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Sermon preached by Mr. F. L. Gosden at Galeed Chapel, Brighton
Sunday morning 26th November 1967

"Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities."

Psalm 130 v.7-8.

These two verses are the conclusion that David was brought to by his faith in the bleeding Lamb, the conclusion of the 51st Psalm, and as enabled we would look at this text in that way. Beautiful Psalms these are. He opens the 51st upon the grounds of the mercy of God: "Have mercy upon me, O God, according to Thy lovingkindness, according unto the multitude of Thy tender mercies blot out my transgressions." He might have prayed in this way: 'Have mercy upon me according to the multitude of my sins' which would have been correct, but this is greater; Not according only to the multitude of my sins, but the multitude of Thy tender mercies, for the tender mercies of the Lord are more, and greater, than the multitude of our sins. You could hardly believe it, poor sinner, those of you who know yourselves to be sinners.

I was looking too this morning at the 116th Psalm: you will find sin pretty well upon every page of the Word of God. You take the 116th Psalm; "I love the Lord because He hath heard my voice and my supplications, because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." That is beautiful, but you look where that came from, "The sorrows of death compassed me, the pains of hell gat hold upon me, I found trouble and sorrow." That is the background to it. There are two sides to vital religion and you may depend upon it, if we are taught of the Holy Ghost we shall experience something of hell, we shall taste hell, and we shall taste heaven, both of it.

"The sorrows of death compassed me, the pains of hell gat hold upon me, I found trouble and sorrow." What did he do? he did not lie down in despair, there was enough there to cause despair, but why not? "Remember me according to the multitude of Thy tender mercies", they are more than my sins. Do you know what it is for the pains of hell to get hold upon you? You will know something of the depths of iniquity and you will know something of the sorrows of the Lord Jesus. Most holy, harmless, undefiled, yet came into contact with the inexpressibly vile cesspool of sin and was made sin that unworthy, vile sinners, might be made righteous, and this is the conclusion: "Let Israel hope in the Lord". He had been in the depths, he had tasted hell, he had tasted also of heaven. He had seen that his sins were innumerable to him but they are not innumerable to God, they are numbered, but His mercy and His lovingkindnesses are innumerable, infinite. What then? "Let Israel hope in the Lord". I do feel there is something very blessed about this word 'let', "Let Israel hope in the Lord". Israel represents His people, all those who have a work of grace in their hearts, and therefore, all those that are convinced of sin and are brought to feel their need of salvation.

"Let Israel hope in the Lord", there is no reason why he should not. Very similar to that word in Isaiah: "Let the wicked forsake his way and the unrighteous man his thoughts", let him. There is no reason why he should not, every reason why he should, and how is that? Why, because "My thoughts are not your thoughts" poor sinner, who is convinced of sin and stands trembling before God, your thoughts are that your sins are beyond counting, your sins will sink you lower than the grave, that you are too wicked to pray: but, "My thoughts are not your thoughts". Let, "Let the wicked forsake his way and the unrighteous man his thoughts, let him return unto the Lord and He will have mercy upon him, and to our God, He will abundantly

pardon". Not just pardon, not just make two ends meet, but abundantly pardon and they shall be abundantly satisfied with the goodness of Thy house. There is an abundance in His infinite fulness, and when a poor sinner by faith sees this, then he can humbly and yet boldly come to the throne of grace.

"Let Israel hope in the Lord". This is the provision that God has made for sinners. This glorious Lord Who John the Baptist set before the people, "Behold the Lamb of God which taketh away the sins of the world". This blessed divinely appointed Substitute. I have sometimes thought of the beauty of that narrative of Abraham and Isaac. The Lord commanded him to take his only son and to offer him up, and they went up the mount; Abraham carrying the fire and the wood and Isaac said unto him, "My father, behold the fire and the wood, but where is the lamb for a burnt offering ? and Abraham said, the Lord will provide Himself a Lamb". And this is the Lamb in the text. "Let Israel hope in the Lord". Hope in the Lord because of Who He is. He is the eternal God, the Son, the only begotten Son of the Father, co-equal, co-eternal. Thought it not robbery to be equal with God. The Creator of all that is. Holy, holy, holy, is His name, and this is the Object of faith and the Object of hope, and He was sent for sinners. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners of whom I am chief", you may depend upon it that if you are not the chief of sinners the Lord did not come to save you. I believe it is really true, O to be made honest before God ! to be brought to feel yourself the chief of sinners. You may not be left to fall into open sin as did David, you may not be a criminal cast into prison, but I verily believe this from my own experience that you will not be able to point to any criminal and consider that you are better than they, a less sinner than they are. We do sing sometimes, I do not know how many of us really believe it for ourselves:

