

Hebrews

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

[0 : 00] Thank you.

The word I feel led to venture with this morning you will find in the second chapter of the epistle to the Hebrews in verse 9. The second chapter for the epistle to the Hebrews in verse 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, bearing with glory and honour, that he by the grace of God should taste death for every man. Hebrews 2 verse 9. But we see Jesus. And if we are drawn by the power of the Blessed Spirit into his corpse to death, this will be the uppermost desire of our soul, that we might see Jesus. We have heard of him many times. We have read his name many times. We may have come many times amongst his people. But have we seen him? We read a very sweet portion concerning this gracious binding. In that chapter in John we have as our lesson. What

Lord died in the experience of the soul? When I was told with Philip, he could say, we have failed him. No day to fail him. No question in his heart. No perhaps this is he. We have failed him. No. And I am blessed. And I am blessed. For it speaks salvation to a poor sinner. It speaks heaven to an hell-bent sinner who by the grace of God has been turned in his tracks and brought to look for and look after this wondrous man whose name is Jesus. It was said, in his incarnation. He came upon him. Spoken by the angels of God from heaven itself. His name shall be called Jesus. And it means Savior. And what a name it is to one who feels to be lost and then has this wonderful view. And understanding given by the Spirit of truth. For he shall save his people from their sin. Again, it's very separating and searching. Ah, his name is Jesus, not only for the Lord. He shall save his people from his own people. Do I stand amongst him? Am I concerned as to whether I am amongst him? Is it this Jesus, who alone is all sufficient, to deliver me from the bondage of sin and death? And redeem my soul, even through this purchase that we have read? His precious

God. Ah, to make me meet on the death of all I am. It was with these thoughts in mind that I felt led to read the hymn I did.

They were the exercises of a living soul brought to fruition. Amidst all the amazing wonder of it, I've yet to have a sweet hope that this Savior, Jesus, is there. And is that you or not?

[4 : 51] Well, if it be so, you will be led in a similar poem to those of whom we read when John proclaimed his name, John the Baptist, faithful for him, sent forth to declare the coming of this wondrous God-man.

And he was faithful in his ministry. And that there were many that could not receive it. As many as received him.

Now those that received him, to them gave he power to become the sons of God, even to them that believe on his name. That is the mark. And if you believe on the name of Jesus, it is not a natural belief.

It is not that which just comes forth from a reasoning mind. To them that believe on his name is the work of God's blessed spirit, noted in the song.

And it is the effectual, it is the effectual, it is powerful, and it is everlasting. Oh, what a mercy if you and I believe on the name of Jesus.

[6 : 28] And we want to notice a little. And we want to notice a little. That the Lord may lead us and help us. In what respect this precious name of Jesus is revealed to a seeking soul.

And what it means. For it must mean something more than a name. It is a spiritual reality felt within of a need supplied.

It is an exalted inner heart, inner conscience, a name to which none other can compare.

We read. John bear record, saying, I saw the spirit descended from heaven like a dove, and it abode upon him.

Mark to many. Even as he came and dwelled among sinners here on earth, here was the witness of heaven that abode with him.

[7 : 42] And therefore, all that he said, or spied, or did, all that he entered into, had this approbation of God upon him.

He was the perfect man. Jesus. Yes, the spirit descended upon him, and it abode there.

And John had the witness of him, upon whom thou shalt see the spirit descending and remaining on him, the same as he which shall testify of him with the Holy Ghost.

This is everything. Your need and mine above all else is a preeminent need that we are baptized with the Holy Ghost.

Many are content, though, with an hatred form of baptism. John said, I baptized with water. But here is the essential need for your soul, to be baptized with the Holy Ghost.

[8 : 57] And this is to be found only in one time. In one time. In one understanding.

The healing point. As enlightenment is given from unholiness. And bringing that quickening power, awakening power into the dark mind and heart of a sinner, reveals to them their lost state.

And then opens to them and reveals this wondrous provision of grace, the love of God, centered in his dear Son, the Lord Jesus Christ, and then made over to all that were given unto him of his time.

Oh, what a wonder it is. The shells and wills of God are made known to everybody.

God does not say, I will if you will. God says, I will and you shall. And that's real religion.

[10 : 17] And it's not that we need to feel in its power in our own heart. Therefore, such souls are made for him, in the day of his power, to leave all to follow him.

Some say, oh, this is very harsh. What? Leave father and mother, brother, sister, children, for his sake, for his sake, of this name of Jesus.

