

John Chapter 12 v 12 - 33

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[0 : 00] lives. And our first hymn picks up that point, at the name of Jesus every knee shall bow. Talks about him being humbled, but about him being worshipped, trusted and adored. And he's coming again one day. So let's stand and sing 304, at the name of Jesus.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen. Amen.

[4 : 01] Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

None. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it. Well, anyone who hates their life in this world will keep it for eternal life.

[5 : 43] Whoever serves me must follow me. Where I am, my servant will also be. My Father will honor the one who serves me. Now my soul is troubled. And what shall I say? Father, save me from this hour?

No. It was for this very reason I came to this hour. Father, glorify your name. Then a voice came from heaven. I have glorified it and will glorify it again. The crowd was there that was there and heard it said. It had thundered. Others said an angel had spoken to him. Jesus said, this voice was not from, sorry, this voice was for your benefit, not mine. Now is the time for judgment on this world. Now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself. He said this to show the kind of death he was going to die.

Well, look. So please turn back with me, if you would, to John and chapter 12, particularly those verses 12 to 33. Verses 12 to 33 of John and chapter 12. Without doubt, English people have many fine qualities, which are well known. English have the ability to cue formally, and orderly, in a right fashion. Even if there's no need, they will form a cue in any given way.

Of course, the English have a very large vocabulary when it comes to talking about the weather.

They can talk about it for hours. In fact, that's about the only thing that the English do talk about.

And of course, the English have an unequalled soppieness when it comes to sick or injured animals.

[7 : 37] You won't find anybody in the world, any people, a nation in the world, that cares about these animals, as the English do. However, the English have a handicap, which is almost uniquely their own.

They find it almost impossible to show their feelings without also expressing guilt. And any time that they do express what's going on in their hearts, they immediately follow it up with an apology.

If you're crying, if somebody's crying, I'm so sorry, I'm so sorry I got upset. Please forgive me. I apologize for getting excited. There's an embarrassment to getting upset.

An embarrassment to jumping for joy. To unburden ourselves to others, we feel is just not English.

Therefore, most of us are never truly honest about what's going on inside.

We may be afraid of the disapproval or misunderstanding of others. So it's clear to me that the Lord Jesus Christ is not an Englishman.

[8 : 47] Because in chapter 12 and verse 27, he says, Now my soul is troubled, and what shall I say?

The Lord Jesus Christ is honest, open-hearted. There is no apology for speaking his mind or pouring out his heart.

He never wore a mask. He was always transparent as to what he felt and to what he thought. More than once, we're told again and again in the Gospels how he expresses the inner workings of his heart.

Both his joy, at times praising God, and times of sorrow. Frustration over his disciples. Anger at the attitudes of others in their unbelief.

How much are we like the Lord Jesus? Or are we just those English people who always say, when questioned, I'm fine. It's okay.

[9 : 50] There's nothing wrong. Of course, the Lord Jesus was discerning. He didn't express his heart to everyone that he met. He knew those who could be trusted.

And he knew those who had no desire to hear the truth. Earlier in the Gospel, in John 2, 24, we're told, Jesus would not entrust himself to them, for he knew all men.

There are times for discretion. But there are times when he spoke from the very heart, as he does here. But isn't it surprising, in verse 27, what it is that Jesus actually says at this moment in his life and ministry?

Now my soul is troubled. We know that he had been troubled of heart before. When he wept at the graveside of Lazarus, just a chapter earlier on.

He'd been grieved at the hardness of hearers' hearts. His disciples and the wickedness of religious leaders. At these times, when things were difficult, when he was met with sin in its various forms, we can understand why he would say that his heart was troubled.

[11 : 02] We would understand why he was grieved. But why was he grieved now? Why does he say, now my heart is troubled? Particularly when we think that this is the day of Palm Sunday, that very first day of Easter week, as we call it.

Surely it was a day when really, he should have said, now is my heart gladdened. Now is my heart filled with joy. Because what a day it has been. We've already read of his welcome into Jerusalem. After three years' ministry, at last he's receiving the honour and the praise of the crowds. At last they're recognising him for who he is. Blessed is the King of Israel. That's a great reason to rejoice. The people are welcoming Jesus coming into Jerusalem. They're laying down branches for him and so on. And we know as well that his coming into Jerusalem is in fulfilment of God's plan.