O Lord, my soul convicted stands
Of breaking all Thy ten commands"

every one of them. What then ? "Let Israel hope in the Lord". O faith sees in this blessed Redeemer a greater reason for hope than even in our deepest condition of degradation and sinnership for despair. I know what it is to be on the brink of despair. Wonderful word this is: "Let Israel hope in the Lord". It might have been said and quite properly, O Israel, hope in the Lord, but "Let him", let that poor sinking, filthy, vile sinner hope in the Lord. "There is forgiveness with Thee that Thou mayest be feared.

So that this hope is consistent with a deep conviction of sin. "If Thou, Lord, shouldest mark iniquity, O Lord, who should stand ?" What a mercy it is then to be convinced of sin right through to the very core of the heart, and to know experimentally what Isaiah expresses, "From the sole of the foot to the crown of the head, nought but wounds and bruises and putrifying sores". We are impregnated with sin. I do wonder, think again about our dear young people, whatever they think of such things as these. Well, I hope the Holy Ghost will teach them, turn them to destruction. Give them to receive the sentence of death in themselves. Well, they might say, that is a most unkind wish, it is the kindest wish I can have for them, for heaven is built upon an experience of hell, it is indeed, and all the blessings of the Gospel and the greatest display of divine wisdom and grace and goodness is in the redemption of poor sinners. O the glory that awaits them ! "Let Israel hope in the Lord". It is as though the eye is looking at the worst cases, most abject sinners. What a description David gives of himself in the 38th Psalm; he does not use very delicate language. He does not call sin something different from what it really is. But he says, "There is no soundness in my flesh because of Thine anger, neither is there any rest in my bones because of my sin, for mine iniquities have gone over my head as heavy burden, they are too heavy for me. My wounds stink and are corrupt because of my foolishness...for my

loins are filled with a loathsome disease and there is no soundness in my flesh. I am feeble and sore broken, I have roared by reason of the disquietness of my heart". Do you know who said that ? A man after God's own heart said that. Have you ever said it ? Do you know it ? Are you a sinner ? Let, "Let Israel hope in the Lord", Let him hope in the Lord. It seems to look at the blackest of sinners: Let him hope. O how it does magnify the grace of the Redeemer, and there will be a waiting for this, as we often say, so will we repeat as long as we have breath, that real religion is not automatic, it is not mechanical, it is a vital experience, and you will have to wait for it. "There is forgiveness with Thee that Thou mayest be feared. I wait for the Lord, my soul doth wait and in His word do I hope", and you may depend upon it that a sinner in this condition waiting for the salvation of the Lord will not be put off with anything superficial, and light religious activity will touch this wound:

"Deep are the wounds which sin has made"

O my friends, I am fearful of the many activities there are in religion today. They are diversities, they take the mind off main things they are socially pleasant and there are some good objects which are accomplished by very carnal means. O may we avoid being entangled in some of those light activities, social religious activities, they are deceptive, we won't find the 51st Psalm in them. "And let Israel hope in the Lord, and there is a hope in the Person and work of the Lord Jesus, there is the Foundation of hope. Had He been other than He is there would have been no foundation. No other Ransom but this could be found to deliver sinners from going down into the pit. "If any man shall say I have sinned and it profited me not, then is He gracious unto him and shall deliver him from going down into the pit, I have found a Ransom." These are really the choicest sounds of the Gospel and blessed is the people that know them, not the people that hear them, but the people that KNOW them, and to hope in the Lord needs faith, a knowledge of the Lord. When the Holy Ghost reveals Him, for He will never be known unless He is revealed, O how suitable He is ! The things of the Gospel are so provided in the wisdom of God that they exactly fit a sinner. It takes their place. The Lord as a Substitute, He takes away from a sinner and gives him everything that He is, and what an exchange that is ! What an amazing sight it is to see a sinner sinking in deep mire, the deep mire of himself, himself, the deep mire of his nature and all its depravity. To see this blessed One, "Let him, let him hope in the Lord", for faith to see Him coming, coming from the counsels of Jehovah in the covenant of grace, as a strong man to run a race.

