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## John 12 - Part II

We Desire to See Jesus

This part of the book of John began two days before the last Passover Jesus would attend, and the one on which he was crucified. Religious leaders by now, have become more intense in pursuit of his death because of his influence on the people by teachings with which they disagree.

**John 12:20-26:** *20. And there were certain Greeks among them that came up to worship at the feast: 21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22. Philip comes and tells Andrew: and again Andrew and Philip tell Jesus. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24. Verily, verily, I say unto you, Except a corn (seed) of wheat (grain) fall into the ground and die, it abides alone: but if it die, it brings forth much fruit. 25. He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. (actual Greek)*

When Philip and Andrew told Jesus that certain Greeks (Gentiles) desired to see him, why did Jesus state: *The hour is come*, implying the time for the cross? **Isaiah 49:1-6:** *1. Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2. And he hath made my mouth like a sharp sword (Rv 1:16); in the shadow of his hand hath he hid me, and made me a Polished shaft (Psalms 64:7); in his quiver hath he hid me; 3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4. Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6. And he said, It is a light thing that thou should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou may be my salvation unto the end of the earth. (read the whole chapter)*

Verses 4-6 explain some of the symbols in verses 1-2. Isaiah has given a prophecy that the Messiah will be glorified by the converted of Israel (Jacob's name changed to Israel), and the light given to the Gentiles. When we desire to see Jesus, we are to go to the cross. It glorifies both the Father and the Son, and when we understand and share it, we too are glorified in Christ (John 17:20-22). When in a relationship with the Father as was Jesus - we will die to self and to the world.

Until a seed is planted in the ground, the life within it cannot spring forth and bear fruit. The seed is the word (Luke 8:11), and the Son of God is the word (John 1:1); therefore, Jesus is the seed; and when his understanding is buried in our earth and watered, it too will grow and bear fruit in our lives. It requires death to self.

**John 12:27-28:** *27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* The Hebrew concept of name is that of character, and the cross glorifies the characters of the Father and Son (John 13:30-32). How was the Father glorified before the cross?

**Matthew 9:6-8:** 6. *But that ye may know that the Son of man hath authority on earth to forgive [<sup>g863</sup> dismiss] sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go up unto thy house.* 7. *And he arose, and departed to his house.* 8. *But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men (ASV).* The Father was glorified through the Son as he healed the sick, made the lame to walk and raised the dead (Matthew 15:31). [*aphiemi*<sup>g863</sup> properly means *to send away*] The Jews believed that sin is what caused illness and crippled bodies. Healing the man proved them wrong in that belief.

**John 12:29-30:** 29. *The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.* 30. *Jesus answered and said, This voice hath not come for my sake, but for your sakes.* Some understood the voice, others only heard thunder. Think of the incident as a type of how some hear and recognize the voice of God and others do not: **Psalms 104:7:** *At thy rebuke they fled; At the voice of thy thunder they hastened away.* The disciples and a few others understood the voice, but to the rest who did not have ears to hear, it was a rebuke because they were not listening, neither did they understand.

**John 12:31-33:** 31. *Now is the judgment of this world: now shall the prince of this world be cast out.* 32. *And I, if I be lifted up from the earth, will draw all men unto myself.* 33. *But this he said, signifying what death he should die.*

Every church interpretation I have ever heard make these verses only outward, and the *prince of this world* is a guy named Satan. As long as things like this are kept outward, you will never fully overcome the sin in your life. The *prince of this world* is defined in **Ephesians 2:2:** *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:* A spirit is a mind/understanding. A person walking according to a worldly life, IS a prince of THEIR own world, a child disobedient to God's ways. Jesus had to overcome the human nature he carried, and it was at the cross he cast it out from himself, by choosing to obey God's will and die in behalf of all humanity.

What Jesus stated about being *lifted up from the earth* infers the cross. However, verse 33 says he *signified* the event - i.e. he symbolized his death on the cross. How? When I look at the cross, I see my sin-nature; I see the pricks of sin and cares of the world I carry (crown of thorns); I see what others have done to me (stripes/wounds); I see my darkness and nakedness. THAT is how the cross is symbolized. To lift up Jesus from the earth, is to lift our understanding into the heavens and received God's understanding of the cross and the prince (self) of our world will be cast out.

**John 12:34-36:** 34. *The people answered him, We have heard out of the law that Christ abides for ever: and how say thou, The Son of man must be lifted up? who is this Son of man?* 35. *Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walks in darkness knows not whither he goes.* 36. *While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

This is how the majority of Christians have been taught about Jesus today: *We have heard out of the law that Christ abides forever* - always existed, his divinity did not die. Only a few believe that he had a beginning (Pr 8:22-27). Jesus did not answer the comment directly. His admonition still applies today - *Walk while ye have the light, lest darkness come upon you: for he that walks in darkness knows not whither he goes.* 36. *While ye have light, believe in the light, that ye may be the children of light.* Every person will come across at least a portion of light in their lifetime. The advice of Jesus - walk in the light while you have the light. There is a gross darkness now covering this planet. Grab on to whatever light you can, while it is available. Amen.