

Hebrews

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Preacher: Hope, Philip Edgar Samuel (1916-1995)

[0 : 00] Amen. Hebrews chapter 2 verse 9.

Thus we see Jesus, who was made of the glory angels for the sufferings of death, praying the glory and honor that he, by the grace of God, should taste death for every man.

And that death that he tasted was for every man, every one of his children. All that were given unto him of his father, that by the grace of God and the power of the Holy Ghost, should come to him in the appointed time.

And I felt much, as I mentioned in prayer, of that word upon the sky. There is a time, a time appointed, when the Lord has declared he will be gracious, unto whom he will be gracious.

All may that time be yours and mine, and may it apply to this little cause of truth here. He waits to be gracious, and those souls that are exercised will be pleading for him to be gracious.

[2 : 04] And there is a meeting together of this soul that pleads, and a prayer hearing and answering God. The time to favor Zion, yea, the sect of it, is come.

That's what faith looks for. And our faith is very, very small indeed. If we never look for it, and never pray for it, as regards our own soul's case, and the case of others, we should be concerned, more concerned than we are.

And if the dear Holy Ghost teaches us, he will bring that concern out. He will bring it, and make it manifest in this way, as we wait upon the Lord.

Tell him all our need, our case, our anxieties, our fears, confess before him our unworthiness, and yet, above it all, that which we have in our text, and I want to try and open it a little tonight.

We didn't get there this morning. But to whom is it that these come, with their right needs? Well, on the says of him, we are coming to a king.

[3 : 34] And that is the first opening that I would bring before you, concerning this Jesus, whom the eye of faith views.

We see him as our king. Oh, what a wondrous word it is, and a thought that the Holy Ghost impresses upon the mind, we're not coming to one who is not able to do what we are.

We are coming to one who is able, and able to save to the uttermost. All are coming to God by Christ Jesus.

We see Jesus, then, as king of kings, and lord of lords. We see him in his majesty, at the right hand of the father, as we have been reminded in our lesson tonight.

And I would also remind you of this, that as we have read, he is seated at the right hand of the father, full of grace and truth.

[4 : 50] This Jesus, whom the eye of faith views, was granted to several that are recorded in the word of God in a special way and manner.

And by that single name of Jesus, also different that our souls need, we mention that it was his name given by God when he came upon earth as a babe, the Saviour of Sour.

His name should be called Jesus. But, a little further, after he had ascended to his local throne in glory, and taken upon himself once more his kingship, his headship, in all the glory, praise, and honor of it, we read of one, the first martyr Stephen, was given a place here, as he came to the moment of death, stoned by hated enemies, but yet he could declare, I see Jesus, standing at the right hand of God.

what a wonderful view for a man in the world of eternity, and yet assured of his place in heaven, and there he saw Jesus, his King, his Saviour, and he saw him standing, waiting to receive him.

for a glorious end. And remember, Saul of Tarsus, was a witness to that.

[6 : 42] The same man that wrote this blessed epistle now, was a witness, and held for the clothes of those that stoned him, and then he was in darkness.

He had no glimpse of faith, no saving knowledge of this King of Kings, but he was to be brought to him. And so, Stephen then, knew him as Jesus.

Saul of Tarsus also, had this singularity of title, made known to him. I am Jesus, whom they were persecuted, nor the enlargement of title.

I am Jesus. Nor, what will they have to be? Immediately, on the revelation of the name of Jesus, his Kingship, his Headship, his Lordship, is revealed.

And Saul, down there, down there, under that revelation, was brought to own him, Lord of all, his King, his God.

[8 : 03] There's another time, once more, I won't mention more, but, a very special one, in the last chapter of the Bible, where Jesus, himself, testifies to the power of his name, I, Jesus.

He does not describe himself as the Lord of life and glory, the King of kings, the eternal Son of the Eternal Father. No, in this revelation to John, in all the glory of it, and the revelation of heavenly things, the Spirit declares, I, Jesus, have sent my name to testify unto you these things in the churches.

