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Substance of Sermon preached by our Pastor Mr. J. W. Spurling-Tyler
on Thursday Evening, November 13, 1975 at The Dickier

Lesson. Hebrews 10.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4. 16.

This is a most blessed, wholly acceptable exhortation to the living family of God, who from the moment of the new birth to their death find they are continually in a state of need. Their needs are diverse and constant, and their needs can obviously be supplied and furnished^{only} by our blessed Lord Himself. There is an amazing introduction to the vital exhortation; "Let us, - Lord, allow us, give us the sweet privilege and cause us by the power of divine grace, by the holy exercise of the grace of faith: let us, unhindered, piercing through all crowds, overcoming all obstacles, looking exclusively to Thee, let us."

This reminds me of Eliphaz, where he gives a masterful, concise summary of trouble; "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground," and he proposes this; "Yet man is born unto trouble, as the sparks fly upward." You will remember when this first arrested your mind. Perhaps a minister at the altar of God who solemnised holy matrimony, referred to the fact to those who were supremely happy in the consummation of their love. "Man is born unto trouble, as the sparks fly upward." It is true, but that is not the end. There is a wonderful resolution in the hearts of the people of God when they come into troubles and a deeper path, which spelt out, means the answer to the prayer that they may enjoy "the fellowship of his sufferings, being made conformable unto his death." God answers that prayer. This is the point: when you come into trouble, and trouble that makes all previous troubles as an anthill by comparison, there is this blessed resolve in the hearts of the saints of God by the Spirit. There is a brightness in it: there is sunshine in it; a wondrous expectation that is certain, infallible, blessed. There is the projection by God of a vista, prospects, an expectation and manifestation of His power, who alone doeth wondrous

things. This is the resolve of faith; "But I would seek unto God.- I have a secret.- and unto God would I commit my cause." I have reminded you ~~more~~ ~~times~~ that a cause is more than a case. You have a case: dear friends here to night have a case. How may it be described? If you have ailments or illnesses you have suffered, your physician has your case notes: there is a record of them. The Lord knows all about your case, what your trials are, your difficulties and burdens are, and what your exercises are: you have a case. It is more than a case: it is a cause. Why a cause? Because it is the Lord's cause. You are His dear child and He your Father: it is His cause. You are not in the abstract: you are His child, therefore it is a cause; it is the Lord's cause. He loves you: you are His bride. He gives you your wedding garment. You have on your hand the ring of His boundless love. It is your Husband's cause because you are His: you are one with Him, you are a part of Him. The more you ponder the more you will see the beauty of it. It is a cause, and the Lord has involved Himself with you by telling you He loves you with an everlasting love, making Himself known to you, displaying His beauty, giving you exceeding great and precious promises. If you sunk the Lord would have to sink with you: if the ship went down the Lord would have to go with it.

I speak spontaneously to you. We escape this in the interpretation of the great anxiety of the disciples when they came into the storm, and there were a number of them on the Sea of Galilee with Christ, who was asleep in the hinder part of the ship, with His head on a pillow. They were so anxious. How can their anxiety be measured? It was not just for themselves. Many of the men were experienced fishermen, used to the sea: they had known many storms before. What was the measure of their anxiety? If the ship went down and Christ was in it, the whole of the Church was going down; all the cause of Christ. It was not just that their own lives were in jeopardy. Can you see the implications? If a child of God goes down the Church must go down. So it is a cause. The Lord will never let your cause go down. He will never sever Himself; there will never be a breaking of the bonds and relationship with His dear people. So it is a cause. I believe in viewing this the Lord had made me feel a sense of blessing that is indescribable. I have felt the Lord would not forsake me, or you. You are His dear children, He your Father. He loves you with boundless love. You

are the fruits of the travail of Christ. You are holy souls formed anew by the Holy Ghost. Your case is His cause. You bear His Name: His love is in your heart: you are one with Him. "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." Do you see this? Your case is a cause: you are part of His mystical body: you are one with Him. - I have spent a while on the introduction, and I am glad. He says; "Unto God would I commit my cause.- The Lord has spoken to me. He has pledged His love, holiness, faithfulness, the veracity of His truth! How wonderful! "And unto God would I commit my cause." This is the point: that soul is within the compass of the Text. It is being projected to the vision of faith; "Which doeth great things and unsearchable; marvellous things without number." There is a sweet expectation: you know the Lord will appear. The Lord so displays to the vision of faith His majesty, glory, sovereignty, Fatherly love, wisdom, unfailing goodness, and His goodness runs an endless round: and He so displays and projects this to the vision of faith that you say; "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

