word. Pray as well that you'd cleanse us in the blood of Christ, and that there be no unclean thing in us and around us, and that this place could be a pure place and a refuge and a place that you could work and could minister your Word.

Please grow us in the Word of God and grow us in our faith and Christian life and our walk, and Lord, if there's things that we need to put off, then help us to see that and understand it and put them off, and help us to not resist your Holy Spirit, but to respond to your moving inside.

And just want to thank you for the work that you've done in my heart and my families and these members here, and we pray that you'll continue that work until the day of redemption. We ask this in Jesus' name.

Amen. Amen. All right, so verse number 42, let's pick it up right there, where Christ says, 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. Why is that? For they loved the praise of men more than the praise of God. Now, who doesn't love the praise of men? Just be honest.

[1 : 5 9] You don't have to raise your hand, but you do. You love the praise of men. You love when people tell you you look nice, or that you said something nice, or that you just said that just right. That was so perfect. You just, yeah, thank you. You know, you might hide the pride, but you love it, and it's okay.

I mean, you do, but it's not okay if you love it more than the praise of God. No way. No way at all. And now there's chief rulers, and also in verse 42, it says that many believed on him. I don't know how many, but it's more than a few for many, the Bible word is, of these chief rulers to believe on him.

Now, here's two of them that we know of. Flip over to chapter 19, and at his crucifixion, two men by name that fit this bill for being some prominent figures, they believed on him, but kept it to themselves. Here's John chapter 19, verse 38. It says, after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. Joseph is not just some nobody.

Not for him to be going to Pilate and having his voice heard to Pilate and to be getting permission to take the body. Joseph is not just some guy that showed up. So he's up there. He's got some clout, and he does get that. Pilate gave him leave. He came, therefore, and took the body of Jesus. And then here's the next one, verse 39. There came also Nicodemus, which at the first came to Jesus by night, brought a mixture and so forth. You remember him from chapter three, and he's a ruler of the Jews. And so these are two guys that, as it appears, definitely Joseph was secret about it.

We don't really know that Nicodemus was an open believer in Jesus Christ, being one of the rulers of the Jews. And so verse 42 says, nevertheless, among the chief rulers also many believed on him, but because of the Pharisees, they did not confess him. And it's easy if you're a quote-unquote nobody, if you're nobody in this world to confess Jesus Christ or to believe on him, it's easier maybe, because who cares? What's the fallout going to be? You might have a few people, you know, ruffle a few feathers or have a few minor relationships, get affected. But really, if you're in a position of power, though, when you're in a position, oh, it's big deal what you project, what you allow the world to see and hear about you. And so it might be easier for somebody who's a nobody to confess Christ, because nobody cares what you do. But when you're in a position of power, people are watching you. And people are always criticizing or commenting or lauding or, you know, lifting you up or tearing you down. And they're following you. And in order for you to stay in that position of power, you got to let the people have what they want. You got to give them what they want. And we see this all the time in the political realm. I mean, I watched a video this week that showed Hillary Clinton. I think it would have been maybe eight or 12 years ago, some of the things she said sounded exactly like things that the Republican Party says today. I mean, exactly verbatim. And it's just a funny thing to hear, oh, they took that stand then, but not today.

[5 : 35] Just what did the people want? What does their party want? They'll say that because they love the praise of men. It's easy to say some things when you're not in power or in position. But once you get into that place, it's a whole lot harder to take a stand for something that can be controversial, particularly to believe on Jesus Christ when your peers do not. And that's not an easy thing.

But you know what else stinks? And this one might apply to some of you here. It stinks to live a double life. You know what I mean? It stinks to be with these people and talk this way and act this way.

And then to come over here with these people and talk this way and act this way. That stinks. That starts to wear on you. And you might play the game for a while, but eventually, I know the feeling, you just get sick of it. And you just feel like, you know what? Forget this.

