

The Hour of Jesus' Glorification Has Come: John 12:20–36

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INTRODUCTION

NEW EXPOSITION:

(12:20) Helenized (diaspora Jews) came to worship at Passover

Many view these as Gentiles, but the term also applies to Jews dispersed in the Greek world
Cf. John 7:35

Mark 11:17 suggests that the court of the Gentiles was so full of animals and vendors (this Passover) that no room remained in the court of the Gentiles for them to worship.

¹⁵ *So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.* ¹⁶ *And He would not allow anyone to carry wares through the temple.* ¹⁷ *Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations [Gentiles]'? But you have made it a 'den of thieves.'* "

Furthermore, John 1:11–12 indicates that the book focuses on ministry to Jews of all types:

Galilean Jews

Judean Jews

Samaritan Jews

Diaspora Jews

John's Gospel lacks a Gentile mission (it was written prior to Acts 10—prior to AD 44)

The clincher is the significance of Jesus' words in 12:23. The background is Deuteronomy 30:

³ *Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you, ² and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. ⁴ *If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you.* ⁵ *Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.* ⁶ *And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.**

(12:21–22) Some of these Hellenistic Jews told Philip that they wanted to meet Jesus; he told Andrew; they told Jesus

As a side note: there is much debate as to whether Jesus normally spoke Aramaic or Greek. It seems unlikely that these Greek Jews would be fluent in Aramaic. If they could not understand what Jesus said as He spoke, is it likely that they would want to meet with Him?

Furthermore, the religious leaders suggest in John 7:35 that Jesus might go to primarily Greek-speaking areas. If He normally taught in Aramaic, it is unlikely that they would have said this.

(12:23–24) Jesus replied that the hour of His glorification had come: One seed dies in the ground that many seeds sprout to life

John does not report on the conversation that Jesus had with the Hellenistic diaspora Jews, but only includes what Jesus told Philip and Andrew before meeting with the Hellenists

Prior to this point in the book, *the hour* to which Jesus has pointed has always been future

2:4

4:21–23

7:30

8:20

cf. 11:9

Now, *the hour* has come

12:27-4

13:1

17:1

Note, the hour of glorification includes the cross (cf. Isaiah 52:13–53:12)

¹³ *Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.*

¹⁴ *Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;*

(12:25) Loving the mortal life has detrimental effects on the immortal life; hating the mortal life enhances the immortal life

cf. 4:36

(12:26) Those servants who follow Jesus (where He is going) will receive glory from the Father

Now, following Him involves following Him and being with Him in suffering

A time is coming when following and being with Him will be in glory

(12:27) Although Jesus is troubled (over the cross) He does not ask the Father to deliver Him from the cross, because He came to earth for this hour (in order to die)

As a side note: Jesus' prayers in Gethesemane were not for deliverance from the hour, but for God to bring about the hour quickly. E.g. *Let this cup pass [quickly] from Me.*

(12:28) [Rather than praying for deliverance] He prays for the Father to glorify His (the Father's) name: The Father says that He has glorified it and will glorify it again

Jesus' consistent desire to glorify the Father

When did the Father glorify His name before?

When will He glorify it again?

(12:29–30) When some spoke of thunder or an angel speaking, Jesus said that the voice was for their benefit

How would it benefit them, if they did not understand it?

Cf. 2:22

12:16

15:20

16:4

16:21–22

(12:31) [The time of Christ's glorification] involves defeating the world's present ruler (Satan)

(12:32–33) Lifting Jesus will draw all to Himself, Jesus said—with regard to the cross

(12:34) People objected that the Old Testament says that the Messiah will stay forever, so they ask Jesus to identify this Son of Man (whom they do not view as the Messiah)

Isaiah 9⁷ Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Psalm 72¹⁷ His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; All nations shall call Him blessed.

Psalm 89³⁵ Once I have sworn by My holiness; I will not lie to David: ³⁶ His seed shall endure forever, And his throne as the sun before Me; ³⁷ It shall be established forever like the moon, Even like the faithful witness in the sky." Selah

Daniel 7¹³ I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. ¹⁴ Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

(12:35) Jesus told them to believe in Him before He, the light, goes away, because they will be in the dark and will lack guidance

1:4–9

3:19–21

8:12

9:5

11:9–10

12:46

(12:36) Jesus urged them to believe in Him, the light, so that they would be enlightened and regenerate (sons of light); then He disappeared

CONCLUSION

When Hellenistic diaspora Jews came to see Jesus, He announced that the hour of His glorification had come, when He would die as a seed in the ground to give life to many; those who follow Him (in suffering) will be glorified by Father; Jesus did not pray for deliverance from the hour, but that the Father would glorify His name; which the Father said He had done and would do; thus the hour of Satan's judgment and Christ being lifted up (on the cross) before the world to draw them to Himself was about to occur; some said that He could not be talking as the Christ, because the Christ lives forever; to which Jesus urged them to believe in Him while they still had opportunity

