



IMMANUEL BAPTIST CHURCH

SERIES: JOHN (GOSPEL OF TRUTH)

LESSON: THE EFFECTS OF THE CROSS

JOHN 12:27-36

SEPT. 5, 2021

MAIN POINT

The lesson brings us into the stark reality that Christ is going to die; that the kind of death would be specifically (a lifting up, which the citizens understood); and the effect that death would have on mankind.

JOHN CONTEXT

Every lesson's purpose: "but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." John 20:31

Jesus is moving steadily onward toward the cross. Large events are taking place and tension is building. His anointing "for burial" by Mary, as Jesus explained it to the disciples had been

informative. Death was ahead. The triumphal entry had taken place with definite hopes for an earthly kingdom, which was to soon be disappointing because of the cross. The undeniable report of Lazarus' resurrection was headlines everywhere. The opposition did not know how to handle that. The conclusion was the Lazarus had to die too. They had already determined that that was the only hope for dissuading people from following Christ.

Would your curiosity kick in and find you following Jesus as close as you could just in case something was said or done that you did not want to miss?

INTRODUCTION

Is it any wonder that from the jubilation of the triumphal entry Jesus would begin to reflect a somber mood? His body language must have given evidence that he was inwardly troubled. John records Jesus admitting, "Now is my soul troubled" (12:27).

If you knew you had a short time to live and communicate with your loved ones, do you think you would be selective about the matters you discussed?

HAVE A VOLUNTEER READ SCRIPTURE TEXT JOHN 12:27-36

Were there any ideas in the text that prompted questions in your mind? What were they? (Potentially, the noise that came in the atmosphere. People could not discern between thunder and an angel.)

Can you think of other times the Father spoke to Jesus from heaven? (Baptism (Mt. 3:17; Mk. 1:11) and Mount of Transfiguration (Mt. 17:5; Mk. 9:7))

Did you see a pattern of repetition of words or ideas that might trigger a special emphasis or truth? (Possibly, the repeating of the expression "The Hour.")

The text indicates "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'" (John 12:27). What do you

think was troubling Jesus at this point? (Similar to the crisis in His spirit that he faced in the Garden of Gethsemane: being made sin, as the perfect son of God, laying down his life in physical death for a normal physical body, feelings of uncertainty about the faithfulness of his followers, and the awareness of the unfinished tasks that He would have to leave behind. Doubtless it was “drinking the cup” which he referred to in Gethsemane, the cup of God’s wrath for our sins which he was to drink.)

Hypothetically, in light of Jesus’ troubled spirit, what were his options? Jesus could ask to *be delivered* from “this hour,” that is, his death. But reflect on the fact that His purpose for coming was for “dying for sins.” We are grateful that Jesus chose another option: to pray for God to take Him *through* it and *get glory to Himself* by it.

We will rob the text of its broader significance if we do not let it connect with what Jesus has just been saying. He is going to live out personally the principle He has just enunciated in John 12:24-26. The word picture of the seed dying before more fruit could be produced is what is going to happen to Him.

And Jesus answered them, “*The hour* has come for the Son of Man to be glorified. 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 loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him (John 12:23–26).

There is a concept we should notice: dying to self will result in spiritual life. Jesus will soon live it all out.

EXPLANATION // ...believe Jesus is the Christ...

We will move quickly through four different scenes as we get into the passage.

THE FIRST SCENE IS OF THE TROUBLED MESSIAH.

He is closing out his public ministry and moving rather swiftly to his complex death. There is a *physical death* from crucifixion and the *spiritual death* He would die for us when he was separated from His Father. First Peter 2:24 says, “He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.” This had to be the same kind of “trouble” that he would deal with in the Garden of Gethsemane. He could have been anxious about the unfinished work; the unpredictable disciples, or the physical pain he knew He would endure. My thinking is that it was the awful torture of His soul when He would be made sin for us and absorb the wrath of God against the sin of mankind.