He came to cast up a highway. He came to be the new and living way to God. He consecrated that way. He is a living way and He is the life of that way. "Let Israel hope in the Lord". Hope in Him as Emmanuel, God with us. It was an amazement to Solomon in the dedication of the Temple: "Will God in very deed dwell with men on the earth ? " He did. He accomplished salvation. He magnified the law and made it honourable. I have seen lately a great truth in the Lord magnifying the law. If you magnify a thing you put a microscope on it and you see the tiniest details, and this law was magnified, every jot and tittle of it and all its demands and requirements were magnified. He magnified it and then made it honourable so that those who are in Him have no spot nor wrinkle nor any such thing. The Lord can look down from heaven and say, "Thou art all fair, my love, there is no spot in thee. He hath not beheld iniquity in Jacob nor seen perverseness in Israel". He does not see it, it is blotted out as a thick cloud. "Let Israel hope in the Lord".

So that there will be a hope in a fulfilled law, it has been precious. A destroyed law would not bring glory to God in salvation to a sinner, therefore He said, "I came not to destroy the law and the prophets but to fulfil them." Not for Himself, everything He became and everything He accomplished was for His people and for

sinners. So you will find poor sinner that He can and does raise the poor out of the dust, the beggar from the dunghill and sets them among princes, even the princes of His people and makes them inherit the throne of glory. It is all His work, from the very dust right up to the throne of glory.

"Let Israel hope in the Lord". Hope in Jehovah, Father, Son and Holy Ghost. The Father in His electing love, in His infinite foreknowledge. That foreknowledge was a knowledge of love; and of hope in the Son of God, the Redeemer. That love ran through that channel, "For God so loved the world that He gave His only begotten Son". He could give nothing greater, what a glorious Gift, holy. Gave Him in human nature. Sinless, sacred human nature, with one design, to save His people from their sins. Therefore, "Such a High Priest became us, Who was holy, harmless, undefiled and separate from sinners" and this is the Object of hope. "Let Israel hope in the Lord" Hope in Him as we view Him according to the Scriptures, how that wicked hands took Him, crucified Him, and slew Him. He stood in the sinner's place and stead, and here we see the nature of sin rightly. If the Holy Ghost should reveal to you the Redeemer in all His ignominy and shame and reproach and suffering and give you to see the measurement of your sins in that suffering Saviour, it would dissolve your heart.

"Love and grief compound an unction
Both to cleanse the soul and heal".

O here is something to hope in "Let Israel hope in the Lord". Hope in His blessed death. "He is the Good Shepherd, He laid down His life for the sheep". He laid it down of Himself. No man took it from Him. No man took the life of the Lord Jesus from Him. When the soldiers came and completed the death of the two thieves, when they came to the Lord Jesus He was dead already. No man took His life, He voluntarily died. He died in fulfilling the law. The law required it. If the Holy Ghost should give us an indubitable evidence of our interest in this Christ, in all that He did, and give us to believe that we were in Him in His sufferings, His agony in Gethsamene and when He offered Himself upon the cross, we should see a ground of hope. The greatest sinner,

"The vilest sinner out of hell
Who lives to feel his need
Is welcome to the throne of grace
The Saviour's blood to plead."

Do you believe this? Sinners do. This is nothing to a nominal professor. What a wonderful thing it is to have a real religion, to believe upon the Son of God, it was that that was pressed upon those in the days of His flesh. "Dost thou believe on the Son of God?" Said the blind man, "Lord, Who is He that I might believe upon Him? It is He that talketh with thee". What a manifestation! Would not some of you rejoice for the Lord to say that to you? "Then he said, Lord I believe, and he worshipped Him".

So that this hope will give evidence in our lives. In thinking this last week about the woman at Samarias well, she took her water pots to get natural water, that water pot represented everything in this life, but then the Lord revealed Himself to her and living water, so she left her water pot. O have you been brought there? "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord". "Let Israel hope in the Lord". Nothing else but the Lord, and if we are made such sinners we shall need salvation. O the prayers that ascend from a troubled sinner to this exalted Redeemer! "Say unto my soul, I am thy salvation" and no other source will satisfy us. "Let my sentence come forth from Thy presence." You will not be able to rest upon the verdict of your fellow men however good they are. You wont feel safe. "Let Israel hope in the Lord", and what a blessed ground of hope is the resurrection of the Lord Jesus. Death could not hold Him. Justice demanded His resurrection. Justice demanded His death. They are two blessed considerations. If the Lord Jesus had finished His work and

never died the whole of His work would have been invalidated. The law justly demanded death, and He paid that last mite, that last obedience to the law. But He could not be holden of it. His work was finished, it was acceptable unto God, acceptable to the law, and seeing that His sacred body was sinless He could not be holden in the grave, and do you realise that all the benefits of this belongs to His unworthy people? and that He rose, He was justified when He arose, He was declared to be the Son of God with power when He rose from the dead. It declared Him to be what He said of Himself. It also declared the perfection of His work, that redemption redeemed His people, salvation was completed and that His people were saved. O what a ground of hope is the resurrection of the Lord Jesus. He rose, not as a private Person but as the glorious Head of grace. The Head of His church and there He is exalted above. Let Israel hope in an ascended, exalted Redeemer. "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea for the rebellious also.

