

Hebrews

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Gosden, Frank L (1890-1980)

[0 : 00] For they that say such things declare plainly that they seek a country and truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned but now they desire a better country that is an heavenly wherefore God is not ashamed to be called their God for he hath prepared for them a city.

The 11th of the Hebrews verses 14 to 16. This chapter as you know concerns the life of faith the life of a pilgrim and everything tends to manifest the relentlessness of time as the clock ticks as we are moving as fast as time to a never-ending eternity that's reality.

Oh, when we come face to face with these realities how much there is in this poor life that is artificial.

Oh, the artificiality of most things here below and what a vain show it is.

And when we look upon it why do the heathen rage and the people imagine a vain thing? What is their object?

[2 : 26] Where is their treasure? And what is their end? And life is exceedingly short and I do believe in that sense as well as in others that it is profitable to consider our latter end.

I know to nature that that would be a very morbid thing not a very attractive meditational consideration but I am persuaded it is profitable because that is a definite end to everything.

I don't apologise for repeating this and may our dear young people have it impressed upon their heart in every page of their life story there could be a rubber stamp with this stamped on each page surely there is an end so it is a reality and we need that which is real to meet it and that brings us to some of the most blessed things in the Gospel and with respect to his dear people they must die to possess their possessions Oh for how many years some of you have been exercised in your souls and have come from time to time as well as reading a meditation in secret you have been seeking for the Lord's presence for his blessing for his salvation well if you have your desires answered and if you have the promises of the Gospel fulfilled you must die to possess them down the other side of the river the inheritance is there oh how dark and earthbound we often get well then these were pilgrims are we?

the case of Abraham is both interesting and full of instruction and encouragement he was eminent in faith and yet his faith his faith has seemed to fail so did the faith of his wife when she laughed she being old and Abraham as good as dead and the Lord said that their seed would be as the stars of heaven he laughed impossible ah my friends for we are in the flesh and although Abraham was a man eminent in faith yet that little glimpse of the unbelief of his heart is there to show us what we see ah ah think not of faith so clear as shuns or dodeo but he lived by faith he was a sojourner in the land of promise he dwelt in tabernacles with Isaac and Jacob but they were heirs of the same promise what we what we are preaching what you are seeking and the whole of the gospel can never be possessed in this life oh for faith a faith to sing the 406 hymn 406 hymn hark how the blood brought hosts above conspire to praise redeeming love in sweet harmonious strains and while they strike the golden liars this glorious theme each bosom fires that grace triumphant reigns and you want it to reign now and you feel a reason why it must reign or you must succumb to the powers of evil within reigning grace and there's this if we possess one grace of the spirit we possess them all every one of them you cannot have one grace of the spirit and not possess all of them you cannot have a part of christ and not possess him all and if the lord by his spirit has ever spoken one word to your heart he's spoken everything there is in this book to you belongs to you the lord will never speak by his spirit to the heart of a reprobate i do not want to set you down short but oh my dear friend some of those of you who are fearing and trembling if the lord by his spirit has put a deep deep need in your soul for salvation he will not leave you until he says to your soul i am your salvation a spiritual need of salvation in christ is the work of the spirit and if that need is in your heart by the spirit you will not die until that need is satisfied oh then we are passing on pilgrims we are to

[10 : 11] Zion Bell we can't take the world with us if you think you're going to drag along gold and silver houses and lands pleasures and attainments you'll never get through the narrow way there will room for it's a narrow way and yet in one blessed sense it's infinitely wider than the wide one but it's narrow in that sense my friends and the entrance is a narrow gate but faith will strive to enter in that you'll have to leave things behind I mean what I say are we doing it we are moving on to eternal glory or to eternal wrath the wrath to come and in a million years the wrath to come and in another million years the wrath to come for they that say such things declare plainly that they seek a country the thing is what did I say and if you can say them it will prove that you are seeking a country why some of the things I think is singing that hymn some of the things that we sing if we can say such things from our heart it's among these things but we will consider one or two things that these pilgrims say which declare plainly they seek a city as for instance my soul thirsteth for God for the living God when shall

