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Sermon preached by Mr J H Gosden
at Galeed Chapel, Brighton
on Sunday evening 12 July 1931

PSALM 130 v 7 and 8

"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"

This divine warrant to hope in the Lord belongs to every true child of God in every case. No case in which a child of God may be involved when there is no hope in God for him, though he may be involved in many a case when he is tempted to conclude that there is no hope in God for him, as with a killing we read, the enemies of the saints breathe out cruelty, saying there is no hope in God for him. Then faith is tested, love is tested, religion is tested. The Apostle Peter declares that "the trial of your faith is much more precious than of gold that perisheth though it be tried with fire." But the trial is very solemn because when a man in whom this test is, is in the test, he finds his weakness and the power often of his sin and unbelief and the power of the enemy, the devil, and his weak resistance against him and the world. Now such a person finds that the very thing which he ought to do is the most difficult thing to do. "Let Israel hope in the Lord", and this is not a blind hope in an almighty power. The warrant has a foundation to it and a reason for it in the text. The foundation of it is that the Lord has with Him mercy and plenteous redemption which means this, that would a poor unworthy, self destroyed, troubled, tempted sinner, have almighty power on His side and know it, there is in God that which will ensure that that power shall be on his side, even mercy and plenteous redemption. Blind hope, that has no reason, no foundation to it, will not strengthen any person who has it. Hope needs, and really hope has, an object and that object is God in Christ. It is who He is, what He has done, what He possesses, power in heaven and in earth, eternal redemption which He has obtained, blessings to bestow, power to fulfil promises, power over devils and men and over death itself; this is the object of faith and of hope. "Let Israel hope in the Lord" as He reveals Himself as a God of mercy and with plenteous redemption in His dear Son, Jesus Christ

It is a great mercy to have an object in religion, an object to which you would attain and an object upon which you would fain fix your eye. There is that which the child of God would attain unto, that is conformity to Christ, eternal holiness and therefore eternal happiness. Liberty, but not any liberty. Liberty from sin, from the law, as well as from punishment. This is before a real Israelite, and for the hope that he has, for the desire that is created in him by the Spirit of God, sinner though he is, he leaves the world. He is brought to that choice in his inmost soul to which Moses was brought when it is said of him that "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt". And every real pilgrim, every true child of God will find that it is no easy matter to be a pilgrim, that the world will be against him, that the devil will be against him, that all Egypt will be against him, that his own sinful self will be against him. O what there are against the people of God in their experience, what a number of adversaries there are, and there comes into the experience of that man who has really set out with this choice in his heart. Choosing the ways of God and the people of God and God Himself for their portion, they find that they are, from time to time, cut off from all hope except in God. Their enemies are so many and the greatest of all their enemies is their sinful selves. Therefore there is nothing that can really strengthen them to place their hopes in God apart from a manifestation and declaration to them of what there is in God - a sufficiency, plenteous redemption, mercy that is from everlasting to everlasting unto those who are the objects and shall be the subjects of this redemption.

Now this mercy which is here declared to be with the Lord is much needed by the people of God. They cannot stand before God in His strict justice, they cannot stand before Him because of trespasses, and there are many things to make them miserable and sorrowful here. Their case is often a wretched case, and it may be they can follow, though they may not know it to be following, the Lord, yet it is so. They may follow the Lord in His Word "I looked for some to take pity and there was none." No man would know my soul; refuge failed me. Perhaps there is hardly a child of God living who does not know something of that experience, of that depth out of which this cry of

