

Come! Decide to Follow Jesus!

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 04 December 2022

Preacher: Jim Masters

- [0 : 0 0] John 12, in that black Bible in the chair in front of you, if you need to pull out a Bible, page 83, page 83, go to the back because they renumber the New Testament.
- 83, John 12, verse 20. 12, 20, this last section of Jesus' ministry, public ministry, is here at chapter 12, verse 20 to 50.
- I'm gonna split it in half. We're gonna do 20 through 36 this morning and then next week we'll do 37 to 50. So John 12, starting in verse 20, I'm gonna read and then we'll jump in.
- Hold on one second, please. Okay.
- John 12, 20. And there were some Greeks among those who were going up to worship at the feast. Therefore these came to Philip, who's from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.
- [1 : 0 4] Philip came and spoke to Andrew. Andrew and Philip came and spoke to Jesus. And Jesus answered them, saying, The hour has come in order that the Son of Man may be glorified.
- Truly, truly, I say to you, if a grain of wheat fallen to the earth does not die, it remains alone. But if it dies, it bears much fruit.
- The one who loves his soul loses it. And the one who hates his soul in this world unto eternal life will keep it. If anyone serves me, let him follow me.
- And where I am, I myself am, there shall my servant also be. If anyone serves me, the Father will honor him. Now, my soul has become troubled.
- And what shall I say? Father, save me from this hour. But for this reason, I came to this hour. Father, glorify your name. Therefore, a voice came from heaven.
- [2 : 0 7] I have glorified it and will glorify. Therefore, the multitude, standing by and hearing, said, There was a thunder. Others were saying, An angel had spoken to him.
- Jesus answered and said, Because of me, this voice did not come, but because of you. Now judgment is upon this world. Now the ruler of this world shall be cast out.
- And I, if I be lifted up from the earth, will draw all to myself. But he was saying this to indicate the kind of death he was going to die. Therefore, the multitude answered him, We ourselves have heard out of the law that the Christ is to remain forever.
- However, how can you say it is necessary that the Son of Man must be lifted up? Who is this Son of Man? Therefore, Jesus said to them, For a little while longer the light is among you.
- Walk as you have the light. That darkness may not master you. The one who walks in the darkness does not know where he goes. As you have the light, believe into the light.
- [3 : 1 3] In order that you may become sons of light. These things Jesus spoke and departing, he was hidden from them. Believe it or not, and I've probably brought this up before in the past, times past.

Believe it or not, I was taught when I was playing football in high school that you never hesitate. You don't hesitate. If you're going to knock some guy's block off, and oh, what a joy that is to do.

You go full force. You decide to do that. You decide, you do it. Don't hesitate. Because if you hesitate, that's when you get hurt. Now, there's other times where you're going to get hurt.

That's true. I mean, there's other things that happen. But one of the biggest ways is a player hesitates. He doesn't make that decision and hesitates, and then something happens, he gets hurt.

It's crazy. It sounds weird, but it's true. I've watched it before. These guys hesitate. I hesitated, I got hurt. Don't hesitate.

[4 : 27] Decide to do that and do it. On a more serious note, the same thing goes for Jesus. Don't hesitate.

Decide to trust him. Don't wait. And that doesn't just go for people who don't know Christ. It's for us as his followers. Don't hesitate. Keep deciding to follow Jesus.

That's why we celebrate the Lord's Supper. Baptism is the beginning of your life with Christ. The Lord's Supper is the continual communion of your life with Christ. Keep deciding to follow Jesus.

Keep dying to self. As we come to this part in John's Gospel, where John is calling his readers, come receive Jesus. Believe Jesus.

Know Jesus. Trust Jesus. Today we'll see, come, decide to follow Jesus. Come, decide to follow Jesus.

[5 : 31] Come, decide now to follow Jesus. Don't wait. Don't hesitate. Come, decide to follow Jesus who is the seed who had to die to give life and who is the light of the world.

Follow him by dying to self so you may become a son of light trusting in him. That's what this passage is all about here.

This is what Jesus is gonna bring up here in John 20, John chapter 12, verse 20 through 36. And because of Jesus' glorification, all can freely come to Jesus.

