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Substance of Sermon preached by Pastor J.W. Tyler

on September 12. 1974.

Lesson. Genesis 24. vv. 10-50.

And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. Genesis 24.27

It will be obvious to all who fear God, in this sweet chapter we have narrated a complete book of divine providence resultant from and the blessed fulfilment of (and think of the strength of it) the eternal decrees, the holy will, divine wisdom and holy appointments of God Himself. So there is perfection in the divine book of providence, for surely this is the issue: every child of God in retrospect will be able to say for substance concerning all that affects them in person, soul, body, providence, grace; this will be the testimony of divine adoration; "He hath done all things well."

Tremendous importance attaches to the narrative: Abraham's obvious concern relative to the son of promise. Abraham, the father of the faithful, one who saw the blessed Redeemer, who saw His glory by faith, one who considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised he was able also to perform.' The unparalleled importance of a wife for the son of promise is directly related to the sacred humanity, the immaculate conception and the virgin birth of our blessed Lord. Here is the line of genealogy, and Abraham's faith saw the day that in his seed should all the kingdoms of the earth be blessed. This will emphasise his explicit directive to his oldest trusted servant, and his mission he knew would be successful, to bring for him of his own people a wife for the son of promise, Isaac.

Before I say anything further on this, the people of God in deeper teaching and revealing of the Spirit will perceive at once the deep

couching beneath. They will see the economy of salvation, the divine method and purpose of God. There are many beautiful and monumental words in the chapter: they are evangelistic; they belong to the gospel. The deep, spiritual importance of the narrative and the sacred and lovely events are to be seen in what they are typical of. You will see here God the Father and His divine decrees concerning His Son; His only begotten Son incarnate. I suggest to the congregation, humbly and spiritually, the whole question of concern for His only Son in relation to what is before us, would never have arisen on the ground of His Deity. It has direct reference to His incarnation. God could not have a bride: incarnate God, yes. So because of the glorious plan of salvation, the wonderful concept, the effect of eternal wisdom, devised by eternal wisdom, God decreed that His only Son incarnate, our Lord Jesus Christ in the Covenant should have a chosen bride, the Lamb's wife. It sounds incredible, astonishing; it surpasses human thought that the Son of God incarnate should have a wife. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." I suggest to your minds that you can never begin to fathom the glory and wonder and amazement of such conjugal union with God's dear Son incarnate. I would like to leave you for a period of peace and concentration so you could meditate on this. After all, the whole energy of spiritual life in the soul is directed into one channel, just as it is, if I use a natural figure, if a man is called to the holy estate of matrimony,- not all are. With all men and women there is a latent energy aroused and it is all directed into one channel; that is, to love and to be loved; to be one. These are natural instincts the Creator has built into your person. Whatever any may say, every human being craves to be loved and to reciprocate. Not all are called to this holy estate. There are no exceptions in the living family of God: they are called to be married to the Lord the Lamb.

If we translate to the spiritual, I will now name to you the energy of the Spirit as directed into one channel in your breast. What is it like? What are the aspirations? what is the acme of desire? The first bliss a sinner knows,- perishing, guilty, quickened and brought to repentance, is

Christ showing His love to them. A look, a word, a touch may do it, - will do it. You will know immediately if the Lord gives you such a look in the gospel. You will say; "I believe He loves me," and this kindles love in your breast; it brings you to a closer union, to know you are betrothed and in the experience of being married to the Lord the Lamb. No child of God rests satisfied until they have the ring, the robe, the shoes, the wedding garment and the marriage is complete.

There are two particular facets of this glorious doctrine. One is, the child of God is brought to the realisation of marriage to the Lord the Lamb here below. The consummate glory of it is reserved for heaven. I should like to ask you dear people in the Sanctuary; have you known the happy day to be married to Him? have you come to the day of the greatest glory ever known here? to be able to say, not that you are hoping, or waiting, or expecting, but as bride and bridegroom you know what it is to be united and made one? to be able to say; "My beloved is mine, and I am his"? This is accomplished in life. ~~As you see the concern of the Heavenly Father~~ So we have the deep couching beneath in this lovely chapter. As you see the concern of the Heavenly Father for His only Son incarnate, and of His New Covenant office character in the Scriptures, and as we have it in the hymn; "Jesus, Lover of my soul," -the Canticles are filled with it, - as you see the concern of the Heavenly Father for His only Son incarnate and the appointment in the Covenant of Grace, so you see the divine method concerning His wife. He sent His servant. So He has for nearly two thousand years established on earth the public, glorious ministry of the Gospel of Redemption. By that medium He largely finds a wife for His Son. After all, as in the case of John the Baptist, His forerunner, this is the whole spiritual outlook of God's anointed ministers. John the Baptist said he was preparing the path for the Lord. When Christ came he saw and adored Him. "He that hath the bride is the bridegroom," - no one else. "But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly," and he was the friend of the Bridegroom. He was waiting for the Bridegroom to come, and he said; "this my joy therefore is fulfilled. The Bridegroom has come, and I have been preparing a people for His bride, 'that I may present you as a chaste virgin to Christ'" He gives a word that expresses it concisely;

