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Series: The Gospel of John
Message: The Hour of Glory

Transcribed Message
May 17, 2026
John 12:27-33

One of the things that we've seen consistently in the Gospel of John is that John gives us insight into the doctrine of the Trinity, more so than any of the other Gospel writers. You will remember back, I'm sure, to the very first lesson in the Gospel of John. In the introduction, I said that John is, out of all the Gospel writers, he's the theologian, and he certainly holds true to that when he gives us these inside pictures of the Trinity. In fact, Andreas Kostenberger and Scott Swain have written a book on the Father, Son, and Holy Spirit in the Gospel of John. So, John really gives us more than any other New Testament writer into the mystery of the Trinity. And even when we say that, we recognize that those glimpses that we have into the inter-Trinitarian relationships are very, very special, and we don't have a lot in that regard. But we do, this morning in John 12, get another look from John's Gospel with that in mind.

So, let's look at our big idea this morning. The Son of God has come into the world that He created. Just think about that. The Son of God comes into the world that He created, and He wants to put on display the glory of the Father. He wants to put on display the glory of God, and as He does God's will for His life, that's exactly what John shows us happens. So, the context, again, as always, is crucial. I just take you back to verse 23 from our lesson previously. Jesus answered them, the hour has come for the Son of Man to be glorified. That 23rd verse informs everything in our passage this morning, and really everything through this passion account.

And as we do that, we look at, first of all, the fact that everything hinges on this hour. This hour that has come, everything hinges on that hour. Jesus, of course, doesn't have in view 60 minutes. It's not an hour like that. It's much broader than that, isn't it? It's the hour of His purpose in coming. It's the hour of His mission. It's the whole reason that He has come to this earth. And one thing that becomes abundantly clear is Jesus is never the victim. He's never the victim.

And we see that, secondly, in that the hour is a special time and a special task. We've seen this building all the way back from chapter 2 when, in response to Mary, we mentioned this just last time, that He said, My hour has not yet come. Well, now here it is. It's here. When Mary anointed Jesus in that 12th chapter, that passage we looked at a few weeks ago, that certainly had to be a foreshadowing of what Jesus meant when He said the hour is here. Mary was literally preparing Him for His burial.

Then notice point C, thirdly. Nothing is going to hasten this hour, and nothing is going to delay that hour. It takes us to Peter on the day of Pentecost in Acts chapter 2 and verse 32 when he talks about the fact that Jesus was delivered up according to the predetermined counsel and foreknowledge of God. So, nothing is going to hasten this hour, and nothing is going to delay this hour because this hour is, in fact, ordained by God Himself.

Then finally, the hour includes many things. The hour includes many things. We saw just last time that when Jesus talked about the hour, He talked about the whole matter of His glorification. When we think about the hour, and we think about the mission, and we think about the purpose, it's all of this. It's all of this. You could go from His time in the Garden of Gethsemane to the point at which He is arrested, to the beatings that He endured, to the phony trials that He had, to the hanging on the cross, to the resurrection, to the ascension. All of this, all of this is a part of the hour that He has been preparing for.

So, let's look at this climactic hour as it nears, and there's going to be three different responses in our passage this morning, and the first one is going to be Jesus' response Himself, and it's going to be the prayer of Jesus. Look at verse 27 and the first part of verse 28. Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this purpose I have come to this hour. Father, glorify Your name. You read those opening words of verse 27, and you have to ask yourself the question: what's going on? What's going on? Now, Jesus says, now is my soul troubled.

We might look at that, and we might go, well, this is kind of unexpected. This is unexpected, or is it? It certainly represents a change in the tone, doesn't it? I mean, in the previous section, we were looking at the triumphal entry. We were looking at the shouts of joy and acclamation of Hosanna, blessed is He who comes in the name of the Lord, blessed is the

King of Israel. We had this triumphal entry, Palm Sunday, and now here, we have something that seems very different.