I come and appear before God not they that say that I declare plainly they seek a country can you say my soul thirsteth for God not anybody's God not a modernist God but a living God because you're a living soul and only a living God can convey life your heart when shall I come and appear before God and I would say this they that can say this by the spirit God be merciful to me a sinner they declare plainly that they seek a country oh to be convinced of sin by the spirit it is a universal disease and the world is full of it sin entered and increased and filled the world with sin and sorrow and death and those that can say weary of earth myself and sin dear

Jesus set me free and to thy glory take me in for there I long to be they declare plainly that they seek a country and those that could join with rule entreat me not to leave thee or to return from following after thee where thou goest I will go where thou lodgest I will lodge thy people shall be my people and thy God my God where thou diest I will die and there will I be buried they that say such things declare plainly that they seek a country do you say are you willing that it shall be fulfilled another thing they say

I count all things but loss the excellency of the knowledge of Christ Jesus my Lord they that say that declare plainly that they seek a country for said for forgetting those things that are behind and reaching forth unto those things that are before I press toward the mark do we say these things I mean in practice are they a part of our life have we lost anything for our religion for they that say such things declare plainly that they seek a country he looked for a city which had foundation whose builder and maker is God so these pilgrims are brought to realize that there is no foundation in this world there's no city with a foundation to it in the proverbs we read this a rich a rich man's city is his riches there's no foundation to it have you ever felt it really look where you will possess what you might attain to your highest degree that there's no foundation here at all and certainly we should be taught there's no foundation in ourselves

I know that rather we learn I sink in deep mire where there is no standing and look at that solemn fact the sands of time are sinking and mercy if we can go on the dawn of heaven breaks So teach us.

[18 : 13] Teach us in such a manner and teach us such things that will cause us to apply our hearts unto wisdom, unto Christ, unto the things that accompany salvation.

Do you say that? My friends, we should lose something. Our religion will cost us something.

That's what frightened a young man. Nor said, go and said, all that thou hast and come and follow me. It was too much for that poor young man, you know.

He wanted to keep all this world and have Christ too. Have you ever lost anything for Christ's sake?

It's a good loss. You can't lose anything really. If you win him, are found in him, and possess him, you are a joint heir with Christ.

[19 : 33] A royal court is nothing to be an heir of the royal court of heaven.

what we need is a living faith, not a guessing faith, not a temporary faith, not a natural faith, but a faith that is the gift of God.

For they that say such things declare plainly that they seek a country so that you'll be a stranger and a pilgrim on the earth.

They were strangers and pilgrims on the earth. And if we are real pilgrims, that will be our position in this world.

Not that you could say to the worst, and I mean what I say, you could not point the finger to the worst and say, stand thou there, for I am holier than thou.

[20 : 53] It's not that at all. Oh, but if we are pilgrims, and the work of grace is begun in our heart, the world is going the opposite direction.

And therefore, there will always be a conflict between the two. The world is going downhill to destruction, but his people are wrestling hard toward heaven against wind and storm and tide.

And like a weary pilgrim who's leaning on her guide, coming up out of the wilderness, leaning upon her beloved.

Do these things express anything in your experience? Are they outside of you? For they that say such things declare plainly that they seek a country.

It doesn't mean to say, my friends, that you are to walk in a parasitic manner toward those that are without at all.

[22 : 20] There are some worldly people that are very upright and honest and honorable. And so far as that goes, we should acknowledge it and esteem them so far as their natural virtues go.

We need wisdom, as James says, wisdom, to walk in wisdom toward those that are without.

Lord, Lord, there are many worldly people that are kind, but it's not spiritual. There's nothing of God in it.

So while you would recognize their kindness and esteem them in their uprightness and honesty, you can't walk with them because they're going the opposite direction.

You need that, which they have no need of, at least think they have no need of it. You're being led forth by a covenant appointment, being allowed to drift along by a divine permission.

[23 : 47] For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of the country from which they came out, they might have had opportunity to have returned.

It's still there. It's still there. If they ask their way to the theater, the skating rink, the football ground, it's still there.

They have opportunity to have returned. They could. Why don't they? The world comes into my mind upon that point in the second chapter, first it is the job.

They went out from us because they were not of us.

For if they had been of us, they would no doubt have continued with us. But they went out that they might be made manifest that they were not all of us.

[25 : 03] What made the difference? But ye have an unction from the Holy One and ye know all things. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned.

