

The Compassion of Christ for Sinners

Pt2

John 12:32-36

John 12:32–36 (NKJV)

³² **And I, if I am lifted up from the earth, will draw all *peoples* to Myself.** ³³ This He said, signifying by what death He would die.

³⁴ The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘**The Son of Man must be lifted up**’? Who is this Son of Man?”

³⁵ Then Jesus said to them, “**A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.** ³⁶ **While you have the light, believe in the light, that you may become sons of light.**” These things Jesus spoke, and departed, and was hidden from them.

Introduction

Though human beings often lose control of their emotions, God never does. This is most clearly seen in His patience toward the wicked who continually offend His holiness. God could rightfully destroy all sinners at the very first moment they transgress His law and at all subsequent transgressions. Instead, He patiently bears with them, extending to them the hope of salvation. Even when He has been wronged, His patience is infinitely perfect. The godly Puritan preacher Stephen Charnock described God's forbearance with these words:

Men that are great in the world are quick in passions, and are not so ready to forgive an injury, or bear with an offender, as one of a meaner rank. It is a want [lack] of a power over a man's self that makes him do unbecoming things upon a provocation. A prince that can bridle his passion, is a king over himself, as well as over his subjects. God is slow to anger, *because* [He is] great in power: he hath no less power over himself than over his creatures. (*The Existence and Attributes of God* [repr.; Grand Rapids: Baker, 1979], 2:474. Emphasis added.)

Because God is "compassionate and gracious" (Ps. 103:8; cf. 111:4; 112:4; 116:5; Ex. 34:6; 2 Chron. 30:9;

Neh. 9:17, 31; Joel 2:13; Jonah 4:2), He is “slow to anger” (Ps. 103:8; cf. 86:15; 145:8; Ex. 34:6; Num. 14:18; Neh. 9:17; Joel 2:13; Jonah 4:2; Nah. 1:3).

Psalms 103:8 (NKJV)

⁸ The Lord *is* merciful and gracious,
Slow to anger, and abounding in mercy.

Psalms 111:4 (NKJV)

⁴ He has made His wonderful works to be
remembered;
The Lord *is* gracious and full of compassion.

Psalms 112:4 (NKJV)

⁴ Unto the upright there arises light in the darkness;
He is gracious, and full of compassion, and
righteous.

Psalms 116:5 (NKJV)

⁵ Gracious *is* the Lord, and righteous;
Yes, our God *is* merciful.

Exodus 34:6–7 (NKJV)

⁶ And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth,
⁷ keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”

Nehemiah 9:17 (NKJV)

¹⁷ They refused to obey,
And they were not mindful of Your wonders
That You did among them.
But they hardened their necks,
And in their rebellion
They appointed a leader
To return to their bondage.
But You *are* God,
Ready to pardon,
Gracious and merciful,
Slow to anger,
Abundant in kindness,
And did not forsake them.

Nehemiah 9:30–31 (NKJV)

³⁰ Yet for many years You had patience with them,
And testified against them by Your Spirit in Your
prophets.
Yet they would not listen;
Therefore You gave them into the hand of the
peoples of the lands.
³¹ Nevertheless in Your great mercy
You did not utterly consume them nor forsake them;
For You *are* God, gracious and merciful.

Joel 2:13 (NKJV)

¹³ So rend your heart, and not your garments;
Return to the Lord your God,
For He *is* gracious and merciful,
Slow to anger, and of great kindness;

And He relents from doing harm.

Jonah 4:2 (NKJV)

² So he prayed to the Lord, and said, “Ah, Lord, was not this what I said when I was still in my country?

Therefore I fled previously to Tarshish; for I know that You *are* a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.

God’s slowness to anger, or patience, manifests itself primarily in His delaying judgment on sin; He is “patient ... not wishing for any to perish but for all to come to repentance” (2 Peter 3:9), because “the patience of our Lord [is] salvation” (v. 15). God’s continued patience has caused godly saints throughout the centuries to marvel at His long-suffering. In the words of Arthur W. Pink:

How wondrous is God’s patience with the world today. On every side people are sinning with a high hand. The Divine law is trampled under foot and God Himself openly despised. It is truly amazing that He does not instantly strike dead those who so brazenly defy Him. Why does He not suddenly cut off the

haughty infidel and blatant blasphemer, as He did Ananias and Sapphira? Why does He not cause the earth to open its mouth and devour the persecutors of His people, so that, like Dathan and Abiram, they shall go down alive into the Pit? And what of apostate Christendom, where every possible form of sin is now tolerated and practiced under cover of the holy name of Christ? Why does not the righteous wrath of Heaven make an end of such abominations? Only one answer is possible: because God bears with “much longsuffering the vessels of wrath fitted to destruction.” (Arthur W. Pink, *The Attributes of God* [Grand Rapids: Baker, 1975], 64)

God initially manifested His patience in the garden of Eden. When Adam and Even first sinned, He could have ended the human race by immediately judging those two. Instead, He spared them, even allowing Adam to live for 930 years (Gen. 5:5). This established His long pattern with sinners.

