

# Exodus (Quality: Poor, Incomplete)

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Date: 01 January 1900

Preacher: Gosden, Frank L (1890-1980)

- [ 0 : 0 0 ]     Oh God, I would direct you to the 15th chapter of Exodus and the 17th verse.
- Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell, in the sanctuary, O Lord, which thy hands have established.
- Exodus chapter 15 verse 17. The greatest wonder recorded in the Old Testament is the deliverance of the Lord's people Israel from Egyptian bondage.
- And this mighty work, which only God could accomplish, is celebrated through the scriptures in several places.
- One notable place is the 81st Psalm. I am the Lord, which brought thee upheld to the land of Egypt, a declaration of his sovereignty, his omnipotence.
- [ 2 : 0 7 ]     And upon the ground of their sovereign omnipotence, he gives them this exhortation.
- Open thy mouth wide, and I will fill it. There is not a greater work that I have done than to bring you out of the land of Egypt from your taskmasters, out of the world.
- There is not a greater work that I have done than to bring you out of the world. And therefore, you cannot ask me to do anything too hard. I am the Lord, Lord of lords, King of kings.
- He has the hearts of all men in his hand. Therefore, open your mouth wide, and I will fill it.
- This is spoken to his people. In the 13th verse, it shows us who he is speaking about.
- [ 3 : 3 5 ]     Thou in thy mercy hast led forth the people which thou hast redeemed, and guided them in thy strength to thy holy habitation.
- And in the 11th verse, who is a God like unto thee, O Lord, among the gods, that is among the mighty ones?
- Who is like unto thee, glorious in holiness, fearful in praises?
- And about 15,000 years after that, the same thing was spoken of the same God. And the day is the same.
- Who is like unto thee, O Lord, who passeth by the transgression of the remnant of thine heritage?
- [ 4 : 5 9 ]     The forgiveness of sins is the greatest blessing in the Gospel, because everything issues in the forgiveness of sins.
- salvation is nothing but the forgiveness and plotting out of sins by the Lord Jesus in his sacred humanity.
- salvation is greater than all the work of creation. It is greater than all the work of creation. It is a forgiveness of sins.
- Making a sinner that is born in sin, and in the shape of iniquity, fed for heaven by sanctification.
- Great power. Great wonders. And here, he tells us what he does with them.

- [ 6 : 11 ]    Thou shalt bring them in, and plant them in the mountain of thine inheritance.  
And that word, as all, is forever settled in heaven, and it will be fulfilled for every one of them as spoken of in the text.  
Thou shalt bring them in. He shall. Grace will do it. Grace is greater than any other power.  
Grace is greater than any other power. Grace is greater than any other power. There are some sins, which, if perhaps in the nature of them, look very much worse.  
Base sins, vile sins. But the sin of the apostle Paul, when he was a Pharisee, a good living man, and as touching the law, he was blameless.
- [ 7 : 27 ]    That parrisaism was as great a sin as David's adultery. Sin is sin.  
And it's a mercy, my friends, if the Lord himself deals with a sinner.  
There's another name he gives them here. Uh. Uh. Thou in thy mercy let forth the people which thou hast redeemed.  
And the people also which thou hast purchased. He has purchased to people. And that people he has redeemed.  
And that people were given unto him by the Father. And it has this foundation that the Lord knows who they are.
- [ 8 : 41 ]    And there has never been one more added. And there have been, uh, not a hoof left behind. Oh, the greatness of God in Christ.  
I say the greatness of God in Christ. Because out of Christ, he is a consuming fire. All that is spoken of the glory of God in the church is in Christ Jesus.  
He has done everything through him. He does nothing without him. He is the channel through which every blessing flows.  
And yet, it was necessary for him to take human nature in order to stand in the very place of human nature.  
And what is wonderful too, that in his taking, assuming human nature, those of his people, uh, they are made partakers of the divine nature.
- [ 10 : 10 ]    And he will bring those people in. I will bring them in. In the question of, uh, uh, general religion. And taking up with things as a kind, uh, of a hobby.  
Religion to some people is a kind of a hobby. And, uh, uh, the world. It's a work. It's a work. It's a work. It turns men to destruction.  
It's a work. It turns men to destruction. It gives them to know what Egyptian bondage is. And the taskmasters, as we have it in the third chapter.  
This is what he brings them out from. Those that he brings in, he brings out.  
And the Lord said, I have surely seen the affliction of my people which are in Egypt. And have heard their cry by reason of their taskmasters.
- [ 11 : 19 ]    For I know their sorrows. I'll bring them in. And the Lord, uh, the more, uh, we consider, uh, the Lord in his salvation.  
Salvation. Uh, uh, uh, uh, uh, who Christ is the author of. Salvation that he brought out in his sacred, sinless body.  
He brought it out. He did everything that, uh, uh, brought his people back to a position and relationship with himself.  
That was much higher. Of a higher dignity. Even than in that sinless condition before he fell. I'll bring them in.  
You do it. He does it all. He possesses all. He suits me.

