

John 12:27-34

What is “this hour” that Jesus was referring to (vv. 23, 27)? The crucifixion.....His death on the cross.

What was Jesus’ perspective on “this hour” (v. 27)? Increasingly, the Lord’s thoughts were upon the events that lay immediately before Him. His heart was troubled. How should He pray in such a moment? Should He ask His Father to save Him from this hour? He could not pray for this because He knew the purpose of His coming into the world was to go to the cross. He was born to die.¹

Why was Jesus’ heart troubled?

- He knew His death would involve separation from His Father. The relationship of intimacy and unbroken fellowship that had existed for all of eternity between Father and Son will, at least for a time, be shattered.
- The One who had never sinned, will now be made sin for us. He will carry ALL of the sins of mankind on the cross bearing God’s wrath for the sins of the world – past present and future.
- When the Father would look upon the Son, He would see sin – the sins of the world – which He hates. He will look upon His Son with disgust.
- The anticipation of the brutal death that was coming—a death which had to precede the glory.

Application: We read that Christ’s heart was troubled. Are our hearts ever troubled? What are we to do when relatives die? When cancer strikes? When we lose our job? When life seems overwhelming? Most of the time, we want the trial to end. We want to get out of the mess. Jesus, in the end, doesn’t ask to opt out of the plan. It’s as if He was saying, “This is not my choice but I know it is Yours. So I will embrace it and pray that You would be glorified by it.” That should serve as our prayer model during troubling times.

Why was Jesus resolved to die (v. 28a)? Jesus was determined to die for our salvation, to save us. But notice that Jesus did not give this as His chief reason. To glorify God was His chief end. Although His death was going to be ugly, He would not shrink from following whatever way the Father chose to be glorified.

How did God respond to Jesus’ plea (v. 28b)? God now spoke from heaven, confirming that He *had* indeed glorified His Name and would glorify it again. The Name of God was glorified during the earthly ministry of Jesus. The thirty silent years in Nazareth, the three years of public ministry, the wonderful words and works of the Savior—all of these greatly glorified the Name of the Father. But still greater glory would be brought to God through the death, burial, resurrection, and ascension of Jesus Christ.²

How would the Father be glorified through the death of Jesus? Through Christ’s obedience in going to the Cross, the power of sin and guilt were broken and the fear of death was conquered and there was victory over Satan who previously held us in bondage to both.

What was the purpose of the voice from heaven (vv. 28b-30)? To authenticate Jesus as God’s Son in a dramatic way. It was for the benefit of the people (v. 30) but they couldn’t understand it at this time. They probably did not appreciate that it was a confirmation of Jesus as the Son of God until after the Resurrection.

How did the crowd respond to the audible voice of God (v. 29)? Everyone seemed to have heard the same sounds, but not everyone “heard” them the same way. Those who rejected Jesus as God’s Messiah did the expected—what unbelieving men always do with the miraculous—explained it away in terms of a natural phenomenon. And so to them, the very voice of God was nothing more than thunder.

What did Jesus mean when He said “Now is the time for judgment on this world” (v. 31)? The world was about to crucify the Lord of life and glory (1 Corinthians 2:8). In doing so, it would condemn itself. Sentence would be passed upon it for its awful rejection of Christ. That is what the Savior meant here. Condemnation was about to be passed on guilty mankind, i.e., the unbelieving kingdom over which Satan ruled.

The remarkable thing is that at the same time the world was condemning itself at the crucifixion, God was about to use the death of the Savior to provide a pathway for those who were condemned to find forgiveness through the shed blood of Christ.....the epitome of grace and mercy!

What does Jesus mean when He says “the ruler of this world will be driven out (v. 31)? The ruler of this world is Satan. In a very real sense, Satan was utterly defeated at Calvary. He thought he had succeeded in doing away with the Lord Jesus once and for all. Instead, by His death, the Savior had provided a way of salvation for men, and at the same time had defeated Satan and all his hosts. The sentence has not yet been carried out on the devil, but his doom has been sealed. He is still going through the world carrying on his evil business, but it is just a matter of time before he will be cast into the lake of fire.³

His power over people, holding them in bondage to sin and death, was defeated and they can now be delivered out of his domain of spiritual darkness and slavery to sin (Colossians 1:13-14; Hebrews 2:14-15).⁴ The devil, who has so long reigned in the hearts of the children of disobedience, is about to be dethroned.

Christ, reconciling the world to God by the merit of his death, broke the power of death, and cast out Satan as a *destroyer*. Christ, bringing the world to God by the doctrine of His cross, broke the power of sin, and cast out Satan as a *deceiver*. The soul that was at a distance from Christ, is brought near to love Him and trust Him.

What did Jesus mean when He said He will be lifted up (vv. 32-33)? When the Lord Jesus spoke of being lifted up, He signified the kind of death He would die, that is, by crucifixion (John 3:14). Here again we have evidence of the all-knowledge of the Lord. He knew in advance that He would not die in bed or by accident, but that He would be nailed to a cross.⁵

What did Jesus mean when He said He will draw all men to Himself? He was speaking of drawing all peoples –all ethnicities, cultures, races -- without distinction (not all individuals without exception) to Himself.....not just Jews, but also Gentiles.

What was the crowd’s response to Jesus’ words about His imminent death (v. 34)? It was as if they were saying, “The scribes and Pharisees have long taught us from the Law that the Messiah will live forever (Isaiah 9:7; Daniel 7:14). Now, You come along and teach us that You, who claim to be the Messiah, are going to die. Something doesn’t fit. What kind of a ‘Messiah’ are You advocating? Who are You, exactly?” The people were puzzled.

Note: The people can’t follow both Jesus and the Pharisees at the same time. They must choose one or the other. And right now, what the Pharisees were teaching about the Messiah is much more appealing than what Jesus is saying. Already you can sense their mood is changing. They are no longer heralding Jesus as their King. They are now beginning to question who He is and the kind of “kingdom” He advocates.

¹ William MacDonald, *Believer’s Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1538.

² Ibid.

³ Ibid., 1539.

⁴ Edwin A. Blum, “John,” in *The Bible Knowledge Commentary*: J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985), 318.

⁵ William MacDonald, *Believer’s Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1539.