Before His judgment on all humanity by the flood, “the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually” (Gen. 6:5). The human race had become so evil that “the Lord was sorry that He had made man on the earth, and He was grieved in His heart” (6:6) and said, “I will blot out man whom I have created from the face of the land, from man to

animals to creeping things and to birds of the sky; for I am sorry that I have made them” (v. 6:7). Yet even in the face of that extreme provocation, God still delayed His judgment. He declared, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years” (6:3). That was the period “when the patience of God kept waiting in the days of Noah” (1 Peter 3:20), while Noah continually preached of God’s righteousness, calling people to recognize their sin and repent in trust and submission to God (2 Peter 2:5).

Throughout human history, God has shown remarkable tolerance with entire nations of people who rejected Him. In Genesis 15:16 He told Abraham that there would be a lengthy delay in His judgment of the Canaanites because “the iniquity of the Amorite is not yet complete.” Similarly, God delayed the judgment on Assyria prophesied by Nahum for a generation or more. “In the generations gone by,” Paul told the pagans at Lystra, “[God] permitted all the nations to go their own ways; and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness” (Acts 14:16–17). The apostle declared to the Greek philosophers in Athens that God had “overlooked the times of ignorance” (Acts 17:30); that is, He had withheld the full measure of His judgment for a certain period of time (cf. Rom. 3:25).

More than any other nation, Israel experienced God's patience. Throughout their history, the people of Israel were, as Stephen characterized the Sanhedrin, "stiff-necked and uncircumcised in heart and ears [and] always resisting the Holy Spirit" (Acts 7:51; cf. Deut. 10:16; 2 Kings 17:14; 2 Chron. 30:8; Neh. 9:29; Jer. 7:26; 17:23; 19:15). In Jeremiah God offered this rebuke of Israel: "This has been your practice from your youth, that you have not obeyed My voice.... Indeed the sons of Israel and the sons of Judah have been doing only evil in My sight from their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands" (Jer. 22:21; 32:30). Yet despite Israel's continual provocation, God, "being compassionate, forgave their iniquity and did not destroy them; and often He restrained His anger and did not arouse all His wrath" (Ps. 78:38). "For the sake of My name I delay My wrath," God told wayward Israel, "and for My praise I restrain it for you, in order not to cut you off" (Isa. 48:9; cf. 57:11). In Luke 13:6–9 Jesus told a parable illustrating God's patience toward His people:

A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. And he said to the vineyard-keeper, "Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why

does it even use up the ground?” And he answered and said to him, “Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.”

God also is patient with individual sinners. In Romans 2:4 Paul asked, “Do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?” Later in that same epistle, he wrote, “God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction” (Rom. 9:22). The apostle’s words to Timothy sum up his spiritual autobiography: “Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life” (1 Tim. 1:16). Peter reminded his readers that God is “patient toward [lost sinners], not wishing for any to perish but for all to come to repentance” (2 Peter 3:9; cf. Ezek. 18:23).

It is because of His patience that He has not yet returned in final judgment. As the renowned preacher Charles Spurgeon stated in a sermon on God’s long-suffering:

We have waited for [our Lord’s] footfall at the dead of night, and looked out for him through the gates of the morning, and expected him in the heat of the day,

and reckoned that he might come ere yet another sun went down; but he is not here! He waits. He waits very, very long. Will he not come?

