

Gamma – Gospel of John

Book	Gospel of John
Topic	Glory of the Cross
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Now we are going into the third Passover week, where Jesus comes into Jerusalem and then after this it will trigger off upper room discourse.

A. THE ESSENCE OF WORSHIP

It was the last miracle out of the series of 7 miracles and the 7 signs are designed to show that Jesus is the son of God. So now we come up to this great climax, the last sign which is the resurrection of Lazarus

John 12:1-8 (ESV) **1** Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. **2** So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. **3** Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. **4** But Judas Iscariot, one of his disciples (he who was about to betray him), said, **5** "Why was this ointment not sold for three hundred denarii and given to the poor?" **6** He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. **7** Jesus said, "Leave her alone, so that she may keep it for the day of my burial. **8** For the poor you always have with you, but you do not always have me."

So here you have a situation of great extravagance, a woman comes and she spends a years' wages. The two actors in this scene are Mary and Judas. Mary has only been with Jesus temporarily for this small period of time, Judas has been with Jesus for three years. John writes it to compare both side by side.

Mary sells her wealth – Valuable perfume devoted to Jesus as she sees His glory.	Judas sells Jesus for 30 pieces of silver.
Feels totally unworthy because she takes her hair which is the cleanest thing in her body and use that to wipe the feet of Jesus.	He is totally unimpressed with Jesus

Loss of pride – empty self	He is better than the woman
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So therefore John is trying to cast a huge difference between the devotion of Mary and the devotion of Judas and they both have seen the same thing of raising the dead. You can have a miracle, two people see it, they both have different reactions. A miracle will elicit a response, on one hand total undivided sacrificial devotion of love. On the other hand, I am going to sell Jesus out. Human beings do not respond to just evidence; they respond to what their hearts are filled with. If their hearts are filled with themselves and pride and putting themselves as number 1. Whatever glory you show them, they will not respond and John writes this to show the comparison between two. So worship is also a response to Jesus's revelation.

If you see Jesus revelation of how He can raise the dead, she has two responses.

1. She feels more unworthy
2. How Jesus is exalted.

So therefore Jesus stature rises, her stature drops and the difference between the two equals the devotion. The one year supply of perfume is just a reflection of how unworthy she felt versus how worthy and how great Jesus is. It is the polarity, the difference between the two that causes the depth of worship in our lives. So therefore when you sit in church, you can be like Judas, been with Jesus for three years, been there, done that, saw all the miracles, went to the prayer meeting and yet there is no devotion in his heart. He has seen more miracles than all of us, Mary just saw one miracle and she sees how unworthy she is and she empties herself and she sees how great and lovely and powerful Jesus is. So therefore exposure to Christ doesn't necessarily mean you are going to be more holy.

[John 12:9-11 \(ESV\)](#) When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. **10** So the chief priests made plans to put Lazarus to death as well, **11** because on account of him many of the Jews were going away and believing in Jesus.

So they were losing attraction with the crowd. It is like election campaign, they were losing their followers, so therefore they must kill Lazarus.

B. THE DIFFERENT KIND OF KING

[John 12:12-19 \(ESV\)](#) The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. **13** So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" **14** And Jesus found a young donkey and sat on it, just as it is written, **15** "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" **16** His disciples did not understand these things at first, but when Jesus was glorified, then they

remembered that these things had been written about him and had been done to him. **17** The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. **18** The reason why the crowd went to meet him was that they heard he had done this sign. **19** So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

So here is Jesus coming and the first thing they are using is palm branches. The palm branches have a significance in Jewish culture. Whenever Jews revolted against the horrible Romans which were controlling their country, they would rise up, they will setup their alternative government. They will shake off the yolk of oppression and they put coins of palm branches. So palm branches are a sign of nationalism. When you wave a palm branch, you are waving nationalism of Israel.

The day also reminds us of Exodus. Passover is the time when you celebrate the salvation of Israel from slavery from Egypt, out into the wilderness into their own promised land. So it is very-very significant. So they used the word Hosanna, which is an Aramaic word, which means save us now. It is a greeting used for incoming kings.

So here we have Jesus and we have a whole bunch of people with palm branches, waving and saying "save us now". In John 6, they recognized Jesus as either a prophet or the Messiah. The background is a returning king. John 12, there is resurrection of Lazarus, the final sign that Jesus is like God because he raises the dead and so therefore it will trigger off a reaction among the authorities. In the past whenever they suggested that Jesus was the Messiah, he told them to keep quiet. This is the third Passover; he no longer tells them to keep quiet. He rides into town, with an almost full insurrection because everybody is waving palm branches.

