

Why Did Jesus Come the First Time? (part three)
Thoughts on the **Positive** Purposes of the Incarnation

Introduction:

1) Mark 2:17 *To call sinners to repentance*

a) This is related to the second of our negative purposes.

2) Matt. 5:17 *To fulfill the Law and the Prophets*

a) This is related to the third of our negative purposes.

3) Matt. 10:34-35 *To bring a sword, not peace*

a) This is related to the fourth of our negative purposes

4) John 6:38 (6:35-40) *To do the will of Him who sent Me*

a) ³⁵ *Jesus said to them,—6:35a* (those who wanted free bread (see 6:34))

b) A clear statement of His exclusive identity—6:35b

i) Not simply saying what He **does** (“I give the bread of life”) but what He **is** (“I am the bread of life”). He is what He gives.

ii) The first of 7 “I am the ...” in John: light of the world (8:12); gate (10:7, 9); good shepherd (10:11; 14); resurrection and the life (11:25); way, truth, and the life (14:6); true vine (15:1, 5)

c) A clear promise of His soul-satisfying essence—6:35c

i) Satisfying hunger: *He who comes* [pres. dep. ptc.] *to Me will never* [double neg.] *hunger,*

(1) What does coming to Christ mean? “It means that movement of the soul which takes place when a man, feeling his sins, and finding out that he cannot save himself, hears of Christ, applies to Christ, trusts in Christ, lays hold of Christ, and leans all his weight on Christ for salvation.” (J. C. Ryle, 3:369)

ii) Quenching thirst: *and he who believes* [pres. act. ptc.] *in Me will never* [double neg.] *thirst.*

(1) Compare with Isaiah 49:10; 55:1; and John 4:13

iii) Trusting Christ satisfies your soul eternally, not just for a day.

d) A clear declaration of their lack of genuine faith—6:36

i) Not a lack of opportunity—³⁶ *But I said to you that you have seen Me,*

ii) But an act of the will—*and* (yet) *do not believe.*

(1) They are refusing the very bread they asked for in 6:34.

iii) Earlier Jesus had charged the Jerusalem Jewish leaders with unbelief (5:36-38), now he charges the Galilean Jews.

iv) Thus, the world’s expression “seeing is believing” is not necessarily true, is it?

e) A clear promise—6:37-38 (Jesus is not overwhelmed or frustrated by their lack of faith)

- i) A promise of effective grace to the corporate elect—6:37a
 - (1) Jesus' confidence rests in the Father's ability to accomplish the Father's predestined purpose. Man's lack of faith cannot alter God's purposes. Some will come. This is what is known in theology as Irresistible Grace. The elect will come to Christ.
 - (2) Consider John 17:1-2, 6, 9, 11-12, 24
 - (3) He does not say they **might** come, or that they have a **higher probability** of coming. They **will** come to Christ because the Father has given them to Christ.
- ii) A promise of effective grace to the individual elect—6:37b
 - (1) Jesus will always keep the one who comes to Him. He states the positive (security) as a negative (not being thrown out).
 - (2) This emphasizes the aspect of human responsibility.
- iii) Why will Jesus perfectly preserve all whom the Father has given to Him? The purpose of the incarnation ³⁸ *For I have come down from heaven,*
 - (1) Negative purpose—*not to do My own will,*
 - (2) Positive purpose—*but (to do) the will of Him who sent Me.*
 - (3) Ramifications:
 - (a) If the elect do not come, the Father is either unable or unwilling to bring them. Either way He dishonors Himself for making this promise He does not keep.
 - (b) If Jesus does not preserve those who come, He is either unable or unwilling. Either way He brings dishonor to the Father and to Himself.
- f) A clear explanation of the Father's sovereign will concerning the present and the future—6:39-40
 - i) Clarifying the Father's will—6:39
 - (1) Compassionate and inclusive—*that of all He has given [pf. act. ind.] to Me I lose nothing,*
 - (a) Jesus refers to a specific number of people given to Him by the Father.
 - (b) And yet Jesus was found (1:45)
 - (2) Even if they die physically—*but raise it up on the last day.*
 - (a) The resurrection immediately prior to the establishment of the anticipated kingdom.
 - ii) Stating the Father's will—6:40a
 - (1) Characteristic and exclusive—*that everyone who sees [pres. act. ptc.] the Son and believes [pres. act. ptc.] in Him will have eternal life,*
 - (a) The personal responsibility to look with the eyes of faith. Remember those in 6:36 who had seen but not trusted.
 - (b) It is not His will that everyone will look and trust, but rather that all those who look in faith will live. Remember Isa. 45:22.
 - (2) Even if they die physically—*and I Myself will raise him up on the last day.*

- (a) The resurrection immediately prior to the establishment of the anticipated kingdom.

