

his death never spoken of as simply death -
depart, glorified, going to the Father,

John 14:1

depart

The exact word (μεταβίη) is only used here in this connection. It marks the transference from one sphere to another.

Death for X, & in 1 sin for the men, is not an interruption of being but a change of the mode of being, "as going to the Father," to His Father & ours.

End - to the uttermost. He carried His love to the highest point, He loved them to the uttermost.

(Wescott)

② The act of foot-washing is a significant action, setting the tone for all that follows, "it foreshadows the cross itself: the voluntary humility of the Lord cleanses his loved ones & gives to them an example of selfless service which they must follow."

It is a parable in action, setting out that great principle of loving service which finds its supreme embodiment in the cross, setting out also the necessity for the disciples to take the Lord's way, not his own.

v1 - John thinks of Jesus as in complete command of the situation. "His hour" did not take Him by surprise. He knew that it was this that had come & acted accordingly.

His own ~~words~~ ὁ ἰσος upon a noun expressed is so used in the papyri "as a term of endearment to near relations."

To the End = "now He showed them how utterly He loved them."

ὁ ἰσος - It is ~~likely~~ likely that here we have a typical Johannine double meaning, w/ both meanings intended. But the acrist

ἡγάπησεν, is more consistent w/ love shown in a single act than w/ the continuance of love (imperfected). (KLC)

③ That - "in order that;" marking the departure as a divine decree.

Depart. The compound preposition μετά, ~~signifying~~ signifies passing over from one sphere into another.

He loved - (ἡγάπησεν). Notice that John uses the word indicating the discriminating affection; the love of choice & selection. (Vuent)

④ μετάβῃ - emphasizes the change in condition implied.

τοῖς ἰδίοις, a more restricted & more sympathetic class than the οἱ φίλοι γ 1:11 - His special & peculiar friends.

The designation τοῖς ἐν τῷ κόσμῳ is added in contrast to ~~the~~ ἐν τοῦ κόσμου which described His future condition, & it ~~also~~ suggests the difficulties they are left to cope w/ & the duties they must do. They are to represent ~~them~~ Him in the world; & this appeals to Him.

to the End - He loved them thru all the sufferings & to all the issues to which His love brought Him. The statement is the ~~introduction~~ suitable introduction to all that now looms in view. His love remained steadfast, & was now the ruling motive. (EGT)

(4)

⑤ in the world = the hostility of the world is a dominant theme in the last discourses of Jesus, & contrasts w/ His love for His disciples

⑥ The washing of the disciples' feet, ~~which~~ prefigures the crucifixion itself, & in doing so points the way to the interpretation of the crucifixion. The public act of Jesus on Calvary, & his private act in the presence of His disciples, are alike in that each is an act of humility & service, & that each proceeds from the love of Jesus for his own. The cleansing of the disciples' feet represents their cleansing from sin in the sacrificial blood of X.

The World = the word is common throughout the gospel, but ὁ κόσμος occurs 40 times in the last discourses. The emphasis lies on the distinction between the world, & the disciples (representing the Church), who are chosen out of it.

It is in view of his own imminent departure from the sphere of this world that Jesus regulates ~~the life~~ the life of his own who, since they belong to him & will ~~not~~ for ever be united to him yet continue to live in the world, will ~~hence~~ henceforth live a twofold existence.

⑦ in the world = the disciples' task is not yet finished as that of Jesus is. (Beards)
(Lanski)

⑧ Foot-washing = It foreshadows the cross itself: the voluntary humility of one who cleanses his loved ones & gives to them an example of selfless service which they must follow. (Richardson)

v. 3 & 4 - Jesus turning, etc, rose & washed their feet. He knew who ~~he~~ He was & what He had - secure in that knowledge, therefore He could forget Himself & humble Himself - it is when we are trying to be somebody or prove something, insecure, that we can't afford the luxury of ~~being~~ serving others.

v

Verse 2

1 Having put = already; put is literally, thrown
on case
(Vincent)

2 and - as one special manifestation of this love.
(~~E~~ Westcott)

3 Supper having arrived - note on foot-washing:
this office would be discharged by the youngest, or
by one disciple in turn; but this evening the disciples
had been disputing which of them was the greatest, &
consequently no one could stoop to do this menial
office for the rest.

put = stronger than "suggest"

Judas' presence was another disturbing element in
the feast. But had Jesus unmasked him before such
fiery spirits as John & Peter, Judas would never
have left that room alive.

