“The World is gone after Him”

(Multitudes seek Jesus)
John 12:9-33
5-18-2025

Introduction: v. 9-22



v. 9-11 – Many Jews who knew about Lazarus’ resurrection sought to see Jesus
(Perhaps they wanted to see a great Healing Doctor)

v. 12-19 – Many people who were visiting for Passover sought to see Jesus
(Perhaps they wanted to see a great Political Deliverer)

v. 20-22 – Certain Greeks who were visiting Jerusalem sought to see Jesus
(Perhaps they wanted to hear from a Wise Teacher)

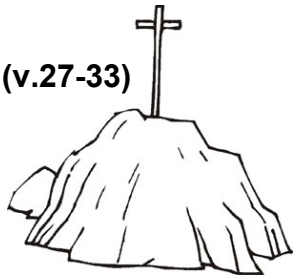
The world’s expectations would be different than what God’s will was for Jesus to accomplish

**** Jesus would glorify the Father and fulfill His expectations by Giving His Life in Death to Save the Multitudes of the World***

I. ***To save the multitudes,***
Jesus would give His life as a SEED planted in the earth (v.23-26)



II. ***To save the multitudes,***
Jesus would give His life as a SPECTACLE lifted up on the earth (v.27-33)



Conclusion:

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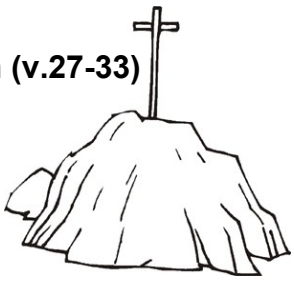
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The emphasis of vv. 9-33 is on the large number of people flocking to Jesus. Multitudes would flock to Him.

v. 9 - “Much people”
v. 11 - “Many of the Jews”
v. 12 - “Much people”
v. 19 - “The world is gone after Him”
v. 21 - “Sir, we would see Jesus”
v. 24 - “Bringeth forth much fruit”
v. 32 - “I...will draw all men unto me”

a. v. 9-11 – Many Jews who knew about Lazarus’ resurrection sought to see Jesus
(Perhaps they wanted to see a great Healing Doctor)

v. 9
As Jesus was in the house of Simon the Leper in Bethany, and as Mary poured out on Him a year’s wages in perfumed ointment, many Jews came to see Him and Lazarus, whom He had miraculously raised back to life.

v. 10
Rather than considering the evidence, the Jewish religious leaders plotted to destroy the evidence of Christ’s power by having Lazarus killed.

v. 11
The reason for their desperate desire to murder Lazarus was that many Jews were believing on Jesus as a result of his testimony of what Christ did for him.

b. v. 12-19 – Many people who were visiting for Passover sought to see Jesus
(Perhaps they wanted to see a great Political Deliverer)

v. 12
“The feast” = The Passover feast – one of the pilgrimage feasts that for thousands of years has brought Jews from all over the world back to Jerusalem for celebration.

v. 13
This is Palm Sunday; the Sunday before Christ’s death which traditionally has been understood to have taken place on Friday of that same week.

The throwing of Palm branches in the path of Christ was the peoples' way of smoothing out and beautifying the road of this special dignitary.

As they cried out, "Hosanna," they meant "Save now!" "Deliver us now!" "The time has come for our salvation."

While they had a political salvation on their minds, Christ would indeed "save now" but in a different way. He would provide salvation by giving His life in death (as vv. 24 – 33 indicates).

v. 12 – 19
These same people who are shouting "Hosanna" will later shout "Crucify Him! Crucify Him!"

When Christ did not fulfill the people's expectation, they didn't want Him at all. They expected Him to be a political deliverer NOW! They wanted political and social reform.

However, Christ from the very beginning of His ministry clearly revealed the spiritual nature of it. He came to seek and save the lost; to give His life a ransom for many.

Jesus too often was viewed as no more than a meal ticket, or a cure for all their problems and oppression.

But the spiritual blessings had to come before the physical blessings. The world wants Christ only to remove the <u>results</u> of their sin, while Christ came to remove sin itself and its cause.

v. 15
Jesus makes His triumphal entry into Jerusalem via the eastern gate on a colt to face death. In the future, Jesus will again make a triumphal entry into Jerusalem on a "white horse" (Rev. 19) through the eastern gate – this time coming to rule and reign.

This verse is a quotation of Zech. 9:9 –

> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

v. 16
At this time the disciples were oblivious to Christ's fulfillment of Old Testament Scripture by His entrance into Jerusalem on a colt. But after His glorified death and resurrection, they seriously re-studied Old Testament prophecy and saw Christ's fulfillment of this and many other passages.

v. 19
On this occasion of Christ's Palm Sunday entrance into Jerusalem, the multitudes praised Him, to which Jesus replied that if they did not, the very stones would immediately cry out in praise to Him.

