

Friends, welcome to our continuing study of “The Passion Week of Jesus.” In this study we’re going to see that Jesus must (and will) die for all, for anyone, in order to obey His Father’s will, bear fruit, not be alone, and be glorified. In **Jn. 12:20-36a**, we’re going to learn that Jesus, although He didn’t have to die (because He was sinless), He was willing to die, for you, for me, for anyone. The price He would pay, for sinful humanity! Jesus realizes the cost and is willing to pay it. On Tuesday of that Passion Week, we learn of the desire of some ‘Greeks’ wanting to see Jesus. Now it’s not just ‘Jews’ that want to be around Him but also some Gentiles (those who can’t trace their lineage back to Abraham, Isaac, and Jacob). The Israelites were told from Abraham on to “**Tell of Yahweh’s glory among the nations throughout the earth.**” In **Gen. 12:3, 22:18** (also see **Ps. 22:27, Is. 42:5-6, 45:22, 49:6—a light to the nations**), Abraham was told “In you, all the families of the earth will be blessed.” In Jesus’ life and death, we see these promises fulfilled. Remember the words of the religious leaders in **12:19**? They said, “**Look, the world has gone after Him.**” Let’s read **Jn. 12:20-26**.

:20 Now there were some Greeks among those who were going up to worship at the feast; :21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.” Part of the Temple was a large court which was for Gentiles (for those who weren’t Jews). Probably God-fearers, these were people “attracted to Judaism by its monotheism and morality.” They were present for the Passover festivities.

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:23 And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.” This reply must have startled Philip and Andrew because Jesus had continually been saying, “**My hour has not yet come.**” (**2:4, 7:6,8,30, 8:20**). Somehow the wish of Gentiles wanting to see Jesus was one sign that Jesus’ hour was now here. Jesus announces to them that the great ‘hour’ of His earthly life had arrived, the hour when He would be glorified, referring to His death and resurrection. In **Lk. 24:25-27**, Jesus says, “**Was it not necessary for the Christ to suffer these things and to enter into His glory?**”

This would be the hour where, although Jesus had come to the lost sheep of Israel, He would also be a light to the Gentiles. **The Son of Man (Dan. 7:13)** was understood by the Jews to be a warrior and king, but Jesus began talking about sacrifice and death, His willingness to do His Father’s will. Jesus’ response was directed neither to Jews or Gentiles (in fact, He didn’t even mention the Greeks’ request), but to all who chose to follow Him. From this point on, the Lord referred to His hour as imminent (**12:27, 13:1, 16:32, 17:1**).

:24 “Truly, truly, I say to you [Pay attention!], unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Jesus is telling them of the need for Him to die. The principle of life through

death is seen in His illustration. If a grain of wheat doesn’t die, it remains alone, producing no fruit. If it does die, it bears much fruit (sounds like Jesus’ words of **John 15:1-11**). Jesus was willing to give up His life. He didn’t have to die; He willingly sacrificed His life so all could live! “Mankind wouldn’t see Jesus’ glory & the outcome of His life & work until He died on the Cross.” Life through death! Imagine that!! God’s Good News begins at a cross.

:25 He goes on: “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. The person who loves his own life and lives only for this life and refuses to lay it down will lose it, not bear fruit, will be alone, and not have life eternal. Jesus was willing to pay that price! It was a choice Jesus made in obedience to His Father and out of His love for mankind.

And we could apply these truths to our lives also. The person who loves Jesus and doesn’t live for this world will experience eternal life (see **17:3**), bear much fruit, and not be alone! **Read Mk. 8:34-37, Lk. 14:26-33.** This doesn’t mean you have to ‘hate’ yourself or your life; it does mean that living for yourself and this world will never supply what you need. The self-centered, worldly life must end. Another Life must take its place. We choose Jesus over one’s earthly family, possessions, goals, plans, desires, even one’s own life. We love Jesus above all else. Jesus becomes our Life; we willingly follow Him.

:26 “If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him. These words included the Greeks! If we serve Jesus, we must follow Him. And look at the end results: “Where I am, there My servant will be also (‘a divine companionship’), and, the Father will honor him/her!” The Lord’s presence; the Father’s honor. All comes from serving and following Jesus.

