

A person wearing a white, flowing robe is walking on water. The scene is set at sunset or sunrise, with a bright sun low on the horizon, creating a golden glow and shimmering reflections on the water's surface. The person's feet are visible, splashing water as they walk. The overall mood is serene and spiritual.

THE GOSPEL OF JOHN

PART THIRTY-FOUR

The Word of Made Flesh



JOHN 12:20-36

1. The World Comes to Him (vv. 20-36)

a. These verses are validation that what the Pharisees said in verse 19 is true--the world has come after him (more on that later), and it presents the irony of those who claim to be experts in God, yet are trying to kill him, while those considered outsiders and unworthy are looking for him.



- i. These are Greeks and not Greek-speaking Jews (also called Hellenists)

- ii. The tell Philip, and Philip tells Andrew

- iii. And what is Andrew's reputation in Scripture?
He knows how to get people to Jesus



(1) John 1:40 He hears Jesus speak and gets his brother and brings him to Jesus

(2) John 6:8 It is Andrew who makes the match between the little boy who has a lunch and Jesus, who will multiply it



Principle: Representing Christ is not always about having all the answers to the questions people may ask. Sometimes it will boil down to you getting them to the right people, and ultimately to the Savior.



b. This event leads Jesus to announce that the hour (designated period) for the Son of Man to be glorified is now present

i. Up until this point, Jesus has spoken about these events as future



ii. Son of Man (ὁ υἱὸς τοῦ ἀνθρώπου) is the preferred title that Jesus uses of himself in connection to suffering, though here suffering is implied with glorification

iii. What is it to glorify or be glorified: "speak of something as being unusually fine and deserving honor - 'to praise, to glorify, praise."
-Louw-Nida Lexicon



iv. God does what he does in and through Jesus Christ so that this (glorify) is the outcome--that glory, honor, and praise are given to his name (Phi 2:9-11; Eph 1:3-14).

v. What may look like a pithy agrarian analogy has more to teach us (v.24)



(1) The grain of wheat has to die unto itself in order to produce a harvest--because it's not the seed itself that has the potential for growth, but what's inside of it, and the only way to get what's inside of it is for it to be broken, cracked, or crushed



(2) Likewise, Jesus' path refuses to seek his own glory, but exhibits a constant commitment to do what pleases the Father. This is never made more clear than in his spectacular obedience to offer himself as a sacrifice on behalf of humanity.



c. What is the ultimate sign that one is not living with heaven (eternal life) in view? (v.25)

i. When you are too comfortable in this world

ii. Jesus says those who love this life will lose it--why?



(1) Because this world was not designed (post Fall) to be an eternal home without regeneration, which means to fall in love with our place in it or what it can provide is to be in love with something that is dead.



(2) And one of the points of the world's deception is to confuse variety (options) with life--not so. Variety can symbolize plenty, which is not a bad thing, but sometimes variety signifies the unfulfillment or the dissatisfaction of a particular thing, thus the feeling of needing something else.



(3) To make the world (or the love of one's life) home is to say that there is nothing better coming, which explains why some act as they do. It is also to say that I am content with brokenness and substandard living, and for those who claim Christian faith--God has no upgrade on our current experience.



(4) But contrastingly, Jesus says if you belong to me, you will follow me, and my Father will honor you (v.26).

d. The path to glory involves struggle (vv.27-36)

i. Jesus teaches us that nothing of value comes by sheer ease; if this is true for life how much more was this true for our salvation accomplished on the cross



ii. There was never any doubt why Jesus came to the earth--as a babe, he came to die.

(1) We know that some of the “troubling” in his spirit was the physical pain he would have to endure

(2) But what about knowing that he would die for those who would not accept his suffering as a gift to them



(3) What about the 33-year estranged relationship with the Father that took on a different character, but would only deepen on the cross to the point of forsaking?

iii. But then he models the selflessness of the seed, he says, "Father glorify your name" (v.28)



e. Verse 32 still speaks to the Church and her mission