"Jesus at the feet, the traitor, what a picture,
what lessons for us."
(E67)

JOHN 12

(1) LEON MORRIS, NIC

John has practically concluded his account of the public ministry of Jesus. This chapter contains Jesus' last words and acts before the general public. John selects three incidents: the anointing at Bethany, the triumphal entry, and the visit of the Greeks to Jesus.

VERSES 20-28

Verse 20: This curious incident is peculiar to John. Clearly John regards their coming as significant. But he does not treat their presence as important. Jesus recognizes in their coming an indication that the climax of His mission has arrived. Immediately he hears of them he says, "The hour is come." Evidently John means us to understand that this contact with the Greeks ushered in the climax. The fact that the Greeks had reached the point of wanting to meet Jesus showed that the time had come for Him to die for the world. He no longer belongs to Judaism, which in any case has rejected Him. But the world whose Savior he is, awaits Him and seeks for Him.

Verse 21: "See", of course, means something like "interview." The point of the inquiry: Jesus was the Savior of the world and this group of Gentiles symbolically represents the world seeking its salvation from Jesus.

Verse 23: Jesus' answer is surprising. He totally ignores the Greeks and neither immediately nor subsequently makes any reference to them whatever.

Plainly their coming is important. Jesus sees it as evidence that His mission has reached its climax and that he is now to die for the world, Greeks included.

"The hour is come": The references in John to "the hour." Though unobtrusive, this is one of the most important ideas in John's Gospel. This is that for which Jesus is destined. The verb "is come" is in the perfect tense. "The hour has come and stays with Me". There is no going back on it. [The point of no return}.

But Jesus speaks not of tragedy but of triumph. He is not to be dishonored. He is to be glorified, and that by way of the cross.

Verse 24: The solemn "verily, verily" introduces a statement of importance. RE: the grain of wheat. It is only through "death" that its potentiality for fruitfulness becomes actual.

Verse 25: "Loses" often means "destroy." Phillips translates, "The man who loves his own life will destroy it." John means us to understand that loving the life is a self-defeating process. The PRESENT TENSE where we might expect a future tense: "The man who loves his life is destroying it right now."

*Smith
Esom
Cill
Bran*

Verse 26: The outcome of all this is service to Christ. Throughout this verse there is emphasis on the first-personal pronoun. It is personal relationship to Christ which is important. The servant must follow His Lord. Being where the lord is entails suffering. It means losing the life for the master's sake. There is no other way of Christian service.

VERSE 27: Christ feels His soul troubled. "My soul is in turmoil." The perfect tense points to a continuous state. Note: Jesus is to use the same verb of the disciple's not being troubled (14:1,27). But the price of their peace is His trouble of spirit.

"What shall I say?" The words reveal the natural human shrinking from death. Note: "Horror of death and ardour of obedience are fused together."

Verse 28: Jesus prays that the Father will glorify His name. The overruling sovereignty of God is implied.

① Your life is a seed now, not a developed plant, & it can become a developed plant only by casting it from you into the fertile soil of other men's needs. (Gods)

② psuche, which refers to the life of the mind. we call it the ego. It means the human personality that thinks, plans for the future, & charts its own course - this is what a man must die to; the independent will of man must die -
Zoe - Every man has this life now, but it has it in its fullness only when his entire personality of all its likes & dislikes is surrendered to Christ - John 10 - life & life more abundantly
(poice)

MARCUS DODS (EXB) ON *JOHN 12:20-26*

Year by year men sacrifice their choicest examples of grain, and are content to bury it in the earth instead of exposing it in the market, because they understand that except it die it abideth alone, but if it die it bringeth forth much fruit.