I am the root and the offspring of David, and the bright and morning star. In the church, and so, we read again and again, in the scriptures of truth, of this heavenly King, who reigns above all.

The apostle writing to the Ephesians declares of this King of kings, the Lord Jesus Christ, which, what is the exceeding greatness of his power to us, Lord, who believe, according to the work of his mighty power, which he wrought in promise.

When he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power of might and dominion, and every name that is nine, not only in this world, but also in that which is to come, and have put all things under his feet, and guide him to be head over all things to the church.

[10 : 27] The world acknowledged not his head, the professor acknowledges it not, but the true believer is made winning in the day of this power, to ascribe unto him all honour and glory and grace, as did the apostle, Lord, what will there have me to do?

Show me, tell me, make it wise. There was faith in my heart, rule over, rule in it, rule over my love.

Ah, one said, and Mr. Garnold used to quote it, consecrate. my heart, my love, my soul, my very being, may it be consecrated unto thee, O thou almighty kingdom, which is his body, the fullness of him that filleth all in all.

And so we bow before his sovereign majesty, and his area of grace has given us to bear it, to acknowledge his infinite wisdom, his tremendous power, his divine authority, to do with us a seemeth in the room.

But we see Jesus as our king to do. Do I really see him and acknowledge him? whom we come in that language of the him writer, rule, rule, rule, or as I stood.

[12 : 19] With power he rules, and wonders performed, gives conduct to fools, and courage to others. Beset by sore evils without and within, by legions of devils and men of sin, then be not a cry.

You are coming to a king, large petitions with you bring. All power is given unto him, in heaven and in earth, and all that's transpiring about us now is with his divine permission.

It's under his divine control, and from it will be brought forth are those gracious evidences in the hearts of believers to acknowledge his sovereign king.

To confess he do as he will in the earth and in the heavens none can sign to him what do is so he is king an earthly king is honored and respected everywhere has been his command their concern on his ways their deloites is it our concern to be found serving him be not afraid all power is given to Jesus we see Jesus as our head in earth and in heaven through him we shall conquer the mightiest foes our captain is stronger than all that oppose his power from above he will kindly impart so free is his love so tender his heart redeemed with his merit we are watching his blood renewed by his spirit with power with

God in the last verse is the one I was trying to think of reign for us as can accomplish so well there's no half heart coming here this is a soul that seeks eternal life and cries for it with all their being accomplish so well whatever it may cause and terribly bring us forth from all this till falling before thee we know thy love name ascribe in the glory to God and the land and the result of that prayer and that desire answered we have just expressed in the hymn we have said that is a subject of the heavenly king brought in God's gracious time that time when he makes his mercy known to follow him with his son ever he goes but we see

[15 : 39] Jesus as the heir king but we must turn a little further into the apostle opening up of this Jesus he does not hold in his exposition in setting forth the king of kings in Jesus oh how much more is attached to this blessed sacred man it's a simple man even children can list the name of Jesus what is essential is that was made known unto God it may well be with us whether young or old we say we have heard of thee with the hearing of the ear but that will not suffice the need of your soul in regard to salvation the pardon of your sin the remission of your sin you will want a glimpse of you of that finished work on your behalf and

Job said I heard of thee with the hearing of the ear and some did open it many did open it and so they should for it making known the wonders of a God man but now mine are seeing that's all the difference between a profession of religion and a possession of Christ in the Son one is to hear the other is to see and to see by faith Jesus we see Jesus as our God God if we turn over a page in Paul's exposition here he sets forth the Godhead of Jesus in the fourth chapter and at verse 14 seeing then that we have a great high priest that is passed into the heavens

Jesus the Son of God here's an acknowledgement of this life his eternal being one with the Father and with the Holy God the Son of God seeing then that our eyes are open that we view him in this respect as the Son of God divine surely then it brings this knowledge to us that as a saviour a saviour of sinners a saviour of the lost is a divine saviour and that salvation will pure for sinners given unto him to redeem from hell meant this one thing that the precious blood of this divine saviour must be shed the blood shed for the pardon of your sin and mine if so it be witnessed to you by the spirit was the idea of lying not that blood and bulls and ghosts that availed nothing it was as we've been reading in those chapters tonight they were