I'm just going to be who I want to be or I'm just going to do what I want to do. And maybe you have, some of you probably have the same testimony. That a few years of my life, I said, you know what? Enough is enough. I'm sick of being, trying to please everybody. I'm just going to please myself.

And for a while, I just went the wrong way and did what I wanted to do. But inside, being a new creature in Christ, oh, it just wasn't good. It wasn't fun. The pleasures were there, but so was the Lord saying, this is wrong. You're going to regret this. This isn't going to be good.

[7 : 03] You're going to, down the road, this is going to come back. And living a double life stinks. And here's some of these chief rulers that are trying to do it. They're trying to do it because they don't want to be put out of the synagogue. They don't want to lose their place. And they love the praise of men more than the praise of God. One thing that happens in your heart when you come to Jesus Christ and you believe on him, you know, it depends on the background, I suppose. Depends on how you're raised. It depends on who you associate with. But there comes a place that you just have to make a decision. I don't care what the world thinks, much less what any individual in my life or in my circle thinks about me. I need what the Bible says that Jesus died. I need Jesus Christ and I'm going to take him. And there's a point where if you get saved, you come to Jesus Christ and whether people are on your side or not, it doesn't matter because you've got to get what you've got to get. You don't want to go to hell. And I like to say that to some people that if I'm witnessing to him, I say, I wouldn't go to hell for anybody. I wouldn't want to go to hell, not for a minute. And you don't either. You shouldn't either. Not for your friends. They're going to be there. You're not going to enjoy them. You're going to want what Jesus Christ did for you.

And to learn that, to step away from what people's opinions of you is and all of that stuff, that's loving the praise of God. That's loving what the Word of God says more than what your friends or your acquaintances are going to say or think about you. And it's, what's a good word there?

It's relieving to be able to let go of opinion and to receive Christ. And for these men to believe on him, but not live for him or not be open about it, not to confess him, they're going to regret that.

And they're going to regret that in the kingdom, as a matter of fact. So moving on, verse number 44, Jesus cried and said, 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. If it sounds contradictory or confusing, it's not necessarily the point there, obviously. It's Jesus Christ is expressing his deity. He's expressing that the Father. He is the Father. He is Jehovah in human form. The name Jesus means Jehovah saves or Jehovah is Savior. And he is, in fact, that appearance of Jehovah. Flip back to chapter one, and I'll show you that's what a verse back here is trying to convey. In chapter one, in verse 18.

[9 : 51] John chapter one, verse 18, no man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him. That is, he, the Son, hath revealed or displayed to the world and to man who the Father is. And so if you've seen him, you've seen the Father. And he says that, we'll get to that in chapter 14, where Philip is having some trouble with this very thing.

Now, we've covered some of this already in John, and it keeps coming up, particularly in John's gospel, this thought of seeing the Father, seeing the Son, and them being one. And he says, I and my Father are one. And all of this primarily is in John's gospel as he's revealing this side. And it's very, very confusing. And I get it. I get that it's confusing. I don't get that it's the Father, the Son, like the Trinity. And what I like to do is just, by faith, just take all of these thoughts and put it over here in a bucket that says the Trinity on it, and say, I believe it, but I'm not going to ever understand it. I don't believe I'm ever going to understand it. If you think you have a great understanding of it and can expound on it, and I'd say just keep studying it or keep looking at the scriptures on it till you find out, oh, I'm pretty sure you'll find out that you don't know quite what you think you know, or that your explanation of it falls short. And it just, you just can't relate because we're human beings. And we are not that being. And you can say, I have a body, soul, spirit, so I'm just like God. Well, that's not so, that's not the case. He that hath seen me hath seen the Father being two different places, but the Son's in the bosom of the Father.

And chapter 3 says that the Son of Man, which is in heaven, while he's talking to a man on earth, says he's in heaven at the same time, stop it. So don't just believe it, but just be content to say I don't understand it. And that's all I'm going to say about it. So he that believeth on me believeth on him that sent me, the Father. He seeth me, he seeth him that sent me. Verse 46, I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And we've hit this thought about him being a light all over this book. Chapter 1, 3, 8, 9, here earlier in this one in verses 35 and 36, here again. And so quite a theme. One of the I am's of Jesus Christ is the I am the light of the world. And so it's metaphorically declaring something here.

