

Cast not away therefore your confidence, which hath great recompense of reward (i) (Quality: Very good)

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] As the Lord should be pleased to help me, I shall call your attention to a subject you will find in the epistle to the Hebrews, chapter 10, 35th verse.

Cast not away therefore your confidence, which hath great recompense of reward, chapter 10, the epistle to the Hebrews, and the 35th verse.

Your interest, my interest in such a subject as this hinges upon whether our confidence is such and one as the godly Hebrews whom the Apostle Paul was addressing were the subject of.

The Apostle Paul in penning this epistle to the Church of Christ in Judea had in his own heart a solemn awareness that many of these Hebrews whom he was addressing were indeed taught of God.

Not all were in that church. There were those of whom it is said that they drew back and they walked no more with Jesus Christ.

[1 : 51] But the Church of Christ in Judea was passing through a very solemn testing time. And they were being persecuted for righteousness' sake.

Many who belonged to the Church of Christ there found it very difficult to endure in the profession which they had made.

And the Apostle Paul was inspired by the Spirit of God to pen the epistle to the Hebrews to encourage them. And I want, as the Lord to help me, to look at the subject from two or three viewpoints and to say something that will encourage you to hope in God.

To encourage your souls in God as you journey on. And especially that you may hold fast your profession of the name of Jesus which many of you have made.

And those of you who have not yet got a name on the Church role, yet following on to know the Lord, it is also applicable to you, whether in the Church of Christ, militant or out.

[3 : 23] And now this is the word of the Lord. Cast not away, therefore your confidence, which hath great recompense of reward.

It might be helpful in approaching the subject to look just a little at the setting of it. And the Apostle Paul calls upon these godly Hebrews to call to remembrance the former days.

And also in the succeeding chapter, he takes them back right through Old Testament times. And shows that all who were following on to know the Lord and following a right, each one, every one, realize what the word of God declares.

We must, through much tribulation, enter into the kingdom of God. And it was no new pathway. It was nothing strange that these godly Hebrews should find their religion in their profession of the name of Jesus put to many a crucial test.

For all who follow on to know the Lord are right, do go through much tribulation. And he says, call to remembrance the former days in which after ye were illuminated, ye endured a great fight of afflictions.

[5 : 07] Look at this picture, which is drawn by a divine pen, as the Apostle Paul was inspired to record it.

Partly, whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

This word, gazing stock, some of you, I'm not fitting any caps on, I'm just telling you the truth. But I do say some of you might ponder it in your hearts, because you might be tempted, if you were thinking about following the Lord Jesus, and being one with us in the church fellowship here, the devil may suggest you do not want to make yourself a gazing stock.

Eh, but there is another viewpoint of it. Jesus, and shall it ever be a mortal man ashamed of thee, ashamed of thee, whom angels praise, whose glory shine to endless days, whosoever shall be ashamed of me, and of my words, the Lord Jesus declares he will acknowledge, he will not acknowledge such an one in the great day, of him also I shall be ashamed.

Yes, partly whilst you were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

[6 : 59] For ye had compassion of me in my bonds. And now do think about this, and took joyfully the spoiling of your goods, knowing in yourselves, knowing in yourselves, that ye have in heaven a better, and an enduring substance.

What a word that is. Took joyfully the spoiling of your goods. And now dear friends, do think about it, young and old alike, as you set up your homes, and desire the blessing of God to be upon you therein.

What pleasure you take in gathering your home together, your goods, and how you furnish your home, as well as ever you can.

And that is lawful for you to do it, provided you do it within the covers of the word of God. But now, how would you feel if the day should dawn, that came upon these godly Hebrews, when persecution arose to such a degree, that they had to see their goods spoiled, and they were able to look on, and take it joyfully.

Do you think you would be able to do that? Pastor and people alike need to ponder it. Took joyfully the spoiling of your goods.

[8 : 43] How could they do this? Oh, they had got something wrought in their hearts. They possessed a confidence in God, that he was the author of.

Knowing, in yourselves, that ye have in heaven, a better, and an enduring substance.

It is a wonderful mercy, if you can, take up that language, in the, Corinthians, epistle, for we know, that if our earthly house, of this tabernacle, were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens.

It is a wonderful mercy, to have in heaven, a better, and an enduring, substance, to be able to appeal, to God with whom, you have to do, in heaven, my choicest treasure lies, my hopes are placed, above the skies.

And now the apostle Paul, tells these godly Hebrews, at that time, when you were put, to such a crucial test, you were helped of God, to endure it.

