

Gospel of John Study

Session 25

In our last session, we began exploring the transition of Jesus' ministry from that of being public to private. Here in chapter 12, we will see the last public ministry of Jesus before He pivots purely to ministering to His disciples before the Passion. The specific event we studied in the last session dealt with the topic of extravagant love for Jesus and how Mary, the sister of Martha and Lazarus actually showed this sort of love for Jesus by anointing Him with a very expensive perfume and wiping His feet with her hair in preparation for His burial. One of the telling features of this story was that John related it between two orders of execution for Jesus. While the religious authorities were attempting to silence Jesus by putting Him to death, one of His followers, Mary, showed her faith in Him through her great love.

In this session we will look at the two other events of chapter 12 that will complete John's account of Jesus' public ministry and their significance. The first will be Jesus' triumphal entry into Jerusalem and the second will be the arrival of some Greeks (Gentiles) who want to meet Jesus. After these two events, John closes his commentary on Jesus' public ministry with a final appeal by Jesus for putting your faith in Him.

1. Jesus' triumphal entry

This account is one of the few instances of Jesus' life and ministry which is chronicled in each of the four gospel accounts. (Matthew 21:1-11, Mark 11: 1-10, Luke 19: 28-40). While there are some differences in each of them, they are easily harmonized and most importantly each of these accounts does agree on two major points: 1) they all agree on the event itself happening in the form we have it and 2) they all agree on the reaction of the crowds and religious leaders.

[John 12:12-19]

This event happened on the "next day" or the day after Mary anointed Jesus. Since the banquet for Jesus was held on Saturday night, this would have been Sunday. As it was the week of the Passover, Jerusalem would have been packed with people - both locals and pilgrims from all over the world coming to be a part of this religious celebration. Josephus, an ancient Jewish historian claims that just before Jerusalem was sacked in 70 A.D. by the Romans, there were about 2.7 million people who attended the Passover annually, and that does not include the defiled or the foreigners. In Jerusalem there would have been people on top of people and they would have spilled out into all the surrounding areas, including Bethany, which was less than two miles from Jerusalem.

Q: What did the crowd do when they heard that Jesus was coming to Jerusalem? (*v.13 - They took branches from palm trees and went out to meet Him as He entered the city.*)

What is interesting is that there is no Old Testament prescription for people waving palm tree branches during the Passover. There is during the Feast of Tabernacles. However, in the second century B.C., after the success of the Maccabean revolt, palm branches became the national symbol of Israel. As such, they were used by the Jews at many occasions but their

presence didn't symbolize anything religious but rather nationalistic hope and aspirations. The use of palm branches had become a political symbol.

This was actually the convergence of two very large crowds. The first were those people who were already in Jerusalem and heard Jesus was coming to so they went to the road where He would arrive to greet Him. The other great crowd was comprised of those traveling alongside Jesus to Jerusalem. Many of these were those who had witnessed Lazarus being raised from the dead and were testifying to this fact. *"This is THAT guy!"*

Q: What does the waving of palm branches tell us about the crowd's expectation of Jesus? *(That He would be the long-awaited Messiah who would overthrow Roman tyranny.)*

[Psalm 118:19-27]

This passage was used in just about all the Jewish feasts and it was originally used to pronounce a blessing upon the pilgrims coming to the religious feast. In time, it also was used to pronounce a blessing upon the coming of a Davidic king. So what we have here is the crowds not only pronouncing a blessing IN the name of the Lord upon one who is coming into Jerusalem but also pronouncing a blessing ON the One who the crowds wish to be the coming king. This is what the crowds wanted and is echoed in the last phrase of v.13, "even the King of Israel". For the crowds this was political and they were cheering for Jesus to take the throne on Israel and begin the insurrection against Rome.

The phrase "Hosanna!" means to "save now!" They wanted a political salvation. It was a plea for immediate action to be taken as their ruler.

The crowds said the right things. Everything they said was correct and appropriate but their applications were all wrong. The Jews were sorely short-sighted in that they thought their enemy was Rome and that Jesus was coming to deliver them from Roman tyranny. The truth was that Jesus was coming as a mighty Savior but His victory was not going to be political but spiritual. He came to deliver the people but not from Rome but from their sin.

