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Substance of Sermon preached by our Pastor  
on Thursday ~~Ev~~ening, October 24. 1974.

Lesson. Mark 10. vv. 23-52.

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.

It is right for me to mention to the congregation, as you would anticipate this sacred Scripture has been laid on my spirit for the divine service this evening. It has occurred to me I may open the discourse in this particular manner. Here then is Christ's complete answer to the amazement, the dilemma even His own disciples found themselves in, as we read in the Lesson, and as is recorded by the first three evangelists, when they said; "How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Then comes this word of absolute amazement, and it is something that will recur. They said, and I expect you have echoed it in your hearts many times personally, relative to the subject; "Who then can be saved?"

This is a rather wonderful starting point for the discourse if the Lord is pleased to give wisdom and grace to deliver the message. There are times in life when you look at self, your life, past, present, your heart, sins, infirmities, disabilities, your record, failures, and you say personally; "Who then can be saved?" It will occur also, and recur relative to those who are dear to us, and it is a thing that often comes into the scope of a minister's work, labour and responsibility. "Who then can be saved?"

So I propose to you this evening as we begin; "Who then can be saved?" Can you find a perfect, satisfactory, eternal answer to the question? The answer is here, and it is a most concise, perfect body of divinity coming from the most precious lips of the dear Redeemer and Saviour. It is an absolute answer as to who is saved. Who. I go on to say the word is universal and cosmopolitan: it stretches round the whole world: all

nations, all languages, all colours of skin; all levels; high, low, rich, poor, and so on. It is wonderful to me to consider; "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." That is to say, if we take one facet, there<sup>ARE</sup> many people who are rejected by others just because they do not belong to the same religious group. They are ready to dismiss them. This is un-Christian and ungracious. "The Lord knoweth them that are his." Whatever denomination, wherever they are, "The Lord knoweth them that are his." So what a divine mercy it is! because not one of them will be lost: not one will be plucked out of His hand; not one will be taken out of the bonds of the Cove<sup>nt</sup>; not one will<sup>be</sup> severed from His love; not one will be taken from His loving heart of those in the Text. How wonderful this is! I am sure as I open this may arouse, (I hope it will) in your breasts an intense longing to know you have come to Jesus, or you are coming. And as you have come He says; "I will in no wise cast such out."

What a word completely filled with divine love, infinite compassion, boundless mercy and grace is the simple profundity of it all; "Shall come to me; and him that cometh to me,- it is an act of faith and love, even once, (it is usually many times)- him that cometh to me I will in no wise cast out." This is the Lord's course or method of action; "I will in no wise cast out." Very well, it is incumbent on me to try, according to grace and wisdom given, to expound the word to you.

I say humbly, I have felt the word applies to both the dear ones who have been laid to rest this week. This is how our spirit has been influenced by the Lord. Very wonderful. "Him that cometh to me I will in no wise cast out." So as I approached this holy place I felt a sweet influence on my soul concerning the two who have gone to rest. They are in the scope of the Text. It may be it would be wise to put it as a question. Do you hope in the bonds of everlasting love you are in the scope of the Text? It is spiritually interesting to see one thing, that is, the Lord has presented a concise body of holy divinity in a trio, and in the trio we have salvation; the very ground of salvation, and the efficacy of salvation, and the joy of salvation; and this is to be expected because of Jehovah in His Trinity of Persons. Three Persons co-equal, co-eternal in Person, work, majesty and glory in the blessed

Trinity. So the truth is presented as a trinity of truth,- a triad. It starts in eternity, comes down to men God has given a being. He calls them, draws them; they come to Him and they go to heaven; to an eternity of glory. That is going all the way: the Scripture lands them in bliss, as Jacob's ladder, set up on earth and reaches to heaven.