Such a following really infuriated the Jewish leaders. So much so that they in frustration cried out: "Your attempts to stop Him have accomplished nothing at all; instead the whole world has begun following Him."

This was an overstatement, of course, to make a point that the multitudes were beginning to follow Him.

c. v. 20-22 – Certain Greeks who were visiting Jerusalem sought to see Jesus
(Perhaps they wanted to hear from a Wise Teacher)

v. 20
Not only Jews, but Gentiles also (who traveled up to Jerusalem with the Jews who gathered for Passover) began seeking Jesus.

v. 21
The Greeks say to Philip, "Sir, we would see Jesus" (i.e. we wish to meet Jesus)

As multitudes are seeking to see Jesus (for various reasons – some perhaps to see a great Doctor; others to see a great King; others to see a great Teacher), Christ now reveals the great sacrifice that He will make for the spiritual salvation of the multitudes.

The world's expectations were different than what God's will was for Jesus to accomplish.

**** Jesus would glorify the Father and fulfill His expectations by Giving His Life in Death to Save the Multitudes of the World***

I. ***To save the multitudes,***
Jesus would give His life as a <u>SEED</u> planted in the earth (v.23-26)

v. 23
"The hour is come" – The specific time has arrived. Christ, who on numerous previous occasions said, "My hour is not yet come," now reveals that the specific moment for His ultimate sacrifice has arrived – and at the perfect time, the time to fulfill the <u>Passover</u>.

"Glorified" – Christ's death, resurrection, and ascension would bring Him glory.

v. 24
"Verily, verily" – truly, truly

"Corn of wheat" – a grain of wheat, a kernel of wheat, a seed of wheat

A seed by itself accomplishes nothing, but if it is deposited in the ground and it germinates and cracks open, it sprouts with an abundant harvest of grain. Christ is saying that it is absolutely necessary for Him to die in order to bring life to the world.

The imagery of planting a seed and its consequential fruitfulness is expounded by Paul in 1 Cor. 15:36-37 –

Thou fool, that which thou sowest is not quickened, except it die: [37] And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

The life which springs forth out of a planted seed has always intrigued people. You take a small, dry, lifeless seed and out of it issues a beautiful plant or tree.

v. 25
Verses 25 and 26 are not as isolated as they may at first glance appear to be. Verse 25 teaches: Just as Christ would willingly give His life, so His followers should be willing to give theirs for Him if it was God's will.

v. 26
Just as Jesus would serve the Father and do His will by giving his life, so His followers should be willing to serve Him no matter what the cost.

Serving Christ involves following Christ and being close to Christ. And tot hose who serve Him, He promises blessing from God the Father.

If you want honor from God, you must serve Jesus Christ. He honors those who honor His Son.

John 5:23
That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

II. ***To save the multitudes,***
Jesus would give His life as a <u>SPECTACLE</u> lifted up on the earth (v.27-33)

v. 27
Christ's agitated spirit was due to His anticipation of the bitter "cup" of suffering and separation that He would drink for our salvation (Mt. 26:38-39, 42).

More went on at Calvary than meets the eye. On Christ was poured out the iniquity of the world (Is. 53:6).

v. 28
No matter what the cost, Jesus only concern was the Father's glory.

v. 31
The judgment of the world would now be paid for by Jesus Christ, and Satan (the prince of this world) as a result would be defeated.

Satan is defeated in the lives of everyone who comes to salvation in Jesus Christ. He and his influence would be "cast out" (expelled) from everyone who is saved by Christ's death.

He can no longer hold the power of death over God's children.

Hebrews 2:14-15
Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage.

v. 32
"Lifted up" - not elevated in the minds of men (as is a common interpretation) but elevated up on a cross.

John 3:14
And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

John 8:28
Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

“All men” – does this mean all men individually or all men categorically?

1) “All men” – individually
(Not all are drawn specifically)

John 6:44
No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

While it is true that God’s Spirit works in the hearts of event hose who resist His working (Acts 7:51), He does not efficaciously draw all men to a saving knowledge of Christ; if such were the case, everyone universally would be saved.

2) “All men” – categorically

Meaning: All categories of people - both Jew and Gentile. People of all nations

Rev. 5:9
And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

The “all men” means all men “without distinction” (whether Jews or Greeks – v. 20).

The magnetism of the cross is experienced by multitudes worldwide. But to others the cross means “foolishness.”

1 Cor. 1:18
For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Conclusion: