

Pilgrims Problems No. 15 Does Jesus Draw All Men

by Willie Mullan

Willie Mullan emphasizes the centrality of the cross in Jesus' message and the inclusive nature of His call to all people.

Duration: 41:54

Topics: "Election"

Description

In this sermon, the preacher emphasizes the importance of focusing on the cross of Christ rather than just the personality of Jesus. He shares an anecdote about a fellow preacher who eloquently spoke about the hands of Christ but missed the message of the cross. The preacher highlights the unique sayings of Jesus, such as his promise to send the Holy Spirit after his departure. He also references the book of Revelation where Jesus speaks of sending his angel. The sermon concludes with Jesus declaring that his purpose is to die on the cross and bring judgment to the world.

Transcript

We've got a mighty text for this evening, haven't we? We're in John's Gospel, and we're at chapter 12, please. Gospel by John, and we're at the 12th chapter. Our Lord Jesus is speaking to his Father in verse 28.

John 12, 28, and as he looks up he says, Father, glorify thy name. Just at that psychological moment there came a voice from heaven saying, I have both glorified it and will glorify it again. The people therefore that stood by, and there was a great crowd and heard it, said that it thundered.

Others said an angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world.

Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying by what death he should die.

And when he talks about being lifted up from the earth, he's talking about the cross work of Calvary. And he said, I, if I be lifted up from the earth, will draw all men unto me. This he said signifying by what death he should die.

And of course the argument and the problem down through the years has been this word all. I, if I be lifted up from the earth, will draw all men unto me. Now let me tell you one or two things about the sayings of the Lord Jesus before we really get into the depths of the text.

Because I think that every one of you know this, that never man spake like this man. There never was a preacher on this planet like this man. You see, everything our Lord Jesus Christ said, every statement he made, if you examine it, there's something wonderful in it.

You see, his name was wonderful, and his birth was wonderful, and his life was wonderful, and every phrase he uttered was wonderful. He said some very wonderful thing. And then I wrote a little booklet once on the super sayings of this wonderful preacher.

Because he didn't only say wonderful things, he said things that have to be put down as super sayings. That simply means sayings that nobody else could say. For instance, when he was talking about the Holy Spirit, the third person of the Trinity, he said, when I go, I will send him unto you.

There's nobody in this world could talk like this. Nobody that ever lived on this planet could say, I will go and I will send the third person of the Trinity. Nobody could say that but Jesus.

You remember in the book of the Revelation, when he's talking to John, he said to John, I, Jesus, will send mine angel. Nobody could say that, you know. He owns the angels.

He could say, I will send mine angel. And there are so many super sayings in this book that belong to him. And then there are not only wonderful sayings and super sayings, but there are divine, sublime sayings.

Sayings that are sublime, but divinely sublime. And if I said them, they would be ridiculously egotistical. You see, our Lord Jesus Christ said on one occasion, I am the truth.

He didn't say, I preach the truth or anything like that. He said, I am the truth. That just meant that he was the truth personified.

That's a divine, sublime saying. You remember on one occasion when he faced the blind man, he said, I am the light of the world. Just think of some of these sublime sayings.

If I said I am the light of the world or I am the truth, you would haunt me and you would be right. It would be ridiculously egotistical. Now, this is one of these divine, sublime sayings this evening.

I, if I be lifted up from the earth on the cross, will draw all men onto me. Now, I want you to look at the Lord Jesus as best you can. I'll help you.

Just when he said this, he was down at Bethany. It's a little village over the Mount of Olives. Mr. Torrance is sitting at the back.

He and I went up the hill to the house that's there, that's supposed to be the house of Mary and Martha at Bethany. I think he remembers tonight both of us going into the kitchen of that little house. Now, it's a sort of obscure place.

It wasn't in any metropolis of the world or anything. It's a tiny little sort of miserable village, if you'll allow me to say it. And I want you to think about the Lord Jesus, not only where he said it, but when he said it.

You know, he was standing in the midst of a great crowd. And he was known as Jesus of Nazareth. Actually, he was known as the preacher from Nazareth.

Actually, he was known as the stranger of Galilee. Actually, he was better known as the carpenter's son. I want you to sort of get the figure.

I know that the common people heard him gladly and came and surrounded him. But I want you to know that by the leaders of the nation, by the high priests, and the priests, and the Pharisees, and the Sadducees, and the Herodians, and the whole Sanhedrin of the Jews, I want you to know he was despised and rejected of men. You know, Napoleon Bonaparte, he said something like this, that the whole world would eventually come and kneel at his feet.