The contrast is darkness before the contrast was night. And it's pretty plain. I want you to see this very important phrase here at the end. Whosoever believeth on me should not abide in darkness.

[12 : 45] Whosoever believeth on me should not abide in darkness. Look at chapter 15. And verse number 4. Abide in me. Not in darkness. Abide in me and I in you. As a branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.

I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. So when you believe on Jesus Christ, it's pretty easy. It's pretty plain. You're not to abide in darkness.

In John's later epistles, he refers to it as walking in darkness. And here the contrast is to abide in Christ. You find life in Christ. You find righteousness in Christ. You find forgiveness and justification in Christ.

You find love, joy, peace, gentleness, the whole thing in Jesus Christ. So abide in Christ, in the new man. Put on the Lord Jesus Christ. And the contrast is that you should not abide in darkness.

You lived in darkness. You were sometimes darkness. But now are ye light in the Lord. Walk as children of light. So no longer walking in darkness or abiding in it. But a transformation should take place when you believe on Christ.

[14 : 17] Verse 47, if any man hear my words and believe not, I judge him not. For I came not to judge the world, but to save the world.

Now we have to be careful with the Bible because you can, people like to take it and just, just plug things out and say, see, don't judge. Remember, judge not that you be not judged. Christ didn't come to judge. Don't judge.

And they like to throw that around. And we've covered that already in an earlier chapter where he told them to judge righteous judgment. And he that is spiritual judges all things. And wilt thou judge them, son of man, and show them their iniquities?

Now, what is Christ saying? That I judge him not. If any man hear my words and believe not, I judge him not. For I came not to judge the world, but to save the world.

Well, Jesus Christ is called the righteous judge. And in 2 Timothy 4, verse 1, he's going to judge the quick and the dead at his coming or at his appearing in his kingdom.

[15 : 17] He is going to judge. But we might just understand this as a separation between the first coming and the second coming. And so for the first coming, he says, I came not to judge.

What did you come to do? To save. Look back at chapter 3. He's already said this. Chapter 3. And verse 17.

For God sent not his son into the world to condemn the world. Well, then why did he send him into the world? But that the world through him might be saved.

So the first coming is to bring salvation into this world. And that is associated with light. You'll see that in verse 19.

Light has come into the world. The Lord Jesus Christ shines his light, the light of truth upon all men. And he's offering salvation.

[16 : 21] That's not him judging them. When they reject his words, they're judging themselves. And that's going to show up here a little bit later. The second coming is when the judgment's going to take place or is associated with the second coming.

He's not coming back to be the savior of the world there. He'll be the deliverer of the nation of Israel. But he's going to set up and that's what this whole book shows is his establishment of a throne.

Of a throne of judgment. Continue reading in John 12. If any man hear my words and believe not, I judge him not. For I came not to judge the world now.

Like currently. I missed a verse. I wanted to get verses. Go to chapter 5 as well. This one displays the judgment really clear. Chapter 5.

And verse 22. The father judgeth no man, but hath committed all judgment unto the son. But when is that to take place?

[17 : 24] Look a little bit later in verse 26. For as the father hath life in himself, so hath he given to the son to have life in himself. And hath given him authority to execute judgment also.

Because he is the son of man. Marvel not at this. For the hour is coming in the which all that are in the grave shall hear his voice and shall come forth. They that have done good unto the resurrection of life.

They that have done evil unto the resurrection of damnation. I can of mine own self do nothing as I hear I judge. My judgment's just. Now it's at the resurrection when he's executing judgment.

Deciding if it's life or damnation. The life can associate with the first coming. Where he is the resurrection and the life. And he is the way, the truth, and the life.

