



Were they genuinely saved? Now I told you that John chapter 12 is a difficult passage. It's a hard chapter. It confronts us with the glory of Christ. And in confronting us with the glory of Christ, it challenges us with, is God supreme? Is he Lord? Is he sovereign? Will we allow Jesus to be Lord? Will we let him be God? And in being God, will we let him be in control? And this is, if it was hard last week, it is especially difficult this morning. Because it forces us to take a hard look at our life. And if you're anything like me, I don't want to take a hard look at my life. The Apostle Paul to the church of Corinth says, he says, examine yourself.

[ 6 : 12 ] Test yourself to see if you're in the faith. Is it right for us to test ourselves? Is it right for us to ask these hard questions?

I'll tell you what, I don't want to ask these questions. Even this morning as the pastor, in looking at this scripture, it would be far more comfortable for me to move to chapter 13.

We can begin to talk about the Last Supper. After all, that's what we're doing this morning. It'd be far easier for us to deal with that subject than this one this morning. But it is here.

These are the very last public words of Jesus Christ. These are the last words that he wanted the people in Jerusalem to understand.

So these are significant. These are weighty words. These are hard words. And these words begin to summarize all of Jesus' public ministry.

[ 7 : 23 ] They come front and center as Jesus screams from we don't even know where, shouts to whoever will listen, this message that we're going to look at this morning.

And it bears down on us today as we consider the cross. As we consider these words of Christ and we are forced to ask ourselves the question, do we savor God's glory?

Will we allow God to be God? So we're in John chapter 12. Turn with me if you would. If you're a guest with us this morning, it's on page 899.

I want to read the text and then we'll start to deal with the issues that are here in the text together. John chapter 12. And I'm going to begin.

I'm going to back up to verse 41 and then read to the end of the chapter. It says, It says, And Jesus cried out and said, Whoever believes in me, believes not in me, but in him who sent me.

[ 9 : 00 ] And whoever sees me, sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. If anyone hears my words and does not keep them, I do not judge him.

For I did not come to judge the world, but to save the world. The one who rejects me and does not receive my words has a judge. The word that I have spoken will judge him on that day.

For I have not spoken of my own accord, my own authority. But the Father who sent me has himself given me a commandment. What to say and what to speak.

And I know that this commandment is eternal life. What I say, therefore, I say as the Father has told me to say.

Without savoring Christ, without treasuring Christ, we need to ask ourselves the question, can there be authentic faith within us?

[ 10 : 03 ] What does it mean to savor him? What does that look like? How does it show up? And we'll see three ways this morning in our passage that savoring Christ will show up throughout this discourse.

First, we see in verse 41 through verse 43 that those who savor Christ will speak of him. Those who savor him will speak of him.

First, we see the positive example of Isaiah. Here in Isaiah, excuse me, in verse 41. It says, Isaiah said these things because he saw the glory, his glory, and spoke of him.

Isaiah said these things because he saw the glory of Christ, the glory of God. And it goes back to Isaiah chapter 6. And it goes back to what we see in verse 40.

What did Isaiah say? What did he talk about? And how did he express this understanding, this confidence in the glory of Christ?

[ 11 : 13 ] As we've seen through the book of John and specifically in this chapter, John chapter 12, we've seen the glory of Christ come into view consistently throughout this chapter.

More than any other chapter up to this point, John chapter 12 deals with the glory of Christ. And here now, concentrated in these last few verses, the glory of Christ is coming into full view.

We find that John is emphatic about the glory of Christ. He speaks about it at the beginning of Jesus' ministry and now here at the end of his public ministry, he is dealing with it again. It should be no surprise that the gospel of John in speaking about the glory of Christ also concentrates on believing in Christ.

We know John chapter 20, 31. These things have been written so that you may believe that Jesus is the Christ, the Son of God. It should be no surprise that in order for us to come to true, saving faith, there needs to be a treasuring.

[12:26] There needs to be a beholding. There needs to be a savoring. There needs to be an understanding and a, you know, wondering at the glory of Christ.

Christ. And now, in these final moments, John gives a, a kind of a commentary, a synopsis, an analysis of Jesus' life.

He does that in verses 40, or 37 to 42 or 41. He helps us understand how can it be possible when Jesus shows up and demonstrates his glory, how can it be possible that so many people have rejected his glory and have turned their back on him?

What is your final analysis, John? How can these things be true? Why do so many still do not believe? Well, verse 40, he gives us the answer.