There is a difference, this marching in is like a Roman triumph, which is like everybody comes in, you are sitting on a high horse, multiple strong people and at your back you have got all the slaves. You can only hold a roman triumph if you kill 5000 people and then all the rest of the people will be at the back of you and it will be brought in by the soldiers and then they will be made to fight each other or fight animals to entertain the crowd, such was for a king or Roman General coming in.

On the other hand, you have got Jesus and he fulfills a prophecy,

Zechariah 9:9-11 (ESV) **9** Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he humble and mounted on a donkey, on a colt, the foal of a donkey. **10** I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. **11** As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.

Jesus comes riding on a donkey because he is a different kind of king. The idea of riding on a colt tells you that his kingship is not like Roman kingship. Jesus choose to come in with a donkey to tell you that he is a different kind of king. So there is a threat of kingship coming in of an insurrection, on the other hand he is not like the usual king. Because if you come in, you overthrow the Romans, tomorrow the Persians will come in, you throw the Persians out and then another Egyptian come in, same like every country, you change government, is like changing furniture and you don't solve the fundamental problem of your heart and Jesus revolution is a revolution of the heart. That's why he doesn't come in with four horses, he comes in riding on a donkey.

So therefore there are two strains that come in, one is Jesus the king and Messiah coming, but there is another strain where Jesus is a prophet and a priest and he is also a suffering servant. There are two strains coming in and they don't realize that the prophecies of these two strains converge in one person. They think is the different person.

C. THE GLORY OF THE SON OF MAN

The concept of gods in ancient times, what they do is that they look at a human being and then they make extra muscles on ketogenic diet and they really blow them up. For them gods are basically a multiplication of our own proress. So gods in our minds have to be 10-1000 times more than what we are and the gods also fight amongst us. So we actually have in our mind what God is like and that's the problem, because we are sinful human beings. We can't actually conceive of what God is like. The only way we are going to know the true God is when the true God reveals himself to us and now when Jesus comes in and assumes the mental of God coming in, he has got to be able to explain to them what kind of king he is. If it was left to ourselves, Superman or Wonderwoman is what our god will be.

[John 12:20 \(ESV\) Now among those who went up to worship at the feast were some Greeks. 21 So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus.](#)

So here we have Greek speaking gentiles and they want to see Jesus. Everybody has seen Jesus, now we want to see him and Lazarus.

[John 12:23-26 \(ESV\). And Jesus answered them, "The hour has come for the Son of Man to be glorified 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. 26 If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.](#)

What is your God like?

You expect God to look like powerful, that's what God must be like and you come to him to see his glory and he talks like that.

Glory is "excellence and praiseworthiness set forth in display." JI Packer
"admirable conjunction of diverse excellences." Jonathan Edwards

You want highlight the most beautiful, the most ecstatically wonderful compelling attractive part of something when you show the glory. So what's is the glory of Jesus

John 12:21-23 (ESV) So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." **22** Philip went and told Andrew; Andrew and Philip went and told Jesus. **23** And Jesus answered them, "The hour has come for the Son of Man to be glorified. **24** Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

Jesus glory is actually in dying. Law of the kingdom, fruitfulness is costly. As he has to die we have to die as well. So therefore the glory coin has two sides. The grain of wheat falls in earth and dies, it bears much fruit.

John 12:27-28 (ESV) Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. **28** Father, glorify your name.

Jesus is troubled because at the cross the eternal punishment of every single man and woman and child on the face of this earth will be poured into him and he would take all your pain, he will be troubled. His soul is troubled. Jesus is glorified by glorifying God's name

John 12:44-45 (ESV) And Jesus cried out and said, "Whoever believes in me, believes not in me but in him who sent me. **45** And whoever sees me sees him who sent me.

The glory of Christ is actually Christ is a window. If you see Christ, you see God. Jesus glory is the fact that he perfectly transparently reflects the glory of God 100%.

John 3:16 (ESV) For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

By looking at the son we know that father gave the son. So Jesus doesn't have an independent glory. The problem with all of us is that we want independent glory. Jesus glory is perfect submission, perfect transmission of the father's will. So there is only one glorious event that is the resurrection and the crucifixion. The crucifixion is glorious because it shows supreme obedience. It is a picture of what a true human being should be, perfectly reflecting the image of God. Our glory is borrowed glory from God. It is not an independent glory.

