

John 12:27–34

The Glory of the Cross Pt.2

Introduction

Revelation 4:1–5:14 (NKJV)

The Throne Room of Heaven

4 After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

² Immediately I was in the Spirit; and behold, a throne set in heaven, and *One* sat on the throne.
³ And He who sat there was like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald. ⁴ Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵ And from the throne proceeded lightnings, thunderings, and

voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God.

⁶ Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. ⁷ The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle.

⁸ The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

¹¹ “You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,

And by Your will they exist and were created.”

The Lamb Takes the Scroll

5 And I saw in the right *hand* of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. **2** Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?”

3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

5 But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”

6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. **7** Then He came and took the scroll out of the right hand of Him who sat on the throne.

Worthy is the Lamb

⁸ Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying:

“You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and
nation,

¹⁰ And have made us kings and priests to our God;
And we shall reign on the earth.”

¹¹ Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹² saying with a loud voice:

“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and blessing!”

¹³ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

“Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!”

¹⁴ Then the four living creatures said, “Amen!”
And the twenty-four elders fell down and worshiped Him who lives forever and ever.

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 there 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 (τετάρακται). 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: ταραάσσω

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,

I. The Anguish of the Son

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).

Exodus 19:16–22 (NKJV)

¹⁶ Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of

the trumpet was very loud, so that all the people who *were* in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai *was* completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. ²⁰ Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

²¹ And the Lord said to Moses, “Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish. ²² Also let the priests who come near the Lord consecrate themselves, lest the Lord break out against them.”

Exodus 20:18–21 (NKJV)

¹⁸ Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw *it*, they trembled and stood afar off. ¹⁹ Then they said to Moses, “You speak with us, and we will hear; but let not God speak with us, lest we die.”

²⁰ And Moses said to the people, “Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin.” ²¹ So the people stood afar off, but Moses drew near the thick darkness where God *was*.

Ezekiel 1:26–28 (NKJV)

²⁶ And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above it. ²⁷ Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. ²⁸ Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the Lord.

So when I saw *it*, I fell on my face, and I heard a voice of One speaking.

Daniel 10:4–8 (NKJV)

⁴ Now on the twenty-fourth day of the first month, as I was by the side of the great river, that *is*, the Tigris, ⁵ I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist *was* girded with gold of Uphaz! ⁶ His body *was* like beryl, his face like the

appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

⁷ And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.

⁸ Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

Revelation 1:10–13 (NKJV)

¹⁰ I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

¹² Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³ and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

Revelation 1:17–18 (NKJV)

¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. ¹⁸ I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

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

28 Then 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.

I. The Anguish of the Son

II. The Answer of the Father

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.

will be cast out

kballo: I throw, cast, put out, banish, bring forth, produce

Original Word: ἐκβάλλω

Part of Speech: Verb

Transliteration: ekballo

Phonetic Spelling: (ek-bal'-lo)

Definition: to cast out

Usage: I throw (cast, put) out; I banish; I bring forth, produce.

Thayer's Greek Lexicon

STRONGS NT 1544: ἐκβάλλω

ἐκβάλλω; imperfect 3 person plural ἐξέβαλλον ([Mark 6:13](#) (Tr marginal reading aorist)); future ἐκβάλω; pluperfect ἐκβεβλήκειν (without augment, [Mark 16:9](#); cf. Winer's Grammar, § 12, 9; Buttman, 33 (29)); 2 aorist ἐξέβαλον; (passive and middle present ἐκβάλλομαι); 1 aorist passive ἐξεβλήθην; future passive ἐκβληθήσομαι; (from Homer down); the Sept. generally for שָׁרַף, occasionally for הִשְׁלִיךְ, הוֹרִישׁ, הוֹצִיא; to cast out; to drive out; to send out;
 1. with the included notion of more or less violence;
 a. to drive out, (cast out): a person, [Matthew 21:12](#); [Mark 9:15](#); [John 2:15](#) (ἐκ); [Luke 20:12](#), etc.; passive [Matthew 8:12](#) (T WH (rejected) marginal reading ἐξελεύσονται); δαίμονια, [Matthew 7:22](#); [Matthew 8:16](#), 31; [Matthew 9:33](#); [Mark 1:34](#), 39; [Luke 11:20](#); [Luke 13:32](#), etc.; ἐκ τίνος, [Mark 7:26](#); ἀπό, [Mark 16:9](#) (L WH Tr text παρὰ); ἐν τίνι, by, through (Winer's Grammar, 389 (364)), [Matthew 9:34](#); [Matthew 12:24](#), 27; [Mark 3:22](#); [Luke 11:15](#), 19f; τῷ ὀνόματι τίνος, [Matthew 7:22](#); ([Mark 9:38](#) Rst G); ἐπὶ τῷ ὀνόματι τίνος, [Luke 9:49](#) (WH Tr marginal reading ἐν; ἐν τῷ ὀνόματι [Mark 9:38](#) Relz L T Tr WH); λόγῳ, [Matthew 8:16](#); τινὰ ἔξω τῆς πόλεως, [Luke 4:29](#); [Acts 7:58](#).