THE SECOND SCENE IS THAT OF INTIMATE COMMUNICATION BETWEEN JESUS AND HIS FATHER.

We would have doubtless cried out to be spared. The Jews would have asked for a sign. The Greeks would have asked for philosophical logic. Jesus asked for the Father to be glorified. Jesus said, "'Father, glorify your name.' Then a voice came from heaven: 'I have glorified it, and I will glorify it again.' The crowd that stood there and heard it said that it had thundered. Others said, 'An angel has spoken to him'" (John 12:28–29). In the hour of suffering and surrender, there are only two prayers we can pray, either "Father, save me!" or "Father, glorify Thy name!"

"Father" was the most meaningful address He had for Jehovah, God. Jesus referred to God as his Father in the garden, in prayer before miracles, in appreciation for special revelation that came to the humble and simple, and then on the cross. Jesus would later say, "Father, forgive them, they know not what they do" (Luke 23:34).

God the Father spoke to His Son and gave Him a double assurance: *The Son's past life and ministry had glorified the Father, and the Son's future suffering and death and resurrection would glorify the Father.* It is significant that the Father spoke to the Son

- at the beginning of the Son's ministry (Matt. 3:17),
- as the Son began His journey to Jerusalem (Matt. 17:5),
- and now as the Son entered the last days before the Cross.

God always gives that word of assurance to those who willingly suffer for His sake.

The people heard a sound but did not know the message that had been conveyed. Jesus never turned aside to try to explain. In verse 30, Jesus just said it was for "their sake, not his." This must have been the clincher for helping the folk understand the relationship Jesus had to God. For those who had accused him of blasphemy, it was further proof of their claims that He claimed to be God.

THE THIRD SCENE IS THAT OF HIM BEING LIFTED UP

This third scene "indicat[es]the kind of death he was going to die." They had not been able to process his many predictions of death. Matthew 16:21 says, "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised."

Later in the story, Peter declared they would not let it happen. He even took a sword and cut off a soldier's ear to protect Jesus from dying (Jn. 18:10). Even with all of the O.T. pictures of sacrifice, atonement, and deliverance, they never got it. There are two very radical things about this scene worth noting.

(1) THE PROGRESS TOWARD BELIEVING IN JESUS AS THE MESSIAH WAS BEING SHATTERED. "So the crowd answered him, 'We have heard from the Law that *the Christ remains forever*. How can you say that the Son of Man must be lifted up? Who is this Son of Man?'" (John 12:34). The prophecy was "*Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and*

forevermore. The zeal of the LORD of hosts will do this” (Isaiah 9:7). They could not reconcile the contradictory messages they seemed to be getting, one from prophesy and one from Him.

(2) THE MOST RADICAL IDEA ABOUT SUCH A DEATH WAS THAT IT WOULD DRAW ALL PEOPLE TO HIM. Most would assume it would repel people. Weakness, shame, helplessness, embarrassment, defeat, and even assumed guilt all went along with a “lifted up” death. No image out of their experience included a picture of a “suffering servant,” except in Isaiah 53. David, with little idea of what it meant talked about the events that would surround Messiah’s death (Ps. 22). But who knew how, where, or when?

THE FOURTH SCENE IS ONE OF A DUAL CRISES.

(1) A CRISIS OF JUDGMENT. On the side of evil, the final bell is about to ring on their reign. For Satan, Sin, and the World, their judgment and defeat is just around the corner. It first seems Jesus is on trial, but actually the devil and the world system are being defeated by His death and resurrection. Notice these verses:

- “The world cannot hate you, but it hates me because I testify about it that its works are evil.” (John 7:7)
- “He said to them, “You are from below; I am from above. You are of this world; I am not of this world.” (John 8:23)
- “Now is the *judgment of this world*; now will the *ruler of this world* be cast out.” (John 12:31)
- “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that *through death he might destroy the one who has the power of death, that is, the devil*, and deliver all those who through fear of death were subject to lifelong slavery.” (Hebrews 2:14–15)