Longsuffering is that which keeps him from coming. He is bearing with men. Not yet the thunderbolt! Not yet the riven heavens and the reeling earth! Not yet the great white throne, and the day of judgment; for he is very pitiful, and beareth long with men! Even to the cries of his own elect, who cry day and night unto him—he is not in haste to answer,—for he is very patient, slow to anger, and plenteous in mercy. (“God’s Longsuffering: An Appeal to Conscience,” in *The Metropolitan Tabernacle Pulpit* [Pasadena, Tex.: Pilgrim Publications, 1985], 33:678)

Nonetheless, the fact that God is slow to anger does not mean that He is incapable of anger, even if sinners may think otherwise. “Because the sentence against an evil deed is not executed quickly,” wrote Solomon, “therefore the hearts of the sons of men among them are given fully to do evil” (Eccl. 8:11). Second Chronicles 36:15 describes God’s patience with rebellious Israel: “The Lord, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place.” But eventually God’s patience ended. When Israel “continually mocked the messengers of God, despised His words and scoffed at His prophets

... the wrath of the Lord arose against His people, until there was no remedy” (v. 16; cf. Neh. 9:30; Jer. 44:22). God’s patience with sinners will eventually run out, which serves as a sobering warning for those who would abuse it.

The time of [God’s] patience will have an end.... Though he be patient with most, yet he is not in the same degree with all; every sinner hath his time of sinning, beyond which he shall proceed no further ... and for particular persons, the time of life, whether shorter or longer, is the only time of long-suffering ... the time of patience ends with the first moment of the soul’s departure from the body. This [present] time only is the “day of salvation.” (Charnock, *The Existence and Attributes of God*, 2:509, 510, 511)

Verses 35–50, which record Christ’s final appeal to Israel, are a summary of His entire public ministry. For more than three years, Jesus had presented Himself to the people of Israel as the Messiah and proclaimed the gospel of the kingdom. He had substantiated His claims by teaching with power and authority unrivaled by anyone before Him (Matt. 7:28–29; Mark 1:22; Luke 4:32; John 7:46). He had also performed miraculous works that no one else had ever done (John 15:24). Even so, throughout His ministry Jesus had faced unbelief, hatred, hostility, and rejection, particularly

from Israel's religious leaders. That unbelief and rejection would soon reach its zenith at the cross.

This poignant passage records the Lord's final call to belief, uncovers the fatal causes of unbelief, and lays out the fateful consequences of both belief and unbelief.

MacArthur, J. F., Jr. (2008). *John 12-21* (pp. 46-49). Chicago, IL: Moody Publishers.

Review.

John 12:23-32 (NKJV)

²³ But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

²⁴ Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

²⁶ If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

²⁸ Father, glorify Your name.”

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

³⁰ Jesus answered and said, “**This voice did not come because of Me, but for your sake.** ³¹ Now is the judgment of this world; now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

Lesson:

I. The Compassion of Christ

II. The Confusion of the Crowd

III. The Command to Commit

I. The Compassion of Christ.

32 And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

33 This He said, signifying by what death He would die.

This is not:

1. **A reference to Universal Salvation.**
2. **This is not a reference to the attraction of the Cross.**
3. **This is not a reference to Prevenient Grace**

What does in mean?

32 And I, if I am lifted up from the earth, will draw *all peoples* to Myself.

We need to understand 2 things

1. What is meant by the term “draw”
2. Who are the “all” in the passage.

I. The Compassion of Christ

II. The Confusion of the Crowd

34 The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘**The Son of Man must be lifted up**’? Who is this Son of Man?”

Unable to accept the truth that the Messiah was to die, **the crowd then answered** Jesus, “**We have heard out of the Law** (a reference to the entire Old Testament, not just the Pentateuch) **that the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’?**” Based on such passages as

Isaiah 9:7 (NKJV)

⁷ Of the increase of *His* government and peace
There will be no end,
 Upon the throne of David and over His kingdom,
 To order it and establish it with judgment and justice
 From that time forward, even forever.
 The zeal of the Lord of hosts will perform this.

Ezekiel 37:25 (NKJV)

²⁵ Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.

Daniel 7:13–14 (NKJV)

¹³ “I was watching in the night visions,
 And behold, *One* like the Son of Man,
 Coming with the clouds of heaven!

He came to the Ancient of Days,
And they brought Him near before Him.

¹⁴ Then to Him was given dominion and glory and a
kingdom,
That all peoples, nations, and languages should
serve Him.