As with the grain, so it is with each human life. One of two things you can do with your life; both you cannot do, and no third thing is possible. You may consume your life for your own present gratification [INSTANT GRATIFICATION IS ONE OF THE CHARACTERISTICS OF OUR DAY] and profit, to satisfy your present craving and tastes to secure the largest amount of immediate pleasure for yourself.....You may eat your life....

OR YOU MAY put aside present enjoyment and profits of a selfish kind and devote your life to the uses of God and man.

In the one case you make an end of your life, you consume it as it goes -- no enlarging influence, no deepening of character, no fuller life -- it terminates with yourself and with the present.

BUT IN THE OTHER case you find that you have entered into a more abundant life.

THE LAW OF THE SEED IS THE LAW OF HUMAN LIFE. Your life is a seed

ON JOHN 13:

John has finished his account of the public manifestation of Jesus. This was the last evening of His life. Within 24 hours He would be in the tomb.

The custom of washing feet: so necessary to comfort was this act that Jesus rebuked the Pharisee who had invited Him to dinner, rebuked him because he had omitted this courtesy.

BUT WHY DIDN'T THE DISCIPLES WASH EACH OTHER'S FEET, which was the custom when no slave was in attendance? Not one betrayed the slightest consciousness that such a custom existed. Why? Because Luke 22:24 tells us a contention had arisen among them which was the greatest. All men are jealous of their reputations, and crave the spotlight of superiority.

Heated and angry and full of resentment (sons of Zebedee), these men hustle into the supper-room and seat themselves like so many sulky schoolboys. For

anyone to wash the feet of another was to declare himself the servant of all; and that was precisely what each one was resolved he would not do.

Not one of them was sensitive enough to be ashamed to show such a temper in Christ's presence. There they sat, looking at the table, looking at the ceiling, arranging their robes, each resolved upon this -- that he would not be the man to own himself servant to all.

Occupied with selfish ambitions that separate them from Him and one another, how can they receive what Christ has to say? How can He quench their heated passions and stir them with humility and love? Jesus, even in this last hour, was wholly possessed and governed by love. He washed their feet, even the feet of Judas.

By putting Himself in the servant's place, He consecrated all service. The disciple that next washed the feet of the rest would know he was representing Christ; precedent.

Ray Stedman = "There can be little doubt that here Jesus was deliberately working out a parable for the instruction of His disciples. He was dramatizing for them the character of His ministry. He was showing them by His means what he had come into the world to do, + what he would send them out to do." (Secrets of the Spirit)

— It used to be that men were held great because of their character, their convictions, the preaching of the word, manifesting the Spirit of the Resurrection

Exegesis John 12: 20-26 -

verse 24

of vs 25 = fair, life would seem to
- bury it would seem to destroy
it, but actually destroy it.

① But second to the thought of His enthronement as messiah comes the thought of the way to it.

The seed reaches its full & proper development by being sown in the ground & dying. It is this process, apparently destructive, & which calls for faith in the sower, which disengages the forces of the seed & allows it to multiply itself. To preserve the seed from this burial in the ground is to prevent it from attaining its best development & use.

The law of the seed is the law of human life.
[piano - Van Cliburn & after tooth he died, hated his life]

(XGT)

② the conception of life rising out of death - (V)

③ the gain of what perishes & is not apparent in the new plant: see 1 Cor. 15:36 -

The Divine will, which has fixed the law of the springing up of the wheat corn, has also determined the law of the glorification of the Son of man - through Death

By itself alone = w/ its life uncommunicated, lived only w/in its own limits, & not passing on.
(Alford)

It glorifies Jesus from death & us also

John 12:24

Does exercise break down old muscle tissue & grow bigger ones? (D)

(4) a fundamental truth is announced w/ verily, verily. we assume the subsequent words to have been intended to correct the Greek view of the word.