So he thought. Pity for him. He was only dreaming dreams.

And I know that in 1940, that Hitler prophesied, if that's the true word to use in his case, prophesied to the German nation that the whole world would bend before them and they would be the super race of all this whole planet. That's what he thought, of course. Pity for him, wasn't it? Of course, you're bound to know that down through this world's history, kings, and rulers, politicians, military leaders, have all made the same sort of statement, the whole world will bow before me.

And the man that's just started up the business in Iran just now, and he thinks he'll rule the world one of these days. What a pity for such a fool. Now, we want to get the hold of this.

I want you to sort of see the Lord Jesus. Want you to see Bethany. Want you to see he's despised and rejected of men.

Want you to see that the cross is just looming ahead there somewhere, not very far from it now. And it's at that obscure spot, in the midst of that obscure crowd, this carpenter's son, if you'll allow me to say that, makes this marvellous. Sublime.

Divinely sublime statement. Now, let's get the whole foreground for this. We're at John 12, aren't we? Now, we're just getting the start made properly.

Verse 1. Then Jesus, six days before the Passover, came to Bethany. And there are some arguments about that, you know. Because if you take six days before the Passover, you might go back to the Sabbath day.

And I think you would. And I don't believe he travelled on the Sabbath day. One or two problems in there too.

Of course, if he waited till sundown, and came in the evening shadows, as I believe he did, there was nothing wrong. Anyhow, he came to Bethany. And they made him a supper.

And Lazarus was there, you know. And at verse 9 it says, Much people of the Jews therefore knew that he was there, and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. And I want you to take that into account as we start the story.

Because they're here to start to see Lazarus. There's always a crowd of folk, you know, at meetings, who are not so much taken up with the Lord, taken up with miracles. Sorts of sensational statements, you know.

You can fill meetings with this sort of stuff too. Not there for Jesus' sake at all. And then you find, at verse 12, on the next day, that's Sunday, isn't it? If Saturday is the Sabbath, then that was Sunday.

And if we're right, that was Palm Sunday. And you always get the time here right, if you're going to get things right, and it was Palm Sunday. And they took branches of palm trees and went forth to meet him, and so on.

And Jesus, when he had found a young house, and so on. It's Palm Sunday all right. And you'll find this, it says, verse 17, The people therefore that was with him when he called Lazarus out of the grave and raised him from the dead bear record.

For this cause the people also met him. For that they heard that he had done this miracle. You see, the crowd is gathering not so much for the Lord, for the miracle.

And you can't get taken up with what we call the miracle, you know, and forget about the Master. And we in this place can get taken up with a message in Mr. Master. And I don't intend you to get that mistake in this place this evening.

But I'm just outlining it for you. Verse 19, The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing. Behold the world is gone after him.

It was the crowd gathering. They didn't perceive, of course, why the crowd was gathering. They thought it was just the personality of the Lord Jesus.

You young preachers just keep your wits about, you know, while I teach you something. I want you to get the hold of this. Now verse 20, And there were certain Greeks among them.

We're leaving the Jews now and we're coming to the Greeks. Gentiles. That came up to worship at the feast.

The same came therefore to Philip which was of Bethsaida of Galilee and desired him saying, Sir, we would see Jesus. I want you to get the hold of that. Because they really want to see the Lord, you know.

Philip cometh and telleth Andrew, and Andrew and Philip tell Jesus. I want you to steady there. Because I think Andrew came in, got the hold of them and said, look, I'll tell you something.

There's a whole bunch of Greeks out here at the edge of the crowd and they want to see you. Now there is no answer to this. Our Lord is not naughty or insulting or anything.

Just watch this carefully. And Jesus answered them saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die.

He immediately begins to talk about the hour of his death and he immediately begins to talk about the death of the cross. It abideth alone, but if it die, bringeth forth much fruit. He that loveth his life shall lose it.

He that keepeth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me, and where I am there shall also my servant be. If any man serve me, him will my Father love.

Now is my soul troubled. He's getting near to the cross. And what shall I say? He's sort of soliloquizing with himself.

Father, save me from this hour. Shall I say, Father, save me from this hour? But for this cause came I unto this hour. This is what I came for.

