

# The sovereign calling by God of felt sinners (Quality: Average)

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- [ 0 : 00 ] I ask your attention to the Gospel as recorded by John chapter 6 verse 37.
- The Gospel as recorded by John chapter 6 verse 37. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.
- All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.
- The word is the words of the Lord Jesus. It is spoken to all who fear his name.
- It is to be remembered till time shall be no more, and it shall be a blessing to the seeking soul down till time shall be no more.
- [ 1 : 26 ] It is a wonderful word of encouragement, and if the Lord shall be pleased to so do this day what indeed we desire him to do, that it may be the strength and blessing to your souls this day and in the rest of your life.
- It is a comprehensive word. It speaks of a people, and every one of them is in this text.
- It is a people who will indeed be found, as the word tells us in another place, seeking for Jesus.
- This is who it's written for. It's not written to these gifted, able. It is written to these upright and well-taught souls who can boast of their attainment or their religion.
- It is written to the poor, to the needy. It is written to coming souls. And if you and I are amongst them, plead this word.
- [ 2 : 48 ] Lay it before the Lord. Remind him of the words of Christ, who spake as never man spake, for it was spoken to sinners. And it is a most blessed word of encouragement.
- All that the Father giveth me shall come to me. And that there's not a power in hell, you know. And neither can there be a persuasive voice on earth that can alter this promise.
- It's a promise to you who fear the Lord. It is a promise to the praying people of God. It is a promise also which must indeed embrace this truth, that such that come are poor and needy in themselves, and wholly dependent on their gracious God through Jesus Christ.
- Now it speaks therefore of a people that is given to Christ. When he was conceived in the womb of Mary, the promise of the angel of God was this, that thou shalt call his name Jesus, for he shall save his people from their sin.
- Now he came therefore for this people that the Father gave him. His people, they are Christ's people, and Christ is theirs.
- [ 4 : 30 ] They shall by the Holy Spirit constantly need this glorious person, and they shall be so taught to the Spirit that they shall be found this blessed exercise of coming to him.
- If your soul is alive, you won't live without him. If your soul is alive, you will always have a great need for what he has and what he is.

All that the Father giveth me shall come to me. What a blessed privilege it is. My friends, it's not an honour.

The word honour's got nothing to do with it. Honour is what men bestow on men. The privilege we have here is what God has done in our soul through his Spirit, and by revelation has presented to the eye of faith not only the person of Christ, but the all-sufficiency of Christ, and in all that he is and all that he has done and all that he will do, it will be presented as that which will draw your soul after him.

All that the Father giveth me. The Church of Christ is a number that no man can number, and they're all coming souls.

[ 6 : 05 ] It is not for us to say who is or who isn't, and it must ever be his divine will and purpose and right to, by his sovereign act of eternal choice, who it is.

But I tell you this, whoever it is, and if you are here this day as one of those whom has been given to the Father, he has given you to Jesus Christ for the salvation of your souls and for that eternal work in preparation for a glorious eternity with him, all that the Father giveth me shall come to me.

Oh, you may be, and I'm sure you will be if you have a living soul, you may indeed have many temptations as to giving up coming to him.

And that it is a time which is wasted, that in coming to him, that he does not hear your cry. It doesn't mention in this text anything that bars.

It doesn't speak anything here of the depths of sin. It doesn't speak about how bad you are, how far off you are.

[ 7 : 39 ] It doesn't speak anything of those things. It speaks of a people who shall come, and that people are those whom the Father hath given to Christ.

The depths of their sin is no bar to those blessed seasons of approaching Christ. Yesterday's sins, or the sins of your life long, the days of your unregeneracy, the broad ways of destruction that you walked in, the lost and ruined state as you were by nature, your unbelieving heart, your rebellious heart, all past sins and present and sins to come cannot alter this promise.

But there is a blessed and precious word here then to those who shall come. All that the Father giveth me shall come to me.

I looked at a hymn before we left home, and it was very close to what we'd been singing. But the hymn says this, No wit or will of man or learning he may boast.

No power of reason can draw sinners unto Christ. So fallen is nature. Such a flaw, none come, except the Father draw.

[ 9 : 04 ] His spirit must disclose the dreadful plague within, uncover all our woes, and show the man of sin. And feeling thus our ruined state, we humbly fall at Jesus' feet.