All, meaning, not just Jews, but Gentiles. Anyone can come. It's not limited. Come, come, decide to follow Jesus.

He's the seed who had to die and he's the light of the world. Because Jesus died, a decision must be made by everyone.

[6 : 39] Either you decide to follow him, believe it into him, or you reject him. There's no in between. And if you reject him, you'll be judged like the ruler of this world has been judged.

That's how you'll be judged. Three aspects are gonna be emphasized by Jesus from here, chapter 12, verse 20 through 50. First, his glorification, which consists of the cross and his exaltation.

Second, his mission, which is his purpose in coming. And third, his witness to the Father. We'll see his first two aspects here today. But this whole section here, chapter 12, verse 20 through 50, is really Jesus' last exhortation to the crowd.

His appeal to them about his identity and mission and trusting in him. Jesus' mission is the climax of his glorification, his death on the cross.

Listen, it's only through the cross that life and victory are given to those who trust him. Only through death can we have life, which is odd.

[7 : 57] It's a paradox. True. But it's true. Only through death can you have life. The death of Jesus facilitates our growth in Christ.

He had to die so that we can be given life and victory. And this is also a pattern for us. We must be ready to follow Christ to bear fruit, which means we must be ready to face humiliation, shame, suffering, even death on behalf of Christ.

I brought this up last week and I told you we were going to talk about it this week. When we follow Jesus, he calls us to receive the same kind of glory. shame, humiliation, suffering.

Yet, though we face shame and humiliation, we'll be vindicated just like our Savior. The Father vindicated Jesus and he will also vindicate his people.

God manifests his power, his glory, his rule. Ultimately, in the identity and mission of Jesus, he's the Son of Man who exemplifies God's power, who exemplifies God's glory, who exemplifies God's rule at the cross.

[9 : 19] The place of humiliation, shame, suffering. And when people think about glory, they don't think about glory being shame, humiliation.

People don't think glory is suffering. That's not glory. That's suffering. That's horrible. No, no, no. Here, as far as God's concern, that's glory. If you want to see Jesus' glory, look to the cross.

That's glory. The cross is where the world is judged. The cross is where the ruler of this world has been judged. It's the point of decision for the world.

It can be a place of salvation or a place of judgment. There's no other options. Either one believes the light becoming a son of light with the lamb taking away their sin or one rejects the light and thus darkness masters you or overtakes you and you're already condemned.

You either trust or reject and you keep trusting as a Christian or you reject. And at the cross, that's the point of defeat for Satan.

[10 : 33] He's cast out and he's replaced by the rightful ruler and king. Remember chapter 12 verse 12 through 19? The Lord Jesus. Satan is dethroned. Jesus is enthroned.

Enthroned on a wooden cross. So now, let's work through the passage and you're actually going to see how starting in verse 20 to verse, what is it, 33, they kind of begin and end the same way.

You'll see that in a moment. So notice, the first aspect I want to bring up is how the world comes to Jesus and remember what the Pharisee said in chapter 12 verse 19, look, the world has gone after him.

Now look at verse 20. And there were some Greeks among those who were going up to worship at the feast. Remember that spiel for the Pharisees? These Greeks were probably God-fearers, proselytes coming to worship.

They came up to Jerusalem and notice verse 21, they came to Philip probably because of his name, it's a Greek name, and because Bethsaida was close to Decapolis, many Greeks were there.

[11 : 45] Sir, we wish to see Jesus. In this moment, the world was indeed coming to Jesus.

See? They want to have an interview with Jesus. That would trigger the hour and the next step in the Father's plan to call Gentile sheep to Christ.

So Philip found, told Andrew, Andrew Philip came and told Jesus. After this, you don't hear any more about the Greeks. You're kind of like, what happened to those guys, right? Did they get to see Jesus?

I don't know. John doesn't say. Because what Jesus does, he uses this as a springboard to show the hour had finally come. It came because now Israel as a whole, you will see, they will reject their Messiah.

at least the one presented to them as the real king. Remember chapter 12, verse 12 through 19. After his death and resurrection, Jesus would sweep in Gentiles, us, into the kingdom.

