

God's love to those He has called (Quality: Good)

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- [0 : 00] I would venture this evening, desiring the help of God, to speak from a word you would find in the third chapter of Hebrews, the first verse.
- The first verse in the third chapter of Hebrews. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.
- Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.
- As we look upon our text this evening, I feel there's everything in it. For the benefit and for the help of every poor sinner, called by divine grace, taught by the Spirit, going alone through the wilderness.
- Because our text speaks of the apostle, the high priest, Jesus Christ.
- [1 : 51] It also speaks of a call, not an earthly, but heavenly. And the apostle was able, as he wrote to these people, and no doubt looked upon them, could speak of them as being brethren.
- He could see something in them that was of an heavenly nature. I believe he could see a fruit in them, spiritual, fruit upon the branch.
- Otherwise, I'm sure he would never have spoken thus, brethren. And he has put this little word previously, holy.
- He could see their standing was in Jesus Christ. No doubt he thought of those words, it may have been, which he himself wrote unto the leading and teaching of the Holy Spirit.
- Wherefore, now there is no condemnation unto them that are in Christ Jesus. and where might he put this word in as he's written, writing to them.
- [3 : 25] Consider. And that's one, my friends, one of the main things, shall I say, one that is most, shall I say, essential unto salvation is to consider the apostle and high priest Jesus Christ.
- For if we have no knowledge of him, I must speak plainly in no heaven that this, by the writing of this apostle, how he had, how he could speak of past experiences.
- And it's no small mercy to be able to speak of the things we have handled and tasted and felt. As you will remember, this man, a good man by the grace of God, not otherwise, but by the grace of God, he was brought to fear God.
- As you will remember, he was in that spirit of the Pharisee. He had no regard for God, completely blind to everything spiritual.
- And not only saw, but we ourselves. We ourselves. and if we know anything of this word before us this evening, in a saving way, I feel I have the authority to say that you've received this heavenly calling.
- [5 : 26] All born in sin and shaped in iniquity and came forth from the womb speaking lies. That's our condition by nature. Fallen sinners.

But if the Lord has a favour toward us, if the Father remembered us from all eternity, what a mystery and what a blessing, that he should remember us and by his electing love chose us even before we were born into this world, before he laid, as it were, the foundation of the earth, right back in eternity, he had a people, a people of his own, all born in sin as he himself was.

But the Lord blessed him, as you know, and raised him up to be a prophet, raised him up to be a minister, raised him up with an heavenly calling to go forth and to preach the gospel.

Wherefore, holy brethren, the takers of the heavenly calling, well, might we pause here for a moment to ask ourselves, have we received this heavenly calling, not an earthly, it's an heavenly calling.

It reminds us of the words of the Lord Jesus, which we've often quoted, and I hope we know something of it experimentally, he must be born again, to enter into the kingdom of God.

[7 : 25] Now, when a poor sinner is being called with that heavenly calling, is passing through the gate of regeneration, and this poor soul will be brought into trouble, in one sense of the word.

You might think, surely, when one received this heavenly calling, there'll be no trouble, there'll be no fear, just the opposite.

But when we've received that heavenly calling, it's this really, to have a spiritual life dropped within our soul.

Yes, heavenly calling, God, previously, we have no knowledge of God, no knowledge of ourselves as sinners, no real knowledge of sin, only, shall I say, delighted in it, in that carnal nature of ours.

But let God give thee heavenly calling. Oh, how this man, a man of God, as you know, received it. As we believe, I trust it so, on the way to Damascus, when he received that heavenly calling, heavenly, a call from heaven itself.

[9 : 04] we might mention one or two. In prayer, we have spoken about a poor woman, a sinner, came to the world to draw natural water, and the Lord gave a spiritual life, and tasted of the spring, that God, the Lord Jesus, spoke of to her.

and she became a living soul. And we might speak of others, but resting for a moment or two upon this man, the apostle, what a change was wrought in his heart.

