

John 12:27–34

The Glory of the Cross

²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. ²⁸ Father, glorify Your name.”

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

³⁰ Jesus answered and said, “This voice did not come because of Me, but for your sake. ³¹ Now is the judgment of this world; now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

³³ This He said, signifying by what death He would die.

³⁴ The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

Introduction

Of all the truths in the Christian faith, the death of Jesus Christ, accompanied by His resurrection, is the most precious. Had He not died, there would be no substitute for sin. Were there no substitute, there would be no offer of salvation. Were there no salvation, there would be no hope. And were there no hope, there would be no future but hell.

It is no wonder, then, that the Christian faith centers on the death, burial, and resurrection of the Lord Jesus Christ. The glorious truth that the Son of God came to earth to die as a sacrifice for sin is the heart of God's redemptive plan. The Bible teaches that His death was predetermined by God in eternity past. Christ is "the Lamb slain from the foundation of the world" (Rev. 13:8 nkjv); His sacrificial death "was foreordained before the foundation of the world" (1 Peter 1:20 nkjv). From start to finish, the Scriptures emphasize the crucial significance of Christ's sacrifice as an offering for the sins of all who would ever believe—a substitutionary offering that satisfied or propitiated the wrath of God on behalf of all the elect (cf. Isa. 53:4–6; 2 Cor. 5:21; 1 Peter 2:24).

First, His death fulfilled prophecy. Though Israel failed to grasp it (1 Cor. 1:23; cf. Luke 24:25–27), the Old Testament clearly taught that the Messiah was to come and to die. According to Daniel's prophecy of the seventy weeks of years, after sixty-nine weeks

(seven plus sixty-two), “the Messiah will be cut off” (Dan. 9:25–26). In Zechariah 12:10 God said,

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

As a result of Messiah’s death, “A fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity” (Zech. 13:1).

The most detailed Old Testament prophecy of Messiah’s death is in Isaiah 52:13–53:12, which predicts that Messiah would be “pierced through for our transgressions” and “crushed for our iniquities” (53:5); that “by oppression and judgment He [would be] taken away ... cut off out of the land of the living” (53:8); that “His grave [would be] assigned with wicked men, yet He [would be] with a rich man in His death” (53:9); that “the Lord [would be] pleased to crush Him, putting Him to grief,” that “He would render Himself as a guilt offering” (53:10); and that God would bless Him “because He poured out Himself to death” (53:12).

The Old Testament also gave specific details concerning Messiah's death—every one of which was fulfilled in the death of Jesus Christ. Psalm 41:9 predicted that He would be betrayed by someone close to Him (cf. John 13:18); Zechariah 11:12–13 gave the exact amount of money His betrayer would receive (cf. Matt. 26:15). Isaiah 50:6 foretold the physical abuse that Christ would suffer at His trial (cf. Matt. 26:67; 27:26; Mark 15:16–19). Psalm 22 graphically depicted Christ's death by crucifixion, a form of execution foreign to the Jews:

But I am a worm and not a man, a reproach of men and despised by the people. All who see me sneer at me; they separate with the lip, they wag the head, saying, "Commit yourself to the Lord; let Him deliver him; let Him rescue him, because He delights in him." (vv. 6–8; cf. Matt. 27:39–43)

I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within me. My strength is dried up like a potsherd, and my tongue cleaves to my jaws; and You lay me in the dust of death. For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet. I can count all my bones. They look, they stare at me; they divide my

garments among them, and for my clothing they cast lots. (vv. 14–18; cf. John 19:23–24, 37)

Psalm 69:21 predicted another detail of Christ's crucifixion: "They also gave me gall for my food and for my thirst they gave me vinegar to drink" (cf. Matt. 27:34, 48). Psalm 31:5 gave the words Christ would speak as He yielded up His life: "Into Your hand I commit my spirit" (cf. Luke 23:46), while Psalm 34:20 accurately depicted the fact that none of His bones would be broken (cf. John 19:32–36).

The Old Testament sacrifices all pointed forward to the final sacrifice made by Jesus Christ. The burnt offering (Lev. 1:3–17; 6:8–13) symbolized His atonement; the sin offering (Lev. 4:1–5, 13; 6:24–30) His propitiation; and the trespass offering (Lev. 5:14–6:7; 7:1–10) the redemption His death provides. That Christ was the fulfillment of the Old Testament sacrifices is also an important theme of the book of Hebrews (cf. 9:11–10:18).

