

## THE GOLGATHA TRIUMPH

The Lord's TRIUMPHANT Death, Resurrection, Descension, Ascension, Glory ON HIGH

(No. 2. Continued from page 10)  
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Let us therefore *now* consider our text in view of the above.

Our Lord Jesus Christ says:

[*Shall I say?*]                      **“Now My heart is troubled [*tarasso*] and what shall I say?  
“Father, SAVE ME from THIS HOUR?”**

[*No, I shall say*]                **NO, it was for THIS VERY REASON I came to THIS HOUR”**  
(John 12:27, NIV)

What weighed heavily on the Lord's mind and occupied and troubled His thoughts were *all* the forthcoming events of “THIS HOUR”.

[And a number of these events He specifically *foretold*, before they came to pass, i.e.

- The betrayal by Judas. The Holy Spirit specifically confirms to us that this *was* one of those things which “troubled” the Lord: “Jesus ...was troubled [*tarasso*] in spirit, and testified, and said, “*Verily, verily, I say unto you, that one of you shall betray Me*”.
- The disciples falling away; Simon Peter denying Him;
- His arrest and handing over to the religious establishment;
- His sufferings, mocking and beatings at the hands of Jewish leaders;
- That He would be killed in Jerusalem; His death by crucifixion]

The Lord's mind was, therefore, as we can see, also occupied with His carrying *through* with “THIS HOUR” because this was *the very reason* WHY He had arrived now to this point.

He had come to this point, to “This Hour”, BECAUSE:

**“Verily, Verily** [i.e. *amen, amen*; this solemn double expression – used only in John's Gospel which sets forth the Lord as Son of God - alerts us to the importance of what follows]

**I say to unto you:** “EXCEPT a corn of wheat fall into the ground and *die*, it abideth alone: but IF it *die*, it bringeth forth *much fruit*”. (John 12:24, KJV)

“He was manifested TO [*hina*: in order to; implying purpose] **TAKE AWAY our sins**”;  
(1 John 3:5, KJV)

“But now *the righteousness of God* without the law *is manifested*,...Even *the righteousness of God WHICH IS BY FAITH OF JESUS CHRIST* unto ALL and upon ALL them *that believe*”  
(Romans 3:21-22, KJV)

[Where Paul here refers to our Lord's FAITHFULNESS [*pisteuo*], namely in carrying out the Father's will, so that *we* are:

“Being justified freely by HIS grace THROUGH the redemption that is in Christ Jesus: WHOM God hath set forth to be a propitiation THROUGH FAITH IN His blood,  
TO DECLARE HIS righteousness for the remission of sins that are past, THROUGH the forbearance of God;  
TO DECLARE, I say, at this time HIS righteousness: that HE might be just, and The JUSTIFIER of him which believeth in Jesus” (Romans 3:23-26, KJV)

As indeed it is written:

“And the spirit of the Lord shall rest upon Him...the spirit of...might...of knowledge *and of the fear of the Lord*...And RIGHTEOUSNESS shall be the girdle of His loins, AND FAITHFULNESS the girdle of His reins” (Isaiah 11:1-10, KJV)]

He had come to this point, to “This Hour”, BECAUSE

“For even **the Son of Man** did not come to be served, but to serve, **and to give His life** as A RANSOM FOR MANY” (Mark 10:45, NIV)

“Neither by the blood of goats and calves, but **by His own blood He entered** in once into the holy place, **having obtained eternal redemption for us.**”  
...but now once in the end of the world hath **He appeared** to PUT AWAY sin **by the sacrifice of Himself...**”

So **Christ was** once **offered to bear the sins of many...**  
(Hebrews 9: 12, 9:22 – 28, KJV)

*“I AM the good Shepherd. The good Shepherd LAYS DOWN HIS LIFE for the sheep”*  
(John 10:11)

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In *giving* His life, our Lord Jesus Christ carried out the will of the Father, and this was in accordance with WHY He came also to “This Hour”:

“Then said He: “**Lo! I come to do Thy will**, O God”  
(Hebrews 10:9, KJV)

*“For I have come down from Heaven not to do MY WILL, **BUT to do the WILL of Him who sent Me**”*  
(John 6:38, NIV)

“.... but the world must learn that I love the Father and **that I do exactly what My Father has commanded Me....**”  
(John 14:28, NIV)