[10 : 07] But now, you were brought low, and you are, being further tested, and you need, divine aid, cast not away, therefore, your confidence, which hath great recompense, of reward, for ye have need, of patience, endurance, perseverance, that after ye have done, the will of God, ye might, receive, the promise.

And now, first of all, your confidence, must be one, that God is the author of, otherwise, it would be, well for you, if you have a confidence, to be given grace, to cast it away.

There is a confidence, that should be cast away, as grace is given, to do it. I will look at that, first of all.

When the apostle Paul says, cast not away, therefore, your confidence, which hath great recompense, of reward, he realized, that these, godly Hebrews, were indeed, taught, of God.

The good work, was indeed, begun, and that God, would not fail, to carry it on. But then, there is, a vain confidence, and very solemn it is, to journey through life, in the possession of it.

[11 : 50] It is a confidence, that should be cast away. There is no dependence, to be placed in it, and it will not avail you, in the hour, when heart and flesh, shall fail, when you will need, most of all, to have matters, to be right, between, your soul, and God.

And now, there are two or three, characteristics, of such a confidence, of vain confidence. Job has a word, where he speaks, of those, whose hope, shall be, as a spider's web.

And you all know, the spider, spins its web, from its own inside. And there are many people, who are religious, and, if you get down to, the groundwork, of what is their confidence, and their hope, and expectation, of heaven, you will find, that their hope, is just the same, as a spider's web.

And that they are, depending on the doings, of the great I. I have done this. I have not, done, that.

And they have not, learned that, foundation truth, by the deeds, of the law, there shall no flesh, living, be, justified.

[13 : 27] That which is born, of the flesh, is flesh. And, as I view matters, and I do view matters, in my life's evening time, from varied viewpoints, lives, and, it is just amazing, what religion, some people, can have, and it be only, just the flesh.

Well dressed up. And, it may make, a great impression, but when you get, down to bedrock, and ask them, what is the groundwork, of it?

It is, what they are, what they have done, what they still, expect, to do. And thus, they are building, their house, upon the sand.

And you all know, what happened, to the house, that was built, upon the sand. The rain descended, the wind blew, and the floods came, and beat upon that house, and it fell.

And great was the fall, of it. And he who built it, was inside it. Which is to say, that, he was lost.

[14 : 48] And who can begin, to describe, what that means? I have tried, to think about it. And as you draw near, to eternity, and you think about, what is beyond the grave, heaven or hell, you get, you get many, you get many, you get many, searchings of heart, many solemn, reflections.

And, it is utterly, impossible, for any preacher, to tell you, what it means, a millionth part of it, to be lost. As long as God, should God remain, so long, shall last, hell's, lingering, pain.

So long, the joys of heaven, should be, oh, long delights, long misery. And you must not forget, that when the Savior, said, as you read, in his own description, of it, depart from me, ye cursed, I never knew you, he was addressing, religious people, not just, worldlings, who had lived, as worldlings do, and had got, no expectation, of heaven, because they could, only, reap the harvest, of what they had, sown, in living their lives, after the flesh, the things of the flesh.

But when he said, depart from me, ye cursed, I never knew you, oh, they thought, that they could, make out their case, that, have we not done this, and that, in thy great name?

And yet, the answer is still, I never knew you. You were not building, on a right foundation, other foundation, can no man lay, than that which is laid, which is, Jesus Christ.

- [16 : 45] You see, dear friends, your confidence, must, not be just, chapel going, no church going, either. Churchianity, describes the religion, of tens of thousands, from Lansend, to John of Groats, but it is, a vain confidence, it is not, that religion, that God is the author of, whereby, they desire, to win Christ, and be found in him, and every day, so to live, to show, whose they are, and whom, they serve.

No. No. Then, there is also, a vain confidence, that can be built, upon a sound creed.

One hymn writer says, and what he says, listen to it, good creeds, may stock our heads about, and in our hearts, no grace be found.

It is well, to be taught, sound doctrine, it is essential, that you should learn it. Like the psalmist, when he said, let my heart, be sound in thy statutes, that I be not ashamed, but it will never do, to build your hope of heaven, on chapel going, church going, and just have a name to live, and be dead.

I have told you, and I must keep telling you, it is what goes on, between your soul, and God, in your chapel going, as your help to do business, in heaven's own marketplace, and gain by trading there.

- [18 : 38] What you gain by trading, will establish, your confidence, as being that, which God is the author of, and it will do to live by, and to die by.

Cast not away, therefore, your confidence. confidence. Let us now come, to, what is a confidence, that is of God.

