

Hebrews (Quality: Poor)

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Date: 01 January 1900

Preacher: Rowell, F Leslie (1902-1973)

[0 : 00] The End The End The End

The End The End The End

The End And I feel perhaps we could take from this word such a suggestion as this which would be equally true, all those who have the gift of faith within their soul shall not fail to die in faith.

You think of your own case, your own self.

[6 : 47] The End is a universal sin, it's a universal sin.

It's what they came into the world with it, it's what they have to do with right down to their dying day.

I think it's what I think it's what I think it's what they're saying, it's what I think it's what they're doing to do with it.

I think it's what they're doing to do with it, it's what they're doing to do with it. You think it's what they're doing to do with it, it's what they're doing to do with it.

You think it's what they're doing to do with it, it's what they're doing to do with it. You think it's what they're doing to do with it. What did they do to do with it?

[8 : 54] What did they do with it? The fact of it that says, my strength shall be made perfect, and weakness, even when you're fit for hospital. That's what it really means.

To use the simile that I'm using here now, you see a person who feels in spiritual manners that are more fit for hospital and for all the rigors and the conflict and the battle, with unbelief of all the other evils that be set.

My dear friend, as a precious Christ has said, do I see a poor man or a poor woman that seems to be sinking down with the distress of the travailings and unbelief within their soul?

Do they say they're more put for the hospital than they are for the battlefield? Well, says the Lord, my strength shall be made perfect in me. My strength will be made perfect in me.

Don't forget, Rich, that's the place where the strength of the Lord is going to be manifested. That's the place where persons will be able to shout out one day in gratitude to God and they'll say, I was ready to die, but the Lord gave me life.

[9 : 59] I was ready to sink in unbelief, but the Lord revived my soul. Take, for instance, the case of dear Hezekiah. That's a case in the heart of God, that a man who was a man who lived by faith, but the time came when he was very, very sorely reset by most distressing things, and I have any doubt, of course, that this sin that does so easily reset every single hair of heaven, well, that sin will also reset the Hezekiah, because it's a portion of the whole of the race of mankind.

It's still in us. It's still in me. It's still in you, friends. Although we may have varying degrees of the knowledge of it, it's still in us. And here is Hezekiah, and he's laid from his bed, and he's helpless and distressed, and the Lord sends him a message in answer to what?

You see? When you say he's fifth in the hospital, well, that's where he is. He's in the hospital, really. You see, he's laid from his bed, and he's got an awful boy, and he's under sentence of death, and he can't move himself or do anything, and he just turns his face to the wall, and he weeps.

Some people who watch him, and perhaps listen to him, would say, well, all he's doing is weeping, and I can't hear anything else. But when the Lord looks upon him, what's he say? I have heard thy cries, and I have seen thy tears.

It's a wonderful thing, friends, isn't it? It's a narrative about it. All you read is, of course, the way in which Hezekiah turns his face to the wall, and he weeps. But when the Lord speaks about what he sees, and what he knows, he says, I have heard his cry, and I have seen his tears.

[11 : 44] Lots of human observers have passed it all by. All I've seen is just simply a weeping, bereft man who feels he's going to die.

But oh, says the Lord, I have heard his cry, and I have seen his tears, and I will add unto his days, fifty years. There's nothing too hard for the Lord to do, even in that matter.

You can be sure of that from the words of Hezekiah. Now notice, friends, when that man is writing afterwards about his hospital experiences. You see, when he more fit from the hospital than from the battlefield, in fact, he just can't leave his soldiers on the battlefield.

And there he is, he's in his hospital, he says, by these things men live, and in all these things is the life of my spirit. Now that's what he said.

I didn't live when I was leading my soldiers, like I lived when the Lord came to me when I was in hospital. When he made his strength perfect in my weakness, that was when I really lived.

[12 : 49] That was when I knew the real source and strength and secret of spiritual life. It was there. It was there. In that low place. In that low place. Now you see, friends, I suggested to you that the life of faith is difficult.

It's difficult. Very, very hard because of this resetting sin. But of course, there are other things that make it hard as well. And I realize, I can say here a long time, that not only the inward resetment of sin, but the pervading of wicked things within one's own person, oh, what captivity they would lead us to.