5) Matt. 18:11 (18:1-14) *To save that which was lost*

- a) The question is asked—18:1
- i) Mark places this event in Capernaum, probably in Peter's house (9:33)
 - ii) Considering Peter getting **his** temple tax miraculously paid for, and in light of Peter's special privilege at the Transfiguration, just who is the greatest?
- b) The answer is given—18:2-14
- i) We have a need to view **ourselves** Biblically—18:2-9
 - The child demonstrates obedience to Jesus' summons, not knowing the purpose of the summons. The child was very young (a toddler?), yet old enough to hear and understand Jesus, to sit by His side (Luke 9) and to be held in His arms (Mark 9).
 - (1) **The authentically humble recognize their own sin—18:3-4**
 - (a) In essence, you are headed in the wrong direction with your selfish ambition. You need to do a 180! Be turned around!
 - (b) Recognize your dependence and helplessness before God, just as a child is before its parents. If you think "I can do it myself," you will not enter.
 - (2) **The authentically humble welcome others into their lives—18:5**
 - (a) This stands in stark contrast to their culture that considered children as disposable. Children were the most powerless members of ancient society.
 - (3) **The authentically humble are genuinely concerned with enabling the spiritual progress of others—18:6-9**
 - (a) Causes of stumbling FROM OTHERS—18:6-7
 - (i) Spiritual traps may be inevitable, but people are still responsible not to set them.
 - (b) Causes of stumbling FROM OURSELVES—18:8-9
 - (i) This is obviously not a call to self-mutilation, but a call not to place our body parts at the disposal of selfish pleasure.
- ii) We have a need to view **others** Biblically—18:10-14
 - In essence, do not assume an attitude of superiority toward them.
- (1) Reason # 1—**God expresses special INTEREST in ministering in lives—18:10-11**
- (2) Reason # 2—**God expresses special EFFORT and special JOY in restoring lives—18:12-14**
 - (a) Don't do anything that would cause such a one to stumble spiritually. The word "perish" in this context does not refer to salvation but spiritual dangers.

Why Did Jesus Come the First Time? (part four)
Thoughts on the **Positive** Purposes of the Incarnation

Introduction:

6) John 9:39 (9:35-41) For judgment

- a) Jesus responds to the blind man WITH MERCY AND GRACE—9:35-38
 - i) Jesus asks a pointed question—9:35 “*Do you* (emphatic, as opposed to the Pharisees) *believe* [pres. act. ind.] *in the Son of Man?*”
 - (1) Jesus took the initiative to find him (remember 4:23)
 - ii) The man’s response—9:36
 - (1) Ignorance of Jesus prevents trust in Jesus.
 - iii) Jesus clarifies things for him—9:37 “*You have both seen Him, and He is the one talking with you.*”
 - (1) The man could see Jesus only because Jesus enabled him to see Him.
 - iv) The man responds in faith—9:38 “*Lord, I believe* [pres. act. ind.]” *And he worshiped Him.*
 - (1) The Jewish man bowing to Jesus shows that he recognizes Jesus as God and Master and as the Source of mercy.
 - (2) The man exchanges exclusion from the world of physical sight for exclusion from the world of spiritual blindness.
 - (3) Unlike the man healed in chapter 5 who simply walks away.
 - (4) NB the process in his understanding of Jesus: the man (9:11); a prophet (9:17); from God (9:33); Son of God (9:35-36); and Lord (9:38).
 - (5) Because He is God, Jesus does not reject this man’s worship. He deserves it (20:31).
- b) Jesus responds to the self-righteous Pharisees WITH CONDEMNATION—9:39-41
 - i) Jesus teaches—9:39 “*For judgment I* (emphatic) *came into this world,*
 - (1) Why?
 - (a) Positive: *so that those who do not see may see,*
 - (b) Negative: *and that those who see may become blind.*”
 - (2) Cf. Isa. 6:9-10
 - ii) Pharisees assumed their sight and innocence—9:40 “*Are we* (emphatic) *blind too?*” [assumes a negative response]
 - iii) Jesus assumed their blindness and sin—9:41 “*If* [2nd class condition, assumed contrary] *you were blind, you would have no sin; but now you say, ‘We see,’ your sin remains.*”
 - (1) They are blind to their blindness. See Jer. 2:35

7) John 10:10 (10:7-13) That they may have life, and that they may have it more abundantly

- a) ⁷ *Therefore* (because they didn’t understand the analogy) *Jesus said again to them* (the Jewish leaders), “*Truly, truly I say to you*^{pl},
- b) Exclusivity and kindness of Jesus—10:7b-10

