

And I, if I be lifted up from the earth, will draw all men unto me. John 12:32

Sermon to the servants of the Most High God, on August 11, 2024, at Westboro Baptist Church, Topeka, Kansas

Today we continue to examine the redemption of Christ. We have learned that it is agreeable to all the perfections of God; it is what a creature could never obtain, none but the Son of God; the redemption obtained by Christ resides in him, as the subject and the author of it; it is special and particular—not universal; they are many, and not all that are ransomed and redeemed; it is a plenteous one, full and complete, and it is eternal.

There are several passages of scripture, which, at first sight, may seem to support the universal scheme of salvation (Christ died for every individual of mankind); and which are usually brought in support of it; and these may be divided into "three" classes:

Such in which the words "all," and "every" one, are used, when the death of Christ and the benefits of it are spoken of.

Those in which the words "world," and the "whole world," occur, when the death of Christ and the benefits of grace are spoken of.

Those that seem to intimate, as if Christ died for some that may be destroyed and perish.

Today, I want to speak of the verses which use the words "all" and "every" one, in connection with the death of Christ, and the benefits of it, particularly redemption and salvation by him, are spoken of. This will be in at least two installments, the Lord willing; today, and the next time I have the opportunity to speak to you.

“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born

**this day in the city of David a Saviour, which is Christ the Lord.”
(Luke 2:10-11)**

Christ is not here said to be the Savior of all men; but to be born for the sake of some, that he might be the Savior of them. "*Unto You is born a Saviour*"; to you the shepherds, who appear to be good men, waiting for the salvation of God, and the coming of their Savior. Therefore they praised and glorified God for what they heard and saw. ("*And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*" **Luke 2:20**) The words fully agree with the prophetic language, in which the birth of Christ is signified, in **Isaiah 9:6**. "*To us a Child is born.*" Indeed, it is said that the news of the birth of a Saviour would be great joy "*to all people,*" or "*to all the people*". Not to all the people of the world, many of whom never heard of it; nor to all the people of the Jews, who did hear of it and the overwhelming majority of which despised and hated the news and sought to kill the Messiah. Not to Herod the king, and to the Scribes and Pharisees, and to many, at least, of the inhabitants of Jerusalem; for when he and they heard the report the wise men from the East made, of the birth of the king of the Jews. "*Herod was troubled, and all Jerusalem with him,*" **Matthew 2:3**. But it is good tidings of great joy to the target audience and beneficiaries of that great gift, to all the people of God and Christ. It is exclusively for the people Christ came to save, and does save; on whose account his name was called "*Jesus, for he shall save HIS people from their sins*" **Matthew 1:21**. The people given him in covenant (**2 Samuel 23:5**), and for whose transgressions he was stricken (**Isaiah 53:8**), and for whom he made "*reconciliation for the sins of the people*" (**Hebrews 2:17**) this is in fact "good tidings of great joy." At most, the birth of Christ, as a Savior, can only be matter of great joy to whom the tidings of it come. Whereas, there are multitudes that come into the world, and go out of it, who never hear of the birth of Christ, and of salvation by him. And where the gospel, the good tidings of salvation by Christ, does come, it is only a matter of great joy to them to whom it comes in power, and who are, by it, made

sensible of their lost, perishing estate, of their need of a Savior, and of the suitableness of salvation. Such as the three thousand convinced and converted under Peter's sermon (**Acts 2:14-41**); and the jailer and his household, who cried out to Paul and Silas, "*Sirs, what must I do to be saved?*" (**Acts 16:27-34**) To such, and to such only, the news of Christ as a Savior, is matter of great joy. Let's read of the Philippian jailer at Acts 16.