the Psalmist went. And then, when the Lord blessed him and gave him to perceive what there was in Jehovah and with Him, he could make this declaration: "Let Israel hope in the Lord". It matters not what his case, how difficult, how weak he is, how poor, how needy, "Let Israel hope in the Lord". Never mind his enemies: "Let Israel hope in the Lord". And in a sense, never mind his sins - "Let Israel hope in the Lord" - though he will regard his sins, but there is plenteous redemption from guilt, from sin, from hell, in the Lord. Therefore let Israel hope in Him. And this hope is as an anchor to the soul. It steadies the soul, when in exercise, on its Object. Sometimes there is distinctly, by the Spirit's power in the heart, the exercise of this hope as an anchor. There is a fresh casting of it into that which is within the veil. What a mercy it is to be enabled to do that as an act of faith, to cast anchor in Christ, having in your heart the testimony that with Him is plenteous redemption. "Let Israel hope in the Lord". No scant redemption with Him, no difficulty with Him, no impossibility with Him. Redemption - it means this, that with the Lord there is a power which is infinite. But that infinite, that almighty power in the Lord that can be exercised against all the enemies of the church and that can be exercised towards every poor, struggling believer for his profit, nothing can overcome that power. Christ is the power of God and the wisdom of God to His people and He makes Himself so to them. A God out of Christ is terrible to consider, but the power of God in Christ is attractive to those who have some knowledge of that Person, and of that power. And even when a man is being charged with his sins by the law, yet this power is the same. There is a wonderful Scripture in Isaiah when the Lord expostulates with His people about their sins and about their unfaithfulness and in the midst of it He, thus speaking to them, says: "Have I no power to deliver?" as if He should say would you turn to an arm of flesh, would you set up another god who can deliver? Are you weary of waiting for Me? Is this night vigil so tiresome and wearisome to your flesh that you would find a substitute for My power to deliver? Is My arm shortened at all that it cannot save, that it cannot redeem? Now when Jehovah thus expostulates with His people, what is in His heart but love and kindness? What direction, bringing a man away from idols to Himself, from false strength and false hope to a hope in the mercy of God through Christ. Our independent, hasty and proud nature often seeks after some comfort, some hope, some

strength that is short of Jesus Christ, but the Lord sees fit in His goodness and mercy to overturn and overturn and overturn those foundations, those refuges of lies until the sinner is brought to see his folly, to acknowledge it, and to put his trust and hope where it alone can warrantably be placed, in the Lord.

And there is one case in which this hoping and trusting and waiting for the Lord is peculiarly difficult and yet to which people are brought, that is when they prove, not only the bondage of guilt, but also prove the power of their fallen nature. As I said this morning, complete redemption to a child of God will be deliverance, not only from guilt, but from the power and the very presence and defilement of sin. Nothing short of that is complete redemption to a child of God. And therefore, although forgiveness, peace in the conscience through the sprinkling of the blood of Christ is exceedingly sweet, - yes, it is; that sacred ocean of the atonement can and does cover all the sins of the Church of Christ, none left; plenteous this redemption is in that particular - it is known and felt to be so when the conscience is thus cleansed, purged. There must be application for purging. Though Christ purged the Church's sins in His own body, when He suffered on Calvary, the purging is to be accomplished in the experience of the people of God, so that there is not a sin left, no darkness of guilt, no cloud upon the sky of the soul, when this plenteous redemption is known. Therefore I would say here, those of you who feel your sins are beyond all reckoning, and who feel therefore at times that you must not hope in God though you fain would be a Christian, though you would fain be of the true Israel, yet your case is so peculiar, your sins are so innumerable that you dare not hope in God, there is every reason why you should hope in Him, for with Him is enough merit to atone for all your sins and the atoning blood was shed. He obtained eternal redemption by shedding His precious blood. Your sins may seem to be very high, like a mountain. Your guilt may be like an impenetrable cloud upon your mind so that you have no bright shining of hope, but if you have that cloud, just for a moment pierced, through faith, by the Spirit, by a testimony of this plenteous redemption, it will enable you to send out urgent cries to the Lord that He will entirely blot out your sins so as that the clouds may be all removed. You will believe it is possible. The Lord has said that He will cast all the sins of the church into the

depths of the sea, and there is one sea whose unfathomable depths are sufficient to cover all the sins of the whole church of Christ. Very sacred to believe this that the infinite merit of Christ's death, when He shed His precious blood, opened a sea, an inexhaustible, unfathomable sea, a fountain for sin and for uncleanness. And if the sea of the flood covered the highest mountains - a type of divine wrath and the manifestation of it against the old world, so that the hope for salvation in the multitude of mountains is vain - there is a sea that is unfathomable, that can submerge the mountains of guilt that are felt by the people of God. "Let Israel hope in the Lord." And in this particular point, what is hoping in the Lord? Is it not the going out of prayer to Him for that to be fulfilled? Earlier in this short Psalm, the waiting Psalmist says: "I wait for the Lord, my soul doth wait, and in His word do I hope". There is a great use in the Scriptures made by faith in the people of God, and one use of it is this, to seek for the fulfilment of it at the hand of Him whose word must stand. He is faithful. Has He not declared that He will cast all our sins into the depths of the sea. Now if we believe that we shall be seeking to feel and know that our sins are cast there and to know that they are so cast there as that they shall be removed from our hearts, and this is by redemption. Says the Apostle in the Ephesians "In whom" that is in Jehovah Jesus "we have redemption through His blood even the forgiveness of sins". Let Israel hope for this and pray for this and pant for this and send urgent cries to God for the experience of that in his heart that the Lord has to communicate, the forgiveness of sins, the knowledge of salvation by the remission of sins. Now there may be some of you here who, perhaps, are often at this difficulty. Your hearts are hard; you feel that if you had but a feeling heart, if you could but genuinely hate sin with a pure hatred and repent for it, then you might hope in God's mercy. It is a practical difficulty I believe with many a child of God. They know that they ought to mourn over sin, they know and they must acknowledge that their hearts are hard, and that they love sin. They would hate it if they could and love the Lord if they could and holiness. Well now there is one word that I will bring before you, the word of Jehovah which, if the Holy Spirit should make it vital in your heart will bring you to hope in it by praying for the fulfilment of it, and it is that in the act of the Lord Jesus. It is declared that He is exalted a Prince and a Saviour to give repentance to Israel and the

