

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. The word's rang out loud and clear much to the distress of the Pharisees. "Ye see . . . the world has gone after Him." As if to underscore their point, a group of Greeks approached Jesus' disciples. These were most likely Gentiles, foreigners, not proselytes as in Acts 7. Their timing was such that Jesus took the occasion to reveal his impending **glorification** to them. This glorification was to be before **all mankind** not just Jews. The figure He used was an apt portrayal of what was about to happen. A seed cannot fulfill its destiny to produce a new plant unless it dies. As the sprout springs from the seed, the seed loses its original form and identity and can no longer function to make more plants nor is it even suitable for food. But though it dies, the emerging new plant grows and bears much fruit, many more seeds to feed the hungry. Now Christ was to be glorified. But **not** by taking up His Kingdom while living and standing before them, and reigning forever, but out of **death** through **resurrection**. The death and resurrection of Jesus Christ has produced many converts, reproductions of Himself. Selfless converts, whose devotion to their Lord He characterized as hating one's life. No, not suicidal or despondent, but serving Christ with selfless devotion even unto death. And the Father honors such with eternal life. Here the Lord laid out the path and the reward for all future disciples, you and me.

But the grain of wheat must die for all of its potential to be realized. The Lord came into this world to die. It was not easy for the Lord of Life to die, even knowing He would take up His life it again. It is never a routine thing to lay down one's life. He doesn't do it for His own glory or for any reward but that the Father's name would be glorified. "For God so loved the world that He gave His only begotten Son." The fact of the gospel and going out to all the world, undeserving as it is, glorifies God whether it is accepted, or not. The Father publically and audibly acknowledged His approval of the Son's devoted love. Thunder. (Not that still small voice mentioned when He approached despondent Elijah, 1 Kings 19:12.) His words were not understood because of the unbelief of His audience. Jesus knew the Father's approval but responded to Him publically for the benefit of His onlookers. Momentous things were about to be accomplished.

Now is the judgement of this world.

By unjustly executing Jesus they would bring judgement upon the unrighteous condition of the whole world.

Now shall the prince of this world be cast out.

He exposed the evil one who was really governing them and prophesied he would be conquered and displaced from that position by the Cross.

And I, if I be lifted up from the earth, will draw all men unto me.

First people would be drawn by the gospel of the Cross, but if they rejected or neglected it they would stand before Him lifted up upon the Great White Throne

The people seemed to understand the term "lifted up" to mean His death by crucifixion. Would no one remonstrate against that awful prediction? Instead they argued from the Old Testament that Christ was to live forever. Therefore He couldn't be Messiah as He claimed if He was by any means to die. Scripture indeed teaches Messiah will not die after He appears to reign. They failed to remember (purposely or blindly?) the Messiah was to be "cut off" as Daniel plainly predicted (Daniel 9). They reasoned they had caught Him contradicting His claim to be the Christ. They slyly insinuated perhaps this "Son of Man" was someone other than Messiah. Jesus didn't argue. He simply gave them an ultimatum then walked away and hid Himself. This was the last of His public appearances before the betrayal that John recorded. His ultimatum:

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light."

(See also Luke 10:23-24; Romans 13:1; Ephesians 5:8; 1 Thessalonians 5:5; 1 John 2:9-11.)

Then John editorialized. He laments their stubborn hard hearted refusal to accept his Lord. He cites a scripture from the prophet Isaiah predicting their rejection of the faithful Sent One, Isaiah 6:9; 52:1; 53:1; also cited by Paul, Romans 10:16. But Christ came anyway, glorifying God by His faithful testimony despite the "negative results". God doesn't weigh our successes but our faithfulness.

John reports that many of the chief rulers believed on Him. But they simply failed to confess Him publically as Lord. The apostle Paul beautifully set forth the way.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(See also Matthew 10:32; Luke 12:8; Acts 8:37.)

In His longsuffering the Lord appealed once more:

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.