The judgment associate with the second coming. So, back in chapter 12. Didn't come to judge the world, but to save the world.

[18 : 24] That is, currently in the first coming he came for salvation or to offer it. The second coming, it's going to be judgment. In verse 48. He that rejecteth me and receiveth not my words hath one that judgeth him.

The word that I have spoken, the same shall judge him. Notice, in the last day. And he's not talking. There's no rapture hinted at here. This is no church thesis or exposure at all.

And he's just teaching Jews what they already know about the last day. And that ties back into something I recall that in chapter 11 with Martha. She said, I know that he shall rise again in the resurrection at the last day.

I know that's coming. And so that's what he's referring to as he speaks those very words. The last day. There's going to be judgment. And those that have rejected his words are going to be accountable for rejecting his words.

Verse 49. 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. And I know that his commandment is life everlasting.

[19 : 31] Whatsoever I speak, therefore, even as the Father said unto me, so I speak. Now, take a pause here. And I want to take you back to Deuteronomy and show you.

This is a fulfillment of a prophecy. Come back to Deuteronomy chapter 18. And John doesn't express this very often at all, that this was a fulfillment of anything.

Matthew does that a lot, showing that Christ is the King of the Jews and that he is the Jewish Messiah and fulfilling the Scriptures. John doesn't take that angle so much, but nevertheless, he's fulfilling a prophecy.

Deuteronomy 18 and verse 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

And there's the Lord Jesus Christ saying that very thing, that 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.

[20 : 42] And he is that prophet and a fulfillment of what Moses wrote in Deuteronomy. So now we've come into chapter 13. We're not going to get very far into this chapter this morning, but this is an interesting moment.

I find it very interesting. And John, I love this book. It stands apart from all the others. And one of the great reasons is we're 12 chapters in.

We're already up to the end. And what we're about to read in 13, 14, 15, 16, and even 17, five chapters, it takes place in like six hours of time.

And five chapters, whereas the other ones are taking months and years, this is just an evening of time with his disciples. And John is writing and giving us this inner glimpse behind closed doors for the most part of just the pack of them.

Not the multitudes, not the healings, not the miracles, not the preaching and proclamation outward, but just this inside glimpse of Jesus and his disciples.

[21 : 55] And it goes, if you've got red letters, then you've got a lot of red letters for the next several pages because it's just a discourse, a long one.

And there's so much to teach and say out of these things. It's amazing. John's the only one that records it. Nobody gives that inside look to Jesus Christ. Some of the other gospel writers weren't even present at this time.

So verse number one, now before the feast of the Passover, which is the one he's going to be crucified on, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

I love that phrase. I find it remarkable to hear that the Lord Jesus Christ knows, verse one, when he knew that his hour was come, he knows what the future holds for him.

And yet what he's going to do is be concerned with what the future holds for them. And they're going to live through this thing. They're not going to be taken and whipped in the next few hours.

[23 : 04] They're not going to be drug around town and then hung up on a cross. That's what's coming for him. But he's loving them unto the end. This is something, this is a side of Jesus Christ that needs to be understood and it needs to be recognized that he's still the same.

And if you're his, he's not going to pull you unto him and just say, this is what you have to do for me. What he's showing is he will love you. He's loving them. He's going to care for them.

Let me show you what I mean. Look over at chapter 14. Because these are men. These are grown men that have traveled the nation with him back and forth on foot.

They've worked miracles with their own hands. They've healed people. They've cast out devils. They've done things like just their lives have been changed.

Their minds have been blown. They've experienced some things. And yet they're weak men. You know the old saying that men, the best of men are men at best.

[24 : 08] And these are just, when it comes down to it, just men. Good men, solid men for the most part. Sadly, they're going to forsake him in a few hours. But haven't you?

So here they are. And Christ is going to love them. And they need it. In verse number 1 of chapter 14, he says these words, Let not your heart be troubled.

Now we read right past that because you memorize. Let not your heart be troubled. You believe God, believe also in me. But park on that. Why did he say, let not your heart be troubled? Why did he tell them those words?