***"That all men through him might believe."* John 1:7**

The account is given of John the Baptist's ministry, and the end of it is spoken of here: "*That all men, through him, might believe,*" **John 1:7**. From whence it is concluded, by Arminians (after Jacobus Arminias, not Armenians from West Asia), that all men are bound to believe that Christ came to save them, and that he died for them; and if he did not die for them, then they are bound to believe a lie; and if condemned for not believing, they are condemned for not believing an untruth. But John's ministry only reached to the Jews, among whom he came preaching (**Matthew 3, Mark 1, Luke 3**); and the report he made of Christ they were bound to believe, was, not that he died for them; as yet he had not died; but that he was the Messiah. His message included that their disbelief of this was their sin and condemnation. As it is the sin of the deists, and of all unbelievers, to whom the gospel revelation comes; and they give no credit to it. Deism is the belief in the existence of God (often, but not necessarily, a god who does not intervene in the universe after creating it) solely based on rational thought without any reliance on revealed religion or religious authority. Thomas Jefferson was a famous deist. Such are bound to believe the report made (**Isaiah 53:1**), and give an assent to the truth of it; and which is no other than an historical faith, and which men may have and not be saved; and which the devils themselves have. **James 2:19**: "*Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*" Men may be bound to believe, and yet not to the saving of their souls; or that Christ died for them. As is the revelation that is made to men, so they are under

obligation to believe; if no revelation is made, no faith is required; "*How shall they believe in him, of whom they have not heard?*" There are still large populations in this world (and many more in the past) who have never heard of Christ, are not bound to believe in him; nor will they be condemned for their unbelief. For their sins against the light of nature, they have been guilty of. See **Romans 10:14**: "*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*" And, see **Romans 2:12-15**: "*For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*" Also See **Romans 1:18-20** "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:.*" Where a revelation is made, and that is only external, and lies in the outward ministry of the word, declaring in general such and such things, concerning the person and office of Christ, men are obliged to give credit to them, upon the evidence they bring with them, and for their unbelief will be condemned; not because they did not believe that Christ died for them, to which they were not obliged; but because they did not believe him to be God, the Son of God, the Messiah, and the Savior of men. Where the revelation is internal, "*By the Spirit of wisdom, and revelation in the knowledge of Christ*" (**Ephesians 1:17**); showing to God's elect their lost estate, and need of a Savior; acquainting

them with Christ, as an able and willing Savior; setting before them the fulness and suitableness of his salvation; such are, by the Spirit and grace of God, influenced and engage with Christ, and to believe in him, to the saving of their souls. It is with the full assurance of that supernaturally implanted faith and the large supply of his grace for them to believe and say, "*He hath loved me, and given himself for me!*" **Galatians 2:20**. Only the elect remnant of mankind savingly believe and say these words: "*He hath loved me and given himself for me.*"

***“And I, if I be lifted up from the earth will draw all men to me”. John
12:32***

These words of Christ are expressive of the death of Christ, and of the manner of it, crucifixion; and we should understand of these words of the great multitude of souls who should be gathered to Christ through the ministry of the word after his death, as the fruit and consequence of it. Who should be "drawn" and influenced by the powerful and efficacious grace of God to come to Christ, and believe in him; in which sense the word "*draw*" is used by Christ in **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.*" But this is not true of all and every individual person; for there were multitudes then, as now, who will have no will to come to Christ, and are never wrought upon by the grace of God, or drawn by it to come unto him and believe in him. Further, they will be so far from being gathered to him, and into fellowship with him, that they will be bid to depart from him in a day shortly to come, to wit: "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*" at the time of the judgment or condemnation of the world. (**Matthew 25:41**). By "all men," are meant some of all sorts, Jews and Gentiles, more especially the latter, that should be gathered to Christ after his death, through the gospel preached unto then. As was foretold, at **Genesis 49:10**, that when Shiloh, the Messiah, came, who now was come, "*to him should the gathering of the people be*"; that is, the Gentiles. (See

Appendix A hereto, which is the scriptural support for this statement). It may be observed, that at this time, when Christ spoke these words, there were certain Greeks that were come to the feast to worship (**John 12:20**) which occasioned the discourse of which these words, at verse 32, are a part. The time was at hand when he should be “*lifted up from the earth,*” or die; by which, like a grain of wheat falling into the ground and dying, he should bring forth much fruit (**John 12:23-24**); and should be lifted up also as an ensign in the ministry of the word (**Isaiah 11:10**), when the Gentiles in great numbers should flock and seek unto him.

