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Sermon preached by Mr. F. L. Gosden at "Galeed" Chapel, Brighton
Sunday morning, 9th January 1966.

"All that the Father giveth Me, shall come to Me, and
him that cometh to Me I will in no wise cast out".

John 6 v 37.

This is one of the most important declarations in the Word of God. It embraces the whole of salvation. I never attempt to divide a text, have not the ability to do it, but this text is divided for us and there are three things mainly in it. "All that the Father giveth Me"; and there is the secret purpose of Jehovah, sealed evidence; and the next point is, "He that cometh to Me", which sets forth the whole work of the Holy Ghost in a sinner's heart; and the third thing is a promise of final preservation, "Him that cometh to Me I will in no wise cast out".

But who is sufficient for these things ? They are things concerning the Kingdom which is not of this world. Things concerning the eternal decrees of Jehovah in the covenant of grace before the world was. "All that the Father giveth Me", that embraces the whole election of grace. That people whom God foreknew in His sovereignty, His foreknowledge was a sovereign knowledge. His electing love was a sovereign love; and I feel that there is no Scripture which describes this gift of the Father to the Son as does that chapter that we read. O what a mercy if we have any real ground and spiritual evidence that the Lord Jesus prayed that prayer for us. There is this to be said about it, that if we are ^{not} in the 17th John, we are not in the covenant. The Lord Jesus in that intercessory prayer, prayed for all His people through all time. There was not one left out. O what a sacred prayer that is ! and at the very outset He speaks concerning this text, "All that the Father giveth Me", "As thou hast given Him power over all flesh that He should give eternal life' - not to all flesh, but - "to as many as Thou hast given Him". And then you may have noticed that beautiful declaration of the church, "And all mine are Thine and Thine are Mine and I am glorified in them. Holy Father keep through Thine own name those whom Thou hast given Me, that they may be one as we are one. Thine they were and Thou gavest them Me". O to be inside of that blessed prayer through the sovereign love, grace and mercy of God.

That is the first thing then in the text, "All that the Father giveth Me". And that is a secret, it is a sealed evidence. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His". It is a sealed evidence; only God knows those who are His. And this brings us to consider, which consideration would be impossible but for the revelation we have in the inspired Word of God, the eternal decrees of Jehovah; "All that the Father giveth Me". The whole election of grace were given unto the Son. It is a wonderful thing, that Gift of sinners to the Holy, sacred, Son of God, should be accepted and acceptable to Him.

There are two gifts. The greatest Gift that God has given unto the church is the unspeakable Gift of His dear Son. That is wonderful, and this is also as wonderful, that the greatest gift that God has given to His Son is the church; that was the joy that was set before Him, "Who for the joy that was set before Him, endured the cross and despised the shame". "The Lord's portion is His people, Jacob is the lot of His inheritance". His delights were with the sons of men. It is a mystery, and this decree of heaven in the gift of the church to His dear Son, was before man fell. Nothing could take place, nothing can take place but what God knows all before hand. He knew that man would fall, but He made provision against that fall on behalf of those whom He loved with an everlasting love, and on their behalf He entered into a covenant. A covenant of grace, where all the decrees of Jehovah and all His counsels and all His eternal purposes

were established. "All that the Father giveth Me". He gave the church into the hands of the Lord Jesus, and the Lord Jesus received, accepted that gift. As the Father loved the church, so did the Lord Jesus Christ and so did the Holy Ghost. Three Persons, but not three loves, one love. And that very love with which God loved the Son, He also loved the church and gave her into the hands of His beloved Son, and He accepted the responsibility of their redemption. O this is the secret place of the most High, these secrets of the Lord which are with them that fear Him, and therefore, all true and vital religion proceeds as a consequence of the eternal covenant of grace. Everything in the soul is in consequence of the promises and purposes and decrees of God in the covenant.