But don't forget, friends, although you feel with regard to that that, well, if it isn't the hospital you'll have to go to, it'll be a prison you'll be put in because of the infamy of the nature of the things that dwell in your own person.

You see, you'll get put in prison yet for those sort of things. You know what I mean, friend. Vanish from the presence or hope of God at all and put in one of these legal prisons that you can't get out of.

Well, don't forget, my friends, there is one who has made his strength perfect in weakness. And he says, my grace, oh, think of that wonderful word. It includes the strength.

[14 : 04] Yes, the strength, my friends, is that which flows out from the grace. There could be no strength for a poor, weak, helpless, infected, sinner, with the burden of infidelity.

There can't be any strength granted to them outside of the grace of God. But the Lord also says to those who feel that they're more fit for the prison than anything anywhere else, my grace.

Oh, think of that, my grace. If you almost see as it were the very doors of the prison opening and you think the next moment, son, evil one will come and thrust you right in there, bang the door still and you'll be kept in prison for the rest of your life and you'll never have any hope at the mercy of God at all.

Remember, my grace, my grace is sufficient, my grace is sufficient. Well, they not only lived in faith, but they died in faith. Of course, friends, I've been mentioning just one or two, you can go on a lot more.

Some of you, perhaps, can also speak about me and realize the dangers of the world in which you have to live and the trial and faith that there is there in the life day by day in the midst of our godliness and wickedness and wretchedness and sin.

[15 : 25] Yes, there's dreadful dangers there as well, but I must pass on and here is the last end of the job to be met. Oh, don't forget that's what the Lord speaks about death.

He says, it's the last enemy, the last enemy. He does say to be destroyed, but that doesn't make any difference, friends. It's the last enemy and it's a fearful enemy that has got to be met.

Some of you know something of what it is to be possessed with fear by a reason of that enemy. Don't think that you're in an unusual political position if you say to me out of the deep feelings of your heart there's never a doubt that what that enemy rises up before my mind and I tremble to call you.

all their lifetime says the word of God there were some who were subject to this bondage of the fear of death. There wasn't a single day went by but all their lifetime they were subject to this bondage from the fear of death.

And yet, my friends, I want you to remember this. The Lord says in his word that wherever those who are subject to this bondage, I'm not going to cast them off, I'm not going to account that weak and unworthy because their faith isn't as strong as their brothers or because they haven't had a clearer sight of salvation and atonement and redemption as some others have had.

[16 : 52] But I will do them good, I'll do them good, I will care for them right to the end and it may be my friends at the end although that great foe will come upon them in that hour the Lord will so balance the clouds in their soul by the blessing of his word and the inflowing of his love and the sight of himself that they'll be able to die triumphantly.

Oh, what a wonderful thing this is. I've noticed in cases, friends, where there have been those who've been all their lifetime subject to bondage and yet they've died triumphantly in faith in the Lord Jesus Christ.

Don't think that this is an impossible thing for you. If you should think, my friends, that you are going to triumph in that last hour because of something you are doing to die and preparing yourself for and so on, that you will await the triumph in that last hour.

Well, I'm afraid you're in a rather dangerous place. But remember, friends, in that last hour it's Christ and him crucified. That's the one.

It's the one we should do. To Christ the drawn ear to us, to be manifested to others. Oh, before our very eyes, for the cross of Christ to be uplifting.

[18 : 10] That's what we shall need in that greyed hour of the dissolution of body and the soul. These all died in faith. things. And then, the apostle does go on to say, my friends, that there were certain things they didn't have, but there were certain things they didn't have.

Now, I want you to remember that, that these blessed men and women, whom we read so much in the early books of the Bible, they didn't have some things that they wanted, but they did have some things that were invaluable worth.

Notice the apostle says here, not having received the promises, not having received the promises. There they were down in, where there were the Chaldeans and then in Haven, and the Lord gave to Abraham, Isaac, and Jacob certain promises in regard to a certain country, and they journeyed on toward it.

But they didn't receive the fullness of the promises. I don't want you to think, my friends, that they didn't receive the promise by faith, they didn't receive that, you see, it was logged in their heart, it was received within their breast under the sweet power of the Holy Ghost.