The answer that comes from the mouth of Isaiah who saw the glory of Christ Christ and recognizes the sovereignty of God, his lordship, his control, and he says, he has blinded their eyes and hardened their heart lest they see with their eyes and understand with their heart and turn and I would heal them.

[13:51] The beginning of Christ's ministry, it says, he came to his own and his own received him not. And here at the end, we find the same synopsis to be true, the same analysis to be true.

Jesus coming to his own, spending himself for his people and what do they do? They reject him. How is this possible?

The answer, this is the way God intended it. That is almost breathtaking for us to see and to believe.

God intended that? How could God intend this to happen? And what does that do for us in terms of believing in the will of man to be able to choose God?

Are these two truths in conflict? Is the will of man and the sovereignty of God in conflict? And the Bible answer to that, the simple answer to that is no. They are not in conflict.

[14:57] conflict. And we wonder how can that be true? We get a bit of that, of the answer in Romans chapter one, where it talks about the mutual responsibility.

It talks about how God gave people up to uncleanness because they exchanged the truth of God for a lie. They chose rebellion, they chose wickedness, they chose to oppose, they chose to be enemies of him, and God refused to shine his light to them so they could not believe.

Why? Why? We saw this last week as well. God allowed a hardening to take place for them because he needed to send Jesus to the cross.

God intended to save sinners. God intended for the gospel to be made known to us as Gentiles, to be open so that we could enjoy the benefits of salvation that could not have happened had Jesus not gone to the cross.

Paul says this in Romans 11 25, he says, I don't want you to be unaware of this mystery brothers, a partial hardening has come upon Israel until the fullness of the Gentiles has come in.

[16:30] And Isaiah saw, in Isaiah chapter 6, a glimmer of the glory of Christ, and what did it cause him to do? In verse 41 here of chapter 12, he saw these things and he spoke of him.

He saw the glory of Christ. He beheld it, he wondered at it, and it caused him to speak. He says, woe is me, I am lost, I am a man of unclean lips, I dwell in the midst of a people of unclean lips, for my eyes have seen the King, the Lord of hosts.

The only fitting response for us when we see the glory of Christ is to proclaim worship and praise and wonder and to speak of him to the world around us.

that's the positive example. And now we transition to the negative example. This example that now that we see showing up in verses 42 and 43, this negative example of the Jewish leaders.

Here again it says, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue.

[17:55] For they loved the glory that comes from man more than the glory that comes from God. When we read these words, it almost makes us feel a sense of delight.

Many believed in him, even of the Jews. Certainly that is a good thing, that's a positive thing, especially in light of all the opposition that Jesus faced through the retaliation and the opposition of the Jews throughout his ministry.

Certainly this is a positive twist in the story, right? They've communicated scathing accusations through Jesus' ministry.

They have schemed and are planning his death, but there are some who have separated themselves from that bunch, at least, and they're not openly attacking Christ, but they're also not openly confessing Christ.

When it says that they believed, it uses the same word that's used throughout the gospel of John to describe belief, describe saving faith. Same word is used throughout the gospel to help us come to terms with the crowds that did believe in Jesus.

[ 19 : 13 ] But it also helps to identify throughout the gospel of John several groups of individuals that although they believed there was something defective, there was something deficient about their faith.

Early on in Christ's ministry, I would encourage you just to turn to the beginning of John. Let's take a mini tour. John chapter 2 verse 23.

It says, Now, when he was in Jerusalem at the Passover feast, many believed, underline that, in his name, when they saw the signs that he was doing.

But Jesus, on his part, did not entrust himself to them because he knew all people and needed no one to bear witness about him for he himself knew what was in men.

They believed, but Jesus knew their heart. In chapter 3, this one Nicodemus comes to Jesus. We see there in the first part of the chapter, it says, a ruler of the Jews.

[ 20 : 22 ] This man came to Jesus by night and said to him, Rabbi, we know that you are a teacher come from God, for no one can do the signs that you do unless God is with him. There is faith.

But as you turn through the rest of this narrative, you'll see in verse 12 in particular, Jesus confronts Nicodemus and says, if I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?

There was a measure of intellectual affirmation in the things that Jesus was doing, but there was not the kind of faith that led him to salvation.

Turning to chapter 6, we see many of the same things. in verse 2, it says, a great multitude followed him because they saw the signs which he performed.

Dropping down to verse 14, it says, then those men, when they had seen the signs that Jesus did, said, truly, this is the prophet who has come into the world. But then, Jesus' analysis of their hearts comes in verse 64.

