

John (Quality: Average, Quiet)

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Preacher: Gosden, Frank L (1890-1980)

[0 : 00] I will direct you to the 14th of John, and verses 18 to 20.

I will not leave you comfortless. I will come to you. Yet a little while, and the world sees me no more.

But ye see me, because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

The 14th of John, verses 18 to 20. The Lord has finished his work.

He's done with the world. On this 15th chapter onwards, he has nothing to do with the world. He's finished with it. He makes that a solemn prayer in the 17th chapter.

[1 : 25] I pray not for the world, but for those whom thou hast given me out of the world. Thine they were, but thou gavest them me.

He prays for them. All of the scriptures is written for them. All the promises are theirs. He's gone to prepare a place for them.

He'll come again and bring them to himself. And it is these few disciples that are the nucleus of the Church of God, to which he is speaking.

But it is remarkable how little they learned. It was really that the Holy Ghost should be sent to teach them.

That they had been with them all the while with the Lord Jesus. And yet they knew, but little Thomas said unto him, Lord, we know not whither they'll goest, and how come we know the way?

[2 : 43] Jesus said unto him, I am the way, the truth, the life. No man cometh unto the Father but by me.

And then there was a kind, loving, and reproof. If ye had known me, ye should have known my Father also.

And from henceforth ye know him, and have seen him. For they were comfortless.

He had told them that he was going away from them. And although the world knew him not, yet his disciples knew him.

John says to her in the first chapter, that we beheld his glory, the glory as of the only begotten of the Father, full of truth and grace and truth.

[3 : 55] We knew him, so his glory, when he was here. And it was a great cause of grief to them that he said he must go away.

I see to understand it very little, literally. But as you read the next chapter or two, you will see how the Lord and his love was going to deal with their infirmities.

I will not leave you comfortless. I will come unto you.

Not in his person. He will not come into this world again until he comes to last die.

But you come by sending the Holy Spirit, as in the 26th verse. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[5 : 18] Well, it is a mercy to be comfortless because of the absence of the Lord.

There is no substitute for it. It is a comfort like which there is nothing else. It is a spiritual comfort.

It comes through the channel of the Lord Jesus. It is the exact opposite to the condition of misery into which men have brought themselves through sin in the fall and in their daily transgressions.

I will not leave you comfortless.

And in the 16th chapter, he says this, And ye now therefore have sorrow. But I will see you again, and your heart shall rejoice, and your joy no man takes it from you.

[6 : 40] And if we are exorcised, if the Lord has made himself known unto us, if we are seeking first the kingdom of God before all else, if we are made willing to sell all that we have and to buy that one field in which was that rich pearl, then we shall be sorrowful when the Lord is absent.

And his disciples feared that he was gone forever. I will not leave you comfortless.

I will come to you. Yet a little while, and the world sees me no more. Poor world.

Poor world. There they are, going after all vanity, eating up all material things and riches, and the world I have given to us for use, and yet, my friends, the root, money is the root of all evil, and it is difficult for a rich man to enter into the kingdom and to be without Christ, without hope, without any desire, without any knowledge of him, to die as we are born, our son.

The shape that we were born in, I feel that the expression is very solemn and very real, born in sin and in the shape of iniquity.

[9 : 13] It's a shame. I don't think, I have some mother looking upon a dear little child, and I love little children with their little hands and that, and you were to say to them, you know, that child is that shape and iniquity and full of sin.

That's the truth. But what a mercy that there is a remedy. He had a little while and the world saved me no more.

They did see him and the Lord asked the disciples at one time and said, who do men say that I am?

He knew. He had real humanity, exactly the same as we have. And, some said one thing and some said another, but they didn't know him.

They derided him. And it was one of those things that dealt with a great part of his sorrow and his suffering.

[10 : 51] Knowing who he was. The incomprehensible God, the Son, whose person have filled eternity.

Knowing it. Knowing that he had dashed his world to pieces, yet submitted to insults, the spitting in the face, smote his sacred head with a wreath.

But he down with it, he said, Ah, yet a little while and the world seeeth me no more, but ye see me.

But he said to us, Have you seen him, friends? Not with our mortal eyes have we beheld the Lord.

No. But his people will one day. Job says so, with his very eyes and not another. others. But he is seen by faith.

[12 : 10] A little better sight until we get to heaven or those that do get there. I have had a very peculiar feeling for some time now that all divine realities are unseen things.

One might say it would be far better and we should understand much more if they could be seen and were tangible and you could take hold of them. But it is spiritual.

But ye see me because I live and ye shall live also.

Now, there is a point in this verse. Because I live ye shall live also.

that could never have been said except that the Lord have condescended as of human nature.

[13 : 37] Because I live. He ever did live. He never was. He always is.