Q: How did Jesus attempt to tamp down the crowd's Messianic expectations? *(v.14 - Jesus rode into town on a young donkey.)*

A normal military leader or any conquering hero would enter the city on a great war horse or riding in a golden chariot with an army surrounding him. He'd be dressed in his battle armor or royal robes. It turned out that Jesus' entry should have clued the crowd into His intentions but the crowds didn't see past their own expectations. How Jesus entered Jerusalem was actually prophesied about hundreds of years earlier but no one but Jesus got the message.

[Zechariah 9:9-12] *(Everyone needs to flip to this passage)*

Q: In the Zechariah passage, what is the king riding who is coming to deliver the people? *(v.9 - a donkey)*

Q: What are the three character traits mentioned in this passage about the coming king? *(v.9 - He*

is just, endowed with salvation and humble)

Q: What message will this humble king speak? (*v.10 - peace*)

Q: Who is this humble king going to speak peace to? (*v.10 - the nations, not just Israel*)

Q: What will be the extent of this humble king's rule (*v.10 - it will be worldwide*)

Q: What sets the prisoners free? (*v.11 - the blood of the covenant*)

So notice that God promises to take away the chariots and war horses of Ephraim/Jerusalem and the battle bow will be broken. The gentle or humble king will pronounce peace to the nations and His rule will be extended to the ends of the earth. This prophecy makes three points of importance concerning Jesus as the Messiah.

- 1) The coming of the humble king is associated with the cessation of war. Thus, the coming of the Messiah could never be seen as someone who was a war-hawk or a political zealot.
- 2) The coming of the humble king is associated with the proclamation of peace to the ends of the earth - all the nations. (Actually, Zechariah 9:10 is a quote from Psalm 72:8.)
- 3) The humble king is associated with the blood of God's covenant that sets the captives free.

You rarely get a more complete glimpse of the ministry of Jesus than this passage in Zechariah. Let's look at these from the New Testament side - from the prophecy to the fulfillment.

[Romans 5:1-2] - Jesus brings us peace with God, we are reconciled to Him and no longer at war with Him.

[Acts 1:8] - This peace brought by Jesus will be taken to the ends of the earth. We can see from this that the Messiah was never intended by God to be a king over just Israel but rather over the whole world.

[Genesis 12:3]

[Isaiah 42:5-7]

[Hebrews 9:6-15] - There is a new covenant in force that was accomplished by the shedding of Jesus' own blood. That new covenant brings redemption to all put their faith in Jesus.

As we stated the victory of Jesus was not political in nature, it was spiritual. We can also say that the victory of Jesus comes through His blood which was prophesied about in Zechariah as well as fulfilled and revealed to us in Hebrews (as well as other New Testament writers).

In the same way Jesus' triumphal entry fulfilled the prophecies of the Old Testament, it is also a foreshadowing of another event, yet to happen. This is Jesus' second coming.

[Revelation 7:9-10, 13-17]

Q: What was the disciple's understanding of Jesus riding into town on a donkey at the time? *(v.16 - They didn't understand the event in light of prophecy.)*

Q: When did the disciples come to understand the significance of this event? *(v.16 after Jesus had been glorified)*

This is similar to the event in John 2 where Jesus' disciples did not understand His words that He was going to destroy the temple and raise it back up in three days. Only after Jesus was glorified did they understand that statement.

Another misunderstanding held by the Jews was that they looked at Isaiah 52 and saw a king who was highly exalted but then dismissed the suffering servant presented in Isaiah 53. They were looking at only one set of prophecies and missed the big picture.

Adding to the Messianic fever that was spreading like a wildfire at this moment, those who had witnessed Lazarus being raised from the dead were testifying about that miracle to the mob. It served to intensify the expectations of the crowd rather than get them to reflect on what Jesus was actually doing.

Q: What was the response of the Jewish leaders at this sight? *(v.19 - They feared that their efforts to stop Jesus were too late. Everyone in the world (at least those they could see at the moment) were fawning over Jesus.)*

One of the interesting points of this entire narrative is that Jesus is the only person present who understands what's happening despite Him preaching and teaching to what is going to happen, they just don't see it at this time. The crowds cannot get past their expectations that Jesus will initiate the insurrection and the leaders could not get past their hatred and fear of Jesus. Yet, as John shows us, this day was an important day to both fulfill the prophecies concerning the Messiah and give hope to anyone who would step away from their preconceived notions about the Messiah to see the hope Jesus was bringing to all mankind.

