

Nehemiah (Quality: Poor)

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[0 : 00] It is pending entirely upon the Lord. I would direct you to the 8th chapter of Nehemiah and verse 10.

Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared.

For this day is holy unto our Lord. Neither be ye sorry, for the joy of the Lord is your strength.

Nehemiah chapter 8 verse 10 Nehemiah and Ezra, his companions, were two most godly men, stalwart Christians they were.

It would be well for us today if the Lord would raise up such men, those for the good of the church and for the nation. They will remember that they were surrounded with enemies.

[1 : 31] They were in perilous times. They had just returned from Babylon. In the preceding chapter there was a register of those who returned from Babylon.

And they were enemies. And in reading especially the second and third chapters, you will see how Nehemiah went up to inspect the city.

And saw the walls broken down and the grievous state that they were in. But there were those who attempted to lure him so as that he should cease from the work.

And in the 11th chapter we read of his courage, gracious courage. There was Sheminiah. He tried to influence Nehemiah to flee from his enemies.

[2 : 47] There was Stan Barak and Tobiah and all kinds of enemies that were watching them, hoping that the work would cease.

And Sheminiah said, let us meet together in the house of God within the temple.

And let us shut the doors of the temple, for they will come and slay thee. Yea, in the night they will come and slay thee. And Nehemiah said, should such a man as I flee, and who is there that being as I am, would go into the temple to save his life, I will not go in.

And lo, I perceive that God has not sent him, but that he pronounced this prophecy against me. For Tobiah and Samthel had admired him.

They were surrounded with enemies. The war was built in troublous times. And that reminds us of the 11th psalm.

[4 : 01] This treacherous man would have Nehemiah to flee into the temple and shut the doors to save his life.

And in the 11th psalm we had the same thing. In the Lord put I my trust. Hear say ye to my soul, flee as a bird to your mountain.

Oh, that this a gracious confidence and a gracious courage could be found in our day. That the Lord could raise up some Nehemiahs and Ezra's.

And when they're needed, he would raise them up. In the Lord put I my trust. Hear say ye to my soul, flee as a bird to your mountain.

Oh, but, says a gracious soul, utter refuge.

[5 : 09] Have I none. And my helpless soul to thee. But in this chapter, we have a very sacred pattern of true worship.

Ezra and Nehemiah, they were companions. And you will find that if you read the third chapter of Ezra, that the first thing that they did when they came out from captivity was to set up worship, divine worship.

And this speaks to us in our experience. And when the second month was come, and the children of Ezra were in the cities, the people gathered themselves together as one man to Jerusalem.

And they set the altar upon his faces. For pay was upon them because of the people of those countries. And they offered burnt offerings thereon.

And to the Lord, gave them burnt offerings morning and evening. And now what a mercy it is.

[6 : 42] Live in the midst of all our captivities. For these captivities of the Old Testament, they represent really the captivities of the church in general, and the captivities of his people in particular.

I feel that it is safe to say that the word of God will almost invariably issue in experience.

Otherwise, what use would a record of these captivities be to us? A mere history.

The church is passing through different dispensations according to the churches in Asia.

And this people, we each hear, passing through the changing scenes of this life, and we have our several different captivities, but all to be instructed in them, and to be brought out, and to be brought to worship God.

[8 : 12] So all the people gathered themselves together as one man at Jerusalem, and Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding.

And he read in the law, that was the Old Testament so far as they had it then. the Lord and the opening of this worship is very beautiful.

Oh, if the Lord would be with us in such a way, Ezra opened the book in the sight of all the people, and when he opened it, all the people stood up, and this was the commencement.

And Ezra blessed the Lord, the great God. There's the object of worship. There's the end of our faith. There alone is the salvation of our souls.

And Ezra blessed the Lord, the great God. And all the people answered, Amen. Amen.

[9 : 37] The Holy Ghost was there on that occasion. And there were broken-hearted sinners there.

Perhaps you noticed as we went down that chapter, why, it takes him a hymn. All the people answered, Amen.

Amen. With lifting up their hands, they bound their heads, and worshiped the Lord with their faces to other ground. That's it.

By the Lord. That's it. The Lord is surely near when drooping sinners cry, and lands a gracious ear and fills himself away.