REVIEW:

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| J-Baptist testified of Christ, so all might believe; the few of His own who believed would all be God's children 1:1-18 |
| <p>1st Disciples 1:19-51: John the Baptist pointed all to Christ, so some of John's disciples followed & believed</p> <p>1st Sign Apostle John Witnessed 2:1-11: JC turned H₂O to wine (first Galilean sign), disciples believed</p> <p>Judean Passover 2:13-3:36: Signs lead many (inc. Nic.) to believe in JC; said cross/resurrection = sign that He = Christ</p> <p>Samaritess: 4:1-26: He offered Samaritess living H₂O, who asked if He were the Christ when He told her about herself</p> <p>Ministry in Sychar: 4:27-42: She drew men to see JC & food-distracted 12 join in reaping harvest; many believed</p> <p>In Galilee 4:43-45: He went to Galilee, because no prophet is hometown celebrity; they welcome Him after seeing signs</p> <p>Heal Official's Son: 4:46-54: Official urged JC to heal son; He (& servants) said, "Son lives;" He & house believed</p> |
| <p>Heal Lame Man: 5:1-15: On Sabbath JC told lame man to walk. Officials scolded & sought to confront healer</p> <p>Heal Lame Man: 5:16-23: Judeans seek to kill JC as blaspheming sabbath-breaker, He imitates Father to do greater works.</p> <p>Honor Father by Honoring Son: 5:24-30: Wants foes to live (if believing); will be condemned (if disbelieve)</p> <p>2+ Witnesses: 5:31-47: JC, impartial GWT Judge, isn't accuser nor is J-Baptist, so works, Father, Bible & Moses accuse</p> <p>Bread of Life: JC asked where to buy food for crowd; prayed & broke bread; they were satisfied & called Him <i>Prophet</i></p> <p>Walking on H₂O: 6:15-21: JC went up mount; 12 left by boat w/o Him; gale arose, JC walked on sea & entered boat</p> <p>JC = Bread of Life: 6:22-40: He told men (who found Him) to labor for food for EL & said God persuades that He is Father-sent heavenly bread, that gives the world life & secures bells forever (because He obeys the Father)</p> <p>Grumbling over Bread of Life: 6:41-59: JC said to stop grumbling, because, Living Bread gives life for world, but only gives EL to those drawn thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat/drink His flesh/blood) would they have EL & Christ would indwell, so life-giving Bread differs from lifeless manna</p> <p>Grumbling over Bread of Life: 6:60-71: JC asked offended disciples how ascension would affect them & warned of lifeless leaders' words, but HS gives life thru word; & said some don't believe, which is why (apart from being granted thru the Father teaching) people can't believe JC; as many left, He asked 12 if they want to go, but Peter said JC has words of EL (that they believe) & JC said He chose them, even Judas</p> <p>Surprise Appearance at Booths: 7:1-36: Unbel brothers say to make show in Judea to get disciples, but His time not yet come. Some said He would skip feast, but His authoritative teaching glorifying Father amazed them (reaffirming right to heal on Sabbath)—some said no arrest because they knew He is Christ, & leaders tried an arrest</p> <p>He Who Tabernacled w/ Us at Booths: 7:37-8:1: JC urged to drink of (believe) Him, so they (when HS came) would have living H₂O abundantly (fulfilling Booths): Division resulted; Nic' scolds rulers for bypassing legal inquiry</p> <p>Light of World Gives Adulteress Justice: 8:2-13: Phars ask JC if (per Law) should stone woman they brought; JC wrote on floor; said sinless one "Cast 1st stone;" accusers left; He taught crowd [& woman] that He is Light of world (unlike Pharisees); His followers walk in Light of life</p> |
| <p>Truth Will Free You: 8:14-32: JC's testimony is valid, because Father = 2nd witness; Pharisees don't know Father try to arrest Him; He will go where they can't; they will die if don't believe; they demand to know who He is; He affirms that He always said Father sent Him; but lifting Him (on cross) will show Father sent Him & abides w/ Him; many Judeans believed, so He said abide to be disciples--free from [legalistic] bondage</p> |
| <p>Abraham's Seed & Satan's Seed: 8:33-59: [Pharisees] retort that they aren't slaves, but JC said only He can free from sin; their desire to kill Him came from their father; they would love & believe Him if they were God's children, but they reject Him w/o disproving Him; they scoff when He said bells won't see death & Abe rejoiced to see His day</p> |
