

Blinded

John 12:4-6; John 6:68-71; 14:23-25; 8:12

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A. An Earthly Mindset (John 12:4-6):

1. Judas Iscariot said – Judas became disturbed by Mary's use of the perfume. He was continuously intending to betray (pres. Act. Infin.) Christ. So, he continuously affirmed that the perfume should have been sold a large sum of money which amounts to about a year's wages for a laboring man. It should then be given to the poor. He was viewed, at this time, as reliable.
 - a) John 12:4 records Judas' first words found anywhere in the four Gospels. His last words are found in Matthew 27:4. Judas was a thief and was in the habit of stealing money from the money box he carried. (The Greek word translated as "bag" originally meant a small case in which mouthpieces were kept for wind instruments. Then it came to mean any small box, especially a money box. No doubt Judas had already decided to abandon Jesus, and he wanted to get what he could out of what he considered a bad situation. Perhaps he had hoped that Jesus would defeat Rome and set up the kingdom, in which case Judas would have been treasurer of the kingdom!
 - b) The contrast between Mary's generosity and Judas' selfishness is striking. The evangelist, writing so long after the event and looking back, describes the traitor as "Judas Iscariot, one of his disciples, who was about to betray him." (the man of Kerioth) He has already estimated the price of this alabaster jar filled with the most precious ointment. He reckons that it must be worth three hundred denarii. The sum represents an ordinary laborer's wages for three hundred days of work (1 John 2:15-17).
2. Betray; deliver – This context emphasizes how important money was because Judas intended all along to turn Christ over to the Sanhedrin. He knew that the Jewish leaders were looking for Christ (11:8). He knew that Christ was very popular, and with his appetite for money, this was the best way to sell Christ into the control of the Sanhedrin. Since they had failed to kill Christ in the past, I believe Judas did not think they could ever crucify Christ.
 - a) We can be exposed to the Word every day, but our love for money can crowd out Christ's view (Matthew 6:23; 1 Timothy 6:10; 17-19).
3. Given to the poor - He did not care about or have an interest in the poor, not this time or any time before or after this. He was always a sneak thief (no one was involved with

him, he did this by himself), and no one knew. He always had the money box and used it to continuously steal small amounts of money. The meaning is that Judas had the habit of helping himself from the contributions given to the disciples to being dispersed to the poor.

4. The day of My burial - Jesus said to let Mary continue so that she could preserve Him for His burial. If the meaning "bear in mind" is followed, it may be possible to say, "Let her bear in mind what she has done, since it was done in anticipation of the day when I would be buried." Jesus' idea is that Mary had saved this money to prepare his body for burial. She is giving him the flowers before the funeral.

B. Matters of the Heart (John 6:68-71):

1. Simon Peter answered Him – In response to many disciples deserting Christ and Christ asking who else wants to leave, Peter spoke out for all the disciples, assuring Christ of his commitment to remain.
 - a) Peter was confident of the apostles' commitment to Jesus as the Holy One of God. This title is unusual (a demon addressed Jesus that way; Mark 1:24). It suggests Jesus' transcendence ("the Holy One") and His representation of the Father ("of God"); thus it is another way of confessing Him as Messiah. Peter knew this by a special work of the Father (cf. Matt. 16:17).¹
1. Lord – Peter directly addresses Christ, letting Him know that he views Him as One who has all authority and power. He views Him as a divine King who reigns.
2. Whom shall we go – Christ so comprehensively has all authority and power that there is no point in going back home and return to his way of life.
 - a) Though there are many philosophies and self-styled authorities, Jesus alone has the words of eternal life. People look everywhere for eternal life and miss Christ, the only source. Stay with him, especially when you are confused or feel alone.²
3. You have words to eternal life – Peter repeatedly says he has to cling to all the powerful words and commands that Christ spiritually communicates because His words empower and inspire all that is eternal. They bless everyone with a quality of life that only God can provide - a life the way Christ intended it (John 10:10).
4. Have come to know – They have an intellectual understanding, especially from all they have experienced, that without question Jesus is 'the Holy One of God.' They have finally come to a full realization of who He is. In the midst of this being acknowledged, Judas is planning to betray Christ.

¹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 298). Victor Books.

² [Life Application Bible Notes](#) (p. 1766). (2007). Tyndale.