I came to die. I came to die on the cross. Then he looked up and said, Father, glorify thy name.

Then came there a voice from heaven saying, I have both glorified it and will glorify it again. The people therefore that stood by and heard it said that it thundered or said an angel spake to him. Jesus answered and said, this voice came not because of me, but for your sakes.

Now is the judgment of this world. Now shall the prince of this world be cast out. And die if I be lifted up on the cross.

I want you to be young preachers now. I'm tackling each one of you. Because I mean to do you good.

I want you to see, just know, that it's not the personality of Christ that you are to preach. My God, some of you miss it by a million miles. That doesn't draw men.

Not a bit of it. And it's not only the personality we need to watch. So I know that you can preach about the knowledge of Jesus.

I've done this. Not in gospel meetings of course. I know that I was in England in one of the biggest gospel campaigns there was and two of us was left to finish it.

And the other fellow was a brilliant fellow. He said to me in the little back room, you're an old fashioned warrior. Let me go first please.

I said okay, okay. He says Willie will you watch me and if I go wrong will you tell me afterwards. And he preached on the hands of Christ.

And I've never heard anything like it, so eloquent, so wonderful. Not a scrap of gospel in it. It is not the hands of Christ that draws people.

It is the cross of Christ. He had missed the cross like a thousand boys we are preaching. No wonder there's nobody saved at times.

You see Paul said Christ sent me to preach the gospel not with wisdom of words lest the cross of Christ should be made of none effect. Oh how often we can get round on the sentimental things. And we can talk about the hands of Christ and the feet of Christ and the face of Christ.

They're all wonderful and in their place they can be preached. That's not the cross of Christ. That's baloney to me.

When I went back to the little room he said to me how did I do. He says the devil is no bother with you. I said you're the greatest fool I've ever heard.

You're the most eloquent young man I've ever seen. You could go on for a week without making a mistake of any kind. You don't know the job.

He said no. See some of our young preachers they get all the themes of the day. It is not the miracles nor the personality.

It's the preaching of the cross. Do I need to really ram it down your throat? What have you been preaching? Traitor. You won't get anybody saved like that.

I know this job. This is what Jesus said. He says these Greeks want to come to me.

Does this crowd want to be really mine? I'll tell you if I'd be lifted up. This said he signifying by what death? Let's learn to preach the cross. Oh the old man I learned with you know.

I remember being away on the bicycle with him one evening and he read from Ezekiel. Oh a portion in Ezekiel with no cross in it at all. But surely wasn't two minutes started on Ezekiel till he was at the cross of Calvary.

And you should hear him preaching. And coming home I said you have to be very careful saying anything he would eat you. I said you know you went long preaching tonight till you got around to the cross.

He said I preach the cross every Sunday by fair means or foul. I'll get to the cross. You don't need to use foul means there's plenty of the cross in this book.

Now this is what Jesus is saying. Some folks were taken up with the personality. Some were taken up with the miracles.

God helped them. But he said I if I'd be lifted up I'll draw them these Greeks will come. This was the answer when the Greeks wanting to see him.

Oh well this is how they'd find them. And the cross was really preached. You see I want you to get the hold of this.

When I was in Copenhagen I arrived in Copenhagen one evening. And the chief surgeon of the big hospital in Copenhagen all twice as big as Craighaven. And he was the chief surgeon there.

He belonged to the brethren. And he met us coming off the plane and said I have a big meeting ready for you Willie. And then there's a supper over at the hospital for you.

And all the doctors want to meet you. And there's one of these doctors he wants to translate your life story into the language of the Danes. And I said that's fair.

We had a great meeting and two or three people were gloriously saved. And then I went over there and one of the doctors wasn't saved. And he said to me you know I have a problem and I've never heard it answered.

And the old surgeon shook his head because he knew this fellow plotted this out every time. He said you see this verse 32. I if I be lifted up from the earth will draw all men on to me.

He said the Lord Jesus made a last statement that day and wrest his neck and failed. He has not drawn all men on to him. He said some of the preachers say that well he'd either draw them in salvation or he'll draw them in the judgment hour and they try to get out of it like that.

Is that what you would say? I said not at all. I don't say that at all. I don't think that's what he was talking about even.

He says you know they have all sorts of answers to this. The Lord Jesus said I will draw all men on to me. And I can tell you that he risked his life and he failed.

I said doctor I think that you're reading into the text something that's not there. You're making it say that Jesus said I will draw all men without exception. That's what you're saying.

