

Jesus and His Relationships

(John 12:27-36) — July 26, 2009

I. Review

In John 12, we see Jesus as He relates to 4 different groups of people and the lessons that we can learn as we study this section. So far we have studied the first two groups. In both of these groups we see radical worship given to Jesus. Last week we saw the example of Jesus living under the pressures of people. We began to look at the third group of people in this chapter; the Gentile visitors.

1. Jesus and His Friends (John 12:1-11)

Mary gives extravagant worship as she anoint the body of Jesus for His burial.

2. Jesus and the Passover Pilgrims (John 12:12-19)

This is the story of Jesus triumphant entry into Jerusalem. Radical worship is given to Him as they proclaim, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel." They lay palm branches down before Him as He rides into Jerusalem on a donkey as a conquering King!

3. Last week we began to look at how Jesus responds to this third group of people; (the Gentile Visitors) Jesus ignores their request to meet with Him (John 12:20-26).

We saw how Jesus responded to life's pressures; when He was told that some God. Gentiles wanted to meet with Him. It appears that Jesus ignores them as He speaks about the grain of wheat (The principle of the seed; it is through death that we have life.)

4. This week we will discover that Jesus knew His destiny and how people respond differently to the voice of God (John 12:20-36)

II . Jesus foretells His death

John 12:27-28a "Now My soul has become troubled; and what shall I say, ' Father, save Me from this hour'? But for this purpose I came to this hour. "Father, glorify Your name."

John 12:31-35a "Now judgment is upon this world; now the ruler of this world will be cast out. "And I, if I am lifted up from the earth, will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die. The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" So Jesus said to them, "For a little while longer the Light is among you.

A. Notes:

1. The request (12:27-28a):

Jesus asks the Father to "bring glory to your name!"

2. For this reason (12:27).

Jesus was determined to fulfill the purpose for which He had been born. Let's not ask for release from the suffering which all too often gives our life unique meaning.

The emphasis (on the total mission of Jesus, or a prayer that the Father's name would be glorified) is wholly in line with John's use of the glorification theme to describe the triumphant outcome of the mission of Jesus on the cross. So crucial is this that it is underlined by a heavenly voice. The content of the divine message is both past and present-glorification is set out as the essence of the divine program for Jesus (28).

It is at this point that John records Jesus' awareness of the arrival of the hour to which his gospel has been leading. There is a clear connection between the soul-trouble of Jesus here (27) and the agony in the Garden of Gethsemane as recorded in the synoptic gospels (Mt. 26:38; Mk. 14:34).

3. In answer to the question, "What shall I say?" two possibilities are given:

- a. a prayer to be saved from the hour, which is natural but unthinkable in the light of the total mission of Jesus,
- b. or a prayer that the Father's name would be glorified.

4. The emotions of Jesus (12:27-28a):

- a. Jesus instructed His disciples on the cost of commitment to the Father's will by disclosing His emotions. (12:27 "Now My soul has become troubled")
- b. He was in turmoil (*tefaraktai*, "stirred, agitated"; (11:33; 14:1) because of the prospect of being made sin (2 Cor. 5:21) in His death.
- c. In view of His turmoil, should He shrink back and ask for deliverance from this hour? Certainly not, for His Incarnation was for the very purpose of bringing Him to this hour (cf. John 12:23; 13:1; 17:1).
- d. Jesus willingly expressed His submission to the will of the Father in the words, Father, glorify Your name! So also believers in difficulty should stand and embrace His will-desiring that His name be glorified-in spite of conflicting emotions.

5. "When I am lifted up" (12:30-33).

- a. The phrase "lifted up" speaks first of the Cross, but also of the Resurrection. It is the Resurrection which infuses the Cross with meaning, even as Christ's glorification puts His suffering in perspective.
- b. "Lifted up from the earth;" refer not to His ascension but to His crucifixion (3:14; 8:28). He knew how He would die-by being "lifted up" on a cross. Jews, however, normally stoned those they considered worthy of death (Acts 7:58-60).
- c. Jesus said that at the cross He would draw all men to Himself (12:32). Jesus does not suggest all will be saved, but that all humanity is invited to look to the Cross and live. Perhaps this is His answer to the Greeks who approached Philip. The Cross was His message to them, as it is to all.
- d. He did not mean everybody will be saved for He made it clear that some will be lost (John 5:28-29). If the drawing by the Son is the same as that of the Father (6:44), it means He will draw indiscriminately. Those saved will include not only Jews, but also those from every tribe, language, people, and nation (Rev. 5:9; cf. John 10:16; 11:52).

B. Application:

1. We need to know the will of God, especially in difficult situations.

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Eph 6:5-8 Slaves,... not by way of eye service, as men-pleasers, but as slaves of Christ, doing the will of God from the heart...

Col 4:12 Epaphras,... always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God .

1 Thess 4:3-4 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor

Heb 10:36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

1 Peter 2:15 For such is the will of God that by doing right you may silence the ignorance of foolish men.

1 Peter 4:2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

1 Peter 4:19 Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.

1 Peter 5:2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness

1 Thess 5:18 in everything give thanks; for this is God's will for you in Christ Jesus.

2. Feelings:

When studying the life of Jesus, we discover that He experienced strong emotions similar to what we experience. Feelings are neither good nor bad, they are amoral. When we respond to our feelings in a sinful way, it is our sinful response that is bad and not the feeling itself.

Our feelings are similar to our car's dashboard; it is designed to give us information so that we do not hurt ourselves or others. Ignoring our feelings is like ignoring the indicator light that turns on in our car while you're driving. The light indicates that something is wrong and that we need to do something about it before it's too late.