In the days of his flesh, as it were, in the days of his unbelief, before he received this heavenly calling, he thought, well, he had a religion, but God was not the author of it.

He thought he was doing right in persecuting those who did fear God, and cast them out, as it were, and gave his voice that they should be brought to death.

But when he received the heavenly calling, oh, what a change. I hope we know something of that change, dear friends, in our own heart.

[10 : 29] we read of it in the prophecy of Ezekiel, that new spirit, and that heart that the Lord takes under his control, and gives him that heart, spiritual life.

Removes the hard heart of stone, and gives the heart of flesh, and heavenly calling, comes from heavenly efforts. And it's only for these people who will be brought to consider the apostle and high priest of their profession, is to none other than these who are brought to believe in Jesus Christ as their savior, and their redeemer.

Holy brother. So the holiness is in God, not in us. That spark, as I've mentioned, the smart spark of grace, that's holy, comes from heaven, as a blessing of God, his spiritual life, and the whole heart, shall I say, will be turned from sinful ways into the powers of righteousness, the work of God, not of man.

By grace are ye saved through faith, and that not of yourselves, it is the gift of God. So this dear man of God, he looked upon these people whom he was writing to, called them holy brethren, and knew by their fruits, they receive an heavenly calling.

And I hear one say, what is the fruit born upon the branch? Who manifested that fruit?

[12 : 42] well, we can call to mind one, the poor publican, God be merciful to me, our sinner. Oh, he had a fruit, as it were, upon his branch, in his life, confessing, confessing and repenting that is most acceptable to God.

Do we not read respecting the publican, he went down to his house justified rather than the Pharisee? He was a partaker of the heavenly calling, fruit so manifested in him upon his branch, as he cried for mercy, mercy.

and as it strikes my mind, may I break away from the text, as it were, for a moment. Oh, the fruit born by the Lord Jesus Christ himself.

Oh, what a fruit! Not because he was a sinner, but he bore, he bore in his body, in his soul, in his very heart, the weight and burden of sin, and how he, as it were, took upon him sins, and bore the punishment of sins to these people who received the heavenly calling.

Oh, what a gracious God we have. We are for holy brethren, then, partakers of the heavenly calling. May I mention another which is a fruit manifested faith is a fruit, friends.

[14 : 50] It is. I wish I got more of it. More faith to believe, to believe in this one Jesus Christ, but alas, oh, one fears to have so little, but it is a fruit, and it's a fruit that God gives, and this fruit is acceptable.

Why, there's no way, dear friends, to the mercy seat the throne of grace, but by faith, believing in Jesus. Partakers of the heavenly calling, love is another fruit that God honors, and how often one feels to lack this, real love, love, unto first the one who has done, we trust, wonders for us.

If we could only sing that hymn, you just son, from the very heart, and believing, and having the sweet witness that he shed his blood for us, I'm sure that would cause the heart to flow out with this fruit, love, love.

love. So, wherefore, holy brethren, partakers of the heavenly calling, and when we've received this heavenly call, there will be a burden upon us, because as the heavenly calling is given, light from heaven, it will reveal to us what dwells in us, that is carnal, that is of sin.

and every one, I believe, in some measure or other, who cast through that gate of regeneration, born of the Spirit, will be brought to know that they are sinners in the sight of God.

[17 : 07] Some of you can go back to those days, I know, when the Lord first quickened thy soul into life, brought you to feel your sinnership, and to realize in some measure his holiness.

There has been a falling before him, trembling, trembling before him, because of his holiness, and you, such a sinner. Yes, dear friends, this is the work of Christ.

This is when we've obtained a heavenly calling, and not only at that particular time, but right the remaining days of our life, we shall feel to be sinners in the sight of God, because that light, the light of grace, is ever shining within, unfolding, as we heard this afternoon, unfolding, the things that dwell within.

We shall never become perfect here, dear friends. We shall become a sinner, even to the very breath, shall I say, of Job of Hope, when he said, behold, he said, I am by you.

