

The Gospel of John Pt. 20

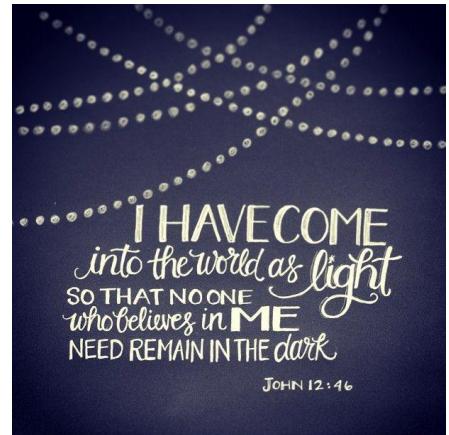
John 12:27-50

Big Idea

Jesus came to bring us out of darkness and give us redemption by His death on the cross.

Exposition – John 12:27-50

The last half of chapter 12 is a direct continuation of the narrative from the previous verses, however the subject matter changes. Jesus moves from speaking about how his betrayal and death will affect His disciples to how they will affect Him. John says little about Jesus in the Garden in Gethsemane (John 18:1), however Jesus' words here correspond with His prayer to the Father in Matthew 26:36f, "Now my soul has become troubled".



1. Jesus Prays (V27-33)

- A. (V27-28) – Jesus' words are strikingly similar to what He says in the Garden of Gethsemane as recorded in Matthew 26; Mark 14; Luke 22. When verse 27 is interpreted most literally it is, "Now has my soul been thrown into confusion".
 - 1. "Soul" is translated from *psyche* – where the heart and mind come together.
 - 2. "Troubled" is translated from *tarasso* – to agitate; disturb, confusion, panic.

■ These two Greek words reveal Jesus' humanity. In order to understand the meaning accurately we must balance the sovereignty of the Savior and His incarnation into human flesh. Jesus is God in the flesh, but He also laments the wrath of God over the sins of man.
- B. (V29-33) – John identifies the response as "a voice came out of heaven". The people say it "thundered" and perceive it to be the voice of an angel. However, the voice identifies itself with the pronoun, "I". The implication is that it was the voice of God the Father. Jesus adds that the voice spoke to Him, but was for the benefit of the crowd that listened in. Jesus then contrasts Himself with Satan – Jesus will be lifted up whereas Satan (ruler of this world) will be cast out.
 - 1. Verse 33 is often misunderstood. Jesus is not saying that when He is exalted by His followers He will in return draw people to Himself. Rather, Jesus is saying when He is raised up on the cross that He will draw all men unto Himself (V18:32). It is the cross that is the power of the gospel!

2. Jesus and the Crowd (V34-36)

- A. The crowd seems to understand that Jesus is referring to His own death on the cross, but they are confused by His reference to "the Son of Man" saying, "Who is this Son of Man?".
- B. Their questions go further – How can the Christ's reign last forever if He is to die on a cross?" Evidently this is a reference from 2 Samuel 7:12-13 or Isaiah 9:7 that tell that the throne of Messiah will last forever.
- C. In V35 Jesus refers to Himself with what is now a familiar term to His listeners "the Light". He teaches that there is an urgency about their knowledge of Him. He is with them, but not for long. It is time for the people to get their spiritual house in order.
- D. V36 – "sons of Light" – this language smacks of the doctrine of adoption. By the work of Jesus, a person is removed from the darkness and put in His light. They become sons of Light, adopted into the family of God. See what John has recorded about this in John 1:12; 1 John 3:1. See also Ephesians 1:5; Galatians 4:5-7.

3. Belief or Unbelief (V37-43)

- A. Signs will never replace faith. The Jews had been given more than ample reason to believe, but their hearts were dark.

- B. (V38-41) – John mentions two passages from Isaiah's prophecy (Is. 53:1 then Is. 6:10). By the Spirit Isaiah predicted that few would believe the testimony that Jesus was the Savior and now, here the prophecy is being fulfilled. In response to their refusal of Jesus, the Father has caused their hearts and eyes to become blinded.
- C. (V42-43) – In spite of the unbelieving masses, some Jewish leaders did believe. However, belief does not necessarily give us escape from the pressures of the world. The Pharisees had promised earlier (Jn. 9:22) to put anyone who professed faith in Jesus out of the synagogue. Remember, faith has two parts; mental assent and trust. These that believed had mental assent but not trust. When we sincerely trust in Jesus He calls us to step out and up. Either we have life-changing conviction, or we have not.

4. Belief in Jesus is Belief in the Father (V44-50)

- A. (V44-46) – Jesus equates belief in Him with belief in God (see Jn 14:1). John echoes this later in 1 John 2:23 when he says, "No one who denies the Son has the Father; whoever acknowledges the Son has the Father also". In order to understand the Holy Trinity correctly we must see that each member has perfect unity with the others, but are individual personalities.
- B. (V47-50)
 1. (V47) Jesus clarifies His mission – "...I did not come to judge the world, but to save the world." This does not mean that judgment is non-existent, but it was not Jesus' primary mission. This is not an excuse for immoral or lawless living, but it does shed light on Jesus' mission to rescue us from the domain of darkness (Col. 1:13).
 2. (V48) – Judgment on unbelief is not escapable, but inevitable. It will happen fully and finally at the Great White Throne of God (Rev. 20:11-15). Jesus will Judge all those unbelievers, but this Divine office is in the future (John 5:22).
 3. (V49) – Again Jesus shows the unique offices of the Holy Trinity. The Father designed and Jesus brought the revelation to man (Hebrews 1:3; Col. 1:15). Oftentimes, man desires a different representation of God, but the Bible and Jesus are the greatest, clearest, most precise representations God has given.

The end of John 12 marks the conclusion of John's account of Jesus' public ministry. The remaining instruction from Jesus is reserved for the disciples and their preparation for the final act of Jesus' life.

This graphic shows Jesus' travels when fleeing the Jews (John 10), Lazarus' raising in Bethany (John 11), His flight to Ephraim (John 11:54), His return to Bethany (John 12:1f), then to Jerusalem for the Triumphal Entry (John 12:12f)

Ministry in Judea/Perea (7 mo.) - The Final Month Map I