But this could not be said except for his incarnation because I live taken as human nature. The children being partakers of flesh and blood he also himself he also himself likewise took part of the same so that he could take their place so that he could discharge his offices to which he was appointed in the covenant of grace.

because I live and because I live ye shall live also. Now, there is a point there I do feel it is a glorious point in the gospel and think of it as yours as yours individually.

if the Lord Jesus had never taken human nature he could never have declared because I live ye shall live also.

Because it was in his human life that he brought out a salvation for his people. sin could never be forgiven but by the blood of Jesus we were singing about it just now.

[15 : 44] Nothing but thy blood oh Jesus can relieve us from our smarts. If he had not condescended to be poor it made him poor ought to be a man the glorious infinite Lord and for love to his people and when he took human nature then he would say because I live I live a human life therefore he could be the sure thing for his people an angel couldn't there's there's no substitute for Christ and there's no salvation without him you just look at that few words it may perhaps give us to see what we haven't seen before because I live because I live it may appear that he is the ever living

God the Son and because he is that he shall live also that's included in it but if he had remained in heaven and not come to this earth he couldn't say because I live I feel immensely he could not die but because I have come this whole this is a door of hope I live a human life and therefore I can keep my father's commandments and not only so I live and in me all divine professions meet when he took human nature he didn't cease to be

God and all those powers he was infinite omniscient omnipresent immutable divine when he was in human nature and that is what gives everything that he did a divine authority and what he gives is a part of himself whatever blessing and all those blessings begin with the new birth where an eternal union is made between sinners and the

Lord God almighty nothing can change him he is the same yesterday today and forever and so is everything that comes from him that's in those few words because I live a human life ye shall live also if the Lord Jesus had never made such a condescension in order to save the church and none could be saved salvation salvation is not a naked act of omnipotence omnipotence is in it but it is not a naked act of omnipotence as was creation he said let there be life and there was life salvation is a work and the

Lord Jesus is a worker he had a work which his father gave him to do and that work was the redemption of every one of his people and he all knew them and so this word speaks and belongs to every one of his people and there's another thing whatever the scriptures say concerning the good of his people especially the opening of the chapter I wonder if it belongs to us here in my father's house of many mansions if it were not so I would have told you I go to prepare a place for you and if

[21 : 45] I don't prepare a place for you I will come again and receive you unto myself that where I am there ye shall be also that's the same today yesterday and forever because it's spoken by the Lord I will not leave you comfortless I will come to you yes a little while and the world sees me no more and never see him never see him here and never see him in heaven what a solemn thing is that is our case wouldn't matter wouldn't matter if we were millionaires makes this world look just what it is it's a dead world it's best things are but vanity and your feelings and your feelings sometimes the Lord give you the feeling in a special way when he deals especially with you in affliction in his chastening and in his deliverances yet a little while and the world seeeth me no more but ye see me every scene and not with the natural eyes oh that the sight has a mighty influence within you to draw you to him and it brings tears to run down your heart if it doesn't run down your face may ye see him have you ever seen him in divine worship it was the same faith really as those two godly Greeks sirs we would see Jesus and Jesus gave them an answer except the corn of wheat to fall into the ground and die it abideth alone and if it died it bringeth off much fruit and he died if he had never died there'd be no fruit no church and he brought forth much fruit he brought forth the whole of the election of grace behold because I live you shall live also there's something about those lines which is so blessing and if you think of it

I don't want to make repetition but look at it my friends it isn't the life the eternal life of the person of God's dear son it is it is the life of his humanity if he had never become man then he could never say because I live he shall have been he will make his first most precious he could never have brought out righteousness he could never have condescended to be a surety a substitute you look at that that's one reason because I live because I take my nature and I'm your substitute you live also that's the life what was in it what was done by it and he finished the work there's nothing else to do and he's done it for his people and he will do it in them salvation has two parts to it the work the Lord Jesus wrought out in his own person that's the life in his human nature that same work wrought out in the heart of a sinner by the Holy Ghost the same work the same righteousness and therefore he said that for his people he is their righteousness their wisdom righteousness sanctification and redemption and that day one day

I do feel you know that that sixteenth chapter of his field of that infant cast out into the field in all his filth and blood and none to see to it that that is our state thy nature but now look at this again because I live and ye shall live also I think it's worth looking at because that's the intention of the scripture now when I passed by thee and looked and looked upon and looked upon thee behold thy time was a time of love and I spread my skirt over thee and covered thy nakedness yea

I swear unto thee and entered into a covenant with thee said the Lord God and thou becameest mine because I live ye shall live also blessed people oh to know him or to be saved from ideas a notion of things at that day ye shall know that I am in my father and ye in me and I in you I don't know who can express the sacredness the beauty the glory there is in that and that day ye shall know that I am in my father and ye in me and I in you think of it individually