“Who will have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy 2:4

It is certain that all that are saved, it is the will of God that they should be saved, and that by Christ, and by him only; “*I will save them by the Lord their God*” (**Hosea 1:7**). Salvation of whomsoever, is not of the will of men, but flows from the sovereign will and pleasure of God; and if it was the will of God that every individual of mankind should be saved, they would be saved; for “*who hath resisted his will?*” **Romans 9:19**. “*He work[s] all things after the counsel of his own will*” (**Ephesians 1:11**); he does “*according to his will*” in heaven and in earth (**Daniel 4:35**). But as it is certain in fact that all are not saved, it is as certain that it is not the will of God that every man and woman should be saved; since there are some who “*were before of old ordained to this condemnation*” (**Jude 1:4**). If there are any he appoints to condemnation, it cannot be his will that the selfsame individuals should be saved. Besides, there are some of whom it is clearly signified that it is his will they should be damned; as the man of sin and the son of perdition, Antichrist and his followers; to whom God sends strong delusions, that they should believe a lie, that they might be damned, **2 Thessalonians 2:11-12**. Besides, those whom it is the will of God that they should be saved, it is his will that they should “*come unto the knowledge of the truth*” (**1 Timothy 2:4**); both of Christ, who is the way, the truth, and the

life (**John 14:6**), the true way to eternal life (**Romans 6:23**); through the faith of whom (**Galatians 2:16**), as well as through sanctification of the Spirit, men are chosen unto salvation; and of the truth of the gospel (**2 Thessalonians 2:13**). This in an experimental knowledge of salvation and truth. Now to all men it is not the will of God to give the means of knowledge, of Christ, and the truths of the gospel. For hundreds of years God gave his word to Jacob, and his statutes unto Israel (**Psalms 147:19**), a small remnant of people in one part of the world. As for other nations, they knew them not. God winked at and overlooked the times of their ignorance (**Acts 17:30**), and sent not the gospel, the means of knowledge, unto them. And this is the case of many nations today. Even where the gospel is sent and preached, it is the will of God to hide the truths of it from many; “*even so, Father,*” says Christ, “*for so it seemeth good in thy sight,*” **Matthew 11:25-26**: “*At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.*” It was and is his will it should be so, to hide these things from the wise and prudent, and therefore it could not be his will they should be saved, and come to the knowledge of the truth. It is best therefore to understand by “all,” some of all sorts, as the word “all” must be understood in many places, particularly in **Genesis 7:14**. And this sense agrees with the context, in which the apostle exhorts that prayers and thanksgivings be made for all sorts of men; this being agreeable to God, and acceptable in his sight; whose will it is that men of all sorts should be saved, and know the truth. Though it is best of all to understand this of the Gentiles, some of whom God would have saved as well as of the Jews; and therefore had chosen some of both unto salvation; and had appointed his Son to be his salvation to the ends of the earth (**Isaiah 44:22**: “*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*”); and therefore had sent his gospel among them, declaring that whoever believed in Christ should be saved (**Acts 16:31**), whether Jew or Gentile. He had

made the gospel the power of God unto salvation to the Jew first, and also to the Gentile (**Romans 1:16**); and therefore it was proper that prayers and thanksgivings should be made for Gentiles in every class of life.

“Who gave himself a ransom for all, to be testified in due time.”

1 Timothy 2:6

Another passage in the same context, in which Christ is said to “give himself a ransom for all,” or a ransom price, ἀντιλυτρον, (the price of redemption) in the room and stead of all. But this cannot be understood of all and every individual man; for then all would be ransomed, or else the ransom price must be paid in vain. But of “many,” as it is expressed by Christ at **Matthew 20:28**: “*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*” Particularly of the Gentiles, as above; the truth contained herein being what has been testified in the gospel, of which the apostle was “*ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.*” (1 Timothy 2:7). The Jews forbid him and other apostles to preach unto the Gentiles (**1 Thessalonians 2:14-16**). But as he opposed this prohibition of theirs, so another notion of theirs in the next verse, (**1 Timothy 2:7**) which confined public prayer to a certain place; all which show whom the apostle had in view throughout the whole context, and intended by the word “all”.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Hebrews 13:20-21

I love you.

APPENDIX A

Ps 72:8-11 He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 11:10-13 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Isa 42:1, 3-4, 6-7, 22- ¶ Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. ¶ Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Isa 55:4-5 Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Isa 60:1, 3-5 ¶ Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together,

and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Eze 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Hag 2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

Zec 2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

Zec 8:20-2-23 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Mt 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Lu 1:32-33 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Lu 2:30-32 For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Ro 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Heb 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.