This is the coming soul. What I desire to show too in these words, if the Lord will help us, I'm so dependent on the Holy Spirit's teaching and revelation and to put these words before you and myself this day.

But just for a moment, go back to those days of Christ, those matters which were brought to him, those natural things.

I felt this morning in prayer at home, what of mercy these things are recorded. He that opened the eyes of the blind, he that unstopped the ears of the deaf, he that healed those that were sick of the palsy, he that raised the dead into life.

And such was his power. He stilled the waves and the billows and brought peace to the sea. All such things as that were evidences of his deity.

[ 10 : 28 ] But there was a people that were drawn unto him and they were sinners, deep-died sinners in the plague of their own heart. those dear cases in the scriptures, leaving aside the miracles that he did, my friends, the greatest miracle must surely be one of the greatest miracles is this, that he dealt with sin and he dealt with sinners.

But the greatest of miracles is what he's done for you, if he's done anything for you. That is the greatest miracle. You know, there's a hymn, and I can't pronounce it out straight and right, I'm sure, but you know, what would be the amazing, blessed revelation of heaven, you know?

What will be the most remarkable event in heaven? Oh, it's not that Christ is there because that's where he abides, but the most remarkable case, my friends, if you and I get there, that's the most remarkable case.

Oh, the mercy of God, the mercy of the Lord Jesus Christ to his people. If I ask him to receive me, will he say me nay?

Not till heaven, not till earth pass away. My friends, these blessed attractions in these promises keep the people of God and support them in the deepest of trials and in the darkest of pathways.

[ 12 : 08 ] The word of God is full of encouragement to poor, needy souls. The Psalms are full of those attractive words which are spoken to the poor and the needy and so on.

But my friends, these are spoken. These words fell from the lips of the Saviour. They were spoken to sinners and they are the encouragement to sinners.

And it is a people, therefore, that God has given him. God in his divine sovereign right and electing love in the councils of Jehovah chose a people.

Chose a people. And they weren't a whit better. Because they were chosen. Oh, if you know your character, you are not a whit better than the man in the street.

The desecrator of the day of God, my friends, has the same fallen nature as you have. The one who goes and is satisfied with a former religion.

[ 13 : 13 ] those who have been left to sit under the sound of that which is not right in the eyes of God nor right according to his holy word.

Those who are left to deceive us, to perish in their sins. Those who go nowhere but spend their life sinning against God and there's no need of God in their hearts.

my friends, they've got the same nature as you have. The same nature. But oh, if you and I have some witness that we are amongst those sinners that come to him, it is because he's put that work there.

That drawing work. There was a woman who had an issue of blood 12 years and the scripture says concerning her that she went here and there seeking restoration.

She spent all that she had but rather grew worse. But it also says when she heard of Jesus, Jesus draws the chosen race by his sweet, resistless grace.

[ 14 : 32 ] It's no good saying, well, we may pray, we may do this, we may do that. My friends, the real coming soul and the real blessed soul that knows these truths and knows these promises are those for whom the blessed spirit has laid it in his heart that none but Jesus can do helpless sinners good.

And on that, my friends, they will come. They'll come as they are. I find that's the most wonderful word, you know. When we go to see somebody of importance, we, I was going to say, dress ourselves up a bit respectable.

We put on that attire which is presentable, makes us look presentable. We had an invite to anywhere above our usual circle of friends, some person who is of responsibility, has a responsible position in life.

If you go for a job application and such things as that, well, you look respectable and you dress yourself accordingly. You know, my friends, it's just the opposite in grace.

It's just the opposite. Oh, few but any come to Jesus till reduced to self-despair. But it is just the opposite. I came to Jesus as I was, weary and worn and sad and found in him a resting place and he has made me glad.

[ 16 : 13 ] One thing about the work of grace, you know, which is so precious true, it is this, that you'll come and I shall come if we're under divine grace, but how shall we come?

Not with a dressed up respectability. We live today, dear friends, I speak the truth, I trust, I speak it simply, I condemn myself by what I say, but we live today where there's respectable sinners.

The house of God has respectable sinners in it. My friends, but these that shall come, how will they come? In what position will they come?

My friends, will they put something right first? Will they indeed try to come with some respectability or merit that will gain the Saviour's eye and heart?

Will they come as we would naturally come, therefore, with some attire that is presentable? You know, those who love him most, owe him most.