And you remember that even when the Lord so conspicuously brought his people out of Egypt, when they got into trouble, they accused Moses and told him it was better when they were in Egypt.

They wanted to go back to it. But the Lord didn't allow them to. Ah, my friends, if once the work of grace is begun in your heart, the Lord will carry it on.

You will never leave him for this reason, because he will never leave you.

Otherwise you would. What a mercy then salvation is all on the Lord's side, nothing on yours. He does it all.

[26 : 32] He possesses all. He gives you everything. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

Of course, some do go back. Many go back. And there are many influences that cause them to go back.

But the main thing is unbelief. The main thing is they were never born again. They took up with religion.

And all their religion was external. All their religion had its seat in their nature. And therefore, a testing time came.

a breaking point is in every false religion, however fair it may appear to be.

[27 : 42] You look at the case of Judas. They had every confidence in Judas. Otherwise, they would never have made him the treasurer or given him the bag.

they didn't suspect him at all. But a breaking point came. It came to his besetting sin. He was covetous.

He loved money. And he sold his master for thirty pieces of silver. It's a breaking point.

And there would be a breaking point of some kind. Some from one reason and some from another. how often it has been a breaking point when one who appeared to be going well.

It may be perhaps their partner died. And then they marry a worldly partner. And leave the house of God and turn their back upon religion.

[28 : 56] there's a breaking point somewhere. And they go back. The world's still there. Its pleasures are still there.

The devil's palaces increase. But oh, says John, ye have an action from the Holy One. That is, you possess the Holy Spirit, his divine teachings, his divine quickenings, his divine convictions.

And not only so, there is that aching void in your heart that nothing can ever fill. Oh, I do, I do admire that expression in the hymn.

I sometimes feel when I really wonder whether ever there was a work of grace done in my heart.

I believe I can, I can't discern many years ago that aching void that the world has never been able to fill yet.

[30 : 12] Have you got that? It's not a mere void of nothing, not destitution, but an aching void, a living void, which only Christ and his things can fill.

They that say such things declare plainly without seeking heaven. but now they desire a better country.

What a better country than this. Of course, this would be a foreign language to a worldly. suffering. How can he, how can he appreciate this chapter?

And how sad it is to be born, live and die without God, without hope.

To die ignorant of him, ignorant of ourselves and come to the end. But now they desire a better country.

[31 : 37] There is no better country to a world than this world. The only thing is they are sorry that they've got to die and leave it.

It's stamped on that as well, you know. You know, the wicked must stamp it on their life and every page of it surely there's an end. they're not exempt.

But now they desire a better country. There must have been a revelation. There must be faith.

And this better country they seek seeking it all their lives. Because the grace of God has set up in their soul a standard.

And unless that faith can reach that standard, it can never be satisfied. I believe that was the secret really of Jarvis.

[32 : 51] Oh, that thou wouldst bless me indeed. That was the point. And it seemed to show that Jarvis had considered every other blessing for which he would be thankful.

All the blessings of this life are wonderful. We should soon perish without them and we are dependent upon God for them and detest to him the whole of his kind providence.

It seems as though Jarvis had looked at those things thankful for them, but they wouldn't reach the standard. Lord, I want a blessing indeed, a blessing that is eternal, a blessing, a portion that has God in it, a portion for my soul.

I need and seek salvation. I seek thee, communion with thee here. Seek to have in my heart the graces of the Spirit and seek a city yet to come.

That's a blessing indeed. But now they desire a better country. and he qualifies what he means by a better country.