And whosoever leaves all to follow him shall have a good one. More than ever, they can comprehend him. For it does not mean we must deserve our duties or our responsibilities, naturally, or our love to our dear ones in family connection.

But there must be a separation of disciples. You cannot worship God and mother. There must be a separation.

And this is the work of God's Holy Spirit. We see it just in one instance, except for us in this chapter. Again the next day, John, after John stood and two of his disciples, John's disciples, they had been brought to love the truth he proclaimed concerning the coming of the Son, this Saviour of sin, and they prayed to John, and they walked with him, David.

[11 : 57] Two of John's disciples. John said, behold the Lamb of God.

And what was he about? Two disciples heard him speak, and they followed Jesus. All leaving.

John could not save their son. John could not bring to them the comfort that a poor sinner needs in the knowledge of salvation.

So, as soon as this night, which is above every night, was made known unto them, fight in their heart, leaptate towards him. This is him.

And they followed Jesus. And he didn't turn them away. He didn't say, be content, go back to John, you'll hear more about me from him.

[13 : 06] No. He so wrought in their heart that they came to him in their need, they came to him with their question, and they came to him and they know their request.

And you can't go to a better plan. There's no man who can provide the answer that your conscience needs. There's no man who can breathe the error of salvation into a troubled heart.

They might be used as a means to proclaim as John was, but the error is a problem. And so, this seeking one, as in this case, these two disciples, they came to Jesus.

And Jesus turned and saw them and said, what seek you? And that's a very important question. We've had it before in our thoughts.

What seek you? What is it you're after? And they said, Master, where's what is it?

[14 : 23] And they were speaking to the eternal Son of the eternal God, the Creator of all things, of the earth and all the isms.

They were speaking of the Holy One of God, and yet, of him it is declared, he had nowhere to know his life.

Very good, they said. Oh, they did not then look or anticipate to the palace of the king. that what they did long for was to know where he arose that they might be with him.

And that will be the thought and desire for their heart. If we're brought under this same teaching, what seek you?

Master, where dwellest thou? And he said, come. Come and see. Do you know that in your soul's experience?

[15 : 33] Have you heard that gracious invitation that is so enlarge your heart in love to him that speaks it that you'll make it come and see.

Not go and ask someone else. Come. And the soul responds, where Jesus is there would I be.

And so they followed after this Jesus. They came. They saw where he was.

Although it did not die, it was there to tempt them. I say, again, this was a day of grace. It was a day full of wonderment.

to these disciples. It was a day in which they found what they saw. But you and I, if we're truly seeking, come, we testify that like these dear men, the one who followed after, we'll find him.

[16 : 46] And if we found him, how have we found him? In what way have we found him? what is revealed to us in that finding of his all-mighty power, of his love, of his grace, of his mercy, of all that is Jesus Christ.

We can't find him and still be ignorant and blind. I know we have seasons when the clouds upon us and we cannot see him as we would.

Even the strongest believer that comes into such a price as the word of God well testifies with some of the dear saints of God.

If he hides his nightmare trouble, then the trouble is this, they've not sold him. They can't rest until he reveals himself again.

But our text today, if the Lord will help us to open up a little, speaks of how we find Jesus, what he means to us.

[17 : 58] But what it is in our life and in our souls, it's feeling, and on what our hope for heaven is flowing. But just another thought or so in their reading, because I feel it's very profitable and comforting.

They abode with him for a season, and then one of the two was Andrew, Simon, Peter, brother, who goes and finds his brother, straight out.

And this is his message. We have found him, the promised Saviour, the Messiah.

We found him. Oh, come and see, come and hear his gracious words, come with us, and abide with him.

We have found him across, and he brought him to Jesus. And when Jesus beheld him, he said, there are Simon, the son of Jesus.

[19 : 16] He knew him by name. He knew what he would do with him and for him and in him. He knew the place that he should hold in the affections of those that fear God.

He knew all that should transpire in after days concerning Solomon, the son of Jonah. And so he speaks to him, acknowledges him, and then makes known his power in him.

There shall be courted stuff. There shall be that which shall be made a foundation of hope even for many sinners around, as they shall heal those truths that were revealed unto them.

And you can't find a clearer exposition of salvation by grace, redemption through that grace that was paid at Calvary than in the epistles of peace.

Unto you that believe he is precious. This is the Jesus we would extol. And we seek grace forever to extol.

