

Holy Tuesday
St. John 12:24-43
April 12th, 2022
Sts. Peter and Paul Evangelical Lutheran Church, UAC
Simpsonville, SC
Pastor Jerald Dulas

Father, Glorify Your Name

In Nomine Iesu!

In the Name of the Father and of the + Son and of the Holy Ghost. Amen.

Prayer in Pulpit before Sermon:

O Lord, send out Thy Light and Thy Truth, let them lead us. O Lord, open Thou my lips, that my mouth may show forth Thy praise. O Lord, graciously preserve me, lest that by any means, when I have preached to others, I myself should be rejected. Amen.

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior + Jesus Christ. Amen.

The Gospel reading for the Tuesday in Holy Week is a continuation from yesterday's Gospel reading from the Apostle and Evangelist St. John, the twelfth chapter. Yesterday's Gospel ended with certain Greeks who desired to see the Lord + Jesus. We were told that they had approached St. Philip about wishing to see our Lord, and St. Philip in turn went to St. Andrew, and they came together to inform the Lord + Jesus that certain Greeks wanted to see Him. Today's Gospel reading picks up the narrative where yesterday's left off. Our Lord's response is not a yes, or a no. He begins His response by talking about the sprouting nature of seeds.

When a seed of wheat falls into the ground and dies, it remains alone. If the seed of wheat that fell into the ground dies, however, it will sprout and grow. It will provide much produce and fruit. It will provide much grain. This is the nature of all seeds that are planted. They go into the soil and produce much fruit and produce. But our Lord + Jesus is not simply talking about the nature of plants. It He using the wheat seed as an illustration. The wheat seed planted in the earth that dies and produces much grain illustrates two things. First, our Lord is clearly talking about His death. Second, our Lord is also talking about the affect His death will have on the world.

During this Holy Week as we follow our Lord to His suffering and death on the cross, we have so far seen our Lord raising Lazarus from the dead, Mary preparing Him for His burial by anointing His feet with very costly spikenard, whose fragrance filled the whole house, and we have seen what led to the betrayal of our Lord + Jesus by Judas Iscariot. When certain Greeks approached St. Philip of Bethsaida wishing to see the Lord, He declares that now "the hour has come that the Son of Man should be glorified." The Son of Man—our Lord + Jesus—is glorified first by His death, and then by proclamation of His death, and resurrection, and the gifts found in them to all the world. In other words, when our Lord is told that there are certain Greeks wishing to see Him, He thinks about His death, and what effect that will have upon the whole world.

The hour of His glorification has now come. The time for His death to atone for the sins of the whole world has come. Our Lord tells us that this causes His soul to be troubled. When we think about our death it is easy for to be troubled, too. Death is something we see all the time around us, but it is not something we have personally experienced. It is a mystery. We only have what Scripture tells us about death for us to get an idea of what it is like. Death brings eternal suffering and damnation for the

unbeliever. It brings eternal life and eternal joy for those who cling in faith to the Lord + Jesus and His works. Our Lord has perfect faith in the heavenly Father, and knows that His place will be to sit on the right hand of the heavenly Father and intercede for the whole world, for us and all who cling to Him in faith, even these certain Greeks who have come to see Him.

Our Lord knows, too though, that He will endure great suffering and pain. He will bear the sins of all mankind. He will endure the punishment that everyone in the whole world deserves. He will bear the punishment that we deserve. For this reason, His soul is rightly troubled. Therefore, He puts the question out there—the question that we would ask if we were in His position. “What shall I say, ‘Father, save me from this hour?’” His response shows His perfect faith. His response contrasts ours, for we often take the easy way out. We do not desire to endure any suffering or pain, especially if it is for someone else. If it is for those who we hate, or who hate us, one can forget about enduring any sort of suffering for those people. We may endure suffering and pain for those we love deeply, but even then, we are only willing to endure the least amount of pain we have to in order to get through the ordeal.