The Lord will bring us down, make us poor, make us feel our need of something far beyond the reach of this world. And the poor sinner drops at the feet of Christ, poor and needy, seeking this one in the text, the friend of sinners.

[18 : 47] So, therefore, holy bread and partake us of the heavenly calling, the heavenly calling, when the work is being begun, the Lord will continue it.

Oh, you may have many fears, much trembling within, wondering if you're deceived. Satan comes with his mighty power.

He comes with his temptations and the poor soul often has to fall down and say, I'm deceived, heaven will never be mine, I'm a poor, wretched sinner.

Yes, dear friends, is this the temptations of that evil one? Yes, I believe our friend mentioned this afternoon a little of what poor Job had to go through under these temptations.

How many things were to remove from him in providence, but nothing but grace. Grace still was manifested in Job's case.

[19 : 57] though he passed through those triumph powers in deeper sorrow, temptations, yet by the grace he could say, the Lord gave and the Lord hath taken away.

Blessed be the name of the Lord. And with the prophet of hood when he says, I will bear the indignation of the Lord because, he gave the reason, because, he says, I have sinned against him.

Partakers, these poor sinners, partakers of this heavenly calling, will have an hunger for the bread of life, and a thirst for the living streams that flow down from Christ himself.

Partakers, I know some people say, respecting us as a denomination of people, what miserable creatures they are. Dear friends, they're the happiest people on earth.

And especially when the Lord draws near and gives a little comfort, a little light shining within. When the Son of Righteousness arrives, with his healings in his wings, and comes into our poor heart, why we are the happiest creatures upon the earth, and need be.

[21 : 31] But you say, my life is often somewhat different. It's often with grief and sorrow. It's often bearing the burden of sin, and one feels to be a cast out.

heart. You may feel at times, even with Jonah, at the bottom of the mountains, weeds wrapped around you.

But was Job, did Job perish there? You would have thought no other way but to perish in that great depth of water, at the bottom of the mountains.

But now, now, dear friends, you may go very deep, but the Lord's eye is upon his people. The Lord's angels are round about them who fear him.

Well, there is the heavenly calling. Perhaps I've got some here this evening, as you journey along in your pilgrimage, and you feel to be the ends of the earth.

[22 : 41] Maybe, as we read in the psalm, staggering like a drunken man, had you always sinned, but, but, what about this apostle?

What about this high priest of our profession? What about Christ Jesus? Do you think it's possible that he should let one of his chosen, whom the Father had given him, to perish in their sin?

They that feared the Lord spake often one to another, and the Lord heard and hearkened that the book of remembrance was written for them that feared God, and that thought upon his name, and they shall be mine in the day that I make up my jewels.

holy brethren, partakers of the heavenly calling. I must just mention this one thing comes to my mind, and I believe it to be very true.

Lord, it will come in our decks if I am able to speak a little longer, a heavenly calling, how the Father gave his dear beloved Son, the Lord Jesus, an heavenly calling, call from heaven, heavenly man, no sin, nothing in him that defiled, nothing in him that was sinful, and he gave him a call, and this call was him to come, to redeem a people whom he had loved, and whom he gave to his Son to redeem.

[24 : 41] Oh, what a wonderful dear friends, call that was. Did he refuse?

Did he turn in some other direction? No, no, such was his love. He willingly obeyed his Father's voice, and came, came, to undertake that wonderful work that no other man could possibly undertake, to fulfill the law, to open the way, open the way from Egypt to Canaan, from the depth of the floor to the heights of eternal glory.

What an heavenly calling. Dear friends, God, we shouldn't be here this evening. We'd have no gospel to preach, be another come.

No gospel. We shouldn't come to this word to consider the apostle or high priest.

No, but, or days from all eternity, and by that willingness and love to those people whom the father had given him to redeem, such was his love, he could not turn in any other direction.