"Let Israel hope in the Lord". O it takes in the biggest sinner. He is able to save right to the uttermost all that come unto God through Him. He saves from the uttermost depths, right up to the uttermost heights, and here there is a display of that love in all its length and breadth and height and depth. "Let Israel hope in the Lord, for with the Lord there is mercy", and this mercy is divine mercy. Human mercy is very good. Human mercy may be very unjust. A Judge may be merciful to a criminal and in that mercy may be injustice. But the mercy of God to a sinner is just mercy, and it is joined with power. It is not helpless mercy. O how poignant is helpless, human mercy. May be a Mother watching a poor dying child, full of compassion and mercy, but helpless. But this mercy of the Lord is joined with power, and it is just mercy. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness and therefore, the inference is this, that if we confess our sins and He did not forgive us our sins, there would be an infringement of justice. The justice of God in the forgiveness of sins is wonderful. He is just in redemption, and that justice is maintained and vindicated in the Person of the Lord Jesus, there we have the secret of it, so complete was His work that justice was satisfied. Every claim was honoured.

"Let Israel hope in the Lord for with the Lord there is mercy," Sweet word, mercy. Divine mercy. "Mercy and truth are met together, righteousness and peace have kissed each other" at the cross of Christ, and those graces fled away when man fell but in Christ they met together "Let Israel hope in the Lord, for with the Lord there is mercy and with Him is plenteous redemption". Redemption here refers to the unsearchable riches of Christ. For if a thing is to be redeemed, there must be a payment for it, and He paid the mighty sum His people owed. "Ye are redeemed, not with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ", and that does not intend only that fluid that flowed from His sacred side, but His life, His Person, the virtue of Who He was, the virtue of His work, the virtue of His glorious righteousness. "With Him is plenteous redemption". We should just mention again about the plenteousness of it. There not only was sufficient, the unsearchable riches of Christ to redeem His people, but there was sufficient to purchase an inheritance as well. He not only redeemed your poor souls but there was sufficient virtue in His unsearchable riches to purchase heaven, that "Inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation". O that is the end of faith, that is the salvation of the soul and therefore, sinners may hope for heaven and hope all that heaven has good. You may have feared hell, and had good reason to fear it and to deserve it. During yesterday I knew something about that 116th Psalm. "Pains of hell gat hold upon me, I found trouble and sorrow". But I do believe that when faith is kept alive in those depths, that when the light shines and you look from the border of the pit to His recovering grace, there is an

experience that only those know who are under divine teaching. What a difference there is between a mere light superficial religion and these depths of which David is speaking.

"Let Israel hope in the Lord, for with the Lord there is mercy and with Him is plenteous redemption". Abundant mercy, "They shall be abundantly satisfied with the fatness of Thy house". "And He shall redeem Israel from all his iniquities", every one of them. "Thy sins which are many are all forgiven thee". There was a dear man in the Midlands who many years ago had such a visit from the Lord, and He said to him, "Thy sins which are many are all forgiven", and the blessedness he felt in those two words, ALL and MANY, many, innumerable sins, are all forgiven. "And He shall redeem Israel from all his iniquities" and really the 131st Psalm is a result of this teaching. "Lord, my heart is not haughty, nor mine eyes lofty," no, even this sweet hope, this deliverance from the depths is such that it will kill pride. "My heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters", or in things too high for me". That means to say things which are the secret will of God. Some people try and pry into the unfulfilled prophecies and try to make out hidden things in the Scriptures that belong to God only, but if you are a sinner you will leave that alone, you will take dear old Berridges advice - (pause....)

"Let all fruitless searches go,
Which perplex and tease us,
And determine nought to know
But a bleeding Jesus".

"Let Israel hope in the Lord". What a mercy religion is not in the memory or in the brain, it is in the heart, O to have a heart religion.

So he says, "Surely I have behaved myself and quietened myself as a child that is weaned of its mother, my soul is even as a weaned child", and what then? well, it finishes up with the same note, "Let Israel hope in the Lord from henceforth even for ever".

Amen.

(Transcribed verbatim and not edited for publication).