Human nature does not attain ~~to~~ in this world a true & essentially beautiful appearance by the aid of poetry & art; but it arrives at the true & beautiful by passing thru death into a new life (1 John 3:2). The grain of wheat here symbolizes the new life which must proceed from death in order to appear in its richness, its fruit.

Thus even nature protests against the Hellenic fear of death, against the isolation of the personality in the outward individuality. (Lange)

(5) what is true in the natural world is also true in the spiritual. The same principle that ~~life~~ comes thru death is operative in both spheres. ~~O~~ kills to make alive. The grain of wheat must die that it may ~~produce~~ produce fruit. Even so, eternal life for the many comes thru the sacrifice of the One.

→ And the same providential law is applicable to each individual believer. He must disown the imperious authority of his selfish ego, if he is to ~~live~~ live the life of the integrated person; he must abandon ruthlessly a self-centered

order
↓
gain
-X
X can

existence lived in ~~close~~ conformity to the standards of the world, if the higher element in him is to be preserved unto life eternal. This he cannot do by himself. He must have an example to follow. Jesus is that example.

By looking to Him, a life of service to Him is made possible; & that life of service constitutes the 'dying in order to live' which is the theme of Jesus' teaching in this passage. (Lyndale)

(6) The fact "that he be glorified" is illustrated in successive stages. It is shown that fuller life comes thru death, glory thru sacrifice, first by example from nature, then in the experience of discipleship, & lastly in relation to the Lord's own work: He came that He might lay down His life in order to take it up again. ~~vs 24-27~~

life thru death
glory thru sacrifice
from thru service

thought
may look like
a falling, but
only a sowing

— every nobler form of being presupposes the loss of that which precedes.
— fall into the ground = separated, that is, from all in which it had lived before. The same act is on the one side a sowing & on the other a falling.
abideeth alone = in this sense isolation is truly death.

9:30 Thursday
~~10:30 Wednesday 15~~

John 12:24

Intro - Friends favorite story

④

The Promise of Glory
the Path of Glory

⑦ This image perfectly illustrates both the necessity of the cross & its resultant glory.
→ The Son of man will remain alone if he does not stoop to death on the cross. By dying he will produce millions of children of God.
Augustine: "The death of X was the death of the most fertile grain of wheat."
(Lushki)

⑧ This law is as universal as harvest & as inexorable as centrifugal force. Applied in the spiritual realm, Jesus impressed upon His disciples as essential to their success this fundamental truth which He must demonstrate w/ His own death.
(Jennay)

Sacrificial service

⑨ This is the secret of fruitfulness, which is repeated in vs 32. Sacrificial (v. 25) is the salvation of life, as selfishness is its stultification. Service (v. 26) involves discipleship; following X & serving Him brings its reward in sharing the honor which the Father bestows on the Son.

John 12: 25

(5)

Verse 25

① And this same Divine Law prevails for the disciples as well as for their master - (Alford)

② In This World = This earthly economy, regarded as alien & hostile to Θ . The words are added in order to explain the strong phrase, hate his life or soul

$\phi\upsilon\lambda\acute{\alpha}\xi\epsilon\iota$ - guarded - preserved by guarding
(Vincent)

③ He that so prizes his life (excessive love of life) that he cannot let it out of his own hand or give it up to good ends checks its growth, & it withers & dies: whereas he who treats his life as if he hated it, giving it up freely to the needs of other men, shall keep it to life eternal.

shall guard - suggested by the apparent lack of guarding & preserving in the $\mu\iota\sigma\omega\upsilon$. He has not guarded it from the claims made upon it in this world, but thus has guarded it to life eternal.
(XGT)

④ These children of Θ produced by death, & are all like Jews as regards loving their life, they aim to achieve something higher, eternal life.