They loved and embraced the word of the promise, but they didn't receive the fulfillment of the promise, you see. Generations had to pass by before, my friends, at last, the Jordan is divided and Jericho's walls fall, and Israel becomes an inheritor of the promises in the land of Canaan.

[19 : 48] But up until that time, my friends, there were those who were men and women of faith, and they believed the promises, they apprehended the promises, they loved the promises and the God who spoke the promises, and they died in faint of the promise, but they hadn't received the fulfillment of it.

Now perhaps that may be an admonition to some of you here. We, my friends, are not only eager to have the promises of God sealed home upon our hearts with love and divine power, and to find within our breasts that going out of pain towards that that has become so suitable and blessed and powerful to us, not only that, but you know, friends, we also want the promises to be performed, if not today, at the latest by tomorrow.

There mustn't be any later. There mustn't be any later. Well, I'm speaking for myself. Oh, we must hurry it on. It must, you know, we hustle along, friends.

We're so eager, it's such an important matter, so it is. It is an important matter, but we're so eager, in our eagerness, my friends, we also manifest what is in us by sin, and that is impatience rather than patience.

You see, so, well, it must be not today, tomorrow, I use that figuratively, of course, but it must be very, very quicker, or else we shan't be happy and satisfied. But, my friends, I want you to remember that these, they all died in faith, not having received the promise.

[21 : 25] And, Jesus, the promise had been spoken, the word had been given, it had been opened, embraced in the arms of faith and love. The speaker of it, my friends, was beloved of their soul, they heard his voice and glimpsed his power and seen his grace, and there they were, waiting, patiently waiting for the performance of the promise, and they died with a promise in their hearts.

But, my friends, it's another kind generation that is going to see the fulfillment of the promises. blessings. And so, I found it to be sometimes in the face of the people of God.

May I just say this, a word of encouragement to some of you, I know parents, my friends, who died before they've seen what they've prayed for for their child.

God. I've seen that happen again and again. Amen. I visited a dear woman yesterday, who was in 97 or something like that, I forget exactly what her age, but she's getting near to the century.

And I read a few verses to her, and I'm telling a friend today how as I read the scriptures through to her, a few passages in the prophecy of Isaiah, she was all the time interjecting something.

[22 : 49] She perhaps said, yes, it's true. I know that. I knew that. That's what I want. So she went on, and I would read.

Of course, my friends, when a person gets 97 or something like that, they have a bit of liberty to do those sort of things, even when a minister's reading to her, and I was quite glad to hear her say it.

You know, friends, I believe that those interjections that that dear woman made, as I was reading, were the expression of her faith, faith in her God, and in the word that was being read to her, you see.

It was entering into her heart, and there was an audible echo of things that you and I, perhaps, in a more regular way, would try and keep down in our breasts and not speak out of America.

And a woman, my friends, she is getting to that stage when, you know, the conventionalities of life are beginning to wear a bit thin, perhaps, said, well, she's saying what she's thinking.

[23 : 46] Perhaps she didn't know that I heard it, but I did hear it. And, well, there she is, and she's being lovingly tended by a relative, a young relative there, and I don't quite know what the relationship is, but it didn't draw to her.

And she's being lovingly cared for by her. This young woman, she doesn't seem to find what she does for this old lady. Ever so kind, ever so kind, I don't expect my friends, even a daughter, could be more devoted, really, in care to her than she is.

It's been an amazing thing to me over all the years that she's been careful in this way, that there hasn't come a time when somebody has said, well, the bird is getting so great to you that I think auntie or granny or whatever they call her, it has to go to a hospital or a nursing home or something to be careful, but no, she's still there, being looked after, she falls about and they have to go and get her up.

If the man and his wife go out, well, the daughter, the younger one, she stops at home to care for her and so on. Really, very devoted case, I feel friends, and yet, you see, here's the old lady still praying for that girl, still praying for that girl.

You see, yesterday they went on in the car and left the younger one to tell her grandma. not having received the promises, not having received the promises, but having seen the mother off, long way off.

[25 : 27] Sometimes, my friend, the Lord informs his people that the fulfilment of promises or the fulfilment of hopes or the fulfilment of cares is a long way off. And so, they know they've got to wait a long time for it, but other times, the Lord doesn't say that it's a long way off, but he just still keeps them waiting, although he hasn't told them it's a long way off.