We were kind of cued up to it, I think. When you look at verse 24, when Jesus said, truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone. But if it dies, it bears much fruit. Whoever loses his life loses it, and whoever hates his life in this world will keep it for eternal life. That was kind of giving us a little bit of a sense of what might be coming, and this is what it is. We are now invited into the mystery of this inter-Trinitarian relationship. We're invited into the mystery of Jesus as the God-man. Because notice, these incidents remind us that Jesus is a real man. He's very God of very God, but He's very man of very man. Somehow in this mystery of the incarnation, God the Son has added to His deity, humanity, and He's a real man. He struggles with real things, and He's not only a real man, but He has real emotions. Maybe I should say that again. He's a real man, and He has real emotions. He is not in any way threatened to let people see those emotions. We know He was a man of sorrows, but He was a man of joy. He had to be a man of joy. He was filled with the Spirit every moment of every day. The fruit of the Spirit is love and joy. He was a man of joy.

We know He was a man of sorrow. We know He, in chapter 11, wept. He sobbed at the tomb of Lazarus. He was a man of emotion. We know He looked at Jerusalem, and He lamented over the fact that they would not receive Him and would not welcome Him. You see the range of emotion in the God-man, this man who is also God.

Now is my soul troubled. It's a very strong word. In the rest of the New Testament, it's translated in different ways. It's translated as something along the lines of stirred. The waters were stirred. It's translated as anguish. It's translated in Mark 6, when the disciples saw Jesus walking towards them, and they were in the boat. They're in the boat, and they see Jesus walking towards them. You know how the word is translated there? They were terrified. They were terrified. This is the same word. We can read this and be true to the text and say, now is my soul terrified. Now is my soul horrified.

And what we would not want to think is that this is just a one-off, that this is just this momentary lapse, somehow that Jesus has been overcome with all these thoughts. No, it isn't. As He gets nearer to the cross, there is this intensification of what awaits Him that begins to

weigh on His soul. Now there is no doubt, again, Mary's anointing of Him with this oil for burial had to be a trigger of some kind reminding Him just how close this time was. I mean, we have seen Jesus in all kinds of settings, haven't we? We've certainly seen His power. In all these different signs and miracles, we see the power of our Lord. We certainly could say as well that we've seen His authority. The people would hear Jesus teach and they would say, man, this guy is different than everybody else. He teaches as one who has authority. He doesn't teach like the scribes and the Pharisees. He teaches in a different way. But this side of our Lord, this side we don't see very often, do we? We are invited into this holy space where Jesus is contemplating His death. And in contemplating His death, the Holy Spirit describes it for us at the beginning of that 27th verse and says the soul of Jesus is terrified at the things that He's contemplating.

Now if that is unexpected, then the next thing is an expected resolve. An expected resolve. Troubled, yes. The text says so. He is troubled. He is in anguish. He is terrorized. But wavering? No way. We see this same thing in the Garden of Gethsemane. This is not John just reworking the garden experience. John doesn't take us to the Garden of Gethsemane. But this isn't John just saying, hey, you know, I'm not dealing with the Garden of Gethsemane, but let me just summarize some of it for you. This is pre-Garden of Gethsemane. This is John telling us of a real incident other than the Garden of Gethsemane. John is going to give us his understanding of some of the things that Jesus dealt with. Very similar, but still different.

We look at this 27th verse again. Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this purpose I have come to this hour. Now we see here a question, and I'm going to suggest we see a request. Now the English Standard Version that I'm reading out of has two questions. And what shall I say? That's question one. Question two, Father, save me from this hour? Well, we know that's a translator's understanding of this passage. We know punctuation was not a part of the original manuscript. I think there might be another way to look at this. We can either have two questions. What shall I say? And if it is what shall I say, the first question, then the second question is shall I say, Father, keep me from this hour?