God appointed time they were that which showed forth the coming of his son the lamb of God but there was no efficacy at time they must be obeyed the command must be obeyed therefore by these means were Israel of old brought to look forward and look upward and to believe the time should come when the lamb the sweet lamb of God should come forth to be slain all the sins of all the election of us were cleansed atoned for by the blood of a divine person doesn't that make it to a believer of infinite value somewhere cannot be measured those who speak mostly of the blood give of the atoned are placing themselves in a very paradise that those who by fight see

Jesus see him there in that work he came to do on their behalf feel the wonder of it the miracle of it that thy though sinner are clean and again remember that as this devoting person came in everlasting love manifested to sinners there is an innumerable company of sinners throughout all the angels told the void of thy cleansing blood are made in death to dwell with this same Jesus in glory for everything we said in prayer when to me the blood to flow is an adjustment there can be no word that application and we give thanks to

[22 : 24] God the Holy God that it is his sacred office to take of this precious fruit reveal this atoning blood and seal it upon the conscience and heart of every mourning soul that longs to know their sin forgiven and in that application brings to the peace that we see Jesus who was made a little larger than the angels for the suffering of death crowned in glory and honor there we see his kingship there we see his Godhead that he by the grace of God should tithe death for every matter but if we go a little further in Paul's exposition to the

Jews and it so it was so needful for them to rote they understand that oh it's this son of God the Messiah can't to and to have a clear view of it in the sixth chapter and at verse twenty he speaks of Jesus we see Jesus as the forerunner which hope we have as an anchor of the soul both sure and steadfast which enter it into that within the Bible whether the forerunner is for us and here even Jesus this is another of those times in the epistle when he is nine with a singular nine even

Jesus made and high preached forever after the order of love and what is it for us what are we to understand as Paul would have the Jews to understand by this blessed forerunner well we may express it in this one a forerunner is one who comes in advance to a place a certain place where all the rest shall follow in due time is gone before to make further way plain and as he himself declared in his ministry on earth and before he ascended into his glory why he says

I go to prepare a place for you before me what a wonderful promise to have a view of Jesus we see Jesus going before going before us to prepare a place in eternal glory the thrones that were about his throne oh John in the revelation had a very clear view of him he saw that the elders sat upon their throne there was a place for every redeemed one and Jesus said I go before you he entered into heaven itself and taken possession on behalf of all his own and having promised to prepare the place he goes further when he speaks of going before them as their foregrunt he said

I will come again and receive you unto myself there's the promise upon which faith can they hold and the glimpse that is given of this Jesus in that special office of forum it brings a measure of joy and relief to an exercise song why how can such one fear what eternity holds when by faith I see there Jesus there in this preparatory work for which he himself declared he came to me I will receive them unto myself that where I am there ye might be forced and as it for we have this comfort here we have as it were from the lips of

[27 : 56] Jesus himself a most sacred pledge a pledge given to the ransom of the Lord that thy themselves in due time should be where he is and if you want an assurance by faith of confirmation that your feet are in the way of the path of righteousness and holiness and that your end will be peace surely it is in this sacred pledge that is given by this Jesus receive Jesus Father and Jesus I will that all those that thou hast given me be with me where I am that they may behold my glory as