[12 : 57] So the world comes to Jesus and they're going to come to Jesus. The world comes to Jesus because of two reasons. Here's the first reason that Jesus is going to bring up. Two reasons. Number one, because of Jesus' glorification.

So look at verse 23. Jesus answered them saying, the hour has come. He's using this to teach his disciples in the crowd, first his glorification which points to the cross, but not merely the cross, but his returning to the Father in glory.

The hour had come and it says in the Greek, the hour has come in order that the Son of Man may be glorified. Here's the paradox of Jesus' glorification.

So the world comes because of two reasons. First, because of Jesus' glorification, here's the paradox. His glorification is his death, is the cross.

That's the paradox. It seems to be a contradiction, but it's not. And notice too, the title that he gives himself. He says, the Son of Man.

[14 : 09] Remember, this goes back to Daniel chapter 7. It denotes God's power, glory, and his rule rolled up into one person, Messiah.

So the hour of the glorification of the Son of Man, here's the King, the Creator, the Ruler, on a cross.

Displayed, this glory displayed on the cross. The Creator, the Ruler, the Sustainer, the King, facing humiliation, shame, suffering, and death.

There's the paradox. Glory, and death, glory, and shame. And by the way, this is what it looks like.

This is what it looks like, this whole aspect about this, how the world comes to Jesus, and one of the reasons they come is because of his glorification. This is what's gonna happen, this is what Jesus is gonna do.

[15 : 13] First, death is what brings life. verse 24. Truly, truly, I say to you, this is where Jesus is going.

Hello, pay attention. I'm saying something important. Truly, truly, I say to you, if a grain of wheat fallen to the earth does not die, it remains alone.

Here's an illustration of what I'm talking about, guys, is what Jesus is saying. Here's an illustration of what I just said in the previous statement, the hour has come in order that the Son of Man may be glorified.

Here's what I'm talking about, this is what it looks like. Death brings life. A seed must die to be effective or remains alone.

If you put the seed there, it'll just stay there. It has to die for it to bear fruit. That's what Jesus is saying.

[16 : 16] If it doesn't, it remains alone. The seed must do what it was intended to do. So this means that Jesus' death is that which gives life.

That's the next part of the verse. But if it dies, it bears much fruit. the only way to be given life is to embrace Jesus and His death.

It's only Jesus' death that can generate a huge harvest, the harvest of life. So this tells us that death, which is unnatural, unproductive, unproductive, a horrible event.

Remember I told you embedded in my head last week or a couple weeks ago, the corpse of my grandma. I still see that. I still can see that. He's a kid. He was 10, 11 years old. Death is the only means by which natural things are produced.

And then produced in great quantity, by the way. great fruit. One writer says this, quote, the death of the seed becomes known more for its life-producing results than for its death.

[17 : 37] When a seed dies, you don't go, oh, that seed was so wonderful. You look at the tree. That tree is so wonderful. That fruit is so wonderful, right? You don't look at the seed. That seed's so wonderful.

You don't look at that. And yet that's what gains life. That's what brings life. Jesus' death is known more in that it gives life to those who trust him.

That's the result. We'll see that in a moment. So this means that the culmination of Jesus' identity, the culmination of his mission, is his death on the cross.

And this death had to be on behalf of others in their place so that they would not be judged. We'll see that more in a moment. So, the world comes. First reason, because of Jesus' glorification.

This is what it looks like. Second reason, two, because of Jesus' mission. His mission is to glorify the Father. The Father glorified and will glorify his name.

[18 : 42] His own name. Jesus' mission. And this drops down in verse 27. Look at 25 and 26 later. Verse 27. Now my soul has become troubled.

He, the seed, he must die, which troubled him. The word trouble, it can mean fear, anxiety, horror, agitation, revulsion. The reality of death.

No, but he would not be driven by his will, but by obedience to the will of the Father. He was tempted to love this life. We'll see that in verse 25 and 26. And not hate it for the glory of the Father.

So, my soul has become troubled. What shall I say? Save me? Save me from this? No. For this reason, I came to this hour.

