



Jesus, the Redeemer

Lesson 19 John 12:23-50

REVIEW

1. In last week's lesson, we saw Jesus as the rejected King because the members of the Sanhedrin council refused to acknowledge the deity of Christ in spite of the proven miracle of the raising of Lazarus. This rejection was largely based upon their fear of losing religious and political power, and so they sought to kill Jesus (and Lazarus).
2. We also saw Jesus as the proven King because Lazarus sat at the table with the Savior who had raised him from the dead.
3. As the Jewish Passover drew nigh, Jesus entered into Jerusalem for the feast and was met by crowds of people worshipping Him as the triumphant King. There were also some Greeks in the crowd who wanted to see Jesus.

LESSON OBJECTIVES

1. In this lesson, we will see Jesus as the glorified Redeemer and how His glorification is closely tied to His death, burial, and resurrection.
2. We will also study the confirmation of the Redeemer as God and Jesus. The Old Testament prophets confirm His identity.
3. The Redeemer's salvation will also be seen as Jesus once again plainly declares the Gospel message to the Jews.

THE REDEEMER'S GLORIFICATION (12:23-28a)

A. *"The hour is come"* means it is near - 12:23

12:23 "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified."

B. *"The Son of man should be glorified"* means "to make renowned, render illustrious; i.e. to cause the dignity and worth of some person...to become manifest and acknowledged."¹ The glorification of the Son of man would bring deserved honor to Him.

C. The nature of His glorification - 12:24-28a

1. Would be the result of His death - 12:24

12:24 "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

a. *"Except a corn of wheat fall into the ground and die"* means the seed must be planted in the ground and die

b. *"It abideth alone"* means it "produces no fruit. It remains without producing the rich and beautiful harvest."²

¹ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 157, ref. 1392.

² Albert Barnes, *Notes on the New Testament, Luke and John* (Grand Rapids: Baker Book House, 2005), 309.

- c. *“If it die, it bringeth forth much fruit”*. “So Jesus intimated that it was only by His death that He would be glorified in the salvation of men, and in the honors and rewards of heaven.”³ - **Hebrews 2:9; Philippians 2:8-9**
2. His death and glorification is the example for anyone who wants eternal life - **12:25**
12:25 “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”
- a. *“He that loveth his life shall lose it”*
- i. “Lose” means “to perish, to be lost, ruined, destroyed”⁴
 - ii. The same word is translated “perish” in John 3:16
 - iii. Jesus was pointing out one of the main hindrances that keeps people from believing in Him, which is a love of their lives
- b. *“He that hateth his life in this world shall keep it unto life eternal”*
- i. “Hate” means “to detest”⁵
 - ii. “Keep” means “to guard, keep watch”⁶
 - iii. The only way to “guard” or have eternal life is to see the value of Christ, to understand His sufficiency, to “hate” and give up on everything in this world, and come through Christ
3. His death and glorification is the example for anyone who wants to follow Christ - **12:26**
12:26 “If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”
- a. To serve Christ is to follow Him
- b. Following Him places you in His presence
- c. Serving Christ will result in honor from the Father
- i. “Honour” means “to honor with many honor; of God, rewarding Christians with honor and glory in His kingdom”⁷
 - ii. “To fix a value upon”⁸
4. His death and glorification was His purpose for coming to the earth - **12:27**
12:27 “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”
- a. *“Now is my soul troubled”*. “Troubled” means “to affect with great pain or sorrow; some understand the word here of bodily agitation.”⁹ This phrase demonstrates the humanity of Jesus, who saw the pain and suffering of His impending death and was troubled.
- b. *“What shall I say? Father, save me from this hour:”* “Shall I ask God to save me from this suffering or should I go forward to the cross?”

³ Ibid.

⁴ Thayer, 64, ref. 622.

⁵ Ibid., 348, ref. 3404.

⁶ Ibid., 660, ref. 5442.

⁷ Ibid., 624, ref. 5091.

⁸ James Strong, *Strong’s Exhaustive Concordance of the Bible: Greek Dictionary of the New Testament*, 72, ref. 5091.

⁹ Thayer, 615, ref. 5015.

- c. *“But for this cause came I unto this hour”*. This was the reason Jesus came. This was His purpose.
5. His death and glorification aimed at glorifying the name of God - **12:28a**
12:28a *“Father, glorify thy name.”*
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THE REDEEMER’S CONFIRMATION (12:28b-43)

A. The confirmation of the Father - **12:28b-30**

12:28b *“Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes.”*

1. The Father’s voice came from heaven saying
 - a. *“I have both glorified it”*. His name had been glorified in the lift of Christ.
 - b. *“And will glorify it again”* in the death and resurrection of Christ - **12:28b**
2. The voice was heard by people standing by. They thought
 - a. *“It thundered”*
 - b. Jesus was speaking to an angel - **12:29**
3. Jesus confirmed that God had spoken for the sake of the people - **12:30**

B. The confirmation of His purpose - **12:31-33**

12:31 *“Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die.”*

1. *“Now is the judgment of this world”* - **12:31**
 - a. *“A trial or contest”*¹⁰
 - b. Not the final judgment of the world
 - c. *“Now is approaching the decisive scene, the eventful period - the crisis - when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness- between God and the devil. Satan has so effectually ruled that he may be said to be the prince of this world; but my approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over man.”*¹¹
2. *“Now shall the prince of this world be cast out”*
 - a. In Matthew 4:8-10, Satan offered Jesus the kingdoms of the world if Jesus would bow down and worship him. Jesus did not argue Satan’s rule in the earth.
 - b. In John 12, however, he is going to be *“cast out.”* His kingdom will be destroyed. It would be eternally crippled as a result of Jesus’ death and victorious resurrection.
3. He would draw all men to Himself - **12:32-33**
 - a. Jesus’ *“drawing”* of man to Himself would include everyone (*“all men”*)

¹⁰ Thayer, 361, ref. 2920.