He's not just throwing that out. There has to be a reason. There's a very good reason. Look at verse 27. He says it again. Verse 27. Peace I leave with you.

My peace I give unto you as another world giveth. Give unto you. Let not your heart be troubled. Neither let it be afraid. So fear is creeping in. And trouble.

[25 : 04] And anxiety is growing inside of them. Let's see it again somewhere in here. Chapter 15.

That's not it. In chapter 15, in verse 18, he says the world's going to hate them.

And in verse 19, the world's going to hate them. And they're going to do these things to you. They did it to me. They're going to do it to you. And he's preparing them for a world that's going to hate them.

Look at chapter 16, verse 2. You be put out of the synagogues. The time cometh when whosoever killeth you. So that's pretty. Verse number 6, he says, Because I said these things unto you, sorrow hath filled your heart.

So twice already he said, let not your heart be troubled. Neither let it be afraid. But sorrows fill in your heart. In verse 33 of chapter 16, These things have I spoken unto you that in me you might have peace.

[26 : 15] In the world ye shall have tribulation, but be of good cheer. I have overcome the world. And in the next chapter, he's going to pray to the Father for them specifically.

To keep them. And keep them from, where's the verse? Keep them from the evil in the world at verse 15. And so Jesus Christ, I love this angle or aspect that John shows of Christ in this moment.

His hour, he knew his hour was come. And instead of preparing himself, as it were, instead of just getting like all sitting in the corner, getting glazed dyed and focused and just staring off, thinking and thinking, he's talking to his disciples.

And for chapters, he's stepping them up and preparing them and letting them know rough times are coming. But don't be afraid of it. And you guys got this. And you can do this.

And I'm going to be with you. And I'm going to send a comforter. And he's going to be with you forever. That the Father in me, we're going to make our abode in you. He says in chapter 14, He is loving them unto the end.

[27 : 22] You think Christ needs the attention. They should be coddling him and prepping him. And that's not the way it is with Jesus Christ. And he knows where you're weak.

And he knows where you need coddled and held and lifted up and things whispered in your ear, words of God ministered to your heart on a daily basis.

If you'll get in that book, you'll find it. He'll give you something. As you read and as you digest these scriptures along the way, those certain words, he just impresses.

And he points to them and he says, this is for you today. And he helps you. He's loving you when you need loved, when you're weak, when you're just a man or a woman at best, and you're frail.

And the Lord Jesus Christ is that man. He's that God. And it's a beautiful thing to picture that and understand what he's got coming on his plate. He's concerned with them. And he's trying to lift them up and carry them through because he's going to depart.

[28 : 23] And they're going to need another one last pep talk. And so he's not selfish or self-centered. And thank God for him. All right. Verse two, the supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.

So the devil has the ability to put things inside a person's heart, according to verse two.

He's actually later in this chapter going to enter into Judas Iscariot. But at this moment, he puts something into his heart. This isn't the only time that this kind of thing happens, obviously, but let me show you another place in the Bible that we can cross.

Look at Acts chapter five. This is something you ought to be aware of and be vigilant of because you have an adversary.

And if the scripture reveals to you something about your adversary, you'd do well to know it and not to be ignorant of his devices. So in Acts chapter five, verse one, a certain man named Ananias with Sapphira, his wife sold a possession and kept back part of the price.

[29 : 43] His wife also being privy to it and brought a certain part later at the apostles feet. Now, that's doesn't sound like a big deal. It's theirs. But if you look earlier, everybody's selling everything and bringing it all to the feet in verse 34, 35 of the previous chapter.

And so they're keeping back part of it for themselves. They're not being this, this communal thing that's going on here in the early church. It's not something we're going to try to demonstrate here at all.

It's not for us, but it was for them in the moment. Verse three, but Peter said, Ananias, why have Satan filled thine heart to lie to the Holy ghost and to keep back part of the price of the land?

