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Substance of Three Sermons preached by our Pastor

on Sunday, September 7. 1975.

Mr. J.W. Sparling-Tyler
at The Dicker

Morning Lesson. 2 Kings 4. vv.8-37.

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Isaiah 3. 10.

Our beloved friends will perceive the connection between the subject matter of the Lesson and the amazing and most precious Text. Some of you will also perceive the connection between the Scripture and the sacred service last Thursday, when we laid to rest the precious dust of our dear aged sister, Rhoda Jenner, and when it was, together with the synonymous Scripture in Ecclesiastes the special word the Lord gave me concerning our beloved friend, who we had known and esteemed as one of the Lord's dear children for many years, with her dear husband who entered glory thirty-five years ago. I will couple with her as I open this morning, the names of George Miles of Rotherfield, and dear Mrs Rose of Croydon. So the word is very apposite concerning those who are made righteous; the great act of God to make a poor, polluted sinner a righteous person.

It will be my sacred privilege to endeavour to work ^{this} out with you, and you will come quickly to a personal, penetrating examination: has God made me, an erstwhile wicked person, a righteous person? I will be absolutely plain: eternity is imminent; soon the mourners will go about the streets in relation to us, and unless by a sovereign act of Almighty God in the Trinity of persons He has made us righteous we shall never enter heaven. We shall go down to hell. People may be full of religion, and dead, - full mentally, and in the shallow soil of the flesh absolutely full of religion yet with no grace in the heart. So I do hope we shall come to the closest self-examination to day and in the succeeding moments of our short lives. Have we any infallible proofs that God has made us righteous persons in a Substitute? Anything just hazy or nebulous is inadequate. You want more than notion: you want to know by the sovereign grace of God in an eternal

Covenant sure, He has taken you, sons or daughters of adoption, poor, guilty wretches with the list of crimes, and made you righteous in the sight of the Father, and of the Son, and of the Holy Ghost. And I must add given you to realise in your own soul that He has given you a righteousness and justified you freely. Also, it is obvious to gracious, discerning people that the Lord has made you a righteous person. "Ye shall know them by their fruits."

When we come to a subject of these dimensions we have three main points for meditation and exposition. One is, the doctrine of Scripture, the revealed doctrine of the Word of God concerning a cardinal truth alone stands, and the only way to know it is in the experience of it. Concerning those on the right side of the line of solemn division and demarcation and having the experience of the doctrine, it is like the anatomy of a tree. You have the roots drawing up the moisture through the trunk and branches and producing good fruit. It is that that proves the tree a good tree. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If your roots are in the world your trunk may appear to be half in the world and half in religion: the fruit is corrupt, or unclear. If your roots are in the Lord Jesus there is good fruit. I am not speaking of how many good works you do: I am speaking of the virtue and fruit of the Holy Spirit in you, and there will be conformity, - a large measure of conformity to the preceptive teaching of the Saviour, and the person lives to honour and glorify the Lord; to praise and serve Him. His life is dedicated to the service, worship and honour of God.

The concern and anxiety of your soul, if you are taught of God is, am I one of the righteous people? Has He made me, a poor sinner, a righteous person in the Lord? You will find yourself in agreement with me: you will feel it is almost impossible for you to believe that such a poor, vile sinner can ever be in the sight of God a righteous person. Yet in the act of the imputation of the obedience of Christ and the cleansing of your soul and the sanctification of your soul by the imputed holiness of the Lord Jesus, you will come where the doctrine of justification is unfolded before you. This is a key Scripture. If you sweetly hope and believe that you are favoured to experience this in your soul and have sweet enjoyment of it at times, you are as before God in this state: "There is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

If you said to me; "In a simple way, define it." I will endeavour to. If as under the condemning power of the law you realised yourself to be a polluted wretch, (I do not say it lightly, God knows. These are most ~~xx~~ solemn terms that express the solemn state of fallen creatures, polluted wretches) if you have known what it is to experience the condemning power of God in His law, and you find yourself wretched, hopeless, undone, vile, as Isaiah said concerning the revelation of the glory of the Lord; "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." This is a prerequisite to a knowledge of Christ. If you have never known yourself to be lost, and I pause here; can you say as with Jeremiah in his Lamentations; "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." When was it in your time you entered into the wormwood and the gall? Perhaps you walked the lanes or the streets, in France, or Mesopotamia, or the Far East, feeling you were lost, wretched, undone, ruined, sinking to the pit. I know well when I was there: there was not a shadow of hope in my soul. I was going to hell feelingly. It is a terrible place to be in, as though at any time divine vengeance would seize my breath. Do you know what it is to find it difficult to breathe? I feared divine vengeance would seize my breath and that would be the end, hell. This is all denied now: religious leaders completely deny it. I do not know where there is a place for religion at all. What is the point of it? There is nothing to be saved from. It is a fulfilling of 'the blind leading the blind, and both falling into the ditch'. Disassociate yourself from such damnable heresies that rise out of the pit. If God has taught you, you will come to the place to say; "Righteous? I am not righteous. I am wicked in myself." What have you got to show of your record? Nothing but sin. Your public and secret life before God nothing but ruin, corruption and sin, Is it true? If you said to me; "I have been very religious and I have been associated with Churches." what do you think of it? is it real? or false? Do you think you are a dead professor? a deceiver? have you

