

# But Thou remainest (Quality: Poor)

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Preacher: Falkner, Leslie Walter (1904-1985)

[ 0 : 00 ] In the Epistle to the Hebrews, the first chapter and part of verse 11.

The book of the Hebrews, chapter 1 and part of the 11th verse. But thou remainest. But thou remainest.

We not only find this fact brought before us in this first chapter, but we also find it in the last chapter.

And it is the recurrent theme that so goes through the whole of this book.

That he wants to accomplish in his own person here upon earth. Christ as the anointed, the sent of the Father for that purpose.

[ 1 : 47 ] And in this wherein those two names are conjoined is the fact of his immutability.

His immutability. Thou remainest. Now, we need to remind ourselves as we come to these words.

That in this first chapter we have likewise the setting forth of the deity of Christ. Christ. In the second chapter which we have likewise read.

We have the perfect humanity of Jesus brought before us. There is the deity of Christ.

And it is so proclaimed unto us in two essential declarations in that chapter. We are informed that Christ is Lord.

[ 2 : 58 ] It is in connection with our text. And thou, O Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.

They shall perish, but thou remainest. And they all shall be clothed as to the garment. And as a best year shalt thou fold them up, and they shall be changed.

But thou art the same. And thy years shall not fail. Yes, this world is going to be folded up like a scroll.

And we are reminded of that fact when we go unto the tomb of our Lord. And we look therein like Peter and John.

And we are informed he is not here, he is risen. And they were reminded of what the Lord has spoken unto them.

[ 4 : 04 ] But in looking into the tomb, they saw the linen. They saw that which remained.

That should, when sokest of the garment and the servesture, shalt thou fold them up, and they shall be changed.

And nothing can hold him in that which relates unto his deity. And not only is he the Lord, but he is God.

Thus it is declared unto the Son he said, Thy throne, O God, is forever and ever, A scepter of righteousness is the scepter of thy kingdom.

So the one of whom our text is speaking is both Lord and God. And I want to make the inquiry in the first place relating unto that glorious fact.

[ 5 : 19 ] Who is this but thou remainest? Let us then look upon him, whom when everything else has passed away, remains.

And we are reminded of thirst that he is indeed in truth, the Son of God.

That here is the second person of the Trinity. That here is the one who was in the bosom of the Father from all eternity.

The one who was essentially one with the Father of the same as and that that which relates unto that glorious, inconceivable relationship between the Father and the Son and the Holy Spirit can never be changed.

It remains. It was from eternity to eternity. It is in a relationship that can never be measured.

[ 6 : 43 ] Everything else in life, everything else that relates unto the world can indeed have a beginning. They can have an end.

That which has a beginning and that which has an end is according to the purpose of him who is in the bosom of the Father from all eternity.

Because as we have been reminded concerning him, that it is in him and of him and through him that all things consist.

Yes, thou remainest. But as the Son of God, he is the Word of God. What is a Word?

It is the Word expressed. And here is that which was in the Father expressed in his Son.

[ 7 : 56 ] God has spoken in ages past and in diverse manners by the prophets. But in these last days he has spoken unto us in his Son.

in his Son. In his Son. That is, he has postulated himself in his Son.

Everything that relates unto him he has made known and has brought into a blessed manifestation in that wherein he declared, Thou art my Son.

This day have I begotten thee and again I will be to him a Father and he shall be to me a Son.

The Word of God in the beginning was the Word and the Word was with God and the Word was God and the Word was made flesh and dwelt amongst us and we beheld his glory the glory as of the only begotten of the Father full of grace and of truth and of that fullness have we received and grace for grace.

[ 9 : 31 ] No, no man has seen God at any time. Wherein then does God manifest himself?

It is in the person of his only begotten Son. Herein is the Word of God. Herein is the Word which is forever settled in heaven.

Herein is the Word which abides which remains. Let us remember what our Savior said when he was here upon earth.

He said, Heaven and earth may pass away but my Word shall never pass away. Thou remainest.

yes, and let us likewise remind ourselves of that fact that the written and the incarnate words are in all things the same.

[ 10 : 37 ] They do not differ the one from the other. Faith for a moment of that which hath been foretold by the Holy Ghost even as he was led into the Word.

