

Christ bearing His people through (Quality: Average)

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[0 : 00] Again, I would desire to draw your attention to the words you will find in the 28th chapter, the Gospel according to St. Matthew, verses 5 and 6.

And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified.

And he is not here, for he is risen. As he said, Come, see the place where the Lord lay.

Amen. You will remember that we ventured upon these words this morning. And again, we would desire to look a little further into the words here before us.

And by the enablings we hope of the Holy Spirit, we may receive some help in thus doing.

[1 : 18] This morning we mentioned her concerning of this fear. That it was a fear, not a fear of torment, and separated too from a filial fear, in the sense that they feared because of the majesty and power of the Holy, Gracious God.

Well, the angel observed this fear, and thus he spoke this word to the women, Fear not ye.

And we mentioned that this was, though spoken to them, it was, also to all his people.

And that they are people that fear. And these women here, being in fear, the angel spoke unto them and says, For I know that ye seek Jesus, which was crucified.

Well, there is a seeking. We mentioned a few of those things which are, or the places where his people seek him.

[3 : 00] We said they seek him by prayer. And they seek him in the word of God. They seek him in the word of God. They seek him in the word of God.

They seek him in the word of God. They seek him in the word of God. But one thing I didn't mention, which I should like to just make a few remarks concerning this evening.

They seek him, seek him in their heart. There will be a seeking.

To see if he dwells in our hearts. For if he dwells not in our hearts, it makes everything else void.

That's very close. Sovereign. But I say, again, if he dwells not in our hearts, it makes everything else void.

[4 : 00] And I do not mean by this. That we shall never know, or any will never know, that knowledge that is in the heart.

Because God is a sovereign. Because God is a sovereign. As to the time, place, and when he will make this known. So we would not discourage anybody that statement, that they will never know.

Our birth, and a time will come, when it will be known, that Christ dwells in the heart.

Not our hearts, as they are by nature. But in that new heart that he gives.

- That is his dwelling place. And he dwells there, and reigns there, forever and ever.
- [5 : 05] God. Is there one here tonight saying, reign all of us as king. Accomplish thy will. And powerfully bring us forth from all of you. So that you are designing that knowledge. And seeking to know that he is in your heart. And dwelling there. And if he does, there are evidences that he dwells there. Because if he dwells in the heart. Because if he dwells in the heart. There will of a necessity and of a certainty. The opposition. Our tomb.
- [6 : 01] Is dwelling in thy heart. Because immediately. Christ dwells in the heart. The warfare. The warfare. You've heard me mention before. Begins. And will never end. Until. We are brought. To that place. Where we shall be conquerors. Through Christ. Over all things here below. That there will be no more warfare. May we too. See him. As we see. That he have accomplished for us.
- [7 : 09] In the warfare. In the warfare. Victory. Over all our enemies. Victory over hell. Victory over self. Victory over all those things that dwell within us. Pre-element. Over all things. Pre-element. Over all things. Over all things. Over all things. Here below and in heaven above. That he hath conquered for us. That he hath conquered for us. That we might. Ultimately have the victory. Over self. Over sin. Over hell. Over hell. Over hell. In and through the triumph. Triumphant. Power.
- [8 : 06] Of the Lord and Savior Jesus Christ. Surely we can say. That in ourselves we have nothing. But in Christ. We have our all. And in all. And in all. I know. That ye seek Jesus. Which was crucified. Well we try to enter a little into this. This morning. But oh how we would desire that. There might be a little more opening up. Of Christ. As we view him. In his suffering. This afternoon. We hope we were led a little into it. But you know. It's so vast. So unmeasurable. So deep. So broad.
- [9 : 08] That none can enter into the sufferings of Christ. Unless it is opened up. And revealed. So then. He was crucified. That you and I might. And you know. That you and I might. Receive an eternal. And everlasting salvation. That we might be delivered. From the powers of sin. From the powers of hell. With the powers of hell. And you know. When we read. How concerning. How he suffered. Upon the cross. To know. To know. How. When. He cried out. I thirst. How they brought him. A sponge with vinegar.
- [10 : 09] Thereon. Could bring anything. Any different. That which. I could not partake of. Well. There will be times. With you and I. Which be led a little. Into the sufferings. Of our Lord and Savior.