And remember, that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit. And now you find, that, if your confidence, is of God, you have been stripped, of all your fancied, meekness, to approach, the dread I am.

It is very solemn, but it is very necessary. When he, the spirit of truth, is come, he shall convince, the world of sin. When a poor sinner, is wrought on, and brought before, Sinai's mount, otherwise, God's law, there, to realize, his undone state, his guiltiness, before God, and, to learn, his utter helplessness, in things divine.

I've often, tried to picture, such an one, and can do it, I trust, from, experience. Here is a poor sinner, his eyes are opened, his heart is opened, he is awakened, to the fact, that he is a sinner, with a never dying soul, and he is journeying, to an eternal state, either to heaven, or hell.

- [20 : 36] And, he desires, to have matters, made right, between his soul, and God. But, in the beginning, of the dealings, of God, he has to learn, by the law, is the knowledge, of sin.

The law, says to the sinner, pay me that, which thou, owe it. And that means, complete obedience, to the law, from the cradle, to the grave.

In every jot, and tittle of it, righteousness, to full perfection, must be brought, like in no, fear is of rejection. The law says, do this, do not do that.

And, the sinner, is in earnest. He does want, to have matters right, between his soul, and God. But, he finds, with all that he attempts, to be, and to do, that he can do, nothing, as the law of God, requires it to be done.

And that, sin, is to be measured, by its intent, as well as, by its extent. the thought, of foolishness, is sin, by him, actions are weighed, for every idle word, that men shall speak, they shall give, an account thereof, in the day, of judgment.

- [22 : 08] Thoughts, words, deeds, all brought, before the, awful, scrutiny, of the law, of God. And he, that shall offend, in one point, is guilty, of all.

And now, as those truths, are, wrought, in our soul's, experience, oh, a sinner, is brought, down before God, to realize, that he is, utterly helpless, in things divine.

And he learns, if thou, Lord, shouldest mark, iniquities, oh, Lord, who shall stand? And he feels, if my soul, is sent to hell, thy righteous law, approves it, well.

And there he is, as I said, at the outset, stripped of all, his fancied meekness, to approach, the dread, I am. And he feels, like the psalmist, when he said, the pains of hell, got hold upon me, I found trouble, and sorrow.

Then cried I, oh, Lord, I beseech thee, deliver, my soul. And now, such a character, so led into that, viewpoint of truth, under the law, will have no confidence, in the flesh.

[23 : 39] And he comes, right down, to bedrock, and he knows, nothing else, can satisfy, give me Christ, or else I die.

You will remember, the apostle Paul, speaks about, how the Lord, dealt with him, and stripped him, of all his religion, which was of the flesh.

And he, comes to this point, we are the true circumcision, who worship, God in the spirit, and have no confidence, in the flesh.

And now, here is this sinner, in his undone state, under the law. As yet, he is helpless, and he is hopeless.

According to his own feelings, and his fears, he can only think, that hell, must be, is well deserved abode.

[24 : 45] But, the spirit of God, having so, led him, into the truth, of what he is, by nature, as a sinner. Revealed, his sinnership, his undone state, will not leave him there.

No. No. What do you sing? Convince us, of our sin. Then, lead to Jesus' blood, and to our wandering view, reveal, the secret love of God.

And that is how, the spirit of God, has ever led, poor sinners, into the truth. First of all, the eyes of the blind, are opened, and they are brought in, guilty before God.

But, they are, humble suppliants, and the spirit, of God, brings them at length, from being, before Sinai's mount, to Calvary's cross.

And there, the spirit, unfolds, one of the heavenly, mysteries. Christ, is the end of the law, for righteousness, to every one, which, believeth.

[25 : 58] And as, a poor sinner, helpless, hopeless, under the law, is found, at Calvary's cross, and there he sees, Jesus, a scene, of matchless grace, tis Jesus, in the sinner's place, and that, he died, in the stead, of poor sinners, such as he feels, to be.

And now, something rises up, within his breast, and it is, who can tell, but what God, will be gracious, unto me, though by my sins, deserving hell, are not despair, for who can tell?

And there, is hope, in God is born. There, he begins, to feel, a confidence, that God, is the author, of, is being made, manifest, in his soul's, experience, and he will, ever say, if ever, my poor soul, is saved, is Christ, must, must be, the way.

And you might, ask that sinner, at such a crisis, in the dealings of God, with his soul, what is your confidence?

On what do you build, your hope, of heaven? Your hope, in God, as you believe, it is. And he would say, something like this, my soul, looks back, to see, the burdens, Christ did bear, when hanging, on the accursed tree, and hopes, her guilt, was there.

