

And I, if I Be Lifted Up From the Earth, Will Draw All Men Unto Me

sermonaudio.com

By Shawn Reynolds

Bible Text: John 12:32
Preached on: Sunday, April 17, 2016

Grace Particular Baptist Church
5725 Imperial Lakes Blvd
Mulberry, FL 33860

Website: www.onefoldoneshepherd.org
Online Sermons: www.sermonaudio.com/graceparticular

This morning we'll begin with our text and ask the Lord's blessing upon it. My text comes from John 12:32. May you receive comfort this morning in the words of Christ in John 12:32. Jesus said,

32 And I, if I be lifted up from the earth, will draw all men unto me.

Let us pray.

Dear heavenly Father, I thank thee, Lord, for thy tender mercies, those benefits, Lord, that you load thy children with each day. O Lord, I thank thee as I look across the people this morning and I see you have brought Ross and Helen back with us this morning. I thank thee, Lord, for that healing as you have given them the power to be here today. We thank thee, Lord, for the ones you have brought here and the ones who are missing, Lord. We ask thy anointing grace to be upon each and every one. O Lord, we thank thee for you have set apart and sanctified this day, Lord, for thy people to worship you in spirit and in truth. May you impress that upon us today, Lord, that this is thy day that you have made and, Lord, give us the joy to rejoice in it, to be glad in what you have done. And Lord, as this text has been read this morning, I pray thy power to be upon it. I pray that it be searching to every one of thy children in this room. O Lord, show us that drawing power. Show us, Lord, thy sufficiency. O Lord, show us that you are suitable for our souls. And Lord, show us our need for thee every hour. Bless this message and the message to come that your name would be glorified, that you would indeed be lifted up in thy Gospel for the praise and glory of thee. In Jesus' name, I pray. Amen.

"And I, if I be lifted up from the earth, will draw all men unto me." As I read that passage this morning and the next verse says that, "This he said, signifying what death he should die," I think about what those words mean today to the child of God. I think about in the new nature that the Lord, Christ being in me, when I hear those words, when the new man of grace hears those words, he's at rest. He's at rest because he sees that when his Lord is lifted up, when his Lord is lifted up above this earth, when his Lord is seen in his rightful, reigning, pre-eminent place, when his Lord is that is the picture before him, then he knows that all sovereignty is in his hands to draw all of his to him. And that's not just in election, but that's in our experiential life. We live each day in a need to be drawn to

the Lord and as I read that passage, that's what Christ in me says this morning, is that I know that when my Lord is lifted up, that he must draw me to where he is lifted up above this earth and it's no accident that he said these words signifying what death, that in the cross where his finished work was performed, in the resurrection that would come after the cross where the people of God have life in their soul because of Christ triumphant. That is what the Lord brings his children to see in his ascension, in his ascension to the throne and his ascension in our soul. We're in dire need every day to hear the voice of the Shepherd, to hear that Christ is reigning, that Christ is drawing all unto himself.

Now, I have told you many times in my life, a testimony of mine. I've been raised in a home and I love my parents dearly and there have been times when you've looked around in here and you've seen them in this place worshipping with us. They were here in body but as you look around today, you don't see them here. That's why I said, this passage is very peaceful to my new nature, to my nature that says Christ in me, that he draws all men to him; that salvation is of the Lord as he brought Jonah and all of his people to see. But there is something in me that fights against this. There is something in me that fights against the Lord reigning and drawing as he sees fit and that something in me is that fallen nature that when I read something like this and I say, "Well, Lord, you must draw all men unto you," but then my carnal man says, "But what can I do? What should I do?" because I do have those two loved ones in my life that I would desire, I know what Paul meant when he said, "It would be my desire," as we heard last week, "my desire that you were indeed revealed the truth; that you would be as me," Paul said to Agrippa, "that you would understand the power that Christ be in your soul." And my desire is that way for my parents but is that a rightful desire? Is that found in my new nature? Because the Lord says here he will draw all men unto me. And as I said, that's a peaceful thing to me. That is very peaceful to my new nature when the Lord says, "I have sovereignty. I have rulership over all men in this life and I will draw every one of my children to me."

Do you know what that does? That takes me out of it. That takes me out of it. It takes my carnal nature out of it. It takes everything out of it of me stirring up myself to say, "What can I do?" That's the rest that's needful for me right now in this hour because experientially speaking to you in my soul, when I get up here to pronounce the Gospel, my desire is for every one of you to hear it, to experience Christ in his soul with such power that you understand that this Lord who has drawn you to him, you had no part in that. You had not will in that except the will he gave you in the day of his power, that the Lord is sufficient and not only sufficient but he's suitable to you in that way; that, yes, your rest is in the finished work of Christ on the cross; that when he said these words, that they weren't just words to people there in history.