Our Lord prophesied accurately the fulfillment of these predictions and gave even further details about His death before any of it had occurred at the hands of rejecting Jews and ignorant Romans:

Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets

about the Son of Man will be accomplished. For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.” But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said. (Luke 18:31–34; cf. Matt. 20:17–19; Mark 10:32–34)

Second, the death of Christ is the subject of the New Testament. Roughly one-fifth of the material in the gospel accounts is devoted to the events of the last few days of His life. The death and resurrection of the Lord Christ is the climactic point to which all previous material concerning His life leads, and from which the Acts and all the Epistles flow.

Third, Christ’s death was the chief purpose of the incarnation. “For even the Son of Man did not come to be served, but to serve,” Jesus declared, “and to give His life a ransom for many” (Mark 10:45). The writer of Hebrews noted that same truth when he wrote:

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render

powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. (Heb. 2:14–15)

The apostle John said of Jesus, “You know that He appeared in order to take away sins; and in Him there is no sin.... The Son of God appeared for this purpose, to destroy the works of the devil” (1 John 3:5, 8). Summarizing the importance of Christ’s death in connection with the incarnation, Henry C. Thiessen wrote,

Christ did not come primarily to set us an example, or to teach us doctrine, but to die for us. His death was not an afterthought or an accident, but the accomplishment of a definite purpose in connection with the incarnation. The incarnation is not an end in itself; it is but a means to an end, and that end is the redemption of the lost through the Lord’s death on the Cross. (*Lectures in Systematic Theology* [Grand Rapids: Eerdmans, 1949], 314)

Fourth, Jesus’ death was the constant theme of His own teaching. Immediately after Peter’s confession that He was “the Christ, the Son of the living God” (Matt. 16:16), “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 be raised up on the third day” (v. 21; cf. 17:22–23; 20:17–19; 26:2). To Nicodemus, Jesus declared, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” (John 3:14; cf. 8:28; 18:32); while in John 6:51 He said of Himself, “The bread also which I will give for the life of the world is My flesh.” After His resurrection, Jesus chided two of His disciples for failing to grasp the necessity of His death: “O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” (Luke 24:25–26). Shortly afterward He reminded the eleven apostles, “Thus it is written, that the Christ would suffer and rise again from the dead the third day” (v. 46). In Revelation 1:18 the glorified Christ proclaimed, “I was dead, and behold, I am alive forevermore.”

Fifth, the death of Jesus Christ was the central theme of apostolic preaching. Paul wrote to the Corinthians, “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures” (1 Cor. 15:3). In the first Christian sermon ever preached, Peter declared to Israel, “[Jesus], delivered over by the

predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power” (Acts 2:23–24). He and his fellow preachers would repeat that theme throughout the early years of the church (Acts 3:13–15, 18; 4:10; 5:30; 7:52; 10:39; 13:27–29; 17:3; 26:23).

Sixth, the New Testament Epistles also instruct in the theology of Christ’s death. In Romans 5:8–10 Paul noted that the cross demonstrates God’s love for repentant sinners, justifies them, and reconciles them to God:

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. (cf. 6:9–10; 8:34; 14:9; 2 Cor. 5:14; Gal. 2:21; Phil. 2:8; Col. 1:22)

Peter declared that “Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but

made alive in the spirit” (1 Peter 3:18), while the writer of Hebrews added that “Jesus, because of the suffering of death [was] crowned with glory and honor, so that by the grace of God He might taste death for everyone” (Heb. 2:9; cf. v. 14).

Seventh, the death of Christ is of supreme interest in heaven. At the transfiguration Moses and Elijah, “appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem” (Luke 9:31). The “sufferings of Christ” are something “into which angels long to look” (1 Peter 1:11–12). At the empty tomb after the resurrection, the two angels said to the women, “[Jesus] is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again” (Luke 24:6–7). In the apostle John’s inspired vision of worship in heaven, “the four living creatures and the twenty-four elders fell down before the Lamb ... And they sang a new song, saying, ‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation’ ” (Rev. 5:8–9). Uncounted thousands of angels echoed that mighty chorus, “saying with a loud voice, ‘Worthy is the

Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing' ” (v. 12).

Finally, the death of Christ is the heart of the church's ordinances. Baptism pictures the believer's union with Christ in His death (Rom. 6:1–4; Col. 2:12), and in the Lord's Supper believers remember and “proclaim the Lord's death until He comes” (1 Cor. 11:26; cf. Luke 22:19–20).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 33–38). Chicago, IL: Moody Publishers.