[ 21 : 30 ] for Jesus knew from the beginning who they were who did not believe and who would betray him. But perhaps it comes into best focus in chapter 8, John chapter 8.

We see in verse 30, in Jesus' dialogue with the Jewish leaders, it says, and he was saying these things, many believed in him.

So, in verse 31, Jesus said to the Jews who had believed in him, if you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.

Speaking to the same audience, the same group of individuals, who now get into a debate with Jesus, dropping down to verse 44, Jesus summarizes what is truly in their hearts, and says, you are of your father the devil, and your will is to do your father's desires, he was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him.

There is the potential for faith, for believing that is not adequate, that is not complete, that is not authentic, that it affirms the things that it believes to be true, without it changing anything about who they are.

[ 22 : 55 ] And that is what John is now talking about here in the latter part of chapter 12. There was no change, they were unmoved to the point of worship, they were not savoring God's glory, there was this fascination with who Jesus was, there was this passing interest, there was this enjoyment of him, and some of the fringe benefits of coming and being healed, and being taught, being encouraged, and being part of this great movement that Jesus was leading.

But there was no treasuring of Christ. Why do I say that? I can say that because of now what we see at the end of verse 42 and 43. But for fear of the Pharisees they did not confess it.

So they would not be put out of the synagogue, for they loved the glory that comes from man more than the glory that comes from God. Now this word fear, if you have an ESV, this word fear is not actually in this text here, but it points to another verse of what we can see in John chapter 17. It was for fear of the Jews there. But maybe particularly and better would be the example in John chapter 9. Just turn a page back to look at this account.

In John chapter 9, if you remember, this was the blind man that was healed by Christ. And there's this conversation, this debate taking place of whether or not he was really born blind and who was the person who healed him.

[ 24 : 42 ] And coming into focus, these questions are now being asked to his parents. Beginning in verse 20, his parents answered, we know that this is our son and that he was born blind, but how he sees we do not know, nor do we know who opened his eyes.

Ask him. He is of age. He will speak for himself. His parents said these things because they feared the Jews. the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.

Everything Jewish, everything related to the social structure, anything related to business, anything related to family, anything related to community, anything that related to future legacy, was anchored in this relationship that would have been true in the synagogue.

synagogue. There was much at stake. And for these Jews who were part of the leadership in Jerusalem, it was too much to ask.

It was too big of a confession to make. It was too big of a sacrifice to make. So they could not confess it because, as John says, in pinpointing and zeroing in on the true motive of their heart, they loved the praise of man more than the praise of God.

[ 26 : 13 ] They did not savor Christ. Now to make this intensely personal, where do you fit in this picture?

There is the positive example of Isaiah, there is the negative example of the Jews, and then there is an example that you bring to the table.

I'm letting you fill in the blank. Where do you fit in this story? Positively or negatively?

What dominates your conversation from day to day? What do you find to be the easiest subject matter to address? What is the most comfortable to discuss?

In your business conversations, in your family conversations, what you speak about is what you savor.

[ 27 : 17 ] What you speak about is what you savor. So that the Apostle Paul says, I'm not ashamed of the gospel of Christ.

It is what motivates me. It is what moves me. It is what encourages my soul. I can't help, he says in 1 Corinthians chapter 2, I'm determined to know nothing among you except Jesus Christ and him crucified.

There is no greater subject matter I'd rather address than the subject matter of Jesus Christ. In our conversations, is Jesus worth speaking about?

Is Jesus worth taking risks over? Does he motivate your mouth and as an expression of what's coming out of your mouth, as Jesus says, it is a fruit of what is actually in the heart.

Does our heart reveal an affection and a savoring of Jesus Christ so that it comes forth in how we speak?

[ 28 : 29 ] It shows up in how we speak with individuals. Next, as we move to verses 44 and 46, in John chapter 12, Jesus now emerges from the shadows.

We see his last words in the temple in verse 36, speaking about light and speaking about his ministry and speaking about what he is going to do on the cross.

And then it says at the end of verse 36, when Jesus had said these things, he departed and hid himself from them. Jesus moves out of the temple square, Jesus moves into the shadows, and now he emerges for one last declaration, one last statement to summarize his ministry.

In verses 44 to 50, and it begins with a vision of him. Do you see him? And when you savor him, you will see him.

You will believe in him. That's what Jesus says in verse 44. Whoever believes in me, believes not in him who, excuse me, whoever believes in me, believes not in me, but in him who sent me.

[ 29 : 48 ] And whoever sees me, sees him who sent me. I have come into this world as light, so that whoever believes in me may not remain in darkness.