- [ 12 : 26 ] He suits a sinner. When he's been brought to the stuffing of males. When he's been brought to self-aborrence.
- Self-destruction. And self-despair. I'll bring them in. And that is the foundation of that declaration in John.
- All that the Father giveth me shall come. And he that cometh unto me, I will in no wise pass out. They must come.
- Their names are written in the Lamb's Book of Life. And while God can know no necessity in anything at all.
- He cannot know necessity. And yet in the mystery of godliness, he laid himself voluntarily under a necessity to save his people in the covenant.
- [ 13 : 31 ] God. But with respect to his divine person, he knows no necessity at all. There's one thing that the Lord cannot do.
- There's only one. The word says, he cannot deny himself. And if he should save a sinner out of Christ, he'd deny himself.
- Where sin is, there is a curse. There is a law. And the psalmist said, I have seen an end of all perfection.
- But thy law is exceeding broad. It is as broad as we are. As big as we are.
- From head to foot. Not bruises and putrefying sores. And that's our real condition. Some know it.
- [ 14 : 39 ] I'll bring them in. These people. And the work of grace. To make them fit. To be brought into heaven itself.
- But he brings them into the church. I have said before, and I do admire it. As much as any line in the hymn book.
- But now, I feel an aching void. The world can never fill. Have you ever felt it?
- Oh, the sacred ache. Sometimes you wish you could feel the ache. And he brings them in.
- He makes this void. He makes room for himself. But nothing else can fill. And another thing. In bringing them in.
- [ 15 : 36 ] Are born again. There must be a new creation. And sinners know it.
- No one else. But convince sinners. You see. How it affected David. Create in me a clean heart. Oh God. And renew a right spirit within me.
- He didn't take his old heart to the Lord. And ask him. To renew it. To restore it. But to create another one. And nothing less will do. He brings them out of here.
- He brings them out of here.
- Thou shalt bring them in. And to carry on from this bringing out of Egypt.
- [ 16 : 46 ] He brought them into the wilderness. You'll find that in the second chapter of Oseah.
- And he said. Therefore behold. I will allure her. And speak comfortably unto her. I will give her.
- Her vineyards from thence. And he brought her into the wilderness. I'll bring them in.
- It'll be through the wilderness. And the first thing. When they were brought out of Egypt. Was a bit of water. Oh to trace this.
- Inexperience. So that's what it's here for. I will bring. Thou shalt bring them in.
- [ 17 : 51 ] And then. He will work by the Holy Ghost. In their hearts. A new nature.
- A new birth. This cannot be left out. If we are not born again.

We are dead. In Christmases. And in sins. And when they are born again. They are new creatures. An entirely new creature. But the other creature is there.

He doesn't eliminate. The old man. When a sinner is born again. And has an inner man. And between the conflict. Between the old man and the new. There is much teaching. Oh the Holy Ghost. Makes much use.

Of the conflict between the two. And the two. And the two. But the promises grace shall rise. There is no uncertainty. Sh<sup>■</sup> the<sup>■</sup> giving the other knowledge.