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The SON carrying out *the will* and *the work* of the Father glorified the FATHER; and the FATHER glorified the SON for carrying out the Father's *will and work*:

"Now is the Son of Man glorified, and GOD is glorified in HIM.  
IF GOD be glorified in HIM, GOD shall also glorify Him IN HIMSELF and shall straightway glorify Him" (John 13: 31-32, KJV)

"Father, **the Hour is come; GLORIFY Thy SON,**  
that [*hina*; in order that; implying purpose] Thy SON ALSO may GLORIFY THEE"  
(John 17:1, KJV)

"Father.....I have BROUGHT YOU GLORY on earth **by completing the work You gave Me to do.**

And now, Father, GLORIFY ME in Your Presence with the glory *I had with You before the world began*". (John 17: 4-5, NIV)

THIS is *why* our Lord Christ, right here, at the *commencement* of "This Hour", and for the very first time, prays:

**"Father, GLORIFY THY Name"**

BECAUSE: "The Hour" - namely the *specific final appointed period* for the glorifying of the Son - *has* now come.

[And the Father, Who always hears the Son, immediately answers:

"Then came there a voice from heaven, saying, "*I have both glorified it, and will glorify it again*"

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Also weighing on our Lord's mind, as part of "*the very reason*" He came to "*This Hour*", and which is an enormously important part of "*This Hour*", is of course not only His *death* – the giving of His life - but His death *on the cross*.

Hence the Lord *also* refers to that in the immediate context of saying that His heart is "troubled", signifying that His thoughts are also deeply occupied with this matter.

HOWEVER: our Lord's words, as *deliberately chosen by Him*, are *not* what *we* would expect, because *we* would surely expect that He is thinking about the crucifixion itself: the pain, the cruelty, the humiliation of being executed as a common criminal.

And this is therefore – being *man's* thoughts - commonly *assumed* to be the meaning here; and hence it is also *assumed*, that when He is "troubled", this must surely mean that He was in *fear* and *dread* about this cruel death.

*HIS* words, because our Lord Jesus Christ is *verily God*, demonstrates that His thoughts are *not* our thoughts, but that His thoughts are HIGHER – *much* higher.

Because *HE* thinks about His death upon the cross, as His "*lifting up*".

**"And I, if I be LIFTED UP from the earth, will draw all men unto Me".** (John 12:32, KJV)

[“Lifted up” is *hypsōō* with the *primary* meaning “to lift up on high, to exalt” including “to raise to dignity, honour...” - *Strong/Thayer* (KJV translates “exalt” 14 times out of 22 occurrences)

*Vine: hypsoō*: “exalt, exalted; to lift up” (akin to *hypsos*: “height”). But it also carries the meaning of physically “lifting up”]

Our Lord uses *hypsōō* with *both* its meanings as is clear from the following:

1. The Lord had previously explained to Nicodemus the fundamental fact of how to obtain *life*:

“...no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man Which is in heaven.

AND AS Moses **lifted up** [*hypsōō*] the serpent in the wilderness, EVEN SO must the Son of Man **be lifted up** [*hypsōō*].

[“AND AS...EVEN SO”: *kathōs*: “according as, just as, even as” (in the first member of a comparison) followed by... *houtō(s)*: “in this manner, thus, so” (in the second member) – *Thayer*]

THAT [*hina*: in order that; implying purpose] WHOSOEVER believeth in HIM should not perish, but have eternal life.

FOR [*gar*: particle of affirmation and conclusion denoting “truly therefore, verily as the case stands” – *Thayer*]

GOD SO [*houtōs*] LOVED THE WORLD, that He gave His only begotten Son,

THAT [*hina*: in order that; implying purpose] WHOSOEVER believeth in HIM should not perish, but have everlasting life”

[It may interest that in this rightly most loved passage, the word “*gave* His only begotten Son” is *didomi*; although occurring over 400 times in the New Testament, the primary meanings are “to give, to give something to someone, of one’s own accord to give one something to his advantage, to bestow a gift” (*Strong/Thayer*).

First occurrence is, interestingly, Matthew 4:9 during Satan’s *last* Temptation of our Lord: “All these things will I *give* Thee, if Thou wilt fall down and worship me”]

“FOR [*gar*] God sent not His Son into the world to [*hina*: in order to; implying purpose] condemn the world;

BUT THAT [*hina*: in order that; implying purpose] the world through HIM *might be saved*.