Having seen them are far off, they were persuaded of them. Mind you, they have got the same sort of thing in them as I mentioned that we all got, and that is the evil heart of unbelief, the setting sin, all of them have got that, but they were persuaded of them.

persuaded of them. They embraced them. Oh, yes, friends, they were really persuaded of them. You say, well, what a wild thing it is, Mr. Rowling, the face of the fact that you say that these people have got so much unbelief in the fact we have, and yet they were persuaded of these things, and they embraced them.

Well, I couldn't you know the secret of it, don't you? This is all for the glory of God. Some people, some guys have said, oh, Abraham, a wonderful man, and wasn't Moses a wonderful man, and wasn't Elijah a wonderful man.

My dear friends, they're no different to any other man. They've got a wonderful God. That's what they're trying. That's why it's all that is. They've got a wonderful God who's working for them and in them, you see, to relative to do of his good plan.

[26 : 56] That's the whole secret of it. And you know, the weakening faith has got a wonderful God. And every weak they are, they've got a God of infinite strength, grace, and he can do great things for them and in them and by them as well.

Yes, he didn't think. They were persuaded of them and embraced them. And embraced them. Yes, they were persuaded, they were true. I wonder whether you've noticed, friends, as this particular passage of the scripture here seems to almost break off the recycle of these men and women of faith.

It breaks off as it's speaking about a certain woman. Most of them are mentioned in this record of men. But the last two verses before the verse of our text here speaks about a woman, or at least a last one does, and she's implied of course in the last one as well.

But in verse 11, we read about Sarah. Now don't forget what the apostle says later on by the Holy Ghost concerning Sarah. He says, Sarah died in pain, not having received the promises, but was persuaded of them and embraced them.

That's what Sarah did as well as Abraham. That's all we call it here. I'm rather afraid we have to fix up you on Abraham and forget a little bit about Sarah.

[28 : 30] Friends, there is one occasion in Sarah's life, whatever else you may read about, when she clearly showed that she's got the same in the high drive. You remember that, when the Lord came and visited Abraham, and there the conversation went on with regard to this promise, this promise that was given and had been given so long.

And of course, my friends, Sarah isn't the young beautiful woman she used to be, you know, the years are taking their toll, but not only of her appearance, but also of her vitality and all the natural strength of her person.

It's all taking the toll of Sarah. And what does Sarah do when she hears all this conversation about the promise, she says, Isaac, the son that should be born, what she did, well, she loved.

Simply, she loved. This thing cannot be, she loved. You say, well, Abraham was a death. I'm not saying he wasn't, friends.

I'm not saying that Abraham is a better man than Sarah was a woman. I'm trying to show to you that here are persons that have got the same beside him sin. You say, but I'm trying to point out to you, my friends, that there is one great in grace and great in strength who can give and maintain and strengthen faith and can restore the soul even less sunk down nigh to death.

[30 : 02] And that's the case of Sarah. A soul that's sunk down nigh to death. And all my friends have all restored to the death. Therefore, we can read concerning Sarah as well as Abraham, Isaac, Nora, Enoch, Abel, all those others.

We can read of Sarah as well, but she died in faith. Now, having received the fulfillment of all those last promises, but at least, my friend, she had a blessing token of the fulfillment of those promises yet to come in the fact that the Lord had performed these words concerning the birth of a little child when she was past the age of child.

These all died in faith not having received the promises, but having seen them a part of them, were persuaded of them and embraced them. And they confessed that they were strangers and children from the earth.

Now, you may say to me that the apostles seemed to jump from one thing to another. Well, that's not unusual in the word of God, but I won't call it jumping from one thing to another. And what I will say is this, my friend, that the apostle doesn't hesitate when he's made a statement to draw a very gracious analogy across.

There are some persons who say that some ministers are too given the spiritualization of the word of God. Well, friends, I don't find the spiritualization of the word of God if it's consistent with that which is declared in the word.

[31 : 33] But where there is a strain of the word of God in order to impact or to put upon it some spiritualized meaning of that word, then I feel that we do well to be careful.