- a) The apostles had “believed” in Jesus, and therefore they “knew” who He was. So, at any rate, Jn. makes Peter say. See on 3:36, and cf. 11:27.³
 - b) The Jewish leaders read about Jesus and knew who He was but refused to accept Him (John 5:39)
5. You are the Holy One of God - The term is also seldom used in the Old Testament, occasionally occurring about people consecrated to God. The expression “the Holy One of Israel” is used with reference to God (Ps. 71:22; Isa. 43:3; 54:5), who is “the Holy One” par excellence. Arnold, C. E. (2002). Zondervan Illustrated Bible Backgrounds Commentary: John, Acts. (Vol. 2, p. 72). Zondervan.
 6. Jesus answered them - In response to what Peter said, Christ shared His thoughts with those who remained and committed to following Him.
 7. Did I myself choose you – Christ, preferentially purposefully and favorably established relationship with the remaining twelve disciples (John 17:12; Mt. 10:1-4; Mk. 3:13-19; Lk. 6:12-16).
 - a) Those who were not drawn to Jesus withdrew (John 6:60–65), but those who were chosen remained (6:66–71). The characteristic that separated those who left and those who stayed was a God given ability to discern between the things of the flesh and the things of the Spirit (6:63). Jesus did not give these people a second taste of his miraculous physical bread. He had made his point about the bread of life, of which, by faith, people could have as many tastes as they desired. The lesson was to linger, because the true bread of life remained.⁴
 - b) Others pretend to follow, going to church for status, approval of family and friends, or business contacts. But there are only two real responses to Jesus—you either accept him or reject him. How have you responded to Christ?⁵
 8. One of you is a devil – Jesus made clear that He already knew all those who were going to desert Him. He also knew who would remain because He had purposefully selected them (Mt. 4:18-22; Lk. 6:12-16; John 1:35-51), but He also made a point to distinguish the fact that one of those who remained, Judas, is a false accuser and a slanderer.
 - a) Christ did not select Judas; Judas came with the others but chose to stay so he could make money.
 9. Now He meant Judas – Jesus persistently established that the person the disciples understood to be the devil is Judas.
 10. Was going to betray Him – Judas had already purposed in His heart to continuously plan to deliver Jesus into the hands of those in authority, the Sanhedrin.

³ Bernard, J. H. (1929). [*A critical and exegetical commentary on the Gospel according to St. John*](#) (A. H. McNeile, Ed.; p. 222). C. Scribner’ Sons.

⁴ Hughes, R. B., & Laney, J. C. (2001). [*Tyndale concise Bible commentary*](#) (p. 473). Tyndale House Publishers.

⁵ [*Life Application Bible Notes*](#) (p. 1766). (2007). Tyndale.

- a) Judas has absolutely nothing to say at this point - But it is as if the Evangelist had said, "A very different Judas from the traitor, and a very different question from any that he would have put. Indeed [as one in STIER says], we never read of Iscariot that he entered in any way into his Master's words, or ever put a question even of rash curiosity (though it may be he did, but that nothing from *him* was deemed fit for immortality in the Gospels but his name and treason)."⁶
11. If anyone loves Me – To love Christ is to be willing to sacrificially do whatever He instructs to do. It is also to demonstrate by one's action a compassionate heart to others.
- a) To love Jesus is to obey Jesus (14:15, 23). If one does not obey Jesus, it is an act of lovelessness (14:24). Obedience and love cannot be separated for the believer. The Holy Spirit will also serve as a reminder to the disciples of all that Jesus has taught (14:25 – a person who has the word has the Spirit), sent forth by both God and the Son (14:26). The role of the Holy Spirit as the One who "reminds" the disciples of what Jesus said and taught should not be overlooked in regard to its importance in relation to the writing of the New Testament and for the ongoing life of the church.⁷
- b) To love the things of the world, a person cannot love God (1 John 2:15-17). They lack the inner ability.
12. He will keep – The person who is continually committed to obeying the Lord sacrificially demonstrates that they genuinely have no intention of letting go of fulfilling what Christ instructed them to do. This person's watchful attitude over the commands of the Lord is committed to preserve in the Word of God.
- a) What motivates a person to keep the Word is a love for Christ. It is not religion or needing a blessing, it is simply a sincere love for Christ. When Peter did not keep the Lord's Word, the question was whether Peter loved Christ or not (John 21:15-17). Judas had religion, not a love for God.
13. My Word – The direct object of this person's commitment to watchfully preserve in God's Word is that they accept that what Christ said is truly His Word, which came directly from God (vs. 24). It is His personal address to those whom He loves.
14. My Father – It is Christ's Word ("My Word") that comes from His Father (John 3:16). This love is very personal representing an intimate interaction with the people He loves. "My Father" is the direct object from which Christ's love is extended.

⁶ Jamieson, R., Fausset, A. R., & Brown, D. (1997). [*Commentary Critical and Explanatory on the Whole Bible*](#) (Vol. 2, p. 156). Oak Harbor, WA: Logos Research Systems, Inc.

⁷ White, J. E. (1998). [*John*](#). In D. S. Dockery (Ed.), *Holman concise Bible commentary* (p. 484). Nashville, TN: Broadman & Holman Publishers.

15. My Father – Love extends from God because, as John 3:16 explains, it is God who is the beginner of everything. God is the author of all spiritual things and loves through as a result of the redemption of mankind that Christ provides.