| <p>Healing Man Born Blind: 9:1-41: JC said sin didn't blind one born-blind, but blindness let God heal him, man wash off clay in Siloam & saw; people debated if he was same man, He said he is & he sees, but didn't know where JC was; went to synagogue on Sabbath & told Pharisees how he sees; some said Sabbath breaker not of God, & others deny sinner could do this, man said He = Prophet; when parents testify that he, their son, was born blind, Phars knew he was blind; parents (fearing banning) said ask of-age son; they oathed him & he didn't counter as they call JC <i>sinner</i>; but said he now sees; they repeated query, he said they ignored him & didn't want to be His disciples; they claimed to be Moses' disciples; he said they don't know origin of JC, the only healer of born-blind, but God doesn't use sinners, so He is from God; they called him born in sin & banned him; JC heard this & asked if he believes in God's Son; after saying He = God's Son, he believed & worshipped; He said He came so blind may see, sighted may be blind; Pharisees scoff at being blind; he called them culpable because they call selves sighted</p> |
| <p>Good Shepherd: 10:1-21: Leaders misunderstand Good Shepherd, whom gateman lets into pen (vs. sneaky rustlers); sheep follow Him, not coercive strangers; so He retold it: He is entryway; earlier shepherds bully, steal & kill sheep, but He even dies for sheep (vs. hirelings who let wolves steal/scatter); He knows sheep/they know Him, as He knows God who knows Him—He dies for sheep & has other (non-Judean) sheep who hear Him who makes 1-flock/1-shepherd; God loves Him, because (for sheep) He dies to be raised (no one takes His life), but He lays it down to take it up—as God commands; some called Him crazy demoniac; others denied His speech was demoniac & demon can't make blind see</p> |
| <p>At Hannukah: 10:22-39: Judeans demand to know if He is the Christ, but He said they disbelieve His words, but works in Father's name also testify; they disbelieve because not of His sheep (who follow); He (Messianic Good Shepherd who dies for sheep) guarantees sheep (bells) eternal life & can't lose it, because mighty Father & Son (in union) secure them; He asked (as they tried stoning) which good work led to seeking His death; said they sought His death for blasphemously making self God; He said God (Psalm 82:6) calls (wicked judges) gods; Bible is always true; so Father-sent One doesn't blaspheme in calling self God's Son; if He didn't do Father's works, they should disbelieve, but Father's works lead to believing His words (2nd witness) that Father & Son are united; they again sought His death, but He escaped</p> |
| <p>Lazarus' death: 10:40-11:16: In Batanea rec'd word that Lazarus was sick & said the sickness is not unto death, but will glorify God; when (2 days later) He planned to go to Lazarus, 12 said Judeans sought His death; He said it is still day (time for Him to live) & He needed to wake Lazarus (from death) & it is good He was not there, so they would believe</p> |
| <p>Resurrection & Life: 11:17-37: JC came 4 days after Lazarus' burial & many Judean mourners were present; Martha hurried to greet Him; Mary stayed at home; Martha said JC would have prevented Lazarus' death, if He were there & that God answers His prayers; He said Lazarus will rise again; Martha agreed; He affirmed that He is the resurrector & grantor of everlasting life & asked if she believed; she affirmed that she did, because she believed that He is the Christ, God's Son, whom [God sent] to earth; she said that Jesus wanted to see her, Mary went quickly to where Martha met Him; some said she went to the tomb & came after her; Mary worshipped Jesus & asserted that He would have prevented Lazarus' death, if He were there; the crying of Mary (& those w/ her) moved Jesus w/ empathy, so He asked where they put Lazarus; they said <i>Come & see</i>; JC also wept, so some said He greatly loved Lazarus; others asked why He let Lazarus die (since He healed a blind man)</p> |
| <p>Raising Lazarus: 11:38-57: He said to open tomb; Martha mentioned the stench; He reminded about God's glory, if she believed He'd raise Lazarus; they opened it; He thanked God for always hearing Him (saying this) so they might believe that He sent Him; He told Lazarus, <i>Come out</i>; he did so while bound, so He said to free him; many believed; others told Pharisees (who met w/ Sadducees) to stop Him, because popular belief might make Rome take their position & nation; Caiaphas urged that He die for nation (prophecying His death would give Jewish bells life & gather them in one flock); Sanhedrin killing Him; He stayed w/ 12 at Ephraim; earlybirds to feast said He'd avoid feast, because of APB</p> |
| <p>Anointing & Entry: 12:1-19: At Bethany a meal was fixed for Jesus, Lazarus & others; Martha served; when Mary anointed His feet, Judas feigned concern for the poor & scolded her, but Jesus defended her; pilgrims came to Jesus & Lazarus because He raised him; officials sought Lazarus' death also, He rode donkey to Jerusalem, throngs hearing Lazarus was raised laid palm fronds before Him, leaders sought His death.</p> |