So where did he get the idea to hang on to the money? You think it's just greed inside of you? In that case, it was a temptation from Satan and he is the tempter and he tempts and he does it to get you to violate what is going on there in the case with the church, the early church.

It's a sin. They lied. And then later he says, you didn't lie to man. You lied to God when you lied to the Holy ghost. So where did he get the concept? Well, Satan filled his heart to do that.

[31 : 00] The devil put something in Judas Iscariot's heart. How's that? We like to say, Oh, he whispered in his ear, but however, he put it in his heart to say, you could get some money.

Here's an opportunity and it could profit you. There's silver, silver for the taking. Just go make a negotiation for it. These guys want him and you know how to make, you can facilitate something and get something for yourself.

And that came from Satan. That came from the devil. And so what can you take away from it? Well, let me take you to a verse first. Go to second Corinthians, a verse you ought to memorize in connection to this very thought.

Second Corinthians chapter 10. Second Corinthians 10.

And verse five. Says, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.

[32 : 19] Christ. So what's implied here is that Satan can put thoughts into your head or into your heart. And that's what Peter called it, the thought of thine heart.

And here it is, this devil having put into the heart of Judas Iscariot to betray him. It's a thought. It's something that goes through his mind. It enters his heart. He ruminates on it and he decides, this is what I want to do.

And the Bible is telling you to cast down imaginations and bring into captivity the thoughts to the obedience of Christ. So you're going to have thoughts roll through your mind on a daily basis.

And you need to be aware that these thoughts may not be as innocent or coming from just a, your own nothing, just, just the ether.

These thoughts may be coming directly from your adversary. And they'll be subtle, by the way. They're not going to be some filthy, you know, just go murder people downtown.

[33 : 23] That likely is not going to come into your heart. And if it does, it's a pretty easy one to cast down. So what's going to come at your heart? The devil knows who he's talking to. He knows if he's going to put a thought into some deranged lunatic to do something, or if he's going to come to some sober and sound minded Christian, and he knows how to get after you too.

And so the thoughts he puts in your heart are not going to be the same thoughts he puts in someone else's heart. He'll come at you where you're weak. He'll come at you where, where you think you're strong. And he'll be so subtle.

You can start from Genesis chapter 3 and start studying his MO. And we'll do that in the doctrines class here in a little bit. Really try to analyze how he does that.

Beware this morning that your adversary has access to your mind and your heart. And if you think, well, greater is he that's in me than he is in the world, so Jesus is casting him out, you're wrong.

Your flesh has not been saved. You're still walking in the old man, and he has access to the old man. Here's a way I see it manifest sometimes in my own life, is if something, whenever there's some tension in a relationship, whether it's at home or with anybody else, any tension that comes out, surfaces in a day, thoughts and words come to mind to pour on to the spark or to the coals, you know what, to explode them.

[35 : 07] Thoughts come to say this because you're right, or because they're wrong, so you need to tell them they're wrong. Things like that. When somebody has something against me, what comes to mind, sometimes it's really good ideas of what I should say to put them in their place.

And sometimes with all of that in mind, I take a step back and think, is that going to help the situation? Are these words coming forth from me? Would they minister grace to the hearer?

Probably not. The words that come out could be far worse. They could be the James, the tongue is a world of iniquity, a fire that's set on fire of hell.

And it could be that great fire that it just takes a little to kindle. And so I think that's one way I notice it, is Satan inputting thoughts into my heart, words to say.

And those are things that need to be cast down, and they need to be controlled. And that's why your tongue is such a scary member. It's such a powerful member. And it's such a one that, if you can control it, you're able to control your whole body.

[36 : 21] All right, so that's just one area. There's probably others. And it depends on your life. It depends on what you're into. And the devil knows. So we're going to have to stop there. Our time's run out.

Lord willing, we'll pick it up next week here with the supper being ended and the foot washing of the disciples. And we'll get into this evening before the crucifixion.

So let's take about a 15-minute break right there. Thank you.