So you have two questions, right? What shall I say? Father, shall I say, keep me from this hour? Or is it possible when you look at the next words, but for this purpose I have come to this

hour? I think it might be more helpful to see this as not two questions, but in fact to see it as a question. What shall I say? And then to see the next statement as literally a prayer request from our Lord. What shall I say? And then he prays this prayer, Father, save me from this hour. That I think more forcefully speaks to the burden and the terror that's going on in his heart. He's crying out just as he does in Gethsemane. Father, if it is possible, let this cup pass from me. But no, it's not possible. So, I think that may in fact be what we see here.

But here's what we need to be very clear on. We need to understand that what's troubling the soul of our Lord is not the prospect simply of physical death. As terrible as it would be to be crucified, to experience death by crucifixion was horrific. It was one of the cruelest ways that mankind has thought of to take the life of another. But it's not just the physical death that our Lord is thinking about here. No, it's much more than that. In fact, the dominant concern on the part of our Lord is not death by crucifixion. The thing that is terrorizing his soul is what we've looked at in another couple of places in the Gospel of John. It is the reality of penal substitutionary atonement. It is the fact that He is going to bear the penalty of sin for the world. He is going to die in my place and yours. He's going to experience substitutionary and then atonement. The Father is going to pour out on the Son the sins of the world, and the Father is going to pour out His wrath against sin on the Son. That's what's troubling the heart of our Lord. That's the terror that He's grappling with. He and the Father have never for a moment had anything other than beautiful, perfect harmony and fellowship. And now He is facing the prospect of being the sin bearer of the world, and He says, My soul is terrorized.

So let me ask you then this. Why did Jesus, in the face of this, as He cries out to the Father, have such resolve? What was the great motivator behind that statement that says, No, but for this purpose I have come to this hour? If I asked you the question, what is the great resolve in the heart of our Lord? What would be the driving purpose? We would probably say, well, because He has come to be my Savior. He's come to be the Savior of the world, right? I mean, that's what the angel said, for unto you is born this day in the city of David a Savior who is Christ the Lord. The Father sent the Son to be the Savior of the world. I have not come to be served. I have come to serve and give my life as a ransom for many. So, if we put that answer

down on the test, what is the resolve of our Lord? We'd have to get some credit for it unless the question was, what did Jesus say was the nature of His resolve? Because Jesus doesn't say the nature of His resolve is in reference to our salvation.

Look what He says. What Jesus says is His greatest desire. His greatest desire at the beginning of verse 28, Father, glorify Your name. For this purpose, I have come to this hour. It's captured in the word "glorify". His desire is to glorify the Father. What does it mean to glorify the Father? To glorify means to lift up. It means to draw attention to. It means to point to the perfections of God, the excellencies of God, everything that makes God who He is, all His attributes, all His character. That's what Jesus says is His resolve. He wants that to be front and center. He wants that to be realized. He says glorify Your name, Father. I'm not interested in my glory at this point. I'm interested in the Father's glory.

So, why do we live for the glory of God? I mean, if we say that, why do we live for the glory of God? The Westminster Confession asks the question: What is the chief end of man? The chief end of man is to glorify God and enjoy Him forever. What a great answer. What a biblical answer. What a Christocentric answer. That's what Christ said.

But here's the thing. We live for the glory of God because Jesus lived for the glory of God. That's what He said was His resolve. We live for the glory of God because God lives for the glory of God. We live for the glory of God because we want to be as passionate about the glory of the Father as Jesus is passionate about the glory of the Father. So, that's His great motivator, to lift up the name of the Father, to give glory to the Father, to point to the excellencies of the Father.

And then notice the way He's going to do that. He is going to do that by means of obedience. He's going to do that by way of obedience. Father, glorify Your name. The whole motivation behind Jesus' life, He says it over and over again, doesn't He? I haven't come to do My will, I've come to do the Father's will. I'm not speaking My words, I'm speaking the Father's words. All through the Gospel of John, we've seen that. It is by means of His obedience to the Father that He is able to give glory to the Father.