He's with God their moan with pity and eye, and brings at length salvation nigh. And as we go through this chapter, you'll see there a broken-hearted people, a mourning people, for as the law was read to them, it entered by conviction.

[10 : 59] There was conviction of sin there, repentance was there. Oh, it was a service of bloody exercise of soul.

God's love. And they bowed their heads and worshipped the Lord with their faces to the ground.

Now, this will be our experience from time to time. When we read such a description of real spiritual heart worship, have we ever found the same?

it is very sacred and secret, and it is secret in public. You may depend upon it if we have brought us to bow our heads and worship with our faces to the ground in public.

It will be secret worship. There's something very sacred in being among the Lord's dear people. I love to meet among them now before thy gracious feet to bow, to bow, no violence of them all.

[12 : 20] And sometimes while you feel a sacred union and fellowship with them, yet you lose consciousness of the people. When the Lord gives you vineyards in worship, gathers you away from all the confusion and turmoil of this world, as was expressed in the prayer meeting this morning, might it feel the Lord help the brethren?

May they bear their heads and worship the Lord with their faces to the ground? It reminds us of the 95th Psalm. O come, let us worship, and bow down, and kneel, before the Lord our Maker, for He is our God, and we are the people of His pasture, the sheep of His hand, O come.

It is the Holy Spirit influenced in the heart, and faith responding to that Spirit's voice, O come. It is an invitation to poor troubles, driven, harassed, trembling sinners, to drop everything, last eye weights, whatever it is can come and let us worship.

There's one there upon whom we can cast our burdens. There is one in the sanctuary of God who is a fountain of living waters.

There is one there who is infinite in wisdom, that can answer every hard question. There is one there who is an infinite counselor to guide us.

[14 : 16] O come, let us worship and bow down. So, they read in the book, in the book of God distinctly, and gave the sense and caused them to understand the reading.

page and And I think it would perhaps be profitable to look at that.

So they read in the book, in the law of God, distinctly gave the sense and caused them to understand the reading.

Now I felt that to be an instruction to me. We're stepping one side just for the moment.

And I do feel that those who take any part in public services, that this would be a good word of advice. I feel to need it myself.

[15 : 31] That to read or pray distinctly. I have in the past heard some of the most gracious ministers that I have greatly loved.

But it has been very difficult at times to follow them because they've been in deceit. So they read in the book of the law distinctly, gave the sense and caused them to understand the reading.

I just leave there. But some of you, I speak under wise men. Isn't it a desirable, first necessary for these three things to be remembered when we take any public part in worship?

I have read in the book of the law distinctly. And they gave the sense, gave the sense and caused them to understand. But we leave that there.

And come down to the text. And he said unto them, go your way. Eat the fat, drink the sweet, send portions for them for whom nothing is prepared.

[17 : 07] The first thing then is to go your way. The feast was finished. And these feasts are the gospel feasts.

There is no other spiritual feast really. Everything is in the gospel. And therefore we need this to be applied to us with respect to divine worship.

Go your way. And this expression we have in several places in the scripture. And one outstanding place is where the Lord dismissed.

He dismissed Daniel. Now Daniel never lived really to see his work finally accomplished.

There are many things that he didn't understand. And he said that time was in trouble as time. Now what shall the end of these things be?

[18 : 26] But the Lord said the same thing to him. As Ezra said here to the people. Go your way. Now from time to time we meet together.

And we try to preach Christ. There is no matter how to preach. No matter that we would preach.

But after the preaching there is a going your way. And the consideration is. And the consideration is.

How we come. And what we receive when we are here. And how we go away. And how we're here. So. That is one of the first things.

There are those three things. Well this morning my friend. How did you come. And what are your exercises while you're here.

[19 : 28] And that will make a difference as to. difference as to how you go away. I do for you that an exercise of this kind is necessary otherwise we shall sink into a state of indifference and unconcern and lukewarmness. Well then let look at those three things for a moment. How did you come? What do your exercises make your ears? And that will have an influence as to how you go away. Well I don't know how you came but you do. And the Lord does. I feel that we need to be pulled up from time to time. Otherwise we can go to and fro like a door on its hinges because it's so regular. You see some places in the world where the Lord's people are there's no preaching at all. And some are longing for it. And if God said Holy Ghost minister would say to them, it would open their eyes. They would be so hungry. They would listen to every word. I believe it's here somewhere. Yes, in the third verse. And he read therein before the street. That was before the water guide. From the morning till midday. And the ears of all the people were attentive. And to the book of the law.