When in deep sorrow. And trial and difficulty. We shall know. What it is to be crucified. With Christ. Crucifixion. You know. What it is to be crucified. With Christ. Crucifixion. Unite.

And you know. What it is to be crucified. With Christ. Crucifixion. Unite. You know. Is. A very painful. Death. Your all wretched nature. And my.

Average approved. Is a painful death. You know. And. You know. A painful death.

Your. All wretched nature. And mine. Have you just proved. Is a painful death. Sir. Unite. And. To. And the.

[11 : 05] Say when God begins to crucify lust, pride, self-conceived, all that we've accumulated in religion that's not of God.

When I say he comes and begins to crucify the flesh, how painful it is, why we say, surely this is not the right, surely this is not right.

Why I thought I knew something of religion at one time and now I seem to know nothing. I've come into a place where I seem to be stripped of a vest of hope and I feel destitute.

What a blessed place. When the old wretched nature is being crucified and put off and that in it we might have fellowship with Christ in his sufferings.

It's all very well to desire it. It's a right thing to desire, I know. But often we may desire a thing and not realize the pathway we are to walk in to receive it and to enjoy it and have peace of mind.

[12 : 45] Therefore, God's ways are not our ways, nor his thoughts our thoughts. Indeed, they are so dead opposite.

I have an incredible reason that you are so dead. I have an incredible reason that your wicked heart and mind will often say this surely is not the way that God's people walk.

And yet he proves to us that this is the way that he has appointed. Oh, what a mercy it is if any of you with one soul have ever heard that still small voice behind us saying, This is the way.

This is the way. This is the way. Walk yet at the deepest afflictions, the deepest triumphs, the deepest sorrows, and when we seem to be left alone and not a friend on the earth, when we might say, No man care for my soul.

You may feel like a sparrow alone upon the house taunt. There's something here. Christ said here on earth, not a sparrow falleth to the ground, but for the farthest notice.

[14 : 31] So there's one of you here. So there's one of you here. I've been there. I said there's one of you here feeling like a sparrow alone upon the house taunt.

As soon as you are enabled to fall to the ground in penitence before him, you cannot fall there without the father's notice.

For I'm persuaded that though you may fear in that condition, that he will come and he will indeed lift you up.

There may be one here. I may seem to be digressing a bit, but I must go as it comes to my mind. There may be one here feeling like one whose bones are scattered in the grave's mouth as when one cleaveth wood.

Well, you know, though you may feel like that, the same God that's brought you into that condition can gather up all these scattered things and bring bone to its bone.

[16 : 01] And there may be one here who's walking in a dark spot.

You say, my way seems so dark that I cannot see anywhere hid on me.

While through darks and paths we go. We may know no reason. Yet we shall year after know.

Each in his due season. Not the year after that doesn't leave the poet I can't feel. When time is no more.

Some of us have known this year after. Darkness. Where we've been in.

[17 : 07] Dark sometimes. By my own case. Doesn't I want to speak of myself too much. But it may be help to others. I was in a dark place once.

For some time. Very dark. Almost total darkness. But not quite. Never will be, you know. But I say almost total darkness.

And in that awful condition of darkness. You see there is yet a ray of light.

Just a spark as it will. So that. So that. If. If we are. If one is in darkness. At that time.

That I'm speaking of. That I was going to say just now. We. Found. That. There was a year after.

[18 : 11] Time came when he shone. That was the year after. Shored in all his gloriousness. And all his splendor.

It is those that know what darkness is. That appreciate the light. It is those that know what darkness is.

That appreciate. And the voice. Of their beloved. He really will be able to say. That my beloved is mine.