I wonder how many of us are in that position well now you you see that his health brought into union with the Lord Jesus there is a scripture that is very beautifully suited to that the 17th of John the 22nd verse and the glory which thou gavest me I have given I have given them and this is the reason and this is the union the essence of it that they may be one even as we are one

[31 : 33] I in them thou in me that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them as thou hast loved me loved them as thou hast loved me said the Lord Jesus you think of the love of God that he loves his people the same as the Father loves him this couldn't be that's the union but doesn't it make the blessed doctrine of the incarnation of Christ a sacred foundation doctrine at that day we shall know as much we don't know as much we don't see while we are here what the

Holy Ghost reveals to us and teaches us we know oh but those who get to heaven will know him and see him as he is none can describe heaven but I do believe with a very little experience amounting to particular occasions when the incarnation of the Son of God was made to me a foundation of salvation take that away in all the pieces my meditation of him shall be sweet

I will be glad in the Lord said the psalmist at that day he shall know that I am in my father there are two opposite things look contrary upon that point he says in one place my father is greater than I man well he isn't dare I say he said that with respect to his humanity as a man as a man though his glory was seen in his incarnation his father was greater than a man but then again he said

I and my father are one so he shall be greater than his son but the distinction there is the human nature of the Lord Jesus and his person his deity all to belong to him all to be a seeker after him and all this is connected with sin I thought sometimes that the most glorious subject although I don't like to call it a subject it's too sacred too great but there's no better word for it

I know that the most glorious subject of the gospel is concerning the most despicable unspeakable fileness of sin and death truly in Christ because I live you shall live also at that day you shall know that I am in my father and ye in me you don't say he does this this was something the man's word has been out with the talk but this is in God and it is forever settled in heaven and it belongs to some people and I believe to some here you look at the whole of the text that we read and then look at yourself at that day ye shall know that I am in my father there's a glorious trinity a mystery which can never be understood but can be believed by faith and ye in me now when you read that he'll move you by the spirit to ask him to put you inside of that verse that day ye shall know

[38 : 27] I am in my father and ye in me and I in you you come to the preceding chapter you find exactly the same union in the figure you know divine tree in the sixteenth verse there he says ye have not chosen me but I have chosen you and ordain you that ye should go and bring forth fruit and that your fruit should remain that whatsoever ye shall ask of the father in my name he may give you be go adi to you and ye shall not see me.

Yet a little while, and the world sees me no more, but ye see me. Because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

I don't know that there can be anything more blessing declared about an individual. I have much, much exercise and trial about my own case, and I feel it too for the people.

So, here we are. Our grave is before us each.

[41 : 13] We must be laid in the grave. Dear Miss Steele, she felt the blessedness of the whole of this day.

The eternity, tremendous hell. To guilty souls, a dreadful rule.

But oh, if Christ and heaven are mine, how sweet the accents, how divine. Have you ever felt that?

Oh, there's no substitute for the gospel. We are passing through a wilderness world into a very short journey.

And this blessed book shows us the way. It's path to the pathway.

[42 : 20] It's revealed who this glorious Trinity is and how that it pleased the Father, that in Christ should all the fullness dwell.

When he sent him, he fulfilled him with a fullness. A fullness of salvation.

A fullness of everything that is saved. That which would not be saving the work not his son that he sent. There was no other ransom.

And I do feel that it is not wrong to look at that 33rd chapter of Job where they were just about to let down that man, that sinner, into the pit.

It's put like that. And they wasn't practically so because the Lord knows where his people are and who they are.

[43 : 29] But he was put like that after the exercise of our souls and the blessedness and glory and greatness of being delivered from a deserved hell and made fit for heaven.

If any man say, I have sinned and done that which was wrong, then he's gracious unto him and said, I have found a ransom.

That's it. I have found a ransom. Deliver him from going down into the pit. As much as to say, we've searched the world for ransom.

Something that would be adequate to save this man justly from the pit.

He must be just. But we found a ransom. And this is a ransom in the text. And it could be said that that poor man was about to go down into the pit.

[44 : 51] Because I live, usually also, I found a ransom. But I mustn't.

And puff at them.

And give them to believe that all their religion is mere fancy. That they'll never experience what they think they will.

That there's nothing in it. And as we were speaking the other day, the devil will say, this is but, that you're following fables.

And then when some trial comes, the devil will say, the Lord, that you profess to have, could have prevented that, but he didn't.

[46 : 07] But he didn't. Oh, saved by the Lord from every conceivable evil and calamity and sin and hell.

Saved from hell. you're saved by the Lord. And not only saved from these things, but what you're saved to.

You're saved to communion with him. Saved to be with him in heaven and see him as he is.

Happy, happy, art thou, o Israel. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Thank you.

[47 : 34] Thank you.

Thank you.