Why did I introduce the subject in this way? For this reason: our apostle exhorts us, and we have named the wonderful words he uses often; "Let us." There is a course that is charted out, and it is certain, sure, blessed, and it leads to the port. It is the blessed resolve of faith: "let us," Do you know it? Happy soul! you are full of need, - I am. Your need is so great it staggers and overwhelms you. It is something that seems to be unfathomed: you cannot see to the bottom of it. It is so deep, - your need of pardon, sanctification, strength, wisdom, daily help, salvation, courage; your needs in life and in death. You look into the deep abyss of your need and you are staggered. "Let us," That is the course. To me it is a sweet word; "Let us." We have the compass, the chart, the blessed beckoning of the Spirit, pointing to heaven and the shining road, and this has convinced us of our course. "Let us, allow us, favour us, dear Lord."

The next word I wanted to emphasise is, "Let us therefore," - for this reason, and the reason is, the exhortation is founded on the glorious doctrine divine, the High Priestly work of the Son of God incarnate, our Great High Priest: great because of the dignity of His Person, because of

the virtue of His work of atonement and the validity of it, and because of the glorious place where He exercises His priestly office for His Church in the third heavens. "Seeing then that we have a great high priest that is passed into the heavens." This is it: we have a Great High Priest that is passed into the heavens, and on that glorious truth, the precious doctrine divine is based the powerful, sweet, tender, sacred exhortation of the Text. "Let us therefore," The word that I have felt to be so wonderful is; "Let us therefore come boldly," but, come. He bids you come. To be a coming sinner is a blessing of which you can never compute the richness and favour; to really come. All the exercises of every grace of the Spirit are in coming. You come by faith, in love, in hope, in humility and repentance. It is sweet to come. Do you know what it is to come? "Come, thou burdened sinner, come." Come, "thy case admits no stay." Come. How wonderful and blessed it is when the Lord says to a sinner, "Come unto Me!" I put a question to you; how many dear friends to night know what it is to come? Could you describe the blessedness of coming? what took place? If poor souls under the Spirit's influence begin to come there is nothing can stop them until they get to the Father, and the Father runs to meet them. O the wonderful love of His heart! He sees a poor sinner coming and runs to meet them. Could you give a testimony on your coming to Him? Will you stay yards away? No! you will come to His breast, His feet, His heart, to His blessed arms to receive the kiss of forgiveness. There was nothing for it with the father and the spendthrift son.-There was the kiss, the embrace, the falling on his neck. O the wonder of coming! My friends, come. If ~~you~~ you know the Saviour, keep coming to Him. He is so full of grace

"He never will permit
A soul that fain would see His face,
To perish at His feet." (729)

Come! you are welcome.

"Let us therefore come boldly," This is a term to make out, boldly. Did you ever hear such a word, for a sinner to come boldly? Why come? Because there is a Throne of Grace. There are two things that produce holy boldness and sweet liberty in the spirit of a penitent sinner. There was the mercy seat in the old dispensation. Did you hear anything like it? There was the

ark of the covenant and the table of the law.- Christ fulfilled the law. A glory shone forth above the mercy seat and between the cherubims. There was a difference between the glory that shone forth from above the mercy seat and the glory that shone forth from Sinai. What was the difference? From Sinai it was the glory of God in His justice, and the glory of God to sinners was a consuming fire,- no hope, no approaching God: it was forbidding. "And so terrible was the sight, that Moses said, I exceedingly fear and quake," The glory from above the mercy seat and between the cherubims was the Shekinah glory, and it meant that God was propitious, favourable to sinners. It was a glory that shone forth and welcomed penitent sinners. It pointed to the blood of the atonement, so the mercy seat gave boldness to penitent sinners to come. What did you do when you began to feel under condemnation and you felt lost? where did you turn to? which way did you look? Sweet it was when for the first time the Lord showed you the mercy seat, and sinners can come there with boldness.