What's the reason? To go to the cross. To glorify the Father. That's the reason, he says. For this reason, I came.

[19 : 48] He answers his own question. No, glorify your name, Father. This is the kind of attitude we need to have. And this is what it looks like to hate your life in this world and to love your life in eternity, by the way.

We'll see that in a moment. This is what drove Jesus. And, by the way, notice the word name is about the Father's very character.

He says, glorify your name there in verse 28. And then he means all that the Father means. That's what he means. So, God's justice, his holiness, his righteousness, his mercy, his love, his compassion.

Magnify your character, Father. And guess where the justice and the righteousness and the holiness and the love and the mercy and the compassion is glorified most?

The cross. The cross. The very death of Jesus. That's where it's magnified the most. You sang that.

[20 : 59] Justice and mercy meet. You sang that just a few moments ago before a little coughing spiel by that clown out there. You sang that. There's one gospel. You sang justice and mercy meet at the cross.

Yes. So, Jesus is saying, let your character be magnified at the cross. You have sovereign control. Your purpose is for me, Jesus says.

Well, stand and I'm going to trust you. Jesus' glorification is for the purpose of the Father's glorification. This tells us his mission is a direct reflection of the Father.

The Son gives glory to the Father. The Father gives glory to the Son. They give glory to each other. And notice what happens. Verse 28. Therefore, a voice came out of heaven. I have glorified, I have both glorified and will glorify again.

He's talking about his name. This goes back to what Jesus says, glorify your name. My name has been glorified by the Son, you Jesus.

[22 : 04] And my name will be glorified again. Glorified how? In the past, through Jesus' ministry, doing these signs. And will glorify the cross.

And what will come afterwards, his resurrection, his exaltation. And look at what happens here in verse 29. The multitude standing by hearing it, they said, there was thunder.

Others are saying, an angel spoke to him. So, this voice was audible to the human ear. In other words, there was no vision. Jesus didn't have a dream.

Oh, that was going to come hit me. They heard something, but they didn't comprehend it. Which tells us something.

They don't comprehend it. Remember that in chapter 1? They don't comprehend. The voice, the word speaks, but they don't understand it all.

[23 : 02] But notice what Jesus says here in verse 30. He answered, because of me, this voice did not come, but because of you. Or he says, for your sake. It came because of them, not because of Jesus.

Why? To make it clear to the world that this one is, was, is the son of God whom the father glorifies. Just to make that known.

To make that clear. He's the one. It's him. So, the world comes because of Jesus' glorification, because of his mission. Now, what are the results?

The results of Jesus' glorification? There's two. And this starts us in verse 31 into verse 32 and 33. The two results of Jesus' glorification.

First, the point of decision, the world's judgment. Second, the point of defeat, Satan is judged. Or you can put, Satan is defeated, but that's what I said, the point of defeat.

[24 : 04] There's a point of decision, and then the point of defeat. The world's judgment, that's the point of decision. Satan is judged, that's the point of defeat. That's the result of Jesus' glorification.

Notice how we work through this, starting in verse 31. Jesus says, now judgment is upon this world. Now the ruler of this world will be cast out.

The hour of Jesus' glorification is actually the time for judgment upon this world. The cross glorifies the Son, but it judges the world.

The cross is his throne, but it is the point of decision for everyone in the world. Either you view the cross as scandalous, irreverent, senseless, stupid, idiotic, horrible, want nothing to do with it, or you view it as grace, love, sacrifice, wisdom, joy, victory.

It was a horrible evil, but in that horrible evil, many seeds were given life. So it's a place of salvation, or it's a place of judgment.

[25 : 29] The cross determines the verdict of the one who responds to that cross. If one embraces it, you find salvation.

If you reject it, then you're judged already. It glorifies Jesus, and it judges all. Judgment either takes place at the cross, where Christ bears the sin of his people.

Either judgment takes place on your behalf on the cross, where Christ bears the sins of his people, or one is already condemned, because you reject the cross, and your destination is sealed.

So that's the point of decision. What decision will you make? But it's also the point of defeat. Notice what he says in the next part of verse 31. Now the ruler of this world will be cast out.