He that believeth on HIM is not condemned: but he that believeth not is condemned already, BECAUSE he hath not believed in the name of the only begotten Son of God” (John 3: 13- 18, KJV)

As instructed by God, Moses physically lifted up and put the brass serpent on a pole:

“And they [the people of Israel led out of Egypt] journeyed...and the soul of the people was much discouraged because of the way.

And the people spake against God, and against Moses, “*Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread*”

[“this light bread”, i.e. the *Manna*; Hebrew for: “What is that?”, because the Israelites did not know what it was (Exodus 16:15); in Psalm 78:25 *Manna* is “angels’ food”].

“And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, “

“*We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us*”

And Moses prayed for the people. And the LORD said unto Moses:

“*Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live*”

And Moses *made a serpent of brass, and put it upon a pole*, and it came to pass, that if a serpent had bitten any man, *when he beheld the serpent of brass, he lived.*”

(Numbers 21: 4-9, KJV)

As the brass serpent was *physically* put upon a pole, so our Lord Jesus Christ was *also* physically “lifted up” upon a pole.

2. We consider later whether this, however, exhausts the meaning of the *Divine Comment*:

“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”.**

“Signifying” is *sēmmainō*: “to give a sign, signify, indicate” (*Thayer*); from *sema*, a mark, and *semion*, a sign.

[The English “signify” exactly represents *sēmmainō*, but is derived from Latin *significare*, from *signum*, “a mark”, and *facere*: “to make”. Hence we can say in English that the Divine Author tells us that the kind of death the Lord died, was truly significant – and it is for us to seek to understand that significance.

*Vine* has this excellent note (excerpted – *with our emphasis*): “Sign; *semion*: “a sign, mark, indication, token,” is used:

(a) of that which distinguished a person or thing from others, e.g... 2Th 3:17, “token,” i.e., his [Paul’s] autograph attesting the authenticity of his letters;

(b) of a “sign” as a warning or admonition, e.g., Mat 12:39 “the sign of (i.e., consisting of) the prophet Jonas;” Mat 16:4; Luk 2:34; 11:29, 30;

(c) of miraculous acts:

(1) as tokens of Divine authority and power, e.g., Mat 12:38, 39 (1st part); Jhn 2:11, RV, "signs;" Jhn 3:2 (ditto); Jhn 4:54, "(the second) sign," RV; Jhn 10:41 (ditto); Jhn 20:30; in 1Cr 1:22, "the Jews ask for signs,"...the Apostles were met with the same demand from Jews as Christ had been: "signs were vouchsafed in plenty, signs of God's power and love, but these were not the signs which they sought...

They wanted signs of an outward Messianic Kingdom, of temporal triumph, of material greatness for the chosen people...With such cravings the Gospel of a 'crucified Messiah' was to them a stumblingblock indeed" (*Lightfoot*); 1Cr 14:22;

(2) by demons, Rev 16:14;

(3) by false teachers or prophets, indications of assumed authority, e.g., Mat 24:24; Mar 13:22;

(4) by Satan through his special agents, 2Th 2:9; Rev 13:13, 14; 19:20;

(d) of tokens portending future events, e.g., Mat 24:3, where "the sign of the Son of Man" signifies, subjectively, that the Son of Man is Himself the "sign" of what He is about to do; Mar 13:4; Luk 21:7, 11, 25; Act 2:19; Rev 12:1, RV; Rev 12:3, RV; Rev 15:1.

"Signs" confirmatory of what God had accomplished in the atoning sacrifice of Christ, His resurrection and ascension, and of the sending of the Holy Spirit, were given to the Jews for their recognition, as at Pentecost, and supernatural acts by apostolic ministry, as well as by the supernatural operations in the churches, such as the gift of tongues and prophesying; there is *no* record of the *continuance* of these latter *after* the circumstances recorded in Act 19:1-20]

"What death" is *poios* with the meaning "of what sort, or nature" (*Thayer*); likewise *Vine*. (*Rotherham* translates: "*by what manner of death He was about to die*").

In John 21, the risen Lord refers to the manner of *physical* death, which Peter would suffer "signifying by what death he should glorify God" (John 21:19, KJV), using the exact same phrase in the Greek, as the Holy Spirit uses here in John 12:33.