[27 : 47] And thus, he finds within, a confidence, that God, is the author of. But, as he journeys on, he has to learn, a deep down lesson.

And even, in life's evening time, you are still, learning it. God, being the author, of your confidence, God alone, can maintain it.

He alone, can keep it, lively, in your soul's, experience. And thus, you were brought to, depend, on him, to keep you, following on, to know the Lord.

And that ultimately, you might have your confidence, strengthened, built up, and that you might, at length, win Christ, and be found, in him.

Much might be said, along that, line of thought. Cast not away, therefore, your confidence, which hath great recompense, of reward.

[29 : 05] And now, your confidence, being on a right foundation, the Spirit of God, will help you, as you journey on, to build on it.

You remember, the wise builder, that he dig deep. And now, my thoughts are, that you and I, need to know, much more about, that digging deep, than we do, often, feel to be, the subjects of.

you need to dig down, do listen, dig down, through all that is superficial, and all that is sentimental, and all that is social.

You must get right down, to that which is spiritual. Remember that. That which is of God, a man can receive nothing, except it be given him, from heaven.

And now, that wise builder, he was helped to dig deep. What does it really mean, under the gospel, wherefore the rather brethren, give diligence, to make your calling, and your election, sure.

[30 : 26] To wait on God, for evidence, and yet, more evidence, that your confidence, would do to live by, and to die by.

And it will mean, sometimes, that when you come up, to worship God, that you may, have many searchings of heart, about your confidence. But there is a scripture, the Lord Jesus, quoted to Nicodemus.

I hope you will come, on the right side of it. He that doeth truth, cometh to the light, that his deeds, may be made manifest, that they are wrought, in God.

as I have told you, it is not just, coming and going, with chapel going, it is that, which goes on, between God, and you.

Him with whom, you have to do. And you come, to the light. And sometimes, it means, you are very, searched, it may be.

[31 : 39] And sometimes, you may wonder, what you are, and where you are, in things divine. And yet, you still have got, this amount of religion, a guilty, weak, and helpless worm, on thy kind arms, I fall, be thou my strength, my righteousness, my Jesus, and, my all.

cast not away, therefore, your confidence. And now, looking at the subject, from another viewpoint, much, could be said, on the first viewpoint, but when the sinner, is found, before Calvary's cross, looking unto Jesus, that is where, he desires, evermore to live.

Looking unto Jesus, that his confidence, may be, strengthened, and built up, in our, most, holy faith.

And how glad you are, when your confidence, is crowned, as it were, and you see, Jesus, as your soul desires, and feel, concerning him, who died, on Calvary's cross, for me, oh, miracle of grace, for me, the Savior bled.

When you can feel, my Lord, and, my God, but many of you, as yet, have not, climbed up, into that heavenly place, in Christ Jesus, but, blessed be God, you are following on, to know the Lord, and that scripture, is very encouraging, then shall we know, if we follow on, to know the Lord, is going forth, as prepared, as the morning, and now, there is a set time, for the sun to rise, and in eternal purposes, there is a set time, for the sun of righteousness, to arise, in a poor sinner's, soul, to illuminate him, with heavenly light, irradiate his soul, and help him to feel, as he wants to feel, living and dying, then, it shall be, well, the time he has set, to heal up thy woes, a season most fittest, love to disclose, until he is ready, to accomplish his will, be patient, and steady, and wait on him still, much of the life, of the righteous, is set forth, in waiting, wait on the Lord, be of good courage, he shall strengthen, thine heart, wait,

[34 : 33] I say, on the Lord, and like the psalmist, emphasizes it, in another psalm, my soul, wait thou, only upon God, for my expectation, is from him, and now, if your confidence, is one that God, has wrought in you, you will live, alongside that scripture, I have just quoted, my expectation, is from him, it will not, be enough, for you to think, that the pastor, feels, well, concerning you, and encourages you, to hope in God, or this, godly man, or woman, believes, the root of the matter, is found within, although it is, and what they feel, is right, before God, but you, want something, from God, such as he alone, can communicate, let my sentence, come forth, from, thy lips, the spirit itself, beareth witness, with our spirit, that we are, the children, of God, and that, and that alone, will satisfy your soul, the spirit's witness, much might be said, under that heading, but I want to look, at the subject, from this viewpoint, that, all through life's journey, from the time, a sinner, begins to follow on, to know the Lord, there is a needs be, for this injunction, cast not away, therefore, your confidence, which hath great recompense, of reward,