[ 19 : 08 ] There's nothing can withstand the power of divine grace. It was grace that brought the Lord Jesus down. You know the grace of our Lord Jesus Christ in that though he was rich, rich because he is God.

Rich because all things are his. Rich because he made them all. The earth is the Lord's and the only true riches in this world are his works.

Everything else will fade. Everything else will be dissolved. And the world itself.

But creation does declare his eternal power and Godhead. And there's a wonderful analogy between the work of creation and the work of redemption. And that is not accidental.

The earth was created in that form that it is a type of the work of salvation, the work of redemption.

[ 20 : 52 ] And faith rejoices in it. There's a kind of an immutability in the work of creation. I say a sort of immutability.

It's fire was in one thing. That it must end. But the work of redemption is eternal. It's a partaking of Christ. It's a partaking of his nature, divine nature.

It's a partaking of his life, of his holiness, of his righteousness, of his infinite wisdom. It is being brought into an intimate relationship with him.

A relationship which is infinitely closer, higher, a greater dignity, as we said just now, than unfallen Adam.

He was perfect. He came out of the hands of the creator, sinless. His righteousness was perfect.

[ 22 : 11 ] But it was conditional. He was made under a law. He broke the law. But the righteousness of the Lord Jesus is unconditional. What the Lord does is done forever. Nothing can overthrow it.

There's no contingency in the work of salvation, whatever. I bring them in. And this is the power. And this is the power. This is the glorious Redeemer.

And those to whom this text belongs will be brought in. They must. It's the very same truth as we have in the fourth of Hebrews.

Seeing. Seeing. Speaking of the rest that remaineth.

Seeing therefore that some must enter their inn. And this is where the Lord is going to bring these people. At last.

[ 23 : 26 ] The rest that remaineth. The rest that remaineth. Seeing that some must enter their inn. They must. It's Christ's responsibility.

He undertook. To receive a people whom his Divine Father gave him and to redeem them.

And they're brought into relationships of sons and daughters. He's gone to prepare a place for them.

And he'll bring them in. With all this bringing. It's the experience of his people. In the conflict between sin and grace.

- Thou shall bring them in. Oh. When I look at this. And look at myself. How I do.
- [ 24 : 33 ] Covet. His people. And we are. We are allowed to covet the best spirits. When you consider these things.
- It makes the world and its best things to be very poor. It makes a rich man in this world. With no grace.
- To be a poor man. It makes a poor man. And living in a hovel. And illiterate.
- With the grace. And light of God in his soul. To be a rich man. And he's got a mansion waiting for him. And ill bring them in.
- Ill bring them in. There is nothing in the way. That can stop it. No contingency.
- [ 25 : 30 ] Whatever. Now shall bring them in. All that is.
- In heaven. But first. In the church. And so that this aging boy.
- This new man of grace. He has. All together. A different. A different. A different. Appetite.
- He wants food from heaven. He wants that which comes from heaven. Has never touched the earth. There is nothing whatever.
- Not the greatest. And the most valued things. Of this world. Not the best things.
- [ 26 : 36 ] That can be found. In Buckingham Palace. That can. Make a man rich. If we are destitute of Christ.
- We are as poor. As poor can be. And you are free. We have got no substitute. For Christ. I can't say much about myself.
- I am too troubled. But I can say this. I have got no substitute. For Christ. It is Christ. And nothing. And no other.
- And all through. The 45th chapter of Isaiah. It is repeated. I am the Lord. There is none else. There is none else.
- And he will bring them in. And he uses means for this. One means. Is the preaching of the gospel.
- [ 27 : 37 ] It is ordained for this purpose. To gather his people. There is a commandment in the 50th psalm. Gather my people together.
- And to me. Those that have made a covenant with me by sacrifice. And a strange work begins in their heart.
- When he begins to draw them and bring them in. They want that. They want that which they disguised before. I do remember.
- I do remember. I do remember. But I would not speak anything wrong.
- I do remember. A period. A period. At Wadhurst. Where.
- [ 28 : 39 ] All that would satisfy my soul. Was to get my head inside of a chapel. And hear. The gospel.
- From. A holy ghost minister. And he brings all heaven before your eyes. And yet we are sinners still.
- Sinners still. We will be to the end. I will bring them in.
- He brings them into the church of God. Instead of asking their way to the football ground. Or to the theater.
- Or dance hall. Or skating rink. They ask their way to Zion. Do you remember that?
- [ 29 : 41 ] There is something indescribable. About it. There is that in Zion. That cannot be found anywhere else.

