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Sermon preached by Mr. F. L. Gosden, at "Galeed" Chapel,  
Brighton, Sunday morning 26th June 1966

"But he that shall endure unto the end, the same shall  
be saved".

Matthew 24, v.13.

These are the words of Him Who spake as never man spake. When the Lord speaks, He speaks what He says into the hearts of those to whom He speaks. Some of you may know that in your measure. That is the one distinction between the voice of Christ and any other voice. There is no voice but His can speak what He says into the heart. I cannot. But the Lord can take even my poor feeble words and make them His own in your soul.

But what a blessed word this is when you see the surrounding context and the troubled conditions, the signs of Christ's coming, and those signs to a great extent are with us in the nation and among the nations at this time. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father, but as the days of Noah were so also shall the coming of the Son of Man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, so shall also the coming of the Son of Man be"; and in the midst of the conditions that obtain today this is a very comforting word to those to whom it is spoken. But, notwithstanding the afflictions, notwithstanding ye shall be hated of all nations for my name's sake, yet, "He that shall endure unto the end, the same shall be saved". This is a declaration of absolute sovereignty. These two 'shalls' in the text are God's not man's. But on the face of it, it appears as though that because he endures unto the end he shall be saved, but that is the wrong intention, and so we would read the text in this way, He that shall be saved, the same shall endure unto the end, that is the intention of the truth of the text, and we would, ashelped look at it in that order.

There are then those that shall be saved. It does just remind us of that word of Paul to the Thessalonians, he speaks there of anti-Christ's that shall come; "Let no man deceive you by no means". It is the same warning that we have been reading in the chapter. "For that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition", but he comes to this, "But we are bound to give thanks always to God for you brethren". He recognises a people in the midst of all the evils, false prophets, anti-Christ's and all the profanity that abounded. He viewed the excellent of the earth and agreed, "We are bound to give thanks to God always for you brethren beloved of the Lord", for this reason, "Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and believing of the truth". He recognises that there is a people whereunto "He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ".

So there is a people that shall be saved, and that is the secret why that same people shall endure unto the end. Mr. Hart puts it in right order, if I could think of it,

Brethren, would you know your stay,  
What it is supports you still,  
Why, though tempted every day,  
Yet you stand - and stand you will;  
Long before your birth, yea before  
The Lord laid the foundations of the earth,  
Ye were chosen in your Head".

There is the secret of enduring, there is the secret of standing and holding fast the doctrines of the Gospel. But he that shall be saved, the same shall endure unto the end. So that it refers back to the electing love of the Father, and that is the

channel through which every blessing flows, the blessing of sovereign election. It is a doctrine that is offensive to the natural mind. I know it by my own sad experience. But if the Lord should show us that He owes us nothing, that when man fell and apostated from God, that there was no necessity in God to save a single person, it is because of His sovereign will, His sovereign love, that He chose from among the masses of self-destroyed, self-ruined sinners, a people for Himself. "And this people have I formed for myself, they shall show forth my praise", and in showing forth His praise, not only in their life of faith upon the Son of God, not only in their conduct through this life, but they shall show forth His praise in salvation. His glory is different in the salvation of the Church, and that is a wonderful consideration to a sinner who is brought to see and feel his utter unworthiness. that any glory could redound to the infinite majesty of heaven by his salvation. But there is nothing that redounds to the glory of God greater than the salvation, the redemption of His people. So there are those that shall be saved.

"Determined was the manner how  
Eternal favours He would show".

But he that shall be saved, the same shall endure unto the end. And that is the blessedness of a chosen man. It is a tremendous consideration. When you look at the masses of the human race, to believe by faith, and O to believe it by the Spirit's witness in our hearts, that He has chosen us, that He set His love upon certain individuals - not because of anything in them, not because He foresaw any goodness, "There is nothing in us to give the Creator delight". His sovereignty is in everything, in all His acts, in all His thoughts.

But he that shall be saved. This is the determinate counsel of Jehovah in the covenant of grace.

"Vast were the settlements of grace  
On millions of the human race".