Our Lord + Jesus, however, shows His perfect faith and His love for us poor sinners; His love for those who hate Him and act contrary to His will and Law. His answer is simply to say, “For this purpose I came to this hour.” It is not a question, but a statement. He is stating simply that the whole reason for leaving His throne in Heaven, for taking upon Himself our flesh, for humbling Himself by setting aside the full use of His Divine Nature was to suffer and die for mankind. He has come to be the wheat seed that goes into the ground and dies, and remains alone for three days, and raises again on the third day to life. This death will produce much grain. His death will draw all men to Him. His death will atone for the sins of the whole world and win salvation for all those who believe on Him. For this purpose, He has come to this hour. He has come to draw all men to Himself by His death. He has come to draw these certain Greeks to Him by His death.

On account of His death and resurrection, the heavenly Father’s Name will be glorified. “Father, glorify Your Name” our Lord + Jesus declares to the crowds standing by and listening to Him. The heavenly Father answers in a Voice from Heaven. “I have both glorified it and will glorify it again.” The Father’s Name was glorified at our Lord’s birth in our flesh; at His incarnation. The Father’s Name was glorified when God—our Lord + Jesus—became man. In this the Lord God is able to fulfill the Law perfectly as a man, and credit it to the whole world as the Lord God. For this reason, the Father’s Name is glorified; God has become man.

His Name will also be glorified when that God man—the Lord + Jesus, the Christ—suffers and dies to atone for the sins of the whole world. His Name will be glorified when the punishment for sin has been meted out upon the Son of Man. When the Son of Man is lifted up, the heavenly Father’s Name will be glorified, for it is His will to send His Only-Begotten Son, the Lord + Jesus, to the cross and suffering to redeem His beloved creation back from sin, death and the power of the devil. The heavenly Father’s Name is glorified when our Lord + Jesus atones for our sins and grants to all those who believe on Him forgiveness, life and salvation.

We follow our Lord’s procession to His cross today by hearing that His death will benefit not just the Jews, or the people of Israel, but it will give life and salvation to all those in the world who believe on Him. Our Lord’s death benefits us poor sinners, for in His cross and Passion we find a Savior and salvation. This salvation is for the certain Greeks who wished to see the Lord + Jesus, and for us who believe on Him, too.

But St. John tells us that there are those who would not believe; who do not want what the Lord + Jesus would give to them. They would not believe on Him even though He did great signs and wonders. They would not believe on Him even though they could see plainly with their eyes the crucifixion and death of the Lord + Jesus hanging on the crucifix that atoned for the sins of all mankind.

They would not believe even when they saw the empty tomb on the third day, just as our Lord + Jesus prophesies today about His own death and resurrection in the wheat seed. The Prophet Isaiah had foretold that this would be the case. For many it is still the case today. This world is full of unbelievers, even though the signs and wonders that our Lord + Jesus has done for us, and all mankind, are clearly placed before us and preached in its truth and purity from pulpits around the world.

There are many who reject the Lord + Jesus as Savior; who reject Him as the only Lord God. The Church will continue to plant the seed of wheat—the seed of salvation in the Lord + Jesus alone—until the Last Day. We will continue to plant the seed of wheat—the Gospel of our Lord + Jesus Christ—until we are called into our eternal home. For we have gathered here in this place to hear of the salvation found in our Lord + Jesus. We have gathered here today, and this week, to follow our Lord + Jesus to His cross, and to the salvation which was won upon it. Like the certain Greeks from the Gospel of St. John we wish to see the Lord + Jesus. He has declared Himself to be the Savior of the world, and has shown us that in Him—in His death and resurrection—we have life and forgiveness. On account of our faith in this atoning sacrifice of our Lord + Jesus, the heavenly Father's Name is glorified among us. May it continue to be glorified among us always. In the Name of our Lord + Jesus Christ. Amen.

Prayer in Pulpit after Sermon:

Not unto us, O Lord, not unto us, but unto Thy Name give glory! I will extol Thee, O Lord, and I will praise Thy Name forever and ever. Amen.

The Votum:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

Soli Deo Gloria!