— The world is full of blind lovers who love themselves to their undoing. Many will at last hate themselves bitterly for not having hated themselves

properly in this life.

as would more for investment

(6)

He hates his life in this world - he is ready to go

Contrary to his natural inclinations & desires in his eye here on earth, to wound, grieve, deny, crucify, mortify self in repentance & sanctification. He may look as tho he is losing his life by getting nothing out of it, yet in reality he is the only one who is taking care of & protecting down his earthly life, for by thus treating his life he will protect it "unto life eternal."

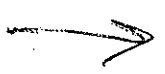
keep - "to stand guard over", to protect -

The lover of his natural life "is losing it," present tense, which leaves open the hope that he may see his ~~future~~ fully before it is too late & may learn to hate his life as the other one does.

Concerning the other one Jesus uses the future, "he shall protect it," which counts on his doing so permanently, so that the heavenly life ever remains his. He shall thus get out of his natural life what O intends him to get (αὐτοῦ) & at the same time attain "the life eternal" w/ all its glory in the blessedness of heaven.

Here the word used is ζωή, the very principle of life which joins to O, the source of this life, & passing unharmed thru physical death, lives forever w/ O.

↓
? don't we sometimes feel this way? - are tempted to do the same?



ψυχή = animal life, breath
ζωή - life principle, activity
adding a note on ζωή -
good dog's
life.

Matt 9:9 - ζωή
man covered his eyes by hand but ②
1:9 not ζωή.

John uses the term 54 times - one of the key words of his Gospel. Life in the fullest highest sense, the eternal blessed life of God. The very attribute of the Logos is life, the life that corresponds w/ his being, forever inherent in his very essence, absolutely incapable of any hurt, subtraction, or deterioration, change.

Not "life" in the sense of the animation of all living creatures - exist w/out living - ζωή is never used w/ reference to mere creature life; its character is always heavenly & spiritual, never physical (Senshi)

French

2 words - ζωή + βίος - contemplate life from very different points of view.

ψυχή - "anima" - Latin - animation

ζωή - the vital principle

ζωή is the nobler word, expressing as it continually does all the highest & best which the saints possess in God.

- ζωή - life where sin is never found or has been overcome & expelled - The fittest expression for the very highest blessedness.

→ That alone truly lives, or triumphs over death

death at once physical & spiritual, which has ^⑧
first triumphed over sin. No wonder, then, that
Scripture should know of no higher word than
Joy to set forth the blessedness of ^⑧, &
the blessedness of the creature in communion
w/ ^⑧. (French)

④ Could - Life - 2 kinds - Life in this world -
filled & characterized by passing temporalities,
eternal life: filled & characterized by the
eternal treasures promised by X.
(Lonski)

⑤ Sacrifice, self-surrender, death, is the condition
of the higher life; selfishness is the destruction
of life.

He who seeks to gather round himself
that which is perishable, so far perishes w/ it:
He who divests himself of all that is in this
world only, so far prepares himself for the
higher life. (Westcott)

⑥ Loves his life = laying it up as a personal
treasure & possession -

Hates life = using it for others & for ^⑧,
throwing it away w/ generosity -

[Best way to fill life is to empty it] (New Bible)

① The egotism that clings to the outward life of appearance & lives for that, loses its true life which is conditional on surrender to D, (Lange)

verse 26

① The present Subjunctive speaks of continual service, a life devoted to this service, the verb serve signifies voluntary service, service just for the sake of service, which one delights to render,

↓ Have come to Him, but not after Him.
to follow Jesus is to keep close to him, to walk in the path of his choosing, to hear his voice & work - & has many admirers, but few followers -

w/me: the blessing thus intended is to continue forever. Where did earth ever show a master who treated his slaves thus? (Lanski)

② Follow + serving Him brings its reward in sharing the honor which the Father bestows on the Son. (Inter Bible)

③ the office of slave may seem a humble [↑] & painful one, but to be valued or honored by the Father crowns Jepp. (X 67)

④ Honor = By glorifying him in my glorification
(Alford)

⑤ The honor that I offer us is this — that He will entrust to us, lean upon us, call for our poor help, give us a real share in His own army saving the sinful world — (Inter Bible)