forgiveness of sins. Want you a broken heart for sin, a pure repentance, pure affections to love the Lord and hate sin and evil? Where can it be obtained but from the Lord and is not that mercy? Is repentance a legal act or the bestowal of divine mercy at the hand of Christ? If the Lord had set poor sinners to the work of repenting out of their own powers for their sins and said now if you repent then you shall be blessed, and left it to them to produce repentance, where is there one here who would have any hope of heaven? Men may vamp up a sort of feeling in their minds religiously and they may hate sin in a certain sense because they fear that they will be punished for it, but that is sorrow of heart and remorse. That is not hatred to sin because of love to holiness. Repentance, the gift of the Lord Jesus, is a sacred, godly sorrow for sin by a knowledge of what sin is in the sight of God. No man, ignorant of the Lord Jesus, can ever repent with gospel and free repentance for his sins. Let Israel hope then and pray for this. Do you ever pray for repentance, pray for a soft heart, a heart to mourn, to mourn over sin and after the Lord Jesus? The Lord has said He will give it and He has said that He who gives that contrite and broken heart for sin will dwell in that broken heart. I dwell with him that is poor and of a contrite spirit and that trembleth at My word. All conditions that are gracious are produced by the power of God in the heart, not by the flesh. And as you see the promises of the Word of God meeting your condition and meeting your desires, then as you are enabled to hope in Jehovah and His mercy you will be after the communication of that grace that will produce in you those conditions.

"With Him is plenteous redemption". I was saying that there is one point that the child of God often finds a difficulty. Even although he may have enjoyed the sweetness of the remission of his sins and a clean conscience, there is the difficulty of his old nature. Is there a child of God here who would deny that he had a nature that loved sin? And is there a healthy child of God here who is unconcerned about the opposition of this old nature and its power? Men say this is legal, that you should not look too much at your heart. Well, it depends how you take that "too much". If it is to the exclusion of the looking to the Lord Jesus, then it is true, but if it is to excuse a bad case, then it is erroneous. Says Jeremiah in his Lamentation "Let us search and try our ways and turn again to the

Lord". It is a very important point my friends, and every child of God who is properly exercised and who is brought by the Spirit into these depths will be empowered and impelled to search his ways. The Lord will give you time for this, He will bring you to it. It is in mercy. It is not the covering of things anyhow. He wants to be thoroughly purged and this is one great point with him whether sin, that seeks to have the mastery over him, can be so subdued and brought down as that it shall not reign. It would be no redemption to the child of God to live under the dominion of sin, even though he should escape punishment, and therefore there will be no full liberty this side eternity because, according to the Scripture, the old man is corrupt with the deceitful lusts, and it fights against the new man. It will never die till we die. But the point is this, can it be subdued, and can a measure of this redemption, liberty from sin's dominating power, be known in this life? That is a concern with some people. When sin prevails, when the law of sin in the members brings one into captivity to that sin, it is a very poor life, miserable, uncomfortable life to one, although he is on the way to heaven and therefore this is what he is brought sometimes solemnly into. Lord subdue my iniquities. And can He? He can and He has promised to do it. He has power to do it, and His promise cannot be forfeited. Does the promise and your heart's desire meet? Do you find that in Micah an attraction to you? "He will turn again, He will have compassion upon us; He will subdue our iniquities." I have very little opinion of that person generally who is willing for sin to be rampant, so that he can keep a quiet conscience and talk about the gospel. It does not display much of a heavenly nature and of being a partaker of the divine nature to live in that quietness. You do not find that the Apostle Paul had much quietness when he found this lusting of the flesh against the Spirit. But when is there a quietness? When that of the hymnwriter is known in the experience