[ 17 : 28 ] Those who come just as they are, they can't come any worse, you say, oh yes they can, but they can't come any better. They can't come any better, you know.

They can't improve the situation in their heart. Here on my heart the burden lies and past offences pain my eyes and I'll come like that.

They won't wait till things get improved. The hymn writer comes to the mind if I can just put the words right. But it's gone, it's gone again.

But my friends, they will come indeed just as they are. Those who came to Christ didn't wait towards an improvement. Those who had the palsy didn't come on better days.

Those who were blind were blind, those who were deaf were deaf, and those who died were dead, and they brought them to Christ as they were. The man who sat at the pool of Bethesda was one such character.

[ 18 : 34 ] 38 years he sat there, and he watched other people come. My friends, but there was that blessed time and season when he received mercy.

All that the Father giveth me shall come to me. There won't be one of his people left out. Not a host shall be left behind.

But going back, my friends, these souls who have to come, and they do have to come, you know, proud nature won't keep them away.

Being somewhat better than someone else will not keep them away. They shall know what it is to be emptied from vessel to vessel. They shall come in their most destitute state.

They shall come when sin and Satan roars and reigns within their heart. They'll come tempted because if they'll come, they'll be rejected.

[ 19 : 39 ] They'll come just as they are in the depths of their sin, in the plague of their own heart. My friends, these are those who love the Lord Jesus Christ in sincerity.

And they'll bless the Lord too for the word of scripture. Not his own word, but the word that was spoken of him. And it was Pharisees that said, this man receiveth sinners and eateth with them.

My friends, they will rejoice in such a statement. Thou bless God that those hard-hearted, dead sinners could say such a truth as that. All that the Father giveth me shall come to me.

Now, you may wonder, I don't suppose you do, but you may wonder why we looked at the book of Esther. And there is a very special word.

The circumstances we don't need to talk about. It was a most grave time. The book of Esther has got many things in it, but it hasn't got the name of God in it.

[ 20 : 52 ] But it has the hand of God in it. And you know the calls of the time that we read, and there was to be an approaching of the King.

If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed.

And who knoweth whether thou art come to the kingdom in such a time as this? First of all, my friends, it is not on the grounds of the law of Moses you come.

If you read that chapter again, it says, all the king's servants and the people of the king's provinces do know that whosoever, whether man or woman, shall come unto the king into the inner court who is not called.

That's, my friends, one word, who are not called. We have a text to those who are called.

[ 22 : 03 ] All that the father giveth me shall come to me. That is the present time, that is the future time, all who are God, who are Christ, whom God hath given to him, shall come.

in those days of Esther under the king Asuaeus, she couldn't come unless she was called.

Dear friends, you can't come unless you're called. The law of Moses condemns you. You can't come because of disobedience. You can't come if you rest upon a broken law because you're disobedient to that law.

There's no calling in the law. There's only demanding in the law. And the law demands obedience. So first of all, that whosoever man or woman shall come unto the king into the inner court who is not called, there is one lord of his to put him to death.

And then this provision, except such as to whom the king may hold out the golden scepter that he may live. But I have not been called to come in unto the king these thirty days.

[ 23 : 25 ] You wait for an invitation then. But then there is this provision, except such to whom the king shall hold out the golden scepter.

I remember once, many, many years ago, in the depths of my soul trouble. I believe I could take you roughly to where it came, these words dropped in, but in the hymn 9-2, 9-5-6, it came like this very sweet to me.

Why art thou afraid to come? Why afraid to tell thy case? He will not pronounce thy doom, smiles the seated on his face.

Raise thy downcast eyes and see. Numbers do his throne surround. They were sinners, once like thee, but a full salvation frowned.

Now, that's just one of the purposes of God in writing this book, is that you can't come, that is, by your own nature, by your own sinful self, by the depths of the fall, by the unregenerate state of your soul, you cannot come.

[ 24 : 46 ] Sin and the saviour, my friends, has no meeting place there, but there is a meeting place, except such to whom the king shall hold out the golden scepter.

There must be something that comes between the king and the sinner. what comes between a holy and a just and a righteous God and a poor sinner here on earth, is it not the person of Christ?

Is he not the golden scepter? Isn't it he and his merits that make the way that poor sinners can come? Out of Christ, almighty power can do nothing but devour.

Paul wrote that our God is a consuming fire, and my friends, there's no coming to God other than through Christ. There's the golden scepter, and who is it that it is held up to, but to those whom the father has given to him.