And so as he so moved the minds of men and through them so hath that transcribing of the Word and the purpose of God unto us through the Scriptures so there was a setting forth before the advent of Christ of everything that was relative unto himself in his coming in his sufferings and all that he would endure the cross and the resurrection and the ascension and his glorification is all in the Old Testament and it all brought before us and when he came there was the sealing of that divine truth there was the vindication of the eternal Word there is the bringing into truth and into manifestation of that which had been spoken before the world began but is now made known unto us through the prophets and now made manifest in the

Son from this we gather some glorious truths here is he who is God God manifest in the flesh he is indeed the Son of God but he is also the Son of Man and all in that wherein he combines the two characters to mock you this not once in the scriptures do you find anybody referring to him as the Son of Man he is the only one in the scriptures that refers to himself for such he was the alone one that had the authority to do it yet he was made like unto his brethren and being made like unto his brethren when the fullness of the time had come he was made of a woman made unto the Lord and it was to that end of that we might receive the adoption of sonship that we might be the children of God both he that sanctifies and he that those that are sanctified are all of one an indissoluble union remember that true when you read these words but thou remainest there is no change there is no alteration there is no passing away of that eternal truth in Christ

Christ and his people are indissolubly one in union with the land from condemnation free the saints from everlasting were and shall forever be thou remainest and have thy hope fixed and thy faith fixed upon him is indeed the greatest and most glorious work that can ever be operating within your heart for it is in this that you have that link that link of that union that God hath indeed so brought you to know that you have this interest that you have this relationship unto him in his son as his dear children but how it is made precious to us it is in him as the mediator thou remain the

God of the God of the man of the man God of man in one glorious person there is not given as it were unto him unto his manhood that relates unto the attributes of the deity when he came here as a perfect man without sin it was that he might be found in your place and in your stead answering unto the holy and the righteous and the just God for everything that related unto your condition and your state as a sinner before him there is one mediator between God and man the man Christ Jesus being

[ 16 : 06 ] God and being man he can unite blessedly within himself that which will lead both to the offended and to the offender he can bring them into a blessed state of reconciliation there is peace proclaimed between them both it is in that wherein he has laid his hands upon both and thus brings them into a union the one with the other ah thou remainest again we emphasize the fact that he who hath done this in his own person in as much as he arose from the dead and ascended up on high has arisen in that same body in which he died there is there is no change in regard unto that which relates unto the nature that he took upon him the only change is that wherein it is glorified he that it is no longer subject unto the conditions and the limits of time no again and again he appears during the forty days unto his disciples while he sat in here until the time of his ascension it is in that same body that he hath gone unto his disciples and he said behold my hands and my side it is

I yet the spirit hath not flesh and bones as ye see me have and that is the one who is our mediator the one who in his own precious death hath wrought into oneness that wherein we were afar of and have now been made nigh to he who were afar of brought nigh by the precious blood of Christ oh what a blessed mediator we do possess to console his hands upon a sinful race and bring them into that position wherein there is imputed unto them that wherein he so stands before his father as the beloved of his father as the darling of his father yes and think you then that anything shall ever be able to spring or arise out of the purpose or the mind of

God unto any casting off of the same he hated putting away and that which relates unto your union with him must remain and it remains in him thou remainest but it is so in his redemptive work have you noticed how that we often had those two words spoken relative unto his redemption which he had accomplished for his people it is eternal redemption it is everlasting redemption the two words are used in the New Testament or other Eve unto that wondrous work which he accomplished on that tree of Calvary when he shed his most precious blood it had an eternal efficacy that blood is that where his church is being purchased with the blood of

God what power there is in that blood how it can be so become put away all the grace unto the transgressions the trespasses the iniquities and the sins of every one of his people a cleanser from all sin in value in value yes thy sins be the given this redemption which is in Christ even and the their redeemer he has entered into the holiest of all of his own blood he has within himself the verification of the purchase of this people for himself behold

I and the funeral which thou hast given me father I will that they whom thou hast given me be with me where I am that they may behold my blood you see their redeemer the blood shed the purchase made ownership accomplish then infallibly and unchangeable they are possessed by him Satan cannot feel it is not a possibility that he shall ever be able to rob him of that which he has purchased with his own blood no there is a stronger one than he that has overcome the one who has indeed now the keys of death and of hell thy redeemer shall indeed so take hold of him and put him eventually into that bottomless pit yea where he shall never trouble nor vex or molest you anymore because thou art precious in that wherein he has shed for you his own heart's blood he will do no more there was no more that could ever be done it was accomplished by one by one perfect sacrilege

[ 23 : 20 ] I have redeemed thou art mine yes this is the one who remains and not only so but he is the high priest upon his throne he is the one who so takes their cases the one who perfumes all their prayers with his own glorious work the one who intercedes on their behalf and the one who deals out unto them that wherein his sympathies and his compassion are continual the spirit body he he knows that wherein the sword trial duff consist he realises that wherein the strength of the temptation duff consist he knows the way that his people take yes and he watches over them continually and bears up their case before his father and remember that