Be of sin the double cure
Cleanse me from its guilt and power

J C Philpot said that the next blessing to divine pardon was the subjection of our iniquities and I believe that every child of God can subscribe to that. The next thing he wants to divine forgiveness is to have his sins brought down and grace reign. And, as the Lord by His

servant the Apostle said, it shall reign. "Grace shall reign through righteousness unto eternal life by Christ Jesus". And is not that a word to hope in, and hoping in, to plead and pleading to wait for the fulfilment of? If we wait on the Lord and hope in the Lord we have an object, and we shall watch for that object and in this particular the object is the manifestation of the Lord's redemption power in causing grace to abound in us over sin. "Where sin abounded grace did much more abound". Not that the salvation of the child of God is partial, but in experience this has had to be walked out. This plenteous redemption will take effect everlastingly in every child of God, but that does not mitigate at all from the experiences of the people of God of going into the depths in experiencing the angry powers of hell and learning something from that from which they are destined to be everlastingly redeemed.

"Let Israel hope in the Lord for with the Lord there is mercy and with Him is plenteous redemption". This word "plenteous" is an encouraging word to a great sinner, to a chief sinner. The Apostle Paul had to say, when he obtained mercy, the grace of our Lord was exceeding abundant, and anything short of an exceeding abundant and plenteous redemption would not meet the case even to enable us to hope. Some of you know what that is that if the Lord Jesus is not divine, if His merit is not infinite, if He is not what the Scriptures declare Him to be, then there can be no hope for this redemption so that everything centres in the Person of Emmanuel. The plentiness of redemption depends upon whom He is who paid the price and upon the price He paid. Then there is another thing. There are many evils in life, many things that captivate us and bondage us, many afflictions and trials that seem like a captivity to us, and redemption, that is liberty from these things is in the hands of the Lord. All power in heaven and in earth, power through His precious blood and in His mercy to turn troubles to a good account and to bring His people, to redeem them, from all evil and from all trouble and from all afflictions. Plenteous redemption. Redemption in the fulness of it, being a complete and perfect state of holy liberty. It embraces everything that can come in between the soul and heaven and it also means deliverance from the devil, redemption from the tempter. Temptations may very seldom cease with some of us. The devil has a

great power, but my friends, the Lord Jesus has almighty power, infinite wisdom, and He has led this captor captive and therefore He is able to deliver, He doth deliver, and shall deliver His people who hope in Him in this particular from the enemy. It will be a great thing to find Satan bruised under our feet one day, to find that the Lord has brought him down and laid him low and given us strength to put our feet upon his neck. This is redemption, a part of redemption. And He shall redeem His people from death. Whatever exercises and troubles and experiences we have here, there is death to come, and if we are not redeemed from death what will become of us? If the power of the grave is not overcome by the power of Christ's death and Christ's burial in the grave and Christ's resurrection from the dead, what redemption would there be for us? Plenteous redemption, so that even as death had no power to hold the Lord Jesus so it shall have no power to hold the people of God. They must die, but the power of Christ's resurrection shall raise them. He will redeem my soul from death, the second death, and He will redeem His people's bodies from literal death. They won't escape it, there is no discharge there, but redemption from it the Lord will accomplish. Plenteous redemption. Hope, in view of death, for the resurrection, for eternal life. Hope for the fulfilment of that great promise in Philippians: "Who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself." "Let Israel hope in the Lord" at every juncture, always. "Trust in the Lord at all times; ye people, pour out your heart before Him. God is a refuge for us." Now these words mean something to the child of God. They are like life from the dead. They are hope when there is no hope. They are a foundation when they are sinking. God is the hope of Israel and He is their hope in a practical way, as He is a great high throne, as He occupies the mercy seat. There is mercy with God, therefore go for it, as if He should say, ask for it, pray for it, and the people of God thus fly, fly to the mercy seat by prayer, confess their sins there, take their troubles there, their persecutors and their persecutions and their enemies and the devil. They take all to the throne of grace in this activity of hope. Hope gives the soul strength to pray. "If we hope for that we see not then do we with patience wait for it". And how do we wait for it but by prayer. If we are not expecting anything from God then we shall not pray and we do not pray if we do not expect.