But then I thought of thee, then I read these words, and this is the words of that gracious woman Esther, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night and day.

[ 26 : 03 ] I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law, and if I perish, I perish.

When I was a lot younger, I learned a hymn, somewhere it's written, I don't know where, I can but perish if I come, I am resolved to try, or if I stay away, I know I shall forever die.

Well, my friends, that is one of the reasons for reading those words in the book of Esther, because there was something between the king and Esther that was acceptable.

all. There was something between, and there is something between a holy and a just God in glory, and a poor coming sinner. My friends, and that's this blessed word, and this blessed Jesus, all that the Father giveth me shall come to me.

Oh, you'll have hindrances, and you'll have many a persuasion that the case is too hard, the sin is too black, the heart is so dreadfully wrong, and the walk and pathway has been so.

[ 27 : 27 ] You know, one of the strange, if not peculiar dealings of the soul who comes to Christ is this, that the enemy, the tempter, would have you not to come, and he would drag every reason up, that he would present before your eyes as to why you should come, whether the case is too hard, or whether the sin's too great.

He'll take you back in your life's journey to all those sins and iniquities which you know you are guilty of, and he'll present them as a bar.

He will present them as something that prevents a sinner coming unto Christ. Oh, these things are not a bar.

These things are not preventative. But then there's something else, my friends, we must draw out of that book of Esther which is applicable to the people of God what a most needful situation it was.

there was one person who was raised up of God who occupied the throne with Aosu Eris, the only one who could approach all the rest of them were sentenced to death and she herself might well likewise have suffered the same consequence.

[ 29 : 00 ] God raised her up that she might speak for her people. My friends, we, what a blessed thing it is if you have a case whether it is in your state of sin your heart that is deceitful above all things and desperately wicked whether under conviction of sin my friends that God is pleased to use by putting within your soul a need of Christ.

That case in Luke's gospel, that parable of the prodigal, is as applicable now as it was when it was spoken. Such a man who went from his father's house and spent his substance in riotous living, turned his back on his father's house, would have nothing more to do with his father's house, nor his father's love, until, until, until, until, until, until, until, until, is this, he began to be in want.

There was a need in his heart, and there was a drawing, and the drawing was not to further inroads of sin, not to satisfy the thirst and appetite for iniquity, but the drawing was unto Christ, was unto his father's house.

Oh, the tears of repentance and the speech of confession, but it reflected the need he had, it reflected the want that he had, and the returning sinner, my friends, will find this as he found it, that there is a receiving of such cases.

Oh, if you think you've sinned, beyond his love and mercy, read again that gospel account of the parable of the prodigal son, read how he was brought to be in want, read how he could find nowhere where there was sustenance for him.

[ 31 : 14 ] No man gave unto him, and you will not find anything that will be of any comfort to your soul, but such as backslides from his word, and from his presence, and from his love.

My friends, as I often say this to you, and I say to myself, bless God for saving grace, but bless God for restoring grace, because it is there, my friends, that the people of God shall find comfort, restoring grace.

Oh, that the Father giveth me shall come to me, and you'll come needy. you won't come, if you come any other way, my friends, you don't come aright.

And again, I seem to be spending my time to reflect on what has been said about this blessed work. Black eye to the fountain fly, wash me saviour, or I die.

You that know the plague of your own heart, you that might humbly speak of times of forgiveness. Let me say this, and I'll speak for myself, I can't speak for you.

[ 32 : 31 ] Daily hard repent of sin, daily wash in Calvary's blood. Let not anybody speak against the blessings of forgiveness, but let not anybody tell you, because you may have felt forgiveness in your spirit, and upon your soul on one occasion, that that is, my friends, all that will trouble you in life.

If your soul is alive, sin will be your burden, Satan will be your enemy, and you cannot keep alive your own soul. My friends, there will be many visits to the mercy seat, there will be many seasons of supplication and repentance and sorrow over sin, though sins be pardoned, I'm secure.

Nevertheless, my friends, there will be a seeking for it, and indeed what shall be the blessed issue will be a sweet sense of peace in the soul.

All that the Father giveth me shall come to me. But then this, my friends, and this is too, because he's an able God, because he's an able God, God.

Somewhere we read where the good writer inspired by the scriptures, so taught by the spirit, rather, to write these things, that in approaching God, he does answer prayer more than we can ask or even think.