Jesus' second claim is the judgment brings the removal or the throwing out of the ruler of this world. Satan. The cross dealt a decisive blow to the evil one.

[26 : 44] Jesus is victorious over Satan. Some people have this, have concocted this idea that Satan was the one who was wielding Jesus to die. Are you crazy?

It's just the opposite. He did not want him to die. That's why he tempted him in the wilderness. You can have all of these things if you worship me.

Throw yourself all over the pinnacle and the Lord will take care of you. The Father will take care of you. Do all this. That's why he was trying to get him away from the cross. Because the cross is the point of defeat for Satan.

He's cast out and he's replaced by the rightful ruler and king, Jesus. Satan has been dethroned. Jesus has been enthroned by the cross.

He sits on a wooden cross, not on a golden throne. Right now, he sits on a wooden cross. So the cross is God's ultimate work, his ultimate mission.

[27 : 49] The ruler of this world is cast out, he's enthroned. Jesus, he's a true king. He's enthroned. He's the glorified son of man and you see his death, you think of defeat.

No, no, no, it's not defeat. It looks like defeat, it's not. It looks like failure, but it's not. It's actually victory and success. That's what the cross is. So it's the point of decision.

What will you decide? It's the point of defeat. Satan is judged. That's the results of Jesus' glorification. salvation. So, so, by the cross, all the world will come.

Look at verse 32. Look at what Jesus does now. Verse 32. And I, this connects from verse 31 into verse 32, and I, if I be lifted up from the earth, will draw all to myself.

This lifted up phrase, this verb, that describes not just the kind of death he would die, and John says that. Look at verse 33.

[28 : 52] He was saying this to indicate the kind of death he was going to die, because he's going to be crucified. That's what he's saying. Yeah, that's right. But it's also his exaltation and majesty.

So in Jesus' humiliation, his glorification is achieved, and if he dies, and is also exalted, he will draw all to himself.

See, this takes us back to verses 20 through 21 and 22, when the Greeks came to see Jesus. See, once the ultimate work and mission of God is complete, the message of the gospel will draw all kinds of people to Jesus, both Jews and Gentiles.

I mean, it's obvious. I hope you see this. Obviously, the drawing is not universally applied, else all would be saved. So it's not what this means.

As one writer says, it is universally effective for those who are drawn from chapter 6 in John's gospel, which is all of Jesus' sheep. The world can come and it does come.

[30 : 05] There's no Jews in here. We're Gentiles. Jesus sweeps in the Gentiles. The world comes because of his glorification, because of his mission.

Here's the results of this. Therefore, the world comes. That's what Jesus is saying. The event sanctioned the drawing of all people, Greeks, to Jesus. And the event that happened was the cross's exaltation.

Because of his glorification, all can freely come. That's what Jesus is saying. Now, now you can see, starting in verse 34, this is how the Jews viewed the cross.

Remember we talked about this? The point of decision, either you see the cross as scandalous, or you see it as glory, you see it as senseless, as idiotic, and stupid, or you see it as mercy, grace, and oh, I get life through the cross.

You see that? Well, notice what happens in verse 34. This is how the Jews, or even the world, view the cross. How do they view it? It's scandalous, verse 34.

[31 : 15] Therefore, the multitude answered him, we ourselves heard it from the law. The Christ is to remain forever. Here is their reply to Jesus. The Christ is supposed to remain forever.

It's supposed to be his eternal presence with his people. So, they were aware, in some sense, that Jesus was talking about his death. They figured that out.

So, they asked two questions. First, how can you say it's necessary for the Son of Man to be lifted up? Second, who is this Son of Man?

Why must the Christ die? First question. Second, what kind of Messianic figure is this Son of Man who must die? Now, remember, Messianic mania was everywhere.

Billboards up saying, Messiah is coming, Messiah is coming, everyone's all excited. Remember the palm branches we looked at last week? So, these questions are expected, but really, what they're asking, this is really what they're asking, in other words, it's this.

[32 : 21] What kind of Messiah is this? A crucified, put on a cross Messiah? Messiah. What is this? To them, this was senseless, abhorrent, heretical, oh, and even unbiblical.