I don't know why. I don't know why. It would be so much preaching. That would make you so much preaching. And you get so used to the same voice. That you can become gospel definite. You've heard it so far. So long.

And the people were attentive. And to the book of the law. And I don't know why. Well, will you exercise before you came?

We need to be kept alive in hunger and thirst. We need to be kept alive in hunger and thirst. We need anything like that in the 42nd Psalm. As the heart panteth after the water brooks, so panteth my soul after thee, O God.

And I don't know why. Or it may be. When you're burdened and agitated in your poor mind. And came almost tremblingly as a job when he said, When he plead against me with his great power. When you're not in that if he should plead against you, the strength in you that he could plead against. And yet you've answered. Job said, When he plead against me with his great power. No. He put strength in me. Hope blows up against the opposition. But was there in that heart, in your heart, O that I knew where I might find God?

[23 : 22] And all considering desire. Does the same desire with David. One thing about desire of the Lord. It will always be one thing.

When you're writing. When you're writing that one thing alone is needful. When you're writing that one thing is everything else. Well then, as there is that, as connected with go your way. Because you either receive something.

It brings in the importance of the parable of the sower. You see, they all four came to the feast. Three were wrong. One was right.

Well then, there is the time in the service. What do you find in your heart? Is it a response to the gospel? Is there a connection between the preaching of the gospel and the exercise of your soul?

Is the salvation of your soul paramount? Your first consideration? And are you listening to see whether the voice from heaven will convey a word to your heart?

[25 : 05] Do you follow the thing along and find a response in your heart? Oh, that I knew that. Oh, if you would but fulfill that promise on my behalf. Or you might be encouraged and say, I believe I pasted that, handled that.

But go thy way. Maybe some gleaners. They come to glean. To feel the sweetness of the gospel of his grace.

Christ and they come and is longing for communion with the Lord. Longing for Him to descend from heaven and come down like rain upon the mulling grass.

and so there is a coming and in the service a sucking at the breast of Zion's consolation oh it's a sweet expression to my mind in the last chapter of Isaiah you want something from God and you begin to suck at the hymns the first hymns and oh what sweetness the reading some of them and then the word of God as it is raised and then at the throne of grace you come with anticipation where it is it is raised here to the people you go your way when you go out you've got to go your several ways and there's many ways as there are people here there are no two ways alike you show your way the same is Daniel go thy way to the envy you have an appointed way you have appointed responsibilities and cares for all the Lord's people's pathway through life is an appointed way and everything in it is appointed everything in it is in the covenant of grace a covenant a covenant a sure covenant go your way eat the fat and drink the sweet well the word of God tells us what this is and if we keep to the word of God we shall be safe this is it in this mountain and that's the church of God shall the Lord of hosts make unto all people a feast of fat things a feast of wines on the leaves of fat things full of marrow of wine on the leaves of well refined it's just the gospel and everything that the gospel contains it is the fullness of Christ and here is the exhortation when you come to the feast and you've heard the gospel they'll go your way and eat the fat and drink the sweet you take it with you it's a sacred influence the favor of his name the favor of the gospel resting upon your spirit there are some people that have a very good memory some can almost go home and write the sermon and eat graces in their heart it can be very useful for it comes in the next part really same portions for them for whom nothing is prepared they can go to the Lord's afflicted people that cannot get out and give them a portion and speak to them of the sermon

and obey themselves in it and send portions for them for whom nothing is prepared but on the other hand you may have a good memory and remember the whole of the sermon and never eat the fat and drink the sweet it's very sad to have a good natural memory but the difference between the two memories is this that the memory of faith is spiritual a natural faith is but a natural memory and when you remember a thing by faith it brings the thing you remember into your heart experience again and haven't you found some time after the feast after the preaching of the gospel there has been upon your spirit a saver if this may be as to one with a bad memory