If the Lord should open this mystery of the Gospel it will make God very great to us, and you will see and feel that there can be no alternative. What a delusion is Arminianism, what is called free will, that suspends the salvation of a sinner upon the free-will of a self-ruined sinner. There is no foundation there and some of you will feel it. You will shudder at the thought of it when you know yourself. If your salvation depended upon anything in you, your will, or your good works, where should we be ?, where should I be ? It is not, at least to me, a question of opinion, it is a question of absolute necessity, and therefore, the necessity of the Law of God. The action of the law in the conscience discovering to a sinner his real state out of Christ, there is nothing in us but death, destruction and despair, nothing at all. Some know it. It is solemn to be ignorant of self and if we are ignorant of God we are ignorant of ourselves. That is the only way by which the Holy Ghost will kill that pride of self will, Arminianism. It is impossible. What foundation is there ? especially if our latter day is brought to our view, when all our mortal powers must fail. If we are given to realise that our breath is in our nostrils, that our life hangs upon a brittle thread. O it is a good thing to have that false foundation broken up and discovered to the neck.

But there are some that shall be saved, they are that shall be saved, and the Lord knows them. I have had much heart searching with respect to myself and my own case, and sometimes I look upon the people, my heart yearns for your salvation. And as the Lord looks down from heaven, for He is a living Head, a living Head and He still retains His humanity and therefore, though divine in His blessed Person, yet He looks down from heaven with human eyes, but those

eyes are omniscient, and sees, sees the gatherings together of His people and He knows those in this little Company who shall be saved. What effect, what response is there in your heart ?

"Show me a token Lord for good,  
Some token of Thy special love,  
Show me that I am born of God  
And that my treasure is above".

And you will feel such a sweetness and savour about the things of God, you will, and with respect to the doctrine of election you will reverence every truth, but your case will be made so heavy to you that you will be brought like Esther, when that wicked Haaman had made arrangements for the destruction of the Jews, Esther said, "I will go in unto the King which is not according to the law, and if I perish, I perish".

Now a poor sinner may be very much worried by the Devil and I believe he does use that doctrine of election to worry the Lord's own people, so that if we attempt to go in before the King of Kings, the Devil may say, but you don't know that you are one of those that shall be saved. In the urgency of your case, faith will say, elect or not elect, I will go in unto the King for it is not according to the law, and against the law, I will venture. Now where that is in the heart you may depend upon it, it is the work of the Holy Ghost.

But he that shall be saved, the same shall endure unto the end. There is another reason, because this salvation is wrought out by none other than the eternal God, the eternal Son, therefore, nothing in salvation can alter ~~the ground~~ and none of the purposes of God can be frustrated, they shall be saved. This involves also the everlasting love of the Son and the eternal love of the Spirit. So Paul seeing this bond said, "I am persuaded that nothing shall separate us from the love of God which is in Christ Jesus our Lord", and to show the invincibility of this salvation, Paul says to the Hebrews, "Wherein the Lord, willing to show more abundantly to the heirs of promise, the immutability of His counsel, confirmed it with an oath, that by two immutable things in which it was impossible for God to lie, they might have a strong consolation who have fled for refuge to the hope set before them". So in this salvation there are these two things. The oath, the word of Jehovah, and as we read just now, "Heaven and earth shall pass away but my word shall not pass away". He that shall be saved, will be saved.

What a great salvation it is ! no sin is too great, no guilt too high but what the love of God in its height and depth and length and breadth will swallow up, and the mercies of the Lord are from everlasting to everlasting, and that will be a consolation. It is more than to say that His mercy is to everlasting, but it is also from everlasting, and so is everything in a way of salvation. The works were finished from before the foundation of the world.