- i) Wicked shepherds cause harm; Jesus alone rescues—10:8-9 ⁸ *All* (excluding believers such as Moses, Isaiah, etc.) *who came before Me are thieves and robbers, but the sheep did not listen to them.*
 - (1) The right to this exclusive claim—10:9 ⁹ **I** (emphatic) *am the door.*
 - (2) The right to these exclusive promises—10:9b *If* [3rd class condition, possible] *anyone enters through Me* (emphatic), ...
 - (a) Rescue from danger—*he will be saved,*
 - (b) Freedom of movement—*and will enter in and will go out*
 - (c) Provision for their needs—*and will find pasture.*
 - ii) Wicked shepherds cause destruction, Jesus alone provides—10:10
 - (1) Selfish and self-serving—10:10
 - (2) Kindness and generosity—**I** (emphatic) *came that ...*
 - (a) *they may have life* (as opposed to being killed or destroyed)
 - (b) *and have it abundantly.* (no stealing or skimping; God will give the best to them)
 - c) Goodness of Jesus—10:11-13 ¹¹ **I** (emphatic) *am the good [kalos] shepherd.* (contrasted with a hired hand who is a worthless, unaccountable shepherd)—10:11-13
 - i) Jesus deliberately sacrifices/substitutes Himself to protect His sheep—10:11b *The good shepherd* (willingly) *lays down His life* [ψυχή] *on behalf of* [ὐπέρ] *the sheep.*
 - (1) Because the sheep are in imminent, mortal danger.
 - ii) Worthless shepherds demonstrate self-interest—10:12-13
 - (1) Who are they? ¹² *But* [δέ] *the hired hand, ...*
 - (a) *who is not a shepherd, one who does not own the sheep,*
 - (2) What happens?
 - (a) Worthless shepherd—*sees the wolf coming and leaves the sheep and flees;*
 - (b) Wolf—*and the wolf catches them and scatters the sheep.*
 - (3) Why? ¹³ *The hired hand flees because ...*
 - (a) What he IS—*he is a hired hand*
 - (b) What he DOES—*and is not interested concerning* [περί] *the sheep.*
- 8) Luke 12:49 (12:49-53) To send fire on the earth**
- a) Jesus submits to the Father's timing—12:49-50
 - i) Eagerness to see the Father's will for Israel accomplished—12:49 ⁴⁹ *I have come to cast fire* (emphatic in position) *on the earth/Land,* (cf. John 5:27) *and how I wish that it were already kindled.*
 - (1) This seems to refer to the purging of Israel during the Tribulation prior to His kingdom being initiated.
 - (2) In other words, Jesus wishes He could do it right then and there, but He cannot do so. (Magill)

- ii) Submission to the Father's purpose and timing—12:50 ⁵⁰ *But I have a **baptism** (emphatic in position) to undergo, and how distressed I am until it is finished.*
 - (1) He keeps things in proper sequence. The cross must come first. He must experience the Father's judgment and rejection for our sins.
 - (2) His humanity is revealed by His distress.
- b) Jesus reveals one purpose of His ministry—12:51-53
 - i) People have made the wrong assumption about His ministry—12:51 ⁵¹ *Do you think that I came to grant peace on earth/in the Land? I tell you, no, but rather division (i.e. taking sides, hostility).*
 - (1) "Christ came to make peace with God for men, and to give the Gospel of peace, and spiritual and eternal peace to men; but not external peace, especially that, which is not consistent with the preservation of truth." (Gill)
 - ii) General division in a home—12:52 ⁵² *for from now on five members in one household will be divided, three against two, and two against three.*
 - iii) Examples of specific divisions in a home—12:53 (cf. Micah 7:6)
 - (1) ⁵³ *Father will be divided against son and son against father,*
 - (2) *mother against daughter and daughter against mother,*
 - (3) *mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."*
 - iv) Reconciliation to God can mean separation from people. (Bock)

9) Luke 19:10 (19:1-10) *To seek and to save that which was lost*

- a) Luke gives Theophilus the setting—19:1-4
 - i) Geographically—19:1 ¹ *And He entered Jericho and was passing through.*
 - (1) But from the rest of the story we know Jesus plans to spend the night.
 - ii) Individually—19:2-4 ² *And behold,*
 - (1) His ironic name—19:2a *there was a man named Zacchaeus,*
 - (a) His name means "clean" or "innocent"
 - (2) His job—19:2b *and **he** (emphatic) was a chief tax collector,*
 - (a) He would organize the other tax collectors and collect healthy commissions. (NET Bible)
 - (b) He was like the manager/supervisor/executive/administrator to whom a tax collector like Matthew would have reported.
 - (3) His financial status—19:2c *and **he** (emphatic) was wealthy.*
 - (4) His spiritual curiosity and the limitations—19:3
 - (a) Limits on his enthusiasm—19:3 ³ *And he was trying to see who Jesus was, but he was not able to because of the crowd,*
 - (i) *because he was short in stature.*
 - (ii) The crowd is large and he is short. Bad combination!
 - (b) His observant resourcefulness—19:4 ⁴ *And having run on ahead, he climbed up into a sycamore tree in order to see Him,*
 - (i) *because He was about to pass through that way.*

