

# Daniel (Quality: Average)

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Preacher: Gosden, Frank L (1890-1980)

- [ 0 : 00 ] It can be upon the help of God. I would direct you to the 12th chapter of Daniel and the last verse.
- But go thou thy way till the end be. For thou shalt rest and stand in thy lot at the end of the day.
- 12th chapter of Daniel and the last verse. Daniel lived in perilous times. As it is in the first verse.
- And there shall be a time of trouble such as never was since there was a nation even to that same time.
- And this prophesy is very much the same as the book of Revelation. And we have come to those perilous times of which Paul spoke to Timothy.
- [ 1 : 28 ] But oh look at this first verse my friends. There shall be a time of trouble and it's here.
- Such as never was since there was a nation even to that same time. And at that time thy people shall be delivered. Every one that shall be found written in other books.
- Oh what a blessed people that is. We often have said and we'll say it again. The same people from Genesis to Revelation. It's the same God from Genesis to Revelation.
- Same God and the same people. Boy dears, are we one of them because there's only two things about it my friends.
- We're either a child of God or a child of the devil. One or the other. And at that time, right in the midst of the worst of times, Thy people shall be delivered. Every one that shall be found written in other books.
- [ 3 : 00 ] Daniel was given a pillow tape by the Lord revealing to him secrets.
- That he was able to interpret many mysteries and dreams. And everything that the Lord showed him he understood.
- Everything that the Lord revealed to him. But, when the Lord saw fit to hide a matter, Then David could no more interpret them than anybody else.
- And in the midst of these solemn days, Daniel, he said, What shall the end of these things be?
- Because he had heard the man clothed in linen, Which was upon the waters of the river, When he held up his right hand and his left hand unto heaven, And swore by him that liveth for ever, That it should be for a time, Times and a half.
- [ 4 : 32 ] There are some wise spiritual apers today, That waste their time, Trying to find out what this time, Times and a half are.
- They would be better off if they should be humbled, To observe a wise ignorance, Than to exercise an ignorant wisdom.
- And come where Daniel did, He said, I heard, But I understood not.
- Oh, what wisdom it would be, In some of our modern religionists, If they could see their ignorance, Both of themselves and of God.

And should bow before the Lord, And say, I heard, But I understood not. Secret things belong unto God, But those things that are revealed, Belong to us and to our children.

[ 5 : 52 ] And the children. But then he speaks here, Of that solemn resurrection.

After speaking of the deliverance of every one, That should be found written in the book, Many of them that sleep in the dust of the earth, Shall awake.

Some to everlasting life, And some to shame, And everlasting contempt, For his solemn sound. Do for your solemn sound.

And we've got to awake, There will be a resurrection, Both of the just and of the unjust. So that we shall either awake to everlasting life, Or to shame, Or to shame, And everlasting contempt.

And I do feel, That religious professors, Will arise, To such a shame, And everlasting contempt, That will perhaps be beyond those, That have lived without God, Without a profession of him.

[ 7 : 17 ] Oh the shame, At the last day, Of being naked before him. Oh the shame, To hear that voice, I never knew you, Depart from me workers of iniquity.

Oh the shame, The glorious Lord, To despise our image at last, Despise our image at last, Despise our image.

It's a solemn day coming my friends, Do you believe it? Oh how sad it is, To take things for granted, And to just drift along, In an ungracious complacency.

Hoping in some way or another, You'll get into heaven somehow, Or to come to real solid ground my friends.

So Daniel, in his honesty, He said, I heard, But I understood not.

[ 8 : 35 ] Then said I, Oh my Lord, What shall be the end of these things? How experimental is every part of the word of God.

And it's not written for Daniel's sake alone, It's written for all his people that brought him to a mysterious path, The perplexities, Were brought to the ends of the earth, Were shut up and cannot come forth, Were surrounded with impossibilities, And difficulties, And internal enemies and conflicts.