Review

The Context has set the stage for these words and the coming rejection of Christ.

Chapter 11 records the Resurrection of Lazarus and it is this event that catapults Jesus towards the crucifixion.

The Leaders could have refuted or denied the other miracles... but the resurrection of Lazarus was irrefutable. He was a man dead 4 days who was now alive and walking around in their midst. The new that the evidence was so clear, that in order to stop the belief in Christ, they had planned to kill Lazarus and Jesus.

Lesson

- I. The Anguish of the Son
- II. The Answer of the Father
- III. The Announcement of the Cross
- IV. The Astonishment of the Crowd

I. The Anguish of the Son

²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. ²⁸ Father, glorify Your name.”

νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω;
 Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ
 διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

27 “Now My soul is **troubled**, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

troubled, Perf Pass verb

Is troubled (τετάρρακται). The perfect tense; *has been* disturbed and *remains* troubled.

Vincent, M. R. (1887). [Word studies in the New Testament](#) (Vol. 2, p. 220). New York: Charles Scribner’s Sons.

tarassó: to stir up, to trouble

Original Word: τάρασσω

Part of Speech: Verb

Transliteration: tarassó

Phonetic Spelling: (tar-as'-so)

Definition: to stir up, to trouble

Usage: I disturb, agitate, stir up, trouble.

5015 tarássō – properly, put in motion (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what needs to remain still (at ease); to "trouble" ("agitate"), causing inner perplexity (emotional agitation) from getting too stirred up inside ("upset").

[5015 (tarássō) translates 46 Hebrew words in the LXX (Abbott-Smith), showing the enormous connotation power of OT Hebrew vocabulary.]

His heart is deeply troubled (*cf.* also notes on 11:33–35). The verb is a strong one, and signifies revulsion, horror, anxiety, agitation (*cf.* Thüsing, pp. 79–89).

Carson, D. A. (1991). *The Gospel according to John* (p. 440). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is used in

Matthew 2:2–3 (NKJV)

² saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.”

³ When Herod the king heard *this*, he was **troubled**, and all Jerusalem with him.

Matthew 14:26–27 (NKJV)

²⁶ And when the disciples saw Him walking on the sea, they were **troubled**, saying, “It is a ghost!” And they cried out for fear.

²⁷ But immediately Jesus spoke to them, saying, “**Be of good cheer! It is I; do not be afraid.**”

Luke 24:36–38 (NKJV)

³⁶ Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “**Peace to you.**” ³⁷ But they were terrified and frightened, and supposed they had seen a spirit. ³⁸ And He said to them, “**Why are you troubled? And why do doubts arise in your hearts?**”

John 14:1 (NKJV)

14 “**Let not your heart be troubled; you believe in God, believe also in Me.**”

Acts 17:6–8 (NKJV)

⁶ But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too. ⁷ Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus.” ⁸ And they **troubled** the crowd and the rulers of the city when they heard these things.”

There is a lot of speculation as to the cause of the troubling of soul in Christ in commentaries.

1. Some suggest it was for fear of the disciples and the potential of their faith to fail.

2. Some say it was the anticipation of the cruel and painful torture of the crucifixion
3. Some say it was the knowledge of him becoming sin for us
4. Some say it was anxiety of the separation from the Father.

I would argue that

1. it would not be for the disciples faith not to fail. For He prayed that it not fail and knew it would not.

2. it would not be that he would be sin for us or that he would be separated from the Father. Both of these would be temporary and He knew He would be restored to the Father.

But

Having known clearly from just observation and knowledge of the torture of the Cross and having the mind of God, He would have understood the severity of the Wrath of God. The Clarity of this in the Mind of Christ would be overwhelming.

This could have troubled him immensely. Even as the God- Man.

His Agony would have understood
2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Hebrews 10:5–10 (NKJV)

⁵ Therefore, when He came into the world, He said:

*“Sacrifice and offering You did not desire,
But a body You have prepared for Me.*

⁶ *In burnt offerings and sacrifices for sin
You had no pleasure.*

⁷ *Then I said, ‘Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.’ ”*

⁸ Previously saying, *“Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them”* (which are offered according to the law), ⁹ then He said, *“Behold, I have come to do Your will, O God.”* He takes away the first that He may establish the second. ¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

Hebrews 10:31 (NKJV)

³¹ It is a fearful thing to fall into the hands of the living God.