His word. Verses 14 and 15. Jesus found a young donkey and sat upon it as it is written. And there's that prophecy from Zechariah chapter 9. Of him coming as God's king and the people's king into Jerusalem.

[12 : 10] Well, God's plan is being unfolded. God's prophecies are being fulfilled. And then, of course, we find later on in verses 17 and 18.

That the news of his miracles, the news of his acts, particularly the resurrection of Lazarus from the dead. The news was spreading. And it was generating serious interest in Jesus.

People were coming to find out. Verse 18. Many people, because they heard that he'd performed the sign, went out to meet him. Isn't that marvellous? People are coming. They're hearing about Jesus.

They're coming. They want to meet him. They want to engage with him. They want to listen to him. Even as we see in verse 20, it's not just the Jewish nation. It's people from other nations.

The Gentiles, the Greeks are also saying, we want to see Jesus. And if it wasn't, if all of those things weren't wonderful enough, we find that even his enemies are caused to be frustrated and isolated.

[13 : 15] When they see the way that people respond to him. Verse 19. Pharisees said to another, see, this is getting us nowhere. The plans of the wicked are being frustrated.

The purposes of God are being fulfilled. The praises of Christ are ringing in his ears. The people are gathering and drawing and seeking after him. And yet Jesus says on that very same day, now my soul is troubled.

We need to learn something very clearly from the start. A principle which we know so well and yet we forget so regularly. No amount of outward success can guarantee inner peace.

No amount of outward pleasure or praise from the world can bring to us an inner sense of contentment and satisfaction. To think that attaining some material thing or owning some physical thing or going through some outward experience is going to give us heartfelt contentment is foolishness.

It never satisfies. It never pleases. Solomon in that wonderful book, Ecclesiastes, likens contentment to a chasing after the wind. It's futile.

[14 : 33] Cannot be had in the outer things of this world. And yet that's the reality that we see demonstrated on our screens and in our newspapers and our magazines week after week, day after day.

As we see one celebrity after another celebrity tell of the unhappiness of their lives. That although they are applauded in the media, though they are given the red carpet and accolades and trophies and prizes and awards.

And though society covers them in praise, yet they have to turn to alcohol or to drugs or to a stream of partners to try and fill the void within. We see it again and again and again and again.

And yet still, still we find that young people in our nation, and older ones as well, think that the greatest contentment of life is to be a celebrity. To win X Factor.

To win The Voice. To find some other way of being propelled into the spotlight of the media. And here we see the carnage, the graveyard of celebrities.

[15 : 36] People who seem to have the world at their feet. But had nothing. But empty ashes. Dear friends, let's not be fooled.

Let's not fall into that trap. Let's not be conned by the message of the world. Let's learn from the Lord Jesus Christ that though the whole world praises us. And though everything seems to go well. And though everything seems to be on our side. That can never satisfy. And that can never solve the problem of our hearts.

But there's something more wonderful here as well, isn't there? It's not just a practical lesson here. Of course, as we've said, we're seeing the very soul, the very heart of the Lord Jesus Christ. And he says, now is my soul troubled.

And what shall I say? Here we have the evidence. The categorical evidence. That our Lord Jesus Christ is really and truly one of us.

[16 : 36] That he really and truly is human. A man. He's not only flesh of our flesh. But surely he is heart of our hearts. He's not someone who simply took on, as it were, the disguise of humanity.

So that he looked like a human being. And talked like a human being. And walked like a human being. But he was the one who truly in his heart of hearts entered into all the experience of life as we know it.

Yes, he is God undiminished. Yes, he is God uncorruptible. And yet he is human in every way. Even down to his very heart.

He lived among us. He experienced the panorama of human life. We're told of him hungering and thirsting. Of him being tired and in pain. And those things are great and wonderful for us to know. That there is one who feels what we feel physically. But isn't it all the more wonderful that we know he speaks of sorrow and grief and anger and temptation.

[17 : 40] That he feels not just the outward, but the very inward. Hebrews in chapter 4 tells us of this Lord Jesus. He's not somebody who is unable to sympathize with our weaknesses.

But he is the one who has been tempted in every way. Just as we are. Yet was without sin. And so true to himself.

And honest with himself. We find he even confesses his most natural response to the inner conflict he has within him. Shall I say, Father save me from this hour?