Jesus was sent from the Father. Do you see him? Do you savor him? True vision leads to true faith. When Jesus shows up and we begin to believe who Jesus is, what his true identity is, it will shape the way that we live. Jesus repeatedly talks about him proceeding from the Father, him coming from the Father, his fellowship with the Father, him representing the Father.

It shows up tremendously throughout the Gospel of John. I have this little graphic up here just to give you an idea of how much John is interested in Jesus' relationship with the Father.

Believing in me depends on your view of who God is. And if your view of God is proper, if it is correct, then you will see me not as some good prophet, not as some good teacher, not as just a miracle worker, you will see me as God in the flesh.

[ 31 : 13 ] You will see me as one who is sent from him, showing up to convey the words of God to you. you think this was significant in the ministry of Christ?

Especially here in the Gospel of John, you better believe it. Jesus is emphatic about this point. You cannot have God without having me.

I'm not an optional part of this conversation in relationship to your view of who God is. you must see me as having proceeded from him, having been sent from him.

The man who believes, the man who believes in God must believe in me. But he also comes to shine the light into the world.

He was sent from the Father, we see that here twice in these two verses, we also see that he shines his light into the world. Again, this is a principal theme throughout the gospel of John.

[ 32 : 19 ] As one who comes to shine, Jesus brings the truth. Jesus cuts through the fog of tradition. Jesus helps to demonstrate the inadequacy of the perceptions that the religious leaders had brought to bear in the lives of the Jews at the time.

He sets the record straight about God's expectations. He shows God's character that shocked the multitudes. in the way that Jesus handled the Old Testament, in his treatment of the Sabbath, in his defining of the law, his forgiveness of sins, his compassion for the weak, his mercy to the outcast, his posture towards the rich, his distance from the mainstream, his rebuke to the religious leaders. Everything that Jesus did confronted and exposed the people. it shined the light into their desire to be self-sufficient. It pointed supremely to worship of God.

It steered them away from everything that they had anchored their life in, the synagogue and the temple and even the law and helped them understand that everything is supremely encompassed in the person of Christ.

He exposed their heart of idolatry and uncovered the nakedness of their hearts. He shined the light into their life and let them deal with the truth. And in doing that, He also confronted them in a way that would help lead them out of darkness and lead them into light.

[ 34 : 02 ] He separates true believers from the darkness. We see that here in verse 46. whoever believes in me will not remain in darkness.

He separates us from the darkness. John continues this theme in his epistle in 1 John. He says, love not the world neither the things that are in the world because if you love the world the love of the Father is not in you.

you cannot have the darkness and be called sons of light. I came to help lead you to life in light.

Not simply coming to church. Not simply reading your Bible. Not simply knowing all the good answers. Not simply going to small group or singing in the choir or serving in children's ministry. Having a good work ethic. work ethic. Being kind to your neighbors. Giving all your money. All of those things are good. But Jesus wants to draw our attention to savoring him and living in the light.

[ 35 : 18 ] It will shape you. It will mark you as an individual. It will lead you to this final aspect of savoring Christ that we find in these last few verses. He says in verse 47 if anyone hears my words and does not keep them I don't judge him for I did not come to judge the world but to save the world.

You will if you are a son or a daughter of light you will submit to him. You will recognize that your ultimate accountability is to the words and the standard that he set.

and you with the power of the Holy Spirit will walk in the words that Christ has given to us. His words cannot be optional.

They're not secondary. They're primary. They're foundational. They're vital for spiritual life. They lead to life and wisdom and fellowship with God and peace and satisfaction and joy and productivity and confidence and everything good can be found in conforming our lives to the word of God.

For all that God's word brings the greatest struggle that it demands is a struggle of death. Death to self so that God can reign as king over your life.

[ 36 : 47 ] Do we love God supremely? Is this command our standard? Do we recognize that we will be one day accountable to the words that he has shared?

And finally, you will recognize the authority of his words in verses 49 and 50. I have not spoken on my own authority but the father who sent me has himself given me a command what to say and what to speak.

These words are coming from God almighty. does God have authority over you? Does he have authority over me?

Do I live my life underneath his governance, underneath his control, underneath his sovereignty and lordship and authority?

Does God have a right to speak into my life, into your life? does he have a right to boss you around as it were?

[ 37 : 55 ] To help you understand what his requirements and desires are? And do those words help to determine and to guide us in our hobbies, in our leisure, in our downtime, in our family time, in our business engagements, wherever we are, do God's words provide direction and help to steer us in the way that he wants us to go?