I and my father are one and therefore in that wherein he makes his plea before his father it is always consistent with the purpose and the mind and the will of his father no disagreement between them he doesn't ask God of his father that the father doth not will to him no it is in that wherein the unity that oneness does so consist in their venegasin that thy case is made so secure in the hands of thy high priest do we wonder then that he is described not only as the one who is of the right hand of the throne of God of the position of power but in that wherein it is so declared that he is the high priest upon the throne he acts in a royal and a regal and a kingly manner in that wherein he dispenses those gifts which he hath procured for you yes and the rebellious also a wonderful high priest the one who acted for us and all things pertaining to

God my dear hearer where there is the entrusting of thy case into his hands where thou comest in all thy need unto this compassionate and merciful high priest there is always a reception there is no turning away no he embraces such he makes their case his own and that which is relative unto all that relates unto them he has a sufficiency whereby the whole shall be met out of his own glorious resources I love that passage in Nehemiah where in connection with the building of the temple it is declared that the expenses shall come out of the king's house they will all be met by the king yes everything that appertains unto you is met by him in that glorious high priestly office and not only so but if he is such then he in his glorious deity and in his glorious manhood that wherein he so reigns as the love of

God in the center of the throne is the one who is thy savior God will provide him so what a wonderful sentence that was spoken by Abraham unto Isaac relative unto the permission of the land for the sacrifice God will provide him so here is thy savior here is the one man who is able to save unto the other host eternally all that come unto God by him yea doth thou come unto him why thou come unto him all that the father giveth me shall come to me they belong to him and him that cometh unto me

I will in no ways cast out yes his name shall be God Jesus for he shall save his people from their sins let us not root but one other fact that we are reminded of in this is so concerning him and that is that he is the judge of all the judge yes in that wherein he remained it is that he shall judge the world in righteousness that day will come then his appearing shall indeed be made a blessed reality and then in his judgment he shall set on his right hand all them that are his and he shall set upon his left hand all them that do not belong to him the judge shall pass the sentence have you that sentence do you know anything of it within your own heart you know it according to this he that believed upon him shall be saved he that believe not shall be damned thou remainest the truth in

[ 30 : 45 ] Jesus but in connection with this fact we have the opening up of this further truth of his omnipotence we have read about that chapter of his sovereignty of his eternal of his eternity of his immutability he is all this in himself you can read about it when you get home once again meditate upon it and this is the one in whom the cause of his people is secure that's why we have this second chapter this is one running out of that which is contained in the first chapter it is as though we are brought to the fountain and then we are brought to drink of the streams that flow therefrom and as I have said in my prayer feeling thou

Christ art all I want more than all in me I find but thou remainest what a comfort then this is it's a comfort to the heirs of salvation it's a comfort to them to know that there is no change in him whatever their own feelings may it's a comfort to them to know that he remains according to his word that even as he has fulfilled it so his word and its promises in all that he speaketh unto his people must have their fulfilled yes even unto the bringing of everyone into glory but it is from generation to generation thou remainest it is not well for us as it were to look back and we so of times go to previous times and say the times got better than they are today yes they may be in one sense but you know my God is still the same he changes not he remaineth yes and as we pause and think upon that we remember that his love still remains that his atoning blood still remains yea and that his just divine righteousness still remains Jesus thy blood and righteousness my beauty are my glorious dress midst flaming woes in these array when joy shall

I lift up my head when this world shall pass away thou remainest and all them that are in him remain and do you know anything of it in your own life's experience have you the evidence of your interest in this then you will find it in your soul in as much as he is the light of your soul and the light of your soul and the guide to your soul he alone can keep your soul in life he alone can give to you the light of understanding he alone can guide you in his counsel and receive you to glory for it is in this that he will bring you to the throne of grace and there at the throne of grace he abides and you shall find the comfort of the scriptures and you shall know the conquest of grace and you shall prove the preservation of all his people who are kept by the power of

God and the salvation ready to be revealed in the lost time though time forbids that we pursue the sun the letter to remember that there is the proof of the negative trust you find the proof in the direction you find it in glorification you find it in the condemnation of the wicked you find it in the justification of the righteous when the work of grace is done partner of my throne shall be say poor sinner to love is sorry and you know when death comes to us if he delay his coming and everything is taken from us nothing but him thou remain what a glorious end gathering that was for

Lazarus who lay at the gate of that rich man who knew not misery and wretchedness for his right that you're not so aware of his period if he is insignificant but the great thing is that there was a convoy of angels so to convey his spirit into the womb of Abraham he is a child of faith had we that faith in him who is Jesus Christ the same yesterday today and boy of us remember when everything at times seems to go wrong when everything seems that it were to almost come to a place where you are in utter despair and hopelessness remember of the gospel this has to tell you in and through

[ 37 : 52 ] Christ Jesus and the message is this but thou remain amen Jesus after he her tooshi and he to God will away through his