[20 : 43] And to preach. For this is the command of God that his servant should serve him.

And like the apostle called him, and like Philip, the dear apostle, we read of in the acts of the apostles. When he came to that dear nun who was, as it were, struggling with the truth, he preached unto him, Jesus, oh, there's no other name under heaven whereby a poor sinner can be saved.

There's no other sweeter name can be proclaimed than this sign, Jesus. Is he precious to you? I hope, cry and trust, he is, and if not at this present time that your soul long is after him, come and see, and you'll draw me the path in that path where you may find him.

You'll find him in his word. You'll find him in the courts of the Lord when he's pleased to reveal his presence, but you'll find him in your own sight for your comfort.

I thought since a day or so back, of that great favor that is shown the sinner saved by Christ.

[22 : 25] Poor trembling sinner, come, tell him all your need. He waits to be gracious. This is his name, Jesus, a Savior, a friend, a beloved friend.

And I felt it as it was our privilege and favor on Thursday evening to witness two dear ones pass through the water of baptism.

How remarkable it is that the Spirit works in its wondrous life. Going back to that word, as many as received him, to them gave me power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of flesh, nor of the will of man, but born of God.

And we had a wonderful manifestation of it, declared to us concerning the dear young friends that were constrained by the same love to follow their love.

It was the eldest son of Mr. Park, quite certain, who had been so sorry of it, and that his boy was, who was a daughter of the life, Mr.

- [24 : 04] Chapman, the editor of the Zandberg Acts. And these two youngish people who were there in the department, Mr.
- Park was able to tell us that at the commencement of the service, that he, too, infirmly wasn't able to conduct himself, Mr.
- Rowns Park, the people of the service, but the father was able to say that these two young people of his son and daughter in life, neither of them knew the exercises of the others.
- They did not speak of it once or another. They came to him separately to make their application for his candidates to back to him.
- And he held the true religion to tell him each one of the others from the work of the Spirit. There's no flesh in that, no persuasion, but they were brought together in a blessed season we held it today.
- [25 : 18] The Lord's servant has helped in speaking from Cedar Place where the Lord died, and pointed again in the waters of heaven.
- But, you see, here is a wonderful example of that truth of judgment, not of the will of man, nor of the flesh, nor of birth.
- God's will made known that a poor sinner seeking salvation is brought into this blessed, clear revelation of what it means to be forgiven.
- Pardoning mercy through blood is a reality that must and only can't be revealed to the soul by the Holy God.
- Not all the preaching of man can bring it, but how we rejoice that this work still continues. And we felt much of our dear afflicted servant of God that he was spared to see that day.
- [26 : 32] Not long back, it appeared he may not be here on this earth very long, but now the Lord has spared him to rejoice in it.
- nor trust their thoughts for those of us who are new and know them, but who consider that this evening as we gather around the time of the Lord is spared, there will be two more vessels of mercy, privileged to attend to the sacred ordinance of remembrance.
- This sign Jesus is their Savior, their Lord, their Redeemer, their home. There is a unity of the Spirit in the Church of Christ, and it is a blessing that that unity is sometimes there.
- But I must continue to. the day following Jesus would go forth into Galilee and find it for it and set unto him, follow me.
- He doesn't say any more. He doesn't say any hesitation. Follow me.
- [28 : 02] Jesus said it, and where the word of a king is, there's power, and where that power is at its effect. To this, being called and following and knowing that this Jesus is his Lord and Savior, and all power in heaven and earth, he goes and finds Nathaniel.
- You see, when the Lord works his gracious work in the heart and brings the soul to rejoice in the knowledge of salvation, it is to be spread abroad.
- Hide not thy light under a bush. For it's not to be buried, it is to show forth his praise and to testify of this love felt in the heart.
- Philip findeth Nathaniel, and again we have the same language, we offend him. We've got something we can speak of with a certainty.
- Oh, what a sure knowledge it is when Jesus is revealed to a coming, to a waiting soul, to an exorcised burdened one.
- [29 : 22] We have found him, Jesus of Nazareth, the son of Job. Jesus looked upon Nathaniel as he came and showed to him his divine authority, revealed to him his omniscience.
- I saw him when he was under the fig tree. Ah, the Lord Jesus knew everyone for whom he saved.

And he knew them in eternity. Ah, they're not hidden from him, but because of their sinfulness, their disobedience, their willfulness, their rebelliousness, none of them hides him from their, hide them from his sight.

