

Sermon Outline

THE YEAR IN OUR LORD, 2010-2011

- Mar 27: The Lamb of God (Jn 1:19-29) • April 10: The Bread of Life (Jn 6:22-35)
- **April 17: The Hour Has Come (Jn 12:20-26)** • April 22: It Is Finished (Jn 19:16-30)
- April 24: Peace Be With You (Jn 20:19-23)

THE HOUR HAS COME: A LENTEN MESSAGE

(JOHN 12:20-26)

I. The Triumphal Entry of the Humble God-King

II. Foreigners Seek Jesus (John 12:20-22)

- A. The Greeks who came to seek Jesus were not necessarily from Greece.
 1. “Greek” could refer to someone from the Greco-Roman world at large.
 2. “Greek” was almost the same as “Gentile.”
- B. The Greeks who came to seek Jesus were likely *God-fearers*, Gentiles who worshiped the God of Israel without becoming full Jews (see Lk 7:5; Acts 10).
- C. The Greeks may have approached Philip because Philip was a Jew who had a Greek name and who may have been conversant with Greek.
- D. Philip may have gone to Andrew because he feared the implications the Greeks would have on the popularity of Jesus’ growing movement.

III. The Hour of Glory Has Come (John 12:23)

- A. The glorification that Jesus has in mind is his return to glory (Jn 17:5).
- B. When Jesus learns that Greeks had come to him, he says that his hour of glorification has arrived.
- C. Up to this point, Jesus has always said his hour/time had not yet come (2:4; 7:30; 8:20).

- D. But why is Jesus' hour of glorification tied to the coming of the Greeks?
1. The Greeks represent the rest of the world outside Israel.
 2. The coming of the Greeks represents the gathering of the other sheep of YHWH—the nations outside Israel (Jn 10:16; 12:32).
 3. By coming to him, Jesus truly becomes the Savior of the world (see Jn 4:42), thus fulfilling his mission, leading to his glory.

IV. Glory through Death (John 12:24)

- A. *How* exactly will Jesus return to his glory?
—For our Lord Jesus, the road home to glory will go through shame; the way to resurrection life is through death.

V. Life in the World versus Life Eternal (John 12:25)

- A. Even though Jesus alone will die for the sins of his people, there is a sense in which death and suffering will also mark the life of his disciples.
—We disciples must die to the world.
- B. Jesus is not setting us against creation per se (the Gnostic approach). The fact that Jesus will later be resurrected *bodily* and that he will later condemn asceticism through the apostle Paul (Col 2:18) means that Jesus wasn't asking Christians to despise material things or pleasures in themselves.
- C. So what does Jesus mean by hating "life in this world"?
1. The clue is "in this world."
 2. Jesus was not talking about hating life in general.
 3. Jesus was talking about life of a specific kind of quality; life *within* a specific realm and *under* a specific regime—the world.
 4. What is the world?
 - a. "The world" is not the same as "the earth," which is the sum total of God's material creations in general.
 - b. "The world" is the sum total of what sinful humans make of God's good creation. It is the total complex of interweaving and interconnected beliefs, values, traditions, and laws that have as their single objective the diminishment of the image of God in man and the expulsion of God's Kingdom from the earth.
 5. To hate life in the world is to hate life under the regime of sin.
- D. To hate life in this world is to love eternal life—life in the new age of the Kingdom of God.

VI. Eternal Life Revolves Around Jesus Christ (John 12:26)

“If anyone serves *me*, he must follow *me*; and where *I* am, there will *my* servant be also. If anyone serves *me*, the Father will honor him.”

VII. Life and Honor in Jesus Christ

God the Father is committed to glorifying his Son, Jesus our Lord. In Jesus, God glorifies himself as the King and Savior of the nations. And in Jesus, God offers himself to us as an alternative to life in this decaying world-culture. Jesus is the heart of eternal life, the life of God's new world to come. Just as the Greeks came to Jesus, we too must go to Jesus as the end of our journey. Let us renew our faith in Jesus Christ. Let us renounce this world and receive Jesus as our Life and Honor from God.