There cannot be any real prayer without expectation, without desire, and without hope. Hope is not a mere name. It is a life, a principle, and it is a grace that is exercised on its object, and after the blessings desired. Now in this process, you who are exercised will find much need for secret self examination and much need for continually visiting the throne of grace. It is at the throne of grace that men try their foundations. It is there that they prove the standing ground. It is there where they receive sweet blessings. Although perhaps many of us do not get frequently a rich and sweet blessing as we should like, yet are there not times when this great God, who has plenteous redemption and mercy, shows Himself, confirms our faith, gives us to stand firm on the merits of Christ and to hope for all that God has good to give. You cannot hope for too much if the Object of your hope is God in Christ, and if you hope for great things you will pray for great things. I am ashamed of my prayers sometimes because they are so poor, not in a sense of words - that does not matter, words do not count here - but the matter of prayer, the subject of prayer, the design of prayer seems so low compared with God's promises, compared with what He has to give. Plenteous redemption means deliverance from everything that is contrary to the new nature. It means the bestowal of everything that a gracious soul can rightly desire from God. It means the communication to Him of the fulness of his relationship as an adopted and redeemed child of God. It means the enjoyment of inexpressible blessedness in access to the Father through Jesus Christ. It means the comfort of His divine love, liberty from all that is contrary to God in you and liberty to enter into the fulness of the covenant of grace with all those eternal blessings that are contained in it. Redemption - we must die to know what redemption fully means, but there is plenty that we need here, and there is plenty in God that He can bestow upon His people through faith. Blessings can come down from heaven before men enter into heaven and this, believed in by the teaching of the Spirit, will bring on these exercises and the Lord will see to it that you are brought into cases of need in order that you may cry to the Lord and prove that He has this mercy. We shall never get, I hope, this side of eternity beyond the need of mercy nor beyond the reach of mercy if we are the Lord's. And if you receive that it won't make you careless. Some of us wandered far enough in our hearts from the Lord to know that it is a bitter thing to be far from God, a perishing condition. But then, when

the Lord, showing His mercy, says turn again, "O Israel thou hast destroyed thyself; but in Me is thine help. I will be thy King: where is any other that may save thee" (Hosea 13 v 9 and 10), and when He tells you to come to Him and bring words to Him in confession and promises that upon this confession He will heal your backslidings and love you freely, why there is something then done in the heart and you prove something of this: "With the Lord there is mercy", pity, compassion upon an ignorant, sinful, sinfully weak wretch and that wretch is blessed, blessed by God, the God of all mercy and the God of all grace. Now in this there is worship. Worship, the true worship of God can never be separated from the knowledge of salvation, of redemption. Men worship God in Christ. Men only know God in Christ who are lost and are saved by Him. The idea of a God, of a great Being supreme may be in the minds of dead men and produce some kind of false devotion, but the only true worship is out of the heart of the redeemed sinner, even as the only persons who shall join at the last with the Lamb in the song of Moses and the Lamb, the song of redemption are those who are redeemed from sin by the blood of Christ. Worship here is carried on in the hearts of redeemed sinners. Mary Magdalene worshipped. She wept. Peter wept, and worshipped because of divine mercy. All the people of God worship when they come to know the Redeemer, God in Christ. He is the Object of worship, His goodness, His Person. They adore Him, they fall before Him, they bless Him for what He is, for what He possesses, for what He has done for them, for what He has promised to do for them, and they hope in His mercy. "Let Israel hope in the Lord for with the Lord there is mercy and with Him is plenteous redemption", and He won't keep it with Himself. He will give it out in the enjoyment of His people.

"And He shall redeem Israel from all his iniquities", bring him back to God and that will be redemption when the people of God are brought in, gathered together, the election of grace, from the four quarters of the earth and the earth is reaped and the people of God go in through the gates into the city. Everything shut up, everything shut out that is against them. Everything that defiles them and makes a lie shut out, their old man shut out, and they themselves within the gates. Redemption, liberty to worship God. In the Hebrews, the 9 chapter, which we read, the Apostle speaks of the liberty of people whose consciences are purged by the blood of Christ to serve the

living God and that is what people are redeemed for. They are not redeemed to have liberty from God but liberty to serve Him. His servants shall serve Him and they shall see His face and never never sin. Now the cost of this was the blood of Christ. May the Lord grant that this may be brought to us, that we may be enabled to cry, even though we may be in the depths, and to hope in this great God and Redeemer.

AMEN.