You get a little bit of a sense of it, just to illustrate it this way, in Ephesians chapter 6, when Paul says to children, children, obey your parents in the Lord, for this is right. Children,

obey your parents in the Lord, for this is right. What's the very next verse? Honor your father and your mother. How do you honor your father and your mother? You honor your father and your mother by obeying your father and your mother. Jesus gives us the prescription for it right here. He is going to glorify the name of His Father by walking in obedience to the Father's will.

The first response to all of this is the prayer of Jesus. The second now is the voice of the Father. Look at verse 28 all the way to verse 30. This is not the first time when we read at the beginning of verse 28, Father, glorify Your name. Then a voice came from heaven, I have glorified it and I will glorify it again. Three different times in the Gospels, in the life of our Lord, we have a voice from heaven saying on two of the three occasions, this is my beloved Son in whom I am well pleased. We have it at the baptism. We saw that in the opening chapter of John's Gospel, even though John didn't record the exact words. We have it at the transfiguration in Matthew 17, when Jesus is transfigured before Peter, James, John, Moses and Elijah. And then we have it here. In every one of those instances, it is a public endorsement of who Jesus is. It is the Father speaking of His Son. He in fact says back to Jesus, I have glorified it. Jesus prays, glorify Your name. The Father speaks back, inter-Trinitarian conversation. The Father speaks back and says, I have glorified it. How has the Father already glorified it? Through Jesus. Well, through Jesus' life and ministry and teaching and signs and the miracles, God's name has been glorified.

But then He says too, I will do it again. And of course, He's looking forward to the cross. The Father's looking forward to the cross and saying, yes, I will glorify my name again in Your work on the cross. When we read in the opening chapter in verse 14, And the Word became flesh and dwelt among us, and we beheld His glory. The glory is of the only one of the Father, full of grace and truth. That's exactly what's happening here.

Look at the disagreement then in verse 29 about what was heard. The crowd stood there and heard it. The crowd that stood there and heard it said that it had thundered. Others said an angel had spoken to him. Well, Jesus heard it clearly. The crowd, not so much. Some thought it was thunder. And of course, in the Old Testament, thunder was often equated with the voice of God. Others thought it was an angel. But look at what Jesus says in verse 30 in His answer. Jesus answered, this voice has come for your sake, not mine. It's come for you.

Now, certainly there had to be a sense of affirmation from our Lord, right? To hear the voice of the Father for the third time was affirming. But Jesus isn't focused on that. He says, this isn't for me as much as it is for you. But here's the question. If they hadn't understood it, how did they benefit from it? If they don't know what the voice said, how did that help them? When Jesus says, it wasn't so much for me, it was for you. And they're like, we don't even know what happened here. Was it thunder? Was it an angel? What was said? You look at that and there are a couple things.

First, certainly the disciples, the believers who were in this company, and there would be many, they certainly benefited as they thought back on this experience. They would think back after the cross and after the resurrection and after the ascension, and they would go, oh my, yeah, now that makes sense. We understand what was going on in that circumstance.

The crowd, on the other hand, doesn't get it. They don't understand it, but they've never gotten it, have they? They've never understood it. It kind of reminds us of the words of John in Revelation in chapters 2 and 3 at the end of each of those letters to the churches when he says If you have ears to hear, then listen. Listen. There's application there for us too. We have ears, but we don't always hear. We have ears, we don't always understand. In fact, you can jot down Hebrews 11 and the writer of Hebrews in the fifth chapter in verse 11, in that familiar verse, remember, says, you know, I'd love to be giving you guys meat, but I still have to give you milk because you hear, but you don't listen. You hear, but you don't understand. That's a problem. That's a spiritual ear problem. The same thing is true here. They are going to look back and they're going to see the significance of this event. And that's true in our lives too, isn't it?