"He must increase, but I must decrease.- Now I can fade away." That is the meaning of it. "I have prepared His bride for Him. Now He has come and has His bride and I can fade away." That is the object of my soul in the ministry. I would prepare you as a chaste virgin for Christ, and fade away. I do not want you to see me, but your Bridegroom. It is a blissful thing when you see the glory of Christ and everything on earth fades.

So this a lovely chapter to show the divine method of God in the Kingdom of Heaven, the visible Church state. I want to take up some point that are so wonderful in the chapter. Before I attempt to go further and deeper I will name some of the Scriptures that are current among the people of God in the vocabulary of saints and the language of the Church of God for generations. The Text is often misquoted. It is a beautiful word! "I being in the way." It occurs again and again. "I being in the way." Another Scripture that is beautiful in usage as the Spirit gives love and heavenly authority.- It is the voice of the elders of the Church to precious souls. "Come in, thou blessed of the Lord; wherefore standest thou without?" See how wonderful the Scriptures are! This is really spiritually spontaneous as it rests with loving devotion on your heart. It is a silent voice, inaudible to the ear. "Come in, thou blessed of the Lord; wherefore standest thou without?" The more you think of it the more you realise the dimensions of love. Who can tell what the dimensions of love are? Love is fathomless.

You will want to hear the voice yourself concerning Christ the Door. The door of mercy you knock on,- "Come in." There is not only liberty to enter; there is a divine welcome. "Come in." You will want to know it in the path of providence, among the brethren, in the relationships of life, "Come in, thou blessed of the Lord." Think what love means in a home;- "Come in." The children love to come in to a home where love reigns, The childrens' home, and to the parents,- "Come in." Think of it in matrimony "Come in," and think of the home and what the mind ramifies to. "Come in" A situation, a lodging, a place in the university, and to hear the Lord say; "Come in." There is a bed and lodging allocated. "Come in." Who would have thought ten years ago that there was a house and a bed? "Come in." It is remarkable that this exceeds your thought. "Come in." And the Church of God;- "Come in." It is the voice of love. You wish to hear the dear Lord say it to you when you die; "Come in." What a wonderful word it

is if the Lord should say, and He will to His children; "Come in." And you will say the same to Him; "Let my beloved come into his garden. Come in!"

If the Holy Spirit has prepared your heart you say; "Come in." You wish for the personal Advent of Christ. "We bow as sinners at Thy feet, Come in. And bid Thee welcome to our heart." A very sweet word is 'Come in'. There is room in His heart for the vilest sinner, brought to repentance. "Come in." "Go out into the highways and hedges, and compel them to come in, that my house may be filled. Come in." What a welcome awaits a returning prodigal; poor, bankrupt sinners brought to repentance, and who come home. "Come in." So we might dwell on this. "Lord, is there room in Thy House for me? Wilt Thou say to me, 'Come in'?" This is not addressed to all; it is to His favourites; "Come in."

One point I would mention to you is,- we have in the hymn; "Love cannot from its post withdraw," and then;

"Not all the wanderings of her heart
Can make His love from her depart." (633)

They are in His heart. This is the point that has emerged in my mind,- if you have really, with divine power and the anointing of the Spirit, received anything in your heart, nothing can remove it from your heart. This is always a test. Nothing can remove them. There may be trials and difficulties; nothing can ever take them out of your heart; they are there. The Lord did it.