In just a few days, Jesus would follow the Father’s will. He would die as God’s once-for-all perfect and complete sacrifice for sinners and sins. Yes, His death was for Jews, but it was also for ‘anyone else’! (**Eph. 2:11-22, 3:6**).

Read :27-36a. :27 “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. :28a Father, glorify Your name.” Sometimes these words are referred to as little Gethsemane (**Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46**).

:27 My soul has become troubled: Troubled = to shake or stir up, disturb, intense agitation. You can sense “the strain of the crisis.” Jesus was facing the prospect of becoming sin for all (**2 Cor. 5:21**). Yes, He was greatly troubled yet He was going to do what needed to be done: the Father’s will. Doing the Father’s will meant that the intimate fellowship that had always existed would be broken. On the cross, “**...Jesus cried out with a loud voice, “My God, My God, why have You forsaken Me?”** (**Mk. 15:34** quoting **Ps. 22:1**). Then He said, “Father, into Your Hands I commit My spirit.” What a Savior!

“Here, as in Gethsemane, Jesus in His humanity agonized over the unjust, cruel, shameful death that awaited Him.” **What shall I say, ‘Father, save Me from this hour’?** He immediately answered His own question in the negative: “**But for this purpose I came to this hour. :28a Father, grant that through My obedience to Your will, Your name may be glorified.**” His prayer was not for

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:28b Then a voice came out of heaven: “I have both glorified it, and will glorify it again.” Jesus receives assurance from the Father that His request was heard. This was “The Father’s public witness to the crowd of His acceptance of His Son and His obedience.” The Father had spoken at Jesus’ baptism (Mt. 3:17 “**This is My beloved Son, in whom I am well-pleased.**”) and at His transfiguration (Mk. 9:7 “**This is My beloved Son, listen to Him!**”). Now He speaks again. On each occasion it was the Father’s recognition of the Sonship and authority of His beloved Jesus. Jesus had displayed the essence of His Father throughout His earthly life (7:18, 8:29,50; 17:4). He would now do the same in His death. His disciples and the crowd heard that voice, but...

:29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.” The sound was neither thunder nor angelic speech. The issue was not that God was silent but that they were deaf and blind to Him and His words. Therefore, they heard a sound, but did not understand it. Creation also declares God’s glory.

:30-33 **:30** Jesus answered & said, “**This voice has not come for My sake, but for your sakes.**” Jesus addressed the people: “This voice wasn’t for Me but for you.” **:31** “**Now judgment is upon this world; now the ruler of this world will be cast out.**” Jesus’ death was both a disclosure of sin and a judgment on it. Sinners and their sins had to be dealt with. Jesus did it! And, His death was also a judgment of Satan. Through His death Jesus would **render powerless him who had the power of death, that is, the devil (Heb. 2:14)**. The cross and the resurrection spelled Satan’s defeat. Jesus took the devil very seriously. How helpless we are to change apart from Jesus and His work on the cross.

:32 “**And I, if I am lifted up from the earth, will draw all men to Myself.**” In John’s Gospel, to be lifted up always refers to the cross (3:14, 8:28,34). The cross to the Jew was like the hangman’s noose, the electric chair, the gas chamber. But to Jesus, the cross was a triumph, not a defeat. By the cross, He would draw all, anyone, everyone, to Himself. Remember, He’s not only addressing Jews but also Greeks. Jews, Greeks, Samaritans, all who would believe Him and in Him and follow Him. All are drawn, anyone can come.

:33 But He was saying this to indicate the kind of death by which He was to die. Read Jn. 18:32. Jesus would not die at the hands of the Jews by them stoning Him. He would die on the political charge that He claimed to be king. Jesus was the one who would deal with all the sin issues on the cross (mankind’s heredity, nature, sins, and sin in the flesh). Jesus would complete the mission for which He had come into the world—to once-for-all die according to the Father’s will (read Heb. 7:27, 9:12,28, 10:10,12).