"And I, if I be lifted up from the earth, will draw all men unto me." All men unto me. Every one of the children of God will be drawn unto him. Every one of us. Every one of us will taste of Christ's drawing power that way, but the Godhead, as you'll see today. The Father draws. The Holy Spirit draws. Christ draws. It's the Godhead, the three-in-one who draws his people to him. He must have the sufficiency. He must have it and if we today as the children of God are going to be drawn away from this earth, it's going to have to be by this power right here.

"And I, if I be lifted up from the earth," if I, the Son of God. "And I, if I be lifted up from the earth, will draw all men unto me." See how he lifts himself up above the earth; how he is pre-eminent in the life of the children of God. I hope he causes you right now to rest in that. And I want to tell you something, if he must draw us, what does that imply to you and me today? That we're not nigh. That we aren't close to him. That we are alienated from him. Paul said it this way in Ephesians 2:5, "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

Now, is that just a one time event in regeneration? I can't tell you that. There's a whole sect of people that believe that when the new birth took place, there is no struggle after that; that they now have been endued with a power that they can pull out anytime. I can't tell you whether you've had that in your life or not. If you control your fate, if you control your love, if you control your peace, if you control, if you do, then the words that the Lord has put in the text today, you're not going to understand it. However, if the Lord has shown you that you are insufficient for that and that you are dependent upon the Lord just as much today as you were when he gave you the power to believe in him, if you find at the end of the day...my wife and I were talking about this last night. You know, we can't hide. We can try all we want to to hide. I told my daughter that sometime during this week, I said, "You know, there are times I wish there was a rock big enough for me to flip up and get underneath to let a few days go by just to sit under that rock and have the whole world pass by me and me to come out later and hopefully everything's okay." It doesn't work that way. It doesn't work that way but do you know what that rock is? That rock is Christ and when he hides us in the cleft of himself, then all the things pass by us. He is sufficient for that. We desire so much in this life to, I mean, the child of God has that desire of Christ in him to want to be at peace but how to perform that which Paul said, how to perform that, I find that not in myself. That's key there, not in myself. Myself can't will it. Myself can't just perform these things.

So we see that this idea that we're going to be drawn to the Lord means that we're not close to him. We must be drawn from where we are as we're feeding in this world, as we're feeding in the carnal pleasures of this world, as we're feeding in ourselves, as we're obeying the voice of the devil at times and having no struggle in us with our old nature, it seems to be moving up to the top of our life and it's ruling. What does the Lord draw us from? And what power do you believe you have that you can control those enemies? And I don't know about you, but when I read about those enemies here and I read about how strong Satan is and I read about how strong the other spirits are in this world, that the one that Simon Magus had and how he wanted to control the spirit and how everybody around him thought that he was a prophet of God, I look at things like that and I say, "I can easily be controlled by the spirits of this world." They're enticing but there must be one who raises the child of God higher than those spirits but puts down those false spirits and that one is the one who says today, "If I be lifted up from the earth, will draw all men unto me."

It's a most offensive doctrine. I'll tell you, I was reading in one, I can't remember his name, I think his last name was Battersby, James Battersby, and he said that about the

sufficiency of Christ. He said, "You know, I believe that's more an offensive doctrine to man today than election is," to sit and to sit and tell someone that you are resting in the sufficiency of Christ is far more offensive than to say that you're elected before the foundation of the world because man when they hear those things, then all the language comes, "Well, you're just lazy or you're a robot." I've heard it all. "Or you're licentious." But the child of God is not licentious. His power is just not in himself, it's in his Lord. And it's an active power. It's an active faith. It's an active love. It's an active life.

"And I, if I be lifted up from the earth, will," we struggle with those things, the wills and the shalls. That's what I'm trying to say, it's not can the Lord do it, it's not is he going to do it, "I will draw all men unto me." That's an absolute fact and that is where the rest for the child of God is, it's in the one much greater than he is, has much more power than he does, I mean, unless you think it's co-equal. The Lord humbles his people as you're going to see today and he teaches them in his word and, you know, the writers, this just came to me as I was thinking. I know that Bradbury, who I read a lot of, and Philpot, who I read a lot of, and Smart, who I read a lot of, they all have this common idea and I believe it, it seems to be lived out in my life every day, that we don't really view the fall of how great the fall is; how far we were plunged into death; how far we have lost everything and that must be restored and it's only restored in Christ. We're still back in that garden sometimes thinking that we can choose good and evil; we can choose the tree of life; we can do these things. But we were proved in our head, our head, Adam, that we can't do that. And if you don't believe you fell in Adam, then you've discounted the whole word of God. We must be redeemed and saved from that line of Adam in the second Adam, the Lord Jesus Christ, the true Savior of his people.