2. The Greeks seek Jesus

It is possible that there could have been up to a one or two day gap between v.19 and v.20.

[John 12:20-26]

These Greeks were Gentiles. They are called Greeks because that was a term that meant Gentile in that day and time and because they spoke Greek (as opposed to Hebrew). There were

hoards of people who came to Jerusalem to witness or be a part of the Passover who were not Jewish or even proselytes to Judaism. These were people who were interested in the Jewish faith who came from all over the Mediterranean basin. More than likely, a good deal of them also came from Decapolis, a set of Gentile cities in northern Palestine, close to Galilee. Jesus had done some of His ministry in that area and was known to some degree in that region. In this story, the Greeks that show up here represent the whole world - those who are not Jewish and stand in contrast to the Pharisees in that they are seeking Jesus while the Pharisees are only seeking to kill Him.

While we don't know for sure why these people asked Philip for the audience with Jesus but it could have been that he was from the city closest to Decapolis or that his name was a Greek name. Every answer is truly conjecture as we are never told an answer to this question. What we can know is that the Gentiles would be very careful in associating with Jews at this time as they would know that contact with Jews would defile them before the Passover. These Greeks were being respectful to Jesus by now just seeking Him out on their own but rather using an intermediary to make sure that Jesus would allow them to come and interview Him.

Q: What did Jesus say when He heard the request of Philip and Andrew that some Greeks wanted to speak to Him? (*v.23 - That His hour had come for the Son of Man to be glorified.*)

Q: Jesus has met with lots of people and groups over the past three years of his earthly ministry. Why do you think that these Greeks showing up was the trigger for Jesus to announce that now His hour had arrived? (*These people represent the rest of the world - all the non-Jewish people of the planet and they are seeking after Him. This is a sign to Him that the desires of His Father, that the Messiah would come for all mankind and not just the Jews, is taking place.*)

[Isaiah 55:5]

Q: What does it mean that Jesus becomes glorified? (*It means that He has died on the cross, been buried and resurrected from the dead and then to ascend back into heaven to the Heavenly Father so that He can take His place at His Father's side as our Great High Priest for all time. It means He completes His mission on earth perfectly and then is honored by His Father. Now His body is a glorified body instead of a typical fleshly body that He was given at the incarnation.*)

In Greek mythology, which was the major religion of the Empire of that day, there was a story about Hades, the god of the underworld coming to the surface of the earth and kidnaping a beautiful woman named Persephone, the daughter of the goddess Demeter, the goddess of the harvest. A human king and Zeus intervened and forced Hades to give the daughter back to Demeter for six months each year. As a token of gratitude to the king, Demeter gave the king a grain of wheat, which symbolized life. Each year, the grain of wheat was put into the earth, as the daughter was in the underworld for six months a year. Then after that six months the grain of wheat would come to life and bear fruit, just as Demeter's daughter would return and Demeter would rejoice and bring life to those on the earth. In the religion of these Greeks, the grain of wheat symbolized life and how it came about.

In typical Jesus fashion, Jesus used the symbol of a grain of wheat, something they would

recognize as a symbol of life and then used it in a way that was in line with the truth of God. Jesus is using the grain of wheat as that reference point. His message is simple and two fold.

1) As the grain of wheat symbolized life, Jesus is the grain of wheat. He will fall to earth during His upcoming death but then rise from the dead to bring abundant life to all. The first truth Jesus needed these Gentiles to understand was that He needed to die in order to bring life to mankind - all mankind.

2)The second part of His message was similar. Those who seek to follow God by faith, must likewise lose their life - put it in the ground and die like the grain of wheat does - so that they can inherit eternal life.

Q: What must a grain of wheat do in order to bear fruit? (*v.24 - It must die*)

Q: What happens to the person who loves his life? (*v.25 - He loses it*)

Q: What happens to the person who hates his life in this world? (*v.25 - He gains eternal life*)

The word “hate” here is hyperbole. Jesus is not suggesting self-harm, or self-loathing. Rather He is saying that one’s love for himself should be below one’s love for Jesus. Christ is to be the dearest possession in our lives. One is to base his priorities on that which is outside himself. He places himself below another and in this case it is by making Christ the Lord of one’s life.