- (ii) A sycamore tree would have large branches near the ground and would be fairly easy to climb. These trees reach a height of 30-40 feet.
 - (iii) Zacchaeus is about to get far more than he intended.
- b) Jesus chooses to interact with Zacchaeus—19:5-10
- i) Jesus’s surprising move—19:5 ⁵ *And when Jesus came to the place, having looked up Jesus saw him and said to him,*
 - (1) The urgent command—“*Zacchaeus, come down quickly,*”
 - (a) How does He know his name?
 - (2) The surprising explanation—*because it is necessary for Me to stay in your house **today** (emphatic).”*
 - (a) Luke has already emphasized this in 5:31-32.
 - (b) The act of fellowship indicates acceptance. (NET Bible)
 - (c) Jesus rejected the homes of the priests who lived in Jericho, which was a Levitical city.
 - ii) His joyful obedience—19:6 ⁶ *And he came down quickly and welcomed Him joyfully.*
 - iii) The not-so-surprising response—19:7 ⁷ *And when they saw it, they all began to complain, saying, “He has gone in to take-up-lodging with a man who is a sinner.”*
 - (1) “They” is unspecified but it is probably the crowd in general, who would have no great love for a man like Zacchaeus who had enriched himself many times over at their expense. (NET Bible)
 - (2) Some taught it was wrong to eat food with a person whose earnings were tainted. As someone has said, they like His miracles but not who He hangs out with.
 - (3) Luke has emphasized this before in 5:31-32; 7:37-50; and 15:1-2. They have already rejected God’s grace offered to themselves, yet they are unwilling that it should be given to others. (Geneva)
 - (4) They overlooked the fact that by coming into a world like ours, Jesus was limited exclusively to the homes of sinners. (MacDonald)
 - iv) Zacchaeus demonstrates genuine repentance—19:8 ⁸ *But Zacchaeus stopped and said to the Lord, “Behold,”*
 - (1) He demonstrates mercy—***half of my possessions** (emphatic), Lord, I will give to the destitute,*
 - (a) The Jews considered 20% as the maximum one should give away.
 - (b) This is what the young ruler refused to do (cf. 18:22).
 - (2) He demonstrates gracious justice—*and if I have cheated (extorted, blackmailed) anyone of anything (and I have), I will restore it four times as much.”*
 - (a) Zacchaeus assumes the harsher double penalty of the Law imposed on rustlers (cf. Ex. 22:1; 2nd Sam. 12:6) instead of the 20% restitution for extortion (cf. Lev. 5:16; Num. 5:7).
 - (3) In resolving to *give* half his *possessions* to the poor, Zacchaeus was not

defending himself against the crowd's charges and claiming to be righteous. Rather as a result of this meeting with Jesus, he was a changed individual. (NET Bible)

- (4) His statement of repentance makes it possible for Jesus to eat with him without contamination. (Rogers and Rogers)
- (5) The transformation is from taking advantage of people to generously serving people.
- v) Luke emphasizes Jesus's emphasis—19:9-10
 - (1) A public declaration of righteousness by faith—⁹ *Then Jesus said to him, "Today salvation came to this household,*
 - (a) *because **he** (emphatic) too is a son of Abraham.* (i.e. a Jewish man)
 - (i) It was a necessity that Zacchaeus be offered an opportunity to repent. (cf. Matt. 1:21; John 4:22)
 - (ii) Don't read teaching from the Epistles into the meaning of this phrase.
 - (b) Certainly the Savior (cf. 2:11) knows who is genuinely saved.
 - (2) A public declaration of the mission God assigned to Jesus—¹⁰ *For the Son of Man (the Messiah) came (to do two things) to seek and to save/rescue the lost (those in a state of lostness)."*
 - (a) Unless Jesus rescues Zacchaeus, he will remain in a perpetual state of lostness.
 - (3) Zacchaeus demonstrates the truth Jesus taught in 18:29-30. He is one of those rich people who get through the eye of the needle (cf. 25) but only by God's grace and power.
 - (a) He is unlike the rich foolish farmer (cf. 12:13-21)
 - (b) He is unlike the rich man who ignored the beggar Lazarus (cf. 16:19-31)
 - (c) He is unlike the rich ruler who turned away from Jesus (cf. 18:18-23)

10) Mark 10:45 *To serve, and to give His life a ransom for many*

- a) This is related to the sixth of our negative purposes

Why Did Jesus Come the First Time? (part five)
Thoughts on the **Positive** Purposes of the Incarnation