Of course you see the wondrous union of the mystical Body of Christ. So it is wonderful to know you are in the heart of Christ and consequently in the hearts of His saints. "Come in." A further word from where we ended our Lesson. It is a beautiful word. "The thing proceedeth from the Lord." It is so marked, bright, blessed when a matter proceedeth from the Lord. You can look on and say; "This is the Lord's doing; it is marvellous in our eyes." You look on and say; "This is the work of the Spirit: it is not tarnished; it is not sullied: it shines with the light of the Spirit. The matter proceedeth from the Lord." How beautiful in the life of a child of God to have a number of experiences where you can say the same. It is not always in relation to the bright side of life: sometimes it is the dark side,- afflictions, operations, distresses,

trials; in it the dear Lord so goes before you and blesses your soul that you say; "The matter proceedeth from the Lord. The whole thing has been ordained by God. How do I know? Because He is with me in it."

So what a word it is! And later on; "Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way...Wilt thou go with this man? And she said, I will go." Wilt thou go with Christ? And she said, I will go." When you think of all that it comprehends,- "I will go. I will follow Him, be His disciple, His friend, and He will be my Bridegroom. I will go. I will follow Him in His royal statutes: I will follow Him to Jerusalem, to the cross. I will bear my cross after Him. I will go. I will be one with Him on the cross."

"One in the tomb; one when He rose;
One when He triumphed o'er His foes;
One when in heaven He took His seat,
While seraphs sang all hell's defeat." (405)

For a few moments let us concentrate on the method of God in this. First, take the language of the Text; "I being in the way." (I cannot do justice to this.) Clearly when you think of 'way', the method contrived by divine wisdom, the strength of it is the decree, will, purpose, pleasure of God; the whole plan drawn in eternity, in heaven; 'in all things ordered well.' Eternal wisdom drew the plan. You see the vast developments in London and you are amazed at the skill of the engineers, and then you think of the drawing board, and the vast concentration there. In spiritual terms, eternal Wisdom drew the plan for your salvation and your path of providence before you saw the light of this world, or had a being. Is it not wonderful? You will say; "Here are things out of this world as to the plan. Man had nothing to do with the plan. Eternal Wisdom drew the plan: "the government is on His shoulder." Yet it has to do with this world, poor sinners, the path to glory. Everything is united in Jesus Christ. It is not a matter of; "Well, if I could have my time over again I should do vastly different." I have said it. With latent things in me that I have never been able to use, this has been a cross to me. If you believe by faith you know that eternal Wisdom drew the plan. There it is,- the number of children in the family; your native

place, land: there is the plan. It is very mysterious: you are confounded human wisdom reaches a terminus. Faith goes beyond. How wonderful is the plan!

'Way' means a road that leads from and to a destination, so this is a road that leads to the Better Country; to Paradise; the third heavens. And it means the road the Lord leads you in in your soul. "I being in the way." It is in the soul. The transactions and operations of the Spirit, - condemnation, the new birth, 'time and place, yea, means and mode, were all determined by our God.' Deep concern, travail of soul, the anguish, bitterness, gall, a revelation of Christ, - "Come hither, soul, I am the Way." and you are in the way. Beautiful, this is. So between heaven and your soul is complete correspondence, and holy harmony, All the decrees of God are being fulfilled: all His purposes and plans are being executed and the path of divine providence. In this there is a great element of surprise. You open your eyes, and you do not know what the day will reveal and before you rest at night, the Lord has unveiled something that has changed the whole course of your life. There you are: it is arranged. This makes me think of; "Oh how great is thy goodness, which thou hast laid up for them that fear thee; - it is laid up in heaven as a treasure, and it is dispensed. - which thou hast wrought for them that trust in thee - the Passion of Christ and His obedience to death. - for them that trust in thee before the sons of men!"

"I being in the way," "He led them forth by the right way." "I am the way, the truth, and the life." "Thou shalt guide me with thy counsel, and afterward receive me to glory." Look at the right, blessed way of obedience. He obeyed his master in the way of prayer. He made his camels to kneel. He wondered at her, 'to wit whether the Lord had made his way prosperous or not.' It is wonderful to have a prosperous journey. There is prayer, a sign pleaded for, a special token for good. She said; "Drink my lord; and...I will draw water for thy camels also." It was the token he asked for, and he received it, and he claimed her. "He that winneth souls is wise." The man won her, and later he spoke of the beauty and glory of his master. He immediately claimed her by putting on the earring and the bracelets. So when they got back to the house they saw the earring and the bracelets. What happened? He tells his errand. She had already got the earring. It is done: it is finished. That is how Christ

works in the souls of His people. If I win you in the Name of the Lord
I will put on ^{you} the earring and the bracelets for my Master. Amen.