

Hebrews (Quality: Average)

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[0 : 0 0] 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 eleventh 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, and we are moving as fast as time to a never-ending eternity as 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? 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 meditation or consideration.

but I am persuaded it is profitable because that is a definite end to everything. I don't apologize 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 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 and 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.

They're the other side of the river. The inheritance is there. Oh, how dark and earthbound we often get.

[4 : 5 3] 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 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.

It is half impossible. How, my friends, were 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, think not of faith so clear as shuts or doting out.

But he lived by faith. He was a sojourner in the land of promise.

[6 : 3 2] He dwelt in tabernacles with Isaac and Jacob. But they were heirs of the same promise. 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-bought hosts above conspire to praise redeeming love in sweet harmonious strains.

And while they strike the golden lyres, 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.

[8 : 00] reign in 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. It 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 friends, some of those of you who are fearing, 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.

[9 : 24] 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're passing on. Pilgrims we are to Zionville.

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, the room for it.

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. Yet you'll have to leave things behind.

[10 : 39] 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.

Well the thing is what do they say? And if you can say them it will prove that you are seeking a country. Why some of the things I was thinking 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.

[12 : 27] That they that say that declare plainly they seek a country. Can you say it? 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. sin to be convinced of sin by the Spirit it is a universal disease.

The world is full of it. Sin entered and increased and filled the world with sin and sorrow and death.

[13 : 38] 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 rules 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 them? Are you willing that it should be fulfilled?

Another thing they say I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

[14 : 58] They that say that declare plainly that they seek a country. For said Paul 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 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 building may be 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 man's city is richest.

[16 : 25] There's no foundation to it. Have you ever felt it really? Look where you will possess what you might.

change 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 we can go on the dawn of heaven breaks.

always good to pause a little in this wilderness world and consider the shortness of time according to that word so teach us to number our days that we may apply our hearts unto wisdom and the importance of that word is the first word so teach us 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 shall lose something our religion will cost us something that's what frightened a young man nor says 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?

[18 : 44] 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 a royal court is nothing to be an heir of the royal court of him what we need is 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 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 it's not that at all oh but if we are pilgrims and a work of grace is begun in our heart the world is going in the opposite direction 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 doesn't mean to say my friends that you are to walk in a paraisaic manner toward those that are without at all there are some worldly people that are very upright and honest and honourable 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 oh there are many worldly people that are kind things that are but it's not spiritual there's nothing of God in it so why 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 they have no need of it you're being led forth by a covenant appointment they're being allowed to drift along by divine permission 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 asked their way to the theatre the skating rink the football ground it's still there they have opportunity to have returned they could but why don't they the world comes into my mind upon that point in the second chapter first edition of John 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 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 whence 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 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 he possesses all he gives you everything and truly if they had been mindful of their country from whence they came out they might have 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 that 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 birth and therefore a testing time came a breaking point is in every false religion however fair it may appear to be 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 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 some from another how often it has been a breaking point when one who appeared to be doing 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 there's a breaking point somewhere and they go back the world is 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

[29 : 15] I believe I can discern many years ago that aching void that the world has never been able to fill yet 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 thus 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 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 there is no better country to a worldly 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 the wicked must stamp it on their life in every page of it surely there's an end they're not exempt but now that 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 von able things Jabez 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 debtors to him, the whole of his kind providence.

It seems as though Jabez had looked at those things, it's 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.

[33 : 01] 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.

But now they desire a better country that is an heavenly. Heavenly. There is something in that very expression that is attractive.

It describes what he means by a better country. Heavenly. Have what you will this earth.

My friend, it's earthly. 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.

[34 : 23] 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.

And that's to bear the image of the heavenly. It is to bear part of the divine nature. And if you are, then nothing but heavenly things will satisfy that new man of grace in your heart.

A wonderful thing, if it is so with us. What it is, it's 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. And those who possess it, they are conformed to the image of God's dear Son.

[35 : 49] And so, they desire a better country that is an heavenly. And you want things that are heavenly.

Things that come from heaven itself. Now, I've been very, very tried about my own case. But I do feel, and I can say, in my little way, that I desire a better country than this world that is an heavenly.

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'll feel distinctly. You want something from heaven. The best things from earth will not reach your soul.

[37 : 08] They'll reach your body. And you'll be thankful for them. But you'll 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 brought out an everlasting righteousness.

He has gone into heaven. And 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 into heaven.

And therefore, and therefore, these blessings come down. Do you feel that? Do you feel that as you sit in the chapel?

[38 : 43] you want something to come down? Do you feel that? Do 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, heavenly, come into your arms.

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 come from the earth.

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

[39 : 58] They can neither eat it nor wear it. 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 builds our houses and bricks come from the clay.

It's the riches of God's own creation. All the rest is rubbish. So they want a better country.

Better riches. Riches of grace here. Riches of glory hereafter. are with me. Oh, blessed are the dead which die in the Lord.

a better country. A better country that is heavenly. So they need a better heavenly pleasures and heavenly riches.

[41 : 09] riches. Riches of glory. Yes. Riches and honor are with me. And then he qualified it. Riches and honor are with me.

Yea, doable riches and righteousness. and that alone will satisfy all that comes from them.

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

You can either raise a spiritual thought. Maybe your sins come rolling over you like like waves of terror.

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

[42 : 21] Wherefore God is not ashamed to be their God. What a wonderful thing that is my friends. I mean you look at yourself for a minute.

And this great God not ashamed to be called your God and in another place he said is 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 to be called your God.

For he had prepared prepared for them a city prepared in. 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 ye may be also.

Oh the glory of the gospel is the glory of Christ I wish I could 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 it shall not err in the way everlasting because they have an infallible guide of infinite wisdom well I must leave it but may it not leave us oh I do feel lately I must be very near the swellings of Jordan and I look at this little company of people

[44 : 50] 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 is not feeble salvation is not feeble oh may he make us real pilgrims doesn't whoever just they need to stay would have or have given a Ê the gospel is not coming ago is not the decomposition is not labour down ■■ it would through kitchen the Christmas boats whatsoever it was let the Theater tort