He said sure he must have been saying that. I said he couldn't have said that. It would be utterly impossible for him to say that because before he said that just a little while before it.

He had already said that those who sinned against the Holy Ghost there would be neither pardon for them in this world nor in the world to come. So he knew they wouldn't be drawn. He'd already talked about the rich man that lifted up his eyes and held.

He had already said if you die in your sins where I am you cannot come and I went on quoting a lot of things for him. I said don't tell me he didn't know the end from the beginning. He knew that the great white thorn would be set up one day.

And that many would be cast into the lake of fire and they weren't going to be drawn. He couldn't have said all men without exception. I said you have read that into them.

What the Lord Jesus is saying and what he did say is all men without distinction. That's a little bit different because that's what he meant. You see he has drawn all classes of men.

All creeds without distinction. When I was preaching at Liverpool I can remember this. One evening at the end of the Liverpool meeting when Dr. Martin Lloyd-Jones and I were there I preached the gospel one evening.

And I think there were about 20 people waiting behind and I dealt with a crowd of them over here. There were two young ladies. I found there were Roman Catholic school teachers from Dublin.

There was a Negro man from Jamaica. There was a young Chinese and there was a young Japanese. And they all sat around me together.

Now here is the Lord drawing them. All without distinction. Yes.

Not without exception. Doesn't mean he'd draw them all. He wouldn't have said that.

He knew better. But he's drawing them without distinction of race or without distinction of creed. You know he has drawn men and women without distinction of party.

When I preached in the Faroe Isles one evening one of the leaders of the Communist Party from Russia, from Moscow preached along with me. And the Lord had drawn him. I preached in the Tent Hall many years ago when the right hand man of Gandhi, the late Indian agitator, was gloriously saved and he became a great preacher.

I preached in Manchester on a Saturday night with a man who was an officer in the SS with Hitler, one of the Nazi leaders. I'm sure we could go on and you'll find them all around the world. He draws without distinction of race or of creed or of age.

Our own Mrs. Linton who used to be here, she related here often and often how she was saved when she was just four years of age. She was, you know. David Craig, and I still believe he was the best preacher the Brethren has had for many, many years.

He was saved when he was six. Told me about batting down the alley and the wee fellow was bowling and he was doing well, they'd never get him out. And just as he batted he felt, he's only six, wee lad.

If the Lord came now, my mummy and daddy would rise to meet him in the air and I'd be standing here with a bat and he'd left it down and ran. Ran in his mother's bathing, caught her by the apron and said, Mummy, if the Lord would come up I would be left behind. And it was there he was gloriously saved at six.

Can't you go through all the ages? Her wee granddaughter, only just over eight, came in the other night to say, Saved, bless her. Yes, the last came in to see me tonight. What age are you? Nine.

She says, I know I'm saved. Can I be baptised? Yes, you're a believer aren't you? That's what we preach in here. Bless her my dear.

My, she was your wee girl, wouldn't you be proud of her. Yes, I'll tell you this, you see I have sat by an old man's side, 94 years of age, while he leaned on the stick and trembled. And led him to the saviour.

He can get saved at any age. You see, what the Lord is saying here is not a problem at all. It's only when you read the problem into it, men are reading into it that the Lord is saying he will draw all men without exception, the whole world will get saved.

Ah, Baloney, the Lord knew better than that. He is saying I will draw all men without distinction. Without distinction of race, without distinction of creed, without distinction of age, without distinction of standing.

How sure Queen Victoria was saved. Our own good old King George V, at the world fair, when the great Indian from North America sang, I would rather have Jesus than to be the king of our world empire. And when he sang this, you know, people thought the king would be annoyed.

But just as he finished the last notes, our own king got up and came up the aisle and came onto the platform and put his arm round the big Indian and said, I would rather have Jesus too. Ah, yes sure you know, Lord Maclay was gloriously saved. Many a time he kissed me.

Lord Huntingdon met Harry Ironside at the plane when he came first to this country. And old Ironside was brought up, you know, in a farm in Texas. And he was all afraid.

He came down the gangway and he said, look, let me get up straight. Do I call you Lord Maclay? Do I say my lord or your lordship? Tell me what to say, I don't know. He said, I want to tell you I'm saved.

And you call me John, and I'll call you Harry. We're in the same family, you know, by grace. Oh, all classes and all creeds and all colors and all ages.