3. *However*, the "lifting up" of our Lord Jesus Christ is *primarily* signifying His EXALTATION, as is clear from the Holy Spirit's usage of *hypsōō*:

In Acts 2 the apostle Peter, filled with holy spirit (v. 4),

- denies the charge of drunkenness;
- quotes the prophet Joel regarding "*I will pour out My Spirit upon all flesh*";
- quotes the prophet king David: "*Because Thou wilt not leave My soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption*";

and Peter *then* says:

"Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would RAISE UP Christ to sit on his throne;

He seeing this before spake of the RESURRECTION of Christ, that His soul was not left in Hades, neither His flesh did see corruption.

This Jesus hath God RAISED UP, whereof we all are witnesses.

THEREFORE being by the right hand of God exalted, [*hypsoō*] and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear". (Act 2:30-34, KJV)

"The God of our fathers RAISED Jesus, Whom ye slew and hanged on a tree. HIM hath God exalted [*hypsoō*] with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins". (Acts 5:30-31, KJV)

[We also note in Numbers 21: "Moses *made a serpent of brass, and put it upon a POLE*" The Hebrew word is *nec*: "something lifted up, a token to be seen from afar – especially (1) a banner [or ensign - *Strong's Concordance*] "such as was set up on high mountains (especially in the case of an invasion when it shewed the people where to assemble); (2) a standard, or flag, as of a ship; (3) a column, or lofty pole; (4) metaphorically: a sign by which any one is warned" – *Gesenius (our emphasis)*).

The very *first* two occurrences of *nec* are the "pole" on which Moses set the brass serpent, here in Numbers 21:8, 9.

The Septuagint (LXX), in both instances, translates the Hebrew "put it upon a pole" by saying "put it" [the brass serpent] "upon a sign" [*semion*]

And let us also note Isaiah 11:10 prophesying about that time to come when:

"the earth shall be full of the knowledge of the LORD ...And in that day there shall be a root of Jesse, Which shall stand for an ensign [*nec*] of the people; to IT shall the Gentiles seek: and His rest shall be glorious"]

The Lord Jesus Christ Himself *also* indicates that His EXALTATION is *included in and part of* being "lifted up":

"Then said Jesus unto them, "WHEN ye HAVE lifted up the Son of man, THEN shall ye know that I AM [*Ego eimi*] and that I do nothing of Myself; but as My Father hath taught Me, I speak these things" (John 8:28, KJV)

[And we revert to the deep meaning of the "I AM" [*Ego eimi*] later on]

And similarly, in our text:

"And I, if I be LIFTED UP from the earth, will draw all men unto Me".

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We, when *we* consider the Lord's death on the cross, tend sometimes to focus on the excruciating pain, the blood, the horrible cruelty of it all and the humiliation of our Lord – and reflect on the unbelievable sufferings which *our* Lord endured for *our* sake.

And it is right that we do so.

However, let us NOT *assume* that this is therefore *also* how our Great God and Lord and Saviour considered *His* death on the cross – and then *assume* that *HE* - as *we* confessedly would do - naturally shrank in fear and dread from all of this.

Emphatically, HE DID NOT. Not so our Lord Jesus Christ.

He *knew* all of the sufferings awaiting Him from the Beginning, when He declared “*Lo! I come to do Thy Will, O God*”.

Our Lord *unflinchingly*, and with the utter determination, total courage and depths of love and compassion for *us*, which is His character as it is clearly seen in the Scriptures, enabled HIM to be

“...the **Author** and **Perfecter** of our faith, WHO **for the joy set before Him endured the cross, SCORNING its shame**, and sat down at the right hand of the throne of God”.

(Hebrews 12:2, NIV)

He ENDURED the cross. He DID NOT FEAR the cross.

[Let us also take note of this: if we stand back, *and put aside man's assumptions and do not* put our own *imagination*s into words or passages - we cannot find a single passage in the Scriptures, whether in type, in prophecy or directly, which can be cited in Scriptural support of our Lord *fearing* or *dreading* His death on the cross.

Search the Hebrew and Greek dictionaries for the words “fear”, or “dread”, or words with similar meanings, and out of the many hundreds of occurrences, there is not a single one, where these words apply to our Lord “fearing” or “dreading” His death on the cross]

Hence the importance of the Divine Comment by the Holy Spirit regarding our Lord saying:

“And I, if I be LIFTED UP from the earth, will draw all men unto Me”.