Before her, that Philip called thee, when thou wast under the fig tree, I saw thee, and now the hour is come, and you come forth.

Nathaniel answered, again, the work of the Spirit, immediately, Rabbi, thou art the Son of God, thou art the King of the Son.

[30 : 45] Jesus said, because I said unto thee, I saw thee under the fig tree, believe this thou, thou shalt see greater things than me.

What a cross chapter I have set before the eye of face. I wonder that the Lord should look upon us at all. Wonder of wonder that we read in that end, but more wonder still, that there should be a promise to there shall see greater things than things.

And what does that set before us in the Anticipation of heaven is sad. Where Jesus is, there will I be.

to shine forth his grace, to send forth a life which is his due, his just deserve.

Verily I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the earth.

[32 : 00] well I have not intended to dwell so long on that portion that we have read but may the Lord use it for your best.

Just for a moment or two that left this morning we will come to air text, see him and it will be a blessed day for you and all if we have a glimpse of life, boy faith in his life, to see him as we would, to know him as we would, but we see Jesus.

It does not say we want to see Jesus, that's the long end. The confirmation, the affirmation of the Holy Spirit that makes witness to the precious blood of Christ in redeeming sinners from their sin is we see him, we feel him, we know him not but we see Jesus.

now, before we can go further in this, I would point out that in the epistle to the Hebrews, the apostle Paul had a very difficult task looking at it naturally.

He was writing and speaking to the Jews, his own nation, but a nation that were so, had so involved into them the mosaic law and commandments, the ordinances given unto Moses in the Old Testament dispensation, they were completely wrapped up in those.

[34 : 08] So much so, that when the dear Saviour, the Lord Jesus came to bathe upon earth, they would not believe him. They could not believe him, until light was given and shone into their heart, and at them, there was a change.

But the multitude received it not, as many as received him, to them gave him power to become the sons of God. But how many did not receive him.

Well, we have the evidence of him, away with him, away with him, crucified him. We have the enmity, even as he came as a babe in Bethlehem, of the many about him.

And so it was to these, the Jewish nation, that the apostle was led of the spirit to clearly set before them who Jesus was, what his work was, what his name means, and that then, crying for light to shine into darkened hearts, that life might be given to them to believe.

All that the prophet has spoken concerning his coming, and now to receive him as the Messiah, the one who had come.

[35 : 45] And it needed much wisdom, and God gave Paul the wisdom in this epistle. It bears a very careful study, and scrutiny, if you and I would know the mind of God concerning Jesus Christ and his salvation.

It's opened up very clearly in this epistle. And there's just one other thought, and then we will see it this morning. It is rather remarkable that in the epistle to the Hebrews, the name of Jesus stands alone.

many parts of scripture, especially the epistles, they speak of Jesus Christ, or the Lord Jesus Christ, or many other titles, all of which he rightly claimed.

believers. But, in the epistle to the Hebrews, Paul says to these Jewish friends of him, this nation of which he was a part, he speaks of him by the name with which he was named of the time of I, to Bethlehem, Jesus.

And that's sufficient. All the other titles will be made precious to a believer. But to these question ones, to these who were yet in darkness, he but speaks the one word.

[37 : 25] And I think you will find if you look it out in the epistle, you will find, I think it's either seven or eight times he is called just Jesus.

Or is that sufficient for you? Is there sweetness in night night? We close our service this morning with those loins of the hymn, how sweet the name of Jesus, saying, in a believer's ear.

It soothes his sorrow, heals his wounds, and draws away his fear. It's all sufficient. The only beloved of the Father, full of grace and truth, his name is Jesus.

What thinks he is for Jesus? What does he mean to you? We must leave it here, and if the Lord will, we will try and open up in the eighth name what he means, and how he is revealed, and what the house nine signifies to a poor sinner, seeking him, and finding him, and finding in him all their soul salvation.

The Lord I be blessed unto these few broken doors, far none of him said in this was nine sons. God will in which sharp and he will be good as next all time, and that at that point is the months of slept, and they are off around to his service at seven o'clock.

[39 : 21] I have taken him number a hundred nine days, thou dear to the dying land, we love the air of the day, no music like a charming land, nor heart so sweet in day.

Let us ever hear by God, immerse me to our speech, and in our praise we will rejoice and round our heaven.

Everything has done as Jong to meet him and walk him he will meet those temperaturesèmes with the sugar of modulation to detto fe return