

# John 12:42-50

## 12:42-43

Fence-sitters existed from the very beginning. People who accept Christ for who he says he is, but rebelliously refuse to let this change their lives for fear of this or that. Are the people described in 12:42-43 in the Kingdom or out of the Kingdom?

## 12:44

John does not tell us where Jesus is or to whom he is speaking. If the Gospel of John was originally designed as a play, Jesus would probably be speaking directly to the audience before breaking for “intermission.” This is the last speech-act of Jesus’ ministry “to the world.” In it he makes one last appeal to the people for them to come to him as one sent from the Father. Notice the continued emphasis on the relationship between Jesus at the Father.

## 12:45

When we “look at” Jesus, what do we see?

Throughout the history of the church, many people have claimed to be able to “look at” Jesus, but have seen different images. Below are some of the pictures people have about Jesus.



Which picture best represents what you think about when you think of Jesus? Why?

In the Middle Ages, people saw Jesus as an angry, wrathful God looking for a reason to send them to hell. This belief gave rise to the Roman Catholic's current system of devotion to Mary, the mother of Jesus. The thinking was that Jesus has to do what his mother tells him. Get Mary on your side and you have Jesus on your side as well.

Muslims and Jews say that Jesus is a prophet. No more and no less. They focus on different parts of his teachings, and the expense of his identity and relationship to the Father.

Even during the Protestant Reformation, different pictures of Jesus emerged. Strict Calvinists did not believe that Jesus died for everyone, only for the secret elect. Others during the Reformation (and into the present) believe that Jesus' death and resurrection only benefit those who first turn to Him.

If you do not "get" Jesus right (especially his identity and relationship to the Father), you do not get salvation right.

### **12:46**

Notice the reference, once again, to Jesus being a light in the darkness. This theme was introduced in the first chapter of the Gospel and has reappeared several times since.

### **12:47-48**

The words Jesus speaks are meant to give life and they are meant to draw all people to a saving relationship with Him and His Father. The purpose for Jesus being sent into the world was not to judge it, but rather to save it (John 3:16-18). However, the ironic thing is that if this message of salvation is not received, that rejection will result in condemnation.

An analogy can be drawn between this and an admonition to wear a seatbelt in a car after you have warned that you will be in a crash.

### **12:49**

Jesus again draws attention to the relationship he has with the Father. His obedience is perfect. Not only does he say what the Father tells him to say, but the manner in which he says it is also in line with the will of the Father. (Unlike Jonah, who grudgingly proclaimed God's grace to Nineveh.) In other words, Jesus WANTED to do what he did and teach what he taught. The Son of Man did not lay his life down grudgingly!

### **12:50**

In this verse, we can see the loving attitude of the Father. Unlike Gnosticism, which claimed that Jesus was sent into the world against the wishes of the God of this world (who desired to keep all people in sin and slavery to sin), Jesus claims that he was sent into the world as a perfect representative of the Father. The gracious message of forgiveness and new life that He proclaimed comes straight from God Himself! And unlike Islam or any other "world religion", Jesus teaches that God is gracious to us WITHOUT our works; we do not have to do anything to make God gracious to us.