professed one thing and in your heart you are different? If you say; "I do hope I am a poor sinner the Lord has shown mercy to." what have you got to take to God of your own? All your praying, preaching, hearing, reading,- O the sins of our holy things!

You come to the issue and say; "How is it possible for me to hope I am a righteous person? I am a sinner." I am not going to gloss over things. You must have that which will do for eternity, with God's seal on it: something that is fadeless, everlasting; something that God will own. You will prove, if you are one of these righteous people, the time comes when the dear Son of God incarnate, who was conceived of the Holy Ghost and of the virgin born, you are made most blessedly aware of. "Thou shalt call his name JESUS: for he shall save his people from their sins." and the Holy Ghost,- no one else can do it,- reveals Him to your soul. He brings ^{Him} into your soul, into your misery, into your sight, and hearing, and knowledge. To any person in the Sanctuary this morning who knows Jesus Christ, I say, you will have no doubt about it,- you will be assailed with doubts, but the reason why you have no established doubt is, if you know Jesus Christ the Spirit of God witnesses with your spirit that you know Him, so in your darkest hours you are willing to cast yourself on Christ, sink or swim. You know if Christ is precious to you; if He speaks to you as one speaks to his friend. You know if you have experienced His love shed abroad in your heart by the Holy Ghost. There is no doubt about it. You are tried, afflicted, you have doubts; yes, but you rest secure on the Foundation.

I will speak of how the Lord makes a righteous person. You by faith are made a believer in our Lord Jesus Christ. You believe in His Person, His incarnation, His atonement, His rich, atoning blood, His obedience to the law, His righteousness. He imputes His resurrection, and your soul rests in Him and He is your All. The Father views you as a righteous person. He has never viewed you only in His dear Son. Think of the amazing ground of comfort! God in all His holiness never looks on you out of Christ, and you are righteous in Him. You know the law is fulfilled and magnified, and it is put to your account. Your sins are in oblivion, expiated. He sees you all fair; spotless. O the wonder of it! He brought you into the court to know there is not a single charge against you. That is the wonder of justification. You say; "Look at me, a wretched creature!" You know the

Lord Jesus, and you are righteous in Him. The Father smiles and approves of the marriage of His Son incarnate and the Church, His bride. That is why you get the peace you do: it is why you get the joy you do; the holy serenity. That is why your soul is melted in repentance, divine worship, adoration. That is why you enjoy ~~your~~ the Bread of heaven and the water of life. He has made you a righteous person in His sight.

I hope to refer more to this blessed word of command to the prophets and consequently to all God's ordained ministers in all ages. "Say ye to the righteous, that it shall be well with him." ~~say~~ Say it. Before I come to address you on this part of the subject I will refer to the very beautiful, monumental Scripture in the Lesson, and ask you whether you believe it is appropriate to you and yours? "Is it well with thee?" You look on the cemetery, don't you? Soon we shall be numbered with those who have gone. So I want to ask you, do you believe it is appropriate to you? "Is it well with thee?" Do you believe it is? Have you a living hope in Christ, and an expectation of eternal glory? Is it well? Is it well with thee, O mother? Don't turn from it: face it. How are you going to die? to stand before God presently? Have you anything to plead before Him? "Is it well with thee? is it well with thy husband?" What is the answer? This is for husbands. Is it well with thee? is it well with the child? with your children? "And she answered, It is well. It is well with me; with the dear man, my husband and with the child." Go home and take it before God: time is short. You mothers and wives, Is it well with thee? You husbands, is it well with the Is it well with the children? This is a tremendous question, and a momentous issue. Can you say, are any able to say in the Sanctuary on this Lord's Day morning, "It is well"? You are a happy family indeed. You have got a happiness that exceeds all the earth knows or can afford,- to be persuaded that it is well. The amazing thing is, she and her husband were here, and the soul of the child had passed within the veil. "It is well."

I want to make a personal application of this. It is wonderful if you have a living hope that the Lord loves you and your dear ones. They are not yet manifested by the quickening operations of the Spirit: they may be in the bondage of sin: some are dead. If they are in the womb of the Covenant it is well. If the Lord has spoken He will never reverse it. He will perform it. So, is it well with thee, O woman? O husband? is it well

with the child? And she answered, It is well." Amen.