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Sermon preached by Mr. F L Gosden at Galeed Chapel, Brighton,
Lord's day morning, 13th November 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 6:37.

The importance of this profound declaration is beyond our conception. The Lord Jesus here declares the decrees of Jehovah; 'All that the Father giveth Me, shall come to Me.' He was speaking really to those that followed Him for the loaves and fishes. He said to them: "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst, but I said unto you, ye also have seen Me and believe not." It was not sufficient, and it would not be sufficient now for the Lord Jesus to be upon this earth; they saw Him, some saw Him as the carpenter's son. They despised Him, they, saw no beauty in Him, and it would be no different now. They only knew Him to whom He revealed Himself, as we read just now: "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were and Thou gayest them Me, and they have kept Thy word." So that even the Lord Jesus in His bodily presence, needed the revelation of Himself to be known. And it is an important truth. Nature and a natural man cannot receive the things of the Spirit of God, it is impossible. It is impossible for fallen nature, for a carnal mind, to *know* God.

So the following by these people of the Lord Jesus was all carnal. It is very solemn. We may have a natural liking for religion, there is such a thing. A natural liking for associating ourselves together with the people, and some natural liking for the Gospel, and yet be destitute of a revealed Christ, of revealed truth. O my, friends, ever seek that your religion may be a revealed religion. You may say, well, that word revelation frightens me, when I look at myself, and then talk about a revealed religion. Well, revelation is really very simple. It is not what people may imagine it to be. Revelation is simply an uncovering, a discovering of a certain thing. If the Lord, by His Spirit is working in your heart, if it is an anxious thought with you, 'Am I His, or am I not?' and if your desire is of the Spirit, He can and He will in His own time, reveal your interest in Him and in His great salvation through His Word.

'All that the Father giveth Me shall come to Me.' A blessed, definite declaration. Nothing can frustrate that decree of Jehovah. That sacred chapter that we have been reading (John 17) sets forth the intercession of the Lord Jesus; it is a pattern of His intercession, and shows the love of the Trinity to His people in the covenant of grace, and therefore nothing can frustrate these purposes or disannul the decrees of heavens. Although this is a profound word yet all His people shall be found in it and if we are not inside of this text it is very solemn for us; we have no shelter through life, no refuge in death. I have thought of it. I do feel the responsibility of my position for which I feel utterly unfit and unable. But putting myself among the people I do sometimes wonder who of us, who of you here this morning, were given unto Christ by the Father? It is either one thing or the other, and in the 1st chapter to the Ephesians the apostle by the Spirit shows the blessedness of it, that all spiritual blessings in heavenly places in Christ Jesus are given according to this text, according as He hath chosen us in Him before the foundation of the world. O if the Holy Ghost gives us to see the importance and blessedness of this word, and He who declares it. It is the King; Jehovah that has set Him upon His holy hill of Zion and in that beautiful 2nd Psalm the Lord Jesus, the King, responds to

His Father; "I will declare the decree", and here He is declaring the decree of sovereign election and the eternal effects and benefits that result from it. 'All' - not all except one, as it says in the next verse I think - "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing,"-Nothing! "Not a hoof shall be left behind." O the certainty, the fullness, the stability of the everlasting covenant; it has this foundation "The Lord knoweth them that are His." He knows all that the Father gave to Him, and they were all chosen by sovereign election. The everlasting love of the Father was set upon them before the world began. O what a doctrine, what a truth! There the lot, the lot of redemption was cast into the lap, and the whole disposing of that lot of eternal redemption is of the Lord. Its disposings are in the work of the Holy Ghost in the soul, As every one of those given to Christ are brought, caused to approach unto Him, and therefore this coming unto the Lord is a proof that they who thus come were given to the Father, a proof of election. So that you will see the importance of this point, this experienced as to whether you have ever come to Him.

The Lord Jesus prayed for this people. That prayer in the 17th of John, the Lord's Prayer, has eternal validity, and it was prayed on behalf of all that the Father gave to the Son. But He said, "Neither pray I for these alone, but for them also who shall believe on Me through their word. There was a promise of the success of the divine appointment of the ministry, That prayer is eternal, and therefore if we are exercised in our souls, it will give us to see the importance of the Gospel ministry, Not the importance of the man in the office, but the importance of the office, the institution of the Church of God and that provision that He has promised to bless there, that "through the foolishness of preaching to save those that believe." Here is a promise throughout all time; "Neither pray I for these - my immediate disciples - alone, but for them also which shall believe on Me through their word." It will make services exceedingly sacred and most important and so it will the Church of God.

'All that the Father giveth Me.' The foreknowledge of the Father is the foreknowledge of the Son and of the Holy Ghost. Three Persons, but not three loves, not three wills, not three purposes, but one. Therefore as the divine Father chose His people by His sovereign will and His sovereign love, so the Son came to redeem that same people; not some different from what was given to the Father, not one extra, not one less. The Father and the Son know who are His. Therefore His people are His by donation. They are His also by price; He bought them with His own hearts blood. They are His also by conquest. He conquers them by His grace, and all these mighty effects will be known, every one of them without exception.