And I am his. And they are unable to rejoice. In that knowledge. That it is he that bringeth forth out of darkness.

Even a darkness at his throat. And gives him in the ear after. A deeper knowledge. Of him.

[19 : 17] As being omnipotent in power. Through heaven and over all things. And able to deliver. Out of the deepest darkness.

Of the darkness. Though dark be my way. Though dark be my way. With dangerous beset. With dangerous beset. With dangerous beset. He said one.

He seemed to be not on the way any further yet. Yet he proved God's goodness. And his love. And mercy to him. To be.

Oh he is a faithful God. Oh he is a faithful God. Whatever path you may be in. Whatever fears you may have. However far off you may seem to be.

A strong God. May you be enabled to. Look again. The gun. Unto his holy temple. I once said.

[20 : 21] Yet will I look once more. That once more was the time. Yet will I look once more. Unto his holy temple.

These once more. Do you know what they are sinner? Some of us know. A few of these once more. Some of these who can tell. In our experience.

Where he hath. Lent a listening ear. Out of the voice of our cry. And hath in his own time and way.

Delivered us. Surely. These things are they. Which God hath committed. Into our hands. What I tell you in secret.

That declare ye. Upon the host of. Therefore. Are we hope and trust. That in our own.

[21 : 24] Humble way. And feeble way. We have attempted and tried. To declare. To declare. What he told us to do at the first. To declare.

These things. Upon the host. To poor trembling. How. To torment. To the sinner. To the sinner. If by any means.

He should see. Fit to convey. One word of comfort. To some poor. Older rad. Here. Now.

For blsen. As you know, I travel hither and bither. At God's command, I hope. And I don't, I feel, I shouldn't say, I feel felt so much of late.

I'm not satisfied of travelling north, south, east and west. And abiding here with you few people as enabled. Just to be seen and heard of men.

[22 : 36] I shall perish on that land, ever left in that condition. But my one desire is the few remaining days in the wilderness.

My poor attempt of speaking his word might be of some help to the sheep and to the lambs. Feed my lambs, he said, feed my sheep.

And just here for a moment, a lamb might be a hundred years old, you know. I know it's nice to see, we wish we could see more of it.

The lambs, that is the children and young people. Don't misunderstand me here. But I do feel that it is a far deeper meaning.

A person might be on the verge of eternity and yet be a lamb. That signifies, I believe, a new birth.

[23 : 40] See, they are brought forth. And so it is that others are early in life, brought forth, being lambs in the fold.

So there are the old sheep that have been many years in the wine, in their pilgrimage here. Oh, our sovereign God is, in his dealings toward men.

Take courage, any of you. It may be sometimes troubled because of your age that you have not received, perhaps, those things you hope you see in others.

Don't look at others. Oh, may you never measure your experience by another man's experience. May you never be laughed in reading of other men's experiences, which are very good and very sweet and are profitable, I believe, and I have found it to be so.

But there is a tendency sometimes to measure out experience by it and say, well, I never know. You shall never know what that man knew.

[25 : 04] Of course you won't. You are not in his power. God has appointed various trials and difficulties for individuals.

And yet all shall end in that one way which he has appointed to his honor and glory as eternal grace.

And the angel answered and said unto the woman, Fear not ye, for I know that ye seek Jesus, which was crucified.

He is not here. And I was just saying this morning concerning this particular paragraph here, that Christ said previously in one place not to seek the living with the dead.

And therefore, I believe it was made abundantly clear unto these here who came to the sepulchre, that he was not here.

[26 : 16] That is to say, he had risen. For it says here, for he is risen. So that he is not to be found among the dead, but among the living.

There's something very blessed here. You know, we do not worship a dead Christ. Don't misunderstand me.

I speak that reverently. But we do not worship a dead Christ. He lives. Everlastingly lives.

And that's why I believe it is emphasized here. He is not here. He's not among the dead. But he's among the living.