“*But this is your hour, and the power of darkness*,” Jesus added (22:53). The hand of Satan was in all of this. He is the prince of darkness (Eph. 6:12; Col. 1:13). Satan had been waiting for this hour. The forces of darkness, both human and demonic, would have their moment of triumph. It would be brief. The lights would go out—but then would come the perfect day when the light would come back on, brighter than ever. 1 Corinthians 15:53-57 communicates similarly:

“For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: *‘Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?’* The sting of death is sin, and the power of sin is the law. *But thanks be to God, who gives us the victory through our Lord Jesus Christ.*”

F.B. Meyer, in his commentary on the Gospel of John, made the following comment about this encounter:

I suppose the devil never doubted for a moment that God was stronger than he; but it had to be settled in actual conflict whether God were strong enough to expel him from men who accepted and loved his rule, and whether man could ever be made strong enough to withstand and vanquish him. Was the devil to be supreme over man; or could man ever become supreme over the devil, his hosts, and the world through which he wrought?

(2) A CRISIS OF OPPORTUNITY IS ON THE OTHER SIDE. For those who are open and obedient to Christ, the opportunity to accept, embrace and enjoy the 'LIGHT' is immediate. *Time is running out. Opportunity must not be passed up. An eternity of difference will be seen in the choice people make about Jesus, whether to believe in the light of the world and or to choose to walk in darkness.* His identity as *light* was a favorite metaphor to give a descriptive representation of *his character and work*. John 1:4-9 says,

In him was life, and *the life was the light of men*. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, *to bear witness about the light, that all might believe through him*. He was not the light, but came *to bear witness about the light*. *The true light*, which gives light to everyone, was coming into the world.

Light reveals! Light exposes! Light comforts! Light enables! Light encourages!

John 12:35 adds, "So Jesus said to them, 'The light is among you for a little while longer. *Walk while you have the light, lest darkness overtake you.* The one who walks in the darkness does not know where he is going.'

APPLICATION // ...have life in His name.

Help your group identify how the truths from the Scripture passage apply directly to their lives.

Are you confident and comfortable that you have truly received Jesus as the light?

Do you have times when it seems you may be walking in darkness?

In what ways has having Christ in your life as "light" brought you the most blessing?

If you had been in the group hearing that discussion would you have been inclined to put your faith in Jesus as Savior and Lord? (John recorded that his Gospel was *written that people might believe in Jesus as the Savior*. At the end of his discussion at this point, before Calvary and Before resurrection, Jesus said, “While you have the light, *believe in the light*, that you may *become sons of light*.” When Jesus had said these things, he departed and hid himself from them” (John 12:36).)

Did the message of the cross have any significant part to play in convincing you that you should accept Jesus as your Savior?

Jesus’ chief goal in life was to obey His Father. He was willing to do this at any cost. Do you ever question what you are willing to pay in personal sacrifice to obey the Father?

PRAYER

Close in prayer, asking God to press this truth that was studied.

COMMENTARY / RESOURCES

Wiersbe, W. W. (1996). The Bible exposition commentary (Vol. 1, pp. 341–343). Wheaton, IL: Victor Books

Gospel of John, F.B. Meyer, Zondervan, p. 189

John Philips Bible Commentary Series

THE EFFECTS OF THE CROSS!

- I. **ON THE FATHER.** **Isa. 53:11** tells us God “saw the travail of His soul and was satisfied.” God’s sentence against sin from the beginning was death and so He carried it out in His own Son’s body on the cross.
- II. **ON THE WORLD.** *“And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.”* (John 16:8–11, ESV)
- III. **ON THE DEVIL.** *“Now is the judgment of this world; now **will the ruler of this world be cast out.**”* (John 12:31, ESV)
- IV. **MANKIND.** *“And I, when I am lifted up from the earth, **will draw all people to myself.**”* (John 12:32, ESV)
- V. **JESUS.** *“When Jesus had said these things, **he departed and hid himself from them.**”* (John 12:36, ESV)