[26 : 18] Many, oh, all of us, by, the vilely sinner out of hell, who lives to fear his need, is welcome to the throne of grace, a precious blood to plead.

And therefore, shall I say, that is our standing for eternity. And that's where our hope rests. My hope is built on nothing less than Jesus' blood and righteousness.

Can we really tell it? Well, let's go back for a moment. Perhaps some of you say, I only wish, oh, if I only knew that I received the heavenly calling.

Oh, if I could only know that God has commenced a work in my heart. Looking to your own sin and your wickedness, you say, well, can a poor sinner such as I be saved?

Is it possible that God should ever love me, that Jesus should walk that path of suffering, to enter into those deep sorrows even on Calvary's cross, and bear my sins?

[27 : 34] Why, at times, dear friends, we look at one and we think it's impossible, at least I do. I said to the Lord many times, Lord, this poor sinner, so poor, so vile, so wretched, sinned against thee, so light, sinned against light and knowledge, and then to be remembered by thee.

He came not to call the righteous, but sinners to repentance. Are we among these poor sinners repenting, repenting of our sins, confessing our sins?

Oh, what a mercy it is. What a mercy, dear friends, if we know something of the prodigal of old. I know I've often spoke of him. Bear with me this evening.

That young lad drifted away from home, but he had to drift back again. He had to come back again. And how did he come?

Well, in a different frame of mind that he went. A different frame of mind that he went when he left his father's house. Now he comes back in want.

[28 : 50] Now he has a need. He wants a roof over his head. He wants someone to care for him. We see Christ here, dear friends, in the father of that lad.

The lad come back. What did he say? I have sinned against heaven before thee and am no more worthy to be called thy son.

What did the father say? Did he turn his back upon him? Did he turn in away from the home?

Oh, we have a wonderful picture of the Lord Jesus there, running out to meet a poor soul that has departed, as it were, for a time in sin.

But the Lord brought him back and the father fell upon his neck. Oh, that wonderful gospel of the efforts. you and I know something of this back sliding, I'm sure, in our life, many times, that as the Lord left you, oh, that gracious, good Samaritan, looking out for his dear sheep and his people, draws him again to his feet.

[30 : 25] He ran to meet him, he flat upon his neck, he kissed him, put a ring upon the finger, chews upon the feet, cured the fatted carp.

Oh, that precious, precious gospel, dear friends, precious gospel. Wherefore, then, holy brethren, partakers of the heavenly calling, don't seem to get away from this part this evening, and then there will be an heavenly calling from earth to heaven to these people who have passed through the gateway generation.

And some of us, it may be present here, are just waiting for that heavenly call, heavenly call.

as we've said in our life, and more so of late, weary of earth, myself and sin, dear Jesus, set me free, to thy glory, take me in, for there I long to be.

That's an heavenly calling, heavenly, voice of God, come up, higher, oh, that blessed voice, my sheep hear my voice and they know it, and I trust many of us here this evening know something of that voice of God, for he has spoken to you, I trust, sometimes the word of reproof, sometimes today in judgment, and sometimes in mercy, sometimes to guide and direct, but oh, to hear his voice speaking in mercy, speaking some word, some promise into her heart, such as this, fear not, fear not, I have redeemed thee, thou art mine,

[32 : 41] I will never leave thee, nor forsake thee, well, now, just a few thoughts in the latter part of our text, consider, consider the apostle, now, little as we do consider them, and how do we consider them, it's often been a concern to me, how do I consider them, how is it to be done, something in their own strength, now, what we need, grace, we need grace, it's this, I believe, dear friends, to consider, is to come to the footstool of Christ, and ask for grace, ask for spiritual discernment, ask in prayer, it's by prayer, by our supplications, in faith, when we receive, what our soul desires, in spiritual things, also in provenance, but especially in spiritual things, now, consider the apostle, and the high priest, which is