Then notice thirdly, the pronouncement of judgment. The pronouncement of judgment in verses 31 to 33. Verse 31, this is monumental. This is earth shattering. Look at verse 31. Now is the judgment of this world. Now will the ruler of this world be cast out. The sequence of what's happening here is important. Just walk with me through it again. Verse 20, remember the Greeks came and said we want to see Jesus. It triggered something in the mind of our Lord that reminded Him of His purpose in coming. And His purpose in coming ultimately would not just be for the Jewish people, it would be for everyone, wouldn't it? And so that event triggered

something and it began to weigh on Jesus' heart and then in verse 23, He says, the hour is near. This is it. We're close to the hour. In verse 27, we just saw Jesus is deeply troubled. Verse 28, His ultimate concern is the Father's glory. Now in verses 31 to 33, Jesus begins to unpack what that means. It's the judgment of the world, He says. It is now. The judgment of the world is now and you read that and you say, what, now?

The judgment of the world is now? We know there's a judgment coming, right? We know there's a judgment coming, but when we think of the flow of biblical history, the flow of biblical history is like this. God creates the world. Man messes everything up and falls into sin. God begins an incredible work of redemption and salvation, and it all is going to culminate in a new heaven and a new earth. We just think in terms of what the Bible says about what's coming. But Jesus here says, now. Now, He says. Now is the judgment of this world. We know a judgment is coming. We know Jesus is coming back a second time. We know when He comes back a second time, He's not going to be riding on the foal of a donkey. He's going to be riding a white charger. We know He's going to come back and He's going to rule and reign over the nations of the world with a rod of iron. We know at the end of all of that, there's going to be this climactic judgment, and Satan is going to be cast into the lake of fire. And we read this and it almost sounds like Jesus has jumped ahead to the second coming and all the things that we know happen at the end of the age.

But that's not what He's saying. He's saying in this present time, now there is the judgment. The judgment of the world is now. What does that mean? It means simply this. This hour that is now dominating the mind and the thoughts of our Lord. This hour that is approaching with great speed. We're in the final week. This hour represents all these differing events. The cross spells out judgment. The resurrection spells out judgment. The ascension spells out judgment. They're all pointing ultimately to the casting out of Satan.

Look again, now is the judgment of this world. Now will the ruler of this world be cast out. The sentence has been accomplished. Christ's death was judgment, but that of course will be carried out. The sentence will be carried out in the future. But his doom has been sealed. Satan knows this. Satan can hear this. He can read this. He knows the cross is no longer a point of victory for him, if it ever was in his mind going to be the point of victory. He probably now

realizes what he thought was going to be the greatest triumph is going to be the greatest defeat. The cross stands as the final defeat of Satan. It's the fulfillment of God's promise.

Get this. The promise was given way back in Genesis 3:15. When He promised to Eve that the seed that would come forth from Eve would be the one that would crush the head of the serpent. Even though the bruise of the heel of Jesus would take place, it would be Satan who would be ultimately defeated. This ultimately then is the judgment that Jesus speaks of. The judgment that occurs on the cross, the resurrection, the ascension, awaits final carrying out.

Now look at this last thing. At the same time, we have this word of judgment, we have the greatest display of love in verses 32 and 33. And I, when I am lifted up from the earth, will draw all people to myself. He said this to show by what kind of death he was going to die. Verse 33. Jesus knew he was going to die a death by crucifixion on the cross. That's certainly what he means here, doesn't he? I, when I am lifted up from the earth. It's a picture. It's a picture. It's a type.

There are places in the Bible where we have types. There are pictures of things that are spiritually invested with meaning. When Jesus says he is going to be lifted up, it's a word play. He's going to be lifted up in the sense that physically on the cross, he's going to be lifted up from the earth. He's going to be lifted up in that sense on the cross. But it's more than that. His glorification is also in view. He's going to be lifted up in that sense from the earth in his glorification. It's both things again that He captures for us here. Literally on the cross, but then in that spiritual and real sense as well in his glorification.