What shall be the end of these things? And added to this, It may be in the providence of God, Uh, cannot, Uh, uh, uh, as it was with Job, He went forward, And backward, Looked on the left hand, And on the right hand, He could not observe him, Could not see him, Could not trace him, But the same but is in the text, We talked about but the other day, All these blessed buts, Although Job couldn't trace him anywhere, Forward or backward on the left or on the right, But, He knows the way that I take it.

And what shall be the end of these things? It may be someone here, Just in that position, Don't know what to do, Which way to take, What to say, What shall be the end of these things?

Oh, this is an encouraging, Uh, a chapter, For those that are in the midst of trouble, Because the Lord gives instruction, What shall be the end of these things?

[ 10 : 47 ] And He said, Go thy way Daniel, For the words are closed up and sealed, To the end, To the time of the end.

But He did give him, Uh, to, uh, understand, Uh, what should go on, During that period, To the end of time.

Uh, and we see, Uh, that it is so, Even in these solemn and perilous times. Many, Shall be purified, And made white, And dried.

That is, In the midst of the conditions, That obtain in the world, The persecutions, The persecutions, And losses, And crosses, And conflicts.

Uh, many shall be purified, And made white, and tried. Because it is for the trial of faith. And He brings the third part through the fire, And refines them as gold is fine, refined, And tries them as silver is tried, And the effect in that fire is, And the effect in that fire is, They shall call upon my name, And I will hear them.

[ 12 : 11 ] And also it will make manifest, Uh, this is my people, And, uh, uh, uh, uh, uh, uh, Uh, uh, uh, uh, uh, uh, Uh, and God is my God.

These are the peoples, Many shall be purified, And made white and tried, But the weak prepare we should have Why? and neither mercy nor judgment affects them.

So you see that this interprets the exact condition of this world under every dispensation.

But what a mercy if all these things are so sanctified to us that we shall be purified and made white and dried.

But the wicked shall do wickedly and none of the wicked shall understand but the wise shall understand. And so we come down to the text.

[ 13 : 22 ] But go thou thy way till the end be. And we must just take up that word but again.

It takes in the whole of this troubles.

A time shall be of trouble such as never was since there was a nation. So that it takes in the whole of the troubles as we have them in the world today.

But also our individual trials externally in the pathway appointed to us and internally with regard to the work of grace and salvation in our hearts.

As much as I say speaking of it in common language, Daniel, Daniel, Daniel, Daniel, Daniel, Daniel, what will be the end of these things belongs to me, not to you.

[ 14 : 48 ] Israel, Daniel, Daniel, Daniel, Daniel, auchir... about whom I have seen. Now I shall have poured it into my exile and then everything is in the whole world.

Tell me about the truth or anything else, what want is knowing that I shall be, that if I am a sinful life, does it need to get away, tell me the truth or anything else. Although I shall yelps depend on my confidence. to us. And to attempt to put matters right by changing our position or our place would be no remedy at all. Go thou thy way. It is exactly the same exercise with Job. He knows the way that I take. But you might feel to be in such a perplexity that you don't know what way you do take. You don't know what steps to take next. What to be the end of these things and you don't know how to act. But you will find in the margin there in Job it says he knows the way that is with me. If you don't know where you are you are somewhere.

If you don't know the way that you take your inner way you are somewhere. Although you might say strange myself and paths appear. Or how the 812th hymn touches upon this. I think it's worth just mentioning that on this point. Go thou thy way till the end be. And you don't know what way to go. Whene'er I make some sudden stop. For many such I make. And cannot see the cloud cleared up. Nor know what path to take. Nor know what path to take. I to my Saviour's speed my way to tell my way to tell my dubious state. Then listen what the Lord will say. And you don't know what way to go. Whene'er I make some sudden stop. For many such I make. And cannot see the cloud cleared up. Nor know what path to take. I to my Saviour's speed my way to tell my dubious state. Then listen what the Lord will say.