So today I want to look at this text. I want to first look at this part where it says, "And I, if I be lifted up from the earth, will draw," I will draw, "all men unto me." And the first place we're going to go is over here in John 6. So we don't have to go far, just turn back with me in John 6. Now, we're going to rest here in 44 in a minute but look at 29 real quick. "Jesus answered and said unto them, This is the work of God," and you know what John 6 is, right? That's when he was coming and all the Pharisees were around him and the Lord said, "I am the bread from heaven," and they rejected him and they had this big, "No, we reject everything you have to say," and they got all angry. But Jesus says this in 29, it says, "Jesus answered and said unto them," and let me tell you something, the Jewish world in their rejection of Christ is no different than the religious world today. They've got the same arguments. "We won't have this man to reign over us. We won't have the finished work of Christ. No, we've got to have a part of it." When they heard the Lord say, "My kingdom is not of this world," they were so offended. They wanted to be exalted in this world to a place that wasn't theirs but the Lord exalts his people to a place is theirs in Christ and we'll get to that a little bit later.

But listen to this, "Jesus answered and said unto them, This is the work of God," this is the work of God, "that ye believe on him whom he hath sent." Now, I can't get man into that anywhere. This is the work of God. If you believe in the faith of the Son of God, it's because he's given you the faith of the Son of God. He is God. God is the all powerful

one here. Jesus said, "This is the work of God that you believe on him whom he hath sent." All of him.

Now, just drop down to 37 with me, "All that the Father giveth me," now notice that's the Father giveth me, "shall come to me; and him that cometh to me I will in no wise cast out." So all that cometh, all that's drawn there, the Son says, "I will not lose any of them. I will not cast them out." Those are the people of God. That's the particularness of it and I have to stress that because when we come to these little terms in the Bible, "all men," people are out there going, "Oh, all men, that means he has saved everyone." Well, then hell is empty and there is no hell. But we know that the Bible testifies that there's a hell. We know that those outside of Christ are in hell. I hope that that's something...so we look around today and we don't have to do anything but look around today and look over across the street and see people all in this world and we understand that not all men come to Christ. So I hope we don't have to spend a lot of time there with he draws all, every one of his people, he draws to him. That's what he says here.

"All that the Father giveth me shall," do you see that again? The shalls of the New Testament. The shalls of Christ. They shall do it. He's not communing with the creature going, "Hey, do you want to come to me today?" No, you shall come to me in the day of his power, that every one of his disciples proved that as they were out fishing, as they were sitting at the table collecting taxes, as they were doing whatever they were doing. The Lord say, "Follow me," and the power that came with the Lord's, "Follow me," they got up and they left their jobs, they left their families, they left everything they had because that's irresistible grace. That's the power that he gives his children to come to him. That's how he draws them.

Now we go to 44, "No man can come to me, except the Father which hath sent me draw him," and then these beautiful words and I told you it's all in the Godhead, it's the Father, the Son and the Holy Ghost that draws the child of God. That's the seed that's in us, this union that's in us is lived out to draw us. But we're not just drawn once, we're in need of him every day of our lives and if you are drawn to the Lord in the Scriptures, if you are drawn to the Lord in prayer, if you are drawn to the Lord right now as you sit in that seat, it's because his power is upon you and you are communing with him because he has drawn you close to him. It's all of him. It's not because you've done something to come here and you say, "Okay, I've chosen to come here. This is where the Lord is being preached and I'm going to sit here and I'm going to open my ears." You're not going to open your ears and we're going to see that when we finish it.

And then the beauty of this last part, "and I will raise him up at the last day." What does that tell us? It means we're secure. It means that the Lord is the author and finisher of our faith. It means that all through the valley of tears and everything we have here in this life, the Lord is with us. We're kept.

Listen to this, "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." Remember our text? "And I, if I be lifted up." Guess what? Everyone in Christ is lifted up in Christ.