Introduction:

- 11) **John 12:27** *But for this purpose I came to this hour.*
- 12) **John 12:46** *I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.*
- 13) **John 12:47** *for I did not come to judge the world, but to save the world.*
 - This is related to the sixth of our negative purposes
 - a) Jesus acknowledges His inner turmoil—12:27-28a
 - i) The acknowledgement of the reality of His humanity—²⁷ *Now My soul [ψυχή] has become troubled.*
 - (1) Because “the hour” has come (12:23). His suffering would be **real**.
 - ii) The question—*And what shall I say, Father, save Me from this hour?*
 - iii) **The reminder—*But for this purpose I came to this hour.***
 - (1) He knows exactly why He has come: to fulfill the Father’s purpose at the cross.
 - (2) NB that He demonstrates selflessness He just taught about in 12:24-25.
 - iv) The prayer—²⁸ *Father, glorify Your name.”*
 - (1) Even the horrible suffering and resulting death will bring glory to the Father’s name.
 - b) The Father responds to Jesus’ prayer—12:28b-30
 - i) The experience—12:28b *Then a voice came out of heaven, “I have both glorified it, and will glorify it again.”*
 - (1) Similar to Jesus’ immersion and His transfiguration.
 - (2) This is the Father’s purpose: to glorify Himself at all times.
 - ii) The crowd’s misinterpretation of the experience—12:29
 - (1) ²⁹ *So the crowd who stood by and heard it were saying that it had thundered;*
 - (2) *Others were saying, “An angel has spoken to Him.”*
 - (3) NB that both interpretations of the experience are wrong. This is not surprising in light of Rev. 14:2; 19:6.
 - iii) Jesus correctly interprets the experience—12:30 ³⁰ *Jesus answered and said, “This voice has not come for My sake, but for your sakes.*
 - (1) They needed to be reminded of Jesus’ relationship with the Father.
 - c) Jesus explains the purpose of this hour—12:31-33
 - i) Two primary accomplishments because of His death—12:31
 - (1) Judgment upon the world’s system—12:31a ³¹ *Now [νῦν] judgment is upon this world;*
 - (a) Even though the world rulers pass judgment on Jesus during His trials.
 - (2) Judgment upon the system’s ruler—12:31b *now [νῦν] the ruler of this*

world will be cast out.

- (a) Jesus will be lifted up, and Satan thrown down.
- (b) How ironic that Satan's activity (John 13:2, 27) would undermine himself (Keener, 2:880)
- ii) Jesus explains His death—12:32-33
 - (1) The universal call—12:32 ³² *And I (emphatic), if [3rd class condition] I am lifted up from the earth, will draw **all** (emphatic) men to Myself.*
 - (a) Including the Greeks that asked to see Him. Or is He referring only to the elect? Perhaps best to think of this as all men without distinction, but not all individuals without exception.
 - (b) Not the same as the drawing by the Father in 6:44.
 - (2) ³³ *(Now He was saying this to indicate what kind of death by which He was die.)*
 - (a) Being “lifted up” on the cross.
- d) The crowd responds to His explanation—12:34 ³⁴ *The crowd answered Him,*
 - i) Based on what they had been taught in the past—12:34a *“We (emphatic) have heard out of the Law that the Christ is to remain forever [lit. “unto the age”];*
 - (1) Rooted in 2 Sam. 7:13, 16; Pss. 89:7; 110:1; & Isa. 9:6
 - ii) Based on what Jesus has just taught—12:34b-c
 - (1) They quote Jesus—*and how can **You** (emphatic) say. ‘The Son of Man must be lifted up?’*
 - (a) See also John 1:51; 3:13-14; 6:27, 53, 62; 8:28; 12:23, 34; 13:31
 - (2) They question Jesus—*Who is this Son of Man?’*
 - (a) Is this Son of Man (as Jesus identified Himself in 12:23) the same as the Christ, or distinct from Him? They still did not grasp His identity.
 - (b) What is clear is that they did not want a Messiah/Son of Man who was going to die on a cross.
- e) Jesus avoids their question, challenging them to obey what they know before it is too late—12:35-36a ³⁵ *So Jesus said to them, ...*
 - i) Observation # 1—12:35a *“For a little while longer the Light is among you.*
 - ii) Command # 1—12:35b *Walk [pres. act. impv. περιπατέω] while you have the Light,*
 - (1) WHY should they do this? *so that darkness will not overtake you;*
 - (a) See John 1:5
 - iii) Observation # 2—*and he who walks [pres. act. ptc. περιπατέω] in the darkness does not know where he goes.*
 - iv) Command # 2—*believe [pres. act. impv. πιστεύω] in the Light,*
 - (1) WHEN should they do this? ³⁶ *While you have the Light, ...*
 - (2) WHY should they do this? *so that you may become sons of Light.”*
 - (a) He does not recognize them as being “sons of light”; it is something for them to *become*.
 - (b) “Son of light” would be those people “who are men and women to

whom the truth of God has been revealed and who are therefore living according to that truth,” (NET Bible) They are those who faithfully follow God and consistently live in a right relationship with Him.