The Divine Author informs us: “**This He said, signifying what death He should die**”.

Or as Rotherham well has it:

“But this He was saying,  
signifying by what manner of death He was about to die”  
(*emphasis Rotherham*)

The “manner of death” He was about to die, *involved* (as we see from the context) in the thoughts and mind of our Lord Jesus Christ:

- that He would be physically put upon, namely nailed to, and then lifted up upon a pole, namely the cross – as the brass serpent was put upon the pole by Moses;
- thus lifted up, when men looked upon Him, they would *live* - like the man of Israel looking up at the brass serpent: “when he looketh upon it, shall live”;
- in so being lifted up, He was set *on High*, He was *exalted*; and this exaltation there and then on Golgatha was but the *first* part of THE Exaltation of the Lord, encompassing His resurrection and then His placing on God’s throne, at the right hand of God, to be a Prince and a Saviour;
- in so being lifted up and exalted, He *would draw all men to Him*, and *thereby* obtain:
  - “THAT the world through HIM might be saved”.
  - “WHOSOEVER believeth in HIM should *not* perish, but have eternal life”.
  - “He that believeth on HIM is *not* condemned”
  - “To give repentance to Israel, and forgiveness of sins”

In sum: our Lord Jesus Christ, when considering His death upon the cross, had in view:

**“Did not the Christ *HAVE* to suffer these things and THEN ENTER HIS GLORY?”**  
(Luke 24: 25, NIV)

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Having examined the *other* matters which – in context – are indicated to be those weighing on our Lord’s mind, making Him “troubled within Himself”, as He had arrived to “The Hour” commencing for the purpose of His glorification, we now turn to the remaining subject, which was *likewise* on His mind, and which was a fundamental part of “*the very reason*” our Lord had come to “This Hour”:

**“The Hour is 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, it bringeth forth much fruit.

He that loveth his life shall lose it; and 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 honour.

**Now is My soul troubled [tarasso] 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 there a 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 spake 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”.

(John 12:23-33, KJV)

Our Lord Jesus Christ is referring to one of the most fundamental purposes of Him coming *to do God’s will*:

***“Lo! I come to do Thy will, O God”*** (Hebrews 10:9, KJV)

***“For I have come down from Heaven not to do MY WILL,  
but to do the WILL of Him who sent Me”*** (John 6:38, NIV)

namely the will and purpose of Almighty God that:

- Our Lord Jesus Christ “was manifested to [*hina*: in order to; implying purpose] **take away our sins**” (1 John 3:5, KJV);

AND

- **For this purpose** the SON OF GOD was manifested, that [*hina*: in order that] HE might **destroy the works of the devil**” (1 John 3: 8, KJV);

AND

- Our Lord Jesus Christ “by the grace of God should taste death FOR [*huper*: “on behalf of”] every man” (Hebrews 2:9, KJV);

AND

as set forth by the apostle Paul, our Lord came *in the way* He did, and *had to taste death on behalf* of mankind, because:

“FOR [*gar*: particle of affirmation and conclusion: “truly therefore, verily as the case stands”]

it became HIM [i.e. it was fitting] - for WHOM are all things, and by WHOM are all things -

in bringing **many sons unto glory**, to make the CAPTAIN of **their** salvation PERFECT *through sufferings*. [*Rotherham*: “the Princely Leader of their salvation”]

FOR [*gar*] both **HE** that *sanctifieth*, and **they** who *are sanctified* are all of ONE:

FOR WHICH CAUSE He is *not* ashamed to call them “**brethren**”, Saying:

“*I will declare Thy Name unto My **brethren**,  
in the midst of the Ekklesia \* will I sing praise unto Thee*” [quoting Psalm 22:22]

\* [KJV here has the unfortunate translation: “church” – a word *laden* with meanings of men. The Greek word *ekklesia* is a *neutral* word, simply “a called out assembly”; the context denotes what *kind* of assembly. The reference here is to a Heavenly Assembly]

AND AGAIN: “*I will put My trust in Him*” [quoting 2 Samuel 22:3]

AND AGAIN: “*Behold I **and the children** which God hath given Me*” [quoting Isaiah 8:17-18]

FORASMUCH THEN [i.e. “since therefore”] AS **the children** are partakers of flesh and blood,

He ALSO HIMSELF **likewise took part of the same** [*literally*: “in like manner He shared the same things”]

**THAT** [*hina*: in order that; implying purpose] **through death He might destroy him that had the POWER of death, that is, the devil;**

AND **deliver them** who through fear of death were all their lifetime subject to bondage” (Hebrews 2:10-15, KJV).