And hope to follow that. But go thou thy way. So there is no need you to try and book these crooked things straight. Who can make that straight which God has made crooked? He's made it crooked. You'll never make it straight. You'll never make it straight. But we are naturally apt. So we are naturally apt. So we are not apt. When we are in a set past trial. We are in a set past trial. We are in a process of perplexity. Surrounded with difficulties and impossibilities. And we are in a set past trial. We are in a perplexity. Surrounded with difficulties and impossibilities. And we are in a set past trial. We are in a natural to us to try and sort things out. We might look at our position. I think I am speaking a little of experience. In 1926, I think I am speaking a little of experience. In 1926, I am a little bit of experience. I am a little bit of experience. I am a little bit of experience.

I am a little bit of experience. I am a little bit of experience. In 1927, I was brought through my own pride into such a predicament that I didn't know what to do. And I moved under the influence of that pride. And it brought me ten years of trouble. Go thou thy way. The way that the Lord has appointed for you. It will enable you to walk in that world. Thou shalt choose our inheritance for us. You would rather choose it yourself. But if you are in his hands, he will choose both your inheritance in this world. And he will also lead you safely to that inheritance above. So go thy way. Oh, we are so apt to try and walk our own path. To wriggle our own way out of difficulties. And to the many, many devices in a man's heart. Nevertheless, the counsel of the Lord that will stand, and you will be made willing for that to stand. But go thou thy way till the end be written end. All that has been sanctified to some. I do trust it to be sanctified to some of our dear young people. I will not discourage them for a moment. They will have plenty to discourage them what they meet with. And I would never encourage them to sloth or indifference with respect to the duties of this life. Whatsoever your hand finds to do, do it with all your might. Whatever you do.

[ 20 : 41 ] If you are in college or school. Well, do the best you can with your examinations. But my point is this. And I do hope that the Lord will show it to you. That there is an end. You can't get by it. And therefore, that solemn word is based upon that fact. What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall he give in exchange for his soul?

Or if that truth should be impressed upon your young hearts? It will put things in their right perspective, in their right places. Go thou thy way.

Of course, I must repeat what I said lately. If we are the Lord's and we have been led by this council through life's journey, then all our movements and all our movements and all our life are under divine appointment. And that's very important in life. For you to feel that you're in the right place by God's appointment. And it might not be a place that you choose to be in.

That there you are. And there's a purpose in it. But on the other hand, he allows the wicked to live by permission. Oh, may we begin to see the importance of the distinction as to whether we are living by divine appointment.

or whether we are living by divine permission. It would interpret that difficulty. The Lord did interpret it to his servant, Asaph.

[ 23 : 19 ] And he saw the truth. And he saw the truth. And he saw the truth. And he saw the prosperity of the wicked. He was envious of the foolish. And he saw the truth. And my friends, he saw the truth. And my friends, he did not realize that that prosperity was mere permission.

was mere permission. But oh, if we are living under the divine appointment of God, we are living under the conduct of the covenant of grace. You can't be in the wrong place, therefore go thy way, carry on, don't attempt to alter things yourself, go thy way, till thee then be less the point. And so Solomon takes it up, let not thine heart envy sinners, but be thou in the fear of the Lord all the day long. For surely there is an end, and thine expectation shall not be cut off. Oh, to have an expectation, that is, a good hope through grace, that shall not be cut off at last. There is an end. Be a mercy if that fact is sanctified to us. We should want then, to go our way in the fear of God to the end. And we should not be cut off at last. There is an end. Be a mercy if that fact is sanctified to us. We should want then, to go our way in the fear of God to the end. So as to leave behind us a sabre of the grace of God. You look at that point in the text. Go thou thy way till the end, please. And so go thy way as that you are not while you live a stumbling block to the Lord's people.