We see this more abundantly and with greater clarity in the gospel dispensation, when the dear Redeemer had accomplished the work of atonement ascended to the third heavens, erected in heaven the Throne of Grace and reigned on it. Sovereign grace? Free grace, why not for me? Grace, God's favour, love, compassion, goodness, gifts, flowing to sinners. Grace is the only salvation there is: grace, sovereign grace! How you will hate, detest, abhor free will! Man's free will means hell: nothing else, because the will of man is in bondage to ~~the~~ sin in the fall. If you want free will that is the end of it; you will drop into hell at last. Grace! free grace! why not for me? How wonderful! By grace ye are saved. How you will love 'sovereign grace o'er sin abounding!' So Christ erected in heaven the Throne of Grace. He is the Throne of Grace. God is propitious to poor perishing sinners. He dispenses favours, mercies, blessings,- every blessing He dispenses from the Throne of Grace. He reigns ever willing and waiting to dispense every favour and blessing of the New Covenant on all needy souls coming to Him. I wish I could crown Him! I believe I do in my spirit. Grace saves the worst of sinners. Grace casts a compassionate eye on poor trembling sinners. "And saved the dying, trembling prey." Grace saves to the uttermost. O the wonder of grace! It is invincible: it never knows defeat; and grace, sovereign, free grace reigns, conquers, is

efficacious. Grace! saving grace! If you get to heaven this will be the secret: you are saved by grace. Because Christ erected in heaven the Throne of Grace, let us therefore come boldly. You ~~can~~ come boldly to the Throne of Grace. He is there, your King, your Great High Priest, your Saviour. He is there to bless, enrich, comfort, minister to you in your needs.

"Let us therefore come boldly to the throne of grace." The wonder of 'boldly' is, it means to come without fear. When I say that, I obviously mean without servile, craven fear. The first impulse in the mind of a poor quickened sinner under the law is to run from God, but you cannot. But He is on the Throne of Grace. "Let us therefore come boldly unto the throne of grace," without fear; filled with filial fear: no terror, no dread. "Let us therefore come boldly," because we know His precious, adorable Name, because we have tasted that the Lord is gracious, because of His precious sin-atoning blood sprinkled on the conscience. His righteousness is the garment that clothes us: His holiness sanctifies us; because of His love, promise, welcome. "Let us therefore come boldly," The boldness here is the boldness of humility: humility tempers boldness. You are full of the humility of boldness. You are full of reverential love of the Lord. "Let us therefore come boldly," Do you want to come?

The second part of the Text has to do with our tremendous need on this planet in the road to heaven. Our journey through life, if we fear God is one tremendous need: it is all need. O these times of need! There are those concentrated seasons and occasions when your need rises above the normal limit: times when you need the Lord in a special way. It is all the time really. Clearly there are times of special need. You find yourself in hospital, awaiting a major operation: it is a time of great need. You have found yourselves needing the Lord to deliver you of a child: it is a time of great need. You find yourself in bereavement: it is a time of great need. O these times of great need! You find yourself standing before the Church of God, and you say; "How did I come here? I have been taken by the hand and led." It is like a dream, and it is a time of great need. You find yourself out of work; unemployed: it is a time of great need. There are various seasons in life when the need is enormous. There are times of family need: trouble plunges the whole family in distress. There

are times of great need in the Churches: a pastor is taken Home, and the people meet with an empty pulpit. It is a time of great need. Naturally it is every moment. What a time of great need old age is; -longevity, when all the infirmities exacerbate. And to parents when their children are developing into adolescents. O the great need! All the powers of flesh and blood begin to become active, and they are prone to succumb to temptations, apart from the power of God. So what will you do? ~~And what~~ ~~xxxxxx~~ "Let us therefore come boldly unto the throne of grace, that we may obtain" The Throne of Grace is not only beautiful to look on. When John saw it "there was a rainbow round about the throne." and the glorious One who reigns there, clothed in majesty, is full of mercy and grace. Poor sinners can come boldly: there is a rainbow. He is tender and loving. When you come you obtain; you receive; you take hold of and embrace it. O these blessings! Pray, for prayer a blessing will obtain. Think of the preciousness of the favours you obtain at the Throne of Grace!

"Let us therefore come boldly unto the throne of grace, that we may obtain," This is a sweet word to me. I may obtain things that are impossible with men: they are possible with God. Obtain what? Mercy. We need it all the time: mercy to cleanse our foul souls, defiled by sin: mercy to pardon us, to stretch forth a compassionate hand, to reach and succour, and to bind up our wounds.

"And find grace to help in time of need." Remember the words of the dear Lord to our own apostle, when he so prayed for the removal of the thorn. "My grace is sufficient for thee: for my strength is made perfect in weakness." Blessed be God. Amen.