And yet there is nothing to see. There is nothing to see. I had a person many years ago.

At Heathfield. Who gave in her experience. Before she joined the church. She was a very simple soul. She was a very simple soul.

Honest soul. And she didn't quite know. How to express herself. And without knowing it.

She quoted. She quoted. What the Lord did. She said. I can't tell you just.

[ 30 : 40 ] What it was. She said. But. I could feel it. Like the wind blowing. Little did she think. She was repeating.

The very thing. The wind bloweth where it listed. Thou hearest the sound thereof. But thou canst not tell.

Whence it cometh. Nor whither it goeth. So is every one that is born of God. And there is this my friends.

Although these things are unseen. Faith can see them. Faith can feel them. And it's a work of faith in the heart.

And faith can make them a substance. Faith is the substance of things hoped for. The evidence of things unseen. Faith can feel it.

[ 31 : 40 ] Faith can feel it. What a beautiful mystery. Oh I wish I could lose myself in Christ. Here show you at yourselves my friends.

What a sickly sight it is. Everywhere you have found. What you would really be.

If the Lord had nothing at all to do with you. I've only seen one man.

In complete despair. And I would name him for the world.

Right up the country. Good living man. And we hoped that one day he would join the church.

[ 32 : 50 ] One Saturday night I met him out. Asked him how he was. He said I haven't been any good for seven years.

I cannot work. I said well this poor world is not all. I said cast your burden upon the Lord.

He said I have and he takes no notice. In an hour he hung himself. Christ. And that you bring them in.

You keep their feet. We need keeping my friends. Thou, and that's the biggest word in the text and the biggest word in the Bible.

Thou shalt bring them in and plant them in the mountain of thine inheritance. That's in the church. He's called a mountain, Mount Zion.

[ 33 : 58 ] And he'll plant them. Not take a stake and drive it into the ground and think it'll sprout roots.

But he'll plant them. And they will ask their way to Zion with their faces to the wall. And if he brings you in, he'll plant you.

He'll make a place for you. You'll have roots. I wonder how many people here are planting.

And how many here just sit in the queue. Yes, I'm in a pool here. All this planting.

In the sixth chapter of Romans, we are told there are hell that his people are planted together with Christ in his death and in his resurrection.

[ 35 : 18 ] And if you're planted, you'll know that you've got roots. If the Holy Ghost is in the ministry, those that he's planted, they'll feel a response in their soul, which is the operation of the Holy Spirit.

Have you ever felt a peculiar connection and affinity between the pulpit and your soul?

Because the message comes down from heaven through the preaching. And you have in your heart the same anointing.

And so there's an attraction. And that creates a union by the Holy Spirit.

His people in this planting are brought into an eternal union with him. And not detached.

[ 36 : 43 ] A detached religion is dead one. You might have everything spoken truthfully.

But if you're detached, it does nothing. I don't apologize for making a type.

You can have this chapel. And everything left as it is. Night comes on.

But if there is no contact, or if that contact has been severed between the chapel and the powerhouse, you'll be detached, you won't get any light.

But oh, to have a relay from heaven. Where it brings union with the Lord Jesus and bring things down out of heaven that the Lord Jesus took up there.

[ 38 : 00 ] There would be nothing up in heaven that could save a sinner unless the Lord Jesus had condescending to come down and in his own sacred body suffered.

And yielded complete obedience to the law of God and satisfied that law. So that he was able to say literally that he, I am the way, the truth, and the life.