- f) Jesus departs the Temple—12:36b *These things Jesus spoke, and He went away and hid Himself from them.*
- i) See similar occurrence in John 8:59.
 - ii) He illustrates that the light will be hidden from them.
- g) The reality and culpability of unbelief—12:37-38
- i) The undeniable large amount of evidence—12:37a ³⁷ *But though He had performed so many signs before them* (Israel),
 - ii) The undeniable culpability for their rejection of Jesus—12:37b *yet they were not believing* [impf. act. ind. πιστεύω] *in Him.*
 - iii) The revealed prediction that they would not trust—12:38 ³⁸ *This was to fulfill the word of Isaiah the prophet might be fulfilled, which he spoke: “LORD, WHO HAS BELIEVED OUR REPORT? (i.e. Jesus’ teaching) AND TO WHOM HAS THE ARM OF THE LORD (i.e. Jesus’ signs) BEEN REVEALED?”* [Isa. 53:1]
 - (1) Isaiah 53:1 is near the beginning of the Suffering Savior section of 53:1-12.
 - (2) The performance of signs by God through His Servant or servants does not guarantee the result of genuine ongoing faith in the hearts of the observers.
- h) The inability to believe—12:39-41
- i) Human inability revealed—12:39a ³⁹ *For this reason they could not* [impf. act. ind. δύναμαι] *believe* [pres. act. inf. πιστεύω],
 - (1) Remember John 6:44.
 - ii) The revealed reason (judicial hardening) for the inability—12:39b-40 *for Isaiah said again,*
 - (1) **WHAT** God did—⁴⁰ *“HE HAS BLINDED [pf. act. ind.] THEIR EYES AND HARDENED [pf. act. ind.] THEIR HEART,*
 - (2) **WHY** did God do this?—*SO THAT THEY WOULD NOT ...*
 - (a) *SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM.”* [Isaiah 6:10]
 - (3) Seeing, understanding, and being turned (12:40) are parallel to trusting (12:39)
 - iii) The circumstances of the original statements—11:41 ⁴¹ *These things Isaiah said because he saw His glory and he spoke of Him.*
- i) The pressure toward distant attachment—12:42-43
- i) Incomplete faith by some of the Sanhedrin—12:42 ⁴² *Nevertheless many even of the rulers many believed* [aor. act. ind. πιστεύω] *in Him,*
 - ii) But they struggled in coming to complete faith—12:42b *but [ἀλλά] because of the Pharisees they were not confessing Him,*
 - Not publicly acknowledging their new allegiance to Jesus.
 - (1) **Immediate** reason why?—12:42c *for fear that they would be put out of*

the synagogue [ἄποσυναγωγής];

(a) Like the previous threat to the blind man of John 9:22, but also the future threat to Jesus' true disciples in John 16:2.

(2) **Ultimate** reason why?—12:43 ⁴³ *for they loved the approval* [δόξα] *of men rather than the approval* [δόξα] *of God.*

(a) Compare the earlier use of Christ's "glory" in 12:41. "Not everyone loved the divine glory that Isaiah saw; some preferred their own..." (Keener, 2:885)

(b) There is far more going on in people's hearts than we are normally aware. Did John learn of these motives later from Nicodemus and Joseph after the resurrection?

iii) These are not genuine followers of Christ. Secret faith is ultimately not faith at all.

iv) This is an illustration of the selflessness Jesus taught in 12:24-26 and that Jesus will demonstrate in 13:1-11.

j) ⁴⁴ *Then* [δέ] *Jesus cried out* [aor. act. ind. κράζω] *and said,*

i) John uses Jesus' own words to wrap up his section on Jesus' public ministry.

k) Positive response to Jesus, the divine agent of God the Father—12:44-46

i) The ultimate object of faith is God the Father—12:44b *"The one who believes* [pres. act. ptc. πιστεύω] *in Me, ...*

(1) Negatively—*does not believe* [pres. act. ind. πιστεύω] *in Me*

(2) Positively—*but in Him who sent* [aor. act. ptc. πέμπω] *Me, (i.e. God the Father)*

(3) Remember the Jewish expression, "One sent is as he who sent him."

ii) The result of faith—12:45 ⁴⁵ *and the one who sees Me sees the One who sent Me.*

(1) Remember John 1:18. Look ahead to John 14:9.