And so go thy way as that you are not while you live a stumbling block to the Lord's people. But you are not as to leave behind us a sabre of the grace of God. You look at that point in the end. So go thy way as that you are not while you live a stumbling block to the Lord's people. It caused me to tremble and to be covered with shame. O my poor unprofitable sin's life. Had we not thy blood to plead, each sight would sink us to despair, wouldn't me? And think of it. We can't go back and undo what we've done. And if we could, that would not blot it out.

We can't. You are an influence of either good or evil to those that are about you. In the home, among your neighbours, in your business, in the church of God, no man lives to himself.

The spirit is diffusive. It is a powerful influence. Therefore, go thou thy way. It will give you to pray. Hold up my goings in thy path, that my footsteps slip not. But go thou thy way till the end be. That is, he that shall endure unto the end, the same shall be saved. But he's not saved because he endures unto the end. But he endures unto the end because he is saved.

[ 27 : 44 ] Therefore, he is enduring. And therefore, he is enduring. It is by God's appointment. And by his conduct under the appointment of the covenant of grace. Otherwise, we should never endure the end. But he is a good thing. And therefore, we should never endure until the end. But go thou thy way till the end be. For thou shalt rest. There is no rest here. There is no rest here.

There is no rest here. If we try and make a rest for ourselves, then the Lord will stir it up. As an ego stir it up our nest. And so that it is a mercy sometimes which we are not conscious of at the time when the Lord stirs up our nest.

Some of you may have known that literally. You may have had to give up your home. And leave all that has been near and dear to you in the home. And the Lord has led you to a place where you would not have chosen to be.

You may have chosen to be. For thou shalt rest. There is a rest that remaineth to the people of God. And the apostle writing to the Hebrews gives a warning upon this point. For thou shalt rest. He says there are.

He says there are. Take heed. Let us therefore fear. Let us therefore fear. Let us therefore fear. Let a promise. They left us of entering into his rest. Any of you should seem to come short of it.

[ 30 : 18 ] To come short of it. That is to say. That is to say. Don't so live. As though it would appear. That you have come short of that rest. Which remains to the people of God. And have found a rest. Here below.

And how possible that is. And how often through that sliding. That we appear. That we appear. To have found a rest.

That we appear. To have found a rest. I do feel. I do feel this my friends. I do feel this my friends. I don't want to make anybody feel to be out of the way.

But I thought this Some would take a holiday Where there is no means of grace It almost looks as though they go away from God for holiday Looks as though they are going to find a bit of rest Where God isn't Maybe a point perhaps that you can't accept That I should be very sorry to go for a month's holiday There is no preaching of the Gospel And also perhaps you found in your own case That you have such a carnal nature That you have so declined in spirituality of mind

That you seem to want to find rest Rest from conflict, spiritual conflict And when you come to try and seek rest like that Oh how formal How deathly is prayer How cursory is your reading of the scripture Oh how inattentive you are under the preaching of the Gospel Seems you want to rest and let everything go All exercise go Well, to my mind that's what the Apostle means here Let us therefore fear less the promise being left us of entering into his rest Any of you should seem to come short of it For unto us was the Gospel preached as well as unto them

[ 33 : 13 ] But the word preached to not profit them Not being mixed with faith in them that heard it That was the alternative This is it Let us labour therefore to enter into that rest Christ's rest There is a rest here in the Gospel There is a rest here in the application of Christ's sin atoning blood And sometimes there is a sweet rest in worship A sweet rest in submission to the will of God This is a spiritual rest here About the final rest is heaven itself So go thou thy way Till the end be For thou shalt rest

For thou shalt rest For thou shalt rest For thou shalt rest This is a promise And it is well to realise That every word of God is settled in heaven And every word of God is by inspiration It is inviolable It is immutable For it does add to the authority of the scripture That it is brought into your heart And made a guide to you in your ways But go thou shalt thou shalt But go thou thy way That's the thing Thy way Not the ones next to you Your own way Your own appointed way For thou shalt rest For thou shalt rest And stand in thy lot Thy lot Thy lot It is thy way And thy lot And thy lot But this lot