Thine is the kingdom, the power, and the glory to bring them in and plant them in the mountain of thine inheritance. In the place, O Lord, which thou hast made for thee to dwell in.

You look at that. He'll bring them in to the place that he's going to be. It could be written, In the place which I made for them to dwell in.

We read it like that. Thou shalt bring them in and plant them in the mountain of thine inheritance, In the place, O Lord, which thou hast made for them to dwell in.

[ 39 : 33 ] No, but you take that two things. I will bring them in and plant them in the mountain of thine inheritance, In the place, O Lord, which thou hast made for thee to dwell in.

In the sanctuary, O Lord, which thy hands have established. And so that is the divinely instituted church.

It has been the will of God that his people should be gathered together, Right from the beginning.

Unto him shall the gathering of the people be. His work is individual. It isn't a mass production.

It's an individual work. And yet they're gathered together. But it isn't a different work. But each one must be possessed of the same grace.

[ 40 : 51 ] Be brought into union with the same Lord. Be made partaker of the same divine nature. And well, this planting them then in the mountains of thine inheritance.

Oh, think of that. We had the same thing in the 92nd Psalm. They that be planted in the house of the Lord shall flourish in the courts of our God.

They that are planted. Planted. Oh, how good it is to see one, especially younger people.

Or any good to see any. That the Lord brings in. He brings them out first. As conversion. Except ye be converted and become as a little child.

Ye shall in no wise enter the kingdom of heaven. And then he brings them in.

[ 42 : 08 ] An irresistible power. A complete change of heart. Change of nature. A new end.

A new object. A new treasure. Whereas they laid up treasures in this world. And took great diligence in it.

But they lay up a treasure in heaven. And you can't possess that treasure unless you die.

In heaven. And they'll bring you in. In Obadiah. It says. They shall.

But upon Mount Zion. Shall be holiness. And they shall possess. Their possessions.  
You've got possessions in heaven now.

[ 43 : 13 ] Some of you. Indeed. The Lord himself is yours. If you're his. And they'll bring you in then first.

Into the church. Oh. And teach you there. Bring you through tribulation. You'll go out. And come in.

And find pasture. Yeah. Sometimes you'll find pasture. In the house of God. Then you'll go out. And you'll find things upside down.

Oh. And things are enough to break your heart. You go out. And you come in. And whereas at times.

You look at yourself. And say. Can ever God dwell here? I don't believe. That a graceless man.

[ 44 : 08 ] Would worry about it. Enough to say that. But he will bring. Them in. And plant them. That they're trees.

Of his right hand planting. Trees of righteousness. That he. May. May. Be. Exalted. Exalted. Which thou hast made for thee.

To dwell in. So that. He brings his people. Into. His inheritance. Where he's going to dwell.

Now. Now when he sends his disciples out. And the two of them. He sends them out. Into every place.

Whither. Himself. Would come. And I believe. That if he sends a man to preach. He sends him to places.

[ 45 : 12 ] Whither he himself would come. Whither. Oh. The blessedness of it. And it makes you feel a love.

To his dear people. This is the best. Then. In this. For. These many years. And buried many.

A hundred. A hundred. A hundred. And more. From this. Congregation. He's brought them in. Brought them in to heaven.

Planted first. Oh. Are you planted. Friend. Do you feel. Do you feel. Something. Go out of your heart. Uh.

Uh. Up to God. Through. The preaching of the gospel. Oh. Do you feel. Do you feel. Do you feel. Or. As if. Sometimes.

[ 46 : 11 ] An abject. Sinner. Up. And. Uh. And. It's. So.

That he. Can. Say. That. The gospel. Bears. My. Spirit. Up. Uh. A mighty.

And. Unchanging. God. Lays. The foundation. ■. It.

Th när. Ugh. Em. Open. And.■■■ Een. Pues.

semana. Da. I. habitats. Like. Diolchen. Acme. If. T e. Thank you.

[ 47 : 35 ] Thank you.