There is a wonderful way in which the spiritual application of an event springs out of the event itself in the declaration of it. Now, says the apostle here, in these words, they confess that they were strained as the children on the earth.

the bride won't come down, take him down there. This is the country that the Lord has given to us, and although we're living here, they have to not take him back there. My dear friends, their eyes were fixed onward, not backward, not backward.

There may be never so many things to draw them back, just as there is, my friends, for the child of God, the professed Christian, to be drawn back into the world in its ways and its habits and its pleasure.

There's ever so many things to draw back that the spirit of living faith that looks toward the kingdom and the building whose builder and maker is God. Well, friends, that one, his eyes are straight before him and his eyelids are looking right off, right off, and that was the case of Eve.

[32 : 47] And now, he says, Abraham and Isaac and James, but the rest of them, they confess that they were strained and filled them to death. Notice the analogy, he says, just as I Isaac and Abraham and Jacob, couldn't go back, the Lord didn't permit it, and the grace of faith within them refused it.

Now, forget that, my friends, it was not only the Lord put the barrier in the way, but also he put a barrier in the soul of those persons that they could not and would not go back. That was it.

The Lord not only puts the barrier in the way, but he works the barrier in the heart of his people so they will not go back. They will not go back. And of course, when the servant gets down there, he won't receive.

Doubtless inquiries later about Abraham and all the family, you know, they work through this, believe this place, we're getting on very well here, why does he come back? No, no, don't, find him back.

Let the world prosper as they were, we can't go back. Can't go back. My dear friends, the barrier is wrought within the heart by the Holy Ghost. That's what it is. It's the love of Christ that does constrain.

[34 : 00] Oh, don't forget that. The secret of it is in Emmanuel, in a precious Christ who suffered and bled and died for his people. After it, that's the barrier. You don't bang it, wrought within the heart, the love of Christ, constraining, constraining in that narrow way.

Ah, says the United here. They confess that they were strangers and filthiness on the earth. For they say something that they seek a country. Oh, they're seeking a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunities to return, but now they desire a better country.

That is a heavenly land. Wherefore, God is not ashamed to be called them. God is not ashamed to be called their God.

My dear friends, there were some of their back. Demas, hath the sacredly, having loved this present world, departed because of Monarch.

[35 : 10] Ahithophel, breaking the councils of David, they walked to the house of God, he comes to him, he goes back. So, would he also go wide, he said Christ to his own disciples, there were those that were going back in that day, would he also go wide, to whom can we go?

God? That's it, the love of Christ himself. To whom can we go? These others may be all rotten to the natural man, but they can't do any good for my soul.

There's a hunger and a thirst within me that nothing can satisfy, but the O Christ, that's how the disciples have to answer. Thou hast the words of eternal life, we can't go anywhere else.

You see, the barriers within the soul, it's the result of regeneration, but we can't go back, we can't go back. Wherefore, God is not ashamed to be called their God.

None of the things is this, you see, these men, Abraham sinned, and Isaac sinned, although we don't read so much about Isaac, but Jacob sinned grossly, so many of these children sinned, not all of them, but all men have sinned, have come short of the glory of God, the Christ, the redeemed, the close, the ungodly, we are all sinners, and I believe that is the constant preaching of the spirit of God, and it's always that we shall know our sinners, know our sinnership, and know increasingly the need and value of the precious blood of the Lord and Saviour, Jesus Christ.

[36 : 51] And all friends, as I look upon this word here, notice, God is not a shunning to be called that God. Oh no, he's not a shunning to be called that God.

Those that go back, well friends, of course they're now a good time, but they can't say anything now. There was a time when perhaps they did say, the Lord is my God, God, but now they've gone back to see and the evidence is, my friends, that all that protestation of the Lord that their God was for.

But with regard to these in whom this blessed barrier of divine grace is brought within the soul, the Lord says, I'm not ashamed that they should call me their God, despite what they are, I'm not ashamed of it, because I love them and I've given them a life which is by my death, and I have granted them the gift and exercise of a divine faith, and I am dwelling with them, and I will be with them, and I'll be their protector, and their king, and their lord, and their savior.

And here we have the very expression, my friends, of that which is in God to all these people.