So I would mention to you initially the exercise of faith and every grace. I look at a Scripture and when I hope a portion of the Word of God is laid on my heart or projected to the vision of faith, one of the exercises of my soul is to see the Trinity: the Three in One and One in Three; the glorious Three. How shall we preach? The first thing to do is to lay the foundation. How wonderful to find the Trinity! Do you love the Trinity? Are you Trinitarians? We have the electing love of ~~the~~ God the activity of the Trinity,- especially of the Father prior to His creative work, when "the Maker lived alone." before there was any cosmos in this planet or Adam was created in God's image. See here the activity of the Father in His marvellous pre-creative work, before He laid the foundations of the earth. I want to lead your mind up the channel of a trio. See how Peter has the same, although Satan entered into him at one time. Satan said in and through him, to Christ; "This shall not be unto thee." The Lord rebuked him. "Get thee behind me, Satan." Satan was speaking through the leading disciple. The point is, he certainly did not remain in that stance,- "Be it far from thee, Lord." He knew his need of the Atonement, and he wrote a grand summary in 1 Peter 1. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, into obedience and sprinkling of the blood of Jesus Christ." There you see is another complete body of divinity as to salvation: the electing love of the Father; the redeeming love of Christ; the sanctifying love of the Spirit in one boundless, immutable love. Look at the blessed language. He says; "All that the Father giveth me;" then, "shall come to me;" and thirdly, "and him that cometh to me I will in no wise cast out."

So first, "All that the Father giveth me." I hope to be helped to speak adequately to this. It is obvious that "all that the Father giveth me" belong to the Father, and this number was specific and exact: all. What does it spell out? Electing love; predestination: "all that the

Father giveth me." It is reckoned it will not be long before there are six hundred ~~thousand~~<sup>(3)</sup> millions of people on this planet. Think of the word "All that the Father giveth me." I want to suggest a few thoughts to you because all indicated of course, mortals, human beings, God's creatures who have a unique place in His creation. The uniqueness of their position is, they possess an immortal soul and an intelligent mind. Man is a sort of king of Creation, from which position he fell. He was created in the image of God, with an immortal soul and a mind of tremendous intelligence. How did God possess this creation of His and then give them to His Son, and why? His Son possessed them too, as to the Deity of Christ and the co-equality between Father, Son, and Holy Ghost. What does it mean? The Trinity possessed them. How? They possessed the whole human race as God's creatures. Every human has an allegiance to God: he is accountable to God. His responsibility is before and to God.

What is the meaning of "All that the Father giveth me"? I shall try to set it out before you. The Father possessed them, but 'possession' here is over and above creatureship. As Creator He possessed His creatures. The word eclipses that, and it signifies there were those from all eternity as long as God existed, and He had no beginning,- there were those who ~~were~~ the Father's because He loved them. This is termed the electing love of the Father. I am well aware that the whole matter of the doctrine of election human nature resents and rebels against. The human nature of man adopts the attitude that all of the human race should be given an equal opportunity, and I can understand it from a human level. But I suggest to you that God the Father possessed His people because He loves them. In eternity He loves them because they are His. Is not that wonderful? Because He loves you, you are His. He claims you. So He possessed them because of foreknowledge and boundless love, and therefore they were predestinated to be conformed to the image of His Son.

What is the meaning of "All that the Father giveth me"? Christ possessed them as to His Deity: the Holy Ghost did: the everlasting love of the Trinity flows to them. So how did it come about that those the Son of God already possessed the Father should give to Him? This is where I see exquisity beauty. Before I go further, can you fault these doctrines? You see, after all, take the word, "We love Him because He first loved us"

How can there be hope unless the Lord loves us? The direct result and ~~is~~ blessed proof is that you love Him. "And he is the propitiation for our sins." This is the solid basis our salvation rests on. It is not because of what a man or woman is: it is because God loves them. It is because His choice is fixed on them. They may be some of the worst, and you feel it.

When He begins to draw and new-create you He will impress on you His own image and fill you with His sweet Spirit. Why did the dying thief go to heaven? why did Mary Magdalene go to heaven? Because He loves them because He loves us: then we are brought to love Him. I am aware that there is an intense degree of theological discussion round the principle. Nothing will ever alter it. It is clear, plain, patent, obvious. How is it the Father should give His co-equal Son those He already possessed? In this way, I view it as the gift of the Father to Him as the Son of God incarnate. He knew in the Covenant of Grace His beloved Son was set up from everlasting as Mediator, and He would assume our nature and all His covenant office characters. So as the only begotten Son incarnate He gave them to Him so He could exercise these characters. There are two points to this. He exercises all His office characters for them and in them, and so His own dear Son incarnate, the Man Christ Jesus could have sons and daughters, and a bride. It is only as He assumed a holy humanity and exercised His office character as Bridegroom that He could have a bride, and for the Son of God as a Father with His own dear sons and daughters. In every aspect, therefore of His incarnation, see how wonderful it is that the Father gave Him a people for a bride and for sons and daughters! and so all His offices in the Covenant He could exercise to them.