Or do we find ourselves just checking out of Christian things during the week and then showing up to let God tell us what to do on Sunday?

God wants to be supreme for us. But if we're honest, if I'm honest with myself, I understand that there is a constant struggle in my life to align my life with the word of God.

And I imagine that if I were to ask any of you this morning, we would all express the same struggle, the struggle to be consistent, the struggle to make him Lord in every area of our life.

We get that. And I think God gets that too. He understands that there will be a struggle and that's why he has given us opportunity on a consistent basis to remember.

[ 39 : 30 ] He gives us the joy of remembrance, of bringing to our attention the things that are vital, the things that are important. And so this morning as we take this bread and this cup up, it's our opportunity to remember what Christ has said, to remember what he has done, to remember what the cross stands for, it stands for his glory, it stands for him showing forth his true identity, and giving ourselves the opportunity to bow the knee in worship, and to say, God, I have failed again.

God, please align my heart with your word, help me to be consistent, help me to be true, help me as I examine myself, as I evaluate my speech, the things that I say, as I evaluate what I believe and what I see to be true about you, and as I submit to your commands, Lord, help me to do that faithfully, help me to be consistent, let your Holy Spirit do a work in my life, and as we prepare our hearts for this, let me pray, I'll ask the men to come forward, and we'll remember the Lord through this time of communion.

Lord, these are hard words this morning that we have looked at, we're so grateful that you do your work in our lives.

As Paul says, work out your salvation with fear and trembling, that's our job, for it is God, he moves on, it is God who does the work, he wills in our life to accomplish his purposes.

we thank you that you allow your Holy Spirit to overcome our inadequacy, to overcome our limitations, to overcome our powerlessness, and to lead us to obedience.

[ 41 : 52 ] We ask that you would do your work this morning for us. We pray that your cross, your glory would be front and center, not only in this time, but throughout the rest of this week.

May we see you show up for us. May there be revival personally, so that we can begin to see you working in the lives of the people around us. We know that you're powerful, we know that you're strong, we know that you're able, you're victorious, that's what the cross declares, victory over sin and death.

God, make that a reality for us. Lead us, lead us to righteousness and holiness and purity.

May we represent you in this world. Do a work for us that we cannot do for ourselves. And we praise you for this remembrance that helps us to recall your power, your ability.

And so we praise you in Jesus' name. Amen. God's Thank you.

[ 43 : 59 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 46 : 29 ] Thank you.

Thank you.

Thank you. Let's remember him as we take this morning. And the cup. The cup is the fullness of who Christ is.

This is his expression of death and the penalty of sin. Let's distribute this. Thank you.

Thank you. Thank you.

[ 48 : 53 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you.

Thank you.

[ 52 : 29 ] And if you don't, it's a judgment that you will one day experience for yourself. Separation from God.

Death forever. This morning as we consider the cup and all that Christ did, let's remember what he did for us on the cross to pay the penalty for sin.

Let's drink together. Lord, we praise you for the bread, for the cup, for this time of remembrance, what it does for us in exalting you in our minds.

Helping us to savor you, who you are and what you have done. We praise you, God, in Jesus' name. Amen. Amen. Amen.

Sing together.

[ 53 : 49 ] The mystery of the cross I cannot comprehend. The agonies of Calvary.

You, the perfect Holy One, cross your side. You drink the bitter cup reserved for me.

Your blood has washed away my sin. Jesus, thank you. The Father's wrath completely satisfied.

Jesus, thank you. Once your enemy. Now seated at your table. Jesus, thank you.

Jesus, thank you. Jesus, thank you. Jesus, thank you.

[ 54 : 55 ] By your perfect sacrifice I've been brought near. Your enemy you've made your friend.

Pouring out the riches of your glorious grace. Your mercy and your kindness know no end.

Your blood has washed away my sin. Jesus, thank you. The Father's wrath completely satisfied.

Jesus, thank you. Once your enemy. Now seated at your table. Jesus, thank you.

Jesus, thank you.

[ 56 : 18 ] Jesus, thank you. to live for you lover of my soul lover of my soul i want to live for you

lover of my soul lover of my soul i want to live for you your blood has washed away my sin jesus

thank you the father's wrath completely satisfied jesus thank you what's your enemy now seated at

your table jesus thank you amen holy

Thank you.

Thank you.

Thank you.

Thank you.

[ 59 : 38 ] Thank you.

Thank you.

Thank you.

Thank you.

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[ 62 : 08 ] Thank you.

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[ 64 : 38 ] Thank you.

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