Well, may we examine ourselves as to whether we have any evidence of these eternal purposes and decrees taking effect in our souls. We are insignificant creatures, almost nonentities, yet how important. O how wonderful, how sacred it is that in individuals, in our little beings there can be accomplished the eternal purposes of Jehovah which will affect us through a never-ending eternity. I have often thought about it. "All that the Father giveth Me shall come to Me." Well then, the indubitable evidence of being given unto the Son by the Father is to come to Him. It will show the importance of this experience, and if you come to Him, you were given to Him. But if you look down later on in the chapter you will find this; "No man can come unto Me, except the Father which hath sent Me draw him." Now you will see the experience of this text. For what is an absolute decree in the covenant of grace is made known in the hearts of His people experimentally, and you look at those two verses together: 'All that the Father giveth Me shall come to Me,' and the 44th verse "No

man can come to Me," there is a solemnity and a blessedness in it - "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." It is written in the Prophets, "And they shall be all taught of God", every man. This is the same 'all.' Every man therefore that hath heard and hath learned of the Father cometh unto Me. And you see the experience, the covenant decrees of Jehovah taking effect in the heart of a sinner and the experience of the Holy Ghost's work in bringing that sinner to come unto the Lord Jesus: "Every man therefore that hath heard and hath learned of the Father cometh unto Me." Now you have heard from the Word of God, you hear from the Gospel, but "Every man that hath heard and hath LEARNED of the Father cometh unto Me", and that very gracious word of the Lord Jesus will show a little of His divine compassion towards these coming people: "Come unto me all ye that labour and are heavy laden; and I will give you rest." And that will show you the teaching of those who are given to the Son; they are brought to feel their need of Him to whom they come - and their need of Him is because of what they are in themselves, and in the ruin of the Fall.

*Few, if any, come to Jesus,
Till reduced to self-despair. (Gadsby's 396)*

and that is part of the teaching work of the Holy Ghost. "Every man therefore that hath heard and hath learned of the Father cometh unto Me."

Take another experience of those that come to Him - that in Luke. A very important distinction is made there of the man that built his house upon the sand, without foundation; and if you read carefully that narrative you will find that the man did not come to the Lord at all. But if you look at the case of the man that built upon a rock, it says this, and it takes in this (O may the Lord connect His truth up in our own hearts.) It says, "Every man that hath heard and hath learned of the Father cometh unto Me." so that it is said of that wise builder 'whoso heareth these sayings of Mine and cometh unto me.' That is left out with the foolish builder. He did not come to the Lord. "I will tell you what he is like, he is like a man that built an house and digged deep;" digged deep! and all this digging is this teaching. "Every man therefore that hath heard and learned." Do you learn by your hearing? Does the Holy Ghost convey to your heart His divine teaching so as to discover to you your universal destitution and death, so that you know what it is to sink in deep mire where there is no standing? That is the way the Holy Ghost brings a poor sinner to come to the Lord. He empties them. He gives them to feel that this world is a complete wilderness. It is great experience that.

*When Jesus gracious hand
Has touched our eyes and ears,
O what a dreary land,
The wilderness appears! (Gadsby's 673)*

This is the teaching, and it is the teaching of the Holy Spirit which faith receives. Faith believes it, and this work of the Spirit is carried on in the hearts of all that the Father giveth the Son. And that is the very point of the Psalmist where he said, "Blessed is the man whom Thou chooseth and causeth to approach unto Thee."

Well, the vital point here is, do you come to Him? Have you ever come to Him? If you have, there has been a background of experience to it, there has been a reason, and the teaching of the Holy Spirit has so made known to you your need of a Refuge, of a Saviour, of a Hiding Place, has given you to know and to feel that your sins are not just superficial, something that you can forget; it will now allow you to cast about and see whether you can find anybody that is worse than yourself and take comfort from that, but will make you possess your own sins and feel that they are malignant, putrefying, corrupt. The law of God will shut up a sinner so as there is no hope in self. The action of the law on these that are given to the Lord Jesus is different from those who are reprobate. The law with respect to a reprobate is condemnation; the law with respect to His people is condemnation, but in that condemnation it becomes a schoolmaster to bring them to Christ. The law can show no mercy, the law cannot give life. But O, in that condemnation when a sinner is killed by the law, the door of hope is opened and there is only one way of escape and then they come. Ah, they come in the language of what we sometimes sing

*Lo! glad I come, and Thou blest Lamb,
Shalt take me to Thee as I am;
Nothing but sin, I Thee can give,
Nothing but love shall I receive. (Gadsby's 144)*

This is teaching, and "Every man therefore that hath heard and hath learned of the Father cometh unto Me", so that it will give you some indication, those of you who are seeking a token for good; is there that constant teaching in your soul? Sometimes by conviction, deep conviction of sin, sometimes you may feel that there is something within you which is feeling after if haply you might find the Lord Jesus Christ, those of you who fear His name. It will be an encouragement to you to realise that this is an inward exercise which is the teaching of the Holy Spirit, and it will eventually bring you unto Him, as an empty sinner to His infinite fullness. As a poor leper unto this glorious High Priest, as a self-destroyed sinner, to hear Him say, 'I will be thy help, I will be thy King.' As a poor bankrupt sinner to a divinely appointed surety. To one who is completely hopeless in himself unto a blessed Mediator and Intercessor and Substitute. When one comes by faith to this blessed Lord, what a view faith has of Him: I cannot help repeating the truth, opposites meet when you get there.