:34-36a **:34** The crowd then answered Him, “**We have heard out of the Law that the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?**” Of the increase of His government and of peace there will be no end (see 2 Sam. 7:12-13,16; Ps. 89:35-37, 110:4, Is. 9:7, Dan. 7:14). In their minds, when the Christ came, that would be final. “Who was this Son of Man, whose kingdom would end before it had begun?”

:35 So Jesus said to them, “**For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.**” **:36a** “**While you have the Light, believe in the Light, so that you may become sons of Light.**”

:35 So Jesus answered their questions. Remember, this was His last address to the wider audience. “You have the Light among you for just a few more days. Walk now, while you have the Light, so that (hina) darkness will not overtake you. You should understand that the person who walks in the darkness doesn’t know where he/she is going.” That was their problem: darkness! In the absence of light, darkness will overtake you; you won’t know where you go.

Have you ever been in a pitch-black place? How we need Jesus! Jesus was the Light (1:4,5,9, 3:19-21, 8:12, 9:5, 11:9-10). While you have Him, believe in Him, walk in Him. Look at the result: you’ll become sons of Light! This was this crowd’s last opportunity to hear Jesus’ words. When the Light is present, “That is a critical hour. Seize it!”

Remember He’s answered the questions of **:34: How can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?** They anticipated the Son of Man to be a king, a powerful military leader who would overthrow the Romans. When Jesus began to speak of dying (:24), they began to be disillusioned. They didn’t understand that the Son of Man must die; that was inconceivable to them! “Despite their rejection, in His persistent, intense love for them, Jesus extended to them one final invitation to acknowledge Him as God’s Son of Man.” The people for whom He came, loved, and served would continue to walk in darkness. “Here’s another opportunity, people!”

:36a “**While you have the Light, believe in the Light, so that you may become sons of Light.**” Recognize Me as the Light while I am still shining in your midst.” To act on truth changes you. Make the choice to believe in Jesus; the end result will be you’ll be changed. Instead of children of the devil, you’ll become sons of the Light, God’s sons. If you respond to the Light, you’ll become enlightened.

What amazing truth! The first half of John’s Gospel comes to an end. Jesus now withdraws and this ends His public ministry. It seems probable that His final departure from the Jewish multitude, His withdrawal from the nation of Israel, took place when He left the Temple on that Tuesday afternoon. What we have in **:36b-50** was probably not spoken afterward but is a summary of all His public teaching.” While we have the Light, let’s together believe in and follow Him. The end result is amazing: we’ll become “sons of Light”, bear fruit, not be alone, and have eternal life, plus the essence of who the Father and Jesus are will be on display!

The ‘Triumphal’ Entry on Sunday is followed on Tuesday by rejection. As we review 1:11, “**He came to His own, and those who were His own did not receive Him,**” I pray we have received Him and believed in Him. Let’s conclude with reading 1:12-13. Joel

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Friends, welcome to our continuing study of “The Passion Week of Jesus.” In this study we’re going to see that Jesus must (and will) die for all, for anyone, in order to obey His Father’s will, bear fruit, not be alone, and be glorified. In **Jn. 12:20-36a**, we’re going to learn that Jesus, although He didn’t have to die (because He was sinless), He was willing to die, for you, for me, for anyone. The price He would pay, for sinful humanity! Jesus realizes the cost and is willing to pay it. On Tuesday of that Passion Week, we learn of the desire of some ‘Greeks’ wanting to see Jesus. Now it’s not just ‘Jews’ that want to be around Him but also some Gentiles (those who can’t trace their lineage back to Abraham, Isaac, and Jacob). The Israelites were told from Abraham on to “**Tell of Yahweh’s glory among the nations throughout the earth.**” In **Gen. 12:3, 22:18** (also see **Ps. 22:27, Is. 42:5-6, 45:22, 49:6—a light to the nations**), Abraham was told “In you, all the families of the earth will be blessed.” In Jesus’ life and death, we see these promises fulfilled. Remember the words of the religious leaders in **12:19**? They said, “**Look, the world has gone after Him.**” Let’s read **Jn. 12:20-26**.

:20 Now there were some Greeks among those who were going up to worship at the feast; :21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.” Part of the Temple was a large court which was for Gentiles (for those who weren’t Jews). Probably God-fearers, these were people “attracted to Judaism by its monotheism and morality.” They were present for the Passover festivities.