Jesus Christ, so just a few thoughts here, to consider, we have considered a little of the Lord Jesus in coming, and so on, but oh, to consider, consider, that wonderful plan of salvation, considering his love to follow the command of his father, that, to consider, the work that he undertook, a work of salvation, oh, to consider it, how little do we, oh, for grace, to be able to consider it deeply, within our hearts, have we ever considered it, and been helped rightly to consider it, and by faith have had a little view of Jesus

Christ, himself, journeying through the garden of Gethsemane, and what he endured there, consider it, dear friends, and what he passed through there, oh, that cup given by the father to drink, and how he drunk from that cup, very drags of it, in other words, he's borne the sins of his dear people, every sin, past, pleasant, and those to come, wonderful gospel, blessed gospel, well then, might we consider, Jesus Christ in this, consider his love in bearing our sins, taking the delivery himself, enduring the punishment, and you know a little of what he passed through in the garden of

Gethsemane, and how he cried out to his father, if it be possible, let this cup pass from me, nevertheless, nevertheless, thy will be done.

Consider him as the son of God, consider him as the redeemer of his people, consider him on the cross in great power, in great weakness, consider even the words that the poetess said are now true, what he endured, no tongue can tell, can we say, to deliver us from our sin, what he passed through, no tongue can tell, to save us from wrath, from hell, consider him as the one who rose to the dead, triumphant over sin, death, and hell, consider him in returning unto his father, consider him where he dwells at this time, in glory, on the right of the hand of his father, to hear the prayers, the cries, the groans of his elect, consider him, oh, how little dear friends, do we consider him in these various offices where the

[38 : 08] Lord, where the father has placed him, faithful, consider the apostle, the high priest of her profession, should I be right in speaking thus, the apostle, the Lord raised up as you know, poor, to be an apostle, and we read also of Peter and John, apostles, this little word here, consider thee, thee, thee apostle, you see, poor and then they were sinners, born in sin, but this apostle, no, holy, the apostle, the, can we emphasize, as it were, this little word, the apostle,

Jesus Christ, and as you know, these apostles, as we've mentioned, went forth to the command of God, to preach, and to preach Christ, well, we can say, this apostle, how he preached his own gospel, and to the poor and needy, as we read in that fifth of Matthew, oh, how he preached unto those poor and needy, he called them blessed, blessed, blessed, blessed are ye that mourn, blessed are the thirst after things of righteousness, blessed are they that are persecuted, oh, this blessed apostle, the Lord Jesus Christ, and then there's the high priest of her profession, the high priest, blessed, oh, friends, you've been singing that as a wonderful hymn, but I have to say it's very strong language, but we do sincerely hope that that blood of his, this high priest, was shed for us, and if it was, we should be cleansed in that blood, because nothing else can cleanse us from her sin, but that wonderful and blessed thomping opened on

Calvary's cross, by the Lord, not all the blood of beasts on Jewish water slain, could give the guilty conscience ease, or wash away one's stain, but there is a thomping filled with blood, drawn from Emmanuel's veins, and all whose plunge beneath that blood, lose all their guilty stains.

So take us of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.

Jesus is the one thing people I, without him, perish must. Well, friends, I've rambled around this text, haven't got into it, but I believe I have been speaking to a people here this evening, you know something of the heavenly calling, you know something of the Lord Jesus, you know something of his precious blood, you know his voice when he speaks, if so, you're on the way to heaven, this heavenly calling, me.

[42 : 19] Yea, such everyone as in our text, I feel I have the authority to say, though you feel to be so poor and wretched and sinful, hell deserving, and yet, dear friends, you're on the way to heaven.

As I said, Jesus came to call, not the righteous, the Pharisee, but sinners, sinners to repentance. Oh, what a wonderful, wonderful plan of salvation from the Trinity, the Father, the Son, and the Holy Spirit, for poor sinners such as you and I, to find by his grace, and by the Spirit's teaching, and leading a way to eternal glory.

I leave it with you. May the Lord grant his blessing for his name's sake. Amen.