His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

where Messiah is called the “Son of Man” (cf. Dan.
2:44),

Daniel 2:44 (NKJV)

⁴⁴ And in the days of these kings the God of heaven will
set up a kingdom which shall never be destroyed; and
the kingdom shall not be left to other people; it shall
break in pieces and consume all these kingdoms, and it
shall stand forever.

they assumed that He would come to defeat all God’s
enemies and establish an everlasting kingdom of peace
and righteousness. That, of course, is exactly what the
Lord Jesus Christ will do at His second coming. The
crowd, however, overlooked the clear teaching of the
Old Testament that at His first advent Messiah would
come to die as a sacrifice for sins In light of that

misunderstanding, the crowd's mocking question, "**Who is this Son of Man?**" (i.e., "What kind of a Son of Man are you talking about?") can only signal their belief that Jesus was not him. They could not reconcile Jesus' prediction of His death (12:23–26) with their belief that the Messiah was to be a triumphant conqueror (cf. John 6:14–15).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 43). Chicago, IL: Moody Publishers.

The tragic reality is that the misinterpretation of the Old Testament regarding the Sacrifice of Christ, the Atonement and the misunderstanding and misinterpretation of eschatology will cost them there souls.

We need to always be evaluating our Theology and making sure our beliefs line up with the teaching of Bible.

To many have based their salvation on erroneous interpretations of Scripture.

Be a Berean and search the scriptures to see whether these things are so.

Acts 17:10–11 (NKJV)

¹⁰ Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. ¹¹ These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the

Scriptures daily *to find out* whether these things were so.

I. The Compassion of Christ

II. The Confusion of the Crowd

III. The Command to Commit

³⁵ Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

This command to embrace Christ is a reflection of His true compassion for sinners
Luke 13:34 (NKJV)

³⁴ “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing!

Luke 19:41 (NKJV)

⁴¹ Now as He drew near, He saw the city and wept over it,

35 Then Jesus said to them, “**A little while longer the light is with you.**

35 ΕΙΠΕΝ ΟΥΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ
ΕΤΙ **ΜΙΚΡΟΝ ΧΡΟΝΟΝ** ΤΟ ΦΩΣ ΜΕΘ
ΥΜΩΝ ΕΣΤΙΝ

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 12:35). Bellingham, WA: Logos Bible Software.

Jesus repeatedly used the phrase **a little while** to emphasize the brevity of His remaining time on earth. Earlier He had said to the unbelieving Jews,

“For a little while longer I am with you, then I go to Him who sent Me” (7:33).

Jesus told the disciples in the upper room the night before His death,

“Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come’ ” (13:33),

and,

“A little while, and you will no longer see Me; and again a little while, and you will see Me” (16:16).

The Lord knew that only a short time remained for people to hear and respond to Him.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 50). Chicago, IL: Moody Publishers.

35 Then Jesus said to them, “**A little while longer the light is with you.**”

35 So Jesus said to them, “The light is among you for a little while longer

[The Holy Bible: English Standard Version](#). (2016). (Jn 12:35).

Wheaton, IL: Crossway Bibles.

the light is with you.

ΤΟ ΦΩΣ

John 12:46 (NKJV)

46 I have come as a light into the world, that whoever believes in Me should not abide in darkness.

John 1:4–9 (NKJV)

4 In Him was life, and the life was the light of men. **5** And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name *was* John. ⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light.

⁹ That was the true Light which gives light to every man coming into the world.

John 3:19–21 (NKJV)

¹⁹ *And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”*

John 8:12 (NKJV)

¹² Then Jesus spoke to them again, saying, *“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”*

John 9:5 (NKJV)

⁵ *As long as I am in the world, I am the light of the world.”*

2 Things light represents in these passages.

1. The Light is Truth Mental=Mind

2 Corinthians 4:6 (NKJV)

⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

John 14:9 (NKJV)

⁹ Jesus said to him, “**Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?**”

Colossians 1:15 (NKJV)

¹⁵ He is the image of the invisible God, the firstborn over all creation.

John 1:14 (NKJV)

¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Hebrews 1:2–3 (NKJV)

² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; ³ who being the brightness of His glory and the express image of His person...

Psalms 27:1 (NKJV)

¹ The Lord *is* my light and my salvation;
Whom shall I fear?
The Lord *is* the strength of my life;
Of whom shall I be afraid?

Psalms 36:9 (NKJV)

⁹ For with You *is* the fountain of life;
In Your light we see light.

2. The Light is Holiness- Moral

1 John 1:5–7 (NKJV)

⁵ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. ⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light as He is in the

light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Darkness represents the opposite of light or the absence of Light.

1. Darkness is Mental

not truth, no understanding,
no comprehension, the inability of man to believe the truth

2. Darkness is Moral

Evil, Sin, Immorality, Unbelief, Rebellion

Now Jesus shows His Compassion to the crowd by giving

2 Commands

1 Command has a Warning

1 Command has a Reward

35 Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you;”

he who walks in darkness does not know
where he is going.