"I will raise him up at the last day." Now look at this, "It is written in the prophets." So now he goes on to explain what it means, what this drawing is. What is this drawing? Well, the Lord instructs us that it's all of him and Hawker put it that way, he said, "You know, every child of God, every poor sinner is convinced by the Holy Ghost that the Lord has drawn him to him; that he has no part in it; that he has been humbled; that he has been put down." And we're going to hear the witness of the saints here in a moment.

But this says, "And they shall be all taught of God. Every man therefore that hath heard," that has been given ears to hear because certainly we see in the word of God that wasn't the case and we know that today. We know that there are times we can hear the word of God preached and walk out that door and the carnal world gets us and we don't remember a thing. We don't. We're in dire need of him to quicken, to bring life into our soul, to breath that very life, to reveal the testimony....what does the Holy Ghost do? He testifies of Christ. How soon we forget that. He testifies of Christ and if Christ be in you, that's the life of his children.

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me." He teaches every one of his children this vital principle that we are nothing without him. He has said that, he will say that later in John, that we can do nothing without him. But like I said, let's listen to what the saints had to say.

First, I want to speak from 2 Corinthians 10. Before we get to what the saints had to say, I want to read this. 2 Corinthians 10:5 says, "Casting down imaginations." This is what the Holy Ghost does. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God." That's our pride, our intellect. That Tower of Babel that man was making, that's their intellect. "We can reach God this way," and we've still been trying every since that day. Man says, "We can build a bridge to God by our works, by our obedience, by whatever it is it takes, we can do it."

But the Holy Spirit, "Casts down imaginations, and every high thing that exalteth itself against the knowledge of God," and listen to this, "and bringing into captivity every thought to the obedience of Christ." The obedience of Christ are beautiful words to the child of God. Don't ever tell me that there is no obedience in the child of God. There is obedience in the child of God and it's wrought by the Lord Jesus Christ who went first and was perfectly obedient. Now, I ask you just as rational humans sitting there: do you want and think that your obedience and you're the only judge of how you obey, how you obey the commandments, how you obey the Scriptures, you tell me, do you want your obedience or the one who perfectly obeyed everything? Who never sinned and filled every jot and tittle of the law? Which obedience is one that's going to be accepted before a holy, just and perfect God? Yours or his? Simple question. May the Holy Spirit reveal to you whose obedience the Father accepts. That's what that verse says, "bringing into captivity every thought to the obedience of Christ." That's him. That's all of him. May God be true and every man a liar.

Now I want you to hear the witness of the word of God. First we're going to hear from Jeremiah. Jeremiah 10:23 says, "O LORD, I know that the way of man is not in himself." Really? Well, Jeremiah, you're in the midst of these people who have rebelled against God, you have been preaching to them and you're telling me? You're right. He's telling, listen, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." That means to God. Jeremiah was taught that. He had to be humbled. He had to see the same thing. Listen, it's a hard thing for a minister and a prophet of God to stand and say, "This is the way." And when everyone's not walking that way as Israel wasn't, Jeremiah was getting a little obstinate. "Why aren't you obeying? Why aren't you turning? I've already been saying God is going to judge you." But he had to be brought to see that if the Lord is lifted up, he will draw all men unto him and I know he's been convinced. That's what the Holy Spirit does. He pulls down every high imagination and everything that exalts itself against the reigning and rulership of Christ. He is Lord, but we have to be shown that over and over in our lives. It's that carnal nature of ours that wants to be Lord. "I won't have this Lord to reign over me, the one who has done everything. I've got hands. I've got a will. I've got an intellect." I know that power. I know it. It rises in me many times. May the Lord put it to death.

Solomon says this in Proverbs 20:24, "Man's goings are of the LORD; how can a man then understand his own way?" How can we...this is the all wise one that the Lord gave wisdom that no man would ever have and a king and he's brought to the end to say, "Do you know what? Um, we can't even understand our own way." You see this emptiness in the children of God?

How about David? Psalm 143:8 says, "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee." Now, we're going to go back to David here in a few minutes because David, I find a lot of kinship with David. David had some struggles in the Scriptures. He has talked about his soul being cast down. He even cried out why the Lord was allowing the wicked to prosper. I find great kinship with that. I ask those same questions. My soul is cast down a lot.

But this king and this one that was after the Lord's own heart, listen to those words that he said, "Cause me, Lord, to hear thy mercy, thy lovingkindness in the morning." That's the beginning of our day. He is dependent upon the Lord to reveal his mercy to him. "Cause me to do it. I can't come and just apply it to myself. Cause me to know the way wherein I should walk. Cause me, Lord. You are the power."