When my heart and my soul is troubled. When I'm struggling within. Shouldn't I pray? Shouldn't I ask God, get me out of this mess?

Get me out of this pain. Get me out of these troubles. Isn't that exactly what we think? Isn't that our natural recourse? Isn't that our natural response? When our soul is troubled.

[18 : 36] When things are bearing down upon us. And we feel ourselves overwhelmed. Isn't it that we pray immediately. Lord save me. Get me out of this. Solve these problems. Take away this sorrow from my heart.

What a comfort it is immediately dear friends. To know. That for us to desire deliverance from our troubles. Is not a sin. Because Jesus felt that way too.

If Christ felt that way. Then we can be without fear of condemnation when we feel that way. It may not be the best way to think. As we shall see. It may not be the best answer.

But it's not a sin for us to feel and to pray. Lord save me out of this. Please deliver me from these troubles. Please make things better for me. And we see as well.

Don't we dear friends. We know that this trouble of soul. That the Lord Jesus has. Where he is in this struggle. Saying should I pray. Save me father from this.

[19 : 41] This was not a fleeting passing moment. It wasn't just that he had an off day. It wasn't just that he felt a little low at that time. This is a struggle that goes all the way through the week. So that we find him still in the same struggle on the day.

In Gethsemane. It's that same struggle isn't it? As he's there praying in the garden. Matthew tells us in Matthew 26.

Of the prayer of our Lord Jesus. Listen to how he speaks. He said to them. His disciples. My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.

Going little farther. He fell with his face to the ground and prayed. My father if it is possible may this cup be taken from me. It's the same prayer. Should I say father save me from this hour?

And then we have in between all the wonder of the Lord's Supper. And all the wonder of the upper room discourse. In John 13 to 17. And that high priestly prayer. Inwardly still at the same time there is that struggle.

[20 : 42] There is that inner state of trouble of soul. Let me say this dear friends to us. And we need to hear it again and again. Let us not think that because the Lord Jesus Christ was God made man.

That it was easier for him to face times of heartbreak and temptation than it is for us. Let us not think that somehow his deity protected him.

From the pain and the struggle and the inner turmoil that you and I face. We know that he was tempted in every way as we are yet without sin. That's the only difference.

The only thing that sets him apart was he never sinned. But all the rest of it he truly experienced. To imply that Jesus knew less than ourselves when it comes to trials and struggles.

Is surely to rob him of the glory of his incarnation. To rob him of the wonder of him taking on a humanity. We must never lose sight of that.

[21 : 46] We need to see that there is yes a high priest. There is a saviour. There is one who truly empathises with us. But our Lord Jesus doesn't pray that prayer does he?

Though he felt like praying that prayer. Though he was tempted to pray that prayer. Father save me from this hour. Just as we are tempted and in fact we do pray. He says no I won't pray that prayer. No it was for this very reason I came to this hour. Father here is his prayer. Glorify your name. He prays very differently. Not father get me out of the trouble.

Not father take away this distress. But father glorify your name. Well how did he do it? How did he who was truly human as we are human. Face and feel such trouble of soul and heart.

And yet pray as he did. The answer is quite simple. We know it only too well. It's because he had faith.

[22 : 52] It's because he trusted his father. Because he had faith which was certain and strong in the sovereign love of God. He wasn't going to remain in that state of constantly save me.

Get me out. Every time there's a problem. I'm going to pray sort it out. The only solution is my deliverance. The only way out of trouble is for me to be removed from the situation.

Often that's how we think. That there is only one way that God can work in this situation. And that is that he gets us out of it. Or he changes the situation. But that is not what Jesus does.

His faith is such that he knows that his God, his father, is trustworthy. And that the situation and circumstances he finds himself in are not circumstances and situations he needs to be delivered out of for there to be a solution.

For the solution is not necessarily in the outward experience or the outward feeling. The solution is found somewhere else. Notice that Jesus reveals his confidence as he prays, Father glorify your name.

[24 : 05] His confidence that nothing happens in the life of a child of God except for the glory of God. Say that again. Nothing happens in the life of a child of God except it is for the glory of God.

You see, as Jesus says, No, it was for this very reason I came to this hour. This hour in which my soul is troubled. This hour in which I am wracked with a real sense of horror at what I face when I go to the cross.

This is the very hour, this is the very reason I came into this world. The very reason I was born. The very reason that as the Son of God eternal I became the Son of Man temporal.