Command #1

Walk while you have the light

ΠΕΡΙΠΑΤΕΙΤΕ ΕΩΣ ΤΟ ΦΩΣ ΕΧΕΤΕ Newberry,
T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn
12:35). Bellingham, WA: Logos Bible Software.

Ephesians 5:1–14 (NKJV)

5 Therefore be imitators of God as dear children.

² And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; ⁴ neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. ⁵ For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. ⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. ⁷ Therefore do not be partakers with them.

⁸ For you were once darkness, but now *you are* light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), ¹⁰ finding out what is acceptable to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather expose *them*. ¹² For it is shameful even to speak of those things which are done by them in secret. ¹³ But all things that are exposed are made manifest by the light, for whatever makes manifest is light. ¹⁴ Therefore He says:

“Awake, you who sleep,
Arise from the dead,
And Christ will give you light.”

Warning

lest darkness overtake you;
he who walks in darkness does not
know where he is going.

ινα μη σκοτια υμας καταλαβη και ο
περιπατων εν τη σκοτια ουκ οιδεν

ΠΟΥ ΥΠΑΓΕΙ The interlinear literal translation of the Greek New Testament (Jn 12:35). Bellingham, WA: Logos Bible Software.

In an era before electric lights, people traveled only during the daylight hours, when they could see

clearly and walk safely. The Lord likened those who failed to heed His warning to travelers caught out after nightfall, lost in the pitch blackness of a starless, moonless night. The only way for them to avoid being lost in spiritual darkness was, **while** they still had **the Light**, to **believe in the Light**

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 51). Chicago, IL: Moody Publishers.

1 John 1:6–7 (NKJV)

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

1 John 2:9–11 (NKJV)

⁹ He who says he is in the light, and hates his brother, is in darkness until now. ¹⁰ He who loves his brother abides in the light, and there is no cause for stumbling in him. ¹¹ But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

‘so that the darkness does not overcome *you*’.
The danger of not responding appropriately to

the presence of the light in Jesus is that one ends up engulfed by the darkness and is no longer able to see, the condition of the Pharisees indicted in 9:39–41

Lincoln, A. T. (2005). *The Gospel according to Saint John* (pp. 353–354). London: Continuum.

Command #2

36 While you have the light,
believe in the light,

36 ΕΩΣ ΤΟ ΦΩΣ ΕΧΕΤΕ ΠΙΣΤΕΥΕΤΕ
ΕΙΣ ΤΟ ΦΩΣ ινα υιοι φωτος γενησθε Ταυτα
ελαλησεν ο Ιησους και απελθων εκρυβη απ
αυτων

Newberry, T., & Berry, G. R. (2004).

The interlinear literal translation of the Greek New Testament
(Jn 12:36). Bellingham, WA: Logos Bible Software.

John 1:7 (NKJV)

⁷ This man came for a witness, to bear witness of the Light, that all through him might believe.

Reward

36 While you have the light, believe in the light, that you may become sons of light.”

36 ΙΝΑ ΥΙΟΙ ΦΩΤΟΣ ΓΕΝΗΣΘΕ

Newberry, T., & Berry, G. R. (2004).

[The interlinear literal translation of the Greek New Testament](#)
(Jn 12:36). Bellingham, WA: Logos Bible Software.

1 Thessalonians 5:5 (NKJV)

⁵ You are all sons of light and sons of the day. We are not of the night nor of darkness.

In the Qumran literature the members of the community were viewed in this way, especially in 1QM with its ‘War of the Sons of Light against the Sons of Darkness’ (1:1–16; cf. also 1QS 1.10; 3.13–4.26)

Lincoln, A. T. (2005). [The Gospel according to Saint John](#) (p. 354). London: Continuum.

Matthew 5:14–16 (NKJV)

¹⁴ “You are the light of the world. A city that is set on a hill cannot be hidden. ¹⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. ¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

John 12:36 (NKJV)

³⁶ **While you have the light, believe in the light, that you may become sons of light.** These things Jesus spoke, and departed, and **was hidden** from them.

was hidden Aorist Passive Indicative.

kruptó: to hide

Original Word: κρύπτω

Part of Speech: Verb

Transliteration: kruptó

Phonetic Spelling: (kroop'-to)

Definition: to hide

Usage: I hide, conceal, lay up.