He's not ashamed to be called their God. They may be ashamed sometimes, ashamed of themselves, not of him, not of him, no, God forbid we should be, perhaps my friends and our cowardice we have like Peter, denied our Lord, but oh friends, what of mercy it is, that although we have such cause to be ashamed of ourselves, and constantly have to come under the sort of condemnation of our own judgment upon our person and spirit of everything pertaining to us, nevertheless, the Lord is not ashamed to be called their Lord, for he had to care for their city.

[39 : 16] I am tired of my friends to deal with this wonderful preparation of the city, for it glorious thing, glorious thing, oh, to be able to look to some clear faith, this unclear evidence is a faith as well, in regard to that blessed city, the city, the temple, the holy places, buildings, and makers of the house, and quality, no imperfection there, no imperfection there.

I was going to be talking to someone on Saturday about a house that had only been built a little while, probably five, sixteen years, certainly not more than ten years, all sorts of weaknesses were becoming apparent, you know, war coming away here, and some tiles up there, neck flashing, insecure, and the water getting in somewhere else, the tiles are beginning to stick even on the roof, well, my dear friends, you know what it is, don't you, when it's like that, it's just a jerry-built sort of place that you live, no, not this city, not this temple, the habitation of God, no, perfect, sound, holy, secure, strong, all you can go on, friends, and all the work that is stunning, magnificence, and providing which there may be among men, those words can never compass the glory of that place where Christ reigns, and where at last the dear people were kind, yes, yes, we have prepared for that a city, so, as I just made these few comments from the word,

I just want us to remember the secret of it all, you say, well, of course, the secret of it all is the eternal covenant love of God, the rights of God bestowed from his people for all eternity, yes, my friends, that is the great subject, that is the great secret of it all, but you see, the apostle Paul is speaking about the secret of it, in the harming experience of his people, and he says, these all are in mine, they are in mine, or, let it not be said, my friends, that in any good chapel, or in the place where you worship, that there is a lack of the proclamation, of the necessity, of the nesseness, of the God-gill of the man.

I know you, those people, that rightly serve a statement, Lord, reveal thyself to me, manifest thyself to them. The friends, what is it whereby a poor sinful man who is born in sin and absolutely blind in spiritual matters, could apprehend any manifestation or revelation of Christ.

It is by God, if with the sovereign of a living faith toward the person of his own, dear son, without faith, my friend, we can't know him, and we can't see him, and we can't hear him, and we can't understand him.

[42 : 37] Without faith, it is impossible to create this. The old puritans, you know, as they spoke about faith that used to describe as the queen of all graces, the queen of all graces.

And really, heaven's, I know that whilst there will come a time when faith will no longer be needed, you say to me, all be careful that I speak of that time when faith will no longer be needed, when faith will give place to the perfection of the son, of those that last gathered into that blessed city, built and made with God, nevertheless, my friends, every day of my life, and every day of your life, you need that vital possession, living faith, and exercise toward Jesus Christ, so that the Lord may grant it to us.

And some of you feel that you've only got such a little life that it's hardly worthy of the night. I want you to remember, my friends, that dear John Dunn then shows us that little faith got safely across the love just as much as some of the others.

Oh, yes, he got safely across the land. And there were some things in little faith, you know, that were very wonderful. He was very troubled about his standing and his hope and his pervading for the end.

He was a very fearful man that when he got into vanity fair, our friend of the man is describing the events there. He says, he was so strong against their foolishness there that he thought that fuck was on the head.

[44 : 13] In other words, my friends, when he got in the midst of vanity fair and the brains and spirits of the world, he was one of the strongest opposing, although he was a man of seemingly susceptible life.

I leave the thoughts with him and may the Lord have his blessings. In number 966, happy are they to whom the Lord his gracious name may know, and by his spirit and his word, adopts them for his own.

966. 966. 966. 966. 966. 966. 966. 966. 1066. 1066.

1066. 1066. To whom I'm wrong His gracious name makes known And by His Spirit and His word Adoncing for His own Because the church of the last we sing Confills their humble breath And when within His house they meet

They find His presence still The force of their united Christ No power can not withstand For Jesus held them from the skies By His almighty hand Therel, O'er, O'er, O'er, O'er, O'er, O'er, O'er, O'er.

[47 : 12] Thank you.

We are gone and seen our sons of faith, who did the praise we have, that we enjoyed your gospel day, and in heaven be your Lord.

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