- b. to cast out: **τινα** followed by **ἔξω**, [John 6:37](#); [John 9:34](#); [John 12:31](#) (namely, out of the world, i. e. be deprived of the power and influence he exercises in the world); [Luke 13:28](#); **ἔξω** with the genitive, [Matthew 21:39](#); [Mark 12:8](#); [Luke 20:15](#). a thing: excrement from the belly into the sink, [Matthew 15:17](#); middle **ἐκβαλλόμενοι** (i. e. for themselves, that they might the more easily save the ship and thereby their lives) **τόν σῆτον εἰς τήν θάλασσαν**, [Acts 27:38](#).
- c. to expel a person from a society: to banish from a family, [Galatians 4:30](#) ([Genesis 21:10](#)); **ἐκ** (Tdf. omits **ἐκ**) **τῆς ἐκκλησίας**, [3 John 1:10](#).
- d. to compel one to depart: **ἀπό τῶν ὀρίων**, [Acts 13:50](#); to bid one depart, in stern though not violent language, [Matthew 9:25](#); [Mark 5:40](#); [Acts 9:40](#); [Acts 16:37](#) (where distinguished from **ἐξάγειν**); to bid one go forth to do some business, [Matthew 9:38](#); [Luke 10:2](#).
- e. so employed that the rapid motion of the one going is transferred to the one sending forth; to command or cause one to depart in haste: [Mark 1:43](#); [James 2:25](#); **τά πάντα** (namely, **πρόβατα**), to let them out of the fold so that they rush forth (others, to thrust them forth by laying hold of them), [John 10:4](#).
- f. to draw out with force, tear out: **τί**, [Mark 9:47](#).

will be cast out.

exó: outside, without

Original Word: **ἔξω**

Part of Speech: Adverb

Transliteration: exó

Phonetic Spelling: (ex'-o)

Definition: outside, without

Usage: without, outside.

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.

John 14:30 (NKJV)

³⁰ I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.

John 16:8–11 (NKJV)

⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹ of sin, because they do not believe in Me; ¹⁰ of righteousness, because I go to My Father and you see Me no more; ¹¹ of judgment, because the ruler of this world is judged.

Ephesians 2:2 (NKJV)

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Ephesians 6:11–13 (NKJV)

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

1 John 4:4 (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.

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.

Some have said that this is what is meant by the binding of the devil in Revelation 20. That this is not to be taken literally but rather spiritually and applies now and not in a future event.

The issue here is not whether there will be a millennium or not. or whether it will be 1000 yrs or more.

The issue here is whether the devil was bound at the 1st Coming of Christ or at the 2nd Coming of Christ.

1. The Context demands this to be a future event. A 2nd Coming event and not a 1st Coming event.

Revelation 19:11–20:3 (NKJV)

Christ on a White Horse

¹¹ Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

¹² His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³ He was clothed with a robe

dipped in blood, and His name is called The Word of God. ¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. ¹⁵ Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. ¹⁶ And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS

The Beast and His Armies Defeated

¹⁷ Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God, ¹⁸ that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people*, free and slave, both small and great.”