"All that the Father giveth Me". Gave the church into His hands, and no man is able to pluck them out of His hands, and He was set up, was the Lord Jesus, in the covenant of grace to be the Redeemer. He was set up so that all fullness that the Church should need should dwell in Him. "All that the Father giveth Me". He undertook in the covenant of grace to occupy and execute the offices necessary for the church, characters, to become their Shepherd, a Refuge for them, to be their Mediator between God and their souls. To become a new and living way to God, to be their Redeemer, their Saviour, their Guide, their Counsellor. O what a reception was that by which the Lord Jesus accepted this Gift of the Father. He gave the church unto His Son to be His Bride. O how amazing this is! and such a relationship would be impossible but for His human nature. O the reality of it! and if we are hearing aright and anxiously for our own souls, we shall seek urgently to know our interest, whether we were personally given unto the Lord Jesus. Whether we are secured in His hands, whether He is our Redeemer, our Saviour, our Shepherd, but O the sacredness of the union as the Bridegroom and the Bride. The Head and the body. This is the manner of the gift. How the Divine Father gave the church unto His Son so as that these relationships could be accomplished in their individual experience.

"All that the Father giveth Me". Blessed ALL. It means what it says. ALL that He gave, because the next verse says, or the 39th; "This is the Father's will, which hath sent Me, that of all which He hath given Me I should lose nothing, but raise it up again at the last day". Well, that is the secret purpose of God, that is the sealed evidence, and God alone knows who His people are, and where they are. O it is a comfortable truth when it is made over to a soul who is brought to feel that he is in a waste howling wilderness; wandering in the wilderness in a solitary way. This truth is like a banner, a banner displayed because of the truth. It is lifted up high above all things in this world. It is the answer to every question. "All that the Father giveth Me". It will be a mercy if it is an answer to all our questions, our doubts and our fears.

But the second point is this, that whereas "All that the Father giveth Me" is a secret of the Lord, yet "Him that cometh unto Me" is an open evidence. It is an open evidence of that secret evidence, and how beautifully the Apostle shows the sequence. "Whom He did foreknow, them He also did predestinate", so that those that were given unto His dear Son, they were predestinated in the whole of their life, from the cradle to the grave. Everything concerning them was predestinated, but especially that they are predestinated to be conformed to the image of God's dear Son, every one given to Him. And they are predestinated to the adoption of children; and those who were predestinated them He also called. O the divine sequence, the covenant of grace as it takes effect in the work of grace in the heart.

This must follow, if we are inside of that 17th John, we are in the secret Place of the Most High, and the sovereignty, and sovereign love and sovereign purpose of God are, on our behalf, then our life is predestinated under the conduct of the covenant of grace, therefore this must follow: "whom He predestinated, them He also called, and whom He called, them He also justified, and whom He justified them He also glorified". O what a tremendous truth! If we are not inside

of it we are undone to all eternity. "All that the Father giveth Me" is a secret, "Shall come to Me" is open evidence, and that is the covenant of grace taking effect; to be given unto Christ by the Father. Every one shall come unto Christ, Therefore, David, seeing this He said, "Blessed is the man whom Thou choosest and causest to approach unto Thee", because the purposes of grace must be accomplished by the Holy Ghost. O you will see at times such a blessedness in the eternal Trinity and be able to trace in your soul's experience the love of the Father, the grace of the Son and the quickening power of the Holy Spirit.

"Shall come to Me". There is no compromise, but it is invincible grace, a period known to God. The goings forth of the Lord Jesus for the salvation of His people when He came to this world. The Holy Ghost, in the work of grace, brings a poor sinner under the sentence of the law. Brings condemnation into his soul. Brings him to see the end of all perfection in himself, discovers to him the death that is universal in his being. Gives him to see that imperfection is in everything he does and that his whole being is impregnated with sin and guilt and ruin. This is a mercy; this proceeds from the covenant of grace.

"All that the Father giveth Me shall come". And this "shall come" is by faith. "By grace are ye saved", the covenant of grace, ordered in all things and sure. There is a real sense in which it may be said when that covenant of grace was completed concerning the salvation of the church, it may be said, it is finished. There is nothing will be added to that covenant of grace, it was completed in Christ but that work of salvation had to be wrought out by the Lord Jesus. His people were given unto Him to redeem, and redemption is not an arbitrary act, it is not the exercise of naked omnipotence to save sinners, it is by a work, a work wrought out by a man and yet by God. An angel could not work out salvation. It needed one who is infinite, divine. It needed one who also was man. You can estimate, as the Spirit reveals it, the love of God to His church in making such a provision for those whom He gave to His Son. He gave them to His Son and then He gave His Son to them, to redeem them. His estimation of them, His love unspeakable was such that when He gave His Son He gave everything in Him that they need, all that pertains to life and to godliness. Everything that accompanies salvation, everything that is vital to salvation the Father gave in the Son to His people; and they shall come unto Me.