John 12:31-33 (ESV) Now is the judgment of this world; now will the ruler of this world be cast out. **32** And I, when I am lifted up from the earth, will draw all people to myself." **33** He said this to show by what kind of death he was going to die.

So basically he is talking about being lifted up and the idea of being lifted up gives you the idea of the snake which was lifted up. So there is actually glory in the cross. The cross is a glorious thing. This is very strange and it has got tremendous implication. If this is the glory of God, then it has got very-very big issues here.

Why is it important?

First of all, this shows you God's perfect justice that he is going to close an eyes when people sin. Punishment is actually glorifying the God as it confirms his justice and yet on the cross we see God's love because God paid for that justice, by giving his own son. We can see God's power by raising the son. The cross shows all of these things. Without all of these things, we will not be able to see unless we see the cross.

D. THE IMPLICATIONS OF JESUS GLORY

John 12:43 (ESV) for they loved the glory that comes from man more than the glory that comes from God.

So in our minds we prefer the glory of man which is like a superhero. Instead when all the gentiles come to see Jesus, they expect God to be like a superhero, instead Jesus tells them about dying. So therefore there are two kinds of glory, glory of the son of man or the glory of man. There are two kinds of Jesus, one which the world expects and the one which the world doesn't expect.

Many of us are actually worshipping the wrong kind of Jesus. Why is the church today anemic, why is the church unable to grow, why is the church lacking commitment, why are we asking people to do things for the kingdom of God but we don't see many people put up their hands. Why, simply because we are worshipping the wrong Son of Man. Liberal Christianity says, *Since God is omniscient, omnipotent, omni-beneficient, just, and ethical, it is illogical to assume that he would be willing to allow his son to be tortured to death if there were another way to achieve atonement*

That means their God is like Wonderwoman or there are people in church who basically twist scripture. This is what people are doing. We split shame from glory and we just focus on the victorious Jesus Christ, so the theology of glory is Jesus Christ atoned for our sin and when he is atoned for our sin, this is in the past tense, already done, now the curse is reversed, we are now going to have blessing, healing, victory, all appropriated by faith. So we don't talk about the cross very much. So therefore we believe that if we have a word of

faith, whatever we say will come true, we start to faithful paying of tithes and the more you pay tithes, the more God bless you back or you claim healing, because we have already achieved the atonement. Bishop David Oyedepo worth 150 million US dollars. He says, *"abundance without health equals lack! Because whatever wealth you are able to amass is eventually eaten up by sickness! ... Every born again child of God has a covenant of divine health with the Father. He couldn't have said, 'I am the Lord that health thee' if he had not made provision for your health. There is a place where you can stand in God and never get sick again! There is a realm you get to, where you can no longer be sick or oppressed. It is a realm where the divine nature on your inside is so stirred up that you become immune to sickness and disease.'*

So he has gone into this kind of theology, atonement done for you that's in the past, that's not glorious, now there is a reversal, so we all just focus on this. This kind of idea stems from a pagan idea of what God is, all powerful. God cannot be weak.

[Psalms 37:3-4 \(ESV\) Trust in the LORD, and do good; dwell in the land and befriend faithfulness.4 Delight yourself in the LORD, and he will give you the desires of your heart.](#)

Or you take

[Isaiah 53:5 \(ESV\) But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.](#)

They say that means complete healing from all diseases.

[Revelation 21:3-4 \(ESV\) Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.](#)

So here you got have Isaiah about healing, then you have got revelations complete healing and what they have done is that they take this complete healing and fast forward here. That we today can experience revelation 21 kind of healing, which is actually not true because all you have to do is read further down

[Isaiah 53:11 \(ESV\) Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.](#)

Isaiah 53 talks about forgiveness of sins, when it says it will be healed by his stripes, which means we are healed of sin not because of physical illness as a misinterpretation. Because of that kind of wrong theology, the person who experiences God is happy, rich, blessed by

God, confident, healthy, prosperous because he is faithful. The person who is not experiencing God and alone lacks faith, judged by God, confused, may be doubting his faith, poor because unfaithful, mistakes were made, depression and in pain.

Marriage is a focus of both, you experience your spouse in good times and in bad times and glory comes in both. If you have an idea that glory only comes in one, the moment you get bad times you go away as you have one sided view of marriage. If our Christian faith is only on one side, that say I only experience God when I am high, I am worshiping, life is good and then when I am sad and all that I don't experience God then you have got a problem with your Christianity.

