

## John 12:20 (Heinz Brinkmann) 215640

Chicago Conference: 1987, Occupied with the Lord Jesus (12:20)

Address—H. Brinkman

Read from verse 20. And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of beside her of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and tell us Andrew. And again Andrew and Philip tell Jesus, And Jesus answered them, saying the hour has come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, that bringeth forth much fruit. He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my father honor. Now is my soul troubled, and what shall I say? Father. Save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. Then came their voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered. Others said an Angel speak to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the Prince of this world be cast out, and I if I be lifted up from the earth. Will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever. And how say it, Thou, the Son of Man must be lifted up. Who is this Son of man? Then Jesus said unto them, He had a little while his delight with you. Walk while ye have delight. Lest darkness come upon you. For he that walketh in darkness, nor is not whither he goeth, while ye have the light, believe in the light, that he may be the children of light. These things said Jesus and departed, and in hide himself from them. I believe some of us have probably felt that during the readings of Philippians chapter 3. We if we neglected anything. It was that we didn't sufficiently talk of that wonderful person, the Lord Jesus, the Excellency of the knowledge of Christ Jesus, my Lord. Paul's bottle spoke of that and perhaps. The Lord would want us to be in this meeting occupied with that wonderful person, and to Him that was suggested. Brought this passage to my mind and what a wonderful passage it is. That whole chapter is a wonderful chapter. We see the Lord Jesus as the object of worship in the first verses and we see there. Worship. We see service and we see communion represented in those three beloved Saints of God in Bethany. And then we see him as the king, receiving honor and foreshadowing that coming glory which he will receive in due time. But then we see the Gentiles, the Greeks, come to the Lord Jesus. They want to see him. Most of us in this room, with few exceptions in that category, you know, we were, as it says in Ephesians, without hope, without God. In the world, we were a far off. We were like these Gentiles, and when they come to the Lord Jesus, they don't even dare to come directly to Him. But they nevertheless wanted to see Him, and I believe it would be good. And I'm sure it is the desire of most of us in our hearts this afternoon that we like to see more of Him, come to know Him better. But our blessed Lord, when?

It has told him that there were Greeks that wanted to see him. It is brought before him, before his mind, the need of going to the cross. To going to Calvary. That if you and I would want to have any part with him, that could only be. By him going into death, he really is that Colonel. Of weed. He is the man Christ Jesus. Of course we know he's more than a man. He is the Lord of glory. Isn't that what makes this work that he accomplished there on Calvary cost such a tremendous work when we remind ourselves who it is that went there to that cross like we have it in Colossians chapter one in whom we have redemption. The blood not being mentioned there because the purpose of the writer and being inspired by the Spirit of God is to bring before our souls. The person in whom we have redemption. And then that person is described. How wonderful a person he is. My, how wonderful must be that redemption accomplished by such a wonderful person, but then also that wonderful person is presented as the one from among the dead, as the head of the assembly. The body. What a wonderful head we have, what a glorious savior we have. But I believe when we see him as the kernel of weed. We see him. Especially as the man Christ Jesus. You know, I believe. It's helpful to see. That he was not only. One who could not sin because he was God. Certainly that is true. But I believe we must insist that the man Christ Jesus was without sin. He could not sin. He knew no sin, never sinned. In him there was no sin. We find in Luke, when Luke speaks of him, he speaks of him as the holy thing. It shall be born of thee, shall be called the Son of God. Our blessed Lord and Savior had a human nature that was sinless, a human nature that could not sin. The man Christ Jesus, holy harmony, undefiled, separate from sinners. What a wonderful truth that is. We can really see that the Lord Jesus represents a new kind of a man when we look at Adam. Before he fell we have innocent humanity, and after he fell we have sinful humanity and all of us who descend from Adam. Our offspring of that sinful human race. But the Lord Jesus. Represents a new kind of a man, and as such, although he was the Son of Mary, begotten by the Holy Ghost, he is a new kind of a man, and he is all alone. He's all alone, and if you and I should be associated and connected with him, it can only be by him going into death. But how wonderful it is that since he has gone into death, has come forth triumphantly, we are linked with him forever. He is the head of a new race. He is the beginning of the creation of God. We associated with Him in a new way. We see Adam as the head of the sinful race. We see the Lord Jesus as the head of that new race which is part of that new creation of which He is the beginning. And this all comes before our blessed Lord, that unless the kernel of weed fall into the ground and die.

That would abide the loan, but if he would die? That would bring forth much fruit. You know we are the fruit of the travail of His soul. You know we are associated with Him in new creation. And you know, it isn't even any question here whether. You're a Jew or whether you are a Gentile, The Lord Jesus said when I be lifted up from the earth, I will draw all men to me. You know, even though the disciples were in a association with the blessed Lord, since he was their King and their Messiah, yet they had no union with him. There was no union with the blessed Savior. Apart from his death and his resurrection, that only is possible because he went into death. Even these disciples who were in a position of nearness because he was their king, their messiahs, with no a new relationship that they could have never dreamed of before the Lord Jesus would go into death. What a wonderful truth that is, beloved. Lord Jesus, the hymn writer says, are we one with thee? Yes, we are. The Word of God speaks of us not only as being part of that new race that speaks of us as being members of His body. Of his bone and of His flesh. What a wonderful truth that is, beloved, and what an intimate relationship we have been brought into. But the Lord Jesus knows and reminds himself of this, that this was only possible by Him going into suffering, into death. What a tremendous price did He have to pay. In order to make us his in order to. Associate us with himself forever to be. One with him. And isn't it wonderful, beloved, that we share? In that

nature we have a holy divine nature. We have a new life, new associations of life through the death and resurrection of the Lord Jesus. Well, I don't want to take up all the time, but this passage came before me to see a blessed Lord as that Colonel of wheat, that perfect man going into death in order to bring us to himself. But, beloved. These associations of life have nothing to do with this earth and has all to do with heaven. We saw that also in Philippians, did we not? Our associations of life are in heaven. We have a heavenly calling. Are calling on high. We didn't hardly comment on that either. What a wonderful truth Christianity is that it has won us for God, for the Lord Jesus has associated us with him. But. A portion with him is in the glory forever to be there with him with every blackboard Saints of God. But what a price he did pay. He speaks of his soul is troubled. And what shall I say, Father, save me from this hour. Was it possible for him that these poor Gentile sinners could be saved or could be blessed in any other way? No, there was no other way. And we see how he says not my will be done. But dine well, beloved, let us be. Thankful for what the Lord Jesus has done in order to make it possible that we would be in such an intimate relationship to Him. And that for all eternity.

[clickbible.org](http://clickbible.org)