



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds. As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. ***Let's embark on an inspiring journey with John as we walk alongside Jesus.***

Background Matters

THE GREEKS AT THE FEAST (12:20–36)

12:20. The mention of **Greeks** is significant. They were the wanderers of the ancient world and the seekers of truth. These Greeks were probably God-fearers who attended Jewish synagogues and feasts. Their coming was symbolic of the coming of Gentiles **to worship** God through Christ (cf. 10:16).

12:21–22. Why did the Greeks approach **Philip** about seeing **Jesus**? Perhaps because Philip had a Greek name. Or he may have had some contact with Greeks from the Decapolis area. **Philip went to ... Andrew, and Andrew and Philip ... told Jesus.** Since crowds of people probably wanted to speak with Jesus, the disciples may have tried to do some screening (cf. Luke 18:15–16).

12:23–24. **Jesus** had been moving toward His decisive hour (cf. 2:4; 4:21, 23; 7:6, 8, 30; 8:20). The coming of the Greeks confirmed that **the hour has come for the Son of Man to be glorified** (cf. 12:23; 13:1; 17:1). For most people death is their humiliation. But for Jesus death was His means of entry



into glory. His willingness to die for others' sins in obedience to the Father (Isa. 53:10, 12) brought Him renown (glory; cf. John 12:16; 17:1, 5). **I tell you the truth** introduces a solemn affirmation. The analogy of **a kernel of wheat** "dying" in **the ground** and producing **many seeds** teaches that death is necessary for a harvest.

12:25–26. The wheat analogy (v. 24) illustrates a general paradoxical principle: death is the way to life. In Jesus' case, His death led to glory and life not only for Himself but also for others.

In the case of a disciple of Jesus, the principle is similar. A disciple must hate **his life in this world**. To "hate his life" means to be so committed to Christ that he has no self-centeredness, no concern for himself. On the other hand **the man who loves his life will lose it**. Anything in life can become an idol including goals, interests, and loves (cf. Luke 12:16–21; 18:18–30). A believer should undergo a spiritual death to self (Rom. 6:1–14; 2 Cor. 5:14–15; Gal. 6:14).

Being a servant of Jesus requires following Him. Many of Jesus' original servants *did* follow Him—in death. According to tradition, the early disciples died as martyrs. Jesus' word was thus a prophecy and also a promise. His true disciples (those who serve Him) **follow** Him in humiliation and later in **honor** or glory (Rom. 8:17, 36–39; 2 Tim. 2:11–13).

12:27–28a. Jesus instructed His disciples on the cost of commitment to the Father's will by disclosing His emotions. He was in turmoil (*tetaraktai*, "stirred, agitated"; cf. 11:33; 14:1) because of the prospect of being made sin (2 Cor. 5:21) in His death. In view of His turmoil, should He shrink back and ask for deliverance **from this hour**? Certainly not, for His Incarnation **was for the very** purpose of bringing Him **to this hour** (cf. John 12:23; 13:1; 17:1). Jesus willingly expressed His submission to the will of the Father in the words, **Father, glorify Your name!** So also believers in difficulty should stand and embrace His will—desiring that His name be glorified—in spite of conflicting emotions.

12:28b–29. The Father then spoke **from heaven** in a thunderous **voice**, confirming His working in Jesus both in the past and in the future. The voice was audible but not all understood it (cf. v 30; Acts 9:7; 22:9).

12:30–31. The **voice** from heaven confirmed faith in the spiritually perceptive but to the unspiritual it was only a noise (1 Cor. 2:14). Jesus' death on the cross was a **judgment on the world**. Evil was atoned for. The world's goals, standards, and religions were shown to be folly. The Cross was also the means of Satan's defeat (Rev. 12:10). **The prince of this world** (i.e., Satan; cf. John 14:30; 16:11), **Jesus said, will be driven out**. His power over people by sin and death was defeated and they can now be delivered out of his domain of spiritual darkness and slavery to sin (Col. 1:13–14; Heb. 2:14–15).

12:32–33. Jesus' words, **When I am lifted up from the earth**, refer not to His Ascension but to His crucifixion (cf. 3:14; 8:28). He knew how He would die—by being "lifted up" on a cross. Jews, however, normally stoned those they considered worthy of death (cf. Stephen's death, Acts 7:58–60).