'All that the Father giveth Me, shall come.' there is no peradventure about it, if you were given to the Father you must come, you must be born again, you must be bought under the power of the Holy Ghost, you must be called by sovereign grace, called out of the world. You must be created a new creature in Christ Jesus, you must, and His people will never die until they are born again, they are immutable until they are born again. 'All.' O to be inside of that 'all.' Do you sometimes wonder whether you are? It is a mercy to be stirred up. Even those that have grace in their hearts need to be stirred up and their fallow ground broken up, to know the truth is a great mercy. But we are still carnal and if you are not kept well exercised with trial and conflict and sometimes by afflictions, we shall rest in a false security, and an ungracious complacency.

'All that the Father giveth Me, shall' these 'shalls' and 'wills' in the Word of God are true foundations an encouragement to faith; and the mercy of it is that they are God's 'shalls'; it is not these poor unworthy sinners say that they shall come, it is the Lord that says it.

The righteous shall hold on his way. (Gadsby's 350)

He holds on his way because God says he will, and therefore, if you were given unto Christ by the Father, you will come. O it does show the importance of effectual calling. When this 'shall come' takes effect then that word is fulfilled "I will hiss for them and gather them, for I have redeemed them.

Well, do you feel your need of Christ? Have you felt it sufficiently to go before Him in secret? Have you felt the weight of your sins and of your guilt so as to join with the man in the Temple, "God be merciful to me a sinner." 'They shall come.' That word in Isaiah is another evidence of it, "O Israel, ye have fallen by your iniquities, take with you words and say unto Him, take away all iniquity and receive us graciously." We shall have to go as sinners, and He receives sinners and eats with them. 'All that the Father giveth Me, shall come to Me.' The pressure that is brought to bear upon the heart and conscience of a poor sinner; they must go or die. They must either have Christ or perish. There is nothing in this world can take its place, it is a real experience.

Have you ever looked round? There are many things in this world that look substantial, but there is nothing substantial in the world at all, even literally speaking. Things look substantial in this building, but it only needs to have a fire and you would find like was found at Prestwood Chapel. I remember I was there the Lord's Day before it happened. In the morning service everything was alright, when they went to the evening service everything was burnt out that could be burned, and you will realise this with respect to your soul and everything here below, and you will come to Christ, see Him to be the eternal Rock. Come to Him as faith beholds Him in His divine sovereignty in the world. In His immutability, that he is the same, yesterday, today and for ever. Faith beholds in Him too, and feels the immutability of His love from which nothing can separate, Sees in Him too the beauty, the glory of His righteousness, the all-sufficiency and power of His heavenly grace, the sweetness of His mercy. 'They shall come.' The attractions of Christ are powerful. 'And him that cometh to Me I will in no wise cast out.' 'I will in no wise cast out,' not for any reason at all. A poor coming sinner will see everything in himself why he should be cast out. Have you ever felt that and yet approached unto the Lord?

That word in Jeremiah perhaps is not appreciated as much as it should be; he went to the Lord with every reason why he should be cast out. "Though our iniquities testify against us, our backslidings are many, for we have sinned against Thee." 'In no wise cast out.' But Lord, look at my past sinned stained life, 'No wise cast out', O it will be a joyful sound to a self-condemned yet coming sinner. Every sinner that comes to the Lord will be self-condemned and self-abhorred. Sometimes it is with a sweet surprise, 'We look for hell; He gives us heaven.' It is free and sovereign grace, there is no merit in the creature, and therefore, says the Psalmist, "It is good for me to draw near unto God." You might feel that in secret, might feel to have no ability, realise your ignorance and really you know nothing but by divine teaching, but you may lay your head upon your bed of a night and say "It is good, it is good for me to draw near unto God." If you know that, you were given to Christ.

'All that the Father giveth Me, shall come to Me, and he that cometh to Me I will in no wise cast out,' - for no reason at all. You take the thief upon the cross, what had he got? He had got every reason to be cast out, every reason - the whole of his life, to be cast out, but 'I will in no wise cast out.

O may the Lord make the text a comfort and strength to a trembling sinner and help you to urge your case, the hymn says, "Urge thy claim", but I always alter that –

*Urge thy case through all unfitness,
Sue it out, spurning doubt;
The Holy Ghost's thy witness. (Gadsby's 484)*

Amen.