(2) This is not the heresy of modalism, such as TD Jakes and Oneness Pentecostals.

iii) The merciful consequence of faith—12:46 ⁴⁶ ***I [emphatic] have come as Light [emphatic] into the world,***

(1) Why? Because of God's merciful gift ... *so that everyone who believes* [pres. act. ptc. πιστεύω] *in Me will not remain in darkness.*

(2) We will not see God apart from the Light.

l) Negative response to Jesus, the accurate speaker for God the Father—12:47-48

i) The dangerous possibility of hearing but not trusting—12:47 ⁴⁷ *If* [3rd class condition] *anyone hears My sayings and does not keep them, I do not judge him;*

(1) Why? *for* [γάρ] ...

(a) Negatively—***I did not come to judge the world***

(b) Positively—***but [ἀλλά] to save the world.***

ii) The certainty of judgment upon superficial faith expanded—12:48

- (1) The **basis** of judgment—12:48a ⁴⁸ *He who reject* [pres. act. ptc. ἀθετέω] *Me and does not receive* [pres. act. ptc. λαμβάνω] *My sayings,*
 - (2) The **certainty** of judgment—12:48b *has one who judges him;*
 - (3) The **authority** of judgment—12:48c *the word I spoke is what will judge him ...*
 - (4) The **finality** of judgment—12:48d *at the last day.*
 - (a) There *IS* a last day; do not delay any longer.
- m) Why?—12:49-50 The reason for the positive (12:44) and the negative (12:47) responses
- i) Negatively—12:49a ⁴⁹ *For I* [emphatic] *did not speak on my own initiative,*
 - (1) Christ's words/authority do not originate in Himself—see John 5:19; 7:16; 8:26-29
 - ii) Positively—12:49b *but* [ἀλλά] *the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.*
 - (1) The result of the Father's command—12:50a ⁵⁰ *I know that His commandment is eternal life;*
 - (2) Jesus' accuracy in repeating the Father's command based on their power to give eternal life—12:50b *therefore the things I* [emphatic] *speak, I speak just as the Father has told Me."*
 - iii) The reason we should listen to Jesus is this: to listen to Jesus is to listen to the Father because Jesus accurately communicates the Father's words. Jesus is God's self-expression in human form. Those who oppose Jesus oppose the God who appointed Jesus.
 - (1) In Judaism, one was to receive an agent or ambassador with the honor due his sender. An agent or ambassador was also expected to represent his sender accurately.

14) **John 15:22 (15:18-27) *To expose sin and hold people accountable for their sin***

- a) Comparison of disciples and the Master—15:18
 - i) *know* that it hated Me before you.
 - (1) The perfect indicates a permanent attitude of hatred toward Christ.
 - (a) The world hates Christ because He tells them the truth about their sin (John 7:7)
 - (2) ¹⁸ *If* (1st class condition; assumed true) *the world hates you,*
 - (a) "Former rebels who have by the grace of the king been won back to loving allegiance to their rightful monarch are not likely to prove popular with those who persist in rebellion." (Carson, 525)
 - ii) During Jesus' absence from earth, the world's opposition will shift focus from Him to us.
- b) Comparison of love and hatred—15:19-20a
 - i) Love—(in that case) *the world would love* [φιλέω] *its own.*
 - (1) ¹⁹ *If* (2nd class condition; contrary to fact) *you were of the world* (and you're not),

- (2) Just as Jesus loves **His** own (13:1).
- ii) Hatred—for *this reason the world hates you*.
(1) *Yet because you are not of the world,*
(2) *but I (emphatic) chose you out of the world,*
(a) God's work of electing believers out of the world leads to the world's hatred of those chosen by God. Remember Cain's hatred of Abel because of what God did? Genesis 4
- iii) ²⁰ *Remember the word that I (emphatic) said to you^{pl}, 'A bondservant is not greater than his master.'* (spoken earlier that night in John 13:16)
- c) Comparison of persecution rooted in spiritual ignorance and obedience—15:20b-21
- i) Normal negative response—they *will also persecute you*.
(1) *If (1st class condition; assumed true) they persecuted Me,*
(2) Persecution is little more than systematic harassment.
- ii) Abnormal positive response—they *will also keep yours*.
(1) *If (1st class condition; assumed true) they kept My word,*
(a) As recorded in the New Testament (see later in 15:27)
- iii) ²¹ *But all these things (positive and negative responses) they will do to you on account of My name,*
(1) *because they do not know Him who sent Me.*
- d) Comparison of relative innocence and resentful guilt regarding Jesus' spoken word—15:22-23
- i) *they would not have (a new, aggravating) sin [ἁμαρτία],*
(1) ²² *If (2nd class condition; contrary to fact) I had not come and spoken to them,*
(a) The problem was not with Jesus' ministry, but with the rebellious human soul. They rejected the clearest possible teaching and thus incurred the greatest guilt.
- ii) *but now they have no (valid) excuse concerning their sin (of willful blindness and failing to repent in light of what Jesus taught).*
(1) There is no way they can divert attention away from their sinful attitudes and actions.
- iii) ²³ *The one characterized by hating Me (emphatic) [pres. act. ptc. μισέω] also hates [pres. act. ind. μισέω] My Father.*
- e) Comparison of relative innocence and deliberate and inexcusable hatred of God—15:24-25
- i) *they would not have sin [ἁμαρτία],*
(1) ²⁴ *If (2nd class condition; contrary to fact) I had not done among them the works that no one else did,*
- ii) *but now they have ...*
(1) Two actions—*both seen and hated*
(2) Two objects of hatred—*both Me and My Father.*
- iii) ²⁵ *But in order that the word that is written in their Law (that they profess to accept) might be fulfilled, 'They hated Me without a reason (i.e.*