Jesus said that at the cross He would **draw all men to** Himself. He did not mean everybody will be saved for He made it clear that some will be lost (John 5:28–29). If the drawing by the Son is the same as that of the Father (6:44), it means He will draw indiscriminately. Those saved will include not only Jews, but also those from every tribe, language, people, and nation (Rev. 5:9; cf. John 10:16; 11:52).

12:34. **The crowd** was puzzled. If the Messiah is **the Son of Man**, then He should be here **forever**, they reasoned. Daniel 7:13–14 spoke of the Son of Man's everlasting dominion. Perhaps the people wondered if He was making a distinction between the Messiah (**Christ**) and **the Son of Man**. Did He



use the term “Son of Man” differently than its sense in Daniel 7:13? They seemed to understand that Jesus was predicting His death, but they could not see how that was possible, if He was the Messiah.

12:35–36. The crowd thought on intellectual difficulties, but **Jesus** confronted them with the fact that the issue was moral. Their time of opportunity was limited. He is **the Light** for the world (1:4, 9; 8:12; 12:46), but the day of His public ministry was almost over (v. 23). The **darkness** of night was coming in which evil powers would hold sway over people. **The man who walks in the dark** means an unbeliever who stumbles through life without knowing what life is all about and **where** it is headed (cf. 3:19; 8:12; 1 John 1:6). Their privilege was to **trust in the Light** (i.e., in Jesus) and **become sons of Light** (i.e., His disciples; cf. Rom. 13:12; Eph. 5:8, 14; Col. 1:13–14; 1 Thes. 5:5; 1 John 1:7; 2:10). Once again **Jesus** supernaturally vanished **from them** (cf. John 5:13; 8:59; 10:39).¹

This Week in "Walking With the Savior,"

Can you imagine the emotional toll of knowing—and preparing for—your own death? God the Father knew when Jesus would die, and Jesus willingly submitted to His plan.

Furthermore, the very people Jesus came to forgive would become the perpetrators and instigators of His death. Even at the height of His popularity, Jesus knew that some who cheered Him on would ultimately call for His crucifixion.

This week, we see the cross drawing ever closer as Jesus prepares His disciples for His death.

Study Guide 40

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

¹ Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 317–318.



Jesus Prepares for His Death John 12:20–36

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. *Who or what in life encourages you to be self-centered?

Explore It, Tuesdays, keep the rhythm of personal study moving.

2. What did the group of Greeks ask Philip? (12:20–22)

3. What did Jesus say had come? (12:23)

4. What did Jesus say about a kernel of wheat? (12:24)

5. *What did Jesus say about loving and hating life? (12:25)

6. What did Jesus say about the person who wants to serve Him? (12:26)

7. How did Jesus feel? (12:27)

8. What was Jesus' attitude? (12:27)



Push on Wednesdays; keep the rhythm of personal study moving.

9. *Why didn't Jesus ask the Father to save Him? (12:27)

10. What did Jesus ask the Father to do? (12:28)

11. How did the crowd react to God's voice? (12:29)

12. What time did Jesus say it was? (12:31)

13. *What did Jesus say would happen when He was lifted up? (12:32)

14. How did the crowd respond to Jesus' words? (12:34)

15. In what way was Jesus' audience running out of time? (12:35)

Get It Thursdays, keep the rhythm of personal study moving.

16. What did Jesus tell the crowd to do? (12:36)

17. *How do we love our own lives?



18. How does Jesus want us to hate our lives?

19. When and why is it difficult for you to serve and follow Jesus?

20. *What does it mean for us to “walk in the light”?

21. What tempts you to wander in the darkness rather than walk in the light?

22. What example has Jesus set for us to follow?

Drive it Home, Fridays, keep the rhythm of personal study moving.

23. How can a group of people all have the same experience but interpret it differently?

24. *What is one change you can make in your life to become more attentive to the needs of others over your own?

25. To whom can you be helpful today? How?

A Journey Through The Gospel of John **2026**

Download your study guide at: Unlockingthetruth.us