And then look what Jesus speaks of. It's not universalism. He's not speaking of universalism. And when I am lifted up from the earth, I will draw all people to myself. He's not saying everybody in the whole world is going to experience salvation. In fact, the word "people" isn't in the text. It simply says, I will draw all to myself. Obviously, the word people is supplied because that's what is in view. But this is not universalism. It's not everybody who is going to come without exception. So that everybody is ultimately saved. The gospel of John to this point for 11, 12 chapters refutes that at every turn. But it is going to be without distinction. It is going to be Jews. It's going to be Gentiles. Paul says in Galatians 3, it's going to be those who are free

and those who are slaves. It's going to be male. It's going to be female. It's going to be young. It's going to be old. It's going to be from every tribe, nation, and tongue. So it is not without exception, but it is without distinction.

Then finally, it's a divine work. It's a divine work. Look at that. And when I am lifted up from the earth, I will draw all people to myself. He said this to show what kind of death he was going to die. But it is that statement that He will draw people, right? Remember back in the 6th chapter in verse 44? He said, no man comes to me unless the Father draws him to Himself. That's exactly what He's saying here. Chapter 10, it's my sheep who hear my voice and listen to my call. When God does a work, He draws us to Himself. He is the one who overcomes the resistance of our stubborn and sinful heart. He's the one by His Spirit who opens our eyes to the glory and wonder of the gospel. And He's the one who gives us even the faith by which we believe. What a good word this is. What a good word this is.

My judgment is over, right? Romans 8. There is therefore now no condemnation to those who are in Christ Jesus. That's what Christ is proclaiming here. Satan is defeated. Yes, he's alive and well on planet earth. And he's still going around like a roaring lion seeking whom he may devour. But he's defeated. We stand in that victory. We understand that Jesus has brought judgment against him. And we belong to our Savior now and forever.

What do we take away? Indifference to Christ. Indifference to Christ will not go unnoticed. God, give us a passion to know you more fully. I think we could add, God, give us a passion to live for your glory. I mentioned a couple of weeks ago that Jim Elliot quote. Here's another one of his great quotes. God, deliver me from the dread asbestos of other things. Saturate me with the oil of the Spirit that I may be aflame, aflame of God. It's going to be different for everybody. It's going to be different for everybody. What is the dread asbestos in your life might not be the dread asbestos in my life. What are the things that keep you from being passionate for Christ? For living every day for the glory of God. For dying to self every day. What are the things that keep you from doing that? That's the asbestos. That's the dread asbestos of our life.

Jesus puts it before us. He shows us the very goal and desire of His heart is to live every day for the glory of God. And it shouldn't be any different for us. But we have all of this

asbestos that builds up over our heart and keeps it from beating with the passion that it should for the glory of Christ and the gospel. Let's make our daily prayer that we would live like Christ. That we would live for the glory of God.

And of course, it all begins with the gospel. The gospel simply says to us that Jesus came to this earth, and He died on that terrible cross. And He did so because you and I have sinned and fallen short of God's glory. There isn't anything we can do on our own. There isn't any amount of works we can do. There isn't any amount of human goodness that can overcome the sin in our heart that separates us from God. That is only overcome by the death of Christ. When we acknowledge that and when we believe that what Jesus said is true about us and about Himself, God does what He promised. He forgives our sins and He gives us eternal life.

Let's pray. Father God, it is our heart, it is our prayer, it is our desire this morning that you would burn the dread asbestos that so often engulfs our hearts and keeps us from being a flame of God for God. Father, we do ask you by your Spirit, by your word, to show us what that asbestos is in each of our lives. That we would forsake it, that we would turn from it. That we would pursue you and pursue your glory. And Father, if there is someone here this morning who has never put their trust in Jesus as their Savior, I pray that your Holy Spirit would draw them right now, draw them to yourself, open their eyes to the beauty and the wonder of this amazing gospel of grace that you have provided for us in your Son Jesus. We pray in Christ's name, amen.