JESUS' CALL TO CHRISTIAN LIVING IN THE CENTER OF JOHN'S GOSPEL Bob Reid, Scholar-in-Residence, UPPC 4/9/00 John 12:20-36

- Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." {20}
- {21}
- Philip went and told Andrew; then Andrew and Philip went and told Jesus. {22}

{23}	А	Jesus answered them, " The hour has come for the Son of Man to be glorified .	HOUR HAS COME TO BE GLORIFIED
		FIRST FOLLOWING SAYING	TO BE OLOKITIED
{24}		<i>1</i> Very truly, I tell you,	
[2+]		unless a grain of wheat falls into the earth	
		and dies,	UNLESS GRAIN DIES
		2 it remains just a single grain;	IT REMAINS ALONE
		<i>i</i> but if it dies,	IF GRAIN DIES
		2' it bears much fruit.	IT BEARS MUCH FRUIT
		SECOND FOLLOWING SAYING	
{25}		1 Those who love their life	LOVE LIFE
()		2 lose it,	LOSE LIFE
		<i>1</i> ' and those who hate their life in this world	HATE LIFE
		2' will keep it for eternal life.	KEEP LIFE
		THIRD FOLLOWING SAYING	
{26}		A 1 Whoever serves me	SERVES ME
		2 must follow me,	FOLLOWS ME
		<i>B</i> and where I am,	MASTER
		<i>B'</i> there will my servant be also.	SERVANT
		<i>A' 1'</i> Whoever serves me,	SERVES ME
		2' the Father will honor."	HONORABLE
{27}	A'	"Now my soul is troubled. And what should I say—	NOW
		'Father, save me from this hour'?	THIS HOUR
		No, it is for this reason	
		that I have come to this hour.	THIS HOUR
{28}		Father, glorify your name."	GLORIFY
	Α	Then a voice came from heaven, "I have glorified it,	VOICE
(and I will glorify it again."	GLORIFY AGAIN
{29}		B The crowd standing there heard it	
		and said that it was thunder.	THUNDER?
(20)		B' Others said, "An angel has spoken to him."	ANGEL
{30}	A'		
(21)		not for mine.	YOUR SAKE
{31}		<i>b</i> Now is the judgment of this world;	NOW/THIS HOUR
(20)		<i>b</i> ' now the ruler of this world will be driven out.	NOW/THIS HOUR
{32}		<i>a'</i> And I, when I am lifted up from the earth,	GLORIFY GOD
	TOT	will draw all people to myself."	YOUR SAKE

KATACRUSIS

{33} (He said this to indicate the kind of death he was to die.)

{34	.}	The crowd answered him, "We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"			
{35 {36		 A Jesus said to them, "The light is with you for a little longer. Walk while you have the light, B so that the darkness may not overtake you. B' If you walk in the darkness, you do not know where you are going. A' While you have the light, believe in the light, 	WHILE LIGHT IS DARKNESS DARKNESS WHILE LIGHT IS		
		so that you may become children of light." After Jesus had said this, he departed and hid from them.			
Ι	QUESTION FOR DISCUSSION: TO WHOM OR TO WHAT HAVE YOU DIED? At the core of the Gospel is a demand that followers must be people who choose to die to all the old societal expectations and familial commitments. To some, that may sound like the demand of a cult. But the choice to follow Jesus is not about mind control or manipulative techniques to separate followers from family. That's not a choice to die to the old life. Without the choice, the real daily unmanipulated choice, a person is not a follower of Jesus. Our text unfolds this fact.				
Π		 THE HOUR COMES IN JOHN'S GOSPEL (Vss. 20-23) A. At various points in John's Gospel, Jesus states that his time, or "his hour" had yet to come: 2:4, 7:6, 8, 30; 8:20. 			
	B.				
	C.	But in John's Gospel, it is from this story forward (cf. 13:1, 17:1 etc.) has come? Here, "hour" becomes all of that which occurs during passi question: What happened to change events? Was it: 1. because of the raising of Lazarus (11:38-43)?			
		 because of the plot to kill Jesus (and Lazarus) is set into action (1 because "The whole world has gone after him" in the Triumphal because some unnamed Greeks sought out a disciple with a Greek could follow Jesus (12:20-22)? All of the above? 	entry (12:12-19)?		
	d.	However, where the synoptic Gospels represent a common tradition or during his hour, John portrays Jesus as having viewing his hour as a t 'glorified''			
Π		 E HOUR OF GLORIFICATION (Vss. 27-30) In John's Gospel the "hour" is about glorifying God's name (cf. "halle 1. Unlike the synoptic Gospels, the struggle is not that of a human a simultaneously envisioning a daunting and grisly death and that of the synoptic Gospels. 	gony forced to grapple with		