There is only one glorious event, death and resurrection of our Lord Jesus Christ. The true church has atonement and evil is defeated but is glorious because there is a partial reversal of a curse, not complete but evil is subverted to the course, so whatever evil that falls upon you God turns it around and makes it good. So therefore you will experience God in suffering and pain and disease and persecution and blessing and healing and victory. They combine absolutely both. Jesus was the most obedient person in the world and he gets murdered. God allowed the most unjust act to fall on him, God blesses by reversing the evil and making it the cause of good. So the issue here today is that when we experience good and when we experience evil, the evil has been turned into good.

[John 12:24-25 \(ESV\) Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.](#)

God is saying that we have to die just like Christ. You cannot say, Christ died, I just get all the benefit. Jesus is saying, no, it applies to him and it applies to us. So if you want to get the benefit you have to die too. True faith is costly.

Dietrich Bonhoeffer says, *"A king who dies on the Cross must be the king of a rather strange kingdom."*

Paul lives to serve

[2 Corinthians 4:11-12 \(ESV\) For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12 So death is at work in us, but life in you.](#)

What he is saying here to the Corinthian church is that when we are living, we are always suffering and being persecuted and troubled and having a lot of depression, mistakes, evil fall upon us, pain, why, so that the life of Jesus may be manifested in our mortal flesh, so that death is at work in us but life is in you. So that the people may hear the gospel.

If you keep on hanging to ourselves we will never show the beauty of Christ, it is like the parable of the talents, which were meant to be invested. Unless the kernel dies, so God is saying to us, you cannot hang onto your life, you cannot be saved, you have to die, you have to give yourself to a greater cause, you experience God in pain and sacrifice.

[John 12:25-26 \(ESV\) Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. 26 If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.](#)

When you are suffering ambiguity, suffering and being vulnerable, it is like Jesus who says,

[John 12:27-28 \(ESV\) Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. 28 Father, glorify your name."](#)

So when we are suffering and when we are in doubt, when we put ourselves out in line and we suffered and we are going to be in trouble, but not my will but yours.

Glory comes in obedience that leads to suffering so people can see Jesus through us. So therefore when we are undergoing change, God is our constant. When we frail in our old age, we experience God is our strength. If we are abandoned by our family, we experience God is our friend. In darkness and depression, God is your hope. Condemned by your peers, God is your shield. God is not waiting on the other side of suffering; God comes into your life when you are suffering that's the glory of God.

Samaritan woman, man born blind and man invalid experienced the glory of Jesus. Every single one of this was suffering and they experienced Jesus's glory. Their experience of God's glory was because of their suffering. If they didn't suffer, they wouldn't love so much.

If you are a Christian who is running away from suffering and just like the world, people will not see the beauty of Christ, you will not experience the beauty of Christ as the beauty of Christ is in suffering. It is in pain and deprivation, ambiguity, vulnerability, all the things that you are so afraid of. We are living in the age of the prosperity gospel that many churches attract people simply because of all the one-sided idea. They are all worshipping Wonderwoman, they are not worshipping Jesus Christ, that's the issue.

Desmond Doss was a seventh day Adventist. He actually received the Medal of Honor, he never took a single gun or fire a single shot. At a great risk to his own life, he climbed the cliff and saved 75 people's lives, every single one. Every one hated him because he never fired, but then everyone loved him as he saved them. So glory is not one-sided. It is not in just carrying the gun, glory is also in saving people's lives.

William Wilberforce, in his 20s when he became a Christian and a member of parliament he decided that slavery would be the worse thing that this world has seen and he worked

towards. He was actually supposed to be replacing William Pitt as the next prime minister of England and he decided to fight for the slaves. He lost the support of the Prime Minister, William Pitt, he was opposed by sea captains, royal family, his own wife criticized him, severe eye problems, ulcerative colitis, but year after year he introduced resolutions to overturn this. Over 30-40 years, they passed a resolution in 1807 that slavery was outlawed in Britain and entire empire in 1833, three days before he died but he gave up his entire life for this one venture and today slavery is hardly seen. This is an example of a Christian willing to die and in that death comes glory that real glory which reflects. Our Christianity must be that kind of glory, it is not a one-sided glory, only of the resurrection, it is both, the cross and the resurrection.