:21 Philip is a Greek name; he likely spoke Greek because of where he was from. Bethsaida was near the Gentile region known as the Decapolis. “Sir, we wish to see Jesus.” :22 Philip came and told Andrew; Andrew & Philip came and told Jesus. Andrew was a fellow apostle with Philip. How would Jesus respond to this request? Welcome them or refuse to give them an audience?

:23 And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.” This reply must have startled Philip and Andrew because Jesus had continually been saying, “**My hour has not yet come.**” (**2:4, 7:6,8,30, 8:20**). Somehow the wish of Gentiles wanting to see Jesus was one sign that Jesus’ hour was now here. Jesus announces to them that the great ‘hour’ of His earthly life had arrived, the hour when He would be glorified, referring to His death and resurrection. In **Lk. 24:25-27**, Jesus says, “**Was it not necessary for the Christ to suffer these things and to enter into His glory?**”

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death is seen in His illustration. If a grain of wheat doesn't die, it remains alone, producing no fruit. If it does die, it bears much fruit (sounds like Jesus' words of **John 15:1-11**). Jesus was willing to give up His life. He didn't have to die; He willingly sacrificed His life so all could live! "Mankind wouldn't see Jesus' glory & the outcome of His life & work until He died on the Cross." Life through death! Imagine that!! God's Good News begins at a cross.

:25 He goes on: "**He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.** The person who loves his own life and lives only for this life and refuses to lay it down will lose it, not bear fruit, will be alone, and not have life eternal. Jesus was willing to pay that price! It was a choice Jesus made in obedience to His Father and out of His love for mankind.

And we could apply these truths to our lives also. The person who loves Jesus and doesn't live for this world will experience eternal life (see **17:3**), bear much fruit, and not be alone! **Read Mk. 8:34-37, Lk. 14:26-33.** This doesn't mean you have to 'hate' yourself or your life; it does mean that living for yourself and this world will never supply what you need. The self-centered, worldly life must end. Another Life must take its place. We choose Jesus over one's earthly family, possessions, goals, plans, desires, even one's own life. We love Jesus above all else. Jesus becomes our Life; we willingly follow Him.

:26 "**If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.** These words included the Greeks! If we serve Jesus, we must follow Him. And look at the end results: "Where I am, there My servant will be also ('a divine companionship'), and, the Father will honor him/her!" The Lord's presence; the Father's honor. All comes from serving and following Jesus.

In just a few days, Jesus would follow the Father's will. He would die as God's once-for-all perfect and complete sacrifice for sinners and sins. Yes, His death was for Jews, but it was also for 'anyone else'! (**Eph. 2:11-22, 3:6**).

Read :27-36a. :27 "**Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. :28a Father, glorify Your name.**" Sometimes these words are referred to as little Gethsemane (**Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46**).

:27 My soul has become troubled: Troubled = to shake or stir up, disturb, intense agitation. You can sense "the strain of the crisis." Jesus was facing the prospect of becoming sin for all (**2 Cor. 5:21**). Yes, He was greatly troubled yet He was going to do what needed to be done: the Father's will. Doing the Father's will meant that the intimate fellowship that had always existed would be broken. On the cross, "...**Jesus cried out with a loud voice, "My God, My God, why have You forsaken Me?"**" (**Mk. 15:34** quoting **Ps. 22:1**). Then He said, "Father, into Your Hands I commit My spirit." What a Savior!

"Here, as in Gethsemane, Jesus in His humanity agonized over the unjust, cruel, shameful death that awaited Him." **What shall I say, 'Father, save Me from this hour'?** He immediately answered His own question in the negative: "**But for this purpose I came to this hour. :28a Father**, grant that through My obedience to Your will, **Your name may be glorified.**" His prayer was not for

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:28b Then a voice came out of heaven: “I have both glorified it, and will glorify it again.” Jesus receives assurance from the Father that His request was heard. This was “The Father’s public witness to the crowd of His acceptance of His Son and His obedience.” The Father had spoken at Jesus’ baptism (Mt. 3:17 **“This is My beloved Son, in whom I am well-pleased.”**) and at His transfiguration (Mk. 9:7 **“This is My beloved Son, listen to Him!”**). Now He speaks again. On each occasion it was the Father’s recognition of the Sonship and authority of His beloved Jesus. Jesus had displayed the essence of His Father throughout His earthly life (7:18, 8:29,50; 17:4). He would now do the same in His death. His disciples and the crowd heard that voice, but...