The two words for life in v.25 are different words. The first word is usually translated “soul” and means our individual personality, the outworking of our mind, will and emotions, our experiences and achievements. So the person who loves his individuality, his self-reliance will lose his life. The second word for life is the typical word that gets translated “life”. In this gospel of John “life” always means the experience of God. Thus the person who hates his life in this world but enjoys the life of Christ will keep that life in eternity.

[I Peter 2:20-21]

Notice that this is the first time that Jesus is openly teaching the Greeks (though we don’t know if He’s actually speaking to them directly or telling it to Philip and Andrew who will relate the matter to the Greeks). What is of primary importance for them to know? That in the Christian faith, in order to be have true life, one must die to himself. This world is characterized by rebellion, death and judgment and these are directly opposed to the blessing of eternal life which Christ alone offers.

Q: How is it possible for us to hate our lives in this world?

Q: What does Jesus say is necessary for one to serve Him? (*v.26 - to follow Him*)

Here’s where many of the eastern mystery religions miss the boat. In order to follow Jesus we must replace our lives with Christ’s life in us - not just emptiness. Emptying ourselves out

does no good at all as it just makes a shell or hollow as a human but does not impart life. Our lives should focus on Jesus Christ who is the supreme self-revelation of God to man. This change of focus off ourselves ensures both death (to ourselves) and eventual glorification.

[John 10:1-4]

This is part of the Good Shepherd illustration Jesus told. It lets us know that we can trust Jesus as our leader because He goes before us and confronts the danger first, before we encounter it. When we follow Him, He keeps us safe. When it comes to the ultimate obstacles for humans, sin and death, He has already confronted and defeated them so we just need to put our faith in Him - never ourselves. The true key to Christian service is persistently following Jesus. Without this, we are just doing our own thing. We follow Him as the sheep follow the Good Shepherd. Those who serve the Son are honored by the Father with eternal life.

3. Jesus foretells of His death

[John 12:27-36]

The word “troubled” in v.27 is the same word used back in John 11. It shows us that Jesus was far from dispassionate about His upcoming ordeal and what He was to endure. Like before, this word is usually translated revulsion, anxiety, agitation, anger or horror. His own question brings Him to utter a short prayer similar to His prayer at Gethsemane. Here we see the horror and agony of his impending death and the reality of His obedience to His Father colliding head-on. Even though His question was tentative, His resolution to follow His Father was resolute.

Q: What was Jesus’ main goal in coming to earth? (*v.28 - To glorify the Father*)

Jesus main goal in life was the bring glory to the Heavenly Father. He didn’t seek to just yield to Him but rather to yield to Him in a way that glorified the Father.

Q: How did the Heavenly Father answer this prayer? (*v.28 - audibly - a voice from heaven spoke*)

There was a division among those who hear the noise. Some thought it was thunder while others thought it was an angel speaking to Him. In truth, only Jesus heard the message of His Father as He was the only One with faith to hear Him. This is the third time in John that the Father has spoken audibly to Jesus (once at His baptism and the second at the transfiguration). Each time this voice is an endorsement of Jesus’ sonship. The purpose of the voice was not for Jesus but rather to encourage the crowd and Jesus’ disciples to put their faith in Him and reassure them that Jesus was indeed sent from the Father.

Jesus noted that because He was going to glorify His Father, judgment would come upon the world now. The world’s anti-God systems and patterns are now under God’s judgment because Jesus has sacrificed Himself to end sin and darkness once and for all. While this

judgment upon the world hasn't been fully consummated yet, when Jesus returns, it will be done fully. The world will be a very different place as a result of this judgment by God against it and against the one who is behind it all now.

Q: What would happen as a result of this judgment? (*v.31 - the ruler of this world will be cast out*)

Q: Who is the ruler of this world that Jesus referred to? (*Satan*)

Satan was motivated by self-will but Jesus by the will of His Father. Satan's activity now are acts of desperation in futility against God's children. We have already been saved by our faith in Jesus, thus Satan's worst attacks are meaningless in the long-term.

What is important to understand is how this fits into the narrative John is telling us. The timing of everything in this account is important. The arrival of the Greeks triggered Jesus recognition that His "hour" had arrived. Because this hour included the cross, Jesus was deeply troubled but it leads Him to rise so that His consuming concern would be to glorify His Father. This troubling emotion led Jesus to a short prayer which evoked a heavenly response that serves as a supernatural attestation to the crowd of the importance of the arrival of the Greeks. What does all this mean? There are five emphases that Jesus makes in this passage about its importance.