"He that shall be saved". O this has in it, this shall, the immutability of God. "I am the Lord, therefore ye sons of Jacob are not consumed", because I am what I am, ye are not consumed, and no other reason at all. If God was not Who He is, if Christ was not the eternal Son of God, we should be consumed, and we feel there is everything to consume us, not only the Devil, not only the world would swallow us up, but we should consume ourselves. "But, I am the Lord, I change not, therefore ye sons of Jacob are not consumed". Nothing can consume you, because I am unconsumable, I am eternal. Because my grace is invincible, because my blood is infallible, my redemption is eternal redemption, "They shall be saved", all this is in the SHALL omnipotence is in the 'shall'. What a wonderful person that is here who shall be saved ! for all the power of Jehovah, exercised through His dear Son Jesus Christ, is on their behalf. Therefore, as this God is for you, who can be against you ? and upon this ground the Apostle

says to the Hebrews, "Let us therefore run with patience the race that is set before us, looking unto Jesus", looking unto Him because He is the Author of your faith and He will be the finisher of your faith.

But he that shall be saved, the same, the same people, not different to those that are appointed to salvation, shall endure unto the end. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger for the path of the just is as a shining light which shineth more and more unto the perfect day.

Well, if these things are true, what do you think about them? and it is well to have more than one look at the context. Look at the condition of things in the chapter and look at the condition of things in the world, and look at the condition of things in your own nature and in your own heart. Is it not a wonder that a single sinner ever gets to heaven? It is a wonder, a wonder of grace, a miracle of grace, and I would not speak wrongly, but if I ever get to heaven it will be the biggest wonder of all. I have reason to say that. Paul said he was the chief of sinners and he meant it, and if you have been brought to feel to be the chief of sinners you will mean it. There is no mock humility where there is the fear and grace of God, you will mean it.

"I love to meet among them now  
Before Thy gracious feet to bow  
Though vilest of them all."

And yet I do believe that that vile sinner loves Him most. When you see and feel the blackness, the vileness of your sins. He says He will blot them out as a thick cloud. I remember going near to Irthlingborough with a friend and there are a lot of chimneys there in the different factories, the smoke was coming out of the chimneys and I thought, if the Lord blots out my sins it will be the blackest cloud out of any of those chimneys. O you will feel to need this saving, you will. As one dear man said lately, he said, I look at the Chapel and see that they are all sinners, but I am the worst of them all. When that is really felt in the heart I will tell you what it will do, it will make Christ precious.

But he that shall be saved, the same shall endure unto the end. We shall all get to the end but there is a very great difference in getting to the end and enduring unto the end. This enduring sets before us the pathway that, it is through much tribulation we shall enter the kingdom, and therefore, it makes this declaration a great strength and consolation. He that shall be saved, the same shall endure unto the end. The first reason really why they shall endure unto the end is because of the covenant of grace which is ordered in all things - without exception - and sure, with regard to the Lord's people. Everything concerning them is in the covenant of grace. All providences are in the covenant with respect to His people. "The lot is cast into the lap", there are many lots cast into the lap in a natural way, but with respect to His people the lot of providence and the lot of grace is cast in the covenant of grace, and it is ordered in all things concerning them through life's journey, and so, they shall endure unto the end.

But there are many things to endure, and it is only by being "Kept by the power of God" through faith that any do get to heaven. We will look at some of the things that would overthrow, overthrow us in the wilderness and the first thing is unbelief. That is brought before the Hebrews very solemnly. Paul says, "Let us therefore fear lest a promise being left us of entering into rest, any of you should seem to come short of it", for the Gospel was preached unto them as well as unto us, but the word preached did not profit them, not being mixed with faith in them that heard it." So they fell in the wilderness through unbelief. I feel persuaded of this, that the power of unbelief in me would have destroyed me long ago. Unbelief

in league with carnal reason, that beast carnal reason. O what two powerful oppositions, influences ! There is only one thing that can overcome them and that is, that faith which is the gift of God which stands in His power. But what there is to endure through unbelief. I think it would not be prudent for me to express what I have felt in a way of unbelief and atheism in the things of God and His blessed Gospel. I should not stand an hour if I was left under the complete influence of carnal reason, unbelief, the temptations of the devil, and there are some of His dear people that are under those temptations from day to day, and connected with that, the Lord's silence. If you know what it is to have these powers of evil in your heart together with the Lord's silence, you are in a dire condition. But there is one thing to notice, and I have noticed this in some of the Lord's dear people that are very low, some who are ready to perish, and that is this, that they are kept Godward. All their groanings and all their complaints toward God, they are kept toward Him, and you are safe, you are safe wherever you are, whatever storms of temptation are beating upon you, you are safe if you are Godward. I do believe that, and O how the devil if he could, would cause you to give up and call no more upon His name. But they that shall be saved shall endure these temptations.