- a. It is almost as if John is aware of the Markan tradition and the way in which Luke and Matthew follow it and he disagrees. This is not his portrait of Jesus.
- b. He purposefully presents an alternative Jesus: one who sees his coming death as the opportunity for God's glory to be revealed to the world.
- c. The battle is depicted as a struggle between good and evil; as a once for all judgment in which good and evil are sifted and the wvil ruler of this world is finally and fully judged (12:31).
- 2. Understanding how all this is actually "glory" is anachronistic:
 - a. "His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him" 12:16.
 - b. "He said this to indicate the kind of death he was to die" 12:33.
- 3. In John, the "hour" is only about accomplishing the will of God— cf. the moment of death summarized it the last words, "It is finished."
- B. The announcement that "the hour" has come is accompanied by a Johanine "transfiguration"
 - 1. with a voice from the heavens speaking the most important interpretive word: "I have glorified [my name], and I will glorify it again."
 - a. John has no account of the mountaintop transfiguration.
 - b. Instead he has the voice from heaven speak at the moment that Jesus "hour" of Glory occurs.
 - 2. Throughout the Johanine passion account Jesus is depicted as clearly grasping the full implications of what is happening, which is why he seems to speak in such parables.
 - a. People ask question to which Jesus' answers appear to be non sequitur.
 - b. He is depicted as explaining everything in terms of ultimacies
 - 1) glory vs. judgment
 - 2) light vs. darkness

III THE FOLLOWING SAYINGS:

- A. Where do we find a similar collection in Mark's Gospel? In association to what story there?
 - 1. Compare the chart on the next page
 - 2. How are the sayings similar? How are they different?
- B. How do they fit here in John's Gospel?
 - 1. In Mark's Gospel they fall in the center of the chiastic structure of the story and serve as the challenge to a Gentile Christian Church to be willing to follow God rather than social and familial expectations; to live sacrificially in relation to others even if it means death; to serve without compromise; and to live knowing that the end is but moments away.
 - 2. In John's Gospel the following sayings fall at this central diving point in Jesus' "hour" and call believer to live sacrificially in relation to others, knowing that this is the life of honorable service; to love the things of God and hate the things of the world and thereby redeem your life; to be willing to sacrifice, even unto death, that much fruit may be born; for one ether chooses to walk in the light or has surrendered to the darkness and the vanquished ruler of this word.
 - 3. See any difference?
- C. The placement of these "following" aphoristic sentential at this turning point in John's Gospel highlights the function of his "hour" as the time in which he came into his glory (transfiguration) and the time in which his being "lifted up" permits gentiles to come and ask, "What must I do to follow?

A COMPARISON OF THE APHORORISTIC SENTENTIA OF FOLLOWING MARK 8 JOHN 12

	MARK 8	JOHN 12
{8:34}	 a "If any want to become my followers, b let them deny themselves b' and take up their cross a' and follow me. 	 {12:26} A 1 Whoever serves me 2 must follow me, B and where I am, B' there will my servant be also. A' 1' Whoever serves me, 2' the Father will honor.
{8: 35}	 For those who want to save their life 2 will lose it, and those who lose their life for my sake, and for the sake of the gospel, 2' will save it. 	 {12:25} 1 Those who love their life 2 lose it, 1' and those who hate their life in this world 2' will keep it for eternal life.
{8:36} {37}	 For what will it profit them to gain the whole world and forfeit their life? i [For what indeed] can they give in return for their life? 	
{8: 38}	 and of my words 2 in this adulterous and sinful generation, 1' of them the Son of Man will also be ashamed 2' when he comes in the glory of his Father with the holy angels." 	 {35}A Jesus said to them, "The light is with you for a little longer. Walk while you have the light, B so that the darkness may not overtake you. B' If you walk in the darkness, you do not know where you are going. {36}A' While you have the light, believe in the light, so that you may become children of light."
{9:1}	 A And he said to them, "Truly I tell you, B there are some standing here B' who will not taste death until they see A' that the kingdom of God has come with power." 	 {12:24} <i>1</i> Very truly, I tell you, unless a grain of wheat falls into the earth and dies, <i>2</i> it remains just a single grain; <i>1'</i> but if it dies, <i>2'</i> it bears much fruit. ??????