1) The passion or glorification of the Son is the time for judgment upon the world. Judgment began at the first coming. As the light of the world, Jesus forces division between those who live in and embrace the darkness and those who live in and embrace the light. By embracing the light Jesus gives, it leads people to be drawn to God. The world felt that they were passing judgment upon Jesus but it is actually the other way around.

2) The glorification will be the time when the prince of this world would be driven out. The smashing of Satan's tyranny over mankind through sin was fully accomplished at the cross. When Jesus was enthroned in heaven, Satan was dethroned here on earth.

3) The glorification of Jesus is equivalent to Jesus being lifted up. Jesus was to be both lifted up on a cross but also lifted up to glory. Man lifted Jesus up on the cross and His Father lifted Him up to Himself in glory.

4) The consequence of all this is that Jesus will draw all man to Himself - not to the cross. After the glorification, the Greeks will be able to approach Jesus just as the Jews did during His earthly ministry.

5) "Now" ties the verbs back to vv. 23 & 27 but points to the fact that this event, His glorification, marks the beginning of the end of the world - the time in which we now live. It was always God's plan for everyone to have access to Him and now that will be made possible through Jesus' death on the cross and subsequent resurrection and glorification. The judgment is here but the final judgment will come when Jesus returns.

Q: What needs to happen for all men to be drawn to Jesus? (v.32 - *He must be lifted up*)

The phrase “from the earth” translates a word that means “out from” as well as “away from”. It means more than we usually give this verse credit. It means that Jesus was not only suspended above the earth but also being brought up from the earth. Jesus has in mind both the death on the cross and His resurrection in mind as He spoke this verse. In the book of John the phrase “lifted up” always carries with it the idea of Jesus’ death while in the rest of the New Testament, it carries the meaning of “exaltation” or being exalted.

[Philippians 2:9]

Q: According to Jesus in v.32, who will He draw to Himself? (*all men - men from every nation - it goes back to the Greeks arrival and request to meet Him*)

Q: Why was the crowd confused at Jesus’ statement about being lifted up? (v.34 - *Because they believed that the Messiah was to remain forever*)

The crowd couldn’t reconcile the obvious reference of Jesus to dying on the cross and Him being the Messiah. They believed the Messiah was eternal once He came. This is why Jesus counters them with the term “Son of Man”. This only serves to further confuse the crowd. Their wording of their question is a bit confusing in the English but a more accurate translation of what they were asking could be “*What type or kind of Son of Man are you? What kind of Messiah do you have in mind?*”

Jesus does not answer their question directly. Instead He speaks to them with the utmost urgency. The members of the crowd must act at once . They need to believe in Him now while He is still among them. He is the light. Once He is gone, there will be darkness and coming to faith in Him will not be as easy as it is now. Remember, walking is a common New Testament metaphor for living your life. Jesus wants them to live their lives by faith in Him so that they won’t live in darkness (away from Him). The faith Jesus speaks of is the persistent faith that transforms a person’s life - as He has spoken of it in the earlier chapters of John. It is the same word used in the same way as before. It cannot be just a momentary decision or a decision based upon an emotion that fades with the fading of the emotion.

Q: What does Jesus do after speaking these words? (v.36 - *He hid himself from the crowds*)

This was Jesus’ last public teaching and appeal to the masses to put their faith in Him. Now in an effort to show the strong distinction between what genuine faith is and unbelief, John gives us a commentary on unbelief for our benefit. We are going to see the reason and results of unbelief. John does this because he doesn’t want any of his readers to miss out on genuine faith in Christ for salvation.

4. Theology of unbelief

[John 12:37-50]

This entire section could be entitled: “*How could they NOT believe?!?!*” From this point on Jesus devotes Himself to His disciples. Many had seen the signs of Jesus but had missed their point. While John always shows that faith that is based on signs is inferior to faith based on Jesus’ words, it is certainly superior to unbelief. John is dumbfounded that people witnessing the mighty acts of God didn’t believe Jesus.

Q: What did John give as an explanation of why these people did not believe? (*v.38 - it was to fulfill the prophecy of Isaiah*)

Scripture both predicted and necessitated the unbelief of these people.

[Isaiah 53:1] - The servant of the Lord (the Messiah) was not believed and the power of God was not comprehended.

