

**I WILL DRAW ALL MEN TO MYSELF**  
**2022 VIRTUAL SUNDAY SCHOOL**  
**FACILITATOR: MARSHACARTER**  
**SCRIPTURE: JOHN 12:20-36 (Focal Verse 12:32)**

**I. Introduction**

Up until now Jesus has been very guarded about his identity as Messiah. He has usually identified himself as Son of Man. His claim as King must now be clear. Indeed, this claim of Messiah ship, this open acknowledgement of Kingship. It was certainly on the lips of everyone in Jerusalem that week. The city is abuzz with the news of Jesus raising Lazarus from the dead, and the pilgrims are eager to see this miracle worker. So much so that they took palm branches and went out to meet him, shouting, “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel! This only infuriates the Pharisees even more. They must go forward with their plan to kill Jesus. That is the only way to stop him.

**II. The Lesson: I will Draw All Men to Me!**

1. **vv. 20-22**. The Greeks Ask to See Jesus

The Greeks were doubtless Greek-speaking Jews from the Jewish Diaspora who had come to the Passover. They came to Philip, who had a Greek name, to ask for an audience with Jesus. They may have been Greek converts to Judaism. They may have been Greek God- fearers, those who had great respect for Judaism but didn’t convert and become circumcised. They may have simply been Greek travelers, known for their curiosity. These Greeks had heard of Jesus, perhaps of His reputation as a teacher and worker of miracles. What they did know of Jesus made them want to know more about Him, so they came to Philip (the one disciple with a Greek name) asking to see Jesus. Phillip goes and gets his brother Andrew and together they present the request to Jesus.

2. **v. 23**. Hour Has Come to Be Glorified

Jesus replied, “The hour has come for the Son of Man to be glorified” (12:23). Being “glorified” seems like a strange way to describe one’s death. Jesus seems to use being “glorified” to refer to his death, resurrection, and ascension. Jesus sees this request as

evidence that His mission has reached its climax and that he is now to die for the world, Greeks included (Morris). Jesus didn't mean that He would be glorified in the eyes of men. That just happened at the triumphal entry. The glorification Jesus pointed to here was being glorified on the cross. Something the world could only see as disgraceful humiliation. Jesus saw as being glorified. It's so like us humans to think that suffering and pain are bad, and ease is good. But when do we learn the most? When do we make the greatest strides forward? Usually when we're really struggling. We can then look back at some of those times and marvel how God has helped us. It's in the afflictions that God's glory shines its brightest.

### 3. **vv. 24-26.** Kernel of Wheat Dies and Produces Many Seeds

(V24) Now Jesus begins to explain how his death is the beginning of his glory – as evidenced in the multiplication of one seed too many -- but only after death and burial. (V25) Jesus explains why He is willing to die. Just as a seed will never become a plant unless it dies and is buried so the death and burial of Jesus was necessary to His glorification. Before there can be resurrection power and fruitfulness, there must be death.

### 4. **vv. 25-26.** He Who Loves His Life Will Lose It

“Love and hate” are used here as opposites. We are called to hate our life not in the sense that we disregard it, but in the sense that we freely give it up for God. Our life is precious to us, especially because it is something we can give to Jesus. We are to disregard our life in this world, seeing instead that we are mere pilgrims and sojourners, with our home in heaven instead of earth. The person whose priorities are right has such an attitude of love for the things of God that it makes all interest in the affairs of this life appear by comparison as hatred. To be a Christian is to serve Jesus, to follow Him. It doesn't mean that you stop working your job or caring for your family or studying at school. It means you do all that as a servant of Jesus, a follower of Jesus. All of you who would have Christ as your Savior, must be willing to serve him. We are not saved by service, but we are saved to service. Jesus described the servant as one who wanted to be where Jesus is. This isn't forced slavery where the servant wants to be free from the master. This is a chosen, willing service that simply wants to be close to the Master. If anyone serves Me, him My Father will honor: This is a remarkable promise.

The reward for serving Jesus is to receive honor from God the Father. This honor is both reward and recognition.

5. **V. 27.** Father, Glorify Your Name

Jesus received this crucial hour, yet it troubled Him because He knew what the agonies of the cross would involve. Whatever Jesus is troubled by, he doesn't give into the natural human reaction to escape from danger and death. Rather he sees that this is his time his & hour to glorify the Father in his death, resurrection, and ascension. Jesus clearly sees his death as glorifying the Father, since, according to the Father's plan, Jesus' sacrificial death is necessary to atone for the sins of the whole world, and redeem men and women to fellowship with their Creator.

6. **vv. 28-30.** The Father testifies to Jesus in a voice from heaven.

The Father's audible voice confirms Jesus' words to the crowds and disciples who are present on this occasion -- though they don't have the spiritual acuity to understand it. This is the third occasion in Jesus' ministry where the audible voice of God is heard (though the only one recorded by John) -- first, at his baptism (Matthew 3:17) and second, at his transfiguration (Matthew 17:5). The crowds don't know what to make of it. But Jesus is clear: the voice isn't for his benefit. His communion with the Father is such that He knows this already. This was assurance from God the Father. Approaching the cross, the great concern of Jesus was to glorify the Father, and He was assured that He already had and would continue to do so. This voice did not come because of Me, but for your sake: To some, the voice of God sounded like thunder. Others thought it sounded like some kind of angelic speech. For those who could discern it, it gave them confidence in Jesus before these critical days.

7. **V. 31.** Casting Out the Prince of This World (REV 12:7 12)

Jesus is speaking of his own death and at the same time he is saying that by condemning Jesus to death on the cross, the world itself is being judged. They have received a sentence of condemnation. The world thinks it is passing judgment on Jesus, but the cross passes judgment on them, for when they reject the Son, they reject the Father who sent him. "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son"(John 3:18).

**8. vv. 32-34. Son of Man Will Be Lifted Up (NUM 21:4-9)**

Jesus' insight comes from the great Suffering Servant passage in Isaiah 52:13-53:12. This passage begins with these words: "See, my servant will act wisely; he will be raised and lifted up and highly exalted" (Isaiah 52:13). While Jesus' words about being lifted up refer initially to his being lifted up on the cross (12:32-33), his words seem to have a triple meaning- (1) being lifted up on the cross, (2) being raised or lifted up from the grave, and (3) being lifted up to heaven in the ascension. Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life (3:14-15). When you have lifted up the Son of Man, then you will know that "I am [the one I claim to be] and that I do nothing on my own but speak just what the Father has taught me" (8:28). "But I, when I am lifted up from the earth, will draw all men to myself." He said this to show the kind of death he was going to die (12:32-33). There is no exclusion of any class or creature from the mercy of God in Christ Jesus. The quote "If I be lifted up, will draw all men unto me" and the history of the church proves how true this is: the muster-roll of the converted includes princes and paupers, peers and workers.

**9. vv. 35-36. Sons of Light**

Here, Jesus isn't talking about daylight fading, but the crucifixion of the Light of the World that is coming soon. Jesus is saying to the crowd listening to him: Put your trust in me now, while I'm still here. This way you will be "sons of light" that is, people who take on the nature of light themselves, by their faith in and emulation of me -- in the way that Jesus had said to his disciples, "You are the light of the world..." (Matthew 5:14-16).

**III. Conclusion**

In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven (Matt. 5:16).

**THIS LITTLE LIGHT OF MINE I'M GONNA LET IT SHINE!**