¹¹ Barnes, 311.

b. *“If I be lifted up”*. His crucifixion was the means by which He would draw all men.

C. The confirmation of His identity - 12:34-36

12:34 “The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? **35** Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. **36** While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.”

1. The Jews questioned the truth of Jesus’ claims - 12:34

- a. The law said that Christ would abide forever - **Psalm 72:17; Isaiah 9:7**
- b. “Yet you, who have claimed to be the Son of God, say you must be lifted up in death. Who is this Son of man?”

2. Jesus’ answer - 12:35-36

- a. “The light is with you only for a little while”
- b. *“Walk while ye have the light [Him]”*
- c. Failing to walk in His light would result in being overcome with darkness
- d. Belief in the light was essential to becoming the children of light

D. The confirmation of prophecy - 12:37-43

1. The disbelief of the people - 12:37

12:37 “But though he had done so many miracles before them, yet they believed not on him:”

- a. They would not believe, in spite of the evidence
- b. It is implied that their belief was a personal choice to reject Him

2. The fulfillment of prophecy. There were two prophecies fulfilled here. - 12:38-41

12:38 “That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? **39** Therefore they could not believe, because that Esaias said again, **40** He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. **41** These things said Esaias, when he saw his glory, and spake of him.”

a. Isaiah 53:1

53:1 “Who hath believed our report? and to whom is the arm of the LORD revealed?”

- i. Isaiah 53 is the chapter about the suffering servant who would be *“despised and rejected of men”*. He would suffer for the sins of the world, yet the Jews would *“[esteem] him not”* - **Isaiah 53:3**
- ii. In John 12:38, “this does not mean that the Pharisees rejected Christ *in order* that the prophecy of Isaiah should be fulfilled, but that *by* their rejection of him the same thing had occurred which took place in the time of Isaiah. *His* message was despised by the nation, and he himself put to death. And it was

also true- by the same causes, by the same nation- that the same gospel was rejected by the Jews in the time of Christ.”¹²

iii. Their disbelief was the fulfillment of Isaiah’s prophecy - 12:37

b. Isaiah 6:9-10

6:9 “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. **10** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

- i. This prophecy immediately follows Isaiah’s vision of the throne room of God (Isaiah 6:1-8). Isaiah was asked by God, “*Whom shall I send, and who will go for us?*” to which Isaiah replied, “*Here am I; send me.*” - **Isaiah 6:8**
- ii. God then told Isaiah to proclaim the message of God to the people, even though they would reject it. The proclamation of truth by Isaiah would result in the rejection of the message by God’s people.
- iii. John says “*they could not believe*”. This does not refer to an inability to do so. They could (had the ability) have believed. However, they could not believe because their rejection of the message hindered it. As long as they rejected the message, they could not believe. - **12:39**
- iv. “Augustine says on this place: ‘If I be asked why they *could* not believe, I answer without hesitation, because they would not: because God foresaw their evil will, and he announced it beforehand by the prophet.”¹³
- v. “*That they should not see*”. “This does not mean that it was the design of God that they should not be converted, but that it was the effect of their rejecting the message.”¹⁴ - **12:40**

3. The belief of some - 12:42-43

12:42 “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: **43** For they loved the praise of men more than the praise of God.”

- a. Some of the chief rulers believed on Him - 12:42
- b. “*Put out of the synagogue*”. They would not confess Him openly due to social and religious excommunication.
- c. “*For they loved the praise of men more than the praise of God*” - 12:43

THE REDEEMER’S SALVATION (12:44-50)

A. The Messiah and the Father are One - 12:44-45

12:44 “Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. **45** And he that seeth me seeth him that sent me.”

1. To believe on the Son is to believe on the Father - 12:44
2. To see the Son is to see the Father - 12:45

B. The light of the Messiah - 12:46

¹² Ibid., 312.

¹³ Ibid., 313.

¹⁴ Ibid.

12:46 “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

1. He had come as “*a light into the world*”
2. “Whosoever” may believe can have that light (salvation)

C. The Messiah came not as a judge, but a Savior - 12:47

12:47 “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.”

1. Mankind was condemned already because of sin and unbelief

D. His Word judges - 12:48-50

12:48 “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. **49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. **50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

1. God judges man based on their rejection of Christ and His word - **12:48a**
2. “*The word*” is the measure by which all will be judged - **12:48b**
3. His words are not just His, they are the Father's. Jesus had spoken what the Father willed. - **12:49**
4. “*His commandment is life everlasting*”. The words of the Father (and Jesus) are the source of everlasting life. - **12:50**

LIFE LESSONS

1. Glorify Jesus Christ. He is the glorified Redeemer who gave His life for you and produced the fruit of salvation in your soul.
2. Rejoice in your Redeemer! We don't have to follow a Savior whose life and message “doesn't make sense.” There are infallible proofs that He was the Redeemer. Rejoice in Him.
3. Heed the words of the Father. In them, you will find life everlasting.