Isaiah says it this way in 42:16, "And I will bring the blind by a way." Now, you might be offended by that word "blind." You might not think that you grope in the dark. You may think you've got it all figured out. Notice, this is Isaiah. This is one of God's chosen mouthpieces. He says, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." That's the Lord speaking. He does not forsake his children. He is faithful to his children. He is faithful to his sheep to show them that if he is lifted up, he will draw all of his to himself.

And now I told you we'd go to Psalms again so let's go over to Psalm 119. I was reading Psalm 119 this week and I have been because you know it's pretty long, so it's in stanzas of eight so every morning I'll take a couple and pray over them and ask the Lord and I came to this one in He, that's the alphabet there, and that's in 33 through 40 and I want to read that to you this morning. Once again, a king, okay? A king. The Lord has delivered all of his enemies around him so he's powerful but listen to what he says in Psalm 119, beginning in 33. "Teach me, O LORD, the way of thy statutes." Teach me and I hope you know by now when David used the law and the statutes and the ordinances and the commandments when he said that in the Psalms, that's all pertaining to the word of God. We're not sitting here talking, David isn't saying, "O Lord, teach me the ten commandments and I'll live by them." No, he's talking about the Lord's word, statutes, that's what the Lord has said.

So he says, "Teach me, O LORD, the way of thy statutes." Well, David, can't you sit in the synagogue and learn them? Can't you sit around all these learned men and learn them on your own? No. But you're a king. You're after God's own heart. But I'm dependent, David said. And if you don't think he's dependent in that one, it gets better. Listen to this, "Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end." The power and the cause all in the Lord.

"Give me understanding." What, are you unlearned, David? Do you not....? No, he's dependent upon the Lord to open his heart, open his mind and to speak the very things to his soul.

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." That's what happens when the Lord's power, energizing power is there. That's Christ in him.

Then we get, "Make me to go in the path of thy commandments." Yes, the commandments are something we want to walk in. We want the Lord's outworking of himself. "Make me to go there." Maybe you sit there today saying, "Well, you know, I've got more power than David did." And if you do, I am certainly not going to convince you that you don't.

But David sits there and says, "Lord, you have to make me to go in the path of thy commandments; for therein do I delight. Incline my ear." Do you see all the power that David doesn't have? Now he says, "Incline my heart." Open my heart, incline my heart, "unto thy testimonies, and not to covetousness." Lord, if you don't keep me, I'm going to desire the things of this world. I'm going to desire the things...and haven't we seen that in David's life? Didn't we see that when at that moment he was blinded by his own lust? Yeah, he knows. The Lord has taught him. "If I go by myself, I'm going to get in trouble. A lot of trouble. A lot of sin." Let's call it what it is.

"Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes." What? You can't turn them yourself? You can't just will yourself to get away from sin? You can't just will yourself to obedience, David?

No, "Turn away mine eyes from beholding vanity." I need a power greater than mine to not behold vanity, "and quicken thou me in thy way." Not my way, Lord, quicken me, make me alive in your way.

I'm not done still. "Stablish thy word unto thy servant." O Lord, establish thy word in my soul. If you establish it there, it will stay there. It will come with power. It will be meaningful to me. Not if I do it. As I've said, we can all assent to things that we hear from the pulpit, then we can walk right out there and the pollution of this world is going to get us. We need a power greater than our intellect and our mind to reach the soul.

"Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness." And then if you just want to keep reading Psalm 119, you're going to see those same words all throughout it: dependency. Dependency. I have to stand with the brothers of old and say I can see why that is an offense of doctrine to man. Man doesn't want to be dependent upon anything. The Lord must overcome that and put that down as we heard in all of those saints right there, the Lord putting down that sufficiency in themselves or in man and making the sufficiency in the Lord and the Lord alone. The Lord draws by his grace, he draws by his beauty, he draws by his holiness, he draws by himself and the glory that he has in himself.

But now I said we'd say a few words about "all" and the Scriptures are very clear about who the Lord died for and so as I asked the Lord where to lead me in the passages of that, he took me to Revelation and for what reason? For what reason is to show, well, let's just go there. Revelation 5 real quick. This spoke to me when I was thinking about, "I will draw all men unto me." Lord, define who that "all men" is. He said, "Okay, go to Revelation 5." Alright.

Revelation 5:9 and 10 says this, "And they sung a new song, saying, Thou art worthy to take the book." Notice that it's all glory to the Lord here, that these are the children of God singing this work, ascribing all to the Lamb.