The Lord Jesus was carried into the wilderness to be tempted forty days of the devil and He was tempted in all points like as we are, and that is another reason why they shall be saved and shall endure unto the end, for "We have not an High Priest that is not touched with the feeling of our infirmities, but He was in all points tempted like as we are, yet without sin." I was thinking when you were singing that hymn, this is another reason why they that shall be saved shall endure -

"What though the hosts of hell engage  
With mingled cruelty and rage,  
A faithful God restrains their hands  
And chains them down in iron bands.

Bound by His word He will display  
A strength proportioned to their day  
And when united trials meet  
Will show a path of safe retreat."

They shall endure and it is all because the government is upon His shoulder. Has this ever been a relief to you poor, burdened sinner ? "The government is upon His shoulder". Arminianism and those who are deluded with free-will say, no, the government is upon my shoulder. I am my own, I can refuse or accept, I can give my heart to God or I can withhold it. What a solemn thing. No foundation there. Does it not make the Rock of Ages to feel to be a solid rest ? and to hear Him speak, "Come unto Me, all ye that labour and are heavy laden, I will give you rest", nobody else can, there is no rest anywhere else. There is no rest in self, there is no rest in the world, but "Come unto Me". I am almighty, no enemy can overcome you for I have overcome the enemy, the world will not overcome you, for I have overcome the world. "Sin shall not have dominion over you for ye are not under the law, but under grace". They shall endure, and it is the only way we shall.

But he that shall be saved, the same shall endure unto the end. and every other professor will fall, the carcass will fall in the wilderness. Perhaps some of you have noticed in the Epistle of John we read this, "Little children", it is the same thing, it speaks of the same time, "Little children, it is the last time and as ye have heard that anti-Christ shall come, even now there are many anti-Christ whereby we know that it is the last time". "They went out from us, but 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 of us." Well now, the point is, why have not you gone out and gone back ? the next verse will tell us:

"But ye have an unction from the Holy One, and ye know all things", that heavenly knowledge, that heavenly anointing which teacheth of all things.

But he that shall be saved, the same shall endure unto the end. And then there are many things to hinder in soul conflict. It is a sore trial to faith to be brought into darkness and not into light. It is by this great God that any will ever get the victory, yet it is He that tries the faith of His people. You would wonder that Jeremiah ever survived, this is what he had to endure; "He hath ~~bled~~ led me", mark that, "He hath ~~bled~~ led me and brought me into darkness and not into light, my flesh and my skin hath He made old, He hath broken my bones, He hath hedged me about that I cannot get out. He hath made my chains heavy, also when I cry and shout He shutteth out my prayer. He was unto me as a bear laying in wait and as a lion in secret places. He hath filled me with bitterness and hath made me drunken with wormwood." However did he survive? he was inside of this 'shall', and what did he say later? Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance and is humbled in me, this I recall to my mind, therefore have I hope". You would have thought that calling to mind all those calamities and those afflictions and the hand of the Lord against him, that he would have said, "This I recall to my mind and I despair", but no, "therefore have I hope". How was it? why, "It is of the Lord's mercies that I am not consumed". He looked back and saw that because the Lord hedged him up and enclosed his way and turned aside his path and pulled him to pieces, He was thereby leading him forth by the right way; instructing him in what he said, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps," "therefore, it is of the Lord's mercies that we are not consumed".

He that shall be saved the same shall endure unto the end. O this is a heavenly voice in the midst of judgements! in the midst of tumults and strikes, industrial unrest and every kind of evil, it is like a voice from heaven, - it is a voice from heaven - and that but - that BUT looks at everything that would destroy, "But he that shall be saved, the same shall endure unto the end".

Amen.

Transcribed verbatim and not edited for publication.