Matthew 26:36–38 (NKJV)

³⁶ Then Jesus came with them to a place called Gethsemane, and said to the disciples, “**Sit here while I go and pray over there.**” ³⁷ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. ³⁸ Then He said to them, “**My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.**”

Luke 22:43–44 (NKJV)

⁴³ Then an angel appeared to Him from heaven, strengthening Him. ⁴⁴ And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

Phil 2:5-8

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

The Holy Bible: English Standard Version. (2016). (Php 2:5–8). Wheaton, IL: Crossway Bibles.

27 “Now My soul is troubled,
and what shall I say? ‘Father,
save Me from this hour’? But
for this purpose I came to this
hour. 28 Father, glorify Your
name.”

what shall I say? ‘Father,
save Me from this hour’? But
for this purpose I came to this
hour.

Matthew 26:39 (NKJV)

39 He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”

Matthew 26:42 (NKJV)

42 Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”

27 “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this **purpose** I came to this hour.

purpose

dia: through, on account of, because of

Original Word: διά

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Definition: through, on account of, because of

Usage: (a) gen: through, throughout, by the instrumentality of, (b) acc: through, **on account of, by reason of, for the sake of, because of.**

John 18:37 (NKJV)

³⁷ Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “**You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.**”

1 Timothy 1:15 (NKJV)

¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

Matthew 1:21 (NKJV)

²¹ And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

Matthew 20:28 (NKJV)

²⁸ **just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

1 John 3:5 (NKJV)

⁵ And you know that He was manifested to take away our sins, and in Him there is no sin.

1 John 4:9–10 (NKJV)

⁹ In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. ¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

28 Father, glorify Your name.”

28 Father, glorify Your name.”

glorify is an **Imperative**. So we get an insight into the intertrinitarian relationship. The Son commanding the Father to Glorify Himself.

Father, glorify thy name (πατερ, δοξασον σου το ὄνομα [*pater, doxason sou to onoma*]). First aorist (note of urgency) active imperative of δοξαζω [*doxazō*]

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 12:28). Nashville, TN: Broadman Press.

How could the death of Christ Glorify the Father.

Romans 3:21–26 (NKJV)

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His

blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

In the most difficult of situations, Christ desire was that the Father be Glorified

That is our command to.

1 Corinthians 10:31 (NKJV)

³¹ Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

Colossians 3:17 (NKJV)

¹⁷ And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Colossians 3:23 (NKJV)

²³ And whatever you do, do it heartily, as to the Lord and not to men,

1 Peter 4:11 (NKJV)

¹¹ If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

1 Peter 4:12–14 (NKJV)

¹² Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; ¹³ but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. ¹⁴ If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

1 Peter 1:6–7 (NKJV)

⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

II. The Answer of the Father

28 Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

29 Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

This is the 3rd time that the Father spoke from Heaven.

1st Baptism

Matthew 3:17(NKJV)

17 And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

2nd Transfiguration

Matthew 17:5 (NKJV)

5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!”

3rd Here in this text

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

Unlike the disciples in Matt 17 on the Mount of Transfiguration who when they heard the voice of God responded in great fear.

Matthew 17:6 (NKJV)

⁶ And when the disciples heard *it*, they fell on their faces and were **greatly afraid**.

greatly

sphodra: very much

Original Word: σφόδρα

Part of Speech: Adverb

Transliteration: sphodra

Phonetic Spelling: (sfod'-rah)

Definition: very much

Usage: exceedingly, greatly, very much.

4970 sphódra (from sphodros, "all-out, exceeding; very much", L-S) – properly, "done to the max," going all-out ("wide-open") with total effort – like doing something "with a vengeance!"

[[4970](#) /sphódra ("exceedingly") is "properly the neuter plural of sphodros ('vehement, violent') and means 'exceedingly, greatly,' and is placed after adjectives" (J. Thayer).]

afraid.

phobeó: to put to flight, to terrify, frighten

Original Word: φοβέομαι

Part of Speech: Verb

Transliteration: phobeó

Phonetic Spelling: (fob-eh'-o)

Definition: to put to flight, to terrify, frighten

Cognate: 5399 phobéō – to fear, withdraw (flee) from, avoid. [See 5401](#) (phobos).

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

The ones there today, mostly unbelievers, could not hear his voice.