- [34 : 24] But now they desire a better country that is a heavenly. Heavenly. There's something in their very expression that is attractive.
- It describes what he means by a better country. heavenly. Have what you will of this earth. My friend, it's worthy.
- But what a mercy there has been such a change wrought in us that it can be said of us. As we have borne the image of the earthly, we shall also bear the image of the heavenly.
- And that will be by that mighty change, the regenerating grace of the Holy Spirit, that we shall bear the image of the heavenly.
- And what is the image of the heavenly? Why, it is the image of God's dear son. and his people are regenerated and to be conformed to the image of his dear son.
- [35 : 59] And that's to bear the image of the heavenly. It is to be a part-time of the divine nature. And if you are, then nothing but heavenly things will satisfy that new man of grace in your heart.
- It's a wonderful thing if it is so with us. And what it is, it is the kingdom of grace in the soul.
- And the kingdom of grace in the soul is the work of the Holy Ghost in the heart. God's love. And those who possess it, they are conformed to the image of God's dear son.
- And so they desire a better country that is unheavenly. And you want things that are heavenly, things that come from heaven itself.
- love. I've been very, very tried about my own case. But I do feel I can say in my little way that I desire a better country than this world that is a heavenly.
- [37 : 18] faith. And there will be faith to distinguish between that which is earthy and natural and that which is heavenly and divine.
- You'll feel the distinction in your very heart because that heavenly faith will have a heavenly appetite.
- oh, you feel distinctly. You want something from heaven. The best things from earth will not reach your soul.
- They'll reach your body and you'll be thankful for them but you want something from heaven itself. And there will be nothing in heaven for us to have if it were not for the condescension of the Lord Jesus to this world.
- He came full of grace and of truth. He came and brought life, life to the dead. And he has wrought out an everlasting righteousness.
- [38 : 41] he has gone into heaven. He has taken all his treasures with him. It is the treasures that he has won in the conflict, in destroying the works of the devil, so that his reward is with him in heaven and his work is before him.
- And he is there to dispense by his spirit those blessings that he obtained by his own merit, his own work, his own sufferings, his own precious death, resurrection and ascension in death.
- him. And therefore, these blessings come down. Do you feel that? Do you feel that as you sit in the chapel?
- You want something to come down. You look down upon the earth and you see darkness, dimness, anguish, death and sorrow and sin.
- I really feel it, you know. You want something heavenly. Oh, heaven to come into your heart.
- [40 : 12] Now, they desire a better country that is unheavenly. They want better pleasures than can be had here below. They want better riches than gold and silver.

after all, my friends, there's no riches in this world except the works of God in the fields that comes from the earth.

There are no other riches. Gold and silver are no good. You take a sack full of golden sovereigns to anybody that perhaps is left derelict on an island.

they can neither eat nor wear it. There's a lot of rubbish. It's only a token. There's no real riches here but what in the works of God.

Food comes from the earth, our clothing, our wool, our cotton for our clothes. the wood that fills our houses and bricks come from the clay is the riches of God's own creation.

[41 : 32] All the rest is rubbish. rich. So they want a better country, better riches, riches of grace here, riches of glory here after.

Oh, blessed are the dead which die in the Lord. a better country that is heavenly.

So they need a better heavenly pleasures and heavenly riches. Riches and honour are with me.

And then he qualifies it. Riches and honour are with me. Yea, durable riches and righteousness. And that alone will satisfy a living soul, all that comes from heaven.

Oh, you may lie upon your bed and feel earthbound dark and really feel as though hell is there for you.

[42 : 48] You can neither raise a spiritual thought, maybe your sins come rolling over you like, like, like waves of terror.

What you need, something from heaven, to know how your heart goes out to the Lord, to come down. They, uh, desire a better country, God, that is, that is, an heavenly.

Wherefore, God is not ashamed to be their God. What a wonderful thing that is, my friends. God, I mean, you look at yourself for a minute.

And this great God, not ashamed to be called your God, and, and in another place, he said, he's not ashamed to call them brethren, and not ashamed to be their God.

I wonder how many of us here, and who, that can be said by God himself, not by me, that he could say concerning this person and that person, in this pew and that pew, he's not ashamed because you're God.

[44 : 18] For he hath prepared for them, I said, he's prepared it. I go to prepare a place for you, not the one next to you.

I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there he may be also.

Oh, the glory of the gospel, the glory of Christ. I wish I could, live, as I would, but we're in the flesh, my friends.

But may the Lord make us manifest as real pilgrims. we shall be among the wayfaring men.

Though fools shall not err in the way of everlasting, because they have an inalienable guide of infinite wisdom.

[45 : 38] you. Well, I must leave it, but may it not leave us. Oh, I do feel lately.

I must be very near to the swellings of Jordan, and I look at this little company of people. I feel unfit to speak to you, so I am.

But at the same time, if God speaks to you through such a feeble instrument, what he says won't be feeble.

The gospel's not feeble. Salvation's not feeble. Oh, may he make us real pilgrim. beings not feeble.

With■■■■ an or abuse not saynot have Single Februaryéal valt