He has risen. And when he rose from the dead, he rose triumphant over all the powers of Satan and the powers of hell.

[27 : 23] All those things that forbid his rise had to be brought into subjection. Here again, he was preeminent over all those mighty powers that would have held him in the tomb.

And how, you know, they bribe these soldiers, didn't they?

They might say that his disciples stole him away. And how it says in the world that we read today that this is commonly believed among the Jews until this day.

And it is, you know. It was, it didn't mean there was in that present day. But it is so now. It's commonly believed among the Jews today, in our day, that he was stolen away.

For they do not worship Christ. They don't believe he came. They are still looking for his coming. I know a little of it because I worked with a Jew when I was in London.

[28 : 41] And one day a year, he used to have off to go to one of their feasts. And they were expecting to be, that every child, every male that was born at a certain time that night might be the Christ.

So you see, they still are under that stumbling stone in an awful place, isn't it? Still in that condition that they reject that Christ ever come.

But of course, just on this particular point, there are those Jews who are Christians and have been brought to acknowledge and know but it's commonly now believed to die among them.

And so, God, you see, in his, in his, the depths of his sovereignty has blinded the eyes of some but opened the eyes of others.

Morship your eyes and mine have been opened. A heart to receive and a love unto the Lord Jesus that he did come and that he rose again for our justification.

[30 : 12] That's why he rose for our justification that he might, we might be justified and reconciled unto the Father.

God, there's no justification, no reconciliation apart from the resurrection. It was embodied in that, on that resurrection war when he rose triumphant over sin, death, and hell.

And a deep, so profound as it is, your worthless name and mine engraved on the palms of his hands.

So that he presents his people without wrinkle, spot, or blemish in the justifying righteousness and the merits of his own.

As he came forth a mighty conqueror rose from the death, rose from the death, accomplished all that the Father committed into his hand, and shut the gates of hell that they could not prevail against him, and something more, that they should never prevail prevail against his people.

[31 : 49] That's a definite they should never prevail though you are tried of times, though you may be driven from pillar to post, hunted as a partridge upon the mountains, fearing that you may fall prey to some sin that cannot be forgiven.

But you know that's all brought about by being infused into the mind by Satan himself, for there is no sin.

He rose that he might present his people without blemish and without sin, weed from sin by his own accomplishment upon the cross, and as he rose and put all his enemies to flight, those mighty enemies of his and yours and mine, so that they can never put it by you against this church.

He's not here, for he is risen, as he said. He declared this truth when he were on earth, how they taunted him on this particular point, when on the cross, and how he said when here on earth, that there should be no other sign given unto those who desire the sign, but the sign of Jonah the prophet, whereas Jonah the prophet was three days and three nights in the fish's belly, so should the son of man be three days and three nights in the earth.

So it came to pass to every iota of it, that he was three days and three nights in the bowels of the earth, and also how he proved to them that the grave could not hold him, and how he declared with near honor that he would destroy this temple and build it in three days.

[34 : 52] This they taunted him with, knowing not that he spoke of the temple of his body, that he laid down his life for the sheep, as he says in the word, and he took his life, he took up his life again as he rose from the grave with his sheep in his bosom, to bear them safely through, life's tempestuous sea, ultimately, bear them through the tempestuous sea of death, into the haven where the lasting peace and joy in heaven above.

All these things to some of us, as they are opened up a little, are exceedingly precious. And I believe there are some of you here who desire to know more and more of these things, desiring they may be revealed to your hearts.

Well, may you search and seek after it, as for hidden treasure. Seek ye first the kingdom of God, and his righteousness, and all these things will be added unto you, so that if you are unable to seek him and his righteousness, all those things he had promised in his word, he will add unto you, he will indeed.