King that they may behold my glory in the trinity of persons as God all there is a fullness a sufficiency to meet the desire of every living son but we see Jesus there for them but again we see Jesus and in the seventh chapter in the twenty-seventh verse we have this view of Jesus again by so much was Jesus made assurances and that's a wonderful word assurances assurances and assurances and assurances is one for who is bound on behalf of another we see it naturally in the life of the world how one becomes assurances and it entails and involves for them a great responsibility that's only for times and of times assurances fails but we have a glimpse of the one who cannot fight on this surety in love for the souls of his own dear that he undertook undertook in eternity past to be responsible for all those he became surety for an innumerable house oh but he undertook this responsibility because they were given unto him they were his and he loved them with an everlasting love and he could not would not lose one of them he undertook her to be responsible to meet all that they should have met all the penal claims of the law the law of Moses that we've been reading of tonight all the sins have come short of the law and without the shedding of blood there can be no remission of sin and so this dear surety in his love to his own he undertook to meet every climb in their room placed and stead and by that surety's worth in the perfection of it the holiness of it in his satisfying unholy

God who cannot look upon sin with any degree of allowance he secured for his own are the blessings of that better covenant which also we have read of today the first covenant the law of Moses had its place in the instruction of Israel of all it had its place in giving of the law but this better covenant oh and the sweetest for sinners to realize of this new covenant is the remission of their sin oh what a mercy we have this word that we read in our lesson tonight in the eighth chapter for I will be merciful to their unrighteousness and their sins and their iniquities will I remember no that's what the shore of these that's where he stood as sure of him that they should go free you may remember just recently we ventured to speak from that word if the son shall make you free he shall be free indeed well here is this

Jesus whom the I get to glimpse of in this holy sacred office has their story there's no other means no other why where our soul might be saved where we are cleansed from our guilt but by this story and when that sought earnestly after and when the Holy Spirit is pleased to witness and seal her to your soul that is in your room light and steady under the earth then our soul can sing Jesus thy blood and righteousness my beauty my glorious dress with raging worlds in these array with joy shall

I lift up my hand for this short issue speaks of perfect filling of beings here was the son the eternal son of the eternal life who came forth as man very man retained his god name and as man endured suffered as we have read who was made a little lower than the angels for the suffering of death oh the person of Christ as we glimpse him suffering in a room place instead of his own view how he humbled himself and war for the joy that was set before him and joy to face despite him and his disciples who seek by faith to follow after him most in some measure of tread that path despite the child we saw it in our him just now that is the working of grace in the soul that brings his longing to be with him where he is near to him all the way all the pathway through life a little lower than the angels for the suffering of death as sure he knows for whom he stood and there will be one miscased not one forgotten or overlooked and though we are in ourselves so rebellious yet it cannot and will not prevail the perfect work of the sure is his precious blood atoned for us and now be glory oh he cried and we read in that mourning cry so what have

[36 : 56] I done to this is he cried my dear son is he a pleasant child I have wondered father he come under reproof he gone into the wild but since I spied against him for his sin for his rebellious I do earnestly remember him still oh what a wonder of grace they are not forgotten of me oh Israel these are the words of life spoken by this saint of Jesus and his obedience a perfect obedience secured for his beloved church by his brother eternal justification salvation and salvation all a poor needy soul can want or long for is all wrapped up in this work he aims to do and fulfill as their short love oh

I see the time is nearly gone and there are other thoughts I would like to bring before you as the Lord may help in this this to the Hebrews concerning this blessed Jesus perhaps if it leaves him we may continue a little further on Tuesday for the present we must leave these few thoughts that may it draw our souls in desire upward and call their prayer to thee nor seal the witness to my heart that I am born of God and then in that 1149 we have heard this and it's an exercise always if we are rightly taught what do you

Christ is at as Jesus appears in your view as he is beloved or not so God is disposed to you and mercy or wrong are you not if I ask what of Jesus I think though still my best daughter but poor I say he's my meat and my grain my life and my strength and my store my shepherd my husband my friend my savior from sin and from fall my hope from beginning to end my fortune my lord and my heart can we come in now can we say amen to that before God that is the mark of believing and viewing by faith this

Jesus that we these are they who see and oh how they treasure that when it is granted it raises their soul from earth to heaven it removes the clouds and the son of righteousness arouses with healing in his wings into their very soul and they could rest in him ■ prayer Amen.

Amen. Amen.

[42 : 33] Amen.