Was cast into the lap In the covenant of grace And the whole disposing of that lot Is of the Lord And it is the disposing of that lot And it is the disposing of that lot Cast in the covenant of grace for you And all the disposing of that lot In the experience of your soul The exercise of your heart The work of the Holy Ghost within All those disposing of that lot All those disposing of that are of the Lord But this is the end Thou shalt stand in thy lot At the end of the days Oh when this is said before us This lot for his people is heaven This is the prepared lot I go and prepare a place for you

And if I go and prepare a place for you I won't leave you out on me I prepare the place for you Or come again That where I am There ye may be also That's this blessed lot He was cast in the lap of the covenant of grace His disposing of the Lord In all the work of salvation in your soul As he is your glorious leader And has led you through the wilderness To the city of habitation Thou shalt rest And stand in thy lot At the end of other days For this sets before us A wonderful prospect For poor pilgrims

Weary souls You won't find permanent rest here But there is a rest Yes Some of you know it And it brings in the meaning of that beautiful verse Knowledge Of all terrestrial things Near to my soul Near to my soul True pleasure O rest Near to my soul True pleasure brings No joy But in the Son of God No peace But through his pardoning blood Precious rest Precious rest And if you have a little of that rest here It is a little Really a little of heaven I can say this my friends That when the Lord rends the heavens

[ 38 : 24 ] And comes down by his spirit in your heart Either in secret Or in public worship It will have such an elevating Transforming influence upon your heart And your mind That it will raise you from earth To the gate of heaven Rest Now shalt stand In thy lot Thy lot Thy lot So here we have thy way Which leads to thy lot Oh my dear friends We are apt to live by sight It is natural to us If we had our own way And were our own And chose our own path Where should we be?

I look back To when I was seventeen years old And I was determined to go my own way But it hedged up my path my path. For substance sooner or later, and O our dear young people, in the midst of such conditions today, may as Daniel's God be their God and speak to them according to this word, go thou thy way till the end which have been end. Don't forget it. It won't forget you.

Go thou thy way till the end be, thou shalt rest, rest, weary, weary sinners.

I don't want to say anything that's not true, but I believe I can say, weary of my self and sin, dear Jesus set me free.

Go thou thy way till the end be, for thou shalt rest, and stand in thy not, not somebody else's, thy not, but go thy way to it.

[ 40 : 52 ] You'd rather go some other way than you're walking now, it may be. But God is a God of judgment.

Oh, may you hear his voice. Sometimes he goes before you, you hear his voice. But there are circumstances in which he leaves you.

The fear of God will guide you when you cannot hear his voice. But there shall be a voice behind you, saying, This is the way, walking in it.

Maybe a way that you feel that you really can't walk in it. But this is the way, walking in it. There shall rest, and stand in thy lot, at the end of the days.

What a mercy then, if there is a lot, and if we have an expectation for that lot, to receive it, to enter into it, to possess our possessions above.

[ 42 : 17 ] Surely there is an end, and thy expectation shall not be cut off. The expectation of the wicked will.

And there is one expectation of the wicked that will be cut off. The wicked wish and hope that death will be an annihilation.

And they hope that eternity will be an oblivion. It will be cut off. Oh, but, says Paul to the Hebrews, He will come to Mount Zion.

You come there, in sweet anticipation, when the Lord blesses you and grant you communion here. But you'll come to your lot, in the fullness of it.

He will come to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the spirit of just men made perfect, to the blood of sprinkling, that speaketh better things, than that of Abel.

[ 43 : 38 ] Oh, dear friends, may the Lord help you and help me. In the solemn times, which shall get worse, yet, this is unconditional.

Thou shalt stand in thy lot, and may he help you, wherever his providence has placed you, to go thy way.

Thou shalt rest, eternal rest, standing in thy lot, at the end of the days. Shortings. Stwing. Offer. Passer. Passer. Passer.

Passer. Passer. Passer. Passer. Passer. Passer. Passer. Passer. Passer. Thank you.