"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," now here's the part, "out of every kindred, and tongue, and people, and nation." Do you know what's missing there? Denominations. Do you know what's missing there? Creeds. Do you know what's missing there? Countries or ideas that everyone has to fit in this little...the Lord has a people but this is where he called them from.

"Every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Remember that verse, our text today? "And I, if I be lifted up from the earth, will draw all men unto me." And he draws all.

And do you know what we are in him? Kings and priests and we reign over this earth and we reign over all that pollution that when we walk out there we're going to get dirtied by. We must be washed. We must be washed in the laver that is Christ. We must be renewed in the Spirit, in our mind, in our hearts, in our soul. We are dependent upon the Lord.

It's not in a denomination. It's not in a creed. And it's not in any sect, but there is one sect. Maybe you don't like that word but it's biblical, let's go there, Acts 28. I thought about this when the pastor was preaching about Paul going before Agrippa and I thought about this, how Acts ends and this verse right here spoke a lot to me and that's in Acts 28:22. And Paul still now going before and going to appear before those that had the rulership over him. 22 says this, "But we desire to hear of thee what thou thinkest: for as concerning this sect," that's what they said about Paul's doctrine, Paul's preaching, the Christians, the true Christians, they are called a sect, "for as concerning this sect, we know that every where it is spoken against." And dear ones, it's the same today. The Jews spoke against the finished work of Christ and what Paul preached and the sufficiency of Christ and living by the faith of the Son of God, and living in the resurrection life of the Son of God, and living by the faith of the Son of God, and living in Christ, and the word here says, "This sect of people who do that, you know, everywhere it's spoken against." Amen. It is. And if you want to look throughout history, the ones that were risen to speak the truth, they were spoken against. They were labeled antinomians. They were labeled licentious people. They were labeled those that, I don't know, there are a lot more labels out there that I don't get associated with because it really doesn't matter to me.

"Every where it is spoken against." What does that say to you? And listen, there's something in us that doesn't like that because we want to be spoken favorably with man. That fallen nature wants man to cuddle up with him. It wants to be able to be, you know, we'd better walk with man because man can do this, man can do that, and the Lord comes to the soul and he says, "Oh, don't fear the one that can kill the body but fear the one who can throw the body and soul into hell." That's the fear of the Lord that he puts in the hearts of his children.

It's an interesting thing that those words were spoken. Paul earlier said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Don't take those words lightly because that's what 22 is telling us. "Every where it is spoken against." It's heresy what you're saying. It's heresy and it always will be to carnal man. The new man in Christ, the people of God, they know it's not heresy because they're taught that it's all of him.

This brings us to our last point and that is who the child of God is drawn to. "And I will draw all men unto me." Myself. I will draw all men not to a church, not to a person, not to a creed, but unto myself. Our Almighty Lord who was the salvation of his people, the conqueror of all of our enemies, the one who is our friend and our brother, the one who has performed all things for me, the one who has gone before me, the one who was perfectly obedient. What is it the Lord reveals to you? That's what I can't answer now. I can't. I wish I could for all of us. I wish I could stand up here and say, "O Lord, we all

believe. We all know your sufficiency." I don't know what your soul is saying. Is he enough? Is he enough?

I could think of no better place to end today than in Romans 8, the end of Romans 8. I just want to read through it. I won't make many comments. Romans 8:31-39 and the Lord says to whom he has drawn, he draws all of his to himself. Now listen to what Paul says, 31 says, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all," that's that all again, all of God's children, he has been delivered up for his children, "how shall he not with him also freely give us," some things? We need to take the others? We need to help ourselves? No, "all things? Who shall lay any thing to the charge of God's elect?" That's what Paul said, you call it heresy, I call it the way I worship the Lord. You call us a sect that everyone is against, that's fine because the way is narrow. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Remember, himself. Do you see him in this? Do you see him reigning? Do you see him interceding as your priest? Do you see him and understand he's teaching you all things as your prophet? Do you see him reigning over all things as your King and Lord? "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake, Lord, we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things," even in that, dear ones, even in the persecution, even in the dying every day, being labored on every day, being heaped on by this world, "we are more than conquerors through him," himself. I will draw all to me, "that loved us." And Lord, make this your persuasion today, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." That's being kept. That's the promise of the Lord that, I will draw all men unto me."

Our text one last time, "And I, if I be lifted up from the earth, will draw all men unto me."

Dear heavenly Father, may you draw us to thy throne now in the hour to come. Lord, may you feed us by thyself for, Lord, you are sufficient for all things for thy people. Glorify thy name this day. In Jesus' name I pray. Amen.