- a) God acts as our Father. He rewards us for our faith (Matt. 6:1; Hebr. 11:6); disciplines us (John 15:2; He disciplines those whom He loves – Hebr. 12:7-11); listens to our prayers (Matt. 6:6; John 15:5); knows and meets our needs (Luke 12:30); gives us good gifts (Matt. 7:11); is merciful to us (Luke 6:36); and dearly loves us (John 16:27). O.T. saints knew that God was “like a Father” to Israel. Jesus brings the awesome God of the O.T. into a fresh, intimate perspective. He is “our Father.”

16. We will come to Him – Because of the above, we will set our minds on understanding all the Lord has in store for us.

- a) This is the only place in the New Testament where the Father and the Son are both said to indwell believers. Elsewhere, it is Christ (Gal. 2:20; Eph. 3:17) or the Spirit (Rom. 8:9, 11; 1 Cor. 3:16). In Old Testament times, God dwelt among his people, first in the tabernacle (Ex. 25:8; 29:45; Lev. 26:11–12), then in the temple (Acts 7:46–47). In the New Testament era, believers themselves are the temple of the living God (1 Cor. 6:19; 2 Cor. 6:16; cf. 1 Peter 2:5).⁸

17. Make our abode with Him – When we arrive in heaven, what God has prepared for us (John 14:1-4) will come forth as our permanent dwelling place. This takes place because of our commitment to preserving Christ’s Word while experiencing God’s love. His loving preparation of a permanent dwelling place is a true reality of God’s everlasting love. We did not earn this. We just demonstrated our love for Him by sacrificially obeying the Lord, demonstrating complete trust and surrender to Him.

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18. He who does not love – The person who does not continuously demonstrate a sacrificial commitment to willingly obey the Lord, under the direction of the Holy Spirit, does not have an affectionate, compassionate desire to obey the Lord.

19. Does not keep My Words – The person who is continually committed to not sacrificially obeying the Lord demonstrates that they habitually have no intention of fulfilling what

⁸ Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: John, Acts*. (Vol. 2, pp. 140–141). Grand Rapids, MI: Zondervan.

⁹ Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: John, Acts*. (Vol. 2, pp. 140–141). Grand Rapids, MI: Zondervan.

Christ instructed them to do. This exposes that the person does not have a watchful attitude over the commands of the Lord and is therefore not committed to preserve in the Word of God.

20. The words which you hear – The inner thoughts and feelings intelligently communicated by Christ so that we clearly understand the mind of the Lord and continuously come directly from the God.

C. The Light (John 8:12):

1. Spoke – After the Pharisees tried to trick Him, Christ spoke focused on delivering a specific message that helps us to understand what was important to cause Judas to be transformed from being blind and having a hard heart to Christ.
2. I am – To denote God's 'forever' existence. The first of seven self-descriptions of Jesus introduced are "I am" (8:12):
 - a) The one who is and will always be. The disciples saw Christ as the Holy One, and therefore, there was no one they needed to go to.
 - b) Emphasizes existing state, condition, or character.
 - c) Absolutely real and true being that exist forever (John 1:1).
3. The Light is a light of men 1:4; 9:5; 12:46. He is the "light of the world," who holds out a wonderful hope for man 8:12.
4. To know Christ is to live in the light. This is His very nature (John 1:4-9).

5. Christ illuminates the Word of God through the ministry of the Holy Spirit (1 Corinthians 2:10-13) so that He can guide us to experience the meaning of His word for day-to-day living (John 16:13).
6. The Holy Spirit, Christ Helper, convicts us to help us live holy before God (John 16:7-11).
7. Commit to a lifestyle of obedience to God's commands, something Judas chose not to do. The Word becomes "a lamp to my feet and a light to my path" (Ps. 119:105) -- "that I may walk before God in the light of life" (cf. Job 33:30).
8. All the above bless us to be sons of light (Luke 16:8). The object of Christ's work is to make men sons of light (12:36, 46) and to endow them with the light of life (8:12).
9. Christ is light through the illuminating energy of the Spirit (14:21, 26; 16:13; 1 John 2:20, 27), which is experienced as a result of God's love (14:22, 23). This is why following Christ is a prerequisite for not walking in darkness.
10. A believer will never walk in darkness, that is; he will not live in it (cf. 12:46; 1 John 1:6-7). He does not remain in the realm of evil and ignorance (John 12:46), for he has Christ as his Light and salvation (cf. Ps. 36:9). Judas would no longer be "the son of perdition."
11. When we walk in the light, we can experience life and life abundantly. Judas took a course of life away from Christ that cost him his life eternally because all of the highest and best that Christ is (John 14:6; 1 John 1:2), which is life in the absolute sense, is an actual experience of all the highest and best that Christ has for us (John 10:10; 14:6; 15:13; 1 John 1:2, 5-7).
12. We can come through any struggle and be overcomers (Romans 8:37). Walking with Christ blesses us to not be nearsighted or blind (2 Peter 1:3-11).