Middle voice would mean that Jesus hid himself,
The passive however means that he was being Hid.
This is would not be a hiding by the disciples for protection
This would not be a hiding by the crowd or the leaders
But rather God the Father is hiding him, concealing Him.

John 5:13 (NKJV)

¹³ But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

John 8:59 (NKJV)

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

John 10:39 (NKJV)

³⁹ Therefore they sought again to seize Him, but He escaped out of their hand.

Luke 24:29–31 (NKJV)

²⁹ But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

³⁰ Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. ³¹ Then their eyes were opened and they knew Him; and He vanished from their sight.

All these verses are Aorist active or middle but the verse 36 is Passive. This is judgement.

this time “by his withdrawal, his self-conscious hiding from the people, [Jesus] is acting out the judicial

warning he has just pronounced” (D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 447).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 51–52). Chicago, IL: Moody Publishers.

What is the result the the light hiding?

John 12:37 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him,

John 12:39–40 (NKJV)

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ “He has blinded their eyes and hardened their hearts,

Lest they should see with *their* eyes,

Lest they should understand with *their* hearts and turn,

So that I should heal them.”

This is the case for Israel as a whole but also can be the same for you.

Hebrews 2:1–3 (NKJV)

2 Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

Hebrews 4:1–2 (NKJV)

4 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

Hebrews 4:11 (NKJV)

¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

Hebrews 6:1–8 (NKJV)

6 Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³ And this we will do if God permits.

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

Hebrews 10:26–27 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

The sobering truth is that when sinners persistently reject Him, God may ultimately remove His grace and judge them. Nehemiah records God's extraordinary patience with Israel: "You bore with them for many years, and admonished them by Your Spirit through Your prophets" (9:30a). But when "they would not give ear ... [God] gave them into the hand of the peoples of the lands" (9:30b; cf. Judg. 10:13; 2 Kings 17:13–18; 2 Chron. 15:2; 24:20). In Psalm 81:11–12 God lamented, "My people did not listen to My voice, and Israel did not obey Me. So I gave them over to the stubbornness of their heart, to walk in their own devices." Hosea records God's shocking statement, "Ephraim (a symbolic name for the northern kingdom [Israel]) is joined to idols; let him alone" (Hos. 4:17). Because of Israel's hard-hearted rejection of Him, God abandoned the people to the consequences of their sin. When Israel "rebelled and grieved His Holy Spirit," God eventually "turned Himself to become their enemy, He fought against them" (Isa. 63:10). Three times in Romans 1:18–32, Paul spoke of God's wrathful judgment in abandoning sinners to the consequences of their sin

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 51). Chicago, IL: Moody Publishers.

A Warning to America

Right now, there are over 300,000 Protestant churches in America. Just do the division (300,000 divided by 50 states) and that's an average of 6,000 churches per state.

By [Greg Stier](#), Christian Post Guest Columnist

- There are more than 168,000 Bibles that are sold or given to others in the United States every day.
- 20 million. That's the number of Bibles that are sold each year in the United States. That's more than double the amount that was sold annually in the 1950s.
- The Gideon's International distributed 59,460,000 Bibles worldwide last year. That's more than 100 Bibles per minute.
- Zondervan, a leading Bible publisher, has more than 350 different versions of the Bible that are in print right now.
- The percentage of Americans who own at least 1 Bible, whether it was given to them or purchased: 92%. Two-thirds of owners, regardless of religious affiliation, say that the Bible holds the meaning of life.

29 Good Bible Sales Statistics

May 23, 2017 by [Brandon Gaille](#)

A Warning to the Churches

It should be no surprise many church leaders worry about biblical illiteracy, said Scott McConnell, executive director of LifeWay Research.

"Most Americans don't know first-hand the overall story of the Bible -- because they rarely pick it up," McConnell said. "Even among worship attendees less than half read the Bible daily. The only time most Americans hear from the Bible is when someone else is reading it."

Almost nine out of 10 households (87 percent) own a Bible, according to the American Bible Society, and the average household has three.

But Bible reading remains spotty.

LifeWay Research surveyed 1,000 Americans about their views of the Bible and found significant splits in how familiar they are with Scripture. One in five Americans, LifeWay Research found, has read through the Bible at least once.

Study: Americans fond of Bible, but how many read it?
by Bob Smietana, posted [Tuesday, April 25, 2017 \(one year ago\)](#)

We have more seminaries and more bible colleges than ever before.

There are bible courses that can be taken online.

The Bible can be in your hands at all times and read always.

The sermons and Bible teaching are available by the 1000s 24 hrs a day.