Although, I may have mentioned, bear with me if I have, but I remember many years ago when I was single, working in London, and I was so irritable, and thievish, and rebellious, earning a very small wage, and you know I wished to settle down in life, I was in lodges, and all unsettled, when I was behind the counter, those words came so powerful, seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, that stilled a storm, you know, that broke down the rebellion, that caused me to weep behind the counter, to his goodness, and for his command, and when he gives the command, he enables us to do it, oh yes, and, you know, it was only two or three days after, my boss came to me, and he said, I shall give you married men's wages, but from

Saturday, God did it, you know, these things are real, and he hath, here a little, and there a little, added many things, which I didn't know, indeed he added those things, even in, in the, my religious pathway, which I didn't know, he's made darkness light before us, crooked things straight, rough places plain, yes, it did, and he hath delivered us from many and many, many a sorrow and a trouble, that we can say, and I feel that God's servants should now and again, when they have passed this way, speak it to his honor and glory, as one said in the word, now, in the assembly of his saints, will I praise his name, his name, which is wonderful, his name, which is great, and, and calls for adoration and praise and honor and glory, both now and throughout eternity, surely you've got something to praise

[39 : 20] God for, surely there's something as you look through your lifespan, that you can say, God bless me there, search and try, you can't find one place where you could say, bless me there, surely there are those who can testify that he has been a God of mercy to them, and also in another sense a God of providence and a God of love, that they are unable to say, here, I raise my Ebenezer, hither by thy help I have come, and I hold, by thy good pleasure, safely, safely, to arrive at home, well, it's because he sought us when a stranger, you know, wandering from the fold of

God, he done these things for us, oh, what a wonderful thing, sought us when a stranger, well, why was that, because of his eternal love, that's why, yes, then to bring this stranger and make them fellow citizens with the saints, and their soul of faith, bring them to know how themselves to be but dust and be but man, knowing themselves to be what the word makes perfectly clear, that they are alienated from God and yet brought nigh by the precious atoning blood of the Lord and Saviour Jesus Christ, he is not risen, as he said, come, see the place where the

Lord lies, oh, what a mercy we are led, led to the sepulchre, see the place where he lies, where that tomb was perfumed with his merits, where that tomb was accompanied with the majesty of heaven and the power of God, and where his dear saints were buried with him and rose with him and the sins of the saints left, buried in the sepulchre, never to be remembered anymore.

Thy sins and thine iniquities are remembered no more that God's will. So then, if you are tried and troubled concerning your sins, may you be able to receive this exhortation from the angel ear who spoke to these women, come, see the place where the Lord lies, is there where he gained the final victory for you and for me, and have entered them into heaven itself, that he might present his people before the

Father in heaven, that he might present them as a complete church without blemish or wrinkle or any such thing.

[43 : 30] Oh, what a mercy is, if your worthless name and mine is recorded in the land of life. Surely with this knowledge death has lost its sting, though we have many fears that arises from our flesh as to time and when and how.

God cries having passed this wine, a softened, a dying bed, yes indeed. I don't know why it's well on these things so much of blame, God knows, but I do believe this, that he prepares his people for a solemn change that must ultimately come, that he does indeed give them link after that place that abode where moth cannot come or rust corrupt, where there can be no canker wool, caterpillar, or mildew to trouble us, where there can be nothing to mar our peace and our joy, or how often we find do we not when feeling a little peace in his house on the

Sabbath, feeding a little we hope upon his gracious word, how soon we seem to lose the sweetness of it, but you know he has said and he does fulfill what he has said, he agreed to our remembrance away at water, he agreed to our remembrance those times in his house, here and there where he blessed us, and if he blessed you once, and I wouldn't bolster one on the sandy foundation, but if he blessed you once, that will be sufficient to take you to heaven, because he's an unchangeable Lord, he's merciful and gracious, but if we stray and are forgetful of him, he'll give us the

Lord, he will indeed for our good, but he'll bring us back, there'll be times when he'll leave the 99 in the wilderness, go after that one that has strayed before old, he will indeed, well my friends, I feel I must give over, may the Lord bless the few remarks that have been spoken today, may they be made to us, a refreshing as we are, and able to meditate upon them, to be solemnly, amen.