¹⁹ And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

²⁰ Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. ²¹ And

the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Satan Bound 1000 Years

20 Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ² He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

a. The context is the coming of Christ, at the Battle of Armageddon. It is at this time that the nations are judged and defeated and the beast (AntiChrist and False Prophet are cast alive into the lake of Fire)

b. This event also includes the Binding of Satan. The Word translated “then” is “kai” (greek) which is connective and can be translated “and or also”. It is not another separate event unrelated but rather a subsequent event tied to the other.

example: “I came home and got the dog and took him for a walk and also I fed him later.”

This passage very simplified is:

“Jesus comes out of heaven riding a white horse and he has his armies with him and the beast and the false prophet and the nations gather together against Christ and captures the beast and the false prophet and cast them alive into the lake of Fire and kills the rest of the peoples gathered against Him and an angel comes out of Heaven and binds the devil in the bottomless pit for 1000 years.

All this happens at the same time in the same event.

2. The Chronology of the 1000 years demands the binding be a future event.

Do we know when the 1000 years happens.

Yes

1. Context indicates it happens after the second coming.

2. The Characters (the participants) in the 1000 years indicate it is a future event.

Revelation 20:4 (NKJV)

⁴ And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

The ones who lived and reigned with Christ for a 1000 years are the same ones who were beheaded and did not worship the AntiChrist or his image or take the mark on their foreheads or hands.

This is all a future event. NOT now. It has not happened yet and is not currently happening.

Thus this Binding of Satan occurs in the same 1000 year period that the living and ruling of the saints who died from AntiChrist. Therefore it is a future event.

3.The Consistency of the Devil demand that this is a future event.

The devil have never ceased from deceiving since his fall from heaven. He started by self deception believing that he is God. Then having been booted from heaven he began to deceived Eve in the Garden and has yet to cease from this evil work.

2 Corinthians 11:3 (NKJV)

³ But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

2 Corinthians 11:13–14 (NKJV)

¹³ For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

¹⁴ And no wonder! For Satan himself transforms himself into an angel of light.

2 Thessalonians 2:9–10 (NKJV)

⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

Revelation 12:9 (NKJV)

⁹ So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Revelation 13:11–17 (NKJV)

¹¹ Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. ¹² And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. ¹³ He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. ¹⁴ And he deceives those who dwell on the earth—by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. ¹⁵ He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. ¹⁶ He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, ¹⁷ and that no one

may buy or sell except one who has the mark or the name of the beast, or the number of his name.

Matthew 24:24 (NKJV)

²⁴ For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

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.

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.

Matthew 13:18–19 (NKJV)

¹⁸ “Therefore hear the parable of the sower:
¹⁹ When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

Luke 8:12 (NKJV)

¹² Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

Ephesians 6:11 (NKJV)

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

John 17:15 (NKJV)

¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one.

2 Thessalonians 3:3 (NKJV)

³ But the Lord is faithful, who will establish you and guard *you* from the evil one.

1 Timothy 3:7 (NKJV)

⁷ Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

2 Corinthians 2:10–11 (NKJV)

¹⁰ Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,
¹¹ lest Satan should take advantage of us; for we are not ignorant of his devices.

2 Timothy 3:13 (NKJV)

¹³ But evil men and impostors will grow worse and worse, deceiving and being deceived.

Yet the text say that there will be a time when the Devil does not deceive the nations.

Revelation 20:2–3 (NKJV)

² He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

After the 1000 years He is released and does what comes natural to him....Deception

Revelation 20:7–10 (NKJV)

⁷ Now when the thousand years have expired, Satan will be released from his prison ⁸ and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. ⁹ They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. ¹⁰ The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

3. The World is Drawn

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

John 6:64–65 (NKJV)

⁶⁴ But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said,

“Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

John 6:44 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

ἐλκύω

to attract powerfully ⇔ haul v. — to attract powerfully, conceived of as drawing a heavy object out of something with great effort.