Yes, I want you to get the hold of this. All that we could get this message over this evening. Young men and young women preaching in the Sunday school, would a God I could knock it into you.

Preach the cross. Learn to preach the cross. You just think it's nice sermons and headings, don't you? You have missed it by a million miles.

Nobody gets saved, you'll have professions. You see, the cross is a mighty thing. Because when you uplift the Lord Jesus on the cross, I'll tell you the first thing you present to unsaved, blinded sinners.

You present the only sacrifice for sin. One sacrifice. For sins forever, you've got to learn to preach the cross.

You know, when you preach the cross properly, you not only bring the sacrifice, but you know, you bring forgiveness. Because there on the cross, he, his own self bear our sins. He bear them away, you know.

I can stand tonight and proclaim, my sins are gone. Yes, Jesus purged my sins when he hung on the cross. You see, we need to learn to preach about the sacrifice, and we need to learn to preach my sins are gone because of the cross work.

We need to learn to preach to people in these days about peace that passes all understanding. It's found at the foot of the cross. Jesus made peace by the blood of his cross.

What do you wander about fiddling about for? You need to preach the sacrifice. You need to preach forgiveness of sins. You need to preach peace.

You see young people coming up, wandering around, looking at the TV, they're longing for life. I'll tell you where you'll get it, at the foot of the cross. Life for a look at the crucified one.

Sure the old hem writer knew better than some of you preachers. My God, we've got a lot of duds around us. Yes, sacrifice, my sins are gone, peace, life.

See the dying thief looking at the cross? He found hope there. Bright hope for tomorrow. He came to the conclusion, you're not finished here.

You'll rise again, the kingdom will be yours. Lord, when thou comest into thy kingdom, remember me. Ah, there's hope there.

Sure you could preach hope for a night, couldn't you, at the cross? And it's bright hope too. You see, by one offering, he hath perfected forever. There's no lust again about that.

That's eternal salvation. Oh, why don't we preach it? Yes. You see friends, you must uplift this cross work, the sacrifice.

My sins are gone, the peace, the life, the hope. The perfected forever offering. You know, you must bring this bit out.

I'm not my own, you know. I'm bought. Bought with a price.

When I surveyed the wondrous cross, a ransom was paid for me. Bought. This is what the Lord Jesus is saying.

Look, if I be lifted up on the cross, and this is our job, to continually uplift him on the cross, all men, without distinction, without distinction of race, without distinction of creed, without distinction of age, without distinction of standing. Look friends, he's already done this. I'll tell you this.

You take Mohammedanism, or Confucianism, or Buddhism, you'll find that these religions are all centered in one part of the world. And they don't make any inroads, or very little on the west here. But you take the

cross work of Christ properly preached, I'll tell you, you can go from Iceland to the most southerly point, you can go right from the far east, right to the far west, and there's people from every part of the world, every kindred, and tongue, and people, and nation, are drawn.

It has already happened. Hallelujah. What I say, don't let people read something into the text that's not there, and try to make a problem.

Now don't forget we've got a very difficult one for next Tuesday, and you would need to know about it. Let's bow together before the Lord. Lord, we bow at thy feet.

Thank thee for the cross of Calvary. Thank thee for the cross work. No wonder Paul said, God forbid that I should glory.

Save in the cross work of our Lord Jesus Christ. Lord, help us in our talk, in our lives, in everything we have, to uplift the cross. Yea, Lord, may we be able to say, I am crucified with Christ.

Nevertheless I live. Our Lord, part us in thy fear, with thy blessing, and take us to our homes in safety, through Jesus Christ our Lord. Amen.

Verse 37 please. 7-3-7 Quiet, Lord, my thro'ward heart, Make me teachable and mild, Upright, simple, free from aught, Make me as a little child, From distrust and envy free, Pleased with all that pleaseth thee. 737 please.

7-3-7 Quiet, Lord, my thro'ward heart, Make me teachable and mild, Upright, simple, free from aught, Make me as a little child, From distrust and envy free, Pleased with all that pleaseth thee. 7-3-7 Quiet, Lord, my thro'ward heart, Make me as a little child, From distrust and envy free, Pleased with all that pleaseth thee. 7-3-7 Why should I love her? Why should I love her? I'm a little child in the eye, Born again beyond this door.

Close each hand and strut no more, Give each hand a second more, Let me love her, let me love her, Have my love for her.

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