- undeservedly) [δωρεάν].’ (Psalm 69:4)
- (1) Their hatred did not originate externally with Jesus, but internally in their sinful hearts.
 - (2) Their rejection of Christ did not frustrate or surprise the Father. Their rebellious rejection of the Son fulfills the Father’s purpose.
- f) Comparison of 2 witnesses during Christ’s absence—15:26-27
- i) *that One will testify* [μαρτυρέω] *concerning Me*,
 - (1) ²⁶ *But when the Helper* [παράκλητος] *comes*,
 - (a) *whom I* (emphatic) *will send from the Father*,
 - (b) NB the Tri-Unity of God revealed in this verse.
 - (2) *the Spirit of truth*,
 - (a) *who proceeds from the Father*,
 - (3) The Father sends the Spirit in order for the Spirit to uphold the teaching of the Son. The gospel of Jesus would go forth as the Spirit of Jesus would empower the proclamation of Jesus. The Spirit’s focus is necessarily and always on Jesus. (Bruce Ware)
 - ii) ²⁷ *and you* (emphatic) (the eleven) *also will testify* [μαρτυρέω],
 - (1) *because you have been with Me from the beginning*.
 - (a) They alone have observed Jesus’ entire ministry, and they alone can serve as credible eyewitnesses. Their testimony is based on historic facts (the actions and words of Christ). This can obviously not apply to believers today.
 - (b) Refers to their ministry of writing Scripture, as in 14:26 earlier.

15) John 18:37 (18:28-40) To bear witness to the truth

- a) **Round one; outside** the royal residence—18:18-32
 - i) The hypocrisy of the Jewish leaders—18:28
 - (1) ²⁸ *Then they led Jesus from Caiaphas into the Praetorium, and it was early;*
 - (2) *and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.*
 - ii) Pilate’s evaluation of the situation—18:29-31a
 - (1) Question # 1: ²⁹ *Therefore Pilate went out to them and said, “What accusation do you bring against this man?”*
 - (a) ³⁰ *They answered and said to him, “If this man were not an evildoer, we would not have delivered Him to you.”*
 - (2) Statement: ³¹ *So Pilate said to them, “Take Him yourselves, and judge Him according to your law.”*
 - (a) The hypocrisy of the Jewish leaders—18:31a *The Jews said to him, “It is not lawful for us to put anyone to death,”*
 - (i) The fulfillment of Jesus’ words—18:32 ³² *in order that the word of Jesus which He spoke would be fulfilled, signifying by what kind of death He was about to die.*
- b) **Round two; inside** the royal residence—18:33-38a

- i) Question # 2—18:33-34 ³³ *Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?”*
 - (1) ³⁴ *Jesus answered, “Are you saying this from yourself, or did others tell you about Me?”*
 - ii) Question # 3—18:35-36 ³⁵ *Pilate answered, “Am I a Jew? Your own nation and the chief priests delivered You to me; what did You do?”*
 - (1) ³⁶ *Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be delivered over to the Jews; but as it is, My kingdom is not from here.”*
 - iii) Question # 4—18:37 ³⁷ *Therefore Pilate said to Him, “So You are a king?”*
 - (1) *Jesus answered, “You yourself said I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice.”*
 - iv) Question # 5 ³⁸ *Pilate said to Him, “What is truth?”*
- c) **Round three; outside** the royal residence —18:38b-40
- i) Pilate—18:38b-39
 - (1) Declaration of innocence: **And** *when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him.*
 - (2) Question # 6—18:39 ³⁹ *“But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?”*
 - ii) Jewish leaders—18:40 ⁴⁰ *So they cried out again, saying, “Not this man, but Barabbas.”*
 - (1) John’s explanation: *Now Barabbas was a robber.*