[John 6:44 V-ASA-3S](#)

GRK: πέμψας με ἐλκύσῃ αὐτόν καὶ γὰρ

NAS: who sent Me draws him; and I will raise

KJV: hath sent me draw him: and

INT: having sent me draws him and I

[John 12:32 V-FIA-1S](#)

GRK: γῆς πάντας ἐλκύσω πρὸς ἑμαυτόν

NAS: up from the earth, will draw all men

KJV: the earth, will draw all

INT: earth all will draw to myself

[John 18:10 V-AIA-3S](#)

GRK: ἔχων μάχαιραν εἰλκυσεν αὐτήν καὶ

NAS: a sword, drew it and struck

KJV: having a sword drew it, and

INT: having a sword drew it and

[John 21:6 V-ANA](#)

GRK: οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ

NAS: they were not able **to haul** it in because

KJV: not able **to draw** it for

INT: no longer it **to haul in** were they able from

[John 21:11 V-AIA-3S](#)

GRK: Πέτρος καὶ εἴλκυσεν τὸ δίκτυον

NAS: went **up and drew** the net

KJV: went up, and **drew** the net to

INT: Peter and **drew** the net

[Acts 16:19 V-AIA-3P](#)

GRK: τὸν Σίλαν εἴλκυσαν εἰς τὴν

NAS: and Silas **and dragged** them into the market place

KJV: Silas, **and drew** [them] into

INT: Silas **they dragged** [them] into the

[Acts 21:30 V-IIA-3P](#)

GRK: τοῦ Παύλου εἴλκον αὐτὸν ἔξω

NAS: of Paul **they dragged** him out of the temple,

KJV: they took Paul, **and drew** him out of

INT: of Paul **they drew** him outside

[James 2:6 V-PIA-3P](#)

GRK: καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς

NAS: you and personally **drag** you into court?

INT: and [not] they **do drag** you before

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.

John 12:19–21 (NKJV)

¹⁹ The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

²⁰ Now there were certain Greeks among those who came up to worship at the feast. ²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

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.

I. The Anguish of the Son

II. The Answer of the Father

III. The Announcement of the Cross

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).

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?”

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.

A misunderstanding or a misinterpretation of the person and work of the Son of God can have eternal consequences.

They had read the old testament many times, had attended the synagogue every sabbath day. They had been instructed out of the law to remember and repeat the law to themselves and to there children. There was a large infrastructure of religion built by years of interpretation, tradition, amplification and application.

Men had spent years learning, memorizing and teaching the O.T. only to get it wrong.

They missed it!! And missed it badly.

Instead of embracing Messiah, they killed Him.

Instead of Loving Messiah, they loathed Him,

Instead of Believing Messiah, they Blasphemed Him

Instead of Receiving Messiah, they rejected Him

Instead of Following Messiah, they Fastened Him to

a cross

John 1:10–11 (NKJV)

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

John 3:32 (NKJV)

³² And what He has seen and heard, that He testifies;
and no one receives His testimony.

Isaiah 53:2–3 (NKJV)

² For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.
³ He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.

Luke 19:14 (NKJV)

¹⁴ But his citizens hated him, and sent a delegation
after him, saying, 'We will not have this *man* to reign
over us.'

Acts 7:51–53 (NKJV)

⁵¹ “*You* stiff-necked and uncircumcised in heart and
ears! You always resist the Holy Spirit; as your fathers
did, so *do* you. ⁵² Which of the prophets did your fathers
not persecute? And they killed those who foretold the
coming of the Just One, of whom you now have
become the betrayers and murderers, ⁵³ who have

received the law by the direction of angels and have not kept *it*.”

John 12:37 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him,

It is absolutely critical that we properly understand what the Bible says about Christ.

not what tradition says

not what scholarship may say

not what religion says

not what men may say

We need to look at the text itself and let the scripture interpret scripture.

The reason there are cults that reject the person and work of Christ is because of a willingness to

1. accept new revelation

2. accept one mans interpretation or an organizations interpretation over what scripture plainly says.

Example **J.Ws** Charles Taze Russel and Watchtower organization

Mormons Church of Latter Day
Saints Joseph Smith and the Angel
Moroni

Roman Catholic Church.

The Church, and Tradition and the
Papacy can supersede and be more
authoritative than Scripture.

If you get Christ and Salvation wrong, you go to hell
this is no small matter. Yet so many spend more
baking a casserole or watching a TV than they ever do
to make sure they are believing the right doctrine