:29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.” The sound was neither thunder nor angelic speech. The issue was not that God was silent but that they were deaf and blind to Him and His words. Therefore, they heard a sound, but did not understand it. Creation also declares God’s glory.

:30-33 :30 Jesus answered & said, “This voice has not come for My sake, but for your sakes.” Jesus addressed the people: “This voice wasn’t for Me but for you.” **:31 “Now judgment is upon this world; now the ruler of this world will be cast out.”** Jesus’ death was both a disclosure of sin and a judgment on it. Sinners and their sins had to be dealt with. Jesus did it! And, His death was also a judgment of Satan. Through His death Jesus would **render powerless him who had the power of death, that is, the devil (Heb. 2:14)**. The cross and the resurrection spelled Satan’s defeat. Jesus took the devil very seriously. How helpless we are to change apart from Jesus and His work on the cross.

:32 “And I, if I am lifted up from the earth, will draw all men to Myself.” In John’s Gospel, to be lifted up always refers to the cross (3:14, 8:28,34). The cross to the Jew was like the hangman’s noose, the electric chair, the gas chamber. But to Jesus, the cross was a triumph, not a defeat. By the cross, He would draw all, anyone, everyone, to Himself. Remember, He’s not only addressing Jews but also Greeks. Jews, Greeks, Samaritans, all who would believe Him and in Him and follow Him. All are drawn, anyone can come.

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:35 So Jesus answered their questions. Remember, this was His last address to the wider audience. “You have the Light among you for just a few more days. Walk now, while you have the Light, so that (hina) darkness will not overtake you. You should understand that the person who walks in the darkness doesn’t know where he/she is going.” That was their problem: darkness! In the absence of light, darkness will overtake you; you won’t know where you go.

Have you ever been in a pitch-black place? How we need Jesus! Jesus was the Light (**1:4,5,9, 3:19-21, 8:12, 9:5, 11:9-10**). While you have Him, believe in Him, walk in Him. Look at the result: you’ll become sons of Light! This was this crowd’s last opportunity to hear Jesus’ words. When the Light is present, “That is a critical hour. Seize it!”

Remember He’s answered the questions of **:34: How can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?** They anticipated the Son of Man to be a king, a powerful military leader who would overthrow the Romans. When Jesus began to speak of dying (**:24**), they began to be disillusioned. They didn’t understand that the Son of Man must die; that was inconceivable to them! “Despite their rejection, in His persistent, intense love for them, Jesus extended to them one final invitation to acknowledge Him as God’s Son of Man.” The people for whom He came, loved, and served would continue to walk in darkness. “Here’s another opportunity, people!”

:36a “While you have the Light, believe in the Light, so that you may become sons of Light. Recognize Me as the Light while I am still shining in your midst.” To act on truth changes you. Make the choice to believe in Jesus; the end result will be you’ll be changed. Instead of children of the devil, you’ll become sons of the Light, God’s sons. If you respond to the Light, you’ll become enlightened.

What amazing truth! The first half of John’s Gospel comes to an end. Jesus now withdraws and this ends His public ministry. It seems probable that His final departure from the Jewish multitude, His withdrawal from the nation of Israel, took place when He left the Temple on that Tuesday afternoon. What we have in **:36b-50** was probably not spoken afterward but is a summary of all His public teaching.” While we have the Light, let’s together believe in and follow Him. The end result is amazing: we’ll become “sons of Light”, bear fruit, not be alone, and have eternal life, plus the essence of who the Father and Jesus are will be on display!

The ‘Triumphal’ Entry on Sunday is followed on Tuesday by rejection. As we review **1:11, “He came to His own, and those who were His own did not receive Him,”** I pray we have received Him and believed in Him. Let’s conclude with reading **1:12-13**. Joel

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