[ 34 : 12 ] my friends, I believe this, if you're needy, you'll come. If you're a destitute, you'll come. If you're too, in spirit, you'll come.

He will regard the prayer of the destitute, but my friends, you'll come because he's able. You know, I wasn't a blind man, I think it may be, that came to Christ, and Christ said to him, believe ye that I'm able to do this.

Live in faith in the ability of Christ will be granted. Live in faith, live in faith in his mercy, but my friends, the needy and the poor will come unto an able God, unto him that is able to do far more than we can ask or think, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory will exceed in joy, my friends, you'll come because he's able, but then you'll come because there's nowhere else to go.

All that the Father giveth me shall come to me. Nothing will intervene or, and you may be hindered, but you may be hindered, but you will never be indeed overthrown.

what a blessed word it is then to poor sinners, what a blessed word it is to the poor and the needy. How did you come to chapel, my friends?

[ 35 : 52 ] I won't tell you how I come, I won't tell you how I always come to chapel, and I mean that without the shadow of a doubt, but how did you come? Did you come with your nothingness, with your emptiness?

Did you come with a hunger and thirst after righteousness? Did you come seeking for Jesus as it says in this chapter? Verse 24, when the people therefore saw that Jesus was not there, neither of his disciples they also took ship in, and came to Capernaum seeking for Jesus.

How did you come to chapel? My friends, what is so remarkable about the gospel is the suitability of it is to sinners, what is so remarkable about the grace of God, the people of God are all in themselves fallen sinners, what is so blessedly remarkable too, my friends, is this, that he will not turn away such souls.

All that the Father giveth me shall come to me. He may turn your life upside down, you might walk in paths of deep distress and trial and affliction, you might have matters which you've never realised before, you might come into deepest straits, you might have to say that you hardly know how the scene will end, you might be persuaded indeed to believe that it is as if though destruction is to be poured out, that the Lord will bring you to naught and so on.

My friends, once this word, this blessed promise is in the word of God and many like it, and call upon me in the day of trouble, I will deliver thee and thou shalt glorify me.

[ 37 : 56 ] The purposes are the promises of God, are to reveal his mercy. The purposes of the promises of God is to deliver his people from despair, and the purposes of his promises are this, my friends, that he shall be glorified and indeed by his people.

I'll point to his redeeming blood and say, behold the way to God, all that the Father giveth me shall come to me.

Not once, but throughout their spiritual life. They'll come as they are taught of God. Saul of Tarsus was cut down on the Damascus road, and it was said of him, behold, he prayeth.

My friends, on the grounds of his promises you'll come, come, but you'll only come when you are poor and needy. You'll only draw near when your soul is in great need and your circumstances also.

Oh, this precious word through the scriptures of truth, to every condition and situation and circumstances of God's people, this is spoken to the people of God, all that has given to Christ, every one of them, their soul and their circumstances.

[ 39 : 28 ] He that has made my heaven secure will hear all good provide, while Christ is rich. I can't be poor, else I won't beside.

My friends, everything is in his hands. You shall come as you are, but you'll draw near to him who himself has said, and that word remains, you know, when he left this world of sin and woe and ascended back to glory, what did he say?

What would you want him to say to you if you knew he was in glory on your behalf? As he stands at God's right hand, what would you want him to say to you? What would be the word that you would plead before your God through his name?

All power is given unto me in heaven and in earth. That's what you'd want to hear, because that covers all your needs, covers all your circumstances, all your situations.

What is impossible with men is possible with God. The Lord Jesus said, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

[ 40 : 47 ] Amen. Amen. The notices for the coming week are that God willing there will be a prayer meeting on Wednesday evening, and next Lord's Day there will be a reading service in the morning, and Mr.

Chapman will preach in the evening. Let us conclude with hymn 1019.

O that my load of sin were gone, O that I could at last submit at Jesus' feet to lay it down, to lay my soul at Jesus' feet.

When shall my eyes behold the Lamb, the God of my salvation see? Weary, O Lord, thou lost I am, yet still I cannot come to thee.

Hymn 1019. Hymn 1019. Hymn Thanks for another God h word and To lay in love To lay my soul A ciao paulacho

[ 43 : 36 ] Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 46 : 18 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 47 : 18 ] Be with us both now and forever. Amen.