John 8:46–47 (NKJV)

⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? ⁴⁷ He who is of

God hears God's words; therefore you do not hear, because you are not of God."

Even though the crowd did not understand the voice, the very fact that a voice from heaven spoke should have been sufficient to alert those with any spiritual sensitivity that a turning-point in redemptive history was impending. For those with ears to hear, Jesus' next words consequently take on fresh urgency

Carson, D. A. (1991). *The Gospel according to John* (p. 442). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

What did the voice of the Father say

28Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again."

"I have glorified it

Through the works and words of Christ, by is complete obedience to the will of the Father.

John 9:3 (NKJV)

³ Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.

John 11:4 (NKJV)

⁴ When Jesus heard *that*, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

John 17:4 (NKJV)

⁴ I have glorified You on the earth. I have finished the work which You have given Me to do.

and will glorify *it* again.”

He will glorify the the crucifixion and Resurrections and the church and the saving of souls and the future Return.

Ephesians 2:6–7 (NKJV)

⁶ and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, ⁷ that in the ages to come He might

show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

III. The Announcement of the Cross

³⁰ Jesus answered and said, “This voice did not come because of Me, but for your sake. ³¹ Now is the judgment of this world; now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

³³ This He said, signifying by what death He would die.

³⁰ Jesus answered and said, “This voice did not come because of Me, but for your sake

The heavenly **voice**, Jesus told the crowd, **has not come for My sake, but for your sakes**. At first glance the Lord’s statement seems puzzling. Since the voice came in response to His prayer, “Father, glorify Your name,” how could Jesus say that it was not for His sake? In keeping with Semitic idiom (cf. R. V. G. Tasker, *The Gospel According to St. John*, The Tyndale

New Testament Commentaries [Grand Rapids: Eerdmans, 1975], 152–53), the meaning appears to be that the voice did not come exclusively for Jesus' sake (since He did not need to hear the Father's audible voice to know that His prayer was answered [cf. 11:42]). The voice came to strengthen the faith of those standing nearby (cf. similar expressions in v. 44; 4:21). In particular,

this miraculous reply was for the disciples, that they might hear directly and with their own ears both that the Father had, indeed, answered Jesus and what that answer was. It was another attestation of the Father, of the clearest and the strongest kind, that Jesus was his well-beloved Son. (R. C. H. Lenski, *The Interpretation of St. John's Gospel* [repr.; Peabody, Mass.: Hendrickson, 1998], 873)

Even though the bystanders did not understand the words, the Father's audible answer to Jesus' prayer still conveyed to them divine affirmation of the Son.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 41). Chicago, IL: Moody Publishers.

³⁰ Jesus answered and said, “This voice did not come because of Me, but for your sake. ³¹ Now is the judgment of this world; now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all peoples to Myself.”

³³ This He said, signifying by what death He would die.

1. The World is Doomed
2. The Wicked One is Dammed
3. The World is drawn

1. The World is Doomed

³¹ Now is the judgment of this world;

The world thought it was passing judgment on Jesus, not only as it perpetually debated who he was (e.g. 6:14, 42, 60; 7:15; 8:48, 52–53; 9:29; 10:19; 11:37), but climactically in the cross. In reality, the cross was passing judgment on them

Carson, D. A. (1991). *The Gospel according to John* (p. 443). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

As He anticipated the triumph of the cross, Jesus rejoiced in three significant victories it would accomplish. First, His death would bring **judgment ... upon this world**. As it does frequently in John's writings, the term **world** designates the evil, satanic system and all who are in it, who are in rebellion

against God (cf. John 7:7; 8:23, 44; 14:17; 15:18–19; 17:9, 14–16; 1 John 2:15–17; 3:13; 4:4–5; 5:4–5, 19).

1 John 4:4–5 (NKJV)

⁴ You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. ⁵ They are of the world. Therefore they speak *as* of the world, and the world hears them.

1 John 2:15–17 (NKJV)

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. ¹⁷ And the world is passing away, and the lust of it; but he who does the will of God abides forever.

The world's apparent victory over Christ at the cross was in reality its own death knell; the doom of the unbelieving **world** was sealed by its rejection of Jesus Christ

Acts 17:30–31 (NKJV)

³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He

has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Though Jesus came to save, not to judge (v. 47; 3:17; cf. Luke 19:10), those who reject Him through all of history condemn themselves to the eternal judgment of hell

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 41–42). Chicago, IL: Moody Publishers.