So in our passage in John as John uses this verse, the “our message” means the teachings of Jesus and the “arm of the Lord” refers to His miraculous signs and wonders. Both were rejected by the vast majority of the Jews Jesus sought to reach.

[Isaiah 6:1-10]

In this passage Isaiah is confronted with a vision of the Lord that resulted in repentance and a profound cleansing. Then the prophet volunteers to go serve the Lord and is commissioned by God to go to Judah and preach to God’s people. Yet, notice, Isaiah will not succeed in converting the nation. His message, which is the Lord’s message, will be ignored and rejected by the people. God commanded Isaiah to undertake the mission with the full knowledge that the results would be negative. His preaching would actually cause a further hardening of their hearts. In a sense God was further hardening their hearts because they had already hardened their hearts. They had rejected the light and if one rejects the light then belief is impossible. By and large the nation of Israel refused repeatedly the regeneration through the Holy Spirit that is at the heart of the new covenant laid out in Ezekiel 36 (which we have read before). Here in John this is not fulfillment of the prophecy (that happened with the destruction of Jerusalem and exile of Judah in the Old Testament) but it is the supporting evidence of how God’s works and it emphasizes the need to possess faith that is beyond the superficial.

(As a side note, this is where some interpreters (misguided in my opinion) often attempt to put in a plug for Calvinism. Yet, it must be noted that it isn’t taught here or anywhere else in Scripture. These people all had free will in both Isaiah’s time and Jesus’ day. They chose to remain in darkness rather than the light and thus suffer the consequences of unbelief, as we’ll see. God was not ordaining these people to a certain fate. They used their free will given to them by God to bring judgment upon themselves.)

This is speaking of the spiritual crisis that happens to every human when they encounter Christ. It can only be resolved through a personal decision - either to believe in Christ or not.

Q: According to v.41, what did Isaiah actually see in His vision? (*Isaiah saw Jesus in His pre-*

incarnate form. He saw Christ's glory. In other words, it was Christ who cleansed Isaiah so that He could serve God. This is the true of us today. We can serve Him only because He has first cleansed us.)

Q: What was the faith status of many of the rulers in Jesus' day? (v.42 - many had superficial faith in Jesus. We believe that Nicodemus and Joseph of Arimethea were exceptions.)

Q: Why were these leaders silent or secret followers of Jesus? (v.42-3 - *they feared being put out of the synagogue and they wanted the approval of man rather than God*)

This brings up a valuable point for us. We cannot please both men and God. Our priority must be the please God then men, if possible while pleasing God.

Q: What are some ways in which we show that we want to please God over pleasing men?

Again we see that Jesus equated belief in Him to belief in God.

[I John 2:23]

Though the Father and Son are two different personalities, they work as One being. As the agent of God, Jesus is the Revealer of God. John is inviting belief by making showing darkness as repulsive and dangerous.

Q: Why did Jesus come into the world? (v.47 - *to save the world*)

The purpose of Jesus' coming was our transformation - not condemnation.

Q: What will be the judge over the person who rejects Jesus and His sayings? (v.48 - *The word that Jesus spoke.*)

The judgment of Jesus is not arbitrary but rather inevitable for the one rejects Jesus and His teachings. The reason Jesus' words carry that authority is because His words are not His words but rather the Father's words. The Law of Moses was a gracious gift from God, as it was, but it was fulfilled and replaced by something better - the person and teachings of Jesus Christ. We must keep in mind that the word of the Father was what led Jesus to the cross. Because of this great love and great revelation of God, no one will be able to plead ignorance on the last day.

[Romans 1: 18-20]

It is important to keep in mind that the same message that brings light and life also brings judgment and condemnation, if rejected. It is the Father's purpose in sending Jesus to lift people out of hopelessness and helplessness and death and give them eternal life. Because Jesus speaks the words of the Father, He is the Word of God.

[John 1:1] - Once again we see John's prologue provide answers for the rest of the book.

Just as Jesus has lived in unqualified obedience to the Father and His will, He will now die in the same unqualified obedience to His Father and His will so that He can take away the sins of the world. Like wise, as we saw with the grain of wheat, we too are to live in unqualified obedience to the Father so that our love for Him may be seen by all and bear fruit among those who are still in darkness. In John, this is the closing of Jesus' public ministry. Everything that follows is for the benefit of the disciples and then His crucifixion and burial and resurrection that follow.

Q: Do you have any questions, comments, rebukes or rebuttals?