That's not in the Old Testament. Are you crazy? It's everywhere in the Old Testament. We just read one part. Isaiah 52, was it 12 and 13 or 13 and 14?

12 and 13, I think it was. It's right there. It's everywhere in the Old Testament. But to them, no, no, no, no. This is abhorrent. This is senseless.

The cross is scandalous. What kind of Messiah is this? It's meaningless to them. Ah, the Jews have been hardened to the truth of Christ so that the Gentiles may come in.

How can anyone believe in this nonsense? This is crazy. Yes, yes, that's how the world views the cross, isn't it? Have you ever talked to somebody about the gospel and they tell you, well, I believe in some guy who died on a cross?

[33 : 34] Yeah, exactly. They think you're crazy. You're nuts to believe in this because to the world, the cross is scandalous.

It's senseless. It's abhorrent. Who believes such a crazy, stupid idea? But notice how Jesus, he doesn't respond with, oh, you crazy idiot, what's the matter with you?

Now, I probably would respond that way. You probably respond that way. But look how Jesus responds here in verse 35 and 36 and then we're gonna go to verse 25 and 26.

Jesus makes an appeal. Make a decision, he says. Make a decision. Believe, and there's two parts of this, make an appeal, make a decision.

Believe into the light, follow me. Here's the appeal. Here's, he's saying, make this decision. Believe into the light, follow me. That's how Jesus responds.

[34 : 38] Look at verse 35. He said to them, for a little while longer, the light, that's Jesus, is among you. And then his ministry would end.

That's what this means when he says the darkness will come, his ministry will end. He'd be taken away by the cross. That's when darkness comes. So, verse 36, while you have the light, as you have the light, believe into the light.

Come. Walk in the light. Follow the light as long as you have it so that the darkness, when it comes, it does not overtake you or the word can also mean master you.

If you walk in darkness, I might be dumb when I say this, but it's pretty hard to see when you walk in the darkness. It's hard to see. Hard to see things when the darkness is around.

That's what Jesus is saying. He gives life. He gives sight. He is light.

[35 : 43] He is true sight. So, trust in the light. That's why he says here in verse 36, believe into the light. And when one believes, what does he say is the result?

Next part of verse 36. In order that you may become sons of light. You become a Jesus follower.

You put your trust in the light, then you become a disciple of the light, having the very same character qualities of the light. Notice he's inviting them. Commit yourselves to Jesus in trust and discipleship.

Come, he says. And that's for you if you're here, you don't know Jesus. You should come. You should come and trust Jesus. You, Jesus says to you, believe into the light.

Come to me and I'll forgive you of all your sin. Repent and trust Jesus. Jesus. And notice it says here in verse 36, he spoke these things and departing, he was hidden from them.

[36 : 46] And then he's gonna come back and we'll see this next week, this is gonna be his final, final appeal to them. But now I wanna save the best for last. I wanna save verse 25 and 26.

This is where Jesus talks about follow me. Follow me. Verse 25 and 26. And this is what it means to follow Jesus. Jesus. Verse 25.

The one who loves his soul loses it. The one who hates his soul in this world unto eternal life will keep it. Now he's using hyperbolic words.

Strong contrast. Not major. Hate your life. Oh, I hate my life. No, no, no. He's not talking about that. He's using it for contrast. Strong words. The seed understood his purpose.

We must understand ours. We owe our lives to the son who died for us. Follow me. And this is what it means to follow Jesus. What it means, because of his death, we choose to die too.

[37 : 54] Lose your soul? Excuse me. Love your soul? You'll lose it. Hate your soul in this world just like Jesus did, being willing to give up his life, his self, and you keep it unto eternal life.

You follow after the pattern of your Savior, because look at what he says in verse 26. If anyone serves me, let him follow me. In the same way, you should follow the son.

Truly, we're joined to the seed, Jesus. Our very existence stems from our relationship with him. So if we serve Jesus, then we'll follow him and be ready to die to self.

Friends, this is what it means to follow Jesus. We die to self and die to focusing on ourselves. Instead, our focus is upon Jesus.