III. The people hear the voice of God the Father.

John 12:28-30 "Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it, and will glorify it again." So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him." Jesus answered and said, "This voice has not come for My sake, but for your sakes.

A. Notes:

1. The response (12:28b-29):

The Father reassures the Son with a loud voice from heaven that is heard by the crowd that this indeed will be done.

12:28b-29. The Father then spoke from heaven in a thunderous voice, confirming His working in Jesus both in the past and in the future. The voice was audible but not all understood it (cf. v 30; Acts 9:7; 22:9).

The emphasis on the mission of Jesus (the cross) was so crucial that it is underlined by a heavenly voice. The content of the divine message is both past and present-glorification is set out as the essence of the divine program for Jesus (28).

2. There were three reactions to the heavenly voice.

Some merely heard a noise like thunder (29). These were in no position to receive any kind of revelation.

Others distinguished some kind of supernatural communication but got no higher than an angelic voice.

It was Jesus alone who recognized that the voice was for the sake of others. But because they had not heard the message, Jesus explained for their benefit the meaning of it (31-32).

B. Application:

1. Doing the will of God can be troublesome. Some believers embraced the error that God's will should always make you feel good or happy. Other believers embraced the error that God's will is always sorrowful.
2. We need to hear the Father's voice of affirmation in our life.
3. Failure to know God's voice is unacceptable to the believer.
4. Jesus has defeated the powers of darkness. However, as believers we appropriate the finished work of Christ through faith.
5. Saving faith results in a changed life (from darkness to light).
6. Believers must take seriously our position of being sons of Light; failure to do so will lead to being passive towards unbelievers.

IV. Jesus and the Gentile Visitors (John 12:30-36)

John 12:30-36 Jesus answered and said, "This voice has not come for My sake, but for your sakes. Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die. The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. While you have the Light, believe in the Light, so that you may become sons of Light."

A. Notes:

1. Jesus tells them that the world and Satan will soon be judged (12:30-31).

Jesus' death on the cross was a judgment on the world. Evil was atoned for.

The world's goals, standards, and religions were shown to be folly.

The Cross was also the means of Satan's defeat (Rev. 12:10).

The "now" in v 31 points more precisely to the commencement of the "hour". It is immediately identified as a time for judgment. It would seem that the judgment in mind was a general condemnation of the present world order through the cross.

The prince of this world (Satan; John 14:30; 16:11), Jesus said, will be driven out.

His power over people by sin and death was defeated and they can now be delivered out of his domain of spiritual darkness and slavery to sin (Col. 1:13-14; Heb. 2:14-15).

2. Jesus in answer used the same imagery as was used of him in the prologue, i.e. that he was the light (35, 36). Once again, we have the characteristic contrast between light and darkness. The darkness represents the world without God. Walking in the light means following the light.
3. Jesus spoke of his followers becoming sons of light, but this comes only through trust. Such trust will be necessary after the cross as well as before it. That Jesus left and hid himself from them (36) suggests that he was light not so much in his presence as in his teaching.
4. He will save men by way of the cross (12:32-34).

The crowd was puzzled. If the Messiah is the Son of Man, then He should be here forever, they reasoned.

For those who come to faith through the cross, judgment has already taken place at the cross through which they will gain deliverance.

The double result is seen clearly in the driving out of the prince of this world and in the magnetic power of Jesus to draw people to himself. The instrument by which Satan designed the defeat of Jesus became the means for the overthrow of his own power.

Note that the word But (32) tends to distinguish the uplifting from the driving out, although the two results follow from the same action. We need to ask in what sense the 'drawing' is here intended? The same word occurs in 6:44 of the drawing by the Father of people to Christ. But here it is the Christ to be crucified who acts as a magnet. The statement leaves open the result of the drawing. Some implication of drawing to judgment may be in mind but the predominant feature is a drawing to Christ himself in the more intimate sense of faith.

Daniel 7:13-14 spoke of the Son of Man's everlasting dominion. Perhaps the people wondered if He was making a distinction between the Messiah (Christ) and the Son of Man. Did He use the term "Son of Man" differently than its sense in Daniel 7:13? They seemed to understand that Jesus was predicting His death, but they could not see how that was possible, if He was the Messiah.

5. They need to accept him before it is too late (12:35-36).

Their time of opportunity was limited. He is the Light for the world (1:4, 9; 8:12; 12:46), but the day of His public ministry was almost over (v. 23).

The darkness of night was coming in which evil powers would hold sway over people. The man who walks in the dark means an unbeliever who stumbles through life without knowing what life is all about and where it is headed (3:19; 8:12; 1 John 1:6).

Their privilege was to trust in the Light (i.e., in Jesus) and become sons of Light (i.e., His disciples; Rom. 13:12; Eph. 5:8, 14; Col. 1:13-14; 1 Thes. 5:5; 1 John 1:7; 2:10).

B. Application:

1. The Christian life involves a life of battle against the enemy. Jesus has defeated all the powers of darkness through his death on the cross. However, through faith we must enforce this victory in our present life situations.

Col 2:13-15 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Gen 3:15 And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

Heb 2:14-15 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.

1 John 3:8 The Son of God appeared for this purpose, to destroy the works of the devil.

2. Faith in Christ (the cross) is the only means of salvation.

Rom 1:16-17 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

Rom 10:9-10 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation .

1 Cor 1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Col 1:19-20 For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross ; through Him, I say, whether things on earth or things in heaven.

3. We only have time to believe and receive Christ in this life.

Heb 9:26-27 ...He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment...

Acts 17:30-31 "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

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