It is of *particular importance* to understand what is here said very plainly:

- that our Lord *had* to taste death on behalf of every man;
- that in order to bring many sons to glory, our Captain of Salvation *had* to be made *perfect* through sufferings;
- that because men are created “flesh and blood”, HE - to be *our* Saviour – *had* to *share the same*, becoming of “flesh and blood” – to become a ‘brother’ in the flesh (so as to be able to be our “Kinsman-Redeemer”);

AND THAT WAS ALSO ESSENTIAL FOR OUR LORD THEREBY BEING ABLE – THROUGH DEATH – TO DESTROY SATAN SINCE HE HAD THE POWER OF DEATH.

“**NOW** there is a judging of this world, -  
**NOW** the ruler of this world shall be cast out”  
(*Rotherham; emphasized*)

Note the emphasis in the Greek. The “now” – twice here - is the same “now” as in verse 27, which is also strongly emphasized in the Greek: “**NOW** is *My soul troubled*”;

[“now”: *nun*; the actually present time, just now;  
the words “there is a judging...” is present indicative, denoting action taking place or going on in the present time (with the present tense usually indicating continuous kind of action: “action in progress”);

the words “shall be cast out...” is future passive indicative. The indicative denotes statement of fact or actual occurrence; the future tense shows – as in English – that this fact belongs to the future; the passive voice denotes that Satan is the subject of being so “cast out”]

Hence it is *here*, at the actually present time - at the *commencement* of “The Hour” of our Lord’s glorification - that *the process* of *both* judging this world, *and* the “casting out” of Satan has now begun.

From this moment, the world is being *judged* on HOW it *reacts* to the fact of the coming of the Son of God – God Himself manifested in flesh and blood as our Redeemer - His sacrificial death, His resurrection and His glorious exaltation.

Each *individual* (and indeed also each *nation* – but that large topic is outside our present scope) is henceforth *judged* solely on this basis, and this our Lord therefore said plainly at the time:

“He that believeth on ME, believeth not on ME, but ON HIM That sent Me. [i.e the Father, Who sent our Lord: v. 49]

And he that seeth ME seeth HIM That sent ME.  
I am come a light into the world, that [*hina*: in order that] WHOSOEVER believeth on Me should not abide in darkness.

And IF any man hear My words, and believe not, I judge him not: FOR [*gar*] I came not to judge the world, but to SAVE the world.

**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” (John12:44-48, KJV)

[“He that rejecteth Me...”: *atheteō* signifies "to put as of no value" (*a*, negative, *theton*, "what is placed," from *tithemi* "to put, place");

Hence:

(a) "to act towards anything as though it were annulled;" e.g., to deprive a law of its force by opinions or acts contrary to it (Gal 3:15)..."

(b) "to thwart the efficacy of anything, to nullify, to frustrate it" – *Vine* (excerpted)]

The word *atheteō* therefore also holds the meaning “to reject, to refuse, to slight” – *Strong/Thayer*]

Likewise:

When the Holy Spirit – the Comforter “*which is the Holy Ghost, whom the Father will send in My Name*” (John 14: 26) – would come after the Lord’s death and resurrection; and

“when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, HE shall testify of ME” (John 15:26, KJV),  
THEN HE, the Comforter

“when HE is come, HE **will reprove the world**  
of sin, and  
of righteousness, and  
of judgment:

Of sin, because they believe not on ME;  
Of righteousness, because I go to My Father, and ye see Me no more;  
Of judgment, because the prince of this world is judged”.  
(John 16:8-11, KJV)

As indeed the apostle Paul also later confirmed in Athens:

“And the [previous] times of this ignorance God winked at; **BUT NOW commandeth** ALL men EVERYWHERE to repent:

BECAUSE He hath appointed a day,  
in the which He WILL JUDGE the world in righteousness BY THAT MAN  
Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised  
Him from the dead” (Acts 17:30-31, KJV).

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**(Continued in our next)**