But the good news is that if we serve Jesus by dying to self and living unto Jesus, look at what Jesus says in the next part of verse 26. If anyone serves me, oh, sorry, where I am, there my servant shall also be.

[39 : 08] You're gonna follow him. But, if anyone serves me, the Father will honor him. Oh, yeah. Yeah. The good news is that if we serve Jesus by dying to self, then the Father will honor us in the same way he honored his son.

Vindication. But what's the path of vindication? You die to self. The true servant of God does the will of God even to the point of death.

It is that one who truly glorifies God. That's how it is. This is what it means to follow Jesus. Jesus says, I give up my life.

I die so that there can be given life. And if you're gonna follow Jesus, you do the same. I'm gonna give up my life because I'm gonna follow Jesus. I'm gonna die if I have to. Die to myself.

Live for Jesus. Die to myself. Focus on Jesus. That's what the Lord's Supper is. It's just a reminder to you. It's a reminder to me. I'm dying to myself.

[40 : 15] Jesus died for me. Bread, juice, his body, his blood. He died for me to give me life. I'm dying to myself so I can live for him.

See? When we follow Jesus, he calls us to receive the same kind of glory. Ready to face shame.

Ready to face humiliation. Ready to face suffering. Yet, though we face shame and humiliation, we'll be vindicated just like our Savior. Jesus' mission is the climax of his glorification.

It's the cross. And it's only through the cross that life and victory are given to those who trust him. Only through death can we have life. And that's what we celebrate.

Only through death can we have life. We have fellowship with the Father, fellowship with Jesus, fellowship with each other. I die to self as well. So I'm going to die to myself and live for Jesus.

[41 : 15] Because Jesus died, a decision must be made by everyone. Either you decide to follow him, believe it into him, or you reject him. There's no in-betweens. And if you reject him, you'll be judged just like the ruler of this world.

He was judged. So will you be. In that same way. So, kind of summing up here, in verse 20-36, how can we sum it up just like I said earlier, how we started out.

Come, decide to follow Jesus, who is the seed who had to die to give life and was the light of the world. Follow him by dying to self so that you may become a son of light trusting in him.

And it's going to remind us, again, the Lord's Supper reminds us of who Jesus is and what he's done, his identity and mission. He died to self. He lived for the Father. So we die to ourselves.

We live for Jesus. It's a reminder of this. And if you're here, you're not a member of the church, but you come from a church of like faith and practice, we would prefer you're baptized by immersion.

[42 : 26] Enjoy this with us. Take the Lord's Supper with us. If you don't know Jesus, this is not for you. Because it reflects that you have a relationship with Jesus.

And if you have something against someone, not that you went to that person and tried to make things right, but you haven't gone to a person and didn't make things right with them, don't partake of the Lord's Supper.

Wait. Try to make things right with them and then partake of the Lord's Supper with us again. Reconciliation. But this is for us to remember who Jesus is and remember He died for the Father, for the plan of the Father, to glorify the Father on the cross, so we too, we will die to ourselves and we'll live for Jesus.

That's a reminder of that. Let's pray and focus our minds. We focus our hearts as well, Father. Our minds, our hearts, we focus our wills upon you.

We're grateful you've been so kind. We praise you for your kindness. We're grateful you've shown us your kindness in your Son, Father. So we pray we'll fill our minds with gospel truth.

[43 : 40] There's one gospel. We stand in this gospel, your justice and mercy met at the cross. Jesus, you died in our place, the power of the cross.

We're forgiven, we're cleansed, we're justified by His blood. Fill our minds, Spirit of God, with truth as we continue to worship you by partaking of the elements, obeying you in this ordinance this morning.

and I encourage you to take this few moments of silence, maybe about a minute and Jane will softly play. Prepare your heart, examine your heart, know that yes, you don't deserve this, but that's why Jesus had to die.

Reflect back upon gospel truth, speak this gospel truth to your heart. Remind yourself of your devotion to Jesus.

You died to self, you focus on Jesus. That's what it means to follow Him. Take these few moments to do that now, would you please? and I'll follow him from next■■■ that God will to believe you tokens from to go to Jesus.

[45 : 09] So we think about what you will be to shine to