John 3:18 (NKJV)

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 9:39 (NKJV)

³⁹ And Jesus said, “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”

John 12:47–48 (NKJV)

⁴⁷ And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. ⁴⁸ He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.

2. The Wicked One is Dammed

³¹ Now is the judgment of this world; now the ruler of this world will be cast out.

now as a result of my death, the devil will Future be cast out.

Although the cross might seem like Satan's triumph, it is in fact his defeat.

Carson, D. A. (1991). *The Gospel according to John* (p. 443). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Not only would Christ's death bring judgment on the evil world system, but also at the same time on its wicked **ruler**, Satan (cf. 14:30; 16:11; Luke 4:5–6; 2 Cor. 4:4; Eph. 2:2; 1 John 5:19).

1 John 5:19 (NKJV)

¹⁹ We know that we are of God, and the whole world lies *under the sway of* the wicked one.

2 Corinthians 4:3–4 (NKJV)

³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

Here he is cast out in the sense that he loses his authority and influence. If his domain (the world) is judged and destroyed, he will have nothing left to rule

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 42). Chicago, IL: Moody Publishers.

2 Corinthians 4:5–6 (NKJV)

⁵ For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. ⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Acts 26:17–18 (NKJV)

¹⁷ I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you,
¹⁸ to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

Colossians 1:13 (NKJV)

¹³ He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

Hebrews 2:14–15 (NKJV)

¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage.

1 John 3:8 (NKJV)

⁸ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

3. The World is Drawn

³² And I, if I am lifted up from the earth, will draw all peoples to Myself.”

In contrast to the first two, the final victory accomplished at the cross is couched in positive terms. When He is **lifted up from the earth** (a reference to His crucifixion, which everyone understood as John’s footnote in verse 33, **But He was saying this to indicate the kind of death by which He was to die**, indicates [cf. John 3:14; 8:28]), Jesus declared that He **will**, by means of that sacrifice for sin, **draw all men to Himself**. That does not, of course, mean that **all** humanity will be redeemed, as some universalists think. The phrase **all men** refers specifically to those (the “much fruit” of 12:24; cf. 6:44) who will come. The **all men** are those who will be drawn to salvation from

all types and classes of people. The phrase also stresses that all who are saved are saved by believing in the work of Christ on the cross. There is no access to God apart from the cross, because only through Christ's death is sin satisfactorily atoned for (Matt. 20:28; Rom. 3:24–25; Heb. 9:12; 10:4–12; 1 Peter 1:18–19; 2:24; 3:18; 1 John 2:2; 4:10; Rev. 5:9) and divine forgiveness granted (Matt. 26:28; Eph. 1:7; Col. 1:13–14).
MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 42). Chicago, IL: Moody Publishers.

33 This He said, signifying by what death He would die.

IV. The Astonishment of the Crowd

³⁴ The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘**The Son of Man must be lifted up**’? Who is this Son of Man?”

Unable to accept the truth that the Messiah was to die, **the crowd then answered** Jesus, “**We have heard out of the Law** (a reference to the entire Old Testament, not just the Pentateuch) **that the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’?**” Based on such passages as Isaiah 9:7

Isaiah 9:7 (NKJV)

⁷ Of the increase of *His* government and peace
There will be no end,
 Upon the throne of David and over His kingdom,
 To order it and establish it with judgment and
 justice
 From that time forward, even forever.
 The zeal of the Lord of hosts will perform this

Ezekiel 37:25 (NKJV)

²⁵ Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.

and especially Daniel 7:13 where Messiah is called the “Son of Man” (cf. Dan. 2:44), they assumed that He would come to defeat all

God's enemies and establish an everlasting kingdom of peace and righteousness.

Daniel 2:44 (NKJV)

⁴⁴ And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.

That, of course, is exactly what the Lord Jesus Christ will do at His second coming. The crowd, however, overlooked the clear teaching of the Old Testament that at His first advent Messiah would come to die as a sacrifice for sins (see the discussion of this point earlier in this chapter). In light of that misunderstanding, the crowd's mocking question, "**Who is this Son of Man?**" (i.e., "What kind of a Son of Man are you talking about?") can only signal their belief that Jesus was not him. They could not reconcile Jesus' prediction of His death (12:23–26) with their belief that the Messiah was to be a triumphant conqueror (cf. John 6:14–15).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 43). Chicago, IL: Moody Publishers.