God, if your confidence, is one, that is of God, then it will be tested, and it will be tested, by the world, in which you live, and move, it will be tested, by hell itself, the devil, will not fail, to test it, and you may, sometimes be, in much, heaviness, through manifold temptations, and sometimes, be brought to be, so much in the dark, concerning the dealings, of God with you, that you wonder, where your confidence, really is, you feel like Job, when he said, ask for my hope, who shall see it, my hope, hath he removed, like a tree, and now, when you have, such an experience, you will find, in the word of God, companions, with whom you can, walk in agreement, in such, a line of things, wrought in your soul, and you might, also find, many a hymn writer, who describes, just how you feel, at such a time, when you walk, in darkness, and have, no light, like one hymn writer, says, marks of grace,

I cannot show, all polluted, is my breast, yet I weary, am I know, and the weary, long, for rest, it is a very, painful experience, especially, when you have, been raised up, to a hope, in God, and in the early, dealings of God, with you, you have felt, often like, Asaph, it is good, for me, to draw near, unto God, and then you come, into such, an experience, wherein you are, in darkness, of mind, and you say, with the church, in the Psalms, we cannot see, our signs, you do know, the Lord, has appeared, for you, he has granted, you help, by the way, he has given you, tokens for good, he has wrought, deliverances, for you, when trouble, like a gloomy cloud, has gathered thick, and thundered, loud, but you say, as Job did,

I go backward, but I cannot see him, you cannot see, what you humbly hope, God has done, for you, and therefore, you tremble, regarding, your confidence, and the devil, may suggest, after all, where is thy God, and he may, hint that, God is not, the author, of your confidence, in that you were, deceived, and deceiving, other people, and sometimes, through those, experiences, poor sinners, though they are, indeed, taught of God, have lost, their mental faculties, for a while, and had to be, cared for, in a silence, and all, through, their confidence, in God, being put, to such, a crucial test, they have failed, bodily, mentally, and spiritually, but it still, remains, cast not away, therefore, your confidence, confidence, which hath, great recompense, of reward, and there is one, thought you might, ponder, in your hearts, and that is, it is good, to have some, religion, which the devil, seems, to aim, to undermine, as to whether, it is of God, or no, there are tens, of thousands, of religious folk, whom the devil, leaves alone, because, he knows, that their religion, is just what I said, at the outset, the doings, of the great eye, and it is not, of God, and it will not, take them to heaven, but when he sees, poor sinners, concerned, to have matters right, between their souls, and God, who are urgent, to have some, sure support, for their souls, who desire, to be pilgrims, to Canaan bound, he harasses, such souls, yes, ifs, buts, and hours, are hurled, to sink them, in the gloom, of all that's dismal, in this world, are in the world, to come, but then, here is one, viewpoint, of the subject, you must not overlook, when it says, cast not away, therefore, your confidence, which hath, great recompense, of reward, even though, you should come, right down, and hardly, know what you are, or where you are, in things divine, and be so much, in the dark, because you cannot, see your way marks, and the eye heaps, you have set up,

God, will not allow you, to cast away, your confidence, because it is not, in your keeping, sin, no, no, he which hath, begun the good work, in you, will perform it, until the day, of Jesus Christ, and however low, you may sink, you will find, in the ultimate issue, underneath, the everlasting arms, and, that good work, will spring up again, you can liken it, to the tree, in winter time, the sap, has sunk down, it is still functioning, in the root, but the tree, has no leaves, nor blossoms, nor fruit, but, it is a fruit tree, and when spring time, comes, it will react, to the season, and the sap, will rise, you are not, to regard the tree, in winter time, as being, dead, no, no, though bleak winds, the boughs deface, the rooted stock, shall still remain, leaves may languish, fruit decrease, more shall grow again,

[42 : 57] I have often thought, of that beautiful scripture, the trees of the Lord, are full of sap, the cedars of Lebanon, which he hath, planted, and that sap, is the sap of grace, and sometimes, your confidence, will sink, so low, that it will be, winter time, in your soul's, experience, all your evidences, will be dark, good works, you've none, to show, and yet, the root of the matter, is within you, and, the sap of grace, is still, functioning, say you, I wish I could believe that, here is an evidence, cold as I feel, this heart of mine, yet, since I feel it so, it yields, some hope of life, divine within, however, low, cast, not away, therefore, your confidence, which hath, great recompense, of reward, but I must come, to the amen, and it may be, if the Lord will, in the afternoon,

I will try, and take the subject, up again, and go a little farther, into it, and maybe, deeper down, as grace, is given, the Lord help you, to think, on these things, amen,