The cause of his troubled heart was that there at the cross he would glorify God as he bore the sin of his people. We've seen that already earlier on.

The hour has come for the Son of Man to be glorified. What does he mean? Verse 24. Truly I tell you, unless a grain of wheat falls to the ground and dies, it remains only a single seed, but if it dies it produces many seeds.

[25 : 15] He is the seed that has to fall to the ground and die to produce many seeds. Just as the life of our Lord Jesus Christ is in the very hands of the Father, so is your life and mine.

If we are a child of God, then your life and mine is not driven by circumstance or fate or luck. It's not even driven and motivated by our own intentions and will and purpose.

Rather, nothing happens and occurs except by the will of your heavenly Father. It's that lovely passage, isn't it, in Matthew chapter 10, where Jesus speaks about being unafraid.

There is a place of hope for us in a troubled soul.

And that place of peace and that place of hope is found simply in being able to pray with faith, Father, glorify your name.

[26 : 36] In this situation in which I find myself, in these circumstances in which you have brought me, Father, glorify your name. That's the prayer that brings peace.

That's the prayer that brings contentment. That's the prayer that brings about joy. And we know it's the prayer that is pleasing to God. We know that that prayer which says, Father, wherever I am, glorify your name.

In my life, in this situation, in these circumstances, we know that it is God's good pleasure when his people pray that way because we have a response from God concerning the prayer of Christ.

Then a voice came from heaven, I've glorified it. I've glorified it and will glorify it again. The Father responds to the prayer of his Son. And yet, wonderfully, Jesus says that these words were given not for his benefit, but for ours.

It wasn't because Jesus needed his faith bolstering that the Father spoke from heaven. It wasn't because Jesus was flagging in his trust in the Lord. He needed a G up to help him.

[27 : 41] It was for your benefit, he says. His faith wasn't shaken, though he struggled. His faith wasn't failing, though he had great difficulties. It was for your benefit.

For the benefit of those there who heard it, that they might know and believe that here is the very Son of God in their midst, and obey and worship and trust and believe in him.

But surely these words are for our encouragement, too, that we should pray like this in every circumstance. Because God says to the answer to your prayer and mine, I have glorified it and I will glorify it.

That's the wonderful thing. The amazing thing. That the Father, God himself, the Almighty, has a purpose, a plan, that in your life, in your circumstances, wherever you are, whatever time of life it may be, it is that he might get glory.

And he will have glory in you and through you up to the very moment of your death. It's not that you, dear friends, or I, were able to glorify God better when we were younger.

[28 : 54] It's not that you and I are able to glorify God better when we're older, or that there is a peak time in our lives, just around about 49, nearly 50, when we're really going to glorify God to the best of our ability.

No. It's every circumstance, every situation, every trouble, every joy. So the question really is for you and for I, can I pray with faith today, in my circumstances, while even within me I'm feeling like saying, what should I pray?

What should I say? What is the solution? How can this be sorted out? Father, glorify your name in my life.

See, this to me is the place of refuge in the storms and trials of life. This is the place where we find peace for our souls.

When we're bombarded, when we feel up against it and our back's against the wall, when we feel as if our faith is shaken, and when all around about us, all our plans, all our hopes are crumbling, here's the place that we can go Father, glorify your name in my life.

[30 : 22] Dear friends, though we are, some of us, English, and though we find it hard to be honest and open our hearts to one another, we must open our hearts to the Father.

We must tell him. We must be able to say, now my heart is troubled, but Father, glorify your name. Let's spend just a moment in the quietness of our own hearts in prayer, bringing to the Lord that

prayer, asking for that faith, asking for his glory to be made manifest where we are.
in books number 809. 809. When peace like a river attendeth my soul my way, when sorrows like
sea below's roll, whatever my lot, thou hast taught me to say, it is well, it is well with my soul.
Let's sing together 809. 809. 809. 809. 809. 809.

809. 809. 809. So, 809. CHOIR SINGS CHOIR SINGS

[32 : 56] CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR
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Thank you.

Thank you.

Thank you.

Thank you.

[35 : 58] Thank you. May the God of hope fill you with all joy and peace as you trust in him, so that
you may overflow with hope by the power of the Holy Spirit. Amen.

Thank you. Thank you. Thank you.