Now this is the work of the Holy Ghost which will come upon every one who was given unto Him by the Father, "They shall come". A beautiful type of this is in Jeremiah 31. I know that refers to the Babylonish captivity, but the ultimate design is to show how poor sinners are brought to the Lord Jesus. "They shall come with weeping and with supplications will I lead them:". This "Shall come", Has it taken effect in us? because if it has it proves by open evidence our part in the covenant of grace, the secret of the Lord. If you have been brought to the Lord Jesus Christ, compelled to come unto Him, it proves that you were given unto Him by the Father.

"They shall come". They must come, every other ground will be taken from beneath their feet. The Holy Ghost will quicken them into life. "You hath He quickened who were dead in trespasses and in sins". Such declarations of inspired Scripture are vital, full of the blessing of the Lord. And you see how extremes meet, you, who were dead, dead in trespasses and sins, why He, this Holy One, by His glorious Spirit quickened, made you live, and this will be the beginning of coming to the Lord Jesus. The eyes of your understanding being enlightened to see the depths of your fall, enlightened to see the vanity of this world; to see that it is but a wilderness, that there is nothing substantial, that all is in a state of decay and peril. To have our eyes opened to realise our own state before God as dying sinners. "Shall come". Bring them into such a position and knowledge of themselves

as that they shall need and seek and find a Refuge. They shall come, every one of them. The work of the Holy Ghost in the heart.

Well, are we there ? if we are, we are in the first line of the text. The Apostle puts it this way. "Knowing your election brethren, that the Gospel came not unto you in word only, but in power and in the Holy Ghost and in much assurance." That is the kingdom of God coming into the heart. The power of divine grace overcoming in you every evil power, all internal enemies. The true light shining so that you see everything as God sees it. See your nature, your sins, your depravity, your ruin, see the world - and you see it as to estimate it as Solomon by God estimated it; "Vanity of vanities, all is vanity saith the preacher". What then ? well, a poor sinner will want a Saviour and begin to feel after if haply he might find God.

"Shall come". Beautiful work. Mighty power of sin, some of you know it. O the power of sin ! what a wreckage it has made of the human race, what convulsions, what confusion, what death, what hatred; what bitterness, what murders, what a shaking of this world ! There is nothing to depend upon. What then ? "They shall come". They come unto Me, come unto Me. Has this a place in your experience ? It will make Christ precious, make Him real. This is how He is known. His voice is in this, in Zechariah it says, "I will hiss for them and I will gather them, for I have redeemed them"; and O the Lord knows His people, He sees them. Does He know you ? Do you see Him ?

"They shall come". And look at the comers as we read of them in the Word of God, and from all places they come, because the love of God is set upon them. Ruth in Moab; she was in the secret place, therefore she must come, and the Lord in His providence made way for her, He knew where she was. Saul on the way to Damascus. An enemy to God and an enemy to the church of God. "They shall come". He was brought down to the very earth, blinded by a light brighter than the sun. "They shall come". Nothing can withstand the power of divine grace. It is a sweet word, the grace of God, the grace of God that contains in it the love of God, the favour of God, the power of God, the very essence of salvation. Grace.

"All that the Father giveth Me, shall come to Me", and they sing as they come

"Other refuge have I none,
Hangs my helpless soul on Thee".

Have you been brought thus to come unto the Lord Jesus ? because you have been taught, not only your helplessness, but your ruin ? "Give me Christ or else I die", one or the other. Have you ever been brought there ? Christ or destruction. "Shall come to Me". Come to Me as a Saviour. "His name shall be called Jesus for He shall save His people from their sins". Have you been compelled to come unto Him as a Mediator ? O what a comfort, what a relief this is at the throne of grace, to see a Mediator upon that throne, the God Man, Who can stand between,

....."In garments dyed in blood,
'Tis He, instead of me, is seen,
When I approach to God".