"All that the Father giveth me, - He gives them to Me." After all, you have only to go back to Genesis and look at the case of Adam and see the type of this very truth. "It is not good that the man should be alone; I will make him ~~make him~~ an help meet for him." and the Lord prepared for His dear Son incarnate, the Man Christ Jesus a bride. You must be conversant with this, because the ministry is to prepare a people as a chaste virgin for Christ, and He comes and takes His bride. It is the gift of the Father to Him. He gave them as a special

eternal, divine gift to His dear Son incarnate; His well beloved, only begotten Son, so He could enter into a special relationship with them, and exercise His offices in the Covenant for them, and redeem them, and so "the marriage of the Lamb is come, and his wife hath made herself ready."

"All that the Father giveth me shall come to me." I have named two special relationships. The greatest one could ever conceive of is of a dear people redeemed by blood, clothed in righteousness and holiness, and sanctified to be the Lamb's wife. It is the most incredible, astounding, mysterious, unfathomed relationship on earth. No one can really fathom the true meaning of two people becoming one flesh, and to think, ~~if~~ the Son of God incarnate has a bride, and you hope you are a bride of Christ! Wonderful! The Father gave Him a bride, and in a special sense to be sons and daughters. See what is involved! They were in ruin, wretchedness, filthiness, corruption, and He gave them to Him and He exercised all His covenant offices for them; as great High Priest to atone, to shed His blood, to pay their debt, to reconcile them to God, to redeem them, to accomplish the work of their redemption, to intercede for them in heaven. He undertook everything for His bride: to be their Prophet to teach them; to reign over and in them; to be their Advocate. Think of it! So He undertook, and this covers every facet of life and ~~me~~ being as you pass through this wilderness world,- His loving, fatherly care, His conjugal love to you.

"All that the Father giveth me." He claims you, makes you His own, binds you to Himself. "All that the Father giveth me" and then there is a word of absolute assurance; "Shall come to me." Beautiful word, shall. Human beings; they may be orphans; born into the world in tragic circumstances; unwanted, unloved on earth: loved by God. They may have come into the world in an atmosphere of rebellion round the room where they were born. Human beings: God gave them a being, and they partake of the second creation according to the divine fiat at the time appointed,- the manner, means and mode. They feel a want; they come to themselves; seek mercy; they smite on their breasts; they are in trouble and distress, and presently, and this is according to the will of God, they hear of Christ; some through the ministry of His gospel; some

through a gracious man or lady. Some are brought into contact in their University room with a godly person who takes a deep interest in them, and there is a dialogue, and on occasion after occasion the man is instrumental in leading them to Christ. I have said to some who fear God, How did you enter a position to recognise your need? and some have said; "I was brought into contact with ~~with~~ a godly man; a person who befriended me and talked to me, and after a while he was the means of leading me to Christ." Are you instrumental in this way?

So "All that the Father giveth me shall come." Not all hell, not all the forces of the pit, of sin; not all the powers of darkness shall prevent. "shall come to me." Here is the mighty efficacy of divine grace; "shall come" - in secret, silently, as the emaciated woman, to get the blessing. She received healing. The dying thief came: the prodigal came. "All that the Father giveth me shall come to me." O this coming! facing in the right direction; looking to Jesus. That is a great word,- "Looking unto Jesus," Just a look at the crucified One. As Moses lifted up the serpent in the wilderness, the stung to death looked and lived. It is coming, looking, approaching, arriving. Shall come.

"I heard the voice of Jesus say,  
'Come unto Me and rest; - Do you know it? -  
Lay down, thou weary one, lay down  
Thy head upon My breast:'

and Bonner goes on, "I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting-place,  
And He has made me glad."

There it is. They shall come. Ashamed, guilty, vile sinners: ashamed to show their guilty face: bankrupt, in rags; nothing but sin to bring; nothing to recommend them naturally. He says; "All that the Father giveth me shall come to me." It is all of faith and love: "shall come to Me." Let this be heard round the world to night: "and him that cometh to me I will in no wise cast out." They are not cast to the dogs or to devils: they are not cast into the pit, or to eternal banishment and misery and ruin and black despair. "And him that cometh to me,- are you coming?- I will in no wise cast out." What will He do? Open His arms and take you in

*Amen*