[31 : 23] I heard of a case where good Mr. Smith was pastored at Rehober at Tumbridge Wells there was a woman came from the north and she was an old and no memory hardly at all good woman and she met him out on one occasion and said Mr. Smith I did have a good time on Sunday he said did you what was it the text she said I forget the text was it something I said she said I don't remember anything you said he said well you're a honey woman and she explained it like this she worked in the wool mills in Yorkshire and she said the police of the sheep used to come in greasy and dirty and we put it through the machines and the solution came and ran through it and came out wide she said what had done had gone through but it was done do you understand that the savour the unction of the precious gospel rests upon some dear souls when they've got no memory with the unction the savour go thy way eat the fat drink the sweet and so this is that provision that the Lord has made in his house

I think we have the same thing in the in the 31st chapter of Jeremiah therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the Lord for wheat and for wine and for oil and for the young of the flock and of the herd and their souls shall be as a water garden and they shall not sorrow any more at all and now that's the experience of this text go your way eat the fat drink the sweet and haven't you found it sometimes sweet when things come back to you may be as you lie upon your bed some remembrance of the influence of the Holy Spirit in your heart in your service springing into your soul the sweetness the savour of his precious name and so establishing your goings that it is as though you have had strongly given to you who was ready to perish and wine to your heavy heart oh this is establishing my friends and it is intimately connected with the last part of the text for the joy of the Lord is your strength and save portions unto them for whom nothing is prepared this is a consideration of the affected or those that are in some captivity it may be in visiting the hospitals and taking with you as an influence of the sweetness and savour of the gospel it means much especially to those that cannot get to the house of God when one has drunk and eaten and enjoyed the sweetness of the gospel and when unable to go to those for whom nothing is prepared and have communion in the things of God why my friends

I feel that that is just the word in the first chapter of the first epistle of John if we walk in the night as sees in the night and you will if he thus shines and lifts upon you the light of his countenance in a service and clears your sky from every cloud and for the time being gives you to read your title clear to mansions in the skies if we walk in the night as he is in the night we have fellowship one with another and this is the fellowship of communion with the saints and here is the exhortation and three portions unto them for whom nothing is prepared and if we walk in the night as he is in the night we have fellowship one with another and the blood of Jesus Christ his son cleanses from all sin and you see other people here were brokenhearted people and in the preceding verse we have that description and Nehemiah which is the church saver and Ezra the priest the scribe and the

Levite that taught the people said unto all the people this day is holy unto the Lord your God mourn not nor we for all the people wept when they heard the words of the Lord it was a brokenhearted people beautiful service a beautiful feast oh that the Lord would keep our souls alive in these exercises I do fear myself we are constantly preaching we need to be kept alive or we become stagnant and deathly about the kingdom of heaven suffer violence and the violent take the kingdom by force all to have that renewed violence my friends and the

Lord may answer those prayers oh with terrible things in righteousness for this day is holy unto our Lord neither be ye sorry he would not say that to a hard hearted a soul but he says it to these penitent weeping brokenhearted people and here is the reason for which he gives this kind exhortation neither be ye sorry for the joy of the Lord is your strength the joy of the Lord ah some of you might sing the joy of the Lord when will it be mine David lost the joy of salvation he didn't lose salvation but he lost the joy of it by sin restore unto me the joy of thy salvation and in the 15th chapter of

[40 : 52] John and there John shows us the two parts to that joy the Lord says these things have I spoken unto you that my joy may remain in you and that your joy might be full and that there will always be those two joys which are one the joy of the Lord in his people reciprocated by faith for for the joy for the joy of the Lord is your strength well then in the first place what is the joy of the Lord the joy of the

Lord essentially is his presence in the heart the communal joy where he is absent the joy of the Lord is in answer to prayer remember me O Lord with the favor that bearish unto thy people visit me with thy salvation that I may see the good of thy nation and of thine inheritance it is the joy of the Holy Ghost it is a joy that the world can never give it is a joy that will never be taken away I will see you again and your heart shall rejoice and your joy no man take it from me we will leave it here for the time being has been up

I will have you I will you will see while kicking your eyes you see you can break your semi inter knees foot her