Have you ever come to Him as you viewed in Him that fountain opened for sin and for uncleanness ? There is everything to come to Him for. Come to Him by faith because of Who He is. "This Man, because He continueth ever, hath an unchangeable Priesthood, therefore, He is able to save them to the uttermost that come unto God by Him". And you will come as sinners. You will come to Him in all your weakness for strength. Come to Him in His Word. O do you ever come to the Lord Jesus in reading the Scriptures, He is there revealed, everything necessary to salvation is revealed in the Word of God; it is indeed. Blessed experience to have communion with the Lord Jesus in reading the

Scriptures. "They shall come". He uses also the preaching of the Gospel to save them that believe, they believe the report. As illustrated by the Queen of Sheba. She heard the report. Plenty of people hear it, but Isaiah says "Who hath believed our report?" and to whom is the arm of the Lord revealed?". It moved the Queen of Sheba. She gathered things together and went from the uttermost part to prove Solomon, to prove things for herself, and she said, "The half was not told me", and therefore, under the preaching of the Gospel the purposes of God are performed. "They shall come". "Come with weeping and with supplication", and the Lord draws them, makes Himself precious. The Holy Ghost unfolds the glorious Gospel and everything in it is so suitable when applied to the soul.

Have you ever come? Have you ever come in desire, under a sense of deep need? Well, be thankful, be thankful if you have a real desire for the things of God. Be thankful if there is found in your heart a need for Him that nothing else can satisfy. If you need Him you must know something about Him. If you desire Him there must be something of Him in that desire. But they shall come. "All that the Father giveth Me, shall come to Me". It is beautiful to see these comers. The Lord breaks down their strength, He brings them to be solitary, and then He sets the solitary in families. He sees them wandering in the wilderness, they cannot find satisfaction in those things which they once enjoyed. There is death put into those things in which once they found life, and they find satisfaction in nothing. They begin to wander, wander in the wilderness. Beautiful description of experience. "And they go from strength to strength, but every one of them in Zion shall appear before God".

"All that the Father giveth Me, shall come to Me, and him that cometh to Me I will in no wise cast out". There is a promise. If you look at it, you might say well, I really cannot say that I was among those that the Father gave to His Son. Well, that is a secret. You can leave that for the moment, leave it altogether; but look at this, "They shall come to Me". Have you ever come to Him? with all your religion, have you ever come to Him as this "shall come"? You must come, if you don't come you must perish. Have you ever ventured like Queen Esther, "I will go in unto the King which is not according to the law", no business to go in, "but I will go in, and if I perish, I perish". Well, if you have thus been caused to approach unto Christ it is because you were given unto Him by the Father, and if you have come to Him He will in no wise cast you out. He cannot, because you were given unto Him in the covenant of grace. He cannot cast you out because He is immutable. Unchangeable, His love is unchanging. It will never divert from its object.

"Whom once He loves, He never leaves,
But loves them to the end".

Never cast you out. His people are sanctified by the Father, that is, set apart in sovereign, electing love, by the Father. Preserved in Jesus Christ. Preserved in the covenant of grace. Preserved in the days of their unregeneracy, preserved in Him through life so as that they endure unto the end and are saved. Preserved through all the changing scenes of life, all the storms of life, all the temptations of life, , preserved in Jesus Christ and called; called by sovereign grace; and it is by this calling that they approach unto God. "And Him that cometh to Me, I will in no wise cast out", how ever great their sins are, they will not be cast out because they were redeemed by the precious blood of Christ. Deep, deep as are the stains of sin, yet the infallibility of the blood of Christ is more potent and infallible than the stains of sin.

"I will in no wise", for no reason whatever, not all their backslidings, all their rebellion in the wilderness, "cast out". O this is immutable love. It is a great, great text. We feel utterly insufficient to speak about it, but whatever we feel, we

must be inside of it ever to get safe to heaven. If we are outside of this text we are lost to all eternity.

"All that the Father giveth Me, shall come to Me, and he that cometh to Me", shall persevere to the end; and Paul makes a challenge on this point - "Who shall lay anything to the charge of God's elect ? it is Christ that died, yea rather that is risen again". What a challenge that is ! I do feel we should understand it aright. "Who shall lay anything to the charge of God's elect ?" When he says, "It is Christ that died", it is not Christ that lays the charge, but he is speaking to an enemy. Will you, Satan, sin, the world, lay a charge against God's elect ? before you lay that charge remember Who it is that died, it was Christ that died, and remember this, that He did not remain in the grave, "Yea rather that is risen again and is at the right hand of God". He is there ever making intercession so that none shall ever be cast out.

Amen.

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